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Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and English Translation)

Revised Edition

Complete Volume 1 & 2

Gita Press, Gorakhpur, India

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Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and Translation into English)

Part-I

[Bālakāṇḍa, Ayodhyākāṇḍa, Araṇyakāṇḍa and Kiṣkindhākāṇḍa]

(REVISED EDITION)

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tvameva	**mātā**	**ca**	**pitā**	**tvameva**
tvameva	**bandhuśca**	**sakhā**	**tvameva**
tvameva	**vidyā**	**draviṇaṁ**	**tvameva**
tvameva	**sarvaṁ**	**mama**	**devadeva**
त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च	सखा	त्वमेव।
त्वमेव	विद्या	द्रविणं	त्वमेव
त्वमेव	सर्वं	मम	देवदेव॥

Gita Press, Gorakhpur, India

Publisher's Note

The Vālmīki-Rāmāyaṇa is read all over India with great reverence and love as it contains the most authentic story of Lord Śrī Rāma, one of the two most popular incarnations, viz., Śrī Rāma and Śrī Kṛṣṇa, who lived amongst us thousands of years ago and have left an indelible impression on our lives. It is as fresh today as it was during the time of Vālmīki, a contemporary of Śrī Rāma. It is one of the world's most remarkable classics and excels all in its moral appeal. It is full of lessons for all and deserves to be read with interest and benefit by all lovers of sublime literature. It is noted for its poetic excellences and is the oldest specimen of epic poetry. An authentic and readable translation of this world-renowned book was published in Hindi, the national language of India, some years ago after critically editing the text with the help of different recensions, and is very widely read all over the Hindi-speaking States and adjacent areas in India as also abroad.

For the benefit of those who cannot read Hindi and at the same time who are not so well-versed in Sanskrit as to understand and appreciate original Sanskrit text, an accurate and faithful English translation of this sacred text by scholarly translators has been got done by the Gita Press. Some years ago, we had published the entire narrative of Vālmīki-Rāmāyaṇa in English in serials under the caption of Vālmīki-Rāmāyaṇa in three Annual Numbers of our English monthly journal 'Kalyana-Kalpataru'. After that, as an independent work, we published the Vālmīki-Rāmāyaṇa in three volumes—Part one containing Bālakāṇḍa and Ayodhyākāṇḍa, Part two containing Araṇyakāṇḍa, Kiṣkindhākāṇḍa and Sundarakāṇḍa; Part three containing Yuddhakāṇḍa and Uttarakāṇḍa. But since we received a number of suggestions from our readers to reduce the number of volumes as much as possible, we are publishing it in two volumes—Volume one containing Bālakāṇḍa to Kiṣkindhākāṇḍa and volume two, Sundarakāṇḍa to Uttarakāṇḍa. In doing so, convenience of the readers was the main consideration and at the same time the book has been saved from being unmanagably bulky.

Although great care has been taken in translating and printing these books, typographical and other errors may have crept in and we crave the indulgence of our kind readers to bear with us. In our translation we have tried to reproduce the meaning of the original as accurately as possible so as to enable the readers to follow the text word by word, and have made it as close as possible, preserving even the grammatical peculiarities of the original and translating even indeclinables like च, खलु, वै, हि, ह, नु and so on, which cannot be called redundant in the work of a Ṛṣi. We leave it to our learned readers, who are conversant with both the languages, to judge how far we have succeeded in the work we have undertaken. In the end, we dedicate our humble effort to the Almighty Lord Śrī Rāma, who has sustained us throughout in His abundant grace and enabled us to bring out these volumes.

We thankfully acknowledge and appreciate the services rendered by Śrī J. P. Agarwal, former Controller of Examinations, Kurukshetra University, in meticulously preparing the present Revised Edition.

—Publisher



Procedure of reading the full Vālmīki-Rāmāyaṇa in Nine days

Devotees have been advised to undertake a full nine-day reading of Śrīmad Vālmīki-Rāmāyaṇa from the 5th to the 13th of the bright half of any of the three months, Caitra, Māgha and Kārtika[1] of the Hindu calendar. The Vālmīki-Rāmāyaṇa should be read at some holy spot or place of pilgrimage, in a temple or at one's own residence in the presence of an image of Lord Viṣṇu or the sacred Śālagrāma stone (which is regarded as a symbol of Lord Viṣṇu) and the sacred basil plant. The ground on which the Rāmāyaṇa is to be read should as far as possible be purified by being cleared, swept clean and plastered with cowdung etc., and also decorated with flags and buntings and covered with a canopy. The pavilion under which the reading is to take place should be sixteen square cubits in area and in the centre of it should be raised an altar with a figure of Sarvatobhadra formed on it. There should be other altars, sacrificial pits and altars of sand too under the pavilion. In the south-western portion of the pavilion should be placed a seat for the reader and another for the principal hearer in front of the former. A seat for the book should also be placed in front of the reader. Arrangements should be made for seating the other hearers too. The seat for the reader should be higher than that intended for the principal hearer, while the seat for the book should be higher even than that for the reader.[2]

After going through the expiatory rites and finishing one's daily devotions an image of Śrī Rāma should be installed or the presence of Śrī Sītā-Rāma alongwith Their entourage, viz., Lakṣmaṇa, Bharata, Śatrughna, Hanumān and others should be mentally invoked on the book itself. Then a water-pot endowed with all accessories such as the leaves of five holy trees, viz., the mango, the peepul (the Indian fig-tree), the banyan tree, the Parkaṭa and the Udumbara tree, should be installed as a symbol of various deities including Varuṇa (the god of water). And after reading benedictory verses and offering worship to Lord Gaṇeśa, Vaṭuka Bhairava[3], Kṣetrapāla (a spirit believed to preside over fields), the Yoginīs[4], the sixteen Mātṛkās or divine mothers[5], the

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1. चैत्रे माघे कार्तिके च सिते पक्षे च वाचयेत्।
नवाहं सुमहापुण्यं श्रोतव्यं च प्रयत्नतः॥
पञ्चम्या दिनमारभ्य रामायणकथामृतम्।
नवाहश्रवणेनैव सर्वपापैः प्रमुच्यते॥
(रामसेवाग्रन्थ)

2. श्रोतृभ्यश्च तथा वक्तुर्व्यासाद् ग्रन्थस्य चोच्चता।
(Ibid)

3. An attendant of Lord Śiva credited with the form of a lad and devoted to His divine Consort (Pārvatī).

4. Semi-divine females endowed with supernatural powers created by Goddess Durgā and attending on Her or on Lord Śiva.

5. The sixteen divine mothers are: Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Swadhā, Swāhā, Śānti, Puṣṭi, Dhṛti, Tuṣṭi, Ātmadevatā and Kuladevatā.

Navagrahas[1], the sacred Tulasī (basil) plant, the five Lokapālas[2] (deities presiding over the world), the ten Dikpālas[3] (deities presiding over the ten directions), and so on, and going through the rite known as Nāndīśrāddha (in which worship is offered to a class of manes known by the name of Nāndīmukha), worship should be offered to Lord Śrī Rāma with His divine entourage.

After mentioning the time and place of the reading, as well as one's Gotra (family name) and name, the following Saṅkalpa (or expression of one's mental resolve) should be read before commencing the Pūjā mentioned above—

ॐ भूर्भुवः स्वरोम्। ममोपात्तदुरितक्षयपूर्वकं श्रीसीतारामप्रीत्यर्थं श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेत-श्रीरामचन्द्रप्रसादसिद्ध्यर्थं श्रीरामचन्द्रप्रसादेन सर्वाभीष्टसिद्ध्यर्थं च श्रीरामचन्द्रपूजनमहं करिष्ये, श्रीवाल्मीकीयरामायणस्य पारायणं च करिष्ये, तदङ्गभूतं कलशस्थापनं स्वस्त्ययनपाठं गणपतिपूजनं वटुकक्षेत्रपालयोगिनीमातृकानवग्रह-तुलसीलोकपालदिक्पालादिपूजनं चाहं करिष्ये।

"For winning the pleasure of Śrī Sītā-Rāma through the eradication of (all the) sins incurred by me and securing the grace of Lord Śrī Rāmacandra accompanied by Śrī Sītā, Lakṣmaṇa, Bharata, Śatrughna and Hanumān, and for achieving all my desired objects through Their grace I shall offer worship to Śrī Rāmacandra and read the whole of Śrīmad Vālmīki-Rāmāyaṇa and, as something auxiliary to it, instal a water-pot, recite benedictory verses, offer worship to Lord Gaṇeśa, Vaṭuka Bhairava, Kṣetrapāla, the Yoginīs, the Mātṛkās, the Navagrahas, the Tulasī plant, the Lokapālas, Dikpālas and so on."

While commencing the worship salutations should be offered to the Lord under the following sixteen names—

ॐ अच्युताय नमः, ॐ अनन्ताय नमः, ॐ गोविन्दाय नमः, ॐ नारायणाय नमः, ॐ मधुसूदनाय नमः, ॐ हृषीकेशाय नमः, ॐ माधवाय नमः, ॐ त्रिविक्रमाय नमः, ॐ दामोदराय नमः, ॐ मुकुन्दाय नमः, ॐ वामनाय नमः, ॐ पद्मनाभाय नमः, ॐ केशवाय नमः, ॐ विष्णवे नमः, ॐ श्रीधराय नमः, ॐ श्रीसीतारामाभ्यां नमः।

The Lord should first of all be visualized after uttering the formula:

श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेतं श्रीरामचन्द्रं ध्यायामि—

Their presence should next be invoked after uttering the formula:

श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेतं श्रीरामचन्द्रं आवाहयामि।

A seat, water to wash their feet and hands with, water for bath, water to rinse their mouths with, raiment, a sacred thread and ornaments, sandal-paste mixed with saffron and camphor, grains of rice (for decorating the forehead with), a wreath, of flowers for adorning the neck with, incense to perfume the air, light, offerings of food and fruits, betel leaves seasoned with catechu, lime, areca-nuts, cardamom seeds etc., waving of lights by burning camphor, a canopy, a pair of whisks flowers placed in the hollow of one's joined palms and other royal paraphernalia, circumambulation from left to right and

1. The deities presiding over the nine principal heavenly bodies believed to control the destinies of living beings, viz., the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.

2. The five Lokapālas are: Lord Gaṇeśa, Goddess Durgā, Vāyu or the wind-god, Dyu or the deity presiding over the heavens and the Aświnīs or the twin-gods who are recognized as physicians to the gods.

3. The ten Dikpālas are: Indra, Yama, Varuṇa and Kubera presiding over the eastern, southern, western and northern quarters respectively, Agni (the god of fire), the ogre Nirṛti, Vāyu (the wind-god) and Īśāna presiding over the four intermediate points, Brahmā presiding over the upper region and Śeṣa or the serpent-god presiding over the lower region.

salutations respectively should be offered to Śrī Rāma and His entourage after uttering the following formulas—

श्रीसीतालक्ष्मणभरतशत्रुघ्नहनुमत्समेताय श्रीरामचन्द्राय नमः—रत्नसिंहासनं समर्पयामि।
,, ,, ,, पाद्यं समर्पयामि।
,, ,, ,, अर्घ्यं समर्पयामि।
,, ,, ,, स्नानीयं समर्पयामि।
,, ,, ,, आचमनीयं समर्पयामि।
,, ,, ,, वस्त्रं समर्पयामि।
,, ,, ,, यज्ञोपवीताभरणं समर्पयामि।
,, ,, ,, गन्धान् समर्पयामि।
,, ,, ,, अक्षतान् समर्पयामि।
,, ,, ,, पुष्पाणि समर्पयामि।
,, ,, ,, धूपमाघ्रापयामि।
,, ,, ,, दीपं दर्शयामि।
,, ,, ,, नैवेद्यं फलानि च समर्पयामि।
,, ,, ,, ताम्बूलं समर्पयामि।
,, ,, ,, कर्पूरनीराजनं समर्पयामि।
,, ,, ,, छत्रचामरादि समर्पयामि।
,, ,, ,, पुष्पाञ्जलिं समर्पयामि।
,, ,, ,, प्रदक्षिणानमस्कारान् समर्पयामि।

Worship should then be offered to the copy of Śrīmad Vālmīki-Rāmāyaṇa with sandal-paste, flowers as well as a garland, incense, light and food respectively after uttering the following verses—

ॐ सदा श्रवणमात्रेण पापिनां सद्गतिप्रदे।
शुभे रामकथे तुभ्यं गन्धमद्य समर्पये॥
—इति गन्धं समर्पयामि।

"I offer you sandal-paste today, O Story of Śrī Rāma, capable (as you are) of bestowing a happy futurity even on sinners!"

ॐ बालादिसप्तकाण्डेन सर्वलोकसुखप्रद।
रामायण महोदार पुष्पं तेऽद्य समर्पये॥
—इति पुष्पाणि पुष्पमालां च समर्पयामि।

"I offer you flowers (as well as a garland), O munificent Rāmāyaṇa, conferring (as you do) happiness on all men by your seven Kāṇḍas (divisions), the Bālakāṇḍa etc.!"

ॐ यस्यैकश्लोकपाठस्य फलं सर्वफलाधिकम्।
तस्मै रामायणायाद्य दशाङ्गं धूपमर्पये॥
—इति धूपमाघ्रापयामि।

"I offer incense constituted of ten ingredients today to the celebrated Rāmāyaṇa, the reward of reading even a single verse of which surpasses all (other) rewards."

ॐ यस्य लोके प्रणेतारो वाल्मीक्यादिमहर्षयः।
तस्मै रामचरित्राय घृतदीपं समर्पये॥
—इति दीपं दर्शयामि।

"I offer light fed with ghee to the celebrated story of Śrī Rāma, which has been written by eminent Ṛṣis like Vālmīki."

ॐ श्रूयते ब्रह्मणो लोके शतकोटिप्रविस्तरम्।
रूपं रामायणस्यास्य तस्मै नैवेद्यमर्पये॥
—इति नैवेद्यं समर्पयामि।

"The bulk of this (very) Rāmāyaṇa is heard of as extending to a hundred crore couplets in Brahmaloka (the realm of Brahmā, the creator). I offer it food."

At the end of the Pūjā lights should be waved round the book by burning camphor and, after going clockwise round it, flowers placed in the hollow of one's joined palms should be offered to it. Then, falling prostrate before the book, salutation should be offered to it by reading the following couplets—

वाल्मीकिगिरिसम्भूता रागसागरगामिनी।
पुनाति भुवनं पुण्या रामायणमहानदी॥
श्लोकसारसमाकीर्णं सर्गकल्लोलसंकुलम्।
काण्डग्राहमहामीनं वन्दे रामायणार्णवम्॥

"The great and holy river in the form of the Rāmāyaṇa, which has descended from the mountain in the form of Sage Vālmīki and flows to the ocean embodied as Śrī Rāma, purifies the world (with its contact). I bow down to the ocean in the form of the Rāmāyaṇa, which has verses for its water, cantos for its billows and the Kāṇḍas or books for its alligators and large fish."

After offering worship to gods and the Brāhmaṇas the following Nyāsas should be gone through. According to the work known by the name of 'Anuṣṭhāna-Prakāśa', if one is unable to read the entire Rāmāyaṇa, one may read any of the Kāṇḍas according to the desire by which one is actuated. For example, it lays down that a man seeking a son should read the Bālakāṇḍa and a seeker of wealth should read the Ayodhyākāṇḍa. Similarly one seeking to recover a lost kingdom should read the Kiṣkindhākāṇḍa, people actuated by all sorts of desires are called upon to read the Sundarakāṇḍa, while a man seeking to exterminate his foes should read the Yuddhakāṇḍa. According to the Bṛhaddharma-Purāṇa, the Rāmāyaṇa can be read from other interested motives too. A reference to the view of that Purāṇa as well as to the modes of Nyāsa enjoined in it will be made later on.

ॐ अस्य श्रीवाल्मीकिरामायणमहामन्त्रस्य भगवान् वाल्मीकिर्ऋषिः। अनुष्टुप् छन्दः। श्रीरामः परमात्मा देवता। अभयं सर्वभूतेभ्य इति बीजम्। अङ्गुल्यग्रेण तान् हन्यामिति शक्तिः। एतदस्त्रबलं दिव्यमिति कीलकम्। भगवान्नारायणो देव इति तत्त्वम्। धर्मात्मा सत्यसंधश्चेत्यस्त्रम्। पुरुषार्थचतुष्टयसिद्ध्यर्थं पाठे विनियोगः।

ॐ श्रीं रां आपदामपहर्तारमित्यङ्गुष्ठाभ्यां नमः।
ॐ ह्रीं रीं दातारमिति तर्जनीभ्यां नमः। ॐ रों रूं सर्वसम्पदामिति मध्यमाभ्यां नमः।
ॐ श्रीं रैं लोकाभिरामेत्यनामिकाभ्यां नमः। ॐ श्रीं रौं श्रीराममिति कनिष्ठिकाभ्यां नमः।
ॐ रौं रः भूयो भूयो नमाम्यहमिति करतलकरपृष्ठाभ्यां नमः।

Hṛdayādi-Nyāsa should be similarly gone through while uttering the same Mantras as above.

The following couplet should then be read while taking one's right hand round one's head clockwise by way of Digbandha (ensuring safety in all directions)—

ब्रह्मा स्वयम्भूर्भगवान् देवाश्चैव तपस्विनः।
सिद्धिं दिशन्तु मे सर्वे देवाः सर्षिगणास्त्विह॥
—इति दिग्बन्धः।

One should then meditate on Śrī Rāma and His entourage seated on a lotus according to the following verse—

वामे भूमिसुता पुरस्तु हनुमान् पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वदलयोर्वाय्वादिकोणेषु च।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम्॥
* * *
आपदामपहर्तारं दातारं सर्वसम्पदाम्।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम्॥

"Sītā (Daughter of Goddess Earth) is seated to the left (of Śrī Rāma), Hanumān in front, Lakṣmaṇa (son of Sumitrā) at the back, Śatrughna and Bharata on the petals on the two sides (to the left and right), Sugrīva, Vibhīṣaṇa, Crown prince Aṅgada (son of Tārā) and Jāmbavān at the four intermediate points (viz., north-west, north-east, south-east and south-west) respectively; while in the centre (of the lotus) I worship Śrī Rāma of a cerulean hue, possessing the soft lustre of a blue lotus."

The following couplet is used as a Samputa-Mantra and repeated at the beginning as well as at the end of every single verse of the Rāmāyaṇa for achieving all one's desired ends—

आपदामपहर्तारं दातारं सर्वसम्पदाम्।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम्॥

"I salute again and again Śrī Rāma, the Delight of the whole world, the Reliever of sufferings and the Bestower of all riches."

After uttering the following Maṅgalācaraṇa* (prayers by way of an auspicious introduction for the attainment of success) one should start reading the Rāmāyaṇa—

MEDITATION ON LORD GAṆEŚA

शुक्लाम्बरधरं देवं शशिवर्णं चतुर्भुजम्।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये॥ १॥
वागीशाद्याः सुमनसः सर्वार्थानामुपक्रमे।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम्॥ २॥

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* According to the Bṛhaddharma-Purāṇa the following 'Kavaca' (the reading of which serves as a protective armour against all evils) should be read before the Maṅgalācaraṇa. The Kavaca must be read at least on the first day if not everyday—

ॐ नमोऽष्टादशतत्त्वरूपाय रामायणाय महामन्त्रस्वरूपाय। मा निषादेति मूलं शिरोऽवतु। अनुक्रमिणकाबीजं मुखमवतु। ऋष्यशृङ्गोपाख्यानं ऋषिः जिह्वामवतु। जानकीलाभोऽनुष्टुप्छन्दोऽवतु गलम्। केकय्याज्ञा देवता हृदयमवतु। सीतालक्ष्मणानुगमनश्रीरामहर्षाः प्रमाणं जठरमवतु। भगवद्भक्तिः शक्तिरवतु मे मध्यम्। शक्तिमान् धर्मो मुनीनां पालनं ममोरू रक्षतु। मारीचवचनं प्रतिपालनमवतु पादौ। सुग्रीवमैत्रमर्थोऽवतु स्तनौ। निर्णयो हनुमच्चेष्टावतु बाहू। कर्ता सम्पातिपक्षोद्गमोऽवतु स्कन्धौ। प्रयोजनं विभीषणराज्यं ग्रीवां ममावतु। रावणवधः स्वरूपमवतु कर्णौ। सीतोद्धारो लक्ष्मणमवतु नासिके। अमोघस्तवसंस्तवोऽवतु जीवात्मानम्। नयः काललक्ष्मणसंवादोऽवतु नाभिम्। आचरणीयं श्रीरामादिधर्मं सर्वाङ्गं ममावतु। इति रामायणकवचम्।

(बृहद्धर्मपुराणम्, पूर्वखण्डम्, २५वाँ अध्याय)

"In order to put an end to all obstacles one should meditate on Lord Gaṇeśa, who is clad in white robes, is clothed with a moon-like splendour, is endowed with four arms and (always) wears a cheerful aspect. I bow down to Lord Gaṇeśa (adorned with the head of an elephant), by saluting whom at the beginning of every undertaking gods headed by Brahmā (the lord of Goddess Saraswatī) got accomplished of purpose."

SALUTATIONS TO ONE'S PRECEPTOR

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः॥
अखण्डमण्डलाकारं व्याप्तं येन चराचरम्।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः॥

"The preceptor is Brahmā (the creator); the preceptor is Lord Viṣṇu (the Protector of the universe) and the preceptor is Lord Śiva (the supreme Lord). The preceptor is the Supreme Brahma personified. Hail to the aforesaid Guru! Hail to the aforesaid preceptor, by whom that ultimate end has been revealed to me by which stands perva ed the entire universe consisting of the mobile and immobile creation and extending in the form of an indivisible sphere."

MEDITATION ON SARASWATĪ

दोर्भिर्युक्ता चतुर्भिः स्फटिकमणिमयीमक्षमालां दधाना
हस्तेनैकेन पद्मं सितमपि च शुकं पुस्तकं चापरेण।
भासा कुलदेन्दुशङ्खस्फटिकमणिनिभा भासमानासमाना
सा मे वाग्देवतेयं निवसतु वदने सर्वदा सुप्रसन्ना॥

"May that goddess of speech abide at all times, highly pleased, in my organ of speech, who, endowed (as she is) with four arms, holds in one a rosary of Rudrākṣa-like beads made of crystal, a white lotus in another, a parrot in the third and a book in the fourth, who resembles (in hue) a Kunda (jasmine) flower, the moon, the conch and crystal, shines with splendour and is without parallel (in beauty and grace)."

SALUTATIONS TO SAGE VĀLMĪKI

कूजन्तं राम रामेति मधुरं मधुराक्षरम्।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम्॥
यः पिबन् सततं रामचरितामृतसागरम्।
अतृप्तस्तं मुनिं वन्दे प्राचेतसमकल्मषम्॥

"I salute Sage Vālmīki, conceived (by the poets) as a cuckoo melodiously singing the sweet syllables 'Rāma! Rāma!!' while perched on a bough of the tree of poetry. I bow to the sinless Sage Vālmīki (son of Varuṇa, the god presiding over water), who, though incessantly drinking of the ocean of nectar in the shape of Śrī Rāma's narrative, remains unsated."

SALUTATIONS TO HANUMĀN

गोष्पदीकृतवारीशं मशकीकृतराक्षसम्।
रामायणमहामालारत्नं वन्देऽनिलात्मजम्॥
अञ्जनानन्दनं वीरं जानकीशोकनाशनम्।
कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम्॥

उल्लङ्घ्य सिन्धोः सलिलं सलीलं
यः शोकवह्निं जनकात्मजायाः।
आदाय तेनैव ददाह लङ्कां
नमामि तं प्राञ्जलिराञ्जनेयम्॥
आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम्।
पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम्॥
यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम्।
बाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम्॥
मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठम्।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शिरसा नमामि॥

"I salute Hanumān (son of the wind-god), who sprang across the sea as though it were an impression made by the hoof of a cow, (nay) who crushed the ogres (of Laṅkā) as though they were (so many) mosquitoes and who is a jewel (as it were) adorning the great necklace of (the story of) the Rāmāyaṇa. I bow down to the heroic Hanumān (a ruler of monkeys), the delight of Añjanā (his mother), who dispelled the grief of Sītā (Janaka's Daughter), made short work of Akṣa (son of Rāvaṇa, the demon king of Laṅkā) and proved a source of terror to Laṅkā. I bow down with joined palms to the celebrated Hanumān (son of Añjanā), who, having leapt across the water of the sea (parting the land of Bhāratavarṣa from Laṅkā, which is now identified with the Laccadive Islands) as a matter of sport and, picking up the fire of grief of Sītā (Janaka's Daughter) burnt Laṅkā with that very fire. I contemplate on the son of Añjanā, the delight of the wind-god, who has a bloodred-face, is endowed with a personality charming as a mountain of gold and who has taken up his abode at the foot of a Pārijāta tree (one of the five kinds of celestial tree credited with the virtue of granting one's desire). Bow to Hanumān (son of the wind-god), the destroyer of ogres, who is present with his palms joined above his head and with his eyes flooded with tears (of joy) wherever the names and praises of the Lord of the Raghus are being sung. I bow my head to Hanumān (son of the wind-god), a leader of the army of monkeys and the foremost of those endowed with intelligence, who is swift as thought, (nay) who equals the wind-god in speed and has mastered his senses, and who played the role of an envoy of Śrī Rāma (in delivering His message to Sītā and ascertaining the strength of Rāvaṇa, who had stolen Her away)."

MEDITATION ON ŚRĪ RĀMA AND HIS ENTOURAGE

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे
मध्येपुष्पकमासने मणिमये वीरासने संस्थितम्।
अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं
व्याख्यातं भरतादिभिः परिवृतं रामं भजे श्यामलम्॥
वामे भूमिसुता पुरस्तु हनुमान् पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वदलयोर्वाय्वादिकोणेषु च।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम्॥

"I adore Śrī Rāma,who is dark-brown (of complexion) and is comfortably seated alongwith Sītā (a princess of the Videha territory) in the posture of a warrior (with one knee touching the ground) on a throne of gems as the centre of the aerial car Puṣpaka under an extensive pavilion of gold at the front of a celestial (wish-yielding) tree, surrounded by Bharata and others, with Hanumān (son of the wind-god) propounding in front of Śrī Rāma before the hermits the highest truth (already) expounded (by others). To His left is seated Sītā (Daughter of Goddess Earth); facing Him sits Hanumān and at His back Lakṣmaṇa (son of Sumitrā); Śatrughna and Bharata are seated on His two sides, while in the corners between every two quarters (viz., north-west, north-east, south-east and south-west) are seated Sugrīva (the ruler of monkeys), Vibhīṣaṇa (the ogre king of Laṅkā), Crown prince Aṅgada (son of Tārā) and Jāmbavān (the lord of bears) respectively; and in the centre I worship Śrī Rāma,who is cerulean of hue and is endowed with the soft lustre of a blue lotus."

SALUTATIONS TO ŚRĪ RĀMA'S ENTOURAGE

रामं रामानुजं सीतां भरतं भरतानुजम्।
सुग्रीवं वायुसूनुं च प्रणमामि पुनः पुनः॥
नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः॥

"I respectfully bow down again and again to Śrī Rāma; His younger brother (Lakṣmaṇa), Sītā, Bharata and His younger brother (Śatrughna), Sugrīva and Hanumān (son of the wind-god). Hail to Śrī Rāma, accompanied by Lakṣmaṇa as well as to that godlike lady, Janaka's Daughter! Hail to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god! Hail to the moon-god, the sun-god and the troops of the wind-god!"

SALUTATIONS TO ŚRĪMAD RĀMĀYAṆA

चरितं रयुनाथस्य शतकोटिप्रविस्तरम्।
एकैकमक्षरं पुंसां महापातकनाशनम्॥
वाल्मीकिगिरिसम्भूता रामाम्भोनिधिसंगता।
श्रीमद्रामायणी गङ्गा पुनाति भुवनत्रयम्॥
वाल्मीकेर्मुनिसिंहस्य कवितावनचारिणः।
शृण्वन् रामकथानादं को न याति परां गतिम्॥

"The story of Śrī Rāma (the Protector of the Raghus) extends to a hundred crore couplets. Every single letter of this (vast book) destroys the major sins of people (going through it). The holy Gaṅgā in the form of the glorious Rāmāyaṇa which has descended from the mountain in the form of Sage Vālmīki and flows to the ocean embodied as Śrī Rāma, purifies (all) the three worlds (with its contact). Hearing the roar, in the form of Śrī Rāma's narrative, of Vālmīki, the lion among sages, roaming in the forest of poetry, who would not attain to the highest goal?"

Once the reader has started reading the Rāmāyaṇa he should not pause before the end of any canto. If he does so he should resume reading it from the very canto which he has left unfinished. The reading should be carried on at a moderate pitch, distinctly, with

reverence and love. It is not desirable to read it in a singing-voice, shaking one's head, hurriedly and unintelligently. At the close of day one should pause at the following places—

1st day Pause 1 at the end of Canto 6 of Ayodhyākāṇḍa
2nd day Pause 2 - do - " 80 of - do -
3rd day Pause 3 - do - " 20 of Araṇyakāṇḍa
4th day Pause 4 - do - " 46 of Kiṣkindhākāṇḍa
5th day Pause 5 - do - " 47 of Sundarakāṇḍa
6th day Pause 6 - do - " 50 of Yuddhakāṇḍa
7th day Pause 7 - do - " 99 of Yuddhakāṇḍa
8th day Pause 8 at the end of Canto 36 of Uttarakāṇḍa
9th day Pause 9 - do - " 111 of - do - followed by a second reading of the Ist Canto of Yuddhakāṇḍa*.

There are other places also where one should pause. According to another scheme the Uttarakāṇḍa is omitted while reading the Rāmāyaṇa. The places where one should pause according to this scheme are noted below:—

1st day Pause 1 at the end of Canto 77 of Bālakāṇḍa
2nd day Pause 2 - do - " 60 of Ayodhyākāṇḍa
3rd day Pause 3 - do - " 119 of - do -
4th day Pause 4 - do - " 68 of Araṇyakāṇḍa
5th day Pause 5 - do - " 49 of Kiṣkindhākāṇḍa
6th day Pause 6 - do - " 50 of Sundarakāṇḍa
7th day Pause 7 - do - " 50 of Yuddhakāṇḍa
8th day Pause 8 - do - " 111 of - do -
9th day Pause 9 - do - " 128 of - do -

At the conclusion of the reading everyday the following benedictory verses should be read:

स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु॥
काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी।
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः॥
अपुत्राः पुत्रिणः सन्तु पुत्रिणः सन्तु पौत्रिणः।
अधनाः सधनाः सन्तु जीवन्तु शरदां शतम्॥

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* प्रथमे तु अयोध्यायाः षट्सर्गान्ते शुभा स्थितिः। तस्यैवाशीतिसर्गान्ते द्वितीये दिवसे स्थितिः॥
तथा विंशतिसर्गान्ते चारण्यस्य तृतीयके। दिने चतुर्थे षट्चत्वारिंशत्सर्गे कथास्थितिः॥
किष्किन्धाख्यस्य काण्डस्य पाठविद्भिरुदाहृता। सुसप्तचत्वारिंशत्के सर्गान्ते सुन्दरे स्थितिम्॥
पञ्चमे दिवसे कुर्यादथ षष्ठे तथोच्यते। युद्धकाण्डस्य पञ्चाशत्सर्गान्ते विमला स्थितिः॥
एकोनशतसंख्याके सर्गान्ते सप्तमे दिने। युद्धस्यैव तु काण्डस्य विश्रामः सम्प्रकीर्तितः॥
तथा चोत्तरकाण्डस्य षट्त्रिंशत्सर्गपूरणे। अष्टमे दिवसे कृत्वा स्थितिं च नवमे दिने॥
शेषं समाप्य युद्धस्य चान्त्यं सर्गं पुनः पठेत्। रामराज्यकथा यस्मिन् सर्ववाञ्छितदायिनी॥
एवं पाठक्रमः पूर्वैराचार्यैश्च विनिर्मितः।

(अनुष्ठानप्रकाश)

चरितं रघुनाथस्य शतकोटिप्रविस्तरम्।
एकैकमक्षरं प्रोक्तं महापातकनाशनम्॥
श्रृण्वन् रामायणं भक्त्या यः पादं पदमेव वा।
स याति ब्रह्मणः स्थानं ब्रह्मणा पूज्यते सदा॥
रामाय रामभद्राय रामचन्द्राय वेधसे।
रघुनाथाय नाथाय सीतायाः पतये नमः॥
यन्मङ्गलं सहस्त्राक्षे सर्वदेवनमस्कृते।
वृत्रनाशे समभवत् तत् ते भवतु मङ्गलम्॥
यन्मङ्गलं सुपर्णस्य विनताकल्पयत् पुरा।
अमृतं प्रार्थयानस्य तत्ते भवतु मङ्गलम्॥
मङ्गलं कोसलेन्द्राय महनीयगुणात्मने।
चक्रवर्तितनूजाय सार्वभौमाय मङ्गलम्॥
अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत्।
अदितिर्मङ्गलं प्रादात् तत् ते भवतु मङ्गलम्॥
त्रीन् विक्रमान् प्रक्रमतो विष्णोरमिततेजसः।
यदासीन्मङ्गलं राम तत्ते भवतु मङ्गलम्॥
ऋषयः सागरा द्वीपा वेदा लोका दिशश्च ते।
मङ्गलानि महाबाहो दिशन्तु तव सर्वदा॥
कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वा प्रकृतिस्वभावात्।
करोमि यद् यत् सकलं परस्मै
नारायणायेति समर्पये तत्॥

"Let all be well with (all) created beings. Let (all) the rulers of the earth protect the earth following the righteous path. Let prosperity ever attend on the cows and the Brāhmaṇas (members of the priestly class). Let all the people be happy. Let the rain-god pour showers in time. Let the earth be adorned with crops. Let this land be free from agitation and let the Brāhmaṇas be rid of (all) fear. May those without a son be blessed with a son and may those with a son be blessed with a grandson. May those who are destitute become rich and live for a (whole) century. The story of Śrī Rāma (the Protector of the Raghus) extends to a hundred crore couplets. Every single letter of this (vast book) destroys the major sins of people (going through it). He who listens with devotion to a single foot of a verse or even to a single word of Śrīmad Rāmāyaṇa ascends (after death) to the realm of Brahmā (the creator) and is always honoured by the latter. Hail to Lord Śrī Rāma, the blessed Rāma, the moon-like Rāma, the Maker and Controller of the universe, the Protector of the Raghus, the Spouse of Sītā! Let that good luck attend on You, which fell to the lot of Indra, (the thousand-eyed god)—who is greeted by all the gods—on the occasion of the destruction of the demon Vṛtra. Let that benediction descend on You, which Vinatā (mother of Garuḍa) bestowed on Garuḍa (the king of birds and the carrier of Lord Viṣṇu) when the latter went out in search for nectar. Good luck to the Ruler of the territory of Kosala, an ocean of laudable virtues, son of a universal monarch! Good luck to the Ruler of the entire globe ! Let that benediction go to You, which Aditi (the mother of Indra) bestowed on Indra (the wielder of a thunderbolt) when the latter destroyed the demons on the occasion of churning the ocean for drawing out nectar. Let that good luck attend on You, which fell to the lot of Lord Viṣṇu—who is endowed with immense energy—

while He was taking three strides (to measure all the three worlds). Let (all) the seasons, the (four) oceans (supposed to encircle the earth), (all) the (seven) Dwīpas (principal divisions of the earth), (the deities presiding over) the (four) Vedas and the (three) Lokas as well as the (four) quarters scatter blessings on You on all occasions, O mighty-armed Śrī Rāma! Whatever I do with my body, tongue, mind or senses, reason or intellect or by force of my inherited nature, I consecrate all as an offering to the supreme Lord Nārāyaṇa."

The way in which Nyāsas should be gone through before commencing the reading of individual Kāṇḍas from different interested motive is given below for each Kāṇḍa separately*:

VINIYOGA OF THE BĀLAKĀṆḌA

ॐ अस्य श्रीबालकाण्डमहामन्त्रस्य ऋष्यशृङ्ग ऋषिः। अनुष्टुप् छन्दः। दाशरथिः परमात्मा देवता। रां बीजम्। नमः शक्तिः। रामायेति कीलकम्। श्रीरामप्रीत्यर्थे बालकाण्डपारायणे विनियोगः।

ṚṢYĀDINYĀSA

ॐ ऋष्यशृङ्गऋषये नमः शिरसि। ॐ अनुष्टप्छन्दसे नमः मुखे। ॐ दाशरथिपरमात्मदेवतायै नमः हृदि। ॐ रां बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ रामाय कीलकाय नमः सर्वाङ्गे।

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* The Bṛhaddharma-Purāṇa specifies as follows the purposes for which a reading of the various Kāṇḍas should be undertaken separately:

अनावृष्टिर्महापीडाग्रहपीडाप्रपीडिताः ।
आदिकाण्डं पठेयुर्ये ते मुच्यन्ते ततो भयात्॥
पुत्रजन्मविवाहादौ गुरुदर्शन एव च।
पठेच्च शृणुयाच्चैव द्वितीयं काण्डमुत्तमम्॥
वने राजकुले वह्निजलपीडायुतो नरः।
पठेदारण्यकं काण्डं शृणुयाद् वा स मङ्गली॥
मित्रलाभे तथा नष्टद्रव्यस्य च गवेषणे।
श्रुत्वा पठित्वा कैष्किन्ध्यं काण्डं तत्तत् फलं लभेत्॥
श्राद्धेषु देवकार्येषु पठेत् सुन्दरकाण्डकम्।
शत्रोर्जये समुत्साहे जनवादे विगर्हिते॥
लङ्काकाण्डं पठेत् किं वा शृणुयात् स सुखी भवेत्।
यः पठेच्छृणुयाद् वापि काण्डमभ्युदयोत्तरम्।
आनन्दकार्ये यात्रायां स जयी परतोऽत्र च॥
मोक्षार्थी लभते मोक्षं भक्त्यर्थी भक्तिमेव च।
ज्ञानार्थी लभते ज्ञानं ब्रह्मतत्त्वोपलम्भकम्॥

"Those who, when hit hard by drought, acute pain or the evil influence of planets, read the Bālakāṇḍa are rid of such fear. On the occasion of the birth of a son, a wedding etc., or at the sight of one's preceptor one should read or listen to the excellent Ayodhyākāṇḍa (Book Two). A man who reads or listens to the Araṇya-kāṇḍa when hit by fire or water while living in a forest (as an anchorite or as an exile) or when summoned to a king's court (or a court of justice) becomes happy. Listening to or reading the Kiṣkindhākāṇḍa for securing a friend or in the course of a search for lost property, the hearer or reader attains his object. One should read the Sundarakāṇḍa in the course of a Śrāddha (a ceremony performed in honour of the departed spirit of a deceased relative on his or her death anniversary and on other occasions) or in the course of rites intended to propitiate a deity or deities. He who reads or listens to the Laṅkākāṇḍa (Yuddhakāṇḍa) for the subjugation of an enemy, in the course of a war-effort and in the event of an abominable scandal becomes happy. He who reads or even listens to the Uttarakāṇḍa, (the book dealing with the events following Śrī Rāma's success in Laṅkā) during an act of rejoicing or before a journey or expedition attains victory here as well as hereafter. Nay, a seeker of Mokṣa (Liberation) attains Liberation, a seeker of Devotion secures even Devotion, a seeker of Wisdom attains Wisdom that enables one to realize the truth about Brahma (the Absolute)." (Bṛhaddharma-Purāṇa, Pūrva-Khaṇḍa xxvi. 9—15)

KARANYĀSA

ॐ सुप्रसन्नाय अङ्गुष्ठाभ्यां नमः। ॐ शान्तमनसे तर्जनीभ्यां नमः। ॐ सत्यसंधाय मध्यमाभ्यां नमः। ॐ जितेन्द्रियाय अनामिकाभ्यां नमः। ॐ धर्मज्ञाय नयसारज्ञाय कनिष्ठिकाभ्यां नमः। ॐ राज्ञे दाशरथये जयिने करतलकरपृष्ठाभ्यां नमः।

After performing Hṛdayādinyāsa with these very Mantras one should meditate according to the following verse:

श्रीराममाश्रितजनामरभूरुहेश-
मानन्दशुद्धमखिलामरवन्दिताङ्घ्रिम् ।
सीताङ्गनासुमिलितं सततं सुमित्रा-
पुत्रान्वितं धृतधनुश्शरमादिदेवम्॥

"I worship Śrī Rāma, the primal deity, the foremost wish-yielding tree (lit., a celestial tree) for people dependent on Him, who is Joy personified and immaculate, whose feet are adored even by the immortals, who is constantly united with His (divine) Consort, Sītā, and accompanied by Lakṣmaṇa (son of Sumitrā) and who holds a bow and an arrow in His hands."

ॐ सुप्रसन्नः शान्तमनाः सत्यसंधो जितेन्द्रियः।
धर्मज्ञो नयसारज्ञो राजा दाशरथिर्जयी॥

"The victorious King Rāma (son of Daśaratha), who is denoted by the mystic syllable 'OṀ', is exceedingly cheerful, tranquil of mind and true to His promise. He keeps his senses under control, knows what is right and is a master of the essence of polity."

One should worship Lord Śrī Rāma while uttering the foregoing Mantra and should read the Bālakāṇḍa repeating the word "Rāma" or this very verse at the beginning and end of each single verse. By doing so one can expect to secure the appeasement of evil stars, riddance from the fear of Ītis* (unforeseen calamities) and the birth of a male progeny.

THE VINIYOGA AND NYĀSAS PERTAINING TO THE AYODHYĀKĀṆḌA

ॐ अस्य श्रीअयोध्याकाण्डमहामन्त्रस्य भगवान् वसिष्ठ ऋषिः। अनुष्टुप् छन्दः। भरतो दाशरथिः परमात्मा देवता। भं बीजम्। नमः शक्तिः । भरतायेति कीलकम्। मम भरतप्रसादसिद्ध्यर्थमयोध्याकाण्डपारायणे विनियोगः। ॐ वसिष्ठऋषये नमः शिरसि। ॐ अनुष्टुप्छन्दसे नमः मुखे। ॐ दाशरथिभरतपरमात्मदेवतायै नमः हृदि। ॐ भं बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ भरताय कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ भरताय नमस्तस्मै अङ्गुष्ठाभ्यां नमः। ॐ सारज्ञाय तर्जनीभ्यां नमः। ॐ महात्मने मध्यमाभ्यां नमः। ॐ तापसाय अनामिकाभ्यां नमः। ॐ अतिशान्ताय कनिष्ठिकाभ्यां नमः। ॐ शत्रुघ्नसहिताय च करतलकरपृष्ठाभ्यां नमः।

After going through the Hṛdayādinyāsa with these very Mantras one should meditate according to the following verse:

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* The six Ītis or unforeseen calamities are—

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः शुकाः। अत्यासन्नाश्च राजानः षडेता ईतयः स्मृता॥

"Excessive rainfall, drought, a swarm of rats, locusts and parrots and hostile kings arrived very nearer the six unforeseen calamitiles."

श्रीरामपादद्वयपादुकान्त-
संसक्तचित्तं कमलायताक्षम्।
श्यामं प्रसन्नवदनं कमलावदात-
शत्रुघ्नयुक्तमनिशं भरतं नमामि॥

"I ever bow down to Bharata, who has his mind fixed on the edges of the pair of wooden sandals used by Śrī Rāma, who has eyes large as a pair of lotuses, who is dark-brown of complexion and wears a cheerful aspect and is accompanied by Śatrughna, who is white as a lotus."

भरताय नमस्तस्मै सारज्ञाय महात्मने।
तापसायातिशान्ताय शत्रुघ्नसहिताय च॥

"Hail to that high-souled ascetic, Bharata, who knows what is essential, is extremely quiet and is (ever) accompanied by Śatrughna." One should offer worship to Bharata with the usual five articles of worship (viz.,) sandal-paste, flowers, incense, light and food) while uttering the foregoing Mantra. A seeker of riches may read the Bālakāṇḍa while uttering the foregoing Mantra before as well as at the end of each single verse of this book.

THE VINIYOGA AND ṚṢYĀDINYĀSA ETC., PERTAINING TO THE ARAṆYAKĀṆḌA

ॐ अस्य श्रीमदरण्यकाण्डमहामन्त्रस्य भगवानृषिः। अनुष्टुप् छन्दः। महेन्द्रो देवता। ईं बीजम्। नमः शक्तिः। इन्द्रायेति कीलकम्। इन्द्रप्रसादसिद्ध्यर्थे अरण्यकाण्डपारायणे जपे विनियोगः। ॐ भगवदृषये नमः शिरसि। ॐ अनुष्टुप्छन्दसे नमः मुखे। ॐ महेन्द्रदेवतायै नमः हृदि। ॐ ईं बीजाय नमः गुह्ये। ॐ नमःशक्तये नमः पादयोः। ॐ इन्द्राय कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ सहस्रनयनाय अङ्गुष्ठाभ्यां नमः। ॐ देवाय तर्जनीभ्यां नमः। ॐ सर्वदेवनमस्कृताय मध्यमाभ्यां नमः। ॐ दिव्यवज्रधराय अनामिकाभ्यां नमः। ॐ महेन्द्राय कनिष्ठिकाभ्यां नमः। ॐ शचीपतये करतलकरपृष्ठाभ्यां नमः।

After going through the Hṛdayādinyāsa with this very Mantra one should meditate according to the following verse:

शचीपतिं सर्वसुरेशवन्द्यं
सर्वार्त्तिहन्तारमचिन्त्यशक्तिम्।
श्रीरामसेवानिरतं महान्तं
वन्दे महेन्द्रं धृतवज्रमीड्यम्॥

"I salute the exalted and mighty Indra (the lord of paradise) of inconceivable energy, the spouse of Śacī and the dispeller of all afflictions, who is worth extolling and worthy of adoration for all the rulers of gods, who is (ever) devoted to the service of Śrī Rāma and wields the thunderbolt." Then, while uttering the following Mantra, one should offer worship to Indra and may read the Araṇyakāṇḍa uttering it before as well as the end of every single verse of this book for recovery of lost property and other such purposes:

सहस्रनयनं देवं सर्वदेवनमस्कृतम्।
दिव्यवज्रधरं वन्दे महेन्द्रं च शचीपतिम्॥

"I salute the mighty god, Indra, the spouse of Śacī, who is endowed with a thousand eyes, is adored by all gods and wields the heavenly thunderbolt."

THE VINIYOGA AND ṚṢYĀDINYĀSA PERTAINING TO THE KIṢKINDHĀKĀṆḌA

ॐ अस्य श्रीकिष्किन्धाकाण्डमहामन्त्रस्य भगवान् ऋषिः। अनुष्टुप् छन्दः। सुग्रीवो देवता। सुं बीजम्। नमः शक्तिः। सुग्रीवेति कीलकम्। मम सुग्रीवप्रसादसिद्ध्यर्थं किष्किन्धाकाण्डपारायणे विनियोगः। ॐ भगवदृषये नमः शिरसि। ॐ अनुष्टुप्छन्दसे नमः मुखे। ॐ सुग्रीवदेवतायै नमः हृदये। ॐ सुं बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ सुग्रीवाय कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ सुग्रीवाय अङ्गुष्ठाभ्यां नमः। ॐ सूर्यतनयाय तर्जनीभ्यां नमः। ॐ सर्ववानरपुंगवाय मध्यमाभ्यां नमः। ॐ बलवते अनामिकाभ्यां नमः। ॐ राघवसखाय कनिष्ठिकाभ्यां नमः। ॐ वशी राज्यं प्रयच्छतु इति करतलकरपृष्ठाभ्यां नमः।

After going through Hṛdayādinyāsa with the same Mantra one should meditate according to the following verse:

सुग्रीवमर्कतनयं कपिवर्यलवन्द्य-
मारोपिताच्युतपदाम्बुजमादरेण ।
पाणिप्रहारकुशलं बलपौरुषाढ्य
माशास्यदास्यनिपुणं हृदि भावयामि॥

"I invoke in my heart Sugrīva, son of the sun-god, worthy of adoration (even) for the foremost of monkeys, who has installed with reverence in his heart the lotus-feet of the infallible Lord Śrī Rāma, who is adept in slapping with his hands, rich in strength and virility and skilled in the service of his beloved master (Śrī Rāma)."

Then, offering worship to Sugrīva with the sacred text ''सुं सुग्रीवाय नमः'' or the following verse:

सुग्रीवः सूर्यतनयः सर्ववानरपुंगवः।
बलवान् राघवसखा वशी राज्यं प्रयच्छतु॥

"May Sugrīva, son of the sun-god, the foremost of all the monkeys, the mighty friend of Śrī Rāma (a scion of Raghu) and a master of his self, confer sovereignty on me."—the reader may, if he chooses, read the Kiṣkindhākāṇḍa uttering the foregoing verse before and at the end of every single verse of that book.

THE VINIYOGA AND ṚṢYĀDINYĀSA OF THE SUNDARAKĀṆḌA

ॐ अस्य श्रीमत्सुन्दरकाण्डमहामन्त्रस्य भगवान् हनुमान् ऋषिः। अनुष्टुप् छन्दः। श्रीजगन्माता सीता देवता। श्रीं बीजम्। स्वाहा शक्तिः। सीतायै कीलकम्। सीताप्रसादसिद्ध्यर्थं सुन्दरकाण्डपारायणे विनियोगः। ॐ भगवद्धनुमदृषये नमः शिरसि। ॐ अनुष्टुपछन्दसे नमः मुखे। ॐ श्रीजगन्मातृसीतादेवतायै नमः हृदि। ॐ श्रीं बीजाय नमः गुह्ये। ॐ स्वाहाशक्तये नमः पादयोः। ॐ सीतायै कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ सीतायै अङ्गुष्ठाभ्यां नमः। ॐ विदेहराजसुतायै तर्जनीभ्यां नमः। ॐ रामसुन्दर्यै मध्यमाभ्यां नमः। ॐ हनुमता समाश्रितायै अनामिकाभ्यां नमः। ॐ भूमिसुतायै कनिष्ठिकाभ्यां नमः। ॐ शरणं भजे करतलकरपृष्ठाभ्यां नमः।

Then, going through Hṛdayādinyāsa etc., with the same Mantras, one should meditate according to the following verse:

सीतामुदारचरितां विधिसाम्बविष्णु-
वन्द्यां त्रिलोकजननीं शतकल्पवल्लीम्।
हैमैरनेकमणिरञ्जितकोटिभागै-
र्भूषाचयैरनुदिनं सहितां नमामि॥

"I bow to Sītā of noble conduct, worthy of being saluted (even) by Brahmā (the creator) as well as by Lords Śiva and Viṣṇu, the Mother of all the three worlds (heaven, earth and the intermediate region), who embodies in Herself hundreds of heavenly creepers capable of granting the desires of those seeking their shade, and remains adorned all day long with heaps of gold ornaments whose edges are rendered picturesque with numerous gems."

The special procedure recommended for reading the Sundarakāṇḍa is that, starting with the first canto on the first day, one should go on increasing the number of cantos to be read by one every day and stop reading on the eleventh day. On the twelfth day the reader should read the first ten cantos over again after finishing the last two cantos left unread the previous day; on the 13th day he should read 13 cantos more and so on. In this way by going through the text thrice in the course of 20 days one can expect to achieve one's desired end. According to another scheme one should read five cantos daily. On the 14th day one should finish the last three cantos left on the previous day and the first two cantos over again and so on. The Mantra to be repeated before and after every single verse is "श्रीसीतायै नमः".*

THE VINIYOGA AND ṚṢYĀDINYĀSA ETC., PERTAINING TO THE YUDDHAKĀṆḌA

ॐ अस्य श्रीयुद्धकाण्डमहामन्त्रस्य विभीषण ऋषिः। अनुष्टुप् छन्दः। विधाता देवता। बं बीजम्। नमः शक्तिः। विधातेति कीलकम्। श्रीधातृप्रसादसिद्ध्यर्थं युद्धकाण्डपारायणे विनियोगः। ॐ विभीषणऋषये नमः शिरसि। ॐ अनुष्टुप्छन्दसे नमःमुखे। ॐ विधातृदेवतायै नमः हृदि। ॐ बं बीजाय नमः गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ विधातेति कीलकाय नमः सर्वाङ्गे।

KARANYĀSA

ॐ विधात्रे अङ्गुष्ठाभ्यां नमः। ॐ महादेवाय तर्जनीभ्यां नमः। ॐ भक्तानामभयप्रदाय मध्यमाभ्यां नमः। ॐ सर्वदेवप्रीतिकराय अनामिकाभ्यां नमः। ॐ भगवत्प्रियाय कनिष्ठिकाभ्यां नमः। ॐ ईश्वराय करतलकरपृष्ठाभ्यां नमः।

After going through Hṛdayādinyāsa with the same Mantras one should meditate according to the following verse:

देवं विधातारमनन्तवीर्यं
भक्ताभयं श्रीपरमादिदेवम्।
सर्वामरप्रीतिकरं प्रशान्तं
वन्दे सदा भूतपतिं सुभूतिम्॥

"I salute everyday the god Brahmā (the creator), the glorious and the highest primal

* As an alternative the following verse can also be repeated at the beginning as well as at the end of every verse:

रामभद्र महेष्वास रघुवीर नृपोत्तम। भो दशास्यान्तकास्माकं रक्षां देहि श्रियं च ते॥

"O blessed Śrī Rāma, wielding a mighty bow, O Hero of Raghu's race, O Jewel among kings, O Destroyer of Rāvaṇa (the ten-headed monster), (pray) grant us Your protection as well as Your fortune."

deity, who is endowed with infinite virility and who ensures safety to his devotees, who brings delight to all the immortals, is perfectly tranquil and the ruler of (all) created beings and possesses abundant affluence."

Then, offering worship to the creator with the fivefold traditional equipage uttering the following verse:

विधातारं महादेवं भक्तानामभयप्रदम्।
सर्वदेवप्रीतिकरं भगवत्प्रियमीश्वरम्॥

"I salute Brahmā (the creator), the supreme deity, who confers security on his devotees, brings joy to all the gods and is a lover of the Lord and the ruler of all."—the reader may, if he chooses, read the Yuddhakāṇḍa uttering this very text at the beginning as well as at the end of every single verse. This ensures victory over the enemy and brings an end to ignominy.

It is also enjoined that the whole of the Rāmāyaṇa should be read in the course of 27 days beginning from the day on which the constellation Punarvasu is in the ascendant and ending on the day when the asterisk Ārdrā is in the ascendant. A nine-day reading of the Vālmīki-Rāmāyaṇa is also undertaken during the first nine days of the bright half of Caitra or Āświna popularly known by the name of Navarātra.

OṀ

The Vālmīki-Rāmāyaṇa

Bālakāṇḍa

Book One

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46. Disconsolate over the death of her sons, Diti embarks on a course of austerities at Kuśaplava with the permission of her husband, Sage Kaśyapa, with the object of securing a son capable of killing Indra. The latter on coming to know of her intention serves her during the period of her consecration and, taking advantage of her falling asleep on one occasion with her head in a wrong position, and thereby transgressing the rules of purity, enters her womb and carves the foetus. 199

47. Viśwāmitra tells Śrī Rāma how on the very site of the grove where Diti practised her austerities Viśāla, a son of Ikṣwāku, built the city of Viśālā. Sumati, the contemporary ruler of Viśālā, receives Viśwāmitra and his party as his distinguished guests. 201

48. Having stayed overnight at Viśālā as an honoured guest of Sumati, Śrī Rāma, accompanied by Viśwāmitra and the other sages, heads towards Mithilā (the capital of King Janaka) and, on reaching on the way a deserted hermitage and, inquiring about it, is told by Viśwāmitra how Ahalyā, wife of Sage Gautama, whose hermitage it was, was subjected to a curse by her husband. 203

49. At the intercession of the gods, Indra is supplied with testicles of a ram; Ahalyā gets back her pristine celestial form at the very sight of Śrī Rāma, the moment he enters the hermitage, and the two divine brothers are entertained by the lady with the help of her husband. 206

50. Śrī Rāma and others reach Mithilā and are received in advance by King Janaka, headed by his family priest, Śatānanda; Viśwāmitra satisfies their curiosity about the two princes of Ayodhyā. 209

51. At the request of Śatānanda, Viśwāmitra tells him how Ahalyā was redeemed by Śrī Rāma and entertained him with the help of her husband. And Śatānanda in his turn commences narrating to Śrī Rāma the story of Viśwāmitra. 211

52. Vasiṣṭha enjoins his cow of plenty, Śabalā by name, to yield necessary articles for entertaining Viśwāmitra. 214

53. Heartily entertained alongwith his army by Vasiṣṭha with delicious foods and drinks yielded by his cow of plenty, Viśwāmitra asks of him the cow, which Vasiṣṭha declines to part with. 216

54. On Viśwāmitra attempting to take her away by force, Śabalā seeks to know Vasiṣṭha's mind, and at his instance produces a multitude of warriors that disperse Viśwāmitra's army. 218

55. His entire army having been exterminated by the warriors produced by Śabalā and his hundred sons reduced to ashes by the very roar of Vasiṣṭha even as they assailed him, Viśwāmitra retires to the Himālayas for austerities and, receiving a number of missiles from Lord Śiva, tries them on the inmates of Vasiṣṭha's hermitage; Vasiṣṭha meets him with a mere staff appropriate to a Brāhmaṇa. 221

56. With his Brahmanical staff alone Vasiṣṭha renders ineffectual all the mystic missiles discharged by Viśwāmitra, whereupon the latter condemns military strength and makes up his mind to practise austerities with a view to attaining Brahmanhood. 223

57. Viśwāmitra embarks on a severe course of austerities with a view to attaining Brahmanhood. In the meantime, King Triśaṅku of Ayodhyā requests Vasiṣṭha to conduct for him a sacrifice which may enable him bodily to ascend to heaven and, on Vasiṣṭha declining to comply with his request, approaches his sons for the same purpose. 226

58. Having been repulsed by Vasiṣṭha's sons as well, Triśaṅku gets ready to seek another priest, whereupon he is degraded by the curse of Vasiṣṭha's sons to the position of a Cāṇḍāla and approaches Viśwāmitra with the same request. 228

59. Viśwāmitra assures Triśaṅku of his help, sends word to a number of sages, inviting them to conduct a sacrifice for Triśaṅku, and pronounces a curse on those who decline to come. 230

60. At the instance of Viśwāmitra the sages assembled at his hermitage commence a sacrifice; on the gods failing to appear at the sacrifice to accept the offerings, Viśwāmitra sends Triśaṅku bodily to heaven by dint of his own spiritual power, but the latter is expelled by Indra, on which Viśwāmitra stops him in the air and proceeds to create a new heaven and desists from his purpose only on the gods granting his desire. 233

61. The animal to be sacrificed at the sacrificial performance of King Ambarīṣa having been stolen away by Indra appearing in disguise, the arch-priest enjoined the king to secure a human beast as a substitute. Wandering in search of such a beast, Ambarīṣa saw the sage Ṛcīka at Bhṛgutuṅga and requested him to hand over his juvenile son in exchange for a hundred thousand cows. On the parents declining to part with their eldest and youngest sons, the middle one, Śunaḥśepa by name, voluntarily offered himself for being sold and the king returned with him to his capital. 236

62. On reaching Puṣkara, while Ambarīṣa is taking rest, Śunaḥśepa approaches Viśwāmitra, who was practising austerities there, and inquires of him a means of escaping death without meeting with the king's opposition, whereupon Viśwāmitra teaches him a prayer each for propitiating Indra and Lord Viṣṇu, respectively, by reciting which the boy secures release from Ambarīṣa's bondage and the latter gets the reward of the sacrifice without sacrificing him. 239

63. Brahmā pays a visit to Viśwāmitra at Puṣkara and rewards him with the status of a Ṛṣi (seer). There he feels enamoured of Menakā, a celestial nymph deputed by Indra, and enjoys life with her for ten years. At last he realizes his folly and retires to the Himālayas, where he renews his austerities and is rewarded with the status of a Maharṣi by Brahmā. Still dissatisfied, he prosecutes his austerities with renewed vigour. 242

64. Petrifying by means of a curse Rambhā, the celestial nymph sent by Indra to wean him from his austerities, Viśwāmitra resolves upon a further course of austerities. 244

65. On Viśwāmitra not ceasing from his austerities even on his being conferred the title of a Brahmarṣi by Brahmā, Vasiṣṭha, as urged by gods, recognizes it and here ends the narration of Śatānanda. Having worshipped Viśwāmitra, King Janaka then returns to his palace. 246

66. On Viśwāmitra apprising Janaka of the eagerness of Śrī Rāma and Lakṣmaṇa to see his famous bow, Janaka reveals to him its glory and tells him how he got it as well as Sītā and also of his pledge to give her in marriage to Śrī Rāma if he would string it. 250

67. Urged by Viśwāmitra, Śrī Rāma bends the bow, sent by Janaka to the sacrificial hall, in order to string it and in the process breaks it, whereupon Janaka with the concurrence of Viśwāmitra sends his counsellors to Ayodhyā to invite Emperor Daśaratha for the wedding. 252

68. Reaching Ayodhyā, the counsellors of Janaka tell Daśaratha how Śrī Rāma broke the bow of Lord Śiva in Janaka's custody and won the hand of his daughter, and convey to him their master's invitation for the wedding, on which Daśaratha makes up his mind in consultation with Vasiṣṭha to depart for Mithilā at an early date. 255

69. With a large number of followers, Daśaratha proceeds to Mithilā for the wedding and is received with signal honour by Janaka and his people and comfortably lodged. 257

70. Janaka sends for his younger brother, Kuśadhwaja, from Sāṅkāśyā. Invited by him, Daśaratha meets Janaka at the latter's palace, where at the instance of Daśaratha, Vasiṣṭha glorifies the race of Ikṣwāku. 259

71. Recounting his own pedigree, Janaka offers the hand of his two daughters, Sītā and Ūrmilā, to Śrī Rāma and Lakṣmaṇa, respectively. 263

72. Vasiṣṭha and Viśwāmitra jointly ask for the hand of the two daughters of Kuśadhwaja in favour of Bharata and Śatrughna and Janaka acquiesces in the proposal. Thereupon Daśaratha gets his sons to perform the rite of Samāvartana and himself performs the Nāndīśrāddha. 265

73. Janaka escorts Daśaratha and his four sons clad in nuptial attire to the pavilion erected for the wedding. Placing Viśwāmitra and Śatānanda ahead, Vasiṣṭha conducts the marriage ceremony. Śrī Rāma and his three brothers clasp the hand of Sītā and her sisters. Singing and dancing for joy, the gods rain heavenly flowers on the brides and bridegrooms. 268

74. Taking leave of Janaka and Daśaratha, Viśwāmitra returns to his own hermitage and, accepting large wedding presents, Daśaratha too turns back to Ayodhyā alongwith his sons and their newly-wedded brides. On the way the irascible and redoubtable Paraśurāma, a sworn enemy of the Kṣatriyas, suddenly appears before them, axe in hand, and Vasiṣṭha and the other sages accompanying the party offer worship to him. 271

75. Turning a deaf ear to Daśaratha's prayer, Paraśurāma relates the history of the bows belonging to Lords Śiva and Viṣṇu and challenges Śrī Rāma to string the bow of Lord Viṣṇu in his possession. 274

76. Fitting the arrow to the bow of Lord Viṣṇu and declaring it as unfailing, Śrī Rāma asks Paraśurāma to point out at whom it may be discharged, and at the instance of the latter puts an end to his title to the (ethereal) worlds earned by him through his austerities. Recognizing Śrī Rāma to be no other than Lord Viṣṇu and taking leave of him, Paraśurāma withdraws to Mount Mahendra in order to resume his austerities. 277

77. On the departure of Paraśurāma, Śrī Rāma hands over the bow of Lord Viṣṇu to Varuṇa (the god of water) and, sending his army ahead, King Daśaratha enters Ayodhyā. After some days Prince Yudhājit, Bharata's maternal uncle takes away Bharata and Śatrughna to his father's capital. 280

Ayodhyākāṇḍa
Book Two

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1. Bharata having left for his maternal grandfather's capital alongwith Śatrughna, Emperor Daśaratha makes up his mind to install Śrī Rāma as his Regent and, summoning a number of princes for consultation, confers with them on the subject. 283

2. Daśaratha apprises the assembly of his intention to retire from active rule after relegating the power to Śrī Rāma's able hands and the councillors with one voice ditto the proposal and urge the Emperor to expedite matters. 289

3. Urged by the Emperor to solemnize the installation of Śrī Rāma as Prince Regent, Vasiṣṭha enjoins in his turn Daśaratha's ministers, Sumantra and others, to get ready all requisites for the ceremony. Sent by Sumantra, Śrī Rāma in the meantime calls on his father, who announces his decision to install him as Prince Regent and also tenders some opportune advice to him. Śrī Rāma's chums break the news to Śrī Rāma's mother, Kausalyā; treasuring in his mind the exhortation of his father and bowing low to him, Śrī Rāma returns to his own apartments. 294

4. Apprehending obstruction of Śrī Rāma's installation from an ominous dream, Daśaratha summons Śrī Rāma immediately and asks him to observe certain sacred vows preliminary to installation alongwith Sītā. Bidding him go by his father, Śrī Rāma enters his mother's gynaeceum and, after receiving her blessings, retires alongwith Sītā, already present there, to his own palace. 299

5. At the instance of the Emperor, Vasiṣṭha calls at Śrī Rāma's palace and instructing him alongwith Sītā to fast for the night, returns to Daśaratha. Permitted by the sage, the Emperor adjourns the assembly and retires to the gynaeceum. 303

6. Enjoined by sage Vasiṣṭha, Śrī Rāma undertakes a vow to bathe early next morning, worship the gods and sleep for the night on a mat of Kuśa grass. On waking up the next morning, he says his Sandhyā prayers and Brāhmaṇas wish him a propitious day. The citizens decorate the city in order to give it a festal appearance and it is thronged with men eager to witness the installation of Śrī Rāma as Prince Regent. 306

7. Beholding the festivities and finding Kausalyā bestowing large gifts of money on the Brāhmaṇas, Mantharā, a hunchback hereditary maid-servant of Queen Kaikeyī, who had accidentally ascended the roof of the palace, inquires of Śrī Rāma's erstwhile nurse the occasion for the festivities and, on being told of Śrī Rāma's forthcoming installation, feels enraged and, approaching Kaikeyī, instigates her to stop the installation. Kaikeyī, on the other hand, feels rejoiced over the news and gifts her a jewel as a token of her pleasure. 309

8. While Mantharā was thus trying to impress on Kaikeyī's mind that the installation of Śrī Rāma on the throne of Ayodhyā would spell disaster to Bharata, Kaikeyī for her part went on harping on Śrī Rāma's virtues and maintained that his installation as Prince Regent was quite welcome to her. Mantharā, however, goes on labouring her point and urges Kaikeyī to interrupt the installation. 312

9. Kaikeyī, whose heart was poisoned by the malicious gossip of Mantharā as aforesaid, takes a vow to see that Rāma is sent into exile and Bharata installed as Prince Regent, and asks Mantharā herself how to secure that consummation. Mantharā tells her how in the course of a conflict between gods and demons, in which Daśaratha's help was enlisted by the gods, the queen, who had accompanied her husband to the field of operations and had rendered valuable assistance to him at a critical juncture, was offered a couple of boons, which she had kept in abeyance. Mantharā now asks Kaikeyī to demand the banishment of Rāma and the installation of Bharata against the two promised boons. Kaikeyī accordingly throws away her ornaments and lies down on the bare floor in the sulking-room in a sullen mood. 316

10. Having told off Sumantra and others to get together necessaries for the installation of Śrī Rāma, Daśaratha calls on Kaikeyī to break the happy news to her. Not finding her in her apartments, however, he makes inquiries from the portress, who tells him of her presence in the sulking-chamber. The Emperor calls on her there and, lifting her up, cajoles her. 322

11. Egged on by Kaikeyī to grant her desire, Daśaratha gives his word of honour to her to that effect. Invoking the presence of gods as witnesses and reminding the Emperor of what took place during the conflict of gods and demons, Kaikeyī asks of him the two boons promised by him in the shape of exiling Śrī Rāma for a period of fourteen years and installing Bharata as Prince Regent. 326

12. Extolling the virtues of Śrī Rāma and showing him undeserving of exile, the Emperor endeavours to dissuade Kaikeyī from her pertinacity in sending Śrī Rāma into exile. Quoting the examples of Hariścandra and others, Kaikeyī, however, redoubles her insistence. The Emperor for his part rebukes her in harsh words and goes the length of falling at her feet in order to bring her round but in vain. 329

13. Further tormented by Kaikeyī through her importunity to have the boons granted by the Emperor implemented, the latter piteously wails his lot and reproaches her. The sun having set in the meanwhile, the Emperor continues till the following morning his solicitations to Kaikeyī to allow Rāma to be installed as Prince Regent. But, Kaikeyī remaining adamant, the king in his extreme anguish of mind sinks down unconscious on the floor and, on regaining his consciousness, stops all music pertaining to the occasion of the king's quitting his bed. 339

14. Citing other instances of the Emperor's fidelity to truth and threatening to lay down her life in the event of his not carrying out her wishes, Kaikeyī insists on his sending Śrī Rāma into exile at once and does not desist from her purpose even when railed at by her husband. In the meantime Sumantra makes his appearance in the gynaeceum and, extolling the Emperor, reminds him of his intention to install Śrī Rāma as Prince Regent and eventually leaves the gynaeceum in order to summon Śrī Rāma at the instance of the Emperor. 342

15. While going out of the gynaeceum to bring Śrī Rāma, Sumantra sees Vasiṣṭha and others as well as a number of kings waiting at the gate and hastens back to announce their presence to the king. He is, however, sent back to fetch Śrī Rāma and forthwith enters the latter's apartments. 348

16. Seeking the presence of Śrī Rāma, Sumantra communicates to him the Emperor's command asking Sumantra to bring Rāma with him, and departs. Mounting his gold chariot and accompanied by Lakṣmaṇa, who holds an umbrella over the former's head and waves a pair of chowries in order to fan him, and followed by a number of elephants and horses, Śrī Rāma drives in state to see Daśaratha, listening *en route* to his own glory sung by jubilant men and women. 353

17. Śrī Rāma drives in state to his father's gynaeceum, beholding *en route* the charms of Ayodhyā, hearing the blessings and encomia of his friends and relations and ravishing the eyes of all on-lookers, and on reaching his destination sends back his retinue and seeks the presence of his royal father alone. 357

18. Questioned by Śrī Rāma as to what preyed on his father's mind, Kaikeyī tells him all that had happened in the meantime and sternly urges him to depart for the woods. 359

19. Having agreed to leave for the forest, Śrī Rāma proceeds to take leave of his mother Kausalyā. 363

20. Even as Śrī Rāma issued forth from the palace of Queen Kaikeyī, the inmates of the gynaeceum burst into a piteous wail, extolling the prince's virtues. Mother Kausalyā embraces and pronounces her benedictions on Śrī Rāma as the latter approaches her and falls at her feet. On being apprised of the circumstances that had brought him there, she falls to the ground overwhelmed with grief, and weeps bitterly expressing her deep sorrow. 367

21. Consoling Kausalyā in her grief over the impending exile of Śrī Rāma, Prince Lakṣmaṇa opposes the idea of Śrī Rāma's leaving for the forest and, censuring Daśaratha, makes up his mind to accompany his eldest brother. Kausalyā too deters Śrī Rāma from going into exile, branding Kaikeyī's command as unjust. Śrī Rāma, however, justifies the command on the ground of its being countenanced by the Emperor and requests his mother to grant him leave and perform auspicious rites connected with his departure. 372

22. Śrī Rāma pacifies Lakṣmaṇa, who was angry with Kaikeyī, by denying the instrumentality of Kaikeyī in his banishment and laying the entire blame on his own fate. 379

23. Enraged to hear the exhortation of Śrī Rāma, Lakṣmaṇa urges in reply that the word of their father was worth ignoring inasmuch as it was divorced from righteousness and, further emphasizing the predominance of personal effort over destiny, persuades Śrī Rāma to take up arms against those who interfere with his installation and occupy the throne of Ayodhyā by force. Śrī Rāma, however, pacifies Lakṣmaṇa and impresses on him the imperative necessity of their carrying out the command of their father. 382

24. Finding Śrī Rāma firm in his obedience to the command of his parents, Kausalyā (Śrī Rāma's mother) urges him to take her alongwith him. On being told, however, that it was incumbent on a matron whose husband was alive to remain with the latter and serve him, she consents to Śrī Rāma's departure to the forest. 386

25. Having received the mother's benedictions for the journey, Śrī Rāma falls at her feet and proceeds to the apartments of Sītā in order to see her. 389

26. Beholding Śrī Rāma depressed in spirits and lustreless with frustration writ large on his countenance, Sītā, who knew nothing about the interruption of his installation and had been eagerly and joyfully awaiting his return, inquires about the cause of his dejection and is told how his installation has been stopped and how he is going to be sent into exile by his father, and exhorted to look after her father-in-law and mothers-in-law as before and to treat Bharata and Śatrughna as her own brothers or sons and never to harbour malice towards them. 394

27. Exhorted by Śrī Rāma to stay in Ayodhyā to look after his parents, Sītā submits in reply that she being his counterpart, her exile is implied in his and insists on her being taken with him since she would not be able to bear separation from him. 398

28. Bringing home to Sītā the austerity and hardships of forest life, Śrī Rāma tries once more to dissuade her from her insistence on accompanying him to the forest. 400

29. Sītā continues to implore Śrī Rāma to take her to the forest alongwith him. Śrī Rāma, however, is adamant and goes on consoling her and asking her to stay on in Ayodhyā. 403

30. Though consoled by Śrī Rāma in many ways, Sītā did not change her mind and seeing her insistent on accompanying him, Śrī Rāma agrees to take her to the forest and asks her to prepare for the journey and to give away all her personal belongings in charity. 405

31. Hearing the dialogue of Śrī Rāma and Sītā, Lakṣmaṇa seeks his permission to accompany him to the forest. Śrī Rāma desires him to stay in Ayodhyā in order to look after his mothers. But seeing his insistence, he agrees to take him as well and urges him to bring Suyajña and other Ṛṣis, accounting them worthy of receiving gifts from him. 409

32. Having received gifts of jewels and ornaments from Śrī Rāma and Sītā, Suyajña invokes divine blessings on the couple. Enjoined by Śrī Rāma, Lakṣmaṇa then bestows silk costumes and ornaments etc., on the sons of Sage Agastya and others. Urged by his wife, a sage, Trijaṭā by name, approaches Śrī Rāma and seeks riches from him. Śrī Rāma thereupon bestows on him thousands of cows and distributes his remaining wealth among other Brāhmaṇas as well as among his relations and dependants. 413

33. Having distributed his immense riches among the Brāhmaṇas and others, Śrī Rāma, accompanied by Sītā and Lakṣmaṇa, proceeds to his father's gynaeceum to take leave of him. Remaining unruffled even on hearing *en route* the diverse talks of the citizens gathered here and there, with melancholy writ large on their faces, the royal trio reach their destination and urge Sumantra to apprise their royal father of their arrival. 418

34. Apprised of Śrī Rāma's arrival by Sumantra, Daśaratha commands him to usher in Śrī Rāma with his consort. Seeing the Emperor fall unconscious at the very sight of the heir-apparent, the ladies of the royal household start wailing piteously. On Śrī Rāma's soliciting his permission to retire to the woods, the king enjoins him to take his father captive and ascend the throne. Śrī Rāma in his turn consoles his father by assuring him that he has no hankering for royal fortune and that to him obedience to his father's command is of utmost importance. Daśaratha, however, falls unconscious again at the very thought of his separation from Śrī Rāma, and Sumantra as well as all the ladies of the gynaeceum follow suit. 421

35. Hoping that by being provoked to anger Kaikeyī might come round and relax her insistence on sending Śrī Rāma into exile, Sumantra harshly reproaches her, reminding her of her mother's misbehaviour towards her husband (Kaikeyī's father). Kaikeyī, however, remains adamant and does not budge even an inch from her purpose. 427

36. Daśaratha instructs Sumantra to take a detachment of the army and the exchequer alongwith Śrī Rāma, to which Kaikeyī objects and insists on his being sent into exile without any resources on the analogy of Asamañja, son of the king's forefather, Sagara. Another minister of the king, Siddhārtha by name, who was present there, opposes Kaikeyī and urges that the analogy of Asamañja, who was a perverse lad, could not be applied in the case of Śrī Rāma, who possessed an ideal character and deserved in every way to be installed in the office of Prince Regent. In the event of Kaikeyī vetoing the proposal, the king threatens to accompany the heir-apparent. 430

37. Śrī Rāma urges his servants to fetch the bark of trees for being used as his wearing apparel. At this Kaikeyī herself brings them the desired dress, which both Śrī Rāma and Lakṣmaṇa cover themselves with, taking off their princely robes. Sītā, however, finds it difficult to wear the bark supplied to her and ultimately puts it on over her own dress with the help of Śrī Rāma despite the remonstrances of Vasiṣṭha, who severely castigates Kaikeyī for her cruelty in exiling them. 433

38. Incensed to hear the loud wailing of those present at the scene, on Sītā being dressed as a hermitess, Daśaratha reproaches Kaikeyī. While departing, Śrī Rāma entreats his father to take care of his mother. 437

39. Sent away by Daśaratha, Sumantra gets a chariot ready to take Śrī Rāma and his party to the forest and Sītā adorns herself with jewels brought by the Chancellor of the Exchequer. Kausalyā tenders opportune advice to her daughter-in-law and the latter bows to it. Śrī Rāma comforts Kausalyā and offers apology to his other mothers, who burst into a wail. 439

40. Going clockwise round Daśaratha (as a token of respect), Sītā, Rāma and Lakṣmaṇa greet him. Accompanied by Sītā, Śrī Rāma salutes Kausalyā. Lakṣmaṇa too hails Kausalyā first and then his own mother, Sumitrā. Sumitrā for her part tenders salutary advice to her son. The princes and the princess having mounted the chariot, Sumantra flicks the horses. The citizens that had assembled, closely follow the chariot; but unable to keep pace with its swift movement, they return desolate. Daśaratha too runs after the chariot alongwith Kausalyā and others, but being unable to walk begins to totter and stops short on the road yielding to the remonstrances of his wise ministers. 443

41. The ladies of the royal gynaeceum bewail the exile of Śrī Rāma and others and the citizens of Ayodhyā too are reduced to a miserable plight. 448

42. Śrī Rāma having departed for the forest in an exceptionally swift-going chariot, Daśaratha vainly seeks to cover the intervening distance on foot. The very dust raised by the chariot having disappeared after a while, the Emperor feels doubly disconsolate and drops to the ground. When Kaikeyī comes forward to support him, he scolds her and asks her not to touch his person. Kausalyā then lifts him up and persuades him to return. His personal attendants take him to the latter's apartments and, seeing him plunged in grief, Kausalyā seats herself beside him and begins to lament in various ways. 450

43. The Lament of Kausalyā. 453

44. Establishing the greatness of Śrī Rāma, Sumitrā, who is a pastmaster in eloquence, assuages Kausalyā's grief. 455

45. When the citizens that followed Śrī Rāma in his journey to the forest refuse to return even when pleaded by Śrī Rāma in many ways, unable as they were to bear separation from him, Śrī Rāma, with Sītā and Lakṣmaṇa, gets down from his chariot and begins to walk. The citizens try to deflect him from his course and persuade him to return, but in vain. At the close of the day they all reach the bank of the Tamasā. 458

46. Having reached the bank of the Tamasā and thinking of the plight of the people of Ayodhyā, Śrī Rāma lays himself down on a bed of leaves bewailing the lot of his parents and feeling reassured by the thought of Bharata's noble qualities; while Lakṣmaṇa opens his dialogue with Sumantra on the divine excellences of Śrī Rāma. Waking up in the meantime, Śrī Rāma urges the charioteer-minister to drive the chariot in such a way as to put the citizens, that had accompanied them, off the scent and lead them to think that the chariot had turned back towards Ayodhyā instead of proceeding towards the forest. He then mounts the chariot alongwith Sītā and Lakṣmaṇa and presses on to the forest. 462

47. The citizens that had followed Śrī Rāma in his journey to the forest woke to find Śrī Rāma and his party gone and begin to reproach themselves. Overcome with grief they hunt up the tracks of his chariot; but unable to find them, they helplessly return to Ayodhyā in utter despondency. 465

48. Told of Śrī Rāma's departure for the forest by the citizens, who had gone out with Śrī Rāma and returned, unable as they were to find out the tracks of his chariot, their wives reproach Kaikeyī and break into lamentation. 467

49. Having covered a long distance in the meantime, Śrī Rāma finishes his morning bath and devotions and, having crossed the Vedaśruti, Gomatī and Syandikā rivers, presses forward talking with Sumantra. 471

50. Standing with his face turned towards Ayodhyā, Śrī Rāma bids farewell to his birth-place and, sending back the people hailing from the countryside, who had come to see him, and crossing the frontiers of Kosala, Śrī Rāma reaches the bank of the holy Gaṅgā. Alighting from the chariot under an Iṅgudī tree standing on the bank, he goes forward to meet Guha, the chief of the Niṣādas, who had come to meet him. Nay, worshipping the evening twilight and taking water only (for food and drink), the prince lies down on the ground to repose for the night; while Sumantra, Guha and Lakṣmaṇa spend the night talking together. 473

51. Expressing his readiness to guard the Crown prince and his consort, keeping awake the whole night, Guha importunes Lakṣmaṇa to repose. Reminding Guha of Śrī Rāma's greatness, Lakṣmaṇa, however, tells him that even though the duty of guarding his princely brother and his consort could as well be entrusted to Guha, he felt that he did not deserve to lie down in the presence of his elder brother and sister-in-law and preferred to remain awake. Expressing grief for his royal father and loving mothers he therefore spends the night talking with Guha. 478

52. While about to step into the boat brought by Guha's men and asked by Guha if he could be of any further use to the prince, Śrī Rāma enjoins him to obey the Emperor. Importuned by Sumantra to take him as a personal attendant to the forest, the prince declines his loving offer and, expostulating with him, sends him back to Ayodhyā. Entangling their locks into a thick mass with the milk of a banyan tree, procured by Guha, Śrī Rāma and Lakṣmaṇa with Sītā get into the boat. On reaching the middle of the stream, Sītā offers prayers to Mother Gaṅgā (the deity presiding over the stream) and after crossing the river all the three halt for the night at the foot of a tree. 481

53. Apprehending trouble for Kausalyā and others at the hands of Kaikeyī, Śrī Rāma, who was seated at the foot of a banyan tree and was a past master in the art of persuasion, persuades Lakṣmaṇa to the best of his ability to return to Ayodhyā. Lakṣmaṇa, however, pleads inability to survive in his absence and does not budge an inch from his resolution to stay with his eldest brother. Śrī Rāma, therefore, yields and sets his seal to his continuing with him during his exile. 490

54. Set out on his journey for the Daṇḍaka forest with Sītā and Lakṣmaṇa, Śrī Rāma reaches at dusk the hermitage of Sage Bharadwāja in the vicinity of the confluence of the holy Gaṅgā and Yamunā rivers. Paying due honours to Śrī Rāma and his party, the sage recommends Citrakūṭa as the fittest place for him to sojourn in. Spending the night in discourses on various topics with him, the sage grants him leave early next morning to depart for Citrakūṭa. 494

55. Sage Bharadwāja tells Śrī Rāma and Lakṣmaṇa, even as they set out on their journey to Citrakūṭa, the route by which they should proceed. Accompanied by Sītā, Śrī Rāma and Lakṣmaṇa cross the Yamunā on a raft prepared by themselves. In the evening they halt on the bank of the Yamunā alongwith Sītā, who is rejoiced to get fruits and blossoms of her liking. 498

56. Moving further next morning and rejoicing on the way to see the loveliness of the forest, the party reaches Citrakūṭa and enters the hermitage of Vālmīki. Making up his mind to sojourn there with the permission of the sage, Śrī Rāma gets Lakṣmaṇa to erect a hut of leaves for themselves and, worshipping the deities presiding over the structure, they solemnly enter their abode at a propitious hour. 501

57. Having been told of Śrī Rāma's departure for Citrakūṭa by the spies of Guha and taking leave of the latter, Sumantra drives back to Ayodhyā. Entering the royal gynaeceum, he submits to the Emperor what he reported earlier to the citizens who followed his chariot. Daśaratha and Kausalyā fall into a swoon to hear about Śrī Rāma's departure for Citrakūṭa and all the inmates of the gynaeceum burst into a wail from agony. 505

58. Bewailing the lot of Śrī Rāma, Sītā and Lakṣmaṇa, who did not in anyway deserve the hardships they were undergoing in the forest, the Emperor urges Sumantra to deliver their parting message and the charioteer proceeds to tell him what they said. 508

59. To satisfy the Emperor's curiosity, Sumantra tells him further of Śrī Rāma's departure for the forest, and also apprises him of the pitiable condition of the animate as well as of the inanimate creation in his realm as also of his capital consequent on Śrī Rāma's exile. Hearing of the woeful tale, Daśaratha raves like a madman in many ways in the presence of the charioteer-minister. 512

60. Sumantra does not succeed in soothing the agony of Kausalyā, who tossed about on the floor due to excess of grief over her separation from Śrī Rāma, even though he consoles her by telling her that Śrī Rāma, being resolute and high-minded, was living in the forest free from agony. 515

61. Apprehending danger to the king from his inability to bear the grief caused by separation from Śrī Rāma, Kausalyā, though foremost among devoted wives, twits Daśaratha. 518

62. When reproached in harsh words by Kausalyā, though already feeling disconsolate through separation from his sons and daughter-in-law, Daśaratha falls into a swoon recalling his past sin in the form of killing a hermit boy, which was responsible for his present misfortune. On waking from his swoon he tries with folded hands to conciliate Kausalyā and on the latter reciprocating his sentiments, the Emperor is lulled into a nap. 521

63. Waking from sleep after a while and recalling his sinful deed, which spelt death to him, Daśaratha proceeds to tell Kausalyā how, while he was Prince Regent of Ayodhyā, he went out a-hunting in the forest one day and heard during the last watch of the night the sound of a hermit boy filling his pitcher with water by submerging into Sarayū river. Mistaking the gurgling sound for the trumpeting of an elephant, Daśaratha hit the boy with an arrow, which dug deep into his body and mortally wounded him. On approaching his quarry he discovered the fatal blunder and tendered his heartfelt apology to the hermit boy, who asked him to extract the arrow from his body and report the matter to his aged parents. The boy died immediately the arrow was taken out of his body. 523

64. Daśaratha continues to tell Kausalyā how, having sought the presence of the aged parents of the deceased, he apprised them of the sad incident and escorted them to the river bank, where their son lay dead; how, clasping the boy to their bosom, they both piteously wailed and offered libations of water to his spirit for its benefit; how, invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would meet his death in his agony of separation from his son, the ascetic couple gave up the ghost and attained the Supreme. Having thus related the story of his imprecation and loudly lamenting, the Emperor breathes his last with the thought of Śrī Rāma foremost in his mind. 528

65. When the Emperor did not wake up even though roused by means of panegyrics sung by bards, accompanied by musical instruments played upon for the same purpose, the ladies of the gynaeceum conclude by other means that the king is dead; and soon after commences the loud wail of Kausalyā, Sumitrā and other queens. 535

66. Resting the head of the lifeless monarch in her own lap and severely reproaching Kaikeyī, Kausalyā grievously mourns for Śrī Rāma and other exiles. Holding back Kausalyā—who was lamenting with her arms placed round her deceased husband's bosom—and consigning the Emperor's dead body to a trough filled with oil, the ministers and other functionaries return each to his own abode in the evening. 538

67. Attributing the rise and fall of a kingdom to the presence and disappearance of its ruler, Mārkaṇḍeya and other great sages, who attended the king's court the following day, urge Vasiṣṭha to install any of the princes on the throne immediately. 541

68. With the concurrence of Mārkaṇḍeya and other sages, Vasiṣṭha despatches messengers to call back Bharata and Śatrughna from their maternal grandfather's. They leave forthwith for the capital of Kekaya and quickly enter that city. 544

69. Finding Bharata oppressed and sad, his friends try to beguile him by means of music and narration of stories. But when the prince does

not return to his normal mood even then, they inquire of him as to what makes him pensive and Bharata tells them how he saw a bad dream the previous night. 547

70. While Bharata was narrating to his friends the dream seen by him the previous night, the messengers from Ayodhyā arrive in his presence and, bowing low to Bharata, communicate to him the orders of Sage Vasiṣṭha. Having heard of the welfare of all from the mouth of the messengers, the prince takes leave of his maternal grandfather and others and departs for Ayodhyā. 549

71. When Bharata reaches Ayodhyā after crossing many streams and rivers and passing through different territories and finds the city cheerless and wearing a deserted look, he sets about brooding and speculating as to what may be the reason for this and, speaking to the charioteer about it, enters the palace dejected and disconsolate. 552

72. Entering his father's apartments and not finding him there, Bharata moves to his mother's apartments and, having communicated to her the welfare of his maternal grandfather and others on being questioned by her, inquires of her the whereabouts of his father. Kaikeyī then breaks to him the news of his father's death, attributing it to Śrī Rāma's exile and holding herself responsible for the latter, and after comforting him calls upon him to get himself installed on the throne after finishing his father's obsequies. 556

73. Bitterly reproaching Kaikeyī in many ways, and cutting her to the quick by his caustic remarks, Bharata takes a vow before her to bring back Śrī Rāma from the forest, install him on the throne of Ayodhyā and wait upon him as an attendant to offend her. 561

74. Severely reproaching his mother once more, and making up his mind not only to bring back Śrī Rāma from the forest and crown him king, but also to go into exile for fourteen years in order to redeem his elder brother's vow; Bharata, who is filled with rage at the thought of the mischief wrought by his mother, cannot contain his grief and falls unconscious on the ground. 564

75. Swearing that what had already come to pass in the shape of exile of Śrī Rāma, Sītā and Lakṣmaṇa and the resultant death of the King-Emperor was not to his liking, Bharata moves with Śatrughna to the apartments of his stepmother, Kausalyā, who speaks unkindly to him taunting him with the remark that his mother, Kaikeyī, had rendered good offices to him by securing for him the kingdom of Kosala, sought after by him. Bharata, however, politely denies on a number of oaths all complicity in the machinations of his vile mother. Thereby coming to know of his heart, the guileless Kausalyā places Bharata on her lap and weeps bitterly. 568

76. Removing his father's dead body from the vessel full of oil and cremating it with the help of articles befitting an Emperor, and

offering libations of water to the spirit of the deceased on the bank of the Sarayū, as enjoined by Vasiṣṭha, Bharata returns to Ayodhyā. 574

77. Having performed with the help of Śatrughna all the obsequial rites relating to his deceased father on the twelfth day after his death, Bharata gifts to the Brāhmaṇas abundant gold and jewels as a part of the obsequies. Overwhelmed with grief on reaching the funeral pile in order to pick up the principal bones of the deceased on the thirteenth day, the prince drops to the ground. Rolling on the ground, Śatrughna for his part wails in profusion. Comforted by Vasiṣṭha and Sumantra, the two brothers urge the ministers to expedite the work of picking up the bones. 577

78. While Bharata is contemplating to undertake a journey to meet Śrī Rāma, Śatrughna blames Lakṣmaṇa for failing to restrain his father and forcibly prevent Śrī Rāma's exile. In the meantime Bharata catches sight of Mantharā standing at the door decked with ornaments and points to her as the root of all mischief. Śatrughna thereupon pounces upon the maidservant standing in the midst of her companions and, seizing her by her locks, drags her on the floor and reproaches Kaikeyī too. On the latter pleading for mercy on Mantharā's behalf, Bharata intervenes and Śatrughna lets her go. 580

79. On the fourteenth day the foremost of counsellors entreat Bharata to accept the throne. Turning down their entreaty, Bharata, who is keen to bring Śrī Rāma back to Ayodhyā, urges them to detail expert engineers to construct a road, bridges and causeways etc., to facilitate his journey to the place of Śrī Rāma's abode. 582

80. The engineers detailed by Bharata's ministers construct a broad passage from Ayodhyā to the bank of the Gaṅgā and render it easy to tread by erecting pavilions and digging wells here and there on the roadside. 584

81. The King's bards, panegyrists and minstrels having commenced eulogizing Bharata in the customary way in the midst of festal music at sunrise the following morning, Bharata stops it, disclaiming sovereignty, and complains to Śatrughna of the ill—turn done to the world by his own mother. In the meantime Sage Vasiṣṭha enters the royal court and sends messengers to Bharata urging him to be present in the court; and in response to his call Bharata, accompanied by Śatrughna and others, enters the assembly. 587

82. Sage Vasiṣṭha urges Bharata to accept the kingdom bequeathed to him by his father and elder brother. Bharata, however, scornfully declines the offer and takes a solemn pledge to depart for the forest and try his level best to bring his elder brother back to Ayodhyā. At his instance Sumantra gets a chariot ready to take him to the forest and brings the chariot to his presence. 589

83. Leaving the capital early next morning, accompanied by the family-priests, artisans, army and the citizens, and covering a long distance, Bharata reaches the bank of the holy Gaṅgā at Śṛṅgaverapura ruled by Guha and, encamping the army, breaks journey in order to do Śrāddha and Tarpaṇa in honour of his deceased father on the bank of the Gaṅgā and also to give rest to his followers. 593

84. Scenting mischief in the mind of Bharata, who was taking a large army with him, Guha orders the ferrymen to guard the boats so as to prevent Bharata's men from crossing the Gaṅgā, and himself seeks the presence of Bharata in order to know his mind. Being satisfied about his good intention, he entertains Bharata and his men with fruits and roots etc., brought by him and, on his having taken rest awhile and overcome his fatigue, allows him to advance. 595

85. Highly praising Guha, Bharata, while departing, inquires of him the way to the hermitage of Bharadwāja. Promising to follow the prince as a guide with his servants and placing his misgivings before him, Guha seeks to know his intentions about Śrī Rāma and consoles the prince, who was constantly bewailing till dusk. 597

86. Guha reports to Bharata how Śrī Rāma and his party broke their journey at Śṛṅgaverapura and reproduces before him the dialogue that took place between Lakṣmaṇa and himself at night and further tells him how the two brothers entangled their locks into a thick mass, crossed the holy river with Sītā and left for the hermitage of Sage Bharadwāja. 599

87. Overwhelmed with grief to hear from the mouth of Guha how his two brothers got their hair entangled into a mass, Bharata falls unconscious on the ground. On regaining consciousness he despatches Guha to reassure mother Kausalyā, who is filled with apprehension about the safety of Śrī Rāma and his party on hearing of Bharata's swoon, and apprise her of its real cause and also of Śrī Rāma's welfare. While doing so Guha also tells her how Śrī Rāma and Sītā lay down on a bed of Kuśa grass prepared by Lakṣmaṇa with his own hands when the party broke journey at Śṛṅgaverapura and how Guha with Lakṣmaṇa kept watch the whole night for the protection of Śrī Rāma and Sītā. 602

88. Showing to Kausalyā and others the bed of Kuśa grass on which Śrī Rāma and Sītā spent their night, and contrasting it with the royal splendour and luxury in which he lived in Ayodhyā, Bharata laments for him and, holding himself responsible for this turn of events and complimenting Lakṣmaṇa and Sītā for throwing their lot with Śrī Rāma and sharing his privations, makes up his mind henceforth to dwell in the forest as a representative of Śrī Rāma, wearing matted locks on his head like him. 604

89. Having encamped his followers including the army, that were ferried across the Gaṅgā by the fishermen enjoined by Guha, Bharata sets out with Sage Vasiṣṭha and others to the hermitage of Sage Bharadwāja with intent to see the latter. 607

90. Leaving his party a couple of miles away on this side of the hermitage, Bharata enters it with Vasiṣṭha and Śatrughna. After exchange of compliments between Sages Vasiṣṭha and Bharadwāja, Bharata bows down at the feet of the latter, who inquires of his health and seeks to know his mind about Śrī Rāma. Bharata thereupon remorsefully apprises him of his intention to bring Rāma back from the forest and questions him about his whereabouts. To this the sage replies that Śrī Rāma was sojourning on Mount Citrakūṭa, and advises Bharata to see the latter the following morning. 610

91. The hospitality shown by Sage Bharadwāja, who had acquired rare mystic powers by virtue of his austerities, to Bharata, his army and entourage, the kind of which could not be shown even by a ruler of the entire globe. 613

92. Questioned with folded hands about the road to Citrakūṭa, Bharadwāja shows the way to Bharata and then inquires of him about the names of his three mothers, who stood bowing down to the sage. Having told him the names of all the three of his mothers with the history of each, and commanding the army to get ready for the journey ahead, Bharata proceeds to Citrakūṭa with his retinue. 620

93. Setting his foot on the soil of Citrakūṭa with his army and camp-followers, and identifying the place with the help of the features pointed out by Bharadwāja, Bharata commands the army men to look out for the hermitage of Śrī Rāma. Pursuing their search they perceive smoke at some distance and concluding the site to be the hermitage of Śrī Rāma, Bharata enjoins his army to halt and makes up his mind to walk with Vasiṣṭha and others to that place. 624

94. Diverting his own mind and seeking to please Sītā, Śrī Rāma gives a graphic description of Citrakūṭa, stressing the special features. 627

95. In order to humour Sītā, Śrī Rāma gives a description of the river Mandākinī to her. 630

96. While recreating himself in the company of Sītā on the lovely hills of Citrakūṭa, Śrī Rāma beholds all of a sudden a large cloud of dust screening the sun and hears a loud noise and despatches Lakṣmaṇa to ascertain the cause. Lakṣmaṇa thereupon climbs up the top of a lofty tree and catching sight of an army with the chariot of its leader distinguished by an ensign bearing the device of a Kovidāra tree, hastily concludes that Bharata has come all the way to dispose of Śrī Rāma and thereby to make himself secure on the throne of Ayodhyā. Returning apace to the presence of Śrī Rāma he disburdens himself of his suspicions and speaks angrily about Bharata, swearing that he will kill the intruder. 632

97. Pointing out to Lakṣmaṇa who was waxing indignant at Bharata, the impropriety of killing the latter, Śrī Rāma pacifies him by assuring him of the pious intentions of Bharata. Ashamed of himself to hear the opinion of his brother about Bharata, and climbing down the tree, Lakṣmaṇa hides his shame by changing the topic. Commanded by Bharata, who was anxious to avoid causing disturbance to the hermitage occupied by Śrī Rāma, the army encamps round-about Citrakūṭa. 635

98. Telling off Guha and Śatrughna with their followers to find out the hermitage of Śrī Rāma, Bharata himself, who was keen to see Śrī Rāma, goes out in search of his hermitage with the ministers, walking all the way and envying the good fortune of Sītā and Lakṣmaṇa, who were living with Śrī Rāma; and reaching the foot of a sāla tree and concluding the place from the presence of smoke nearby to be a human habitation and ruling out the possibility of any other human being living in that lonely forest, he eagerly hastens forward in the hope of meeting Śrī Rāma. 638

99. Requesting Vasiṣṭha to fetch his mothers and pressing forward, Bharata reaches the hut, made of leafy twigs, in which the three exiles were living. While attempting to hail Śrī Rāma, Sītā and Lakṣmaṇa on seeing them, he stumbles down even on an even ground, his eyes getting bedimmed with tears at the sight of their ascetic garb. Śrī Rāma hastens to lift him up and clasps him to his bosom. Sumantra and Guha as well meet Śrī Rāma and Lakṣmaṇa. 640

100. Placing Bharata on his lap, Śrī Rāma gives him instruction in judicature under the pretext of inquiring after the welfare of his father and others. 644

101. Questioned as to what made him give up the sovereignty of Ayodhyā and enter the forest in the garb of an ascetic, Bharata reproaches his mother and implores his elder brother to accept the kingship and return to Ayodhyā. Śrī Rāma, however, pleads that the command of their father is supreme and must be implicitly obeyed by both of them, the first part of it enjoining the exile of the elder brother being binding on him and the second part bequeathing the kingdom to Bharata being binding on the latter. 652

102. Bharata tells Śrī Rāma that, having been deprived of the privilege of serving his elder brother, he will have nothing to do with sovereignty and requests him to offer water to the spirit of his deceased father, who died with the thought of Śrī Rāma alone foremost in his mind, and further implores him to get himself consecrated for the sovereignty of Ayodhyā, the obsequies of their imperial father having been duly performed by the two brothers, Bharata and Śatrughna, at Ayodhyā. 655

103. Fallen into a swoon to hear of his father's ascent to heaven and brought back to consciousness by Bharata and others, who sprinkle water on him and employ other such devices, Śrī Rāma laments in various ways. Comforted by Bharata and having in his turn consoled Sītā and repairing to the bank of the Gaṅgā, nay, offering water and balls of cooked food to the spirit of his departed father, he returns to his hut. Hearing their cry of distress, the troops approach them and are greeted by Śrī Rāma according to their rank. 656

104. Accompanied by Kausalyā and others, Sage Vasiṣṭha proceeds to the hermitage of Śrī Rāma. Showing to her co-wives the lumps of the pulp of the Iṅgudī fruit offered to the spirit of his deceased father by Śrī Rāma on blades of Kuśa grass placed with their ends pointing to the south along the bank of the Mandākinī on the way, Kausalyā grieves for her deceased husband. Reaching the hermitage, Kausalyā and others see the two brothers, Śrī Rāma and Lakṣmaṇa, fall at their feet. Kausalyā bewails the lot of Sītā when the latter falls at her feet. Bowing down at the feet of his preceptor, Śrī Rāma takes his seat. Accompanied by the counsellors, Bharata too sits nearby. 661

105. Bharata implores Śrī Rāma to oblige him by accepting the throne of Ayodhyā being offered by him to Śrī Rāma with the concurrence of Kaikeyī, even though bestowed on him by their deceased father. Consoling Bharata, who held himself responsible for Śrī Rāma's exile to the forest and was languishing with sorrow on that score, Śrī Rāma, however, tries to pacify him in various ways and urges him to shoulder the burden of rulership. 664

106. Imploring Śrī Rāma with cogent reasons to accept the throne of Ayodhyā, Bharata takes a vow not to return to Ayodhyā but to continue in the forest in case Śrī Rāma does not grant his prayer. Mother Kausalyā and others too join Bharata and urge Śrī Rāma to grant his request when they find Śrī Rāma adamant in the matter and insistent on implementing the words of their deceased father. 669

107. Śrī Rāma tries to impress upon Bharata, who believed that Daśaratha was prompted by lustful attachment to his mother in making over the kingdom to him, that Daśaratha was compelled to do so because, in the first place, he had promised to Kaikeyī's father while marrying her that the latter's son alone would succeed to the throne after Daśaratha's death, and secondly he was keen to repay the debt he owed to her for having come to his rescue in his encounter with the demons, and accordingly urges Bharata to assume the rulership of Ayodhyā. 672

108. Bharata having been silenced by Śrī Rāma, an eminent sage, Jābāli by name, tries to persuade Śrī Rāma to accept the throne by advocating the theory of the Nāstikas (non-believers) with intent to arouse in him the lust of sovereignty. 674

109. Jābāli explains the reasons for his advocating the theory of Nāstikas to Śrī Rāma, who exposes the hollowness of the ethics propounded by the sage, dubbing it as the very antithesis of Dharma. 676

110. Pacifying Śrī Rāma, who had got angry with Jābāli, Sage Vasiṣṭha urges him to get himself consecrated as king since from Ikṣwāku, the progenitor of his race, downward the eldest son alone had ascended the throne of Ayodhyā and because he was not only the eldest of his father's sons, but the ablest too. 681

111. Pleading the superiority of a teacher in comparison to one's parents, Sage Vasiṣṭha by virtue of his superiority and as a concession to Bharata, a dependant of Śrī Rāma, whose vow it has been to respect the feelings of his dependants, urges Śrī Rāma to grant the prayer of Bharata : Śrī Rāma, however, contends that one's parents are more worthy of respect even than one's teacher and is accordingly insistent on implementing the pledge already given by him to his father. Thus discomfited in argument, Bharata makes up his mind to undertake a fast unto death as a last resort to exert pressure on him. On Śrī Rāma's dubbing such a step as repugnant to the code of conduct prescribed for a Kṣatriya, Bharata requests his elder brother to allow him to remain in exile in the forest as the latter's proxy. Śrī Rāma, however, rules out this proposition also as something preposterous, saying that one's duty is entrusted to a proxy only on the former's incapacity, which could not be predicated of him, and reaffirms his dicision to enter Ayodhyā only after fulfilling the pledge given to his father. 685

112. Collected in the heavens to hear the dialogue of Bharata and Śrī Rāma, heavenly beings applaud the two brothers. Having decided upon his course of action, Śrī Rāma turns his face towards his hut; while pleading his inability to protect the kingdom, now that his attempts to take Śrī Rāma back to Ayodhyā had been frustrated, Bharata prays to Śrī Rāma for mercy once more. But when he comes to know that his elder brother cannot be made to swerve an inch from his vow, he places a new pair of wooden sandals decked with gold in front of his brother and requests him to place his feet on them. Readily acceding to his request, Śrī Rāma hands over the sandals to Bharata, who takes a vow before the former to enter the fire in case he did not return immediately on the expiry of his term of exile. Śrī Rāma confirms his vow and after embracing Bharata and Śatrughna and bidding good-bye to all with due respect according to the rank of each, enters his cottage. 689

113. Departed back for Ayodhyā alongwith Sage Vasiṣṭha and others, Bharata pays his respects on the way to Sage Bharadwāja and,

apprising him of what had happened at Citrakūṭa and also of the pair of wooden sandals that he had received from Śrī Rāma as the latter's representative, and proceeding further, crosses the rivers Gaṅgā and Yamunā alongwith his followers. Departing from Śṛṅgaverapura, he catches sight of Ayodhyā and points out to Sumantra its gloomy appearance. 692

114. Vālmīki portrays the gloomy appearance of Ayodhyā with the help of a number of similes. Bharata enters his father's palace with a heavy heart, speaking to Sumantra about the sorry spectacle which Ayodhyā presented at the moment. 695

115. Permitted by Vasiṣṭha and accompanied by Śatrughna and others, when the queens had entered the gynaeceum, Bharata proceeds to Nandigrāma and, installing the wooden sandals of Śrī Rāma on the royal seat, himself puts on the garb of an ascetic and carries on the rule under orders ascribed to the sandals, holding the royal umbrella over them. 698

116. Learning from outward signs that the ascetics who lived in the vicinity of Śrī Rāma were anxious to shift to some other forest, the latter asks them why they wished to leave the place. Being told in reply that they were being molested by Rākṣasas under the leadership of Khara, he gives his consent and, sending them away with great respect, retires to his own hermitage. 701

117. Afraid of prolonging his stay at Citrakūṭa because of many handicaps, Śrī Rāma leaves that mountain and, reaching the hermitage of Sage Atri, greets the aforesaid Ṛṣi. Glorifying the ascetic life of his wife, Anasūyā, the sage urges Rāma to send his consort, Sītā, to her. Kindly receiving the princess, who greeted the venerable old lady on reaching her, as instructed by her husband, Anasūyā gives her instructions on the duties of a devoted wife. 703

118. At the end of her dialogue with Sītā, Anasūyā requests her to ask a boon and, highly pleased with her, the hermitess bestows heavenly flowers and ornaments on her. Urged by Anasūyā, She relates to the hermitess the story of her marriage. 706

119. Glorifying the evening shades, that had now fallen, Anasūyā sends away Sītā, decked with the ornaments bestowed on her by herself, to the presence of Śrī Rāma. To the latter, who was agreeably surprised to behold Sītā resplendent with heavenly jewels, she relates how she received the jewels as a loving gift from the hermitess. Accepting the hospitality of the hermits and staying with them for the night, Śrī Rāma asks leave of them in the morning to proceed further and, following the route shown by the hermits, the princely party enters the Daṇḍaka forest. 712

Araṇyakāṇḍa
Book Three

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1. Reception of Śrī Rāma, Lakṣmaṇa and Sītā in the hermitages of sages. 715
2. Virādha's attack on Rāma, Lakṣmaṇa and Sītā in the forest. 717
3. Conversation between Rāma and Virādha; Rāma and Lakṣmaṇa strike at him; he goes with them to another forest. 719
4. Śrī Rāma and Lakṣmaṇa kill Virādha. 721
5. Rāma, Lakṣmaṇa and Sītā visit the hermitage of Śarabhaṅga, see the deities, and are honoured by the sage. Sage Śarabhaṅga ascends to Brahmaloka. 724
6. The sages request Rāma for protection from the molestations of the ogres and Rāma assures them of it. 727
7. Rāma goes to Sutīkṣṇa together with Sītā and Lakṣmaṇa and stays with him during the night. 729
8. In the morning Rāma, together with Lakṣmaṇa and Sītā, takes leave of Sutīkṣṇa and departs. 731
9. Sītā requests Rāma not to kill innocent animals and to observe non-violence. 733
10. Rāma expresses his firmness in keeping the vow of killing the ogres for the protection of sages. 736
11. The episode of Sage Māṇḍakarṇi and the Pañcāpsara Lake. Rāma visits several hermitages and returns to Sutīkṣṇa's hermitage. From there he goes to the hermitage of Agastya. 738
12. Rāma and others enter the hermitage of Agastya, enjoy his hospitality and receive divine missiles and weapons. 744
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14. Meeting with Jaṭāyu. 749
15. Rāma, Sītā and Lakṣmaṇa dwell in a cottage built by Lakṣmaṇa in Pañcavaṭī. 752
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18. Lakṣmaṇa lops the nose and ears of Śūrpaṇakhā. 761
19. Khara sends fourteen ogres with her for despatching Rāma. 763
20. Rāma kills the fourteen ogres. 765
21. Śūrpaṇakhā again goes to Khara. 767
22. Khara and Dūṣaṇa march towards Pañcavaṭī with an army of fourteen thousand ogres. 769
23. Evil omens to Khara. The army approaches Rāma's hermitage. 771
24. Good omens to Rāma. Rāma prepares for the fight. 774
25. The ogres attack Śrī Rāma, Rāma kills them all. 777

26. Rāma kills all the fourteen thousand ogres including Dūṣaṇa. 780
27. Rāma kills Triśirā. 783
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29. Exchange of hot words between Khara and Śrī Rāma. 788
30. Rāma kills Khara. Gods and sages applaud Him. 790
31. Rāvaṇa goes over to take away Sītā on the advice of Akampana and returns in deference to the advice of Mārīca. 794
32. Śūrpaṇakhā approaches Rāvaṇa in Laṅkā. 798
33. Śūrpaṇakhā twits Rāvaṇa. 800
34. Śūrpaṇakhā instigates Rāvaṇa to abduct Sītā. 803
35. Rāvaṇa calls on Mārīca once more. 805
36. Rāvaṇa tells Mārīca how he has been wronged by Rāma and asks for his help in taking away Sītā. 809
37. Mārīca tries to dissuade Rāvaṇa from his purpose. 811
38. Narrating his own experience of Śrī Rāma's prowess, Mārīca asks Rāvaṇa not to provoke Śrī Rāma. 813
39. Mārīca tries to bring Rāvaṇa round. 816
40. Rāvaṇa reproaches Mārīca and commands him to help him in his mission. 818
41. Once more Mārīca tries to deter Rāvaṇa from his purpose by picturing to him the disastrous consequences of his action. 821
42. Assuming the form of a golden deer, Mārīca reaches the hermitage of Rāma and is caught sight of by Sītā. 823
43. Rāma goes to hunt the deer at the persistent demand of Sītā. 825
44. Rāma kills Mārīca and feels concerned to hear his call to Sītā and Lakṣmaṇa. 830
45. Lashed with castigating remarks, Lakṣmaṇa seeks the presence of Śrī Rāma. 832
46. Rāvaṇa seeks the presence of Sītā in the guise of a recluse; Sītā invites him to accept her hospitality. 836
47. Sītā tells Rāvaṇa about herself and her husband and also the reason of their coming to the forest. Rāvaṇa expresses his desire to make her his principal queen. Sītā reproaches him. 839
48. Rāvaṇa boasts of his prowess and Sītā twits him sharp. 844
49. Rāvaṇa takes away Sītā; Sītā wails and catches sight of Jaṭāyu. 846
50. Jaṭāyu tries to deter Rāvaṇa from his evil design and eventually challenges him to a duel. 849
51. Jaṭāyu's encounter with Rāvaṇa; Rāvaṇa kills Jaṭāyu. 852
52. Rāvaṇa carries away Sītā. 856
53. Sītā reproaches Rāvaṇa. 860
54. Sītā throws her jewels and articles of wearing apparel in the midst of five monkeys; Reaching Laṅkā, Rāvaṇa keeps Sītā in his gynaeceum and sends eight ogres to Janasthāna for espionage. 862

55. Rāvaṇa shows his gynaeceum to Sītā and coaxes her to become his wife. 865
56. Giving expression to her undivided love for Śrī Rāma, Sītā reproaches Rāvaṇa, whereupon under his orders ogresses take her to the Aśoka Garden and intimidate her. 868
An Interpolated Canto: At the command of Brahmā (the creator), Indra, the ruler of gods, goes to Laṅkā with Nidrā and offers a heavenly menu in the form of milk boiled with rice and sugar to Sītā. 871
57. While returning to his hermitage Śrī Rāma feels concerned to perceive ill omens and on meeting Lakṣmaṇa scolds him for leaving Sītā unprotected and feels apprehensive about Sītā's safety. 874
58. Indulging in various apeculations about the fate of Sītā, Śrī Rāma with Lakṣmaṇa arrives at his hermitage and is pained not to find Sītā there. 876
59. Dialogue between Śrī Rāma and Lakṣmaṇa. 878
60. Uttering a loud wail Śrī Rāma inquires of the trees the whereabouts of Sītā, cries like one distracted and looks about for her again and again. 881
61. The quest of Śrī Rāma and Lakṣmaṇa for Sītā; not finding her, Śrī Rāma gets unnerved. 884
62. Rāma's Lament. 887
63. Śrī Rāma's Lament Continue. 889
64. Śrī Rāma and Lakṣmaṇa carry on the search for Sītā; Śrī Rāma gives vent to his grief over her disappearance; catching a hint from the deer, the two brothers proceed in a southerly direction; Śrī Rāma shows his anger towards the mountain; descrying the flowers dropped from the person of Sītā and particles of her ornaments as well as the vestiges of an encounter, Śrī Rāma ventilates his anger towards all the three worlds including gods. 892
65. Lakṣmaṇa consoles Śrī Rāma. 898
66. Lakṣmaṇa seeks to inspire Śrī Rāma with courage. 900
67. Śrī Rāma and Lakṣmaṇa meet Jaṭāyu and, embracing the vulture, Śrī Rāma bursts into a wail. 902
68. Jaṭāyu gives up the ghost and is cremated by Śrī Rāma. 904
69. Lakṣmaṇa punishes Ayomukhī. Falling a prey to the grip of Kabandha, Rāma and Lakṣmaṇa give way to anxiety. 908
70. After deliberation with each other, Śrī Rāma and Lakṣmaṇa sever the arms of Kabandha, who extends his welcome to them. 912
71. Kabandha narrates his story and gives assurance of help in the discovery of Sītā after his cremation. 914
72. Appearing in his ethereal form when cremated by Śrī Rāma and Lakṣmaṇa, Kabandha counsels them to make an alliance with Sugrīva. 917

73. Appearing in an ethereal form, Kabandha shows to Śrī Rāma and Lakṣmaṇa the way to Ṛṣyamūka Hill and the Pampā Lake and, giving them information about the grove of Sage Mataṅga and his hermitage, takes leave of them. 919

74. Śrī Rāma and Lakṣmaṇa visit the hermitage of Śabarī on the brink of the Pampā in the forest named Mataṅgavana, receive her hospitality and go round the forest with her. Casting her body into the sacred fire, Śabarī ascends to the heavenly world. 923

75. Śrī Rāma and Lakṣmaṇa seek the brink of Pampā lake conversing together. 926

Kiṣkindhākāṇḍa
Book Four

Number of Cantos : **Page :**

1. When Śrī Rāma approached the Pampā lake, the sight of the lovely surroundings intensified his pangs of separation from Sītā. Put in mind of Sītā, he laments for her. Living with his ministers on the summit of the Ṛṣyamūka hill, Sugrīva catches sight of the two princes and gets alarmed. 929

2. Seeing the two princely brothers and suspecting them to have been sent by his elder brother, Vālī, Sugrīva goes into hiding with his counsellors. There Hanumān reassures him by recourse to reasoning. Sugrīva then sends Hanumān to ascertain what was in the mind of the two princes. 940

3. Approaching in the guise of a mendicant Śrī Rāma and Lakṣmaṇa and bowing low to them, Hanumān enquired of them as to who they were and, having narrated to them the story of Sugrīva, apprised them of the latter's anxiety to enlist their goodwill. Pleased with the cleverness of Hanumān, Śrī Rāma compliments the former on his knowledge of the Veda and grammar. With the approval of Śrī Rāma, Lakṣmaṇa gives utterance to the former's desire to secure Sugrīva's alliance. 943

4. Hanumān inquires of Śrī Rāma the purpose of his visit to Pampā. Having narrated to Hanumān, as urged by Śrī Rāma, his life-story up to his separation from Sītā, Lakṣmaṇa tells him that cultivation of friendship with Sugrīva, in pursuance of the advice of Kabandha, was the purpose of their visit to the Pampā. Observing that Sugrīva was in a predicament similar to the one in which Śrī Rāma found himself placed and as such stood in need of Śrī Rāma's sympathy and goodwill, Hanumān resumes his real form and, placing Śrī Rāma and Lakṣmaṇa on his shoulders, reaches Ṛṣyamūka. 946

5. Having presented himself before Sugrīva on the Malaya mountain and apprised him of his having brought the two scions of Raghu to Ṛṣyamūka, Hanumān narrates to him the story of the two princes. Pleased to hear this news and approaching Śrī Rāma in the form of

a human being, Sugrīva offers his hand for being clasped by Śrī Rāma as a token of friendship. Śrī Rāma responds by clasping it with his own and hugs him to his bosom. Their friendship having been solemnized in the presence of a fire, Sugrīva narrates to him his tale of woe and requests Śrī Rāma to get rid of Vālī, his hostile brother. Śrī Rāma promises this. 950

6. Telling Śrī Rāma that he had come to know from Hanumān all about his misfortune (in the shape of the abduction of his wife) and assuring him that he will have her traced out wherever she may be and restore her to him, Sugrīva fetches from inside his cave an ornament tied in a corner of a silk wrapper and dropped by her from the air while being carried away by Rāvaṇa, and shows it to Śrī Rāma. Recognizing it as belonging to Sītā alone, Śrī Rāma is plunged once more in grief born of separation from his beloved spouse and, violently hissing like a serpent, impatiently inquires who that Rāvaṇa was and where from he hailed. 953

7. Consoled by Sugrīva with the assurance that, even though ignorant of the abode of that vile ogre who bore away Sītā, he would see that Śrī Rāma is reunited with her; Śrī Rāma compliments him and promises to kill Vālī. 955

8. Congratulating himself as well as his near and dear ones on his having secured the friendship of Śrī Rāma, and sitting on a common bough alongwith the latter, Sugrīva seeks protection from Vālī. Dilating once more on the wrongs done to him by Vālī in the shape of wresting his wife and so on, he solicits Vālī's death at the hands of Śrī Rāma. Asked to account for this hostile attitude of Vālī, Sugrīva proceeds to relate the circumstances which led to it. 958

9. Sugrīva tells Śrī Rāma how challenged to a duel at dead of night by a demon, Māyāvī by name, who owed him a grudge on the score of a woman, Vālī sallied forth with Sugrīva and, following at the heels of the demon, who ran away on seeing him, and reaching the mouth of a cave asked Sugrīva on oath to stay out, himself entering the cave. Since Vālī did not come out for a whole year and as from a confused din coming out of the cave as well as from a stream of blood issuing from it, it was concluded that Vālī had met his death at the hands of the demon, Sugrīva closed the mouth of the cave with a rock and, offering water to the spirit of his deceased elder brother, returned to Kiṣkindhā, where the ministers of Vālī installed him on the latter's throne in his absence. In the meantime Vālī returned from the cave and reprimanded Sugrīva for his having usurped Vālī's throne. 962

10. While giving out the reasons of his hostility with Vālī, Sugrīva tells Śrī Rāma how in spite of his trying to pacify his elder brother, the latter exiled him. 964

11. With a view to ascertaining Śrī Rāma's actual strength, Sugrīva expatiates on the prowess of Vālī and tells him how Māyāvī's brother, the demon Dundubhi too challenged him to a duel and how, having made short work of him, Vālī listlessly hurled his dead body crossing over to the precincts of the hermitage of Sage Mataṅga, and how the site of the hermitage having been desecrated with blood, spattered here and there from it's mouth, Sage Mataṅga pronounced a curse forbidding the individual who had perpetrated the sacrilege to enter the hermitage on pain of death, thus enabling Sugrīva to live unmolested in that retreat. In order to convince Sugrīva of his superior might Śrī Rāma kicks the skeleton of Dundubhi away with his toe. Belittling this feat on the ground of the skeleton having shrunk as a result of exposure, Sugrīva further asks Śrī Rāma to pierce with his arrow one of the seven sal trees standing there and thus demonstrate his strength. 968

12. Amazed to behold Śrī Rāma's arrow re-enter his quiver after piercing all the seven sal trees and penetrating the bowels of the earth, and applauding Śrī Rāma, Sugrīva implores him to make short work of Vālī. Sending Sugrīva to challenge Vālī to a combat, Śrī Rāma sits in hiding behind a tree. When a passage at arms commenced with Vālī who would not brook a challenge, Śrī Rāma did not hit Vālī with an arrow because the two brothers so closely resembled each other that it was difficult for him to distinguish one from the other. The result was that Sugrīva lost heart and ultimately taking to his heels, returned to Ṛṣyamūka. Explaining to Sugrīva the reason of his failure to hit Vālī, Śrī Rāma reassures Sugrīva and encourages him to seek an encounter with Vālī again. Urged by Śrī Rāma, Lakṣmaṇa uproots a blossomed Gajapuṣpī creeper and ties it about the neck of Sugrīva for identification. 976

13. While going to Kiṣkindhā alongwith Sugrīva and others with intent to make short work of Vālī, Śrī Rāma sees a delightful grove and inquires of Sugrīva as to whose hermitage it was. Sugrīva tells him in reply that the hermitage belonged to a group of sages known by the name of Saptajanas, who had bodily ascended to heaven. 980

14. Śrī Rāma and others remain hiding behind the trees of a grove in the vicinity of Kiṣkindhā, Sugrīva implores Śrī Rāma to implement his vow of killing Vālī. Assuring Sugrīva that this will be done, Śrī Rāma encourages the latter to go and challenge his elder brother and Sugrīva does accordingly. 982

15. Angrily issuing forth for an encounter on hearing the roar of Sugrīva, Vālī is discouraged with cogent reasons by his wife, Tārā. 985

16. Spurning the advice of Tārā and reproaching her, Vālī goes forth to meet Sugrīva and there ensues a fierce encounter between the two brothers. When, however, Sugrīva is found losing ground, Vālī is struck with an arrow by Śrī Rāma and he falls to the ground. 988

17. Still retaining his life and vital energy by virtue of the gold chain bestowed on him by Indra, though pierced in the breast with a deadly arrow, Vālī indignantly reproaches Śrī Rāma in many ways. 991

18. Śrī Rāma justifies his action by saying that the punishment meted out to Vālī in the form of taking his life was meet, having regard to the sin of depriving his own younger brother of his wedded wife, of which Vālī was guilty. Repenting for his having reproached Śrī Rāma, Vālī now seeks the latter's forgiveness and requests him to take care of his son, Aṅgada. Agreeing to do so, Śrī Rāma comforts Vālī. 997

19. Agonized with grief to hear about the death of her husband, Tārā, wife of Vālī, sallied forth from Kiṣkindhā to arrive in the presence of Vālī. Fleeing helter-skelter through fear of Śrī Rāma and meeting Tārā on the way, the monkeys try to send her back inspiring fear in her and advise her to make arrangements for the defence of the city and install Aṅgada on the throne. Rushing to the scene of contest after dismissing them, Tārā catches sight of Vālī lying on the ground, as well as of Śrī Rāma and others. 1003

20. Clasping Vālī to her bosom and wailing piteously for the sake of Aṅgada, Tārā resolves upon a fast unto death. 1006

21. Comforting Tārā, who was lamenting through a variety of expressions, Hanumān urges her to have the obsequies performed in respect of the departed soul by Aṅgada and attend to the earthly good of Aṅgada. Tārā, however, refuses to flinch from her resolve and prefers to follow her husband to the other world rather than bestow any thought on the earthly welfare of her son. 1008

22. Craving the forgiveness of Sugrīva, though he was younger than he, and applauding the resolve of Tārā (to follow her husband), nay, urging Sugrīva to follow the advice of Tārā, look after Aṅgada affectionately and accomplish the purpose of Śrī Rāma, Vālī asks Sugrīva to take off the gold chain from the former's neck, and gives up the ghost while tendering wholesome advice to Aṅgada. Extolling the wonderful exploits of Vālī, hordes of monkeys lament in many ways. Stricken with agony caused by separation from Vālī, Tārā falls to the ground, embracing Vālī. 1010

23. Though endeavouring, after smelling Vālī's face, to embrace him, Tārā finds herself unable to do so, bathed as he was in blood and daubed with dust. Nīla pulls out Śrī Rāma's arrow from his heart and, urged by Tārā, Aṅgada bows down at his feet. 1013

24. Beseeching Aṅgada and others to conduct the search for Sītā, Sugrīva, whose heart melted to hear the laments of Tārā, seeks Śrī Rāma's permission to enter fire to atone for Vālī's death, making Śrī Rāma sad. Approaching Śrī Rāma in her turn, Tārā extols him with devotion and expresses her intention to give up the ghost, on which Śrī Rāma expostulates with her and urges her to survive for the earthly good of Aṅgada. 1016

25. Śrī Rāma consoles Sugrīva and others. Entrusting Sugrīva with the work of getting firewood for the cremation of Vālī, Lakṣmaṇa asks Tārā to arrange for a palanquin to carry Vālī in state to the crematory. Placing the dead body of Vālī as commanded by Śrī Rāma on the palanquin brought by Tārā, Sugrīva and others carry the palanquin to the riverside and, taking it down on a sandy bank, prepare a pyre. Vānara women comfort Tārā mourning the death of Vālī with his head placed in her lap. Placing the dead body of Vālī on the pyre, Aṅgada sets fire to it. At the end of the cremation they all offer water to the spirit of the deceased and return to Śrī Rāma's presence. 1022

26. Requested by Hanumān to visit Kiṣkindhā, Śrī Rāma declines to do so on the ground of his having been prohibited by his father to enter the limits of a village or town and, directing that Sugrīva may be installed on the throne of Kiṣkindhā and Aṅgada may assume the office of Prince Regent, he himself takes a vow to live in a cave till the end of the monsoon and leaves instructions to initiate a search for Sītā after the monsoon. 1027

27. Arrived at a cave of Mount Prasravaṇa and seeing the place suitable for his residence, Śrī Rāma takes up his abode there. One day when he is seized with anguish caused by his separation from Sītā, Lakṣmaṇa comforts him. 1031

28. Even though unable to bear the cool weather during the monsoon, emaciated as he was due to the agony of his separation from Sītā, and chatting with Lakṣmaṇa on the unbearability of his said separation from Sītā, Śrī Rāma describes the rainy season. 1035

29. Recounting the virtues of Śrī Rāma to Sugrīva, who had due to his love of the pleasures of sense forgotten all about Śrī Rāma's business and was neglecting it even after the advent of autumn—and reminding him of the work of Śrī Rāma, Hanumān urges Sugrīva to collect an army with a view to conducting a search for Sītā. Awakened to a sense of his duty, Sugrīva enjoins Nīla to dispatch messengers to bring all the Vānara hordes together. 1043

30. Glorifying Śrī Rāma as a hero, Lakṣmaṇa comforts his brother who was wailing in many ways at the thought of Sītā, his agony of separation from her having been accentuated by the sight of the autumnal full moon and the water-lilies opening their petals during the night, His heart being captured by the wealth of beauties of autumn, Śrī Rāma extols the autumnal season and seeing Sugrīva inactive even during this season, sends Lakṣmaṇa to whip the latter into activity. 1046

31. Concluding from the angry words of Śrī Rāma that he was wroth against Sugrīva, Lakṣmaṇa gets ready to kill the latter. Pacifying Lakṣmaṇa, Śrī Rāma, however, sends him to Sugrīva with instructions to adopt a conciliatory attitude towards him. Reaching Kiṣkindhā with

a bow and arrow in hand and assuming an angry demeanour, Lakṣmaṇa asks Aṅgada to announce his arrival to Sugrīva. Even when apprised of Lakṣmaṇa's arrival by Aṅgada, Sugrīva, who was drunk with wine, is unable to follow Aṅgada and comes to realize the gravity of the situation only on hearing the clamour of the alarmed monkeys and on being awakened to the reality by two of his foremost ministers and implored by them to pacify Lakṣmaṇa. 1056

32. Seeing Sugrīva dismayed to hear of Lakṣmaṇa's wrath from the mouth of Aṅgada, Hanumān tells Sugrīva that the delay in honouring the understanding arrived at with Śrī Rāma was at the root of the latter's displeasure, and advises Sugrīva to pacify Lakṣmaṇa and initiate the search for Sītā. 1061

33. Ushered into Kiṣkindhā by Aṅgada and others, Lakṣmaṇa beholds stately mansions and other curios on both sides of the main road and, hearing the sound of vocal music accompanied by the sound of various musical instruments as well as the sweet jingling of anklets etc., coming from the palace of Sugrīva, twangs his bowstring. Hearing the twang of his bow, Sugrīva dispatches Tārā to him and the latter tries to pacify Lakṣmaṇa by apprising him of Sugrīva having already sent his generalissimo Nīla to collect all the monkey forces scattered here and there. His anger having been appeased to some extent by the news, he is led by Tārā to the gynaeceum and sees Sugrīva. 1064

34. Lakṣmaṇa warns Sugrīva to rectify his mistake in neglecting his duty of conducting a search for Sītā, which amounted to ingratitude on his part, and not to follow the path of his elder brother, Vālī. 1070

35. Consoling Lakṣmaṇa, who was wroth against Sugrīva, by showing reasons for the delay, Tārā requests the former to compose himself, assuring him that everything will be accomplished. 1072

36. When Lakṣmaṇa gets pacified by the conciliatory words of Tārā, Sugrīva glorifies Śrī Rāma and requests Lakṣmaṇa to forgive his delinquency. Regaining his normal self, Lakṣmaṇa too craves the forgiveness of Sugrīva for the harsh language employed by him in a fit of anger and asks him to approach Śrī Rāma and beg his pardon. 1075

37. Sugrīva commands Hanumān to dispatch messengers for collecting troops from all the four quarters. Receiving the message of Sugrīva, monkeys flock from all sides into his presence. Giving presents of fruits and roots etc., to their king, the messengers sent in advance by Nīla, announce to him the arrival of all the monkey hordes. 1077

38. Embracing Sugrīva, who came all the way on a palanquin with Lakṣmaṇa, and bowed down at Śrī Rāma's feet, and offering him a seat, the latter instructs him in a nutshell in statecraft and reminds

him of his business. Expressing his indebtedness to Śrī Rāma for the unique favour done to him and giving to him an account of the efforts made by him, Sugrīva in his turn gratifies him by apprising him of the arrival of countless monkeys from all the parts of globe. 1080

39. While Śrī Rāma and Sugrīva were deliberating with each other, Śatabali and other generals of the monkey army, followed by hordes of countless monkeys of various species, which covered the sky with the clouds of dust raised by them, arrive in their presence and bow down at their feet. 1083

40. Pointing out in pursuance of Śrī Rāma's command to one of his generals, Vinata by name, the regions in the east which could be penetrated into by monkeys, detailing the tracts worthy of note, and entrusting him with the task of conducting a search for Sītā in those regions, Sugrīva enjoins the general to return within a month after the work, adding that anyone returning after a month will be punished. 1087

41. Specifying the different regions of the southern quarter and fixing a limit of one month for their return, Sugrīva dispatches Hanumān, Nīla, Aṅgada and others to that quarter for finding out the whereabouts of Sītā. 1094

42. Fixing a time-limit of one month, Sugrīva dispatches Suṣeṇa and others to conduct a search for Sītā in the western quarter. 1098

43. Sugrīva dispatches a contingent of monkeys under the leadership of Śatabali in order to seek for Sītā in the northern quarter. 1103

44. With a view to inspiring confidence in Sītā, when found, Śrī Rāma hands over to Hanumān his signet ring as a token of recognition while sending him away to the south. Bowing down at Śrī Rāma's feet, Hanumān leaves his presence alongwith a contingent of the Vānara forces. 1109

45. Bowing to the command of Sugrīva and leading their respective bands, Vinata and other monkey chiefs set forth towards the quarter assigned to them by Sugrīva. 1111

46. While Sugrīva gave instructions to his various generals mentioning in detail the places they were to visit in the course of their expedition in search of Sītā, Śrī Rāma was struck by the knowledge of world geography revealed by Sugrīva and inquired of the latter how he had come to acquire such wonderful and accurate knowledge of geography. In reply to this Sugrīva tells him of the encounter of Vālī with Dundubhi, which led the former to conceive an inveterate hatred towards him (Sugrīva) who when pursued by Vālī had to range from one end of the world to another and this enabled him (Sugrīva) to gather a first-hand knowledge of all parts of the globe. 1112

47. Even after scouring more than once the regions comprised in the quarter assigned to them, Vinata and others fail to get any clue to the whereabouts of Sītā. Returning despondent even before a month,

they bow down to Śrī Rāma and Sugrīva and report their inability to find out Sītā. They feel convinced for many reasons that Hanumān alone will be able to discover Sītā. 1115

48. Accompanied by Aṅgada and others, Hanumān seeks for Sītā in the dense forests and caves of the Vindhyan range. Making their way into a forest whose trees had ceased to flower and bear fruits because of a curse pronounced by Sage Kaṇḍu, overwhelmed with grief occasioned by the loss of his son, the monkeys, who felt exhausted due to exertion, behold a demon. As the latter swoops upon the monkeys with a raised fist, Aṅgada makes short work of him thinking him to be Rāvaṇa. Feeling exhausted through peregrination in the forest, the monkeys seek the foot of a tree. 1116

49. Asking the monkeys who accompanied him to the south and who had begun to feel diffident about their success to take note of the delay that was taking place in carrying out the command of Sugrīva and to beware of Sugrīva's wrath, which was sure to follow in consequence of the delay, Aṅgada advises them to take heart and encourages them to pursue their search vigorously. Encouraged by his enlivening words, they sally forth once more to renew their search in the cave of the Silver Mountain and, getting exhausted after a strenuous search, repose awhile in a grove and get ready to resume their efforts. 1119

50. The time appointed by Sugrīva for finding out the whereabouts of Sītā in the southern quarter having been exceeded in ransacking the caves of the Vindhyan range, which were hard to explore, Hanumān and others, who were tormented with hunger and thirst, catch sight of a cave known by the name of Ṛkṣabila. Concluding, from the presence of birds with wet wings at the entrance of the cave, that there must be water inside, the monkeys enter the cave, which was enveloped in thick darkness, in a line holding the hand of one another. Proceeding to a short distance, the monkeys behold an ascetic woman in a strange spot illumined by trees of gold. Greeting her, Hanumān inquires of her the name of the place. 1121

51. Telling the monkeys how the cave was brought into existence, the ascetic woman, whose name was Swayamprabhā, feeds the newcomers, the monkeys, with fruits and roots etc., and, when they had taken rest, inquires of them what brought them to that spot. 1124

52. Narrating the whole story from the entry of Śrī Rāma into the forest round about the Pampā lake down to the entry of the monkeys into the cave, and complimenting Swayamprabhā on the hospitality shown by her and wishing to repay her hospitality, Hanumān inquires of her if he can be of any service to her. Swayamprabhā, however, declines his offer saying that, being engaged in the practice of virtue, she has no purpose to achieve through another. 1126

53. While the monkeys were feeling dejected on coming out of the cave to see the trees covered with blossom, which led them to conclude that the latter half of winter had approached, Prince Aṅgada reminds them of the fierceness of Sugrīva and says that a fasting till death on their part will be preferable to an ignominious death at the latter's cruel hands. Another monkey general, Tāra, for his part suggests that they should take shelter in Swayamprabhā's cave and thus escape the wrath of Sugrīva, who dare not enter the cave. The monkeys fall in with the latter's view and make up their mind to re-enter the cave and take up their abode in it. 1129

54. Seeking to divert the minds of the other monkeys from the rebellious note struck by Tāra, whose advice readily found favour with Aṅgada and others, Hanumān warns Aṅgada of the dire consequences which were sure to follow in case he chose to stay away from home and, assuring him of Sugrīva's amiability and disarming all his fears about him, tries to convince him that they had better return to Kiṣkindhā and report themselves to their king. 1132

55. Sick of hearing the praises of Sugrīva uttered by Hanumān and pointing out the faults of Sugrīva and denouncing him, Aṅgada proclaims to the monkeys his decision to undertake a fast unto death and actually sits down to fast. Condemning Sugrīva with tears in their eyes and making the mountain caverns resound with their tale of woe commencing from the appearance of Śrī Rāma on the scene and ending with their determination to observe a fast till death, the other monkeys too follow suit. 1134

56. Praising Providence out of joy at the prospect of deriving sustenance for a long time on seeing a band of monkeys even as it emerged from a cave of the Vindhyan range on hearing their noise, the vulture king, Sampāti (the elder brother of Jaṭāyu), expresses his determination to eat them all up one after another. Depressed to hear the vow and declaring Jaṭāyu, who had met his death at the hands of Rāvaṇa in the service of Śrī Rāma, while trying to deliver Sītā from the former's clutches, as more fortunate than any of them, who were threatened with death even before accomplishing the purpose of Śrī Rāma, Aṅgada reproaches Kaikeyī, who was at the root of the whole mischief. Distressed to hear these words of Aṅgada and telling Aṅgada that he was the elder brother of Jaṭāyu, and at the same time inquiring about the death of his younger brother, Sampāti requests Aṅgada to help him slide down from his high post adding that, his wings having been burnt, he was unable to fly. 1137

57. Having helped Sampāti to climb down the mountain, Aṅgada narrates to him the whole story from the entry of Śrī Rāma into the Daṇḍaka forest to his own fasting. 1139

58. Sampāti tells Aṅgada how having once soared with his younger brother to the neighbourhood of the solar orb in his eagerness to test

their relative strength and flying power, he had his own wings burnt in trying to save the wings of Jaṭāyu by spreading his own wings over them as a canopy, and dropped on a peak of the Vindhyan range. Inquired by Aṅgada if he knew anything about the abduction of Sītā, he acknowledged his having seen a youthful lady being borne away by Rāvaṇa and crying out 'Rāma', which now leads him to think that she was no other than Śrī Rāma's beloved spouse. Sampāti further tells Aṅgada how, gifted as he was with an inordinately long vision, he could see Laṅkā, the capital of Rāvaṇa, at a distance of one hundred Yojanas, as well as the place where Sītā has been lodged. On his expressing a desire to offer water to the spirit of his deceased brother, the monkeys take him to the seashore and bring him back on his having concluded the rite. 1141

59. Interrogated by Jāmbavān as to how Sampāti came to know about Sītā's, abduction by Rāvaṇa, the vulture tells him that it was his son, Supārśwa, who related to him how, one day, while he was ranging along the seashore in search of food, he had seen a young lady, shining brightly as gold, being borne away by an ogre, of whom he had come to know later on from the words of an eminent sage that they were no other than Sītā and Rāvaṇa, respectively. 1145

60. Having inspired confidence in the monkeys, Sampāti proceeds to relate to Aṅgada and others, who longed to hear more about Sītā, the story of Sītā's abduction in greater detail. He tells them how, having fallen on the Vindhyan range with his wings completely burnt by the scorching sun, he swooned and regained consciousness only on the seventh day, when he came to know that it was the Vindhyan range on which he had fallen. Descending with difficulty from the eminence, he made his way into the hermitage of a sage named Niśākara, and bowed down to him. Recognizing him to be Sampāti, the sage inquired as to how his wings had come to be burnt. 1148

61. Relating to Sage Niśākara the circumstances which led to his being burnt, Sampāti takes before the sage a vow to give up the ghost by leaping from a mountain-peak. 1150

62. Sampāti communicates to the monkeys the prediction made by Sage Niśākara, who could foresee future events by dint of his intuitive perception, that descending as Śrī Rāma elsewhere the Lord will dispatch monkeys in quest of Sītā to the Vindhyan range and that Sampāti will get back his wings as soon as he tells the monkeys the whereabouts of Sītā. 1152

63. Even while Sampāti was thus talking with the monkeys, a pair of beautiful wings shoot forth on his sides. Feeling transported with joy at their sight and showing them to the monkeys, nay, assuring them that their purpose too will likewise be achieved, Sampāti soars to the sky in order to test the power of his wings. Feeling encouraged by this, the monkeys too resume their journey further south. 1154

64. On the monkey heroes getting despondent at the sight of the (Indian) ocean, which they found difficult to cross, Aṅgada inquires of them if anyone of them was capable of leaping across the sea dividing India from Laṅkā. When all keep mum, he encourages all to proclaim each his own leaping capacity and prowess. 1155

65. Questioned by Aṅgada, Gaja and other leaders of monkey hordes proclaim each his own leaping capacity ranging in an increasing degree from ten Yojanas or eighty miles to ninety Yojanas or seven hundred and twenty miles. Jāmbavān in his turn submits that he can leap full one hundred Yojanas or eight hundred miles but is doubtful about his capacity to return. On Aṅgada declaring the same thing, Jāmbavān submits that for a work, which can be entrusted to a servant alone, the services of a ruler would be out of place, and encourages Hanumān to take up the gauntlet. 1158

66. Reminding Hanumān of his descent from the loins of the wind-god through Añjanā and of the circumstances which led to his getting the name of Hanumān and also how he received boons from Brahmā (the creator) and others, and glorifying him, Jāmbavān encourages Hanumān to leap across the sea and thereby deliver the monkeys from their wretched plight. 1161

67. Proclaiming his own glory in order to dispel the fears of the monkeys after assuming enormous proportions with a view to leaping across the sea, and climbing up Mount Mahendra, Hanumān prepares to take a leap across the sea. 1164

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

बालकाण्डम्

Śrīmad Vālmīki-Rāmāyaṇa

Book One

(Bālakāṇḍa)

प्रथमः सर्गः

Canto I

The celestial sage Nārada narrates to Vālmīki the Story of Śrī Rāma in a nutshell

ॐ तपःस्वाध्यायनिरतं तपस्वी वाग्विदां वरम्।
नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम्॥ १॥

The ascetic Vālmīki put the following question direct to Nārada, the chief of hermits, nay, the foremost of those skilled in expression, who remains ever engaged in askesis and self-study—the study of the Vedas : (1)

को न्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान्।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः॥ २॥

"Who can possibly be full of virtues in this world at present? Nay, who is possessed of prowess and knows what is right? Who is conscious of services done, truthful of speech and firm of resolve? (2)

चारित्रेण च को युक्तः सर्वभूतेषु को हितः।
विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः॥ ३॥

"Who is possessed of right conduct and who is friendly to all living beings? Who is a man of knowledge? Nay, who is powerful and who has a singularly lovable appearance? (3)

आत्मवान् को जितक्रोधो द्युतिमान् कोऽनसूयकः।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे॥ ४॥

"Who has subdued his self? Who has conquered anger? Who is possessed of splendour and who is above fault-finding, and whom do the very gods dread when his wrath has been (apparently) provoked in battle? (4)

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे।
महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम्॥ ५॥

"I wish to hear this; for there is a great curiosity in my mind about it, while you are capable of knowing such a man, O eminent seer !" (5)

श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेर्नारदो वचः।
श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत्॥ ६॥

Hearing this appeal of Vālmīki, the sage Nārada, who possessed knowledge of the three worlds, said, "Listen !" and greatly delighted, addressed the following words : (6)

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणाः।
मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तः श्रूयतां नरः॥ ७॥

"I shall duly consider and tell you of such a hero. Be pleased to hear from me of the man endowed with the manifold and

rare virtues that have been described by you. (7)

इक्ष्वाकुवंशप्रभवो रामो नाम जनैः श्रुतः।
नियतात्मा महावीर्यो द्युतिमान् धृतिमान् वशी॥ ८॥

"There is one descended in the line of Ikṣwāku, and known by the name of 'Rāma'. He has fully controlled his mind, is very powerful, radiant and resolute and has brought his senses under control. (8)

बुद्धिमान् नीतिमान् वाग्मी श्रीमाञ्छत्रुनिबर्हणः।
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः॥ ९॥

"He is intelligent, sagacious, eloquent, glorious and an exterminator of foes. He is distinguished with broad shoulders, powerful arms, a neck shaped as a conch and a stout chin. (9)

महोरस्को महेष्वासो गूढजत्रुररिंदमः।
आजानुबाहुः सुशिराः सुललाटः सुविक्रमः॥ १०॥

"He is marked with a broad chest, a mighty bow and a collar-bone covered with flesh, and is capable of subduing his foes. His unusually long arms extend right upto his knees. He has a well-formed head, a shapely forehead and a charming gait. (10)

समः समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान्।
पीनवक्षा विशालाक्षो लक्ष्मीवाञ्छुभलक्षणः॥ ११॥

"He is of medium stature, neither very tall nor very short, has well-proportioned limbs, has a shining complexion, is mighty, has a rounded chest, large eyes, is full of splendour and has auspicious marks on his body. (11)

धर्मज्ञः सत्यसंधश्च प्रजानां च हिते रतः।
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यः समाधिमान्॥ १२॥

"He knows the secret of virtue, and is true to his promise and intent on the good of the people. He is illustrious, full of wisdom, pure in his dealings, a man of self-control and concentrated mind. (12)

प्रजापतिसमः श्रीमान् धाता रिपुनिषूदनः।
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता॥ १३॥

"He is a supporter of the creation like Brahmā, the lord of created beings, affluent, the slayer of his enemies, a protector of living beings and a staunch defender of faith. (13)

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता।
वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः॥ १४॥

"He is a vindicator of his own virtue and the protector of his own people. He knows the truth of the Vedas and the six sciences (grammar etc.) auxiliary to them and is a past master in archery. (14)

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान्।
सर्वलोकप्रियः साधुरदीनात्मा विचक्षणः॥ १५॥

"He knows the real meaning of all the scriptures, is possessed of a sharp memory and quick wit. He is popular in all the worlds, is pious, high-minded and shrewd. (15)

सर्वदाभिगतः सद्भिः समुद्र इव सिन्धुभिः।
आर्यः सर्वसमश्चैव सदैव प्रियदर्शनः॥ १६॥

"He is always sought by the righteous even as the ocean is by rivers. He is noble, nay, alike to all and always wears a pleasing countenance. (16)

स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः।
समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव॥ १७॥

"He is endowed with all excellences and enhances the delight of his mother, Kausalyā. He vies with the ocean in profundity and compares with the Himālaya in point of firmness. (17)

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः।
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः॥ १८॥

"He is a replica of Lord Viṣṇu in prowess and is pleasing of aspect as the moon. In (show of) anger, he resembles the destructive fire at the end of creation and is a counterpart of Mother Earth in forbearance. (18)

धनदेन समस्त्यागे सत्ये धर्म इवापरः।
तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम्॥ १९॥
ज्येष्ठं ज्येष्ठगुणैर्युक्तं प्रियं दशरथः सुतम्।
प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया॥ २०॥

यौवराज्येन संयोक्तुमैच्छत् प्रीत्या महीपतिः।
तस्याभिषेकसम्भारान् दृष्ट्वा भार्याथ कैकयी॥ २१॥
पूर्वं दत्तवरा देवी वरमेनमयाचत।
विवासनं च रामस्य भरतस्याभिषेचनम्॥ २२॥

"He equals Kubera (the god of riches, the bestower of wealth) in liberality and is another Dharma, the god of piety, as it were, in point of truthfulness.

"With intent to gratify the people, the king, Emperor Daśaratha, lovingly sought to invest with the office of Regent his beloved son, Śrī Rāma, who possessed unfailing prowess and was adorned with the aforesaid qualities, who was not only the eldest of his four sons in point of age, but was also endowed with the highest virtues and devoted to the interests of the people. Witnessing the preparations in connection with the installation of Śrī Rāma, the illustrious Queen Kaikeyī, the youngest of the three principal consorts of Emperor Daśaratha, who had been granted a boon by Emperor on a former occasion (in recognition of her oustanding personal courage and service to her husband on the field of battle) however, asked of him in lieu of the promised boon the exile of Śrī Rāma and the installation of Bharata, her own son. (19—22)

स सत्यवचनाद् राजा धर्मपाशेन संयतः।
विवासयामास सुतं रामं दशरथः प्रियम्॥ २३॥

"Bound as he was by the tie of duty in the form of his plighted word, due to his ever speaking the truth, King Daśaratha exiled his beloved son, Rāma. (23)

स जगाम वनं वीरः प्रतिज्ञामनुपालयन्।
पितुर्वचननिर्देशात् कैकेय्याः प्रियकारणात्॥ २४॥

"In obedience to his father's command in the form of the boon granted by him in favour of Kaikeyī and with a view to pleasing Kaikeyī (his stepmother), the heroic Rāma retired to the woods in order to implement the pledge of his father. (24)

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह।
स्नेहाद् विनयसम्पन्नः सुमित्रानन्दवर्धनः॥ २५॥
भ्रातरं दयितो भ्रातुः सौभ्रात्रमनुदर्शयन्।
रामस्य दयिता भार्या नित्यं प्राणसमा हिता॥ २६॥
जनकस्य कुले जाता देवमायेव निर्मिता।
सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः॥ २७॥
सीताप्यनुगता रामं शशिनं रोहिणी यथा।
पौरैरनुगतो दूरं पित्रा दशरथेन च॥ २८॥

"His loving younger brother, Lakṣmaṇa—who enhanced the delight of his own mother, Sumitrā, the younger of the two other principal consorts of Emperor Daśaratha and who was not only adorned with modesty but a favourite of his brother Śrī Rāma—followed his aforesaid brother out of affection as the latter set out on his journey to the forest, thus testifying to his amicable relationship. Śrī Rāma's wedded spouse, Sītā, (so-called because she was unearthed from the track of a ploughshare)—who was dear to him as life and was ever friendly to him, who, though not born in the ordinary way from a mother's womb, was taken as descended in the line of Janaka (a king of Mithilā, Sīradhwaja by name, Janaka being his family title), was endowed with all auspicious marks on her person and was a veritable jewel among women and who looked like the Lord's own wonderful potency manifested by the Lord Himself—also accompanied Śrī Rāma as Rohiṇī (the spouse of the moon-god, also a constellation of that name, follows the moon-god). Nay, he was followed afar by the citizens of Ayodhyā as well as by his aged father, Daśaratha. (25—28)

शृङ्गवेरपुरे सूतं गङ्गाकूले व्यसर्जयत्।
गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम्॥ २९॥
गुहेन सहितो रामो लक्ष्मणेन च सीतया।
ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः॥ ३०॥
चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात्।
रम्यमावसथं कृत्वा रममाणा वने त्रयः॥ ३१॥
देवगन्धर्वसंकाशास्तत्र ते न्यवसन् सुखम्।
चित्रकूटं गते रामे पुत्रशोकातुरस्तदा॥ ३२॥
राजा दशरथः स्वर्गं जगाम विलपन् सुतम्।
गते तु तस्मिन् भरतो वसिष्ठप्रमुखैर्द्विजैः॥ ३३॥

नियुज्यमानो राज्याय नैच्छद् राज्यं महाबलः।
स जगाम वनं वीरो रामपादप्रसादकः॥ ३४॥

"Meeting his beloved Guha, the chief of the Niṣādas (a mixed tribe sprung from a Brāhmaṇa through a Śūdra woman), at Śṛṅgaverapura on the bank of the Gaṅgā, Śrī Rāma, who was virtue-incarnate, accompanied by Guha, Lakṣmaṇa and Sītā, sent away the charioteer back to Ayodhyā. Going from forest to forest, and crossing streams contaning deep water, they saw the sage Bharadwāja at Prayāga and, dismissing Guha there, later on reached Citrakūṭa according to the instructions of sage Bharadwāja and, erecting a lovely cottage, the three sojourned happily there sporting in the woods like gods and Gandharvas (celestial musicians). Śrī Rāma having proceeded to Citrakūṭa on foot as reported by the charioteer, who had since returned to Ayodhyā, Emperor Daśaratha forthwith gave up the ghost and ascended to heaven bewailing his son, stricken as he was with grief at his separation from the latter. Though being urged to accept the throne by the Brāhmaṇas headed by sage Vasiṣṭha (the family priest and preceptor of the kings of Ayodhyā), on the king having departed to the other world, Bharata, who was very powerful, did not covet the throne. He proceeded to the forest in order to please the venerable Rāma and persuade him to return to Ayodhyā and accept his father's throne. (29—34)

गत्वा तु स महात्मानं रामं सत्यपराक्रमम्।
अयाचद् भ्रातरं राममार्यभावपुरस्कृतः॥ ३५॥

"Approaching the high-souled Rāma of unfailing prowess, Bharata, rich in noble sentiments, actually implored Śrī Rāma, his elder brother, accordingly. (35)

त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत्।
रामोऽपि परमोदारः सुमुखः सुमहायशाः॥ ३६॥
न चैच्छत् पितुरादेशाद् राज्यं रामो महाबलः।
पादुके चास्य राज्याय न्यासं दत्त्वा पुनः पुनः॥ ३७॥
निवर्तयामास ततो भरतं भरताग्रजः।
स काममनवाप्यैव रामपादावुपस्पृशन्॥ ३८॥

"He addressed the following words to Śrī Rāma: 'Let you alone be the ruler, since you know what is right.' In deference to his father's decree (boon conferring the throne of Ayodhyā on Bharata) Śrī Rāma too, who was supremely magnanimous and enjoyed a very great renown, and who always wore a gracious aspect, did not hanker for the kingdom. Nay, handing over to Bharata his own pair of wooden sandals as his token of love and urging Bharata to rule over the kingdom, Śrī Rāma, Bharata's elder brother, who was possessed of great might, persuaded him to return from Citrakūṭa by repeated importunities. Without realizing his ambition (of seeing Śrī Rāma back in Ayodhyā and crowning him king), Bharata returned to Ayodhyā, touching the feet of Śrī Rāma and taking leave of him. (36—38)

नन्दिग्रामेऽकरोद् राज्यं रामागमनकाङ्क्षया।
ते तु भरते श्रीमान् सत्यसंधो जितेन्द्रियः॥ ३९॥
रामस्तु पुनरालक्ष्य नागरस्य जनस्य च।
तत्रागमनमेकाग्रो दण्डकान् प्रविवेश ह॥ ४०॥

"Longing for the return of Śrī Rāma, he ruled over the kingdom while living at Nandigrāma, a lonely retreat fourteen miles away from Ayodhyā. When Bharata, however, had left, the glorious Śrī Rāma of unfailing vow, who had conquered his senses and was intent on one object, viz., that of implementing the pledge of his father, entered the Daṇḍaka forest, they say, anticipating the renewed visit of the people of Ayodhyā to that region (of Citrakūṭa). (39-40)

प्रविश्य तु महारण्यं रामो राजीवलोचनः।
विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह॥ ४१॥
सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा।
अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम्॥ ४२॥
खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ।
वसतस्तस्य रामस्य वने वनचरैः सह॥ ४३॥
ऋषयोऽभ्यागमन् सर्वे वधायासुररक्षसाम्।
स तेषां प्रतिशुश्राव राक्षसानां तदा वने॥ ४४॥

प्रतिज्ञातश्च रामेण वधः संयति रक्षसाम्।
ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम्॥ ४५॥

"Entering the great forest of Daṇḍaka and having despatched the ogre Virādha, the lotus-eyed Rāma saw one after another the sages Śarabhaṅga and Sutīkṣṇa as well as Agastya and his brother (Idhmavāhana). Nay, at the instance of Agastya himself he accepted with supreme delight a bow, a sword, a pair of quivers containing an inexhaustible stock of arrows, all bestowed upon the sage by Indra, the lord of paradise. While the aforesaid Rāma was sojourning in the forest with foresters, all the seers dwelling in the forest called on him with a request to make short work of the demons and ogres haunting the forest. In the presence of those seers dwelling in the forest of Daṇḍaka and glorious as fire, Śrī Rāma then vowed to kill the ogres in that forest. Nay, the destruction of the ogres in an encounter was solemnly promised by Rāma. (41—45)

तेन तत्रैव वसता जनस्थाननिवासिनी।
विरूपिता शूर्पणखा राक्षसी कामरूपिणी॥ ४६॥

"The ogress Śūrpaṇakhā (so called because the monstress possessed nails as big as a winnowing fan), who dwelt in Janasthāna (a portion of the Daṇḍaka forest) and was capable of assuming any form at will, was disfigured by Śrī Rāma (by having her nose and ears lopped off by Lakṣmaṇa) while living in that very forest. (46)

ततः शूर्पणखावाक्यादुद्युक्तान् सर्वराक्षसान्।
खरं त्रिशिरसं चैव दूषणं चैव राक्षसम्॥ ४७॥
निजघान रणे रामस्तेषां चैव पदानुगान्।
वने तस्मिन् निवसता जनस्थाननिवासिनाम्॥ ४८॥
रक्षसां निहतान्यासन् सहस्राणि चतुर्दश।
ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्च्छितः॥ ४९॥
सहायं वरयामास मारीचं नाम राक्षसम्।
वार्यमाणः सुबहुशो मारीचेन स रावणः॥ ५०॥
न विरोधो बलवता क्षमो रावण तेन ते।
अनादृत्य तु तद्वाक्यं रावणः कालचोदितः॥ ५१॥
जगाम सहमारीचस्तस्याश्रमपदं तदा।
तेन मायाविना दूरमपवाह्य नृपात्मजौ॥ ५२॥
जहार भार्यां रामस्य गृध्रं हत्वा जटायुषम्।
गृध्रं च निहतं दृष्ट्वा हृतां श्रुत्वा च मैथिलीम्॥ ५३॥
राघवः शोकसंतप्तो विललापाकुलेन्द्रियः।
ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम्॥ ५४॥
मार्गमाणो वने सीतां राक्षसं संददर्श ह।
कबन्धं नाम रूपेण विकृतं घोरदर्शनम्॥ ५५॥

"Śrī Rāma then killed on the field of battle all the ogres that came prepared for an encounter at the instigation of Śūrpaṇakhā, including their leaders Khara, Triśirā and the ogre Dūṣaṇa as also their followers. No less than fourteen thousand of ogres dwelling in Janasthāna were made short work of by Rāma while sojourning in that forest. Stupefied through anger to hear of the destruction of his kinsmen, Rāvaṇa, the king of Laṅkā, sought the help of a fellow-ogre (one of the two sons of the ogress Tāḍakā), Mārīca by name. Though repeatedly discouraged by Mārīca saying, "It is not advisable for you to make enemies with that powerful prince, Śrī Rāma, O Rāvaṇa !" yet turning a deaf ear to his advice and impelled by death, the aforesaid Rāvaṇa, who made people scream (in terror wherever he went out on expedition) then proceeded to the site of Rāma's hermitage alongwith Mārīca. Having caused the two princes, Śrī Rāma and Lakṣmaṇa, to be removed afar from the hermitage by the wily Mārīca, he abducted Śrī Rāma's spouse, Sītā, fatally wounding the vulture, Jaṭāyu, who tried to intercept him and thereby deliver Sītā from his clutches. Now tormented with grief to perceive the vulture mortally wounded and to hear from it of Sītā (the princess of Mithilā, the capital of King Janaka) having been forcibly carried away by Rāvaṇa, Śrī Rāma (a scion of Raghu) loudly wailed, his mind agitated through perturbation. Then, having cremated the vulture Jaṭāyu and hunting up Sītā in the forest in that very state of grief, Śrī Rāma came across an ogre, Kabandha by name, who was deformed of body and terrible to look at : so the tradition goes. (47—55)

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः।
स चास्य कथयामास शबरीं धर्मचारिणीम्॥ ५६॥
श्रमणां धर्मनिपुणामभिगच्छेति राघव।
सोऽभ्यगच्छन्महातेजाः शबरीं शत्रुसूदनः॥ ५७॥

"Having made short work of him, the mighty-armed prince cremated him too and the demon regained his original form of a Gandharva and ascended to heaven. Nay, while rising to heaven he said to Śrī Rāma, 'Seek, O Rāma (a scion of Raghu), Śabarī, a pious hermitess, who is well-versed in the principles of righteousness.' The highly glorious Rāma, the destroyer of his foes, accordingly approached Śabarī. (56-57)

शबर्या पूजितः सम्यग् रामो दशरथात्मजः।
पम्पातीरे हनुमता सङ्गतो वानरेण ह॥ ५८॥

"Duly worshipped by Śabarī, Śrī Rāma, son of Daśaratha, came into contact with the monkey chief, Hanumān, on the bank of the Pampā lake : so the tradition goes.(58)

हनुमद्वचनाच्चैव सुग्रीवेण समागतः।
सुग्रीवाय च तत्सर्वं शंसद्रामो महाबलः॥ ५९॥
आदितस्तद् यथा वृत्तं सीतायाश्च विशेषतः।
सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः॥ ६०॥
चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम्।
ततो वानरराजेन वैरानुकथनं प्रति॥ ६१॥
रामायावेदितं सर्वं प्रणयाद् दुःखितेन च।
प्रतिज्ञातं च रामेण तदा वालिवधं प्रति॥ ६२॥

"At the intercession of Hanumān specifically, he further made friends with Sugrīva. Nay, to Sugrīva the exceedingly powerful Rāma duly narrated from the very beginning (his very birth) the whole of his popular story and the well-known story of Sītā, his consort, in particular. Pleased to hear the whole narrative of Śrī Rāma, the monkey chief, Sugrīva, too made friendship with Śrī Rāma in the presence of the sacred fire as a witness*. Nay, in response to an inquiry made by Śrī Rāma with regard to his enmity with his own elder brother, Vālī, the whole incident was then related by Sugrīva, the ruler of the monkeys, afflicted as he was, to Śrī Rāma and lovingly by made an alliance with him based on mutual trust. A vow was taken by Śrī Rāma that very moment to the effect that Vālī would be killed by him. (59—62)

वालिनश्च बलं तत्र कथयामास वानरः।
सुग्रीवः शङ्कितश्चासीन्नित्यं वीर्येण राघवे॥ ६३॥

"And, there on Mount Ṛṣyamūka the monkey chief described to Śrī Rāma the unique strength of Vālī, his elder brother, since Sugrīva was full of misgivings concerning Śrī Rāma (a scion of Raghu) in the matter of prowess vis-a-vis his opponent, Vālī. (63)

राघवप्रत्ययार्थं तु दुन्दुभेः कायमुत्तमम्।
दर्शयामास सुग्रीवो महापर्वतसंनिभम्॥ ६४॥

"In order to make Śrī Rāma aware of Vālī's strength, Sugrīva actually showed to him the exceptionally tall skeleton of the demon, Dundubhi, killed by Vālī, which looked like a big mountain and which had been disdainfully kicked away to a long distance by Vālī. (64)

उत्स्मयित्वा महाबाहुः प्रेक्ष्य चास्थि महाबलः।
पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम्॥ ६५॥

"Smiling at this and gazing on the skeleton, the mighty-armed Śrī Rāma, who possessed extraordinary strength, hurled it with his toe to a distance of full eighty miles. (65)

बिभेद च पुनस्तालान् सप्तैकेन महेषुणा।
गिरिं रसातलं चैव जनयन् प्रत्ययं तदा॥ ६६॥

"Nay, in order to inspire confidence in the mind of Sugrīva, Śrī Rāma further pierced on that very occasion with a single mighty shaft one after another as many as seven palmyra trees standing in a line adjacent to one another, a hillock standing by as well as Rasātala (the sixth subterranean

* It has been customary among the Hindus to contract friendships—more especially matrimonial alliances—in the presence of the sacred fire as a witness with a view to solemnizing them.

plane including the five preceding ones viz., Atala, Vitala, Sutala, Talātala and Mahātala). (66)

ततः प्रीतमनास्तेन विश्वस्तः स महाकपिः।
किष्किन्धां रामसहितो जगाम च गुहां तदा॥ ६७॥

"Reassured by the latter feat and accompanied by Śrī Rāma, that great monkey, Sugrīva, then marched at once with a mind full of delight to Kiṣkindhā (the capital of Vālī), situated cave-like in the midst of mountains. (67)

ततोऽगर्जद्धरिवरः सुग्रीवो हेमपिङ्गलः।
तेन नादेन महता निर्जगाम हरीश्वरः॥ ६८॥

"Then roared Sugrīva, the monkey chief, who was tawny as gold in appearance. Distracted by that great unusual roar, Vālī, the king of the monkeys, sallied forth to meet Sugrīva. (68)

अनुमान्य तदा तारां सुग्रीवेण समागतः।
निजघान च तत्रैनं शरेणैकेन राघवः॥ ६९॥

"Reassuring Tārā, his devoted and sagacious wife, who discouraged him by pleading that Sugrīva had since secured the alliance of Śrī Rāma and as such could no longer be conquered, he then closed with Sugrīva and in the course of that very encounter Śrī Rāma (the celebrated scion of Raghu) disposed of Vālī with a single arrow. (69)

ततः सुग्रीववचनाद्धत्वा वालिनमाहवे।
सुग्रीवमेव तद्राज्ये राघवः प्रत्यपादयत्॥ ७०॥

"Having thus killed Vālī on the field of battle at the instance of Sugrīva, Śrī Rāma (a scion of Raghu) then installed Sugrīva himself on Vālī's throne. (70)

स च सर्वान् समानीय वानरान् वानरर्षभः।
दिशः प्रस्थापयामास दिदृक्षुर्जनकात्मजाम्॥ ७१॥

"Bringing together all the monkeys, the said Sugrīva, the jewel among the monkeys, too despatched them in all directions, keen as he was to have Sītā (the daughter of Janaka) traced out. (71)

ततो गृध्रस्य वचनात् सम्पातेर्हनुमान् बली।
शतयोजनविस्तीर्णं पुप्लुवे लवणार्णवम्॥ ७२॥

"Then, according to the counsel of Sampāti, the vulture king, who could see Sītā in Laṅkā from that distance, the mighty Hanumān leapt across the brackish sea, eight hundred miles broad, that parted the mainland of India from Laṅkā. (72)

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम्।
ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम्॥ ७३॥

"Duly reaching the city of Laṅkā, ruled over by the demon king, Rāvaṇa, he found there Sītā confined in a grove of Aśoka trees, contemplating on the feet of Śrī Rāma. (73)

निवेदयित्वाभिज्ञानं प्रवृत्तिं विनिवेद्य च।
समाश्वास्य च वैदेहीं मर्दयामास तोरणम्॥ ७४॥

"Presenting to her the souvenir in the shape of a signet-ring handed over to him by Śrī Rāma and relating the news about Śrī Rāma's alliance with Sugrīva and the latter's installation on the throne of Kiṣkindhā after Vālī, his elder brother and mortal enemy, had been got rid of by Śrī Rāma and having consoled Sītā, the daughter of King Janaka, with the assurance that her consort would shortly come and rescue her after disposing of the tyrannical Rāvaṇa, Hanumān demolished the outer gate of the orchard. (74)

पञ्च सेनाग्रगान् हत्वा सप्त मन्त्रिसुतानपि।
शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत्॥ ७५॥

"Having made short work of five army-commanders (Piṅgalanetra and others) as also seven sons of ministers (Jambumālī and so on), and crushed the gallant Akṣa (a son of Rāvaṇa), he allowed himself to be bound under the spell of a Brahmāstra or missile presided over by Brahmā, the creator, and discharged by Rāvaṇa's heir-apparent, Meghanāda. (75)

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद् वरात्।
मर्षयन् राक्षसान् वीरो यन्त्रिणस्तान् यदृच्छया॥ ७६॥

"Though knowing himself as released by the aforesaid missile in consequence of a boon granted by Brahmā to the effect that after undergoing bondage for about a couple of hours, the missile associated with his name being infallible, he would be rid of it, the hero, Hanumān, who was keen to meet Rāvaṇa, deliberately bore with those ogres who carried him in bondage to Rāvaṇa. (76)

ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम्।
रामाय प्रियमाख्यातुं पुनरायान्महाकपिः॥ ७७॥

"Having set on fire the city of Laṅkā barring the abode of Sītā, the princess of Mithilā, alone, the great monkey Hanumān, then came back by the same route to Kiṣkindhā to break the delightful news, of Sītā having been found, to Śrī Rāma. (77)

सोऽभिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम्।
न्यवेदयदमेयात्मा दृष्टा सीतेति तत्त्वतः॥ ७८॥

"Approaching the high-souled Śrī Rāma and going round him clockwise as a mark of respect, Hanumān, who was possessed of infinite intelligence, submitted to him that Sītā had been seen by him in reality. (78)

ततः सुग्रीवसहितो गत्वा तीरं महोदधेः।
समुद्रं क्षोभयामास शरैरादित्यसंनिभैः॥ ७९॥

"Moving to the shore of the Indian ocean in the extreme south, accompanied by Sugrīva, Śrī Rāma then shook the ocean to its lowest depths (in Pātāla, the nethermost subterranean plane) by his arrows glorious as the sun (on the latter not responding to allow passage to the army of monkeys, that sought to march across it in order to reach Laṅkā in their bid to recover Sītā). (79)

दर्शयामास चात्मानं समुद्रः सरितां पतिः।
समुद्रवचनाच्चैव नलं सेतुमकारयत्॥ ८०॥

"At this, Ocean, the lord of the rivers, not only revealed himself in person to Śrī Rāma but also apologized to him for his refractoriness and only at the intercession of Ocean, Śrī Rāma caused Nala to build a bridge across the sea. (80)

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे।
रामः सीतामनुप्राप्य परां व्रीडामुपागमत्॥ ८१॥

"Reaching the city of Laṅkā by the bridge and killing Rāvaṇa in a combat, Śrī Rāma experienced a sense of great shame on getting back Sītā (who had remained so long at the grove of a demon in Laṅkā and could be easily pronounced by critics as polluted). (81)

तामुवाच ततो रामः परुषं जनसंसदि।
अमृष्यमाणा सा सीता विवेश ज्वलनं सती॥ ८२॥

"Śrī Rāma then spoke harsh words to her in the assembly of monkeys and others. Resenting them, the aforesaid Sītā, chaste as she was, entered fire. (82)

ततोऽग्निवचनात् सीतां ज्ञात्वा विगतकल्मषाम्।
कर्मणा तेन महता त्रैलोक्यं सचराचरम्॥ ८३॥
सदेवर्षिगणं तुष्टं राघवस्य महात्मनः।
बभौ रामः सम्प्रहृष्टः पूजितः सर्वदैवतैः॥ ८४॥

"Coming to know Sītā as sinless from the words of the fire-god, who testified to her chastity, Śrī Rāma thereupon accepted her. All the three worlds, comprising the animate and inanimate creation, alongwith the hosts of gods and Ṛṣis were pleased with that remarkable feat of the high-souled Rāma in the shape of the overthrow of Rāvaṇa and the deliverance of Sītā. Honoured by all the gods, Śrī Rāma thereupon looked extremely delighted. (83-84)

अभिषिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम्।
कृतकृत्यस्तदा रामो विज्वरः प्रमुमोद ह॥ ८५॥

"Nay, having installed Vibhīṣaṇa, the chief of the ogres, on the throne of Laṅkā, Śrī Rāma felt accomplished of purpose and, rid of anxiety, greatly rejoiced : so the tradition goes. (85)

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान्।
अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्वृतः॥ ८६॥

"Having received a boon to the effect that all the combatants that had fought on the side of Śrī Rāma and fallen in battle be restored to life, from the gods, who came in

their aerial cars to felicitate Śrī Rāma on his victory, that had brought solace to all the three worlds and aroused as though from sleep, the monkeys fallen in battle, Śrī Rāma flew to Ayodhyā in the aerial car known by the name of 'Puṣpaka' that had been snatched by Rāvaṇa from his half-brother, Kubera, the god of riches, accompanied by his relations, Sītā and Lakṣmaṇa and friends, Vibhīṣaṇa, Sugrīva and others. (86)

भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः।
भरतस्यान्तिके रामो हनूमन्तं व्यसर्जयत्॥ ८७॥

"Reaching the hermitage of the sage Bharadwāja in the vicinity of Prayāga, Śrī Rāma of unfailing prowess despatched Hanūmān in advance to the presence of Bharata in order to apprise him of his safe return lest he should be taken unawares. (87)

पुनराख्यायिकां जल्पन् सुग्रीवसहितस्तदा।
पुष्पकं तत् समारुह्य नन्दिग्रामं ययौ तदा॥ ८८॥

"Narrating past history (the circumstances that had led to his exile in the forest) and boarding the celebrated Puṣpaka once more, he then flew to Nandigrāma (then a part of Ayodhyā), accompanied by Sugrīva and others. (88)

नन्दिग्रामे जटां हित्वा भ्रातृभिः सहितोऽनघः।
रामः सीतामनुप्राप्य राज्यं पुनरवाप्तवान्॥ ८९॥

"Having disentangled his matted hair at Nandigrāma alongwith his three brothers and back with Sītā, the sinless Rāma regained his kingdom too. (89)

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टः सुधार्मिकः।
निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः॥ ९०॥

"During the reign of Śrī Rāma people will be positively much delighted and cheerful, contented and well-fed, exceedingly pious, free from mental agony and bodily ailments and rid of the scourge of famine and fear of theft etc. (90)

न पुत्रमरणं केचिद् द्रक्ष्यन्ति पुरुषाः क्वचित्।
नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः॥ ९१॥

"Nowhere will men witness the death of their son or daughter, women will never be widows and will be ever devoted to their husband. (91)

न चाग्निजं भयं किंचिन्नाप्सु मज्जन्ति जन्तवः।
न वातजं भयं किंचिन्नापि ज्वरकृतं तथा॥ ९२॥

"There will be no fear from fire nor will living beings be drowned in water. There will be no fear from wind nor any fear of fever. (92)

न चापि क्षुद्भयं तत्र न तस्करभयं तथा।
नगराणि च राष्ट्राणि धनधान्ययुतानि च॥ ९३॥

"Nor will there be fear of starvation in his kingdom nor that of thieves. Nay, cities and states will be full of riches and food-grains. (93)

नित्यं प्रमुदिताः सर्वे यथा कृतयुगे तथा।
अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः॥ ९४॥
गवां कोट्ययुतं दत्त्वा विद्वद्भ्यो विधिपूर्वकम्।
असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः॥ ९५॥
राजवंशाञ्छतगुणान् स्थापयिष्यति राघवः।
चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति॥ ९६॥

"All will be ever extremely happy as in Satyayuga. Having propitiated the Lord through hundreds of horse-sacrifices and other sacrifices involving the use of abundant gold, nay, bestowed with due ceremony a billion cows on the learned and giving away untold riches to the Brāhmaṇas, the highly renowned Rāma will establish royal dynasties, a hundred times more prosperous than before, by not only recognizing and confirming their sovereignty but even by liberally subsidizing them. Nay, he will direct the people belonging to all the four grades of society to follow their respective duties on this terrestrial plane. (94—96)

दशवर्षसहस्राणि दशवर्षशतानि च।
रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति॥ ९७॥

"Having served his kingdom for eleven thousand years, Śrī Rāma will ascend to Brahmaloka (the highest heaven)." (97)

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम्।
यः पठेद् रामचरितं सर्वपापैः प्रमुच्यते॥ ९८॥

He who reads this sacred narrative of Śrī Rāma, which is capable of purifying the mind and wiping out sins and is treated on a par with the Vedas, is completely absolved from all sins. (98)

एतदाख्यानमायुष्यं पठन् रामायणं नरः।
सपुत्रपौत्रः सगणः प्रेत्य स्वर्गे महीयते॥ ९९॥

Reading this narrative centring round Śrī Rāma and conducive to longevity, a man shall, on departing from this world, be honoured in heaven alongwith his sons and grandsons as well as his followers and attendants. (99)

पठन् द्विजो वागृषभत्वमीयात् स्यात् क्षत्रियो भूमिपतित्वमीयात्।
वणिग्जनः पण्यफलत्वमीयाज्जनश्च शूद्रोऽपि महत्त्वमीयात्॥ १००॥

Reading it a Brāhmaṇa bids fair to attain eminence in eloquence; if he is a Kṣatriya, he is sure to attain lordship over the earth; a man belonging to the mercantile community is sure to secure profit in trade and a man belonging to the Śūdra class can hope to attain superiority. (100)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Brahmā's visit

नारदस्य तु तद् वाक्यं श्रुत्वा वाक्यविशारदः।
पूजयामास धर्मात्मा सहशिष्यो महामुनिम्॥ १॥

Hearing the aforesaid discourse of Nārada, the pious sage Vālmīki, a past master in expression, worshipped the most prominent sage Nārada with his own pupils. (1)

यथावत् पूजितस्तेन देवर्षिर्नारदस्तथा।
आपृच्छ्यैवाभ्यनुज्ञातः स जगाम विहायसम्॥ २॥

Duly worshipped and permitted by him on asking leave, the aforesaid celestial seer, Nārada, forthwith rose to his abode in the heavens. (2)

स मुहूर्तं गते तस्मिन् देवलोकं मुनिस्तदा।
जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः॥ ३॥

Having tarried in his hermitage awhile (lit., for less than an hour) on the seer having left for heaven, the sage then repaired to the bank of the Tamasā, not very far from the holy Gaṅgā (obviously for his midday bath and devotions). (3)

स तु तीरं समासाद्य तमसाया मुनिस्तदा।
शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्दमम्॥ ४॥

Duly reaching the bank of the Tamasā and finding the descent to the river free from mud, the sage then spoke to his pupil standing by his side as follows : (4)

अकर्दममिदं तीर्थं भरद्वाज निशामय।
रमणीयं प्रसन्नाम्बु सन्मनुष्यमनो यथा॥ ५॥

"Look at this descent, O Bharadwāja, which is free from mud and pleasant, its water being transparent as the mind of a righteous man. (5)

न्यस्यतां कलशस्तात दीयतां वल्कलं मम।
इदमेवावगाहिष्ये तमसातीर्थमुत्तमम्॥ ६॥

"Let your pitcher be laid on the bank, O dear one ! and the bark be handed over to me for being wrapped about my loins when I have bathed. I shall take my dip at this very descent of the Tamasā, excellent as it is." (6)

एवमुक्तो भरद्वाजो वाल्मीकेन महात्मना।
प्रायच्छत मुनेस्तस्य वल्कलं नियतो गुरोः॥ ७॥

Enjoined thus by the high-souled Vālmīki, Bharadwāja handed over the bark to the aforesaid sage, devoted as he was to his teacher. (7)

स शिष्यहस्तादादाय वल्कलं नियतेन्द्रियः।
विचचार ह पश्यंस्तत् सर्वतो विपुलं वनम्॥ ८॥

Taking the bark from the hand of his pupil, the sage, who had fully controlled his senses and as such had no inclination to see anything delightful to the senses, sauntered about, they say, surveying the extensive forest on all sides. (8)

तस्याभ्याशे तु मिथुनं चरन्तमनपायिनम्।
ददर्श भगवांस्तत्र क्रौञ्चयोश्चारुनिःस्वनम्॥ ९॥

Close to that descent the glorious sage actually perceived in that forest a pair of cranes moving about, never parting from one another and making a charming sound. (9)

तस्मात् तु मिथुनादेकं पुमासं पापनिश्चयः।
जघान वैरनिलयो निषादस्तस्य पश्यतः॥ १०॥

A Niṣāda (a member of a wild tribe living on hunting) of sinful resolve and full of animosity even towards innocent creatures, struck with an arrow one of the said pair, the male bird, even while the sage looked on. (10)

तं शोणितपरीताङ्गं चेष्टमानं महीतले।
भार्या तु निहतं दृष्ट्वा रुराव करुणां गिरम्॥ ११॥
वियुक्ता पतिना तेन द्विजेन सहचारिणा।
ताम्रशीर्षेण मत्तेन पत्त्रिणा सहितेन वै॥ १२॥

Seeing it mortally wounded and tossing about on the ground with its limbs smeared all over with blood, the female bird naturally gave out a piteous wail, parted as she was from her mate and companion, the aforesaid bird, that was endowed with a coppery crest, was inflamed with passion, nay, sexually united with her and as such had distended its wings. (11-12)

तथाविधं द्विजं दृष्ट्वा निषादेन निपातितम्।
ऋषेर्धर्मात्मनस्तस्य कारुण्यं समपद्यत॥ १३॥

On seeing the bird struck down by the fowler in that state of copulation, pity was aroused in the heart of that pious seer. (13)

ततः करुणवेदित्वादधर्मोऽयमिति द्विजः।
निशाम्य रुदतीं क्रौञ्चीमिदं वचनमब्रवीत्॥ १४॥

Further seized with compassion to behold the shrieking female bird and considering the fowler's act to be sinful, the sage addressed the following words to the hunter : (14)

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः।
यत् क्रौञ्चमिथुनादेकमवधीः काममोहितम्॥ १५॥

"May you not have peace of mind for endless years, O fowler, since you have killed one of the pair of cranes infatuated with passion." (15)

तस्येत्थं ब्रुवतश्चिन्ता बभूव हृदि वीक्षतः।
शोकार्तेनास्य शकुनेः किमिदं व्याहृतं मया॥ १६॥

Even as he spoke in this strain, and then reflected : "What is it that has been uttered by me, tormented as I was with grief for this bird", uneasiness appeared in his heart. (16)

चिन्तयन् स महाप्राज्ञश्चकार मतिमान् मतिम्।
शिष्यं चैवाब्रवीद् वाक्यमिदं स मुनिपुङ्गवः॥ १७॥

Brooding awhile, the sage, who was highly learned and full of wisdom, made up his mind and the said chief of the sages addressed the following words to his pupil, Bharadwāja : (17)

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा॥ १८॥

"Let this utterance made by me while I was stricken with grief, nay, set in four metrical feet, each containing an equal number of letters (viz., eight) and possessing the rhythm of a song that can be sung to a lute, be accepted as real poetry and not otherwise." (18)

शिष्यस्तु तस्य ब्रुवतो मुनेर्वाक्यमनुत्तमम्।
प्रतिजग्राह संतुष्टस्तस्य तुष्टोऽभवन्मुनिः॥ १९॥

Even as the aforesaid sage uttered the couplet, unexcelled as it was (in that it was suggestive of the entire theme of the Rāmāyaṇa), his pupil, highly delighted, actually committed it to memory. The sage thereupon felt much pleased with him. (19)

सोऽभिषेकं ततः कृत्वा तीर्थे तस्मिन् यथाविधि।
तमेव चिन्तयन्नर्थमुपावर्तत वै मुनिः॥ २०॥

Having finished his midday ablution with due ceremony in that descent of the holy Tamasā, the sage then returned to his hermitage, brooding over the same incident, as a matter of fact. (20)

भरद्वाजस्ततः शिष्यो विनीतः श्रुतवान् गुरोः।
कलशं पूर्णमादाय पृष्ठतोऽनुजगाम ह॥ २१॥

Taking the pitcher filled with water, his submissive and learned pupil, Bharadwāja, too, they say, thereupon followed in the wake of his teacher. (21)

स प्रविश्याश्रमपदं शिष्येण सह धर्मवित्।
उपविष्टः कथाश्चान्याश्चकार ध्यानमास्थितः॥ २२॥

Reaching the grounds of the hermitage alongwith his pupil, the sage, who knew what is right, sat down and talked on various other topics, while remaining absorbed in contemplation of the couplet uttered by him. (22)

आजगाम ततो ब्रह्मा लोककर्ता स्वयं प्रभुः।
चतुर्मुखो महातेजा द्रष्टुं तं मुनिपुङ्गवम्॥ २३॥

Then appeared the almighty Brahmā, the four-faced creator of the fourteen worlds, who was possessed of great splendour, personally to see Vālmīki, the chief of hermits. (23)

वाल्मीकिरथ तं दृष्ट्वा सहसोत्थाय वाग्यतः।
प्राञ्जलिः प्रयतो भूत्वा तस्थौ परमविस्मितः॥ २४॥

Greatly astonished to see him, Vālmīki forthwith rose in haste from his seat and stood tongue-tied with folded hands in great humility. (24)

पूजयामास तं देवं पाद्यार्घ्यासनवन्दनैः।
प्रणम्य विधिवच्चैनं पृष्ट्वा चैव निरामयम्॥ २५॥

Bowing low to him according to the scriptural ordinance and inquiring after his welfare too, the sage worshipped the aforesaid deity by offering water to wash his feet and hands with, as well as a glorious seat and bestowed encomiums on him. (25)

अथोपविश्य भगवानासने परमार्चिते।
वाल्मीकये च ऋषये संदिदेशासनं ततः॥ २६॥

Making himself comfortable on the most exalted seat offered by Vālmīki, the almighty creator, who was covered all over by his own effulgence, forthwith directed the sage Vālmīki to take his seat. (26)

ब्रह्मणा समनुज्ञातः सोऽप्युपाविशदासने।
उपविष्टे तदा तस्मिन् साक्षाल्लोकपितामहे॥ २७॥
तद्गतेनैव मनसा वाल्मीकिर्ध्यानमास्थितः।
पापात्मना कृतं कष्टं वैरग्रहणबुद्धिना॥ २८॥
यत् तादृशं चारुरवं क्रौञ्चं हन्यादकारणात्।
शोचन्नेव पुनः क्रौञ्चीमुपश्लोकमिमं जगौ॥ २९॥
पुनरन्तर्गतमना भूत्वा शोकपरायणः।
तमुवाच ततो ब्रह्मा प्रहसन् मुनिपुङ्गवम्॥ ३०॥

Duly permitted by Brahmā, Vālmīki too made himself comfortable on his seat. Even though Brahmā, the progenitor of the entire creation, was directly seated before him at that time, Vālmīki remained absorbed in reverie with his mind fixed on that very incident. He said to himself : “A grave wrong was perpetrated by the wicked fowler, who was bent upon catching the bird with malicious intent, in that he struck down without any fault the crane in that state, cooing so delightfully !” Even while bewailing the lot of the female crane, disunited from its mate, he repeated the same couplet in the presence of Brahmā and, pondering over the meaning of the verse, fell a prey to

grief once more at the thought of his having unconsciously subjected the fowler to a curse and thereby depleted the stock of his askesis. Brahmā then laughingly said to Vālmīki, the chief of the hermits : (27—30)

श्लोक एवास्त्वयं बद्धो नात्र कार्या विचारणा।
मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती॥ ३१॥

"Let this metrical composition be conducive to your glory. You need not brood over this any more. Through my will alone has this speech flowed from your lips, O Brāhmaṇa sage ! (31)

रामस्य चरितं कृत्स्नं कुरु त्वमृषिसत्तम।
धर्मात्मनो भगवतो लोके रामस्य धीमतः॥ ३२॥

"Describe, O jewel among seers, the whole life on this earth of Lord Śrī Rāma, whose mind is ever given to piety and who is full of wisdom. (32)

वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम्।
रहस्यं च प्रकाशं च यद् वृत्तं तस्य धीमतः॥ ३३॥
रामस्य सहसौमित्रे राक्षसानां च सर्वशः।
वैदेह्याश्चैव यद् वृत्तं प्रकाशं यदि वा रहः॥ ३४॥
तच्चाप्यविदितं सर्वं विदितं ते भविष्यति।
न ते वागनृता काव्ये काचिदत्र भविष्यति॥ ३५॥

"Tell the story of that hero as heard by you from the lips of Nārada. Whatever account, known or unknown, there is of the all-wise Śrī Rāma, as well as of Lakṣmaṇa, the son of Sumitrā, nay, of all the Rākṣasas, who fought with and were killed by him and whatever account, known or unknown, there is of Sītā (the foster-daughter of Janaka), all that will be revealed to you even though unknown at present. No description of yours in this poem that will be composed by you will prove false. (33—35)

कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम्।
यावत् स्थास्यन्ति गिरयः सरितश्च महीतले॥ ३६॥
तावद् रामायणकथा लोकेषु प्रचरिष्यति।
यावद् रामस्य च कथा त्वत्कृता प्रचरिष्यति॥ ३७॥
तावदूर्ध्वमधश्च त्वं मल्लोकेषु निवत्स्यसि।
इत्युक्त्वा भगवान् ब्रह्मा तत्रैवान्तरधीयत।
ततः सशिष्यो भगवान् मुनिर्विस्मयमाययौ॥ ३८॥

"Render the sacred and soul-ravishing story of Śrī Rāma into similar verses. The theme of the Rāmāyaṇa will continue to be popular in all the three worlds so long as mountains and rivers will remain on the surface of the earth. And you will abide both higher up in the heavenly regions and below on earth, according to your choice, in the worlds of my creation so long as the narrative of Śrī Rāma composed by you will remain current." Saying so, the almighty Brahmā went out of sight on the very spot. Thereupon the glorious sage, Vālmīki, was filled with wonder alongwith his pupils, Bharadwāja and others. (36—38)

तस्य शिष्यास्ततः सर्वे जगुः श्लोकमिमं पुनः।
मुहुर्मुहुः प्रीयमाणाः प्राहुश्च भृशविस्मिताः॥ ३९॥

Then all his pupils repeated the aforesaid verse uttered by their teacher and, getting delighted again and again, spoke to one another as follows, greatly astonished at the honour conferred on their teacher by the creator himself by calling on him of his own accord : (39)

समाक्षरैश्चतुर्भिर्यः पादैर्गीतो महर्षिणा।
सोऽनुव्याहरणाद् भूयः शोकः श्लोकत्वमागतः॥ ४०॥

"What was uttered by the great sage, Vālmīki, in four feet consisting of an equal number of syllables was nothing but his grief converted into a verse because of its being voiced by him." (40)

तस्य बुद्धिरियं जाता महर्षेर्भावितात्मनः।
कृत्स्नं रामायणं काव्यमीदृशैः करवाण्यहम्॥ ४१॥

The thought occurred to the great sage of purified mind that he should compose the entire poem of the Rāmāyaṇa in such verse (similar to the one already uttered by him out of grief). (41)

उदारवृत्तार्थपदैर्मनोरमैस्तदास्य रामस्य चकार कीर्तिमान्।
समाक्षरैः श्लोकशतैर्यशस्विनो यशस्करं काव्यमुदारदर्शनः॥ ४२॥

The illustrious sage, endowed as he was with a catholic outlook, then composed in hundreds and thousands of soul-ravishing verses with their feet comprising an even number of syllables and consisting of words depicting the noble deeds of the glorious Śrī Rāma, a poem which has brought great renown to him. (42)

तदुपगतसमाससंधियोगं सममधुरोपनतार्थवाक्यबद्धम्।
रघुवरचरितं मुनिप्रणीतं दशशिरसश्च वधं निशामयध्वम्॥ ४३॥

Hear, O devout souls! the story of the Chief of the Raghus, composed by sage, Vālmīki, and culminating in the destruction of Rāvaṇa, the ten-headed monster—the story in which compounds, the conjunction of letters and the combination of root words with their suffixes etc., figure in their proper places and which is made up of expressions of uniform beauty, sweet to hear and marked with perspicuity. (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

A brief outline of the Rāmāyaṇa as given by the poet himself

श्रुत्वा वस्तु समग्रं तद् धर्मार्थसहितं हितम्।
व्यक्तमन्वेषते भूयो यद् वृत्तं तस्य धीमतः॥ १॥

Having heard from Nārada, as aforesaid, the entire theme of the poem to be composed by him, promising religious merit and worldly prosperity to its readers and hearers and conferring supreme benefit in the shape of final beatitude, Vālmīki sought to discover directly through intuition a detailed life-account of that sagacious prince. (1)

उपस्पृश्योदकं सम्यङ्मुनिः स्थित्वा कृताञ्जलिः।
प्राचीनाग्रेषु दर्भेषु धर्मेणान्वेषते गतिम्॥ २॥

Sipping water as a purificatory rite, according to the scriptural ordinance, and taking his seat with folded hands on the blades of Kuśa grass with their ends pointing to the east, the sage sought to discover the exploits of Śrī Rāma through yogic power conferred on him by Brahmā. (2)

रामलक्ष्मणसीताभी राज्ञा दशरथेन च।
सभार्येण सराष्ट्रेण यत् प्राप्तं तत्र तत्त्वतः॥ ३॥
हसितं भाषितं चैव गतिर्यावच्च चेष्टितम्।
तत् सर्वं धर्मवीर्येण यथावत् सम्प्रपश्यति॥ ४॥

By dint of that yogic power he was able to perceive directly and clearly in reality every detail in that state of absorption all that pertained to Śrī Rāma, Lakṣmaṇa and Sītā as well as to Emperor Daśaratha, alongwith his wives and kingdom—how they laughed and talked and moved and whatever they did. (3-4)

स्त्रीतृतीयेन च तथा यत् प्राप्तं चरता वने।
सत्यसंधेन रामेण तत् सर्वं चान्ववैक्षत॥ ५॥

Likewise, he further directly perceived in order of sequence all that was enacted by Śrī Rāma, while roaming about in the forests in the company of Lakṣmaṇa and Sītā (his spouse), true to his promise. (5)

ततः पश्यति धर्मात्मा तत् सर्वं योगमास्थितः।
पुरा यत् तत्र निर्वृत्तं पाणावामलकं यथा॥ ६॥

Absorbed in deep meditation, that pious sage thereby saw, as clearly as one would see a myrobalan placed in one's palm, all that had happened in the past in relation to Śrī Rāma, Lakṣmaṇa and Sītā as well as that which still awaited them. (6)

तत् सर्वं तत्त्वतो दृष्ट्वा धर्मेण स महामतिः।
अभिरामस्य रामस्य तत् सर्वं कर्तुमुद्यतः॥ ७॥

Having seen all that in reality by dint of yogic power, Vālmīki, who was possessed of great wisdom, girded up his loins to render into verse the whole story of Śrī Rāma, the delighter of all. (7)

कामार्थगुणसंयुक्तं धर्मार्थगुणविस्तरम्।
समुद्रमिव रत्नाढ्यं सर्वश्रुतिमनोहरम्॥ ८॥
स यथा कथितं पूर्वं नारदेन महात्मना।
रघुवंशस्य चरितं चकार भगवान् मुनिः॥ ९॥

The glorious sage Vālmīki composed in verse, as it was told earlier by the high-souled Nārada, the story of Śrī Rāma (descended in the line of Raghu) which discusses in a secondary way the subjects of Kāma, i.e., sense-enjoyment, and worldly prosperity and expatiates on the merits of the two other objects of human pursuit, viz., piety and final beatitude, and thus full of jewels like the ocean, attracts the ears as well as the mind of all by the musical ring of its verses and the profundity of their meaning, respectively. (8-9)

जन्म रामस्य सुमहद् वीर्यं सर्वानुकूलताम्।
लोकस्य प्रियतां क्षान्तिं सौम्यतां सत्यशीलताम्॥ १०॥

The advent of Śrī Rāma, his superlative prowess, benevolence to all, universal popularity, forgiveness, amiability and the habit of speaking the truth; (10)

नाना चित्राः कथाश्चान्या विश्वामित्रसहायने।
जानक्याश्च विवाहं च धनुषश्च विभेदनम्॥ ११॥

many other wondrous episodes, e.g., the one relating to the descent of the holy Gaṅgā, told by Viśwāmitra in the course of his journey with the sage Viśwāmitra first to the latter's hermitage and then to Mithilā in order to attend the selection of a husband by the princess of Mithilā in an assembly of suitors; his breaking the bow (kept by the king of Mithilā in an arena in order to test the suitors' prowess), and the wedding of Sītā (Janaka's daughter) and others (Urmilā and so on); (11)

रामरामविवादं च गुणान् दाशरथेस्तथा।
तथाभिषेकं रामस्य कैकेय्या दुष्टभावताम्॥ १२॥

the vexed dialogue between Śrī Rāma and Paraśurāma over the breaking of the bow; a description of the extraordinary virtues of Śrī Rāma, son of Daśaratha; preparations for Śrī Rāma's installation as the regent of Ayodhyā and the treachery of Kaikeyī; (12)

विघातं चाभिषेकस्य रामस्य च विवासनम्।
राज्ञः शोकं विलापं च परलोकस्य चाश्रयम्॥ १३॥

interruption of the installation caused by Kaikeyī and Śrī Rāma's exile to the forest; the king's grief and lament and eventual departure to the other world; (13)

प्रकृतीनां विषादं च प्रकृतीनां विसर्जनम्।
निषादाधिपसंवादं सूतोपावर्तनं तथा॥ १४॥

the grief of the people of Ayodhyā and how those who followed him to the forest were made to return by being put off the scent; his dialogue with the chief of the Niṣādas and how the charioteer, who took Śrī Rāma, Sītā and Lakṣmaṇa in a chariot to the forest under the king's command, was sent back by Śrī Rāma after his meeting with the Niṣāda chief; (14)

गङ्गायाश्चापि संतारं भरद्वाजस्य दर्शनम्।
भरद्वाजाभ्यनुज्ञानाच्चित्रकूटस्य दर्शनम्॥ १५॥

how he ferried across the Gaṅgā and called on the sage Bharadwāja, and his going to Citrakūṭa on the latter's instruction; (15)

वास्तुकर्म निवेशं च भरतागमनं तथा।
प्रसादनं च रामस्य पितुश्च सलिलक्रियाम्॥ १६॥

his erection of a leaf-thatched hut at Citrakūṭa and taking up his residence there alongwith his spouse and younger brother; the arrival of Bharata and how he tried to persuade Śrī Rāma to return to Ayodhyā

and accept his rightful heritage in the shape of the throne of Ayodhyā and how Śrī Rāma offered water to the spirit of his deceased father as his last obsequies to the latter; (16)

पादुकाग्र्याभिषेकं च नन्दिग्रामनिवासनम्।
दण्डकारण्यगमनं विराधस्य वधं तथा॥ १७॥

how Bharata installed on the throne of Ayodhyā as the symbol of Śrī Rāma the pre-eminent wooden sandals that had the unique honour of being used by the divine Śrī Rāma and had been given by the latter to Bharata as a token of his affection and regard for his younger brother, and took up his residence at Nandigrāma, now a lonely retreat fourteen miles away from Ayodhyā; Rāma's departure to the forest of Daṇḍaka (for fear of being approached every now and then by the people of Ayodhyā, now that they had come to know of his being there) and his killing the ogre, Virādha; (17)

दर्शनं शरभङ्गस्य सुतीक्ष्णेन समागमम्।
अनसूयासमाख्यां च अङ्गरागस्य चार्पणम्॥ १८॥

his visit to the sage Śarabhaṅga and meeting with Sutīkṣṇa, a pupil of the illustrious sage Agastya; Sītā's meeting with Anasūyā, the wife of the great sage Atri, and the latter's offering sandal-paste etc., to the former as a gesture of goodwill; (18)

दर्शनं चाप्यगस्त्यस्य धनुषो ग्रहणं तथा।
शूर्पणख्याश्च संवादं विरूपकरणं तथा॥ १९॥

his visit to the sage Agastya and worship by the latter; his accepting a bow belonging to Lord Viṣṇu and presented by the sage considering him to be eminently fit to receive and wield it, especially for his future conflict with Rāvaṇa; Śūrpaṇakhā's overtures for marriage to Śrī Rāma and her disfigurement at the hands of Lakṣmaṇa, who lopped off her ears and nose with a sword; (19)

वधं खरत्रिशिरसोरुत्थानं रावणस्य च।
मारीचस्य वधं चैव वैदेह्या हरणं तथा॥ २०॥

the destruction of the ogres Khara and Triśirā as well as of Dūṣaṇa and others and Rāvaṇa's machination to carry off Sītā; the destruction of Mārīca, disguised as a golden deer, by Śrī Rāma and the abduction by Rāvaṇa of Sītā (the daughter of King Janaka, also called Videha); (20)

राघवस्य विलापं च गृध्रराजनिबर्हणम्।
कबन्धदर्शनं चैव पम्पायाश्चापि दर्शनम्॥ २१॥

Śrī Rāma's lament over the disappearance of Sītā and the death at Rāvaṇa's hands of Jaṭāyu, the chief of the vultures; the sight of and encounter with Kabandha (a demon without head and legs and consisting of a mere trunk with long arms and a huge mouth in his belly, his head and thighs having been forced into his body by a blow from Indra's thunderbolt) as well as of the Pampā lake; (21)

शबरीदर्शनं चैव फलमूलाशनं तथा।
प्रलापं चैव पम्पायां हनूमद्दर्शनं तथा॥ २२॥

a visit to Śabarī (an ascetic woman) and partaking of fruits and roots offered by her by way of hospitality; Śrī Rāma's raving over the loss of his spouse and his meeting with Hanūmān on the bank of the Pampā lake; (22)

ऋष्यमूकस्य गमनं सुग्रीवेण समागमम्।
प्रत्ययोत्पादनं सख्यं वालिसुग्रीवविग्रहम्॥ २३॥

his arrival at Mount Ṛṣyamūka where the monkey chief, Sugrīva, was encamping in fear of his elder brother, Vālī, by whom he had been exiled and robbed even of his wife, and meeting with Sugrīva; his inspiring confidence in the heart of Sugrīva by kicking the skeleton of the demon Dundubhi to a long distance and piercing with one single arrow as many as seven palmyra trees standing in a row, and friendship with him; the combat between Vālī and Sugrīva; (23)

वालिप्रमथनं चैव सुग्रीवप्रतिपादनम्।
ताराविलापं समयं वर्षरात्रनिवासनम्॥ २४॥

the destruction of Vālī and the installation of Sugrīva on the throne of Kiṣkindhā; the

lament of Tārā, Vālī's widow; understanding with Sugrīva (that at the end of the monsoon messengers would be sent in all directions to trace the whereabouts of Sītā) and Śrī Rāma's sojourn on Mount Ṛṣyamūka during the days of the monsoon; (24)

कोपं राघवसिंहस्य बलानामुपसंग्रहम्।
दिशः प्रस्थापनं चैव पृथिव्याश्च निवेदनम्॥ २५॥

the apparent indignation at the negligence of Sugrīva of Śrī Rāma, a lion among the scions of Raghu and Sugrīva's mustering forces for being sent all over in quest of Sītā and despatching teams of monkeys in all directions and Sugrīva's description of the various divisions and subdivisions of the earth for the information of the monkeys to be sent in search of Sītā; (25)

अङ्गुलीयकदानं च ऋक्षस्य बिलदर्शनम्।
प्रायोपवेशनं चैव सम्पातेश्चापि दर्शनम्॥ २६॥

Śrī Rāma's handing over his ring to Hanumān; how the monkeys sent in search of Sītā in a southerly direction under the leadership of Aṅgada, the crown-prince of Kiṣkindhā, saw the cave of a bear and sat fasting unto death on the sea-shore in a desparate mood on their failure to get any clue to the whereabouts of Sītā and how they met Sampāti, the elder brother of Jaṭāyu; (26)

पर्वतारोहणं चैव सागरस्यापि लङ्घनम्।
समुद्रवचनाच्चैव मैनाकस्य च दर्शनम्॥ २७॥

How Hanumān climbed Mount Mahendra in order to leap across the sea and eventually crossed the ocean and how again he saw and talked with Mount Maināka (son of Himālaya) that had emerged from the ocean at the instance of the sea-god; (27)

राक्षसीतर्जनं चैवच्छायाग्राहस्य दर्शनम्।
सिंहिकायाश्च निधनं लङ्कामलयदर्शनम्॥ २८॥

how he was threatened by Surasā, who came disguised as an ogress, and Laṅkiṇī, an ogress by her very birth and how he saw and eventually brought about the death of the demoness Siṁhikā, who brought down flying birds by capturing them by their shadow, and saw the part of Mount Trikūṭa on which stood Laṅkā; (28)

रात्रौ लङ्काप्रवेशं च एकस्यापि विचिन्तनम्।
आपानभूमिगमनमवरोधस्य दर्शनम्॥ २९॥

his entry into Laṅkā by night to avoid detection by the enemy and how he reflected all by himself on his future plan; his visit to the alehouse and looking round the gynaeceum of Rāvaṇa; (29)

दर्शनं रावणस्यापि पुष्पकस्य च दर्शनम्।
अशोकवनिकायानं सीतायाश्चापि दर्शनम्॥ ३०॥

how he beheld Rāvaṇa as well as the Puṣpaka (his aerial car snatched from Kubera, the god of riches) and reaching Aśokavana (a grove mainly consisting of Aśoka trees), had a look at Sītā; (30)

अभिज्ञानप्रदानं च सीतायाश्चापि भाषणम्।
राक्षसीतर्जनं चैव त्रिजटास्वप्नदर्शनम्॥ ३१॥

his handing over the ring of Śrī Rāma to Sītā as a proof of his identity and Sītā's talk with him; how she was threatened by the ogresses appointed by Rāvaṇa to guard Sītā and bring her round and how Trijaṭā, a daughter of Vibhīṣaṇa, also placed by her side, saw dreams auguring well for Śrī Rāma; (31)

मणिप्रदानं सीताया वृक्षभङ्गं तथैव च।
राक्षसीविद्रवं चैव किंकराणां निबर्हणम्॥ ३२॥

how Sītā gave her own jewel for the head to Hanumān as a proof of his having met her and how the trees of the grove were destroyed by Hanumān in order to convince Sītā of his extraordinary might and ability to liberate her from Rāvaṇa's captivity; the flight of the ogresses guarding Sītā and the destruction by Hanumān of the followers of Rāvaṇa, guarding the grove; (32)

ग्रहणं वायुसूनोश्च लङ्कादाहाभिगर्जनम्।
प्रतिप्लवनमेवाथ मधूनां हरणं तथा॥ ३३॥

the apprehension by Rāvaṇa of Hanumān, son of the wind-god, and how he roared while setting Laṅkā on fire, how he leapt back across the sea and he and the other monkeys forcibly partook, in exultation over the success of their mission, of the honey collected in Madhuvana, setting at nought the guards of Sugrīva, to whom the garden belonged; (33)

राघवाश्वासनं चैव मणिनिर्यातनं तथा।
संगमं च समुद्रेण नलसेतोश्च बन्धनम्॥ ३४॥

how Hanumān brought solace to Śrī Rāma by telling him of his having seen Sītā and handed over to him the jewel given to him by Sītā; How Śrī Rāma set out on an expedition to Laṅkā alongwith Sugrīva and his huge army of monkeys to recover Sītā; how they met the god presiding over the oceans in person at the sea-shore and (with his assurance to help) how a bridge was built across the sea by the monkey chief, Nala; (34)

प्रतारं च समुद्रस्य रात्रौ लङ्कावरोधनम्।
विभीषणेन संसर्गं वधोपायनिवेदनम्॥ ३५॥

how the army crossed the sea (over the bridge so built) and besieged Laṅkā at night; the contact of Śrī Rāma with Vibhīṣaṇa (Rāvaṇa's youngest brother and a great devotee of Śrī Rāma) and how he told Śrī Rāma of the ways and means of killing Rāvaṇa and others; (35)

कुम्भकर्णस्य निधनं मेघनादनिबर्हणम्।
रावणस्य विनाशं च सीतावाप्तिमरेः पुरे॥ ३६॥

The death of Kumbhakarṇa, the younger brother of Rāvaṇa; the destruction of Meghanāda, the eldest son of Rāvaṇa and the crown-prince of Laṅkā; the disposal of Rāvaṇa and the recovery of Sītā at the enemy's capital; (36)

विभीषणाभिषेकं च पुष्पकस्य च दर्शनम्।
अयोध्यायाश्च गमनं भरद्वाजसमागमम्॥ ३७॥

the installation of Vibhīṣaṇa on the throne of Laṅkā; how Śrī Rāma saw Puṣpaka, the aerial car belonging to Rāvaṇa, and flew in it towards Ayodhyā; his landing at Prayāga and meeting with the sage, Bharadwāja; (37)

प्रेषणं वायुपुत्रस्य भरतेन समागमम्।
रामाभिषेकाभ्युदयं सर्वसैन्यविसर्जनम्।
स्वराष्ट्ररञ्जनं चैव वैदेह्याश्च विसर्जनम्॥ ३८॥

how Hanumān, son of the wind-god, was despatched in advance to Ayodhyā to meet Bharata and apprise him of Śrī Rāma's return and the subsequent meeting of Śrī Rāma with Bharata; the festivities connected with the coronation of Śrī Rāma and how the whole host of monkeys was disbanded and sent away to their respective homes; how Śrī Rāma won the heart of his people by his loving rule and exiled Sītā, the daughter of King Janaka, also called Videha. (38)

अनागतं च यत् किंचिद् रामस्य वसुधातले।
तच्चकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः॥ ३९॥

Nay, Vālmīki, the glorious sage, also described in his superb poem whatever deeds were yet to be performed on earth by Śrī Rāma. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

After his ascension to the throne of Ayodhyā, Śrī Rāma listens to his own story as sung by his sons (Kuśa and Lava)

प्राप्तराज्यस्य रामस्य वाल्मीकिर्भगवानृषिः।
चकार चरितं कृत्स्नं विचित्रपदमर्थवत्॥ १॥

The glorious sage Vālmīki composed a poem, consisting of marvellous expressions and full of excellent topics, depicting the whole life-story of Śrī Rāma, who had since regained his kingdom after returning from the woods. (1)

चतुर्विंशत्सहस्राणि श्लोकानामुक्तवानृषिः।
तथा सर्गशतान् पञ्च षट् काण्डानि तथोत्तरम्॥ २॥

The sage uttered twenty-four thousand verses and made out of them six Kāṇḍas, consisting of five hundred (and odd) cantos, and an Uttarakāṇḍa, the epilogue. (2)

कृत्वा तु तन्महाप्राज्ञः सभविष्यं सहोत्तरम्।
चिन्तयामास को न्वेतत् प्रयुञ्जीयादिति प्रभुः॥ ३॥

Having duly completed it alongwith the Uttarakāṇḍa, dealing with the future events of Śrī Rāma's life, the highly intelligent Vālmīki contemplated as to what man endowed with a powerful memory could possibly recite it before audiences. (3)

तस्य चिन्तयमानस्य महर्षेर्भावितात्मनः।
अगृह्णीतां ततः पादौ मुनिवेषौ कुशीलवौ॥ ४॥

While that great seer of purified mind was pondering as aforesaid, Kuśa and Lava, the two sons of Śrī Rāma, brought forth by Sītā during her exile at the hermitage of Vālmīki, by whom she had been given shelter and who had thus been the godfather of the two boys, presently appeared in the garb of hermits and caught hold of his feet as a mark of respect. (4)

कुशीलवौ तु धर्मज्ञौ राजपुत्रौ यशस्विनौ।
भ्रातरौ स्वरसम्पन्नौ ददर्शाश्रमवासिनौ॥ ५॥

Vālmīki cast a glance at Kuśa and Lava, the two co-uterine princes, who had been living since their very birth in his own hermitage as his godsons and pupils, who knew their duty towards their godfather and teacher and had actually acquired great fame by virtue of their devotion to the sage and were, besides, gifted with a musical voice and adepts in the science of music. (5)

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ।
वेदोपबृंहणार्थाय तावग्राहयत प्रभुः॥ ६॥
काव्यं रामायणं कृत्स्नं सीतायाश्चरितं महत्।
पौलस्त्यवधमित्येवं चकार चरितव्रतः॥ ७॥

Seeing the two boys endowed with exceptional talent and well-versed in the Vedas, the glorious sage, who had observed sacred vows all his life and had thereby acquired the capacity to undertake this stupendous task, taught them, with the object of enlightening them on the meaning of the Vedas, the whole of the great poem of the Rāmāyaṇa, (mainly) consisting of the story of Sītā and entitled "Paulastya Vadha", an account of the death of Rāvaṇa, the grandson of Pulasti, a mind-born son of Brahmā. (6-7)

पाठ्ये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितम्।
जातिभिः सप्तभिर्युक्तं तन्त्रीलयसमन्वितम्॥ ८॥
रसैः शृङ्गारकरुणहास्यरौद्रभयानकैः।
वीरादिभी रसैर्युक्तं काव्यमेतदगायताम्॥ ९॥

The two boys chanted this poem, which was delightful to read and chant, could be adapted to the three measures of time (slow, medium and quick), could be sung to the lute with proper rhythm and in the seven notes of the gamut and was

characterized by the nine sentiments of love, pathos, mirth, wrath, terror and heroism etc., including disgust, wonder and serenity. (8-9)

तौ तु गान्धर्वतत्त्वज्ञौ स्थानमूर्च्छनकोविदौ।
भ्रातरौ स्वरसम्पन्नौ गन्धर्वाविव रूपिणौ॥ १०॥

The two brothers were really masters of music, possessed knowledge of the threefold source of the modulations of the voice, viz.,the lungs, the throat and the cerebrum, and also knew how to play upon the lute etc., had a sweet voice like the Gandharvas, celestial musicians, and were handsome too like them (i.e., Gandharvas). (10)

रूपलक्षणसम्पन्नौमधुरस्वरभाषिणौ ।
बिम्बादिवोत्थितौ बिम्बौ रामदेहात् तथापरौ॥ ११॥

Endowed with physical charm and auspicious marks on their body, they spoke in a sweet strain and, like two images made from the original, they looked like two other Rāmas sprung from the loins of Śrī Rāma. (11)

तौ राजपुत्रौ कात्स्न्र्येन धर्म्यमाख्यानमुत्तमम्।
वाचोविधेयं तत् सर्वं कृत्वा काव्यमनिन्दितौ॥ १२॥
ऋषीणां च द्विजातीनां साधूनां च समागमे।
यथोपदेशं तत्त्वज्ञौ जगतुः सुसमाहितौ॥ १३॥

Having committed to memory the whole of that exquisite and historical poem, the Rāmāyaṇa, which was entirely devoted to virtue, the two irreproachable princes, who knew the real purport of the Vedas and other scriptures, chanted it even as they had been instructed, with their mind fully concentrated, in a concourse of seers, members of the twice-born classes and other pious men. (12-13)

महात्मानौ महाभागौ सर्वलक्षणलक्षितौ।
तौ कदाचित् समेतानामृषीणां भावितात्मनाम्॥ १४॥
मध्येसभं समीपस्थाविदं काव्यमगायताम्।
तच्छ्रुत्वा मुनयः सर्वे बाष्पपर्याकुलेक्षणाः॥ १५॥
साधु साध्विति तावूचुः परं विस्मयमागताः।
ते प्रीतमनसः सर्वे मुनयो धर्मवत्सलाः॥ १६॥
प्रशशंसुः प्रशस्तव्यौ गायमानौ कुशीलवौ।
अहो गीतस्य माधुर्यं श्लोकानां च विशेषतः॥ १७॥

On a certain day the two boys, who were exceptionally talented, highly blessed and equipped with all good qualities, chanted the poem in open assembly standing by the side of the assembled seers of purified mind. Seized with great wonder to hear it, the sages universally applauded them, saying "Well done ! Excellent !!", their eyes bedimmed with tears. Delighted in mind, the sages, who were all virtue-loving, extolled in the following words both the singers, Kuśa and Lava, who deserved all praise : "Wonderful is the melody of music, and particularly the recitation of the verses ! (14—17)

चिरनिर्वृत्तमप्येतत् प्रत्यक्षमिव दर्शितम्।
प्रविश्य तावुभौ सुष्ठु तथाभावमगायताम्॥ १८॥
सहितौ मधुरं रक्तं सम्पन्नं स्वरसम्पदा।
एवं प्रशस्यमानौ तौ तपःश्लाघ्यैर्महर्षिभिः॥ १९॥
संरक्ततरमत्यर्थं मधुरं तावगायताम्।
प्रीतः कश्चिन्मुनिस्ताभ्यां संस्थितः कलशं ददौ॥ २०॥

"Though the events took place long ago, the picture has been vividly placed before the eye as though it belonged to the present. Having entered into the spirit of the poem, the two princes chanted it with one voice exquisitely, in a sweet loving tone and with all the richness of music !" Being applauded thus by eminent seers, deserving of praise for their asceticism, the two boys sang all the more sweetly and with deeper emotion. Pleased with them and getting up as a mark of admiration, a certain sage presented to them a pitcher. (18—20)

प्रसन्नो वल्कलं कश्चिद् ददौ ताभ्यां महायशाः।
अन्यः कृष्णाजिनमदाद् यज्ञसूत्रं तथापरः॥ २१॥

Full of delight, a certain sage, who had earned great fame for his proficiency in the science of music, gave them the bark of a tree for being used as loin-cloth. Another gave them the skin of a black deer and still another a sacred thread for being worn baldric wise. (21)

कश्चित् कमण्डलुं प्रादान्मौञ्जीमन्यो महामुनिः।
बृसीमन्यस्तदा प्रादात् कौपीनमपरो मुनिः॥ २२॥

A certain sage gave them a Kamaṇḍalu (a drinking-vessel made of wild coconut), while another great sage gave them a girdle of Muñja grass. Yet another gave them on the said occasion a Kuśa mat (worthy of sages), while still another gave them a strip of cloth for covering the privities with. (22)

ताभ्यां ददौ तदा हृष्टः कुठारमपरो मुनिः।
काषायमपरो वस्त्रं चीरमन्यो ददौ मुनिः॥ २३॥

Full of joy, another hermit gave them on that occasion a hatchet for cutting wood; another, a piece of brown-red cloth (generally used by Brahmacārīs and recluses); while still another hermit gave them a scarf. (23)

जटाबन्धनमन्यस्तु काष्ठरज्जुं मुदान्वितः।
यज्ञभाण्डमृषिः कश्चित् काष्ठभारं तथापरः॥ २४॥

Full of joy, yet another gave them a string for binding one's matted hair and a cord for tying together a bundle of pieces of wood. A certain seer gave them a sacrificial vessel, while another gave them a faggot. (24)

औदुम्बरीं बृसीमन्यः स्वस्ति केचित् तदावदन्।
आयुष्यमपरे प्राहुर्मुदा तत्र महर्षयः॥ २५॥

Yet another gave them a wooden seat made out of an Udumbara tree, while some invoked blessings on them on that occasion. Full of joy, other great seers present there blessed them with long life. (25)

ददुश्चैवं वरान् सर्वे मुनयः सत्यवादिनः।
आश्चर्यमिदमाख्यानं मुनिना सम्प्रकीर्तितम्॥ २६॥

In this way the sages present in that assembly, who all habitually spoke the truth, bestowed boons on the two princes and said, "Wonderful is this narrative exquisitely told at length by the sage Vālmīki. (26)

परं कवीनामाधारं समाप्तं च यथाक्रमम्।
अभिगीतमिदं गीतं सर्वगीतिषु कोविदौ॥ २७॥

"It will serve as the chief support for future poets and has been concluded with due regard to the sequence of events. This song has been beautifully sung by you, O princes, well-versed in all styles of singing! (27)

आयुष्यं पुष्टिजननं सर्वश्रुतिमनोहरम्।
प्रशस्यमानौ सर्वत्र कदाचित् तत्र गायकौ॥ २८॥
रथ्यासु राजमार्गेषु ददर्श भरताग्रजः।
स्ववेश्म चानीय ततो भ्रातरौ स कुशीलवौ॥ २९॥
पूजयामास पूजार्हौ रामः शत्रुनिबर्हणः।
आसीनः काञ्चने दिव्ये स च सिंहासने प्रभुः॥ ३०॥
उपोपविष्टैः सचिवैर्भ्रातृभिश्च समन्वितः।
दृष्ट्वा तु रूपसम्पन्नौ विनीतौ भ्रातरावुभौ॥ ३१॥
उवाच लक्ष्मणं रामः शत्रुघ्नं भरतं तथा।
श्रूयतामेतदाख्यानमनयोर्देववर्चसोः॥ ३२॥
विचित्रार्थपदं सम्यग् गायकौ समचोदयत्।
तौ चापि मधुरं रक्तं स्वचित्तायतनिःस्वनम्॥ ३३॥
तन्त्रीलयवदत्यर्थं विश्रुतार्थमगायताम्।
ह्लादयत् सर्वगात्राणि मनांसि हृदयानि च।
श्रोत्राश्रयसुखं गेयं तद् बभौ जनसंसदि॥ ३४॥

"It is conducive to long life, begets prosperity and ravishes the ears and mind of all who listen to it." One day Śrī Rāma, the elder brother of Bharata, beheld the two singers roaming about chanting the Rāmāyaṇa in the lanes and streets of Ayodhyā and being applauded everywhere. Bringing the two brothers, Kuśa and Lava, to his own palace and offering them an exalted seat, the aforesaid Rāma, the destroyer of his foes, then duly entertained them, deserving of honour as they were. Seated on his celestial throne of gold and surrounded by his ministers as well as by his own brothers seated beside him, and casting a look at the two brothers, who were not only endowed with a charming appearance but modest too, the aforesaid King Rāma addressed Bharata, Lakṣmaṇa and Śatrughna as follows : "Let this narrative couched in wonderful expressions and dealing with diverse topics, be carefully heard

by you from the lips of these two boys possessing the splendour of gods." At the same time he urged the two singers to commence their recitation. They too chanted the poem, whose theme was too well-known, in a melodious and lovable tone, sweet as the sound of a lute, nay, raised to a pitch conformable to one's will and agreeable to the mind of the listeners. That song, which sent a thrill through all the limbs and gladdened the mind as well as the heart of the listeners and was delightful to the ear, made its mark in any gathering of men. (28—34)

इमौ मुनी पार्थिवलक्षणान्वितौ कुशीलवौ चैव महातपस्विनौ।
ममापि तद् भूतिकरं प्रचक्षते महानुभावं चरितं निबोधत॥ ३५॥

"These two singers," observed Śrī Rāma, "are endowed with the auspicious marks characteristic of rulers of the globe, though they are hermits and great ascetics to all appearances. Listen to the story sung by them, which is of great consequence because of its numerous literary excellences and universal appeal and the wise declare it as conducive even to my own well-being, here as well as hereafter." (35)

ततस्तु तौ रामवचःप्रचोदितावगायतां मार्गविधानसम्पदा।
स चापि रामः परिषद्गतः शनैर्बुभूषयासक्तमना बभूव॥ ३६॥

Urged by the words of Śrī Rāma, of course, the two boys then commenced the recitation in full accord with the Mārga* style of singing. The celebrated Rāma too, who had by now joined the assembly, gradually allowed his mind to be absorbed in hearing the recitation with intent to experience the joy surging from it. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

A description of the city of Ayodhyā

सर्वा पूर्वमियं येषामासीत् कृत्स्ना वसुंधरा।
प्रजापतिमुपादाय नृपाणां जयशालिनाम्॥ १॥

This entire globe has been the exclusive property of victorious kings, commencing from Vaivaswata Manu, a lord of created beings. (1)

येषां स सगरो नाम सागरो येन खानितः।
षष्टिपुत्रसहस्राणि यं यान्तं पर्यवारयन्॥ २॥

In their line appeared the celebrated king, Sagara by name, by whom was hollowed out the ocean and whom, even as he went out on an expedition to chastise his enemies, his sixty thousand sons followed. (2)

इक्ष्वाकूणामिदं तेषां राज्ञां वंशे महात्मनाम्।
महदुत्पन्नमाख्यानं रामायणमिति श्रुतम्॥ ३॥

This great story, known by the name of "Rāmāyaṇa", has its seeds in the line of the same high-souled kings tracing their descent from Ikṣwāku, the eldest son of Vaivaswata: so it is heard. (3)

तदिदं वर्तयिष्यावः सर्वं निखिलमादितः।
धर्मकामार्थसहितं श्रोतव्यमनसूयता॥ ४॥

* Our Śāstras mention two styles of singing, the Mārga style and the Deśī style. The former is resorted to in singing songs in Sanskrit, while the latter is used in singing songs in the various Prākṛta dialects or vernaculars.

"We two, Kuśa and Lava, shall presently sing from the very beginning in all its details the whole of this story, which is conducive to piety, worldly prosperity and sense-enjoyment alongwith Liberation. It should be heard by one who is free from a carping spirit. (4)

कोसलो नाम मुदितः स्फीतो जनपदो महान्।
निविष्ट सरयूतीरे प्रभूतधनधान्यवान्॥ ५॥

There is a great principality, known by the name of Kosala, extending along the bank of the Sarayū. It is happy and prosperous, nay, full of abundant riches and plenty of food-grains. (5)

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम्॥ ६॥

In it stands comprised the world-renowned city, Ayodhyā by name, a city which was built by dint of his own volition by Vaivaswata Manu, the ruler of mankind. (6)

आयता दश च द्वे च योजनानि महापुरी।
श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा॥ ७॥

That great and glorious city with its well-aligned roads is twelve Yojanas (ninety-six miles) long and three Yojanas (twenty-four miles) wide. (7)

राजमार्गेण महता सुविभक्तेन शोभिता।
मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः॥ ८॥

It is graced with a beautifully ramified extensive highway, which is daily sprinkled all along with water and strewn with flowers dropped from the heavens by celestial damsels, who hover over the city to have a look at it and pay their homage to it. (8)

तां तु राजा दशरथो महाराष्ट्रविवर्धनः।
पुरीमावासयामास दिवि देवपतिर्यथा॥ ९॥

King Daśaratha, who promoted his great kingdom to a pre-eminent degree by virtue of his righteous and benevolent rule, really made the city more populous even as Indra, the ruler of the gods, adds to the population of his own capital, Amarāvatī, in heaven. (9)

कपाटतोरणवतीं सुविभक्तान्तरापणाम्।
सर्वयन्त्रायुधवतीमुषितां सर्वशिल्पिभिः॥ १०॥

It has arched gateways with beautiful doors, is provided with well-laid out markets and equipped with all sorts of catapults and weapons and is peopled by all classes of craftsmen. (10)

सूतमागधसम्बाधां श्रीमतीमतुलप्रभाम्।
उच्चाट्टालध्वजवतीं शतघ्नीशतसंकुलाम्॥ ११॥

Crowded with panegyrists and bards, it is prosperous and possessed of matchless splendour, is marked with tall attics and flags and equipped with numberless Śataghnīs (interpreted by some as a kind of rocket and by others as iron pikes). (11)

वधूनाटकसंघैश्च संयुक्तां सर्वतः पुरीम्।
उद्यानाम्रवणोपेतां महतीं सालमेखलाम्॥ १२॥

The great city is enriched with troupes of female dancers on all sides and graced with orchards in the shape of mango groves and is enclosed by a defensive wall. (12)

दुर्गगम्भीरपरिखां दुर्गामन्यैर्दुरासदाम्।
वाजिवारणसम्पूर्णां गोभिरुष्ट्रैः खरैस्तथा॥ १३॥

Encircled by a deep moat which cannot be easily entered or crossed, the city is difficult of access and cannot be easily approached by enemies. It abounds in horses and elephants, cows, camels and donkeys. (13)

सामन्तराजसंघैश्च बलिकर्मभिरावृताम्।
नानादेशनिवासैश्च वणिग्भिरुपशोभिताम्॥ १४॥

It is ever thronged with crowds of feudatory princes that flock from all sides on the mission of paying their annual tribute, and is graced with the presence of traders inhabiting different countries. (14)

प्रासादै रत्नविकृतैः पर्वतैरिव शोभिताम्।
कूटागारैश्च सम्पूर्णामिन्द्रस्येवामरावतीम्॥ १५॥

Adorned with mountain-like mansions built of precious stones, and thickly set with attics, it looks like Indra's Amarāvatī. (15)

चित्रामष्टापदाकारां वरनारीगणायुताम्।
सर्वरत्नसमाकीर्णां विमानगृहशोभिताम्॥ १६॥

Presenting a colourful appearance, it is laid out after the design of a dice-board, is thronged with bevies of lovely women and full of all varieties of precious stones, and is embellished with seven-storied buildings. (16)

गृहगाढामविच्छिद्रां समभूमौ निवेशिताम्।
शालितण्डुलसम्पूर्णामिक्षुकाण्डरसोदकाम्॥ १७॥

Thick with houses, it is faultless of design and has been built on a level ground, abounds in rice and contains water sweet as the juice of a sugar-cane. (17)

दुन्दुभीभिर्मृदङ्गैश्च वीणाभिः पणवैस्तथा।
नादितां भृशमत्यर्थं पृथिव्यां तामनुत्तमाम्॥ १८॥

Made deeply resonant with the sound of kettledrums, clay tomtoms, lutes and drums, it is altogether unexcelled on the earth. (18)

विमानमिव सिद्धानां तपसाधिगतं दिवि।
सुनिवेशितवेश्मान्तां नरोत्तमसमावृताम्॥ १९॥

With its well-arranged houses it looks like a row of aerial cars in heaven belonging to Siddhas (a class of semi-divine beings naturally endowed with mystic powers) and attained through askesis, and is inhabited by jewels among men. (19)

ये च बाणैर्न विध्यन्ति विविक्तमपरापरम्।
शब्दवेध्यं च विततं लघुहस्ता विशारदाः॥ २०॥
सिंहव्याघ्रवराहाणां मत्तानां नदतां वने।
हन्तारो निशितैः शस्त्रैर्बलाद् बाहुबलैरपि॥ २१॥

It is crowded on all sides with thousands of great car-warriors[1] who never strike with arrows an isolated warrior, one who has no father or son, one who, being out of sight, could only be struck with the help of his voice or who has fled from an encounter—warriors who are not only skilled archers but also well-versed in the use of all kinds of arms, nay, who kill with violence by means of sharp-edged missiles and even with the might of arms (unaided by weapons) lions, tigers and boars furiously roaring in the woods. (20-21)

तादृशानां सहस्रैस्तामभिपूर्णां महारथैः।
पुरीमावासयामास राजा दशरथस्तदा॥ २२॥
तामग्निमद्भिर्गुणवद्भिरावृतां द्विजोत्तमैर्वेदषडङ्गपारगैः।
सहस्रदैः सत्यरतैर्महात्मभिर्महर्षिकल्पैर्ऋषिभिश्च केवलैः॥ २३॥

It is such a city that King Daśaratha re-populated in those days—a city which is peopled by the foremost of Brāhmaṇas, who maintain and worship the sacred fire, are adorned with good qualities, have mastered the Vedas as well as the six branches[2] of knowledge auxiliary to the study of the Vedas by high-souled men, who give away in abundance and are devoted to truth, as well as by eminent seers who are almost as good as Maharṣis. (22-23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

1. A Mahāratha (a great car-warrior) has been defined in our scriptures as below :
आत्मानं सारथिं चाश्वान् रक्षन् युध्येत यो नरः। स महारथसंज्ञः स्यात् ..... ॥
"A man who is able to fight while defending himself, his charioteer and horses enjoys the title of a Mahāratha."
According to another definition a Mahāratha is he who is able to fight single-handed ten thousand archers—एको दश सहस्राणि योधयेद् यस्तु धन्विनाम्।

2. The six branches of knowledge auxiliary to a study of the Vedas are : (1) Śikṣā (Phonetics), (2) Vyākaraṇa (Grammar), (3) Chandas (Prosody), (4) Nirukta (Etymology), (5) Jyautiṣa (Astronomy) and (6) Kalpa (which prescribes the ritual and gives rules for ceremonial or sacrificial acts).

षष्ठः सर्गः

Canto VI

A description of the city of Ayodhyā and the prosperity of its inhabitants during the reign of King Daśaratha

तस्यां पुर्यामयोध्यायां वेदवित् सर्वसंग्रहः।
दीर्घदर्शी महातेजाः पौरजानपदप्रियः॥ १॥

While living in the city of Ayodhyā, King Daśaratha protected his subjects. He was well-versed in the Vedas and collected all useful things. He was farsighted and highly glorious and was loved by the people inhabiting the city as well as the countryside. (1)

इक्ष्वाकूणामतिरथो यज्वा धर्मपरो वशी।
महर्षिकल्पो राजर्षिस्त्रिषु लोकेषु विश्रुतः॥ २॥

He was a superlative car-hero (Atiratha)* of Ikṣwāku's race. He was fond of performing sacrifices, devoted to virtue and given to the control of his senses. He was a royal sage almost as good as a Maharṣi. He enjoyed a good reputation in all the three worlds. (2)

बलवान् निहतामित्रो मित्रवान् विजितेन्द्रियः।
धनैश्च संचयैश्चान्यैः शक्रवैश्रवणोपमः॥ ३॥

He was strong and devoid of foes. He had a number of allies and was the conqueror of his senses. In point of amassing wealth and other things, he was a compeer of Indra and Kubera. (3)

यथा मनुर्महातेजा लोकस्य परिरक्षिता।
तथा दशरथो राजा लोकस्य परिरक्षिता॥ ४॥

Just as the highly glorious Manu protected the whole world, so did King Daśaratha. (4)

तेन सत्याभिसंधेन त्रिवर्गमनुतिष्ठता।
पालिता सा पुरी श्रेष्ठा इन्द्रेणेवामरावती॥ ५॥

That king, who was true to his word and who was engaged in the pursuit of wealth, religious merit and sense-enjoyment protected the foremost city of Ayodhyā, in the same way as Indra protected Amarāvatī. (5)

तस्मिन् पुरवरे हृष्टा धर्मात्मानो बहुश्रुताः।
नरास्तुष्टा धनैः स्वैः स्वैरलुब्धाः सत्यवादिनः॥ ६॥

The people of that city were happy, virtuous, learned in sacred lore, free from greed, truthful and contented with their own fortune. (6)

नाल्पसंनिचयः कश्चिदासीत् तस्मिन् पुरोत्तमे।
कुटुम्बी यो ह्यसिद्धार्थोऽगवाश्वधनधान्यवान्॥ ७॥

There was no householder in that great city who had not stored valuable things in abundance and had not attained the objects of human pursuit and who was in want of oxen, cows, horses and other wealth and foodgrains. (7)

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित्।
द्रष्टुं शक्यमयोध्यायां नाविद्वान् न च नास्तिकः॥ ८॥

There was no man to be seen in Ayodhyā who was sensuous, miserly, cruel, ignorant and unbelieving. (8)

सर्वे नराश्च नार्यश्च धर्मशीलाः सुसंयताः।
मुदिताः शीलवृत्ताभ्यां महर्षय इवामलाः॥ ९॥

All the men and women of that city were by nature virtuous, well-regulated in life, always cheerful and faultless in character and disposition like Maharṣis. (9)

नाकुण्डली नामुकुटी नास्रग्वी नाल्पभोगवान्।
नामृष्टो न नलिप्ताङ्गो नासुगन्धश्च विद्यते॥ १०॥

There was no one in Ayodhyā who was devoid of gold ear-rings, diadem and flower-wreaths. Nobody lacks in objects of

* An Atiratha is he who fights a number of Mahārathas alone.

enjoyment. There was none who did not put on a smart appearance after taking bath. No one was there who did not smear his body with sandal-paste and did not use scents. (10)

नामृष्टभोजी नादाता नाप्यनङ्गदनिष्कधृक् ।
नाहस्ताभरणो वापि दृश्यते नाप्यनात्मवान्॥ ११॥

Nobody was seen in Ayodhyā taking unholy food, not giving alms and not exercising control over his mind. No one was found there who had no gold bangles, a gold ornament for the neck and armlets on his person. (11)

नानाहिताग्निर्नायज्वा न क्षुद्रो वा न तस्करः।
कश्चिदासीदयोध्यायां न चावृत्तो न संकरः॥ १२॥

There was none in Ayodhyā who did not maintain and worship the sacred fire and did not perform sacrifices; no one among them was petty-minded, given to thieving, immoral and impure of origin. (12)

स्वकर्मनिरता नित्यं ब्राह्मणा विजितेन्द्रियाः।
दानाध्ययनशीलाश्च संयताश्च प्रतिग्रहे॥ १३॥

The Brāhmaṇas inhabiting Ayodhyā were ever devoted to their duties and exercised effective control over their senses. They gave away alms, pursued their studies and were disinclined to accept gifts. (13)

नास्तिको नानृती वापि न कश्चिदबहुश्रुतः।
नासूयको न चाशक्तो नाविद्वान् विद्यते क्वचित्॥ १४॥

There was no member of the twice-born classes who was unbelieving, untruthful, lacking in knowledge of scriptures, busy finding fault with others, resourceless and bereft of learning. (14)

नाषडङ्गविदन्नास्ति नाव्रतो नासहस्रदः।
न दीनः क्षिप्तचित्तो वा व्यथितो वापि कश्चन॥ १५॥

There was no one in that city who had not mastered the six branches of knowledge, auxiliary to a study of the Vedas, and did not observe pious vows. There was no donor of scanty gifts and no miserable man. There was none who was either distracted in mind or afflicted. (15)

कश्चिन्नरो वा नारी वा नाश्रीमान् नाप्यरूपवान्।
द्रष्टुं शक्यमयोध्यायां नापि राजन्यभक्तिमान्॥ १६॥

There was no man or woman in Ayodhyā who was devoid of splendour, not good-looking and not loyal to the king. (16)

वर्णेष्वग्र्यचतुर्थेषु देवतातिथिपूजकाः।
कृतज्ञाश्च वदान्याश्च शूरा विक्रमसंयुताः॥ १७॥

People belonging to all the four grades of society, with the Brāhmaṇa as the foremost, were fond of worshipping the gods and unexpected visitors. They were grateful, generous, heroic and powerful. (17)

दीर्घायुषो नराः सर्वे धर्मं सत्यं च संश्रिताः।
सहिताः पुत्रपौत्रैश्च नित्यं स्त्रीभिः पुरोत्तमे॥ १८॥

All the residents of that great city enjoyed a long lease of life and were devoted to virtue and truth, and as such were never deprived of their wives, sons, and grandsons. (18)

क्षत्रं ब्रह्ममुखं चासीद् वैश्याः क्षत्रमनुव्रताः।
शूद्राः स्वकर्मनिरतास्त्रीन् वर्णानुपचारिणः॥ १९॥

The Kṣatriyas followed the lead of the Brāhmaṇas, the Vaiśyas were devoted to the Kṣatriyas and the Śūdras took delight in their own work while serving the other three Varṇas. (19)

सा तेनेक्ष्वाकुनाथेन पुरी सुपरिरक्षिता।
यथा पुरस्तान्मनुना मानवेन्द्रेण धीमता॥ २०॥

King Daśaratha, the lord of the Ikṣwākus, fully protected Ayodhyā on all sides in the same way as the all-wise Manu, the ruler of mankind, did in former times. (20)

योधानामग्निकल्पानां पेशलानाममर्षिणाम्।
सम्पूर्णा कृतविद्यानां गुहा केसरिणामिव॥ २१॥

Like a cave full of lions, the city was thronged with warriors who had mastered the science of archery and were refulgent like fire, devoid of crookedness and were unable to pocket insults. (21)

काम्बोजविषये जातैर्बाह्लीकैश्च हयोत्तमैः।
वनायुजैर्नदीजैश्च पूर्णा हरिहयोत्तमैः॥ २२॥

It was crowded with horses of excellent breed born in the territories of Kamboja, Bāhlīka (Balkh) as well as in Vanāyu, river-horses (born in the Indus valley), horses that vied with the horse of god, Indra, known by the name of Uccaiḥśravā. (22)

विन्ध्यपर्वतजैर्मत्तैः पूर्णा हैमवतैरपि।
मदान्वितैरतिबलैर्मातङ्गैः पर्वतोपमैः॥ २३॥

It was full of elephants in heat and mighty as mountains, born in the Vindhya and the Himālayan regions. (23)

ऐरावतकुलीनैश्च महापद्मकुलैस्तथा।
अञ्जनादपि निष्क्रान्तैर्वामनादपि च द्विपैः॥ २४॥
भद्रैर्मन्द्रैर्मृगैश्चैव भद्रमन्द्रमृगैस्तथा।
भद्रमन्द्रैर्भद्रमृगैर्मृगमन्द्रैश्च सा पुरी॥ २५॥
नित्यमत्तैः सदा पूर्णा नागैरचलसंनिभैः।
सा योजने द्वे च भूयः सत्यनामा प्रकाशते।
यस्यां दशरथो राजा वसञ्जगदपालयत्॥ २६॥

The city was also ever crowded with elephants belonging to the races of Airāvata, Mahāpadma, Añjana and Vāmana and those of the Bhadra, Mandra and Mṛga species (born on the Himālayas and Sahya range respectively), as well as with those of cross-breeds known by the names of Bhadra-Mandra-Mṛgas, Bhadra-Mandras, Bhadra-Mṛgas and Mṛga-Mandras, ever in rut and huge as mountains. Ayodhyā (lit., unassailable) bears a really significant name, particularly to a width of two Yojanas or sixteen miles out of its total width of three Yojanas, twenty-four miles. While residing in this part of the city, King Daśaratha protected the Kingdom. (24—26)

तां पुरीं स महातेजा राजा दशरथो महान्।
शशास शमितामित्रो नक्षत्राणीव चन्द्रमाः॥ २७॥

Just as the moon holds sway over the starry regions, similarly the said King Daśaratha, who was possessed of great glory and had destroyed all his enemies, ruled over the aforesaid city. (27)

तां सत्यनामां दृढतोरणार्गलां
गृहैर्विचित्रैरुपशोभितां शिवाम्।
पुरीमयोध्यां नृसहस्रसंकुलां शशास वै शक्रसमो महीपतिः॥ २८॥

In this way the king, who vied with Indra, ruled over this blessed city of Ayodhyā, which bore a significant name, was protected with strong gates and bars and was graced with houses of various designs and teemed with thousands of men. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The virtue and upright conduct of the eight ministers of Emperor Daśaratha

तस्यामात्या गुणैरासन्निक्ष्वाकोः सुमहात्मनः।
मन्त्रज्ञाश्चेङ्गितज्ञाश्च नित्यं प्रियहिते रताः॥ १॥

The ministers of the exceptionally high-souled King Daśaratha, a scion of Ikṣwāku, knew how to weigh the pros and cons of a problem, could read the mind of others and were ever devoted to the welfare of their beloved master. In short, they were endowed with all virtues appropriate to a minister. (1)

अष्टौ बभूवुर्वीरस्य तस्यामात्या यशस्विनः।
शुचयश्चानुरक्ताश्च राजकृत्येषु नित्यशः॥ २॥

Eight[1] were the ministers of that heroic king, who were all glorious, pure of mind and conduct and ever devoted to the interests of the king (i.e., affairs of the state). (2)

धृष्टिर्जयन्तो विजयः सुराष्ट्रो राष्ट्रवर्धनः।
अकोपो धर्मपालश्च सुमन्त्रश्चाष्टमोऽर्थवित्॥ ३॥

They were Dhṛṣṭi, Jayanta, Vijaya, Surāṣṭra, Rāṣṭravardhana, Akopa, Dharmapāla and Arthavit, Sumantra being the eighth. (3)

ऋत्विजौ द्वावभिमतौ तस्यास्तामृषिसत्तमौ।
वसिष्ठो वामदेवश्च मन्त्रिणश्च तथापरे॥ ४॥
सुयज्ञोऽप्यथ जाबालिः काश्यपोऽप्यथ गौतमः।
मार्कण्डेयस्तु दीर्घायुस्तथा कात्यायनो द्विजः॥ ५॥

Vasiṣṭha and Vāmadeva, the foremost of seers, were his two beloved family priests (and counsellors too). And there were other counsellors[2] too, viz., Suyajña and Jābāli, Kāśyapa (a scion of Kaśyapa) and Gautama, the long-lived Mārkaṇḍeya and the Brāhmaṇa Kātyāyana. (4-5)

एतैर्ब्रह्मर्षिभिर्नित्यमृत्विजस्तस्य पौर्वकाः।
विद्याविनीता ह्रीमन्तः कुशला नियतेन्द्रियाः॥ ६॥
श्रीमन्तश्च महात्मानः शस्त्रज्ञा दृढविक्रमाः।
कीर्तिमन्तः प्रणिहिता यथावचनकारिणः॥ ७॥
तेजः क्षमायशःप्राप्ताः स्मितपूर्वाभिभाषिणः।
क्रोधात् कामार्थहेतोर्वा न ब्रूयुरनृतं वचः॥ ८॥

Alongwith these Brāhmaṇa seers, his hereditary priests too ever functioned as his counsellors also. The ministers were all modest through learning, bashful by nature and clever, had fully controlled their senses, were affluent, high-souled, well-versed in the use of weapons, possessed of unbending prowess, glorious, vigilant, true to their word, majestic, forgiving and far-famed. They spoke with a smile ever playing on their lips and would never tell a lie even in anger or for the sake of sense-enjoyment or wealth. (6—8)

तेषामविदितं किंचित् स्वेषु नास्ति परेषु वा।
क्रियमाणं कृतं वापि चारेणापि चिकीर्षितम्॥ ९॥

Nothing connected with their own people or with others was unknown to them; whatever was done or sought to be done by the people was known to them through spies. (9)

कुशला व्यवहारेषु सौहृदेषु परीक्षिताः।
प्राप्तकालं यथा दण्डं धारयेयुः सुतेष्वपि॥ १०॥

They were all tactful in their dealings with others, had been tried in the matter of loyalty, and meted out punishment even to their own sons, strictly according to the law when occasion demanded it. (10)

कोशसंग्रहणे युक्ता बलस्य च परिग्रहे।
अहितं चापि पुरुषं न हिंस्युरविदूषकम्॥ ११॥

They were ever intent on augmenting the state exchequer and consolidating the army and did not persecute even an enemy if he was not found guilty. (11)

वीराश्च नियतोत्साहा राजशास्त्रमनुष्ठिताः।
शुचीनां रक्षितारश्च नित्यं विषयवासिनाम्॥ १२॥

They were great heroes with an undying zeal for warfare and followed the precepts of political science; they protected under all circumstances the people of good conduct in their state. (12)

ब्रह्मक्षत्रमहिंसन्तस्ते कोशं समपूरयन्।
सुतीक्ष्णदण्डाः सम्प्रेक्ष्य पुरुषस्य बलाबलम्॥ १३॥

They filled the coffers of the state without harassing the Brāhmaṇa and the Kṣatriya communities and inflicted heavy (or small) penalties, of course, after duly considering the abundant or meagre resources[3] of the

1. Manu has enjoined a king to have seven or eight tried ministers : **मन्त्रिणः सप्त वाष्टौ वा प्रकुर्वीत परीक्षितान्।**

2. A minister (Amātya) is believed to have been charged with executive duties, while a Mantrī (counsellor) is supposed to have exercised judicial powers—**अमात्या देशादिकार्यनिर्वाहका मन्त्रिणो व्यवहारद्रष्टारः।**

3. Our scriptures say : **देशकालवयः शक्तीः संचिन्त्या दण्डकर्मणि।**
"The time and place of punishment as well as the age and capacity of the convict should be taken into consideration while awarding punishment."

offender and the gravity or otherwise of the offence committed by him. (13)

शुचीनामेकबुद्धीनां सर्वेषां सम्प्रजानताम्।
नासीत् पुरे वा राष्ट्रे वा मृषावादी नरः क्वचित्॥ १४॥

As a result of the ministers being all upright in their dealings, nay,of one mind and fully discerning, there was no man who told a lie anywhere in the city of Ayodhyā or, for that matter, in the entire kingdom. (14)

क्वचिन्न दुष्टस्तत्रासीत् परदाररतिर्नरः।
प्रशान्तं सर्वमेवासीद् राष्ट्रं पुरवरं च तत्॥ १५॥

Nay, there was no wicked man or one having liaison with another's wife anywhere in that kingdom. On the other hand, the whole state as well as the aforesaid city of Ayodhyā (the foremost of all cities) was perfectly tranquil (free from turmoil or tribulation). (15)

सुवाससः सुवेषाश्च ते च सर्वे शुचिव्रताः।
हितार्थाश्च नरेन्द्रस्य जाग्रतो नयचक्षुषा॥ १६॥

They were all finely dressed and well-adorned, and were of holy resolve; the welfare of the king (the state) was their sole purpose in life and they were always wide awake, seeing everything with the eyes of prudence. (16)

गुरोर्गुणगृहीताश्च प्रख्याताश्च पराक्रमैः।
विदेशेष्वपि विज्ञाताः सर्वतो बुद्धिनिश्चयाः॥ १७॥

Favoured of the preceptor of the king because of their numerous virtues and celebrated for their prowess, they were universally recognized even in foreign lands, their conclusions being based on their own intellect. (17)

अभितो गुणवन्तश्च न चासन् गुणवर्जिताः।
संधिविग्रहतत्त्वज्ञाः प्रकृत्या सम्पदान्विताः॥ १८॥

They were qualified all round and were never devoid of virtues. They were conversant with the principles determining the propriety of peace and war and were naturally endowed with the divine properties. (18)

मन्त्रसंवरणे शक्ताः शक्ताः सूक्ष्मासु बुद्धिषु।
नीतिशास्त्रविशेषज्ञाः सततं प्रियवादिनः॥ १९॥

They were capable of maintaining the secrecy of deliberations and further capable of subtle reasoning. They possessed a special knowledge of political science and always spoke kindly. (19)

ईदृशैस्तैरमात्यैश्च राजा दशरथोऽनघः।
उपपन्नो गुणोपेतैरन्वशासद् वसुंधराम्॥ २०॥

Assisted by such qualified ministers, as mentioned above, and priests and counsellors, free from all vices*, Emperor Daśaratha ruled over the entire globe (the Kingdom). (20)

अवेक्ष्यमाणश्चारेण प्रजा धर्मेण रक्षयन्।
प्रजानां पालनं कुर्वन्नधर्मं परिवर्जयन्॥ २१॥
विश्रुतस्त्रिषु लोकेषु वदान्यः सत्यसंगरः।
स तत्र पुरुषव्याघ्रः शशास पृथिवीमिमाम्॥ २२॥

Seeing everything with his eyes in the form of spies and protecting the people

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* Lord Manu says—

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च। व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत्॥

"A monarch should scrupulously eschew the ten insurmountable vices born of lust and the eight born of anger."

The following are the ten vices born of lust :

मृगयाक्षो दिवास्वापः परिवादः स्त्रियो मदः। तौर्यत्रिकं वृथाट्या च कामजो दशको गणः॥

"Hunting, playing at dice, taking a nap during the day, slandering others, indulgence in women, inebriety, the three items of music (singing, dancing and playing upon musical instruments) and idly loitering about—these are the ten vices born of lust."

The following eight constitute the vices born of anger :

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणे। वाग्दण्डनं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥

"Backbiting, rashness, malice, jealousy, prying into others' faults, unjust seizure of property, using abusive words and harsh speech—these are the eight vices born of anger."

through righteousness, nay, providing maintenance for his subjects and abstaining from unrighteousness, the said tiger among men, who was munificent and true to his promise and well-known as such in all the three worlds, ruled over this earth while residing in Ayodhyā. (21-22)

नाध्यगच्छद्विशिष्टं वा तुल्यं वा शत्रुमात्मनः।
मित्रवान् नतसामन्तः प्रतापहतकण्टकः।
स शशास जगद् राजा दिवि देवपतिर्यथा॥ २३॥

He never met an enemy, who could match, much less excel, him in strength, and had a number of allies; the rulers of the adjoining territories bowed to him, i.e., accepted his suzerainty and all his enemies were got rid of by his very glory. In this way the emperor ruled over the world even as Indra, the ruler of the gods, reigns supreme in heaven. (23)

तैर्मन्त्रिभिर्मन्त्रहिते निविष्टैर्वृतोऽनुरक्तैः कुशलैः समर्थैः।
स पार्थिवो दीप्तिमवाप युक्तस्तेजोमयैर्गोभिरिवोदितोऽर्कः॥ २४॥

Surrounded by the aforesaid counsellors, who had been charged with the act of deliberation and were devoted to the interests of the state, nay, who were clever and efficient and loyal to the king, the said monarch, Emperor Daśaratha, shone with splendour even as a rising sun shines bright when joined with its glorious rays. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

The king's proposal to perform a horse-sacrifice for being blessed with a son and the acclamation of the counsellors and other Brāhmaṇas

तस्य चैवंप्रभावस्य धर्मज्ञस्य महात्मनः।
सुतार्थं तप्यमानस्य नासीद् वंशकरः सुतः॥ १॥

There was no son to perpetuate the line of the magnanimous King Daśaratha, whose glory has been depicted above (in the foregoing canto) and who knew what is right, even though he had been grieving for want of a son. (1)

चिन्तयानस्य तस्यैवं बुद्धिरासीन्महात्मनः।
सुतार्थं वाजिमेधेन किमर्थं न यजाम्यहम्॥ २॥

While the high-souled king was reflecting on the matter once, the following idea occurred to him: "Why not propitiate the Deity by means of a horse-sacrifice in order to be blessed with a son?" (2)

स निश्चितां मतिं कृत्वा यष्टव्यमिति बुद्धिमान्।
मन्त्रिभिः सह धर्मात्मा सर्वैरपि कृतात्मभिः॥ ३॥

ततोऽब्रवीन्महातेजाः सुमन्त्रं मन्त्रिसत्तम।
शीघ्रमानय मे सर्वान् गुरूंस्तान् सपुरोहितान्॥ ४॥

Having made a firm resolve in consultation with all his counsellors of pure intellect that a sacrifice must be performed, the wise king, whose mind was devoted to righteousness and who was possessed of uncommon glory, forthwith said to Sumantra, "O jewel among ministers, please fetch speedily all my celebrated preceptors including family priests." (3-4)

ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः।
समानयत् स तान् सर्वान् समस्तान् वेदपारगान्॥ ५॥

Proceeding at once with quick steps, the said Sumantra thereupon brought together in a body the aforesaid preceptors, all of whom had mastered the Vedas. (5)

सुयज्ञं वामदेवं च जाबालिमथ काश्यपम्।
पुरोहितं वसिष्ठं च ये चाप्यन्ये द्विजोत्तमाः॥ ६॥
तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा।
इदं धर्मार्थसहितं श्लक्ष्णं वचनमब्रवीत्॥ ७॥

Treating with honour Suyajña and Vāmadeva, Jābāli and Kāśyapa, the sage Vasiṣṭha, his family priest, and whoever other jewels among Brāhmaṇas were present there, the pious-minded King Daśaratha then spoke to them the following sweet words full of righteousness and purpose : (6-7)

मम लालप्यमानस्य सुतार्थं नास्ति वै सुखम्।
तदर्थं हयमेधेन यक्ष्यामीति मतिर्मम॥ ८॥

"Indeed there has been no joy for me, as I have been always wailing for a son all these years. In order to be blessed with a son I shall propitiate the Lord through a horse-sacrifice : such is my intention. (8)

तदहं यष्टुमिच्छामि शास्त्रदृष्टेन कर्मणा।
कथं प्राप्स्याम्यहं कामं बुद्धिरत्र विचिन्त्यताम्॥ ९॥

"I, therefore, wish to perform the aforesaid sacrifice according to the rites prescribed in the scriptures. How shall I be able to attain the object of my desire? A plan towards this end may kindly be devised by you." (9)

ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन्।
वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखेरितम्॥ १०॥

Thereupon all the Brāhmaṇas headed by the sage Vasiṣṭha acclaimed the aforesaid proposal put forth by the king with his own mouth, in the words "Well conceived !" "Excellent !!" (10)

ऊचुश्च परमप्रीताः सर्वे दशरथं वचः।
सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम् ॥ ११॥

Nay, highly pleased, they all tendered the following advice to Daśaratha : "The well-known requisites for the performance of a horse-sacrifice may be got together and the horse (to be sacrificed) be released. (11)

सरय्वाश्चोत्तरे तीरे यज्ञ भूमिर्विधीयताम्।
सर्वथा प्राप्स्यसे पुत्रानभिप्रेतांश्च पार्थिव॥ १२॥
यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता।
ततस्तुष्टोऽभवद् राजा श्रुत्वैतद् द्विजभाषितम्॥ १३॥
अमात्यानब्रवीद् राजा हर्षव्याकुललोचनः।
सम्भाराः सम्भ्रियन्तां मे गुरूणां वचनादिह॥ १४॥

"Also let a sacrificial ground be prepared on the northern bank of the holy Sarayū. Through the contemplated sacrifice you will at all events get sons[1] desired by you, O ruler of the earth—you, to whom such a pious idea for getting a son has occurred." The king was pleased to hear the aforesaid utterance of the Brāhmaṇas. With eyes rolling through delight, the king then said to the ministers, "Under orders of my preceptors, let the requisite materials for the sacrifice be got ready now. (12—14)

समर्थाधिष्ठितश्चाश्वः सोपाध्यायो विमुच्यताम्।
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्॥ १५॥

"Let the sacrificial horse be released under the superintendence of (four hundred[2] Kṣatriya) princes capable of guarding and controlling it, alongwith the arch priest (who is required to pour oblations into the sacrificial fire at every stride the horse takes in the course of its wanderings over the globe).[3] And let a sacrificial ground be prepared on the northern bank of the holy Sarayū. (15)[4]

शान्तयश्चापि वर्धन्तां यथाकल्पं यथाविधि।
शक्यः प्राप्तुमयं यज्ञः सर्वेणापि महीक्षिता॥ १६॥
नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे।
छिद्रं हि मृगयन्ते स्म विद्वांसो ब्रह्मराक्षसाः॥ १७॥

1. This is in accordance with the popular saying : 'एष्टव्या बहवः पुत्राः' (One should covet many sons).

2. We read in the Brāhmaṇas : ''चतुश्शता रक्षन्ति यज्ञस्याघाताय'' (For avoiding interruption in the horse-sacrifice four hundred warriors guard the horse).

3. The Brāhmaṇas further declare : 'अश्वस्य मेध्यस्य पदे पदे जुहोति.'

4. Verses 15 to 19 of this canto have been repeated almost verbatim in canto XII under the same numbers.

"Let propitiatory rites intended to avert evils be elaborately gone through in the proper order of sequence and in accordance with the scriptural ordinance. This horse-sacrifice is capable of being accomplished by any and every monarch provided there is no grievous transgression in the shape of omission of certain essential rites made in the course of this pre-eminent sacrificial performance; for Brāhmaṇas that have attained the form of an ogre (due to omission of Mantras and rites), though well-versed in the science of ritual acts are on the lookout for minor transgressions (in order to get an opportunity to spoil the sacrifice and thereby get the share of the gods). (16-17)

विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति।
तद्यथा विधिपूर्वं मे क्रतुरेष समाप्यते॥ १८॥
तथा विधानं क्रियतां समर्थाः साधनेष्विति।
तथेति चाब्रुवन् सर्वे मन्त्रिणः प्रतिपूजिताः॥ १९॥
पार्थिवेन्द्रस्य तद् वाक्यं यथापूर्वं निशम्य ते।
तथा द्विजास्ते धर्मज्ञा वर्धयन्तो नृपोत्तमम्॥ २०॥
अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्यथागतम्।
विसर्जयित्वा तान् विप्रान् सचिवानिदमब्रवीत्॥ २१॥
ऋत्विग्भिरुपसंदिष्टो यथावत् क्रतुराप्यताम्।
इत्युक्त्वा नृपशार्दूलः सचिवान् समुपस्थितान्॥ २२॥
विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः।
ततः स गत्वा ताः पत्नीर्नरेन्द्रो हृदयंगमाः॥ २३॥
उवाच दीक्षां विशत यक्ष्येऽहं सुतकारणात्।
तासां तेनातिकान्तेन वचनेन सुवर्चसाम्।
मुखपद्मान्यशोभन्त पद्मानीव हिमात्यये॥ २४॥

"He who undertakes a sacrificial performance bereft of the prescribed procedure forthwith perishes. Therefore, steps may be taken to ensure that this sacrificial undertaking of mine is concluded in accordance with the prescribed procedure; for you are capable of doing all this." Hearing the aforesaid instructions of Daśaratha, the king of kings, in order of sequence, and treated with honour by the Emperor, all those counsellors said "Amen !" Likewise did the aforesaid Brāhmaṇas too, including the family and other priests, who knew what is right, said "Amen !", felicitating Daśaratha, a jewel among the kings, and, then, permitted by him, all withdrew even as they had come. Having sent away the aforesaid Brāhmaṇas, the emperor spoke to the ministers as follows : "Let the sacrifice recommended by the priests be duly brought to a successful conclusion." Having said so and sent away the ministers present in the assembly, the highly intelligent Daśaratha, a lion among the rulers of men, retired to his gynaeceum. Seeking his favourite consorts mentioned above, entitled as they were to participate in the sacrifice, the aforesaid monarch then said to them, "I shall perform a sacrifice for the sake of a son; be prepared to undergo consecration for the said ceremony alongwith me." At the aforesaid utterance of their husband, which was most pleasing to hear, the lotus-like faces of the glorious queens brightened like lotus flowers at the expiry of the cold season. (18—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

A dialogue between Emperor Daśaratha and Sumantra

एतच्छ्रुत्वा रहः सूतो राजानमिदमब्रवीत्।
श्रूयतां तत् पुरावृत्तं पुराणे च मया श्रुतम्॥ १॥

Hearing of this intention of Emperor Daśaratha to undertake a horse-sacrifice for being blessed with a son, Sumantra, the charioteer as well as a minister of Daśaratha, spoke to the king in private as follows: "Kindly listen to a popular legend, also heard by me in the course of a Puranic exposition. (1)

ऋत्विग्भिरुपदिष्टोऽयं पुरावृत्तो मया श्रुतः।
सनत्कुमारो भगवान् पूर्वं कथितवान् कथाम्॥ २॥
ऋषीणां संनिधौ राजंस्तव पुत्रागमं प्रति।
काश्यपस्य च पुत्रोऽस्ति विभाण्डक इति श्रुतः॥ ३॥

"This expedient in the form of a horse-sacrifice, recommended by the priests, Vasiṣṭha and others, has also been heard of by me as the theme of a legend. The omniscient sage Sanatkumāra, O king, foretold of yore an anecdote in the presence of seers in connection with the future birth of four sons to you. The narrative as told by Sanatkumāra runs as under: There is a son born to the sage Kāśyapa and known by the name of Vibhāṇḍaka. (2-3)

ऋष्यशृङ्ग इति ख्यातस्तस्य पुत्रो भविष्यति।
स वने नित्यसंवृद्धो मुनिर्वनचरः सदा॥ ४॥
नान्यं जानाति विप्रेन्द्रो नित्यं पित्रनुवर्तनात्।
द्वैविध्यं ब्रह्मचर्यस्य भविष्यति महात्मनः॥ ५॥
लोकेषु प्रथितं राजन् विप्रैश्च कथितं सदा।
तस्यैवं वर्तमानस्य कालः समभिवर्तत॥ ६॥
अङ्गेषु प्रथितो राजा भविष्यति महाबलः।
तस्य व्यतिक्रमाद् राज्ञो भविष्यति सुदारुणा॥ ८॥
अनावृष्टिः सुघोरा वै सर्वलोकभयावहा।
अनावृष्ट्यां तु वृत्तायां राजा दुःखसमन्वितः॥ ९॥
ब्राह्मणाञ्छ्रुतसंवृद्धान् समानीय प्रवक्ष्यति।
भवन्तः श्रुतकर्माणो लोकचारित्रवेदिनः॥ १०॥
अग्निं शुश्रूषमाणस्य पितरं च यशस्विनम्।
एतस्मिन्नेव काले तु रोमपादः प्रतापवान्॥ ७॥

"A son, who will be known by the name of Ṛṣyaśṛṅga, will be born to the latter. Constantly brought up in the woods and ever moving about in the woods alone, the aforesaid hermit, who will be a ruler of the Brāhmaṇas, will know nothing about the world beyond constant service to his father, Vibhāṇḍaka. Both* the types of Brahmacarya (celibacy) well-known in the three worlds and ever extolled by the Brāhmaṇas, will be observed by the high-souled sage. Time will roll past the said young sage even while living as aforesaid in the woods with his own father as his teacher, attending the sacred fire as well as his illustrious father. In those very days, of course, the glorious and mighty Romapāda will be the well-known ruler of the Aṅga territory. Through some transgression by that king there will be a most severe and fearful drought, that will be a source of terror to all men. When a drought has actually set in, the king, full of agony, will

* The primary type of Brahmacarya is the one characterized by the wearing of a girdle of Muñja grass and deerskin and living singly in the house of a teacher; while the secondary type of Brahmacarya consists in marrying a girl of one's own Varṇa (grade in society), after undergoing a course of training in his teacher's house, and copulating with her only during the second, fourth, sixth, eighth, tenth, twelfth, fourteenth and sixteenth nights following the menstruation, barring of course the first four nights as well as the Parva days, viz., the new moon and the full moon and the eighth and fourteenth lunar days. Says the sage Yājñavalkya :

षोडशर्तुर्निशाः स्त्रीणां तस्मिन् युग्मासु संविशेत्। ब्रह्मचार्येव पर्वाण्याद्याश्चतस्रश्च वर्जयेत्॥

call together Brāhmaṇas advanced in learning and address them as follows : 'You have heard about my past actions responsible for this drought and are aware of the practices of the world. (4—10)

समादिशन्तु नियमं प्रायश्चित्तं यथा भवेत्।
इत्युक्तास्ते ततो राज्ञा सर्वे ब्राह्मणसत्तमाः॥ ११॥

'Kindly enjoin a course of discipline by undergoing which my sins may be atoned for.' All the aforesaid jewels among the Brāhmaṇas will be requested in these words by the king, Romapāda. (11)

वक्ष्यन्ति ते महीपालं ब्राह्मणा वेदपारगाः।
विभाण्डकसुतं राजन् सर्वोपायैरिहानय॥ १२॥

And the said Brāhmaṇas, all masters of the Vedas, will speak to the king as follows : 'Fetch here by all possible means the sage Ṛṣyaśṛṅga, (son of Sage Vibhāṇḍaka), O king ! (12)

आनाय्य तु महीपाल ऋष्यशृङ्गं सुसत्कृतम्।
विभाण्डकसुतं राजन् ब्राह्मणं वेदपारगम्।
प्रयच्छ कन्यां शान्तां वै विधिना सुसमाहितः॥ १३॥

"Causing Ṛṣyaśṛṅga, Vibhāṇḍaka's son a Brāhmaṇa well-versed in the Vedas, to be brought with due reverence to your capital, O ruler of the earth, give away to him in marriage your daughter, Śāntā, according to the scriptural ordinance with a devout and unquestioning mind, O monarch !" (13)

तेषां तु वचनं श्रुत्वा राजा चिन्तां प्रपत्स्यते।
केनोपायेन वै शक्यमिहानेतुं स वीर्यवान्॥ १४॥

Hearing their suggestion, however, the king will fall a-musing as to by what means that mighty sage can be brought to his capital. (14)

ततो राजा विनिश्चित्य सह मन्त्रिभिरात्मवान्।
पुरोहितममात्यांश्च प्रेषयिष्यति सत्कृतान्॥ १५॥

Having arrived at a conclusion in consultation with his counsellors, the prudent king will then despatch his family priest and ministers to bring with honour the young hermit with them. (15)

ते तु राज्ञो वचः श्रुत्वा व्यथिता विनताननाः।
न गच्छेम ऋषेर्भीता अनुनेष्यन्ति तं नृपम्॥ १६॥

They will, however, be distressed to hear the king's command, and with drooping faces submit as follows : 'We are not prepared to go, afraid as we are of the Ṛṣi Vibhāṇḍaka, Ṛṣyaśṛṅga's father, who was sure to curse those who would try to lure away the young hermit from his father's presence and will try to pacify the king (in order to avert his displeasure at their disobedience by assuring him that they would think out some other means of luring away the hermit and submit their proposals in that connection later). (16)

वक्ष्यन्ति चिन्तयित्वा ते तस्योपायांश्च तान् क्षमान्।
आनेष्यामो वयं विप्रं न च दोषो भविष्यति॥ १७॥

Duly deliberating on the feasible methods of luring away Ṛṣyaśṛṅga from his father's hermitage, they will suggest their plan to the king and say, "We shall try to fetch the youthful Brāhmaṇa to your capital and we shall do so in such a way that no blame will attach to us." (17)

एवमङ्गाधिपेनैव गणिकाभिर्ऋषेः सुतः।
आनीतोऽवर्षयद् देवः शान्ता चास्मै प्रदीयते॥ १८॥

In this way (according to the suggestion of the family priest and the ministers of King Romapāda) the Ṛṣi's son, Ṛṣyaśṛṅga, will be caused by Romapāda, the ruler of the Aṅga territory, to be brought to his own capital through courtesans, when the rain-god will cause clouds to send down rain and Śāntā (Daśaratha's daughter adopted by Romapāda) will be given in marriage to Ṛṣyaśṛṅga. (18)

ऋष्यशृङ्गस्तु जामाता पुत्रांस्तव विधास्यति।
सनत्कुमारकथितमेतावद् व्याहृतं मया॥ १९॥

"And Ṛṣyaśṛṅga, your son-in-law, will actually get sons for you by pouring oblations into the sacred fire. This prophecy of the

sage Sanatkumāra has been reproduced by me as aforesaid." (19)

अथ हृष्टो दशरथः सुमन्त्रं प्रत्यभाषत।
यथर्ष्यशृङ्गस्त्वानीतो येनोपायेन सोच्यताम्॥ २०॥

Full of delight Daśaratha forthwith asked Sumantra: "It may now be pointed out to me how and by what device the sage Ṛṣyaśṛṅga was brought to the capital of Romapāda." (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

How the sage Ṛṣyaśṛṅga was lured away to the capital of Romapāda and married to his adopted daughter, Śāntā

सुमन्त्रश्चोदितो राज्ञा प्रोवाचेदं वचस्तदा।
यथर्ष्यशृङ्गस्त्वानीतो येनोपायेन मन्त्रिभिः।
तन्मे निगदितं सर्वं शृणु मे मन्त्रिभिः सह॥ १॥

Urged by the king Daśaratha, Sumantra then made the following reply : "Hear from me with your counsellors, as being exhaustively told by me, how and by what device the sage Ṛṣyaśṛṅga was brought to the capital of Romapāda by his counsellors. (1)

रोमपादमुवाचेदं सहामात्यः पुरोहितः।
उपायो निरपायोऽयमस्माभिरभिचिन्तितः॥ २॥

Accompanied by the ministers, the family-priest of Romapāda spoke to Romapāda as follows : "The following unfailing expedient has been carefully thought of by us : (2)

ऋष्यशृङ्गो वनचरस्तपःस्वाध्यायसंयुतः।
अनभिज्ञस्तु नारीणां विषयाणां सुखस्य च॥ ३॥

"Living as he does in the woods and rich in askesis and study of the Vedas, Ṛṣyaśṛṅga is wholly unacquainted with the fair sex as well as with the objects of senses and the pleasures relating to them. (3)

इन्द्रियार्थैरभिमतैर्नरचित्तप्रमाथिभिः ।
पुरमानाययिष्यामः क्षिप्रं चाध्यवसीयताम्॥ ४॥

"We shall in no time cause him to be brought to your capital by means of pleasing objects of senses that attract the mind of men; steps may, therefore, be taken towards this end. (4)

गणिकास्तत्र गच्छन्तु रूपवत्यः स्वलंकृताः।
प्रलोभ्य विविधोपायैरानेष्यन्तीह सत्कृताः॥ ५॥

"Let beautifully adorned courtesans of comely appearance proceed there to the hermitage of his father. Received kindly by the youthful sage, they will lure him away to this place by recourse to diverse devices." (5)

श्रुत्वा तथेति राजा च प्रत्युवाच पुरोहितम्।
पुरोहितो मन्त्रिणश्च तदा चक्रुश्च ते तथा॥ ६॥

Hearing this, the king Romapāda said to the priest, "So be it!" The family priest in his turn, forthwith instructed the counsellors accordingly and the latter did as they were told, i.e., despatched the courtesans with the necessary equipment. (6)

वारमुख्यास्तु तच्छ्रुत्वा वनं प्रविविशुर्महत्।
आश्रमस्याविदूरेऽस्मिन् यत्नं कुर्वन्ति दर्शने॥ ७॥
ऋषेः पुत्रस्य धीरस्य नित्यमाश्रमवासिनः।
पितुः स नित्यसंतुष्टो नातिचक्राम चाश्रमात्॥ ८॥

Hearing the royal command, the

foremost of the courtesans of Romapāda's capital entered the extensive forest and, staying not very far from the hermitage of the sage Vibhāṇḍaka in the woodland (adjoining Śṛṅgaverapura, associated with the name of Ṛṣyaśṛṅga) made attempts to have a look at the Ṛṣi's son, who was full of self-control and always stayed in the hermitage. Ever contented with his father's affection and fostering care, he never stepped beyond the hermitage. (7-8)

न तेन जन्मप्रभृति दृष्टपूर्वं तपस्विना।
स्त्री वा पुमान् वा यच्चान्यत् सत्त्वं नगरराष्ट्रजम्॥ ९॥

Since his very birth that hermit boy had never before seen any man or woman or, for that matter, any other living being born in a town or in the countryside. (9)

ततः कदाचित् तं देशमाजगाम यदृच्छया।
विभाण्डकसुतस्तत्र ताश्चापश्यद् वराङ्गनाः॥ १०॥

Impelled by providence one day Ṛṣyaśṛṅga (son of Vibhāṇḍaka) came out of his hermitage to the area where the courtesans were encamping, and beheld there the aforesaid lovely women. (10)

ताश्चित्रवेषाः प्रमदा गायन्त्यो मधुरस्वरम्।
ऋषिपुत्रमुपागम्य सर्वा वचनमब्रुवन्॥ ११॥

Singing in a melodious strain, all the aforesaid young women, who were attired in different colours, approached Ṛṣyaśṛṅga (son of Vibhāṇḍaka) and addressed to him the following question : (11)

कस्त्वं किं वर्तसे ब्रह्मञ्ज्ञातुमिच्छामहे वयम्।
एकस्त्वं विजने दूरे वने चरसि शंस नः॥ १२॥

"We desire to know, O holy one, who you are and how you get on. Pray, tell us, wherefore do you roam about all alone in the remote and lonely forest?" (12)

अदृष्टरूपास्तास्तेन काम्यरूपा वने स्त्रियः।
हार्दात्तस्य मतिर्जाता आख्यातुं पितरं स्वकम्॥ १३॥

Women, as they were, whose form had never been seen by him before in that forest and who were endowed with an exterior worth coveting, there appeared in him an urge, born of natural attraction, to mention the name of his father and other things too. (13)

पिता विभाण्डकोऽस्माकं तस्याहं सुत औरसः।
ऋष्यशृङ्ग इति ख्यातं नाम कर्म च मे भुवि॥ १४॥

"Vibhāṇḍaka is the name of my father and I am his own son (sprung from his loins). My name is Ṛṣyaśṛṅga, my prusuit in the form of austerities is celebrated in this tract of land. (14)

इहाश्रमपदोऽस्माकं समीपे शुभदर्शनाः।
करिष्ये वोऽत्र पूजां वै सर्वेषां विधिपूर्वकम्॥ १५॥

"In this very forest close by there is the site of our hermitage, O lovely ones! There I shall certainly offer worship (hospitality) to you all with due ceremony." (15)

ऋषिपुत्रवचः श्रुत्वा सर्वासां मतिरास वै।
तदाश्रमपदं द्रष्टुं जग्मुः सर्वास्ततोऽङ्गनाः॥ १६॥

On hearing the reply of Ṛṣyaśṛṅga (son of sage Vibhāṇḍaka) there appeared in all of them a resolve to see the site of his hermitage, and all the women accordingly departed from that place to the hermitage. (16)

गतानां तु ततः पूजामृषिपुत्रश्चकार ह।
इदमर्घ्यमिदं पाद्यमिदं मूलं फलं च नः॥ १७॥

Ṛṣyaśṛṅga (son of Vibhāṇḍaka), so the tradition goes, then offered worship (hospitality) to them even as they arrived at his hermitage, saying, "Here is water to wash your hands and there is water to wash your feet with; and here are roots and fruits offered to you by me." (17)

प्रतिगृह्य तु तां पूजां सर्वा एव समुत्सुकाः।
ऋषेर्भीताश्च शीघ्रं तु गमनाय मतिं दधुः॥ १८॥

Accepting the aforesaid worship hospitality, however, all of them actually made up their mind to return apace, ill at ease as they were, being afraid of the Ṛṣi Vibhāṇḍaka, who had gone out on some errand at that particular moment. (18)

अस्माकमपि मुख्यानि फलानीमानि हे द्विज।
गृहाण विप्र भद्रं ते भक्षयस्व च माचिरम्॥ १९॥

While returning, they said, "Accept, O sage, these excellent fruits offered by us too and eat them without delay, O holy one! This may do you good." (19)

ततस्तास्तं समालिङ्ग्य सर्वा हर्षसमन्विताः।
मोदकान् प्रददुस्तस्मै भक्ष्यांश्च विविधाञ्छुभान्॥ २०॥

Closely embracing him and full of delight they all then gave him small round sweetmeats and various kinds of other dainty dishes to eat. (20)

तानि चास्वाद्य तेजस्वी फलानीति स्म मन्यते।
अनास्वादितपूर्वाणि वने नित्यनिवासिनाम्॥ २१॥
आपृच्छ्य च तदा विप्रं व्रतचर्यां निवेद्य च।
गच्छन्ति स्मापदेशात्ता भीतास्तस्य पितुः स्त्रियः॥ २२॥

Even after enjoying them the glorious sage took them for fruits (alone); for they were such as had never been tasted before by those ever dwelling in the woods. Taking leave of the young Brāhmaṇa and telling him of some sacred observance to be gone through by them, those women then departed under that pretext, afraid as they were of his father. (21-22)

गतासु तासु सर्वासु काश्यपस्यात्मजो द्विजः।
अस्वस्थहृदयश्चासीद् दुःखाच्च परिवर्तते॥ २३॥

When they had all left, the Brāhmaṇa, Ṛṣyaśṛṅga, sprung from the loins of Vibhāṇḍaka (a scion of the sage Kaśyapa), felt uneasy at heart and was restless through agony. (23)

ततोऽपरेद्युस्तं देशमाजगाम स वीर्यवान्।
विभाण्डकसुतः श्रीमान् मनसा चिन्तयन्मुहुः॥ २४॥
मनोज्ञा यत्र ता दृष्टा वारमुख्याः स्वलंकृताः।
दृष्ट्वैव च ततो विप्रमायान्तं हृष्टमानसाः॥ २५॥
उपसृत्य ततः सर्वास्तास्तमूचुरिदं वचः।
एह्याश्रमपदं सौम्य अस्माकमिति चाब्रुवन्॥ २६॥

Thinking of them in his mind again and again, that powerful and glorious sage Ṛṣyaśṛṅga (son of Vibhāṇḍaka) departed from that place the following day to that area where those charming courtesans had been seen by him beautifully adorned the previous day. Going forth to meet him with a delighted mind the moment they saw the sage coming from his hermitage, they all then addressed to him the following request: "Just pay a visit to our hermitage, O gentle one!" and further spoke as follows: (24—26)

चित्राण्यत्र बहूनि स्युर्मूलानि च फलानि च।
तत्राप्येष विशेषेण विधिर्हि भविता ध्रुवम्॥ २७॥

"Although roots and fruits of various kinds may be had in abundance here, this process of entertainment will surely be gone through there in our hermitage in a special degree even as compared to this place". (27)

श्रुत्वा तु वचनं तासां सर्वासां हृदयंगमम्।
गमनाय मतिं चक्रे तं च निन्युस्तथा स्त्रियः॥ २८॥

Hearing the prayer of them all, which was so captivating to the heart, he made up his mind to go with them and the women took him to the capital of King Romapāda in that manner in a boat on the holy Gaṅgā. (28)

तत्र चानीयमाने तु विप्रे तस्मिन् महात्मनि।
ववर्ष सहसा देवो जगत् प्रह्लादयंस्तदा॥ २९॥

Even while the high-souled Brāhmaṇa was being escorted there to the Aṅga territory, the god of rain sent down a shower all of a sudden at that very time, bringing great joy to all of them. (29)

वर्षेणैवागतं विप्रं तापसं स नराधिपः।
प्रत्युद्गम्य मुनिं प्रह्वः शिरसा च महीं गतः॥ ३०॥

Going forth to meet the ascetic Brāhmaṇa, who had arrived in his kingdom synchronously with the rain, the said ruler of men bowed low to the sage and touched the ground with his head. (30)

अर्घ्यं च प्रददौ तस्मै न्यायतः सुसमाहितः।
वव्रे प्रसादं विप्रेन्द्रान्मा विप्रं मन्युराविशेत्॥ ३१॥

Fully composed in mind he offered him

with due ceremony water to wash his hands with and begged of that prince among Brāhmaṇas a boon to the effect that no wrath might enter the mind of the sage or his father for his having caused the sage to be lured away to his kingdom from his father's hermitage. (31)

अन्तःपुरं प्रवेश्यास्मै कन्यां दत्त्वा यथाविधि।
शान्तां शान्तेन मनसा राजा हर्षमवाप सः॥ ३२॥

Having ushered him into the gynaeceum and duly given away with a tranquil mind his daughter, Śāntā, the said king experienced great joy. (32)

एवं स न्यवसत् तत्र सर्वकामैः सुपूजितः।
ऋष्यशृङ्गो महातेजाः शान्तया सह भार्यया॥ ३३॥

Duly entertained with all the desired objects in this way, the said Ṛṣyaśṛṅga, who was possessed of unique glory, lived there in the gynaeceum of King Romapāda with his wedded wife, Śāntā. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Urged by Sumantra, Emperor Daśaratha calls on his friend, King Romapāda, and brings with the latter's permission Śāntā and Ṛṣyaśṛṅga to his own palace

भूय एव हि राजेन्द्र शृणु मे वचनं हितम्।
यथा स देवप्रवरः कथयामास बुद्धिमान्॥ १॥

Further hear from me, O king of kings, the wholesome words which the aforesaid wise seer, the foremost of all heavenly beings, was actually pleased to utter : (1)

इक्ष्वाकूणां कुले जातो भविष्यति सुधार्मिकः।
नाम्ना दशरथो राजा श्रीमान् सत्यप्रतिश्रवः॥ २॥

"In the line of the Ikṣwākus will be born a highly pious and glorious king, Daśaratha by name, who will be true to his promise. (2)

अङ्गराजेन सख्यं च तस्य राज्ञो भविष्यति।
कन्या चास्य महाभागा शान्ता नाम भविष्यति॥ ३॥

"Friendship will be developed by the said monarch with the ruler of the Aṅgas. And the latter will have a highly blessed daughter, Śāntā by name (given in adoption to him by Daśaratha). (3)

पुत्रस्त्वङ्गस्य राज्ञस्तु रोमपाद इति श्रुतः।
तं स राजा दशरथो गमिष्यति महायशाः॥ ४॥

"The ruler of the Aṅgas (the son of King Aṅga) will be known by the name of Romapāda. Possessed of great renown, the said King Daśaratha will approach the latter with the following request : (4)

अनपत्योऽस्मि धर्मात्मञ्शान्ताभर्ता मम क्रतुम्।
आहरेत त्वयाऽऽज्ञप्तः संतानार्थं कुलस्य च॥ ५॥

'Since I am without a male issue, O king whose mind is given to piety, let the sage Ṛṣyaśṛṅga, the husband of Śāntā, when permitted by you, perform a sacrifice for the propagation of my race'. (5)

श्रुत्वा राज्ञोऽथ तद् वाक्यं मनसा स विचिन्त्यच।
प्रदास्यते पुत्रवन्तं शान्ताभर्तारमात्मवान्॥ ६॥

"Hearing the aforesaid request of the emperor and revolving it in his mind, and resolving to comply with it, the noble-minded

Romapāda will instantly part with the sage Ṛṣyaśṛṅga (the husband of Śāntā), already blessed with a son. (6)

प्रतिगृह्यं च तं विप्रं स राजा विगतज्वरः।
आहरिष्यति तं यज्ञं प्रहृष्टेनान्तरात्मना॥ ७॥

"Taking with him the said Brāhmaṇa, Ṛṣyaśṛṅga, and rid of his agony by securing his very presence, the celebrated monarch Daśaratha will perform with his help and guidance the aforementioned sacrifice for being blessed with a son, with his inner mind highly gratified. (7)

तं च राजा दशरथो यशस्कामः कृताञ्जलिः।
ऋष्यशृङ्गं द्विजश्रेष्ठं वरयिष्यति धर्मवित्॥ ८॥
यज्ञार्थं प्रसवार्थं च स्वर्गार्थं च नरेश्वरः।
लभते च स तं कामं द्विजमुख्याद् विशाम्पतिः॥ ९॥

"Nay, desirous of fame, King Daśaratha, the ruler of men, who knows what is right will request Ṛṣyaśṛṅga, the foremost among the Brāhmaṇas, with folded hands to officiate as a priest for conducting the sacrifice, for obtaining a male progeny and securing an abode in heaven through a son. And through that jewel among the Brāhmaṇas, King Daśaratha, the ruler of the people, will get that desired object. (8-9)

पुत्राश्चास्य भविष्यन्ति चत्वारोऽमितविक्रमाः।
वंशप्रतिष्ठानकराः सर्वभूतेषु विश्रुताः॥ १०॥

"And as a result of that sacrifice there will be born to him as many as four sons possessed of immense prowess, and well-known among all created beings, who will bring honour to their lineage." (10)

एवं स देवप्रवरः पूर्वं कथितवान् कथाम्।
सनत्कुमारो भगवान् पुरा देवयुगे प्रभुः॥ ११॥

So did that omniscient and powerful sage Sanatkumāra, the foremost among heavenly beings, utter of yore a prophecy in the Satyayuga, preceding the current round of four Yugas. (11)

स त्वं पुरुषशार्दूल समानय सुसत्कृतम्।
स्वयमेव महाराज गत्वा सबलवाहनः॥ १२॥

"As such, keen as you are to obtain a male progeny, O tiger among men, bring you the sage, highly honoured, with due ceremony, going personally to escort him with a detachment of your troops and animals and vehicles used for conveying men, O great king!" (12)

सुमन्त्रस्य वचः श्रुत्वा हृष्टो दशरथोऽभवत्।
अनुमान्य वसिष्ठं च सूतवाक्यं निशाम्य च॥ १३॥
सान्तःपुरः सहामात्यः प्रययौ यत्र स द्विजः।
वनानि सरितश्चैव व्यतिक्रम्य शनैः शनैः॥ १४॥
अभिचक्राम तं देशं यत्र वै मुनिपुंगवः।
आसाद्य तं द्विजश्रेष्ठं रोमपादसमीपगम्॥ १५॥
ऋषिपुत्रं ददर्शाथो दीप्यमानमिवानलम्।
ततो राजा यथायोग्यं पूजां चक्रे विशेषतः॥ १६॥
सखित्वात् तस्य वै राज्ञः प्रहृष्टेनान्तरात्मना।
रोमपादेन चाख्यातमृषिपुत्राय धीमते॥ १७॥
सख्यं सम्बन्धकं चैव तदा तं प्रत्यपूजयत्।
एवं सुसत्कृतस्तेन सहोषित्वा नरर्षभः॥ १८॥
सप्ताष्टदिवसान् राजा राजानमिदमब्रवीत्।
शान्ता तव सुता राजन् सह भर्त्रा विशाम्पते॥ १९॥
मदीयं नगरं यातु कार्यं हि महदुद्यतम्।
तथेति राजा संश्रुत्य गमनं तस्य धीमतः॥ २०॥
उवाच वचनं विप्रं गच्छ त्वं सह भार्यया।
ऋषिपुत्रः प्रतिश्रुत्य तथेत्याह नृपं तदा॥ २१॥

Daśaratha was rejoiced to hear the advice of Sumantra; nay, having conveyed the opinion of the charioteer to Vasiṣṭha and on securing his consent, king Daśaratha proceeded with the queens (the inmates of his gynaeceum) as well as with his ministers to the place where that Brāhmaṇa was—passing through forests and crossing streams, he gradually reached that land where Ṛṣyaśṛṅga, the foremost among the sages, actually lived. Reaching that place, he forthwith saw the son of Vibhāṇḍaka, the foremost among the Brāhmaṇas, resplendent as fire and seated near Romapāda. With an extremely delighted mind the king (Romapāda) thereupon offered worship in order of seniority to the emperor as well as to those who

accompanied him with particular reverence because of the emperor being his esteemed friend. By Romapāda was made known to the enlightened Ṛṣyaśṛṅga (the son of Vibhāṇḍaka) his friendship with the emperor as well as the relation in which the emperor stood to the sage (being the real father of his wife, Śāntā) as also how Śāntā was given in adoption by the emperor to Romapāda, who was issueless, at the latter's request; thereupon Ṛṣyaśṛṅga honoured the emperor in return for the latter's salutations. Greatly honoured in this way by Romapāda and having stayed with him for seven or eight days, the emperor, the foremost among men, spoke to the king as follows : "Let your daughter, Śāntā, O king, proceed alongwith her husband to my capital, O ruler of the people, since there is a great undertaking on foot there." Having promised the visit of that wise man, Ṛṣyaśṛṅga, with the words "Amen !", the king addressed the following request to the Brāhmaṇa : "Proceed you to Ayodhyā with your wife !" Hearing this, Ṛṣyaśṛṅga (the son of Vibhāṇḍaka) said to the king at once, "So be it !" (13—21)

स नृपेणाभ्यनुज्ञातः प्रययौ सह भार्यया।
तावन्योन्याञ्जलिं कृत्वा स्नेहात्संश्लिष्य चोरसा॥ २२॥
ननन्दतुर्दशरथो रोमपादश्च वीर्यवान्।
ततः सुहृदमापृच्छ्य प्रस्थितो रघुनन्दनः॥ २३॥

Thus permitted by the king, he left with his wife for Ayodhyā. Greeting with joined palms and clasping each other to their bosom out of affection, the mighty Daśaratha and Romapāda both rejoiced. Taking leave of his friend, Daśaratha, a scion of Raghu, then departed for his capital. (22-23)

पौरेषु प्रेषयामास दूतान् वै शीघ्रगामिनः।
क्रियतां नगरं सर्वं क्षिप्रमेव स्वलंकृतम्॥ २४॥
धूपितं सिक्तसम्मृष्टं पताकाभिरलंकृतम्।
ततः प्रहृष्टाः पौरास्ते श्रुत्वा राजानमागतम्॥ २५॥
तथा चक्रुश्च तत् सर्वं राज्ञा यत् प्रेषितं तदा।
ततः स्वलंकृतं राजा नगरं प्रविवेश ह॥ २६॥
शङ्खदुन्दुभिनिर्ह्रादैः पुरस्कृत्वा द्विजर्षभम्।
ततः प्रमुदिताः सर्वे दृष्ट्वा वै नागरा द्विजम्॥ २७॥
प्रवेश्यमानं सत्कृत्य नरेन्द्रेणेन्द्रकर्मणा।
यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपम्॥ २८॥

While doing so he despached in advance swift-footed messengers with the following instructions to the citizens of Ayodhyā : "Let the whole city be tastefully decorated at once, nay, sprinkled with water and then dusted, fumigated with incense and adorned with buntings." Overjoyed to hear of the king having well-nigh arrived, the aforesaid citizens thereupon did at once all that precisely as had been desired by the king. Placing Ṛṣyaśṛṅga, the foremost of the Brāhmaṇas ahead, the king then entered the well-decorated city in the midst of blasts of conches and the beating of kettle-drums; so the tradition goes. All the citizens were really much delighted at that time to see the Brāhmaṇa (Ṛṣyaśṛṅga) being treated with respect and ushered into the city by the king, who had rendered help to Indra in his campaign against the demons—even as Lord Vāmana (son of the sage Kaśyapa) was ushered into paradise by the thousand-eyed Indra, the ruler of the gods. (24—28)

अन्तःपुरं प्रवेश्यैनं पूजां कृत्वा च शास्त्रतः।
कृतकृत्यं तदाऽऽत्मानं मेने तस्योपवाहनात्॥ २९॥

Having introduced the sage into the gynaeceum and offered him worship according to the scriptural ordinance, Daśaratha thought himself at that time as one whose object in life had been accomplished, by escorting him to his palace. (29)

अन्तःपुराणि सर्वाणि शान्तां दृष्ट्वा तथागताम्।
सह भर्त्रा विशालाक्षीं प्रीत्यानन्दमुपागमन्॥ ३०॥

Seeing the large-eyed Śāntā come with her husband in that state with a babe, all the queens experienced great joy through love. (30)

पूज्यमाना तु ताभिः सा राज्ञा चैव विशेषतः।
उवास तत्र सुखिता कंचित् कालं सहद्विजा॥ ३१॥

Being treated with honour by them and particularly by the king himself, she lived there happily for some time alongwith her husband and babe. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकादशः सर्गः ॥ ११ ॥

Thus ends Canto Eleven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Emperor Daśaratha gives his consent to the performance of a horse-sacrifice for being blessed with a son

ततः काले बहुतिथे कस्मिंश्चित् सुमनोहरे।
वसन्ते समनुप्राप्ते राज्ञो यष्टुं मनोऽभवत्॥ १॥

Afterwards, when a considerable time had elapsed since the arrival of Ṛṣyaśṛṅga, and an unusually charming spring set in, an urge was felt by the Emperor to undertake a sacrifice for being blessed with a son. (1)

ततः प्रणम्य शिरसा तं विप्रं देववर्णिनम्।
यज्ञाय वरयामास संतानार्थं कुलस्य च॥ २॥

Touching the ground with his head he sought the help of the aforesaid Brāhmaṇa, Ṛṣyaśṛṅga, who possessed the splendour of a god, for conducting a sacrifice with a view to the propagation of his race as well as to the attainment of heaven. (2)

तथेति च स राजानमुवाच वसुधाधिपम्।
सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम्॥ ३॥
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्।
ततोऽब्रवीन्नृपो वाक्यं ब्राह्मणान् वेदपारगान्॥ ४॥
सुमन्त्रावाहय क्षिप्रमृत्विजो ब्रह्मवादिनः।
सुयज्ञं वामदेवं च जाबालिमथ काश्यपम्॥ ५॥
पुरोहितं वसिष्ठं च ये चान्ये द्विजसत्तमाः।
ततः सुमन्त्रस्त्वरितं गत्वा त्वरितविक्रमः॥ ६॥
समानयत् स तान् सर्वान् समस्तान् वेदपारगान्।
तान् पूजयित्वा धर्मात्मा राजा दशरथस्तदा॥ ७॥
धर्मार्थसहितं युक्तं श्लक्ष्णं वचनमब्रवीत्।
मम तातप्यमानस्य पुत्रार्थं नास्ति वै सुखम्॥ ८॥

The sage accordingly said to the king, who ruled over the entire globe, "Requisites for the sacrifice may be got ready and your horse let loose. And let a sacrificial ground be prepared on the northern bank of the Sarayū." The king then spoke to Sumantra as follows : "Sumantra, speedily call Brāhmaṇas who are masters of the Vedas and priests who are capable of expounding the Vedas, viz., Suyajña and Vāmadeva, Jābāli and Kāśyapa, Vasiṣṭha, my family priest, and whoever other jewels among Brāhmaṇas there may be. Proceeding hastily, the celebrated Sumantra, who walked with quick paces, brought together in a body the aforesaid Brāhmaṇas, who were all masters of the Vedas. Receiving them with reverence, King Daśaratha, whose mind was given to piety, then addressed to them the following words, which were reasonable and sweet and full of piety and purpose : "Really there is no joy to me, who have been suffering great agony for want of a son all these years. (3—8)

पुत्रार्थं हयमेधेन यक्ष्यामीति मतिर्मम।
तदहं यष्टुमिच्छामि हयमेधेन कर्मणा॥ ९॥

"I shall accordingly propitiate the Lord with a horse-sacrifice : such is my resolve. I, therefore, intend to worship God through a sacrificial performance called Aśwamedha (a horse-sacrifice). (9)

ऋषिपुत्रप्रभावेण कामान् प्राप्स्यामि चाप्यहम्।
ततः साध्विति तद्वाक्यं ब्राह्मणाः प्रत्यपूजयन्॥ १०॥
वसिष्ठप्रमुखाः सर्वे पार्थिवस्य मुखाच्च्युतम्।
ऋष्यशृङ्गपुरोगाश्च प्रत्यूचुर्नृपतिं तदा॥ ११॥

"And I shall certainly attain all my desired ends through the influence (spiritual power) of Ṛṣyaśṛṅga." Thereupon, saying "Amen !" all the Brāhmaṇas with Vasiṣṭha as their leader acclaimed the aforesaid proposal that had emanated from the lips of the king. And those headed by Ṛṣyaśṛṅga then replied to the king as follows : (10-11)

सम्भाराः सम्भ्रियन्तां ते तुरगश्च विमुच्यताम्।
सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्॥ १२॥

"Let all the requisites for the sacrifice be got together and your horse be released and let a sacrificial ground be prepared on the northern bank of the Sarayū. (12)

सर्वथा प्राप्स्यसे पुत्रांश्चतुरोऽमितविक्रमान्।
यस्य ते धार्मिकी बुद्धिरियं पुत्रार्थमागता॥ १३॥

"You, to whom such a pious idea has occurred for securing a son, shall at all events secure four sons possessed of immense prowess." (13)

ततः प्रीतोऽभवद् राजा श्रुत्वा तु द्विजभाषितम्।
अमात्यानब्रवीद् राजा हर्षेणेदं शुभाक्षरम्॥ १४॥

The king was really pleased to hear the acclamation of the Brāhmaṇas. The monarch then joyfully spoke to the ministers in sweet words as follows : (14)

गुरूणां वचनाच्छीघ्रं सम्भाराः सम्भ्रियन्तु मे।
समर्थाधिष्ठिताश्चाश्वः सोपाध्यायो विमुच्यताम्॥ १५॥

"Let the requisites for the sacrifice be got together apace according to the instructions of my elders. And let the sacrificial horse be let loose under the superintendence of four hundred Kṣatriya princes capable of guarding and controlling it, alongwith the chief-priest. (15)

सरय्वाश्चोत्तरे तीरे यज्ञभूमिर्विधीयताम्।
शान्तयश्चाभिवर्धन्तां यथाकल्पं यथाविधि॥ १६॥

"Nay, let a sacrificial ground be prepared on the northern bank of the Sarayū and let propitiatory rites (intended to avert evils) be elaborately gone through in proper order of sequence and in accordance with the scriptural ordinance. (16)

शक्यः कर्तुमयं यज्ञः सर्वेणापि महीक्षिता।
नापराधो भवेत् कष्टो यद्यस्मिन् क्रतुसत्तमे॥ १७॥

"This horse-sacrifice is capable of being accomplished by any and every monarch provided there is no grievous transgression (in the shape of omission of certain essential rites) made in the course of this pre-eminent sacrificial performance. (17)

छिद्रं हि मृगयन्त्येते विद्वांसो ब्रह्मराक्षसाः।
विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति॥ १८॥

"For Brāhmaṇas that have attained the form of an ogre due to the omission of Mantras and rites, though learned (well-versed in the science of ritual acts) are on the look-out even for a minor transgression (in order to get an opportunity to spoil the sacrifice and thereby get the share of the gods) and he who undertakes a sacrificial performance bereft of the prescribed procedure forthwith perishes. (18)

तद् यथा विधिपूर्वं मे क्रतुरेष समाप्यते।
तथा विधानं क्रियतां समर्थाः करणेष्विह॥ १९॥

"Therefore steps may be taken to ensure that this sacrificial undertaking of mine is concluded in accordance with the prescribed procedure; for you are capable of doing all this." (19)

तथेति च ततः सर्वे मन्त्रिणः प्रत्यपूजयन्।
पार्थिवेन्द्रस्य तद् वाक्यं यथाऽऽज्ञप्तमकुर्वत॥ २०॥

Thereupon all the counsellors of the king acclaimed the aforesaid command of the Emperor with the words "Let it be so", and did as they were enjoined to do. (20)

ततो द्विजास्ते धर्मज्ञमस्तुवन् पार्थिवर्षभम्।
अनुज्ञातास्ततः सर्वे पुनर्जग्मुर्यथागतम्॥ २१॥

Those Brāhmaṇas next glorified the Emperor, who knew what was right. Then,

being permitted by the Emperor, all returned as they had come. (21)

गतेषु तेषु विप्रेषु मन्त्रिणस्तान् नराधिपः।
विसर्जयित्वा स्वं वेश्म प्रविवेश महामतिः॥ २२॥

Sending away the said counsellors when those Brāhmaṇas had dispersed, the highly intelligent monarch entered his gynaeceum. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Feudatory chiefs called under orders of the Emperor and charged with the duty of setting up stables etc.

पुनः प्राप्ते वसन्ते तु पूर्णः संवत्सरोऽभवत्।
प्रसवार्थं गतो यष्टुं हयमेधेन वीर्यवान्॥ १॥

The vernal season having appeared again, one year* got completed and the powerful monarch Daśaratha called on Visiṣṭha with a view to commencing the horse-sacrifice for the sake of a male progeny. (1)

अभिवाद्य वसिष्ठं च न्यायतः प्रतिपूज्य च।
अब्रवीत् प्रश्रितं वाक्यं प्रसवार्थं द्विजोत्तमम्॥ २॥

Having greeted Vasiṣṭha and his wife, Arundhatī, and offering homage to them according to the scriptural ordinance, he addressed the following humble prayer to Vasiṣṭha, the foremost of the Brāhmaṇas, with the object of obtaining a son : (2)

यज्ञो मे क्रियतां ब्रह्मन् यथोक्तं मुनिपुंगव।
यथा न विघ्नाः क्रियन्ते यज्ञाङ्गेषु विधीयताम्॥ ३॥

"Let the sacrifice intended to be performed by me, O holy one, be commenced as enjoined by the scriptures, O jewel among sages, and steps may be taken to ensure that no obstacles may be thrown by the ogres etc., in the way of items forming part of the sacrifice. (3)

भवान् स्निग्धः सुहृन्मह्यं गुरुश्च परमो महान्।
वोढव्यो भवता चैव भारो यज्ञस्य चोद्यतः॥ ४॥

"You are my selfless well-wisher as well as my supreme preceptor and an exalted soul too. The whole burden of the sacrifice that has come to me is to be borne by you alone." (4)

तथेति च स राजानमब्रवीद् द्विजसत्तमः।
करिष्ये सर्वमेवैतद् भवता यत् समर्थितम्॥ ५॥

"Amen !" said that jewel among the Brāhmaṇas to the emperor, and added, "I shall undoubtedly do all that, which has been sought for by you." (5)

ततोऽब्रवीद् द्विजान् वृद्धान् यज्ञकर्मसुनिष्ठितान्।
स्थापत्ये निष्ठितांश्चैव वृद्धान् परमधार्मिकान्॥ ६॥
कर्मान्तिकाञ्शिल्पकारान् वर्धकीन् खनकानपि।
गणकाञ्शिल्पिनश्चैव तथैव नटनर्तकान्॥ ७॥
तथा शुचीञ्शास्त्रविदः पुरुषान् सुबहुश्रुतान्।
यज्ञकर्म समीहन्तां भवन्तो राजशासनात्॥ ८॥

The sage Vasiṣṭha then spoke to elderly Brāhmaṇas well-versed in ritual acts as well as to elderly and most pious Brāhmaṇas, skilled in architecture relating to sacrifices, as also to servants engaged for the whole

* In the Kalpa-Sūtras we read : '**संवत्सरान्ते दीक्षेत**' (One should consecrate oneself for a horse-sacrifice at the end of a year (after the letting loose of the sacrificial horse).

sacrificial session, artists, carpenters, those entrusted with the work of digging the sacrificial pits, astronomers and artisans, nay, even to actors and dancers and likewise to pure-minded men well-versed in sacred lore and to those whose knowledge extended over a very wide range of subjects : "Undertake you your respective duties connected with the sacrifice under orders of His Majesty. (6—8)

इष्टका बहुसाहस्त्री शीघ्रमानीयतामिति।
उपकार्याः क्रियन्तां च राज्ञो बहुगुणान्विताः॥ ९॥

"Let bricks be speedily brought in many thousands and palaces befitting a monarch and equipped with many articles of food and drink etc., built. (9)

ब्राह्मणावसथाश्चैव कर्तव्याः शतशः शुभाः।
भक्ष्यान्नपानैर्बहुभिः समुपेताः सुनिष्ठिताः॥ १०॥

"And good houses for the Brāhmaṇas, strongly built and well provided with manifold edibles (such as fruits) and articles of food and drink be provided in abundance. (10)

तथा पौरजनस्यापि कर्तव्याश्च सुविस्तराः।
आगतानां सुदूराच्च पार्थिवानां पृथक् पृथक्॥ ११॥

"Similarly, spacious dwellings and wells etc., should be constructed for the citizens too and mansions should be built separately for feudatory princes expected to arrive from long distances. (11)

वाजिवारणशालाश्च तथा शय्यागृहाणि च।
भटानां महदावासा वैदेशिकनिवासिनाम्॥ १२॥

"Similarly, stables should be erected for the horses and stalls for the elephants of royal visitors and dormitories for the public and big houses for warriors belonging to other states as well as for those of our own territory. (12)

आवासा बहुभक्ष्या वै सर्वकामैरुपस्थिताः।
तथा पौरजनस्यापि जनस्य बहुशोभनम्॥ १३॥
दातव्यमन्नं विधिवत् सत्कृत्य न तु लीलया।
सर्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः॥ १४॥

"The houses should all be provided with abundant edibles and equipped with all desired objects and excellent food should be provided to the citizens as well as to those hailling from the countryside, respectfully in accordance with the scriptural ordinance, but never in a wanton way, so that members of all the grades of society may receive hospitality with due honour. (13-14)

न चावज्ञा प्रयोक्तव्या कामक्रोधवशादपि।
यज्ञकर्मसु ये व्यग्राः पुरुषाः शिल्पिनस्तथा॥ १५॥
तेषामपि विशेषेण पूजा कार्या यथाक्रमम्।
ये स्युः सम्पूजिताः सर्वे वसुभिर्भोजनेन च॥ १६॥
यथा सर्वं सुविहितं न किंचित् परिहीयते।
तथा भवन्तः कुर्वन्तु प्रीतियुक्तेन चेतसा॥ १७॥

"And no disrespect should be shown to anyone even under the impulse of passion and anger. Nay, hospitality should be shown in a special degree in order of seniority to those men and artisans who may remain engrossed with their duties connected with the sacrifice. See that everything connected with all those who are duly honoured with riches (gifts of money) and food is fully accomplished and nothing remains undone. Therefore, with a mind full of love, act you all in such a way as to ensure this." (15—17)

ततः सर्वे समागम्य वसिष्ठमिदमब्रुवन्।
यथेष्टं तत् सुविहितं न किंचित् परिहीयते॥ १८॥

Approaching Vasiṣṭha, they all thereupon spoke to him as follows : "Everything will be duly executed as desired by you; nothing will remain undone. (18)

यथोक्तं तत् करिष्यामो न किंचित् परिहास्यते।
ततः सुमन्त्रमाहूय वसिष्ठो वाक्यमब्रवीत्॥ १९॥

"We shall do it as enjoined by you and nothing will be wanting." Summoning Sumantra, Vasiṣṭha then spoke to him as follows : (19)

निमन्त्रयस्व नृपतीन् पृथिव्यां ये च धार्मिकाः।
ब्राह्मणान् क्षत्रियान् वैश्याञ्शूद्रांश्चैव सहस्त्रशः॥ २०॥

"Invite kings, nay, whoever on earth are pious, as well as Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras in thousands. (20)

समानयस्व सत्कृत्य सर्वदेशेषु मानवान्।
मिथिलाधिपतिं शूरं जनकं सत्यवादिनम्॥ २१॥
तमानय महाभागं स्वयमेव सुसत्कृतम्।
पूर्वं सम्बन्धिनं ज्ञात्वा ततः पूर्वं ब्रवीमि ते॥ २२॥

"Bring together men (other than those specified in the foregoing verse) from all lands, treating them with honour. Nay, bring yourself with great respect from Mithilā the celebrated and highly blessed Janaka, the heroic and truthful king of Mithilā, first of all. I make this suggestion to you, knowing him to be a predetermined relation of the Emperor, as the prospective father-in-law of his sons. (21-22)

तथा काशिपतिं स्निग्धं सततं प्रियवादिनम्।
सद्वृत्तं देवसंकाशं स्वयमेवानयस्व ह॥ २३॥

"Also bring personally the friendly and god-like ruler of the kingdom of Kāśī, who ever speaks kindly, they say, and possesses a noble character. (23)

तथा केकयराजानं वृद्धं परमधार्मिकम्।
श्वशुरं राजसिंहस्य सपुत्रं तमिहानय॥ २४॥

"Similarly, bring here the celebrated and extremely pious king of the Kekayas, the aged father-in-law of Daśaratha, a very lion among kings, as well as his son. (24)

अङ्गेश्वरं महेष्वासं रोमपादं सुसत्कृतम्।
वयस्यं राजसिंहस्य सपुत्रं तमिहानय॥ २५॥

"Also bring here with great respect King Romapāda, the ruler of the Aṅgas, a well-known friend of our lion-like sovereign and the wielder of a mighty bow, alongwith his son. (25)

तथा कोसलराजानं भानुमन्तं सुसत्कृतम्।
मगधाधिपतिं शूरं सर्वशास्त्रविशारदम्॥ २६॥
प्राप्तिज्ञं परमोदारं सत्कृतं पुरुषर्षभम्।
राज्ञः शासनमादाय चोदयस्व नृपर्षभान्।
प्राचीनान् सिन्धुसौवीरान् सौराष्ट्रेयांश्च पार्थिवान्॥ २७॥

"Likewise, bring most respectfully Bhānumān, the king of Kosala, and with due honour Prāptijña, the heroic and supremely large-hearted ruler of Magadha, the foremost among men and well-versed in all sacred lore. Taking the orders of His Majesty, invite the eminent rulers of the eastern territories as well as the monarchs of the Sindhusauvīra and Saurāṣṭra. (26-27)

दाक्षिणात्यान् नरेन्द्रांश्च समस्तानानयस्व ह।
सन्ति स्निग्धाश्च ये चान्ये राजानः पृथिवीतले॥ २८॥
तानानय यथा क्षिप्रं सानुगान् सहबान्धवान्।
एतान् दूतैर्महाभागैरानयस्व नृपाज्ञया॥ २९॥

"Further bring all the rulers of the south and duly get together apace whatever other friendly monarchs there are on the surface of the earth, alongwith their followers and relations, get these through highly distinguished ambassadors under orders of His Majesty." (28-29)

वसिष्ठवाक्यं तच्छ्रुत्वा सुमन्त्रस्त्वरितं तदा।
व्यादिशत् पुरुषांस्तत्र राज्ञामानयने शुभान्॥ ३०॥

Hearing the aforementioned command of Vasiṣṭha on that occasion, Sumantra hastily charged capable men with the aforesaid duty of bringing monarchs. (30)

स्वयमेव हि धर्मात्मा प्रयातो मुनिशासनात्।
सुमन्त्रस्त्वरितो भूत्वा समानेतुं महामतिः॥ ३१॥

Nay, under orders of the sage the highly intelligent Sumantra, whose mind was given to piety, personally departed with haste to bring with honour those who had been specially marked out by Vasiṣṭha for being brought personally by Sumantra. (31)

ते च कर्मान्तिकाः सर्वे वसिष्ठाय महर्षये।
सर्वं निवेदयन्ति स्म यज्ञे यदुपकल्पितम्॥ ३२॥

Nay, all those who had been employed to work for the sacrifice till the end reported to the eminent sage, Vasiṣṭha, whatever had been accomplished in connection with the sacrifice. (32)

ततः प्रीतो द्विजश्रेष्ठस्तान् सर्वान् मुनिरब्रवीत्।
अवज्ञया न दातव्यं कस्यचिल्लीलयापि वा॥ ३३॥

Pleased with their report, the sage Vasiṣṭha, the foremost of the Brāhmaṇas, then said to them all, "No gift should be made to anyone with disrespect or even with irreverence. (33)

अवज्ञया कृतं हन्याद् दातारं नात्र संशयः।
ततः कैश्चिदहोरात्रैरुपयाता महीक्षितः॥ ३४॥
बहूनि रत्नान्यादाय राज्ञो दशरथस्य ह।
ततो वसिष्ठः सुप्रीतो राजानमिदमब्रवीत्॥ ३५॥

"A gift made with contumely brings ruin to the donor: there is no doubt about it." Some days after the departure of Sumantra and others a number of kings arrived with many valuable presents in the form of jewels, pearls, articles of wearing apparel, ornaments etc., for Emperor Daśaratha: so the tradition goes. Highly pleased at their arrival, Vasiṣṭha spoke to the king as follows : (34-35)

उपयाता नरव्याघ्र राजानस्तव शासनात्।
मयापि सत्कृताः सर्वे यथार्हं राजसत्तम॥ ३६॥
यज्ञियं च कृतं सर्वं पुरुषैः सुसमाहितैः।
निर्यातु च भवान् यष्टुं यज्ञायतनमन्तिकात्॥ ३७॥

"Kings have arrived at your command, O tiger among men! Nay, all have been received with hospitality according to their deserts by me, O jewel among monarchs ! Moreover, everything connected with the sacrifice has been got ready by your men with great attention. Therefore, proceed you to the sacrificial hall close by to commence the sacrifice. (36-37)

सर्वकामैरुपहृतैरुपेतं वै समन्ततः।
द्रष्टुमर्हसि राजेन्द्र मनसेव विनिर्मितम्॥ ३८॥

"Be pleased, O king of kings, to inspect the hall, which is furnished on every side with all the desired objects got together by your men and looks as if provided by your mere wish." (38)

तथा वसिष्ठवचनादृष्यशृङ्गस्य चोभयोः।
दिवसे शुभनक्षत्रे निर्यातो जगतीपतिः॥ ३९॥

On the recommendation of both the sages, Vasiṣṭha and Ṛṣyaśṛṅga, Daśaratha, the ruler of the earth, accordingly proceeded to the sacrificial hall on a day marked with a propitious constellation. (39)

ततो वसिष्ठप्रमुखाः सर्व एव द्विजोत्तमाः।
ऋष्यशृङ्गं पुरस्कृत्य यज्ञकर्मारभंस्तदा॥ ४०॥
यज्ञवाटं गताः सर्वे यथाशास्त्रं यथाविधि।
श्रीमांश्च सह पत्नीभी राजा दीक्षामुपाविशत्॥ ४१॥

Having reached the sacrificial hall in a body, placing Ṛṣyaśṛṅga ahead, all the foremost Brāhmaṇas with Vasiṣṭha as their leader (Ācārya) then commenced the sacrifice according to the scriptural ordinance in the prescribed order the same day. Nay, the glorious Emperor with his consorts went through the ceremony of consecration in order to qualify themselves for the sacrificial performance. (40-41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

King Daśaratha proceeds with the horse-sacrifice; Ṛṣyaśṛṅga grants him a boon regarding the birth of four sons

अथ संवत्सरे पूर्णे तस्मिन् प्राप्ते तुरंगमे।
सरय्वाश्चोत्तरे तीरे राज्ञो यज्ञोऽभ्यवर्तत॥ १॥

The aforementioned horse having returned on the completion of a twelve month period after its release, the Aśwamedha Yajña (horse-sacrifice) commenced on the northern bank of the Sarayū. (1)

ऋष्यशृङ्गं पुरस्कृत्य कर्म चक्रुर्द्विजर्षभाः।
अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः॥ २॥

Placing Ṛṣyaśṛṅga at their head (as the arch-priest or Brahmā, whose function is to supervise a sacrifice, the other three priests officiating at a sacrifice being severally known by the names of Hotā, Adhwaryu and Udgātā), the foremost among the Brāhmaṇas discharged their functions in the great Aśwamedha sacrifice started by this exceptionally noble-minded monarch. (2)

कर्म कुर्वन्ति विधिवद् याजका वेदपारगाः।
यथाविधि यथान्यायं परिक्रामन्ति शास्त्रतः॥ ३॥

The priests officiating at the sacrifice, who had all mastered the Vedas, duly performed their respective duties and proceeded according to the scriptural ordinance abiding by the procedure laid down in the Kalpa-Sūtras and following the order of sequence given in the Mīmāṁsā-Śāstra. (3)

प्रवर्ग्यं शास्त्रतः कृत्वा तथैवोपसदं द्विजाः।
चक्रुश्च विधिवत् सर्वमधिकं कर्म शास्त्रतः॥ ४॥

Having gone through the rite known by the name of Pravargya (auxiliary to a horse-sacrifice, in which fresh milk is poured into a heated vessel called Mahāvīra or Gharma, or into boiling ghee) as well as through the Iṣṭi (a minor sacrifice) called Upasada, according to the scriptural ordinance, the Brāhmaṇas also duly performed every additional rite even beyond the express injunctions of the Śāstras. (4)

अभिपूज्य तदा हृष्टाः सर्वे चक्रुर्यथाविधि।
प्रातःसवनपूर्वाणि कर्माणि मुनिपुंगवाः॥ ५॥

Offering worship to the gods, sought to be propitiated through the various rites, all the eminent sages officiating at the sacrifice duly performed, full of delight on the said occasion, the rites commencing from the morning Savana (i.e., morning Savana, mid-day Savana and third Savana) (act of pressing out the Soma juice). (5)

ऐन्द्रश्च विधिवद् दत्तो राजा चाभिषुतोऽनघः।
मध्यन्दिनं च सवनं प्रावर्तत यथाक्रमम्॥ ६॥

The oblation intended for Indra, the lord of paradise, was duly offered to him and the creeper* known by the name of Soma (the king of herbs), that drives away all sin, was crushed and its sap extracted. And the midday Savana was set on foot in due order. (6)

तृतीयसवनं चैव राज्ञोऽस्य सुमहात्मनः।
चक्रुस्ते शास्त्रतो दृष्ट्वा यथा ब्राह्मणपुंगवाः॥ ७॥

Ascertaining the procedure by reference to the Śāstras, those jewels among the Brāhmaṇas further duly conducted the third

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* We read in the Kalpa-Sūtras on the subject :

'सोम राजानं दृषदि निधाय.....दृषद्भिरभिहन्यात्'

"Placing the creeper known by the name of King Soma on a slab of stone one should crush it by means of other stones."

Savana on behalf of this exceptionally noble-minded monarch. (7)

आह्वयांचक्रिरे तत्र शक्रादीन् विबुधोत्तमान्।
ऋष्यशृङ्गादयो मन्त्रैः शिक्षाक्षरसमन्वितैः॥ ८॥

Through incantations marked with letter-sounds the correct pronunciation and intonation of which was picked up during the period of their study, Ṛṣyaśṛṅga and others invoked the presence in that sacrificial hall of the foremost of gods headed by Indra, the ruler of gods. (8)

गीतिभिर्मधुरैः स्निग्धैर्मन्त्राह्वानैर्यथार्हतः।
होतारो ददुरावाह्य हविर्भागान् दिवौकसाम्॥ ९॥

Invoking them by means of charming invocatory Mantras (sacred texts) sweetened with songs of praise, the Hotās (priests whose function is to invoke the gods at a sacrifice) offered oblations to the gods (the denizens of heaven) according to their rank. (9)

न चाहुतमभूत् तत्र स्खलितं वा न किंचन।
दृश्यते ब्रह्मवत् सर्वं क्षेमयुक्तं हि चक्रिरे॥ १०॥

In that sacrifice no oblation was wrongly offered nor was any rite omitted through ignorance; for every item was seen accompanied with the uttering of a Mantra and the priests did everything in such a way as to avoid transgressions in the matter of procedure. (10)

न तेष्वहस्सु श्रान्तो वा क्षुधितो वा न दृश्यते।
नाविद्वान् ब्राह्मणः कश्चिन्नाशतानुचरस्तथा॥ ११॥

During those days when the sacrifice was in progress no priest officiating at the sacrifice was seen exhausted (too tired to carry on his duties) or hungry or even thirsty and there was no Brāhmaṇa, particularly in that sacrifice, who was not learned and did not have at least a hundred attendants/pupils. (11)

ब्राह्मणा भुञ्जते नित्यं नाथवन्तश्च भुञ्जते।
तापसा भुञ्जते चापि श्रमणाश्चैव भुञ्जते॥ १२॥
वृद्धाश्च व्याधिताश्चैव स्त्रीबालाश्च तथैव च।
अनिशं भुञ्जमानानां न तृप्तिरुपलभ्यते॥ १३॥

The Brāhmaṇas as well as the members of the other twice-born classes took their food everyday and so did the members of the servant class, the Śūdras and so on. The ascetics, the Brahmacārīs and the Vānaprasthas, also took their meals under the auspices of the sacrifice and so did the recluses too as well as the aged and the diseased as also women and children. The dishes were so delicious that no satiety was observed in the latter, even though they were fed day and night. (12-13)

दीयतां दीयतामन्नं वासांसि विविधानि च।
इति संचोदितास्तत्र तथा चक्रुरनेकशः॥ १४॥

Pressed by men at the helm of affairs in the words "Let food be given again and again and also articles of wearing apparel of various kinds!" many men in that sacrifice did as they were told, i.e., freely gave away food and raiment. (14)

अन्नकूटाश्च दृश्यन्ते बहवः पर्वतोपमाः।
दिवसे दिवसे तत्र सिद्धस्य विधिवत् तदा॥ १५॥

Numerous heaps, resembling mountains of rice cooked from day-to-day in the traditional way were seen on that occasion on the sacrificial grounds. (15)

नानादेशादनुप्राप्ताः पुरुषाः स्त्रीगणास्तथा।
अन्नपानैः सुविहितास्तस्मिन् यज्ञे महात्मनः॥ १६॥

The men as well as the hosts of women that had arrived from different lands were fully entertained at that sacrificial performance of the high-souled Emperor. (16)

अन्नं हि विधिवत् स्वादु प्रशंसन्ति द्विजर्षभाः।
अहो तृप्ताः स्म भद्रं ते इति शुश्राव राघवः॥ १७॥

The noble Brāhmaṇas spoke well of the food they ate as indeed cooked in the proper way and tasteful too and Daśaratha (a scion of Raghu) heard them saying, "Oh, we are fully sated. May you be blessed!" (17)

स्वलंकृताश्च पुरुषा ब्राह्मणान् पर्यवेषयन्।
उपासन्ते च तानन्ये सुमृष्टमणिकुण्डलाः॥ १८॥

Nay, men richly adorned served food to the Brāhmaṇas, while others, decked with earrings made of highly polished gems, waited upon the former in their turn. (18)

कर्मान्तरे तदा विप्रा हेतुवादान् बहूनपि।
प्राहुः सुवाग्मिनो धीराः परस्परजिगीषया॥ १९॥

During the interval between two Savanas (act of pressing out the Soma juice) on that occasion, intelligent and highly eloquent Brāhmaṇas put forward many reasoned arguments with the intention of getting the better of one another. (19)

दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः।
सर्वकर्माणि चक्रुस्ते यथाशास्त्रं प्रचोदिताः॥ २०॥

From day-to-day in that sacrifice the aforesaid expert Brāhmaṇas discharged all the functions according to the scriptural ordinance as directed by the elders. (20)

नाषडङ्गविदत्रासीन्नाव्रतो नाबहुश्रुतः।
सदस्यस्तस्य वै राज्ञो नावादकुशलो द्विजः॥ २१॥

No Brāhmaṇa holding the office of a Sadasya (whose duties are merely to look on and correct mistakes) in this sacrificial performance of that monarch (King Daśaratha) was not conversant with the six branches of knowledge auxiliary to the Vedas (viz., 1-Śikṣā or Phonetics, 2-Vyākaraṇa or Grammar, 3-Chandas or Prosody, 4-Nirukta or Etymology, 5-Jyautiṣa or Astronomy and 6-Kalpa or the science which prescribes the ritual and gives rules for ceremonial or sacrificial acts), did not observe sacred vows and was not very learned or not skilled in argument. (21)

प्राप्ते यूपोच्छ्रये तस्मिन् षड् बैल्वाः खादिरास्तथा।
तावन्तो बिल्वसहिताः पर्णिनश्च तथा परे॥ २२॥

When the time arrived for erecting the sacrificial pillars, there came to be set up in that sacrifice six pillars of Bilva wood, an equal number of Khadira, each by the side of a Bilva one, and six more of Palāśa. (22)

श्लेष्मातकमयो दिष्टो देवदारुमयस्तथा।
द्वावेव तत्र विहितौ बाहुव्यस्तपरिग्रहौ॥ २३॥

One pillar of Śleṣmātaka is recommended and so are recommended pillars of deodar (the Himalayan cedar). Two only of such pillars of deodar are recommended in the aforesaid sacrifice viz., Aśwamedha and they should stand at a distance of six feet from one another. (23)

कारिताः सर्व एवैते शास्त्रज्ञैर्यज्ञकोविदैः।
शोभार्थं तस्य यज्ञस्य काञ्चनालंकृता भवन्॥ २४॥

All these had been got ready beforehand under the directions of those well-versed in the scriptures and proficient in the sacrificial technique and had been plated with gold for gracing the sacrifice. (24)

एकविंशतियूपास्ते एकविंशत्यरत्नयः।
वासोभिरेकविंशद्भिरेकैकं समलंकृताः॥ २५॥

Those twenty-one pillars were twenty-one spans high and had been duly adorned (covered) with as many pieces of cloth, each with one. (25)

विन्यस्ता विधिवत् सर्वे शिल्पिभिः सुकृता दृढाः।
अष्टास्रयः सर्व एव श्लक्ष्णरूपसमन्विताः॥ २६॥

Having been beautifully shaped by carpenters, they were all strong and had been fixed according to the scriptural ordinance. Nay, they were all octangular and had been provided with a smooth surface. (26)

आच्छादितास्ते वासोभिः पुष्पैर्गन्धैश्च पूजिताः।
सप्तर्षयो दीप्तिमन्तो विराजन्ते यथा दिवि॥ २७॥

Covered with pieces of cloth and worshipped with flowers and sandal-pastes, they shone bright as the constellation known by the name of the Great Bear, presided over by the seven Ṛṣis, in the heavens. (27)

इष्टकाश्च यथान्यायं कारिताश्च प्रमाणतः।
चितोऽग्निर्ब्राह्मणैस्तत्र कुशलैः शिल्पकर्मणि॥ २८॥

The bricks had been made according to the measurements given in the scriptures

and with them was the sacrificial altar constructed by priests skilled in the architecture pertaining to sacrifices. (28)

स चित्यो राजसिंहस्य संचितः कुशलैर्द्विजैः।
गरुडो रुक्मपक्षो वै त्रिगुणोऽष्टादशात्मकः॥ २९॥

The sacrificial fire meant for that altar and going to be worshipped by Daśaratha (a lion among kings) was placed with due ceremony by expert Brāhmaṇas. (According to the shape of the altar in which the fire was placed) the fire resembled in shape a figure of Garuḍa with his wings and tail distended and looking downward facing the east with wings of gold (due to the sides of the pit having been constructed with bricks of gold). Being treble in size as compared to ordinary altars, it consisted of eighteen sacrificial pits (an ordinary altar comprising of six only). (29)

नियुक्तास्तत्र पशवस्तत्तदुद्दिश्य दैवतम्।
उरगाः पक्षिणश्चैव यथाशास्त्रप्रचोदिताः॥ ३०॥

Beasts, serpents and birds too, ordained by scriptural injunctions, had been tied down to those pillars for being offered to particular gods. (30)

शामित्रे तु हयस्तत्र तथा जलचराश्च ये।
ऋषिभिः सर्वमेवैतन्नियुक्तं शास्त्रतस्तदा॥ ३१॥

The sacrificial horse as well as the aquatic creatures (turtle etc.,) that had been brought there for the act of sacrifice, all these were bound that very moment by the seers/priests, according to the scriptural ordinance. (31)

पशूनां त्रिशतं तत्र यूपेषु नियतं तदा।
अश्वरत्नोत्तमं तत्र राज्ञो दशरथस्य ह॥ ३२॥

Three hundred beasts were tied down at that time to the aforesaid pillars; the foremost of the best horses belonging to King Daśaratha too, they say, was tied down there. (32)

कौसल्या तं हयं तत्र परिचर्य समन्ततः।
कृपाणैर्विससारैनं त्रिभिः परमया मुदा॥ ३३॥

Consecrating the said horse on all sides (by sprinkling it with water and so on) there, Kausalyā as also the other queens touched it with great joy with three swords. (33)

पतत्त्रिणा तदा सार्धं सुस्थितेन च चेतसा।
अवसद् रजनीमेकां कौसल्या धर्मकाम्यया॥ ३४॥

Nay, with intent to acquire religious merit Kausalyā then spent one night with the said horse (swift as Garuḍa, the king of the winged creation) with a perfectly composed mind. (34)

होताध्वर्युस्तथोद्गाता हस्तेन समयोजयन्।
महिष्या परिवृत्त्याथ वावातामपरां तथा॥ ३५॥

The four archpriests[1] officiating at the sacrifice, viz., the Hotā, the Adhwaryu, the Udgātā and the Brahmā then at the close of the night caused the king's second wife[2] (ordinarily belonging to the Vaiśya class and bearing the generic name of Vāvātā) alongwith the first wife (bearing the class-name of Mahiṣī) as well as the third wife (known by the class-name of Parivṛtti) to be brought into contact with the horse. (35)

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1. Of the four priests mentioned above, the Hotā invokes the gods at a sacrifice, reciting the Ṛgveda; the Adhwaryu's duty is to measure the ground, to build the altar, to collect and arrange the sacrificial vessels, to fetch wood and water, to light the fire and so on, repeating the texts of the Yajurveda while doing so; the Udgātā chants the hymns of the Sāmaveda; while the duty of the Brahmā, who is required to be the most learned of them all and is expected to know all the Vedas, is to supervise the sacrifice.

2. The kings in ancient India generally had three wives. The first of them, who was required to be a Kṣatriya princess, and was consecrated alongwith her husband during the ceremony of installation on the throne, bore the generic name of Mahiṣī; the second one, who could be taken from the Vaiśya class, was known by the name of Vāvātā; while the third wife, who could be taken from the Śūdra class, bore the designation of Parivṛtti. In the case of Daśaratha, however, all the three queens, severally known by the names of Kausalyā, Sumitrā and Kaikeyī—were Kṣatriya princesses.

पतत्त्रिणस्तस्य वपामुद्धृत्य नियतेन्द्रियः।
ऋत्विक् परमसम्पन्नः श्रपयामास शास्त्रतः॥ ३६॥

Taking out the edible part of the tuber known by the name of Aśwakanda (or Aśwagandhā, the plant Phys lis flexuosa), the chief priest, who had duly controlled his senses and possessed great skill in performing sacrificial rites, cooked it according to the scriptural ordinance. (36)

धूमगन्धं वपायास्तु जिघ्रति स्म नराधिपः।
यथाकालं यथान्यायं निर्णुदन् पापमात्मनः॥ ३७॥

The king smelt at the proper time according to the scriptural ordinance the odour of the steam of the tuber, driving away thereby his sin, standing in the way of his getting a son. (37)

हयस्य यानि चाङ्गानि तानि सर्वाणि ब्राह्मणाः।
अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडशर्त्विजः॥ ३८॥

All the sixteen Brāhmaṇa priests taking part in the sacrificial performances in a body cast into the sacrificial fire with due ceremony all the articles worth consigning into the fire as parts of a horse-sacrifice.(38)

प्लक्षशाखासु यज्ञानामन्येषां क्रियते हविः।
अश्वमेधस्य यज्ञस्य वैतसो भाग इष्यते॥ ३९॥

Whereas the offering to be made at other sacrifices is placed on the boughs of a Plakṣa tree, that to be made at an Aśwamedha sacrifice is required to be placed on mats of cane. (39)

त्र्यहोऽश्वमेधः संख्यातः कल्पसूत्रेण ब्राह्मणैः।
चतुष्टोममहस्तस्य प्रथमं परिकल्पितम्॥ ४०॥

A horse-sacrifice has been declared in the Kalpa-Sūtras as well as in the Brāhmaṇas as having its three days allotted to Savana (the rite of pressing out the Soma juice). Catuṣṭoma (Jyotiṣṭoma) has been mentioned to be the name of the Savana to be performed on the first of these three days. (40)

उक्थ्यं द्वितीयं संख्यातमतिरात्रं तथोत्तरम्।
कारितास्तत्र बहवो विहिताः शास्त्रदर्शनात्॥ ४१॥

The second day's Savana has been named as Ukthya, while that to be performed the next (third) day has been designated as Atirātra. Many other secondary sacrifices too as enjoined from the Śāstrika point of view were performed by King Daśaratha on that occasion towards the conclusion of the horse-sacrifice. (41)

ज्योतिष्टोमायुषी चैवमतिरात्रौ च निर्मितौ।
अभिजिद्विश्वजिच्चैवमाप्तोर्यामौ महाक्रतुः॥ ४२॥

Jyotiṣṭoma and Āyuṣṭoma, two rounds of Atirātra, Abhijit and Viśwajit and two rounds of Āptoryāma—these were the eight great sacrifices performed on the said occasion. (42)

प्राचीं होत्रे ददौ राजा दिशं स्वकुलवर्धनः।
अध्वर्यवे प्रतीचीं तु ब्रह्मणे दक्षिणां दिशम्॥ ४३॥
उद्गात्रे तु तथोदीचीं दक्षिणैषा विनिर्मिता।
अश्वमेधे महायज्ञे स्वयम्भूविहिते पुरा॥ ४४॥

At the conclusion of the sacrifice the Emperor, the promoter of his race, gave away as Dakṣiṇā or sacrificial fee the eastern quarter of the globe to the Hotā, the western to the Adhwaryu, the southern quarter to the Brahmā and the northern to the Udgātā. Such is the Dakṣiṇā prescribed for the great sacrifice of Aśwamedha, which was performed for the first time by Brahmā, the self-born creator of the universe. (43-44)

क्रतुं समाप्य तु तदा न्यायतः पुरुषर्षभः।
ऋत्विग्भ्यो हि ददौ राजा धरां तां कुलवर्धनः॥ ४५॥

Having concluded the great sacrifice according to the scriptural ordinance, the Emperor, a jewel among men and the promoter of his race, actually gave away to the priests, who officiated at the sacrifice the earth itself (as specified above) on the said occasion. (45)

एवं दत्त्वा प्रहृष्टोऽभूच्छ्रीमानिक्ष्वाकुनन्दनः।
ऋत्विजस्त्वब्रुवन् सर्वे राजानं गतकिल्बिषम्॥ ४६॥

Having made the aforesaid gifts, the

glorious Daśaratha, a scion of Ikṣwāku, felt extremely delighted. All the priests, however, spoke as follows to the sinless king : (46)

भवानेव महीं कृत्स्नामेको रक्षितुमर्हति।
न भूम्या कार्यमस्माकं नहि शक्ताः स्म पालने॥ ४७॥

"You alone are able to protect the entire globe. We have nothing to do with the earth nor are we able to maintain it. (47)

रताः स्वाध्यायकरणे वयं नित्यं हि भूमिप।
निष्क्रयं किंचिदेवेह प्रयच्छतु भवानिति॥ ४८॥

"As we are constantly devoted to the prosecution of the study of the Vedas, O protector of the earth, give you anything, whatsoever by way of consideration at this moment. (48)

मणिरत्नं सुवर्णं वा गावो यद् वा समुद्यतम्।
तत् प्रयच्छ नृपश्रेष्ठ धरण्या न प्रयोजनम्॥ ४९॥

"Bestow on us some superb gem, gold or cows or whatever may be available, O jewel among the protectors of men! We have no use for the earth." (49)

एवमुक्तो नरपतिर्ब्राह्मणैर्वेदपारगैः।
गवां शतसहस्राणि दश तेभ्यो ददौ नृपः॥ ५०॥
दशकोटिं सुवर्णस्य रजतस्य चतुर्गुणम्।
ऋत्विजस्तु ततः सर्वे प्रददुः सहिता वसु॥ ५१॥
ऋष्यशृङ्गाय मुनये वसिष्ठाय च धीमते।
ततस्ते न्यायतः कृत्वा प्रविभागं द्विजोत्तमाः॥ ५२॥
सुप्रीतमनसः सर्वे प्रत्यूचुर्मुदिता भृशम्।
ततः प्रसर्पकेभ्यस्तु हिरण्यं सुसमाहितः॥ ५३॥
जाम्बूनदं कोटिसंख्यं ब्राह्मणेभ्यो ददौ तदा।
दरिद्राय द्विजायाथ हस्ताभरणमुत्तमम्॥ ५४॥
कस्मैचिद् याचमानाय ददौ राघवनन्दनः।
ततः प्रीतेषु विधिवद् द्विजेषु द्विजवत्सलः॥ ५५॥
प्रणाममकरोत् तेषां हर्षव्याकुलितेन्द्रियः।
तस्याशिषोऽथ विविधा ब्राह्मणैः समुदाहृताः॥ ५६॥
उदारस्य नृवीरस्य धरण्यां पतितस्य च।
ततः प्रीतमना राजा प्राप्य यज्ञमनुत्तमम्॥ ५७॥
पापापहं स्वर्नयनं दुस्तरं पार्थिवर्षभैः।
ततोऽब्रवीदृष्यशृङ्गं राजा दशरथस्तदा॥ ५८॥

Told thus by the Brāhmaṇas, who were all masters of the Vedas, the king, who acknowledged none other as his own ruler, bestowed on them ten lakhs of cows, a hundred million gold coins and four times as many silver coins (rupees). Thereupon all the priests combined handed over the entire wealth to the sage Ṛṣyaśṛṅga and the wise Vasiṣṭha for equitable distribution. Having had the whole wealth equitably divided through Ṛṣyaśṛṅga and Vasiṣṭha, all those eminent Brāhmaṇas now felt much delighted at heart and said, "We are highly pleased." Fully composed in mind, the king then gave away on that very occasion ten million gold coins to Brāhmaṇas that had come from outside to witness the sacrifice. When no money was left on hand for distribution, Daśaratha (the delight of Raghu's race) promptly gave away one of his excellent bangles to a certain unknown indigent Brāhmaṇa who asked for a gift. The Brāhmaṇas having been duly propitiated, the king, who was so fond of the Brāhmaṇas and whose senses were all excited through joy, offered salutation to them. On that magnanimous soul, a hero among men, lying prostrate on the ground, benedictions of various kinds were forthwith pronounced in suitable words by the Brāhmaṇas. The king now felt delighted at heart to have succeeded in completing the sacrifice, unsurpassed by any other, capable of dispelling sins (that stood in the way of his getting a male progeny) and transporting him to heaven and was hard to carry through even for the foremost of kings. King Daśaratha then said to Ṛṣyaśṛṅga on that very occasion : (50—58)

कुलस्य वर्धनं तत् तु कर्तुमर्हसि सुव्रत।
तथेति च स राजानमुवाच द्विजसत्तमः।
भविष्यन्ति सुता राजंश्चत्वारस्ते कुलोद्वहाः॥ ५९॥

"Be pleased, O sage of auspicious vows, to do further that which may tend to promote my race." "I shall do accordingly,"

replied that jewel among the Brāhmaṇas to the king, "so that four such sons will be born to you as will propagate your race."(59)

स तस्य वाक्यं मधुरं निशम्य प्रणम्य तस्मै प्रयतो नृपेन्द्रः।
जगाम हर्षं परमं महात्मा तमृष्यशृङ्गं पुनरप्युवाच॥ ६०॥

That high-souled and piously-disposed Emperor experienced great joy to hear his sweet assurance and bowing low to him, reiterated his prayer to the celebrated Ṛṣyaśṛṅga. (60)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Ṛṣyaśṛṅga conducts a sacrifice for securing the birth of sons to Daśaratha; the gods approach Brahmā in that very sacrifice with a prayer for bringing about the death of Rāvaṇa; Brahmā implores Lord Viṣṇu (also present there) to descend in the house of Daśaratha and do away with Rāvaṇa and the Lord undertakes to kill Rāvaṇa

मेधावी तु ततो ध्यात्वा स किंचिदिदमुत्तरम्।
लब्धसंज्ञस्ततस्तं तु वेदज्ञो नृपमब्रवीत्॥ १॥

Having deeply pondered a little then as to what should be done next and presently becoming conscious of his surrounding, the highly intelligent Ṛṣyaśṛṅga, well-versed in the Vedas, spoke to King Daśaratha as follows : (1)

इष्टिं तेऽहं करिष्यामि पुत्रीयां पुत्रकारणात्।
अथर्वशिरसि प्रोक्तैर्मन्त्रैः सिद्धां विधानतः॥ २॥

"For the sake of securing sons to you I shall duly perform a sacrifice capable of procuring a male progeny and well-known for its unfailing effect with the help of Mantras (sacred texts) taught in the Atharva-Veda." (2)

ततः प्राक्रमदिष्टिं तां पुत्रीयां पुत्रकारणात्।
जुहावाग्नौ च तेजस्वी मन्त्रदृष्टेन कर्मणा॥ ३॥

For securing the birth of four sons to Daśaratha, the glorious Ṛṣyaśṛṅga forthwith commenced the said sacrifice capable of procuring a male progeny, and poured oblations into the sacred fire according to the procedure shown in the sacred texts. (3)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
भागप्रतिग्रहार्थं वै समवेता यथाविधि॥ ४॥

The various gods, including Brahmā, accompanied by Gandharvas (celestial musicians), Siddhas (a class of semi-divine beings naturally endowed with mystic powers), and the greatest of seers assembled there to accept in person their share of offerings according to the established procedure. (4)

ताः समेत्य यथान्यायं तस्मिन् सदसि देवताः।
अब्रुवँल्लोककर्तारं ब्रह्माणं वचनं ततः॥ ५॥

Approaching Brahmā, the maker of the universe, in that very assembly, congregated for the sacrifice, according to their respective rank (of course unperceived by mortal men), the aforesaid divinities presently addressed the following prayer to him : (5)

भगवंस्त्वत्प्रसादेन रावणो नाम राक्षसः।
सर्वान् नो बाधते वीर्याच्छासितुं तं न शक्नुमः॥ ६॥

"By dint of the prowess acquired through your grace, O lord, the ogre named Rāvaṇa is molesting us all. We cannot subdue him. (6)

त्वया तस्मै वरो दत्तः प्रीतेन भगवंस्तदा।
मानयन्तश्च तं नित्यं सर्वं तस्य क्षमामहे॥ ७॥

"A boon was conferred on him by you while he was practising austerities, O lord, pleased as you were with him. And respecting it, as we do, we have always brooked all his wrong doings. (7)

उद्वेजयति लोकांस्त्रीनुच्छ्रितान् द्वेष्टि दुर्मतिः।
शक्रं त्रिदशराजानं प्रधर्षयितुमिच्छति॥ ८॥

"The evil-minded fellow is harassing all the three worlds, hates the exalted (prosperous) and seeks to overpower even Indra, the lord of paradise. (8)

ऋषीन् यक्षान् सगन्धर्वान् ब्राह्मणानसुरांस्तथा।
अतिक्रामति दुर्धर्षो वरदानेन मोहितः॥ ९॥

"Infatuated by the boon conferred by you and hard to subdue, he treats profanely Ṛṣis, Yakṣas (a class of demigods) including Gandharvas, the Brāhmaṇas and demons. (9)

नैनं सूर्यः प्रतपति पार्श्वे वाति न मारुतः।
चलोर्मिमाली तं दृष्ट्वा समुद्रोऽपि न कम्पते॥ १०॥

"The sun does not scorch him in midsummer, the wind does not blow furiously past him. Seeing him, the ocean does not get agitated, though naturally consisting of turbulent waves. (10)

तन्महन्नो भयं तस्माद् राक्षसाद् घोरदर्शनात्।
वधार्थं तस्य भगवन्नुपायं कर्तुमर्हसि॥ ११॥

"Therefore we are much afraid of that ogre of frightful aspect. Be pleased, O lord, to devise some means of putting an end to him." (11)

एवमुक्तः सुरैः सर्वैश्चिन्तयित्वा ततोऽब्रवीत्।
हन्तायं विदितस्तस्य वधोपायो दुरात्मनः॥ १२॥

Pondering a while when prayed to thus by all the gods, Brahmā now said, "I am glad the means of despatching that evil-minded fellow has come to my mind. (12)

तेन गन्धर्वयक्षाणां देवतानां च रक्षसाम्।
अवध्योऽस्मीति वागुक्ता तथेत्युक्तं च तन्मया॥ १३॥

" 'Let me prove incapable of being killed by the Gandharvas and Yakṣas, gods and ogres!' This was the prayer addressed by him (to me) and 'So be it!' were the words uttered by me then. (13)

नाकीर्तयदवज्ञानात् तद् रक्षो मानुषांस्तदा।
तस्मात् स मानुषाद् वध्यो मृत्युर्नान्योऽस्य विद्यते॥ १४॥

"The said ogre did not mention human beings on that occasion out of contempt for them. Therefore, he is doomed to being killed by a human being alone; otherwise there is no death for him." (14)

एतच्छ्रुत्वा प्रियं वाक्यं ब्रह्मणा समुदाहृतम्।
देवा महर्षयः सर्वे प्रहृष्टास्तेऽभवंस्तदा॥ १५॥

All the divinities and great Ṛṣis mentioned above felt supremely delighted at that moment to hear this happy revelation communicated by Brahmā. (15)

एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः।
शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः॥ १६॥
वैनतेयं समारुह्य भास्करस्तोयदं यथा।
तप्तहाटककेयूरो वन्द्यमानः सुरोत्तमैः॥ १७॥

In the meantime arrived there, riding on the back of Guruḍa (the king of birds) as the sun on a cloud, the extremely resplendent Viṣṇu, the Lord of the universe, clad in yellow and wielding a conch, discus and mace in His hands, nay, decked with a pair of armlets of refined gold and being glorified by the foremost of gods. (16-17)

ब्रह्मणा च समागत्य तत्र तस्थौ समाहितः।
तमब्रुवन् सुराः सर्वे समभिष्टूय संनताः॥ १८॥

Nay, meeting Brahmā, He took His position there (in that assembly), composed in mind. Duly extolling Him and bent low

in reverence, all the gods prayed to Him as follows : (18)

त्वां नियोक्ष्यामहे विष्णो लोकानां हितकाम्यया।
राज्ञो दशरथस्य त्वमयोध्याधिपतेर्विभो॥ १९॥
धर्मज्ञस्य वदान्यस्य महर्षिसमतेजसः।
अस्य भार्यासु तिसृषु ह्रीश्रीकीर्त्युपमासु च॥ २०॥
विष्णो पुत्रत्वमागच्छ कृत्वाऽऽत्मानं चतुर्विधम्।
तत्र त्वं मानुषो भूत्वा प्रवृद्धं लोककण्टकम्॥ २१॥
अवध्यं दैवतैर्विष्णो समरे जहि रावणम्।
स हि देवान्सगन्धर्वान् सिद्धांश्च ऋषिसत्तमान्॥ २२॥
राक्षसो रावणो मूर्खो वीर्योद्रेकेण बाधते।
ऋषयश्च ततस्तेन गन्धर्वाप्सरसस्तथा॥ २३॥
क्रीडन्तो नन्दनवने रौद्रेण विनिपातिताः।
वधार्थं वयमायातास्तस्य वै मुनिभिः सह॥ २४॥
सिद्धगन्धर्वयक्षाश्च ततस्त्वां शरणं गताः।
त्वं गतिः परमा देव सर्वेषां नः परंतप॥ २५॥

"With intent to ensure the good of the worlds, O Viṣṇu, we are going to lay a burden on you. Yourself taking the form of four personalities, O all-pervading Lord, play You the role of a son to the munificent King Daśaratha, the ruler of Ayodhyā—who knows what is right and is possessed of splendour equivalent to that of great Ṛṣis—through his three wives (Kausalyā, Sumitrā and Kaikeyī), who are akin to Hrī, Śrī and Kīrti* (daughters of Dakṣa). Appearing in a human semblance through them, O Viṣṇu, pray, make short work, in an encounter, of Rāvaṇa, the scourge of the world, who has grown very strong and is incapable of being killed by other gods. Through excess of prowess that fool of a Rāvaṇa, who has developed the disposition of an ogre, is actually oppressing the gods including the Gandharvas, the Siddhas as well as the noblest of Ṛṣis. Nay, because of such a disposition, Ṛṣis as well as Gandharvas and Apsarās (celestial nymphs) sporting in the Nandana Vana (the pleasure-garden of Indra) were knocked down from heaven by that fierce ogre. For getting rid of him, we as well as Siddhas, Gandharvas and Yakṣas have come here alongwith hermits and have sought You as our protector for the same purpose, O lord! You are the supreme resort of us all, O Chastiser of foes ! (19—25)

वधाय देवशत्रूणां नृणां लोके मनः कुरु।
एवं स्तुतस्तु देवेशो विष्णुस्त्रिदशपुंगवः॥ २६॥
पितामहपुरोगांस्तान् सर्वलोकनमस्कृतः।
अब्रवीत् त्रिदशान् सर्वान् समेतान् धर्मसंहितान्॥ २७॥

"Therefore, resolve to descend into the mortal plane for the destruction of the enemies of gods." Thus extolled by the gods and others, Lord Viṣṇu, the Ruler of gods and the foremost among them, the adored of all the worlds, addressed (as follows) the assembled gods, headed by Brahmā (the progenitor of the entire creation), who were all given to piety : (26-27)

भयं त्यजत भद्रं वो हितार्थं युधि रावणम्।
सपुत्रपौत्रं सामात्यं समन्त्रिज्ञातिबान्धवम्॥ २८॥
हत्वा क्रूरं दुराधर्षं देवर्षीणां भयावहम्।
दशवर्षसहस्राणि दशवर्षशतानि च॥ २९॥
वत्स्यामि मानुषे लोके पालयन् पृथिवीमिमाम्।
एवं दत्त्वा वरं देवो देवानां विष्णुरात्मवान्॥ ३०॥
मानुष्ये चिन्तयामास जन्मभूमिमथात्मनः।
ततः पद्मपलाशाक्षः कृत्वाऽऽत्मानं चतुर्विधम्॥ ३१॥
पितरं रोचयामास तदा दशरथं नृपम्।
ततो देवर्षिगन्धर्वाः सरुद्राः साप्सरोगणाः।
स्तुतिभिर्दिव्यरूपाभिस्तुष्टुवुर्मधुसूदनम् ॥ ३२॥

"Give up all fear. May good betide you ! Despatching on the field of battle in your interests the cruel and formidable Rāvaṇa—who is difficult to overpower and is the terror of gods and Ṛṣis—alongwith his sons and grandsons, including his ministers and counsellors, kinsmen and relations, I shall remain on the mortal plane ruling over this globe for eleven thousand

* The female deities presiding over modesty, fortune and fame.

years." Having granted the aforesaid boon, the high-souled Lord Viṣṇu, the adored even of gods, now thought of Ayodhyā, the place of His projected birth, on the mortal plane. Then Himself taking the form of four personalities, the Lord, whose eyes resemble the petals of a lotus, wished King Daśaratha to be His father in that descent. Thereupon the gods, Ṛṣis and Gandharvas, accompanied by Lord Rudra and bevies of Apsarās, extolled Lord Viṣṇu (the Destroyer of the demon Madhu) by means of hymns, depicting His transcendent personality : (28—32)

तमुद्धतं रावणमुग्रतेजसं प्रवृद्धदर्पं त्रिदशेश्वरद्विषम्।
विरावणं साधु तपस्विकण्टकं तपस्विनामुद्धर तं भयावहम्॥ ३३॥

"Pray, completely destroy that notorious and arrogant Rāvaṇa, possessed of terrific energy, the enemy of Indra, the ruler of gods, the scourge of ascetics and the terror of hermits, whose vanity knows no bounds and who makes people scream by his tyranny. (33)

तमेव हत्वा सबलं सबान्धवं विरावणं रावणमुग्रपौरुषम्।
स्वर्लोकमागच्छ गतज्वरश्चिरं सुरेन्द्र गुप्तं गतदोषकल्मषम्॥ ३४॥

"Having but killed the aforesaid Rāvaṇa of terrible prowess, who makes people loudly wail by his tyranny, alongwith his army and kinsmen, and thereby rid of anxiety Your devotees, come back, O Ruler of gods, to Heaven (Vaikuṇṭha), Your everlasting abode, guarded by Yourself and free from all impurities in the shape of frailties like partiality and prejudice." (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

A dialogue between Lord Viṣṇu and the gods bearing on Rāvaṇa; on the disappearance of the Lord an attendant of Prajāpati (Lord Viṣṇu, the Protector of all created beings) rises from the sacrificial pit and hands over to Daśaratha a basin containing milk boiled with rice and sugar and the latter divides it among his wives

ततो नारायणो विष्णुर्नियुक्तः सुरसत्तमैः।
जानन्नपि सुरानेवं श्लक्ष्णं वचनमब्रवीत्॥ १॥

Solicited thus by the foremost of the gods, the all-pervading Nārāyaṇa, though knowing everything, thereupon addressed the following sweet words to the gods : (1)

उपायः को वधे तस्य राक्षसाधिपतेः सुराः।
यमहं तं समास्थाय निहन्यामृषिकण्टकम्॥ २॥

"What can be the device for despatching the aforesaid ruler of the ogres, O gods, by resorting to which I may be able to uproot that thorn in the side of the Ṛṣis?" (2)

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्विष्णुमव्ययम्।
मानुषं रूपमास्थाय रावणं जहि संयुगे॥ ३॥

Asked thus by the Lord, all the gods replied to the immortal Lord Viṣṇu as follows : "Assuming a human semblance, make short work of Rāvaṇa in battle. (3)

स हि तेपे तपस्तीव्रं दीर्घकालमरिंदम।
येन तुष्टोऽभवद् ब्रह्मा लोककृल्लोकपूर्वजः॥ ४॥

"The fellow indeed practised for a long time, O Chastiser of foes, severe austerities by which Brahmā, the maker of the universe and the progenitor of all created beings, got much pleased. (4)

संतुष्टः प्रददौ तस्मै राक्षसाय वरं प्रभुः।
नानाविधेभ्यो भूतेभ्यो भयं नान्यत्र मानुषात्॥ ५॥

"Highly gratified, Brahmā conferred on that ogre a boon to the effect that he would have no fear from the different species of created beings other than man. (5)

अवज्ञाताः पुरा तेन वरदाने हि मानवाः।
एवं पितामहात् तस्माद् वरदानेन गर्वितः॥ ६॥
उत्सादयति लोकांस्त्रीन् स्त्रियश्चाप्युपकर्षति।
तस्मात् तस्य वधो दृष्टो मानुषेभ्यः परंतप॥ ७॥

"At the time of receiving the boon of yore, really speaking, men were treated as of no account and were left out of consideration by him. Elated thus by the boon received from the aforesaid Brahmā, the progenitor of the entire creation, he is oppressing all the three worlds and carries off womenfolk. Hence his death has been ordained at the hands of man, O Chastiser of foes!" (6-7)

इत्येतद् वचनं श्रुत्वा सुराणां विष्णुरात्मवान्।
पितरं रोचयामास तदा दशरथं नृपम्॥ ८॥

Hearing the aforesaid submission of the gods, the high-souled Lord Viṣṇu then desired King Daśaratha to be His father. (8)

स चाप्यपुत्रो नृपतिस्तस्मिन् काले महाद्युतिः।
अयजत् पुत्रियामिष्टिं पुत्रेप्सुररिसूदनः॥ ९॥

Desirous of getting a son, since he had no male issue, the aforesaid monarch too, who was possessed of great splendour and was capable of destroying his foes, performed at that very time a sacrifice calculated to procure him a son. (9)

स कृत्वा निश्चयं विष्णुरामन्त्र्य च पितामहम्।
अन्तर्धानं गतो देवैः पूज्यमानो महर्षिभिः॥ १०॥

Having made up His mind accordingly, and saying good-bye to Brahmā, the progenitor of the entire creation, the said Lord Viṣṇu disappeared even while He was being worshipped by the gods and great Ṛṣis. (10)

ततो वै यजमानस्य पावकादतुलप्रभम्।
प्रादुर्भूतं महद् भूतं महावीर्यं महाबलम्॥ ११॥

Then, indeed, there arose from the fire (known as the Āhavanīya) of the sacrificer an extraordinary being, possessed of matchless splendour and endowed with exceptional prowess and uncommon strength. (11)

कृष्णं रक्ताम्बरधरं रक्तास्यं दुन्दुभिस्वनम्।
स्निग्धहर्यक्षतनुजश्मश्रुप्रवरमूर्धजम् ॥ १२॥

Dark-complexioned with a ruddy countenance and a voice resembling the sound of a large kettledrum, he was clad in red and had soft and excellent hair resembling a lion's all over his body, about his lower face and on his upper lip as well as on his head. (12)

शुभलक्षणसम्पन्नं दिव्याभरणभूषितम्।
शैलशृङ्गसमुत्सेधं दृप्तशार्दूलविक्रमम्॥ १३॥

Invested with auspicious marks on his body and decked with celestial jewels, he possessed the height of a mountain-peak and strode like a proud tiger. (13)

दिवाकरसमाकारं दीप्तानलशिखोपमम्।
तप्तजाम्बूनदमयीं राजतान्तपरिच्छदाम्॥ १४॥
दिव्यपायससम्पूर्णां पात्रीं पत्नीमिव प्रियाम्।
प्रगृह्य विपुलां दोर्भ्यां स्वयं मायामयीमिव॥ १५॥

His figure shone like the sun and he looked like a flame of blazing fire and personally carried in both his arms a large basin of refined gold—full of ethereal Pāyasa (milk boiled with rice and sugar) and covered with a silver lid, as though a product of magic—even as one would carry one's beloved spouse. (14-15)

समवेक्ष्याब्रवीद् वाक्यमिदं दशरथं नृपम्।
प्राजापत्यं नरं विद्धि मामिहाभ्यागतं नृप॥ १६॥

Gazing at King Daśaratha he addressed the following words to him : "Know me, O protector of men, to be a messenger of Viṣṇu (the Protector of created beings) arrived here from His realm." (16)

ततः परं तदा राजा प्रत्युवाच कृताञ्जलिः।
भगवन् स्वागतं तेऽस्तु किमहं करवाणि ते॥ १७॥

Thereupon the king replied to him with folded hands, "May my hearty welcome be acceptable to you, O divine personage ! What shall I do for you?" (17)

अथो पुनरिदं वाक्यं प्राजापत्यो नरोऽब्रवीत्।
राजन्नर्चयता देवानद्य प्राप्तमिदं त्वया॥ १८॥

The servant of Lord Viṣṇu now spoke the following words to him : "By worshipping the gods by means of a horse-sacrifice and a sacrifice performed for the sake of a male progeny, has this reward been secured by you today, O king ! (18)

इदं तु नृपशार्दूल पायसं देवनिर्मितम्।
प्रजाकरं गृहाण त्वं धन्यमारोग्यवर्धनम्॥ १९॥

"Receive, O tiger among kings, this Pāyasa prepared by the gods, which is not only capable of procuring a son, but is also conducive to wealth and a promoter of health too. (19)

भार्याणामनुरूपाणामश्नीतेति प्रयच्छ वै।
तासु त्वं लप्स्यसे पुत्रान् यदर्थं यजसे नृप॥ २०॥

"Give it to your wives, that are worthy of you, i.e., belonging to your own Varṇa or grade of society and sharing your virtues, with the words 'Eat it all of you !' Through them, who partake of it, you will secure four sons, for whom you have been performing sacrifices, O protector of men !" (20)

तथेति नृपतिः प्रीतः शिरसा प्रतिगृह्य ताम्।
पात्रीं देवान्नसम्पूर्णां देवदत्तां हिरण्मयीम्॥ २१॥
अभिवाद्य च तद् भूतमद्भुतं प्रियदर्शनम्।
मुदा परमया युक्तश्चकाराभिप्रदक्षिणम्॥ २२॥

Accepting delightfully with his head bent low and with the words "So be it !" the aforesaid gold basin, full of heavenly food and vouchsafed by the Lord, and greeting that extraordinary being of delightful aspect, the king, full of supreme joy, went round him clock-wise as a mark of respect. (21-22)

ततो दशरथः प्राप्य पायसं देवनिर्मितम्।
बभूव परमप्रीतः प्राप्य वित्तमिवाधनः॥ २३॥

Daśaratha felt highly pleased to secure from him the Pāyasa prepared by the gods, even as a pauper would on obtaining riches. (23)

ततस्तदद्भुतप्रख्यं भूतं परमभास्वरम्।
संवर्तयित्वा तत् कर्म तत्रैवान्तरधीयत॥ २४॥

Having disposed of that duty of handing over the Pāyasa to the king, that most effulgent being of wonderful appearance then vanished into the fire itself. (24)

हर्षरश्मिभिरुद्द्योतं तस्यान्तःपुरमाबभौ।
शारदस्याभिरामस्य चन्द्रस्येव नभोऽशुभिः॥ २५॥

Irradiated by beams of joy playing on his countenance, the gynaeceum, to which he now hastened, shone bright like the firmament illumined by the rays of the delightful autumnal full moon. (25)

सोऽन्तःपुरं प्रविश्यैव कौसल्यामिदमब्रवीत्।
पायसं प्रतिगृह्णीष्व पुत्रीयं त्विदमात्मनः॥ २६॥

Immediately on entering the gynaeceum he spoke to Kausalyā, his eldest wife, as follows—"Accept this Pāyasa, which is indeed calculated to procure you a son." (26)

कौसल्यायै नरपतिः पायसार्धं ददौ तदा।
अर्धादर्धं ददौ चापि सुमित्रायै नराधिपः॥ २७॥

With the object of getting them a son each, the king then gave half of the Pāyasa to Kausalyā and the Emperor made over one half of the other half to Sumitrā, his second wife, too. (27)

कैकेय्यै चावशिष्टार्धं ददौ पुत्रार्थकारणात्।
प्रददौ चावशिष्टार्धं पायसस्यामृतोपमम्॥ २८॥

अनुचिन्त्य सुमित्रायै पुनरेव महामतिः।
एवं तासां ददौ राजा भार्याणां पायसं पृथक्॥ २९॥

Again he gave half of the rest to Kaikeyī and, reflecting awhile, the highly intelligent Daśaratha gave the other half of the nectar-like Pāyasa once more to Sumitrā. In this way the monarch apportioned the Pāyasa separately to all his aforementioned wives. (28-29)

ताश्चैवं पायसं प्राप्य नरेन्द्रस्योत्तमस्त्रियः।
सम्मानं मेनिरे सर्वाः प्रहर्षोदितचेतसः॥ ३०॥

All the aforesaid noble wives of the Emperor deemed this apportionment as a unique honour, their mind enlivened through excessive joy on receiving the Pāyasa.(30)

ततस्तु ताः प्राश्य तदुत्तमस्त्रियो महीपतेरुत्तमपायसं पृथक्।
हुताशनादित्यसमानतेजसोऽचिरेण गर्भान् प्रतिपेदिरे तदा॥ ३१॥

Partaking of the excellent Pāyasa separately the same moment, those noble wives of the Emperor actually felt before long by virtue of it the presence in their womb of offspring vying in splendour with the fire and the sun. (31)

ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रियः प्ररूढगर्भाः प्रतिलब्धमानसः।
बभूव हृष्टस्त्रिदिवे यथा हरिः सुरेन्द्रसिद्धर्षिगणाभिपूजितः॥ ३२॥

Perceiving the aforesaid queens with offspring in their womb, quickened immediately afterwards, the Emperor, who had attained his desired object and was adored by Indra, the ruler of gods, and hosts of Siddhas and Ṛṣis (as the future father of the divine Śrī Rāma), felt delighted even as Indra does in heaven. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Birth of monkey chiefs from the loins of different gods under the directions of Brahmā

पुत्रत्वं तु गते विष्णौ राज्ञस्तस्य महात्मनः।
उवाच देवताः सर्वाः स्वयम्भूर्भगवानिदम्॥ १॥

Lord Viṣṇu having all but assumed the role of sons to that high-souled monarch, King Daśaratha, the almighty Brahmā (the self-born) commanded all the gods as follows : (1)

सत्यसंधस्य वीरस्य सर्वेषां नो हितैषिणः।
विष्णोः सहायान् बलिनः सृजध्वं कामरूपिणः॥ २॥

"Beget mighty part manifestations of yourselves, capable of assuming any form at will and able to assist the valiant Lord Viṣṇu, who is true to His promise and wishes well of us all. (2)

मायाविदश्च शूरांश्च वायुवेगसमाञ्जवे।
नयज्ञान् बुद्धिसम्पन्नान् विष्णुतुल्यपराक्रमान्॥ ३॥
असंहार्यानुपायज्ञान् दिव्यसंहननान्वितान्।
सर्वास्त्रगुणसम्पन्नानमृतप्राशनानिव॥ ४॥
अप्सरस्सु च मुख्यासु गन्धर्वीणां तनूषु च।
यक्षपन्नगकन्यासु ऋक्षविद्याधरीषु च॥ ५॥
किंनरीणां च गात्रेषु वानरीणां तनूषु च।
सृजध्वं हरिरूपेण पुत्रांस्तुल्यपराक्रमान्॥ ६॥

"Through the principal Apsarās (celestial nymphs), the wombs of Gandharva women, maidens of Yakṣas (a class of demigods, ruled over by Kubera) and Nāgas (serpent-demons credited with a human face and serpent-like lower body), she-bears and

Vidyādhara women, the wombs of female Kinnaras* and she-monkeys procreate sons in the form of monkeys, equal in strength to you, well-versed in conjuring tricks, gallant, swift as the wind in speed, expert in policy, gifted with intelligence, equal in prowess to Lord Viṣṇu, incapable of being killed by the enemy, conversant with various contrivances, endowed with an ethereal body, skilled in the use and withdrawal etc., of missiles and resembling the gods that feed on ambrosia. (3—6)

पूर्वमेव मया सृष्टो जाम्बवानृक्षपुंगवः।
जृम्भमाणस्य सहसा मम वक्त्रादजायत॥ ७॥

"Jāmbavān, the chief of bears, has already been begotten by me. He issued forth from my mouth all of a sudden (even) as I was yawning." (7)

ते तथोक्ता भगवता तत् प्रतिश्रुत्य शासनम्।
जनयामासुरेवं ते पुत्रान् वानररूपिणः॥ ८॥

Enjoined thus by Brahmā and accepting his aforesaid command, the above-mentioned gods as instructed begot sons in the form of monkeys. (8)

ऋषयश्च महात्मानः सिद्धविद्याधरोरगाः।
चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः॥ ९॥

Nay, high-souled Ṛṣis, Siddhas, Vidyādharas (artists of heaven) and Nāgas and Cāraṇas (celestial bards) begot heroic sons belonging to the monkey class. (9)

वानरेन्द्रं महेन्द्राभमिन्द्रो वालिनमात्मजम्।
सुग्रीवं जनयामास तपनस्तपतां वरः॥ १०॥

Indra, the ruler of gods, begot as his son Vālī, the ruler of monkeys, who vied with the great Indra himself. The sun-god, the foremost of those radiating heat, begot Sugrīva, the younger brother of Vālī. (10)

बृहस्पतिस्त्वजनयत् तारं नाम महाकपिम्।
सर्ववानरमुख्यानां बुद्धिमन्तमनुत्तमम्॥ ११॥

The sage Bṛhaspati, the preceptor of gods, begot the mighty monkey, Tāra, unsurpassed in intelligence among all the monkey chiefs. (11)

धनदस्य सुतः श्रीमान् वानरो गन्धमादनः।
विश्वकर्मा त्वजनयन्नलं नाम महाकपिम्॥ १२॥

The glorious monkey Gandhamādana was an offspring of Kubera (the bestower of riches); while Viśwakarmā, the architect of gods, begot the mighty monkey named Nala. (12)

पावकस्य सुतः श्रीमान् नीलोऽग्निसदृशप्रभः।
तेजसा यशसा वीर्यादत्यरिच्यत वीर्यवान्॥ १३॥

The glorious and valiant Nīla, a son of the fire-god, who vied in splendour with fire, outdid all in point of glory, renown and prowess. (13)

रूपद्रविणसम्पन्नावश्विनौ रूपसम्मतौ।
मैन्दं च द्विविदं चैव जनयामासतुः स्वयम्॥ १४॥

And the twin-gods, Aświnīkumāras, who are esteemed for their comeliness and rich in the wealth of beauty, themselves begot Mainda as well as Dwivida. (14)

वरुणो जनयामास सुषेणं नाम वानरम्।
शरभं जनयामास पर्जन्यस्तु महाबलः॥ १५॥

Varuṇa, the god of water, begot the monkey named Suṣeṇa; while the mighty Parjanya, the god of rain, begot Sarabha.(15)

मारुतस्यौरसः श्रीमान् हनूमान् नाम वानरः।
वज्रसंहननोपेतो वैनतेयसमो जवे॥ १६॥

The glorious monkey named Hanumān is the own son of the wind-god. He is endowed with a body invulnerable as the thunderbolt and vies with Garuḍa (son of Vinatā and the carrier of Lord Viṣṇu) in speed. (16)

सर्ववानरमुख्येषु बुद्धिमान् बलवानपि।
ते सृष्टा बहुसाहस्त्रा दशग्रीववधोद्यताः॥ १७॥

* A class of demigods with a human figure and the head of a horse or with a horse's body and the head of a human being.

He is the cleverest and strongest of all monkey chiefs. They were begotten in many thousands and were ever ready to make short work of Rāvaṇa. (17)

अप्रमेयबला वीरा विक्रान्ताः कामरूपिणः।
ते गजाचलसंकाशा वपुष्मन्तो महाबलाः॥ १८॥

They were valiant and full of prowess and possessed infinite strength. Mighty as they were, they could take any form at will, were endowed with gigantic bodies and looked like elephants and mountains. (18)

ऋक्षवानरगोपुच्छाः क्षिप्रमेवाभिजज्ञिरे।
यस्य देवस्य यद्रूपं वेषो यश्च पराक्रमः॥ १९॥
अजायत समं तेन तस्य तस्य पृथक् पृथक्।
गोलाङ्गूलेषु चोत्पन्नाः किंचिदुन्नतविक्रमाः॥ २०॥

The bears, monkeys and long-tailed monkeys (lit., those with a tail resembling that of a cow) saw the light in no time after conception, as is the case with heavenly beings. The son of each god was individually born as on all fours with the complexion, bodily structure and prowess that the latter possessed; while those born among the long-tailed monkeys were endowed with a slightly superior prowess as compared even with their respective fathers. (19-20)

ऋक्षीषु च तथा जाता वानराः किंनरीषु च।
देवा महर्षिगन्धर्वास्ताक्ष्ययक्षा यशस्विनः॥ २१॥
नागाः किम्पुरुषाश्चैव सिद्धविद्याधरोरगाः।
बहवो जनयामासुर्हृष्टास्तत्र सहस्रशः॥ २२॥

Even so, monkeys were born of she-bears and Kinnara women. Many renowned gods, great Ṛṣis and Gandharvas, Garuḍa and others (sons of Kaśyapa) and Yakṣas, the elephants guarding the quarters and Kiṁpuruṣas (a class of beings allied to the Kinnaras, who are regarded as the attendants of Kubera), Siddhas, Vidyādharas and Nāgas, full of delight, begot sons in thousands on that occasion. (21-22)

चारणाश्च सुतान् वीरान् ससृजुर्वनचारिणः।
वानरान् सुमहाकायान् सर्वान् वै वनचारिणः॥ २३॥
अप्सरस्सु च मुख्यासु तथा विद्याधरीषु च।
नागकन्यासु च तदा गन्धर्वीणां तनूषु च।
कामरूपबलोपेता यथाकामविचारिणः॥ २४॥

Through the principal Apsarās and Vidyādhara women as well as through maidens of the Nāgas and the wombs of Gandharva women, the Cāraṇas too begot in the form of sons monkeys endowed with a gigantic body and roaming about in the forests and all living only on wild fruits etc. They were gifted with the power of assuming any form and acquiring any amount of strength at will and could go about wherever they liked. (23-24)

सिंहशार्दूलसदृशा दर्पेण च बलेन च।
शिलाप्रहरणाः सर्वे सर्वे पर्वतयोधिनः॥ २५॥

Nay, they resembled the lion and tiger in point of haughtiness and strength. All used even rocks as their missiles and all fought with mountains as their weapon. (25)

नखदंष्ट्रायुधाः सर्वे सर्वे सर्वास्त्रकोविदाः।
विचालयेयुः शैलेन्द्रान् भेदयेयुः स्थिरान् द्रुमान्॥ २६॥

All had claws and teeth for their weapons and all were skilled in the use of all sorts of missiles. They could shake great mountains and cleave rooted trees. (26)

क्षोभयेयुश्च वेगेन समुद्रं सरितां पतिम्।
दारयेयुः क्षितिं पद्भ्यामाप्लवेयुर्महार्णवान्॥ २७॥

They could agitate the sea, the lord of the rivers, with their impetuosity, rend the earth with their feet and leap across extensive oceans. (27)

नभस्तलं विशेयुश्च गृह्णीयुरपि तोयदान्।
गृह्णीयुरपि मातङ्गान् मत्तान् प्रव्रजतो वने॥ २८॥

They could penetrate into the firmament and catch hold of the clouds. They could even seize elephants in rut roaming at will in the forest. (28)

नर्दमानांश्च नादेन पातयेयुर्विहंगमान्।
ईदृशानां प्रसूतानि हरीणां कामरूपिणाम्॥ २९॥

शतं शतसहस्राणि यूथपानां महात्मनाम्।
ते प्रधानेषु यूथेषु हरीणां हरियूथपाः॥ ३०॥
बभूवुर्यूथपश्रेष्ठान् वीरांश्चाजनयन् हरीन्।
अन्ये ऋक्षवतः प्रस्थानुपतस्थुः सहस्रशः॥ ३१॥
अन्ये नानाविधाञ्छैलान् काननानि च भेजिरे।
सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम्॥ ३२॥
भ्रातरावुपतस्थुस्ते सर्वे च हरियूथपाः।
नलं नीलं हनूमन्तमन्यांश्च हरियूथपान्॥ ३३॥

Nay, they could dash down with their yell crying birds. A crore of such high-souled monkeys, capable of assuming any form at will and able to lead herds of their kind, came to light. They turned out to be the leaders of separate herds of monkeys among their principal troops and begot other valiant monkeys who proved to be the foremost of generals. Others in their thousands resorted to the peaks of Mount Ṛkṣavān; still others sought various mountains and forests. All those monkey chiefs flocked round the two brothers, Sugrīva, son of the sun-god, and Vālī, son of Indra, too; while others stood by the side of Nala, Nīla, Hanumān and other monkey chiefs. (29—33)

ते तार्क्ष्यबलसम्पन्नाः सर्वे युद्धविशारदाः।
विचरन्तोऽर्दयन् सर्वान् सिंहव्याघ्रमहोरगान्॥ ३४॥

Endowed with the might of Garuḍa, they were all skilled in warfare and, while roaming about, killed all lions, tigers and big snakes and other wild animals (that confronted them). (34)

महाबलो महाबाहुर्वाली विपुलविक्रमः।
जुगोप भुजवीर्येण ऋक्षगोपुच्छवानरान्॥ ३५॥

The mighty and stout-armed Vālī, who possessed extraordinary prowess, protected with the might of his arms the aforesaid bears, monkeys and long-tailed monkeys. (35)

तैरियं पृथिवी शूरैः सपर्वतवनार्णवा।
कीर्णा विविधसंस्थानैर्नानाव्यञ्जनलक्षणैः॥ ३६॥

This globe with all its mountains, forests and oceans was overrun by the above-mentioned heroes of diverse bodily structures and distinguished by various characteristic marks. (36)

तैर्मेघवृन्दाचलकूटसंनिभैर्महाबलैर्वानरयूथपाधिपैः।
बभूव भूर्भीमशरीररूपैः समावृता रामसहायहेतोः॥ ३७॥

The earth was filled with those mighty leaders of monkey chiefs, who looked like a mass of clouds or like mountain-peaks and were endowed with a fearful body and aspect and had been born only to assist Śrī Rāma. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Advent of Śrī Rāma, Bharata and others; festivities in heaven as well as in Ayodhyā; their investiture with the sacred thread; the arrival of Viśwāmitra

निर्वृत्ते तु क्रतौ तस्मिन् हयमेधे महात्मनः।
प्रतिगृह्यामरा भागान् प्रतिजग्मुर्यथागतम्॥ १॥

The celebrated Aśwamedha sacrifice, as well as that intended to procure male progeny, performed by the high-souled Emperor, having been concluded, the immortals, who personally attended it, returned even as they had come, after receiving their respective shares of the offerings made in the sacrifices. (1)

समाप्तदीक्षानियमः पत्नीगणसमन्वितः।
प्रविवेश पुरीं राजा सभृत्यबलवाहनः॥ २॥

Having completed the sacred vow of chastity etc., taken at the time of consecration, the king proceeded towards his capital accompanied by his wives and alongwith his servants, army and conveyances. (2)

यथार्हं पूजितास्तेन राज्ञा च पृथिवीश्वराः।
मुदिताः प्रययुर्देशान् प्रणम्य मुनिपुंगवम्॥ ३॥

Having been honoured according to their respective rank by the Emperor, who had just concluded his sacrificial performances, the kings too that had assembled for the sacrifice, returned full of delight to their territories bowing low to Vasiṣṭha, Ṛṣyaśṛṅga, Vāmadeva and others (the foremost of sages). (3)

श्रीमतां गच्छतां तेषां स्वगृहाणि पुरात् ततः।
बलानि राज्ञां शुभ्राणि प्रहृष्टानि चकाशिरे॥ ४॥

Clad in a white uniform (presented by the Emperor) and greatly delighted, the troops of those glorious kings, even as the latter proceeded to their respective homes from that city of Ayodhyā, shone brightly. (4)

गतेषु पृथिवीशेषु राजा दशरथः पुनः।
प्रविवेश पुरीं श्रीमान् पुरस्कृत्य द्विजोत्तमान्॥ ५॥

The kings having dispersed, the glorious King Daśaratha, who had gone out in state to see them off, entered the city once more, placing the foremost of Brāhmaṇas, Vasiṣṭha and others, ahead of all. (5)

शान्तया प्रययौ सार्धमृष्यशृङ्गः सुपूजितः।
अनुगम्यमानो राज्ञा च सानुयात्रेण धीमता॥ ६॥

Duly honoured and being followed (to some distance) by the wise king with his entourage, Ṛṣyaśṛnga too departed with his wife, Śāntā. (6)

एवं विसृज्य तान् सर्वान् राजा सम्पूर्णमानसः।
उवास सुखितस्तत्र पुत्रोत्पत्तिं विचिन्तयन्॥ ७॥

Having thus sent away all of them, and fully realized his ambition of performing a horse-sacrifice, the king dwelt happily in his own capital, eagerly awaiting the birth of sons (to him). (7)

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः।
ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ॥ ८॥
नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु।
ग्रहेषु कर्कटे लग्ने वाक्पतावन्दुना सह॥ ९॥
प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम्।
कौसल्याजनयद् रामं दिव्यलक्षणसंयुतम्॥ १०॥
विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकुनन्दनम्।
लोहिताक्षं महाबाहुं रक्तोष्ठं दुन्दुभिस्वनम्॥ ११॥

In the meantime six seasons, each consisting of two months, rolled away after the sacrifice was over. Then on the ninth lunar day of the bright fortnight of Caitra, the twelfth month after the conclusion of the sacrifices when the asterism Punarvasu (presided over by Aditi) was in the ascendant and as many as five planets (viz., the Sun, Mars, Saturn, Jupiter and Venus) happened to be exalted (appeared in the zodiacal signs of Meṣa or Aries, Makara or Capricornus, Tulā or Libra, Karka or Cancer and Mīna or Pisces respectively) and Jupiter in conjunction with the Moon appeared in the zodiacal sign of Karka, mother Kausalyā, the eldest wife of Daśaratha, gave birth to a highly blessed son, named Śrī Rāma, who was no other than the Lord of the universe, the adored of all the three worlds, the delight of Ikṣwāku's race, who represented one-half of Lord Viṣṇu and was endowed with auspicious divine marks in that he had eyes tinged with red, possessed exceptionally long arms and ruddy lips and a voice resembling the sound of a kettledrum. (8—11)

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा।
यथा वरेण देवानामदितिर्वज्रपाणिना॥ १२॥

Kausalyā shone brightly with that son possessed of immense glory even as Aditi, the mother of gods, with Indra, the

wielder of a thunderbolt, the foremost of gods. (12)

भरतो नाम कैकेय्यां जज्ञे सत्यपराक्रमः।
साक्षाद् विष्णोश्चतुर्भागः सर्वैः समुदितो गुणैः॥ १३॥

Next, through the womb of Kaikeyī, the youngest wife of King Daśaratha, was born Bharata, possessed of true valour, who actually represented a quarter of Lord Viṣṇu and was adorned with all divine virtues. (13)

अथ लक्ष्मणशत्रुघ्नौ सुमित्राजनयत् सुतौ।
वीरौ सर्वास्त्रकुशलौ विष्णोरर्धसमन्वितौ॥ १४॥

Sumitrā, the second wife of King Daśaratha, then gave birth to two (twin) sons, Lakṣmaṇa and Śatrughna, both valiant and skilled in the use of all kinds of missiles and jointly representing a portion one-sixth of Lord Viṣṇu. (14)

पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः।
सार्पे जातौ तु सौमित्री कुलीरेऽभ्युदिते रवौ॥ १५॥

Bharata of cheerful mind was born when the constellation Puṣya was in the ascendant and the Sun had entered the zodiacal sign of Pisces; while the twin sons of Sumitrā were born when the constellation Āśleṣā was in the ascendant and the sun had reached the meridian, touching the zodiacal sign of Karka (Cancer). (15)

राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक्।
गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठपदोपमाः॥ १६॥

The four high-souled sons of the Emperor were born separately, though identical in essence. Endowed with transcendental virtues, they all resembled one another and vied with the four stars comprising the constellations Pūrvā Bhādrapadā and Uttarā Bhādrapadā in splendour. (16)

जगुः कलं च गन्धर्वा ननृतुश्चाप्सरोगणाः।
देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खात् पतत्॥ १७॥

The Gandharvas sang melodiously and bevies of Apsarās (celestial nymphs) danced; nay, the kettledrums of the gods sounded of their own accord and a shower of flowers dropped from the heavens. (17)

उत्सवश्च महानासीदयोध्यायां जनाकुलः।
रथ्याश्च जनसम्बाधा नटनर्तकसंकुलाः॥ १८॥

There was great rejoicing marked with crowds of men in Ayodhyā. Nay, the streets got crowded with actors and dancers and were marked with a great rush of men. (18)

गायनैश्च विराविण्यो वादनैश्च तथापरैः।
विरेजुर्विपुलास्तत्र सर्वरत्नसमन्विताः॥ १९॥

The extensive roads in Ayodhyā, which were noisy with the sound of songsters and those who played on musical instruments as well as with that of others such as the chanters of the Vedas, minstrels, bards and panegyrists and were strewn with all kinds of precious stones (thrown by the people in order to signify their admiration for their songs etc.), presented a gala appearance. (19)

प्रदेयांश्च ददौ राजा सूतमागधवन्दिनाम्।
ब्राह्मणेभ्यो ददौ वित्तं गोधनानि सहस्रशः॥ २०॥

The king bestowed presents worth giving on the ballad-singers, bards and panegyrists and gave away riches and cows in thousands to Brāhmaṇas. (20)

अतीत्यैकादशाहं तु नामकर्म तथाकरोत्।
ज्येष्ठं रामं महात्मानं भरतं कैकयीसुतम्॥ २१॥
सौमित्रिं लक्ष्मणमिति शत्रुघ्नमपरं तथा।
वसिष्ठः परमप्रीतो नामानि कुरुते तदा॥ २२॥

He further performed the naming ceremony with respect to his sons on completing eleven* days (after the birth of

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* The Śruti says:

क्षत्रियस्य द्वादशाहं सूतकम्।

"The impurity of a Kṣatriya, occasioned by childbirth, lasts for twelve days." And a Smṛti text says: **त्रयोदशे राज्ञां नामकरणम्** (The naming ceremony of Kṣatriya boys takes place on the thirteenth day).

Lakṣmaṇa and Śatrughna or thirteen days after the advent of Śrī Rāma, which took place two days earlier). Supremely delighted the sage Vasiṣṭha, on behalf of the king, made the eldest, an embodiment of the Supreme Spirit, known by the name of 'Rāma', the son of Kaikeyī by that of 'Bharata', the first son of Sumitrā by that of Lakṣmaṇa and the other by that of Śatrughna on that occasion. (21-22)

ब्राह्मणान् भोजयामास पौरजानपदानपि।
अददद् ब्राह्मणानां च रत्नौघममलं बहु॥ २३॥

The sage, on behalf of the Emperor, fed the Brāhmaṇas of the capital as well as of the entire kingdom of Kosala and gave away to the said Brāhmaṇas a large heap of shining jewels. (23)

तेषां जन्मक्रियादीनि सर्वकर्माण्यकारयत्।
तेषां केतुरिव ज्येष्ठो रामो रतिकरः पितुः॥ २४॥

He further caused to be performed from time to time with respect to the four princes all purificatory rites commencing from the Jātakarma and ending with Upananyana or investiture with the sacred thread. The eldest of them, Śrī Rāma, proclaimed the greatness of his race like a flag and proved to be the delight of his father. (24)

बभूव भूयो भूतानां स्वयम्भूरिव सम्मतः।
सर्वे वेदविदः शूराः सर्वे लोकहिते रताः॥ २५॥

Again, he was esteemed by all created beings as Brahmā, the self-born. All the four princes turned out to be masters of the Vedas and great heroes, and all were intent upon doing good to the people. (25)

सर्वे ज्ञानोपसम्पन्नाः सर्वे समुदिता गुणैः।
तेषामपि महातेजा रामः सत्यपराक्रमः॥ २६॥

All were endowed with wisdom and all were adorned with virtues. Śrī Rāma, however, was exceptionally glorious of them all and possessed of true, unfailing prowess. (26)

इष्टः सर्वस्य लोकस्य शशाङ्क इव निर्मलः।
गजस्कन्धेऽश्वपृष्ठे च रथचर्यासु सम्मतः॥ २७॥

Like the full moon in a clear sky, he was the beloved of all people and was esteemed in the art of riding on elephants and on horseback and in the various processes of driving a chariot. (27)

धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः।
बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः॥ २८॥
रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः।
सर्वप्रियकरस्तस्य रामस्यापि शरीरतः॥ २९॥
लक्ष्मणो लक्ष्मिसम्पन्नो बहिःप्राण इवापरः।
न च तेन विना निद्रां लभते पुरुषोत्तमः॥ ३०॥
मृष्टमन्नमुपानीतमश्नाति नहि तं विना।
यदा हि हयमारूढो मृगयां याति राघवः॥ ३१॥
अथैनं पृष्ठतोऽभ्येति सधनुः परिपालयन्।
भरतस्यापि शत्रुघ्नो लक्ष्मणावरजो हि सः॥ ३२॥
प्राणैः प्रियतरो नित्यं तस्य चासीत् तथा प्रियः।
स चतुर्भिर्महाभागैः पुत्रैर्दशरथः प्रियैः॥ ३३॥
बभूव परमप्रीतो देवैरिव पितामहः।
ते यदा ज्ञानसम्पन्नाः सर्वे समुदिता गुणैः॥ ३४॥
ह्रीमन्तः कीर्तिमन्तश्च सर्वज्ञा दीर्घदर्शिनः।
तेषामेवं प्रभावाणां सर्वेषां दीप्ततेजसाम्॥ ३५॥
पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा।
ते चापि मनुजव्याघ्रा वैदिकाध्ययने रताः॥ ३६॥
पितृशुश्रूषणरता धनुर्वेदे च निष्ठिताः।
अथ राजा दशरथस्तेषां दारक्रियां प्रति॥ ३७॥
चिन्तयामास धर्मात्मा सोपाध्यायः सबान्धवः।
तस्य चिन्तयमानस्य मन्त्रिमध्ये महात्मनः॥ ३८॥
अभ्यागच्छन्महातेजा विश्वामित्रो महामुनिः।
स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह॥ ३९॥

He took delight in the science of archery and was devoted to the service of his father. Lakṣmaṇa, the promoter of fortune of those who sought his protection, was ever deeply attached from his very infancy to his eldest brother, Śrī Rāma, the delight of the world. He gratified the latter in everyway. Lakṣmaṇa, who was rich in splendour, was a second life, as it were, to Śrī Rāma,

moving outside his body. Without him Śrī Rāma, the foremost of men, did not have even a wink of sleep, nor did he partake of a dainty dish brought for him without Lakṣmaṇa. Whenever Śrī Rāma, the celebrated scion of Raghu, went out a-hunting, mounted on horseback, Lakṣmaṇa forthwith followed at his heels, armed with a bow and arrows and guarding him on all sides. Śatrughna, the younger brother of Lakṣmaṇa, was dearer to Bharata even than the latter's own life and Bharata likewise was ever dear to Śatrughna.

The said King, Daśaratha, felt supremely delighted with his four highly blessed and beloved sons as Brahmā, the progenitor of the entire creation, with the gods viz., Indra, Varuṇa, Yama and Kubera presiding over the four quarters. When they got enriched with wisdom, they were all adorned with virtues. Nay, they were modest, glorious, all-knowing and far-sighted. King Daśaratha, the father of them all—who were possessed of such unique glory and luminous splendour—felt rejoiced as Brahmā, the ruler of the universe. Those tigers among men too were attached to their Vedic studies, nay, devoted to the service of their parents, and were well-versed in the science of archery.

Now, when their studies neared completion, King Daśaratha, whose mind was given to piety, deliberated with his family priests, the sages Vasiṣṭha and Vāmadeva, and relations, such as King Romapāda, about the princes' marriage. Even while that high-souled monarch was deliberating on the subject in the midst of his counsellors, the great sage Viśwāmitra, who was possessed of unique glory, arrived at the palace of King Daśaratha. Seeking an audience with the king, he addressed the gate-keepers as follows : (28—39)

शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिनः सुतम्।
तच्छ्रुत्वा वचनं तस्य राज्ञो वेश्म प्रदुद्रुवुः॥ ४०॥
सम्भ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः।
ते गत्वा राजभवनं विश्वामित्रमृषिं तदा॥ ४१॥
प्राप्तमावेदयामासुर्नृपायेक्ष्वाकवे तदा।
तेषां तद् वचनं श्रुत्वा सपुरोधाः समाहितः॥ ४२॥
प्रत्युज्जगाम संहृष्टो ब्रह्माणमिव वासवः।
स दृष्ट्वा ज्वलितं दीप्त्या तापसं संशितव्रतम्॥ ४३॥
प्रहृष्टवदनो राजा ततोऽर्घ्यमुपहारयत्।
स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा॥ ४४॥
कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम्।
पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च॥ ४५॥
कुशलं कौशिको राज्ञः पर्यपृच्छत् सुधार्मिकः।
अपि ते संनताः सर्वे सामन्तरिपवो जिताः॥ ४६॥

"Inform the king about me, the sage Viśwāmitra belonging to the line of Kuśa, the son of Gādhi, having arrived at his door." Hearing the aforesaid utterance of the sage and spurred on by that command, all of them ran fast to the king's apartments with an awe-stricken mind. Reaching the royal apartments at once, they forthwith reported to King Daśaratha (belonging to the line of Ikṣwāku) the news of the sage Viśwāmitra having arrived at the portals. Overjoyed to hear the aforesaid statement of theirs, the king, full of devotion, went forth to receive him alongwith his family priest, Vasiṣṭha, even as Indra would go to meet Brahmā.

Seeing the hermit of austere vows and shining with effulgence, the king with a most cheerful countenance thereupon offered to him water to wash his hands with. Accepting the water for washing the hands with and other attentions offered by the king with ceremony, as enjoined by the scriptures, he duly inquired of the king after his health and prosperity. The exceedingly pious sage Viśwāmitra also duly inquired after the welfare of the king's capital, treasury, kingdom, relations and friends. He then said, "I hope all your vassals—are fully submissive to you and your enemies subdued. (40—46)

दैवं च मानुषं चैव कर्म ते साध्वनुष्ठितम्।
वसिष्ठं च समागम्य कुशलं मुनिपुंगवः॥ ४७॥
ऋषींश्च तान् यथान्यायं महाभाग उवाच ह।
ते सर्वे हृष्टमनसस्तस्य राज्ञो निवेशनम्॥ ४८॥
विविशुः पूजितास्तेन निषेदुश्च यथार्हतः।
अथ हृष्टमना राजा विश्वामित्रं महामुनिम्॥ ४९॥
उवाच परमोदारो हृष्टस्तमभिपूजयन्।
यथामृतस्य सम्प्राप्तिर्यथा वर्षमनूदके॥ ५०॥
यथा सदृशदारेषु पुत्रजन्माप्रजस्य वै।
प्रणष्टस्य यथा लाभो यथा हर्षो महोदयः॥ ५१॥
तथैवागमनं मन्ये स्वागतं ते महामुने।
कं च ते परमं कामं करोमि किमु हर्षितः॥ ५२॥

And are your duties like pouring oblations into the fire in relation to gods and human beings (newcomers) duly discharged?" Nay, meeting (embracing) in the proper order of sequence Vasiṣṭha and those other seers, Vāmadeva and so on, who were present there, he inquired after their welfare: so the tradition goes. Delighted in mind, they all then entered the court of the celebrated king (Daśaratha) and, received with attentions by him, took their seat according to their respective rank. Thrilled with joy the highly magnanimous king then spoke with a delighted mind to the great sage Viśwāmitra, glorifying him as follows : "I consider your advent precisely as welcome as securing nectar in one's own hands, as rainfall in a waterless tract, as the actual birth of a son, through a wife becoming oneself, to one without a child, as the recovery of a treasure irretrievably lost, or joy proceeding from a festive occasion, O great sage ! I wonder what supreme object of your desire I can delightfully accomplish and how ! (47—52)

पात्रभूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद।
अद्य मे सफलं जन्म जीवितं च सुजीवितम्॥ ५३॥

"You are deserving of every service from me and have called at my place through my good luck, O bestower of honour ! My birth stands fulfilled and my life is blessed today. (53)

यस्माद् विप्रेन्द्रमद्राक्षं सुप्रभाता निशा मम।
पूर्वं राजार्षिशब्देन तपसा द्योतितप्रभः॥ ५४॥
ब्रह्मर्षित्वमनुप्राप्तः पूज्योऽसि बहुधा मया।
तदद्भुतमभूद् विप्र पवित्रं परमं मम॥ ५५॥

"My night has culminated in a propitious sunrise in that I have seen the foremost of Brāhmaṇas in you. Formerly distinguished by the appellation 'Rājarṣi' (a royal sage), you have since earned the status of a Brahmarṣi (Brāhmaṇa sage), your splendour having been brightened by your asceticism. You are thus worthy of adoration to me in many ways. Your visit to me has been wonderful in that it has proved to be highly purifying for me, O Brāhmaṇa sage ! (54-55)

शुभक्षेत्रगतश्चाहं तव संदर्शनात् प्रभो।
ब्रूहि यत् प्रार्थितं तुभ्यं कार्यमागमनं प्रति॥ ५६॥
इच्छाम्यनुगृहीतोऽहं त्वदर्थं परिवृद्धये।
कार्यस्य न विमर्शं च गन्तुमर्हसि सुव्रत॥ ५७॥

"Nay, by virtue of your very sight, O lord, I have visited all sacred places. Pray, tell me what object is sought to be accomplished by you through your advent to my capital. Favoured by you, I wish to promote your cause. You need not entertain any doubt about the success of your mission, O sage of noble vows! (56-57)

कर्ता चाहमशेषेण दैवतं हि भवान् मम।
मम चायमनुप्राप्तो महानभ्युदयो द्विज।
तवागमनजः कृत्स्नो धर्मश्चानुत्तमो द्विज॥ ५८॥

"I shall fully accomplish your object; for being an honoured guest, you are a veritable god to me. This is an occasion for great rejoicing come to me, as well as to my family O Brāhmaṇa sage, and the highest religious merit proceeding from your visit has fallen to my lot in its entirety, O holy one !" (58)

इति हृदयसुखं निशम्य वाक्यं श्रुतिसुखमात्मवता विनीतमुक्तम्।
प्रथितगुणयशा गुणैर्विशिष्टः परमऋषिः परमं जगाम हर्षम्॥ ५९॥

The great sage Viśwāmitra, whose renown occasioned by his excellences had spread far and wide and who was

distinguished by his virtues, experienced supreme delight on hearing the aforesaid prayer, which was not only pleasing to the heart but also to the ears, addressed as it was in polite words by the high-souled monarch. (59)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टादशः सर्गः ॥ १८ ॥

Thus ends Canto Eighteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

King Daśaratha is stunned to hear the request of Viśwāmitra to send Śrī Rāma with him to dispose of the Rākṣasas that interfered with his sacred observances

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम्।
हृष्टरोमा महातेजा विश्वामित्रोऽभ्यभाषत ॥ १ ॥

Hearing the aforesaid address of Daśaratha (a lion among kings), marked with uncommon length, the highly glorious sage Viśwāmitra replied as follows, his hair standing on end : (1)

सदृशं राजशार्दूल तवैव भुवि नान्यतः।
महावंशप्रसूतस्य वसिष्ठव्यपदेशिनः ॥ २ ॥

"What you have said is worthy of you alone and of none else on earth, O tiger among kings—you, who are descendant of a great pedigree and enjoy the proud privilege of being instructed by the sage Vasiṣṭha ! (2)

यत् तु मे हृद्गतं वाक्यं तस्य कार्यस्य निश्चयम्।
कुरुष्व राजशार्दूल भव सत्यप्रतिश्रवः ॥ ३ ॥

"Make a resolve, O tiger among kings, to accomplish the purpose which stands foremost in my heart, and which is just going to be expressed in so many words, and thereby prove true to your promise (made in verse 58 of the foregoing canto). (3)

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ॥ ४ ॥

"I stand consecrated for a sacrificial performance for the realization of my aim, O jewel among men ! Two ogres, capable of taking any form at will, interrupt the said performance in conjunction with their associates. (4)

व्रते तु बहुशश्चीर्णे समाप्त्यां राक्षसाविमौ।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ ५ ॥
तौ मांसरुधिरौघेण वेदिं तामभ्यवर्षताम्।
अवधूते तथाभूते तस्मिन् नियमनिश्चये ॥ ६ ॥
कृतश्रमो निरुत्साहस्तस्माद् देशादपाक्रमे।
न च मे क्रोधमुत्स्रष्टुं बुद्धिर्भवति पार्थिव ॥ ७ ॥

"Towards its conclusion, when the sacred observance had been gone through in a large measure, however, these two notorious Rākṣasas, Mārīca and Subāhu, who are not only possessed of great prowess but are highly trained in the methods of warfare, polluted the sacrificial altar with a large volume of flesh and blood dropped from the airspace. My vow in connection with that sacred observance, which had well-nigh been completed as aforesaid, having thus been interrupted, I came away dispirited from that region, having achieved nothing beyond fruitless exertion. And there is no prompting in me to give vent to my wrath in the form of an execration, O ruler of the earth ! (5—7)

तथाभूता हि सा चर्या न शापस्तत्र मुच्यते।
स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमम्॥ ८॥
काकपक्षधरं वीरं ज्येष्ठं मे दातुमर्हसि।
शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा॥ ९॥
राक्षसा ये विकर्तारस्तेषामपि विनाशने।
श्रेयश्चास्मै प्रदास्यामि बहुरूपं न संशयः॥ १०॥
त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति।
न च तौ राममासाद्य शक्तौ स्थातुं कथंचन॥ ११॥

"For such is the character of that observance: no execration can be uttered in the course of it. Be pleased, therefore, to place at my disposal, O tiger among kings, your eldest and heroic son, Śrī Rāma, who is possessed of true and unfailing prowess though yet a boy (adorned with side-locks of hair hanging over the temples after the fashion of the day). For, by virtue of his own transcendent glory and guarded by me, he is equal even to the extermination of all ogres that act in a hostile manner. Nay, I shall confer on him manifold boons whereby he will attain fame in all the three worlds: there is no doubt about it. And on coming face to face with Śrī Rāma the two ogres cannot stand in any case. (8—11)

न च तौ राघवादन्यो हन्तुमुत्सहते पुमान्।
वीर्योत्सिक्तौ हि तौ पापौ कालपाशवशं गतौ॥ १२॥
रामस्य राजशार्दूल न पर्याप्तौ महात्मनः।
न च पुत्रगतं स्नेहं कर्तुमर्हसि पार्थिव॥ १३॥

"Nor can any man other than Rāma (a scion of Raghu) kill them. The two wicked fellows, who are proud of their prowess and have been caught in the noose of Death, are surely no match for the high-souled Rāma. You should not, therefore, allow your parental affection to prevail, O ruler of the earth ! (12-13)

अहं ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ।
अहं वेद्मि महात्मानं रामं सत्यपराक्रमम्॥ १४॥

"I give you my word for it : take you the two ogres as killed. I know the high-souled Rāma as possessed of true, unfailing prowess. (14)

वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः।
यदि ते धर्मलाभं तु यशश्च परमं भुवि॥ १५॥
स्थिरमिच्छसि राजेन्द्र रामं मे दातुमर्हसि।
यद्यभ्यनुज्ञां काकुत्स्थ ददते तव मन्त्रिणः॥ १६॥
वसिष्ठप्रमुखाः सर्वे ततो रामं विसर्जय।
अभिप्रेतमसंसक्तमात्मजं दातुमर्हसि॥ १७॥
दशरात्रं हि यज्ञस्य रामं राजीवलोचनम्।
नात्येति कालो यज्ञस्य यथायं मम राघव॥ १८॥
तथा कुरुष्व भद्रं ते मा च शोके मनः कृथाः।
इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः॥ १९॥
विरराम महातेजा विश्वामित्रो महामतिः।
स तन्निशम्य राजेन्द्रो विश्वामित्रवचः शुभम्॥ २०॥
शोकेन महताऽऽविष्टश्चचाल च मुमोह च।
लब्धसंज्ञस्तदोत्थाय व्यषीदत भयान्वितः॥ २१॥

"The highly glorious sage Vasiṣṭha and all these who stand vowed to asceticism also know him as such. If at all you seek the acquisition of religious merit as well as the highest renown for you on earth for all time to come, O king of kings, be pleased to make over Rāma to me. If all your counsellors with the sage Vasiṣṭha as their leader give their consent to you, O scion of Kakutstha (Purañjana), then let Rāma go with me. Be pleased to hand over to me your beloved son, the lotus-eyed Rāma, who being grown up is no longer deeply attached (to you) for a period of ten days and nights only in the interests of my sacrifice. Act in such a way as to ensure that the period of my sacrificial performance is not exceeded, O scion of Raghu, and do not plunge your mind in grief. May good betide you!" Having uttered these words, full of piety and truth, the highly intelligent sage Viśwāmitra, whose mind is given to righteousness and who is possessed of extraordinary glory, became silent. Obsessed with excessive grief to hear that righteous request of Viśwāmitra, the said emperor trembled and fainted, too. Regaining his consciousness later on, he got up and became sad, seized as he was with fear of losing his eldest son. (15—21)

इति हृदयमनोविदारणं मुनिवचनं तदतीव शुश्रुवान्।
नरपतिरभवन्महान् महात्मा व्यथितमनाः प्रचचाल चासनात्॥ २२॥

The great king, magnanimous though he was, felt afflicted in mind even as he heard the aforesaid request of the sage, which was extremely agonizing to the heart and the mind, and he thus fell down unconscious from his seat. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Daśaratha shows disinclination to part with Śrī Rāma, thereby enraging Viśwāmitra

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम्।
मुहूर्तमिव निस्संज्ञः संज्ञावानिदमब्रवीत्॥ १॥

Hearing the aforesaid request of Viśwāmitra, Daśaratha, a veritable tiger among kings, remained senseless, as it were, for an hour or so and, regaining his consciousness (afterwards), spoke as follows : (1)

ऊनषोडशवर्षो मे रामो राजीवलोचनः।
न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः॥ २॥

"My lotus-eyed Rāma is less than sixteen years old yet. I, therefore, do not perceive his capacity to contend with the Rākṣasas. (2)

इयमक्षौहिणी सेना यस्याहं पतिरीश्वरः।
अनया सहितो गत्वा योद्धाहं तैर्निशाचरैः॥ ३॥

"Here is my army, one Akṣauhiṇī* strong, whose maintainer and controller am I. Marching with it, I shall personally wage war with those ogres. (3)

इमे शूराश्च विक्रान्ता भृत्या मेऽस्त्रविशारदाः।
योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि॥ ४॥

"These heroic and valiant retainers of mine are all skilled in the use of missiles and other weapons and are capable of fighting with hosts of ogres. But you should not take away Rāma. (4)

अहमेव धनुष्पाणिर्गोप्ता समरमूर्धनि।
यावत् प्राणान्धरिष्यामि तावद्योत्स्ये निशाचरैः॥ ५॥

"I shall myself guard your sacrifice, bow in hand, and shall contend with the Rākṣasas in the van of a battle so long as I breathe. (5)

निर्विघ्ना व्रतचर्या सा भविष्यति सुरक्षिता।
अहं तत्र गमिष्यामि न रामं नेतुमर्हसि॥ ६॥

"Fully guarded by me, the pursuit of the aforesaid observance by you will be rid of all obstacles; for I shall go thither in person. You should not, therefore, take away Rāma. (6)

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलम्।
न चास्त्रबलसंयुक्तो न च युद्धविशारदः॥ ७॥

"A child yet and untrained in the science of warfare, he cannot estimate the strength or weakness of the enemy. He is neither equipped with the powerful missiles and other weapons, nor skilled in warfare. (7)

न चासौ रक्षसा योग्यः कूटयुद्धा हि राक्षसाः।
विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे॥ ८॥

* An Akṣauhiṇī consists of 21,870 elephants, an equal number of chariots, 65,610 horses and 109,350 foot.

जीवितुं मुनिशार्दूल न रामं नेतुमर्हसि।
यदि वा राघवं ब्रह्मन् नेतुमिच्छसि सुव्रत॥ ९॥
चतुरङ्गसमायुक्तं मया सह च तं नय।
षष्टिर्वर्षसहस्राणि जातस्य मम कौशिक॥ १०॥
कृच्छ्रेणोत्पादितश्चायं न रामं नेतुमर्हसि।
चतुर्णामात्मजानां हि प्रीतिः परमिका मम॥ ११॥
ज्येष्ठे धर्मप्रधाने च न रामं नेतुमर्हसि।
किं वीर्या राक्षसास्ते च कस्य पुत्राश्च के च ते॥ १२॥
कथं प्रमाणाः के चैतान् रक्षन्ति मुनिपुंगव।
कथं च प्रतिकर्तव्यं तेषां रामेण रक्षसाम्॥ १३॥
मामकैर्वा बलैर्ब्रह्मन् मया वा कूटयोधिनाम्।
सर्वं मे शंस भगवन् कथं तेषां मया रणे॥ १४॥
स्थातव्यं दुष्टभावानां वीर्योत्सिक्ता हि राक्षसाः।
तस्य तद् वचनं श्रुत्वा विश्वामित्रोऽभ्यभाषत॥ १५॥

"Besides he is no match for the Rākṣasas; for the ogres are given to treacherous fighting. Disunited from Rāma, I cannot really survive even for an hour or so, O tiger among ascetics! You should not, therefore, take away Rāma. If, on the other hand, you are keen to take him (a scion of Raghu), O Brāhmaṇa of noble vows, take him with me as well as with my army consisting of four parts, viz., elephants, chariots, cavalry and infantry. Sixty millennia have elapsed since I was born, O Viśwāmitra (born in the line of King Kuśa) and this boy has been begotten with such hardship at this ripe old age. You ought not, therefore, to take away Rāma. Of all the four sons my supreme affection is truly speaking fastened on the eldest, in whom piety is predominant. Hence you ought not to take away Rāma. Of what prowess are those Rākṣasas, and whose sons are they? Again, who are they (by name) and of what size? Nay, who protect them and how can resistance be offered to those Rākṣasas, given as they are to treacherous fighting, by Rāma or my forces or by myself, O holy Brāhmaṇa? Tell me everything, O venerable sage! What position should be taken up by me on the battlefield opposite to those ogres of wicked intent? For the Rākṣasas are proud of their prowess." Hearing his above-quoted speech the sage Viśwāmitra replied as follows : (8—15)

पौलस्त्यवंशप्रभवो रावणो नाम राक्षसः।
स ब्रह्मणा दत्तवरस्त्रैलोक्यं बाधते भृशम्॥ १६॥
महाबलो महावीर्यो राक्षसैर्बहुभिर्वृतः।
श्रूयते च महाराज रावणो राक्षसाधिपः॥ १७॥
साक्षाद् वैश्रवणभ्राता पुत्रो विश्रवसो मुनेः।
यदा न खलु यज्ञस्य विघ्नकर्ता महाबलः॥ १८॥
तेन संचोदितौ तौ तु राक्षसौ च महाबलौ।
मारीचश्च सुबाहुश्च यज्ञविघ्नं करिष्यतः॥ १९॥

"There is an ogre, Rāvaṇa by name, descended in the line of the sage Pulastya (one of the nine mind-born sons of Brahmā, who are the procreators of the entire creation). Having been granted a boon of immunity from death at the hands of all others except a human being by Brahmā and followed by numerous Rākṣasas, and possessed of extraordinary strength and great prowess, he oppresses all the three worlds (heaven, earth and the intermediate region) to the utmost degree. Nay, Rāvaṇa, the ruler of Rākṣasas, O great king, is widely known to be a son of the sage Viśravā (Pulastya's son) and a real half-brother of Kubera, the eldest son of Viśravā. When the mighty ogre does not personally interfere with a particular sacrifice, considering it below his dignity to interrupt a small undertaking, those two mighty ogres, Mārīca and Subāhu, actually cause obstruction in that sacrifice even as directed by him." (16—19)

इत्युक्तो मुनिना तेन राजोवाच मुनिं तदा।
नहि शक्तोऽस्मि संग्रामे स्थातुं तस्य दुरात्मनः॥ २०॥

Thus addressed by the aforesaid sage, Viśwāmitra, the king then replied to the hermit as follows : "I am not at all able to stand in an encounter with that evil-minded fellow. (20)

स त्वं प्रसादं धर्मज्ञ कुरुष्व मम पुत्रके।
मम चैवाल्पभाग्यस्य दैवतं हि भवान् गुरुः॥ २१॥

"Celebrated as you are, O knower of what is right, show you your favour to my juvenile son as well as to myself, of poor luck as I am in not being able to carry out your behest; for you are a veritable god as well as worthy of adoration to me. (21)

देवदानवगन्धर्वा यक्षाः पतगपन्नगाः।
न शक्ता रावणं सोढुं किं पुनर्मानवा युधि॥ २२॥

"Not even gods, demons and Gandharvas (celestial musicians), Yakṣas, birds and reptiles are able to withstand Rāvaṇa on the battlefield; how then can men do so? (22)

स तु वीर्यवतां वीर्यमादत्ते युधि रावणः।
तेन चाहं न शक्तोऽस्मि संयोद्धुं तस्य वा बलैः॥ २३॥
सबलो वा मुनिश्रेष्ठ सहितो वा ममात्मजैः।
कथमप्यमरप्रख्यं संग्रामाणामकोविदम्॥ २४॥
बालं मे तनयं ब्रह्मन् नैव दास्यामि पुत्रकम्।
अथ कालोपमौ युद्धे सुतौ सुन्दोपसुन्दयोः॥ २५॥
यज्ञविघ्नकरौ तौ ते नैव दास्यामि पुत्रकम्।
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ॥ २६॥

"The said Rāvaṇa, truly speaking, takes away the prowess of the valiant on the battlefield. I am, therefore, not capable of contending with him or with his forces, even though accompanied by my troops or united with my sons, O jewel among sages! I shall not, therefore, part in any case whatsoever with my juvenile and favourite son, Rāma, who looks like a god and is altogether unacquainted with wars, O holy Brāhmaṇa! If Mārīca and Subāhu, the two notorious sons of Sunda and Upasunda respectively—who are full of prowess and highly trained as well and appear as Death on the battlefield—interfere with your sacrificial performance, I shall under no circumstance hand over my pet son Rāma to you. (23—26)

तयोरन्यतरं योद्धुं यास्यामि ससुहृद्गणः।
अन्यथा त्वनुनेष्यामि भवन्तं सहबान्धवः॥ २७॥

"I shall personally proceed with hosts of my relations to give battle to either of the two. Otherwise, with my relations I shall crave your indulgence for my inability to comply with your behest." (27)

इति नरपतिजल्पनाद् द्विजेन्द्रं कुशिकसुतं सुमहान् विवेश मन्युः।
सुहुत इव मखेऽग्निराज्यसिक्तः समभवदुज्ज्वलितो महर्षिवह्निः॥ २८॥

A fierce rage possessed the mind of Viśwāmitra (son of Gādhi, a scion of Kuśa), the foremost of Brāhmaṇas, as a sequel to the above incoherent talk of Daśaratha, a ruler of men. Like a fire well-fed with oblations and sprinkled over with ghee in the course of a sacrifice, the fire of anger thus kindled in the mind of Viśwāmitra, the eminent seer, grew fierce in no time. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

The wrath of Viśwāmitra; the intercession of Vasiṣṭha in favour of Viśwāmitra

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलाक्षरम्।
समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिम्॥ १॥

Hearing the reply, quoted above, of Daśaratha, marked with faltering accents, expressive of parental affection, Viśwāmitra (descended in the line of Kuśa), full of rage, made the following rebuttal to the king : (1)

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि।
राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः॥ २॥

"Having first promised to grant the object solicited by me, you want to go back upon your word! This breach of promise is unworthy of the scions of Raghu and will prove to be the ruin of this race. (2)

यदीदं ते क्षमं राजन् गमिष्यामि यथागतम्।
मिथ्याप्रतिज्ञः काकुत्स्थ सुखी भव सुहृद्वृतः॥ ३॥

"If this is bearable to you, I shall return even as I came without taking Rāma with me. With your promise thus falsified, O scion of Kakutstha, remain at ease in the midst of your relations." (3)

तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः।
चचाल वसुधा कृत्स्ना देवानां च भयं महत्॥ ४॥

When Viśwāmitra, who was full of wisdom, was seized with fury, the whole earth shook and a grave fear entered the mind of gods. (4)

त्रस्तरूपं तु विज्ञाय जगद् सर्वं महानृषिः।
नृपतिं सुव्रतो धीरो वसिष्ठो वाक्यमब्रवीत्॥ ५॥

Perceiving the entire world to be greatly alarmed indeed, the great and wise Ṛṣi Vasiṣṭha of noble vows addressed the following words to the king : (5)

इक्ष्वाकूणां कुले जातः साक्षाद् धर्म इवापरः।
धृतिमान् सुव्रतः श्रीमान् न धर्मं हातुमर्हसि॥ ६॥

"Born in the line of the Ikṣwākus, you are the highest virtue personified, as it were. Full of firmness and observing excellent vows, as you do, Your Majesty ought not to abandon righteousness (in the form of fidelity to your word). (6)

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघवः।
स्वधर्मं प्रतिपद्यस्व नाधर्मं वोढुमर्हसि॥ ७॥

"A scion of Raghu as you are, celebrated in all the three worlds as one whose mind is given to piety, resort to your innate character, i.e., fidelity to truth. You ought not to embrace unrighteousness in the form of breach of promise. (7)

प्रतिश्रुत्य करिष्येति उक्तं वाक्यमकुर्वतः।
इष्टापूर्तवधो भूयात् तस्माद् रामं विसर्जय॥ ८॥

"Merit that has accrued to you from sacrificial performances (culminating in a horse-sacrifice) and works of public utility (like the construction of wells etc.) will be lost if you fail to redeem the promise made by you, having once solemnly declared that you will do a thing. Therefore, send Rāma with him. (8)

कृतास्त्रमकृतास्त्रं वा नैनं शक्ष्यन्ति राक्षसाः।
गुप्तं कुशिकपुत्रेण ज्वलनेनामृतं यथा॥ ९॥

"The ogres will not be able to overpower him, no matter whether he has mastered archery or not, so long as he is protected by Viśwāmitra (son of Gādhi, a scion of Kuśa) as nectar was guarded by (a belt* of) fire. (9)

* Vide Mahābhārata I, xxxii 22—25.

एष विग्रहवान् धर्म एष वीर्यवतां वरः।
एष विद्याधिको लोके तपसश्च परायणम्॥ १०॥

"Viśwāmitra is piety incarnate; he is the foremost of those endowed with prowess. He is superior in learning to all and is a great repository of asceticism. (10)

एषोऽस्त्रान् विविधान् वेत्ति त्रैलोक्ये सचराचरे।
नैनमन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन॥ ११॥
न देवा नर्षयः केचिन्नामरा न च राक्षसाः।
गन्धर्वयक्षप्रवराः सकिंनरमहोरगाः॥ १२॥

"He knows the use of the different types of missiles. In all the three worlds including the mobile and immobile creation inhabiting them no other man (than myself) knows him nor shall any other creatures know him, neither gods nor any Ṛṣis nor again the Rākṣasas nor the foremost of the Gandharvas and Yakṣas including the Kinnaras and great Nāgas. (11-12)

सर्वास्त्राणि कृशाश्वस्य पुत्राः परमधार्मिकाः।
कौशिकाय पुरा दत्ता यदा राज्यं प्रशासति॥ १३॥

"All the missiles were formerly born as the most pious sons of Kṛśāśwa (a lord of created beings) and were gifted by Lord Śiva to Viśwāmitra while he ruled over a kingdom. (13)

तेऽपि पुत्राः कृशाश्वस्य प्रजापतिसुतासुताः।
नैकरूपा महावीर्या दीप्तिमन्तो जयावहाः॥ १४॥

"The aforesaid sons of Kṛśāśwa, born as they were of the daughters of Dakṣa (another lord of created beings), were possessed of varied forms, endowed with extraordinary prowess and full of splendour, and brought victory to him who employed them in his service. (14)

जया च सुप्रभा चैव दक्षकन्ये सुमध्यमे।
ते सूतेऽस्त्राणि शस्त्राणि शतं परमभास्वरम्॥ १५॥

"Jayā and Suprabhā, the two aforesaid daughters of Dakṣa, who were both possessed of well-proportioned limbs, gave birth to a hundred most effulgent missiles as well as other weapons. (15)

पञ्चाशतं सुताँल्लेभे जया लब्धवरा वरान्।
वधायासुरसैन्यानामप्रमेयानरूपिणः॥ १६॥

"Of these, Jayā, who had secured a boon (to this effect), got fifty excellent sons, possessed of infinite glory and devoid of form, for the destruction of Asuric (diabolic) forces. (16)

सुप्रभाजनयच्चापि पुत्रान् पञ्चाशतं पुनः।
संहारान् नाम दुर्धर्षान् दुराक्रामान् बलीयसः॥ १७॥

"Suprabhā too brought forth fifty more sons, who were exceptionally powerful, hard to overpower, nay difficult even to assail, and collectively known by the name of Saṁhāras (destructive forces). (17)

तानि चास्त्राणि वेत्त्येष यथावत् कुशिकात्मजः।
अपूर्वाणां च जनने शक्तो भूयश्च धर्मवित्॥ १८॥

"The son of Gādhi, present before you, who is conversant with the principles of righteousness, not only knows the use of all those missiles as one ought to but is also capable of evolving new ones. (18)

तेनास्य मुनिमुख्यस्य धर्मज्ञस्य महात्मनः।
न किंचिदस्त्यविदितं भूतं भव्यं च राघव॥ १९॥

"Hence nothing relating to the past and the future is unknown, O scion of Raghu, to this high-souled jewel among the sages, who knows everything concerning Dharma, i.e., virtue. (19)

एवंवीर्यो महातेजा विश्वामित्रो महायशाः।
न रामगमने राजन् संशयं गन्तुमर्हसि॥ २०॥

"Of such extraordinary might is the highly renowned and exceptionally glorious Viśwāmitra. You ought not, therefore, to entertain any doubt about sending Śrī Rāma with him, O king! (20)

तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः।
तव पुत्रहितार्थाय त्वामुपेत्याभियाचते॥ २१॥

"Though capable of punishing the Rākṣasas himself, it is for the sake of doing good to your son, Śrī Rāma, that the sage Viśwāmitra (son of Gādhi) has sought you and has solicited him." (21)

इति मुनिवचनात् प्रसन्नचित्तो रघुवृषभश्च मुमोद पार्थिवाग्र्यः।
गमनमभिरुरोच राघवस्य प्रथितयशाः कुशिकात्मजाय बुद्ध्या॥ २२॥

Delighted in mind by the aforesaid explanation by sage Vasiṣṭha, King Daśaratha, a jewel among the Raghus, the foremost of kings, whose fame was spread far and wide, felt rejoiced and mentally acquiesced in the act of sending Śrī Rāma (a scion of Raghu) in order to gladden Viśwāmitra (son of Gādhi, a scion of Kuśa). (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

King Daśaratha sends Śrī Rāma and Lakṣmaṇa with Viśwāmitra and the two princes receive initiation from the latter in the two mystic spells, Balā and Atibalā

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम्।
प्रहृष्टवदनो राममाजुहाव सलक्ष्मणम्॥ १॥

While Vasiṣṭha was speaking as aforesaid, King Daśaratha with an exceptionally cheerful countenance personally called Śrī Rāma alongwith Lakṣmaṇa (knowing as he did that the two were inseparable). (1)

कृतस्वस्त्ययनं मात्रा पित्रा दशरथेन च।
पुरोधसा वसिष्ठेन मङ्गलैरभिमन्त्रितम्॥ २॥
स पुत्रं मूर्ध्न्युपाघ्राय राजा दशरथस्तदा।
ददौ कुशिकपुत्राय सुप्रीतेनान्तरात्मना॥ ३॥

Smelling the head of his son as a token of affection, after he had been blessed by his mother, Queen Kausalyā, as well as by his father, King Daśaratha, and consecrated by Vasiṣṭha, the family priest, by means of benedictory Vedic texts, King Daśaratha then committed him to the care of Viśwāmitra (son of Gādhi) with an extremely delightful mind. (2-3)

ततो वायुः सुखस्पर्शो नीरजस्को ववौ तदा।
विश्वामित्रगतं रामं दृष्ट्वा राजीवलोचनम्॥ ४॥

Seeing the lotus-eyed Rāma following Viśwāmitra at that moment, a breeze delightful to the touch and free from dust began to blow at once. (4)

पुष्पवृष्टिर्महत्यासीद् देवदुन्दुभिनिःस्वनैः।
शङ्खदुन्दुभिनिर्घोषः प्रयाते तु महात्मनि॥ ५॥

Even as the high-souled Rāma was about to depart, there was a shower of flowers from the heavens and a loud blast of conches and beating of kettledrums in the capital, accompanied by the beat of celestial drums. (5)

विश्वामित्रो ययावग्रे ततो रामो महायशाः।
काकपक्षधरो धन्वी तं च सौमित्रिरन्वगात्॥ ६॥

Viśwāmitra walked in the van and the highly renowned Rāma, adorned with side-locks and armed with a bow, followed next; while Lakṣmaṇa (son of Sumitrā) followed the latter. (6)

कलापिनौ धनुष्पाणी शोभयानौ दिशो दश।
विश्वामित्रं महात्मानं त्रिशीर्षाविव पन्नगौ॥ ७॥
अनुजग्मतुरक्षुद्रौ पितामहमिवाश्विनौ।
अनुयातौ श्रिया दीप्तौ शोभयन्तावनिन्दितौ॥ ८॥

Equipped each with a pair of quivers, bow in hand, and illuminating the ten

directions, viz., the four quarters, the four corners intervening the quarters, the upper and the lower directions, the two high-souled princes, who were devoted to the sage and were resplendent with glory and were irreproachable in everyway, and looked like a pair of three-headed serpents (the two quivers appearing like two additional heads), followed the noble-minded Viśwāmitra even as the twin-gods Aświnīkumāras, the physicians of gods, would accompany Brahmā (the progenitor of the entire creation)—adding lustre to the sage. (7-8)

तदा कुशिकपुत्रं तु धनुष्पाणी स्वलंकृतौ।
बद्धगोधाङ्गुलित्राणौ खड्गवन्तौ महाद्युती॥ ९ ॥
कुमारौ चारुवपुषौ भ्रातरौ रामलक्ष्मणौ।
अनुयातौ श्रिया दीप्तौ शोभयेतामनिन्दितौ॥ १० ॥
स्थाणुं देवमिवाचिन्त्यं कुमाराविव पावकी।
अध्यर्धयोजनं गत्वा सरय्वा दक्षिणे तटे॥ ११ ॥
रामेति मधुरां वाणीं विश्वामित्रोऽभ्यभाषत।
गृहाण वत्स सलिलं मा भूत् कालस्य पर्ययः॥ १२ ॥

Following at his heels the two juvenile and irreproachable brothers, Rāma and Lakṣmaṇa—who carried a bow in their hand, were duly adorned with jewels, nay, who had gloves of iguana skin fastened about their fingers and were further armed with a sword, who were possessed of great splendour and charming limbs and were radiant with glory—added to the lustre of Viśwāmitra (a scion of Kuśika) as the two boys Skanda and Viśākha (born of the fire-god) would adorn the immortal Lord Śiva, who is beyond all conception. Having walked to a distance of about twelve miles along the southern bank of Sarayū, the sage Viśwāmitra addressed the following sweet words : "Rāma, sip a little water; let there be no loss of time. (9—12)

मन्त्रग्रामं गृहाण त्वं बलामतिबलां तथा।
न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः॥ १३॥

"Receive you from me with Lakṣmaṇa instruction in the chain of Mantras known by the name of Balā and the other known as Atibalā. By recourse to them you will have no fatigue, nor fever, nor will your loveliness be ever marred by old age etc. (13)

न च सुप्तं प्रमत्तं वा धर्षयिष्यन्ति नैर्ऋताः।
न बाह्वोः सदृशो वीर्ये पृथिव्यामस्ति कश्चन॥ १४॥

"Nor will the ogres (born of Nirṛti, the goddess of death and variously regarded as the wife of Adharma or as a daughter of Adharma and Hiṁsā) overpower you even when you are asleep or careless (having omitted, for instance, to rinse your mouth, say, after evacuating your bladder); none on earth will equal you in the prowess of arms. (14)

त्रिषु लोकेषु वा राम न भवेत् सदृशस्तव।
बलामतिबलां चैव पठतस्तात राघव॥ १५॥

"Nay, so long as you continue to mutter the spells known by the names of Balā and Atibalā, none will prove to be a match for you in all the three worlds, O Rāma ! (15)

न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धिनिश्चये।
नोत्तरे प्रतिवक्तव्ये समो लोके तवानघ॥ १६॥

"None in the world will be your equal, O sinless one, either in good fortune or in prowess or in wisdom or in the judgment of your intellect or, again, in counter-arguments. (16)

एतद्विद्याद्वये लब्धे न भवेत् सदृशस्तव।
बला चातिबला चैव सर्वज्ञानस्य मातरौ॥ १७॥

"When the two aforementioned spells have been received (learnt) by you, none will compare with you in any virtue whatsoever; for Balā and Atibalā are the sources of all wisdom (inasmuch as they dispel hunger and thirst etc., which dull one's intellect and thereby make one forget whatever he has learnt). (17)

क्षुत्पिपासे न ते राम भविष्येते नरोत्तम।
बलामतिबलां चैव पठतस्तात राघव॥ १८॥

"So long as you continue to repeat Balā as well as Atibalā, hunger and thirst, O Rāma, will never be felt by you, O jewel among men ! (18)

गृहाण सर्वलोकस्य गुप्तये रघुनन्दन।
विद्याद्वयमधीयाने यशश्चाथ भवेद् भुवि।
पितामहसुते ह्येते विद्ये तेजस्समन्विते॥ १९॥

"So long as you go on muttering the two spells your renown will spread over the entire globe; for these two spells are the daughters of Brahmā (the creator) and are full of efficacy. (19)

प्रदातुं तव काकुत्स्थ सदृशस्त्वं हि पार्थिव।
कामं बहुगुणाः सर्वे त्वय्येते नात्र संशयः॥ २०॥
तपसा सम्भृते चैते बहुरूपे भविष्यतः।
ततो रामो जलं स्पृष्ट्वा प्रहृष्टवदनः शुचिः॥ २१॥
प्रतिजग्राह ते विद्ये महर्षेर्भावितात्मनः।
विद्यासमुदितो रामः शुशुभे भीमविक्रमः॥ २२॥
सहस्त्ररश्मिर्भगवान् शरदीव दिवाकरः।
गुरुकार्याणि सर्वाणि नियुज्य कुशिकात्मजे।
ऊषुस्तां रजनीं तत्र सरय्वां ससुखं त्रयः॥ २३॥

"I feel inclined to impart the knowledge of these spells to you, O scion of Kakutstha; for you are fit to receive them, O prince! Even though all the manifold virtues referred to (in verses 13 to 19) above already exist in you—there is no doubt about it, the two spells mentioned above will grow many times more efficacious when duly grasped by you, who are asceticism personified, being the goal of all austerities." Sipping water, Śrī Rāma, who is all-pure by nature, received with a most cheerful countenance initiation in the aforesaid two spells from that great sage, Viśwāmitra, of purified mind. Equipped with the knowledge of the aforesaid spells, Śrī Rāma of supreme prowess shone like the glorious sun, casting innumerable rays, in autumn. Śrī Rāma and Lakṣmaṇa performed all the duties that one owes to a teacher and all the three spent the night with ease on the bank of the Sarayū there. (20—23)

दशरथनृपसूनुसत्तमाभ्यां तृणशयनेऽनुचिते तदोषिताभ्याम्।
कुशिकसुतवचोऽनुलालिताभ्यां सुखमिव सा विबभौ विभावरी च॥ २४॥

To Śrī Rāma and Lakṣmaṇa, the two jewels among the sons of King Daśaratha, who, even though they lay there on a bed of straw, unworthy of princes, were bestowed with love all along by Viśwāmitra (son of Gādhi), that night appeared delightful indeed. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Night-long sojourn of Śrī Rāma and Lakṣmaṇa with Viśwāmitra in a holy hermitage at the confluence of the Gaṅgā and the Sarayū

प्रभातायां तु शर्वर्यां विश्वामित्रो महामुनिः।
अभ्यभाषत काकुत्स्थौ शयानौ पर्णसंस्तरे॥ १॥

The night having all but culminated in dawn, the great sage Viśwāmitra spoke as follows to Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha), lying on a bed of dry leaves mixed with straw : (1)

कौसल्या सुप्रजा राम पूर्वा संध्या प्रवर्तते।
उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम्॥ २॥

"Kausalyā is blessed with a worthy son

in you, O Rāma ! The morning twilight has set in. Therefore, get up, O tiger among men ! Contemplation on the Deity and the daily routine of duties making for the purification of the body have to be gone through." (2)

तस्यर्षेः परमोदारं वचः श्रुत्वा नरोत्तमौ।
स्नात्वा कृतोदकौ वीरौ जेपतुः परमं जपम्॥ ३॥

Hearing the exceedingly gentle admonition of the celebrated sage, Viśwāmitra, the two heroes, Śrī Rāma and Lakṣmaṇa, the foremost among men, performed their ablutions and, having offered oblations of water to the sun-god, muttered the most sacred text, the Gāyatrī*, other than which there is no holier text. (3)

कृताह्निकौ महावीर्यौ विश्वामित्रं तपोधनम्।
अभिवाद्यातिसंहृष्टौ गमनायाभितस्थतुः॥ ४॥

Having concluded their morning devotions (viz., the Sandhyā prayers, Brahma-Yajña or recitation of portions of the Vedas and other sacred texts as an offering to Ṛṣis, forming part of the five major Yajñas, fetching pieces of wood for being offered to the sacred fire, and so on) and saluting Viśwāmitra, rich in asceticism, the two exceptionally valiant princes, Śrī Rāma and Lakṣmaṇa, felt extremely delighted and stood before the latter, ready to proceed further. (4)

तौ प्रयान्तौ महावीर्यौ दिव्यां त्रिपथगां नदीम्।
ददृशाते ततस्तत्र सरय्वाः संगमे शुभे॥ ५॥

While moving onward from that spot where they had broken their journey overnight, the two very mighty princes sighted the divine river Gaṅgā, which (flows through heaven, earth and the subterranean regions and thus) takes a threefold course near its well-known and blessed confluence with the Sarayū. (5)

तत्राश्रमपदं पुण्यमृषीणां भावितात्मनाम्।
बहुवर्षसहस्राणि तप्यतां परमं तपः॥ ६॥

There they further beheld the holy site of the hermitages of Ṛṣis of purified mind, that had been practising the highest form of asceticism for the past many thousand years. (6)

तं दृष्ट्वा परमप्रीतौ राघवौ पुण्यमाश्रमम्।
ऊचतुस्तं महात्मानं विश्वामित्रमिदं वचः॥ ७॥

Supremely delighted to behold that sacred abode of hermits, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, addressed the following prayer to the celebrated Viśwāmitra of noble mind : (7)

कस्यायमाश्रमः पुण्यः को न्वस्मिन् वसते पुमान्।
भगवञ्छ्रोतुमिच्छावः परं कौतूहलं हि नौ॥ ८॥

"Whose holy hermitage is this? What personage, we ask you, dwells in it? We both desire to hear this; for great is our curiosity in this behalf, O venerable Sir !" (8)

तयोस्तद् वचनं श्रुत्वा प्रहस्य मुनिपुंगवः।
अब्रवीच्छ्रूयतां राम यस्यायं पूर्व आश्रमः॥ ९॥

Hearing the aforesaid submission of the two brothers, Viśwāmitra, the foremost of hermits, heartily laughed and said, "Hear, O Rāma, of him whose former residence this is. (9)

कंदर्पो मूर्तिमानासीत् काम इत्युच्यते बुधैः।
तपस्यन्तमिह स्थाणुं नियमेन समाहितम्॥ १०॥
कृतोद्वाहं तु देवेशं गच्छन्तं समरूद्गणम्।
धर्षयामास दुर्मेधा हुंकृतश्च महात्मना॥ ११॥

"Kandarpa (the god of love), who is also spoken of by the wise as Kāma (Cupid), was endowed with a living form in the past. On one occasion the foolish fellow was bold enough to assail with shafts of love Lord Śiva, the suzerain Lord of gods—who had been performing austerities in this very hermitage and remained uninterruptedly absorbed in deep meditation—while He was after having married going out alongwith the entire host of the forty-nine wind-gods in order

* The scripture tells us : **न गायत्र्याः परं जप्यम्.**

to meet Goddess Pārvatī, and Love was thereupon snubbed with a roar in the form of the sound 'hum' by the high-souled Lord. (10-11)

अवध्यातश्च रुद्रेण चक्षुषा रघुनन्दन।
व्यशीर्यन्त शरीरात् स्वात् सर्वगात्राणि दुर्मतेः॥ १२॥

"He was further reproached by Lord Rudra (the god of destruction) with His third eye, O scion of Raghu, and lo ! all the limbs of the evil-minded fellow dropped off from his body. (12)

तत्र गात्रं हतं तस्य निर्दग्धस्य महात्मनः।
अशरीरः कृतः कामः क्रोधाद् देवेश्वरेण ह॥ १३॥

"It was on that occasion that the limbs of the haughty fellow, consumed through the wrath of Lord Śiva, the suzerain Lord of gods, disappeared and it was in this way that Kāma was rendered bodiless. (13)

अनङ्ग इति विख्यातस्तदाप्रभृति राघव।
स चाङ्गविषयः श्रीमान् यत्राङ्गं स मुमोच ह॥ १४॥

"Thenceforward he came to be widely known by the name of Anaṅga (bodiless), O scion of Raghu, and the tract of land where that glorious being shed his embodied state became known as the Aṅga territory: so the tradition goes. (14)

तस्यायमाश्रमः पुण्यस्तस्येमे मुनयः पुरा।
शिष्या धर्मपरा वीर तेषां पापं न विद्यते॥ १५॥

"This holy hermitage belongs to Him and these sages (practising austerities here at present) have been His disciples in the past. As such they are devoted to piety and no sin exists in them, O Rāma ! (15)

इहाद्य रजनीं राम वसेम शुभदर्शन।
पुण्ययोः सरितोर्मध्ये श्वस्तरिष्यामहे वयम्॥ १६॥

"Let us halt for this night in this hermitage, hemmed in by the two holy streams, O Rāma of handsome looks; tomorrow we shall cross the Gaṅgā. (16)

अभिगच्छामहे सर्वे शुचयः पुण्यमाश्रमम्।
इह वासः परोऽस्माकं सुखं वत्स्यामहे निशाम्॥ १७॥
स्नाताश्च कृतजप्याश्च हुतहव्या नरोत्तम।
तेषां संवदतां तत्र तपोदीर्घेण चक्षुषा॥ १८॥
विज्ञाय परमप्रीता मुनयो हर्षमागमन्।
अर्घ्यं पाद्यं तथाऽऽतिथ्यं निवेद्य कुशिकात्मजे॥ १९॥
रामलक्ष्मणयोः पश्चादर्कुर्वन्नतिथिक्रियाम्।
सत्कारं समनुप्राप्य कथाभिरभिरञ्जयन्॥ २०॥

"Let us all enter the holy hermitage when we are purified by bath etc. Our sojourn here will be most welcome and we shall happily spend the night here after we have bathed, muttered our prayers and poured oblations into the sacred fire; O jewel among men !" While they were talking together (as aforesaid) there (outside the hermitage), the sages dwelling in the hermitage, felt supremely delighted to discover their presence with their eyes that had attained a long range (clairvoyance) through askesis, and experienced a thrill of joy. Having offered to Viśwāmitra water to wash his hands and feet with and extending their hospitality to him, they subsequently offered hospitality to Śrī Rāma and Lakṣmaṇa, too. Having received attentions in return from Viśwāmitra as well as from Śrī Rāma and Lakṣmaṇa, they regaled them with anecdotes, etc. (17—20)

यथार्हमजपन् संध्यामृषयस्ते समाहिताः।
तत्र वासिभिरानीता मुनिभिः सुव्रतैः सह॥ २१॥
न्यवसन् सुसुखं तत्र कामाश्रमपदे तथा।
कथाभिरभिरामाभिरभिरामौ नृपात्मजौ।
रमयामास धर्मात्मा कौशिको मुनिपुंगवः॥ २२॥

At dusk when day and night meet, the aforesaid Ṛṣis (including Viśwāmitra and his pupils, Śrī Rāma and Lakṣmaṇa) muttered the Gāyatrī-Mantra according to their ability* with a calm and collected mind. Taken by the sages of holy vows dwelling in that

* The maximum Japa that one is expected to do after his Sandhyā prayers is one thousand repetitions, the moderate number is one hundred, while ten is the irreducible minimum—**सहस्रपरमां देवीं शतमध्यां दशावराम्।**

hermitage with them, Viśwāmitra and his two pupils stayed most comfortably on that site of the hermitage, associated with the name of Kāma; while Viśwāmitra (a scion of Kuśa), the foremost of ascetics, whose mind is given to piety, entertained the two charming princes with delightful stories. (21-22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Thus ends Canto Twenty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

An account of the Sarayū given by Viśwāmitra; some facts relating to the ogress Tāṭakā revealed and hints given about killing her

ततः प्रभाते विमले कृताह्निकमरिंदमौ।
विश्वामित्रं पुरस्कृत्य नद्यास्तीरमुपागतौ॥ १ ॥

Placing in the forefront Viśwāmitra, who had just finished his daily routine of monrning devotions, the two brothers, who were capable of subduing their enemies, arrived at the bank of the river Gaṅgā. (1)

ते च सर्वे महात्मानो मुनयः संशितव्रताः।
उपस्थाप्य शुभां नावं विश्वामित्रमथाब्रुवन्॥ २ ॥

Getting an excellent boat to ferry them across, all the high-souled sages of austere vows, mentioned above, forthwith spoke to Viśwāmitra as follows : (2)

आरोहतु भवान् नावं राजपुत्रपुरस्कृतः।
अरिष्टं गच्छ पन्थानं मा भूत् कालस्य पर्ययः॥ ३ ॥

"Board you the boat followed by the king's sons and, having crossed the river, proceed on your journey at an auspicious moment. Let there be no loss of time." (3)

विश्वामित्रस्तथेत्युक्त्वा तानृषीन् प्रतिपूज्य च।
ततार सहितस्ताभ्यां सरितं सागरंगमाम्॥ ४ ॥

Saying "Amen !" and returning the salutations of those seers assembled to see them off with honour, Viśwāmitra, accompanied by the two brothers, began to cross the river Gaṅgā (hastening to meet the ocean). (4)

तत्र शुश्राव वै शब्दं तोयसंरम्भवर्धितम्।
मध्यमागम्य तोयस्य तस्य शब्दस्य निश्चयम्॥ ५ ॥
ज्ञातुकामो महातेजाः सह रामः कनीयसा।
अथ रामः सरिन्मध्ये पप्रच्छ मुनिपुंगवम्॥ ६ ॥

Reaching the middle of the stream, the highly glorious Rāma alongwith Lakṣmaṇa (the younger of the two) distinctly heard on the river a noise enhanced by the agitation caused by the striking of waves against one another, and felt eager to know the definite cause of the noise. In mid stream Śrī Rāma presently questioned in the following words Viśwāmitra, the foremost of hermits : (5-6)

वारिणो भिद्यमानस्य किमयं तुमुलो ध्वनिः।
राघवस्य वचः श्रुत्वा कौतूहलसमन्वितम्॥ ७ ॥
कथयामास धर्मात्मा तस्य शब्दस्य निश्चयम्।
कैलासपर्वते राम मनसा निर्मितं परम्॥ ८ ॥
ब्रह्मणा नरशार्दूल तेनेदं मानसं सरः।
तस्मात् सुस्राव सरसः सायोध्यामुपगूहते॥ ९ ॥
सरःप्रवृत्ता सरयूः पुण्या ब्रह्मसरश्च्युता।
तस्यायमतुलः शब्दो जाह्नवीमभिवर्तते॥ १० ॥
वारिसंक्षोभजो राम प्रणामं नियतः कुरु।
ताभ्यां तु तावुभौ कृत्वा प्रणाममतिधार्मिकौ॥ ११ ॥

तीरं दक्षिणमासाद्य जग्मतुर्लघुविक्रमौ।
स वनं घोरसंकाशं दृष्ट्वा नरवरात्मजः॥ १२॥
अविप्रहतमैक्ष्वाकः पप्रच्छ मुनिपुंगवम्।
अहो वनमिदं दुर्गं झिल्लिकागणसंयुतम्॥ १३॥
भैरवैः श्वापदैः कीर्णं शकुन्तैर्दारुणारवैः।
नानाप्रकारैः शकुनैर्वाश्यद्भिर्भैरवस्वनैः॥ १४॥

"What is the cause of this tumultuous noise ostensibly proceeding from a volume of water striking one against another?" Hearing the inquiry of Śrī Rāma, marked with curiosity, the sage, whose mind is given to piety, stated as follows the definite cause of that noise : "There exists, O Rāma, on Mount Kailāsa a great lake created by Brahmā (the creator) with his mind, hence it is known by the name of Mānasa (born of the mind), O tiger among men ! A river named Sarayū—so-called because it has its source in a lake (सरसो यौति or याति) and hallowed in that it has flowed from a lake created by Brahmā—emanated from that lake. It encircles Ayodhyā on all sides except the south. This sound, which has no parallel, proceeds from the violent commotion caused by the onrush of its waters even as it rushes to meet the Jāhnavī, Gaṅgā, so-called because it was drunk off by the sage Jahnu, whose sacrificial grounds were inundated by it, and was later released by him through his ears. Offer salutation to the two rivers where they meet with a concentrated mind, O Rāma !" Offering salutation to the two streams united with one another and reaching the southern bank of the Gaṅgā, the two brothers, exceptionally pious as they were, proceeded on their onward journey with quick paces alongwith Viśwāmitra. Beholding a forest of terrible aspect and unfrequented by men, Śrī Rāma (the son of a king, the foremost of men), a scion of Ikṣwāku, questioned as follows Viśwāmitra, a jewel among sages : "Oh ! this forest is difficult of access ! It is swarmed with crickets and infested by fierce beasts of prey and vultures raising harsh notes and various other kinds of birds uttering fierce cries. (7—14)

सिंहव्याघ्रवराहैश्च वारणैश्चापि शोभितम्।
धवाश्वकर्णककुभैर्बिल्वतिन्दुकपाटलैः॥ १५॥
संकीर्णं बदरीभिश्च किं न्विदं दारुणं वनम्।
तमुवाच महातेजा विश्वामित्रो महामुनिः॥ १६॥

"What could possibly be this fearful forest graced with lions, tigers and boars, as well as with elephants, and thickly set with Dhavas, Aśwakarṇas, Kakubhas (Arjunas), Bilvas, Tindukas, Pāṭalas and jujubes?" The great sage Viśwāmitra, possessed as he was of exceptional glory, replied to him as follows : (15-16)

श्रूयतां वत्स काकुत्स्थ यस्यैतद् दारुणं वनम्।
एतौ जनपदौ स्फीतौ पूर्वमास्तां नरोत्तम॥ १७॥
मलदाश्च करूषाश्च देवनिर्माणनिर्मितौ।
पुरा वृत्रवधे राम मलेन समभिप्लुतम्॥ १८॥
क्षुधा चैव सहस्राक्षं ब्रह्महत्या समाविशत्।
तमिन्द्रं मलिनं देवा ऋषयश्च तपोधनाः॥ १९॥
कलशैः स्नापयामासुर्मलं चास्य प्रमोचयन्।
इह भूम्यां मलं दत्त्वा देवाः कारूषमेव च॥ २०॥
शरीरजं महेन्द्रस्य ततो हर्षं प्रपेदिरे।
निर्मलो निष्करूषश्च शुद्ध इन्द्रो यथाभवत्॥ २१॥

"Hear, O darling, of the being to whom this forest belongs, O Rāma ! Here on this land, O jewel among men, there existed in the former days two prosperous kingdoms, the Malada and the Karūṣa by name, brought into existence by the effort of gods. In the ancient times, when the demon Vṛtra was killed in battle by Indra, the sin of killing a Brāhmaṇa laid hold of Indra (distinguished by a thousand eyes), who was accordingly overcome with impurity and hunger. The gods and the Ṛṣis rich in askesis bathed the aforesaid Indra, impure as he was (through sin, with jars full of water of the holy Gaṅgā, further consecrated by the utterance of sacred texts and washed off his impurity thereby. Depositing the impurity as well as

the pangs of hunger fallen off from the body of the great Indra in this tract of land, the gods derived joy thereby. And Indra, for his part, was completely rid of his impurity and hunger. (17—21)

ततो देशस्य सुप्रीतो वरं प्रादादनुत्तमम्।
इमौ जनपदौ स्फीतौ ख्यातिं लोके गमिष्यतः॥ २२॥
मलदाश्च करूषाश्च ममाङ्गमलधारिणौ।
साधु साध्विति तं देवाः पाकशासनमब्रुवन्॥ २३॥
देशस्य पूजां तां दृष्ट्वा कृतां शक्रेण धीमता।
एतौ जनपदौ स्फीतौ दीर्घकालमरिंदम॥ २४॥
मलदाश्च करूषाश्च मुदिता धनधान्यतः।
कस्यचित्त्वथ कालस्य यक्षिणी कामरूपिणी॥ २५॥
बलं नागसहस्रस्य धारयन्ती तदा ह्यभूत्।
ताटका नाम भद्रं ते भार्या सुन्दस्य धीमतः॥ २६॥
मारीचो राक्षसः पुत्रो यस्याः शक्रपराक्रमः।
वृत्तबाहुर्महाशीर्षो विपुलास्यतनुर्महान्॥ २७॥
राक्षसो भैरवाकारो नित्यं त्रासयते प्रजाः।
इमौ जनपदौ नित्यं विनाशयति राघव॥ २८॥
मलदांश्च करूषांश्च ताटका दुष्टचारिणी।
सेयं पन्थानमावृत्य वसत्यत्यर्धयोजने॥ २९॥

Highly pleased at this Indra thereupon conferred the following superb boon on the two tracts of land : "These two stretches of land, that have imbibed my impurity, will grow prosperous and will be known in the world by the names of Malada and Karūṣa." Seeing that honour conferred on those tracts of land by the wise Indra, the gods, for their part, applauded the celebrated Indra (the chastiser of the demon Pāka) in the words "Well done ! good !!" For a considerable length of time, O subbuer of foes, these two territories, Malada and Karūṣa, thenceforword continued to be prosperous, and rich in wealth and food-grains. Now, when some time had elapsed since the aforesaid incident, there appeared, in this region, so the tradition goes, a Yakṣa woman, Tāṭakā by name, capable of assuming any form at will and possessing at the very time of her birth the might of a thousand elephants, who is the wife of the wise Sunda, may good betide you, and whose son, the ogre Mārīca, possesses the strength of Indra and is endowed with round arms, a large head, an enormous mouth and a colossal body. The mighty Rākṣasa, who has a terrible form, is a perennial source of terror to the people; while Tāṭakā, who conducts herself like a wicked woman, constantly ravages these two principalities of Malada and Karūṣa, O scion of Raghu ! As such she lives in an area of twelve miles, obstructing the road. (22—29)

अत एव च गन्तव्यं ताटकाया वनं यतः।
स्वबाहुबलमाश्रित्य जहीमां दुष्टचारिणीम्॥ ३०॥

"For this very reason let us proceed in the quarter where exists the forest of Tāṭakā. Relying on the might of your own arms, make short work of this ogress of wicked conduct. (30)

मन्नियोगादिमं देशं कुरु निष्कण्टकं पुनः।
नहि कश्चिदिमं देशं शक्तो ह्यागन्तुमीदृशम्॥ ३१॥
यक्षिण्या घोरया राम उत्सादितमसह्यया।
एतत् ते सर्वमाख्यातं यथैतद् दारुणं वनम्।
यक्ष्या चोत्सादितं सर्वमद्यापि न निवर्तते॥ ३२॥

"Under my order make this realm thornless as before. None is, really speaking, able to visit this land, though so holy and beautiful, tormented as it is by the terrible Yakṣa woman, who has grown so intolerable. In this way has been told by me everything that you asked, viz., how this forest looks so fearful, how the entire region has been laid waste by the Yakṣa woman and how she does not desist from her nefarious activities even to this day." (31-32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Questioned by Śrī Rāma, Viśwāmitra tells him more about the birth of Tāṭakā, of her marriage with Sunda, as well as about the birth of Mārīca as a result of their union, and how the latter was subjected to an execration by sage Agastya, and finally urges Śrī Rāma to despatch the ogress

अथ तस्याप्रमेयस्य मुनेर्वचनमुत्तमम्।
श्रुत्वा पुरुषशार्दूलः प्रत्युवाच शुभां गिरम्॥ १॥

Hearing the noble utterance of the celebrated Viśwāmitra, possessed of immeasurable glory, Śrī Rāma, a tiger among men, forthwith asked the following sweetly-worded question : (1)

अल्पवीर्या यदा यक्षी श्रूयते मुनिपुंगव।
कथं नागसहस्रस्य धारयत्यबला बलम्॥ २॥

"When Tāṭakā, the Yakṣa woman, is known, from what you say, to be a female (proverbially lacking in strength), O jewel among hermits, she must presumably be of poor might. How then does she wield the strength of a thousand elephants?" (2)

इत्युक्तं वचनं श्रुत्वा राघवस्यामितौजसः।
हर्षयञ्श्लक्ष्णया वाचा सलक्ष्मणमरिंदमम्॥ ३॥
विश्वामित्रोऽब्रवीद् वाक्यं शृणु येन बलोत्कटा।
वरदानकृतं वीर्यं धारयत्यबला बलम्॥ ४॥

Hearing the aforesaid question of Śrī Rāma, a scion of Raghu, possessed of infinite strength, Viśwāmitra addressed the following reply to the former, who was capable of chastising the enemy, gladdening him alongwith Lakṣmaṇa by his bland speech : "Hear the reason why she is richly endowed with strength. Though a frail woman by birth, she wields extraordinary strength conferred by a boon granted in her favour. (3-4)

पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान्।
अनपत्यः शुभाचारः स च तेपे महत्तपः॥ ५॥
पितामहस्तु सुप्रीतस्तस्य यक्षपतेस्तदा।
कन्यारत्नं ददौ राम ताटकां नाम नामतः॥ ६॥

"Formerly there was a great and powerful Yakṣa, Suketu by name, who was issuless, though of virtuous conduct. He, therefore, practised great austerities with intent to please Brahmā. Highly gratified even in the course of his austerities, Brahmā (the progenitor of the entire creation, which sprang from his mind-born sons) gave him an excellent daughter, Tāṭakā by name : so the tradition goes. (5-6)

ददौ नागसहस्रस्य बलं चास्याः पितामहः।
न त्वेव पुत्रं यक्षाय ददौ चासौ महायशाः॥ ७॥

"Brahmā further vouchsafed to her the strength of a thousand elephants. The illustrious Brahmā, however, did not deliberately grant a son to the Yakṣa (obviously thinking that a son of the kind desired by him would prove a great scourge to the world). (7)

तां तु बालां विवर्धन्तीं रूपयौवनशालिनीम्।
जम्भपुत्राय सुन्दाय ददौ भार्यां यशस्विनीम्॥ ८॥

"Suketu for his part gave away as wife that glorious girl, rich in comeliness of form and exuberance of youth, even while she was growing apace to womanhood, to Sunda, son of Jambha, who, being a demon, was qualified to marry a Yakṣa girl, both being demigods. (8)

कस्यचित् त्वथ कालस्य यक्षी पुत्रं व्यजायत।
मारीचं नाम दुर्धर्षं यः शापाद् राक्षसोऽभवत्॥ ९॥

"Now after some time Tāṭakā, the Yakṣa girl, actually gave birth to a son, Mārīca by name, who was hard to overcome and who turned to be an ogre (living on raw flesh) under a curse. (9)

सुन्दे तु निहते राम अगस्त्यमृषिसत्तमम्।
ताटका सह पुत्रेण प्रधर्षयितुमिच्छति॥ १०॥

"Sunda having been killed by the sage Agastya by means of a curse, O Rāma, Tāṭakā alongwith her son sought to kill Agastya, the foremost of Ṛṣis. (10)

भक्षार्थं जातसंरम्भा गर्जन्ती साभ्यधावत।
आपतन्तीं तु तां दृष्ट्वा अगस्त्यो भगवानृषिः॥ ११॥
राक्षसत्वं भजस्वेति मारीचं व्याजहार सः।
अगस्त्यः परमामर्षस्ताटकामपि शप्तवान्॥ १२॥

"Her rage having been excited, she (as well as Mārīca) ran towards the sage in order to devour him. Seeing her rushing towards him, Agastya, the mighty Ṛṣi, however, said to Mārīca, "Attain the state of an ogre !" Full of extreme anger the aforesaid Agastya cursed Tāṭakā too in the following words : (11-12)

पुरुषादी महायक्षी विकृता विकृताननी।
इदं रूपं विहायाशु दारुणं रूपमस्तु ते॥ १३॥

" 'Dropping this comely form at once, get transformed into an ugly man-eating ogress with a mis-shapen countenance, a great Yakṣa woman as you are ! Let your personality assume a cruel aspect.' (13)

सैषा शापकृतामर्षा ताटका क्रोधमूर्च्छिता।
देशमुत्सादयत्येनमगस्त्याचरितं शुभम्॥ १४॥

"Her indignation having been aroused by the execration, the aforesaid Tāṭakā, thus transformed and bewildered with anger, ravages this holy tract, once trodden by Agastya. (14)

एनां राघव दुर्वृत्तां यक्षीं परमदारुणाम्।
गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम्॥ १५॥

"For the good of the cows and the Brāhmaṇas, O Rāma, get rid of this most cruel Yakṣa woman of evil conduct and perverted valour. (15)

नह्येनां शापसंसृष्टां कश्चिदुत्सहते पुमान्।
निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन॥ १६॥

"No man in all the three worlds other than you dare kill this woman, made formidable by a curse, O scion of Raghu ! (16)

नहि ते स्त्रीवधकृते घृणा कार्या नरोत्तम।
चातुर्वर्ण्यहितार्थं हि कर्तव्यं राजसूनुना॥ १७॥
नृशंसमनृशंसं वा प्रजारक्षणकारणात्।
पातकं वा सदोषं वा कर्तव्यं रक्षता सदा॥ १८॥

"No disgust should be felt by you for the act of killing a woman, O jewel among men ! For in the interest of the four grades of society, even a cruel deed has in any case to be perpetrated by a Kṣatriya prince as well as an act which is anything but cruel. For the protection of the people even that which is sinful or wrong must invariably be done by one whose duty it is to protect. (17-18)

राज्यभारनियुक्तानामेष धर्मः सनातनः।
अधर्म्यां जहि काकुत्स्थ धर्मो ह्यस्यां न विद्यते॥ १९॥

"Such is the eternal duty of those charged with the onus of administration. Make short work of the impious woman, O scion of Kakutstha; for there exists no righteousness in her. (19)

श्रूयते हि पुरा शक्रो विरोचनसुतां नृप।
पृथिवीं हन्तुमिच्छन्तीं मन्थरामभ्यसूदयत्॥ २०॥

"It is heard that in the former days Indra killed Mantharā, daughter of Virocana (son of Prahlāda), who desired to destroy the earth, O protector of men ! (20)

विष्णुना च पुरा राम भृगुपत्नी पतिव्रता।
अनिन्द्रं लोकमिच्छन्ती काव्यमाता निषूदिता॥ २१॥

"Again, the wife of the sage Bhṛgu and the mother of Śukrācārya (the well-known preceptor of the demons), who, though devoted to her husband, desired to see the world bereft of Indra, was disposed of by Lord Viṣṇu* in the past, O Rāma ! (21)

* We read in the Matsya-Purāṇa (Discourse XLVII) how during the absence of her son, Śukra, who

एतैश्चान्यैश्च बहुभी राजपुत्रैर्महात्मभिः।
अधर्मसहिता नार्यो हताः पुरुषसत्तमैः।
तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनान्नृप॥ २२॥

"Women characterized by impiety were killed by all these as well as by many other high-souled Kṣatriya princes, who were the foremost of men. Therefore, shaking off all tenderness, despatch her by my command, O protector of men!" (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Śrī Rāma kills Tāṭakā

मुनेर्वचनमक्लीबं श्रुत्वा नरवरात्मजः।
राघवः प्राञ्जलिर्भूत्वा प्रत्युवाच दृढव्रतः॥ १॥

Hearing the utterance of the sage Viśwāmitra, which was anything but cowardly, Prince Rāma, a scion of Raghu, firm of resolve as he was, replied as follows with folded hands: (1)

पितुर्वचननिर्देशात् पितुर्वचनगौरवात्।
वचनं कौसिकस्येति कर्तव्यमविशङ्कया॥ २॥
अनुशिष्टोऽस्म्ययोध्यायां गुरुमध्ये महात्मना।
पित्रा दशरथेनाहं नावज्ञेयं हि तद्वचः॥ ३॥

"In the midst of other elders at Ayodhyā I was instructed by my high-souled father, King Daśaratha, in the following words: 'In pursuance of the instructions of your father conveyed in his actual words and out of respect for your father's word the command of Viśwāmitra (a scion of Kuśa) must be carried out by you without any scruple!' His admonition, therefore, should on no account be ignnored by me. (2-3)

सोऽहं पितुर्वचः श्रुत्वा शासनाद् ब्रह्मवादिनः।
करिष्यामि न संदेहस्ताटकावधमुत्तमम्॥ ४॥

"Having heard the aforesaid exhortation of my father and in obedience to the command of an exponent of the Vedas in you, I shall accordingly discharge my foremost duty in the form of killing the ogress, Tāṭakā—there is no doubt about it. (4)

गोब्राह्मणहितार्थाय देशस्य च हिताय च।
तव चैवाप्रमेयस्य वचनं कर्तुमुद्यतः॥ ५॥

"For the purpose of doing good to the cows and the Brāhmaṇas and in the interest of this region as well as in your own interest (in the shape of your gratification) I am prepared to do your bidding, possessed as you are of immeasurable glory." (5)

एवमुक्त्वा धनुर्मध्ये बद्ध्वा मुष्टिमरिंदमः।
ज्याघोषमकरोत् तीव्रं दिशः शब्देन नादयन्॥ ६॥

Saying so and clenching his left fist around the middle of his bow, Śrī Rāma (who was capable of taming his enemy) produced a sharp twang, making the quarters resound with loud reverberations. (6)

तेन शब्देन वित्रस्तास्ताटकावनवासिनः।
ताटका च सुसंक्रुद्धा तेन शब्देन मोहिता॥ ७॥

The dwellers in the forest haunted by Tāṭakā (viz., the followers of Tāṭakā) were

had gone out to practise austerities, the demons, hard pressed by the heavenly army, sought the wife of Bhṛgu for protection and how the latter, who accordingly tried to destroy the gods including Lord Viṣṇu, was subsequently killed by Lord Viṣṇu at the request of Indra.

terrified by that sound; while Tāṭakā, who was stunned in the first instance by that sound, got terribly enraged. (7)

तं शब्दमभिनिध्याय राक्षसी क्रोधमूर्च्छिता।
श्रुत्वा चाभ्यद्रवत् क्रुद्धा यत्र शब्दो विनिस्सृतः॥ ८॥

The ogress was overwhelmed with wrath on hearing that sound and, having heard it, rushed angrily in the direction whence the sound had emantated. (8)

तां दृष्ट्वा राघवः क्रुद्धां विकृतां विकृताननाम्।
प्रमाणेनातिवृद्धां च लक्ष्मणं सोऽभ्यभाषत॥ ९॥

Seeing her enraged and deformed with a mis-shapen countenance and monstrous in size, the celebrated Śrī Rāma, a scion of Raghu, addressed Lakṣmaṇa as follows : (9)

पश्य लक्ष्मण यक्षिण्या भैरवं दारुणं वपुः।
भिद्येरन् दर्शनादस्या भीरूणां हृदयानि च॥ १०॥

"Behold, O Lakṣmaṇa, the formidable and fearful body of the Yakṣa woman; the hearts of the timorous will break at her very sight. (10)

एतां पश्य दुराधर्षां मायाबलसमन्विताम्।
विनिवृत्तां करोम्यद्य हृतकर्णाग्रनासिकाम्॥ ११॥

"See how I put her to flight today once she has been deprived of her ears and the tip of her nose, even though she is difficult to subdue and equipped with the power of Māyā (conjuring tricks). (11)

नह्येनामुत्सहे हन्तुं स्त्रीस्वभावेन रक्षिताम्।
वीर्यं चास्या गतिं चैव हन्यामिति हि मे मतिः॥ १२॥

"I do not really feel inclined to kill her, protected as she is by her womanhood. Let me put an end to her prowess (capacity to worst others) as well as to her power of motion by depriving her of her hands and feet and thereby rendering her incapable of further devastation: such indeed is my resovle." (12)

एवं ब्रुवाणे रामे तु ताटका क्रोधमूर्च्छिता।
उद्यम्य बाहुं गर्जन्ती राममेवाभ्यधावत॥ १३॥

Even while Śrī Rāma was speaking thus to Lakṣmaṇa, Tāṭakā, overwhelmed with anger, rushed towards Rāma himself, lifting up her arms and roaring. (13)

विश्वामित्रस्तु ब्रह्मर्षिर्हुंकारेणाभिभर्त्स्य ताम्।
स्वस्ति राघवयोरस्तु जयं चैवाभ्यभाषत॥ १४॥

Threatening her with the sound of 'hum', the Brāhmaṇa sage Viśwāmitra, however, exclaimed saying "Good luck to the two scions of Raghu!" and further raised a shout of "Victory!" (14)

उद्धुन्वाना रजो घोरं ताटका राघवावुभौ।
रजोमेघेन महता मुहूर्तं सा व्यमोहयत्॥ १५॥

Raising plentiful dust, the said Tāṭakā perplexed both the scions of Raghu with a huge cloud of dust for an hour or so. (15)

ततो मायां समास्थाय शिलावर्षेण राघवौ।
अवाकिरत् सुमहता ततश्चुक्रोध राघवः॥ १६॥

Then, falling back upon conjuring tricks, she covered the two scions of Raghu with a tremendous shower of rocks. Thereupon Śrī Rāma, a scion of Raghu, flew into a rage. (16)

शिलावर्षं महत् तस्याः शरवर्षेण राघवः।
प्रतिवार्योपधावन्त्याः करौ चिच्छेद पत्रिभिः॥ १७॥

Parrying the copious shower of rocks sent down by her with a counter shower of shafts, Śrī Rāma cut off her arms with arrows even as she came running towards him. (17)

ततश्छिन्नभुजां श्रान्तामभ्याशे परिगर्जतीम्।
सौमित्रिरकरोत् क्रोधाद्धृतकर्णाग्रनासिकाम्॥ १८॥

Then out of anger Lakṣmaṇa (son of Sumitrā, the second wife of Daśaratha) deprived her of her ears and the tip of her nose while she was roaring close by exhausted, with her arms severed. (18)

कामरूपधरा सा तु कृत्वा रूपाण्यनेकशः।
अन्तर्धानं गता यक्षी मोहयन्ती स्वमायया॥ १९॥

Assuming numerous forms, the said Yakṣa woman, however, capable as she

was of taking any form at will, went out of sight, mystifying the two brothers by her conjuring tricks. (19)

अश्मवर्षं विमुञ्चन्ती भैरवं विचचार सा।
ततस्तावश्मवर्षेण कीर्यमाणौ समन्ततः॥ २०॥
दृष्ट्वा गाधिसुतः श्रीमानिदं वचनमब्रवीत्।
अलं ते घृणया राम पापैषा दुष्टचारिणी॥ २१॥
यज्ञविघ्नकरी यक्षी पुरा वर्धेत मायया।
वध्यतां तावदेवैषा पुरा संध्या प्रवर्तते॥ २२॥

Pouring a terrible shower of rocks, she freely moved about hither and thither. Seeing them being covered by a shower of stones on all sides, the glorious Viśwāmitra, son of Gādhi, tendered the following advice to them : "Have done with your tenderness, O Rāma ! This sinful Yakṣa woman of wicked conduct, interfering as she does with sacrificial performances, should be got rid of even before she gains strength through her conjuring tricks. The twilight is fast approaching there. (20—22)

रक्षांसि संध्याकाले तु दुर्धर्षाणि भवन्ति हि।
इत्युक्तः स तु तां यक्षीमश्मवृष्ट्याभिवर्षिणीम्॥ २३॥
दर्शयञ्शब्दवेधित्वं तां रुरोध स सायकैः।
सा रुद्धा बाणजालेन मायाबलसमन्विता॥ २४॥
अभिदुद्राव काकुत्स्थं लक्ष्मणं च विनेदुषी।
तामापतन्तीं वेगेन विक्रान्तामशनीमिव॥ २५॥
शरेणोरसि विव्याध सा पपात ममार च।
तां हतां भीमसंकाशां दृष्ट्वा सुरपतिस्तदा॥ २६॥
साधु साध्विति काकुत्स्थं सुराश्चाप्यभिपूजयन्।
उवाच परमप्रीतः सहस्राक्षः पुरंदरः॥ २७॥
सुराश्च सर्वे संहृष्टा विश्वामित्रमथाब्रुवन्।
मुने कौशिक भद्रं ते सेन्द्राः सर्वे मरुद्गणाः॥ २८॥
तोषिताः कर्मणानेन स्नेहं दर्शय राघवे।
प्रजापतेः कृशाश्वस्य पुत्रान् सत्यपराक्रमान्॥ २९॥
तपोबलभृतो ब्रह्मन् राघवाय निवेदय।
पात्रभूतश्च ते ब्रह्मंस्तवानुगमने रतः॥ ३०॥

"For in the evening, really speaking, the ogres are hard to overcome." Showing his skill in hitting a target (not visible to the eye) with the help of the sound coming from it, the celebrated Śrī Rāma, thus addressed by Viśwāmitra, impeded that notorious Yakṣa woman, who was covering them with a shower of stones, with his own arrows. Intercepted with a network of arrows the ogress, equipped as she was with the power of conjuring tricks, ran roaring towards Śrī Rāma, a scion of Kakutstha, and Lakṣmaṇa. Śrī Rāma hit her in the breast with a shaft as she came rushing like a thunderbolt discharged with force by Indra, with the result that she fell down dead. Seeing her, so terrible of aspect, dead, Indra, the ruler of gods, as well as the other gods applauded Śrī Rāma, a scion of Kakutstha, saying "Well done ! Bravo !!" Highly pleased, the thousand-eyed Indra (the demolisher of strongholds) as well as all the gods, extremely delighted, presently said to Viśwāmitra as follows : "May good betide you, O Viśwāmitra, a scion of Kuśa ! All the hosts of gods including Indra (their ruler) stand gratified with this feat. Please show your affection towards Śrī Rāma, a scion of Raghu. Impart to Śrī Rāma the knowledge of the missiles presided over by the sons of Kṛśāśwa—a lord of created beings—possessed of unfailing prowess and wielding great might acquired through austerities. He is worthy of receiving your favour and is devoted to your service, O holy Brāhmaṇa ! (23—30)

कर्तव्यं सुमहत् कर्म सुराणां राजसूनुना।
एवमुक्त्वा सुराः सर्वे जग्मुर्हृष्टा विहायसम्॥ ३१॥
विश्वामित्रं पूजयन्तस्ततः संध्या प्रवर्तते।
ततो मुनिवरः प्रीतस्ताटकावधतोषितः॥ ३२॥
मूर्ध्नि राममुपाघ्राय इदं ववनमब्रवीत्।
इहाद्य रजनीं राम वसाम शुभदर्शन॥ ३३॥
श्वः प्रभाते गमिष्यामस्तदाश्रमपदं मम।
विश्वामित्रवचः श्रुत्वा हृष्टो दशरथात्मजः॥ ३४॥
उवास रजनीं तत्र ताटकाया वने सुखम्।
मुक्तशापं वनं तच्च तस्मिन्नेव तदाहनि।
रमणीयं विबभ्राज यथा चैत्ररथं वनम्॥ ३५॥

A great object of gods is going to be

accomplished by the prince, Śrī Rāma." Saying so all the gods disappeared into the heavens, extolling Viśwāmitra, and then the twilight set in. Lovingly smelling the crown of the head of Śrī Rāma, Viśwāmitra, the foremost of hermits, who felt consoled by the death of Tāṭakā, then addressed the following words to Śrī Rāma : "Let us spend this night here, O good-looking Rāma ! Next morning at sunrise we shall proceed to the site of my well-known hermitage." Pleased to hear the words of Viśwāmitra, Śrī Rāma, son of Daśaratha, happily spent the night in that forest, which had so long been the haunt of Tāṭakā. Nay, the aforesaid forest, instantly rid of molestation that very day, shone brightly like the delightful grove of Caitraratha (belonging to Kubera and existing in his capital, Alakā). (31—35)

निहत्य तां यक्षसुतां स रामः प्रशस्यमानः सुरसिद्धसंघैः।
उवास तस्मिन् मुनिना सहैव प्रभातवेलां प्रतिबोध्यमानः॥ ३६॥

Having disposed of the aforesaid Tāṭakā, (the daughter of a Yakṣa) and being applauded by hosts of gods and Siddhas, the celebrated Śrī Rāma halted for the night in the forest in the company of the sage, being awakened by the latter towards sunrise. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Gratified with the death of Tāṭakā, Viśwāmitra imparts to Śrī Rāma the knowledge of the various missiles

अथ तां रजनीमुष्य विश्वामित्रो महायशाः।
प्रहस्य राघवं वाक्यमुवाच मधुरस्वरम्॥ १॥

Having rested during that night (in the forest haunted so long by Tāṭakā), the highly illustrious Viśwāmitra smiled and addressed the following words in a sweet tone to Śrī Rāma : (1)

परितुष्टोऽस्मि भद्रं ते राजपुत्र महायशः।
प्रीत्या परमया युक्तो ददाम्यस्त्राणि सर्वशः॥ २॥
देवासुरगणान् वापि सगन्धर्वोरगान् भुवि।
यैरमित्रान् प्रसह्याजौ वशीकृत्य जयिष्यसि॥ ३॥

"I am highly pleased with you, O highly glorious prince! May prosperity attend you ! Full of supreme affection I hereby impart to you the knowledge of all the missiles, whereby you will forcibly bring under control and conquer in battle all your enemies on earth and even hosts of gods and demons including the Gandharvas and Nāgas. (2-3)

तानि दिव्यानि भद्रं ते ददाम्यस्त्राणि सर्वशः।
दण्डचक्रं महद् दिव्यं तव दास्यामि राघव॥ ४॥
धर्मचक्रं ततो वीर कालचक्रं तथैव च।
विष्णुचक्रं तथात्युग्रमैन्द्रं चक्रं तथैव च॥ ५॥
वज्रमस्त्रं नरश्रेष्ठ शैवं शूलवरं तथा।
अस्त्रं ब्रह्मशिरश्चैव ऐषीकमपि राघव॥ ६॥

"I deliver to you all those celestial missiles, may good betide you! I shall deliver to you, O scion of Raghu, the great and ethereal Daṇḍa-Cakra and then the Dharma-Cakra, O gallant prince, as well as the Kāla-Cakra, also the Viṣṇu-Cakra as well as the most formidable Indra-Cakra and the missile in the shape of a thunderbolt, O jewel among men, similarly the Śula of Śiva, the best among all presided over by Lord Śiva, as

well as the missile called Brahmaśirā and even the Aiṣīka (that employed through the medium of a reed, rush or stem of grass), O scion of Raghu ! (4—6)

ददामि ते महाबाहो ब्राह्ममस्त्रमनुत्तमम्।
गदे द्वे चैव काकुत्स्थ मोदकी शिखरी शुभे॥ ७॥
प्रदीप्ते नरशार्दूल प्रयच्छामि नृपात्मज।
धर्मपाशमहं राम कालपाशं तथैव च॥ ८॥
वारुणं पाशमस्त्रं च ददाम्यहमनुत्तमम्।
अशनी द्वे प्रयच्छामि शुष्कार्द्रे रघुनन्दन॥ ९॥

"I am going to deliver to you, O mighty-armed prince, the missile presided over by Brahmā, which is excelled by no other missile, and hand over to you, O tiger among men, a pair of blessed maces, Modakī and Śikharī by name, shining brightly, O scion of Kakutstha ! I also deliver to you, O Rāma, the noose possessed by Dharma, the god of piety, as well as that wielded by Kāla, the Time-Spirit and the superb missile in the form of the noose employed by Varuṇa, the god presiding over the waters. I further deliver to you, O scion of Raghu, a pair of Aśanis, one dry and the other moist. (7—9)

ददामि चास्त्रं पैनाकमस्त्रं नारायणं तथा।
आग्नेयमस्त्रं दयितं शिखरं नाम नामतः॥ १०॥

"I also deliver to you the missile presided over by Lord Śiva, the Wielder of the bow named Pināka and the missile presided over by Lord Nārāyaṇa as well as the well-known missile Śikhara by name, presided over by and beloved of Agni, the god of fire. (10)

वायव्यं प्रथमं नाम ददामि तव चानघ।
अस्त्रं हयशिरो नाम क्रौञ्चमस्त्रं तथैव च॥ ११॥

"I further deliver to you, O sinless one, the missile par excellence presided over by the wind-god, the missile named Hayaśiras, presided over by Lord Hayagrīva, who bears the head of a horse, as well as the missile called Krauñca. (11)

शक्तिद्वयं च काकुत्स्थ ददामि तव राघव।
कङ्कालं मुसलं घोरं कापालमथ किङ्किणीम्॥ १२॥
वधार्थं रक्षसां यानि ददाम्येतानि सर्वशः।
वैद्याधरं महास्त्रं च नन्दनं नाम नामतः॥ १३॥
असिरत्नं महाबाहो ददामि नृवरात्मज।
गन्धर्वमस्त्रं दयितं मोहनं नाम नामतः॥ १४॥
प्रस्वापनं प्रशमनं दयिते सौम्यं च राघव।
वर्षणं शोषणं चैव संतापनविलापने॥ १५॥
मादनं चैव दुर्धर्षं कंदर्पदयितं तथा।
गान्धर्वमस्त्रं दयितं मानवं नाम नामतः॥ १६॥

"I hand over to you, O Rāma, a scion of Kakutstha, a pair of Śaktis (javelins—the one presided over by Lord Viṣṇu and the other by Lord Śiva) as also Kaṅkāla, the dreadful Musala, the Kāpāla and Kiṅkiṇī, missiles wielded by the demons. I deliver to you all these missiles, which are capable of destroying the ogres. I hand over to you, O mighty-armed son of Daśaratha (a jewel among men), a great missile used by the Vidyādharas, viz., the well-known excellent sword, Nandana by name. I further deliver to you, O scion of Raghu, the celebrated missile beloved of the Gandharvas, Mohana by name (so-called because it is capable of stupefying the enemy), the soporific missile, Praswāpana, the gentle missile Praśamana, which possesses the virtue of pacifying the anger of the enemy, as well as the missiles Varṣaṇa, Śoṣaṇa, Santāpana and Vilāpana, which possess the virtues of discharging showers, sucking up moisture, releasing excessive heat and making the enemy wail, respectively, as well as the formidable missile Mādana, which inebriates the enemy, beloved of Kandarpa, the god of love, and the well-known missile beloved of the Gandharvas, Mānava by name. (12—16)

पैशाचमस्त्रं दयितं मोहनं नाम नामतः।
प्रतीच्छ नरशार्दूल राजपुत्र महायशः॥ १७॥
तामसं नरशार्दूल सौमनं च महाबलम्।
संवर्तं चैव दुर्धर्षं मौसलं च नृपात्मज॥ १८॥
सत्यमस्त्रं महाबाहो तथा मायामयं परम्।
सौरं तेजःप्रभं नाम परतेजोऽपकर्षणम्॥ १९॥
सोमास्त्रं शिशिरं नाम त्वाष्ट्रमस्त्रं सुदारुणम्।
दारुणं च भगस्यापि शीतेषुमथ मानवम्॥ २०॥

"Receive from me, O illustrious prince, O tiger among men, the well-known missile beloved of the fiends, Mohana by name, so-called because it infatuates the enemy, as also the missiles Tāmasa and the mighty Saumana, O tiger among men, as well as Saṁvarta and the formidable Mausala, O son of King Daśaratha, the missile known by the name of Satya as also the great missile called Māyāmaya, O mighty-armed one, the missile presided over by the sun-god, Tejaḥprabha by name, which takes away the glory of the enemy, the missile presided over by the moon-god, Śiśira by name, the most formidable missile presided over by Twaṣṭā, the architect of gods, the dreadful missile of Bhaga (one of the twelve sons of Aditi, presiding over the sun by turns month after month) as well as the missile presided over by Manu, known by the name of Śīteṣu. (17—20)

एतान् राम महाबाहो कामरूपान् महाबलान्।
गृहाण परमोदारान् क्षिप्रमेव नृपात्मज॥ २१॥

"Receive at once, O mighty-armed Rāma, these very powerful and supremely beneficent missiles capable of taking any form at will, O son of King Daśaratha!" (21)

स्थितस्तु प्राङ्मुखो भूत्वा शुचिर्मुनिवरस्तदा।
ददौ रामाय सुप्रीतो मन्त्रग्राममनुत्तमम्॥ २२॥

Getting purified through ablutions etc., and sitting with his face turned towards the east, Viśwāmitra, the foremost of hermits, who was highly delighted, imparted to Śrī Rāma a string of Mantras (sacred texts capable of invoking the missiles) unexcelled by others in their field. (22)

सर्वसंग्रहणं येषां दैवतैरपि दुर्लभम्।
तान्यस्त्राणि तदा विप्रो राघवाय न्यवेदयत्॥ २३॥

The Brāhmaṇa, Viśwāmitra, then delivered to Śrī Rāma, as well as to Lakṣmaṇa the missiles which could not be easily retained in one's memory in their entirety even by gods. (23)

जपतस्तु मुनेस्तस्य विश्वामित्रस्य धीमतः।
उपतस्थुर्महार्हाणि सर्वाण्यस्त्राणि राघवम्॥ २४॥

Even while that intelligent sage Viśwāmitra was silently repeating the Mantras, embodying the said missiles, all the missiles, worthy of great adoration as they were, appeared before Śrī Rāma in their shining ethereal forms. (24)

ऊचुश्च मुदिता रामं सर्वे प्राञ्जलयस्तदा।
इमे च परमोदार किंकरास्तव राघव॥ २५॥
यद् यदिच्छसि भद्रं ते तत् सर्वं करवाम वै।
ततो रामः प्रसन्नात्मा तैरित्युक्तो महाबलैः॥ २६॥
प्रतिगृह्य च काकुत्स्थः समालभ्य च पाणिना।
मानसा मे भविष्यध्वमिति तान्यभ्यचोदयत्॥ २७॥

Nay, full of joy, all spoke as follows with folded hands (as a mark of respect) to Śrī Rāma: "Here do we stand as your servants, O supremely generous Śrī Rāma, a scion of Raghu! We are prepared to do all that you would have us do. May good betide you!" Addressed thus by those mighty missiles in living form, Śrī Rāma, a scion of Kakutstha, thereupon accepted them with a cheerful mind as his own and, stroking them with his hand, commanded them as follows: "Appear in my mind whenever I think of you." (25—27)

ततः प्रीतमना रामो विश्वामित्रं महामुनिम्।
अभिवाद्य महातेजा गमनायोपचक्रमे॥ २८॥

Saluting the great sage Viśwāmitra, the highly glorious Śrī Rāma with a delighted mind then got ready to proceed further. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तविंशः सर्गः॥ २७॥

Thus ends Canto Twenty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

At the request of Śrī Rāma the sage Viśwāmitra instructs him as well as Lakṣmaṇa in the process of calling back the missiles and delivers some more missiles to them

प्रतिगृह्य ततोऽस्त्राणि प्रहृष्टवदनः शुचिः।
गच्छन्नेव च काकुत्स्थो विश्वामित्रमथाब्रवीत्॥ १॥

When just about to proceed further from the forest haunted so long by Tāṭakā, after receiving the missiles from Viśwāmitra, the all-pure Śrī Rāma, a scion of Kakutstha, with a most cheerful countenance now addressed Viśwāmitra as follows : (1)

गृहीतास्त्रोऽस्मि भगवन् दुराधर्षः सुरैरपि।
अस्त्राणां त्वहमिच्छामि संहारान् मुनिपुंगव॥ २॥

"Having received the knowledge of invoking missiles from you, O omnipotent sage, I can no longer be easily overpowered even by gods. I also wish to learn the Mantras capable of calling them back once discharged, O jewel among sages !" (2)

एवं ब्रुवति काकुत्स्थे विश्वामित्रो महातपाः।
संहारान् व्याजहाराथ धृतिमान् सुव्रतः शुचिः॥ ३॥

Even while Śrī Rāma was speaking thus, the great ascetic Viśwāmitra of noble vows, possessed as he was of extraordinary firmness and purity, forthwith taught to him as well as to Lakṣmaṇa the Mantras capable of calling the missile(s) back. (3)

सत्यवन्तं सत्यकीर्तिं धृष्टं रभसमेव च।
प्रतिहारतरं नाम पराङ्मुखमवाङ्मुखम्॥ ४॥
लक्ष्यालक्ष्याविमौ चैव दृढनाभसुनाभकौ।
दशाक्षशतवक्त्रौ च दशशीर्षशतोदरौ॥ ५॥
पद्मनाभमहानाभौ दुन्दुनाभस्वनाभकौ ।
ज्योतिषं शकुनं चैव नैरास्यविमलावुभौ॥ ६॥
यौगंधरविनिद्रौ च दैत्यप्रमथनौ तथा।
शुचिबाहुर्महाबाहुर्निष्कलिर्विरुचस्तथा ।
सार्चिमाली धृतिमाली वृत्तिमान् रुचिरस्तथा॥ ७॥
पित्र्यः सौमनसश्चैव विधूतमकरावुभौ।
परवीरं रतिं चैव धनधान्यौ च राघव॥ ८॥
कामरूपं कामरुचिं मोहमावरणं तथा।
जृम्भकं सर्पनाथं च पन्थानवरुणौ तथा॥ ९॥
कृशाश्वतनयान् राम भास्वरान् कामरूपिणः।
प्रतीच्छ मम भद्रं ते पात्रभूतोऽसि राघव॥ १०॥

He said : "Receive from me, O Rāma, a scion of Raghu, since you are a fit recipient, other glorious missiles (sons of Kṛśāśwa), capable of assuming any form at will and bearing the names of Satyavān, Satyakīrti, Dhṛṣṭa and Rabhasa, Pratihāratara, Parāñmukha and Avāñmukha, Lakṣya and Alakṣya as well as the yonder Dṛḍhanābha and Sunābha, Daśākṣa and Śatavaktra as well as Daśaśīrṣa and Satodara, Padmanābha and Mahānābha, Dundunābha and Swanābha, Jyotish as well as Śakuna, both Nairāsya and Vimala, Yaugandhara and Vinidra and even so, Daitya and Pramathana, those going by the names of Śucibāhu, Mahābahu, Nīṣkali and Viruca, Sārcimālī, Dhṛtimālī, Vṛttimān and Rucira, Pitrya as well as Saumanasa, both Vidhūta and Makara, as also Paravīra and Rati, Dhana and Dhānya, Kāmarūpa, Kāmaruci, Moha and Āvaraṇa, Jṛmbhaka and Sarpanātha, Panthāna and Varuṇa, O scion of Raghu ! May good betide you !" (4—10)

बाढमित्येव काकुत्स्थः प्रहृष्टेनान्तरात्मना।
दिव्यभास्वरदेहाश्च मूर्तिमन्तः सुखप्रदाः॥ ११॥

Śrī Rāma (a scion of Kakutstha) received them with a most cheerful mind, saying, "Amen !" The missiles in their concrete living form were invested with an ethereal and effulgent personality and afforded delight to all. (11)

केचिदङ्गारसदृशाः केचिद् धूमोपमास्तथा।
चन्द्रार्कसदृशाः केचित् प्रह्वाञ्जलिपुटास्तथा॥ १२॥

Some of them shone like live coal, others were smoky in appearance, while still others were brilliant as the sun and the moon and were inclined forwards with their palms joined together so as to form a cavity. (12)

रामं प्राञ्जलयो भूत्वाब्रुवन् मधुरभाषिणः।
इमे स्म नरशार्दूल शाधि किं करवाम ते॥ १३॥

Standing with their hollowed palms joined together, they addressed Śrī Rāma in sweet accents as follows : "Here we are, O tiger among men ! Pray, instruct us what we can do for you." (13)

गम्यतामिति तानाह यथेष्टं रघुनन्दनः।
मानसाः कार्यकालेषु साहाय्यं मे करिष्यथ॥ १४॥

Śrī Rāma (a scion of Raghu) replied to them saying, "Let you be gone, as you will, for the present. Appearing in my mind whenever I recall you, you should render assistance to me in times of emergency." (14)

अथ ते राममामन्त्र्य कृत्वा चापि प्रदक्षिणम्।
एवमस्त्विति काकुत्स्थमुक्त्वा जग्मुर्यथागतम्॥ १५॥

Taking leave of Śrī Rāma and also going round him clockwise as a mark of respect and addressing the scion of Kakutstha in the words "Be it so !" they withdrew even as they had come. (15)

स च तान् राघवो ज्ञात्वा विश्वामित्रं महामुनिम्।
गच्छन्नेवाथ मधुरं श्लक्ष्णं वचनमब्रवीत्॥ १६॥

Having come to know them, Śrī Rāma forthwith addressed the following sweet and delightful words to the great sage Viśwāmitra even while moving alongwith him : (16)

किमेतन्मेघसंकाशं पर्वतस्याविदूरतः।
वृक्षखण्डमितो भाति परं कौतूहलं हि मे॥ १७॥

"What is this cluster of trees, that looks from this place like a mass of clouds in view of its dark colour and density, not very far from the yonder mountain? Great indeed is my curiosity in this behalf. (17)

दर्शनीयं मृगाकीर्णं मनोहरमतीव च।
नानाप्रकारैः शकुनैर्वल्गुभाषैरलंकृतम्॥ १८॥

"It is so pleasing to the sight, extremely soul-ravishing, full of deer and graced with various species of sweetly warbling birds. (18)

निस्सृताः स्मो मुनिश्रेष्ठ कान्ताराद् रोमहर्षणात्।
अनया त्ववगच्छामि देशस्य सुखवत्तया॥ १९॥

"From the happy look as indicated above of this tract of land, to tell you the truth, I presume we have emerged, O jewel among sages, from the forest haunted so long by the ogress Tāṭakā, which made one's hair stand on end by its fearful aspect. (19)

सर्वं मे शंस भगवन् कस्याश्रमपदं त्विदम्।
सम्प्राप्ता यत्र ते पापा ब्रह्मघ्ना दुष्टचारिणः॥ २०॥
तव यज्ञस्य विघ्नाय दुरात्मानो महामुने।
भगवंस्तस्य को देशः सा यत्र तव याज्ञिकी॥ २१॥
रक्षितव्या क्रिया ब्रह्मन् मया वध्याश्च राक्षसाः।
एतत् सर्वं मुनिश्रेष्ठ श्रोतुमिच्छाम्यहं प्रभो॥ २२॥

"Whose hermitage does this site really contain? What is the locality of your hermitage, where those sinful, wicked and evil-minded slayers of Brāhmaṇas make their inroads for the interruption of your sacrificial performance, O great and glorious sage, nay, where your sacrificial activity requires to be guarded and the ogres deserve to be killed by me, O holy Brāhmaṇa ! I wish to hear all this, O powerful jewel among sages !" (20—22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Viśwāmitra tells Śrī Rāma the history of Siddhāśrama and arrives at his own hermitage with the two brothers

अथ तस्याप्रमेयस्य वचनं परिपृच्छतः।
विश्वामित्रो महातेजा व्याख्यातुमुपचक्रमे॥ १॥

Hearing the question of Śrī Rāma, who though possessed of infinite glory made inquiries as above, the highly glorious Viśwāmitra proceeded to make answer as follows : (1)

इह राम महाबाहो विष्णुर्देवनमस्कृतः।
वर्षाणि सुबहूनीह तथा युगशतानि च॥ २॥
तपश्चरणयोगार्थमुवास सुमहातपाः।
एष पूर्वाश्रमो राम वामनस्य महात्मनः॥ ३॥
सिद्धाश्रम इति ख्यातः सिद्धो ह्यत्र महातपाः।
एतस्मिन्नेव काले तु राजा वैरोचनिर्बलिः॥ ४॥
निर्जित्य दैवतगणान् सेन्द्रान् सहमरुद्गणान्।
कारयामास तद्राज्यं त्रिषु लोकेषु विश्रुतः॥ ५॥

"Here in this very grove, O mighty-armed Rāma, Lord Viṣṇu, the adored of all gods, who is noted for His exceptional asceticism, stayed for hundreds of revolutions of the four Yugas and many more years for practising austerities and Yoga (concentration of mind). Here stands the former hermitage of Lord Vāmana, the divine Dwarf—who is no other than the Supreme Spirit—known by the name of Siddhāśrama; for it was here that Lord Viṣṇu, who is noted for his great asceticism, realized His end prior to His descent in the form of Vāmana. It was during this very period that King Bali, the son of Virocana and grandson of Prahlāda, ruled over the kingdom of Indra and became well-known in all the three worlds, having thoroughly conquered the hosts of gods including Indra, their ruler, as well as the forty-nine wind-gods. (2—5)

यज्ञं चकार सुमहानसुरेन्द्रो महाबलः।
बलेस्तु यजमानस्य देवाः साग्निपुरोगमाः।
समागम्य स्वयं चैव विष्णुमूचुरिहाश्रमे॥ ६॥

"The very mighty Bali, the ruler of demons, who was exceptionally great, initiated a sacrifice. While Bali was proceeding with the sacrifice, the gods alongwith Agni, the god of fire, who headed them, personally met Lord Viṣṇu, who had been practising austerities in this very hermitage and submitted to Him as follows : (6)

बलिर्वैरोचनिर्विष्णो यजते यज्ञमुत्तमम्।
असमाप्तव्रते तस्मिन् स्वकार्यमभिपद्यताम्॥ ७॥

"'Bali, the son of Virocana, O omnipresent Lord, has commenced a great sacrifice. Let the object of Your proteges (gods) be fully accomplished while he has not yet concluded his sacred observance. (7)

ये चैनमभिवर्तन्ते याचितार इतस्ततः।
यच्च यत्र यथावच्च सर्वं तेभ्यः प्रयच्छति॥ ८॥

'To those who approach him from here and there with some solicitation, he duly gives whatever object they ask and of whatever category. (8)

स त्वं सुरहितार्थाय मायायोगमुपाश्रितः।
वामनत्वं गतो विष्णो कुरु कल्याणमुत्तमम्॥ ९॥

'Therefore, assuming the semblance of a dwarf by establishing contact with Māyā (the energy which veils Your true nature and invests You with a seemingly human or mortal character) for the sake of doing good to gods, be pleased to serve our best interest.' (9)

एतस्मिन्नन्तरे राम कश्यपोऽग्निसमप्रभः।
अदित्या सहितो राम दीप्यमान इवौजसा॥ १०॥

"In the meantime, O Rāma, the delighter of all, there appeared on the scene Sage Kaśyapa, resplendent as fire, accompanied

by his wife, Aditi, as though glowing with his incarnate glory. (10)

देवीसहायो भगवान् दिव्यं वर्षसहस्रकम्।
व्रतं समाप्य वरदं तुष्टाव मधुसूदनम्॥ ११॥

Having concluded his sacred observance extending over a thousand celestial years (equivalent to three hundred and sixty thousand human years), in the company of his wife, the glorious sage eulogized Lord Viṣṇu, the Destroyer of the demon Madhu, who was disposed to confer a boon on him as follows : (11)

तपोमयं तपोराशिं तपोमूर्तिं तपात्मकम्।
तपसा त्वां सुतप्तेन पश्यामि पुरुषोत्तमम्॥ १२॥

'By virtue of my asceticism duly practised I am able to behold the Supreme Person in You, endowed as You are with abundant asceticism, a repository of asceticism, nay, asceticism incarnate and consisting of asceticism itself. (12)

शरीरे तव पश्यामि जगत् सर्वमिदं प्रभो।
त्वमनादिरनिर्देश्यस्त्वामहं शरणं गतः॥ १३॥

I perceive this entire creation consisting of animate and inanimate beings in Your body, O Lord ! You are without beginning and indescribable. I have sought You as my refuge. (13)

तमुवाच हरिः प्रीतः कश्यपं धूतकल्मषम्।
वरं वरय भद्रं ते वरार्होऽसि मतो मम॥ १४॥

Full of joy Śrī Hari replied as follows to the sage Kaśyapa, who had shaken off all impurities: 'Ask of Me a boon of your choice, may good betide you; for you are considered by Me as deserving of favour.' (14)

तच्छ्रुत्वा वचनं तस्य मारीचः कश्यपोऽब्रवीत्।
अदित्या देवतानां च मम चैवानुयाचितम्॥ १५॥
वरं वरद सुप्रीतो दातुमर्हसि सुव्रत।
पुत्रत्वं गच्छ भगवन्नदित्या मम चानघ॥ १६॥

Hearing the aforesaid reply of the Lord, Kaśyapa, the son of Marīci, submitted, 'Highly satisfied as You are, and disposed to confer a boon, O Lord of noble vows, be pleased to grant the favour solicited by Aditi, my wife, and gods as well as by myself. Assume the role of a son to me as also to Aditi, O sinless Lord ! (15-16)

भ्राता भव यवीयांस्त्वं शक्रस्यासुरसूदन।
शोकार्तानां तु देवानां साहाय्यं कर्तुमर्हसि॥ १७॥

'Be a younger brother to Indra, O Destroyer of demons ! You ought in reality to render help to gods who are stricken with grief at the loss of their kingdom. (17)

अयं सिद्धाश्रमो नाम प्रसादात् ते भविष्यति।
सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन्नितः॥ १८॥

'By Your grace in the form of Your holy presence here this place will be known by the name of Siddhāśrama. Your undertaking in the form of austerities having been successfully concluded, O Ruler of gods, shift Yourself to our abode from this place, O Lord !' (18)

अथ विष्णुर्महातेजा अदित्यां समजायत।
वामनं रूपमास्थाय वैरोचनिमुपागमत्॥ १९॥

"Now the exceptionally glorious Lord Viṣṇu took His descent through Aditi and, assuming the form of the divine Dwarf, sought the presence of Bali (the son of Virocana, Prahlāda's son). (19)

त्रीन् पदानथ भिक्षित्वा प्रतिगृह्य च मेदिनीम्।
आक्रम्य लोकाँल्लोकार्थी सर्वलोकहिते रतः॥ २०॥
महेन्द्राय पुनः प्रादान्नियम्य बलिमोजसा।
त्रैलोक्यं स महातेजाश्चक्रे शक्रवशं पुनः॥ २१॥

"Asking of him ground which could be covered by three strides and accepting the offer of land granted by him, the Lord, who sought to have all the three worlds, devoted as He was to the good of the entire creation, covered all the three worlds in three strides, by His all-pervading form and, taming Bali by His divine might, restored them to the great Indra. In this way, the Lord, who is possessed of exceptional

glory, placed all the three worlds once more under the lordship of Indra. (20-21)

तेनैव पूर्वमाक्रान्त आश्रमः श्रमनाशनः।
मयापि भक्त्या तस्यैव वामनस्योपभुज्यते॥ २२॥

"By that very Lord was this hermitage trodden in the remote past and is accordingly capable of ending the toils of transmigration. It is through devotion to the aforesaid Lord Vāmana alone that this hermitage is being occupied by me too. (22)

एनमाश्रममायान्ति राक्षसा विघ्नकारिणः।
अत्र ते पुरुषव्याघ्र हन्तव्या दुष्टचारिणः॥ २३॥

"Ogres interfering with our religious observances make inroads into this hermitage and at this very juncture, O tiger among men, the aforesaid Rākṣasas of wicked conduct deserve to be killed by you. (23)

अद्य गच्छामहे राम सिद्धाश्रममनुत्तमम्।
तदाश्रमपदं तात तवाप्येतद् यथा मम॥ २४॥

"Now let us make our way, O Rāma, to the said Siddhāśrama, unsurpassed by others. The site of this hermitage, my darling, is as much yours, too, as mine since you are none else than Lord Viṣṇu, to whom it originally belonged." (24)

इत्युक्त्वा परमप्रीतो गृह्य रामं सलक्ष्मणम्।
प्रविशन्नाश्रमपदं व्यरोचत महामुनिः।
शशीव गतनीहारः पुनर्वसुसमन्वितः॥ २५॥

Having said so and taking Śrī Rāma alongwith Lakṣmaṇa by the hand, the great sage, Viśwāmitra, entered the limits of the hermitage, full of great delight. While doing so, he shone brightly as the moon free from fog, accompanied by the two stars constituting the constellation Punarvasu. (25)

तं दृष्ट्वा मुनयः सर्वे सिद्धाश्रमनिवासिनः।
उत्पत्योत्पत्य सहसा विश्वामित्रमपूजयन्॥ २६॥

Seeing him come after a long time, with the two distinguished guests, all the hermits dwelling in the hermitage sprang up in a flurry one after another and paid their homage to Viśwāmitra. (26)

यथार्हं चक्रिरे पूजां विश्वामित्राय धीमते।
तथैव राजपुत्राभ्यामकुर्वन्नतिथिक्रियाम्॥ २७॥

They offered worship to the wise Viśwāmitra according to his deserts and likewise offered hospitality to the two princes, Śrī Rāma and Lakṣmaṇa. (27)

मुहूर्तमथ विश्रान्तौ राजपुत्रावरिंदमौ।
प्राञ्जली मुनिशार्दूलमूचतू रघुनन्दनौ॥ २८॥

Having rested a while, the two princes, the scions of Raghu, who were capable of subduing the enemy, forthwith submitted to Viśwāmitra, a tiger among sages, with folded hands as follows : (28)

अद्यैव दीक्षां प्रविश भद्रं ते मुनिपुंगव।
सिद्धाश्रमोऽयं सिद्धः स्यात् सत्यमस्तु वचस्तव॥ २९॥

"God bless you! Go through the ceremony of consecration for the sacrificial performance this very day, O jewel among sages! Let this Siddhāśrama prove to be an abode of success and thereby justify its name and let your word that the ogres deserve to be killed by me (vide verse 23 above) come true." (29)

एवमुक्तो महातेजा विश्वामित्रो महानृषिः।
प्रविवेश तदा दीक्षां नियतो नियतेन्द्रियः॥ ३०॥

Addressed in these words by the two brothers, the highly glorious and eminent Ṛṣi, Viśwāmitra, who had curbed his senses and mind and was observing sacred vows, forthwith went through the ceremony of consecration for the sacrificial performance going to be undertaken by him. (30)

कुमाराविव तां रात्रिमुषित्वा सुसमाहितौ।
प्रभातकाले चोत्थाय पूर्वां संध्यामुपास्य च॥ ३१॥
प्रशुची परमं जाप्यं समाप्य नियमेन च।
हुताग्निहोत्रमासीनं विश्वामित्रमवन्दताम्॥ ३२॥

Having reposed during that night with a calm and composed mind and rising at

dawn next morning, the two lads, who resembled Skanda and Viśākha, the two sons of Lord Śiva, and were exceedingly pure by nature offered prayer to the morning twilight after getting purified through bath etc., and having finished the *Japa* (recitation) of the holy Gāyatrī, the foremost of Mantras, according to rules, greeted Viśwāmitra, who was sitting at ease having mentally* poured oblations into the sacred fire. (31-32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनत्रिंशः सर्गः ॥ २९ ॥

Thus ends Canto Twenty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Śrī Rāma protects the sacrifice of Viśwāmitra against the onslaught of the Rākṣasas and gets rid of them

अथ तौ देशकालज्ञौ राजपुत्रावरिंदमौ।
देशे काले च वाक्यज्ञावब्रूतां कौशिकं वचः॥ १॥

Now the two princes, who knew what is appropriate at a particular time and place and were also aware of the kind of words that should be spoken at a particular time and place and who were capable of subduing the enemy, addressed the following words to Viśwāmitra, a scion of Kuśa : (1)

भगवञ्छ्रोतुमिच्छावो यस्मिन् काले निशाचरौ।
संरक्षणीयौ तौ ब्रूहि नातिवर्तेत तत्क्षणम्॥ २॥

"O venerable sage, we both should like to hear at what particular moment of time the two ogres, Mārīca and Subāhu, have to be guarded against by us. That moment should not escape unnoticed." (2)

एवं ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया।
सर्वे ते मुनयः प्रीताः प्रशशंसुर्नृपात्मजौ॥ ३॥

Full of delight, all those hermits who were present there on that occasion applauded the two princes, descended in the line of Kakutstha, who spoke as aforesaid, impatient because of their eagerness to fight with the demons. (3)

अद्यप्रभृति षड्रात्रं रक्षतां राघवौ युवाम्।
दीक्षां गतो ह्येष मुनिर्मौनित्वं च गमिष्यति॥ ४॥

They replied on behalf of the Ṛṣi : "From this day onward keep you vigil for six days and nights continuously, O scions of Raghu ! We tell you this because this sage, Viśwāmitra, has already gone through the rite of consecration and will observe strict silence all these days as he is doing even now." (4)

तौ तु तद्वचनं श्रुत्वा राजपुत्रौ यशस्विनौ।
अनिद्रं षडहोरात्रं तपोवनमरक्षताम्॥ ५॥

Hearing the aforesaid answer made by the hermits the two illustrious princes for their part guarded the grove hallowed by austerities for six days and nights continuously without even a wink of sleep. (5)

उपासांचक्रतुर्वीरौ यत्तौ परमधन्विनौ।
ररक्षतुर्मुनिवरं विश्वामित्रमरिंदमौ॥ ६॥

* It is laid down in the scriptures that having gone through the ceremony of consecration for a sacrificial performance one should no longer pour daily oblations (chiefly consisting of milk, oil and sour gruel) into the sacred fire, nor perform the half-monthly sacrifices performed on the new moon and the full moon and known by the names of Darśa and Pūrṇamāsa respectively—**दीक्षामध्ये नाग्निहोत्रं न दर्शपूर्णमासाभ्यां यजेत.**

Full of vigilance and armed with exquisite bows, the two heroes, capable as they were of subduing the enemy, kept by the side of Viśwāmitra, the foremost of sages, and guarded him as well as his sacrifice. (6)

अथ काले गते तस्मिन् षष्ठेऽहनि तदाऽऽगते।
सौमित्रिमब्रवीद् रामो यत्तो भव समाहितः॥ ७॥

Now as time rolled on (five days had elapsed) and the sixth day (night), the most important on which the Soma juice is extracted, arrived, Śrī Rāma said to Lakṣmaṇa, "Be prepared for a tussle and be vigilant." (7)

रामस्यैवं ब्रुवाणस्य त्वरितस्य युयुत्सया।
प्रजज्वाल ततो वेदिः सोपाध्यायपुरोहिता॥ ८॥

Even as Śrī Rāma, who was impatient because of his eagerness to fight with the Rākṣasas, spoke as aforesaid, the fire at the sacrificial altar at once blazed forth in the presence of the Brahmā, the superintending priest viz., Viśwāmitra and the other priests officiating at the sacrifice. (8)

सदर्भचमसस्त्रुक्का सस्मित्कुसुमोच्चया।
विश्वामित्रेण सहिता वेदिर्जज्वाल सर्त्विजा॥ ९॥

The fire at the altar, which was distinguished by the presence of the sacred Kuśa grass, a Camasa (a wooden vessel, generally of a square shape and furnished with a handle, used at sacrifices for drinking the Soma juice), a Sruk (a sort of large wooden ladle used for pouring clarified butter on a sacrificial fire and properly made of Palāśa or Khadira wood and about as long as an arm, with a receptacle at the end of the size of a hand), pieces of firewood and heaps of flowers for decoration and worship and was surrounded by Viśwāmitra and the other priests—blazed forth all of a sudden, heralding the onslaught of the Rākṣasas. (9)

मन्त्रवच्च यथान्यायं यज्ञोऽसौ सम्प्रवर्तते।
आकाशे च महाञ्छब्दः प्रादुरासीद् भयानकः॥ १०॥

The sacrificial performance in question duly proceeded, accompanied by the recitation of sacred texts and presently there arose a loud and fearful clamour in the sky. (10)

आवार्य गगनं मेघो यथा प्रावृषि दृश्यते।
तथा मायां विकुर्वाणौ राक्षसावभ्यधावताम्॥ ११॥
मारीचश्च सुबाहुश्च तयोरनुचरास्तथा।
आगम्य भीमसंकाशा रुधिरौघानवासृजन्॥ १२॥

Just as a cloud appears during the monsoon, enveloping the sky, the two Rākṣasas, Mārīca and Subāhu, swooped down upon the sacrificial altar spreading their Māyā (sorcery). They as well as their followers of terrible aspect presently arrived and rained torrents of blood as well as of flesh, pus and so on. (11-12)

तां तेन रुधिरौघेण वेदीं वीक्ष्य समुक्षिताम्।
सहसाभिद्रुतो रामस्तानपश्यत् ततो दिवि॥ १३॥

Clearly perceiving the altar in question drenched with that shower of blood, Śrī Rāma ran forth at once to discover the cause and presently beheld the ogres in the air. (13)

तावापतन्तौ सहसा दृष्ट्वा राजीवलोचनः।
लक्ष्मणं त्वभिसम्प्रेक्ष्य रामो वचनमब्रवीत्॥ १४॥

Seeing the two Rākṣasas rushing headlong towards him, the lotus-eyed Rāma for his part gazed at Lakṣmaṇa and spoke the following words to him : (14)

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशिताशनान्।
मानवास्त्रसमाधूताननिलेन यथा घनान्॥ १५॥
करिष्यामि न संदेहो नोत्सहे हन्तुमीदृशान्।
इत्युक्त्वा वचनं रामश्चापे संधाय वेगवान्॥ १६॥
मानवं परमोदारमस्त्रं परमभास्वरम्।
चिक्षेप परमक्रुद्धो मारीचोरसि राघवः॥ १७॥

"Look here, O Lakṣmaṇa, I shall scatter the wicked Rākṣasas, that feed on raw flesh, by means of the Mānavāstra, the missile presided over by Swāyambhuva Manu, as clouds are dispersed by the wind: there is no doubt about it. I do not feel inclined to kill

them as they are destined to survive for some more years." Having made this observation, Śrī Rāma, a scion of Raghu, who was full of agility, put to his bow the most excellent and supremely effulgent missile presided over by Manu, and hurled it most angrily at the breast of Mārīca. (15—17)

स तेन परमास्त्रेण मानवेन समाहतः।
सम्पूर्णं योजनशतं क्षिप्तः सागरसम्प्लवे॥ १८॥

Forcibly hit with that highly excellent missile presided over by Manu, the ogre was flung in mid ocean, a distance of full one hundred Yojanas (eight hundred miles). (18)

विचेतनं निघूर्णन्तं शीतेषुबलपीडितम्।
निरस्तं दृश्य मारीचं रामो लक्ष्मणमब्रवीत्॥ १९॥
पश्य लक्ष्मण शीतेषुं मानवं मनुसंहितम्।
मोहयित्वा नयत्येनं न च प्राणैर्वियुज्यते॥ २०॥

Seeing Mārīca thrown away reeling and struck senseless by the force of Śīteṣu, the missile presided over by Manu, Śrī Rāma said to Lakṣmaṇa, "Behold, O Lakṣmaṇa, the power of Śīteṣu, the missile presided over and tried by Manu ! It has removed the demon to such a long distance having rendered him senseless; still the fellow has not been deprived of his life. (19-20)

इमानपि वधिष्यामि निर्घृणान् दुष्टचारिणः।
राक्षसान् पापकर्मस्थान् यज्ञघ्नान् रुधिराशनान्॥ २१॥

"I shall get rid of the other blood sucking Rākṣasas too, who are merciless and wicked, are given to sinful deeds and interfere with the performance of sacrifices." (21)

इत्युक्त्वा लक्ष्मणं चाशु लाघवं दर्शयन्निव।
विगृह्य सुमहच्चास्त्रमाग्नेयं रघुनन्दनः॥ २२॥
सुबाहूरसि चिक्षेप स विद्धः प्रापतद् भुवि।
शेषान् वायव्यमादाय निजघान महायशाः।
राघवः परमोदारो मुनीनां मुदमावहन्॥ २३॥

Having spoken to Lakṣmaṇa as aforesaid and showing his agility as it were, Śrī Rāma (a scion of Raghu) quickly invoked the most excellent missile presided over by the god of fire and hurled it at the breast of Subāhu and, pierced by it, the latter fell dead on the ground. Invoking the missile presided over by the wind-god, the highly illustrious and extremely large-hearted Śrī Rāma (a scion of Raghu) threw away the rest at a distance, bringing joy thereby to all the sages. (22-23)

स हत्वा राक्षसान् सर्वान् यज्ञघ्नान् रघुनन्दनः।
ऋषिभिः पूजितस्तत्र यथेन्द्रो विजये पुरा॥ २४॥

Having got rid in this way of all the Rākṣasas that interfered with the performance of sacrifices, Śrī Rāma was honoured in that holy retreat by the Ṛṣis even as Indra was felicitated in the past on his victory scored over demons. (24)

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः।
निरीतिका दिशो दृष्ट्वा काकुत्स्थमिदमब्रवीत्॥ २५॥

The sacrificial proceedings having been brought to a close, the great sage Viśwāmitra for his part forthwith spoke to Śrī Rāma (a scion of Kakutstha) as follows on seeing the quarters rid of all pests : (25)

कृतार्थोऽस्मि महाबाहो कृतं गुरुवचस्त्वया।
सिद्धाश्रममिदं सत्यं कृतं वीर महायशः।
स हि रामं प्रशस्यैवं ताभ्यां संध्यामुपागमत्॥ २६॥

"I stand accomplished of my purpose, O mighty-armed and highly illustrious hero, in that the bidding of your preceptor (in me) has been carried out by you. Nay, the name of this Siddhāśrama too has been justified." Having applauded Śrī Rāma as aforesaid, he offered prayers to the evening twilight alongwith the two brothers. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Accompanied by Śrī Rāma, Lakṣmaṇa and a host of Ṛṣis, Sage Viśwāmitra proceeds northward in the direction of Mithilā to witness the bow-sacrifice of King Janaka and breaks his journey on the bank of the Sona at sunset

अथ तां रजनीं तत्र कृतार्थौ रामलक्ष्मणौ।
ऊषतुर्मुदितौ वीरौ प्रहृष्टेनान्तरात्मना॥ १॥

Delighted on having accomplished their purpose in the shape of protecting the sacrifice of Viśwāmitra, the two heroes, Śrī Rāma and Lakṣmaṇa, then spent that night with a most cheerful mind in the sacrificial hall of Viśwāmitra at Siddhāśrama itself. (1)

प्रभातायां तु शर्वर्यां कृतपौर्वाह्णिकक्रियौ।
विश्वामित्रमृषींश्चान्यान् सहितावभिजग्मतुः॥ २॥

Having finished their morning duties at the close of night, the two brothers for their part sought together Viśwāmitra and the other Ṛṣis. (2)

अभिवाद्य मुनिश्रेष्ठं ज्वलन्तमिव पावकम्।
ऊचतुः परमोदारं वाक्यं मधुरभाषिणौ॥ ३॥

Greeting Viśwāmitra, the foremost of sages, who shone as a blazing fire, the two sweet-tongued brothers made the following highly noble submission : (3)

इमौ स्म मुनिशार्दूल किंकरौ समुपागतौ।
आज्ञापय मुनिश्रेष्ठ शासनं करवाव किम्॥ ४॥

"Here are we, your servants, present before you, O tiger among hermits ! Tell us, O jewel among sages, what injunction of yours we should carry out." (4)

एवमुक्ते तयोर्वाक्ये सर्व एव महर्षयः।
विश्वामित्रं पुरस्कृत्य रामं वचनमब्रुवन्॥ ५॥

At the aforesaid submission of the two brothers all the great Ṛṣis present there made the following reply to Śrī Rāma with the permission of Viśwāmitra : (5)

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति।
यज्ञः परमधर्मिष्ठस्तत्र यास्यामहे वयम्॥ ६॥

"A most pious sacrifice is going to be performed, O jewel among men, by Janaka, the king of Mithilā. We shall repair to that place. (6)

त्वं चैव नरशार्दूल सहास्माभिर्गमिष्यसि।
अद्भुतं च धनूरत्नं तत्र त्वं द्रष्टुमर्हसि॥ ७॥

"You too must accompany us, O tiger among men ! Nay, there you ought to see a marvellous jewel among bows. (7)

तद्धि पूर्वं नरश्रेष्ठ दत्तं सदसि दैवतैः।
अप्रमेयबलं घोरं मखे परमभास्वरम्॥ ८॥

"The bow, which is so terrible and supremely effulgent and whose strength (weight) cannot be estimated, was actually presented in the former times, O jewel among men, to a former king of Mithilā, Devarāta by name, in a sacrificial assembly by the gods, who had got it in their turn from Lord Śiva. (8)

नास्य देवा न गन्धर्वा नासुरा न च राक्षसाः।
कर्तुमारोपणं शक्ता न कथंचन मानुषाः॥ ९॥

"Neither gods nor Gandharvas nor demons nor ogres are able to bend it, much less human beings. (9)

धनुषस्तस्य वीर्यं हि जिज्ञासन्तो महीक्षितः।
न शेकुरारोपयितुं राजपुत्रा महाबलाः॥ १०॥

"Eager to gauge its strength even very mighty kings and princes failed to bend it. (10)

तद्धनुर्नरशार्दूल मैथिलस्य महात्मनः।
तत्र द्रक्ष्यसि काकुत्स्थ यज्ञं च परमाद्भुतम्॥ ११॥

"There, O Rāma (a scion of Kakutstha), you will be able to see that bow of the high-souled king of Mithilā as well as his most wonderful sacrifice, O tiger among men ! (11)

तद्धि यज्ञफलं तेन मैथिलेनोत्तमं धनुः।
याचितं नरशार्दूल सुनाभं सर्वदैवतैः॥ १२॥

"That excellent bow, well-formed at the centre where it is held by the fist, was indeed solicited by the aforesaid king of Mithilā as a reward for the sacrifice and gifted as such by all gods.* (12)

आयागभूतं नृपतेस्तस्य वेश्मनि राघव।
अर्चितं विविधैर्गन्धैर्धूपैश्चागुरुगन्धिभिः॥ १३॥

"Worshipped with sandal-pastes of various kinds and incenses emitting the smell of aloe-wood, it stands enshrined in the palace of that king as an object of worship, O scion of Raghu !" (13)

एवमुक्त्वा मुनिवरः प्रस्थानमकरोत् तदा।
सर्षिसंघः सकाकुत्स्थ आमन्त्र्य वनदेवताः॥ १४॥

Saying so (through the other sages), Viśwāmitra, the foremost of sages, presently set out on the journey accompanied by a host of Ṛṣis as well as by Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha, taking leave of the sylvan deities in the following words : (14)

स्वस्ति वोऽस्तु गमिष्यामि सिद्धः सिद्धाश्रमादहम्।
उत्तरे जाह्नवीतीरे हिमवन्तं शिलोच्चयम्॥ १५॥

"May good betide you all ! Accomplished of purpose I shall proceed from Siddhāśrama to the Himālaya mountain on the northern bank of the holy Gaṅgā." (15)

इत्युक्त्वा मुनिशार्दूलः कौशिकः स तपोधनः।
उत्तरां दिशमुद्दिश्य प्रस्थातुमुपचक्रमे॥ १६॥

Having observed thus, the celebrated sage Viśwāmitra, a scion of Kuśa, a tiger among hermits and rich in askesis, made ready to depart in a northerly direction. (16)

तं व्रजन्तं मुनिवरमन्वगादनुसारिणाम्।
शकटीशतमात्रं तु प्रयाणे ब्रह्मवादिनाम्॥ १७॥

No less than a hundred carts, full of load consisting mostly of requisites of a sacrifice, belonging to his followers, who were all exponents of the Vedas, accompanied Viśwāmitra, the foremost of sages, as he proceeded on his journey. (17)

मृगपक्षिगणाश्चैव सिद्धाश्रमनिवासिनः।
अनुजग्मुर्महात्मानं विश्वामित्रं तपोधनम्॥ १८॥

Even herds of beasts and flocks of birds dwelling in the Siddhāśrama followed the high-souled Viśwāmitra, whose only wealth was his asceticism. (18)

निवर्तयामास ततः सर्षिसंघः स पक्षिणः।
ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे॥ १९॥
वासं चक्रुर्मुनिगणाः शोणाकूले समाहिताः।
तेऽस्तं गते दिनकरे स्नात्वा हुतहुताशनाः॥ २०॥
विश्वामित्रं पुरस्कृत्य निषेदुरमितौजसः।
रामोऽपि सहसौमित्रिर्मुनींस्तानभिपूज्य च॥ २१॥
अग्रतो निषसादाथ विश्वामित्रस्य धीमतः।
अथ रामो महातेजा विश्वामित्रं तपोधनम्॥ २२॥
पप्रच्छ मुनिशार्दूलं कौतूहलसमन्वितम्।
भगवन् को न्वयं देशः समृद्धवनशोभितः॥ २३॥
श्रोतुमिच्छामि भद्रं ते वक्तुमर्हसि तत्त्वतः।
नोदितो रामवाक्येन कथयामास सुव्रतः।
तस्य देशस्य निखिलमृषिमध्ये महातपाः॥ २४॥

Thereupon Viśwāmitra, accompanied by the host of seers, persuaded the birds as well as the beasts to return. Having covered a long distance, the hosts of hermits, accompanying Viśwāmitra, concentrated and the sun now declining, broke their journey on the bank of the Sona. Having bathed in the river and having worshipped the sacred

* Elsewhere it is stated that the bow was vouchsafed to a king of Mithilā by Lord Śiva Himself. The Padma-Purāṇa, for instance, says : '**चापं शम्भोर्दयादत्तम्**'. In the Kūrma-Purāṇa too we read :

प्रीतश्च भगवानीशस्त्रिशूली नीललोहितः। प्रददौ शत्रुनाशार्थं जनकायाद्भुतं धनुः॥

fire when the sun had set, the sages, who were all possessed of immense glory, sat down placing Viśwamitra at their head. Paying their homage to the aforesaid sages and greeting them all, Śrī Rāma too, accompanied by Lakṣmaṇa, presently sat down facing the wise Viśwāmitra. Now Śrī Rāma, who was possessed of exceptional glory, asked Viśwāmitra, a tiger among sages, whose only wealth was his asceticism, with great curiosity as follows : "What land could this possibly be, graced with a thriving forest, O venerable Sir? I wish to hear of it. Be pleased to tell me accurately about it. God bless you!" Prompted by the aforesaid question of Śrī Rāma, the great ascetic, Viśwāmitra, of noble vows proceeded to speak elaborately about that land in the midst of the seers accompanying him. (19—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Thus ends Canto Thirty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

An account of the four sons of Kuśa; the hundred daughters of Kuśanābha turn hunch-backed under a curse of the wind-god

ब्रह्मयोनिर्महानासीत् कुशो नाम महातपाः।
अक्लिष्टव्रतधर्मज्ञः सज्जनप्रतिपूजकः॥ १॥

There was a noble and great ascetic-king of unobstructed vows, Kuśa by name, born of Brahmā, who knew what is right and honoured righteous men. (1)

स महात्मा कुलीनायां युक्तायां सुमहाबलान्।
वैदर्भ्यां जनयामास चतुरः सदृशान् सुतान्॥ २॥
कुशाम्बं कुशनाभं च असूर्तरजसं वसुम्।
दीप्तियुक्तान् महोत्साहान् क्षत्रधर्मचिकीर्षया॥ ३॥
तानुवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः।
क्रियतां पालनं पुत्रा धर्मं प्राप्स्यथ पुष्कलम्॥ ४॥

Through his high-born and worthy wife, who hailed from Vidarbha, that exalted soul begot four exceptionally mighty sons becoming of himself, Kuśāmba, Kuśanābha, Asūrtarajasa* and Vasu, who were not only brilliant and possessed of great zeal but were also extremely pious and veracious. With intent to urge them to their duty of protecting people, appropriate to a Kṣatriya, Kuśa said to them, "The duty of protecting people must be done by you. Thereby you will earn unbounded merit." (2—4)

कुशस्य वचनं श्रुत्वा चत्वारो लोकसत्तमाः।
निवेशं चक्रिरे सर्वे पुराणां नृवरास्तदा॥ ५॥

Hearing the admonition of Kuśa all those four jewels among men, who were the noblest in the world, forthwith laid the foundation of four cities. (5)

कुशाम्बस्तु महातेजाः कौशाम्बीमकरोत् पुरीम्।
कुशनाभस्तु धर्मात्मा पुरं चक्रे महोदयम्॥ ६॥

* The author of the famous commentary entitled the "Rāmāyaṇa-Śiromaṇi" has accepted the variant "Amūrtirajasa." In the Mahābhārata (Vana., LXLV. 17) we come across the name Amūrtarayā and the character bearing this name is stated there to have founded the city of Dharmāraṇya, which was encompassed by a sacred forest of the same name. This represents the tract lying round Gayā. The city of Gayā was built by a king named Gaya, who has been referred to as a son of Amūrtarayā. This establishes the identity of Gaya with Dharmāraṇya. In the Mahābhārata (Vana., LXXXIV.85) the lake Brahmasarovara forming part of the township of Gayā has been declared as surrounded by the forest of Dharmāraṇya. In Vana., LXXXII. 47 worship of the manes has been commended at Dharmāraṇya.

Kuśāmba, who was possessed of exceptional glory, for his part founded the city of Kauśāmbī (named after himself); while Kuśanābha, whose mind was given to piety, built the city named Mahodaya, the modern Kannauja. (6)

असूर्तरजसो नाम धर्मारण्यं महामतिः।
चक्रे पुरवरं राजा वसुनामा गिरिव्रजम्॥ ७॥

Asūrtarajasa built a city, Dharmāraṇya by name; while the prince named Vasu built Girivraja, the modern Rajgir, the foremost of all cities. (7)

एषा वसुमती नाम वसोस्तस्य महात्मनः।
एते शैलवराः पञ्च प्रकाशन्ते समन्ततः॥ ८॥

This capital of that high-souled prince, Vasu, was also designated after him as Vasumatī. These five great hills* cast their splendour all round the city of Girivraja, justifying the appellation given to it. (8)

सुमागधी नदी रम्या मगधान् विश्रुताऽऽयया।
पञ्चानां शैलमुख्यानां मध्ये मालेव शोभते॥ ९॥

The beautiful and celebrated river Sona, which spreads its charm like a garland in the midst of these five prominent hills flows from the west into the territory of Magadha and is accordingly known as the holy Māgadhī. (9)

सैषा हि मागधी राम वसोस्तस्य महात्मनः।
पूर्वाभिचरिता राम सुक्षेत्रा सस्यमालिनी॥ १०॥

This celebrated river Māgadhī, O Rāma, which flows in an easterly direction and is lined with charming fields on both sides and is thus adorned with rows of crops, is connected with the same high-souled Vasu, O Rāma! (10)

कुशनाभस्तु राजर्षिः कन्याशतमनुत्तमम्।
जनयामास धर्मात्मा घृताच्यां रघुनन्दन॥ ११॥

The royal sage Kuśanābha, for his part, whose mind was given to righteousness, O scion of Raghu, begot a hundred daughters, excelled by none, through an Apsarā or celestial nymph named Ghṛtācī. (11)

तास्तु यौवनशालिन्यो रूपवत्यः स्वलंकृताः।
उद्यानभूमिमागम्य प्रावृषीव शतह्रदाः॥ १२॥
गायन्त्यो नृत्यमानाश्च वादयन्त्यस्तु राघव।
आमोदं परमं जग्मुर्वराभरणभूषिताः॥ १३॥

With their comeliness enhanced on their attaining maturity, they for their part would repair to the grounds of the royal garden duly adorned with sandal-paste and flowers etc., and decked with excellent jewels and shining like flashes of lighting during the monsoon, and they experienced supreme delight while singing, dancing and playing on their lutes, O scion of Raghu! (12-13)

अथ ताश्चारुसर्वाङ्ग्यो रूपेणाप्रतिमा भुवि।
उद्यानभूमिमागम्य तारा इव घनान्तरे॥ १४॥

Lovely of every limb and peerless on earth in comeliness of form they shone like stars in the midst of clouds on reaching the garden grounds. (14)

ताः सर्वा गुणसम्पन्ना रूपयौवनसंयुताः।
दृष्ट्वा सर्वात्मको वायुरिदं वचनमब्रवीत्॥ १५॥

Seeing them all endowed with excellences and rich in beauty and youth, one day the wind-god, who is bodily present everywhere, addressed the following words to them: (15)

अहं वः कामये सर्वा भार्या मम भविष्यथ।
मानुषस्त्यज्यतां भावो दीर्घमायुरवाप्स्यथ॥ १६॥

"I wish to have you all as my own. You should, therefore, be my wedded wives. The thought that you are human beings should be given up. In this way you will attain a long lease of life. (16)

चलं हि यौवनं नित्यं मानुषेषु विशेषतः।
अक्षयं यौवनं प्राप्ता अमर्यश्च भविष्यथ॥ १७॥

* In the Mahābhārata (Sabhā., XXI.2) these five hills have been named as Vipula, Varāha, Vṛṣabha (Ṛṣabha), Ṛṣigiri (Mātaṅga) and Caityaka.

"Indeed youth is ever fleeting, especially in human beings. If you accept me as your husband, you will attain undecaying (abiding) youth and will become immortal." (17)

तस्य तद् वचनं श्रुत्वा वायोरक्लिष्टकर्मणः।
अपहास्य ततो वाक्यं कन्याशतमथाब्रवीत्॥ १८॥
अन्तश्चरसि भूतानां सर्वेषां सुरसत्तम।
प्रभावज्ञाश्च ते सर्वाः किमर्थमवमन्यसे॥ १९॥

Hearing the aforesaid proposal of the celebrated wind-god, whose movements are ever unobstructed, and then deriding his offer, all the hundred damsels presently said, "In the form of life-breath you move inside all living beings, O jewel among gods ! And we are aware of your glory, yet we cherish no attraction for you. Why then do you insult us by making an unseemly offer to us? (18-19)

कुशनाभसुता देव समस्ताः सुरसत्तम।
स्थानाच्च्यावयितुं देवं रक्षामस्तु तपो वयम्॥ २०॥

"We are all daughters of Kuśanābha, O god, the foremost of all gods ! We can bring you down from your exalted position by pronouncing a curse on you, yet, even though you are a god, we are anxious to preserve our ascetic glory (which is sure to diminish in the event of our cursing you). (20)

मा भूत् स कालो दुर्मेधः पितरं सत्यवादिनम्।
अवमन्य स्वधर्मेण स्वयं वरमुपास्महे॥ २१॥

"Let not that unpropitious hour ever turn up, O evil-minded one, when prompted by lust (our baser nature) we should crave for and accept a match on our own initiative disregarding our veracious father. (21)

पिता हि प्रभुरस्माकं दैवतं परमं च सः।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति॥ २२॥

"For father is our master; nay, he is our supreme deity. He alone will be our husband to whom our father will give us away." (22)

तासां तु वचनं श्रुत्वा हरिः परमकोपनः।
प्रविश्य सर्वगात्राणि बभञ्ज भगवान् प्रभुः॥ २३॥

Hearing their insolent and defiant reply, however, the all-pervading wind-god, who is not only glorious and powerful but exceedingly irascible also, entered all their limbs and distorted them. (23)

ताः कन्या वायुना भग्ना विविशुर्नृपतेर्गृहम्।
प्रविश्य च सुसम्भ्रान्ताः सलज्जाः सास्रलोचनाः॥ २४॥

Distorted by the wind-god, the aforesaid maidens returned to the king's (their father's) palace. Having entered it, they felt much perturbed and abashed and their eyes were filled with tears. (24)

स च ता दयिता भग्नाः कन्याः परमशोभनाः।
दृष्ट्वा दीनास्तदा राजा सम्भ्रान्त इदमब्रवीत्॥ २५॥

Perplexed to see those beloved and most charming girls deformed and miserable at that moment, the king (Kuśanābha) asked the following question : (25)

किमिदं कथ्यतां पुत्र्यः को धर्ममवमन्यते।
कुब्जाः केन कृताः सर्वाश्चेष्टन्त्यो नाभिभाषथ।
एवं राजा विनिःश्वस्य समाधिं संदधे ततः॥ २६॥

"What is this strange phenomenon? The whole thing may be related to me; who has violated the principles of justice? By whom have you all been turned hunch-backs and how is it that you are all making gestures and do not utter a word?" Making the aforesaid inquiry and heaving a deep sigh, the king then composed himself in order to hear their reply. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Kuśanābha applauds the forbearance and forgiveness of his daughters; the story of the birth of Brahmadatta and his marriage with Kuśanābha's daughters

तस्य तद् वचनं श्रुत्वा कुशनाभस्य धीमतः।
शिरोभिश्चरणौ स्पृष्ट्वा कन्याशतमभाषत॥ १॥

Hearing the aforesaid question of the celebrated and wise Kuśanābha, all the hundred maidens touched his feet with their heads and replied as follows : (1)

वायुः सर्वात्मको राजन् प्रधर्षयितुमिच्छति।
अशुभं मार्गमास्थाय न धर्मं प्रत्यवेक्षते॥ २॥

"Resorting to the evil path, the all-pervading wind-god, Your Majesty, sought to violate us and did not respect our righteous conduct. (2)

पितृमत्यः स्म भद्रं ते स्वच्छन्दे न वयं स्थिताः।
पितरं नो वृणीष्व त्वं यदि नो दास्यते तव॥ ३॥
तेन पापानुबन्धेन वचनं न प्रतीच्छता।
एवं ब्रुवन्त्यः सर्वाः स्म वायुनाभिहता भृशम्॥ ४॥

"We said to him, 'May good betide you, we are dependent on our father and as such are not masters of our own will. Ask you us of our father; we shall certainly accept you as our husband if he gives us away to you.' Pleading thus we were hit hard (deformed) by him of wicked intent, who did not heed our remonstrance." (3-4)

तासां तु वचनं श्रुत्वा राजा परमधार्मिकः।
प्रत्युवाच महातेजाः कन्याशतमनुत्तमम्॥ ५॥
क्षान्तं क्षमावतां पुत्र्यः कर्तव्यं सुमहत् कृतम्।
ऐकमत्यमुपागम्य कुलं चावेक्षितं मम॥ ६॥

"The act of forbearance done by you, which can be done only by those given to forgiveness, my daughters, was extremely noble on your part. And the fact that the honour of my race was vindicated by you by resorting to unanimity on this point was also a unique achievement on your part. (5-6)

अलंकारो हि नारीणां क्षमा तु पुरुषस्य वा।
दुष्करं तच्च वै क्षान्तं त्रिदशेषु विशेषतः॥ ७॥
यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः।
क्षमा दानं क्षमा सत्यं क्षमा यज्ञाश्च पुत्रिकाः॥ ८॥

"For forbearance is the ornament indeed of womankind as well as of man. And such forbearance particularly with reference to gods as exists in you all without distinction, O my daughters, is difficult to practise. Forbearance is really charity, forbearance is devotion to truth, and forbearance constitutes all sacrifices, my beloved daughters ! (7-8)

क्षमा यशः क्षमा धर्मः क्षमायां विष्ठितं जगत्।
विसृज्य कन्याः काकुत्स्थ राजा त्रिदशविक्रमः॥ ९॥
मन्त्रज्ञो मन्त्रयामास प्रदानं सह मन्त्रिभिः।
देशे काले च कर्तव्यं सदृशे प्रतिपादनम्॥ १०॥

(Hearing their complaint, the king, for his part, who was exceedingly pious and exceptionally glorious, replied as follows to his hundred daughters, excelled by none :) "Forbearance is fame, forbearance is piety; nay, the entire creation is established in forbearance, crystallized in the form of the earth."

Having sent away the girls to the gynaeceum, O scion of Kakutstha, the king (Kuśanābha), who possessed the prowess of gods and was adept in deliberation, discussed the question of their marriage with his counsellors since it was necessary to give them away to a worthy man at the proper place and time. (9-10)

एतस्मिन्नेव काले तु चूली नाम महाद्युतिः।
ऊर्ध्वरेताः शुभाचारो ब्राह्मं तप उपागमत्॥ ११॥

At this very time a Brahmacārī

(lit., one who has turned the flow of his generative fluid upwards and never allowed it to escape), Cūlī by name, who was exceptionally glorious and given to virtuous conduct, actually embarked upon a course of austerities* (in the form of meditation) directed towards the realization of Brahmā. (11)

तपस्यन्तमृषिं तत्र गन्धर्वी पर्युपासते।
सोमदा नाम भद्रं ते ऊर्मिलातनया तदा॥ १२॥

At that very place, during the period of his askesis, may good betide you, a Gandharva girl, Somadā by name, daughter of Ūrmilā, waited upon the Ṛṣi in the hope of securing his goodwill, while he was busy practising his austerities. (12)

सा च तं प्रणता भूत्वा शुश्रूषणपरायणा।
उवास काले धर्मिष्ठा तस्यास्तुटोऽभवद् गुरुः॥ १३॥

Bending low before him and devoted to his service, that most pious girl waited upon him at the right time whenever her presence was needed by him. The venerable sage got pleased with her. (13)

स च तां कालयोगेन प्रोवाच रघुनन्दन।
परितुष्टोऽस्मि भद्रं ते किं करोमि तव प्रियम्॥ १४॥

And when the propitious hour came, the sage, O scion of Raghu, said to the girl, 'I am highly pleased with your innocent services, may all be well with you! What service can I do to you?' (14)

परितुष्टं मुनिं ज्ञात्वा गन्धर्वी मधुरस्वरम्।
उवाच परमप्रीता वाक्यज्ञा वाक्यकोविदम्॥ १५॥

Supremely delighted to know the sage much gratified, the eloquent Gandharva girl spoke as follows in a sweet voice to the seer, who was a master of speech: (15)

लक्ष्म्या समुदितो ब्राह्म्या ब्रह्मभूतो महातपाः।
ब्राह्मेण तपसा युक्तं पुत्रमिच्छामि धार्मिकम्॥ १६॥

"A great ascetic illumined with Brahmic (spiritual) splendour, you have become one with the Infinite. Hence I seek from you a pious son, rich in askesis (in the form of meditation) directed towards the realization of Brahma, the Absolute. (16)

अपतिश्चास्मि भद्रं ते भार्या चास्मि न कस्यचित्।
ब्राह्मेणोपगतायाश्च दातुमर्हसि मे सुतम्॥ १७॥

"As for myself, I am unmarried nor shall I be the wife of any. Therefore, let your grace descend on me. Be pleased to grant me a son by dint of your Brahmic (spiritual) glory, since I have sought refuge in you." (17)

तस्याः प्रसन्नो ब्रह्मर्षिर्ददौ ब्राह्ममनुत्तमम्।
ब्रह्मदत्त इति ख्यातं मानसं चूलिनः सुतम्॥ १८॥

Full of delight, the Brāhmaṇa sage Cūlina (a variant of Cūlī) conferred on her a mind-born son, rich in askesis (in the form of meditation) directed towards the realization of Brahma, excelled by none and known by the name of 'Brahmadatta'. (18)

स राजा ब्रह्मदत्तस्तु पुरीमध्यवसत् तदा।
काम्पिल्यां परया लक्ष्म्या देवराजो यथा दिवम्॥ १९॥

Invested with supreme (royal) splendour, the said Brahmadatta for his part lived at that time as king in the city of Kāmpilyā (built by Kampila) as Indra (the ruler of gods) does in paradise. (19)

स बुद्धिं कृतवान् राजा कुशनाभः सुधार्मिकः।
ब्रह्मदत्ताय काकुत्स्थ दातुं कन्याशतं तदा॥ २०॥

The aforesaid Kuśanābha, a most pious king, at that time made up his mind, O scion of Kakutstha, to give away all his hundred daughters to Brahmadatta. (20)

तमाहूय महातेजा ब्रह्मदत्तं महीपतिः।
ददौ कन्याशतं राजा सुप्रीतेनान्तरात्मना॥ २१॥

Calling the said Brahmadatta, the

* There is a Smṛti text which runs as under:

मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः।

"One-pointedness of the mind and the senses constitutes the highest form of askesis."

exceptionally glorious king (Kuśanābha), the ruler of the earth, gave away with a most cheerful mind all the hundred girls to him. (21)

यथाक्रमं तदा पाणिं जग्राह रघुनन्दन।
ब्रह्मदत्तो महीपालस्तासां देवपतिर्यथा॥ २२॥

At the time of marriage, O scion of Raghu, King Brahmadatta, who shone like Indra (the ruler of gods), married them one after another by taking their hands in his in order of seniority. (22)

स्पृष्टमात्रे तदा पाणौ विकुब्जा विगतज्वराः।
युक्तं परमया लक्ष्म्या बभौ कन्याशतं तदा॥ २३॥

The moment their hands were touched by Brahmadatta in the course of the wedding, the girls got cured of their deformity and were rid of their agony. Invested with supreme splendour all the hundred girls shone brightly at that time. (23)

स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः।
बभूव परमप्रीतो हर्षं लेभे पुनः पुनः॥ २४॥

King Kuśanābha was highly pleased to see them freed from morbid affection of the windy humour in their body and experienced joy again and again. (24)

कृतोद्वाहं तु राजानं ब्रह्मदत्तं महीपतिम्।
सदारं प्रेषयामास सोपाध्यायगणं तदा॥ २५॥

King Kuśanābha then sent away King Brahmadatta, the delighter of his subjects, alongwith his wedded wives and the host of his family-priests, as soon as he was actually married. (25)

सोमदापि सुतं दृष्ट्वा पुत्रस्य सदृशीं क्रियाम्।
यथान्यायं च गन्धर्वो स्नुषास्ताः प्रत्यनन्दत।
स्पृष्ट्वा स्पृष्ट्वा च ताः कन्याः कुशनाभं प्रशस्य च॥ २६॥

Seeing the union of her son worthy of her, Somadā, the Gandharva damsel, too joyfully greeted her son as well as her aforesaid daughters-in-law, one after another, in order of seniority and, embracing the said brides again and again and applauding Kuśanābha for his hospitality and rich dowry, she departed from there. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Kuśanābha performs a sacrifice for the birth of a son and is blessed with one, Gādhi by name; the glory of the river Kauśikī (the modern Kosi in Bihar)

कृतोद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव।
अपुत्रः पुत्रलाभाय पौत्रीमिष्टिमकल्पयत्॥ १॥

The aforesaid Brahmadatta having left after being married, O scion of Raghu, Kuśanābha, who had no male issue, embarked upon a sacrifice intended to procure a son with the object of securing a male issue. (1)

इष्ट्यां तु वर्तमानायां कुशनाभं महीपतिम्।
उवाच परमोदारः कुशो ब्रह्मसुतस्तदा॥ २॥

In the meantime, while the sacrifice was actually going on, the highly magnanimous Kuśa, the father of Kuśanābha and son of Brahmā (the creator) prophesied to King Kuśanābha as follows : (2)

पुत्रस्ते सदृशः पुत्र भविष्यति सुधार्मिकः।
गाधिं प्राप्स्यसि तेन त्वं कीर्तिं लोके च शाश्वतीम्॥ ३॥

" 'A most pious son, worthy of you, will be born to you, my son! You will have Gādhi for your son and thereby attain undying glory in the world.' (3)

एवमुक्त्वा कुशो राम कुशनाभं महीपतिम्।
जगामाकाशमाविश्य ब्रह्मलोकं सनातनम्॥ ४॥

"Informing King Kuśanābha accordingly, O Rāma, Kuśa withdrew to the immortal Satyaloka (the realm of Brahmā, from which he had obviously come), coursing through the airspace. (4)

कस्यचित् त्वथ कालस्य कुशनाभस्य धीमतः।
जज्ञे परमधर्मिष्ठो गाधिरित्येव नामतः॥ ५॥

"After sometime indeed a most pious son, Gādhi by name, the very name given by Kuśa, was born to the wise Kuśanābha. (5)

स पिता मम काकुत्स्थ गाधिः परमधार्मिकः।
कुशवंशप्रसूतोऽस्मि कौशिको रघुनन्दन॥ ६॥

"That exceedingly pious man, Gādhi by name, was my father, O descendant of Kakutstha! And descended in the line of Kuśa, I am known as Kauśika, O scion of Raghu! (6)

पूर्वजा भगिनी चापि मम राघव सुव्रता।
नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता॥ ७॥

"I had an elder sister too, of noble vows, known by the name of Satyavatī and given away to the sage, Ṛcīka. (7)

सशरीरा गता स्वर्गं भर्तारमनुवर्तिनी।
कौशिकी परमोदारा प्रवृत्ता च महानदी॥ ८॥
दिव्या पुण्योदका रम्या हिमवन्तमुपाश्रिता।
लोकस्य हितकार्यार्थं प्रवृत्ता भगिनी मम॥ ९॥

"Following as she did, the wishes of her husband throughout her life, my sister bodily ascended to heaven and later on turned into a most beneficent and delightful great river—Kauśikī (the modern Kosi), flowing by the side of the Himalayas, unearthly in character, whose waters confer merit on those using it—and is thus engaged in doing good to the world. (8-9)

ततोऽहं हिमवत्पार्श्वे वसामि नियतः सुखम्।
भगिन्यां स्नेहसंयुक्तः कौशिक्यां रघुनन्दन॥ १०॥

"Full of affection for my sister, I had been happily leading a life of self-discipline since then by the side of the Himalayas on the banks of the Kauśikī, O scion of Raghu! (10)

सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता।
पतिव्रता महाभागा कौशिकी सरितां वरा॥ ११॥

"That pious and highly blessed lady, Satyavatī, who was established in the virtue of truthfulness and exclusively devoted to her husband, is still extant in the form of Kauśikī, the foremost of rivers. (11)

अहं हि नियमाद् राम हित्वा तां समुपागतः।
सिद्धाश्रममनुप्राप्तः सिद्धोऽस्मि तव तेजसा॥ १२॥

"Leaving that river I came down to the plains because of my vow to perform a sacrifice at some consecrated spot and arrived at Siddhāśrama, where I got accomplished of my purpose by dint of your glory (might). (12)

एषा राम ममोत्पत्तिः स्वस्य वंशस्य कीर्तिता।
देशस्य हि महाबाहो यन्मां त्वं परिपृच्छसि॥ १३॥

"In this way has been told by me my birth from the loins of Gādhi, the genesis of my race (from Kuśa, son of Brahmā) and the history of the land of Girivraja extending along the bank of the Sona, which you asked me in particular, O mighty-armed Rāma! (13)

गतोऽर्धरात्रः काकुत्स्थ कथाः कथयतो मम।
निद्रामभ्येहि भद्रं ते मा भूद् विघ्नोऽध्वनीह नः॥ १४॥

"Half of the night has passed in my narrating past episodes, O scion of Kakutstha! Peace be with you! Now go to sleep. Let there be no interference in this journey of ours due to torpor caused by sleeplessness. (14)

निष्पन्दास्तरवः सर्वे निलीना मृगपक्षिणः।
नैशेन तमसा व्याप्ता दिशश्च रघुनन्दन॥ १५॥

"All the trees are motionless, the beasts and birds are buried in sleep and the quarters stand enveloped in the darkness of night, O scion of Raghu! (15)

शनैर्विसृज्यते संध्या नभा नेत्रैरिवावृतम्।
नक्षत्रतारागहनं ज्योतिर्भिरवभासते॥ १६॥

"The evening twilight has gradually receded and the firmament, thick set with lunar mansions and other stars, is shinning with the heavenly bodies as though covered with innumerable eyes. (16)

उत्तिष्ठते च शीतांशुः शशी लोकतमोनुदः।
ह्लादयन् प्राणिनां लोके मनांसि प्रभया स्वया॥ १७॥

"The moon, which dispels the darkness of the world at night, is just rising*, diffusing its cool rays and delighting the minds of all living beings in the world by its soothing and refreshing splendour. (17)

नैशानि सर्वभूतानि प्रचरन्ति ततस्ततः।
यक्षराक्षससंघाश्च रौद्राश्च पिशिताशनाः॥ १८॥

"All nocturnal beings, viz., fearful hosts of Yakṣas and Rākṣasas as well as fiends (feeding on raw flesh) are freely roaming here and there." (18)

एवमुक्त्वा महातेजा विरराम महामुनिः।
साधु साध्विति ते सर्वे मुनयो ह्यभ्यपूजयन्॥ १९॥

Saying so, the exceptionally glorious and great sage Viśwāmitra, became silent and all the aforesaid sages, who accompanied him, applauded him saying "Well spoken! Good!! (19)

कुशिकानामयं वंशो महान् धर्मपरः सदा।
ब्रह्मोपमा महात्मानः कुशवंश्या नरोत्तमाः॥ २०॥

"Great is this race of Kuśa and ever given to righteousness too. The high-souled kings descended in the line of Kuśa have been as good as Brāhmaṇa Ṛṣis. (20)

विशेषेण भवानेव विश्वामित्र महायशः।
कौशिकी सरितां श्रेष्ठा कुलोद्द्योतकरी तव॥ २१॥

"You, O highly illustrious Viśwāmitra, who have attained Brahmanhood by dint of your austerities, are particularly so. And Kauśikī, the foremost of rivers, has added to the lustre of your race." (21)

मुदितैर्मुनिशार्दूलैः प्रशस्तः कुशिकात्मजः।
निद्रामुपागमच्छ्रीमानस्तंगत इवांशुमान्॥ २२॥

Extolled thus by the foremost of sages, who were full of delight, the glorious Viśwāmitra, the son of Gādhi, a scion of Kuśa, fell asleep even as the sun sinks below the horizon. (22)

रामोऽपि सहसौमित्रिः किंचिदागतविस्मयः।
प्रशस्य मुनिशार्दूलं निद्रां समुपसेवते॥ २३॥

Glorifying Viśwāmitra, a tiger among sages, Śrī Rāma too, who felt a bit amazed to hear the family history of Viśwāmitra, courted sleep alongwith Lakṣmaṇa, son of Sumitrā. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* From the above description it can be easily inferred that it was the ninth night of a dark fortnight.

पञ्चत्रिंशः सर्गः

Canto XXXV

Crossing the Sona, Viśwāmitra and party reach the bank of the holy Gaṅgā and spend the night there. Requested by Śrī Rāma, he narrates the story of the origin of the Gaṅgā

उपास्य रात्रिशेषं तु शोणाकूले महर्षिभिः।
निशायां सुप्रभातायां विश्वामित्रोऽभ्यभाषत॥ १॥

Having reposed for the rest of the night on the bank of the Sona alongwith the great Ṛṣis, who accompanied him on the journey, Viśwāmitra spoke as follows on the night having culminated in a beautiful sunrise : (1)

सुप्रभाता निशा राम पूर्वा संध्या प्रवर्तते।
उत्तिष्ठोत्तिष्ठ भद्रं ते गमनायाभिरोचय॥ २॥

"The night has ended in a lovely dawn, O Rāma ! The morning twilight has set in. Get up, arise and make yourself ready to proceed further. May happiness and well-being attend you !" (2)

तच्छ्रुत्वा वचनं तस्य कृतपूर्वाह्णिकक्रियः।
गमनं रोचयामास वाक्यं चेदमुवाच ह॥ ३॥

Hearing his instruction as aforesaid and having finished his morning duties (Sandhyā etc.,) Śrī Rāma made himself ready to leave for the journey and spoke the following words: so the tradition goes : (3)

अयं शोणः शुभजलोगाधः पुलिनमण्डितः।
कतरेण पथा ब्रह्मन् संतरिष्यामहे वयम्॥ ४॥

"The river Sona, whose waters are so holy, is fordable here and as such adorned with sandy banks. By which of the two fords (appearing before us) shall we wade through it, O holy Sir?" (4)

एवमुक्तस्तु रामेण विश्वामित्रोऽब्रवीदिदम्।
एष पन्था मयोद्दिष्टो येन यान्ति महर्षयः॥ ५॥

Questioned thus by Śrī Rāma, Viśwāmitra indeed replied as follows : "Here is the ford already pointed out by me, through which the great Ṛṣis over there are wading." (5)

एवमुक्ता महर्षयो विश्वामित्रेण धीमता।
पश्यन्तस्ते प्रयाता वै वनानि विविधानि च॥ ६॥

After wise Viśwāmitra said so, the Maharṣis enjoying the beautiful sceneries of the forest departed. (6)

ते गत्वा दूरमध्वानं गतेऽर्धदिवसे तदा।
जाह्नवीं सरितां श्रेष्ठां ददृशुर्मुनिसेविताम्॥ ७॥

Then having crossed the Sona at the spot mentioned by Viśwāmitra and traversed a long way further, the party sighted the Gaṅgā, the foremost of all rivers, resorted to by sages, in the afternoon. (7)

तां दृष्ट्वा पुण्यसलिलां हंससारससेविताम्।
बभूवुर्मुनयः सर्वे मुदिताः सहराघवाः॥ ८॥
तस्यास्तीरे तदा सर्वे चक्रुर्वासपरिग्रहम्।
ततः स्नात्वा यथान्यायं संतर्प्य पितृदेवताः॥ ९॥

The sages, including Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, were all rejoiced to see the celebrated river, whose waters confer merit (on those who resort to them) and which was frequented by swans and cranes. (8-9)

हुत्वा चैवाग्निहोत्राणि प्राश्य चामृतवद्धविः।
विविशुर्जाह्नवीतीरे शुभा मुदितमानसाः॥ १०॥
विश्वामित्रं महात्मानं परिवार्य समन्ततः।
विष्ठिताश्च यथान्यायं राघवौ च यथार्हतः।
सम्प्रहृष्टमना रामो विश्वामित्रमथाब्रवीत्॥ ११॥

On the bank of that river all of them forthwith broke their journey. Having then bathed in the river according to the scriptural ordinance, (i.e., after reciting a Vedic hymn

known as the Aghamarṣaṇa-Sūkta—vide Ṛgveda X. 190), duly propitiated the manes and gods (including Ṛṣis) with libations of water and also poured oblations into the sacred fire and partaken of the remnants of the sacrifice, which have been likened* to ambrosia in the Śāstras, the blessed Ṛṣis sat down on the bank of the Gaṅgā with a cheerful mind surrounding the high-souled Viśwāmitra on all sides. When they were all comfortably seated in order of seniority as also Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) according to their position, Śrī Rāma presently addressed Viśwāmitra as follows with an overjoyed mind : (10-11)

भगवञ्छ्रोतुमिच्छामि गङ्गां त्रिपथगां नदीम्।
त्रैलोक्यं कथमाक्रम्य गता नदनदीपतिम्॥ १२॥

"I wish to hear, O venerable Sir, about the holy river Gaṅgā, which takes a threefold course, flowing as it does through heaven, the earth and the subterranean regions, how having coursed through the three worlds, viz., heaven and earth and the space intervening the two, it meets the ocean (the ruler of rivers, both big and small)." (12)

चोदितो रामवाक्येन विश्वामित्रो महामुनिः।
वृद्धिं जन्म च गङ्गाया वक्तुमेवोपचक्रमे॥ १३॥

Impelled by the inquiry of Śrī Rāma, the great sage Viśwāmitra started discoursing on the origin as well as on the expansion of the holy Gaṅgā, as follows : (13)

शैलेन्द्रो हिमवान् राम धातूनामाकरो महान्।
तस्य कन्याद्वयं राम रूपेणाप्रतिमं भुवि॥ १४॥

"There stands (on the extreme north of India) O Rāma, the great Himālaya, the king of mountains and a storehouse of minerals. A couple of daughters, matchless in beauty on earth, were born to the deity presiding over the said mountain, O Rāma ! (14)

या मेरुदुहिता राम तयोर्माता सुमध्यमा।
नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया॥ १५॥

"The charming and beloved consort of Himavān, the deity presiding over the Himālayas, Menā by name, who was marked by a slender waist and was the daughter of Mount Meru, was their mother, O Rāma ! (15)

तस्यां गङ्गेयमभवज्ज्येष्ठा हिमवतः सुता।
उमा नाम द्वितीयाभूत् कन्या तस्यैव राघव॥ १६॥

"The elder daughter of Himavān, born through her, was this Gaṅgā. A second daughter, Umā by name, was born to the selfsame Himavān, O scion of Raghu ! (16)

अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया।
शैलेन्द्रं वरयामासुर्गङ्गां त्रिपथगां नदीम्॥ १७॥

"With the intention of accomplishing through her the purpose of gods, all the gods presently asked Himavān, the king of mountains, for the elder of the two, viz., Gaṅgā, who later turned into a river that follows a threefold course. (17)

ददौ धर्मेण हिमवांस्तनयां लोकपावनीम्।
स्वच्छन्दपथगां गङ्गां त्रैलोक्यहितकाम्यया॥ १८॥

"From considerations of piety (according to which the solicitation of a supplicant is not to be rejected) and out of solicitude for the welfare of the three worlds, Himavān gave in adoption to gods his daughter, Gaṅgā, who is capable of purifying the world and who could carve her way even through the airspace and the subterranean regions according to her own free will. (18)

प्रतिगृह्य त्रिलोकार्थं त्रिलोकहितकाङ्क्षिणः।
गङ्गामादाय तेऽगच्छन् कृतार्थेनान्तरात्मना॥ १९॥

"Accepting the gift so readily given by the pious Himavān in the interest of the three worlds and taking the Gaṅgā with them, the gods, who wished well of the

* Vide Bhagavadgītā : **यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।** (IV. 31)
"Those partaking of ambrosia in the form of the remnants of a sacrifice attain the everlasting Brahma."

three worlds, left with their mind fully satisfied. (19)

या चान्या शैलदुहिता कन्याऽऽसीद् रघुनन्दन।
उग्रं सुव्रतमास्थाय तपस्तेपे तपोधना॥ २०॥

"The other daughter of Himavān, who looked upon askesis as Her only wealth, O scion of Raghu, practised austerities in the shape of meditation on Lord Śiva, while remaining a virgin and observing a noble and formidable vow of forgoing even dry leaves to keep Her body and soul together. (20)

उग्रेण तपसा युक्तां ददौ शैलवरः सुताम्।
रुद्रायाप्रतिरूपायं उमां लोकनमस्कृताम्॥ २१॥

"Himavān, the chief of mountains, gave away to Lord Rudra (the god of destruction), who has no rival, this daughter, Umā who was rich in severe asceticism and adored by the universe. (21)

एते ते शैलराजस्य सुते लोकनमस्कृते।
गङ्गा च सरितां श्रेष्ठा उमा देवी च राघव॥ २२॥

"Gaṅgā, the foremost of rivers, and Goddess Umā, these are the two well-known daughters of Himavān, the king of mountains, who are venerated by the whole universe, O scion of Raghu! (22)

एतत् ते सर्वमाख्यातं यथा त्रिपथगामिनी।
खं गता प्रथमं तात गतिं गतिमतां वर॥ २३॥
सैषा सुरनदी रम्या शैलेन्द्रतनया तदा।
सुरलोकं समारूढा विपापा जलवाहिनी॥ २४॥

"In this way everything connected with the origin of Gaṅgā has been narrated to you. Now hear how it followed a threefold course. In the first place (as I have told you in verse 18 above), O dear Rāma, it rose into the sky, which allows moving space to all mobile beings alongwith the gods who took her away to heaven. Then this celebrated daughter of Himavān, the king of mountains, rose to heaven (the realm of gods) in the form of the delightful Mandākinī, the heavenly stream visible in the form of the milky way, and last of all assumed the form of an earthly stream, Gaṅgā, capable of ridding the world of its sins." (23-24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

Thus ends Canto Thirty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Gods interrupt the amorous pastimes of Lord Śiva and His Consort, Goddess Umā, on which She curses gods, including Mother Earth

उक्तवाक्ये मुनौ तस्मिन्नुभौ राघवलक्ष्मणौ।
प्रतिनन्द्य कथां वीरावूचतुर्मुनिपुंगवम्॥ १॥

The aforesaid sage, Viśwāmitra, having concluded his speech, both the heroes, Śrī Rāma and Lakṣmaṇa, hailed with joy the story of the two daughters of Himavān, told by him and spoke as follows to Viśwāmitra, the foremost of sages: (1)

धर्मयुक्तमिदं ब्रह्मन् कथितं परमं त्वया।
दुहितुः शैलराजस्य ज्येष्ठाया वक्तुमर्हसि।
विस्तरं विस्तरज्ञोऽसि दिव्यमानुषसम्भवम्॥ २॥

"You have narrated, holy Sir, this most excellent story capable of conferring merit on those who hear it. Be pleased now to give a detailed account of Gaṅgā (the elder daughter of Himavān), relating to her celestial and earthly career, since you know these details. (2)

त्रीन् पथो हेतुना केन प्लावयेल्लोकपावनी।
कथं गङ्गा त्रिपथगा विश्रुता सरिदुत्तमा॥ ३॥

"With what motive did that world-purifying stream choose to wash all the three regions (heaven, earth and the space intervening them)? How did the Gaṅgā, which takes a threefold course, come to be known as the foremost of rivers? (3)

त्रिषु लोकेषु धर्मज्ञ कर्मभिः कैः समन्विता।
तथा ब्रुवति काकुत्स्थे विश्वामित्रस्तपोधनः॥ ४॥
निखिलेन कथां सर्वामृषिमध्ये न्यवेदयत्।
पुरा राम कृतोद्वाहः शितिकण्ठो महातपाः।
दृष्ट्वा च भगवान् देवीं मैथुनायोपचक्रमे॥ ५॥
तस्य संक्रीडमानस्य महादेवस्य धीमतः।
शितिकण्ठस्य देवस्य दिव्यं वर्षशतं गतम्॥ ६॥

"With what achievements is she associated in the three worlds, O knower of Dharma (what is right)?" While Śrī Rāma (a scion of Kakutstha) was speaking thus, Viśwāmitra, who claims askesis as his only wealth, narrated in extenso in the midst of the Ṛṣis, that accompanied him, the whole story as follows : "Seeing Goddess Pārvatī by His side, O Rāma, Lord Śiva, who bears a blue patch on His throat, nay, who is noted for His great asceticism and had just married Her, devoted Himself to the delights of conjugal bliss. A hundred celestial years (equivalent to 36,000 human years) rolled past the all-wise Lord Śiva, the Supreme Deity, while He sported with His Spouse. (4—6)

न चापि तनयो राम तस्यामासीत् परंतप।
सर्वे देवाः समुद्युक्ताः पितामहपुरोगमाः॥ ७॥
यदिहोत्पद्यते भूतं कस्तत् प्रतिसहिष्यति।
अभिगम्य सुराः सर्वे प्रणिपत्येदमब्रुवन्॥ ८॥
देवदेव महादेव लोकस्यास्य हिते रत।
सुराणां प्रणिपातेन प्रसादं कर्तुमर्हसि॥ ९॥

"Neither any son nor any daughter was, however, born of Her, O Rāma, the chastiser of foes ! All the gods with Brahmā, the progenitor of the entire creation, as their leader girded up their loins to stop the amorous sport. For, they said to themselves, 'Who will be able to bear the glory of the offspring that is born of this divine Lady?' Approaching Him and falling prostrate before Him, all the gods addressed to Him the following prayer : 'O Supreme Lord, the adored of all gods, devoted as You are to the good of this universe, be pleased to extend Your grace to us, gods, in response to our prostrations. (7—9)

न लोका धारयिष्यन्ति तव तेजः सुरोत्तम।
ब्राह्मेण तपसा युक्तो देव्या सह तपश्चर॥ १०॥

" 'The worlds or their denizens will not be able to bear Your glory in the shape of Your progeny, O Chief of gods ! Therefore, rich as You are in askesis in the form of oneness with Brahma, desist from enjoying the delights of connubial bliss and practise austerities alongwith Your Divine Consort. (10)

त्रैलोक्यहितकामार्थं तेजस्तेजसि धारय।
रक्ष सर्वानिमाँल्लोकान् नालोकं कर्तुमर्हसि॥ ११॥

" 'For the welfare of all the three worlds, which is Your chief concern, pray retain Your vital energy in Your own glorious Self and thereby preserve all these worlds from destruction, for the son that will be born to You will be extremely glorious and will burn all the three worlds. Pray, do not bring about the extinction of the worlds.' (11)

देवतानां वचः श्रुत्वा सर्वलोकमहेश्वरः।
बाढमित्यब्रवीत् सर्वान् पुनश्चेदमुवाच ह॥ १२॥
धारयिष्याम्यहं तेजस्तेजसैव सहोमया।
त्रिदशाः पृथिवी चैव निर्वाणमधिगच्छतु॥ १३॥

"Hearing the remonstrance of the gods, Lord Śiva (the suzerain Lord of all the worlds) said 'Amen !' And further addressed the following words to them all, so the tradition goes : 'I alongwith Umā shall retain Our vital energy by dint of Our very glory (retentive power). Let the terrestrial globe as also the other worlds, O gods, live in peace, i.e., free from fear of destruction. (12-13)

यदिदं क्षुभितं स्थानान्मम तेजो ह्यनुत्तमम्।
धारयिष्यति कस्तन्मे ब्रुवन्तु सुरसत्तमाः॥ १४॥

"But who shall receive that vital fluid of Mine, unsurpassed as it is, which is already shaken from its seat in the heart? Tell Me this, O jewels among gods!" (14)

एवमुक्तास्ततो देवाः प्रत्यूचुर्वृषभध्वजम्।
यत्तेजः क्षुभितं ह्यद्य तद् धरा धारयिष्यति॥ १५॥

Questioned thus by Lord Śiva, the gods thereupon replied to Lord Śiva (whose ensign bears the device of a bull), 'Earth (who is capable of holding everything) will indeed receive the vital fluid that has got dislodged so far.' (15)

एवमुक्तः सुरपतिः प्रमुमोच महाबलः।
तेजसा पृथिवी येन व्याप्ता सगिरिकानना॥ १६॥

Addressed thus by the gods, the almighty Lord Śiva, the Ruler of gods, let fall His seed, by which was covered the entire globe including the mountains and forests. (16)

ततो देवाः पुनरिदमूचुश्चापि हुताशनम्।
आविश त्वं महातेजो रौद्रं वायुसमन्वितः॥ १७॥

Thereupon fearing lest the earth may be cracked by being covered all over by the powerful fluid, the gods further addressed the following prayer to the god of fire that feeds on the sacrificial offerings: 'Accompanied by the wind-god (and mobilized by him) suck you the mighty seed of Rudra (the god of destruction).' (17)

तदग्निना पुनर्व्याप्तं संजातं श्वेतपर्वतम्।
दिव्यं शरवणं चैव पावकादित्यसंनिभम्॥ १८॥
यत्र जातो महातेजाः कार्तिकेयोऽग्निसम्भवः।
अथोमां च शिवं चैव देवाः सर्षिगणास्तथा॥ १९॥
पूजयामासुरत्यर्थं सुप्रीतमनसस्तदा।
अथ शैलसुता राम त्रिदशानिदमब्रवीत्॥ २०॥
समन्युरशपत् सर्वान् क्रोधसंरक्तलोचना।
यस्मान्निवारिता चाहं संगता पुत्रकाम्यया॥ २१॥

Concentrated by fire (assisted by the wind-god), it now got consolidated into a white mountain and was subsequently transformed into a thicket of white reeds resplendent as fire and the sun, in which was born the exceptionally glorious Kārtikeya (so-called because he was suckled later on by the deities presiding over the group of stars known by the name of Kṛttikās), who is accordingly spoken of as fire-born. "Highly delighted in mind on that occasion, the gods including the hosts of Ṛṣis that accompanied them, now profusely worshipped Umā and, even so, Lord Śiva. Thereupon Umā, Daughter of Himavān, with eyes bloodshot through anger pronounced an imprecation on all gods and angrily addressed them as follows: 'Since I, who was united with My Spouse with the desire of getting a son, have been deterred from the act by you, you shall no longer be able to beget an offspring through your respective consorts. Let your wives remain issueless from this day.' (18—22)

अपत्यं स्वेषु दारेषु नोत्पादयितुमर्हथ।
अद्यप्रभृति युष्माकमप्रजाः सन्तु पत्नयः॥ २२॥

एवमुक्त्वा सुरान् सर्वान् शशाप पृथिवीमपि।
अवने नैकरूपा त्वं बहुभार्या भविष्यसि॥ २३॥

Having addressed all the gods as aforesaid, she cursed Earth, too, in the following words: 'You will have a multiform surface, O earth, and shall have many masters. (23)

न च पुत्रकृतां प्रीतिं मत्क्रोधकलुषीकृता।
प्राप्स्यसि त्वं सुदुर्मेधो मम पुत्रमनिच्छती॥ २४॥

'Agitated by My curse, nor shall you enjoy the delight of having a son,* O highly evil-minded lady, since you do not wish that I should have a son.' (24)

तान् सर्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिस्तदा।
गमनायोपचक्राम दिशं वरुणपालिताम्॥ २५॥

* The demon Naraka, the son born of the union of Mother Earth with Her Consort, Lord Viṣṇu, manifested as the divine Boar, was later on killed by the same Lord in the form of Śrī Kṛṣṇa.

Seeing all those gods tormented by the curse of His Spouse, Lord Śiva (the Ruler of gods) prepared to proceed in a westerly direction, the quarter ruled over by Varuṇa, the god of water. (25)

स गत्वा तप आतिष्ठत् पार्श्वे तस्योत्तरे गिरेः।
हिमवत्प्रभवे शृङ्गे सह देव्या महेश्वरः॥ २६॥

Going there the celebrated Lord Śiva, the supreme Divinity, took to asceticism alongwith His Consort, Goddess Pārvatī, on the summit called Himavatprabhava in the northern wing of the celebrated mountain, Himālaya." (26)

एष ते विस्तरो राम शैलपुत्र्या निवेदितः।
गङ्गायाः प्रभवं चैव शृणु मे सहलक्ष्मण॥ २७॥

In this way have I told you, O Rāma, a detailed account of Goddess Umā, Daughter of Himavān. Now hear from me alongwith Lakṣmaṇa the story of the origin of the Gaṅgā too. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

A detailed account of Kārtikeya's birth through Gaṅgā

तप्यमाने तदा देवे सेन्द्राः साग्निपुरोगमाः।
सेनापतिमभीप्सन्तः पितामहमुपागमन्॥ १॥

"At that time, while the divinity, Lord Śiva was busy practising austerities alongwith His Consort, Goddess Umā, the gods alongwith Indra (their ruler) and accompanied by the god of fire as their leader approached Brahmā, the progenitor of the entire creation, seeking to secure a commander for their forces. (1)

ततोऽब्रुवन् सुराः सर्वे भगवन्तं पितामहम्।
प्रणिपत्य सुरा राम सेन्द्राः साग्निपुरोगमाः॥ २॥

"Falling prostrate before him, all the gods including Indra and accompanied by the god of fire as their leader thereupon addressed the venerable Brahmā as follows, O Rāma (the delighter of gods) : (2)

येन सेनापतिर्देव दत्तो भगवता पुरा।
स तपः परमास्थाय तप्यते स्म सहोमया॥ ३॥

" 'Resorting to supreme asceticism, the almighty Lord Śiva, O glorious one, by whom a commander for our forces was vouchsafed in the form of seed some time back is practising austerities alongwith Goddess Umā, His Consort. (3)

यदत्रानन्तरं कार्यं लोकानां हितकाम्यया।
संविधत्स्व विधानज्ञ त्वं हि नः परमा गतिः॥ ४॥

" 'Pray, accomplish what should be done next in this connection with the intention of doing good to the worlds, O knower of expedients, since you are our supreme resort.' (4)

देवतानां वचः श्रुत्वा सर्वलोकपितामहः।
सान्त्वयन् मधुरैर्वाक्यैस्त्रिदशानिदमब्रवीत्॥ ५॥

"Hearing the submission of the gods, Brahmā, the progenitor of the whole universe, addressed the following words to the gods, comforting them with sweet assurances. (5)

शैलपुत्र्या यदुक्तं तन्न प्रजाः स्वासु पत्निषु।
तस्या वचनमक्लिष्टं सत्यमेव न संशयः॥ ६॥

" 'What has been uttered by Goddess Pārvatī, the daughter of Himavān, viz., that

you will have no progeny through your wives must be true: there is no doubt about it; for, Her imprecation is unobstructed. (6)

इयमाकाशगङ्गा च यस्यां पुत्रं हुताशनः।
जनयिष्यति देवानां सेनापतिमरिंदमम्॥ ७॥

" 'Here is the heavenly Gaṅgā, through whom the god of fire will, by placing in her the seed of Lord Śiva, cause to be born a son capable of subduing his enemies, who will turn out to be the commander of the celestial armies. (7)

ज्येष्ठा शैलेन्द्रदुहिता मानयिष्यति तं सुतम्।
उमायास्तद्वहुमतं भविष्यति न संशयः॥ ८॥

" 'Gaṅgā, the elder daughter of the king of mountains, will account him as her own son and that belief of hers will be made much of even by Umā, her younger sister: there is no doubt about it.' (8)

तच्छ्रुत्वा वचनं तस्य कृतार्था रघुनन्दन।
प्रणिपत्य सुराः सर्वे पितामहमपूजयन्॥ ९॥

"Satisfied to hear the above reply of Brahmā and falling prostrate before him, O scion of Raghu, all the gods venerated him. (9)

ते गत्वा परमं राम कैलासं धातुमण्डितम्।
अग्निं नियोजयामासुः पुत्रार्थं सर्वदेवताः॥ १०॥

"Reaching the most excellent Kailāsa, rich in minerals, O Rāma, all the divinities urged the god of fire to produce a son fit to command the celestial armies. (10)

देवकार्यमिदं देव समाधत्स्व हुताशन।
शैलपुत्र्यां महातेजो गङ्गायां तेज उत्सृज॥ ११॥

"They said to him, 'Accomplish this object of gods, O exceptionally glorious god of fire! Place in Gaṅgā, the daughter of Himavān, the seed of Lord Śiva borne by you.' (11)

देवतानां प्रतिज्ञाय गङ्गामभ्येत्य पावकः।
गर्भं धारय वै देवि देवतानामिदं प्रियम्॥ १२॥

"Making a promise to the gods to accomplish their aforesaid purpose and, approaching the heavenly Gaṅgā, the god of fire prayed to her as follows : 'Pray, place in yourself the seed of Lord Śiva, captured and retained by me; for such is the pleasure of gods.' (12)

इत्येतद् वचनं श्रुत्वा दिव्यं रूपमधारयत्।
स तस्या महिमां दृष्ट्वा समन्तादवशीर्यत॥ १३॥

"Hearing the aforesaid request of the god of fire, the celestial river assumed an ethereal living form. Beholding her exquisiteness of form, the seed of Lord Śiva melted on all sides. (13)

समन्ततस्तदा देवीमभ्यषिञ्चत पावकः।
सर्वस्रोतांसि पूर्णानि गङ्गाया रघुनन्दन॥ १४॥

"The god of fire then impregnated her on all sides in such a way that all her veins were saturated with the seed, O scion of Raghu! (14)

तमुवाच ततो गङ्गा सर्वदेवपुरोगमम्।
अशक्ता धारणे देव तेजस्तव समुद्धतम्॥ १५॥
दह्यमानाग्निना तेन सम्प्रव्यथितचेतना।
अथाब्रवीदिदं गङ्गां सर्वदेवहुताशनः॥ १६॥

"Burning with that fiery seed and with her mind extremely agonized, Gaṅgā thereupon spoke as follows to the celebrated god of fire, the leader of all the gods : 'I am unable, O shining one, to bear the seed of Lord Śiva, intensified by thine own.' The god of fire, who consumes the offerings intended for all gods, made the following reply to Gaṅgā : (15-16)

इह हैमवते पार्श्वे गर्भोऽयं संनिवेश्यताम्।
श्रुत्वा त्वग्निवचो गङ्गा तं गर्भमतिभास्वरम्॥ १७॥
उत्ससर्ज महातेजाः स्रोतोभ्यो हि तदानघ।
यदस्या निर्गतं तस्मात् तप्तजाम्बूनदप्रभम्॥ १८॥

" 'This seed may kindly be discharged on this offshoot of the Himālayas.' Hearing the aforesaid suggestion of the god of fire, the exceptionally glorious Gaṅgā for her part expelled from her veins that very moment that most resplendent seed, O sinless Rāma! Since it emerged from the body of Gaṅgā, a

grand-daughter of Sumeru, a mountain of gold, it shone accordingly as molten gold of the purest type. (17-18)

काञ्चनं धरणीं प्राप्तं हिरण्यमतुलप्रभम्।
ताम्रं काष्णायसं चैव तैक्ष्ण्यादेवाभिजायत॥ १९॥

"Its residue that fell on earth turned into gold and silver of matchless splendour. Due to the very severity of its heat even distant areas were converted into copper and iron. (19)

मलं तस्याभवत् तत्र त्रपु सीसकमेव च।
तदेतद् धरणीं प्राप्य नानाधातुरवर्धत॥ २०॥

"Its dross turned into tin and lead on the earth. In this way on reaching the earth the seed (of Lord Śiva) grew to be various metals. (20)

निक्षिप्तमात्रे गर्भे तु तेजोभिरभिरञ्जितम्।
सर्वं पर्वतसंनद्ध सौवर्णमभवद् वनम्॥ २१॥

"The moment the seed was deposited on earth, really speaking the entire thicket of white reeds referred to (in verse 18 of Canto XXXVI) above, alongwith the white mountain was irradiated with its splendour and turned into gold. (21)

जातरूपमिति ख्यातं तदाप्रभृति राघव।
सुवर्णं पुरुषव्याघ्र हुताशनसमप्रभम्।
तृणवृक्षलतागुल्मं सर्वं भवति काञ्चनम्॥ २२॥

"From that time onward, O scion of Raghu, gold, which shines like fire, came to be known as Jātarūpa, because it was at that time that its splendid form was brought to light, O tiger among men! and the grass, the creeper plants, the trees and the Gulma—all turned into gold by the contact of that seed. (22)

तं कुमारं ततो जातं सेन्द्राः सहमरुद्गणाः।
क्षीरसम्भावनार्थाय कृत्तिकाः समयोजयन्॥ २३॥

"Thereupon the hosts of gods alongwith Indra, their ruler, brought together the boy thus born as well as the Kṛttikās (the female deities presiding over the group of six stars forming the constellation of that name) in a body for the purpose of suckling the babe. (23)

ताः क्षीरं जातमात्रस्य कृत्वा समयमुत्तमम्।
ददुः पुत्रोऽयमस्माकं सर्वासामिति निश्चिताः॥ २४॥

"Having arrived at a sublime understanding that the babe in question would be the son of them all and determined accordingly, they (synchronously) suckled the boy as soon as he was born. (24)

ततस्तु देवताः सर्वाः कार्तिकेय इति ब्रुवन्।
पुत्रस्त्रैलोक्यविख्यातो भविष्यति न संशयः॥ २५॥

"Thereupon all the gods said, 'The boy will be celebrated in all the three worlds (heaven, earth and the space intervening them) as a son of the Kṛttikās : there is no doubt about it.' (25)

तेषां तद् वचनं श्रुत्वा स्कन्नं गर्भपरिस्रवे।
स्नापयन् परया लक्ष्म्या दीप्यमानं यथानलम्॥ २६॥

"Hearing the aforesaid utterance of the gods which was so agreeable to them, the Kṛttikās bathed the babe that had first trickled down in the form of seed from the body of Lord Śiva and again on its oozing from the womb of Gaṅgā shone with supreme effulgence like fire. (26)

स्कन्द इत्यब्रुवन् देवाः स्कन्नं गर्भपरिस्रवे।
कार्तिकेयं महाबाहुं काकुत्स्थ ज्वलनोपमम्॥ २७॥

"The gods named the mighty-armed son of the Kṛttikās, who was effulgent as fire, O scion of Kakutstha, as Skanda (from the root 'Skand'—to flow) because he had slipped from the womb of Gaṅgā. (27)

प्रादुर्भूतं ततः क्षीरं कृत्तिकानामनुत्तमम्।
षण्णां षडाननो भूत्वा जग्राह स्तनजं पयः॥ २८॥
गृहीत्वा क्षीरमेकाह्ना सुकुमारवपुस्तदा।
अजयत् स्वेन वीर्येण दैत्यसैन्यगणान् विभुः॥ २९॥
सुरसेनागणपतिमभ्यषिञ्चन् महाद्युतिम्।
ततस्तममराः सर्वे समेत्याग्निपुरोगमाः॥ ३०॥

"Then there appeared milk, excelled by no other milk, in the breasts of the

Kṛttikās, and growing six-faced, the babe sucked the milk flowing from the breasts of all the six together. Having sucked their milk only for a day the boy, though tender of body, grew so powerful even then that he gradually conquered by sheer dint of his might several divisions of the demon army. Meeting together all the gods, headed by the god of fire, then installed with due ceremony that exceptionally glorious boy as the commander of the celestial forces. (28—30)

एष ते राम गङ्गायां विस्तरोऽभिहितो मया।
कुमारसम्भवश्चैव धन्यः पुण्यस्तथैव च॥ ३१॥

"In this way has been told by me, O Rāma, a detailed narrative of the Gaṅgā as also the story of the advent of Kumāra (son of Lord Śiva), which confers wealth as well as religious merit (on the hearer as well as on the reader). (31)

भक्तश्च यः कार्तिकेये काकुत्स्थ भुवि मानवः।
आयुष्मान् पुत्रपौत्रैश्च स्कन्दसालोक्यतां व्रजेत्॥ ३२॥

"Nay, a man on earth who is devoted to Kārtikeya, O scion of Kakutstha, bids fair to attain longevity and an abode in the divine realm of Skanda alongwith his sons and grandsons." (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

The narrative of King Sagara, a former king of Ayodhyā and a forefather of Śrī Rāma

तां कथां कौशिको रामे निवेद्य मधुराक्षराम्।
पुनरेवापरं वाक्यं काकुत्स्थमिदमब्रवीत्॥ १॥

Having narrated to Śrī Rāma in sweet accents the aforesaid story, Viśwāmitra, a scion of Kuśa, further related the following other narrative to the scion of Kakutstha. (1)

अयोध्याधिपतिर्वीर पूर्वमासीन्नराधिपः।
सगरो नाम धर्मात्मा प्रजाकामः स चाप्रजः॥ २॥

"In the days of old, O heroic Rāma, there was a king, Sagara by name, who ruled over Ayodhyā, and whose mind was given to piety. And being issueless he longed for progeny. (2)

वैदर्भदुहिता राम केशिनी नाम नामतः।
ज्येष्ठा सगरपत्नी सा धर्मिष्ठा सत्यवादिनी॥ ३॥

"A daughter of the king of Vidarbha, known by the name of Keśinī, O Rāma, was the eldest wife of Sagara. She was extremely pious and truthful. (3)

अरिष्टनेमेर्दुहिता सुपर्णभगिनी तु सा।
द्वितीया सगरस्यासीत् पत्नी सुमतिसंज्ञिता॥ ४॥

"The second wife of Sagara was named as Sumati. She was really speaking a daughter of the sage Ariṣṭanemi (nicknamed Kaśyapa) and a sister of Suparṇa (another name of Garuḍa, the king of birds and the carrier of Lord Viṣṇu). (4)

ताभ्यां सह महाराजः पत्नीभ्यां तप्तवांस्तपः।
हिमवन्तं समासाद्य भृगुप्रस्रवणे गिरौ॥ ५॥

"Having reached the Himālaya mountain, the great king practised asceticism on an offshoot of the Himālayas, Bhṛgu-Prasravaṇa by name, alongwith his aforesaid two wives. (5)

अथ वर्षशते पूर्णे तपसाऽऽराधितो मुनिः।
सगराय वरं प्रादाद् भृगुः सत्यवतां वरः॥ ६॥

"Propitiated by his askesis, the sage Bhṛgu (a mind-born son of Brahmā), the foremost of the votaries of truth, conferred a boon on Sagara when a hundred years had been completed. (6)

अपत्यलाभः सुमहान् भविष्यति तवानघ।
कीर्तिं चाप्रतिमां लोके प्राप्स्यसे पुरुषर्षभ॥ ७॥

"He said, 'good many sons will be born to you, O sinless one, and you will attain unequalled fame in the world, O jewel among men ! (7)

एका जनयिता तात पुत्रं वंशकरं तव।
षष्टिं पुत्रसहस्राणि अपरा जनयिष्यति॥ ८॥

" 'One wife of yours will bear you a son that will perpetuate your race, O dear one; while the other will give birth to sixty thousand sons.' (8)

भाषमाणं महात्मानं राजपुत्र्यौ प्रसाद्य तम्।
ऊचतुः परमप्रीते कृताञ्जलिपुटे तदा॥ ९॥

"Propitiating that exalted soul, the sage Bhṛgu, while he was speaking as aforesaid, the two princesses, the daughters of the king of Vidarbha and the sage Kaśyapa, a king of sages, respectively, who were supremely delighted to hear of the boon granted by him, submitted on that occasion with folded hands as follows : (9)

एकः कस्याः सुतो ब्रह्मन् का बहूञ्जनयिष्यति।
श्रोतुमिच्छावहे ब्रह्मन् सत्यमस्तु वचस्तव॥ १०॥

"We wish to hear by which of us will be borne a single son and which, O holy one, will give birth to many. Let your prediction be true, O sage !" (10)

तयोस्तद् वचनं श्रुत्वा भृगुः परमधार्मिकः।
उवाच परमां वाणीं स्वच्छन्दोऽत्र विधीयताम्॥ ११॥

"Hearing that question of theirs, the supremely pious Bhṛgu gave the following excellent reply : 'Let your own will be enforced in this matter. (11)

एको वंशकरो वास्तु बहवो वा महाबलाः।
कीर्तिमन्तो महोत्साहाः का वा कं वरमिच्छति॥ १२॥

" 'In one case there will be a single son that will perpetuate the race and in the other many mighty and renowned sons full of great daring. Which of you would have which boon?' (12)

मुनेस्तु वचनं श्रुत्वा केशिनी रघुनन्दन।
पुत्रं वंशकरं राम जग्राह नृपसंनिधौ॥ १३॥

"Hearing the sage's reply, Keśinī, the senior queen, for her part, O scion of Raghu, preferred in the presence of the king a son that would perpetuate the line, O Rāma. (13)

षष्टिं पुत्रसहस्राणि सुपर्णभगिनी तदा।
महोत्साहान् कीर्तिमतो जग्राह सुमतिः सुतान्॥ १४॥

"Thereupon Sumati, Garuḍa's sister, sought sixty thousand renowned sons full of great daring. (14)

प्रदक्षिणमृषिं कृत्वा शिरसाभिप्रणम्य तम्।
जगाम स्वपुरं राजा सभार्यो रघुनन्दन॥ १५॥

"Going round the sage clockwise and saluting him with his head bent low, the king returned to his capital with his wives, O Rāma ! (15)

अथ काले गते तस्य ज्येष्ठा पुत्रं व्यजायत।
असमञ्ज इति ख्यातं केशिनी सगरात्मजम्॥ १६॥

"Now, when the time was ripe, the senior queen, Keśinī, bore Sagara a son, known by the name of Asamañja, sprung from his loins. (16)

सुमतिस्तु नरव्याघ्र गर्भतुम्बं व्यजायत।
षष्टिः पुत्रसहस्राणि तुम्बभेदाद् विनिस्सृताः॥ १७॥

"Sumati, on the other hand, O tiger among men, brought forth a foetus shaped like a bitter gourd. On the gourd being split up sixty thousand male issues emerged from it. (17)

घृतपूर्णेषु कुम्भेषु धात्र्यस्तान् समवर्धयन्।
कालेन महता सर्वे यौवनं प्रतिपेदिरे॥ १८॥

"The nurses nurtured them placing them

in jars full of ghee. After a considerable period of time all attained maturity. (18)

अथ दीर्घेण कालेन रूपयौवनशालिनः।
षष्टिः पुत्रसहस्राणि सगरस्याभवंस्तदा॥ १९॥

"Then after a long time sixty thousand sons endowed with comeliness and youthful vigour now stood by the side of King Sagara. (19)

स च ज्येष्ठो नरश्रेष्ठ सगरस्यात्मसम्भवः।
बालान् गृहीत्वा तु जले सरय्वा रघुनन्दन॥ २०॥
प्रक्षिप्य प्राहसन्नित्यं मज्जतस्तान् निरीक्ष्य वै।
एवं पापसमाचारः सज्जनप्रतिबाधकः॥ २१॥
पौराणामहिते युक्तः पित्रा निर्वासितः पुरात्।
तस्य पुत्रोंऽशुमान् नाम असमञ्जस्य वीर्यवान्॥ २२॥
सम्मतः सर्वलोकस्य सर्वस्यापि प्रियंवदः।
ततः कालेन महता मतिः समभिजायत।
सगरस्य नरश्रेष्ठ यजेयमिति निश्चिता॥ २३॥
स कृत्वा निश्चयं राजा सोपाध्यायगणस्तदा।
यज्ञकर्मणि वेदज्ञो यष्टुं समुपचक्रमे॥ २४॥

"The aforesaid eldest son of Sagara, however, O jewel among men, actually caught hold of infants, O scion of Raghu, everyday and, throwing them into the waters of the Sarayū, openly and heartily laughed to see them drowning. Thus given to sinful conduct and tormenting pious men and intent on doing harm to the citizens, the youth was exiled by his father from the capital. The valiant son of the aforesaid Asamañja, Aṁśumān by name, on the other hand, was beloved of all people and spoke kindly to all. Then after a considerable period of time a firm resolve was made by Sagara that he should perform a sacrifice, O jewel among men! Having resolved upon a sacrificial performance, the aforesaid king, who was well-versed in the Vedas, made ready that very moment to undertake a sacrifice alongwith the help of his family-priests." (20—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Indra steals away the horse released by Sagara as a prelude to his horse-sacrifice; his sixty thousand sons proceed to excavate the earth in quest of the horse and the gods in terror apprise Brahmā of this daring of theirs

विश्वामित्रवचः श्रुत्वा कथान्ते रघुनन्दनः।
उवाच परमप्रीतो मुनिं दीप्तमिवानलम्॥ १॥

Śrī Rāma, a scion of Raghu, felt supremely delighted to hear the speech of Viśwāmitra. At the end of the discourse he spoke as follows, to the sage who shone as fire : (1)

श्रोतुमिच्छामि भद्रं ते विस्तरेण कथामिमाम्।
पूर्वजो मे कथं ब्रह्मन् यज्ञं वै समुपाहरत्॥ २॥

"May God bless you, I wish to hear this story at length. How did my forefather, King Sagara, perform the sacrifice, O holy one?" (2)

तस्य तद् वचनं श्रुत्वा कौतूहलसमन्वितः।
विश्वामित्रस्तु काकुत्स्थमुवाच प्रहसन्निव॥ ३॥

Seized with wonder to hear that question of Śrī Rāma, Viśwāmitra for his part replied to the scion of Kakutstha as follows as though laughing heartily : (3)

श्रूयतां विस्तरो राम सगरस्य महात्मनः।
शंकरश्वशुरो नाम्ना हिमवानिति विश्रुतः॥ ४॥
विन्ध्यपर्वतमासाद्य निरीक्षेते परस्परम्।
तयोर्मध्ये समभवद् यज्ञः स पुरुषोत्तम॥ ५॥

"Hear, O Rāma, a detailed account of the sacrificial performance of the high-souled Sagara. The father-in-law of Lord Śaṅkara, widely known by the name of Himavān, and the Vindhya mountain gaze on one another, Himavān overlooking Vindhya and vice versa. The aforesaid sacrifice took place in the region lying between the two ranges, O chief of men! (4-5)

स हि देशो नरव्याघ्र प्रशस्तो यज्ञकर्मणि।
तस्याश्वचर्या काकुत्स्थ दृढधन्वा महारथः॥ ६॥
अंशुमानकरोत् तात सगरस्य मते स्थितः।
तस्य पर्वणि तं यज्ञं यजमानस्य वासवः॥ ७॥
राक्षसीं तनुमास्थाय यज्ञियाश्वमपाहरत्।
ह्रियमाणे तु काकुत्स्थ तस्मिन्नश्वे महात्मनः॥ ८॥
उपाध्यायगणाः सर्वे यजमानमथाब्रुवन्।
अयं पर्वणि वेगेन यज्ञियाश्वोऽपनीयते॥ ९॥
हर्तारं जहि काकुत्स्थ हयश्चैवोपनीयताम्।
यज्ञच्छिद्रं भवत्येतत् सर्वेषामशिवाय नः॥ १०॥

"That land,* O tiger among men, is really commended for a sacrificial performance. Remaining at Sagara's beck and call, O dear Rāma (a scion of Kakutstha), Aṁśumān, a great car-warrior, who was armed with a strong bow played the role of attending the sacrificial horse during its wanderings as its guard. Assuming the semblance of an ogre Indra stole away the sacrificial horse of Sagara, while he was busy performing the said sacrifice on the day of Ukthya (a liturgical ceremony). While the aforesaid horse of the high-souled Sagara was actually being taken away, all the priests officiating at the sacrifice forthwith addressed the sacrificer as follows: 'On the day of Ukthya, the sacrificial horse is being taken away with vehemence over there. Kill the thief, O scion of Kakutstha, and let the horse be recovered. This obstruction in the sacrificial performance is calculated to bring ill-luck to us all. (6—10)

तत् तथा क्रियतां राजन् यज्ञोऽच्छिद्रः कृतो भवेत्।
सोपाध्यायवचः श्रुत्वा तस्मिन् सदसि पार्थिवः॥ ११॥
षष्टिं पुत्रसहस्राणि वाक्यमेतदुवाच ह।
गतिं पुत्रा न पश्यामि रक्षसां पुरुषर्षभाः॥ १२॥
मन्त्रपूतैर्महाभागैरास्थितो हि महाक्रतुः।
तद् गच्छथ विचिन्वध्वं पुत्रका भद्रमस्तु वः॥ १३॥

'Therefore, it may be so arranged, O king, that the sacrificial performance is cleared of this impediment.' Hearing the report of the priests including the family-priest, gathered in that assembly, the king addressed the following words to his sixty thousand sons: so the tradition goes: "I do not perceive, my sons, even the access of ogres to this sacrificial performance, O jewels among men, since this great sacrifice is presided over by highly blessed souls consecrated by the recitation of holy texts. Therefore, go and track out the thief, my beloved sons; may good luck attend you all. (11—13)

समुद्रमालिनीं सर्वां पृथिवीमनुगच्छथ।
एकैकं योजनं पुत्रा विस्तारमभिगच्छत॥ १४॥

'Ransack the entire globe encircled by the oceans. Apportion to yourselves, my sons, land with an area of one square Yojana (64 sq. miles) each and scour it. (14)

यावत् तुरगसंदर्शस्तावत् खनत मेदिनीम्।
तमेव हयहर्तारं मार्गमाणा ममाज्ञया॥ १५॥

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* The region intervening the Vindhyan and Himalayan ranges has been designated as Āryāvarta and declared in the Śāstras as sacred—

आर्यावर्तः पुण्यभूमिर्मध्यं हिमवद्विन्ध्ययोः।

'If, however, you fail to trace him on the earth's surface, excavate the earth under my order, looking about for the very individual who has stolen away the horse, till the horse is found. (15)

दीक्षितः पौत्रसहितः सोपाध्यायगणस्त्वहम्।
इह स्थास्यामि भद्रं वो यावत् तुरगदर्शनम्॥ १६॥

'I for my part, who stand consecrated, will stay here alongwith my grandson, Aṁśumān, and the priests officiating at the sacrifice till the horse is in sight; may good betide you.' (16)

ते सर्वे हृष्टमनसो राजपुत्रा महाबलाः।
जग्मुर्महीतलं राम पितुर्वचनयन्त्रिताः॥ १७॥

"Bound by the words of their father, all those very mighty princes traversed the earth's surface with a delighted mind, O Rāma ! (17)

गत्वा तु पृथिवीं सर्वामदृष्ट्वा तं महाबलाः।
योजनायामविस्तारमेकैको धरणीतलम्।
बिभिदुः पुरुषव्याघ्रा वज्रस्पर्शसमैर्भुजैः॥ १८॥

"Traversing the whole earth and yet not finding the horse, the mighty princes, who were tigers among men, started excavating the earth with their arms whose impact was as hard as that of a thunderbolt, each digging land covering an area of one square Yojana or sixty-four square miles. (18)

शूलैरशनिकल्पैश्च हलैश्चापि सुदारुणैः।
भिद्यमाना वसुमती ननाद रघुनन्दन॥ १९॥

"The earth groaned even as it was being dug with pikes hard as adamant as well as with most formidable ploughshares, O scion of Raghu ! (19)

नागानां वध्यमानानामसुराणां च राघव।
राक्षसानां दुराधर्षः सत्त्वानां निनदोऽभवत्॥ २०॥

"There was a loud roar, that could not be easily repressed, of Nāgas, demons, ogres and other living beings inhabiting the subterranean regions, that were being killed in the course of the excavation. (20)

योजनानां सहस्राणि षष्टिं तु रघुनन्दन।
बिभिदुर्धरणीं राम रसातलमनुत्तमम्॥ २१॥

"They excavated, O scion of Raghu, land covering an area of sixty thousand square Yojanas as if to reach Rasātala (the sixth or penultimate subterranean sphere), a region excelled by no other sphere in point of beauty, splendour and amenities of life, O Rāma ! (21)

एवं पर्वतसम्बाधं जम्बूद्वीपं नृपात्मजाः।
खनन्तो नृपशार्दूल सर्वतः परिचक्रमुः॥ २२॥

"In this way, O tiger among princes, the sixty thousand sons of Sagara went about excavating in all directions the land of Jambūdwīpa, thick with mountains. (22)

ततो देवाः सगन्धर्वाः सासुराः सहपन्नगाः।
सम्भ्रान्तमनसः सर्वे पितामहमुपागमन्॥ २३॥

"Agitated in mind, gods including Gandharvas, demons and Nāgas, all sought the presence of Brahmā, the progenitor of the entire creation. (23)

ते प्रसाद्य महात्मानं विषण्णवदनास्तदा।
ऊचुः परमसंत्रस्ताः पितामहमिदं वचः॥ २४॥

"Glorifying the high-souled Brahmā on that occasion, they made the following submission to him with a doleful face, greatly alarmed as they were : (24)

भगवन् पृथिवी सर्वा खन्यते सगरात्मजैः।
बहवश्च महात्मानो वध्यन्ते जलचारिणः॥ २५॥

" 'O Lord, the entire globe is being excavated and many exalted souls and aquatic animals killed in the process by the sons of Sagara. (25)

अयं यज्ञहनोऽस्माकमनेनाश्वोऽपनीयते।
इति ते सर्वभूतानि हिंसन्ति सगरात्मजाः॥ २६॥

" 'The aforesaid sons of Sagara are destroying all created beings suspecting

that whosoever comes before them has interfered with their sacrificial performance and that the sacrificial horse has been taken away by him.' (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकोनचत्वारिंशः सर्गः ॥ ३९ ॥

Thus ends Canto Thirty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Brahmā reassures the gods by telling them that the sons of Sagara will be destroyed by the curse of Sage Kapila. The sons of Sagara in the course of their excavation arrive in the presence of Kapila and, behaving insolently towards him, are forthwith reduced to ashes by the fire of his wrath

देवतानां वचः श्रुत्वा भगवान् वै पितामहः।
प्रत्युवाच सुसंत्रस्तान् कृतान्तबलमोहितान्॥ १ ॥

"Hearing the representation of the gods the venerable Brahmā replied as follows to the gods, who were greatly alarmed, and had been thrown into confusion by the might of the sons of Sagara, who had brought about the destruction of living beings on a large scale : (1)

यस्येयं वसुधा कृत्स्ना वासुदेवस्य धीमतः।
महिषी माधवस्यैषा स एव भगवान् प्रभुः॥ २ ॥
कापिलं रूपमास्थाय धारयत्यनिशं धराम्।
तस्य कोपाग्निना दग्धा भविष्यन्ति नृपात्मजाः॥ ३ ॥

"This Goddess Earth is a Consort of the all-wise Lord Viṣṇu, the Spouse of Lakṣmī, the goddess of fortune, to whom this entire globe belongs. Assuming the form of Kapila the same almighty Lord incessantly supports the earth by dint of His yogic power. The sons of Sagara will be shortly consumed by the fire of His wrath. (2-3)

पृथिव्याश्चापि निर्भेदो दृष्ट एव सतानतः।
सगरस्य च पुत्राणां विनाशो दीर्घदर्शिनाम्॥ ४ ॥

"The excavation of the earth invariably takes place in every Kalpa. And the destruction of the sons of Sagara too is foreseen by men possessing a long range of vision. Hence there is no occasion for grief on this account either." (4)

पितामहवचः श्रुत्वा त्रयस्त्रिंशदरिंदमाः।
देवाः परमसंहृष्टाः पुनर्जग्मुर्यथागतम्॥ ५ ॥

Hearing the reply of Brahmā, the progenitor of the entire creation, the gods, thirty-three* in number, all capable of subduing their enemy, returned extremely delighted to their respective abode the way they had come. (5)

सगरस्य च पुत्राणां प्रादुरासीन्महास्वनः।
पृथिव्यां भिद्यमानायां निर्घातसमनिःस्वनः॥ ६ ॥

And while the earth was being excavated at the hands of Sagara's sons, there arose a terrific sound like that of a thunderstorm. (6)

ततो भित्त्वा महीं सर्वां कृत्वा चापि प्रदक्षिणम्।
सहिताः सागराः सर्वे पितरं वाक्यमब्रुवन्॥ ७ ॥

Having walked round the whole earth and excavated it too, all the sons of Sagara then sought the presence of their father

* The thirty-three principal gods are the eight Vasus, the eleven Rudras, the twelve Ādityas and the two Aświnīkumāras (the twin-born physicians of gods).

and jointly made the following submission to him : (7)

परिक्रान्ता मही सर्वा सत्त्ववन्तश्च सूदिताः।
देवदानवरक्षांसि पिशाचोरगपन्नगाः॥ ८॥

"The entire globe has been circumambulated and excavated and powerful gods, demons and ogres, fiends, serpents and Nāgas destroyed by us. (8)

न च पश्यामहेऽश्वं ते अश्वहर्तारमेव च।
किं करिष्याम भद्रं ते बुद्धिरत्र विचार्यताम्॥ ९॥

"Yet we have neither been able to trace the horse nor the stealer of the horse. What shall we do now? May your benign look descend on us and let a further plan of action be thought out for us in this matter." (9)

तेषां तद् वचनं श्रुत्वा पुत्राणां राजसत्तमः।
समन्युरब्रवीद् वाक्यं सगरो रघुनन्दन॥ १०॥

Hearing the aforesaid submission of those princes, O scion of Raghu, Sagara, the noblest of kings, angrily replied as follows: (10)

भूयः खनत भद्रं वो विभेद्य वसुधातलम्।
अश्वहर्तारमासाद्य कृतार्थाश्च निवर्तत॥ ११॥

"May prosperity attend you, excavate the earth further and, breaking it open, trace the stealer of the horse and return only when you have accomplished your purpose." (11)

पितुर्वचनमासाद्य सगरस्य महात्मनः।
षष्टिः पुत्रसहस्राणि रसातलमभिद्रवन्॥ १२॥

Bowing to the command of their high-souled father, Sagara, the sixty thousand princes dug their way into Rasātala. (12)

खन्यमाने ततस्तस्मिन् ददृशुः पर्वतोपमम्।
दिशागजं विरूपाक्षं धारयन्तं महीतलम्॥ १३॥

Even while the earth was being further tunnelled, they saw as a sequel to that excavation an elephant huge as a mountain, Virūpākṣa by name, guarding the eastern quarter and supporting the globe. (13)

सपर्वतवनां कृत्स्नां पृथिवीं रघुनन्दन।
धारयामास शिरसा विरूपाक्षो महागजः॥ १४॥

The great elephant Virūpākṣa, O scion of Raghu, supported on his head the entire globe including the mountains and forests. (14)

यदा पर्वणि काकुत्स्थ विश्रमार्थं महागजः।
खेदाच्चालयते शीर्षं भूमिकम्पस्तदा भवेत्॥ १५॥

Whenever, from exhaustion, O scion of Kakutstha, the great elephant shakes his head for the sake of relief, a convulsion of the earth's surface ensues. (15)

ते तं प्रदक्षिणं कृत्वा दिशापालं महागजम्।
मानयन्तो हि ते राम जग्मुर्भित्त्वा रसातलम्॥ १६॥

Walking clockwise round that great elephant guarding the quarter, and thereby showing their respect to him, O Rāma, they tunnelled their way through Rasātala indeed. (16)

ततः पूर्वां दिशं भित्त्वा दक्षिणां बिभिदुः पुनः।
दक्षिणस्यामपि दिशि ददृशुस्ते महागजम्॥ १७॥
महापद्मं महात्मानं सुमहत्पर्वतोपमम्।
शिरसा धारयन्तं गां विस्मयं जग्मुरुत्तमम्॥ १८॥

Having pierced the eastern quarter they then penetrated the southern quarter too, and in the southern quarter again they found the great elephant, Mahāpadma, endowed with a colossal body resembling a huge mountain and supporting the earth on his head, and experienced great wonder. (17-18)

ते तं प्रदक्षिणं कृत्वा सगरस्य महात्मनः।
षष्टिः पुत्रसहस्राणि पश्चिमां बिभिदुर्दिशम्॥ १९॥

Walking round the elephant from left to right as a mark of respect, the sixty thousand sons of the high-souled Sagara penetrated the western quarter. (19)

पश्चिमायामपि दिशि महान्तमचलोपमम्।
दिशागजं सौमनसं ददृशुस्ते महाबलाः॥ २०॥

In the western quarter too those very

mighty princes beheld the great elephant guarding that quarter, Saumanasa by name, that resembled a mountain in size. (20)

ते तं प्रदक्षिणं कृत्वा पृष्ट्वा चापि निरामयम्।
खनन्तः समुपाक्रान्ता दिशं सोमवतीं तदा॥ २१॥

Walking round the elephant clockwise and enquiring after his welfare, they then dug their way into the northern quarter, presided over by the moon-god. (21)

उत्तरस्यां रघुश्रेष्ठ ददृशुर्हिमपाण्डुरम्।
भद्रं भद्रेण वपुषा धारयन्तं महीमिमाम्॥ २२॥

In the north, O chief of the Raghus, they saw Bhadra, the elephant guarding that quarter, white as snow, supporting this globe on his beautiful body. (22)

समालभ्य ततः सर्वे कृत्वा चैनं प्रदक्षिणम्।
षष्टिः पुत्रसहस्राणिं बिभिदुर्वसुधातलम्॥ २३॥

Touching the elephant and walking round him from left to right, all the sixty thousand princes set about digging the earth once more. (23)

ततः प्रागुत्तरां गत्वा सागराः प्रथितां दिशम्।
रोषादभ्यखनन् सर्वे पृथिवीं सगरात्मजाः॥ २४॥

Proceeding in the celebrated north-easterly direction, presided over by Lord Śiva and as such held sacred for all holy undertakings, all the sons of Sagara continued digging the earth in an agitated mood. (24)

ते तु सर्वे महात्मानो भीमवेगा महाबलाः।
ददृशुः कपिलं तत्र वासुदेवं सनातनम्॥ २५॥
हयं च तस्य देवस्य चरन्तमविदूरतः।
प्रहर्षमतुलं प्राप्ताः सर्वे ते रघुनन्दन॥ २६॥

All those high-minded and exceedingly mighty princes, possessed of tremendous speed, actually beheld there the eternal Lord Viṣṇu manifested in the form of Sage Kapila, as well as a horse grazing not very far from that glorious sage, on which they all experienced incomparable joy, O scion of Raghu! (25-26)

ते तं यज्ञहनं ज्ञात्वा क्रोधपर्याकुलेक्षणाः।
खनित्रलाङ्गलधरा नानावृक्षशिलाधराः॥ २७॥
अभ्यधावन्त संक्रुद्धास्तिष्ठ तिष्ठेति चाब्रुवन्।
अस्माकं त्वं हि तुरगं यज्ञियं हृतवानसि॥ २८॥

Thoughtlessly suspecting him to be the man who had interrupted the sacrificial performance by stealing away the sacrificial horse, they felt enraged and rushed towards him with their eyes bedimmed through anger, carrying spades and ploughs and various kinds of trees and rocks, and said, "Stop! Stop!! You alone have stolen our sacrificial horse. (27-28)

दुर्मेधस्त्वं हि सम्प्राप्तान् विद्धि नः सगरात्मजान्।
श्रुत्वा तद् वचनं तेषां कपिलो रघुनन्दन॥ २९॥
रोषेण महताऽऽविष्टो हुंकारमकरोत् तदा।
ततस्तेनाप्रमेयेण कपिलेन महात्मना।
भस्मराशीकृताः सर्वे काकुत्स्थ सगरात्मजाः॥ ३०॥

"Indeed, you know us to be the sons of Sagara arrived in a body, O evil-minded one!" Seized with fury to hear that threat of theirs, O scion of Raghu, Kapila forthwith uttered the sound 'hum', expressive of contempt. The very next moment the sons of Sagara were all burnt and reduced to a heap of ashes by that high-souled Sage Kapila of immeasurable glory. (29-30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Under orders of Sagara his grandson Aṁśumān proceeds to Rasātala through the underground passage made by his uncles and, bringing back the sacrificial horse, tells the king about the fate of his uncles

पुत्रांश्चिरगताञ्ज्ञात्वा सगरो रघुनन्दन।
नप्तारमब्रवीद् राजा दीप्यमानं स्वतेजसा॥ १॥

Perceiving that his sons had been away for a long time, O scion of Raghu, King Sagara spoke as follows to his grandson, Aṁśumān, resplendent with his own glory : (1)

शूरश्च कृतविद्यश्च पूर्वैस्तुल्योऽसि तेजसा।
पितॄणां गतिमन्विच्छ येन चाश्वोऽपवाहितः॥ २॥

"You are valiant and learned and the compeer of your forbears in splendour. Trace the whereabouts of your uncles as well as of the man by whom the sacrificial horse has been stolen away. (2)

अन्तर्भौमानि सत्त्वानि वीर्यवन्ति महान्ति च।
तेषां तु प्रतिघातार्थं सासिं गृह्णीष्व कार्मुकम्॥ ३॥

"The living beings inhabiting the subterranean regions are full of great prowess and gigantic of body. In order to meet their assault, therefore, take up a bow alongwith a sword. (3)

अभिवाद्याभिवाद्यांस्त्वं हत्वा विघ्नकरानपि।
सिद्धार्थः संनिवर्तस्व मम यज्ञस्य पारगः॥ ४॥

"Bowing to those who deserve to be greeted and at the same time killing those who come in your way, return you only when you have accomplished your purpose, and thus ensure the completion of my sacrificial performance." (4)

एवमुक्तोऽशुमान् सम्यक् सगरेण महात्मना।
धनुरादाय खड्गं च जगाम लघुविक्रमः॥ ५॥

Duly instructed thus by the high-souled Sagara and taking his bow and sword, Aṁśumān departed with quick paces. (5)

स खातं पितृभिर्मार्गमन्तर्भौमं महात्मभिः।
प्रापद्यत नरश्रेष्ठ तेन राज्ञाभिचोदितः॥ ६॥

Urged by the aforesaid king, O jewel among men, he reached in no time the underground passage dug by his high-minded uncles. (6)

देवदानवरक्षोभिः पिशाचपतगोरगैः।
पूज्यमानं महातेजा दिशागजमपश्यत॥ ७॥

The exceptionally glorious Aṁśumān presently saw an elephant guarding one of the four quarters, that was being worshipped by gods, demons and ogres, fiends, winged creatures and serpents. (7)

स तं प्रदक्षिणं कृत्वा पृष्ट्वा चैव निरामयम्।
पितॄन् स परिपप्रच्छ वाजिहर्तारमेव च॥ ८॥

Walking clockwise round the elephant and inquiring after his welfare, he questioned him about his uncles as well as about the stealer of the sacrificial horse of his father. (8)

दिशागजस्तु तच्छ्रुत्वा प्रत्युवाच महामतिः।
आसमञ्ज कृतार्थस्त्वं सहाश्वः शीघ्रमेष्यसि॥ ९॥

Hearing his aforesaid question, the highly intelligent elephant presiding over the quarter, for his part, replied, "Accomplished of purpose, O son of Asamañja, you will soon come back alongwith the horse." (9)

तस्य तद् वचनं श्रुत्वा सर्वानेव दिशागजान्।
यथाक्रमं यथान्यायं प्रष्टुं समुपचक्रमे॥ १०॥

Hearing the aforesaid reply of the elephant, Aṁśumān proceeded to ask the same question of all the elephants guarding

the quarters in their order of seniority and in a befitting manner. (10)

तैश्च सर्वैर्दिशापालैर्वाक्यज्ञैर्वाक्यकोविदैः।
पूजितः सहयश्चैवागन्तासीत्यभिचोदितः॥ ११॥

He was received with honour by all the elephants guarding all the four quarters—who could easily understand the meaning of others' speech and were equally adept in expression—and told that he would return alongwith the horse. (11)

तेषां तद् वचनं श्रुत्वा जगाम लघुविक्रमः।
भस्मराशीकृता यत्र पितरस्तस्य सागराः॥ १२॥

Hearing that reply of theirs, Aṁśumān repaired with quick paces to the place where his uncles, the sons of Sagara, lay reduced to heaps of ashes. (12)

स दुःखवशमापन्नस्त्वसमञ्जसुतस्तदा।
चुक्रोश परमार्तस्तु वधात् तेषां सुदुःखितः॥ १३॥

Already fallen a prey to affliction on not finding them, the said son of Asamañja for his part thereupon felt deeply distressed over their death and actually cried in great agony. (13)

यज्ञियं च हयं तत्र चरन्तमविदूरतः।
ददर्श पुरुषव्याघ्रो दुःखशोकसमन्वितः॥ १४॥

Nay, full of sorrow and grief the tiger among men also perceived the sacrificial horse grazing on the spot not very far from him. (14)

स तेषां राजपुत्राणां कर्तुकामो जलक्रियाम्।
स जलार्थी महातेजा न चापश्यज्जलाशयम्॥ १५॥

He felt inclined to offer water to the spirits of those princes. Though desirous of water for that purpose, that exceptionally glorious prince, however, did not come across any reservoir of water nearby. (15)

विसार्य निपुणां दृष्टिं ततोऽपश्यत् खगाधिपम्।
पितॄणां मातुलं राम सुपर्णमनिलोपम्॥ १६॥

Extending his penetrating vision all round, O Rāma, he then saw Garuḍa, the king of birds, who is swift as the wind, and the maternal uncle of his uncles. (16)

स चैनमब्रवीद् वाक्यं वैनतेयो महाबलः।
मा शुचः पुरुषव्याघ्र वधोऽयं लोकसम्मतः॥ १७॥
कपिलेनाप्रमेयेण दग्धा हीमे महाबलाः।
सलिलं नार्हसि प्राज्ञ दातुमेषां हि लौकिकम्॥ १८॥

The exceptionally mighty Garuḍa (son of Vinatā), however, addressed to him the following admonition: "This death of your uncles, O tiger among men, is conducive to the interests of all the three worlds inasmuch as it will serve as an occasion for the advent of the holy Gaṅgā to the terrestrial plane. These exceptionally mighty princes have undoubtedly been burnt to death by Sage Kapila of immeasurable glory. You should not therefore offer them earthly* water, O wise prince! (17-18)

गङ्गा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ।
तस्यां कुरु महाबाहो पितॄणां सलिलक्रियाम्॥ १९॥

Gaṅgā is the elder daughter of Himavān, the deity presiding over the Himālayas. Offer water, O mighty-armed prince, to the soul of your departed uncles in that river, O jewel among men! (19)

भस्मराशीकृतानेतान् प्लावयेल्लोकपावनी।
तया क्लिन्नमिदं भस्म गङ्गया लोककान्तया।
षष्टिं पुत्रसहस्राणि स्वर्गलोकं गमिष्यति॥ २०॥

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* There is a Smṛti text running as under:

चाण्डालादुदकात् सर्पाद् वैद्युताद् ब्राह्मणादपि।
दंष्ट्रिभ्यश्च पशुभ्यश्च मरणं पापकर्मणाम्॥
उदकं पिण्डदानं च न तेषां तु विधीयते।

"Death at the hands of a pariah or a Brāhmaṇa or through being submerged in water, through snake-bite, through being struck by lightning or through being bitten by animals with fangs falls to the lot of men of sinful deeds alone. Offering water or lumps of cooked rice or uncooked flour etc., is not recommended for their peace in the other world."

"When the Gaṅgā, which is capable of purifying the whole world, washes them, reduced as they are to heaps of ashes, this heap of ashes soaked by the Gaṅgā, a river pleasing to the world, will take the souls of the sixty thousand princes to the celestial plane. (20)

निर्गच्छाश्वं महाभाग संगृह्य पुरुषर्षभ।
यज्ञं पैतामहं वीर निर्वर्तयितुमर्हसि॥ २१॥

"Taking the horse with you, O highly blessed one, depart from this region, O jewel among men! Thereby you ought to ensure the completion of your grandfather's sacrificial undertaking, O valiant prince!" (21)

सुपर्णवचनं श्रुत्वा सोंऽशुमानतिवीर्यवान्।
त्वरितं हयमादाय पुनरायान्महातपाः॥ २२॥

Hearing the admonition of Garuḍa, the celebrated Aṁśumān, who was exceptionally powerful and a great ascetic too, speedily returned to his grandfather's capital taking the sacrificial horse with him. (22)

ततो राजानमासाद्य दीक्षितं रघुनन्दन।
न्यवेदयद् यथा वृत्तं सुपर्णवचनं तथा॥ २३॥

Then seeking the presence of the king, who stood consecrated for the sacrifice yet, O scion of Raghu, he related exactly what had happened as well as reproduced faithfully the utterance of Garuḍa. (23)

तच्छ्रुत्वा घोरसंकाशं वाक्यमंशुमतो नृपः।
यज्ञं निर्वर्तयामास यथाकल्पं यथाविधि॥ २४॥

Hearing that apparently awe-inspiring tale from the lips of Aṁśumān, the king Sagara concluded the sacrifice to the best of his capacity in accordance with the scriptural ordinance. (24)

स्वपुरं त्वगमच्छ्रीमानिष्टयज्ञो महीपतिः।
गङ्गायाश्चागमे राजा निश्चयं नाध्यगच्छत॥ २५॥

Having performed the sacrifice the glorious emperor for his part returned to his capital. The monarch, however, could not hit upon any plan for ensuring the descent of the Gaṅgā to the terrestrial plane. (25)

अगत्वा निश्चयं राजा कालेन महता महान्।
त्रिंशद्वर्षसहस्राणि राज्यं कृत्वा दिवं गतः॥ २६॥

Failing to reach any conclusion in the aforesaid matter even after a considerable time and having reigned for thirty thousand years, the great king ascended to heaven. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Aṁśumān and his grandson, Bhagīratha, successively practise austerities for bringing down the Gaṅgā to the terrestrial plane. Brahmā grants a boon to Bhagīratha and exhorts him to propitiate Lord Śiva and secure His consent to receive the Gaṅgā on His head

कालधर्मं गते राम सगरे प्रकृतीजनाः।
राजानं रोचयामासुरंशुमन्तं सुधार्मिकम्॥ १॥

Sagara having met his end (which is the law of Time, according to which one who is born must die sooner or later when one has played one's allotted role), O Rāma, the people desired the highly pious Aṁśumān to be their ruler. (1)

स राजा सुमहानासीदंशुमान् रघुनन्दन।
तस्य पुत्रो महानासीद् दिलीप इति विश्रुतः॥ २॥

The said Aṁśumān, O scion of Raghu, proved to be a great monarch. His son, widely known by the name of Dilīpa, was equally great. (2)

तस्मै राज्यं समादिश्य दिलीपे रघुनन्दन।
हिमवच्छिखरे रम्ये तपस्तेपे सुदारुणम्॥ ३॥

Having entrusted the kingship to the said Dilīpa, O scion of Raghu, Aṁśumān practised the severest form of askesis (for bringing down the Gaṅgā to the terrestrial plane) on a delightful summit of the Himālayas. (3)

द्वात्रिंशच्छतसाहस्रं वर्षाणि सुमहायशाः।
तपोवनगतो राजा स्वर्गं लेभे तपोधनः॥ ४॥

Having continued for thirty-two lakhs of years in a grove intended for austerities alone, the highly illustrious king, rich in asceticism, eventually attained heaven only and not the desired grace of the holy Gaṅgā. (4)

दिलीपस्तु महातेजाः श्रुत्वा पैतामहं वधम्।
दुःखोपहतया बुद्ध्या निश्चयं नाध्यगच्छत॥ ५॥

Hearing of the unnatural death of his grand-uncles, the exceptionally glorious Dilīpa could not arrive at any decision regarding the method of bringing the Gaṅgā down to the terrestrial plane due to his judgment being clouded by sorrow. (5)

कथं गङ्गावतरणं कथं तेषां जलक्रिया।
तारयेयं कथं चैतानिति चिन्तापरोऽभवत्॥ ६॥

He felt anxious as to how the Gaṅgā should be made to descend to the terrestrial plane, how water could be offered to them and as to how he should be able to redeem their departed souls. (6)

तस्य चिन्तयतो नित्यं धर्मेण विदितात्मनः।
पुत्रो भगीरथो नाम जज्ञे परमधार्मिकः॥ ७॥

While the king, who was celebrated for his righteousness, was thus plunged in thought every moment, a most pious son, Bhagīratha by name, was born to him. (7)

दिलीपस्तु महातेजा यज्ञैर्बहुभिरिष्टवान्।
त्रिंशद्वर्षसहस्राणि राजा राज्यमकारयत्॥ ८॥

Dilīpa, for his part, who was exceptionally glorious, propitiated the Lord through many sacrifices. The king reigned for thirty thousand years. (8)

अगत्वा निश्चयं राजा तेषामुद्धरणं प्रति।
व्याधिना नरशार्दूल कालधर्ममुपेयिवान्॥ ९॥

Failing to arrive at any decision on the question of deliverance of his forbears, the king, O tiger among men, met his end, which is the law of Time, through illness. (9)

इन्द्रलोकं गतो राजा स्वार्जितेनैव कर्मणा।
राज्ये भगीरथं पुत्रमभिषिच्य नरर्षभः॥ १०॥

Having installed his son, Bhagīratha, on the throne, the king, who was a jewel among men, ascended to paradise, the realm of Indra, through merit earned by his own self. (10)

भगीरथस्तु राजर्षिर्धार्मिको रघुनन्दन।
अनपत्यो महाराजः प्रजाकामः स च प्रजाः॥ ११॥
मन्त्रिष्वाधाय तद्राज्यं गङ्गावतरणे रतः।
तपो दीर्घं समातिष्ठद् गोकर्णे रघुनन्दन॥ १२॥

Emperor Bhagīratha, a pious royal sage, was issueless and as such desirous of progeny, O scion of Raghu ! Having entrusted the people as well as their rulership to his ministers, intent as he was on the descent of the Gaṅgā to the terrestrial plane, he practised prolonged askesis on Mount Gokarṇa, a summit of the Himālayas, O delight of the Raghus ! (11-12)

ऊर्ध्वबाहुः पञ्चतपा मासाहारो जितेन्द्रियः।
तस्य वर्षसहस्राणि घोरे तपसि तिष्ठतः॥ १३॥
अतीतानि महाबाहो तस्य राज्ञो महात्मनः।
सुप्रीतो भगवान् ब्रह्मा प्रजानां प्रभुरीश्वरः॥ १४॥

With uplifted arms and senses fully controlled he exposed himself to five fires (placing himself in the midst of four fires, one in each quarter with the fifth in the shape of the sun overhead) and partook of food only once a month. A thousand years elapsed even as he remained engaged in severe asceticism, O mighty-armed one! The almighty Brahmā, the creator, the lord and ruler of all created beings, got much pleased with that high-souled king. (13-14)

ततः सुरगणैः सार्धमुपागम्य पितामहः।
भगीरथं महात्मानं तप्यमानमथाब्रवीत्॥ १५॥

Calling with hosts of gods on the high-souled Bhagīratha, who had been practising austerities, Brahmā (the progenitor of the entire creation) thereupon forthwith spoke to him as follows : (15)

भगीरथ महाराज प्रीतस्तेऽहं जनाधिप।
तपसा च सुतप्तेन वरं वरय सुव्रत॥ १६॥

"I am pleased with the askesis duly practised by you, O great king, the ruler of people ! Therefore, ask of me a boon of your choice, O king of noble vows !" (16)

तमुवाच महातेजाः सर्वलोकपितामहम्।
भगीरथो महाबाहुः कृताञ्जलिपुटः स्थितः॥ १७॥

Standing with folded hands the exceptionally glorious and mighty-armed Bhagīratha submitted as follows to Brahmā, the progenitor of all the worlds : (17)

यदि मे भगवान् प्रीतो यद्यस्ति तपसः फलम्।
सगरस्यात्मजाः सर्वे मत्तः सलिलमाप्नुयुः॥ १८॥

"If the lord is pleased with me and if there is any reward for asceticism, let all the sons of Sagara receive water from me. (18)

गङ्गायाः सलिलक्लिन्ने भस्मन्येषां महात्मनाम्।
स्वर्गं गच्छेयुरत्यन्तं सर्वे च प्रपितामहाः॥ १९॥

"When the ashes of these princes of gigantic body get soaked with the waters of the Gaṅgā, all my aforesaid grand-uncles bid fair to attain the everlasting heaven. (19)

देव याचे ह संतत्यै नावसीदेत् कुलं च नः।
इक्ष्वाकूणां कुले देव एष मेऽस्तु वरः परः॥ २०॥

"Born in the line of Ikṣwāku, O glorious one, I ask for a male progeny so that our race may not get extinct. Let this be treated as another boon, O lord !" (20)

उक्तवाक्यं तु राजानं सर्वलोकपितामहः।
प्रत्युवाच शुभां वाणीं मधुरां मधुराक्षराम्॥ २१॥

Brahmā, the progenitor of all the worlds, thereupon answered the king, who had uttered the aforesaid prayer, in the following benignant and agreeable speech, full of sweet expressions : (21)

मनोरथो महानेष भगीरथ महारथ।
एवं भवतु भद्रं ते इक्ष्वाकुकुलवर्धन॥ २२॥

"Great is this ambition of yours, O Bhagīratha, a great car-warrior as you are ! May it be realized ! May success attend on you, O promoter of Ikṣwāku's race ! (22)

इयं हैमवती ज्येष्ठा गङ्गा हिमवतः सुता।
तां वै धारयितुं राजन् हरस्तत्र नियुज्यताम्॥ २३॥

"Here is the river Gaṅgā, the elder daughter of Himavān, the deity presiding over the Himālayas, which emanates from the Himālayas. Let Lord Śiva alone be invoked to support the Gaṅgā when it descends on earth, O king! (23)

गङ्गायाः पतनं राजन् पृथिवी न सहिष्यते।
तां वै धारयितुं राजन् नान्यं पश्यामि शूलिनः॥ २४॥

"The earth, O monarch, will not be able to sustain the velocity of the descent of the Gaṅgā. And I do not perceive, O king, anyone, other than Lord Śiva, the Wielder of a trident, capable of sustaining it". (24)

तमेवमुक्त्वा राजानं गङ्गां चाभाष्यलोककृत्।
जगाम त्रिदिवं देवैः सर्वैः सह मरुद्गणैः॥ २५॥

Having thus spoken to the aforesaid king and instructed Gaṅgā as well to oblige Bhagīratha when the time comes, Brahmā, the maker of the universe, rose to Brahmaloka with all the gods including the (forty-nine) wind-gods. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Pleased with the asceticism of Bhagīratha, Lord Śiva receives the Gaṅgā on His head and discharges it into Bindusarovara. Branching forth into seven streams it then accompanies Bhagīratha to Rasātala and liberates his forbears on the way

देवदेवे गते तस्मिन् सोऽङ्गुष्ठाग्रनिपीडिताम्।
कृत्वा वसुमतीं राम वत्सरं समुपासत॥ १॥

"When the celebrated Brahmā (the adored even of gods) had left, O Rāma, Bhagīratha waited upon Lord Śiva for a year remaining standing on the tip of one of his great toes stamped on the ground. (1)

अथ संवत्सरे पूर्णे सर्वलोकनमस्कृतः।
उमापतिः पशुपती राजानमिदमब्रवीत्॥ २॥

On a year being completed, Lord Śiva (the Spouse of Umā, who evidently appeared with Him), Protector of the Jīva (who has been likened to an animal because of its bondage), the adored of all the worlds, forthwith addressed the following words to the king: (2)

प्रीतस्तेऽहं नरश्रेष्ठ करिष्यामि तव प्रियम्।
शिरसा धारयिष्यामि शैलराजसुतामहम्॥ ३॥

"I am pleased with you, O jewel among men, and shall do that which is pleasing to you. I shall receive the Gaṅgā, the daughter of Himavān, the king of mountains, on My head even as it descends on earth. (3)

ततो हैमवती ज्येष्ठा सर्वलोकनमस्कृता।
तदा सातिमहद्रूपं कृत्वा वेगं च दुस्सहम्॥ ४॥
आकाशादपतद् राम शिवे शिवशिरस्युत।
अचिन्तयच्च सा देवी गङ्गा परमदुर्धरा॥ ५॥
विशाम्यहं हि पातालं स्रोतसा गृह्य शंकरम्।
तस्यावलेपनं ज्ञात्वा क्रुद्धस्तु भगवान् हरः॥ ६॥
तिरोभावयितुं बुद्धिं चक्रे त्रिनयनस्तदा।
सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि॥ ७॥

हिमवत्प्रतिमे राम जटामण्डलगह्वरे।
सा कथंचिन्महीं गन्तुं नाशक्नोद् यत्नमास्थिता॥ ८॥

Swelling into the form of a very mighty stream and acquiring a formidable force, the celebrated Gaṅgā, the elder daughter of Himavān, the adored of all the worlds, thereupon descended forthwith, O Rāma, from the heavens (her reputed home) on the blessed head of Lord Śiva: so the tradition goes. Nay, the said Gaṅgā, who is all-glorious and most difficult to sustain, thought within herself : "Wafting Lord Śaṅkara alongwith my stream, I might as well enter Pātāla." Enraged to perceive her arrogance, the three-eyed Lord Śaṅkara (the Destroyer of the universe) for His part forthwith made up His mind to conceal her in the midst of His matted locks. Fallen on the holy head of Lord Rudra, thick with coils of matted hair and resembling the Himālayas, in its colossal size, O Rāma, that sacred river could in no way reach the earth even though it made every effort to do so. (4—8)

नैव सा निर्गमं लेभे जटामण्डलमन्ततः।
तत्रैवाबभ्रमद् देवी संवत्सरगणान् बहून्॥ ९॥

Revolving in the coils of His matted locks it did not find an egress even on reaching their end; the divine stream continued to meander on His head alone for several rounds of years. (9)

तामपश्यत् पुनस्तत्र तपः परममास्थितः।
स तेन तोषितश्चासीदत्यन्तं रघुनन्दन॥ १०॥

Bhagīratha saw it there and took to supreme asceticism once more. Lord Śiva felt extremely pleased with that, O scion of Raghu ! (10)

विससर्ज ततो गङ्गां हरो बिन्दुसरः प्रति।
तस्यां विसृज्यमानायां सप्त स्रोतांसि जज्ञिरे॥ ११॥

Thereupon Lord Śiva (the Destroyer of the universe) let fall the Gaṅgā into the Bindusara, a lake in the region of the Himālayas, attributed to Brahmā. While the river was being released, it got split up into seven streams. (11)

ह्लादिनी पावनी चैव नलिनी च तथैव च।
तिस्रः प्राचीं दिशं जग्मुर्गङ्गाः शिवजलाः शुभाः॥ १२॥

Of these, three blessed streams of the Gaṅgā, consisting of delightful waters, viz., Hlādinī, Pāvanī and even so Nalinī too, ran in an easterly direction. (12)

सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी।
तिस्रश्चैता दिशं जग्मुः प्रतीचीं तु शुभोदकाः॥ १३॥

Again, Sucakṣu and Sītā and even so the great river Sindhu—these three, consisting of blessed waters, flowed in a westerly direction. (13)

सप्तमी चान्वगात् तासां भगीरथरथं तदा।
भगीरथोऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः॥ १४॥
प्रायादग्रे महातेजा गङ्गा तं चाप्यनुव्रजत्।
गगनाच्छंकरशिरस्ततो धरणिमागता॥ १५॥

Again, the seventh of them forthwith followed the chariot of Bhagīratha. Mounted on a beautiful chariot, the royal sage Bhagīratha too, invested with unique splendour, marched ahead and the Gaṅgā, really speaking, followed him. In this way the holy river descended from the heavens to the head of Lord Śaṅkara and came down from there to the earth and thereby justified the appellation of "Tripathagā" or the river following a threefold path, enjoyed by it. (14-15)

असर्पत जलं तत्र तीव्रशब्दपुरस्कृतम्।
मत्स्यकच्छपसंघैश्च शिंशुमारगणैस्तथा॥ १६॥
पतद्भिः पतितैश्चैव व्यरोचत वसुंधरा।
ततो देवर्षिगन्धर्वा यक्षसिद्धगणास्तथा॥ १७॥
व्यलोकयन्त ते तत्र गगनाद् गां गतां तदा।
विमानैर्नगराकारैर्हयैर्गजवरैस्तथा॥ १८॥
पारिप्लवगताश्चापि देवतास्तत्र विष्ठिताः।
तदद्भुतमिमं लोके गङ्गावतरमुत्तमम्॥ १९॥
दिदृक्षवो देवगणाः समीयुरमितौजसः।
सम्पतद्भिः सुरगणैस्तेषां चाभरणौजसा॥ २०॥

शतादित्यमिवाभाति गगनं गततोयदम्।
शिंशुमारोरगगणैर्मीनैरपि च चञ्चलैः॥ २१॥
विद्युद्भिरिव विक्षिप्तैराकाशमभवत् तदा।
पाण्डुरैः सलिलोत्पीडैः कीर्यमाणैः सहस्रधा॥ २२॥
शारदाभ्रैरिवाकीर्णं गगनं हंससम्प्लवैः।
क्वचिद् द्रुततरं याति कुटिलं क्वचिदायतम्॥ २३॥
विनतं क्वचिदुद्भूतं क्वचिद् याति शनैः शनैः।
सलिलेनैव सलिलं क्वचिदभ्याहतं पुनः॥ २४॥
मुहुरूर्ध्वपथं गत्वा पपात वसुधां पुनः।
तच्छंकरशिरोभ्रष्टं भ्रष्टं भूमितले पुनः॥ २५॥
व्यरोचत तदा तोयं निर्मलं गतकल्मषम्।
तत्रर्षिगणगन्धर्वा वसुधातलवासिनः॥ २६॥
भवाङ्गपतितं तोयं पवित्रमिति पस्पृशुः।
शापात् प्रपतिता ये च गगनाद् वसुधातलम्॥ २७॥
कृत्वा तत्राभिषेकं ते बभूवुर्गतकल्मषाः।
धूतपापाः पुनस्तेन तोयेनाथ शुभान्विताः॥ २८॥
पुनराकाशमाविश्य स्वाँल्लोकान् प्रतिपेदिरे।
मुमुदे मुदितो लोकस्तेन तोयेन भास्वता॥ २९॥
कृताभिषेको गङ्गायां बभूव गतकल्मषः।
भगीरथो हि राजर्षिर्दिव्यं स्यन्दनमास्थितः॥ ३०॥
प्रायादग्रे महाराजस्तं गङ्गा पृष्ठतोऽन्वगात्।
देवाः सर्षिगणाः सर्वे दैत्यदानवराक्षसाः॥ ३१॥
गन्धर्वयक्षप्रवराः सकिंनरमहोरगाः।
सर्पाश्चाप्सरसो राम भगीरथरथानुगाः॥ ३२॥
गङ्गामन्वगमन् प्रीताः सर्वे जलचराश्च ये।
यतो भगीरथो राजा ततो गङ्गा यशस्विनी॥ ३३॥
जगाम सरितां श्रेष्ठा सर्वपापप्रणाशिनी।
ततो हि यजमानस्य जह्नोरद्भुतकर्मणः॥ ३४॥
गङ्गा सम्प्लावयामास यज्ञवाटं महात्मनः।
तस्यावलेपनं ज्ञात्वा क्रुद्धो जह्नुश्च राघव॥ ३५॥
अपिबत् तु जलं सर्वं गङ्गायाः परमाद्भुतम्।
ततो देवाः सगन्धर्वा ऋषयश्च सुविस्मिताः॥ ३६॥
पूजयन्ति महात्मानं जह्नुं पुरुषसत्तमम्।
गङ्गां चापि नयन्ति स्म दुहितृत्वे महात्मनः॥ ३७॥

There on the earth's surface the water of the Gaṅgā meandered with a terrific noise. And the earth looked exceptionally charming with its hosts of fishes and tortoises as well as with its multitudes of sea-elephants falling and already fallen alongwith the stream on the earth's surface. At that time, seized with great bewilderment those celestial Ṛṣis and Gandharvas as well as the hosts of Yakṣas and Siddhas, and the gods stationed there (in the heavens) beheld from their aerial cars, big as cities, as well as from the back of their horses and excellent elephants the Gaṅgā's descent on the earth from the said heavens. Eager to see this celebrated, nay, wonderful and superb descent of the Gaṅgā on the mortal plane, multitudes of gods possessed of infinite strength collected in the heavens. With the hosts of gods coming down with great speed and with the brilliance of their shining jewels, the cloudless firmament looked as if irradiated by hundreds of suns. Scattered on that occasion with multitudes of sea-elephants and snakes as well as with throbbing fishes, the sky appeared covered with streaks of lightning. Nay, with volumes of white foam that were being tossed about in numberless particles the vault of heavens looked as if overcast with autumnal waterless and hence white clouds and crowded with flocks of flying swans.

The Gaṅgā now flowed very swiftly, now tortuously; now it broadened out and now again narrowed down when forcing its way through a ravine; now it was tossed high when dashed against a rock and now it glided. Now buffeted by the waves of the same water indeed (when turned back by the wind), the water of the Gaṅgā spouted upwards once more and dashed to the ground again. First fallen on the head of Lord Saṅkara and again dropped on the earth's surface, the limpid water of the Gaṅgā, which rids those who come in contact with it of all sin, shone bright on that occasion. On that spot hosts of Ṛṣis and Gandharvas as well as the inhabitants of the globe touched (sipped) the water fallen from the person of Lord Śiva (the Source of the universe) as purifying. Those who had fallen from the heavens to the

terrestrial plane through a curse were rid of their sin (responsible for the curse) by bathing in it. Having been rid of their sin through the very touch of that water and further invested with merit, they ascended once more to the heavens and returned to their respective realms. Already delighted with the very sight of that sparkling water and rid of their sin by having bathed in the Gaṅgā, people rejoiced all the more.

Mounted on a charming chariot, Emperor Bhagīratha, the royal sage, drove ahead, while the Gaṅgā followed at his heels. Full of delight all gods including hosts of Ṛṣis, as well as Daityas, Dānavas and ogres, the foremost among Gandharvas and Yakṣas, including Kinnaras and great Nāgas, as well as serpents and celestial nymphs, as also all species of aquatic creatures that existed followed the Gaṅgā, keeping behind Bhagīratha's chariot. The illustrious Gaṅgā, the foremost of all rivers, which is capable of eradicating all sins, followed in whatever direction Bhagīratha drove. Proceeding from there, it is said, the Gaṅgā actually inundated the sacrificial ground of the high-souled sage Jahnu, the worker of miracles, who had been performing a sacrifice. Jahnu felt enraged to perceive the pride of Gaṅgā, O scion of Raghu, and drank up by dint of his yogic power all the water of the Gaṅgā, which was a supreme miracle indeed. Highly astonished, the gods including the Gandharvas and Ṛṣis thereupon glorified the high-souled Jahnu, the foremost among men, and reduced the Gaṅgā to the position of a daughter of that exalted soul by prevailing upon him to eject the Gaṅgā. (16—37)

ततस्तुष्टो महातेजाः श्रोत्राभ्यामसृजत् प्रभुः।
तस्माज्जह्नुसुता गङ्गा प्रोच्यते जाह्नवीति च॥ ३८॥

Pleased at that, the powerful sage, invested as he was with exceptional glory, discharged the Gaṅgā through his ears. Hence the Gaṅgā is spoken of as a daughter of Jahnu and called by the name of Jāhnavī (descended from Jahnu). (38)

जगाम च पुनर्गङ्गा भगीरथरथानुगा।
सागरं चापि सम्प्राप्ता सा सरित्प्रवरा तदा॥ ३९॥
रसातलमुपागच्छत् सिद्ध्यर्थं तस्य कर्मणः।
भगीरथोऽपि राजर्षिर्गङ्गामादाय यत्नतः॥ ४०॥
पितामहान् भस्मकृतानपश्यद् गतचेतनः।
अथ तद्भस्मनां राशिं गङ्गासलिलमुत्तमम्।
प्लावयत् पूतपाप्मानः स्वर्गं प्राप्ता रघूत्तम॥ ४१॥

The Gaṅgā once more followed in the wake of Bhagīratha's chariot and duly reached the excavation made by Sagara's sons and filled it*. Then that foremost of rivers forced its way into Rasātala (the penultimate subterranean region) for consummating the feat of Bhagīratha, viz., the deliverance of his departed forbears. Leading the Gaṅgā with superhuman effort to Rasātala as aforesaid, the royal sage Bhagīratha too beheld his great grand-uncles reduced to ashes and fainted (as it were partly from grief and partly from exhaustion). The most sacred water of the Gaṅgā forthwith submerged the heaps of their ashes and, purged of their sin, the souls of Sagara's departed sons ascended to heaven, O jewel among the Raghus! (39—41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The water turned brackish only when it was later drunk up and discharged by the sage Agastya.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Applauding Bhagīratha, Brahmā urges him to gratify the souls of his departed great grand-uncles by offering them the water of the Gaṅgā, and after doing his bidding, Bhagīratha returns to his capital; the glory of hearing and reading the story of Gaṅgā's descent on earth

स गत्वा सागरं राजा गङ्गयानुगतस्तदा।
प्रविवेश तलं भूमेर्यत्र ते भस्मसात्कृताः॥ १॥

Reaching the excavation made by Sagara's sons, followed by the Gaṅgā, the king Bhagīratha then entered the lowest stratum of the bowels of the earth, where his great grand-uncles lay reduced to ashes. (1)

भस्मन्यथाप्लुते राम गङ्गायाः सलिलेन वै।
सर्वलोकप्रभुर्ब्रह्मा राजानमिदमब्रवीत्॥ २॥

When their ashes had been thoroughly washed by the water of the Gaṅgā, Brahmā, the overlord of the whole universe, called on and spoke to the king as follows: (2)

तारिता नरशार्दूल दिवं याताश्च देववत्।
षष्टिः पुत्रसहस्राणि सगरस्य महात्मनः॥ ३॥

"The sixty thousand sons of the high-souled Sagara have all been delivered from damnation, O tiger among men, and have ascended to heaven like gods. (3)

सागरस्य जलं लोके यावत् स्थास्यति पार्थिव।
सगरस्यात्मजाः सर्वे दिवि स्थास्यन्ति देववत्॥ ४॥

"Like the very gods all the sons of Sagara will abide in heaven so long as the water of the ocean continues to exist on earth, O prince! (4)

इयं च दुहिता ज्येष्ठा तव गङ्गा भविष्यति।
त्वत्कृतेन च नाम्नाथ लोके स्थास्यति विश्रुता॥ ५॥

"Nay, this Gaṅgā will be your eldest daughter and will now be widely known in the world by the name Bhāgīrathī, derived from you. (5)

गङ्गा त्रिपथगा नाम दिव्या भागीरथीति च।
त्रीन् पथो भावयन्तीति तस्मात् त्रिपथगा स्मृता॥ ६॥

"The Gaṅgā will also be called Tripathagā, following a threefold path, Divyā (a heavenly stream) and Bhāgīrathī (daughter of Bhagīratha). Because it carves its way through the three spheres, viz., heaven, earth and the subterranean region, hence it is designated as 'Tripathagā'. (6)

पितामहानां सर्वेषां त्वमत्र मनुजाधिप।
कुरुष्व सलिलं राजन् प्रतिज्ञामपवर्जय॥ ७॥

"Offer water here on the bank of the Gaṅgā to all your great grand-uncles, O ruler of men, and implement the vow undertaken by your forefathers and yourself, viz., of redeeming the sons of Sagara by offering them the water of the Gaṅgā, O king! (7)

पूर्वकेण हि ते राजंस्तेनातियशसा तदा।
धर्मिणां प्रवरेणाथ नैष प्राप्तो मनोरथः॥ ८॥

"This ambition of bringing down the Gaṅgā to the mortal plane was not at all realized in those days by that celebrated ancestor of yours, viz., Sagara, who enjoyed exceptional glory and was the foremost of pious souls. (8)

तथैवांशुमता वत्स लोकेऽप्रतिमतेजसा।
गङ्गां प्रार्थयता नेतुं प्रतिज्ञा नापवर्जिता॥ ९॥
राजर्षिणा गुणवता महर्षिसमतेजसा।
मत्तुल्यतपसा चैव क्षत्रधर्मस्थितेन च॥ १०॥

"Even so, the vow could not be redeemed, O dear child, even by the royal sage Aṁśumān, who was invested with a

glory which had no parallel in the world, nay, who longed to bring the Gaṅgā down to the earth, was full of excellences, possessed a splendour resembling that of great Ṛṣis, was my equal in asceticism and devoted to the duties of a Kṣatriya. (9-10)

दिलीपेन महाभाग तव पित्रातितेजसा।
पुनर्न शकिता नेतुं गङ्गां प्रार्थयतानघ॥ ११॥

"The Gaṅgā could not be brought down to the terrestrial plane, O highly blessed one, even by your exceedingly glorious father, Dilīpa, much though he implored her to that effect, O sinless prince! (11)

सा त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ।
प्राप्तोऽसि परमं लोके यशः परमसम्मतम्॥ १२॥

"That vow has been implemented by you, O jewel among men, and you have in consequence attained the highest glory, solicited even by the greatest in the world. (12)

तच्च गङ्गावतरणं त्वया कृतमरिंदम।
अनेन च भवान् प्राप्तो धर्मस्यायतनं महत्॥ १३॥

"The celebrated achievement in the shape of bringing down the Gaṅgā to the terrestrial plane has been accomplished by you, O subduer of foes! and by this you have attained the great reward of virtue in the shape of the realm of Brahmā. (13)

प्लावयस्व त्वमात्मानं नरोत्तम सदोचिते।
सलिले पुरुषश्रेष्ठ शुचिः पुण्यफलो भव॥ १४॥

"Even though pure, bathe yourself, O jewel among men, in the water of the holy Gaṅgā, which is fit for bath all the year round (unlike other rivers which are rendered unfit for bath during the monsoons) and attain the reward of your merit, O superman! (14)

पितामहानां सर्वेषां कुरुष्व सलिलक्रियाम्।
स्वस्ति तेऽस्तु गमिष्यामि स्वं लोकं गम्यतां नृप॥ १५॥

"Offer water to all your great grand-uncles, may all be well with you. I shall now go back to my realm, you may also return to your own capital, O protector of men!" (15)

इत्येवमुक्त्वा देवेशः सर्वलोकपितामहः।
यथाऽऽगतं तथागच्छद् देवलोकं महायशाः॥ १६॥

(Viśwāmitra continues) "Saying so, the highly glorious Brahmā (the progenitor of all the worlds), the overlord of gods, ascended to the realm of gods even as he had come. (16)

भगीरथस्तु राजर्षिः कृत्वा सलिलमुत्तमम्।
यथाक्रमं यथान्यायं सागराणां महायशाः॥ १७॥
कृतोदकः शुची राजा स्वपुरं प्रविवेश ह।
समृद्धार्थो नरश्रेष्ठ स्वराज्यं प्रशशास ह॥ १८॥

"Having offered the best water to Sagara's sons in order of seniority and according to the scriptural ordinance, and having similarly gratified his other forbears too and getting purified thereby, the exceptionally glorious Bhagīratha, a seer among kings, for his part returned to his capital: so the tradition goes. His aim having been realized thereby, he ruled over his kingdom, O jewel among men! (17-18)

प्रमुमोद च लोकस्तं नृपमासाद्य राघव।
नष्टशोकः समृद्धार्थो बभूव विगतज्वरः॥ १९॥

"The people greatly rejoiced to get him—their king—once more, O scion of Raghu! With their grief, caused by separation from him, dispelled, they felt accomplished of purpose and found their anxiety gone. (19)

एष ते राम गङ्गाया विस्तरोऽभिहितो मया।
स्वस्ति प्राप्नुहि भद्रं ते संध्याकालोऽतिवर्तते॥ २०॥

"In this way, O Rāma, the story of the descent of the Gaṅgā has been narrated to you at length by me. Attain blessedness as a reward of hearing it, may prosperity attend you! The hour of Sandhyā prayers is slipping past. (20)

धन्यं यशस्यमायुष्यं पुत्र्यं स्वर्ग्यमथापि च।
यः श्रावयति विप्रेषु क्षत्रियेष्वितरेषु च॥ २१॥
प्रीयन्ते पितरस्तस्य प्रीयन्ते दैवतानि च।
इदमाख्यानमायुष्यं गङ्गावतरणं शुभम्॥ २२॥

यः शृणोति च काकुत्स्थ सर्वान् कामानवाप्नुयात्।
सर्वे पापाः प्रणश्यन्ति आयुः कीर्तिश्च वर्धते॥ २३॥

The departed forbears of the man who narrates to the Brāhmaṇas, the Kṣatriyas and others this story—which fetches wealth and renown, is conducive to longevity and ensures the birth of a male issue and also residence in heaven—feel gratified and gods too get propitiated thereby. He who listens, O scion of Kakutstha, to this blessed story of the descent of the Gaṅgā to the mortal plane, which is conducive to longevity, bids fair to attain all his desired objects. All his sins totally disappear and the span of his life as well as his fame extends." (21—23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Viśwāmitra tells Śrī Rāma how in the remote past the gods and the demons conjointly churned the ocean of milk, using Mount Mandara as the churning rod, how Lord Śiva drank off the deadly poison skimmed out of it, how as a result of that churning appeared Lord Dhanvantari, a bevy of Apsarās, the beverage known by the name of Vāruṇī, the horse Uccaiḥśravā, the Kaustubha gem and nectar, and how the conflict of gods and the Daityas ended in the destruction of the latter

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः।
विस्मयं परमं गत्वा विश्वामित्रमथाब्रवीत्॥ १॥

Struck with great wonder to hear the speech of Viśwāmitra, Śrī Rāma (a scion of Emperor Raghu) alongwith Lakṣmaṇa forthwith spoke to Viśwāmitra as follows : (1)

अत्यद्भुतमिदं ब्रह्मन् कथितं परमं त्वया।
गङ्गावतरणं पुण्यं सागरस्यापि पूरणम्॥ २॥

"Most wonderful, O holy Brahmaṇa, is this charming and sacred story, told by you, of the descent of the Gaṅgā to the terrestrial plane as well as of how the excavation made by the sons of Sagara came to be filled by it. (2)

क्षणभूतेव नौ रात्रिः संवृत्तेयं परंतप।
इमां चिन्तयतोः सर्वां निखिलेन कथां तव॥ ३॥

"This night has slipped past us, the two brothers, like an instant, O tormentor of internal enemies in the shape of lust, anger and so on, even as we pondered on your entire story in detail. (3)

तस्य सा शर्वरी सर्वा मम सौमित्रिणा सह।
जगाम चिन्तयानस्य विश्वामित्र कथां शुभाम्॥ ४॥

"The whole night, O friend of the universe, slipped past me as well as Lakṣmaṇa (the son of Sumitrā) as I pondered with him the charming story." (4)

ततः प्रभाते विमले विश्वामित्रं तपोधनम्।
उवाच राघवो वाक्यं कृताह्निकमरिंदमः॥ ५॥

Then, on the day having clearly dawned, Śrī Rāma, a scion of Emperor Raghu, the subduer of his enemy, submitted as follows

to Viśwāmitra, whose only wealth was his asceticism and who had just finished his daily routine of devotions : (5)

गता भगवती रात्रिः श्रोतव्यं परमं श्रुतम्।
तराम सरितां श्रेष्ठां पुण्यां त्रिपथगां नदीम्॥ ६॥

"The sacred night hallowed by the narration of the story of Gaṅgā's descent has passed. That which was most worthy of hearing has been heard. Now let us cross the holy river Gaṅgā (which follows a three-fold course, the foremost of all rivers. (6)

नौरेषा हि सुखास्तीर्णा ऋषीणां पुण्यकर्मणाम्।
भगवन्तमिह प्राप्तं ज्ञात्वा त्वरितमागता॥ ७॥

"Here indeed is a boat furnished with an agreeable matting to sit on and sent by Ṛṣis of meritorious deeds, which has expeditiously appeared on coming to know of Your Holiness having arrived here." (7)

तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः।
संतारं कारयामास सर्षिसंघस्य कौशिकः॥ ८॥

Hearing the aforesaid submission of the celebrated and high-souled Śrī Rāma, a scion of Emperor Raghu, Viśwāmitra (a scion of King Kuśa) caused Śrī Rāma alongwith Lakṣmaṇa and the whole host of seers accompanying the sage, including himself, to be ferried across the river. (8)

उत्तरं तीरमासाद्य सम्पूज्यर्षिगणं ततः।
गङ्गाकूले निविष्टास्ते विशालां ददृशुः पुरीम्॥ ९॥

Then, having reached the opposite bank of the Gaṅgā and duly greeted the host of Ṛṣis waiting there to receive the distinguished party, they (Viśwāmitra and his followers) saw the city of Viśālā in the distance while seated on the bank of the Gaṅgā. (9)

ततो मुनिवरस्तूर्णं जगाम सहराघवः।
विशालां नगरीं रम्यां दिव्यां स्वर्गोपमां तदा॥ १०॥

Accompanied by the two scions of Raghu, Viśwāmitra, the foremost of hermits, then hastily proceeded from that place to the delightful and heavenly city of Viśālā, which vied with paradise. (10)

अथ रामो महाप्राज्ञो विश्वामित्रं महामुनिम्।
पप्रच्छ प्राञ्जलिर्भूत्वा विशालामुत्तमां पुरीम्॥ ११॥

With folded-hands, as a mark of respect, the exceptionally wise Śrī Rāma, forthwith made the following inquiries of the eminent sage, Viśwāmitra, concerning the foremost city of Viśālā : (11)

कतमो राजवंशोऽयं विशालायां महामुने।
श्रोतुमिच्छामि भद्रं ते परं कौतूहलं हि मे॥ १२॥

"I wish to hear, O great sage, what celebrated dynasty of kings is ruling at present in Viśalā; for great is my curiosity in this behalf. God bless you !" (12)

तस्य तद् वचनं श्रुत्वा रामस्य मुनिपुंगवः।
आख्यातुं तत् समारेभे विशालायाः पुरातनम्॥ १३॥

Hearing the aforesaid request of Śrī Rāma, Viśwāmitra, a jewel among sages, proceeded to relate in the following words a well-known old legend relating to the foundation of Viśālā. (13)

श्रूयतां राम शक्रस्य कथां कथयतः श्रुताम्।
अस्मिन् देशे हि यद् वृत्तं शृणु तत्त्वेन राघव॥ १४॥

"Hear, from me, O Rāma, even as I narrate it, the story of Indra, throwing light on the glory of Viśālā, as heard by me. Hear, O scion of Raghu, in reality what actually happened in this region. (14)

पूर्वं कृतयुगे राम दितेः पुत्रा महाबलाः।
अदितेश्च महाभागा वीर्यवन्तः सुधार्मिकाः॥ १५॥

"In a Satyayuga of old, very mighty sons were born of Diti and highly blessed ones of Aditi, who were powerful and exceptionally pious. (15)

ततस्तेषां नरव्याघ्र बुद्धिरासीन्महात्मनाम्।
अमरा विजराश्चैव कथं स्यामो निरामयाः॥ १६॥

"In course of time even as they grew up, O tiger among men, the following

thought haunted those high-souled beings : "How can we possibly be immortal, immune from old age and proof against malady?" (16)

तेषां चिन्तयतां तत्र बुद्धिरासीद् विपश्चिताम्।
क्षीरोदमथनं कृत्वा रसं प्राप्स्याम तत्र वै॥ १७॥

"Even as they reflected, an idea occurred to them at the moment, intelligent as they were : 'Churning the ocean of milk we can surely obtain the immortalizing drink from it.' (17)

ततो निश्चित्य मथनं योक्त्रं कृत्वाच वासुकिम्।
मन्थानं मन्दरं कृत्वा ममन्थुरमितौजसः॥ १८॥

"Making up their mind to churn the ocean and using Vāsuki (the king of serpents) as a cord and turning Mount Mandara into a churning rod, the gods as well as the demons, who were possessed of infinite strength, then started churning the ocean. (18)

अथ वर्षसहस्रेण योक्त्रसर्पशिरांसि च।
वमन्तोऽतिविषं तत्र ददंशुर्दशनैः शिलाः॥ १९॥

"Now after a thousand years the heads of the serpent that was being used as a cord began to bite the rocks forming part of Mount Mandara with their fangs, throwing up copious venom. (19)

उत्पपाताग्निसंकाशं हालाहलमहाविषम्।
तेन दग्धं जगत् सर्वं सदेवासुरमानुषम्॥ २०॥

"As a result of the churning there appeared on the surface of the ocean all of a sudden a deadly poison bearing the name of 'Hālāhala'. The whole universe comprising gods, demons and human beings began to be consumed by it. (20)

अथ देवा महादेवं शंकरं शरणार्थिनः।
जग्मुः पशुपतिं रुद्रं त्राहि त्राहीति तुष्टुवुः॥ २१॥

"The gods thereupon mentally sought the great Divinity, Rudra, the Deity presiding over destruction, the Protector of the embodied spirit (that has been likened to a beast because of its bondage), seeking protection with Him, and glorified Him, saying 'Save us ! Protect us !!' (21)

एवमुक्तस्ततो देवैर्देवदेवेश्वरः प्रभुः।
प्रादुरासीत् ततोऽत्रैव शङ्खचक्रधरो हरिः॥ २२॥

"Addressed thus by the gods, Lord Śiva, the Controller even of the rulers of gods, forthwith appeared on the spot, and immediately thereafter appeared on that very spot Lord Śrī Viṣṇu, wielding a conch and a discus. (22)

उवाचैनं स्मितं कृत्वा रुद्रं शूलधरं हरिः।
दैवतैर्मथ्यमाने तु यत् पूर्वं समुपस्थितम्॥ २३॥
तत् त्वदीयं सुरश्रेष्ठ सुराणामग्रतो हि यत्।
अग्रपूजामिह स्थित्वा गृहाणेदं विषं प्रभो॥ २४॥

"Śrī Hari spoke smiling as follows to the aforesaid Lord Rudra, the Wielder of a trident : 'That which has appeared in the very first instance on the ocean being churned by the gods, conjointly with the demons, is really speaking Your share, O Jewel among gods, since it is You that take the lead among gods. Therefore, standing here, O almighty Lord, accept this poison as the tribute offered in precedence over others.' (23-24)

इत्युक्त्वा च सुरश्रेष्ठस्तत्रैवान्तरधीयत।
देवतानां भयं दृष्ट्वा श्रुत्वा वाक्यं तु शार्ङ्गिणः॥ २५॥
हालाहलं विषं घोरं संजग्राहामृतोपमम्।
देवान् विसृज्य देवेशो जगाम भगवान् हरः॥ २६॥

"Nay, saying so, Lord Viṣṇu, the foremost among gods, went out of sight on that very spot. Perceiving the fright of the gods and listening to the exhortation of Lord Viṣṇu (the Wielder of a bow made of horn), Lord Śiva (the Destroyer of the universe), the Ruler of gods, for His part swallowed and treasured up in His throat the deadly poison named Hālāhala as though it were nectar, and, leaving the gods, departed to His own realm. (25-26)

ततो देवासुराः सर्वे ममन्थू रघुनन्दन।
प्रविवेशाथ पातालं मन्थानः पर्वतोत्तमः॥ २७॥

"Thereupon the gods as well as the demons all proceeded once more to churn the ocean of milk, O delighter of the Raghus, and immediately Mount Mandara, the foremost of mountains, that served as their churning-rod, sank into Pātāla, the lowest of the subterranean regions. (27)

ततो देवाः सगन्धर्वास्तुष्टुवुर्मधुसूदनम्।
त्वं गतिः सर्वभूतानां विशेषेण दिवौकसाम्॥ २८॥

"Then the gods including the Gandharvas extolled as follows Lord Viṣṇu, the Destroyer of the demon Madhu : 'You are the resort of all created beings, particularly of gods, the denizens of heaven. (28)

पालयास्मान् महाबाहो गिरिमुद्धर्तुमर्हसि।
इति श्रुत्वा हृषीकेशः कामठं रूपमास्थितः॥ २९॥
पर्वतं पृष्ठतः कृत्वा शिश्ये तत्रोदधौ हरिः।
पर्वताग्रं तु लोकात्मा हस्तेनाक्रम्य केशवः॥ ३०॥
देवानां मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः।
अथ वर्षसहस्रेण आयुर्वेदमयः पुमान्॥ ३१॥
उदतिष्ठत् सुधर्मात्मा सदण्डः सकमण्डलुः।
पूर्वं धन्वन्तरिर्नाम अप्सराश्च सुवर्चसः॥ ३२॥

'Protect us, O mighty-armed one, and be pleased to lift up the mountain from the depths of Pātāla.' Hearing this, Lord Viṣṇu, the Ruler of the senses of all, assumed the form of the divine Tortoise and, supporting the mountain on His back, lay down at the bottom of that ocean. Nay, holding fast with one hand the top of the mountain, and taking up His position in the midst of the gods, Lord Śrī Hari (the Ruler even of Brahmā and Lord Śiva), the Supreme Person and the Soul of the universe, took part in the churning. Then after a thousand years emerged with a staff and a Kamaṇḍalu in hand first of all a male personage, Dhanvantari by name, the very embodiment of Āyurveda, the science of medicine, whose mind was given to extreme piety and then a bevy of celestial nymphs possessed of great splendour. (29—32)

अप्सु निर्मथनादेव रसात् तस्माद् वरस्त्रियः।
उत्पेतुर्मनुजश्रेष्ठ तस्मादप्सरसोऽभवन्॥ ३३॥

"From the very cream (रस) produced as a result of that famous churning done in the water (or 'अप्' in the form of milk of that ocean) emerged those excellent damsels, O Jewel among men; therefore they became known as the Apsarās. (33)

षष्टिः कोट्योऽभवंस्तासामप्सराणां सुवर्चसाम्।
असंख्येयास्तु काकुत्स्थ यास्तासां परिचारिकाः॥ ३४॥

"Six hundred million was the number of those exceptionally effulgent nymphs; while those who served as their female attendants were innumerable, O scion of Kakutstha ! (34)

न ताः स्म प्रतिगृह्णन्ति सर्वे ते देवदानवाः।
अप्रतिग्रहणादेव ता वै साधारणाः स्मृताः॥ ३५॥

"All those gods and demons refused to accept them as wife. Due to their non-acceptance alone they came to be known as public women. (35)

वरुणस्य ततः कन्या वारुणी रघुनन्दन।
उत्पपात महाभागा मार्गमाणा परिग्रहम्॥ ३६॥

"Then emerged from the ocean of milk, O scion of Raghu, the highly blessed Vāruṇī (the deity presiding over spirituous liquor), a daughter of Varuṇa (the god presiding over the waters), seeking for a husband. (36)

दितेः पुत्रा न तां राम जगृहुर्वरुणात्मजाम्।
अदितेस्तु सुता वीर जगृहुस्तामनिन्दिताम्॥ ३७॥

"The demons (sons of Diti), O Rāma, did not take to wife the said Vāruṇī; but the gods, the sons of Aditi, O valiant one, accepted her, irreproachable as she was. (37)

असुरास्तेन दैतेयाः सुरास्तेनादितेः सुताः।
हृष्टाः प्रमुदिताश्चासन् वारुणीग्रहणात् सुराः॥ ३८॥

"For that reason the sons of Diti came to be known as Asuras (those who did not accept Surā or wine), while for the same

reason Aditi's sons became known as Suras (those who take wine). The gods felt thrilled and overjoyed due to their acceptance of Vāruṇī. (38)

उच्चैःश्रवा हयश्रेष्ठो मणिरत्नं च कौस्तुभम्।
उदतिष्ठन्नरश्रेष्ठ तथैवामृतमुत्तमम्॥ ३९॥

"Next emerged, O jewel among men, Uccaiḥśravā, the foremost of all horses; Kaustubha, the most valuable of all gems, and, even, so nectar, the excellent drink.(39)

अथ तस्य कृते राम महानासीत् कुलक्षयः।
अदितेस्तु ततः पुत्रा दितिपुत्रानयोधयन्॥ ४०॥

"Now over nectar there ensued a colossal destruction of the two races, gods and demons. On that occasion the sons of Aditi actually fought with the sons of Diti. (40)

एकतामगमन् सर्वे असुरा राक्षसैः सह।
युद्धमासीन्महाघोरं वीर त्रैलोक्यमोहनम्॥ ४१॥

"All demons got united with ogres. The result was a most deadly conflict, that bewildered all the three worlds (heaven, earth and the space intervening them), O valiant Rāma! (41)

यदा क्षयं गतं सर्वं तदा विष्णुर्महाबलः।
अमृतं सोऽहरत् तूर्णं मायामास्थाय मोहिनीम्॥ ४२॥

"When the whole host of the gods and the demons approached destruction, the exceptionally mighty Lord Viṣṇu then hastily carried away the nectar, exhibiting His deluding potency in the form of a charming damsel. (42)

ये गताभिमुखं विष्णुमक्षरं पुरुषोत्तमम्।
सम्पिष्टास्ते तदा युद्धे विष्णुना प्रभविष्णुना॥ ४३॥

"Those who opposed the immortal Lord Viṣṇu, the Supreme Person, on that occasion were completely crushed in an encounter by the almighty Viṣṇu. (43)

अदितेरात्मजा वीरा दितेः पुत्रान् निजघ्निरे।
अस्मिन् घोरे महायुद्धे दैतेयादित्ययोर्भृशम्॥ ४४॥

"In this terrible major conflict between the sons of Diti and those of Aditi the heroic sons of Aditi completely destroyed the sons of Diti. (44)

निहत्य दितिपुत्रांस्तु राज्यं प्राप्य पुरंदरः।
शशास मुदितो लोकान् सर्षिसंघान् सचारणान्॥ ४५॥

"Having destroyed the sons of Diti and attained sovereignty, Indra (the destroyer of strongholds) felt delighted and ruled the three worlds including the hosts of Ṛṣis and the Cāraṇas, celestial bards." (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Disconsolate over the death of her sons, Diti embarks on a course of austerities at Kuśaplava with the permission of her husband, Sage Kaśyapa, with the object of securing a son capable of killing Indra. The latter on coming to know of her intention serves her during the period of her consecration and, taking advantage of her falling asleep on one occasion with her head in a wrong position, and thereby transgressing the rules of purity, enters her womb and carves the foetus

हतेषु तेषु पुत्रेषु दितिः परमदुःखिता।
मारीचं कश्यपं नाम भर्तारमिदमब्रवीत्॥ १॥

Sore afflicted on her aforesaid sons having been killed in the course of their conflict with the sons of Aditi, Diti addressed her husband, named Kaśyapa, son of Marīci, as follows : (1)

हतपुत्रास्मि भगवंस्तव पुत्रैर्महाबलैः।
शक्रहन्तारमिच्छामि पुत्रं दीर्घतपोऽर्जितम्॥ २॥

"I have been deprived of my sons, O venerable sage, by your very mighty sons, the gods. Now I long for a son, secured, of course, through prolonged askesis, that may be able to kill Indra, the destroyer of my sons. (2)

साहं तपश्चरिष्यामि गर्भं मे दातुमर्हसि।
ईश्वरं शक्रहन्तारं त्वमनुज्ञातुमर्हसि॥ ३॥

"As such I shall practise austerities. Be pleased, therefore, to favour me with a powerful son capable of killing Indra. You ought to grant me leave." (3)

तस्यास्तद् वचनं श्रुत्वा मारीचः कश्यपस्तदा।
प्रत्युवाच महातेजा दितिं परमदुःखिताम्॥ ४॥

Hearing her aforesaid submission, the exceptionally glorious Kaśyapa, son of Marīci, replied as follows to Diti, sore afflicted as she was : (4)

एवं भवतु भद्रं ते शुचिर्भव तपोधने।
जनयिष्यसि पुत्रं त्वं शक्रहन्तारमाहवे॥ ५॥

"Let it be so. May all be well with you! Observe purity till the birth of a son, O lady rich in askesis ! In the ripeness of time you will give birth to a son who should be able to kill Indra in an encounter. (5)

पूर्णे वर्षसहस्रे तु शुचिर्यदि भविष्यसि।
पुत्रं त्रैलोक्यहन्तारं मत्तस्त्वं जनयिष्यसि॥ ६॥

"At the end of full one thousand years, provided of course you maintain purity, you will bring forth through me a son capable of killing Indra (the ruler of the three worlds)." (6)

एवमुक्त्वा महातेजाः पाणिना सम्ममार्ज ताम्।
तामालभ्य ततः स्वस्ति इत्युक्त्वा तपसे ययौ॥ ७॥

Saying so, the highly glorious sage stroked her with his hand and then, touching her person and pronouncing his benediction on her, set out to resume his austerities. (7)

गते तस्मिन् नरश्रेष्ठ दितिः परमहर्षिता।
कुशप्लवं समासाद्य तपस्तेपे सुदारुणम्॥ ८॥

Duly reaching Kuśaplava when Kaśyapa had departed, O jewel among men, Diti, full of great joy, began to practise most severe austerities. (8)

तपस्तस्यां हि कुर्वत्यां परिचर्यां चकार ह।
सहस्राक्षो नरश्रेष्ठ परया गुणसम्पदा॥ ९॥

While she practised austerities, Indra, the thousand-eyed god, O jewel among men,

rendered personal service to her through his exuberant wealth of virtues : so the tradition goes. (9)

अग्निं कुशान् काष्ठमपः फलं मूलं तथैव च।
न्यवेदयत् सहस्राक्षो यच्चान्यदपि काङ्क्षितम्॥ १०॥

Indra brought for her use fire, blades of Kuśa grass, firewood, water, fruits as well as roots and whatever else was desired by her. (10)

गात्रसंवाहनैश्चैव श्रमापनयनैस्तथा।
शक्रः सर्वेषु कालेषु दितिं परिचचार ह॥ ११॥

Indra, it is said, served Diti at all times by massaging her wearied limbs and thus relieving her fatigue. (11)

पूर्णे वर्षसहस्रे सा दशोने रघुनन्दन।
दितिः परमसंहृष्टा सहस्राक्षमथाब्रवीत्॥ १२॥

Full one thousand years but ten having elapsed, O Rāma, the celebrated Diti, who felt immensely delighted, forthwith spoke to Indra as follows : (12)

तपश्चरन्त्या वर्षाणि दश वीर्यवतां वर।
अवशिष्टानि भद्रं ते भ्रातरं द्रक्ष्यसे ततः॥ १३॥

"Only ten years have yet to be spent by me in practising austerities, O jewel among the powerful ! May prosperity attend on you ! You will after that behold a half-brother by your side. (13)

यमहं त्वत्कृते पुत्र तमाधास्ये जयोत्सुकम्।
त्रैलोक्यविजयं पुत्र सह भोक्ष्यसि विज्वरः॥ १४॥

"I shall place on friendly terms with you my future son—whom I sought for your destruction's sake, my son, and who is consequently expected to be ever eager to conquer you—so that free from all anxiety you will enjoy with him, my son, the conquest of all the three worlds that will be vanquished by him. (14)

याचितेन सुरश्रेष्ठ पित्रा तव महात्मना।
वरो वर्षसहस्रान्ते मम दत्तः सुतं प्रति॥ १५॥

"A boon to the effect that I should have a son at the end of a thousand years was granted in my favour, O jewel among gods, by your high-souled father, Sage Kaśyapa, when implored by me." (15)

इत्युक्त्वा च दितिस्तत्र प्राप्ते मध्यं दिनेश्वरे।
निद्रयापहृता देवी पादौ कृत्वाथ शीर्षतः॥ १६॥

Saying so, as the sun had just reached the meridian, the glorious Diti was overtaken by sleep and forthwith lay down placing her feet where her head ought to have lain. (16)

दृष्ट्वा तामशुचिं शक्रः पादयोः कृतमूर्धजाम्।
शिरःस्थाने कृतौ पादौ जहास च मुमोद च॥ १७॥

Indra laughed and rejoiced to see her in an impure posture having unconsciously allowed her hair to touch her feet, and to behold her feet placed where her head ought to have lain. (17)

तस्याः शरीरविवरं प्रविवेश पुरंदरः।
गर्भं च सप्तधा राम चिच्छेद परमात्मवान्॥ १८॥

Indra entered the orifice of her genitals by dint of his yogic power, O Rāma, and carved the foetus into seven, fully alert as he was. (18)

भिद्यमानस्ततो गर्भो वज्रेण शतपर्वणा।
रुरोद सुस्वरं राम ततो दितिरबुध्यत॥ १९॥

The foetus thereupon cried in a shrill voice while being cut with his thunderbolt, a weapon with a hundred edges, O Rāma, and Diti then woke up. (19)

मा रुदो मा रुदश्चेति गर्भं शक्रोऽभ्यभाषत।
बिभेद च महातेजा रुदन्तमपि वासवः॥ २०॥

Indra went on saying to the foetus, "Pray, do not cry, do not cry !" Nay, the exceptionally glorious Vāsava (a name of Indra) continued to carve the foetus again and again till each part was subdivided into seven, even though it remained crying.(20)

न हन्तव्यं न हन्तव्यमित्येवं दितिरब्रवीत्।
निष्पपात ततः शक्रो मातुर्वचनगौरवात्॥ २१॥

Diti only said, "The foetus should not be killed, it should not be killed." Out of deference to the remonstrance of his

stepmother, Indra thereupon emerged from her womb. (21)

प्राञ्जलिर्वज्रसहितो दितिं शक्रोऽभ्यभाषत।
अशुचिर्देवि सुप्तासि पादयोः कृतमूर्धजा॥ २२॥

Appearing with his thunderbolt, Indra spoke to Diti with folded-hands as follows : "You lay asleep, O venerable lady, in an impure posture with your hair touching the feet. (22)

तदन्तरमहं लब्ध्वा शक्रहन्तारमाहवे।
अभिन्दं सप्तधा देवि तन्मे त्वं क्षन्तुमर्हसि॥ २३॥

"Seizing that vulnerable point I carved into seven the foetus that was designed to kill Indra (myself) in an encounter. You ought to pardon this offence of mine, O worshipful lady !" (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Viśwāmitra tells Śrī Rāma how on the very site of the grove where Diti practised her austerities, Viśāla, a son of Ikṣwāku, built the city of Viśālā. Sumati, the contemporary ruler of Viśālā, receives Viśwāmitra and his party as his distinguished guests

सप्तधा तु कृते गर्भे दितिः परमदुःखिता।
सहस्त्राक्षं दुराधर्षं वाक्यं सानुनयाब्रवीत्॥ १॥

Sore afflicted on her foetus having been split into seven (batches of seven each), Diti for her part spoke as follows in a conciliatory tone to Indra (the thousand-eyed god), who was difficult to overpower by force : (1)

ममापराधाद् गर्भोऽयं सप्तधा शकलीकृतः।
नापराधो हि देवेश तवात्र बलसूदन॥ २॥

"This foetus has been split into seven through my fault, O ruler of gods ! No blame in this behalf attaches to you, O destroyer of the demon Bala ! (2)

प्रियं त्वत्कृतमिच्छामि मम गर्भविपर्यये।
मरुतां सप्त सप्तानां स्थानपाला भवन्तु ते॥ ३॥

"I wish to see your attempt at destroying my foetus turned favourable to both of us. Let these seven into seven (7×7=49) parts of my foetus fill the place of the seven batches of wind-gods (each consisting of seven and evidently killed in their conflict with the demons). (3)

वातस्कन्धा इमे सप्त चरन्तु दिवि पुत्रक।
मारुता इति विख्याता दिव्यरूपा ममात्मजाः॥ ४॥

"Widely known as the forty-nine wind-gods (Maruts, so-called because they were addressed by you in the words 'मा रुदः'—do not cry—and assuming ethereal forms let these seven into seven sons of mine move in the aerial region in the form of the seven belts of air (bearing the names of Āvaha, Pravaha, Saṁvaha, Udvaha, Vivaha, Parivaha and Parāvaha), O dear child ! (4)

ब्रह्मलोकं चरत्वेक इन्द्रलोकं तथापरः।
दिव्यवायुरिति ख्यातस्तृतीयोऽपि महायशाः॥ ५॥

"Let one of these batches blow in Brahmaloka, the realm of Brahmā, another in the realm of Indra, and a third, known as

the celestial air and enjoying great fame, blow in the aerial region. (5)

चत्वारस्तु सुरश्रेष्ठ दिशो वै तव शासनात्।
संचरिष्यन्ति भद्रं ते कालेन हि ममात्मजाः॥ ६॥
त्वत्कृतेनैव नाम्ना वै मारुता इति विश्रुताः।
तस्यास्तद् वचनं श्रुत्वा सहस्राक्षः पुरंदरः॥ ७॥
उवाच प्राञ्जलिर्वाक्यमितीदं बलसूदनः।
सर्वमेतद् यथोक्तं ते भविष्यति न संशयः॥ ८॥

"My other four batches of seven sons each, O jewel among gods, indeed will actually traverse the four quarters from time to time according to your direction. May prosperity attend you. They will henceforth be widely known as the Maruts according to the very name given by yourself (vide verse 4 above). Hearing her aforesaid appeal the thousand-eyed Indra (the destroyer of strongholds) and the slayer of the demon Bala, made the following reply to Diti with folded hands : 'All this will come to pass as suggested by you: there is no doubt about it. (6—8)

विचरिष्यन्ति भद्रं ते देवरूपास्तवात्मजाः।
एवं तौ निश्चयं कृत्वा मातापुत्रौ तपोवने॥ ९॥
जग्मतुस्त्रिदिवं राम कृतार्थाविति नः श्रुतम्।
एष देशः स काकुत्स्थ महेन्द्राध्युषितः पुरा॥ १०॥
दितिं यत्र तपस्सिद्धामेवं परिचचार सः।
इक्ष्वाकोस्तु नरव्याघ्र पुत्रः परमधार्मिकः॥ ११॥
अलम्बुषायामुत्पन्नो विशाल इति विश्रुतः।
तेन चासीदिह स्थाने विशालेति पुरी कृता॥ १२॥

" 'Your sons will move about in the form of the wind-gods.' Having reached an agreement on these lines in the grove intended for austerities, and thus accomplished of purpose, the mother Diti and her step-son, Indra, both ascended to heaven, O Rāma; so have we heard. This is that tract, O scion of Kakutstha, formerly inhabited by the great Indra, where he rendered personal service as aforesaid to Diti, who achieved the end of her austerities. Now Ikṣwāku, O tiger among men, had a most pious son, born of Alambuṣā and widely known by the name of Viśāla. By him was built on this very site a city named Viśālā, after his own name. (9—12)

विशालस्य सुतो राम हेमचन्द्रो महाबलः।
सुचन्द्र इति विख्यातो हेमचन्द्रादनन्तरः॥ १३॥

"The mighty son of Viśāla, O Rāma, was Hemacandra; while Hemacandra's immediate successor was known far and wide by the name of Sucandra. (13)

सुचन्द्रतनयो राम धूम्राश्व इति विश्रुतः।
धूम्राश्वतनयश्चापि सृञ्जयः समपद्यत॥ १४॥

"The son of Sucandra, O Rāma, was widely known by the name of Dhūmrāśwa and Sṛñjaya, son of Dhūmrāśwa, came next. (14)

सृञ्जयस्य सुतः श्रीमान् सहदेवः प्रतापवान्।
कुशाश्वः सहदेवस्य पुत्रः परमधार्मिकः॥ १५॥

"The glorious and mighty Sahadeva was the son of Sṛñjaya, and Kuśāśwa was the highly pious son of Sahadeva. (15)

कुशाश्वस्य महातेजाः सोमदत्तः प्रतापवान्।
सोमदत्तस्य पुत्रस्तु काकुत्स्थ इति विश्रुतः॥ १६॥

"The exceptionally glorious and mighty Somadatta was the son of Kuśāśwa, and Somadatta's son was known far and wide by the name of Kākutstha. (16)

तस्य पुत्रो महातेजाः सम्प्रत्येष पुरीमिमाम्।
आवसत् परमप्रख्यः सुमतिर्नाम दुर्जयः॥ १७॥

"His yonder highly glorious and most renowned son, Sumati by name, who is hard to conquer, has his seat of government in this city at present. (17)

इक्ष्वाकोस्तु प्रसादेन सर्वे वैशालिका नृपाः।
दीर्घायुषो महात्मानो वीर्यवन्तः सुधार्मिकाः॥ १८॥

"By the grace of Ikṣwāku, really speaking all the rulers of Viśālā are long-lived, high-souled, powerful and most pious. (18)

इहाद्य रजनीमेकां सुखं स्वप्स्यामहे वयम्।
श्वः प्रभाते नरश्रेष्ठ जनकं द्रष्टुमर्हसि॥ १९॥

"We shall comfortably repose here for this one night; tommorrow morning you ought

to be able to see Janaka, O jewel among men !" (19)

सुमतिस्तु महातेजा विश्वामित्रमुपागतम्।
श्रुत्वा नरवरश्रेष्ठः प्रत्यागच्छन्महायशाः॥ २०॥

Hearing of Viśwāmitra having arrived, the exceptionally glorious and highly renowned King Sumati, a veritable jewel among the foremost of men, came ahead to receive him. (20)

पूजां च परमां कृत्वा सोपाध्यायः सबान्धवः।
प्राञ्जलिः कुशलं पृष्ट्वा विश्वामित्रमथाब्रवीत्॥ २१॥

Nay, offering to him the highest worship with the help of his family priest and kinsmen and inquiring after his welfare, the king forthwith spoke to Viśwāmitra with folded-hands as follows : (21)

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे विषयं मुने।
सम्प्राप्तो दर्शनं चैव नास्ति धन्यतरो मम॥ २२॥

"I am blessed and beholden to you, O sage, in that you have visited my territory and come within my sight too. None is more blessed than myself." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Having stayed overnight at Viśālā as an honoured guest of Sumati, Śrī Rāma, accompanied by Viśwāmitra and the other sages, heads towards Mithilā (the capital of King Janaka) and, on reaching on the way a deserted hermitage and, inquiring about it, is told by Viśwāmitra how Ahalyā, wife of Sage Gautama, whose hermitage it was, was subjected to a curse by her husband

पृष्ट्वा तु कुशलं तत्र परस्परसमागमे।
कथान्ते सुमतिर्वाक्यं व्याजहार महामुनिम्॥ १॥

Having inquired after the sage's welfare, Sumati, at the end of the dialogue that ensued in the course of their meeting with one another, spoke to the great sage Viśwāmitra as follows : (1)

इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ।
गजसिंहगती वीरौ शार्दूलवृषभोपमौ॥ २॥

"May God bless you ! These two valiant lads, who are equal in prowess to gods, walk with the gait of the elephant and the lion and look like a tiger and a bull, respectively. (2)

पद्मपत्रविशालाक्षौ खड्गतूणधनुर्धरौ।
अश्विनाविव रूपेण समुपस्थितयौवनौ॥ ३॥

"Having eyes large as the petals of a lotus and carrying, as they do, on their person a sword, a quiver and a bow each, they vie with the Aświns (the twin-born physicians of gods, celebrated for their physical charm) in their comeliness of form and stand at the threshold of youth. (3)

यदृच्छयैव गां प्राप्तौ देवलोकादिवामरौ।
कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने॥ ४॥

"Nay, they look like two gods descended on earth from the celestial plane of their own will. How and what for have they travelled on foot to this place and whose sons are they, O sage? (4)

भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम्।
परस्परेण सदृशौ प्रमाणेङ्गितचेष्टितैः॥ ५॥

किमर्थं च नरश्रेष्ठौ सम्प्राप्तौ दुर्गमे पथि।
वरायुधधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः॥ ६॥

"I wish to hear in reality as to wherefore the two heroes, the foremost among men, who are replicas of each other in the size of their body, in the outer expression of their feelings as well as in the movements of their body, have got on a track so difficult to tread, gracing this land even as the moon and the sun illumine the sky, and carrying excellent weapons on their person." (5-6)

तस्य तद् वचनं श्रुत्वा यथावृत्तं न्यवेदयत्।
सिद्धाश्रमनिवासं च राक्षसानां वधं यथा।
विश्वामित्रवचः श्रुत्वा राजा परमविस्मितः॥ ७॥
अतिथी परमं प्राप्तौ पुत्रौ दशरथस्य तौ।
पूजयामास विधिवत् सत्कारार्हौ महाबलौ॥ ८॥

Hearing this submission of Sumati, Viśwāmitra told him everything as it had actually come about, as also of their sojourn at Siddhāśrama and the destruction of the ogress during that period. The king was greatly amazed to hear the narrative of Viśwāmitra. Nay, he worshipped with due ceremony the two mighty sons of Daśaratha, who deserved all attentions and had called on him as his highly distinguished guests. (7-8)

ततः परमसत्कारं सुमतेः प्राप्य राघवौ।
उष्य तत्र निशामेकां जग्मतुर्मिथिलां ततः॥ ९॥

Having received the warmest hospitality from Sumati, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, spent one night there at his capital and proceeded from there to Mithilā the next day. (9)

तां दृष्ट्वा मुनयः सर्वे जनकस्य पुरीं शुभाम्।
साधु साध्विति शंसन्तो मिथिलां समपूजयन्॥ १०॥

Beholding that beautiful capital of King Janaka all the sages forming the party of Viśwāmitra greatly admired Mithilā, exclaiming "Good! Excellent!!" (10)

मिथिलोपवने तत्र आश्रमं दृश्य राघवः।
पुराणं निर्जनं रम्यं पप्रच्छ मुनिपुंगवम्॥ ११॥

Seeing then an old and delightful, though desolate, hermitage in a grove on the outskirts of Mithilā, Śrī Rāma, a scion of Raghu, inquired as follows of Viśwāmitra, the foremost of hermits : (11)

इदमाश्रमसंकाशं किं न्विदं मुनिवर्जितम्।
श्रोतुमिच्छामि भगवन् कस्यायं पूर्व आश्रमः॥ १२॥

"What can this place possibly be, which, though looking like a hermitage, is devoid of hermits? I wish to hear, O venerable Sir, whose hermitage it has been in the past." (12)

तच्छ्रुत्वा राघवेणोक्तं वाक्यं वाक्यविशारदः।
प्रत्युवाच महातेजा विश्वामित्रो महामुनिः॥ १३॥

Hearing the aforesaid question asked by Śrī Rāma (a scion of Raghu), the great sage Viśwāmitra, who is exceptionally glorious and skilled in speech, replied as follows : (13)

हन्त ते कथयिष्यामि शृणु तत्त्वेन राघव।
यस्यैतदाश्रमपदं शप्तं कोपान्महात्मनः॥ १४॥

"Ah, please listen! I shall tell you in truth, O scion of Raghu, to what great soul this site of a past hermitage belonged and by whose wrath it was subjected to a curse. (14)

गौतमस्य नरश्रेष्ठ पूर्वमासीन्महात्मनः।
आश्रमो दिव्यसंकाशः सुरैरपि सुपूजितः॥ १५॥

"The hermitage, which looked like a heavenly retreat, nay, which was highly honoured even by gods, formerly belonged to the high-souled sage, Gautama, O jewel among men! (15)

स चात्र तप आतिष्ठदहल्यासहितः पुरा।
वर्षपूगान्यनेकानि राजपुत्र महायशः॥ १६॥

"In this very hermitage, O highly Meritorious prince, he practised austerities with his wife, Ahalyā, for many rounds of years. (16)

तस्यान्तरं विदित्वा च सहस्राक्षः शचीपतिः।
मुनिवेषधरो भूत्वा अहल्यामिदमब्रवीत्॥ १७॥

Coming to know of his absence from the hermitage due to his having gone out for his daily bath etc., Indra (who is noted for his thousand eyes), the spouse of Śacī, appeared in the guise of the sage Gautama and spoke to Ahalyā as follows : (17)

ऋतुकालं प्रतीक्षन्ते नार्थिनः सुसमाहिते।
संगमं त्वहमिच्छामि त्वया सह सुमध्यमे॥ १८॥

" 'Those hankering after enjoyment do not await the time favourable for conception (the sixteen nights following menstruation), O highly composed lady ! I, therefore, seek union with you, pretty woman !' (18)

मुनिवेषं सहस्राक्षं विज्ञाय रघुनन्दन।
मतिं चकार दुर्मेधा देवराजकुतूहलात्॥ १९॥

" 'Even on recognizing him to be Indra, the thousand-eyed god, disguised as Gautama, O scion of Raghu, the misguided woman set her heart upon Indra in her eagerness to embrace the ruler of gods.(19)

अथाब्रवीत् सुरश्रेष्ठं कृतार्थेनान्तरात्मना।
कृतार्थास्मि सुरश्रेष्ठ गच्छ शीघ्रमितः प्रभो॥ २०॥

"With her inner self gratified through union with Indra, she said to Indra (the foremost of gods), 'I stand accomplished of my purpose through this meeting with you, O jewel among gods. Pray depart from this place at once, O lord ! (20)

आत्मानं मां च देवेश सर्वथा रक्ष गौतमात्।
इन्द्रस्तु प्रहसन् वाक्यमहल्यामिदमब्रवीत्॥ २१॥

" 'Only guard your own self as well as me in everyway from the notice of Gautama, O ruler of gods !' Thereupon Indra heartily laughed and addressed the following words to Ahalyā : (21)

सुश्रोणि परितुष्टोऽस्मि गमिष्यामि यथागतम्।
एवं संगम्य तु तदा निश्चक्रामोटजात् ततः॥ २२॥
स सम्भ्रमात् त्वरन् राम शङ्कितो गौतमं प्रति।
गौतमं स ददर्शाथ प्रविशन्तं महामुनिम्॥ २३॥

" 'Highly gratified through this meeting with you, O charming lady, I shall depart even as I came unobserved by anyone.' Having thus copulated with her, O Rāma, he thereupon issued out of the hut with quick steps, of course from fear of being detected, apprehensive as he was of meeting Gautama. Immediately he saw the great sage Gautama entering the cottage. (22-23)

देवदानवदुर्धर्षं तपोबलसमन्वितम्।
तीर्थोदकपरिक्लिन्नं दीप्यमानमिवानलम्॥ २४॥
गृहीतसमिधं तत्र सकुशं मुनिपुंगवम्।
दृष्ट्वा सुरपतिस्त्रस्तो विषण्णवदनोऽभवत्॥ २५॥

"Dismayed to behold there Gautama, the foremost of sages—who was hard to overcome even for gods and demons, equipped as he was with spiritual energy generated by askesis—drenched with holy water in which he had just bathed and blazing like fire, carrying firewood for the sacrificial fire and blades of Kuśa grass in his hands, Indra, the ruler of gods, stood with his face downcast. (24-25)

अथ दृष्ट्वा सहस्राक्षं मुनिवेषधरं मुनिः।
दुर्वृत्तं वृत्तसम्पन्नो रोषाद् वचनमब्रवीत्॥ २६॥

"Seeing Indra, the thousand-eyed god, in his own disguise and guilty of misconduct, the sage, who was perfect in his moral conduct, forthwith spoke in an angry tone as follows : (26)

मम रूपं समास्थाय कृतवानसि दुर्मते।
अकर्तव्यमिदं यस्माद् विफलस्त्वं भविष्यसि॥ २७॥

" 'Since you have perpetrated this misdeed having assumed my disguise, O evil-minded one, you will be shorn of your testicles.' (27)

गौतमेनैवमुक्तस्य सुरोषेण महात्मना।
पेततुर्वृषणौ भूमौ सहस्राक्षस्य तत्क्षणात्॥ २८॥

The testicles of Indra (the thousand-eyed god) dropped instantly on the ground even as he was cursed, as aforesaid, by the high-souled Gautama, highly incensed as he was. (28)

तथा शप्त्वा च वै शक्रं भार्यामपि च शप्तवान्।
इह वर्षसहस्राणि बहूनि निवसिष्यसि॥ २९॥
वातभक्षा निराहारा तप्यन्ती भस्मशायिनी।
अदृश्या सर्वभूतानामाश्रमेऽस्मिन् वसिष्यसि॥ ३०॥

Nay, having imprecated Indra in the foregoing words, he cursed his wife too as follows: 'You will stay here for many thousands of years without food or drink, living on air alone, and remain lying on ashes full of remorse. You will dwell in this hermitage unperceived by anyone of all created beings. (29-30)

यदा त्वेतद् वनं घोरं रामो दशरथात्मजः।
आगमिष्यति दुर्धर्षस्तदा पूता भविष्यसि॥ ३१॥

" 'When, however, Śrī Rāma, son of Daśaratha, who is hard to overcome for anyone, visits this fearful grove, then alone you will be absolved of your sin. (31)

तस्यातिथ्येन दुर्वृत्ते लोभमोहविवर्जिता।
मत्सकाशं मुदा युक्ता स्वं वपुर्धारयिष्यसि॥ ३२॥

" 'Completely rid of cupidity and infatuation by virtue of hospitality that you will extend to him (in the same invisible form), O immoral woman, you will regain your own pristine body and return to my presence full of joy.' (32)

एवमुक्त्वा महातेजा गौतमो दुष्टचारिणीम्।
इममाश्रममुत्सृज्य सिद्धचारणसेविते।
हिमवच्छिखरे रम्ये तपस्तेपे महातपाः॥ ३३॥

"Having imprecated, as aforesaid, that woman of immoral conduct, the exceptionally glorious sage Gautama left this hermitage and the great ascetic resumed his austerities on a delightful peak of the Himālayas, frequented by Siddhas and Cāraṇas." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

At the intercession of the gods, Indra is supplied with testicles of a ram; Ahalyā gets back her pristine celestial form at the very sight of Śrī Rāma, the moment he enters the hermitage, and the two divine brothers are entertained by the lady with the help of her husband

अफलस्तु ततः शक्रो देवानग्निपुरोगमान्।
अब्रवीत् त्रस्तनयनः सिद्धगन्धर्वचारणान्॥ १॥

"Deprived of his testicles, Indra with timid eyes then sought the presence of and spoke to the gods headed by Agni, the god of fire, as well as to the Siddhas, Gandharvas and Cāraṇas as follows : (1)

कुर्वता तपसो विघ्नं गौतमस्य महात्मनः।
क्रोधमुत्पाद्य हि मया सुरकार्यमिदं कृतम्॥ २॥

" 'Hampering as I did the austerities of the high-souled Gautama by exciting his wrath and thereby foiling his attempt to claim my throne, I have only just served the cause of gods. (2)

अफलोऽस्मि कृतस्तेन क्रोधात् सा च निराकृता।
शापमोक्षेण महता तपोऽस्यापहृतं मया॥ ३॥

" 'In a fit of anger I have accordingly been deprived of my virility and Ahalyā too has been disowned by him. He has thus been robbed by me of his spiritual

energy by being incited to pronounce a great curse on me as well as on his wife. (3)

तन्मां सुरवराः सर्वे सर्षिसंघाः सचारणाः।
सुरकार्यकरं यूयं सफलं कर्तुमर्हथ॥ ४॥

" 'Therefore, with the co-operation of the host of seers and the celestial bards, O jewels among gods, you should all see me restored to my manhood, since I have served the cause of gods.' (4)

शतक्रतोर्वचः श्रुत्वा देवाः साग्निपुरोगमाः।
पितृदेवानुपेत्याहुः सर्वे सह मरुद्गणैः॥ ५॥

Hearing the appeal of Indra, all the gods, accompanied by the batches of the wind-gods, with Agni at their head, approached the celestial manes (Kavyavāhana and others) and spoke to them as follows : (5)

अयं मेषः सवृषणः शक्रो ह्यवृषणः कृतः।
मेषस्य वृषणौ गृह्य शक्रायाशु प्रयच्छत॥ ६॥

" 'Here is a ram full of virility, while Indra stands actually deprived of his manhood by a curse from Sage Gautama. Taking the testicles of the ram, pray, transfer them at once to the person of Indra. (6)

अफलस्तु कृतो मेषः परां तुष्टिं प्रदास्यति।
भवतां हर्षणार्थं च ये च दास्यन्ति मानवाः।
अक्षयं हि फलं तेषां यूयं दास्यथ पुष्कलम्॥ ७॥

" 'The castrated ram will surely afford you supreme satisfaction. Nay, to those men indeed who will offer hereafter such a ram for propitiating you, will surely be conferred by you a handsome and undying reward.' (7)

अग्नेस्तु वचनं श्रुत्वा पितृदेवाः समागताः।
उत्पाट्य मेषवृषणौ सहस्राक्षे न्यवेशयन्॥ ८॥

"Hearing the intercession of Agni, the celestial manes unanimously agreed and removed the testicles of the ram and actually implanted them in the scrotum of Indra (the thousand-eyed god). (8)

तदाप्रभृति काकुत्स्थ पितृदेवाः समागताः।
अफलान् भुञ्जते मेषान् फलैस्तेषामयोजयन्॥ ९॥

"From that time onward, O scion of Kakutstha, the celestial manes collectively enjoy gelded rams alone and endow those offering them with the fruit of offering whole rams. (9)

इन्द्रस्तु मेषवृषणस्तदाप्रभृति राघव।
गौतमस्य प्रभावेण तपसा च महात्मनः॥ १०॥

"And from that time onward, O scion of Raghu, as an evidence of the spiritual power of the high-souled Gautama, Indra has actually borne the testicles of a ram. (10)

तदागच्छ महातेज आश्रमं पुण्यकर्मणः।
तारयैनां महाभागामहल्यां देवरूपिणीम्॥ ११॥

"Therefore, O exceptionally glorious prince, step into the hermitage of Gautama, who has performed virtuous deeds, and redeem this highly blessed woman, Ahalyā, who was heretofore invested with a celestial form." (11)

विश्वामित्रवचः श्रुत्वा राघवः सहलक्ष्मणः।
विश्वामित्रं पुरस्कृत्य आश्रमं प्रविवेश ह॥ १२॥
ददर्श च महाभागां तपसा द्योतितप्रभाम्।
लोकैरपि समागम्य दुर्निरीक्ष्यां सुरासुरैः॥ १३॥
प्रयत्नान्निर्मितां धात्रा दिव्यां मायामयीमिव।
धूमेनाभिपरीताङ्गीं दीप्तामग्निशिखामिव॥ १४॥
सतुषारावृतां साभ्रां पूर्णचन्द्रप्रभामिव।
मध्येऽम्भसो दुराधर्षां दीप्तां सूर्यप्रभामिव॥ १५॥

Hearing the intercession of Viśwāmitra, Śrī Rāma, a scion of Raghu, accompanied by Lakṣmaṇa, made his way into the hermitage, placing Viśwāmitra at the head, so the tradition goes, and beheld the celestial lady, who was highly blessed in the sense that Śrī Rāma's eyes fell on her, whose effulgence had been brightened by her austerities, who could not be easily perceived even by gods and demons, much less by earthly beings even on drawing near due to the curse of Gautama, who had been

produced by the creator with great effort and looked like a product of magic, who looked like a blazing flame wrapped all over in smoke or like the halo of the full moon obscured by a veneer of snow and screened by a cloud or again like a dazzling bright circle of light round the sun appearing in the midst of water existing in clouds. (12—15)

सा हि गौतमवाक्येन दुर्निरीक्ष्या बभूव ह।
त्रयाणामपि लोकानां यावद् रामस्य दर्शनम्।
शापस्यान्तमुपागम्य तेषां दर्शनमागता॥ १६॥

Under the curse of Gautama, really speaking, she had grown imperceptible to all the three worlds, pending her sight of Śrī Rāma; so it is said. Having reached the end of the curse she had now come within the range of their sight. (16)

राघवौ तु तदा तस्याः पादौ जगृहतुर्मुदा।
स्मरन्ती गौतमवचः प्रतिजग्राह सा हि तौ॥ १७॥

Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, for their part clasped her feet with joy on that occasion; while she in her turn welcomed both, recalling, as she did, the prophesy of Gautama. (17)

पाद्यमर्घ्यं तथाऽऽतिथ्यं चकार सुसमाहिता।
प्रतिजग्राह काकुत्स्थो विधिदृष्टेन कर्मणा॥ १८॥

Fully composed in mind she offered to them, with due ceremony as enjoined by the scriptural ordinance, water to wash their feet and hands with as well as other hospitality and Śrī Rāma gladly accepted them. (18)

पुष्पवृष्टिर्महत्यासीद् देवदुन्दुभिनिःस्वनैः।
गन्धर्वाप्सरसां चैव महानासीत् समुत्सवः॥ १९॥

There was an abundant shower of flowers, from the heavens, accompanied by the beating of kettledrums by gods. And there followed a great rejoicing among Gandharvas and celestial nymphs. (19)

साधु साध्विति देवास्तामहल्यां समपूजयन्।
तपोबलविशुद्धाङ्गीं गौतमस्य वशानुगाम्॥ २०॥

"The gods heartily applauded the aforesaid Ahalyā—who had been perfectly purified of body by dint of her austerities and now followed the will of Gautama—in the words "Good ! Excellent !!" (20)

गौतमोऽपि महातेजा अहल्यासहितः सुखी।
रामं सम्पूज्य विधिवत् तपस्तेपे महातपाः॥ २१॥

"The exceptionally glorious Gautama too (who had evidently returned to his hermitage on being foretold of the advent of Śrī Rāma) felt happy in the company of Ahalyā; nay, having duly worshipped Śrī Rāma according to the scriptural ordinance, the great ascetic resumed his austerities. (21)

रामोऽपि परमां पूजां गौतमस्य महामुनेः।
सकाशाद् विधिवत् प्राप्य जगाम मिथिलां ततः॥ २२॥

Having duly received the highest honour at the hands of the eminent sage Gautama, Śrī Rāma too proceeded from that hermitage to Mithilā. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Śrī Rāma and others reach Mithilā and are received in advance by King Janaka, headed by his family priest, Śatānanda; Viśwāmitra satisfies their curiosity about the two princes of Ayodhyā

ततः प्रागुत्तरां गत्वा रामः सौमित्रिणा सह।
विश्वामित्रं पुरस्कृत्य यज्ञवाटमुपागमत्॥ १॥

Proceeding in a north-easterly direction from the said hermitage, and placing Viśwāmitra at the head of the party, Śrī Rāma, accompanied by Lakṣmaṇa (son of Sumitrā), reached the sacrificial enclosure of Janaka, the king of Mithilā. (1)

रामस्तु मुनिशार्दूलमुवाच सहलक्ष्मणः।
साध्वी यज्ञसमृद्धिर्हि जनकस्य महात्मनः॥ २॥

Śrī Rāma for his part alongwith Lakṣmaṇa remarked to Viśwāmitra (a tiger among hermits), "Excellent indeed is the preparation made for the sacrifice undertaken by the high-souled Janaka. (2)

बहूनीह सहस्राणि नानादेशनिवासिनाम्।
ब्राह्मणानां महाभाग वेदाध्ययनशालिनाम्॥ ३॥
ऋषिवाटाश्च दृश्यन्ते शकटीशतसंकुलाः।
देशो विधीयतां ब्रह्मन् यत्र वत्स्यामहे वयम्॥ ४॥

"Many thousands of Brāhmaṇas enriched with a study of the Vedas and living in different parts of the country can be seen here, as well as small enclosures set apart for Ṛṣis and full of hundreds of carts, carrying the requisites for their Agnihotra or daily oblations to the sacred fire, O highly blessed sage! Let a suitable site be selected, where we should halt, O holy one!" (3-4)

रामस्य वचनं श्रुत्वा विश्वामित्रो महामुनिः।
निवासमकरोद् देशे विविक्ते सलिलान्विते॥ ५॥

Hearing the submission of Śrī Rāma, the great sage Viśwāmitra halted at a secluded and clean spot supplied with water. (5)

विश्वामित्रमनुप्राप्तं श्रुत्वा नृपवरस्तदा।
शतानन्दं पुरस्कृत्य पुरोहितमनिन्दितः॥ ६॥
ऋत्विजोऽपि महात्मानस्त्वर्घ्यमादाय सत्वरम्।
प्रत्युज्जगाम सहसा विनयेन समन्वितः॥ ७॥
विश्वामित्राय धर्मेण ददौ धर्मपुरस्कृतम्।
प्रतिगृह्य तु तां पूजां जनकस्य महात्मनः॥ ८॥
पप्रच्छ कुशलं राज्ञो यज्ञस्य च निरामयम्।
स तांश्चाथ मुनीन् पृष्ट्वा सोपाध्यायपुरोधसः॥ ९॥
यथार्हमृषिभिः सर्वैः समागच्छत् प्रहृष्टवत्।
अथ राजा मुनिश्रेष्ठं कृताञ्जलिरभाषत॥ १०॥

Hearing of Viśwāmitra having arrived (with his party) on that occasion, the irreproachable Janaka, the foremost of kings, full of humility, went forth all at once in a hurry to meet him, placing at the head his family priest, Śatānanda (son of Gautama) and other high-souled priests officiating at his sacrifice, and taking water to wash the hands of the distinguished guests, and offered it to Viśwāmitra alongwith other items of hospitality such as Madhuparka* in accordance with the scriptural ordinance. Accepting the aforesaid hospitality of the high-souled Janaka, Viśwāmitra for his part inquired after the welfare of Janaka as well as about the unhampered progress of his sacrificial performance. Inquiring after the welfare of those hermits too that had accompanied the king as well as that of the priests officiating at the sacrifice and Śatānanda, the family priest, he next embraced all the Ṛṣis in order of seniority

* A refreshing drink consisting of curds, ghee (clarified butter), water, honey and sugar-candy : '**दधि सर्पिर्जलं क्षौद्रं सिता चैतैश्च पञ्चभिः। प्रोच्यते मधुपर्कः .....॥**'

with great delight. The king then submitted to Viśwāmitra, the foremost of hermits with folded hands as follows : (6—10)

आसने भगवानास्तां सहैभिर्मुनिपुंगवैः।
जनकस्य वचः श्रुत्वा निषसाद महामुनिः॥ ११॥

"Let Your Holiness be seated on the seat offered by me alongwith these jewels among ascetics." Hearing the request of Janaka, the great sage Viśwāmitra sat down. (11)

पुरोधा ऋत्विजश्चैव राजा च सहमन्त्रिभिः।
आसनेषु यथान्यायमुपविष्टाः समन्ततः॥ १२॥

Śatānanda, Janaka's family priest, as well as the priests officiating at the sacrifice and the king himself with his ministers sat down on their seats in order of seniority on all sides of Viśwāmitra at his request. (12)

दृष्ट्वा स नृपतिस्तत्र विश्वामित्रमथाब्रवीत्।
अद्य यज्ञसमृद्धिर्मे सफला दैवतैः कृता॥ १३॥

Turning his eyes towards Viśwāmitra, the said king then spoke to him as follows in that assembly : "The preparations made for my sacrificial performance have been fulfilled by the gods today. (13)

अद्य यज्ञफलं प्राप्तं भगवद्दर्शनान्मया।
धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगवः॥ १४॥
यज्ञोपसदनं ब्रह्मन् प्राप्तोऽसि मुनिभिः सह।
द्वादशाहं तु ब्रह्मर्षे दीक्षामाहुर्मनीषिणः॥ १५॥
ततो भागार्थिनो देवान् द्रष्टुमर्हसि कौशिक।
इत्युक्त्वा मुनिशार्दूलं प्रहृष्टवदनस्तदा॥ १६॥
पुनस्तं परिपप्रच्छ प्राञ्जलिः प्रयतो नृपः।
इमौ कुमारौ भद्रं ते देवतुल्यपराक्रमौ॥ १७॥
गजतुल्यगती वीरौ शार्दूलवृषभोपमौ।
पद्मपत्रविशालाक्षौ खड्गतूणीधनुर्धरौ।
अश्विनाविव रूपेण समुपस्थितयौवनौ॥ १८॥

"Nay, the fruit of my sacrifice has been attained by me this very day through Your Holiness' sight alone. I feel blessed and indebted to you, in that you, the foremost of ascetics, have arrived at my sacrificial grounds alongwith a number of sages. The wise among the priests, O Brāhmaṇa Ṛṣi, declare that my sacrificial vow is to continue for twelve more days only. After that, O scion of Kuśa, you will see (with your clairvoyant vision) the gods who appear in person seeking their share of the sacrificial offerings." Having submitted to Viśwāmitra, a veritable tiger among sages, as aforesaid on that occasion, the king, piously disposed as he was, questioned him once more with a cheerful countenance and folded-hands as follows : "May God bless you ! These two valiant lads who are equal in prowess to the gods and whose gait resembles that of an elephant, look like a tiger and a bull, respectively. Having eyes as large as the petals of a lotus and carrying as they do on their person a sword, quiver and bow each, they vie with the Aświns (the twin-born physicians of gods, celebrated for their physical charm) in their comeliness of form and stand at the threshold of youth. (14—18)

यदृच्छयेव गां प्राप्तौ देवलोकादिवामरौ।
कथं पद्भ्यामिह प्राप्तौ किमर्थं कस्य वा मुने॥ १९॥

"Nay, they look like a pair of gods descended on earth from the celestial plane of their own will. How and what for or for whose sake have they travelled on foot to this place, O sage? (19)

वरायुधधरौ वीरौ कस्य पुत्रौ महामुने।
भूषयन्ताविमं देशं चन्द्रसूर्याविवाम्बरम्॥ २०॥
परस्परस्य सदृशौ प्रमाणेङ्गितचेष्टितैः।
काकपक्षधरौ वीरौ श्रोतुमिच्छामि तत्त्वतः॥ २१॥

"Whose sons, O great sage, may be the two heroes wielding excellent weapons? I wish to hear in reality about the two gallant youths, who are gracing this land even as the moon and the sun illumine the sky, who are replicas of each other in the size of their body, in the outer expression of their feelings, as well as in the movements of their body, and who wear side-locks on their head." (20-21)

तस्य तद् वचनं श्रुत्वा जनकस्य महात्मनः।
न्यवेदयदमेयात्मा पुत्रौ दशरथस्य तौ॥ २२॥

Hearing the aforesaid inquiry of King Janaka, who was well-known to be an exalted soul, Sage Viśwāmitra, who wields immense spiritual power, declared them to be sons of Emperor Daśaratha. (22)

सिद्धाश्रमनिवासं च राक्षसानां वधं तथा।
तत्रागमनमव्यग्रं विशालायाश्च दर्शनम्॥ २३॥
अहल्यादर्शनं चैव गौतमेन समागमम्।
महाधनुषि जिज्ञासां कर्तुमागमनं तथा॥ २४॥

He also told Janaka of their intrepid journey to and sojourn at Siddhāśrama, as well as about the destruction of ogres at their hands, nay, of their visit to Viśālā and calling on Ahalyā as well as of their meeting with Sage Gautama and finally of their visit to Mithilā in order to know about the great bow (kept by Janaka for testing the valour of those suing the hand of his daughter). (23-24)

एतत् सर्वं महातेजा जनकाय महात्मने।
निवेद्य विरमामाथ विश्वामित्रो महामुनिः॥ २५॥

Having related all this to the high-souled Janaka, the great sage Viśwāmitra, who was exceptionally glorious, forthwith paused. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

At the request of Śatānanda, Viśwāmitra tells him how Ahalyā was redeemed by Śrī Rāma and entertained him with the help of her husband. And Śatānanda in his turn commences narrating to Śrī Rāma the story of Viśwāmitra

तस्य तद् वचनं श्रुत्वा विश्वामित्रस्य धीमतः।
हृष्टरोमा महातेजाः शतानन्दो महातपाः॥ १॥
गौतमस्य सुतो ज्येष्ठस्तपसा द्योतितप्रभः।
रामसंदर्शनादेव परं विस्मयमागतः॥ २॥

Hearing the aforesaid story told by the celebrated Viśwāmitra, who was a repository of wisdom, the exceptionally glorious Śatānanda, the eldest son of Gautama—who was a great ascetic (like his father), nay, whose brilliance stood heightened by his asceticism—was thrilled with joy and felt greatly astonished at the very sight of Śrī Rāma. (1-2)

एतौ निषण्णौ सम्प्रेक्ष्य शतानन्दो नृपात्मजौ।
सुखासीनौ मुनिश्रेष्ठं विश्वामित्रमथाब्रवीत्॥ ३॥

Beholding these two princes, Śrī Rāma and Lakṣmaṇa, seated and comfortably ensconced, the celebrated Śatānanda now spoke to Viśwāmitra, the foremost of hermits as follows: (3)

अपि ते मुनिशार्दूल मम माता यशस्विनी।
दर्शिता राजपुत्राय तपो दीर्घमुपागता॥ ४॥

"Was my illustrious mother, who had been going through a long course of austerities, shown by you to Śrī Rāma, son of King Daśaratha, O tiger among sages? (4)

अपि रामे महातेजा मम माता यशस्विनी।
वन्यैरुपाहरत् पूजां पूजार्हे सर्वदेहिनाम्॥ ५॥

"Did my exceptionally glorious and illustrious mother offer hospitality with wild fruits etc., to Śrī Rāma, who deserves to be honoured by all embodied souls? (5)

अपि रामाय कथितं यद् वृत्तं तत् पुरातनम्।
मम मातुर्महातेजो देवेन दुरनुष्ठितम्॥ ६॥

"Did you tell Śrī Rāma the old story of the outrage which was done by Indra to my mother, O exceptionally glorious sage? (6)

अपि कौशिक भद्रं ते गुरुणा मम संगता।
मम माता मुनिश्रेष्ठ रामसंदर्शनादितः॥ ७॥

" May God bless you, O scion of Kuśika ! Was my mother united once again with my father, O jewel among ascetics, as a result of Śrī Rāma's sight and other factors? (7)

अपि मे गुरुणा रामः पूजितः कुशिकात्मज।
इहागतो महातेजाः पूजां प्राप्य महात्मनः॥ ८॥

"Was Śrī Rāma honoured by my father, O son of Kuśika, and has this exceptionally glorious prince come here after receiving the hospitality of that exalted soul? (8)

अपि शान्तेन मनसा गुरुर्मे कुशिकात्मज।
इहागतेन रामेण पूजितेनाभिवादितः॥ ९॥

"Was my father greeted with a tranquil mind by Śrī Rāma when arrived and honoured by him in this grove, O son of Gādhi (a scion of Kuśa)?" (9)

तच्छ्रुत्वा वचनं तस्य विश्वामित्रो महामुनिः।
प्रत्युवाच शतानन्दं वाक्यज्ञो वाक्यकोविदम्॥ १०॥

Hearing his aforesaid questionnaire, the great sage Viśwāmitra, who was well-versed in elocution, replied as follows to Śatānanda, a master of expression himself : (10)

नातिक्रान्तं मुनिश्रेष्ठ यत् कर्तव्यं कृतं मया।
संगता मुनिना पत्नी भार्गवेणेव रेणुका॥ ११॥

"What ought to have been done was done by me; no omission was made. Ahalyā, the wife of Gautama, has been re-united with the sage (her husband), as Reṇukā, mother of Paraśurāma got re-united with her spouse, Jamadagni, a scion of Bhṛgu." (11)

तच्छ्रुत्वा वचनं तस्य विश्वामित्रस्य धीमतः।
शतानन्दो महातेजा रामं वचनमब्रवीत्॥ १२॥

Hearing the aforesaid reply of the celebrated Viśwāmitra, a man of wisdom, the exceptionally glorious Śatānanda spoke to Śrī Rāma as follows : (12)

स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव।
विश्वामित्रं पुरस्कृत्य महर्षिमपराजितम्॥ १३॥

"Welcome is your advent to this place, O jewel among men! Placing at the head the eminent seer, Viśwāmitra, who cannot be easily worsted, O scion of Raghu, you have arrived here through our good luck. (13)

अचिन्त्यकर्मा तपसा ब्रह्मर्षिरमितप्रभः।
विश्वामित्रो महातेजा वेद्म्येनं परमां गतिम्॥ १४॥

"The exceptionally glorious Viśwāmitra is credited with achievements which cannot even be conceived by others and has attained to the rank of a Brāhmaṇa Ṛṣi through sheer dint of askesis. He is invested with a splendour which is beyond measure. I know him to be the highest resort of all. (14)

नास्ति धन्यतरो राम त्वत्तोऽन्यो भुवि कश्चन।
गोप्ता कुशिकपुत्रस्ते येन तप्तं महत्तपः॥ १५॥

"None else on earth is more blessed than you, O Rāma, inasmuch as your guardian is Viśwāmitra, son of Kuśika, by whom great austerities have been performed. (15)

श्रूयतां चाभिधास्यामि कौशिकस्य महात्मनः।
यथा बलं यथा तत्त्वं तन्मे निगदतः शृणु॥ १६॥

"Please listen ! I shall point out to you as it is the might as well as the reality of the high-souled Viśwāmitra, son of Kuśika. Hear it from me even as I speak to you. (16)

राजाऽऽसीदेष धर्मात्मा दीर्घकालमरिंदमः।
धर्मज्ञः कृतविद्यश्च प्रजानां च हिते रतः॥ १७॥

"This sage has for a long time been a pious king capable of subduing his enemies, knowing what is right, learned and devoted to the good of the people. (17)

प्रजापतिसुतस्त्वासीत् कुशो नाम महीपतिः।
कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः॥ १८॥

"Formerly there was a king, Kuśa by name, a son of Brahmā, the lord of created beings; while Kuśa's son was the mighty and highly pious Kuśanābha. (18)

कुशनाभसुतस्त्वासीद् गाधिरित्येव विश्रुतः।
गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः॥ १९॥

"The son of Kuśanābha was widely known by the simple name of Gādhi, while Gādhi's exceptionally glorious son is the great sage Viśwāmitra. (19)

विश्वामित्रो महातेजाः पालयामास मेदिनीम्।
बहुवर्षसहस्राणि राजा राज्यमकारयत्॥ २०॥

"The highly glorious King Viśwāmitra carried on his administration and ruled over the earth for many thousands of years. (20)

कदाचित् तु महातेजा योजयित्वा वरूथिनीम्।
अक्षौहिणीपरिवृतः परिचक्राम मेदिनीम्॥ २१॥

"Collecting an army and accompanied by an Akṣauhiṇī (a division consisting of 21,870 elephants, an equal number of chariots, 65,610 horse and 1,09,350 foot), the exceptionally glorious king once went round the globe. (21)

नगराणि च राष्ट्राणि सरितश्च महागिरीन्।
आश्रमान् क्रमशो राजा विचरन्नाजगाम ह॥ २२॥
वसिष्ठस्याश्रमपदं नानापुष्पलताद्रुमम्।
नानामृगगणाकीर्णं सिद्धचारणसेवितम्॥ २३॥

"Marching successively across cities and states, rivers and great mountains and hermitages, the king, they say, came to the site of Vasiṣṭha's hermitage, rich in flowers, creepers and trees of various kinds, infested with hordes of wild animals of every description, and frequented by Siddhas and Cāraṇas. (22-23)

देवदानवगन्धर्वैः किंनरैरुपशोभितम्।
प्रशान्तहरिणाकीर्णं द्विजसंघनिषेवितम्॥ २४॥

"It was graced by the presence of gods, demons, Gandharvas and Kinnaras, abounded in most peaceful deer and was resorted to by flocks of birds. (24)

ब्रह्मर्षिगणसंकीर्णं देवर्षिगणसेवितम्।
तपश्चरणसंसिद्धैरग्निकल्पैर्महात्मभिः॥ २५॥
सततं संकुलं श्रीमद्ब्रह्मकल्पैर्महात्मभिः।
अब्भक्षैर्वायुभक्षैश्च शीर्णपर्णाशनैस्तथा॥ २६॥
फलमूलाशनैर्दान्तैर्जितदोषैर्जितेन्द्रियैः।
ऋषिभिर्वालखिल्यैश्च जपहोमपरायणैः॥ २७॥
अन्यैर्वैखानसैश्चैव समन्तादुपशोभितम्।
वसिष्ठस्याश्रमपदं ब्रह्मलोकमिवापरम्।
ददर्श जयतां श्रेष्ठो विश्वामित्रो महाबलः॥ २८॥

"Nay, it was crowded with multitudes of Brāhmaṇa Ṛṣis, visited by batches of celestial sages and incessantly thronged with noble souls accomplished of purpose through the performance of austerities and resplendent as fire, and adorned on all sides with exalted souls vying with the glorious Brahmā (the creator), Ṛṣis living (in some cases) on water or air and (in other cases) on leaves fallen on earth or on fruits and roots alone, nay, who had controlled not only their external senses but their inner sense, the mind, as well and conquered all their weaknesses as well as with the class of Ṛṣis known as the Vālakhilyas (so-called because they took their descent from the hair of Brahmā), intent on Japa (the muttering of prayers) and Homa (pouring oblations into the sacred fire), and others, called the Vaikhānasas, who are said to have sprung up from the nails* of Brahmā. The mighty Viśwāmitra, the foremost of the victorious, beheld the aforesaid site of the hermitage of Vasiṣṭha, which was a second Brahmaloka (the realm of Brahmā) as it were. (25—28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The Śruti says: **ये नखास्ते वैखानसा ये वालास्ते वालखिल्याः।**

द्विपञ्चाशः सर्गः

Canto LII

Vasiṣṭha enjoins his cow of plenty, Śabalā by name, to yield necessary articles for entertaining Viśwāmitra

तं दृष्ट्वा परमप्रीतो विश्वामित्रो महाबलः।
प्रणतो विनयाद् वीरो वसिष्ठं जपतां वरम्॥ १॥
स्वागतं तव चेत्युक्तो वसिष्ठेन महात्मना।
आसनं चास्य भगवान् वसिष्ठो व्यादिदेश ह॥ २॥
उपविष्टाय च तदा विश्वामित्राय धीमते।
यथान्यायं मुनिवरः फलमूलमुपाहरत्॥ ३॥

"Supremely delighted to behold the celebrated Vasiṣṭha, the foremost of those engaged in muttering prayers, the very mighty hero, Viśwāmitra, bowed low to him out of modesty and was greeted by the high-souled Vasiṣṭha in the words "Welcome is your advent to this hermitage!" Nay the almighty Vasiṣṭha, it is said, offered him a seat; and, when he had taken his seat, the great sage then placed before the learned Viśwāmitra fruits and roots according to the rules of propriety. (1—3)

प्रतिगृह्य तु तां पूजां वसिष्ठाद् राजसत्तमः।
तपोऽग्निहोत्रशिष्येषु कुशलं पर्यपृच्छत॥ ४॥
विश्वामित्रो महातेजा वनस्पतिगणे तदा।
सर्वत्र कुशलं प्राह वसिष्ठो राजसत्तमम्॥ ५॥

"Accepting the hospitality mentioned above from Vasiṣṭha, the exceptionally glorious Viśwāmitra, the foremost of kings, for his part then inquired whether everything was well with his austerities and Agnihotra (worship of the sacred fire) as well as with his pupils and the plant kingdom, the means of their sustenance. In reply to his inquiry Vasiṣṭha told Viśwāmitra, the foremost of kings, that everything was going on well. (4-5)

सुखोपविष्टं राजानं विश्वामित्रं महातपाः।
पप्रच्छ जपतां श्रेष्ठो वसिष्ठो ब्रह्मणः सुतः॥ ६॥

"The great ascetic Vasiṣṭha, son of Brahmā (the creator), the foremost of ascetics, questioned the king as follows when he had been comfortably seated: (6)

कच्चित्ते कुशलं राजन् कच्चिद् धर्मेण रञ्जयन्।
प्रजाः पालयसे राजन् राजवृत्तेन धार्मिक॥ ७॥

"'Is everything well with you, O monarch? Do you rule over the people, O pious king, according to the fourfold course of conduct prescribed for a king, delighting them with your love of righteousness? (7)

कच्चित्ते सम्भृता भृत्याः कच्चित् तिष्ठन्ति शासने।
कच्चित्ते विजिताः सर्वे रिपवो रिपुसूदन॥ ८॥

"'Are servants duly maintained by you and do they ever stand at your beck and call? Have all your enemies been fully conquered, O destroyer of foes? (8)

कच्चिद् बलेषु कोशेषु मित्रेषु च परंतप।
कुशलं ते नरव्याघ्र पुत्रपौत्रे तथानघ॥ ९॥

"'Is all well with your forces, treasuries and allies, O destroyer of foes, no less than with your sons and grandsons, O tiger among men, divorced from sin as you are?' (9)

सर्वत्र कुशलं राजा वसिष्ठं प्रत्युदाहरत्।
विश्वामित्रो महातेजा वसिष्ठं विनयान्वितम्॥ १०॥

"In reply, the exceptionally glorious King Viśwāmitra told Vasiṣṭha, the noblest of all and rich in culture, of his allround welfare. (10)

कृत्वा तौ सुचिरं कालं धर्मिष्ठौ ताः कथास्तदा।
मुदा परमया युक्तौ प्रीयेतां तौ परस्परम्॥ ११॥

"Having carried on all such talks for a very long time on that occasion, and full of supreme joy, the two celebrated and most pious souls felt pleased with each other. (11)

ततो वसिष्ठो भगवान् कथान्ते रघुनन्दन।
विश्वामित्रमिदं वाक्यमुवाच प्रहसन्निव॥ १२॥

"Then, at the end of the dialogue, O scion of Raghu, the almighty Vasiṣṭha spoke to Viśwāmitra as follows, as though heartily laughing for joy : (12)

आतिथ्यं कर्तुमिच्छामि बलस्यास्य महाबल।
तव चैवाप्रमेयस्य यथार्हं सम्प्रतीच्छ मे॥ १३॥

"I wish to offer hospitality to this distinguished army of yours as well as to your own unfathomable self, according to your dignity, O very mighty king ! Please accept it from me. (13)

सत्क्रियां हि भवानेतां प्रतीच्छतु मया कृताम्।
राजंस्त्वमतिथिश्रेष्ठः पूजनीयः प्रयत्नतः॥ १४॥

"Receive you this honour done by me, O king, since you are the worthiest of my guests and as such deserve to be zealously honoured by me." (14)

एवमुक्तो वसिष्ठेन विश्वामित्रो महामतिः।
कृतमित्यब्रवीद् राजा पूजावाक्येन मे त्वया॥ १५॥

Requested thus by Vasiṣṭha, the great-minded King Viśwāmitra, replied as follows : "Honour has been done to me by your very words of hospitality. (15)

फलमूलेन भगवन् विद्यते यत् तवाश्रमे।
पाद्येनाचमनीयेन भगवद्दर्शनेन च॥ १६॥
सर्वथा च महाप्राज्ञ पूजार्हेण सुपूजितः।
नमस्तेऽस्तु गमिष्यामि मैत्रेणेक्षस्व चक्षुषा॥ १७॥

"Duly entertained in everyway by you, who deserve to be honoured by me, O venerable Sir, through fruits and roots that are available in your hermitage and water offered to us for washing our feet and rinsing our mouth with, nay, by your very sight, O highly enlightened soul, I shall now depart. Let my salutation be acceptable to you. Pray, ever regard me with a friendly eye." (16-17)

एवं ब्रुवन्तं राजानं वसिष्ठः पुनरेव हि।
न्यमन्त्रयत धर्मात्मा पुनः पुनरुदारधीः॥ १८॥

The pious and liberal-minded Vasiṣṭha actually invited the king once more, even though the latter went on saying like that again and again. (18)

बाढमित्येव गाधेयो वसिष्ठं प्रत्युवाच ह।
यथा प्रियं भगवतस्तथास्तु मुनिपुंगव॥ १९॥

Thereupon Viśwāmitra, son of Gādhi, they say, replied to Vasiṣṭha as follows : "All right, let it be as it pleases your venerable self, O jewel among sages !" (19)

एवमुक्त स्तथा तेन वसिष्ठो जपतां वरः ।
आजुहाव ततः प्रीतः कल्माषीं धूतकल्मषाम्॥ २०॥

Full of delight, when addressed thus by Viśwāmitra, the exceptionally glorious Vasiṣṭha, the foremost of ascetics, then called in the following words his cow, Śabalā by name (so called because of her spotted colour), that had been washed clean of mud : (20)

एह्येहि शबले क्षिप्रं शृणु चापि वचो मम।
सबलस्यास्य राजर्षेः कर्तुं व्यवसितोऽस्म्यहम्।
भोजनेन महार्हेण सत्कारं संविधत्स्व मे॥ २१॥

"Come along, pray come soon, O Śabalā, and hear also what I say. I am determined to entertain with a sumptuous repast this Rājarṣi Viśwāmitra, alongwith his army. Please get everything ready for me. (21)

यस्य यस्य यथाकामं षड्रसेष्वभिपूजितम्।
तत् सर्वं कामधुग् दिव्ये अभिवर्षकृते मम॥ २२॥
रसेनान्नेन पानेन लेह्यचोष्येण संयुतम्।
अन्नानां निचयं सर्वं सृजस्व शबले त्वर॥ २३॥

"Yield for my sake in desired quantities, O celestial cow of plenty, each one of the six varieties of dishes (viz., pungent, acid, sweet, saline, bitter and alkaline) that may be pleasing to a particular individual, to his heart's content. Look sharp ! Produce, O Śabalā, in plenty all kinds of food

accompanied by sweetmeats, drinks of various kinds and dishes that can be licked, such as honey, or sucked, such as the juice of a mango." (22-23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

Thus ends Canto Fifty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Heartily entertained alongwith his army by Vasiṣṭha with delicious foods and drinks yielded by his cow of plenty, Viśwāmitra asks of him the cow, which Vasiṣṭha declines to part with

एवमुक्ता वसिष्ठेन शबला शत्रुसूदन।
विदधे कामधुक् कामान् यस्य यस्येप्सितं यथा॥ १॥
इक्षून् मधूंस्तथा लाजान् मैरेयांश्च वरासवान्।
पानानि च महार्हाणि भक्ष्यांश्चोच्चावचानपि॥ २॥

"Thus instructed by Vasiṣṭha, O destroyer of foes, Śabalā, a cow of plenty, as she was, yielded all luxuries as desired by each particular individual of Viśwāmitra's camp—sugar-canes (including all their products—sugar etc.), honeys of various kinds, even so fried grains of paddy, Maireya (a kind of wine, made of jaggery and other substances) and excellent spirituous liquors distilled from boiled or unboiled sap of sugar-cane, as well as other costly drinks and foods of various kinds, especially those requiring mastication also. (1-2)

उष्णाढ्यस्यौदनस्यात्र राशयः पर्वतोपमाः।
मृष्टान्यन्नानि सूपांश्च दधिकुल्यास्तथैव च॥ ३॥
नानास्वादुरसानां च खाण्डवानां तथैव च।
भोजनानि सुपूर्णानि गौडानि च सहस्रशः॥ ४॥

"In this feast could be seen heaps, as high as mountains, of steaming rice, varieties of sweet rice boiled in milk, nay, pulses boiled into a liquid form with salt and condiments, and even so, streams of curds (as also of milk and ghee), and also silver plates in thousands brimful with delicious fruit juices of various kinds as well as with sweetmeats. (3-4)

सर्वमासीत् सुसंतुष्टं हृष्टपुष्टजनायुतम्।
विश्वामित्रबलं राम वसिष्ठेन सुतर्पितम्॥ ५॥

"Fully entertained by Vasiṣṭha, O Rāma, the entire army of Viśwāmitra, wholly composed, as it was, of joyous and well-fed men, felt highly gratified. (5)

विश्वामित्रो हि राजर्षिर्हृष्टपुष्टस्तदाभवत्।
सान्तःपुरवरो राजा सब्राह्मणपुरोहितः॥ ६॥
सामात्यो मन्त्रिसहितः सभृत्यः पूजितस्तदा।
युक्तः परमहर्षेण वसिष्ठमिदमब्रवीत्॥ ७॥

"Entertained on that occasion alongwith the foremost inmates of his gynaeceum as well as with the Brāhmaṇas (that had accompanied him) including his family priest, and even so with his ministers and counsellors and dependents too, King Viśwāmitra, a veritable sage among kings, felt rejoiced and strong." Full of supreme delight he spoke to Vasiṣṭha as follows: (6-7)

पूजितोऽहं त्वया ब्रह्मन् पूजार्हेण सुसत्कृतः।
श्रूयतामभिधास्यामि वाक्यं वाक्यविशारद॥ ८॥

"I have been honoured and sumptuously entertained by you, who are deserving of honour yourself, O holy one! I shall now prefer a request to you, O master of expression; pray, listen! (8)

गवां शतसहस्रेण दीयतां शबला मम।
रत्नं हि भगवन्नेतद् रत्नहारी च पार्थिवः॥ ९॥

"Śabalā may kindly be handed over to me in exchange for a hundred thousand cows, as she is a jewel and a king is the proper person who ought to receive a jewel. (9)

तस्मान्मे शबलां देहि ममैषा धर्मतो द्विज।
एवमुक्तस्तु भगवान् वसिष्ठो मुनिपुंगवः॥ १०॥
विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिम्।
नाहं शतसहस्रेण नापि कोटिशतैर्गवाम्॥ ११॥
राजन् दास्यामि शबलां राशिभी रजतस्य वा।
न परित्यागमर्हेयं मत्सकाशादरिंदम॥ १२॥

"Therefore, make over Śabalā to me; she is rightfully mine, O holy Brāhmaṇa!" Thus addressed by Viśwāmitra, the almighty Vasiṣṭha, the foremost among ascetics, whose mind was given to piety, replied to the king as follows: "I shall never part with Śabalā even in exchange for a thousand million cows, much less for a hundred thousand, nay, not even for heaps of silver coins. She does not deserve to be weaned from my presence, O subduer of foes! (10—12)

शाश्वती शबला मह्यं कीर्तिरात्मवतो यथा।
अस्यां हव्यं च कव्यं च प्राणयात्रा तथैव च॥ १३॥
आयत्तमग्निहोत्रं च बलिर्होमस्तथैव च।
स्वाहाकारवषट्कारौ विद्याश्च विविधास्तथा॥ १४॥
आयत्तमत्र राजर्षे सर्वमेतन्न संशयः।
सर्वस्वमेतत् सत्येन मम तुष्टिकरी तथा॥ १५॥

"Śabalā is inalienable from me even as glory is inalienable from a man practising Rājayoga (the methods of mind-control). Moreover, an offering made to the gods in sacrifices and that to the manes in the course of a Śrāddha, as well as the sustenance of my life depends on her. Nay, Agnihotra (daily oblations to the sacred fire), as well as Bali (the offering of a portion of the daily meal to all creatures, also known as Bhūta-Yajña, which consists in throwing up into the air, near the house-door, morsels of food before taking one's meals), and even so Vaiśwadeva (an offering made to all deities by presenting oblations to the kitchen fire before meals), sacrifices (characterized by the repetition of the indeclinables Swāhā and Vaṣaṭ at the end of the name of the deity to whom an offering is made) and even so, the uttering of the various Mantras inasmuch as the capacity to utter them, rooted as it is in the satisfaction of hunger and bodily strength etc., is derived from the milk of this cow—all this no doubt rests on this cow alone, O royal sage! She is my all as also the source of my delight (through her sight etc.), I say on oath. (13—15)

कारणैर्बहुभी राजन् न दास्ये शबलां तव।
वसिष्ठेनैवमुक्तस्तु विश्वामित्रोऽब्रवीत् तदा॥ १६॥
संरब्धतरमत्यर्थं वाक्यं वाक्यविशारदः।
हैरण्यकक्षग्रैवेयान् सुवर्णाङ्कुशभूषितान्॥ १७॥
ददामि कुञ्जराणां ते सहस्राणि चतुर्दश।
हैरण्यानां रथानां च श्वेताश्वानां चतुर्युजाम्॥ १८॥
ददामि ते शतान्यष्टौ किंकिणीकविभूषितान्।
हयानां देशजातानां कुलजानां महौजसाम्।
सहस्रमेकं दश च ददामि तव सुव्रत॥ १९॥
नानावर्णविभक्तानां वयःस्थानां तथैव च।
ददाम्येकां गवां कोटिं शबला दीयतां मम॥ २०॥

"For these numerous reasons I shall not give Śabalā to you." Thus addressed by Vasiṣṭha, Viśwāmitra, who was an expert in making out the meaning of words, then made the following reply in a really most importunate tone: "I offer to you fourteen thousand elephants equipped with girths and chains of gold and decked with goads, also of gold. I further offer to you eight hundred gold chariots driven by four white horses each and decorated with small tinkling bells. I shall also give you, O sage of noble vows, eleven thousand highly-spirited horses of excellent breed and born in territories noted for their horses. Over and

above these, I shall give you one crore of young cows distinguished by their different colours. Only let Śabalā be given (in exchange for these). (16—20)

यावदिच्छसि रत्नानि हिरण्यं वा द्विजोत्तम।
तावद् ददामि ते सर्वं दीयतां शबला मम॥ २१॥

"Nay, I shall give you without reservation as many jewels and as much gold as you want, O jewel among the twice-born! Let Śabalā be given to me." (21)

एवमुक्तस्तु भगवान् विश्वामित्रेण धीमता।
न दास्यामीति शबलां प्राह राजन् कथंचन॥ २२॥

Even though solicited thus by the talented Viśwāmitra, the almighty Vasiṣṭha made the same answer: "I shall on no account part with Śabalā, O king! (22)

एतदेव हि मे रत्नमेतदेव हि मे धनम्।
एतदेव हि सर्वस्वमेतदेव हि जीवितम्॥ २३॥

"She is indeed the only jewel in my possession; nay, she is my only wealth. She alone is really my everything; she alone is my very life. (23)

दर्शश्च पौर्णमासश्च यज्ञाश्चैवाप्तदक्षिणाः।
एतदेव हि मे राजन् विविधाश्च क्रियास्तथा॥ २४॥

"She alone is my half-monthly sacrifice performed on the new moon as well as its counterpart, viz., that performed on the full moon, nay, all sacrificial performances concluded with abundant gifts and even so, ritual acts of various kinds, O king! (24)

अतोमूलाः क्रियाः सर्वा मम राजन् न संशयः।
बहुना किं प्रलापेन न दास्ये कामदोहिनीम्॥ २५॥

"All my religious rites, no doubt, are rooted in her, O king! What is to be gained by prattling a good deal? The long and short of it is that, I shall not part with Śabalā (who yields all my desired objects)." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

On Viśwāmitra attempting to take her away by force, Śabalā seeks to know Vasiṣṭha's mind, and at his instance produces a multitude of warriors that disperse Viśwāmitra's army

कामधेनुं वसिष्ठोऽपि यदा न त्यजते मुनिः।
तदास्य शबलां राम विश्वामित्रोऽन्वकर्षत॥ १॥

When Sage Vaṣiṣṭha did not consent to part with his wish-yielding cow, O Rāma, Viśwāmitra too thereupon proceeded to take Śabalā away by force to his capital. (1)

नीयमाना तु शबला राम राज्ञा महात्मना।
दुःखिता चिन्तयामास रुदन्ती शोककर्शिता॥ २॥
परित्यक्ता वसिष्ठेन किमहं सुमहात्मना।
याहं राजभृतैर्दीना ह्रियेय भृशदुःखिता॥ ३॥

Being taken away by force by the mighty king, Śabalā for her part felt afflicted and, distracted with grief, fell a-weeping. She reflected, "Have I been deserted by the exceptionally high-souled Vasiṣṭha, in that I am being taken away in this wretched condition by the king's retainers, sore distressed as I am? (2-3)

किं मयापकृतं तस्य महर्षेर्भावितात्मनः।
यन्मामनागसं दृष्ट्वा भक्तां त्यजति धार्मिकः॥ ४॥

"What wrong has been done by me to that eminent seer of purified mind that, even though perceiving me to be innocent and devoted to him, the pious soul should abandon me?" (4)

इति संचिन्तयित्वा तु निःश्वस्य च पुनः पुनः।
जगाम वेगेन तदा वसिष्ठं परमौजसम्॥ ५॥

Deeply pondering thus and sighing again and again, she for her part forthwith ran to the supremely powerful Vasiṣṭha. (5)

निर्धूय तांस्तदा भृत्यान् शतशः शत्रुसूदन।
जगामानिलवेगेन पादमूलं महात्मनः॥ ६॥

Shaking off the aforesaid retainers numbering many hundred, O destroyer of foes, she at once ran swift as the wind to the soles of feet of that exalted soul. (6)

शबला सा रुदन्ती च क्रोशन्ती चेदमब्रवीत्।
वसिष्ठस्याग्रतः स्थित्वा रुदन्ती मेघनिःस्वना॥ ७॥

Standing before Vasiṣṭha while shedding tears, the celebrated Śabalā submitted to him as follows in a voice sonorous as the rumbling of a cloud, weeping and wailing all the time : (7)

भगवन् किं परित्यक्ता त्वयाहं ब्रह्मणः सुत।
यस्माद् राजभटा मां हि नयन्ते त्वत्सकाशतः॥ ८॥

"Have I been forsaken by you, O almighty son of Brahmā, in that the king's servants are actually taking me away from your presence?" (8)

एवमुक्तस्तु ब्रह्मर्षिरिदं वचनमब्रवीत्।
शोकसंतप्तहृदयां स्वसारमिव दुःखिताम्॥ ९॥

Questioned thus by the cow, Vasiṣṭha, the Brāhmaṇa seer, for his part replied as follows to Śabalā, whose heart was tormented with grief, as to an afflicted sister : (9)

न त्वां त्यजामि शबले नापि मेऽपकृतं त्वया।
एष त्वां नयते राजा बलान्मत्तो महाबलः॥ १०॥

"I am not abandoning you, O Śabalā, nor have you wronged me. Intoxicated with power, this very mighty king is taking you away. (10)

नहि तुल्यं बलं मह्यं राजा त्वद्य विशेषतः।
बली राजा क्षत्रियश्च पृथिव्याः पतिरेव च॥ ११॥

"My strength is not equal to his; nay, being my honoured guest, the king is particularly strong today. The king, Viśwāmitra, is a Kṣatriya, and the ruler of the earth to boot. (11)

इयमक्षौहिणी पूर्णा गजवाजिरथाकुला।
हस्तिध्वजसमाकीर्णा तेनासौ बलवत्तरः॥ १२॥

"Here is his army, full one Akṣauhinī strong, equipped with elephants, horses and chariots and crowded with the best of elephants. In that respect he is mightier than us." (12)

एवमुक्ता वसिष्ठेन प्रत्युवाच विनीतवत्।
वचनं वचनज्ञा सा ब्रह्मर्षिमतुलप्रभम्॥ १३॥

Thus addressed by Vasiṣṭha, Śabalā, who correctly understood the sense of others', speech, replied as follows, like a meek lady, to the Brāhmaṇa seer of matchless splendour : (13)

न बलं क्षत्रियस्याहुर्ब्राह्मणा बलवत्तराः।
ब्रह्मन् ब्रह्मबलं दिव्यं क्षात्राच्च बलवत्तरम्॥ १४॥

"The wise declare the strength of a Kṣatriya as nought (as compared to that of a Brāhmaṇa); Brāhmaṇas are decidedly stronger than the Kṣatriyas. The strength of a Brāhmaṇa, O holy one, is spiritual and as such is superior to that of a Kṣatriya. (14)

अप्रमेयं बलं तुभ्यं न त्वया बलवत्तरः।
विश्वामित्रो महावीर्यस्तेजस्तव दुरासदम्॥ १५॥

"Your strength is immeasurable; though very powerful, Viśwāmitra is not stronger in comparison with you. Your glory is unassailable. (15)

नियुङ्क्ष्व मां महातेजस्त्वं ब्रह्मबलसम्भृताम्।
तस्य दर्पं बलं यत्नं नाशयामि दुरात्मनः॥ १६॥

"Command you me, who, fostered as I am by your Brahmanical (spiritual) strength, O exceptionally glorious sage, shall put an

end to the pride, strength and endeavour of that wretch of a Viśwāmitra." (16)

इत्युक्तस्तु तया राम वसिष्ठस्तु महायशाः।
सृजस्वेति तदोवाच बलं परबलार्दनम्॥ १७॥

Urged as aforesaid by her, O Rāma, the illustrious Vasiṣṭha for his part forthwith said, "Create a force capable of destroying the enemy's army." (17)

तस्य तद् वचनं श्रुत्वा सुरभिः सासृजत् तदा।
तस्या हुंभारवोत्सृष्टाः पह्लवाः शतशो नृप॥ १८॥
नाशयन्ति बलं सर्वं विश्वामित्रस्य पश्यतः।
स राजा परमक्रुद्धः क्रोधविस्फारितेक्षणः॥ १९॥
पह्लवान् नाशयामास शस्त्रैरुच्चावचैरपि।
विश्वामित्रार्दितान् दृष्ट्वा पह्लवान् शतशस्तदा॥ २०॥
भूय एवासृजद् घोरान् शकान् यवनमिश्रितान्।
तैरासीत् संवृता भूमिः शकैर्यवनमिश्रितैः॥ २१॥
प्रभावद्भिर्महावीर्यैर्हेमकिंजल्कसंनिभैः ।
तीक्ष्णासिपट्टिशधरैर्हेमवर्णाम्बरावृतैः ॥ २२॥

Hearing the aforesaid command of Sage Vasiṣṭha, the said wish-yielding cow forthwith produced a number of warriors. Created by her very bellow, O king, Pahlavas in their hundreds began to destroy the whole army under the very eye of Viśwāmitra. Highly enraged and with his eyes dilated through anger, King Viśwāmitra too made short work of the Pahlavas by means of his weapons of various kinds. Seeing the Pahlavas killed in their hundreds by Viśwāmitra, Śabalā immediately produced next the terrible Śakas, who were akin to the Yavanas. The land was flooded with these brilliant and most powerful Śakas, that were akin to the Yavanas, resembled the filaments of the Campaka flowers in colour, carried sharp-edged swords and Paṭṭiśas (a kind of spear) on their person and were clad in yellow. (18—22)

निर्दग्धं तद्बलं सर्वं प्रदीप्तैरिव पावकैः।
ततोऽस्त्राणि महातेजा विश्वामित्रो मुमोच ह।
तैस्ते यवनकाम्बोजा बर्बराश्चाकुलीकृताः॥ २३॥

The entire army of Viśwāmitra was consumed by them as by blazing fires. Thereupon, it is said, the highly glorious Viśwāmitra discharged a number of missiles; by them those Yavanas and Kāmbojas (another species of Mlecchas) as well as the Barbaras (still another species of Mlecchas) were thrown into confusion. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

His entire army having been exterminated by the warriors produced by Śabalā and his hundred sons reduced to ashes by the very roar of Vasiṣṭha even as they assailed him, Viśwāmitra retires to the Himālayas for austerities and, receiving a number of missiles from Lord Śiva, tries them on the inmates of Vasiṣṭha's hermitage; Vasiṣṭha meets him with a mere staff appropriate to a Brāhmaṇa

ततस्तानाकुलान् दृष्ट्वा विश्वामित्रास्त्रमोहितान्।
वसिष्ठश्चोदयामास कामधुक् सृज योगतः॥ १॥

Seeing the warriors created by Śabalā stupefied by the missiles of Viśwāmitra and fleeing from the battlefield helter-skelter, Vasiṣṭha commanded Śabalā as follows: "Evolve more and more warriors, O wish-yeilding cow, by dint of your yogic power, power of concentration." (1)

तस्या हुंकारतो जाताः काम्बोजा रविसंनिभाः।
ऊधसश्चाथ सम्भूता बर्बराः शस्त्रपाणयः॥ २॥

From her roar sprang up the Kāmbojas, brilliant as the sun. And, again, from her udders were produced the Barbaras carrying weapons in their hands. (2)

योनिदेशाच्च यवनाः शकृद्देशाच्छकाः स्मृताः।
रोमकूपेषु म्लेच्छाश्च हारीताः सकिरातकाः॥ ३॥

From her genitals came forth the Yavanas; while those that issued from her anus were known as the Śakas. From the pores of her skin originated the Mlecchas and the Hārītas alongwith the Kirātas. (3)

तैस्तन्निषूदितं सर्वं विश्वामित्रस्य तत्क्षणात्।
सपदातिगजं साश्वं सरथं रघुनन्दन॥ ४॥

By them was wiped out instantly the entire army of Viśwāmitra including the foot soldiers and elephants, horses and chariots, O scion of Raghu! (4)

दृष्ट्वा निषूदितं सैन्यं वसिष्ठेन महात्मना।
विश्वामित्रसुतानां तु शतं नानाविधायुधम्॥ ५॥
अभ्यधावत् सुसंक्रुद्धं वसिष्ठं जपतां वरम्।
हुंकारेणैव तान् सर्वान् निर्ददाह महानृषिः॥ ६॥

Seeing the army of their father exterminated by the mighty Vasiṣṭha, Viśwāmitra's hundred sons rushed most furiously towards Vasiṣṭha, the foremost of ascetics, carrying weapons of various kinds. The great Ṛṣi, Vasiṣṭha, however, reduced them all to ashes by his very roar. (5-6)

ते साश्वरथपादाता वसिष्ठेन महात्मना।
भस्मीकृता मुहूर्तेन विश्वामित्रसुतास्तथा॥ ७॥

The sons of Viśwāmitra were reduced to ashes in an instant with their horses, chariots and foot soldiers by the mighty Vasiṣṭha. (7)

दृष्ट्वा विनाशितान् सर्वान् बलं च सुमहायशाः।
सव्रीडं चिन्तयाविष्टो विश्वामित्रोऽभवत् तदा॥ ८॥

Seeing them all as well as his army annihilated the exceptionally illustrious Viśwāmitra was forthwith filled with anxiety mixed with shame. (8)

समुद्र इव निर्वेगो भग्नदंष्ट्र इवोरगः।
उपरक्त इवादित्यः सद्यो निष्प्रभतां गतः॥ ९॥

He resembled the ocean that has lost its fury and the snake whose fangs have been broken, and suddenly became lustreless like the eclipsed sun. (9)

हतपुत्रबलो दीनो लूनपक्ष इव द्विजः।
हतसर्वबलोत्साहो निर्वेदं समपद्यत॥ १०॥

Having lost his sons and army, he felt

miserable like a bird whose wings have been clipped. Nay, with all his strength and spirit shattered, he reached a state of despondency. (10)

स पुत्रमेकं राज्याय पालयेति नियुज्य च।
पृथिवीं क्षत्रधर्मेण वनमेवाभ्यपद्यत॥ ११॥

Nay, enjoining his only surviving son in the words "Rule the earth according to the moral code prescribed for a Kṣatriya in order to carry on the administration," he retired to the woods alone. (11)

स गत्वा हिमवत्पार्श्वे किंनरोरगसेवितम्।
महादेवप्रसादार्थं तपस्तेपे महातपाः॥ १२॥

Repairing to a slope of the Himālayas, resorted to by Kinnaras and Nāgas, Viśwāmitra, who had now turned a great ascetic, practised austerities for the pleasure of Lord Śiva, the Supreme Deity. (12)

केनचित् त्वथ कालेन देवेशो वृषभध्वजः।
दर्शयामास वरदो विश्वामित्रं महामुनिम्॥ १३॥

Some time later Lord Śiva, whose ensign bears the emblem of a bull, the paramount Ruler of gods and the Bestower of boons, actually revealed Himself before the great sage Viśwāmitra and said : (13)

किमर्थं तप्यसे राजन् ब्रूहि यत् ते विवक्षितम्।
वरदोऽस्मि वरो यस्ते कांक्षितः सोऽभिधीयताम्॥ १४॥

"Wherefore do you practise austerities, O king? Speak out what is there in your mind. I am the Bestower of boons. The boon which is sought by you may be made known to Me." (14)

एवमुक्तस्तु देवेन विश्वामित्रो महातपाः।
प्रणिपत्य महादेवं विश्वामित्रोऽब्रवीदिदम्॥ १५॥

When the great ascetic, Viśwāmitra, was told thus by the Lord, the former replied to him as follows, falling prostrate before Him : (15)

यदि तुष्टो महादेव धनुर्वेदो ममानघ।
साङ्गोपाङ्गोपनिषदः सरहस्यः प्रदीयताम्॥ १६॥

"If You are pleased with me, O Supreme Deity, the science of archery with its inmost secrets, including the branches of knowledge directly or distantly auxiliary to it as also the sacred texts forming part of it may kindly be revealed to me, O sinless One ! (16)

यानि देवेषु चास्त्राणि दानवेषु महर्षिषु।
गन्धर्वयक्षरक्षःसु प्रतिभान्तु ममानघ॥ १७॥

"Let all the mystic missiles that are known to gods, demons and great seers as well as to Gandharvas, Yakṣas and ogres flash before my mind's eye, O sinless One ! (17)

तव प्रसादाद् भवतु देवदेव ममेप्सितम्।
एवमस्त्विति देवेशो वाक्यमुक्त्वा गतस्तदा॥ १८॥

" 'Let the consummation sought by me be achieved by Your grace, O God of gods !' Uttering the words "Let it be so," Lord Śiva, the Supreme Ruler of gods, forthwith departed. (18)

प्राप्य चास्त्राणि देवेशाद् विश्वामित्रो महाबलः।
दर्पेण महता युक्तो दर्पपूर्णोऽभवत् तदा॥ १९॥
विवर्धमानो वीर्येण समुद्र इव पर्वणि।
हतं मेने तदा राम वसिष्ठमृषिसत्तमम्॥ २०॥

"Receiving the mystic missiles and weapons from Lord Śiva, the paramount Ruler of gods, the very mighty Viśwāmitra, who was already full of great pride, was now puffed up with arrogance; and swelling with power as the ocean on the full moon, he took Vasiṣṭha, the foremost of seers, to be dead at that moment, O Rāma. (19-20)

ततो गत्वाऽऽश्रमपदं मुमोचास्त्राणि पार्थिवः।
यैस्तत् तपोवनं नाम निर्दग्धं चास्त्रतेजसा॥ २१॥

"Proceeding to the site of the hermitage, the king then discharged mystic missiles and weapons, by which the said grove in which austerities were being practised began to be consumed through the fire of the missiles. (21)

उदीर्यमाणमस्त्रं तद् विश्वामित्रस्य धीमतः।
दृष्ट्वा विप्रद्रुता भीता मुनयः शतशो दिशः॥ २२॥

"Alarmed to see those missiles being discharged by the talented Viśwāmitra, the hermits escaped in their hundreds in various directions. (22)

वसिष्ठस्य च ये शिष्या ये च वै मृगपक्षिणः।
विद्रवन्ति भयाद् भीता नानादिग्भ्यः सहस्त्रशः॥ २३॥

"Afraid of the danger, whatever pupils of Vasiṣṭha and whatever beasts or birds there were in his hermitage fled in their thousands from the various quarters. (23)

वसिष्ठस्याश्रमपदं शून्यमासीन्महात्मनः।
मुहूर्तमिव निःशब्दमासीदीरिणसंनिभम्॥ २४॥
वदतो वै वसिष्ठस्य मा भैरिति मुहुर्मुहुः।
नाशयाम्यद्य गाधेयं नीहारमिव भास्करः॥ २५॥

"The site of the hermitage of the mighty Vasiṣṭha turned desolate. In an hour or so it became noiseless and looked barren as it were in spite of Vasiṣṭha repeatedly calling out : 'Don't be afraid, I shall presently make short work of Viśwāmitra, the son of Gādhi, as the sun dispels fog.' (24-25)

एवमुक्त्वा महातेजा वसिष्ठो जपतां वरः।
विश्वामित्रं तदा वाक्यं सरोषमिदमब्रवीत्॥ २६॥

"Saying so, the exceptionally glorious Vasiṣṭha, the foremost of ascetics, then angrily addressed the following words to Viśwāmitra : (26)

आश्रमं चिरसंवृद्धं यद् विनाशितवानसि।
दुराचारो हि यन्मूढस्तस्मात् त्वं न भविष्यसि॥ २७॥

" 'Since you have made havoc of my hermitage, fostered for long, and inasmuch as you are a wicked fool, you will cease to be what you are.' (27)

इत्युक्त्वा परमक्रुद्धो दण्डमुद्यम्य सत्वरः।
विधूम इव कालाग्निर्यमदण्डमिवापरम्॥ २८॥

"Saying so and hurriedly lifting a staff, which looked like another rod of Yama, Vasiṣṭha stood highly enraged like the smokeless fire raging at the time of universal destruction." (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

With his Brahmanical staff alone Vasiṣṭha renders ineffectual all the mystic missiles discharged by Viśwāmitra, whereupon the latter condemns military strength and makes up his mind to practise austerities with a view to attaining Brahmanhood

एवमुक्तो वसिष्ठेन विश्वामित्रो महाबलः।
आग्नेयमस्त्रमुद्दिश्य तिष्ठ तिष्ठेति चाब्रवीत्॥ १॥

Aiming a missile presided over by the god of fire, when challenged as aforesaid by Vasiṣṭha, the very mighty Viśwāmitra said, "Stay awhile ! Wait a bit !!" (1)

ब्रह्मदण्डं समुद्यम्य कालदण्डमिवापरम्।
वसिष्ठो भगवान् क्रोधादिदं वचनमब्रवीत्॥ २॥

Steadily uplifting his Brahmanical staff, which looked like another rod of Yama, the almighty Vaśiṣṭha angrily spoke as follows : (2)

क्षत्रबन्धो स्थितोऽस्म्येष यद् बलं तद् विदर्शय।
नाशयाम्यद्य ते दर्पं शस्त्रस्य तव गाधिज॥ ३॥

"Here I stand, O unworthy Kṣatriya ! Pray, exhibit whatever might you possess;

I shall crush your pride as well as the pride of your weapons today, O son of Gādhi ! (3)

क्व च ते क्षत्रियबलं क्व च ब्रह्मबलं महत्।
पश्य ब्रह्मबलं दिव्यं मम क्षत्रियपांसन॥ ४॥

"Of what account is your martial strength when compared to the great power of a Brāhmaṇa? Behold my divine Brahmanical power, O disgrace to the Kṣatriyas !" (4)

तस्यास्त्रं गाधिपुत्रस्य घोरमाग्नेयमुत्तमम्।
ब्रह्मदण्डेन तच्छान्तमग्नेर्वेग इवाम्भसा॥ ५॥

That terrible and excellent missile presided over by the god of fire and hurled by the celebrated son of Gādhi was neutralized by the Brahmanical staff of Vasiṣṭha, as the fury of a fire is counteracted by water. (5)

वारुणं चैव रौद्रं च ऐन्द्रं पाशुपतं तथा।
ऐषीकं चापि चिक्षेप कुपितो गाधिनन्दनः॥ ६॥

The enraged son of Gādhi discharged a missile presided over by Varuṇa, the god of water, as well as another presided over by Rudra (the god of destruction), nay, a third presided over by Indra (the ruler of gods) and a fourth presided over by Lord Śiva (the Protector of the Jīva, which has been likened to a beast because of its bondage) as also the one made of a reed. (6)

मानवं मोहनं चैव गान्धर्वं स्वापनं तथा।
जृम्भणं मादनं चैव संतापनविलापने॥ ७॥
शोषणं दारणं चैव वज्रमस्त्रं सुदुर्जयम्।
ब्रह्मपाशं कालपाशं वारुणं पाशमेव च॥ ८॥
पिनाकमस्त्रं दयितं शुष्कार्द्रे अशनी तथा।
दण्डास्त्रमथ पैशाचं क्रौञ्चमस्त्रं तथैव च॥ ९॥
धर्मचक्रं कालचक्रं विष्णुचक्रं तथैव च।
वायव्यं मथनं चैव अस्त्रं हयशिरस्तथा॥ १०॥
शक्तिद्वयं च चिक्षेप कङ्कालं मुसलं तथा।
वैद्याधरं महास्त्रं च कालास्त्रमथ दारुणम्॥ ११॥
त्रिशूलमस्त्रं घोरं च कापालमथ कङ्कणम्।
एतान्यस्त्राणि चिक्षेप सर्वाणि रघुनन्दन॥ १२॥
वसिष्ठे जपतां श्रेष्ठे तदद्भुतमिवाभवत्।
तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः॥ १३॥

He then hurled, O scion of Raghu, at Vasiṣṭha, the foremost of ascetics, all the following missiles—the one presided over by Swāyambhuva Manu, as also another possessing the virtue of stupefying the person aimed at, another presided over by Gandharvas, even so, a missile inducing sleep, another that induces yawning, still another that inebriates the person against whom it is directed, as well as a couple of missiles that severally torment by heating and melt the object aimed at, still another that dries up (by sucking its moisture), as well as a missile that rends the object aimed at, a missile presided over by Indra's thunderbolt—a missile which is so very difficult to prevail against—a missile presided over by Brahmā's noose, another presided over by the noose of Kāla, the god of death, as well as a missile presided over by the noose of Varuṇa, the missile known by the name of Pināka, beloved of Lord Śiva, also the two kinds of Indra's thunderbolts, dry as well as wet, a missile presided over by Yama (the god of punishment), another presided over by Piśācas (fiends) as well as a missile presided over by Krauñca (the name of a mountain), the missiles presided over by the discuses of Dharma, the god of virtue, Kāla (the Time-Spirit), as well as of Viṣṇu, as also a missile presided over by the wind-god, another that kills by churning, and the one presided over by Lord Hayagrīva, a manifestation of Lord Viṣṇu credited with the head of a horse, the two kinds of javelins, the missiles known by the names of Kaṅkāla and Musala, the great missile presided over by Vidyādharas (heavenly artistes) and then the terrible missile presided over by Kāla (the god of death), nay, the fearful missile popularly known as the trident and the missiles known by the names of Kapāla and Kaṅkaṇa. The wonder of it, however, was that Vasiṣṭha (a son of Brahmā) neutralized them all by means of his staff alone. (7—13)

तेषु शान्तेषु ब्रह्मास्त्रं क्षिप्तवान् गाधिनन्दनः।
तदस्त्रमुद्यतं दृष्ट्वा देवाः साग्निपुरोगमाः॥ १४॥

देवर्षयश्च सम्भ्रान्ता गन्धर्वाः समहोरगाः।
त्रैलोक्यमासीत् संत्रस्तं ब्रह्मास्त्रे समुदीरिते॥ १५॥

The aforesaid missiles having been rendered ineffectual, Viśwāmitra (son of Gādhi) discharged Brahmāstra, a missile presided over by Brahmā, the creator. The gods with the god of fire as their leader, the celestial sages and Gandharvas alongwith eminent Nāgas were struck with awe to see that missile ready for being hurled. Nay, all the three worlds were alarmed when the said missile presided over by Brahmā was fully discharged. (14-15)

तदप्यस्त्रं महाघोरं ब्राह्मं ब्राह्मेण तेजसा।
वसिष्ठो ग्रसते सर्वं ब्रह्मदण्डेन राघव॥ १६॥

Vasiṣṭha, however, neutralized even that exceptionally terrible Brahmāstra in its entirety, including all its limbs, by his Brahmanical staff combined with the Brahmanical (spiritual) glory, O scion of Raghu ! (16)

ब्रह्मास्त्रं ग्रसमानस्य वसिष्ठस्य महात्मनः।
त्रैलोक्यमोहनं रौद्रं रूपमासीत् सुदारुणम्॥ १७॥

While the mighty Vasiṣṭha was consuming the Brahmāstra, he assumed a most violent and fierce aspect that stupefied all the three worlds. (17)

रोमकूपेषु सर्वेषु वसिष्ठस्य महात्मनः।
मरीच्य इव निष्पेतुरग्रेर्धूमाकुलार्चिषः॥ १८॥

From all the pores of skin of the high-souled Vasiṣṭha shot forth like as many rays, tongues of fire enveloped in smoke (the smoke issuing from the extinguished Brahmāstra). (18)

प्राज्वलद् ब्रह्मदण्डश्च वसिष्ठस्य करोद्यतः।
विधूम इव कालाग्रेर्यमदण्ड इवापरः॥ १९॥

Even the Brahmanical staff raised in the hand of Vasiṣṭha blazed forth like the smokeless fire of universal destruction or like a second rod of Yama (the god of punishment). (19)

ततोऽस्तुवन् मुनिगणा वसिष्ठं जपतां वरम्।
अमोघं ते बलं ब्रह्मस्तेजो धारय तेजसा॥ २०॥

Thereupon hosts of sages glorified as follows Vasiṣṭha, the foremost of ascetics : "Unfailing is your might, O holy one ! Quench the fire of your person as well as of the Brahmanical staff by your own glory. (20)

निगृहीतस्त्वया ब्रह्मन् विश्वामित्रो महाबलः।
अमोघं ते बलं श्रेष्ठ लोकाः सन्तु गतव्यथाः॥ २१॥

"The very mighty Viśwāmitra has been tamed by you, O holy Brāhmaṇa ! Your power knows no failure, O noblest soul ! Let the worlds be rid of their agony." (21)

एवमुक्तो महातेजाः शमं चक्रे महाबलः।
विश्वामित्रो विनिकृतो विनिःश्वस्येदमब्रवीत्॥ २२॥

Prayed to in these words, the exceptionally glorious and mighty Vasiṣṭha regained his natural calm; and, heaving a deep sigh, the worsted Viśwāmitra spoke as follows : (22)

धिग् बलं क्षत्रियबलं ब्रह्मतेजोबलं बलम्।
एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे॥ २३॥

"Reproachful is the might of a Kṣatriya. Even so, the strength proceeding from the glory of a Brāhmaṇa is real strength. All my missiles stand neutralized by a single Brahmanical staff." (23)

तदेतत् प्रसमीक्ष्याहं प्रसन्नेन्द्रियमानसः।
तपो महत् समास्थास्ये यद् वै ब्रह्मत्वकारणम्॥ २४॥

Clearly perceiving this superiority of Brahmanical glory, therefore, I shall with my senses and mind purified undertake severe austerities that will enable me to attain Brahmanhood in this very life." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Viśwāmitra embarks on a severe course of austerities with a view to attaining Brahmanhood. In the meantime, King Triśaṅku of Ayodhyā requests Vasiṣṭha to conduct for him a sacrifice which may enable him bodily to ascend to heaven and, on Vasiṣṭha declining to comply with his request, approaches his sons for the same purpose

ततः संतप्तहृदयः स्मरन्निग्रहमात्मनः।
विनिःश्वस्य विनिःश्वस्य कृतवैरो महात्मना॥ १॥
स दक्षिणां दिशं गत्वा महिष्या सह राघव।
तताप परमं घोरं विश्वामित्रो महातपाः॥ २॥

Sighing deeply again and again, his heart being distressed at the thought of his discomfiture at the hands of Vasiṣṭha, the celebrated Viśwāmitra, who had made enemies with an exalted soul like Vasiṣṭha then proceeded to the southern quarter with his principal queen and embarked as a great ascetic on a course of most severe austerities, O scion of Raghu! (1-2)

फलमूलाशनो दान्तश्चचार परमं तपः।
अथास्य जज्ञिरे पुत्राः सत्यधर्मपरायणाः॥ ३॥
हविष्पन्दो मधुष्पन्दो दृढनेत्रो महारथः।
पूर्णे वर्षसहस्रे तु ब्रह्मा लोकपितामहः॥ ४॥
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम्।
जिता राजर्षिलोकास्ते तपसा कुशिकात्मज॥ ५॥

Living on fruits and roots alone and with his mind and senses fully controlled, he practised austerities of a high order. Immediately after his commencing the course of his austerities were born to him four sons devoted to truthfulness and virtue—Haviṣpanda, Madhuṣpanda, Dṛḍhanetra and Mahāratha by name. On the completion of a thousand years Brahmā (the progenitor of the universe) actually appeared and addressed the following sweet words to Viśwāmitra, who was rich in asceticism: "The worlds attained by royal sages have been won by you through askesis, O son of Kuśika (Gādhi)! (3—5)

अनेन तपसा त्वां हि राजर्षिरिति विद्महे।
एवमुक्त्वा महातेजा जगाम सह दैवतैः॥ ६॥
त्रिविष्टपं ब्रह्मलोकं लोकानां परमेश्वरः।
विश्वामित्रोऽपि तच्छ्रुत्वा ह्रिया किंचिदवाङ्मुखः॥ ७॥
दुःखेन महताविष्टः समन्युरिदमब्रवीत्।
तपश्च सुमहत् तप्तं राजर्षिरिति मां विदुः॥ ८॥
देवाः सर्षिगणाः सर्वे नास्ति मन्ये तपः फलम्।
एवं निश्चित्य मनसा भूय एव महातपाः॥ ९॥
तपश्चचार धर्मात्मा काकुत्स्थ परमात्मवान्।
एतस्मिन्नेव काले तु सत्यवादी जितेन्द्रियः॥ १०॥
त्रिशङ्कुरिति विख्यात इक्ष्वाकुकुलवर्धनः।
तस्य बुद्धिः समुत्पन्ना यजेयमिति राघव॥ ११॥
गच्छेयं स्वशरीरेण देवतानां परां गतिम्।
वसिष्ठं स समाहूय कथयामास चिन्तितम्॥ १२॥

"Through these askesis we undoubtedly recognize you as a royal sage." Saying so, the exceptionally glorious Brahmā, the suzerain lord of all the worlds, returned alongwith the gods (that had accompanied him) to paradise (Indra's heaven) *en route* to Brahmaloka, the highest heaven, his own realm.

Filled with great agony to hear the aforesaid compliment and with his face downcast a bit through shame, Viśwāmitra too spoke to himself in a mood of dejection as follows: 'Even though most severe austerities have been practised by me, all the gods including the hosts of Ṛṣis recognize

me only as a royal sage and not as a Brāhmaṇa as desired by me. I, therefore, think that Brahmanhood is not the reward for my austerities (something more is required for attaining the status of a Brāhmaṇa).' Having concluded thus in his mind, the great ascetic, Viswāmitra, whose mind was given to piety, O scion of Kakutstha, and who was of great restraint, commenced his austerities anew.

At this very time a king who heightened the glory of Ikṣwāku's race and was widely known by the name of Triśaṅku, nay, who ever spoke the truth and had fully controlled his senses, took it into his head, O scion of Raghu, to undertake a sacrifice and thereby ascend bodily to paradise, the highest realm of gods. Summoning Vasiṣṭha, he revealed his mind to him. (6—12)

अशक्यमिति चाप्युक्तो वसिष्ठेन महात्मना।
प्रत्याख्यातो वसिष्ठेन स ययौ दक्षिणां दिशम्॥ १३॥

He was, however, told by the mighty Vasiṣṭha that it was not possible to conduct such a sacrifice. Repulsed by Vasiṣṭha, he proceeded to the southern quarter. (13)

ततस्तत्कर्मसिद्ध्यर्थं पुत्रांस्तस्य गतो नृपः।
वासिष्ठा दीर्घतपसस्तपो यत्र हि तेपिरे॥ १४॥

For the accomplishment of the said purpose the king then sought Vasiṣṭha's sons at the place where they were actually leading an austere life, engaged as they were in a prolonged course of austerities. (14)

त्रिशङ्कुस्तु महातेजाः शतं परमभास्वरम्।
वसिष्ठपुत्रान् ददृशे तप्यमानान् मनस्विनः॥ १५॥

The exceptionally glorious Triśaṅku beheld from a distance the hundred high-minded and supremely resplendent sons of Vasiṣṭha practising austerities. (15)

सोऽभिगम्य महात्मानः सर्वानेव गुरोः सुतान्।
अभिवाद्यानुपूर्वेण ह्रिया किंचिदवाङ्मुखः॥ १६॥
अब्रवीत् स महात्मानः सर्वानेव कृताञ्जलिः।
शरणं वः प्रपन्नोऽहं शरण्यान् शरणं गतः॥ १७॥

Approaching and greeting in order of seniority all the high-souled sons of Vasiṣṭha (his family preceptor) with his face downcast a bit through shame on his having been repulsed by his preceptor, he submitted with folded hands to all those exalted souls as follows : "Though resorted to by others as a protector, I have sought you as my refuge, capable as you are of affording protection to others. (16-17)

प्रत्याख्यातो हि भद्रं वो वसिष्ठेन महात्मना।
यष्टुकामो महायज्ञं तदनुज्ञातुमर्हथ॥ १८॥

"May God bless you ! Though refused by the high-souled Vasiṣṭha, your father, I am still desirous of performing a great sacrifice with the object of bodily ascending to heaven. Be pleased, therefore, to grant me leave to do so. (18)

गुरुपुत्रानहं सर्वान् नमस्कृत्य प्रसादये।
शिरसा प्रणतो याचे ब्राह्मणांस्तपसि स्थितान्॥ १९॥

"Saluting all my preceptor's sons, I hereby seek your favour and, fallen prostrate touching the ground with my head, I implore the Brāhmaṇas in your person, devoted to austerities. (19)

ते मां भवन्तः सिद्ध्यर्थं याजयन्तु समाहिताः।
सशरीरो यथाहं वै देवलोकमवाप्नुयाम्॥ २०॥

"As such may you help me with a concentrated mind in performing a sacrifice for the accomplishment of my purpose so that I may attain to the realm of gods in my embodied state. (20)

प्रत्याख्यातो वसिष्ठेन गतिमन्यां तपोधनाः।
गुरुपुत्रानृते सर्वान् नाहं पश्यामि कांचन॥ २१॥

"Having been repulsed by Vasiṣṭha, O sages rich in asceticism, I do not find any resort other than you all, the sons of my preceptor. (21)

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः।
तस्मादनन्तरं सर्वे भवन्तो दैवतं मम॥ २२॥

"The family priest, in the person of Vasiṣṭha, indeed has been the supreme resort to all the scions of Ikṣwāku. Next to him you all are a deity to me." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तपञ्चाशः सर्गः ॥ ५७ ॥

Thus ends Canto Fifty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Having been repulsed by Vasiṣṭha's sons as well, Triśaṅku gets ready to seek another priest, whereupon he is degraded by the curse of Vasiṣṭha's sons to the position of a Cāṇḍāla and approaches Viśwāmitra with the same request

ततस्त्रिशङ्कोर्वचनं श्रुत्वा क्रोधसमन्वितम्।
ऋषिपुत्रशतं राम राजानमिदमब्रवीत्॥ १ ॥

Filled with rage to hear the submission of Triśaṅku, O Rāma, the hundred sons of sage Vasiṣṭha forthwith replied to the king as follows : (1)

प्रत्याख्यातोऽसि दुर्मेधो गुरुणा सत्यवादिना।
तं कथं समतिक्रम्य शाखान्तरमुपेयिवान्॥ २ ॥

"When you have been repulsed by your preceptor, Sage Vasiṣṭha, who always speaks the truth, O foolish king how have you sought another patron, ignoring him? (2)

इक्ष्वाकूणां हि सर्वेषां पुरोधाः परमा गतिः।
न चातिक्रमितुं शक्यं वचनं सत्यवादिनः॥ ३ ॥

"The family priest, Sage Vasiṣṭha, has been the greatest support of all the scions of Ikṣwāku and the word of that veracious sage cannot be set aside with impunity. (3)

अशक्यमिति सोवाच वसिष्ठो भगवानृषिः।
तं वयं वै समाहर्तुं क्रतुं शक्ताः कथंचन॥ ४ ॥

"How can we really venture to conduct a sacrifice which the celebrated and almighty sage Vasiṣṭha has declared as something which cannot be undertaken? (4)

बालिशस्त्वं नरश्रेष्ठ गम्यतां स्वपुरं पुनः।
याजने भगवान् शक्तस्त्रैलोक्यस्यापि पार्थिव॥ ५ ॥

"You are yet puerile of understanding, O jewel among men ! Return, therefore, to your capital. The supremely glorious Vasiṣṭha is even capable of conducting the sacrifices of all the three worlds, O ruler of the earth ! (5)

अवमानं कथं कर्तुं तस्य शक्ष्यामहे वयम्।
तेषां तद् वचनं श्रुत्वा क्रोधपर्याकुलाक्षरम्॥ ६ ॥
स राजा पुनरेवैतानिदं वचनमब्रवीत्।
प्रत्याख्यातो भगवता गुरुपुत्रैस्तथैव हि॥ ७ ॥
अन्यां गतिं गमिष्यामि स्वस्ति वोऽस्तु तपोधनाः।
ऋषिपुत्रास्तु तच्छ्रुत्वा वाक्यं घोराभिसंहितम्॥ ८ ॥
शेपुः परमसंक्रुद्धाश्चण्डालत्वं गमिष्यसि।
इत्युक्त्वा ते महात्मानो विविशुः स्वं स्वमाश्रमम्॥ ९ ॥

"How shall we be able to offer indignity to him by embarking on a venture which has been declared by him as something which cannot be taken in hand?" Hearing the aforesaid admonition of Vasiṣṭha's sons, couched as it was in words full of anger, the said king, however, once more made the following submission to them : "I have actually been repulsed by the venerable Vasiṣṭha and even so by you, my preceptor's sons. I shall accordingly approach another

patron. God bless you, O sages rich in askesis!" Highly enraged to hear the aforesaid submission, revealing as it did his terrible design of disregarding Vasiṣṭha and thereby courting disaster, Vasiṣṭha's sons for their part cursed him in the following words : "You shall descend to the state of a Caṇḍāla (an outcaste of the lowest grade)!" Saying so, those exalted souls retired each to his own hermitage. (6—9)

अथ रात्र्यां व्यतीतायां राजा चण्डालतां गतः।
नीलवस्त्रधरो नीलः पुरुषो ध्वस्तमूर्धजः॥ १०॥
चित्यमाल्यांगरागश्च आयसाभरणोऽभवत्।
तं दृष्ट्वा मन्त्रिणः सर्वे त्यज्य चण्डालरूपिणम्॥ ११॥
प्राद्रवन् सहिता राम पौरा येऽस्यानुगामिनः।
एको हि राजा काकुत्स्थ जगाम परमात्मवान्॥ १२॥
दह्यमानो दिवारात्रं विश्वामित्रं तपोधनम्।
विश्वामित्रस्तु तं दृष्ट्वा राजानं विफलीकृतम्॥ १३॥
चण्डालरूपिणं राम मुनिः कारुण्यमागतः।
कारुण्यात् स महातेजा वाक्यं परमधार्मिकः॥ १४॥
इदं जगाद भद्रं ते राजानं घोरदर्शनम्।
किमागमनकार्यं ते राजपुत्र महाबल॥ १५॥
अयोध्याधिपते वीर शापाच्चण्डालतां गतः।
अथ तद्वाक्यमाकर्ण्य राजा चण्डालतां गतः॥ १६॥
अब्रवीत् प्राञ्जलिर्वाक्यं वाक्यज्ञो वाक्यकोविदम्।
प्रत्याख्यातोऽस्मि गुरुणा गुरुपुत्रैस्तथैव च॥ १७॥

As soon as the night passed, the king was reduced to the state of a Caṇḍāla. Turning black in complexion, he found himself clad in black (the very yellow silk wrapped round his loins having turned black) and his long hair fallen off, the garland decking his person having turned into garlands of flowers grown in a crematorium and the cosmetics with which it was anointed into a coat of ashes from the same unholy place, and the gold and be-jewelled ornaments on his person having turned into those of iron*. Seeing him changed into the form of a Caṇḍāla, all his counsellors as well as the citizens that had followed him to the hermitages of his preceptor's sons, O Rāma, ran away in a body deserting him. Extremely self-possessed, though burning with agony day and night, O scion of Kakutstha, the king went all alone to Viśwāmitra, whose only wealth now was his asceticism. Viśwāmitra, who was now living as a hermit, O Rāma, was moved to pity at the very sight of the king, who had not only been frustrated but transformed into a Caṇḍāla. Out of compassion the exceptionally glorious and supremely pious Viśwāmitra spoke to the king, who had assumed a frightful aspect, as follows : "May all be well with you! What is the object of your visit, O mighty prince, O valiant ruler of Ayodhyā, reduced as you are to the state of a Caṇḍāla through a curse?"

Hearing the question of Viśwāmitra, the king, who knew the art of speaking, even though reduced to the state of a Caṇḍāla, forthwith spoke as follows with folded hands to Viśwāmitra, who was a master of expression : "I have been repulsed by my preceptor, Sage Vasiṣṭha, and even so, by my preceptor's sons. (10—17)

अनवाप्यैव तं कामं मया प्राप्तो विपर्ययः।
सशरीरो दिवं यायामिति मे सौम्यदर्शन॥ १८॥
मया चेष्टं क्रतुशतं तच्च नावाप्यते फलम्।
अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन॥ १९॥

"Even without attaining that object of my desire a contrary result has been met with by me. In fact, a hundred sacrifices

* This shows that the Varṇa or grade of society in which one is born cannot be altered by mere change of avocation as is now alleged by some modern critics. The change is brought about only by one's good or evil Karma or by the will of another powerful soul ordinarily in a future life but in exceptional circumstances even in one's current life as in the present case or in the case of Viśwāmitra as will be shown hereafter. It further shows that such a change transforms not only one's appearances but the very constituents of one's body. This was, however, clearly evidenced only at a time when the rules of Varṇāśrama were strictly followed and enforced by the ruling authority.

were intended to be performed by me in order that I might ascend bodily to heaven, O sage of pleasing aspect ! But neither is that consummation (in the shape of my being able to perform a hundred sacrifices) attained by me nor the reward sought by me in the shape of my being translated to heaven. No untruth has ever been uttered by me in the past nor shall I ever tell a lie in future even when reduced to straits, O good Sir ! I swear by my allegiance to the duties of a Kṣatriya. Worship has been offered by me to God through sacrificial performances of various kinds and people have been governed with righteousness. (18-19)

कृच्छ्रेष्वपि गतः सौम्य क्षत्रधर्मेण ते शपे।
यज्ञैर्बहुविधैरिष्टं प्रजा धर्मेण पालिताः॥ २०॥
गुरवश्च महात्मानः शीलवृत्तेन तोषिताः।
धर्मे प्रयतमानस्य यज्ञं चाहर्तुमिच्छतः॥ २१॥
परितोषं न गच्छन्ति गुरवो मुनिपुंगव।
दैवमेव परं मन्ये पौरुषं तु निरर्थकम्॥ २२॥

"Nay, the elders no less than exalted souls have been gratified through my good qualities and right conduct. My preceptors, however, did not derive satisfaction through me even though I strove hard in the cause of righteousness and sought to undertake a sacrifice in order to be able to attain to heaven in my physical body, O jewel among sages ! I, therefore, reckon fate alone as supreme and personal effort as of no avail when matched against fate. (20—22)

दैवेनाक्रम्यते सर्वं दैवं हि परमा गतिः।
तस्य मे परमार्तस्य प्रसादमभिकांक्षतः।
कर्तुमर्हसि भद्रं ते दैवोपहतकर्मणः॥ २३॥

"Everything else is thrown into the background by fate. Indeed, destiny is the highest refuge. Be pleased, therefore, to extend your grace to me, who eagerly long for it, sore afflicted as I am, all my effort, having been counteracted by an evil destiny. May God bless you ! (23)

नान्यां गतिं गमिष्यामि नान्यच्छरणमस्ति मे।
दैवं पुरुषकारेण निवर्तयितुमर्हसि॥ २४॥

"I shall seek no other shelter; in fact, there is no other asylum for me. Be good enough to avert my evil destiny through personal effort." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
बालकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Thus ends Canto Fifty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Viśwāmitra assures Triśaṅku of his help, sends word to a number of sages, inviting them to conduct a sacrifice for Triśaṅku, and pronounces a curse on those who decline to come

उक्तवाक्यं तु राजानं कृपया कुशिकात्मजः।
अब्रवीन्मधुरं वाक्यं साक्षाच्चण्डालतां गतम्॥ १॥

Viśwāmitra, the son of Gādhi, kindly gave the following suave reply to the king, Triśaṅku, who had actually been reduced to the state of a Caṇḍāla, when he had finished his say : (1)

इक्ष्वाको स्वागतं वत्स जानामि त्वां सुधार्मिकम्।
शरणं ते प्रदास्यामि मा भैषीर्नृपपुंगव॥ २॥

"Welcome is your visit to my hermitage,

O scion of Ikṣwāku ! I know you to be exceedingly pious, my child ! I shall afford shelter to you; don't be afraid, O jewel among kings ! (2)

अहमामन्त्रये सर्वान् महर्षीन् पुण्यकर्मणः।
यज्ञसाह्यकरान् राजंस्ततो यक्ष्यसि निर्वृतः॥ ३॥

"I shall presently send word to all great Ṛṣis of virtuous deeds, who will help you in the performance of a sacrifice intended to be undertaken by you, O king ! Then you will prosecute your sacrificial undertaking at ease. (3)

गुरुशापकृतं रूपं यदिदं त्वयि वर्तते।
अनेन सह रूपेण सशरीरो गमिष्यसि॥ ४॥

"You will bodily ascend to heaven in this very form, which now stands inflicted on you by the curse of your preceptor in the form of his sons. (4)

हस्तप्राप्तमहं मन्ये स्वर्गं तव नराधिप।
यस्त्वं कौशिकमागम्य शरण्यं शरणागतः॥ ५॥

"I consider heaven as already attained by you, O ruler of men, in that having sought the presence of Viśwāmitra, son of Kuśika, i.e., myself, you have come for protection to one who is capable of affording shelter to those who need it." (5)

एवमुक्त्वा महातेजाः पुत्रान् परमधार्मिकान्।
व्यादिदेश महाप्राज्ञान् यज्ञसम्भारकारणात्॥ ६॥

Saying so, the exceptionally glorious Viśwāmitra commanded his supremely pious and highly intelligent sons to make preparations for a sacrifice. (6)

सर्वान् शिष्यान् समाहूय वाक्यमेतदुवाच ह।
सर्वानृषीन् सवासिष्ठानानयध्वं ममाज्ञया॥ ७॥
सशिष्यान् सुहृदश्चैव सर्त्विजः सुबहुश्रुतान्।
यदन्यो वचनं ब्रूयान्मद्वाक्यबलचोदितः॥ ८॥
तत् सर्वमखिलेनोक्तं ममाख्येयमनादृतम्।
तस्य तद् वचनं श्रुत्वा दिशो जग्मुस्तदाज्ञया॥ ९॥

Summoning all his dependents, so the tradition goes, he gave the following instructions to them : "Under my orders bring here all the Ṛṣis, including the sons of Vasiṣṭha, as well as their relations well-versed in a good many subjects, alongwith their pupils and priests capable of officiating at a sacrifice. If anyone who is summoned on the strength of my word or anyone else makes any disparaging observation, all those remarks should be reproduced to me in their entirety." Hearing the aforesaid order of Viśwāmitra, his followers proceeded in various directions under his command. (7—9)

आजग्मुरथ देशेभ्यः सर्वेभ्यो ब्रह्मवादिनः।
ते च शिष्याः समागम्य मुनिं ज्वलिततेजसम्॥ १०॥
ऊचुश्च वचनं सर्वं सर्वेषां ब्रह्मवादिनाम्।
श्रुत्वा ते वचनं सर्वे समायान्ति द्विजातयः॥ ११॥
सर्वदेशेषु चागच्छन् वर्जयित्वा महोदयम्।
वासिष्ठं यच्छतं सर्वं क्रोधपर्याकुलाक्षरम्॥ १२॥
यथाह वचनं सर्वं शृणु त्वं मुनिपुंगव।
क्षत्रियो याजको यस्य चण्डालस्य विशेषतः॥ १३॥
कथं सदसि भोक्तारो हविस्तस्य सुरर्षयः।
ब्राह्मणा वा महात्मानो भुक्त्वा चाण्डालभोजनम्॥ १४॥
कथं स्वर्गं गमिष्यन्ति विश्वामित्रेण पालिताः।
एतद् वचननैष्ठुर्यमूचुः संरक्तलोचनाः॥ १५॥
वासिष्ठा मुनिशार्दूल सर्वे सहमहोदयाः।
तेषां तद् वचनं श्रुत्वा सर्वेषां मुनिपुंगवः॥ १६॥
क्रोधसंरक्तनयनः सरोषमिदमब्रवीत्।
यद् दूषयन्त्यदुष्टं मां तप उग्रं समास्थितम्॥ १७॥
भस्मीभूता दुरात्मानो भविष्यन्ति न संशयः।
अद्य ते कालपाशेन नीता वैवस्वतक्षयम्॥ १८॥

In due course exponents of the Vedas began to pour from all lands. Nay, returning to Viśwāmitra (who was now living as a hermit) of flaming glory, all his dependents too repeated to him the remarks of all the exponents of the Vedas whom they had approached. The followers said, "Hearing your call all learned Brāhmaṇas belonging to all lands are duly coming, while some have already arrived, barring, of course, Mahodaya and all the hundred sons of Vasiṣṭha. Hear you now, O jewel among

sages, all the observations they made in an angry tone. How would gods, they said, partake of the offerings and how would Ṛṣis eat the remains of those offerings in the sacrificial assembly of a sacrificer whose sacrifice is being conducted by a Kṣatriya, much less of a Caṇḍāla? And how, on eating the food offered by a Cāṇḍāla, would the high-souled Brāhmaṇas patronized by Viśwāmitra attain to heaven after death? Such harshness of language did all the sons of Vasiṣṭha alongwith Mahodaya use with bloodshot eyes, O tiger among sages !" Hearing the aforesaid comment of all those sages, Viśwāmitra (a jewel among ascetics) indignantly spoke as follows with eyes blood-red through anger : "Since they speak ill of me, even though engaged in severe austerities and as such irreproachable, the evil-minded fellows will be reduced to ashes, and conveyed to the abode of Yama (son of the sun-god) this very day by the noose of Kāla, the god of death: there is no doubt about it. (10—18)

सप्तजातिशतान्येव मृतपाः सम्भवन्तु ते।
श्वमांसनियताहारा मुष्टिका नाम निर्घृणाः॥ १९॥
विकृताश्च विरूपाश्च लोकाननुचरन्त्विमान्।
महोदयश्च दुर्बुद्धिर्मामदूष्यं ह्यदूषयत्॥ २०॥
दूषितः सर्वलोकेषु निषादत्वं गमिष्यति।
प्राणातिपातनिरतो निरनुक्रोशतां गतः॥ २१॥
दीर्घकालं मम क्रोधाद् दुर्गतिं वर्तयिष्यति।
एतावदुक्त्वा वचनं विश्वामित्रो महातपाः।
विरराम महातेजा ऋषिमध्ये महामुनिः॥ २२॥

"Let them be born for seven hundred successive births as ruthless Muṣṭikas (a sub-caste of the Caṇḍālas, now known as Ḍomas) who take away the shroud of dead bodies and feed as a rule on the flesh of dogs, and let them roam about these terrestrial regions following loathsome pursuits and misshapen in form. The misguided Mahodaya, too, since he has spoken ill of me, though irreproachable, shall be condemned in all the lands and reduced to the state of a Niṣāda (an outcaste race born of a Brāhmaṇa through a Śūdra woman and), remaining engaged in destroying the lives of others and thereby acquiring a merciless disposition, shall drag a wretched existence for a long time because of my wrath." Uttering this long curse in the midst of Ṛṣis assembled for the sacrifice, the highly glorious and eminent sage and great ascetic Viśwāmitra stopped speaking. (19—22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

At the instance of Viśwāmitra the sages assembled at his hermitage commence a sacrifice; on the gods failing to appear at the sacrifice to accept the offerings, Viśwāmitra sends Triśaṅku bodily to heaven by dint of his own spiritual power, but the latter is expelled by Indra, on which Viśwāmitra stops him in the air and proceeds to create a new heaven and desists from his purpose only on the gods granting his desire

तपोबलहतान् ज्ञात्वा वासिष्ठान् समहोदयान्।
ऋषिमध्ये महातेजा विश्वामित्रोऽभ्यभाषत॥ १॥

Coming to know by his yogic power of Vasiṣṭha's sons having been ruined alongwith Mahodaya by dint of his spiritual power, the exceptionally glorious Viśwāmitra spoke as follows in the midst of the Ṛṣis assembled at his hermitage : (1)

अयमिक्ष्वाकुदायादस्त्रिशङ्कुरिति विश्रुतः।
धर्मिष्ठश्च वदान्यश्च मां चैव शरणं गतः॥ २॥
स्वेनानेन शरीरेण देवलोकजिगीषया।
यथायं स्वशरीरेण देवलोकं गमिष्यति॥ ३॥
तथा प्रवर्त्यतां यज्ञो भवद्भिश्च मया सह।
विश्वामित्रवचः श्रुत्वा सर्व एव महर्षयः॥ ४॥
ऊचुः समेताः सहसा धर्मज्ञा धर्मसंहितम्।
अयं कुशिकदायादो मुनिः परमकोपनः॥ ५॥

"Here is a scion of Ikṣwāku, widely known by the name of Triśaṅku, who is not only exceedingly pious but generous also and has moreover sought me as his refuge with the desire of ascending to the realm of gods in his own present form of a Caṇḍāla. A sacrifice may kindly be set on foot by you collectively alongwith me so that this prince may ascend to the region of gods in his own embodied state." Hearing the request of Viśwāmitra, all the great Ṛṣis (present in that assembly), who knew what is right, conferred and quickly made to one another the following observation, consistent with righteousness : "This sage, Viśwāmitra (the son of Kuśika), is exceedingly irascible. (2—5)

यदाह वचनं सम्यगेतत् कार्यं न संशयः।
अग्निकल्पो हि भगवान् शापं दास्यति रोषतः॥ ६॥

"The proposal that he has put forward must be duly carried out: there is no doubt about it; for the almighty sage, who is bright as fire, will pronounce a curse (upon us) through anger if his desire is not accomplished. (6)

तस्मात् प्रवर्त्यतां यज्ञः सशरीरो यथा दिवि।
गच्छेदिक्ष्वाकुदायादो विश्वामित्रस्य तेजसा॥ ७॥

"Therefore, let a sacrifice be set on foot so that Triśaṅku, a scion of Ikṣwāku, may bodily ascend to heaven by virtue of Viśwāmitra's spiritual energy. (7)

ततः प्रवर्त्यतां यज्ञः सर्वे समधितिष्ठत।
एवमुक्त्वा महर्षयः संजह्रुस्ताः क्रियास्तदा॥ ८॥

"Hence let a sacrifice be started and you all take up your respective priestly duties." Saying so, the great Ṛṣis assembled there, then duly took charge of their respective priestly functions. (8)

याजकश्च महातेजा विश्वामित्रोऽभवत् क्रतौ।
ऋत्विजश्चानुपूर्व्येण मन्त्रवन्मन्त्रकोविदाः॥ ९॥
चक्रुः सर्वाणि कर्माणि यथाकल्पं यथाविधि।
ततः कालेन महता विश्वामित्रो महातपाः॥ १०॥

चकारावाहनं तत्र भागार्थं सर्वदेवताः।
नाभ्यागमंस्तदा तत्र भागार्थं सर्वदेवताः॥ ११॥

In that sacrifice the highly glorious Viśwāmitra was the chief priest (Adhwaryu). The other priests too, who were all well-versed in sacred texts, recited at the time of pouring oblations into the sacred fire, did all their allotted duties in their order of sequence according to the procedure as laid down in Kalpa (the branch of knowledge which prescribes rules for ceremonial and sacrificial acts) and with the recitation of relevant Mantras. Then for a long time the great ascetic, Viśwāmitra, invoked the presence in that sacrifice of all the gods (entitled to a share in the offerings made during a sacrifice) to take their allotted shares. But none of the gods appeared on that occasion in the aforesaid sacrifice to take their share. (9—11)

ततः कोपसमाविष्टो विश्वामित्रो महामुनिः।
स्रुवमुद्यम्य सक्रोधस्त्रिशङ्कुमिदमब्रवीत्॥ १२॥

Overwhelmed with anger, the eminent sage Viśwāmitra thereupon lifted up the sacrificial ladle (with which ghee is poured into the sacred fire) and, full of anger, addressed Triśaṅku as follows : (12)

पश्य मे तपसो वीर्यं स्वार्जितस्य नरेश्वर।
एष त्वां स्वशरीरेण नयामि स्वर्गमोजसा॥ १३॥

"Behold the efficacy of the spiritual energy acquired by me with my own effort, O monarch ! I forthwith send you in your embodied state to heaven by virtue of my spiritual energy. (13)

दुष्प्रापं स्वशरीरेण स्वर्गं गच्छ नरेश्वर।
स्वार्जितं किंचिदप्यस्ति मया हि तपसः फलम्॥ १४॥
राजंस्त्वं तेजसा तस्य सशरीरो दिवं व्रज।
उक्तवाक्ये मुनौ तस्मिन् सशरीरो नरेश्वरः॥ १५॥
दिवं जगाम काकुत्स्थ मुनीनां पश्यतां तदा।
स्वर्गलोकं गतं दृष्ट्वा त्रिशङ्कुं पाकशासनः॥ १६॥
सह सर्वैः सुरगणैरिदं वचनमब्रवीत्।
त्रिशङ्को गच्छ भूयस्त्वं नासि स्वर्गकृतालयः॥ १७॥

"Ascend to heaven, which cannot be easily attained in one's physical form, O ruler of men ! If any reward of my austerities has been earned by me at all, ascend you bodily to heaven by virtue of its glory, O monarch !" No sooner had the aforesaid sage, Viśwāmitra, finished his utterance, the king, Triśaṅku, bodily rose to heaven, O scion of Kakutstha, while the sages stood looking on. Seeing Triśaṅku arrived in the heavenly region, Indra (the tamer of the demon Pāka) alongwith all the hosts of gods attending on him, spoke as follows : "Triśaṅku, return you to earth since no abode has been earned by you in paradise. (14—17)

गुरुशापहतो मूढ पत भूमिमवाक्शिराः।
एवमुक्तो महेन्द्रेण त्रिशङ्कुरपतत् पुनः॥ १८॥
विक्रोशमानस्त्राहीति विश्वामित्रं तपोधनम्।
तच्छ्रुत्वा वचनं तस्य क्रोशमानस्य कौशिकः॥ १९॥
रोषमाहारयत् तीव्रं तिष्ठ तिष्ठेति चाब्रवीत्।
ऋषिमध्ये स तेजस्वी प्रजापतिरिवापरः॥ २०॥
सृजन् दक्षिणमार्गस्थान् सप्तर्षीनपरान् पुनः।
नक्षत्रवंशमपरमसृजत् क्रोधमूर्च्छितः॥ २१॥

"Doomed (as you are) by your preceptor's curse, O fool, fall headlong to the earth !" Commanded thus by the mighty Indra, Triśaṅku fell again crying out to Viśwāmitra, whose only wealth was his asceticism, as follows : "Save me !" Hearing the aforesaid appeal of the crying Triśaṅku, Viśwāmitra, son of Kuśika, grew wildly angry and said, "Stop ! Stop where you are !!" Seated in the midst of Ṛṣis, stupefied with anger, that glorious sage, like another Brahmā (the creator of beings), evolved another group of seven constellations (corresponding to the Great Bear) coursing in the southern quarter, and further created a new galaxy of twenty-seven lunar mansions. (18—21)

दक्षिणां दिशमास्थाय ऋषिमध्ये महायशाः।
सृष्ट्वा नक्षत्रवंशं च क्रोधेन कलुषीकृतः॥ २२॥

अन्यमिन्द्रं करिष्यामि लोको वा स्यादनिन्द्रकः।
दैवतान्यपि स क्रोधात् स्रष्टुं समुपचक्रमे॥ २३॥

Nay, having created a new galaxy of lunar mansions in the southern quarter while remaining seated in the midst of Ṛṣis assembled in his hermitage, excited with anger, he set about evolving in indignation a hierarchy of gods as well, saying to himself, "I shall create another Indra or else let my heaven remain without an Indra!" (22-23)

ततः परमसम्भ्रान्ताः सर्षिसङ्घाः सुरासुराः।
विश्वामित्रं महात्मानमूचुः सानुनयं वचः॥ २४॥

Greatly perturbed at that, the gods as well as the demons, including the hosts of Ṛṣis, addressed to the high-souled Viśwāmitra the following submission full of conciliatory expressions: (24)

अयं राजा महाभाग गुरुशापपरिक्षतः।
सशरीरो दिवं यातुं नार्हत्येव तपोधन॥ २५॥

"This monarch, Triśaṅku, O highly blessed soul, who stands divested of his stock of merits by the curse of his preceptor, does not at all deserve to ascend bodily to heaven, O sage rich in asceticism!" (25)

तेषां तद् वचनं श्रुत्वा देवानां मुनिपुंगवः।
अब्रवीत् सुमहद् वाक्यं कौशिकः सर्वदेवताः॥ २६॥

Hearing the aforesaid submission of those gods, Viśwāmitra (son of Kuśika), a veritable jewel among hermits, gave the following noble reply to all the gods: (26)

सशरीरस्य भद्रं वस्त्रिशङ्कोरस्य भूपतेः।
आरोहणं प्रतिज्ञातं नानृतं कर्तुमुत्सहे॥ २७॥

"A pledge has been given by me to this monarch, Triśaṅku, to help him ascend bodily to heaven. May prosperity attend on you! I dare not go back upon it. (27)

स्वर्गोऽस्तु सशरीरस्य त्रिशङ्कोरस्य शाश्वतः।
नक्षत्राणि च सर्वाणि मामकानि ध्रुवाण्यथ॥ २८॥

"Let perpetual heavenly bliss be the lot of this Triśaṅku in his physical body and also let all the lunar mansions created by me be abiding. (28)

यावल्लोका धरिष्यन्ति तिष्ठन्त्वेतानि सर्वशः।
यत् कृतानि सुराः सर्वे तदनुज्ञातुमर्हथ॥ २९॥

"Nay, let all these heavenly bodies evolved by me endure as long as these worlds of Brahmā's creation shall exist. Be pleased you all to grant that." (29)

एवमुक्ताः सुराः सर्वे प्रत्यूचुर्मुनिपुंगवम्।
एवं भवतु भद्रं ते तिष्ठन्त्वेतानि सर्वशः॥ ३०॥

Requested thus, all the gods replied as follows to Viśwāmitra, a jewel among sages: "Amen! May all be well with you!! Let all these endure!!! (30)

गगने तान्यनेकानि वैश्वानरपथाद् बहिः।
नक्षत्राणि मुनिश्रेष्ठ तेषु ज्योतिःषु जाज्वलन्॥ ३१॥
अवाक्शिरास्त्रिशङ्कुश्च तिष्ठत्वमरसंनिभः।
अनुयास्यन्ति चैतानि ज्योतींषि नृपसत्तमम्॥ ३२॥
कृतार्थं कीर्तिमन्तं च स्वर्गलोकगतं यथा।
विश्वामित्रस्तु धर्मात्मा सर्वदेवैरभिष्टुतः॥ ३३॥
ऋषिमध्ये महातेजा बाढमित्येव देवताः।
ततो देवा महात्मानो ऋषयश्च तपोधनाः।
जग्मुर्यथागतं सर्वे यज्ञस्यान्ते नरोत्तम॥ ३४॥

"Let those many lunar mansions endure in the heavens beyond the orbit of the stellar sphere (as defined by standard works on astronomy), O jewel among sages! And let Triśaṅku, happy as a god, remain suspended with his head downward, shining brightly in the midst of those stars. Nay, these stars will circumambulate Triśaṅku (the noblest among kings), who will be accomplished of purpose and glorious like a denizen of the heavenly regions." Glorified by all the gods in the midst of the Ṛṣis assembled there, the highly glorious Viśwāmitra too, whose mind is given to piety, merely said to the gods, "All right!" Then, at the end of the sacrifice (which was in the meantime concluded by replacing Triśaṅku by a representative and after the gods had partaken of the offerings), O jewel

among men, all the gods as well as the high-souled Ṛṣis, whose only wealth was their asceticism, returned even as they had come. (31—34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षष्टितमः सर्गः ॥ ६० ॥

Thus ends Canto Sixty in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

The animal to be sacrificed at the sacrificial performance of King Ambarīṣa having been stolen away by Indra appearing in disguise, the arch-priest enjoined the king to secure a human beast as a substitute. Wandering in search of such a beast, Ambarīṣa saw the sage Ṛcīka at Bhṛguturīga and requested him to hand over his juvenile son in exchange for a hundred thousand cows. On the parents declining to part with their eldest and youngest sons, the middle one, Śunaḥśepa by name, voluntarily offered himself for being sold and the king returned with him to his capital

विश्वामित्रो महातेजाः प्रस्थितान् वीक्ष्य तानृषीन्।
अब्रवीन्नरशार्दूल सर्वांस्तान् वनवासिनः॥ १॥

"Perceiving the aforesaid Ṛṣis, who dwelt in woods, about to depart, the highly glorious Viśwāmitra, O Rāma (a tiger among men), now spoke to them all in the following words : (1)

महाविघ्नः प्रवृत्तोऽयं दक्षिणामास्थितो दिशम्।
दिशमन्यां प्रपत्स्यामस्तत्र तप्स्यामहे तपः॥ २॥

"This great impediment in the shape of Triśaṅku has come over the southern quarter. Hence we shall seek another quarter and practise askesis there. (2)

पश्चिमायां विशालायां पुष्करेषु महात्मनः।
सुखं तपश्चरिष्यामः सुखं तद्धि तपोवनम्॥ ३॥

"We shall smoothly practise asceticism in the woods by the side of the Puṣkara lakes in the extensive western region, O high-souled ones; for delightful is that forest meant for austerities." (3)

एवमुक्त्वा महातेजाः पुष्करेषु महामुनिः।
तप उग्रं दुराधर्षं तेपे मूलफलाशनः॥ ४॥

Having spoken thus, the great sage, Viśwāmitra, who was highly glorious, began to practise severe asceticism, which was difficult to put down, living on roots and fruits alone. (4)

एतस्मिन्नेव काले तु अयोध्याधिपतिर्महान्।
अम्बरीष इति ख्यातो यष्टुं समुपचक्रमे॥ ५॥

At this very time the great king of Ayodhyā, known by the name of Ambarīṣa, for his part began to perform a horse-sacrifice. (5)

तस्य वै यजमानस्य पशुमिन्द्रो जहार ह।
प्रणष्टे तु पशौ विप्रो राजानमिदमब्रवीत्॥ ६॥

Even while he was carrying on his sacrificial performance, Indra stole away the sacrificial animal: so it is said. The animal having mysteriously disappeared, the arch-priest officiating at the sacrifice, addressed the following words to the king : (6)

पशुरभ्याहृतो राजन् प्रणष्टस्तव दुर्नयात्।
अरक्षितारं राजानं घ्नन्ति दोषा नरेश्वर॥ ७॥

"The sacrificial animal brought here, O king, has disappeared through your negligence. Sins accruing from such negligence destroy the king who fails to guard his sacrifice, O ruler of men! (7)

प्रायश्चित्तं महद्ध्येतन्नरं वा पुरुषर्षभ।
आनयस्व पशुं शीघ्रं यावत् कर्म प्रवर्तते॥ ८॥

"(Hunt out and) quickly bring (back), O jewel among men, the lost animal or a human beast as a substitute before the sacrifice actually commences[1]; for such is the principal atonement[2] (prescribed by the scriptures) for the sin incurred by you through the loss of the consecrated animal." (8)

उपाध्यायवचः श्रुत्वा स राजा पुरुषर्षभः।
अन्वियेष महाबुद्धिः पशुं गोभिः सहस्रशः॥ ९॥
देशाञ्जनपदांस्तांस्तान् नगराणि वनानि च।
आश्रमाणि च पुण्यानि मार्गमाणो महीपतिः॥ १०॥
स पुत्रसहितं तात सभार्यं रघुनन्दन।
भृगुतुङ्गे समासीनमृचीकं संददर्श ह॥ ११॥

Hearing the injunction of the family priest, and taking with him thousands of cows for being given in exchange on demand, that highly intelligent king, a veritable jewel among men, searched for a human beast to be sacrificed in place of the sacrificial horse. Carrying on his search for the stolen horse as well as for a human substitute through different principalities and their subdivisions, cities, woodlands and holy hermitages, the aforesaid king, O dear Rāma (a scion of Raghu), saw at close quarters, on Mount Bhṛgutuṅga (a mountain-peak associated with Sage Bhṛgu, one of the nine mind-born sons of Brahmā), the sage Ṛcīka sitting at ease with his sons and wife : so the tradition goes. (9—11)

तमुवाच महातेजाः प्रणम्याभिप्रसाद्य च।
महर्षिं तपसा दीप्तं राजर्षिरमितप्रभः॥ १२॥
पृष्ट्वा सर्वत्र कुशलमृचीकं तमिदं वचः।
गवां शतसहस्रेण विक्रीणीषे सुतं यदि॥ १३॥
पशोरर्थे महाभाग कृतकृत्योऽस्मि भार्गव।
सर्वे परिगता देशा यज्ञियं न लभे पशुम्॥ १४॥

Bowing low to him and thereby securing his goodwill and also inquiring after his all-round welfare, the highly glorious Ambarīṣa, a royal sage, who was possessed of infinite splendour, addressed the following submission to that sage Ṛcīka, aglow with spiritual energy acquired through askesis : "If for a lakh of cows you agree to sell one of your sons in my favour for being used as a sacrificial animal, O highly blessed one, I shall feel accomplished of purpose, O scion of Bhṛgu ! All territories have been ransacked by me, but I have not yet recovered the sacrificial horse. (12—14)

दातुमर्हसि मूल्येन सुतमेकमितो मम।
एवमुक्तो महातेजा ऋचीकस्त्वब्रवीद् वचः॥ १५॥

"Be pleased, therefore, to deliver one of these sons to me for consideration." Requested thus by the king, the highly glorious sage Ṛcīka for his part spoke as follows : (15)

नाहं ज्येष्ठं नरश्रेष्ठ विक्रीणीयां कथंचन।
ऋचीकस्य वचः श्रुत्वा तेषां माता महात्मनाम्॥ १६॥
उवाच नरशार्दूलमम्बरीषमिदं वचः।
अविक्रेयं सुतं ज्येष्ठं भगवानाह भार्गवः॥ १७॥

"I am not prepared to sell my eldest

1. The period intervening the release and the return of the sacrificial horse from its wanderings is considered to be a sort of respite when the sacrificial proceedings are held in abeyance.

2. The compound word "Prāyaścitta" is composed of two parts 'Prāyas' and 'Citta', whose meaning is tersely given in the following Sanskrit half-verse :

प्रायः पापं विजानीयाच्चित्तं तच्छोधनं स्मृतम्।

"One should understand the word 'Prāyas' to mean 'sin', while 'Citta' has been recognized as conveying the sense of its 'atonement'."

boy on any account, O jewel among men !" Hearing the answer of Ṛcīka (her husband), the mother of those high-minded boys addressed the following words to Ambarīṣa, a tiger among men : "The venerable Ṛcīka (a scion of Sage Bhṛgu) declares our eldest son as too precious to be sold. (16-17)

ममापि दयितं विद्धि कनिष्ठं शुनकं प्रभो।
तस्मात् कनीयसं पुत्रं न दास्ये तव पार्थिव॥ १८॥

"Know Śunaka too, the youngest, to be my favourite, O lord! Therefore, I shall not hand over my youngest son to you, O ruler of the earth ! (18)

प्रायेण हि नरश्रेष्ठ ज्येष्ठाः पितृषु वल्लभाः।
मातॄणां च कनीयांसस्तस्माद् रक्ष्ये कनीयसम्॥ १९॥

"For, as a general rule, O jewel among men, eldest sons are the pets of their fathers; while the youngest are the darlings of their mothers. Hence I shall retain the youngest." (19)

उक्तवाक्ये मुनौ तस्मिन् मुनिपत्न्यां तथैव च।
शुनःशेपः स्वयं राम मध्यमो वाक्यमब्रवीत्॥ २०॥

The sage having replied as above and his wife too having spoken even as she had done, O Rāma, Śunaḥśepa, the middle one, uttered the following words of his own accord : (20)

पिता ज्येष्ठमविक्रेयं माता चाह कनीयसम्।
विक्रेयं मध्यमं मन्ये राजपुत्र नयस्व माम्॥ २१॥

"Father pronounces the eldest to be unsaleable and mother speaks of the youngest as such. I thereby conclude the middle one, i.e., myself, to be worthy of being disposed of. Take me away, therefore, O king (a king's son yourself) !" (21)

अथ राजा महाबाहो वाक्यान्ते ब्रह्मवादिनः।
हिरण्यस्य सुवर्णस्य कोटिभी रत्नराशिभिः॥ २२॥
गवां शतसहस्त्रेण शुनःशेपं नरेश्वरः।
गृहीत्वा परमप्रीतो जगाम रघुनन्दन॥ २३॥

Taking Śunaḥśepa at once with him in exchange for tens of millions of silver and gold coins, heaps of precious stones and a lakh of cows at the end of the aforesaid utterance of the Brāhmaṇa boy, who was an expositor of the Vedas, O mighty-armed Rāma (a scion of Raghu), King Ambarīṣa, a ruler of men, departed, highly pleased. (22-23)

अम्बरीषस्तु राजर्षी रथमारोप्य सत्वरः।
शुनःशेपं महातेजा जगामाशु महायशाः॥ २४॥

Quickly placing Śunaḥśepa in his chariot, the exceedingly glorious and highly illustrious Ambarīṣa, a royal sage, hurriedly left for his capital. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

On reaching Puṣkara, while Ambarīṣa is taking rest, Śunaḥśepa approaches Viśwāmitra, who was practising austerities there, and inquires of him a means of escaping death without meeting with the king's opposition, whereupon Viśwāmitra teaches him a prayer each for propitiating Indra and Lord Viṣṇu, respectively, by reciting which the boy secures release from Ambarīṣa's bondage and the latter gets the reward of the sacrifice without sacrificing him

शुनःशेपं नरश्रेष्ठ गृहीत्वा तु महायशाः।
व्यश्रमत् पुष्करे राजा मध्याह्ने रघुनन्दन॥ १॥

Taking Śunaḥśepa with him, O jewel among men, the highly illustrious king Ambarīṣa for his part rested at Puṣkara at noon, O scion of Raghu! (1)

तस्य विश्रममाणस्य शुनःशेपो महायशाः।
पुष्करं ज्येष्ठमागम्य विश्वामित्रं ददर्श ह॥ २॥
तप्यन्तमृषिभिः सार्धं मातुलं परमातुरः।
विषण्णवदनो दीनस्तृष्णया च श्रमेण च॥ ३॥
पपाताङ्के मुने राम वाक्यं चेदमुवाच ह।
न मेऽस्ति माता न पिता ज्ञातयो बान्धवाः कुतः॥ ४॥

Making his way to the elder (main) Puṣkara (there being two other lakes in the vicinity of the main lake, known as the middle and the younger Puṣkara respectively), while the latter was taking rest, the highly renowned Śunaḥśepa, so the tradition goes, saw his maternal uncle*, Viśwāmitra, practising austerities with other sages. Nay, pulling a long face and looking miserable from thirst (or desire to live) and fatigue, the boy, who was sore afflicted, sank into the sage's lap, O Rāma, and spoke as follows, so it is said : "There is no mother nor father to me; how then could there be any kinsmen or relations? (2—4)

त्रातुमर्हसि मां सौम्य धर्मेण मुनिपुंगव।
त्राता त्वं हि नरश्रेष्ठ सर्वेषां त्वं हि भावनः॥ ५॥

"Be pleased to deliver me, O gentle Sir, in the name of piety, O jewel among sages; for you are the redeemer of all as well as their benefactor. (5)

राजा च कृतकार्यः स्यादहं दीर्घायुरव्ययः।
स्वर्गलोकमुपाश्नीयां तपस्तप्त्वा ह्यनुत्तमम्॥ ६॥

"Pray, so arrange that the king Ambarīṣa may realize his object in the shape of a reward of his projected sacrifice, while I may be saved from death and, attaining a long life and practising austerities, ascend to the celestial plane, the highest of all the three worlds. (6)

स मे नाथो ह्यनाथस्य भव भव्येन चेतसा।
पितेव पुत्रं धर्मात्मंस्त्रातुमर्हसि किल्बिषात्॥ ७॥

"With a cheerful mind indeed be you, celebrated as you are, a protector to me, a forlorn child. You ought to protect me, O pious soul, against adversity born of sin, even as a father protects his son." (7)

तस्य तद् वचनं श्रुत्वा विश्वामित्रो महातपाः।
सान्त्वयित्वा बहुविधं पुत्रानिदमुवाच ह॥ ८॥

Hearing the aforesaid prayer of Śunaḥśepa and consoling him in many ways,

* It has already been mentioned in verse 7 of Canto XXXIV that Viśwāmitra had a sister, Satyavatī by name, who was given in marriage to Ṛcīka. It was of this Satyavatī that Śunaḥśepa was presumably born.

the great ascetic, Viśwāmitra, spoke to his own sons as follows, so it is said : (8)

यत्कृते पितरः पुत्राञ्जनयन्ति शुभार्थिनः।
परलोकहितार्थाय तस्य कालोऽयमागतः॥ ९॥

"The time has just come for ensuring our good in the other world, for which fathers desirous of blessings beget sons. (9)

अयं मुनिसुतो बालो मत्तः शरणमिच्छति।
अस्य जीवितमात्रेण प्रियं कुरुत पुत्रकाः॥ १०॥

"This son of a hermit, who is yet a child, seeks deliverance through me. Do him a good turn, my dear sons, by merely parting with your own life. (10)

सर्वे सुकृतकर्माणः सर्वे धर्मपरायणाः।
पशुभूता नरेन्द्रस्य तृप्तिमग्नेः प्रयच्छत॥ ११॥

"You are all engaged in virtuous acts and are all devoted to duty. Taking the place of a victim at the sacrificial performance of the king Ambarīṣa, afford satisfaction to the god of fire. (11)

नाथवांश्च शुनःशेपो यज्ञश्चाविघ्नतो भवेत्।
देवतास्तर्पिताश्च स्युर्मम चापि कृतं वचः॥ १२॥

"In this way not only will Śunaḥśepa find a protector in us and secure deliverance from death but the sacrifice of Ambarīṣa will also be completed without any let or hindrance. Nay, the gods will have been propitiated and my pledge of security given to him redeemed." (12)

मुनेस्तद् वचनं श्रुत्वा मधुच्छन्दादयः सुताः।
साभिमानं नरश्रेष्ठ सलीलमिदमब्रुवन्॥ १३॥

Hearing the aforesaid exhortation of Viśwāmitra, O jewel among men, his sons, of whom Madhucchandā was the eldest, proudly and lightly replied as follows : (13)

कथमात्मसुतान् हित्वा त्रायसेऽन्यसुतं विभो।
अकार्यमिव पश्यामः श्वमांसमिव भोजने॥ १४॥

"How is it that you proceed to save another's son, parting with your own sons, O almighty sage? We reckon this attempt of yours to be almost as sacrilegious as mixing the flesh of a dog in one's dish." (14)

तेषां तद् वचनं श्रुत्वा पुत्राणां मुनिपुंगवः।
क्रोधसंरक्तनयनो व्याहर्तुमुपचक्रमे॥ १५॥

Hearing the aforesaid comment of his above-named sons, Viśwāmitra (a jewel among sages) proceeded to curse them (as follows), his eyes bloodshot through anger : (15)

निःसाध्वसमिदं प्रोक्तं धर्मादपि विगर्हितम्।
अतिक्रम्य तु मद्वाक्यं दारुणं रोमहर्षणम्॥ १६॥

"This reply, given by you disregarding my exhortation, is intrepid, nay, divorced from piety, sharp and shocking too. (16)

श्वमांसभोजिनः सर्वे वासिष्ठा इव जातिषु।
पूर्णं वर्षसहस्रं तु पृथिव्यामनुवत्स्यथ॥ १७॥

"Like the sons of Vasiṣṭha, therefore, you shall be born on earth among the low-born classes such as the Caṇḍālas and Muṣṭikas and, living on the flesh of dogs, drag your wretched existence for full thousand years." (17)

कृत्वा शापसमायुक्तान् पुत्रान् मुनिवरस्तदा।
शुनःशेपमुवाचार्तं कृत्वा रक्षां निरामयाम्॥ १८॥

Having subjected his sons to a curse as aforesaid, Viśwāmitra, the foremost of hermits, then spoke to the wretched Śunaḥśepa as follows, ensuring protection free from disease to him by means of mystic spells : (18)

पवित्रपाशैराबद्धो रक्तमाल्यानुलेपनः।
वैष्णवं यूपमासाद्य वाग्भिरग्निमुदाहर॥ १९॥
इमे च गाथे द्वे दिव्ये गायेथा मुनिपुत्रक।
अम्बरीषस्य यज्ञेऽस्मिंस्ततः सिद्धिमवाप्स्यसि॥ २०॥

"Scrambling to the sacrificial post sacred to Lord Viṣṇu, when you have been bound with cords of Darbha grass and adorned with a wreath of crimson flowers and bedaubed with red sandal-paste for being offered as a victim at the sacrificial

performance of King Ambarīṣa, glorify through the sacred fire Indra and Lord Viṣṇu by means of glories addressed to them and then you would do well to chant the two excellent psalms invoking the two aforementioned deities, which I am presently going to teach you, O dear son of Sage Ṛcīka ! Thereby you will attain your object in the shape of deliverance from death at the projected sacrificial performance of King Ambarīṣa." (19-20)

शुनःशेपो गृहीत्वा ते द्वे गाथे सुसमाहितः।
त्वरया राजसिंहं तमम्बरीषमुवाच ह॥ २१॥

Learning the aforementioned couple of psalms, as taught by Viśwāmitra, with a fully concentrated mind, Śunaḥśepa hastily spoke to the said King Ambarīṣa, a lion among kings, as follows : (21)

राजसिंह महाबुद्धे शीघ्रं गच्छावहे वयम्।
निवर्तयस्व राजेन्द्र दीक्षां च समुदाहर॥ २२॥

"O highly intelligent monarch, O lion among kings, let us both quickly proceed to our destination. Go through the ceremony of consecration for the sacrifice, O king of kings, and conclude the sacrifice without any hitch or rub." (22)

तद् वाक्यमृषिपुत्रस्य श्रुत्वा हर्षसमन्वितः।
जगाम नृपतिः शीघ्रं यज्ञवाटमतन्द्रितः॥ २३॥

Filled with joy to hear the aforesaid request of the sage's son, Śunaḥśepa, the king Ambarīṣa quickly reached the sacrificial enclosure, shaking off all lethargy. (23)

सदस्यानुमते राजा पवित्रकृतलक्षणम्।
पशुं रक्ताम्बरं कृत्वा यूपे तं समबन्धयत्॥ २४॥

Having bound Śunaḥśepa, the sacrificial victim, with a cord of Darbha grass and thereby providing him with the distinctive mark of a victim and dressing him in a red attire, the king, who acted upon the advice of the superintending priest, firmly tied him to the sacrificial post. (24)

स बद्धो वाग्भिरग्र्याभिरभितुष्टाव वै सुरौ।
इन्द्रमिन्द्रानुजं चैव यथावन्मुनिपुत्रकः॥ २५॥

While remaining bound, the young hermit boy duly glorified indeed the two divinities, Indra and his younger brother Lord Viṣṇu, manifested as the divine Dwarf, by means of excellent hymns. (25)

ततः प्रीतः सहस्राक्षो रहस्यस्तुतितोषितः।
दीर्घमायुस्तदा प्रादाच्छुनःशेपाय वासवः॥ २६॥

Propitiated through the mystic psalms and filled with delight, Indra, the thousand-eyed divinity, thereupon granted the boon of a long life to Śunaḥśepa that very moment. (26)

स च राजा नरश्रेष्ठ यज्ञस्य च समाप्तवान्।
फलं बहुगुणं राम सहस्राक्षप्रसादजम्॥ २७॥

Nay, the said king Ambarīṣa* too, O jewel among men, duly attained, O Rāma, the manifold fruit of the sacrifice, yielded by the grace of Indra. (27)

विश्वामित्रोऽपि धर्मात्मा भूयस्तेपे महातपाः।
पुष्करेषु नरश्रेष्ठ दशवर्षशतानि च॥ २८॥

The great ascetic, Viśwāmitra, too, who is piety incarnate, began his austerities anew in the vicinity of the three lakes going by the name of Puṣkara for another thousand years, O jewel among men ! (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* According to Govindarāja, an esteemed commentator of the Rāmāyaṇa, Ambarīṣa is no other than King Hariścandra, of whom a similar story is told in the Bahvṛca-Brāhmaṇa.

त्रिषष्टितमः सर्गः

Canto LXIII

Brahmā pays a visit to Viśwāmitra at Puṣkara and rewards him with the status of a Ṛṣi (seer). There he feels enamoured of Menakā, a celestial nymph deputed by Indra, and enjoys life with her for ten years. At last he realizes his folly and retires to the Himālayas, where he renews his austerities and is rewarded with the status of a Maharṣi by Brahmā. Still dissatisfied, he prosecutes his austerities with renewed vigour

पूर्णे वर्षसहस्रे तु व्रतस्नातं महामुनिम्।
अभ्यगच्छन् सुराः सर्वे तपः फलचिकीर्षवः॥ १॥

At the end of full one thousand years all the gods headed by Brahmā, the creator, for their part, keen as they were to bestow on the sage the fruit of his austerities, personally called on Viśwāmitra, the eminent sage, who had just finished his ablutions marking the conclusion of a sacred vow. (1)

अब्रवीत् सुमहातेजा ब्रह्मा सुरुचिरं वचः।
ऋषिस्त्वमसि भद्रं ते स्वार्जितैः कर्मभिः शुभैः॥ २॥

The exceptionally glorious Brahmā addressed to him the following most pleasing words : "May good betide you ! You have now become a Ṛṣi, pure and simple, while you were till now only a royal sage by virtue of pious acts in the shape of austerities performed by your own self." (2)

तमेवमुक्त्वा देवेशस्त्रिदिवं पुनरभ्यगात्।
विश्वामित्रो महातेजा भूयस्तेपे महत् तपः॥ ३॥

Speaking to him thus, Brahmā, the suzerain lord of the gods, returned to the highest heaven, his own realm; while Viśwāmitra, the great ascetic, embarked once more on a course of severe austerities. (3)

ततः कालेन महता मेनका परमाप्सराः।
पुष्करेषु नरश्रेष्ठ स्नातुं समुपचक्रमे॥ ४॥

Then after a long time (one day) Menakā, a celestial nymph of the highest order, came to bathe in the three lakes going by the name of Puṣkara, O jewel among men ! (4)

तां ददर्श महातेजा मेनकां कुशिकात्मजः।
रूपेणाप्रतिमां तत्र विद्युतं जलदे यथा॥ ५॥

The highly glorious Viśwāmitra (son of Kuśika) beheld in the water of one of the aforesaid lakes the celebrated Menakā, matchless in beauty, shining like a streak of lightning in a cloud. (5)

कन्दर्पदर्पवशगो मुनिस्तामिदमब्रवीत्।
अप्सरः स्वागतं तेऽस्तु वस चेह ममाश्रमे॥ ६॥

Succumbing to the passion of love, the sage (Viśwāmitra) spoke to her in the following words : "My welcome to you, O celestial nymph ! Nay, dwell in this hermitage of mine. (6)

अनुगृह्णीष्व भद्रं ते मदनेन विमोहितम्।
इत्युक्ता सा वरारोहा तत्र वासमथाकरोत्॥ ७॥

"May prosperity attend on you ! Be gracious to me, infatuated as I am through love." Requested thus, the aforesaid belle forthwith took up her abode in that hermitage. (7)

तपसो हि महाविघ्नो विश्वामित्रमुपागमत्।
तस्यां वसन्त्यां वर्षाणि पञ्च पञ्च च राघव॥ ८॥
विश्वामित्राश्रमे सौम्ये सुखेन व्यतिचक्रमुः।
अथ काले गते तस्मिन् विश्वामित्रो महामुनिः॥ ९॥

सव्रीड इव संवृत्तश्चिन्ताशोकपरायणः।
बुद्धिर्मुनेः समुत्पन्ना सामर्षा रघुनन्दन॥ १०॥
सर्वं सुराणां कर्मैतत् तपोऽपहरणं महत्।
अहोरात्रापदेशेन गताः संवत्सरा दश॥ ११॥
काममोहाभिभूतस्य विघ्नोऽयं प्रत्युपस्थितः।
स निःश्वसन् मुनिवरः पश्चात्तापेन दुःखितः॥ १२॥

Indeed, in the form of this nymph a great obstacle in the way of his austerities presented itself before Viśwāmitra. Ten years were spent happily by her while living in that pleasant hermitage of Viśwāmitra, O Rāma ! So much time having rolled by unperceived, the great sage Viśwāmitra felt ashamed as it were and fell a prey to anxiety and grief. The revelation dawned on him, with a feeling of indignation, O scion of Raghu, that all that, which was a deep-laid design to rob him of the spiritual energy stored by him through askesis, was the work of the gods. He said to himself, "Ten long years have rolled by me as though it were a day and night, overwhelmed as I was by infatuation born of concupiscence. This is nothing but an obstacle come in my way !" Sighing deeply with this thought the said Viśwāmitra, the foremost of sages, felt distressed through remorse. (8—12)

भीतामप्सरसं दृष्ट्वा वेपन्तीं प्राञ्जलिं स्थिताम्।
मेनकां मधुरैर्वाक्यैर्विसृज्य कुशिकात्मजः॥ १३॥
उत्तरं पर्वतं राम विश्वामित्रो जगाम ह।
स कृत्वा नैष्ठिकीं बुद्धिं जेतुकामो महायशाः॥ १४॥
कौशिकीतीरमासाद्य तपस्तेपे दुरासदम्।
तस्य वर्षसहस्राणि घोरं तप उपासतः॥ १५॥
उत्तरे पर्वते राम देवतानामभूद् भयम्।
आमन्त्रयन् समागम्य सर्वे सर्षिगणाः सुराः॥ १६॥

Seeing the celestial nymph, Menakā, standing before him with folded hands, trembling with fear, and dismissing her with sweet expressions, O Rāma, Viśwāmitra, son of Kuśika, proceeded to the northern mountain, the Himālayas: so the tradition goes. Making a firm resolve to observe lifelong celibacy with intent to conquer passion, and reaching the bank of the Kauśikī*, Viśwāmitra, the highly illustrious sage, practised austerities which were hard to accomplish (for others). Fear entered the mind of gods when they saw Viśwāmitra practising terrible austerities on the northern mountain for thousands of years past. Approaching Brahmā, all the gods accompanied by hosts of Ṛṣis, prayed to him as follows : (13—16)

महर्षिशब्दं लभतां साध्वयं कुशिकात्मजः।
देवतानां वचः श्रुत्वा सर्वलोकपितामहः॥ १७॥
अब्रवीन्मधुरं वाक्यं विश्वामित्रं तपोधनम्।
महर्षे स्वागतं वत्स तपसोग्रेण तोषितः॥ १८॥
महत्त्वमृषिमुख्यत्वं ददामि तव कौशिक।
ब्रह्मणस्तु वचः श्रुत्वा विश्वामित्रस्तपोधनः॥ १९॥
प्राञ्जलिः प्रणतो भूत्वा प्रत्युवाच पितामहम्।
ब्रह्मर्षिशब्दमतुलं स्वार्जितैः कर्मभिः शुभैः॥ २०॥
यदि मे भगवन्नाह ततोऽहं विजितेन्द्रियः।
तमुवाच ततो ब्रह्मा न तावत् त्वं जितेन्द्रियः॥ २१॥

"May yonder Viśwāmitra (son of Kuśika) deservedly receive the title of Maharṣi, an eminent seer." Hearing the intercession of the gods, Brahmā, the progenitor of the entire creation, addressed the following sweet words to Viśwāmitra, whose only wealth was his asceticism : "Hail, O eminent seer ! Pleased with your severe austerities, O dear child, I hereby confer on you the distinction in the shape of the foremost rank among Ṛṣis, O son of Kuśika !" Hearing the boon of Brahmā, Viśwāmitra, however, whose only wealth was his asceticism, replied to Brahmā (the progenitor of the entire creation) with folded-hands as follows, bending low with humility : "If your Holiness

* A reference is invited once more in this connection to verses 7-8 of Canto xxxiv, in which it has already been shown how the elder sister of Viśwāmitra, having followed her deceased husband to heaven, further turned into a river and still flows under the name of Kauśikī (the modern Kosī) in Bihar.

used for me the epithet 'Brahmarṣi' (a Brāhmaṇa seer), which has no equal in my eyes, as earned through pious acts performed by myself, then only I should consider myself as having thoroughly conquered my senses." Thereupon Brahmā replied to him, "You have not been able to conquer your senses. (17—21)

यतस्व मुनिशार्दूल इत्युक्त्वा त्रिदिवं गतः।
विप्रस्थितेषु देवेषु विश्वामित्रो महामुनिः॥ २२॥
ऊर्ध्वबाहुर्निरालम्बो वायुभक्षस्तपश्चरन्।
घर्मे पञ्चतपा भूत्वा वर्षास्वाकाशसंश्रयः॥ २३॥
शिशिरे सलिलेशायी रात्र्यहानि तपोधनः।
एवं वर्षसहस्रं हि तपो घोरमुपागमत्॥ २४॥

"Strive further, O tiger among sages!" Saying so, he rose to the highest heaven (Brahmaloka). On the gods having dispersed, the eminent sage, Viśwāmitra, resumed his austerities standing with his arms lifted upwards, living on air alone and remaining without any abode. Nay, the ascetic whose only wealth was his asceticism, remained seated in the midst of four fires, one in each quarter, and the sun as the fifth overhead in summer, in open air during the rains and standing in water for days and nights during the winter. In this way indeed he practised terrible austerities for a thousand years. (22—24)

तस्मिन् संतप्यमाने तु विश्वामित्रे महामुनौ।
संतापः सुमहानासीत् सुराणां वासवस्य च॥ २५॥

While the great sage Viśwāmitra was duly practising austerities as aforesaid, deep anguish indeed seized the mind of the gods as well as of Indra. (25)

रम्भामप्सरसं शक्रः सर्वैः सह मरुद्गणैः।
उवाचात्महितं वाक्यमहितं कौशिकस्य च॥ २६॥

Indra alongwith all the hosts of gods called and addressed the celestial nymph Rambhā the following request, which was in his (Indra's) own interest, and prejudicial to Viśwāmitra (the son of Kuśika) : (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Petrifying by means of a curse Rambhā, the celestial nymph sent by Indra to wean him from his austerities, Viśwāmitra resolves upon a further course of austerities

सुरकार्यमिदं रम्भे कर्तव्यं सुमहत् त्वया।
लोभनं कौशिकस्येह काममोहसमन्वितम्॥ १॥

"This very great errand of the gods in the shape of beguiling Viśwāmitra conjointly with infatuating him by rousing his passion has to be done by you at this juncture." (1)

तथोक्ता साप्सरा राम सहस्राक्षेण धीमता।
व्रीडिता प्राञ्जलिर्वाक्यं प्रत्युवाच सुरेश्वरम्॥ २॥

Feeling abashed when told thus by the sagacious Indra (the thousand-eyed god), O Rāma, the aforesaid celestial nymph gave the following reply with folded-hands to the ruler of gods : (2)

अयं सुरपते घोरो विश्वामित्रो महामुनिः।
क्रोधमुत्स्रक्ष्यते घोरं मयि देव न संशयः॥ ३॥

"This hot-tempered and eminent sage, Viśwāmitra, will pronounce a terrible curse

on me, my lord: there is no doubt about it, O ruler of gods ! (3)

ततो हि मे भयं देव प्रसादं कर्तुमर्हसि।
एवमुक्तस्तया राम सभयं भीतया तदा॥ ४॥
तामुवाच सहस्राक्षो वेपमानां कृताञ्जलिम्।
मा भैषी रम्भे भद्रं ते कुरुष्व मम शासनम्॥ ५॥

"Since great fear on this score lurks in my mind, be pleased to take pity on me, and excuse me, my lord !" Requested thus with a mind full of fear by the frightened nymph on that occasion, O Rāma, Indra (the thousand-eyed god) spoke as follows to her, who stood trembling before him with folded hands: "Do not be afraid, Rambhā; may all be well with you ! Please do my bidding. (4-5)

कोकिलो हृदयग्राही माधवे रुचिरद्रुमे।
अहं कन्दर्पसहितः स्थास्यामि तव पार्श्वतः॥ ६॥

"Accompanied by the god of love, I too shall remain by your side in the form of a cuckoo, that captivates the heart by its enthralling notes in the vernal season when the trees assume a delightful appearance with their green foliage and fragrant blossoms. (6)

त्वं हि रूपं बहुगुणं कृत्वा परमभास्वरम्।
तमृषिं कौशिकं भद्रे भेदयस्व तपस्विनम्॥ ७॥

"Wearing an exceedingly smart appearance full of manifold charms, do divert the mind of the celebrated sage Viśwāmitra (son of Kuśika), who is given to austerities, O good lady!" (7)

सा श्रुत्वा वचनं तस्य कृत्वा रूपमनुत्तमम्।
लोभयामास ललिता विश्वामित्रं शुचिस्मिता॥ ८॥

Hearing his command and assuming looks which could not be excelled by another, the belle, who wore a bright smile on her lips proceeded to lure Viśwāmitra. (8)

कोकिलस्य तु शुश्राव वल्गु व्याहरतः स्वनम्।
सम्प्रहृष्टेन मनसा स चैनामन्ववैक्षत॥ ९॥

Viśwāmitra heard the notes of the warbling cuckoo and with an overjoyed mind looked at Rambhā too. (9)

अथ तस्य च शब्देन गीतेनाप्रतिमेन च।
दर्शनेन च रम्भाया मुनिः संदेहमागतः॥ १०॥

Attracted by the notes of the cuckoo as well as by the unique song and sight of Rambhā, the sage now fell a-doubting (whether the nymph had come of her own accord or had been sent by Indra to interfere with his austerities). (10)

सहस्राक्षस्य तत्सर्वं विज्ञाय मुनिपुंगवः।
रम्भां क्रोधसमाविष्टः शशाप कुशिकात्मजः॥ ११॥

Concluding the whole mischief to be the doing of Indra (the thousand-eyed god), Viśwāmitra (son of Kuśika), the foremost of ascetics, was filled with rage and cursed Rambhā as follows : (11)

यन्मां लोभयसे रम्भे कामक्रोधजयैषिणम्।
दशवर्षसहस्राणि शैली स्थास्यसि दुर्भगे॥ १२॥
ब्राह्मणः सुमहातेजास्तपोबलसमन्वितः।
उद्धरिष्यति रम्भे त्वां मत्क्रोधकलुषीकृताम्॥ १३॥

"Since you have tried to seduce me, who seeks to conquer lust and anger, O Rambhā, you shall continue to stand as a stone image for ten thousand years, O hapless woman ! An exceptionally glorious Brāhmaṇa (viz., Vasiṣṭha, a mind-born son of Brahmā) richly endowed with spiritual energy acquired through austerities, O Rambhā, will redeem you, who have been punished for your foul deed through my anger." (12-13)

एवमुक्त्वा महातेजा विश्वामित्रो महामुनिः।
अशक्नुवन् धारयितुं कोपं संतापमात्मनः॥ १४॥

Having spoken thus, unable as he was to control his anger, the highly glorious and eminent sage, Viśwāmitra, fell a prey to remorse on his having exhausted the stock of merits, earned through his austerities, by cursing the nymph. (14)

तस्य शापेन महता रम्भा शैली तदाभवत्।
वचः श्रुत्वा च कन्दर्पो महर्षेः स च निर्गतः॥ १५॥

Under his terrible curse Rambhā instantly got petrified. And, hearing the curse of the great Ṛṣi Viśwāmitra, Love as well as Indra slipped away. (15)

कोपेन च महातेजास्तपोऽपहरणे कृते।
इन्द्रियैरजितै राम न लेभे शान्तिमात्मनः॥ १६॥

The stock of his merit earned through austerities having been mitigated through his anger, O Rāma, Viśwāmitra too, though highly glorious, did not get peace of mind because of his unconquered senses. (16)

बभूवास्य मनश्चिन्ता तपोऽपहरणे कृते।
नैवं क्रोधं गमिष्यामि न च वक्ष्ये कथंचन॥ १७॥

The spiritual energy stored through his austerities having been weakened, the thought entered his mind : "I shall no more give way to anger thus, nor speak on any account. (17)

अथवा नोच्छ्वसिष्यामि संवत्सरशतान्यपि।
अहं हि शोषयिष्यामि आत्मानं विजितेन्द्रियः॥ १८॥

"Nor shall I even breathe for hundreds of years. Indeed, having fully controlled my senses, I shall chasten my temper. (18)

तावद् यावद्धि मे प्राप्तं ब्राह्मण्यं तपसार्जितम्।
अनुच्छ्वसन्नभुञ्जानस्तिष्ठेयं शाश्वतीः समाः॥ १९॥

"Till Brahmanhood is attained by me as earned through austerities, I shall do without breathing or eating for innumerable years. (19)

नहि मे तप्यमानस्य क्षयं यास्यन्ति मूर्तयः।
एवं वर्षसहस्रस्य दीक्षां स मुनिपुंगवः।
चकाराप्रतिमां लोके प्रतिज्ञां रघुनन्दन॥ २०॥

"Nor will my limbs get atrophied so long as I continue to practise austerities." In this way the celebrated Viśwāmitra, the foremost of sages, O Rāma, scion of Raghu, took a pledge which had no parallel in this world, to embark on a sacred vow of refraining from breathing and eating for a thousand years. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

On Viśwāmitra not ceasing from his austerities even on his being conferred the title of a Brahmarṣi by Brahmā, Vasiṣṭha, as urged by gods, recognizes it and here ends the narration of Śatānanda. Having worshipped Viśwāmitra, King Janaka then returns to his palace

अथ हैमवतीं राम दिशं त्यक्त्वा महामुनिः।
पूर्वां दिशमनुप्राप्य तपस्तेपे सुदारुणम्॥ १॥

"Leaving the northern quarter in which stand the Himālayas, Viśwāmitra (the eminent sage) now sought the eastern quarter and began to practise most severe austerities again. (1)

मौनं वर्षसहस्रस्य कृत्वा व्रतमनुत्तमम्।
चकाराप्रतिमं राम तपः परमदुष्करम्॥ २॥

"Undertaking the supreme vow of rigid silence extending over a period of one thousand years, O Rāma, he embarked on a course of austerities which was most difficult to prosecute and had no parallel. (2)

पूर्णे वर्षसहस्रे तु काष्ठभूतं महामुनिम्।
विघ्नैर्बहुभिराधूतं क्रोधो नान्तरमाविशत्॥ ३॥
स कृत्वा निश्चयं राम तप आतिष्ठताव्ययम्।
तस्य वर्षसहस्रस्य व्रते पूर्णे महाव्रतः॥ ४॥

भोक्तुमारब्धवानन्नं तस्मिन् काले रघूत्तम।
इन्द्रो द्विजातिर्भूत्वा तं सिद्धमन्नमयाचत॥ ५॥

"Even at the end of full one thousand years anger did not overpower the great sage, who remained stiff as wood (not even making any signs or gestures), even though he was in the meantime buffeted by many obstacles; for he had embarked on this course of austerities after making an unalterable resolution, O Rāma ! On his vow of prosecuting the austerities for a thousand years being completed, Viśwāmitra, who had taken that great vow, proceeded to take his food. Appearing at the nick of time in the guise of a Brāhmaṇa, O scion of Raghu, Indra begged of him the cooked food that had been served before him. (3—5)

तस्मै दत्त्वा तदा सिद्धं सर्वं विप्राय निश्चितः।
निःशेषितेऽन्ने भगवानभुक्त्वैव महातपाः॥ ६॥
न किंचिदवदद् विप्रं मौनव्रतमुपास्थितः।
तथैवासीत् पुनर्मौनमनुच्छ्वासं चकार ह॥ ७॥

"Having unhesitatingly given all the cooked food to the Brāhmaṇa, and remaining without food, the whole stock having been exhausted, the great ascetic, possessed as he was of extraordinary power, did not speak a word to the Brāhmaṇa, firm as he was in his vow of silence. He became silent once more even as before and also suspended his breath: so the tradition goes. (6-7)

अथ वर्षसहस्रं च नोच्छ्वसन् मुनिपुंगवः।
तस्यानुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत॥ ८॥
त्रैलोक्यं येन सम्भ्रान्तमातापितमिवाभवत्।
ततो देवर्षिगन्धर्वाः पन्नगोरगराक्षसाः॥ ९॥
मोहितास्तपसा तस्य तेजसा मन्दरश्मयः।
कश्मलोपहताः सर्वे पितामहमथाब्रुवन्॥ १०॥

"Viśwāmitra, the foremost of ascetics, did not resume his respiration for another thousand years. While he kept his respiration suspended, there issued from his head a smoke by which all the three worlds were thrown into confusion and felt heated as it were. Bewildered by his askesis and overshadowed by his glory, nay, stricken with agony, all the gods, Ṛṣis and Gandharvas as well as the Nāgas, serpents and ogres thereupon sought the presence of and prayed to Brahmā, the creator, as follows : (8—10)

बहुभिः कारणैर्देव विश्वामित्रो महामुनिः।
लोभितः क्रोधितश्चैव तपसा चाभिवर्धते॥ ११॥

"Though tempted and provoked to anger through many causes, O lord, the great sage Viśwāmitra is rising more and more by virtue of his asceticism. (11)

नह्यस्य वृजिनं किंचिद् दृश्यते सूक्ष्ममप्युत।
न दीयते यदि त्वस्य मनसा यदभीप्सितम्॥ १२॥
विनाशयति त्रैलोक्यं तपसा सचराचरम्।
व्याकुलाश्च दिशः सर्वा न च किंचित् प्रकाशते॥ १३॥

"Not even a minute flaw of any description can be seen in him. If, however, that which is keenly sought after by his mind is not granted to him, he is sure to destroy all the three worlds including the animate and inanimate creation by the fire of his askesis. Nay, all the quarters are enveloped in darkness and nothing is clearly visible. (12-13)

सागराः क्षुभिताः सर्वे विशीर्यन्ते च पर्वताः।
प्रकम्पते च वसुधा वायुर्वातीह संकुलः॥ १४॥

"All the oceans are turbulent and mountains are being riven. The earth is quaking and the wind is blowing violently at this time. (14)

ब्रह्मन् न प्रतिजानीमो नास्तिको जायते जनः।
सम्मूढमिव त्रैलोक्यं सम्प्रक्षुभितमानसम्॥ १५॥

"We are at a loss to discover its remedy, O holy Sir ! Like unbelievers people are giving up their sacred duties. With their mind deeply agitated all the three worlds are puzzled. (15)

भास्करो निष्प्रभश्चैव महर्षेस्तस्य तेजसा।
बुद्धिं न कुरुते यावन्नाशे देव महामुनिः॥ १६॥

तावत् प्रसादो भगवन्नग्निरूपो महाद्युतिः।
कालाग्निना यथा पूर्वं त्रैलोक्यं दह्यतेऽखिलम्॥ १७॥
देवराज्यं चिकीर्षेत दीयतामस्य यन्मनः।
ततः सुरगणाः सर्वे पितामहपुरोगमाः॥ १८॥
विश्वामित्रं महात्मानं वाक्यं मधुरमब्रुवन्।
ब्रह्मर्षे स्वागतं तेऽस्तु तपसा स्म सुतोषिताः॥ १९॥

"Nay, the sun stands totally eclipsed by the glory of that great Ṛṣi. The great sage Viśwāmitra, who is fire personified, endowed as he is with unique splendour, O venerable Sir, deserves to be propitiated before he sets his mind on wholesale destruction. Even as all the three worlds were consumed by the fire of universal destruction in the past (at the time of universal dissolution), they may likewise be burnt by him. Therefore, let that very boon be vouchsafed to him, on which his mind is set, even if he seeks to rule over the gods." Thereupon all the hosts of gods with Brahmā (the progenitor of the entire creation) at their head called on and addressed the following sweet words to the high-souled Viśwāmitra : "Hail to you, O Brāhmaṇa Ṛṣi ! We are highly pleased with your asceticism. (16—19)

ब्राह्मण्यं तपसोग्रेण प्राप्तवानसि कौशिक।
दीर्घमायुश्च ते ब्रह्मन् ददामि समरुद्गणः॥ २०॥

"You have attained Brahmanhood by virtue of your severe austerities, O son of Kuśika ! Accompanied by hosts of gods, O holy Brāhmaṇa, I further confer longevity on you. (20)

स्वस्ति प्राप्नुहि भद्रं ते गच्छ सौम्य यथासुखम्।
पितामहवचः श्रुत्वा सर्वेषां त्रिदिवौकसाम्॥ २१॥
कृत्वा प्रणामं मुदितो व्याजहार महामुनिः।
ब्राह्मण्यं यदि मे प्राप्तं दीर्घमायुस्तथैव च॥ २२॥
ॐकारोऽथ वषट्कारो वेदाश्च वरयन्तु माम्।
क्षत्रवेदविदां श्रेष्ठो ब्रह्मवेदविदामपि॥ २३॥
ब्रह्मपुत्रो वसिष्ठो मामेवं वदतु देवताः।
यद्येवं परमः कामः कृतो यान्तु सुरर्षभाः॥ २४॥

"Enjoy blessedness and deport according to your pleasure. May good betide you !" Pleased to hear the benediction of Brahmā and offering salutation to all the gods (lit., denizens of heaven), the great sage Viśwāmitra said, "If Brahmanhood as well as long life has been secured by me, let the mystic syllable OṀ (the key to Self-Knowledge), the sacred word 'Vaṣaṭ' (which is used after the name of the deity to whom an oblation is made at a sacrifice, while pouring an oblation into the sacrificial fire) and the Vedas, which furnish us with details of Self-Knowledge as well as of ritual acts, seek me of their own accord. Let Vasiṣṭha, a mind-born son of Brahmā, the creator, the foremost among the masters of the science of archery etc., (the sciences mastered by the Kṣatriyas) as well as of those mastered by the Brāhmaṇas (viz., the four Vedas, including the Upaniṣads, that treat of Brāhma, the Infinite), call me as such a Brāhmaṇa, O gods ! If this supreme desire of mine is granted by you, depart then, O jewels among gods !" (21—24)

ततः प्रसादितो देवैर्वसिष्ठो जपतां वरः।
सख्यं चकार ब्रह्मर्षिरेवमस्त्विति चाब्रवीत्॥ २५॥

Conciliated by the gods, Vasiṣṭha, a Brāhmaṇa sage, the foremost among ascetics, thereupon made friends with Viśwāmitra and said, "Amen !" (25)

ब्रह्मर्षिस्त्वं न संदेहः सर्वं सम्पद्यते तव।
इत्युक्त्वा देवताश्चापि सर्वा जग्मुर्यथागतम्॥ २६॥

"You are a Brāhmaṇa seer no doubt. Every desire of your's stands fulfilled !" Saying so, the gods too returned each to his own abode in heaven as they had come. (26)

विश्वामित्रोऽपि धर्मात्मा लब्ध्वा ब्राह्मण्यमुत्तमम्।
पूजयामास ब्रह्मर्षिं वसिष्ठं जपतां वरम्॥ २७॥

Having attained the highest status of a Brāhmaṇa, the pious Viśwāmitra too paid his homage to Vasiṣṭha, a Brāhmaṇa sage and the foremost among ascetics. (27)

कृतकामो महीं सर्वां चचार तपसि स्थितः।
एवं त्वनेन ब्राह्मण्यं प्राप्तं राम महात्मना॥ २८॥

"Having realized his ambition of being recognized as a Brāhmaṇa and remaining devoted to his austerities, he traversed the entire globe. In this way, O Rāma, was Brahmanhood actually attained (in this very birth without changing his body) by the high-minded Viśwāmitra. (28)

एष राम मुनिश्रेष्ठ एष विग्रहवांस्तपः।
एष धर्मः परो नित्यं वीर्यस्यैष परायणम्॥ २९॥

"He is the foremost amongst sages, O Rāma ! He is asceticism incarnate. He is supreme virtue personified; nay, he is the highest and perennial abode of prowess." (29)

एवमुक्त्वा महातेजा विरराम द्विजोत्तमः।
शतानन्दवचः श्रुत्वा रामलक्ष्मणसंनिधौ॥ ३०॥
जनकः प्राञ्जलिर्वाक्यमुवाच कुशिकात्मजम्।
धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगव॥ ३१॥
यज्ञं काकुत्स्थसहितः प्राप्तवानसि कौशिक।
पावितोऽहं त्वया ब्रह्मन् दर्शनेन महामुने॥ ३२॥

Saying so, the highly glorious Śatānanda, the foremost among Brāhmaṇas, became silent. Hearing the narration of Śatānanda, King Janaka spoke to Viśwāmitra (son of Kuśika) with folded-hands in the presence of Śrī Rāma and Lakṣmaṇa as follows : "I am blessed and stand beholden to you, O jewel among sages, in that you have paid a visit to my sacrifice alongwith Śrī Rāma and Lakṣmaṇa (the two scions of Kakutstha), O son of Kuśika ! I stand hallowed, O holy Brāhmaṇa, by your sight, O great sage ! (30—32)

गुणा बहुविधाः प्राप्तास्तव संदर्शनान्मया।
विस्तरेण च वै ब्रह्मन् कीर्त्यमानं महत्तपः॥ ३३॥
श्रुतं मया महातेजो रामेण च महात्मना।
सदस्यैः प्राप्य च सदः श्रुतास्ते बहवो गुणाः॥ ३४॥

"Manifold benefits have been derived by me through your sight at close quarters, inasmuch as on joining this sacrificial assembly with my counsellors today the story of your many great austerities as well as an account of your many virtues, as being told at length by Śatānanda, has been heard by me, O highly glorious Brāhmaṇa, as well as by the high-souled Śrī Rāma. (33-34)

अप्रमेयं तपस्तुभ्यमप्रमेयं च ते बलम्।
अप्रमेया गुणाश्चैव नित्यं ते कुशिकात्मज॥ ३५॥

"Unfathomable is your asceticism and immeasurable is your strength. And ever incalculable indeed are your excellences, O son of Kuśika ! (35)

तृप्तिराश्चर्यभूतानां कथानां नास्ति मे विभो।
कर्मकालो मुनिश्रेष्ठ लम्बते रविमण्डलम्॥ ३६॥

"I find no satiety in hearing your marvellous stories, O powerful sage ! The hour of religious rites to be gone through at dusk, however, is drawing near; the sun is setting, O jewel among sages ! (36)

श्वः प्रभाते महातेजो द्रष्टुमर्हसि मां पुनः।
स्वागतं जपतां श्रेष्ठ मामनुज्ञातुमर्हसि॥ ३७॥

"Tomorrow morning, O highly glorious sage, be pleased to meet me again. Welcome is your advent to my capital, O jewel among ascetics ! Kindly grant me leave to depart." (37)

एवमुक्तो मुनिवरः प्रशस्य पुरुषर्षभम्।
विससर्जाशु जनकं प्रीतं प्रीतमनास्तदा॥ ३८॥

Viśwāmitra, the foremost of sages, felt delighted in his mind on that occasion when addressed in these words. Extolling Janaka, who was all love, he soon allowed that jewel among men to go. (38)

एवमुक्त्वा मुनिश्रेष्ठं वैदेहो मिथिलाधिपः।
प्रदक्षिणं चकाराशु सोपाध्यायः सबान्धवः॥ ३९॥

Having addressed Viśwāmitra (the foremost of sages) as aforesaid, King Janaka (of the Videha dynasty), the ruler of Mithilā, alongwith his family priest and relations quickly went round him clockwise and departed. (39)

विश्वामित्रोऽपि धर्मात्मा सहरामः सलक्ष्मणः।
स्ववासमभिचक्राम पूज्यमानो महात्मभिः॥ ४०॥

Accompanied by Śrī Rāma and

Lakṣmaṇa, Viśwāmitra, whose mind is ever given to piety, retired to his camp, being extolled even as he went by the exalted souls (that had followed him). (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे पञ्चषष्टितमः सर्गः ॥ ६५ ॥

Thus ends Canto Sixty-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

On Viśwāmitra apprising Janaka of the eagerness of Śrī Rāma and Lakṣmaṇa to see his famous bow, Janaka reveals to him its glory and tells him how he got it as well as Sītā and also of his pledge to give her in marriage to Śrī Rāma if he would string it

ततः प्रभाते विमले कृतकर्मा नराधिपः।
विश्वामित्रं महात्मानमाजुहाव सराघवम्॥ १॥

Having concluded his religious rites for the morning, Janaka, a ruler of men, sent for the high-souled Viśwāmitra alongwith Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, the next day when the day had clearly dawned. (1)

तमर्चयित्वा धर्मात्मा शास्त्रदृष्टेन कर्मणा।
राघवौ च महात्मानौ तदा वाक्यमुवाच ह॥ २॥

Having honoured him as well as the high-souled Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, by means of rites prescribed in our sacred books, the pious soul then spoke to him as follows: so the tradition goes : (2)

भगवन् स्वागतं तेऽस्तु किं करोमि तवानघ।
भवानाज्ञापयतु मामाज्ञाप्यो भवता ह्यहम्॥ ३॥

"Hail to you, O venerable Sir ! Instruct me what I can do for you, O sinless one, since I deserve to be commanded by you." (3)

एवमुक्तः स धर्मात्मा जनकेन महात्मना।
प्रत्युवाच मुनिश्रेष्ठो वाक्यं वाक्यविशारदः॥ ४॥

Addressed in these words by the high-souled Janaka, the pious and celebrated Viśwāmitra, a jewel among sages and a master of expression, replied as follows : (4)

पुत्रौ दशरथस्येमौ क्षत्रियौ लोकविश्रुतौ।
द्रष्टुकामौ धनुःश्रेष्ठं यदेतत्त्वयि तिष्ठति॥ ५॥

"These two Kṣatriya princes, sons of Emperor Daśaratha, who are well-known throughout the world, are eager to see the superb bow which is now with you. (5)

एतद् दर्शय भद्रं ते कृतकामौ नृपात्मजौ।
दर्शनादस्य धनुषो यथेष्टं प्रतियास्यतः॥ ६॥

"Please show it to them; may good betide you ! With their desire fulfilled through the sight of this bow the two princes will return as they would." (6)

एवमुक्तस्तु जनकः प्रत्युवाच महामुनिम्।
श्रूयतामस्य धनुषो यदर्थमिह तिष्ठति॥ ७॥

Urged in these words, Janaka for his part replied as follows to Viśwāmitra, the eminent sage : "Hear the tale of this bow, wherefore it lies here in my charge. (7)

देवरात इति ख्यातो निमेर्ज्येष्ठो महीपतिः।
न्यासोऽयं तस्य भगवन् हस्ते दत्तो महात्मनः॥ ८॥

"Nimi's eldest son was known as King

Devarāta. This bow, O venerable sage, was deposited as a trust in the hands of that exalted soul by the gods. (8)

दक्षयज्ञवधे पूर्वं धनुरायम्य वीर्यवान्।
रुद्रस्तु त्रिदशान् रोषात् सलीलमिदमब्रवीत्॥ ९॥

"Pulling the string of this bow in sport with the purpose of wrecking the sacrifice of Dakṣa in the olden days, the valiant Lord Rudra (the god of destruction) for his part angrily spoke to the gods as follows : (9)

यस्माद् भागार्थिनो भागं नाकल्पयत मे सुराः।
वराङ्गानि महार्हाणि धनुषा शातयामि वः॥ १०॥

"Since you have not set apart a share of the sacrificial offerings for me, even though I desired it, O gods, I shall just sever your most adorable heads with this bow (and arrow)." (10)

ततो विमनसः सर्वे देवा वै मुनिपुङ्गव।
प्रसादयन्त देवेशं तेषां प्रीतोऽभवद् भवः॥ ११॥

"Getting discomposed, all the gods thereupon conciliated Lord Śaṅkara, the suzerain Ruler of gods, O jewel among sages, and Śiva (the Source of the universe) got eventually pleased with them. (11)

प्रीतियुक्तस्तु सर्वेषां ददौ तेषां महात्मनाम्।
तदेतद् देवदेवस्य धनूरत्नं महात्मनः॥ १२॥
न्यासभूतं तदा न्यस्तमस्माकं पूर्वजे विभौ।
अथ मे कृषतः क्षेत्रं लांगलादुत्थिता ततः॥ १३॥
क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता।
भूतलादुत्थिता सा तु व्यवर्धत ममात्मजा॥ १४॥

"Full of grace, He bestowed the bow upon all those high-souled gods. Then that celebrated jewel among bows was deposited by them as a trust with our powerful forefather, Devarāta. Immediately after that there arose from the track of the ploughshare, even as I was ploughing the plot set apart for a sacrifice, a female baby, who, was discovered while I was dressing the field and as such was widely known by the name of Sītā*. That daughter of mine, who had emerged from the soil, gradually grew at an extraordinary pace in my care. (12—14)

वीर्यशुल्केति मे कन्या स्थापितेयमयोनिजा।
भूतलादुत्थितां तां तु वर्धमानां ममात्मजाम्॥ १५॥
वरयामासुरागत्य राजानो मुनिपुंगव।
तेषां वरयतां कन्यां सर्वेषां पृथिवीक्षिताम्॥ १६॥
वीर्यशुल्केति भगवन् न ददामि सुतामहम्।
ततः सर्वे नृपतयः समेत्य मुनिपुंगव॥ १७॥
मिथिलामप्युपागम्य वीर्यं जिज्ञासवस्तदा।
तेषां जिज्ञासमानानां शैवं धनुरुपाहृतम्॥ १८॥

"This daughter of mine, who was not born (in the ordinary way) from the mother's womb, was kept by me for being given in marriage to a suitor who would win her by his valour. Rulers of lands approached me and sued for the hand of my aforesaid daughter, who had appeared from the soil and was growing at an unusual pace, O jewel among sages ! I, however, did not give away my daughter to any, telling all the kings who sued for the hand of my girl that she could only be won through personal valour. Thereupon all the kings (lit., rulers of men) came to Mithilā in a body and inquired of the standard by which their prowess was going to be judged, O jewel among sages ! Then the bow of Lord Śiva was brought before the inquisitive princes. (15—18)

न शेकुर्ग्रहणे तस्य धनुषस्तोलनेऽपि वा।
तेषां वीर्यवतां वीर्यमल्पं ज्ञात्वा महामुने॥ १९॥
प्रत्याख्याता नृपतयस्तन्निबोध तपोधन।
ततः परमकोपेन राजानो मुनिपुंगव॥ २०॥
अरुन्धन् मिथिलां सर्वे वीर्यसंदेहमागताः।
आत्मानमवधूतं मे विज्ञाय नृपपुंगवाः॥ २१॥
रोषेण महताऽऽविष्टाः पीडयन् मिथिलां पुरीम्।
ततः संवत्सरे पूर्णे क्षयं यातानि सर्वशः॥ २२॥
साधनानि मुनिश्रेष्ठ ततोऽहं भृशदुःखितः।
ततो देवगणान् सर्वांस्तपसाहं प्रसादयम्॥ २३॥

* The word 'Sītā' in Sanskrit originally conveyed the sense of the furrow of a ploughshare.

"They, however, could not even support it, much less toss it in order to be able to ascertain its weight. Perceiving as I did the prowess of those princes, who claimed great prowess, to be deficient, O eminent sage, those rulers of men were rejected by me. Now hear what they did next, O sage rich in asceticism ! "Their prowess having been called in question, all the kings in extreme anger thereupon besieged Mithilā, O jewel among sages ! Considering themselves as having been insulted by me and, therefore, filled with great anger, those jewels among kings inflicted suffering on the city of Mithilā. Consequent on that siege, at the end of a full twelve month all my resources got depleted, O jewel among sages ! As a result of that I felt very wretched. Thereupon I propitiated through askesis all the hosts of gods. (19—23)

ददुश्च परमप्रीताश्चतुरंगबलं सुराः।
ततो भग्ना नृपतयो हन्यमाना दिशो ययुः॥ २४॥
अवीर्या वीर्यसंदिग्धाः सामात्याः पापकारिणः।
तदेतन्मुनिशार्दूल धनुः परमभास्वरम्॥ २५॥
रामलक्ष्मणयोश्चापि दर्शयिष्यामि सुव्रत।
यद्यस्य धनुषो रामः कुर्यादारोपणं मुने।
सुतामयोनिजां सीतां दद्यां दाशरथेरहम्॥ २६॥

"Nay, extremely pleased, the gods conferred on me an army complete in all its four limbs, viz., the horse, elephants, chariots and infantry. Being hard hit by that army and completely routed, the villainous princes/kings, who lacked in valour or whose prowess was called in question, thereupon fled with their ministers in various directions. I shall certainly show the aforesaid most resplendent and celebrated bow, O tiger among ascetics, to Śrī Rāma and Lakṣmaṇa as well, O sage of noble vows ! If Rāma strings this bow, O sage, I promise to give away my daughter, Sītā, who was not born of a mother's womb, to the aforesaid son of Daśaratha." (24—26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे षट्षष्ठितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Urged by Viśwāmitra, Śrī Rāma bends the bow, sent by Janaka to the sacrificial hall, in order to string it and in the process breaks it, whereupon Janaka with the concurrence of Viśwāmitra sends his counsellors to Ayodhyā to invite Emperor Daśaratha for the wedding

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः।
धनुर्दर्शय रामाय इति होवाच पार्थिवम्॥ १॥

Hearing the narration of Janaka, the eminent sage Viśwāmitra, so the tradition goes, said to the aforesaid king, "Please show the bow to Rāma." (1)

ततः स राजा जनकः सचिवान् व्यादिदेश ह।
धनुरानीयतां दिव्यं गन्धमाल्यानुलेपितम्॥ २॥

Thereupon the celebrated King Janaka gladly instructed as follows his counsellors sitting by his side : "Let the heavenly bow, adorned with sandal-paste and flowers, be brought here." (2)

जनकेन समादिष्टाः सचिवाः प्राविशन् पुरम्।
तद्धनुः पुरतः कृत्वा निर्जग्मुरमितौजसः॥ ३॥

Commanded by Janaka, his counsellors,

who were possessed of immense glory, entered the city and, placing the bow ahead, came out of the city. (3)

नृणां शतानि पञ्चाशद् व्यायतानां महात्मनाम्।
मञ्जूषामष्टचक्रां तां समूहुस्ते कथंचन॥ ४॥

Five thousand unusually tall and well-built men somehow managed to propel the chest containing the bow, mounted on eight wheels. (4)

तामादाय सुमञ्जूषामायसीं यत्र तद्धनुः।
सुरोपमं ते जनकमूचुर्नृपतिमन्त्रिणः॥ ५॥

Taking with them that iron chest of good design, in which the said bow had been placed, those counsellors of the king said to Janaka, who resembled a god in lustre : (5)

इदं धनुर्वरं राजन् पूजितं सर्वराजभिः।
मिथिलाधिप राजेन्द्र दर्शनीयं यदीच्छसि॥ ६॥

"This superb bow, O king, which is worshipped by all the kings, may kindly be shown to Śrī Rāma and Lakṣmaṇa, if you will, O ruler of Mithilā, O king of kings !" (6)

तेषां नृपो वचः श्रुत्वा कृताञ्जलिरभाषत।
विश्वामित्रं महात्मानं तावुभौ रामलक्ष्मणौ॥ ७॥

Hearing their prayer, the king submitted with folded-hands to the high-souled Viśwāmitra and both the aforesaid princes, Śrī Rāma and Lakṣmaṇa : (7)

इदं धनुर्वरं ब्रह्मञ्जनकैरभिपूजितम्।
राजभिश्च महावीर्यैरशक्तैः पूरितं तदा॥ ८॥

"This excellent bow, O holy Brāhmaṇa, has been worshipped by the Janakas and extolled by kings, who were unable to bend it, though they were very powerfull. (8)

नैतत् सुरगणाः सर्वे सासुरा न च राक्षसाः।
गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः॥ ९॥
क्व गतिर्मानुषाणां च धनुषोऽस्य प्रपूरणे।
आरोपणे समायोगे वेपने तोलने तथा॥ १०॥

"Not even hosts of gods including demons nor ogres nor the foremost of Gandharvas and Yakṣas including Kinnaras and great Nāgas were able to string it. How then can there be any capacity in poor human beings to bend this bow, string it, fit an arrow to it, vibrate its string and toss it in their palms in order to estimate its weight? (9-10)

तदेतद् धनुषां श्रेष्ठमानीतं मुनिपुंगव।
दर्शयैतन्महाभाग अनयो राजपुत्रयोः॥ ११॥

"This bow, the best of all, has been brought before you, O jewel among sages ! Kindly show it now, O highly blessed one, to these two princess." (11)

विश्वामित्रः सरामस्तु श्रुत्वा जनकभाषितम्।
वत्स राम धनुः पश्य इति राघवमब्रवीत्॥ १२॥

Hearing the request of Janaka alongwith Śrī Rāma, Viśwāmitra spoke to the latter as follows : "Child Rāma, behold the bow !"(12)

महर्षेर्वचनाद् रामो यत्र तिष्ठति तद्धनुः।
मञ्जूषां तामपावृत्य दृष्ट्वा धनुरथाब्रवीत्॥ १३॥

Opening at the instance of Viśwāmitra, the eminent seer, the chest in which the famous bow lay encased, and beholding the bow, Śrī Rāma forthwith said : (13)

इदं धनुर्वरं दिव्यं संस्पृशामीह पाणिना।
यत्नवांश्च भविष्यामि तोलने पूरणेऽपि वा॥ १४॥

"I hereby hold with my hand this excellent heavenly bow and shall try to toss it on my palms and even to bend it." (14)

बाढमित्यब्रवीद् राजा मुनिश्च समभाषत।
लीलया स धनुर्मध्ये जग्राह वचनान्मुनेः॥ १५॥

"Amen !" said the king and the sage too dittoed the remark. At the instance of the sage Śrī Rāma sportfully seized the bow at the middle. (15)

पश्यतां नृसहस्राणां बहूनां रघुनन्दनः।
आरोपयत् स धर्मात्मा सलीलमिव तद्धनुः॥ १६॥

Nay, the celebrated scion of Raghu, whose mind is given to righteousness, strung that bow as though in sport while a great mass of populace stood looking on. (16)

आरोपयित्वा मौर्वीं च पूरयामास तद्धनुः।
तद् बभञ्ज धनुर्मध्ये नरश्रेष्ठो महायशाः॥ १७॥

Having set the string to the bow, the highly illustrious Śrī Rāma, a jewel among men, bent the said bow and lo ! the bow broke into two at the middle. (17)

तस्य शब्दो महानासीन्निर्घातसमनिःस्वनः।
भूमिकम्पश्च सुमहान् पर्वतस्येव दीर्यतः॥ १८॥

A great noise reverberating like a crash of thunder issued from it even as it broke and a violent earthquake followed in its wake as it would in the event of a mountain cracking. (18)

निपेतुश्च नराः सर्वे तेन शब्देन मोहिताः।
वर्जयित्वा मुनिवरं राजानं तौ च राघवौ॥ १९॥

Nay, stunned by that crash all men (present there) toppled down, barring, of course, Viśwāmitra, the foremost of sages, the king and the two celebrated scions of Raghu. (19)

प्रत्याश्वस्ते जने तस्मिन् राजा विगतसाध्वसः।
उवाच प्राञ्जलिर्वाक्यं वाक्यज्ञो मुनिपुंगवम्॥ २०॥

On the people there recovering from the shock and feeling reassured, the king, whose misgivings had now been set at rest, and who knew how to speak, submitted with joined palms to Viśwāmitra, the foremost of sages, as follows : (20)

भगवन् दृष्टवीर्यो मे रामो दशरथात्मजः।
अत्यद्भुतमचिन्त्यं च अतर्कितमिदं मया॥ २१॥

"The prowess of Śrī Rāma, son of Daśaratha, has been witnessed by me. The feat performed by him is most marvellous, inconceivable and was never thought of by me. (21)

जनकानां कुले कीर्तिमाहरिष्यति मे सुता।
सीता भर्तारमासाद्य रामं दशरथात्मजम्॥ २२॥

"Having secured Śrī Rāma, son of Emperor Daśaratha, for her husband, my daughter, Sītā, will fetch renown to the race of the Janakas. (22)

मम सत्या प्रतिज्ञा सा वीर्यशुल्केति कौशिक।
सीता प्राणैर्बहुमता देया रामाय मे सुता॥ २३॥

"My pledge that Sītā can be won only through valour stands redeemed today, O son of Kuśika ! My daughter, Sītā, who is dearer to me than life, now remains to be given away. (23)

भवतोऽनुमते ब्रह्मन् शीघ्रं गच्छन्तु मन्त्रिणः।
मम कौशिक भद्रं ते अयोध्यां त्वरिता रथैः॥ २४॥

"With your permission, O holy Brāhmaṇa, let my counsellors quickly proceed, O son of Kuśika, to Ayodhyā in chariots with expedition; may god bless you ! (24)

राजानं प्रश्रितैर्वाक्यैरानयन्तु पुरं मम।
प्रदानं वीर्यशुल्कायाः कथयन्तु च सर्वशः॥ २५॥

"Let them with polite words bring the Emperor to my capital and tell him exhaustively how Sītā having been won through valour is going to be married to Śrī Rāma. (25)

मुनिगुप्तौ च काकुत्स्थौ कथयन्तु नृपाय वै।
प्रीतियुक्तं तु राजानमानयन्तु सुशीघ्रगाः॥ २६॥

"Let them also speak of the two scions of Kakutstha being well looked after by the sage (yourself) and let them bring the Emperor, full of delight, poste-haste to Mithilā." (26)

कौशिकस्तु तथेत्याह राजा चाभाष्य मन्त्रिणः।
अयोध्यां प्रेषयामास धर्मात्मा कृतशासनान्।
यथावृत्तं समाख्यातुमानेतुं च नृपं तथा॥ २७॥

The son of Kuśika, Viśwāmitra, for his part said, "Amen !" And, summoning his counsellors, the pious king despatched them with instructions to narrate at length everything precisely as it had happened, as well as to bring the Emperor to Mithilā. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Reaching Ayodhyā, the counsellors of Janaka tell Daśaratha how Śrī Rāma broke the bow of Lord Śiva in Janaka's custody and won the hand of his daughter, and convey to him their master's invitation for the wedding, on which Daśaratha makes up his mind in consultation with Vasiṣṭha to depart for Mithilā at an early date

जनकेन समादिष्टा दूतास्ते क्लान्तवाहनाः।
त्रिरात्रमुषिता मार्गे तेऽयोध्यां प्राविशन् पुरीम्॥ १॥

Commanded by Janaka, the aforesaid counsellors sent as envoys halted for three days on the way, their horses being exhausted, and then they entered the city of Ayodhyā. (1)

ते राजवचनाद् गत्वा राजवेश्म प्रवेशिताः।
ददृशुर्देवसंकाशं वृद्धं दशरथं नृपम्॥ २॥

Proceeding to the royal palace, they were ushered into the court under orders of the king and beheld there the aged King Daśaratha, who looked like a god. (2)

बद्धाञ्जलिपुटाः सर्वे दूता विगतसाध्वसाः।
राजानं प्रश्रितं वाक्यमब्रुवन् मधुराक्षरम्॥ ३॥

All the envoys, whose feeling of awe had altogether disappeared, thanks to the benign look and amiable disposition of Daśaratha, made the following polite and sweetly-worded submission to the king: (3)

मैथिलो जनको राजा साग्निहोत्रपुरस्कृतः।
मुहुर्मुहुर्मधुरया स्नेहसंरक्तया गिरा॥ ४॥
कुशलं चाव्ययं चैव सोपाध्यायपुरोहितम्।
जनकस्त्वां महाराज पृच्छते सपुरःसरम्॥ ५॥

"With the sacred fire placed before him and in a polite language imbued with affection, O monarch, King Janaka, the ruler of Mithilā and a source of happiness to his people, has again and again enquired after your undecaying welfare (through our mouth), as also after that of your preceptor and family priest as well as of your attendants. (4-5)

पृष्ट्वा कुशलमव्यग्रं वैदेहो मिथिलाधिपः।
कौशिकानुमते वाक्यं भवन्तमिदमब्रवीत्॥ ६॥

"Enquiring after your undisturbed welfare, King Janaka, of the Videha dynasty, the ruler of Mithilā, has with the consent of Viśwāmitra (son of Kuśika) sent you the following message : (6)

पूर्वं प्रतिज्ञा विदिता वीर्यशुल्का ममात्मजा।
राजानश्च कृतामर्षा निर्वीर्या विमुखीकृताः॥ ७॥

" 'My pledge that my daughter shall be won only through valour must already be known to you, as also the fact that kings lacking in strength (that could enable them to pass the test) were repulsed, even though they resented it. (7)

सेयं मम सुता राजन् विश्वामित्रपुरस्कृतैः।
यदृच्छयाऽऽगतै राजन् निर्जिता तव पुत्रकैः॥ ८॥

"This celebrated daughter of mine, O illustrious king, has been decisively won by your beloved and worthy son, Śrī Rāma, who arrived through my good luck at my capital with sage Viśwāmitra as his guide. (8)

तच्च रत्नं धनुर्दिव्यं मध्ये भग्नं महात्मना।
रामेण हि महाबाहो महत्यां जनसंसदि॥ ९॥

" 'Nay, that superb heavenly bow of Lord Śiva was actually broken at the middle by the high-souled Śrī Rāma in the midst of a huge concourse of men, O long-armed one ! (9)

अस्मै देया मया सीता वीर्यशुल्का महात्मने।
प्रतिज्ञां तर्तुमिच्छामि तदनुज्ञातुमर्हसि॥ १०॥

" 'Sītā, my daughter, who has thus been won through personal valour, now remains

to be given away by me to that exalted soul. By doing so I seek to redeem my pledge. Be pleased to sanction it. (10)

सोपाध्यायो महाराज पुरोहितपुरस्कृतः।
शीघ्रमागच्छ भद्रं ते द्रष्टुमर्हसि राघवौ॥ ११॥

" 'Accompanied by your preceptor and placing the family priest at your head, O great king, come soon and be pleased to behold Śrī Rāma and Lakṣmaṇa, the two scions of Raghu; may God bless you ! (11)

प्रतिज्ञां मम राजेन्द्र निर्वर्तयितुमर्हसि।
पुत्रयोरुभयोरेव प्रीतिं त्वमुपलप्स्यसे॥ १२॥

" 'You ought to bring my pledge to completion, O king of kings! In this way you will witness the joyous mood of both your sons. (12)

एवं विदेहाधिपतिर्मधुरं वाक्यमब्रवीत्।
विश्वामित्राभ्यनुज्ञातः शतानन्दमते स्थितः॥ १३॥

" 'Seconded by Viśwāmitra and abiding by the advice of Śatānanda, the ruler of the Videha territory has addressed such sweet words to you.' " (13)

दूतवाक्यं तु तच्छ्रुत्वा राजा परमहर्षितः।
वसिष्ठं वामदेवं च मन्त्रिणश्चैवमब्रवीत्॥ १४॥

Supremely delighted to hear the aforesaid submission of the envoys of Janaka, king Daśaratha addressed the sages, Vasiṣṭha and Vāmadeva, as well as his counsellors in the following words : (14)

गुप्तः कुशिकपुत्रेण कौसल्यानन्दवर्धनः।
लक्ष्मणेन सह भ्रात्रा विदेहेषु वसत्यसौ॥ १५॥

"Looked after by Viśwāmitra, son of Kuśika, Śrī Rāma, who enhances the joy of Kausalyā by his presence is sojourning at present in the kingdom of the Videhas alongwith his brother, Lakṣmaṇa. (15)

दृष्टवीर्यस्तु काकुत्स्थो जनकेन महात्मना।
सम्प्रदानं सुतायास्तु राघवे कर्तुमिच्छति॥ १६॥

"The prowess of Śrī Rāma, the ornament of Kakutstha's race, has been witnessed by the high-souled Janaka, who accordingly desires to give away his daughter to Śrī Rāma, a jewel of Raghu's race. (16)

यदि वो रोचते वृत्तं जनकस्य महात्मनः।
पुरीं गच्छामहे शीघ्रं मा भूत् कालस्य पर्ययः॥ १७॥

"If the family history and the mode of life of the high-souled Janaka commends itself to you, let us proceed at once to his capital, Mithilā, and let there be no loss of time." (17)

मन्त्रिणो बाढमित्याहुः सह सर्वैर्महर्षिभिः।
सुप्रीतश्चाब्रवीद् राजा श्वो यात्रेति च मन्त्रिणः॥ १८॥

The counsellors and all the great seers said, "Amen !" And highly pleased, the king, Daśaratha, too said to the counsellors, "Let the journey be commenced tomorrow." (18)

मन्त्रिणस्तु नरेन्द्रस्य रात्रिं परमसत्कृताः।
ऊषुः प्रमुदिताः सर्वे गुणैः सर्वैः समन्विताः॥ १९॥

Greatly delighted to hear of the king's decision and highly honoured by Daśaratha, all the counsellors of King Janaka, who were richly endowed with all excellences befitting a king's counsellor, halted for the night at Ayodhyā. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
बालकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

With a large number of followers, Daśaratha proceeds to Mithilā for the wedding and is received with signal honour by Janaka and his people and comfortably lodged

ततो रात्र्यां व्यतीतायां सोपाध्यायः सबान्धवः।
राजा दशरथो हृष्टः सुमन्त्रमिदमब्रवीत्॥ १॥

Then, on the night being over, King Daśaratha, who was closeted with his preceptor and relations, joyously summoned and addressed Sumantra, his favourite and trusted minister, as follows : (1)

अद्य सर्वे धनाध्यक्षा धनमादाय पुष्कलम्।
व्रजन्त्वग्रे सुविहिता नानारत्नसमन्विताः॥ २॥

"Taking with them abundant riches and richly provided with various kinds of precious stones and duly protected by armed guards, let all treasury officers proceed ahead today. (2)

चतुरंगबलं चापि शीघ्रं निर्यातु सर्वशः।
ममाज्ञासमकालं च यानं युग्यमनुत्तमम्॥ ३॥

"Let the army consisting of all its four limbs (viz., the horse, chariots, elephants and infantry) sally forth, as soon as they receive my order, as also the whole lot of palanquins etc., as well as other conveyances, chariots etc., superbly appointed. (3)

वसिष्ठो वामदेवश्च जाबालिरथ कश्यपः।
मार्कण्डेयस्तु दीर्घायुर्ऋषिः कात्यायनस्तथा॥ ४॥
एते द्विजाः प्रयान्त्वग्रे स्यन्दनं योजयस्व मे।
यथा कालात्ययो न स्याद् दूता हि त्वरयन्ति माम्॥ ५॥

"Let these Brāhmaṇas—Vasiṣṭha and Vāmadeva as well as Jābāli, Kaśyapa as also the long-lived Mārkaṇḍeya and Sage Kātyāyana go ahead in palanquins or chariots; and also get ready my chariot so that there may be no delay, since the envoys are urging me to make haste." (4-5)

वचनाच्च नरेन्द्रस्य सेना च चतुरंगिणी।
राजानमृषिभिः सार्धं व्रजन्तं पृष्ठतोऽन्वयात्॥ ६॥

In pursuance of the royal command the army consisting of all its four limbs marched close behind the king himself driving alongwith the sages, each in his own conveyance. (6)

गत्वा चतुरहं मार्गं विदेहानभ्युपेयिवान्।
राजा च जनकः श्रीमान् श्रुत्वा पूजामकल्पयत्॥ ७॥

Driving along the road for four days, he entered the territory of the Videhas. The moment the glorious King Janaka heard of Daśaratha's advent, he set about preparing for his reception. (7)

ततो राजानमासाद्य वृद्धं दशरथं नृपम्।
मुदितो जनको राजा प्रहर्षं परमं ययौ॥ ८॥

Then, approaching the aged King Daśaratha, a protector of men, King Janaka, already full of joy, experienced supreme felicity. (8)

उवाच वचनं श्रेष्ठो नरश्रेष्ठं मुदान्वितम्।
स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव॥ ९॥

The extremely noble Janaka submitted as follows to the delighted Daśaratha, the foremost among men : "Welcome is your advent to my capital, O jewel among men ! It is through my good luck that you have come, O scion of Raghu ! (9)

पुत्रयोरुभयोः प्रीतिं लप्स्यसे वीर्यनिर्जिताम्।
दिष्ट्या प्राप्तो महातेजा वसिष्ठो भगवानृषिः॥ १०॥
सह सर्वैर्द्विजश्रेष्ठैर्देवैरिव शतक्रतुः।
दिष्ट्या मे निर्जिता विघ्ना दिष्ट्या मे पूजितं कुलम्॥ ११॥
राघवैः सह सम्बन्धाद् वीर्यश्रेष्ठैर्महाबलैः।
श्वः प्रभाते नरेन्द्र त्वं संवर्तयितुमर्हसि॥ १२॥
यज्ञस्यान्ते नरश्रेष्ठ विवाहमृषिसत्तमैः।
तस्य तद् वचनं श्रुत्वा ऋषिमध्ये नराधिपः॥ १३॥

वाक्यं वाक्यविदां श्रेष्ठः प्रत्युवाच महीपतिम्।
प्रतिग्रहो दातृवशः श्रुतमेतन्मया पुरा॥ १४॥

"You will witness here the joyous mood of both your sons, Śrī Rāma and Lakṣmaṇa, acquired through personal prowess. It is through my good fortune again that the highly glorious and exceedingly powerful sage Vasiṣṭha has come alongwith all the jewels among Brāhmaṇas even as Indra, who attained the rulership of gods by virtue of his having performed a full one hundred horse sacrifices in his past life, would in the company of gods. Fortunately enough all obstacles that stood in the way of Sītā's marriage have been thoroughly overcome and luckily for me, my race has been exalted through matrimonial alliance with the very mighty scions of Raghu, distinguished for their valour. The following morning, at the conclusion of the sacrifice, O ruler of men, you ought to celebrate the wedding with the help of the foremost of sages, O jewel among men!" Hearing the aforesaid submission of Janaka in the midst of the Ṛṣis, Daśaratha, the paramount ruler of men, the foremost of those who know how to speak, replied as follows to king Janaka : "The execution of a gift depends on the donor: this has been heard by me in the past. (10—14)

यथा वक्ष्यसि धर्मज्ञ तत् करिष्यामहे वयम्।
तद् धर्मिष्ठं यशस्यं च वचनं सत्यवादिनः॥ १५॥
श्रुत्वा विदेहाधिपतिः परं विस्मयमागतः।
ततः सर्वे मुनिगणाः परस्परसमागमे॥ १६॥
हर्षेण महता युक्तास्तां रात्रिमवसन् सुखम्।
अथ रामो महातेजा लक्ष्मणेन समं ययौ॥ १७॥
विश्वामित्रं पुरस्कृत्य पितुः पादावुपस्पृशन्।
राजा च राघवौ पुत्रौ निशाम्य परिहर्षितः॥ १८॥
उवास परमप्रीतो जनकेनाभिपूजितः।
जनकोऽपि महातेजाः क्रिया धर्मेण तत्त्ववित्।
यज्ञस्य च सुताभ्यां च कृत्वा रात्रिमुवास ह॥ १९॥

"We shall do as you will bid us do, O knower of what is right!" Janaka, the ruler of the territory of the Videhas, was filled with great astonishment to hear that most pious reply of the truthful monarch, which was conducive to glory. Filled with great delight at their meeting with one another, all the hosts of sages assembled there thereupon spent that night happily. Placing Viśwāmitra at his head, the highly glorious Śrī Rāma with Lakṣmaṇa then proceeded to touch the feet of his father. Greatly delighted to behold his two sons, the ornaments of Raghu's race, and honoured in every way by Janaka, king Daśaratha retired for the night full of great joy. Having concluded with piety the rites connected with the sacrifice which was being performed by him as well as those positively conducive to the good of his two daughters, Sītā and Ūrmilā, who were now going to be married, Janaka, a knower of the truth, retired for the night: so the tradition goes. (15—19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
एकोनसप्ततितमः सर्गः॥ ६९॥

Thus ends Canto Sixty-nine in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

Janaka sends for his younger brother, Kuśadhwaja, from Sāṅkāśyā. Invited by him, Daśaratha meets Janaka at the latter's palace, where at the instance of Daśaratha, Vasiṣṭha glorifies the race of Ikṣwāku

ततः प्रभाते जनकः कृतकर्मा महर्षिभिः।
उवाच वाक्यं वाक्यज्ञः शतानन्दं पुरोहितम्॥ १॥

Having gone through the concluding rites connected with the sacrifice undertaken by him with the help of eminent Ṛṣis, the following morning, Janaka, who knew how to articulate, spoke to his family priest, Śatānanda, as follows : (1)

भ्राता मम महातेजा वीर्यवानतिधार्मिकः।
कुशध्वज इति ख्यातः पुरीमध्यवसच्छुभाम्॥ २॥
वार्याफलकपर्यन्तां पिबन्निक्षुमतीं नदीम्।
सांकाश्यां पुण्यसंकाशां विमानमिव पुष्पकम्॥ ३॥

"My highly glorious, valiant and extremely pious younger brother, known by the name of Kuśadhwaja, has taken up his abode in the blessed city of Sāṅkāśyā—vying with heaven (the reward of virtue) and extensive as the aerial car Puṣpaka (belonging to Kubera, the god of riches), nay, whose boundaries are marked out by a defensive wall mounted by engines—and drinks the water of the river Ikṣumatī. (2-3)

तमहं द्रष्टुमिच्छामि यज्ञगोप्ता स मे मतः।
प्रीतिं सोऽपि महातेजा इमां भोक्ता मया सह॥ ४॥

"He is the guardian of my sacrifice (inasmuch as it is he who procured materials for the sacrifice though living in Sāṅkāśyā); hence I long to see him. That highly glorious brother of mine too will share with me this delight of witnessing the wedding of my two daughters." (4)

एवमुक्ते तु वचने शतानन्दस्य संनिधौ।
आगताः केचिदव्यग्रा जनकस्तान् समादिशत्॥ ५॥

When these words were uttered by Janaka in the presence of Śatānanda, some level-headed messengers turned up and Janaka duly instructed them. (5)

शासनात् तु नरेन्द्रस्य प्रययुः शीघ्रवाजिभिः।
समानेतुं नरव्याघ्रं विष्णुमिन्द्राज्ञया यथा॥ ६॥

"Like Indra's men proceeding under his orders to bring his younger brother Upendra or the divine Dwarf, they rode at the king's command on swift horses to bring Kuśadhwaja, a tiger among men." (6)

सांकाश्यां ते समागम्य ददृशुश्च कुशध्वजम्।
न्यवेदयन् यथावृत्तं जनकस्य च चिन्तितम्॥ ७॥

Reaching Sāṅkāśyā they met Kuśadhwaja and correctly made known to him the tidings at Mithilā as well as what was contemplated by Janaka. (7)

तद्वृत्तं नृपतिः श्रुत्वा दूतश्रेष्ठैर्महाजवैः।
आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः॥ ८॥

Hearing the story of Janaka as told by the foremost of his envoys, who were very swift-footed, Kuśadhwaja turned up immediately in obedience to the king's command. (8)

स ददर्श महात्मानं जनकं धर्मवत्सलम्।
सोऽभिवाद्य शतानन्दं जनकं चातिधार्मिकम्॥ ९॥
राजार्हं परमं दिव्यमासनं सोऽध्यरोहत।
उपविष्टावुभौ तौ तु भ्रातरावमितद्युती॥ १०॥
प्रेषयामासतुर्वीरौ मन्त्रिश्रेष्ठं सुदामनम्।
गच्छ मन्त्रिपते शीघ्रमिक्ष्वाकुममितप्रभम्॥ ११॥
आत्मजैः सह दुर्धर्षमानयस्व समन्त्रिणम्।
औपकार्यां स गत्वा तु रघूणां कुलवर्धनम्॥ १२॥
ददर्श शिरसा चैनमभिवाद्येदमब्रवीत्।
अयोध्याधिपते वीर वैदेहो मिथिलाधिपः॥ १३॥

स त्वां द्रष्टुं व्यवसितः सोपाध्यायपुरोहितम्।
मन्त्रिश्रेष्ठवचः श्रुत्वा राजा सर्षिगणस्तथा॥ १४॥
सबन्धुरगमत् तत्र जनको यत्र वर्तते।
राजा च मन्त्रिसहितः सोपाध्यायः सबान्धवः॥ १५॥
वाक्यं वाक्यविदां श्रेष्ठो वैदेहमिदमब्रवीत्।
विदितं ते महाराज इक्ष्वाकुकुलदैवतम्॥ १६॥
वक्ता सर्वेषु कृत्येषु वसिष्ठो भगवानृषिः।
विश्वामित्राभ्यनुज्ञातः सह सर्वैर्महर्षिभिः॥ १७॥
एष वक्ष्यति धर्मात्मा वसिष्ठो मे यथाक्रमम्।
तूष्णींभूते दशरथे वसिष्ठो भगवानृषिः॥ १८॥
उवाच वाक्यं वाक्यज्ञो वैदेहं सपुरोधसम्।
अव्यक्तप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः॥ १९॥

He saw the high-souled Janaka, who was a lover of righteousness; and greeting Śatānanda as well as the most pious Janaka, he took his seat on a most wonderful throne worthy of kings. Having both sat down, the valiant brothers, who were possessed of infinite glory, called and commanded Sudāmana, the foremost of their counsellors, in the following words : "Proceed quickly, O chief of counsellors, to the formidable King Daśaratha, a scion of Ikṣwāku, of limitless glory and bring him alongwith his sons and counsellors." Going to the lodging of King Daśaratha, of course he saw Daśaratha, the promoter of the race of the Raghus, and, greeting him with his head bent low, submitted as follows : "The celebrated King Janaka, belonging to the line of the Videhas, the ruler of Mithilā, O heroic king of Ayodhyā, is eager to see you alongwith your preceptor and family priest."

Hearing the submission of Sudāmana, the chief of the counsellors of Janaka, the king Daśaratha, accompanied by a multitude of sages as well as by his relations, called where Janaka was. Taking his seat alongwith his counsellors, preceptors and relations, Daśaratha, the foremost of those who know how to speak, spoke to Janaka, who belonged to the line of the Videhas, as follows : "It may be known to you, O great king, that the very powerful sage Vasiṣṭha, the adored of the house of Ikṣwāku, is our spokesman in all matters. Seated by the side of all great seers, the aforesaid Vasiṣṭha, whose mind is given to piety, will with the approval of Viśwāmitra recount my pedigree in order of sequence." When Daśaratha became silent, the very powerful and omniscient Vasiṣṭha, who knows how to speak, spoke to Janaka, the ornament of the Videhas, and his family priest as follows : "Born of the Unmanifest Prakṛti, Brahmā, the creator of the universe, is immortal, eternal (in the sense that he lives to an age of two Parārdhas or 31,10,40,00,00,00,000 human years) and free from decay. (9—19)

तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः।
विवस्वान् कश्यपाज्जज्ञे मनुर्वैवस्वतः स्मृतः॥ २०॥

"To him was born Sage Marīci, Marīci's son was Sage Kaśyapa. Vivaswān (the sun-god) was born to Kaśyapa. Vivaswān's son was known as Manu. (20)

मनुः प्रजापतिः पूर्वमिक्ष्वाकुश्च मनोः सुतः।
तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकम्॥ २१॥

"Manu was a Prajāpati, a lord of created beings, in the past and Ikṣwāku was the son of Manu. Know the aforesaid Ikṣwāku to have been the very first ruler of Ayodhyā. (21)

इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः।
कुक्षेरथात्मजः श्रीमान् विकुक्षिरुदपद्यत॥ २२॥

"Nay, Ikṣwāku's glorious son was widely known by the name of Kukṣi and the illustrious Vikukṣi was born as a son to Kukṣi. (22)

विकुक्षेस्तु महातेजा बाणः पुत्रः प्रतापवान्।
बाणस्य तु महातेजा अनरण्यः प्रतापवान्॥ २३॥

"The highly glorious and mighty Bāṇa, again, was the son of Vikukṣi, and even so Anaraṇya was the highly glorious and mighty son of Bāṇa. (23)

अनरण्यात् पृथुर्जज्ञे त्रिशङ्कुस्तु पृथोरपि।
त्रिशङ्कोरभवत् पुत्रो धुन्धुमारो महायशाः॥ २४॥

"From the lions of Anaraṇya sprang up Pṛthu and from Pṛthu was born Triśaṅku. The highly illustrious Dhundhumāra was the son of Triśaṅku. (24)

धुन्धुमारान्महातेजा युवनाश्वो महारथः।
युवनाश्वसुतश्चासीन्मान्धाता पृथिवीपतिः॥ २५॥

"From Dhundhumāra sprang up the highly glorious Yuvanāśwa, a great car-warrior, and King Māndhātā was the son of Yuvanāśwa. (25)

मान्धातुस्तु सुतः श्रीमान् सुसन्धिरुदपद्यत।
सुसन्धेरपि पुत्रौ द्वौ ध्रुवसन्धिः प्रसेनजित्॥ २६॥

"The glorious Susandhi, again, was born as a son to Māndhātā, while Dhruvasandhi and Prasenjit were the two sons of Susandhi. (26)

यशस्वी ध्रुवसन्धेस्तु भरतो नाम नामतः।
भरतात् तु महातेजा असितो नाम जायत॥ २७॥
यस्यैते प्रतिराजान उदपद्यन्त शत्रवः।
हैहयास्तालजङ्घाश्च शूराश्च शशबिन्दवः॥ २८॥

"The illustrious son of Dhruvasandhi, again, as is well known, was Bharata by name; and from Bharata sprang up a highly glorious son, Asita by name, against whom the Haihayas, the Tālajaṅghas and the valiant Śaśabindus—these rival princes stood as enemies. (27-28)

तांश्च स प्रतियुध्यन् वै युद्धे राजा प्रवासितः।
हिमवन्तमुपागम्य भार्याभ्यां सहितस्तदा॥ २९॥
असितोऽल्पबलो राजा कालधर्ममुपेयिवान्।
द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतिः॥ ३०॥

"While confronting them in battle, of course, the said king was routed and banished from his kingdom by the enemy, who usurped his throne. Retiring to the Himālayas alongwith his two consorts then, King Asita, who had a small force left with him met his death, a necessary adjunct of Time. His two wives, of course, happened to be enceinte at that time: so it is heard. (29-30)

एका गर्भविनाशार्थं सपत्न्यै सगरं ददौ।
ततः शैलवरे रम्ये बभूवाभिरतो मुनिः॥ ३१॥
भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः।
तत्र चैका महाभागा भार्गवं देववर्चसम्॥ ३२॥
ववन्दे पद्मपत्राक्षी कांक्षन्ती सुतमुत्तमम्।
तमृषिं साभ्युपागम्य कालिन्दी चाभ्यवादयत्॥ ३३॥

"One of them gave food mixed with poison to her co-wife in order to get rid of her foetus. At that time an ascetic, Cyavana by name, a descendant of Sage Bhṛgu, who had taken up his abode on the Himālayas, got enamoured of that delightful and excellent peak and made his appearance there. Desirous of bearing an excellent son, one of those two widows, the highly blessed Kālindī, who had been given poison with food by her co-wife and who had eyes big as the petals of a lotus, saluted Cyavana, a scion of Bhṛgu, who possessed the splendour of god. Nay, approaching the aforesaid seer, she greeted him once more. (31—33)

स तामभ्यवदद् विप्रः पुत्रेप्सुं पुत्रजन्मनि।
तव कुक्षौ महाभागे सुपुत्रः सुमहाबलः॥ ३४॥
महावीर्यो महातेजा अचिरात् संजनिष्यति।
गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे॥ ३५॥

As regards the birth of a son to her the aforesaid Brāhmaṇa said to her, eager as she was to have a healthy son, "From your womb, O highly fortunate lady, will be born with poison not long afterwards a noble and charming son possessing unique strength, exceedingly powerful and highly glorious. Do not grieve, O lotus-eyed lady!" (34—35)

च्यवनं च नमस्कृत्य राजपुत्री पतिव्रता।
पत्या विरहिता तस्मात् पुत्रं देवी व्यजायत॥ ३६॥

Having saluted Cyavana, the widowed princess, who was solely devoted to her husband, returned to her cottage and through

the grace of the sage the glorious lady safely delivered a son. (36)

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया।
सह तेन गरेणैव संजातः सगरोऽभवत्॥ ३७॥

"Poison was administered to her by her co-wife, it will be remembered, with the intention of killing the foetus. The boy was named Sagara inasmuch as he was born alongwith that very poison (गरेण सह). (37)

सगरस्यासमञ्जस्तु असमञ्जादथांशुमान्।
दिलीपोंऽशुमतः पुत्रो दिलीपस्य भगीरथः॥ ३८॥

"Sagara's son was Asamañja and from Asamañja, again, sprang up Aṁśumān. Dilīpa was the son of Aṁśumān. Dilīpa's son was Bhagīratha. (38)

भगीरथात् ककुत्स्थश्च ककुत्स्थाच्च रघुस्तथा।
रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः॥ ३९॥
कल्माषपादोऽप्यभवत् तस्माज्जातस्तु शङ्खणः।
सुदर्शनः शङ्खणस्य अग्निवर्णः सुदर्शनात्॥ ४०॥

"From Bhagīratha sprang up Kakutstha and from Kakutstha likewise sprang up Raghu; while Raghu's son was the glorious Pravṛddha, who later on turned out to be an ogre under the curse of his preceptor, Vasiṣṭha, and also became known as Kalmāṣapāda (because of his speckled feet).[1] Again, from the latter sprang up Śaṅkhaṇa. Sudarśana was the son of Śaṅkhaṇa; from Sudarśana sprang up Agnivarṇa. (39-40)

शीघ्रगस्त्वग्निवर्णस्य शीघ्रगस्य मरुः सुतः।
मरोः प्रशुश्रुकस्त्वासीदम्बरीषः प्रशुश्रुकात्॥ ४१॥

"Śīghraga was the son of Agnivarṇa and Śīghraga's son was Maru. Maru's son was Praśuśruka, while from Praśuśruka sprang up Ambarīṣa. (41)

अम्बरीषस्य पुत्रोऽभून्नहुषश्च महीपतिः।
नहुषस्य ययातिस्तु नाभागस्तु ययातिजः॥ ४२॥

Ambarīṣa's son, again, was King Nahuṣa[2] and Nahuṣa's son was Yayāti; while Nābhāga was the son of Yayāti. (42)

नाभागस्य बभूवाज अजाद् दशरथोऽभवत्।
अस्माद् दशरथाज्जातौ भ्रातरौ रामलक्ष्मणौ॥ ४३॥

"Nābhāga's son was Aja, from Aja sprang up Daśaratha. To this Daśaratha[3] (present before you) were born the two brothers, Śrī Rāma and Lakṣmaṇa, alongwith their two other brothers, Bharata and Śatrughna. (43)

आदिवंशविशुद्धानां राज्ञां परमधर्मिणाम्।
इक्ष्वाकुकुलजातानां वीराणां सत्यवादिनाम्॥ ४४॥
रामलक्ष्मणयोरर्थे त्वत्सुते वरये नृप।
सदृशाभ्यां नरश्रेष्ठ सदृशे दातुमर्हसि॥ ४५॥

"On behalf of King Daśaratha, as his family priest, I sue for your two daughters, O protector of men, for the sake of Śrī Rāma and Lakṣmaṇa, belonging as they do to the line of exceedingly pious, valiant and truthful monarchs born in the race of Ikṣwāku and absolutely pure of descent from the very beginning. Be pleased, O jewel among men, to give away your worthy daughters to the two equally worthy princes." (44-45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे सप्ततितमः सर्गः॥ ७०॥

Thus ends Canto Seventy in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

1. We read elsewhere how Pravṛddha, when turned into an ogre by the curse of Vasiṣṭha, took water in the palm of his hand in readiness to pronounce a counter-curse on his preceptor, but deterred by his wife, he threw the water on one of his feet, which got speckled that very moment.

2. King Nahuṣa and Yayāti mentioned here are different from the kings of the same name belonging to the lunar dynasty and figuring in the Mahābhārata and elsewhere.

3. The order in which the names occur here is different from that followed in some of the Purāṇas. The difference can, however, be reconciled by the fact that the accounts relate to different Kalpas or cycles.

एकसप्ततितमः सर्गः

Canto LXXI

Recounting his own pedigree, Janaka offers the hand of his two daughters, Sītā and Ūrmilā, to Śrī Rāma and Lakṣmaṇa, respectively

एवं ब्रुवाणं जनकः प्रत्युवाच कृताञ्जलिः।
श्रोतुमर्हसि भद्रं ते कुलं नः परिकीर्तितम्॥ १॥
प्रदाने हि मुनिश्रेष्ठ कुलं निरवशेषतः।
वक्तव्यं कुलजातेन तन्निबोध महामते॥ २॥

To Vasiṣṭha, who was speaking as aforesaid, Janaka with folded hands replied as follows: "Be pleased to hear our genealogy, which is going to be recounted by us. May God bless you." On the eve of giving away one's daughter to a bridegroom, O jewel among sages, one's pedigree needs must be exhaustively recited by one coming of a respectable family. Therefore, hear my pedigree as is being narrated by us, O Brāhmaṇa of great wisdom! (1-2)

राजाभूत् त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा।
निमिः परमधर्मात्मा सर्वसत्त्ववतां वरः॥ ३॥

"There was a most pious-minded king, Nimi by name, who was the foremost of all powerful men and celebrated in all the three worlds for his deeds. (3)

तस्य पुत्रो मिथिर्नाम जनको मिथिपुत्रकः।
प्रथमो जनको राजा जनकादप्युदावसुः॥ ४॥

"His son was Mithi by name; Mithi's son was Janaka, the first ruler bearing the title of Janaka. From Janaka, again, sprang up Udāvasu. (4)

उदावसोस्तु धर्मात्मा जातो वै नन्दिवर्धनः।
नन्दिवर्धसुतः शूरः सुकेतुर्नाम नामतः॥ ५॥

"From Udāvasu indeed sprang up Nandivardhana, whose mind was really given to piety. Nandivardhana's gallant son, as is well known, was Suketu by name. (5)

सुकेतोरपि धर्मात्मा देवरातो महाबलः।
देवरातस्य राजर्षेर्बृहद्रथ इति स्मृतः॥ ६॥

"From Suketu, again, sprang up the pious-minded and very mighty Devarāta; the son of the royal sage Devarāta was known as Bṛhadratha. (6)

बृहद्रथस्य शूरोऽभून्महावीरः प्रतापवान्।
महावीरस्य धृतिमान् सुधृतिः सत्यविक्रमः॥ ७॥

"The gallant and glorious Mahāvīra was the son of Bṛhadratha. Mahāvīra's steadfast and truly valiant son was Sudhṛti. (7)

सुधृतेरपि धर्मात्मा धृष्टकेतुः सुधार्मिकः।
धृष्टकेतोश्च राजर्षेर्हर्यश्व इति विश्रुतः॥ ८॥

"Sudhṛti's son, again, was the highly pious Dhṛṣṭaketu, whose mind was given to righteousness; and the son of the royal sage Dhṛṣṭaketu was widely known by the name of Haryaśwa. (8)

हर्यश्वस्य मरुः पुत्रो मरोः पुत्रः प्रतीन्धकः।
प्रतीन्धकस्य धर्मात्मा राजा कीर्तिरथः सुतः॥ ९॥

"Haryaśwa's son was Maru, Maru's son was Pratīndhaka and Pratīndhaka's pious-minded son was King Kīrtiratha. (9)

पुत्रः कीर्तिरथस्यापि देवमीढ इति स्मृतः।
देवमीढस्य विबुधो विबुधस्य महीध्रकः॥ १०॥

"Kīrtiratha's son, again, was known as Devamīḍha. Devamīḍha's son was Vibudha and Vibudha's Mahīdhraka. (10)

महीध्रकसुतो राजा कीर्तिरातो महाबलः।
कीर्तिरातस्य राजर्षेर्महारोमा व्यजायत॥ ११॥

"Mahīdhraka's son was very mighty King Kīrtirāta. Mahāromā was born as the son of the royal sage Kīrtirāta. (11)

महारोम्णस्तु धर्मात्मा स्वर्णरोमा व्यजायत।
स्वर्णरोम्णस्तु राजर्षेर्ह्रस्वरोमा व्यजायत॥ १२॥

"From Mahāromā indeed sprang up the pious-minded Swarṇaromā and from the royal sage Swarṇaromā sprang up Hraswaromā. (12)

तस्य पुत्रद्वयं राज्ञो धर्मज्ञस्य महात्मनः।
ज्येष्ठोऽहमनुजो भ्राता मम वीरः कुशध्वजः॥ १३॥

"A couple of sons were born to that high-souled king, who knew what is right, myself being the elder and my valiant brother, Kuśadhwaja, the younger. (13)

मां तु ज्येष्ठं पिता राज्ये सोऽभिषिच्य नराधिपः।
कुशध्वजं समावेश्य भारं मयि वनं गतः॥ १४॥

"Installing me, the elder one, on the throne and entrusting Kuśadhwaja to me as my charge, the king (my father) retired to the forest. (14)

वृद्धे पितरि स्वर्याते धर्मेण धुरमावहम्।
भ्रातरं देवसंकाशं स्नेहात् पश्यन् कुशध्वजम्॥ १५॥

"My aged father having ascended to heaven, I bore the burden of kingship put by him on my shoulders in conformity with the principles of righteousness, looking after with affection my brother Kuśadhwaja, who shines like a god. (15)

कस्यचित्त्वथ कालस्य सांकाश्यादागतः पुरात्।
सुधन्वा वीर्यवान् राजा मिथिलामवरोधकः॥ १६॥

"Some time later the powerful King Sudhanvā came all the way from the town of Sāṅkāśya and besieged Mithilā. (16)

स च मे प्रेषयामास शैवं धनुरनुत्तमम्।
सीता च कन्या पद्माक्षी मह्यं वै दीयतामिति॥ १७॥

"He sent word to me saying, 'The superb bow belonging to Lord Śiva as well as your lotus-eyed daughter, Sītā, may kindly be given away to me.' (17)

तस्याप्रदानान्महर्षे युद्धमासीन्मया सह।
स हतोऽभिमुखो राजा सुधन्वा तु मया रणे॥ १८॥

"On my refusal, O great seer, he fought with me, with the result that fighting face to face with me on the battlefield, the aforesaid King Sudhanvā was eventually killed by me. (18)

निहत्य तं मुनिश्रेष्ठ सुधन्वानं नराधिपम्।
सांकाश्ये भ्रातरं शूरमभ्यषिञ्चं कुशध्वजम्॥ १९॥

"Having got rid of the said King Sudhanvā, O jewel among sages, I enthroned my valiant brother, Kuśadhwaja, at Sāṅkāśya. (19)

कनीयानेष मे भ्राता अहं ज्येष्ठो महामुने।
ददामि परमप्रीतो वध्वौ ते मुनिपुंगव॥ २०॥
सीतां रामाय भद्रं ते ऊर्मिलां लक्ष्मणाय वै।
वीर्यशुल्कां मम सुतां सीतां सुरसुतोपमाम्॥ २१॥
द्वितीयामूर्मिलां चैव त्रिर्वदामि न संशयः।
ददामि परमप्रीतो वध्वौ ते मुनिपुंगव॥ २२॥

"This younger brother of mine as well as I, the elder, most delightfully offer to you my two daughters as your daughters-in-law, Sītā for Śrī Rāma and Ūrmilā for Lakṣmaṇa, O eminent sage ! May prosperity attend on you, O jewel among sages ! I repeat thrice: full of supreme delight I offer as your daughters-in-law my daughter, Sītā, who resembles a daughter of the gods and has been won by Śrī Rāma through personal valour, as also Ūrmilā, my second daughter. There is no doubt about it, O jewel among sages ! (20—22)

रामलक्ष्मणयो राजन् गोदानं कारयस्व ह।
पितृकार्यं च भद्रं ते ततो वैवाहिकं कुरु॥ २३॥

"(Turning to Daśaratha) please get (the formality of) Samāvartana (the ceremony of returning to one's own parents' home after completing one's studies at the residence of one's teacher, marked with the shaving* of one's hair on the head as well as on the arm-pits) gone through by Śrī Rāma and Lakṣmaṇa with delight, and then perform the Nāndīśrāddha, a ceremony intended to propitiate one's departed ancestors,

* The word '**गोदान**' in Sanskrit also means the shaving of one's hair.

preliminary to matrimony. May good betide you, O king ! (23)

मघा ह्यद्य महाबाहो तृतीयदिवसे प्रभो।
फल्गुन्यामुत्तरे राजंस्तस्मिन् वैवाहिकं कुरु।
रामलक्ष्मणयोरर्थे दानं कार्यं सुखोदयम्॥ २४॥

Indeed, the constellation Maghā is in the ascendant today, O mighty-armed king ! On the third day, when the celebrated Uttarā Phālgunī mansion is in the ascendant, my lord, perform the wedding ceremony. Gifts, which are calculated to bring happiness in its wake, should be made for the welfare of Śrī Rāma and Lakṣmaṇa. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Vasiṣṭha and Viśwāmitra jointly ask for the hand of the two daughters of Kuśadhwaja in favour of Bharata and Śatrughna and Janaka acquiesces in the proposal. Thereupon Daśaratha gets his sons to perform the rite of Samāvartana and himself performs the Nāndīśrāddha

तमुक्तवन्तं वैदेहं विश्वामित्रो महामुनिः।
उवाच वचनं वीरं वसिष्ठसहितो नृपम्॥ १॥

To the celebrated and heroic King Janaka (belonging to the Videha dynasty), who had finished his say, the great sage Viśwāmitra, accompanied by Vasiṣṭha, addressed the following words : (1)

अचिन्त्यान्यप्रमेयाणि कुलानि नरपुंगव।
इक्ष्वाकूणां विदेहानां नैषां तुल्योऽस्ति कश्चन॥ २॥

"The royal houses of Ikṣwāku and Videha are inconceivably great and immeasurably glorious, O jewel among men ! There is none equal to those belonging to these two races. (2)

सदृशो धर्मसम्बन्धः सदृशो रूपसम्पदा।
रामलक्ष्मणयो राजन् सीता चोर्मिलया सह॥ ३॥

The sacred matrimonial alliance, going to be contracted between the two houses, is well-matched; it is well-matched in point of physical charm as well as of riches; for Sītā alongwith Ūrmilā is quite becoming of Śrī Rāma and Lakṣmaṇa. (3)

वक्तव्यं च नरश्रेष्ठ श्रूयतां वचनं मम।
भ्राता यवीयान् धर्मज्ञ एष राजा कुशध्वजः॥ ४॥

There is more to be said on this subject, O jewel among men ! Let my counsel be heard. Here is your younger brother, King Kuśadhwaja, who knows what is right. (4)

अस्य धर्मात्मनो राजन् रूपेणाप्रतिमं भुवि।
सुताद्वयं नरश्रेष्ठ पत्न्यर्थं वरयामहे॥ ५॥
भरतस्य कुमारस्य शत्रुघ्नस्य च धीमतः।
वरये ते सुते राजंस्तयोरर्थे महात्मनोः॥ ६॥

We sue, O jewel among men, as a wife to prince Bharata as also to the shrewd Śatrughna, the two others sons of Emperor Daśaratha, the two daughters, of this pious-minded prince, who are peerless on earth in point of comeliness. O king, whereas I ask your two daughters, Sītā and Ūrmilā, for these two high-souled princes, Śrī Rāma and Lakṣmaṇa, O Janaka ! (5-6)

पुत्रा दशरथस्येमे रूपयौवनशालिनः।
लोकपालसमाः सर्वे देवतुल्यपराक्रमाः॥ ७॥

"All these four sons of Daśaratha are full of charm as well as of youth, nay equal in prowess to gods, and the very compeers of the guardians of the spheres. (7)

उभयोरपि राजेन्द्र सम्बन्धेनानुबध्यताम्।
इक्ष्वाकुकुलमव्यग्रं भवतः पुण्यकर्मणः॥ ८॥

"Through the marriage of both these pairs let the house of Ikṣwāku be bound with ties of love, O ruler of rulers; and let your mind remain unperturbed by a feeling of diffidence in contracting a fourfold relation with the great King Daśaratha all at once, a man of virtuous deeds as you are." (8)

विश्वामित्रवचः श्रुत्वा वसिष्ठस्य मते तदा।
जनकः प्राञ्जलिर्वाक्यमुवाच मुनिपुंगवौ॥ ९॥

Hearing the proposal of Viśwāmitra, agreeing with the view of Vasiṣṭha, Janaka forthwith submitted to both the jewels among sages with folded hands as follows : (9)

कुलं धन्यमिदं मन्ये येषां तौ मुनिपुंगवौ।
सदृशं कुलसम्बन्धं यदाज्ञापयतः स्वयम्॥ १०॥

"I consider my pedigree blessed in that you two shining jewels among sages personally enjoin us to contract a matrimonial alliance worthy of us. (10)

एवं भवतु भद्रं वः कुशध्वजसुते इमे।
पत्न्यौ भजेतां सहितौ शत्रुघ्नभरतावुभौ॥ ११॥

"Let it be so ! May good fortune attend on you all ! Let Śatrughna and Bharata both, who ever remain together, take to wife the said two daughters of Kuśadhwaja. (11)

एकाह्ना राजपुत्रीणां चतसॄणां महामुने।
पाणीन् गृह्णन्तु चत्वारो राजपुत्रा महाबलाः॥ १२॥

"Let all the four very mighty princes marry the four princesses the same day, O eminent sage ! (12)

उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्यां मनीषिणः।
वैवाहिकं प्रशंसन्ति भगो यत्र प्रजापतिः॥ १३॥

"The wise commend a wedding on the second of the following two days marked by the ascenedency of the two lunar mansions bearing the name of Phālgunī, viz., the Pūrvā Phālgunī and the Uttarā Phālgunī, presided over by Prajāpati, the god presiding over the genitals." (13)

एवमुक्त्वा वचः सौम्यं प्रत्युत्थाय कृताञ्जलिः।
उभौ मुनिवरौ राजा जनको वाक्यमब्रवीत्॥ १४॥

Having made the aforesaid gentle request and rising from his seat as a mark of respect, King Janaka submitted with folded hands to both the great sages as follows : (14)

परो धर्मः कृतो मह्यं शिष्योऽस्मि भवतोस्तथा।
इमान्यासनमुख्यानि आस्यतां मुनिपुंगवौ॥ १५॥

"A supreme merit has been conferred upon me by you in the form of virtue resulting from the contemplated gift of my daughters to worthy recipients. I am servant to you both in the same way as is Daśaratha; let you both be seated on exalted seats, O jewels among sages ! (15)

यथा दशरथस्येयं तथायोध्या पुरी मम।
प्रभुत्वे नास्ति संदेहो यथार्हं कर्तुमर्हथ॥ १६॥

"Just as this city of Mithilā belongs to Daśaratha, so is Ayodhyā my own city. There can be no doubt about your authority here. Be pleased, therefore, to do what is in the fitness of things." (16)

तथा ब्रुवति वैदेहे जनके रघुनन्दनः।
राजा दशरथो हृष्टः प्रत्युवाच महीपतिम्॥ १७॥

While Janaka, who belonged to the line of the Videhas, was speaking thus, King Daśaratha, a scion of Raghu, joyously replied to the aforesaid king as follows : (17)

युवामसंख्येयगुणौ भ्रातरौ मिथिलेश्वरौ।
ऋषयो राजसङ्घाश्च भवद्भ्यामभिपूजिताः॥ १८॥

"You two brothers, the rulers of Mithilā, possess innumerable qualities. Sages and hosts of princes have been entertained by you both on many occasions." (18)

स्वस्ति प्राप्नुहि भद्रं ते गमिष्यामः स्वमालयम्।
श्राद्धकर्माणि विधिवद्विधास्य इति चाब्रवीत्॥ १९॥

"Attain happiness. May God bless you ! We shall now retire to our own lodging and shall duly perform the Śrāddha rites," he added. (19)

तमापृष्ट्वा नरपतिं राजा दशरथस्तदा।
मुनीन्द्रौ तौ पुरस्कृत्य जगामाशु महायशाः॥ २०॥

Taking leave of the celebrated Janaka, a ruler of men, at that moment, the highly illustrious King Daśaratha soon departed, placing the aforesaid two great sages, Vasiṣṭha and Viśwāmitra, ahead. (20)

स गत्वा निलयं राजा श्राद्धं कृत्वा विधानतः।
प्रभाते काल्यमुत्थाय चक्रे गोदानमुत्तमम्॥ २१॥

Reaching his lodging and performing the Śrāddha with due ceremony, the king rose in the morning and performed the grand Samāvartana ceremony (with respect to his four sons, consisting in the shaving of their hair on the head and the armspits and the gifting of cows), appropriate to that time.(21)

गवां शतसहस्रं च ब्राह्मणेभ्यो नराधिपः।
एकैकशो ददौ राजा पुत्रानुद्दिश्य धर्मतः॥ २२॥

King Daśaratha, who loved his sons very much, gave away in accordance with the principles of righteousness a hundred thousand cows to the Brāhmaṇas for the sake of each of his four sons. (22)

सुवर्णशृङ्ग्यः सम्पन्नाः सवत्साः कांस्यदोहनाः।
गवां शतसहस्राणि चत्वारि पुरुषर्षभः॥ २३॥
वित्तमन्यच्च सुबहु द्विजेभ्यो रघुनन्दनः।
ददौ गोदानमुद्दिश्य पुत्राणां पुत्रवत्सलः॥ २४॥

In the name of the Samāvartana ceremony with respect to his four sons, Emperor Daśaratha, a scion of Raghu, the foremost of men, who was so fond of his sons, bestowed (on that occasion) on the Brāhmaṇas four lakhs of recently calved cows that had their horns plated with gold and yielded ample milk, each with a milking vessel of bell-metal, as well as abundant riches of other description. (23-24)

स सुतैः कृतगोदानैर्वृतः सन्नृपतिस्तदा।
लोकपालैरिवाभाति वृतः सौम्यः प्रजापतिः॥ २५॥

Surrounded on that occasion by his sons, who had their heads shaved and had gifted so many cows, the king shone brightly like the delightful Brahmā, the lord of created beings, surrounded by the guardians of the spheres. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
द्विसप्ततितमः सर्गः॥ ७२॥

Thus ends of Canto Seventy-two in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

Janaka escorts Daśaratha and his four sons clad in nuptial attire to the pavilion erected for the wedding. Placing Viśwāmitra and Śatānanda ahead, Vasiṣṭha conducts the marriage ceremony. Śrī Rāma and his three brothers clasp the hand of Sītā and her sisters. Singing and dancing for joy, the gods rain heavenly flowers on the brides and bridegrooms

यस्मिंस्तु दिवसे राजा चक्रे गोदानमुत्तमम्।
तस्मिंस्तु दिवसे वीरो युधाजित् समुपेयिवान्॥ १॥
पुत्रः केकयराजस्य साक्षाद्भरतमातुलः।
दृष्ट्वा पृष्ट्वा च कुशलं राजानमिदमब्रवीत्॥ २॥

On that very day when in fact Emperor Daśaratha performed the grand Samāvartana ceremony, the valiant Yudhājit, the son of the ruler of the Kekeya kingdom and Bharata's own maternal uncle, duly arrived at Mithilā. Seeing the Emperor and inquiring after his welfare, he submitted to him as follows: (1-2)

केकयाधिपती राजा स्नेहात् कुशलमब्रवीत्।
येषां कुशलकामोऽसि तेषां सम्प्रत्यनामयम्॥ ३॥

"My father, the soverign ruler of the Kekeya territory, has out of affection inquired after your welfare and added that all is well at present with those whose well-being you desire. (3)

स्वस्त्रीयं मम राजेन्द्र द्रष्टुकामो महीपतिः।
तदर्थमुपयातोऽहमयोध्यां रघुनन्दन॥ ४॥

"The king, my father, is eager to see Bharata, my sister's son, O king of kings ! For this purpose I went straight to Ayodhyā, O scion of Raghu ! (4)

श्रुत्वा त्वहमयोध्यायां विवाहार्थं तवात्मजान्।
मिथिलामुपयातांस्तु त्वया सह महीपते॥ ५॥
त्वरयाभ्युपयातोऽहं द्रष्टुकामः स्वसुः सुतम्।
अथ राजा दशरथः प्रियातिथिमुपस्थितम्॥ ६॥
दृष्ट्वा परमसत्कारैः पूजनार्हमपूजयत्।
ततस्तामुषितो रात्रिं सह पुत्रैर्महात्मभिः॥ ७॥
प्रभाते पुनरुत्थाय कृत्वा कर्माणि तत्त्ववित्।
ऋषींस्तदा पुरस्कृत्य यज्ञवाटमुपागमत्॥ ८॥

"When, however, O king, I heard at Ayodhyā of your sons, Bharata and Śatrughna, having proceeded with you direct to Mithilā for the wedding of Śrī Rāma, I drove in haste to this place, eager to see my sister's son." Seeing his beloved guest Yudhājit, deserving of all honour, arrived in his presence, King Daśaratha forthwith entertained him with utmost attentions. Then, having spent that night with his high-souled sons, he got up again in the morning; and, having finished his duties for the morning, the king (who had realized the truth) forthwith reached the pavilion erected for the wedding, placing the sages at the head. (5—8)

युक्ते मुहूर्ते विजये सर्वाभरणभूषितैः।
भ्रातृभिः सहितो रामः कृतकौतुकमङ्गलः॥ ९॥
वसिष्ठं पुरतः कृत्वा महर्षीनपरानपि।
वसिष्ठो भगवानेत्य वैदेहमिदमब्रवीत्॥ १०॥

Placing ahead sage Vasiṣṭha and other eminent sages too, and accompanied by all his three brothers, adorned with every ornament, Śrī Rāma, who was himself dressed in a festive attire appropriate to the occasion of wedding, also arrived at the hour known (in astronomical works) by the name of Vijaya (so-called because it is calculated to bring success to an enterprise undertaken during that hour), propitious for a wedding. Arriving there, the holy Vasiṣṭha spoke to

Janaka (born in the line of the Videhas) as follows : (9-10)

राजा दशरथो राजन् कृतकौतुकमङ्गलैः।
पुत्रैर्नरवरश्रेष्ठो दातारमभिकाङ्क्षते॥ ११॥
दातृप्रतिग्रहीतृभ्यां सर्वार्थाः सम्भवन्ति हि।
स्वधर्मं प्रतिपद्यस्व कृत्वा वैवाह्यमुत्तमम्॥ १२॥

"Alongwith his sons, dressed in festive attires, appropriate to the occasion of wedding, O king, Emperor Daśaratha, a jewel among the foremost of men, awaits the pleasure of the donor; for all gifts take place only with the co-operation of the donor and the donee. Therefore, performing the noble rites pertaining to the wedding, discharge your sacred obligation (of redeeming the word given by you to king Daśaratha)." (11-12)

इत्युक्तः परमोदारो वसिष्ठेन महात्मना।
प्रत्युवाच महातेजा वाक्यं परमधर्मवित्॥ १३॥

Requested thus by the high-souled Vasiṣṭha, the highly glorious Janaka, who was extremely noble and possessed the highest knowledge of what is right, replied as follows : (13)

कः स्थितः प्रतिहारो मे कस्याज्ञां सम्प्रतीक्षते।
स्वगृहे को विचारोऽस्ति यथा राज्यमिदं तव॥ १४॥

"Who stands at the door to guard my entrance and whose permission does the Emperor keenly await? What scruple should there be in entering one's own house? This kingdom is as much yours as mine. (14)

कृतकौतुकसर्वस्वा वेदिमूलमुपागताः।
मम कन्या मुनिश्रेष्ठ दीप्ता ब्रह्मेरिवार्चिषः॥ १५॥

"Having gone through all auspicious rites connected with the wedding, my daughters, O jewel among sages, have already arrived at the foot of the sacrificial altar, looking like so many blazing flames of fire. (15)

सद्योऽहं त्वत्प्रतीक्षोऽस्मि वेद्यामस्यां प्रतिष्ठितः।
अविघ्नं क्रियतां सर्वं किमर्थं हि विलम्ब्यते॥ १६॥

"Firmly seated on this altar, I am just waiting for you. Hence let everything connected with the wedding be performed without any let or hindrance. What for is the ceremony actually being delayed?" (16)

तद् वाक्यं जनकेनोक्तं श्रुत्वा दशरथस्तदा।
प्रवेशयामास सुतान् सर्वानृषिगणानपि॥ १७॥

Hearing the aforesaid reply given by Janaka, Daśaratha forthwith took his sons as also all the hosts of sages into the pavilion erected for the wedding. (17)

ततो राजा विदेहानां वसिष्ठमिदमब्रवीत्।
कारयस्व ऋषे सर्वामृषिभिः सह धार्मिक॥ १८॥
रामस्य लोकरामस्य क्रियां वैवाहिकीं प्रभो।
तथेत्युक्त्वा तु जनकं वसिष्ठो भगवानृषिः॥ १९॥
विश्वामित्रं पुरस्कृत्य शतानन्दं च धार्मिकम्।
प्रपामध्ये तु विधिवद् वेदिं कृत्वा महातपाः॥ २०॥
अलंचकार तां वेदिं गन्धपुष्पैः समन्ततः।
सुवर्णपालिकाभिश्च चित्रकुम्भैश्च साङ्कुरैः॥ २१॥
अङ्कुराढ्यैः शरावैश्च धूपपात्रैः सधूपकैः।
शङ्खपात्रैः स्रुवैः स्रुग्भिः पात्रैरर्घ्यादिपूजितैः॥ २२॥
लाजपूर्णैश्च पात्रीभिरक्षतैरपि संस्कृतैः।
दर्भैः समैः समास्तीर्य विधिवन्मन्त्रपूर्वकम्॥ २३॥
अग्निमाधाय तं वेद्यां विधिमन्त्रपुरस्कृतम्।
जुहावाग्नौ महातेजा वसिष्ठो मुनिपुंगवः॥ २४॥

Thereupon Janaka, the ruler of the Videha kingdom, submitted as follows to Vasiṣṭha : "Alongwith the other sages, O pious seer, conduct the nuptial ceremony of Śrī Rāma, the delight of the world, my lord !"

Saying "Amen !" to Janaka, and placing Viśwāmitra and the pious Śatānanda ahead, the holy sage Vasiṣṭha, who was a great ascetic, prepared a sacrificial altar at the centre of the pavilion according to the scriptural ordinance, and decorated the said altar on all sides with sandal-paste and flowers. He then provided it with plates of gold and jars of variegated colours containing sprouts as well as with shallow earthenware cups (also) full of sprouts, vessels for incense containing incense, conches serving the purpose of vessels, Sruks (large wooden ladles used for pouring ghee on a sacrificial fire and

properly made of Palāśa or Khadira wood about as long as an arm, with a receptacle at the end of the size of a hand) and Sruvās (smaller wooden ladles used for pouring ghee into the Sruk), vessels brimful with water to be offered to a deity for washing the hands etc., with, as well as with vessels full of parched grains of paddy and smaller vessels as also with grains of unbroken rice dyed with the powder of dried turmeric root. Again, bestrewing the altar with blades of Darbha grass equal in length and placing the fire on it according to the scriptural ordinance while reciting sacred texts, the highly glorious Vasiṣṭha, the foremost of sages, poured oblations into it with due ceremony with the recitation of sacred texts. (18—24)

ततः सीतां समानीय सर्वाभरणभूषिताम्।
समक्षमग्नेः संस्थाप्य राघवाभिमुखे तदा॥ २५॥
अब्रवीज्जनको राजा कौसल्यानन्दवर्धनम्।
इयं सीता मम सुता सहधर्मचरी तव॥ २६॥

Duly escorting after that Sītā, adorned with all sorts of jewels, and having comfortably seated her before the sacred fire opposite Śrī Rāma, the ornament of Raghu's race, King Janaka then spoke as follows to Śrī Rāma, the promoter of Kausalyā's joy : "This Sītā, my daughter, is going to be your helpmate in discharging your sacred obligations. (25-26)

प्रतीच्छ चैनां भद्रं ते पाणिं गृह्णीष्व पाणिना।
पतिव्रता महाभागा छायेवानुगता सदा॥ २७॥

"Take her hand in your own and accept her as your own. May good betide you ! She is highly fortunate and will remain exclusively devoted to you (her husband) and will ever follow you as a shadow." (27)

इत्युक्त्वा प्राक्षिपद् राजा मन्त्रपूतं जलं तदा।
साधुसाध्विति देवानामृषीणां वदतां तदा॥ २८॥
देवदुन्दुभिनिर्घोषः पुष्पवर्षो महानभूत्।
एवं दत्त्वा सुतां सीतां मन्त्रोदकपुरस्कृताम्॥ २९॥
अब्रवीज्जनको राजा हर्षेणाभिपरिप्लुतः।
लक्ष्मणागच्छ भद्रं ते ऊर्मिलामुद्यतां मया॥ ३०॥
प्रतीच्छ पाणिं गृह्णीष्व मा भूत् कालस्य पर्ययः।
तमेवमुक्त्वा जनको भरतं चाभ्यभाषत॥ ३१॥

Saying so, king Janaka forthwith transferred to Śrī Rāma's hand the water in his own hand, consecrated by the recitation of sacred texts, signifying his will to offer the hand of Sītā to Śrī Rāma. At that time was heard the noise of celestial kettledrums and there fell an abundant shower of flowers rained by gods and sages exclaiming "Good ! Well done !" Having thus given away to Śrī Rāma his daughter, Sītā, in the wake of water (held in his palm and) consecrated by the recitation of Mantras (giving expression to his vow of bestowing the princess on Śrī Rāma), King Janaka, filled with rapture, said to Lakṣmaṇa, "Lakṣmaṇa, come along; may good betide you ! Accept Ūrmilā, being given away by me. Take her hand in your own, let there be no loss of time." Having requested Lakṣmaṇa thus, Janaka spoke to Bharata too as follows : (28—31)

गृहाण पाणिं माण्डव्याः पाणिना रघुनन्दन।
शत्रुघ्नं चापि धर्मात्मा अब्रवीन्मिथिलेश्वरः॥ ३२॥
श्रुतकीर्तेर्महाबाहो पाणिं गृह्णीष्व पाणिना।
सर्वे भवन्तः सौम्याश्च सर्वे सुचरितव्रताः॥ ३३॥

"Clasp the hand of Māṇḍavī with your own, O scion of Raghu !" The pious king of Mithilā further said to Śatrughna, "Take in your hand, O mighty-armed prince, the hand of Śrutakīrti. You are all gentle and have all duly observed sacred vows of celibacy etc. (32-33)

पत्नीभिः सन्तु काकुत्स्था मा भूत् कालस्य पर्ययः।
जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरस्पृशन्॥ ३४॥
चत्वारस्ते चतसृणां वसिष्ठस्य मते स्थिताः।
अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च॥ ३५॥
ऋषींश्चापि महात्मानः सहभार्या रघूद्वहाः।
यथोक्तेन ततश्चक्रुर्विवाहं विधिपूर्वकम्॥ ३६॥

"Let yourselves be married, O scions of Kakutstha ! Let there be no delay." Hearing the request of Janaka, all the four princes,

who followed the directions of Vasiṣṭha, grasped with their hands the hands of the four princesses. Going clockwise round the sacrificial fire, the altar as well as round Janaka and the sages too, the high-souled princes, the jewels among the Raghus, alongwith their brides thereupon went through the wedding ceremony in accordance with the correct procedure as laid down in our scriptures. (34—36)

पुष्पवृष्टिर्महत्यासीदन्तरिक्षात् सुभास्वरा।
दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः ॥ ३७॥

Accompanied by the loud beating of celestial kettledrums and the melodious sound of vocal and instrumental music, an abundant and most splendid shower of blossoms fell from the heavens. (37)

ननृतुश्चाप्सरःसङ्घा गन्धर्वाश्च जगुः कलम्।
विवाहे रघुमुख्यानां तदद्भुतमदृश्यत॥ ३८॥

Nay, bevies of celestial nymphs danced and Gandharvas sang in a sweet voice. That was a marvellous phenomenon which was noticed during the wedding of the jewels of Raghu's race. (38)

ईदृशे वर्तमाने तु तूर्योद्घुष्टनिनादिते।
त्रिरग्निं ते परिक्रम्य ऊहुर्भार्या महौजसः॥ ३९॥

While such a celestial consonance of sounds prevailed with its echo, those highly glorious princes went round the sacrificial fire thrice and married their respective bride. (39)

अथोपकार्यं जग्मुस्ते सभार्या रघुनन्दनाः।
राजाप्यनुययौ पश्यन् सर्षिसङ्घः सबान्धवः॥ ४०॥

Accompanied by their consorts, those scions of Raghu then retired to their tents. The Emperor too with the hosts of Ṛṣis and his relations followed suit, beholding with joy the brides and the bridegrooms. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे त्रिसप्ततितमः सर्गः॥ ७३॥

Thus ends Canto Seventy-three in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्सप्ततितमः सर्गः

Canto LXXIV

Taking leave of Janaka and Daśaratha, Viśwāmitra returns to his own hermitage and, accepting large wedding presents, Daśaratha too turns back to Ayodhyā alongwith his sons and their newly-wedded brides. On the way the irascible and redoubtable Paraśurāma, a sworn enemy of the Kṣatriyas, suddenly appears before them, axe in hand, and Vasiṣṭha and the other sages accompanying the party offer worship to him

अथ रात्र्यां व्यतीतायां विश्वामित्रो महामुनिः।
आपृष्ट्वा तौ च राजानौ जगामोत्तरपर्वतम्॥ १॥

Asking leave of both the kings, the night having passed, the eminent sage Viśwāmitra forthwith proceeded direct to the northern mountain, the Himalayas. (1)

विश्वामित्रे गते राजा वैदेहं मिथिलाधिपम्।
आपृष्ट्वैव जगामाशु राजा दशरथः पुरीम्॥ २॥

Asking permission of Janaka, who belonged to the line of the Videhas, the ruler of Mithilā, the moment Viśwāmitra had departed, the glorious King Daśaratha too proceeded immediately to his capital. (2)

अथ राजा विदेहानां ददौ कन्याधनं बहु।
गवां शतसहस्राणि बहूनि मिथिलेश्वरः॥ ३॥
कम्बलानां च मुख्यानां क्षौमान् कोट्यम्बराणि च।
हस्त्यश्वरथपादातं दिव्यरूपं स्वलंकृतम्॥ ४॥
ददौ कन्याशतं तासां दासीदासमनुत्तमम्।
हिरण्यस्य सुवर्णस्य मुक्तानां विद्रुमस्य च॥ ५॥

At that time the ruler of the Videha territory gave a rich dowry. As a part of that dowry, the king of Mithilā gave away many lakhs of cows and as many first-class carpets, numerous silken textiles and tens of millions of cotton pieces, elephants, horses, chariots and foot soldiers, a hundred richly-adorned maids endowed with supernal beauty as companions for his daughters, excellent servants and servant-maids and a lot of silver, gold, pearls and coral beads. (3—5)

ददौ राजा सुसंहृष्टः कन्याधनमनुत्तमम्।
दत्त्वा बहुविधं राजा समनुज्ञाप्य पार्थिवम्॥ ६॥
प्रविवेश स्वनिलयं मिथिलां मिथिलेश्वरः।
राजाप्ययोध्याधिपतिः सह पुत्रैर्महात्मभिः॥ ७॥
ऋषीन् सर्वान् पुरस्कृत्य जगाम सबलानुगः।
गच्छन्तं तु नरव्याघ्रं सर्षिसङ्घं सराघवम्॥ ८॥
घोरास्तु पक्षिणो वाचो व्याहरन्ति समन्ततः।
भौमाश्चैव मृगाः सर्वे गच्छन्ति स्म प्रदक्षिणम्॥ ९॥

Extremely delighted, the king thus gave an excellent dowry. Having given manifold presents and duly taking leave of Daśaratha, the ruler of the earth, the king of Mithilā returned to Mithilā, his own capital. Placing ahead all the sages, that had accompanied him to Mithilā, and accompanied by his army and entourage, King Daśaratha (the ruler of Ayodhyā) too departed with his high-souled sons for Ayodhyā. While the tiger among men was journeying with the hosts of sages as well as with his four sons, the scions of Raghu, fearful birds began to cry all around him; while, on the other hand, the deer on the land, one and all, crossed his path from the left. (6—9)

तान् दृष्ट्वा राजशार्दूलो वसिष्ठं पर्यपृच्छत।
असौम्याः पक्षिणो घोरा मृगाश्चापि प्रदक्षिणाः॥ १०॥

Seeing them, Daśaratha, a tiger among kings, respectfully inquired of Vasiṣṭha, saying, "Loathsome birds are screaming on the one hand, which is an ominous portent; and at the same time deer cross my way from the left, which is a good omen! (10)

किमिदं हृदयोत्कम्पि मनो मम विषीदति।
राज्ञो दशरथस्यैतच्छ्रुत्वा वाक्यं महानृषिः॥ ११॥
उवाच मधुरां वाणीं श्रूयतामस्य यत् फलम्।
उपस्थितं भयं घोरं दिव्यं पक्षिमुखाच्च्युतम्॥ १२॥

"What may this be, which makes my heart quiver? My mind is sorrowful." Hearing this question of King Daśaratha, the great seer, Vasiṣṭha, replied in a sweet tone as follows: "Hear what it portends. The indication that comes from the screaming of birds in the air is that a grave danger is imminent. (11-12)

मृगाः प्रशमयन्त्येते संतापस्त्यज्यतामयम्।
तेषां संवदतां तत्र वायुः प्रादुर्बभूव ह॥ १३॥
कम्पयन् मेदिनीं सर्वां पातयंश्च महाद्रुमान्।
तमसा संवृतः सूर्यः सर्वे नावेदिषुर्दिशः॥ १४॥

"These deer, however, allay our fears. Therefore, let this anxiety be given up." While they were conversing thus on the road, a tempest set in, they say, shaking the entire globe and throwing down big trees. The sun got enveloped in darkness, all people failed to discern the directions. (13-14)

भस्मना चावृतं सर्वं सम्मूढमिव तद्बलम्।
वसिष्ठ ऋषयश्चान्ये राजा च ससुतस्तदा॥ १५॥
ससंज्ञा इव तत्रासन् सर्वमन्यद्विचेतनम्।
तस्मिंस्तमसि घोरे तु भस्मच्छन्नेव सा चमूः॥ १६॥
ददर्श भीमसंकाशं जटामण्डलधारिणम्।
भार्गवं जामदग्न्येयं राजा राजविमर्दनम्॥ १७॥
कैलासमिव दुर्धर्षं कालाग्निमिव दुःसहम्।
ज्वलन्तमिव तेजोभिर्दुर्निरीक्ष्यं पृथग्जनैः॥ १८॥

स्कन्धे चासज्ज्य परशुं धनुर्विद्युद्गणोपमम्।
प्रगृह्य शरमुग्रं च त्रिपुरघ्नं यथा शिवम्॥ १९॥

Nay, covered all over with dust, the whole of Daśaratha's army stood dumbfounded, as it were. At that time only Vasiṣṭha and the other sages as well as the king including his four sons retained their consciousness, all the rest on that spot became unconscious, as it were. In that dreadful darkness the aforesaid army of Daśaratha, which was actually covered with dust, as well as the king beheld the terrible-looking sage Paraśurāma (son of Jamadagni), the destroyer of the Kṣatriyas, born in the race of Bhṛgu, wearing matted locks formed into a coil at the crown, unassailable as Mount Kailāsa, irresistible as the destructive fire raging at the time of universal dissolution, blazing as it were with effulgence and as such difficult to gaze upon for common men, with an axe on his right shoulder and a bow on his left and holding in his hand a fierce shaft, resembling streaks of lightning, like another Lord Śiva, the Destroyer of the demon Tripura. (15—19)

तं दृष्ट्वा भीमसंकाशं ज्वलन्तमिव पावकम्।
वसिष्ठप्रमुखा विप्रा जपहोमपरायणाः॥ २०॥
संगता मुनयः सर्वे संजजल्पुरथो मिथः।
कच्चित् पितृवधामर्षी क्षत्रं नोत्सादयिष्यति॥ २१॥

Seeing the sage, terrible of aspect and blazing like fire, all the Brāhmaṇa seers and sages, given to the practice of austerities and Homa (offering oblations to the sacred fire), with Vasiṣṭha at their head, collected at one place and talked to one another, "Let us hope, full of indignation over the assassination of his father, he is not going to exterminate the Kṣatriya race over again. (20-21)

पूर्वं क्षत्रवधं कृत्वा गतमन्युर्गतज्वरः।
क्षत्रस्योत्सादनं भूयो न खल्वस्य चिकीर्षितम्॥ २२॥

"Surely it is not his intention to wipe out the Kṣatriyas once more, since having massacred the Kṣatriyas in the past, he has his anger appeased and has been rid of his agony caused by his father's death." (22)

एवमुक्त्वार्घ्यमादाय भार्गवं भीमदर्शनम्।
ऋषयो राम रामेति मधुरं वाक्यमब्रुवन्॥ २३॥

Talking in this strain and taking in their hands water to wash his hands with, the sages accosted the scion of Bhṛgu, who wore a terrible aspect, in sweet words, "Rāma, O Rāma!" (23)

प्रतिगृह्य तु तां पूजामृषिदत्तां प्रतापवान्।
रामं दाशरथिं रामो जामदग्न्योऽभ्यभाषत॥ २४॥

While accepting that honour done by the sages, Vasiṣṭha and others, the glorious Paraśurāma, son of Jamadagni, spoke as follows to Śrī Rāma, the eldest son of Daśaratha. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
चतुस्सप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Turning a deaf ear to Daśaratha's prayer, Paraśurāma relates the history of the bows belonging to Lords Śiva and Viṣṇu and challenges Śrī Rāma to string the bow of Lord Viṣṇu in his possession

राम दाशरथे वीर वीर्यं ते श्रूयतेऽद्भुतम्।
धनुषो भेदनं चैव निखिलेन मया श्रुतम्॥ १॥

"O Rāma, O valiant son of Daśaratha, your prowess is reported to be marvellous and your feat in the shape of breaking the bow of Lord Śiva has also been heard of by me in all its details. (1)

तदद्भुतमचिन्त्यं च भेदनं धनुषस्तथा।
तच्छ्रुत्वाहमनुप्राप्तो धनुर्गृह्यापरं शुभम्॥ २॥

"Breaking the bow in the way you have done is indeed marvellous and cannot even be conceived by others. Hearing of it, I have arrived here, taking another sacred bow. (2)

तदिदं घोरसंकाशं जामदग्न्यं महद्धनुः।
पूरयस्व शरेणैव स्वबलं दर्शयस्व च॥ ३॥

"Therefore, fitting this great and terrible-looking bow, received by me from Jamadagni, my father, with an arrow, simply draw it to its full length and demonstrate your might thereby. (3)

तदहं ते बलं दृष्ट्वा धनुषोऽप्यस्य पूरणे।
द्वन्द्वयुद्धं प्रदास्यामि वीर्यश्लाघ्यमहं तव॥ ४॥

"Having witnessed that strength of yours in drawing this bow too at full length, I shall offer you a single combat which will bring credit to your valour." (4)

तस्य तद् वचनं श्रुत्वा राजा दशरथस्तदा।
विषण्णवदनो दीनः प्राञ्जलिर्वाक्यमब्रवीत्॥ ५॥

Hearing that challenge of Paraśurāma, King Daśaratha felt miserable and, pulling a long face, forthwith spoke with folded hands as follows : (5)

क्षत्ररोषात् प्रशान्तस्त्वं ब्राह्मणश्च महातपाः।
बालानां मम पुत्राणामभयं दातुमर्हसि॥ ६॥

"Having given up your anger towards the Kṣatriyas, you have since grown very calm and, being a Brāhmaṇa and a great ascetic too, you ought to give assurance of safety to my juvenile sons. (6)

भार्गवाणां कुले जातः स्वाध्यायव्रतशालिनाम्।
सहस्राक्षे प्रतिज्ञाय शस्त्रं प्रक्षिप्तवानसि॥ ७॥

"Born in the line of the Bhārgavas (the scions of Bhṛgu), distinguished for their study of the Vedas and sacred vows, you have relinquished the arms, giving your word of honour in this behalf to Indra. (7)

स त्वं धर्मपरो भूत्वा कश्यपाय वसुंधराम्।
दत्त्वा वनमुपागम्य महेन्द्रकृतकेतनः॥ ८॥

"As such you set your mind on piety and gave away the dominion of the earth to Sage Kaśyapa and, retiring to the woods, took up your abode on Mount Mahendra. (8)

मम सर्वविनाशाय सम्प्राप्तस्त्वं महामुने।
न चैकस्मिन् हते रामे सर्वे जीवामहे वयम्॥ ९॥

"For my total annihilation, however, you have appeared here, O great sage ! And we shall all cease to live even if Rāma alone is killed by you." (9)

ब्रुवत्येवं दशरथे जामदग्न्यः प्रतापवान्।
अनादृत्य तु तद्वाक्यं राममेवाभ्यभाषत॥ १०॥

Turning a deaf ear to his entreaty, however, even though Daśaratha prayed as aforesaid, the glorious Paraśurāma (son of Jamadagni) continued to address Śrī Rāma alone and said : (10)

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोकाभिपूजिते।
दृढे बलवती मुख्ये सुकृते विश्वकर्मणा॥ ११॥

"These two excellent heavenly bows (one of which was broken by you the other day, the other being with me), strong, powerful and foremost as they are, were adored by the whole world and were skilfully manufactured by Viśwakarmā. (11)

अनुसृष्टं सुरैरेकं त्र्यम्बकाय युयुत्सवे।
त्रिपुरघ्नं नरश्रेष्ठ भग्नं काकुत्स्थ यत्त्वया॥ १२॥

"One of them, which has been broken by you, O scion of Kakutstha, was handed over by the gods to Lord Śiva (the three-eyed divinity), eager to fight with the demon Tripura, and ultimately succeeded in killing him, O jewel among men! (12)

इदं द्वितीयं दुर्धर्षं विष्णोर्दत्तं सुरोत्तमैः।
तदिदं वैष्णवं राम धनुः परपुरंजयम्॥ १३॥

"This second one, hard to prevail against, was given by the foremost of the gods to Lord Viṣṇu. This, which you behold in my hand, is the same bow of Lord Viṣṇu, which is able to reduce the enemy's stronghold, O Rāma! (13)

समानसारं काकुत्स्थ रौद्रेण धनुषा त्विदम्।
तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम्॥ १४॥
शितिकण्ठस्य विष्णोश्च बलाबलनिरीक्षया।
अभिप्रायं तु विज्ञाय देवतानां पितामहः॥ १५॥
विरोधं जनयामास तयोः सत्यवतां वरः।
विरोधे तु महद् युद्धमभवद् रोमहर्षणम्॥ १६॥
शितिकण्ठस्य विष्णोश्च परस्परजयैषिणोः।
तदा तु जृम्भितं शैवं धनुर्भीमपराक्रमम्॥ १७॥
हुंकारेण महादेवः स्तम्भितोऽथ त्रिलोचनः।
देवैस्तदा समागम्य सर्षिसङ्घैः सचारणैः॥ १८॥
याचितौ प्रशमं तत्र जग्मतुस्तौ सुरोत्तमौ।
जृम्भितं तद् धनुर्दृष्ट्वा शैवं विष्णुपराक्रमैः॥ १९॥
अधिकं मेनिरे विष्णुं देवाः सर्षिगणास्तथा।
धनू रुद्रस्तु संक्रुद्धो विदेहेषु महायशाः॥ २०॥
देवरातस्य राजर्षेर्ददौ हस्ते ससायकम्।
इदं च वैष्णवं राम धनुः परपुरंजयम्॥ २१॥
ऋचीके भार्गवे प्रादाद् विष्णुः स न्यासमुत्तमम्।
ऋचीकस्तु महातेजाः पुत्रस्याप्रतिकर्मणः॥ २२॥
पितुर्मम ददौ दिव्यं जमदग्नेर्महात्मनः।
न्यस्तशस्त्रे पितरि मे तपोबलसमन्विते॥ २३॥
अर्जुनो विदधे मृत्युं प्राकृतां बुद्धिमास्थितः।
वधमप्रतिरूपं तु पितुः श्रुत्वा सुदारुणम्।
क्षत्रमुत्सादयं रोषाज्जातं जातमनेकशः॥ २४॥

"It is in fact equal in strength to the bow of Rudra, which has already yielded to your strength, O scion of Kakutstha, as will appear from the following anecdote:

"At that very time when the demon Tripura was killed by Lord Śiva, all the gods approached and put a question to Brahmā, the progenitor of the entire creation with a view to ascertaining the relative strength and weakness of Lords Śiva (whose neck is marked with a blue patch) and Viṣṇu. Reading the mind of the gods, Brahmā, the foremost of the votaries of truth, for his part sowed the seed of discord between the two divinities. As a sequel to that tension a terrible and thrilling combat actually ensued between Lords Śiva and Viṣṇu, who were eager to conquer each other. In the course of that combat, of course, the bow of Lord Śiva, possessed as it was of terrible strength, was rendered inoperative and the three-eyed Lord Mahādeva too struck motionless by the very roar of Lord Viṣṇu. The two foremost divinities came to terms on that occasion only when they were approached and entreated on that very spot by the gods, accompanied by hosts of Ṛṣis as well as by Cāraṇas (celestial bards), to compose their differences.

"Seeing the celebrated bow of Lord Śiva rendered inoperative as aforesaid by the prowess of Lord Viṣṇu, the gods alongwith the hosts of Ṛṣis assembled there accounted Lord Viṣṇu superior to Lord Śiva. Feeling enraged, the most illustrious Lord Rudra (the god of destruction) thereupon delivered the bow together with the arrows into the hands

of the royal sage Devarāta born in the line of the Videha kings. Lord Viṣṇu, on the other hand, O Rāma, made over this superb bow of His own, capable of subduing the enemy's stronghold, as a trust to Ṛcīka, a scion of sage Bhṛgu. The highly glorious Ṛcīka in his turn bestowed the heavenly gift on his own son, the high-souled Jamadagni, my father, who was too good to retaliate a wrong and had therefore no use for it. Reckoning my father, who had given up the use of arms and was richly endowed with spiritual energy earned through his austerities, as a common man, Arjuna (more popularly known by the name of Sahasrabāhu because of his thousand arms) caused his death. Hearing of my father's most cruel and unmerited death, I for my part uprooted more than once (as many as twenty-one times) out of indignation the Kṣatriyas even as they were born. (14—24)

पृथिवीं चाखिलां प्राप्य कश्यपाय महात्मने।
यज्ञस्यान्तेऽददं राम दक्षिणां पुण्यकर्मणे॥ २५॥

"Having acquired dominion over the entire globe in this way, I gifted it, O Rāma, to the high-souled sage Kaśyapa of meritorious deeds by way of sacrificial fee at the end of a sacrifice which I performed in atonement for the great bath of blood. (25)

दत्त्वा महेन्द्रनिलयस्तपोबलसमन्वितः।
श्रुत्वा तु धनुषो भेदं ततोऽहं द्रुतमागतः॥ २६॥

"Nay, having made the gift, I took up my abode on Mount Mahendra. Richly endowed with spiritual energy earned through austerities in the meantime, however, I expeditiously arrived here from that distant place on hearing of the breaking of the bow. (26)

तदेवं वैष्णवं राम पितृपैतामहं महत्।
क्षत्रधर्मं पुरस्कृत्य गृह्णीष्व धनुरुत्तमम्॥ २७॥

Placing above all else the noble duty of a Kṣatriya (which consists in accepting the challenge of a warrior to a duel in a righteous cause), O Rāma, take in your hand the celebrated and superb bow belonging to Lord Viṣṇu, inherited by me through my father from my grandfather. (27)

योजयस्व धनुःश्रेष्ठे शरं परपुरंजयम्।
यदि शक्तोऽसि काकुत्स्थ द्वन्द्वं दास्यामि ते ततः॥ २८॥

"And fit the arrow, capable of reducing the stronghold of an enemy, to this foremost of bows provided you are equal to it, O scion of Kakutstha ! Then alone I shall offer a single combat to you." (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
पञ्चसप्ततितमः सर्गः॥ ७५॥

Thus ends Canto Seventy-five in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Fitting the arrow to the bow of Lord Viṣṇu and declaring it as unfailing, Śrī Rāma asks Paraśurāma to point out at whom it may be discharged, and at the instance of the latter puts an end to his title to the (ethereal) worlds earned by him through his austerities. Recognizing Śrī Rāma to be no other than Lord Viṣṇu and taking leave of him, Paraśurāma withdraws to Mount Mahendra in order to resume his austerities

श्रुत्वा तु जामदग्न्यस्य वाक्यं दाशरथिस्तदा।
गौरवाद् यन्त्रितकथः पितू राममथाब्रवीत्॥ १॥

Hearing the challenge of Jamadagni's son, Śrī Rāma (son of Daśaratha), of course, who remained tongue-tied on that occasion out of regard for his father, now spoke to Paraśurāma as follows : (1)

कृतवानसि यत् कर्म श्रुतवानस्मि भार्गव।
अनुरुध्यामहे ब्रह्मन् पितुरानृण्यमास्थितः॥ २॥

"I have heard, O scion of Bhṛgu, of the work that you have done, intent on repaying the debt you owed to your father by avenging his death. We approve of it, O holy Brāhmaṇa ! (2)

वीर्यहीनमिवाशक्तं क्षत्रधर्मेण भार्गव।
अवजानासि मे तेजः पश्य मेऽद्य पराक्रमम्॥ ३॥

"Since, however, you despise me—devoted as I am to the duty of a Kṣatriya and, therefore, chary of speech in the presence of a holy Brāhmaṇa like you—as powerless, as though lacking in virility, O scion of Bhṛgu, pray, witness my glory and prowess today." (3)

इत्युक्त्वा राघवः क्रुद्धो भार्गवस्य वरायुधम्।
शरं च प्रतिजग्राह हस्ताल्लघुपराक्रमः॥ ४॥

Saying so and growing indignant, Śrī Rāma, a scion of Raghu, of swift prowess seized the excellent weapon (bow) as well as the arrow from his hand and further withdrew the divine energy* of Paraśurāma (a scion of the sage Bhṛgu). (4)

आरोप्य स धनू रामः शरं सज्यं चकार ह।
जामदग्न्यं ततो रामं रामः क्रुद्धोऽब्रवीदिदम्॥ ५॥

Stringing the bow, the celebrated Śrī Rāma set the arrow to the string: so the tradition goes. Getting angry, Śrī Rāma then spoke to Paraśurāma (son of Jamadagni) as follows : (5)

ब्राह्मणोऽसीति पूज्यो मे विश्वामित्रकृतेन च।
तस्माच्छक्तो न ते राम मोक्तुं प्राणहरं शरम्॥ ६॥

"You are worthy of respect to me in that you are a Brāhmaṇa and also because of your kinship with Viśwāmitra, who is the maternal uncle of your father. Therefore, I dare not hurl the deadly arrow at you, O Rāma ! (6)

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* We read in the Padma-Purāṇa—

'इत्युक्त्वा देवि वैष्णव्या शक्त्या तद्गतया सह। जग्राह वैष्णवं चापं विनयेन च लीलया॥'

'Saying so, Śrī Rāma seized in sport, yet with modesty, the bow of Lord Viṣṇu alongwith the divine energy of the same Lord, that had existed in him so far, O Pārvatī !'

This is also borne out by verse 11 of this very Canto.

इमां वा त्वद्गतिं राम तपोबलसमर्जितान्।
लोकानप्रतिमान् वापि हनिष्यामीति मे मतिः॥ ७॥

"I shall as an alternative take away, O Rāma, your present capacity of unobstructed movement in all the three worlds or put an end to your title to the peerless ethereal worlds, duly acquired by dint of asceticism: such is my mind. (7)

न ह्ययं वैष्णवो दिव्यः शरः परपुरंजयः।
मोघः पतति वीर्येण बलदर्पविनाशनः॥ ८॥

"This transcendent arrow of Lord Viṣṇu, capable as it is of reducing the stronghold of an enemy and crushing the might as well as the pride of an adversary by its unique power, never goes without hitting its mark." (8)

वरायुधधरं रामं द्रष्टुं सर्षिगणाः सुराः।
पितामहं पुरस्कृत्य समेतास्तत्र सर्वशः॥ ९॥

Placing Brahmā (the progenitor of the entire creation) at their head, all the gods, accompanied by hosts of Ṛṣis, assembled there in their aerial cars in order to behold Śrī Rāma wielding the superb weapon of Lord Viṣṇu. (9)

गन्धर्वाप्सरसश्चैव सिद्धचारणकिंनराः।
यक्षराक्षसनागाश्च तद् द्रष्टुं महदद्भुतम्॥ १०॥

Gandharvas and celestial dancing girls as well as Siddhas, Cāraṇas and Kinnaras as also Yakṣas, ogres and Nāgas too collected there in order to witness that great marvel. (10)

जडीकृते तदा लोके रामे वरधनुर्धरे।
निर्वीर्यो जामदग्नयोऽसौ रामो राममुदैक्षत॥ ११॥

People gathered there, having been stunned at that time with fear at the thought of the dire consequences that might follow from the show of valour on the part of Śrī Rāma, when Śrī Rāma took up the superb bow of Lord Viṣṇu, the celebrated Paraśurāma, son of Jamadagni, now rendered powerless, looked with wonder at Śrī Rāma. (11)

तेजोभिर्गतवीर्यत्वाज्जामदग्न्यो जडीकृतः।
रामं कमलपत्राक्षं मन्दं मन्दमुवाच ह॥ १२॥

Dazed by the brilliance of Śrī Rāma, due to his having been rendered powerless, the son of Jamadagni spoke in a low tone as follows to Śrī Rāma, whose eyes resembled the petals of a lotus: (12)

काश्यपाय मया दत्ता यदा पूर्वं वसुंधरा।
विषये मे न वस्तव्यमिति मां काश्यपोऽब्रवीत्॥ १३॥

"When in the past the dominion of the earth was bestowed by me on Sage Kaśyapa, Kaśyapa spoke to me as follows: 'You must no longer inhabit my dominion.' (13)

सोऽहं गुरुवचः कुर्वन् पृथिव्यां न वसे निशाम्।
तदाप्रभृति काकुत्स्थ कृता मे काश्यपस्य ह॥ १४॥

"Enjoined thus and obeying the command of my preceptor, Kaśyapa, I do not remain on earth at night from that time onward inasmuch as a pledge has been taken by me to that effect before Kaśyapa, which is a well-known fact, O Rāma! (14)

तामिमां मद्गतिं वीर हन्तुं नार्हसि राघव।
मनोजवं गमिष्यामि महेन्द्रं पर्वतोत्तमम्॥ १५॥

"Be pleased, therefore, O heroic scion of Raghu, not to put an end to my present unhampered movement in all the three worlds. I shall retire to Mount Mahendra, the foremost of mountains, with the speed of thought. (15)

लोकास्त्वप्रतिमा राम निर्जितास्तपसा मया।
जहि ताञ्छरमुख्येन मा भूत् कालस्य पर्ययः॥ १६॥

"Peerless worlds have actually been earned by me by dint of asceticism, O Rāma! Put an end to my title to them by means of your superb shaft. Let there be no loss of time. (16)

अक्षय्यं मधुहन्तारं जानामि त्वां सुरेश्वरम्।
धनुषोऽस्य परामर्शात् स्वस्ति तेऽस्तु परंतप॥ १७॥
एते सुरगणाः सर्वे निरीक्षन्ते समागताः।
त्वामप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे॥ १८॥

"From the fact of your having not only seized but also strung and drawn this bow of Lord Viṣṇu, which could be strung by none else, I conclude you to be no other than the imperishable Lord Viṣṇu, the suzerain Lord of gods), the Slayer of the demon Madhu. Let everything be well with you, O chastiser of foes ! All these hosts of gods gathered together here are looking at you, whose deeds are incomparable and who are unrivalled in combat. (17-18)

न चेयं तव काकुत्स्थ व्रीडा भवितुमर्हति।
त्वया त्रैलोक्यनाथेन यदहं विमुखीकृतः॥ १९॥

"This powerlessness of mine in your presence, O scion of Kakutstha, cannot be a matter for shame to me, since I stand worsted by none else than the Lord of all the three worlds. (19)

शरमप्रतिमं राम मोक्तुमर्हसि सुव्रत।
शरमोक्षे गमिष्यामि महेन्द्रं पर्वतोत्तमम्॥ २०॥

"Be pleased, O Rāma of noble vows, to discharge your matchless arrow. On your having discharged the arrow I shall return to Mount Mahendra, the foremost of mountains." (20)

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान्।
रामो दाशरथिः श्रीमांश्चिक्षेप शरमुत्तमम्॥ २१॥

Even while Paraśurāma, son of Jamadagni, was speaking as aforesaid, the mighty and glorious Rāma, son of Daśaratha, discharged the superb shaft. (21)

स हतान् दृश्य रामेण स्वाँल्लोकांस्तपसार्जितान्।
जामदग्न्यो जगामाशु महेन्द्रं पर्वतोत्तमम्॥ २२॥

Finding his own prospective realms, earned by dint of asceticism, ruined by Śrī Rāma, Paraśurāma (son of Jamadagni) immediately returned to Mount Mahendra, the foremost of mountains. (22)

ततो वितिमिराः सर्वा दिशश्चोपदिशस्तथा।
सुराः सर्षिगणा रामं प्रशशंसुरुदायुधम्॥ २३॥

Thereupon all the quarters and even so the intermediate corners intervening them were rid of darkness. The gods including the hosts of Ṛṣis accompanying them glorified Śrī Rāma, who stood with the uplifted bow. (23)

रामं दाशरथिं रामो जामदग्न्यः प्रपूजितः।
ततः प्रदक्षिणीकृत्य जगामात्मगतिं प्रभुः॥ २४॥

Having walked clockwise round Śrī Rāma, son of Daśaratha, the mighty Paraśurāma, son of Jamadagni, highly honoured by Śrī Rāma, then retired to his own abode on Mount Mahendra. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
षट्सप्ततितमः सर्गः॥ ७६॥

Thus ends Canto Seventy-Six in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

On the departure of Paraśurāma, Śrī Rāma hands over the bow of Lord Viṣṇu to Varuṇa (the god of water) and, sending his army ahead, King Daśaratha enters Ayodhyā. After some days Prince Yudhājit, Bharata's maternal uncle takes away Bharata and Śatrughna to his father's capital

गते रामे प्रशान्तात्मा रामो दाशरथिर्धनुः।
वरुणायाप्रमेयाय ददौ हस्ते महायशाः॥ १॥

Paraśurāma having left, the highly illustrious Śrī Rāma (son of Daśaratha), whose mind was completely at rest, made over as a trust the bow in his hand to Varuṇa, the god of water, of immeasurable strength. (1)

अभिवाद्य ततो रामो वसिष्ठप्रमुखानृषीन्।
पितरं विकलं दृष्ट्वा प्रोवाच रघुनन्दनः॥ २॥

Greeting the sages headed by Vasiṣṭha and seeing his father (who had apparently failed to notice the discomfiture and departure of Paraśurāma) perturbed over the menacing attitude of Paraśurāma, Śrī Rāma (a scion of Raghu) then submitted to his father as follows : (2)

जामदग्न्यो गतो रामः प्रयातु चतुरंगिणी।
अयोध्याभिमुखी सेना त्वया नाथेन पालिता॥ ३॥

"Paraśurāma, son of Jamadagni, has departed. Let the army consisting of four limbs (viz., elephants, chariots, horsemen and foot soldiers) and protected by you, its master, therefore, march in the direction of Ayodhyā." (3)

रामस्य वचनं श्रुत्वा राजा दशरथः सुतम्।
बाहुभ्यां सम्परिष्वज्य मूर्ध्न्युपाघ्राय राघवम्॥ ४॥

Hearing the request of Śrī Rāma, King Daśaratha closely folded in his arms his son, the foremost of Raghu's race, and smelt his head as a gesture of affection. (4)

गतो राम इति श्रुत्वा हृष्टः प्रमुदितो नृपः।
पुनर्जातं तदा मेने पुत्रमात्मानमेव च॥ ५॥

Delighted, nay, overjoyed to hear that Paraśurāma had already left, the king thought his son as well as himself reborn on that occasion. (5)

चोदयामास तां सेनां जगामाशु ततः पुरीम्।
पताकाध्वजिनीं रम्यां तूर्योद्घुष्टनिनादिताम्॥ ६॥
सिक्तराजपथारम्यां प्रकीर्णकुसुमोत्कराम्।
राजप्रवेशसुमुखैः पौरैर्मङ्गलपाणिभिः॥ ७॥
सम्पूर्णां प्राविशद् राजा जनौघैः समलंकृताम्।
पौरैः प्रत्युद्गतो दूरं द्विजैश्च पुरवासिभिः॥ ८॥
पुत्रैरनुगतः श्रीमान् श्रीमद्भिश्च महायशाः।
प्रविवेश गृहं राजा हिमवत्सदृशं प्रियम्॥ ९॥

He urged his army forward and then speedily reached his delightful capital. The king presently entered in state the city decorated with flags and buntings and rendered noisy by fanfares of trumpeters. It looked charming with its highways sprinkled with water and was strewn with heaps of flowers. It was brimful with citizens with their faces blooming over the return of their king and carrying auspicious articles in their hands, and was fully graced with multitudes of men. Met far in advance by the citizens as well as by Brāhmaṇas inhabiting the capital, and followed by his glorious sons, the glorious and highly illustrious king now entered his beloved palace vying with the Himālaya mountain (in whiteness and height). (6—9)

ननन्द स्वजनै राजा गृहे कामैः सुपूजितः।
कौसल्या च सुमित्रा च कैकेयी च सुमध्यमा॥ १०॥
वधूप्रतिग्रहे युक्ता याश्चान्या राजयोषितः।
ततः सीतां महाभागामूर्मिलां च यशस्विनीम्॥ ११॥

कुशध्वजसुते चोभे जगृहुर्नृपयोषितः।
मंगलालापनैर्होमैः शोभिताः क्षौमवाससः॥ १२॥
देवतायतनान्याशु सर्वास्ताः प्रत्यपूजयन्।
अभिवाद्याभिवाद्यांश्च सर्वा राजसुतास्तदा॥ १३॥
रेमिरे मुदिताः सर्वा भर्तृभिः सदिता रहः।
कृतदाराः कृतास्त्राश्च सधनाः ससुहृज्जनाः॥ १४॥
शुश्रूषमाणाः पितरं वर्तयन्ति नरर्षभाः।
कस्यचित्त्वथ कालस्य राजा दशरथः सुतम्॥ १५॥

Duly entertained with luxuries by his own people, the king rejoiced at his house. Kausalyā and Sumitrā as well as the graceful Kaikeyī and whatever other queens there were busied themselves with the ceremonious reception of their daughters-in-law. Thereupon the queens conducted into the gynaeceum the highly blessed Sītā and the illustrious Ūrmilā as well as both the daughters of Kuśadhwaja, Māṇḍavī and Śrutakīrti. All those queens forthwith got the brides to offer worship in the temples inside as well as outside the gynaeceum—the brides, who were greeted with benedictions pronounced by the priests, looked splendid after having offered oblations to the sacred fire in order to solemnize their entry into the gynaeceum and were clad in silken robes. Having saluted on that occasion those who deserved to be saluted, all the princesses without exception happily enjoyed life with their husbands in their private apartments. Duly married and taught the use of various missiles and weapons and endowed with riches, the princes, who were jewels among men, lived in the company of their friends and relatives, rendering service to their father. Some time after this, one day, King Daśaratha, the delight of the Raghus, spoke to Bharata, the son of Kaikeyī as follows : (10—15)

भरतं कैकयीपुत्रमब्रवीद् रघुनन्दनः।
अयं केकयराजस्य पुत्रो वसति पुत्रक॥ १६॥
त्वां नेतुमागतो वीरो युधाजिन्मातुलस्तव।
श्रुत्वा दशरथस्यैतद् भरतः कैकयीसुतः॥ १७॥
गमनायाभिचक्राम शत्रुघ्नसहितस्तदा।
आपृच्छ्य पितरं शूरो रामं चाक्लिष्टकारिणम्॥ १८॥
मातॄश्चापि नरश्रेष्ठः शत्रुघ्नसहितो ययौ।
युधाजित् प्राप्य भरतं सशत्रुघ्नं प्रहर्षितः॥ १९॥
स्वपुरं प्राविशद् वीरः पिता तस्य तुतोष ह।
गते च भरते रामो लक्ष्मणश्च महाबलः॥ २०॥
पितरं देवसंकाशं पूजयामासतुस्तदा।
पितुराज्ञां पुरस्कृत्य पौरकार्याणि सर्वशः॥ २१॥
चकार रामः सर्वाणि प्रियाणि च हितानि च।
मातृभ्यो मातृकार्याणि कृत्वा परमयन्त्रितः॥ २२॥
गुरूणां गुरुकार्याणि काले कालेऽन्ववैक्षत।
एवं दशरथः प्रीतो ब्राह्मणा नैगमास्तथा॥ २३॥
रामस्य शीलवृत्तेन सर्वे विषयवासिनः।
तेषामतियशा लोके रामः सत्यपराक्रमः॥ २४॥
स्वयंभूरिव भूतानां बभूव गुणवत्तरः।
रामश्च सीतया सार्धं विजहार बहूनृतून्॥ २५॥
मनस्वी तद्गतमनास्तस्या हृदि समर्पितः।
प्रिया तु सीता रामस्य दाराः पितृकृता इति॥ २६॥
गुणाद्रूपगुणाच्चापि प्रीतिर्भूयोऽभिवर्धते।
तस्याश्च भर्ता द्विगुणं हृदये परिवर्तते॥ २७॥

"This son of the king of Kekaya, the heroic Yudhājit, your maternal uncle, who has come to take you to his father's capital, is tarrying here in the hope of being allowed to take you." Hearing this remark of Daśaratha, Bharata, son of Kaikeyī, forthwith got ready to depart alongwith Śatrughna. Nay, taking leave of his father, King Daśaratha and Śrī Rāma, who did great things without much exertion, as well as of all his three mothers, Kausalyā, Sumitrā and Kaikeyī, the heroic Bharata, a jewel among men, left with Śatrughna for the kingdom of Kekaya. Highly rejoiced to get hold of Bharata alongwith Śatrughna, the valiant Yudhājit reached and duly entered his town, and his father felt gratified at this. Bharata as well as Śatrughna having left, the very mighty Rāma and Lakṣmaṇa began to serve their god-like father when the occasion demanded it. Placing his father's command above all else, Śrī Rāma

ever did in everyway all business relating to the citizens, which was dear to them as well as conducive to their interests. Doing all the work of his three mothers for their sake, Śrī Rāma, who was highly self-restrained, attended from time to time the important business of his elders. In this was King Daśaratha, the Brāhmaṇas as well as the traders—in fact, all the people of the kingdom of Ayodhyā were pleased with the disposition and conduct of Śrī Rāma. Śrī Rāma, who was endowed with true unfailing valour, outshone all his brothers in reputation and, like Brahmā, the self-born creator, excelled all created beings in merit. The high-minded Śrī Rāma, whose heart was set on his spouse and who stood enthroned in her heart, enjoyed life with her for many months. Sītā was dear to Śrī Rāma as a partner made available to him by his father. Nay, because of her manifold virtues and comeliness of form, his affection for her grew all the more. Her husband too (because of his excellences and lovely appearance) gained a doubly secure grip in her heart. (16—27)

अन्तर्गतमपि व्यक्तमाख्याति हृदयं हृदा।
तस्य भूयो विशेषेण मैथिली जनकात्मजा।
देवताभिः समा रूपे सीता श्रीरिव रूपिणी॥ २८॥

Sītā, the princess of Mithilā and daughter of Janaka, who compared with goddesses in bodily charm and was beauty-incarnate, as it were, could vividly read in minute detail with her mind even that which existed in the inmost heart of Śrī Rāma. (28)

तया स राजर्षिसुतोऽभिकामया
समेयिवानुत्तमराजकन्यया ।
अतीव रामः शुशुभे मुदान्वितो
विभुः श्रिया विष्णुरिवामरेश्वरः॥ २९॥

United in wedlock with that foremost princess, who was the sole object of his love and whose love was centred in him, Śrī Rāma, the aforesaid son of King Daśaratha (a royal sage), looked most charming and full of joy, even as the all-pervading Viṣṇu, the suzerain Lord of gods, in the company of Śrī, the goddess of fortune. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे
सप्तसप्ततितमः सर्गः॥ ७७॥

Thus ends Canto Seventy-seven in the Bālakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

बालकाण्डं सम्पूर्णम्

End of Bālakāṇḍa

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

अयोध्याकाण्डम्

Śrīmad Vālmīki-Rāmāyaṇa

Book Two

(Ayodhyākāṇḍa)

प्रथमः सर्गः

Canto I

Bharata having left for his maternal grandfather's capital alongwith Śatrughna, Emperor Daśaratha makes up his mind to install Śrī Rāma as his Regent and, summoning a number of princes for consultation, confers with them on the subject

गच्छता मातुलकुलं भरतेन तदानघः।
शत्रुघ्नो नित्यशत्रुघ्नो नीतः प्रीतिपुरस्कृतः॥ १॥

(As has already been stated in verses 17—19 of the foregoing Canto) the sinless Śatrughna, the destroyer of the lasting enemies (concupiscence etc.), was taken away on that occasion by Bharata while the latter was proceeding to his maternal uncle's home, full of affection as he (Śatrughna) was for Bharata. (1)

स तत्र न्यवसद् भ्रात्रा सह सत्कारसत्कृतः।
मातुलेनाश्वपतिना पुत्रस्नेहेन लालितः॥ २॥

Entertained with hospitality by his maternal uncle, Yudhājit, an owner of horses, and fondled with parental affection, he tarried there (in his maternal grandfather's house) with his younger brother, Śatrughna. (2)

तत्रापि निवसन्तौ तौ तर्प्यमाणौ च कामतः।
भ्रातरौ स्मरतां वीरौ वृद्धं दशरथं नृपम्॥ ३॥

Continuing there and even though being gratified with desired objects, the two gallant brothers thought of their aged father, King Daśaratha. (3)

राजापि तौ महातेजाः सस्मार प्रोषितौ सुतौ।
उभौ भरतशत्रुघ्नौ महेन्द्रवरुणोपमौ॥ ४॥

The highly glorious Emperor too remembered both his aforesaid sons, Bharata and Śatrughna, who vied severally with the mighty Indra, the ruler of gods, and Varuṇa, the god presiding over the waters, and were away from their home. (4)

सर्व एव तु तस्येष्टाश्चत्वारः पुरुषर्षभाः।
स्वशरीराद् विनिर्वृत्ताश्चत्वार इव बाहवः॥ ५॥

All the four princes, who were veritable

jewels among men, were equally dear to him like four arms sprung from one's own person. (5)

तेषामपि महातेजा रामो रतिकरः पितुः।
स्वयम्भूरिव भूतानां बभूव गुणवत्तरः॥ ६॥

Of them, however, the highly glorious Śrī Rāma afforded ecstatic delight to him and was more richly endowed with excellences than others, as Brahmā, the self-born creator, is among created beings. (6)

स हि देवैरुदीर्णस्य रावणस्य वधार्थिभिः।
अर्थितो मानुषे लोके जज्ञे विष्णुः सनातनः॥ ७॥

For, entreated by the gods, seeking the destruction of the haughty Rāvaṇa, the eternal Lord Viṣṇu (Himself) was born on the mortal plane as Śrī Rāma. (7)

कौसल्या शुशुभे तेन पुत्रेणामिततेजसा।
यथा वरेण देवानामदितिर्वज्रपाणिना॥ ८॥

Queen Kausalyā, the mother of Śrī Rāma, shone with that her son, possessed as he was of infinite glory, even as Aditi did with her son, Indra, the wielder of thunderbolt, the foremost of gods. (8)

स हि रूपोपपन्नश्च वीर्यवाननसूयकः।
भूमावनुपमः सूनुर्गुणैर्दशरथोपमः॥ ९॥

He was indeed possessed of physical charm, full of valour and free from censoriousness. He was incomparable on earth as a son and was a replica of Daśaratha in point of virtues. (9)

स च नित्यं प्रशान्तात्मा मृदुपूर्वं च भाषते।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते॥ १०॥

He was ever tranquil of mind and spoke softly without being accosted. Nay, he did not retort even though spoken harshly to. (10)

कदाचिदुपकारेण कृतेनैकेन तुष्यति।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया॥ ११॥

He felt gratified even with a single good turn casually rendered and did not take to heart even a hundred wrongs because of his mastery over his self. (11)

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः।
कथयन्नास्त वै नित्यमस्त्रयोग्यान्तरेष्वपि॥ १२॥

He ever used to converse only with pious men senior to him in point of moral worth, enlightenment and age, even at times of respite from his training in the use of missiles. (12)

बुद्धिमान् मधुराभाषी पूर्वभाषी प्रियंवदः।
वीर्यवान्न च वीर्येण महता स्वेन विस्मितः॥ १३॥

He was talented and suave of speech, took the initiative in speaking with others, affable and valiant, yet not elated with his extraordinary prowess. (13)

न चानृतकथो विद्वान् वृद्धानां प्रतिपूजकः।
अनुरक्तः प्रजाभिश्च प्रजाश्चाप्यनुरज्यते॥ १४॥

He never told a lie, was learned and a respecter of his elders, nay, was loved by the people and also loved the people in his turn. (14)

सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः।
दीनानुकम्पी धर्मज्ञो नित्यं प्रग्रहवान् शुचिः॥ १५॥

He was full of compassion, had conquered anger, was a votary of the Brāhmaṇas, commiserate to the miserable, knew what is right, always exercised self-control and practised purity, both internal and external. (15)

कुलोचितमतिः क्षात्रं स्वधर्मं बहु मन्यते।
मन्यते परया प्रीत्या महत् स्वर्गफलं ततः॥ १६॥

With his mind intent on what was worthy of his race, he made much of his duty as a Kṣatriya and with great fondness regarded heaven as the eminent reward following from it. (16)

नाश्रेयसि रतो यश्च न विरुद्धकथारुचिः।
उत्तरोत्तरयुक्तीनां वक्ता वाचस्पतिर्यथा॥ १७॥

He never took delight in an act which was not conducive to blessedness, had no relish for profane talks and, like the sage

Bṛhaspati (*lit.*, a master of eloquence), advanced arguments and counter-arguments in support of his contention. (17)

अरोगस्तरुणो वाग्मी वपुष्मान् देशकालवित्।
लोके पुरुषसारज्ञः साधुरेको विनिर्मितः॥ १८॥

He was free from diseases, youthful, eloquent and possessed of a robust body and knew the right place and time for action. He was the only pious soul, evolved in the world, who could know the worth of every individual appearing before him. (18)

स तु श्रेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः।
बहिश्चर इव प्राणो बभूव गुणतः प्रियः॥ १९॥

Endowed with superb qualities, the aforesaid prince actually grew to be the favourite of the people by virtue of his manifold excellences and was like their very life moving outside. (19)

सर्वविद्याव्रतस्नातो यथावत् साङ्गवेदवित्।
इष्वस्त्रे च पितुः श्रेष्ठो बभूव भरताग्रजः॥ २०॥

Śrī Rāma, the elder brother of Bharata, had mastered all sciences and fulfilled all sacred vows, had duly studied all the four Vedas, including the branches of knowledge auxiliary to them and proved superior even to his father, Emperor Daśaratha, a unique bowman himself, in archery as well as in the use of missiles propelled by force of mystic spells. (20)

कल्याणाभिजनः साधुरदीनः सत्यवागृजुः।
वृद्धैरभिविनीतश्च द्विजैर्धर्मार्थदर्शिभिः॥ २१॥

A source of all blessings, beneficent, ever undepressed, truthful of speech and guileless, he had been instructed all round by elderly Brāhmaṇas possessing insight into the moral principles and secular interests. (21)

धर्मकामार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान्।
लौकिके समयाचारे कृतकल्पो विशारदः॥ २२॥

He knew the truth about the principles of righteousness, material enjoyment and prosperity, was possessed of a keen memory and perspicacious. He had acquired proficiency in the discharge of his secular duties and was well-versed in Vedic rites too. (22)

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान्।
अमोघक्रोधहर्षश्च त्यागसंयमकालवित्॥ २३॥

He was modest and kept his feelings concealed and his deliberations secret and attracted good many followers. His wrath and pleasure both were unfailing and he knew when to release funds and when to withhold them. (23)

दृढभक्तिः स्थिरप्रज्ञो नासद्ग्राही न दुर्वचः।
निस्तन्द्रीरप्रमत्तश्च स्वदोषपरदोषवित्॥ २४॥

He was unflinching in devotion and stable of mind, did not gather unworthy men about him nor did he utter foul words. He was free from sloth and ever vigilant and was alive to the faults of his own people as well as to those of others. (24)

शास्त्रज्ञश्च कृतज्ञश्च पुरुषान्तरकोविदः।
यः प्रग्रहानुग्रहयोर्यथान्यायं विचक्षणः॥ २५॥

He was well-versed in sacred lore and recognized the services of others, could read men's mind and was upright in meeting out punishment and bestowing favours according to the principles of equity. (25)

सत्संग्रहानुग्रहणे स्थानविन्निग्रहस्य च।
आयकर्मण्युपायज्ञः संदृष्टव्ययकर्मवित्॥ २६॥

He was expert in gathering pious men about him and patronizing them, and knew where to use force. He was conversant with the methods of tapping the sources of income (without oppressing the people) and also knew the art of expending money as laid down in the Śāstras (works on political economy).* (26)

* In the Mahābhārata the celestial sage Nārada says to Yudhiṣṭhira:
कच्चिदायस्य चार्धेन चतुर्भागेन वा पुनः। पादभागैस्त्रिभिर्वापि व्ययः संशुद्ध्यते तव॥ (Sabhā. V. 71)
"Is your expenditure duly carried on with one-half or one-fourth or three-fourths of your income?"

श्रैष्ठ्यं शास्त्रसमूहेषु प्राप्तो व्यामिश्रकेषु च।
अर्थधर्मौ च संगृह्य सुखतन्त्रो न चालसः॥ २७॥

He had acquired proficiency in the Śāstras (the various departments of knowledge) as well as in works (such as dramas) written in a mixed tongue (viz., Saṁskṛta mixed with a Prākṛta dialect) and enjoyed the pleasures of sense, keeping inviolate the principles of rigthteousness and maintaining the soundness of his finances; nay, he never remained inactive. (27)

वैहारिकाणां शिल्पानां विज्ञातार्थविभागवित्।
आरोहे विनये चैव युक्तो वारणवाजिनाम्॥ २८॥

He was a connoisseur of arts (such as vocal and instrumental music, drawing etc.) intended to entertain oneself and knew how to allocate funds to various items of expenditure.[1] He was an expert in riding on and taming elephants and horses. (28)

धनुर्वेदविदां श्रेष्ठो लोकेऽतिरथसम्मतः।
अभियाता प्रहर्ता च सेनानयविशारदः॥ २९॥

He was the foremost of those knowing the science of archery and was esteemed in the world even by Atirathas (those who fight a number of Mahārathas[2] alone). He not only knew how to make an inroad into an enemy's stronghold, but also how to take the offensive in a war and was skilled in disposing the army in a particular battle-array. (29)

अप्रधृष्यश्च संग्रामे क्रुद्धैरपि सुरासुरैः।
अनसूयो जितक्रोधो न दृप्तो न च मत्सरी॥ ३०॥

He could not be overpowered in an encounter even by the gods and demons in rage. He was devoid of a carping spirit, had conquered wrath, was never elated and never gave way to jealousy. (30)

नावज्ञेयश्च भूतानां न च कालवशानुगः।
एवं श्रेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः॥ ३१॥
सम्मतस्त्रिषु लोकेषु वसुधायाः क्षमागुणैः।
बुद्ध्या बृहस्पतेस्तुल्यो वीर्ये चापि शचीपतेः॥ ३२॥

He could not be disregarded with impunity by created beings and was not subject to the control of Time. Endowed with the foregoing noblest virtues, Śrī Rāma, son of Emperor Daśaratha, was esteemed not only by the people of Ayodhyā but in all the three worlds (*viz.*, heaven, earth and the intermediate region). He was a compeer of Mother Earth (the repository of all riches) in forbearance and other allied virtues and vied with the sage Bṛhaspati, the preceptor of gods, in wisdom and with Indra, the consort of Śacī, in valour. (31-32)

तथा सर्वप्रजाकान्तैः प्रीतिसंजननैः पितुः।
गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः॥ ३३॥

Nay, like the sun-god resplendent with his rays, Śrī Rāma shone brightly by virtue of his aforesaid excellences, was loved by all the people of Ayodhyā, affording delight to his father, Emperor Daśaratha. (33)

तमेवंवृत्तसम्पन्नमप्रधृष्यपराक्रमम्।
लोकनाथोपमं नाथमकामयत मेदिनी॥ ३४॥

Goddess Earth herself sought for her protector the aforesaid prince, who was endowed with such a lofty character, was possessed of valour that could not be subdued and who vied with the guardians of the spheres in might and splendour. (34)

एतैस्तु बहुभिर्युक्तं गुणैरनुपमैः सुतम्।
दृष्ट्वा दशरथो राजा चक्रे चिन्तां परंतपः॥ ३५॥

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1. We read in Śrīmad Bhāgavata :

धर्माय यशसेऽर्थाय कामाय स्वजनाय च। पञ्चधा विभजन् वित्तमिहामुत्र च मोदते॥ (VIII. xix. 37)

"A householder dividing his income into five parts (and utilizing it) for the purpose of 1. acquiring religious merit, 2. celebrity, 3. (earning more) wealth, 4. enjoying pleasures and 5. maintaining his own people; rejoices in this as well as in the life beyond."

2. For the definition of a Mahāratha (a great car-warrior) vide foot-note below I. v. 20 on P. 82 of Vālmīki-Rāmāyaṇa Vol.-I.

Seeing his eldest son, Śrī Rāma, adorned with these manifold incomparable virtues, Emperor Daśaratha, the chastiser of his enemies, for his part reflected as follows: (35)

अथ राज्ञो बभूवैव वृद्धस्य चिरजीविनः।
प्रीतिरेषा कथं रामो राजा स्यान्मयि जीवति॥ ३६॥

The thought forthwith entered the mind of the aged and long-lived emperor: "How should Rāma be crowned king during my very lifetime? How can this delightful event take place? (36)

एषा ह्यस्त परा प्रीतिर्हृदि सम्परिवर्तते।
कदा नाम सुतं द्रक्ष्याम्यभिषिक्तमहं प्रियम्॥ ३७॥

"When shall I actually behold my beloved son, Śrī Rāma, installed as Prince Regent? This alone is the supreme desire revolving in my heart. (37)

वृद्धिकामो हि लोकस्य सर्वभूतानुकम्पकः।
मत्तः प्रियतरो लोके पर्जन्य इव वृष्टिमान्॥ ३८॥

"Commiserating all created beings, he truly seeks the advancement of all the people. Like a rainy cloud he is dearer to the world than myself. (38)

यमशक्रसमो वीर्ये बृहस्पतिसमो मतौ।
महीधरसमो धृत्यां मत्तश्च गुणवत्तरः॥ ३९॥

"He is a compeer of Yama and Indra in valour, vies with Bṛhaspati in understanding, resembles a mountain in firmness and excels me in qualities. (39)

महीमहमिमां कृत्स्नामधितिष्ठन्तमात्मजम्।
अनेन वयसा दृष्ट्वा यथा स्वर्गमवाप्नुयाम्॥ ४०॥

"Seeing at this ripe age my aforesaid son, Śrī Rāma, holding sway over this entire globe, let me ascend to heaven in due course." (40)

इत्येवं विविधैस्तैस्तैरन्यपार्थिवदुर्लभैः।
शिष्टैरपरिमेयैश्च लोके लोकोत्तरैर्गुणैः॥ ४१॥
तं समीक्ष्य तदा राजा युक्तं समुदितैर्गुणैः।
निश्चित्य सचिवैः सार्धं यौवराज्यममन्यत॥ ४२॥

Reflecting thus and perceiving Śrī Rāma endowed with the aforesaid manifold excellences, difficult to find in other kings, as well as with all other innumerable excellences, uncommon in the world, and deliberating with his ministers, the Emperor (Daśaratha) decided to install him as Prince Regent. (41-42)

दिव्यन्तरिक्षे भूमौ च घोरमुत्पातजं भयम्।
संचचक्षेऽथ मेधावी शरीरे चात्मनो जराम्॥ ४३॥

The shrewd Emperor forthwith spoke to the ministers about the grave risk foreshadowed by the portents appearing in the heaven, in the aerial region as well as on earth, as also of old age telling on his own body. (43)

पूर्णचन्द्राननस्याथ शोकापनुदमात्मनः।
लोके रामस्य बुबुधे सम्प्रियत्वं महात्मनः॥ ४४॥

On the other hand, he learnt from the ministers of the great popularity of the high-souled Śrī Rāma, whose countenance resembled the full moon in its pleasing property—a popularity which assuaged the emperor's own agony (caused by the thought of those evil portents). (44)

आत्मनश्च प्रजानां च श्रेयसे च प्रियेण च।
प्राप्ते काले स धर्मात्मा भक्त्या त्वरितवान् नृपः॥ ४५॥

Nay, for his own good as well as for the good of the people as also with a view to their gratification and out of love for them, that pious monarch urged the ministers to make haste, when the opportune time for the installation came. (45)

नानानगरवास्तव्यान् पृथग्जानपदानपि।
समानिनाय मेदिन्यां प्रधानान् पृथिवीपतिः॥ ४६॥

The emperor caused to be summoned to his capital the prominent citizens of various cities as also the rulers of different parts of the country on the globe. (46)

तान् वेश्मनानाभरणैर्यथार्हं प्रतिपूजितान्।
ददर्शालंकृतो राजा प्रजापतिरिव प्रजाः॥ ४७॥

Decked with jewels himself, the king saw them when they had been honourably

lodged in quarters and presented with various ornaments according to their respective rank, even as Brahmā, the lord of created beings, would see his progeny. (47)

न तु केकयराजानं जनकं वा नराधिपः।
त्वरया चानयामास पश्चात्तौ श्रोष्यतः प्रियम्॥ ४८॥

In a hurry, however, Daśaratha, the ruler of men, invited neither the king of the Kekayas nor King Janaka and consoled himself with the thought that the two monarchs would hear the delightful news afterwards.[1] (48)

अथोपविष्टे नृपतौ तस्मिन् परपुरार्दने।
ततः प्रविविशुः शेषा राजानो लोकसम्मताः॥ ४९॥

Now that the aforesaid monarch, Emperor Daśaratha, who was capable of destroying the enemy's stronghold, had taken his seat in the assembly called by him, the other kings, who were esteemed of the people, forthwith entered the assembly. (49)

अथ राजवितीर्णेषु विविधेष्वासनेषु च।
राजानमेवाभिमुखा निषेदुर्नियता नृपाः॥ ५०॥

The kings then sat down in a disciplined way facing the Emperor alone on the different seats allotted to them by the Emperor. (50)

स लब्धमानैर्विनयान्वितैर्नृपैः
पुरालयैर्जानपदैश्च मानवैः।
उपोपविष्टैर्नृपतिर्वृतो बभौ
सहस्रचक्षुर्भगवानिवामरैः॥ ५१॥

Surrounded by kings that had received attentions from the Emperor and were full of modesty, as well as by prominent men who had their residence in the city of Ayodhyā or belonged to the other parts of the country, and who all sat close to the Emperor in order to be able to hear distinctly what he said, the aforesaid monarch shone like the glorious Indra (the thousand-eyed god)[2] in the midst of other gods. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

1. In the event of the king of the Kekayas and King Janaka being invited to attend the installation ceremony, Bharata and Śatrughna would have naturally accompanied their maternal grandfather and the presence of all these would have confirmed the installation of Śrī Rāma and the whole course of history would have altogether changed. Śrī Rāma would not have proceeded to the forest then, so that the very purpose of his advent would have been defeated. In order to avert this contingency the gods changed the mind of Daśaratha and deterred him from inviting the king of the Kekayas and King Janaka, two of his nearest relations, to the installation ceremony.

2. There is a pun on the word "Sahasra-Cakṣu" in the above verse. A king is also credited with a thousand eyes in the shape of a network of spies employed by him in order to ascertain the loyalty of his subjects and to detect the presence of any fifth columnists within his kingdom, as also to hunt up gangs of robbers and thieves. It is on account of these spies that a king has also been designated in our works on political science as a Cāra-Cakṣuṣ (one having spies for one's eyes).

द्वितीयः सर्गः

Canto II

Daśaratha apprises the assembly of his intention to retire from active rule after relegating the power to Śrī Rāma's able hands and the councillors with one voice ditto the proposal and urge the Emperor to expedite matters

ततः परिषदं सर्वामामन्त्र्य वसुधाधिपः।
हितमुद्धर्षणं चैवमुवाच प्रथितं वचः॥ १॥
दुन्दुभिस्वरकल्पेन गम्भीरेणानुनादिना।
स्वरेण महता राजा जीमूत इव नादयन्॥ २॥
राजलक्षणयुक्तेन कान्तेनानुपमेन च।
उवाच रसयुक्तेन स्वरेण नृपतिर्नृपान्॥ ३॥

Addressing the whole assembly and resounding the air like a thundering cloud with his deep, sonorous and loud voice resembling the sound of a kettledrum, Daśaratha, the suzerain lord of the entire globe, then uttered the following wholesome, exhilarating and unambiguous words. In a pleasing, melodious and incomparable voice endowed with the characteristics of a king's voice, the Emperor spoke to the kings in particular as follows : (1—3)

विदितं भवतामेतद् यथा मे राज्यमुत्तमम्।
पूर्वकैर्मम राजेन्द्रैः सुतवत् परिपालितम्॥ ४॥

"It is well known to you all how this foremost kingdom of mine was protected in every way, as one's own son, by Emperors that have preceded me. (4)

सोऽहमिक्ष्वाकुभिः सर्वैर्नरेन्द्रैः प्रतिपालितम्।
श्रेयसा योक्तुमिच्छामि सुखार्हमखिलं जगत्॥ ५॥

"As such I wish to endow the whole world, ruled over in the past by the various Ikṣwāku kings and, therefore, deserving happiness even in the days to come, with unique good luck in the form of Śrī Rāma's rule. (5)

मयाप्याचरितं पूर्वैः पन्थानमनुगच्छता।
प्रजा नित्यमनिद्रेण यथाशक्त्यभिरक्षिताः॥ ६॥

"The people have always been protected on all sides to the best of my ability even by me regardless of personal comforts, traversing as I did the path trodden by my forbears. (6)

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम्।
पाण्डुरस्यातपत्रस्यच्छायायां जरितं मया॥ ७॥

"This body has been worn out in the shade of a white umbrella by me while working for the good of the whole world. (7)

प्राप्य वर्षसहस्राणि बहून्यायूंषि जीवतः।
जीर्णस्यास्य शरीरस्य विश्रान्तिमभिरोचये॥ ८॥

"I desire to give rest to this worn-out body, which has now run many rounds of a human span of life (measuring a hundred years on an average), having attained an age of thousands of (sixty thousand) years. (8)

राजप्रभावजुष्टां च दुर्वहामजितेन्द्रियैः।
परिश्रान्तोऽस्मि लोकस्य गुर्वीं धर्मधुरं वहन्॥ ९॥

"Carrying on my shoulders as I have done all these long years the great burden of governing the people with righteousness, a burden which can be borne only by virtue of kingly power and is hard to bear for those of uncontrolled mind—I now feel exhausted. (9)

सोऽहं विश्राममिच्छामि पुत्रं कृत्वा प्रजाहिते।
संनिकृष्टानिमान् सर्वाननुमान्य द्विजर्षभान्॥ १०॥

"Placing my eldest son, Śrī Rāma, in charge of the welfare of the people and securing the concurrence of all these jewels among the Brāhmaṇas sitting close to me (and belonging to my inner circle and therefore deeply interested in my welfare), I as such long for rest. (10)

अनुजातो हि मां सर्वैर्गुणैः श्रेष्ठो ममात्मजः।
पुरन्दरसमो वीर्ये रामः परपुरंजयः॥ ११॥

For, my eldest son, Śrī Rāma, has taken after me in all qualities, is a compeer of Indra in valour and a conqueror of the enemy's stronghold. (11)

तं चन्द्रमिव पुष्येण युक्तं धर्मभृतां वरम्।
यौवराज्ये नियोक्तास्मि प्रातः पुरुषपुङ्गवम्॥ १२॥

"Next morning (when the asterism Puṣya will be in the ascendant) I am going to install as Prince Regent that jewel among men, the foremost of those upholding the cause of righteousness, who resembles in splendour and propitiousness the moon in conjunction with the constellation, Puṣya.(12)

अनुरूपः स वो नाथो लक्ष्मीवाँल्लक्ष्मणाग्रजः।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम्॥ १३॥

"The aforesaid Rāma, the eldest brother of Lakṣmaṇa, endowed as he is with unique splendour, is your worthy protector. With him as its protector the very universe (consisting of heaven, earth and the intermediate region) will be better ruled than it is today. (13)

अनेन श्रेयसा सद्यः संयोक्ष्येऽहमिमां महीम्।
गतक्लेशो भविष्यामि सुते तस्मिन् निवेश्य वै॥ १४॥

"I shall endow this earth with this good fortune immediately and, placing the burden of administration on the aforesaid son of mine, shall indeed become care-free. (14)

यदिदं मेऽनुरूपार्थं मया साधु सुमन्त्रितम्।
भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम्॥ १५॥

"If this step of mine has a worthy end in view and is perfectly well-thought of, give you your consent to me or tell me how I should proceed otherwise? (15)

यद्यप्येषा मम प्रीतिर्हितमन्यद् विचिन्त्यताम्।
अन्या मध्यस्थचिन्ता तु विमर्दाभ्यधिकोदया॥ १६॥

"Although such is my pleasure, let any other salutary course be contemplated if this does not find favour with you. The view-point of the dispassionate is, however, unique and is of much greater value, being an outcome of contention of two conflicting views." (16)

इति ब्रुवन्तं मुदिताः प्रत्यनन्दन् नृपा नृपम्।
वृष्टिमन्तं महामेघं नर्दन्त इव बर्हिणः॥ १७॥

Full of delight the kings assembled in the council applauded the Emperor while he was speaking as aforesaid, even as peacocks cheer a big rainy cloud, spreading their wings in joy. (17)

स्निग्धोऽनुनादः संजज्ञे ततो हर्षसमीरितः।
जनौघोद्घुष्टसंनादो मेदिनीं कम्पयन्निव॥ १८॥

Thereupon burst forth a fond acclamation, prompted with joy and raised by the concourse of men present in the assembly, resounding and shaking the earth as it were. (18)

तस्य धर्मार्थविदुषो भावमाज्ञाय सर्वशः।
ब्राह्मणा बलमुख्याश्च पौरजानपदैः सह॥ १९॥
समेत्य ते मन्त्रयितुं समतागतबुद्धयः।
ऊचुश्च मनसा ज्ञात्वा वृद्धं दशरथं नृपम्॥ २०॥

Fully perceiving the intention of Daśaratha, who knew the principles of righteousness as well as the secular interests of his people, nay, sitting together in conclave with the citizens of Ayodhyā and the people of other territories for deliberation, and arriving at a decision with their mind, all the Brāhmaṇas as well as the army generals spoke as follows to the aged King Daśaratha when their mind had reached an agreement : (19-20)

अनेकवर्षसाहस्रो वृद्धस्त्वमसि पार्थिव।
स रामं युवराजानमभिषिञ्चस्व पार्थिवम्॥ २१॥

"You have ruled for many thousands of years and have grown old, O ruler of the earth! Such that you are, pray! install as Prince Regent Śrī Rāma, who is fit to rule the earth. (21)

इच्छामो हि महाबाहुं रघुवीरं महाबलम्।
गजेन महता यान्तं रामं छत्रावृताननम्॥ २२॥

"Indeed we long to see the mighty-armed Śrī Rāma, a hero among the Raghus, who is possessed of great strength, riding on a huge elephant with his head canopied with the royal umbrella." (22)

इति तद्वचनं श्रुत्वा राजा तेषां मनःप्रियम्।
अजानन्निव जिज्ञासुरिदं वचनमब्रवीत्॥ २३॥

Hearing the aforesaid statement of the councillors, the Emperor made the following reply with the intention of ascertaining what would please their mind as though not knowing it : (23)

श्रुत्वैतद् वचनं यन्मे राघवं पतिमिच्छथ।
राजानः संशयोऽयं मे तदिदं ब्रूत तत्त्वतः॥ २४॥

"Since on hearing this proposal of mine you desire Śrī Rāma, a scion of Raghu, to be your ruler, O kings, here is my doubt (on this point); therefore, please answer my following question correctly. (24)

कथं नु मयि धर्मेण पृथिवीमनुशासति।
भवन्तो द्रष्टुमिच्छन्ति युवराजं महाबलम्॥ २५॥

"How is it, I ask you, that even while I am ruling the earth with righteousness, you wish to see Śrī Rāma (who is possessed of extraordinary strength) as Prince Regent?" (25)

ते तमूचुर्महात्मानः पौरजानपदैः सह।
बहवो नृप कल्याणगुणाः सन्ति सुतस्य ते॥ २६॥

Those high-minded men in agreement with the citizens of Ayodhyā as well as with the people of other territories replied to the Emperor as follows : "Many benignant qualities inhere in your eldest son, Śrī Rāma, O protector of men! (26)

गुणान् गुणवतो देव देवकल्पस्य धीमतः।
प्रियानानन्दनान् कृत्स्नान् प्रवक्ष्यामोऽद्य तान् शृणु॥ २७॥

"We shall just recount, O lord, all the beloved and pleasing virtues known to us of the talented and godlike Śrī Rāma, who is a repository of excellences; pray, hear about them. (27)

दिव्यैर्गुणैः शक्रसमो रामः सत्यपराक्रमः।
इक्ष्वाकुभ्योऽपि सर्वेभ्यो ह्यतिरिक्तो विशाम्पते॥ २८॥

"Śrī Rāma of unfailing prowess is a compeer of Indra in superhuman virtues and has unquestionably surpassed all the scions of Ikṣwāku, O ruler of men ! (28)

रामः सत्पुरुषो लोके सत्यः सत्यपरायणः।
साक्षाद् रामाद् विनिर्वृत्तो धर्मश्चापि श्रिया सह॥ २९॥

"Śrī Rāma is the only righteous man in the world : he is not only truthful but also solely devoted to truth. Virtue alongwith the resultant prosperity too has directly proceeded from Śrī Rāma. (29)

प्रजासुखत्वे चन्द्रस्य वसुधायाः क्षमागुणैः।
बुद्ध्या बृहस्पतेस्तुल्यो वीर्ये साक्षाच्छचीपतेः॥ ३०॥

"He is a compeer of the moon in affording delight to all created beings, vies with the earth in his forbearance and other allied virtues, is a replica of the sage Bṛhaspati, the preceptor of gods, in wisdom and is a direct image of Indra (the spouse of Śacī) in valour. (30)

धर्मज्ञः सत्यसंधश्च शीलवाननसूयकः।
क्षान्तः सान्त्वयिता श्लक्ष्णः कृतज्ञो विजितेन्द्रियः॥ ३१॥

"He knows what is right, is true to his vow, is full of amiability and free from censoriousness, is tranquil, comforting, polite of speech and grateful and has fully mastered his senses. (31)

मृदुश्च स्थिरचित्तश्च सदा भव्योऽनसूयकः।
प्रियवादी च भूतानां सत्यवादी च राघवः॥ ३२॥

"Nay, Śrī Rāma, a scion of Raghu, is gentle and stable of mind, ever gracious and uncarping, speaks kindly to all living beings and is veracious too. (32)

बहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता।
तेनास्येहातुला कीर्तिर्यशस्तेजश्च वर्धते॥ ३३॥

"He is a votary of the learned, his elders and the Brāhmaṇas. By virtue of such service rendered to the learned and others, his incomparable renown,celebrity and glory stand enhanced in this world. (33)

देवासुरमनुष्याणां सर्वास्त्रेषु विशारदः।
सम्यग् विद्याव्रतस्नातो यथावत् साङ्गवेदवित्॥ ३४॥
गान्धर्वे च भुवि श्रेष्ठो बभूव भरताग्रजः।
कल्याणाभिजनः साधुरदीनात्मा महामतिः॥ ३५॥

"He is skilled in the use of all missiles used by gods, demons and human beings and has duly concluded his vow of studying the various sciences and has duly learnt all the Vedas alongwith the six branches of knowledge auxiliary to a study of the Vedas (viz., 1. Śikṣā or Phonetics, 2. Vyākaraṇa or Grammar, 3. Chandas or Prosody, 4. Nirukta or Etymology, 5. Jyotiṣa or Astronomy and 6. Kalpa or the branch of knowledge prescribing the ritual and giving rules for ceremonial or sacrificial acts)*. Śrī Rāma, the elder brother of Bharata, has proved to be the foremost on earth in the science of music. He is of blessed descent, saintly, magnanimous and highly intelligent. (34-35)

द्विजैरभिविनीतश्च श्रेष्ठैर्धर्मार्थनैपुणैः।
यदा व्रजति संग्रामं ग्रामार्थे नगरस्य वा॥ ३६॥
गत्वा सौमित्रिसहितो नाविजित्य निवर्तते।
संग्रामात् पुनरागत्य कुञ्जरेण रथेन वा॥ ३७॥
पौरान् स्वजनवन्नित्यं कुशलं परिपृच्छति।
पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च॥ ३८॥
निखिलेनानुपूर्व्या च पिता पुत्रानिवौरसान्।
शुश्रूषन्ते च वः शिष्याः कच्चिद् वर्मसु दंशिताः॥ ३९॥
इति नः पुरुषव्याघ्रः सदा रामोऽभिभाषते।
व्यसनेषु मनुष्याणां भृशं भवति दुःखितः॥ ४०॥
उत्सवेषु च सर्वेषु पितेव परितुष्यति।
सत्यवादी महेष्वासो वृद्धसेवी जितेन्द्रियः॥ ४१॥

"Nay, he has been instructed all round by the noblest Brāhmaṇas skilled in the exposition of Dharma (the principles of righteousness) and the discussion of fiscal matters. Whenever, accompanied by Lakṣmaṇa, he sets out on an expedition in the interests of a village or a city, he never returns without scoring a victory once he is out. Returning from an encounter on the back of an elephant or in a chariot, he always lovingly inquires of the citizens of Ayodhyā in their totality according to their order of seniority about their welfare concerning sons, sacrificial fires, wife, servants and groups of pupils as of his own kindred or as a father would inquire of sons sprung from his own loins. Nay, Śrī Rāma, a tiger among men, every now and then says to us, Brāhmaṇas, "Do your pupils serve you?" and to the Kṣatriyas, "Do your bodyguards, protected with an armour, wait upon you?" "He feels sore distressed when he finds men in straits and rejoices like a father in all their jubilations. He always utters the truth, wields a mighty bow, serves his elders and has his mind under control. (36—41)

स्मितपूर्वाभिभाषी च धर्मं सर्वात्मनाश्रितः।
सम्यग्योक्ता श्रेयसां च न विगृह्यकथारुचिः॥ ४२॥
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा।
सुभ्रूरायतताम्राक्षः साक्षाद् विष्णुरिव स्वयम्॥ ४३॥

"He prefaces his speech with a smile and has embraced righteousness with all his being. He duly accomplishes beneficent deeds and never relishes arguments carried on in a controversial spirit. Nay, he is a debater of Bṛhaspati's rank in the field of argument and counter-argument carried on in a friendly spirit for arriving at the truth. With shapely brows and large ruddy eyes he appears like Lord Viṣṇu Himself in human semblance. (42-43)

रामो लोकाभिरामोऽयं शौर्यवीर्यपराक्रमैः।
प्रजापालनसंयुक्तो न रागोपहतेन्द्रियः॥ ४४॥

"The aforesaid Śrī Rāma delights the world by his intrepidity, valour and might. Although he remains assiduously engaged in protecting the people, his mind is never blinded by passion. (44)

* शिक्षा व्याकरणं छन्दो निरुक्तं ज्यौतिषं तथा। कल्पश्चेति व्याहृतानि वेदाङ्गानि मनीषिभिः॥

शक्तस्त्रैलोक्यमप्येष भोक्तुं किं नु महीमिमाम्।
नास्य क्रोधः प्रसादश्च निरर्थोऽस्ति कदाचन॥ ४५॥

"He is capable of ruling even the three worlds (viz., heaven, earth and the intermediate region), to say nothing of this earth. His frown and favour are never purposeless. (45)

हन्त्येष नियमाद् वध्यानवध्येषु न कुप्यति।
युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति॥ ४६॥

"He kills those deserving death according to the scriptural ordinance and is never angry with those who do not deserve to be killed. Nay, greatly rejoiced, he endows with riches the man with whom he gets pleased. (46)

दान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम्।
गुणैर्विरोचते रामो दीप्तः सूर्य इवांशुभिः॥ ४७॥

"Like the sun irradiated by its rays, Śrī Rāma shines brightly by virtue of his excellences characterized by self-control, loved by all created beings and affording delight to men. (47)

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम्।
लोकपालोपमं नाथमकामयत मेदिनी॥ ४८॥

"Earth seeks to have as its master, the aforesaid Śrī Rāma of unfailing might, and vying with the guardians of the spheres, endowed as he is with the above-noted virtues. (48)

वत्सः श्रेयसि जातस्ते दिष्ट्यासौ तव राघवः।
दिष्ट्या पुत्रगुणैर्युक्तो मारीच इव कश्यपः॥ ४९॥

"Fortunately for us your aforesaid son has grown capable of doing good to the world at large and, like Kaśyapa, son of Marīci (one of the nine mind-born sons of Brahmā, the creator), Śrī Rāma, a scion of Raghu, is, luckily enough, endowed with all filial* virtues. (49)

बलमारोग्यमायुश्च रामस्य विदितात्मनः।
देवासुरमनुष्येषु सगन्धर्वोरगेषु च॥ ५०॥
आशंसते जनः सर्वो राष्ट्रे पुरवरे तथा।
आभ्यन्तरश्च बाह्यश्च पौरजानपदो जनः॥ ५१॥

"Everyone among gods, demons and men, including Gandharvas (celestial musicians) and Nāgas (a class of semi-divine beings, having the face of a human being and the tail of a serpent) as also in the state of Kosala as well as in the capital town of Ayodhyā, nay, everyone belonging to the gynaeceum and forming part of the urban and rural population outside the state prays for the strength, health and longevity of Śrī Rāma of well-known amiability. (50-51)

स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातः समाहिताः।
सर्वा देवान्नमस्यन्ति रामस्यार्थे मनस्विनः।
तेषां तद् याचितं देव त्वत्प्रसादात्समृद्ध्यताम्॥ ५२॥

"Both morning and evening as well as at midday, all women, old as well as young, devoutly bow to the gods in the interest of the lofty-minded Śrī Rāma. Let that entreaty of theirs be fulfilled by your grace, O lord! (52)

राममिन्दीवरश्यामं सर्वशत्रुनिबर्हणम्।
पश्यामो यौवराज्यस्थं तव राजोत्तमात्मजम्॥ ५३॥

"We would see installed in the office of Prince Regent your eldest son, Śrī Rāma, cerulean as a blue lotus, the destroyer of all enemies, O jewel among kings! (53)

तं देवदेवोपममात्मजं ते
सर्वस्य लोकस्य हिते निविष्टम्।
हिताय नः क्षिप्रमुदारजुष्टं
मुदाभिषेक्तुं वरद त्वमर्हसि॥ ५४॥

"In our interest, O bestower of boons, you ought delightfully to install as Prince Regent without delay your aforesaid son,

* According to Saṁskṛita etymology, that son (Putra) alone is really worth the name, who is capable of redeeming his father from the hell going by the name of 'Put' (into which those who die without leaving a male son are said to fall) by offering water to his departed soul after death : पुन्नाम्नो नरकात्त्रायते इति पुत्रः।

Śrī Rāma, a compeer of Lord Viṣṇu, the adored of gods, intent as he is upon doing good to the entire universe and is resorted to by the great." (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्वितीयः सर्गः ॥ २ ॥

Thus ends Canto Two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Urged by the Emperor to solemnize the installation of Śrī Rāma as Prince Regent, Vasiṣṭha enjoins in his turn Daśaratha's ministers, Sumantra and others, to get ready all requisites for the ceremony. Sent by Sumantra, Śrī Rāma in the meantime calls on his father, who announces his decision to install him as Prince Regent and also tenders some opportune advice to him. Śrī Rāma's chums break the news to Śrī Rāma's mother, Kausalyā; treasuring in his mind the exhortation of his father and bowing low to him, Śrī Rāma returns to his own apartments

तेषामञ्जलिपद्मानि प्रगृहीतानि सर्वशः।
प्रतिगृह्याब्रवीद् राजा तेभ्यः प्रियहितं वचः॥ १॥

Answering the salutations of them all (in the form of the hollow of their palms joined together in the shape of a lotus bud and placed on their forehead), the Emperor (Daśaratha) addressed to them the following agreeable and well-meaning reply : (1)

अहोऽस्मि परमप्रीतः प्रभावश्चातुलो मम।
यन्मे ज्येष्ठं प्रियं पुत्रं यौवराज्यस्थमिच्छथ॥ २॥

"Ah, I feel supremely pleased and incomparable is my fortune in that you all desire my eldest and favourite son, Śrī Rāma, to be installed in the office of Prince Regent." (2)

इति प्रत्यर्चितान् राजा ब्राह्मणानिदमब्रवीत्।
वसिष्ठं वामदेवं च तेषामेवोपशृण्वताम्॥ ३॥

Having thus returned the honour done by them (the citizens of Ayodhyā and the people hailing from the countryside), the Emperor spoke as follows to Vasiṣṭha, Vāmadeva and other Brāhmaṇas within the very hearing of the former, the people of Ayodhyā and the countryside : (3)

चैत्रः श्रीमानयं मासः पुण्यः पुष्पितकाननः।
यौवराज्याय रामस्य सर्वमेवोपकल्प्यताम्॥ ४॥

"The present is the splendid and sacred month of Caitra (roughly corresponding to March of the Gregorian calendar), when the woodlands are adorned with blossoms (as a mark of rejoicing). Let everything indeed be got ready for the installation of Śrī Rāma in the office of Prince Regent." (4)

राज्ञस्तूपरते वाक्ये जनघोषो महानभूत्।
शनैस्तस्मिन् प्रशान्ते च जनघोषे जनाधिपः॥ ५॥
वसिष्ठं मुनिशार्दूलं राजा वचनमब्रवीत्।
अभिषेकाय रामस्य यत् कर्म सपरिच्छदम्॥ ६॥
तदद्य भगवन् सर्वमाज्ञापयितुमर्हसि।
तच्छ्रुत्वा भूमिपालस्य वसिष्ठो मुनिसत्तमः॥ ७॥

आदिदेशाग्रतो राज्ञः स्थितान् युक्तान् कृताञ्जलीन्।
सुवर्णादीनि रत्नानि बलीन् सर्वौषधीरपि॥ ८॥
शुक्लमाल्यानि लाजांश्च पृथक् च मधुसर्पिषी।
अहतानि च वासांसि रथं सर्वायुधान्यपि॥ ९॥
चतुरङ्गबलं चैव गजं च शुभलक्षणम्।
चामरव्यजने चोभे ध्वजं छत्रं च पाण्डुरम्॥ १०॥
शतं च शातकुम्भानां कुम्भानामग्निवर्चसाम्।
हिरण्यशृङ्गमृषभं समग्रं व्याघ्रचर्म च॥ ११॥
यच्चान्यत् किंचिदेष्टव्यं तत् सर्वमुपकल्प्यताम्।
उपस्थापयत प्रातरग्न्यगारे महीपतेः॥ १२॥

The emperor's statement having ended, there actually issued forth a loud clamour from men. And that clamour of men having died out by degrees, Daśaratha, the ruler of men, addressed the following words to Sage Vasiṣṭha, a veritable tiger among hermits (as also to Vāmadeva) : "Be pleased, O venerable Sir, to enjoin all the traditional ceremonials which are required (according to the Śāstras) for the installation of Śrī Rāma as Prince Regent, alongwith the accessories that will be required for conducting the ceremonial." Hearing the aforesaid submission of Daśaratha (the ruler of the earth), Vasiṣṭha, the foremost of sages, commanded the ministers (Sumantra and others) authorized in this behalf, who stood with joined palms in front of the Emperor : "Please get ready gold and other precious substances, oblations to be offered to the gods as well as all the medicinal herbs essential for the installation ceremony, white flowers and parched grains of paddy as also honey and ghee kept apart, nay, pieces of brand new (lit., unbeaten) cloth, a chariot as also all kinds of weapons as well as the army consisting of all its four limbs (viz., the horse, elephants, chariots and infantry), again, an elephant endowed with auspicious bodily marks, a pair each of whisks made of a yak's tail and fans both, a flag and a white umbrella, nay, a hundred gold pitchers effulgent as fire, a bull with gold-plated horns and a whole lion-skin (with nails etc., intact) and everything else such as sandal-paste that may be desirable. Keep all these requisites ready next morning at or about the royal fire-sanctuary. (5—12)

अन्तःपुरस्य द्वाराणि सर्वस्य नगरस्य च।
चन्दनस्रग्भिरर्च्यन्तां धूपैश्च घ्राणहारिभिः॥ १३॥

"Let the gates and doorways of the gynaeceum as well as of the whole city be decorated with sandal-paste and garlands as well as with fumes of incense ravishing the olfactory sense. (13)

प्रशस्तमन्नं गुणवद् दधिक्षीरोपसेचनम्।
द्विजानां शतसाहस्रं यत्प्रकाममलं भवेत्॥ १४॥
सत्कृत्य द्विजमुख्यानां श्वः प्रभाते प्रदीयताम्।
घृतं दधि च लाजाश्च दक्षिणाश्चापि पुष्कलाः॥ १५॥

"Let excellent and wholesome rice cooked in milk or curds that may fully suffice for a lakh of Brāhmaṇas, as well as ghee, curds and parched grains of paddy be served up with respect and Dakṣiṇās (monetary gifts at the end of a dinner) on a liberal scale given to the foremost of Brāhmaṇas tomorrow morning. (14-15)

सूर्येऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनम्।
ब्राह्मणाश्च निमन्त्र्यन्तां कल्प्यन्तामासनानि च॥ १६॥

"As soon as the sun rises tomorrow there will be Svasti-Vācana (a religious rite preparatory to any religious or solemn observance, in which blessings are invoked on the individual to be consecrated for the observance) and let Brāhmaṇas be invited for the purpose and seats provided for them. (16)

आबध्यन्तां पताकाश्च राजमार्गश्च सिच्यताम्।
सर्वे च तालापचरा गणिकाश्च स्वलंकृताः॥ १७॥
कक्ष्यां द्वितीयामासाद्य तिष्ठन्तु नृपवेश्मनः।
देवायतनचैत्येषु सान्नभक्ष्याः सदक्षिणाः॥ १८॥
उपस्थापयितव्याः स्युर्माल्ययोग्याः पृथक्पृथक्।
दीर्घासिबद्धगोधाश्च संनद्धा मृष्टवाससः॥ १९॥
महाराजाङ्गनं शूराः प्रविशन्तु महोदयम्।
एवं व्यादिश्य विप्रौ तु क्रियास्तत्र विनिष्ठितौ॥ २०॥

चक्रतुश्चैव यच्छेषं पार्थिवाय निवेद्य च।
कृतमित्येव चाब्रूतामभिगम्य जगत्पतिम्॥ २१॥
यथोक्तवचनं प्रीतौ हर्षयुक्तौ द्विजोत्तमौ।
ततः सुमन्त्रं द्युतिमान् राजा वचनमब्रवीत्॥ २२॥
रामः कृतात्मा भवता शीघ्रमानीयतामिति।
स तथेति प्रतिज्ञाय सुमन्त्रो राजशासनात्॥ २३॥
रामं तत्रानयांचक्रे रथेन रथिनां वरम्।
अथ तत्र सहासीनास्तदा दशरथं नृपम्॥ २४॥

"Nay, let buntings be strung everywhere and let the main road be sprinkled with water (to prevent dust being raised by the traffic). Again, reaching the second enclosure of the king's palace (the first one being selected for the installation ceremony and therefore exclusively occupied by the Brāhmaṇas) let the male dancers and the dancing girls, beautifully adorned, wait there to discharge their duty when asked to do so. Let the images of deities deserving worship through flowers and installed in temples and at cross-roads be worshipped severally and served with cooked rice and other dishes requiring mastication and offered presents in the shape of money too. Let armoured warriors armed with a long sword and wearing gloves of iguana skin and clad in a clean uniform enter the emperor's courtyard full of great jubilation." Having enjoined as aforesaid the rites to be performed for the occasion, the two Brāhmaṇas, Vasiṣṭha and Vāmadeva, personally did what yet remained to be done, while keeping seated there, after making it known to the king, of course. Nay, approaching with a delighted mind Daśaratha, the ruler of the world, Vasiṣṭha and Vāmadeva, the foremost of Brāhmaṇas, full of joy in their expression, informed him that everything had been done as enjoined. The glorious Emperor then spoke to Sumantra as follows: "Let Rāma of disciplined mind be speedily brought by you in my presence." Saying in reply "Amen!" Sumantra brought Śrī Rāma, the foremost of car-warriors, in a chariot under the Emperor's order to the council chamber. (17—24)

प्राच्योदीच्या प्रतीच्याश्च दाक्षिणात्याश्च भूमिपाः।
म्लेच्छाश्चार्याश्च ये चान्ये वनशैलान्तवासिनः॥ २५॥
उपासांचक्रिरे सर्वे तं देवा वासवं यथा।
तेषां मध्ये स राजर्षिर्मरुतामिव वासवः॥ २६॥
प्रासादस्थो दशरथो ददर्शायान्तमात्मजम्।
गन्धर्वराजप्रतिमं लोके विख्यातपौरुषम्॥ २७॥
दीर्घबाहुं महासत्त्वं मत्तमातङ्गगामिनम्।
चन्द्रकान्ताननं राममतीव प्रियदर्शनम्॥ २८॥
रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम्।
घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः॥ २९॥

The kings belonging to all the four quarters viz., east, north, west and south, Mlecchas (non-Aryans) as well as Aryans and others living on the verge of a mountain and in the precincts of a forest, who were comfortably seated there on that occasion, all now danced attendance upon the aforesaid Emperor Daśaratha as gods wait upon Indra, the ruler of gods. Seated in his palace in their midst, as Indra in the midst of gods, Daśaratha saw, coming towards him, his eldest son, Śrī Rāma, who vied with the ruler of Gandharvas in comeliness of form etc., whose prowess was widely known in the universe, who was endowed with unusually long arms and possessed of great might, who walked like an elephant in rut, whose face was lovelier than the moon, nay, who had a most pleasing aspect, who attracted the eyes and mind of men by his comeliness of form, liberality and other virtues and who delighted the people even as a cloud delights those scorched by sunshine. (25—29)

न ततर्प समायान्तं पश्यमानो नराधिपः।
अवतार्य सुमन्त्रस्तु राघवं स्यन्दनोत्तमात्॥ ३०॥
पितुः समीपं गच्छन्तं प्राञ्जलिः पृष्ठतोऽन्वगात्।
स तं कैलासशृङ्गाभं प्रासादं रघुनन्दनः॥ ३१॥
आरुरोह नृपं द्रष्टुं सहसा तेन राघवः।
स प्राञ्जलिरभिप्रेत्य प्रणतः पितुरन्तिके॥ ३२॥
नाम स्वं श्रावयन् रामो ववन्दे चरणौ पितुः।
तं दृष्ट्वा प्रणतं पार्श्वे कृताञ्जलिपुटं नृपः॥ ३३॥
गृह्याञ्जलौ समाकृष्य सस्वजे प्रियमात्मजम्।
तस्मै चाभ्युद्यतं सम्यङ्मणिकाञ्चनभूषितम्॥ ३४॥

दिदेश राजा रुचिरं रामाय परमासनम्।
तथाऽऽसनवरं प्राप्य व्यदीपयत राघवः॥ ३५॥
स्वयैव प्रभया मेरुमुदये विमलो रविः।
तेन विभ्राजिता तत्र सा सभापि व्यरोचत॥ ३६॥
विमलग्रहनक्षत्रा शारदी द्यौरिवेन्दुना।
तं पश्यमानो नृपतिस्तुतोष प्रियमात्मजम्॥ ३७॥
अलंकृतमिवात्मानमादर्शतलसंस्थितम् ।
स तं सुस्थितमाभाष्य पुत्रं पुत्रवतां वरः॥ ३८॥
उवाचेदं वचो राजा देवेन्द्रमिव कश्यपः।
ज्येष्ठायामसि मे पत्न्यां सदृश्यां सदृशः सुतः॥ ३९॥
उत्पन्नस्त्वं गुणज्येष्ठो मम रामात्मजः प्रियः।
त्वया यतः प्रजाश्चेमाः स्वगुणैरनुरञ्जिताः॥ ४०॥
तस्मात् त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि।
कामतस्त्वं प्रकृत्यैव निर्णीतो गुणवानिति॥ ४१॥

Daśaratha, ruler of men, did not feel sated as he saw Rāma coming in a befitting manner. Helping Śrī Rāma to alight from his excellent chariot, Sumantra for his part followed with joined palms at his heels even as he walked into the presence of his father, Emperor Daśaratha. In order to see the Emperor, the aforesaid Rāma, a scion of Raghu, the foremost of men, went up alongwith Sumantra straight to the well-known palace, which looked like the peak of Mount Kailāsa (because of its white colour). Making his way with joined palms to the presence of his father and falling prostrate[1], the celebrated Śrī Rāma bowed at the latter's feet, mentioning his own name.

Seeing him lying prostrate by his side with joined palms, the king (lit., a ruler of men) took him by his joined palms and, drawing him near, hugged his beloved son. Nay, the Emperor offered to the said Śrī Rāma a splendid and excellent seat, beautifully inlaid with gems and gold and (already) kept ready by his servants. Mounting the princely seat, Śrī Rāma, a scion of Raghu, illumined it by his own effulgence in the same way as the clear sun would illumine Mount Meru at dawn. Illumined by him, that assembly too shone brightly on that occasion even as the autumnal sky, spangled with bright planets and stars, would shine all the more brightly when illumined by the moon. The Emperor rejoiced to see his beloved son even as one would rejoice to see oneself, decked with ornaments, reflected on the surface of a mirror. Addressing his aforesaid son, comfortably seated, Daśaratha, the foremost of those blessed with a son, spoke as follows even as Sage Kaśyapa would address (his eldest son) Indra, the ruler of gods: "You have been born of my seniormost wife, Kausalyā, who is worthy of me in every wise, as a son equally worthy of myself. Being seniormost in virtues as well, O Rāma, you are my favourite son. Since all these people assembled here have been gratified by you through your excellences, therefore, accept you the office of Prince Regent tomorrow, when the moon appears in conjunction with the constellation Puṣya. You have been adjudged to be abundantly rich in excellences by your very disposition. (30—41)

गुणवत्यपि तु स्नेहात् पुत्र वक्ष्यामि ते हितम्।
भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः॥ ४२॥
कामक्रोधसमुत्थानि त्यजस्व व्यसनानि च।
परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा॥ ४३॥
अमात्यप्रभृतीः सर्वाः प्रजाश्चैवानुरञ्जय।
कोष्ठागारायुधागारैः कृत्वा संनिचयान् बहून्॥ ४४॥

"To you, an epitome of merits as you are, I shall tender friendly advice, my son, as follows out of sheer affection. Resorting to even greater humility than before, constantly keep your senses under control and eschew vices[2] born of concupiscence

1. In the Smṛti texts it is laid down that, calling on one's father or teacher everyday, one should bow to him lying prostrate on the ground—'दण्डवत् प्रणमेद् भूमावुपेत्य गुरुमन्वहम्।'

2. The vices born of lust and anger have been separately enumerated as below :
मृगयाक्षो दिवास्वापः परिवादः स्त्रियो मदः। तौर्यत्रिकं वृथाट्यं च कामजो दशको गणः॥ (Manu., VII. 47)

and anger. Ruling according both to the indirect* and direct methods of governance, please your ministers and others, namely, the army commanders and civic guards, as well as all the people, laying-by against future contingencies numerous stores of useful materials such as jewellery, gold and silver, textiles and ornaments alongwith barns and armouries. (42—44)

इष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम्।
तस्य नन्दन्ति मित्राणि लब्ध्वामृतमिवामराः॥ ४५॥

"The friends and allies of a monarch who protects the earth with fostering care and whose subjects are not only loved by him as his children but are devoted to him, in their turn exult in the same way as the immortals did on securing nectar.(45)

तस्मात् पुत्र त्वमात्मानं नियम्यैवं समाचर।
तच्छ्रुत्वा सुहृदस्तस्य रामस्य प्रियकारिणः॥ ४६॥
त्वरिताः शीघ्रमागत्य कौसल्यायै न्यवेदयन्।
सा हिरण्यं च गाश्चैव रत्नानि विविधानि च॥ ४७॥
व्यादिदेश प्रियाख्येभ्यः कौसल्या प्रमदोत्तमा।
अथाभिवाद्य राजानं रथमारुह्य राघवः।
ययौ स्वं द्युतिमद् वेश्म जनौघैः प्रतिपूजितः॥ ४८॥

"Disciplining your mind, therefore, my son, conduct yourself well as instructed by me." Hearing this and hastening to mother Kausalyā, the chums of Śrī Rāma hastily reported the matter to her, intent as they were on obliging him. The said Kausalyā, the foremost of women, bestowed gold as well as cows and jewels of various kinds on those who broke the delightful news to her. Then, bowing to the Emperor and mounting the chariot, Śrī Rāma, a scion of Raghu, retired to his splendid palace, greeted on the way by multitudes of men. (46—48)

ते चापि पौरा नृपतेर्वचस्त-
च्छ्रुत्वा तदा लाभमिवेष्टमाशु।
नरेन्द्रमामन्त्र्य गृहाणि गत्वा
देवान् समानर्चुरभिप्रहृष्टाः॥ ४९॥

Immensely delighted to hear the said announcement of the king, even as one would feel on being promised a coveted boon, and taking leave of the Emperor, the aforesaid citizens too speedily returned to their respective dwellings and duly worshipped the gods in order that Śrī Rāma's installation may be concluded without any let or hindrance. (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

"Hunting, playing at dice, sleeping by day, slandering others, fondness for women, vanity, love of singing, playing on musical instruments and dancing, and strolling about idly—these are the ten vices born of lust."

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम्। वाग्दण्डयोश्च पारुष्यं क्रोधजोऽपि गणोऽष्टकः॥ (Manu., VII. 48)

"Talebearing, violence, vindictiveness, jealousy, censoriousness and squandering one's patrimony, abusive speech and cruelty in punishment are the eight vices born of anger."

* As certaining the condition and loyalty of one's own people and the relative strength and intentions etc., of neighbouring states through a network of spies is what has been spoken of here as the indirect method of rule; to make a tour of one's dominions and ascertain things personally, to invite direct petitions from one's subjects, hear their grievances and decide their cases on their own merits is what has been designated as the direct method of governance.

चतुर्थः सर्गः

Canto IV

Apprehending obstruction of Śrī Rāma's installation from an ominous dream, Daśaratha summons Śrī Rāma immediately and asks him to observe certain sacred vows preliminary to installation alongwith Sītā. Bidding him go by his father, Śrī Rāma enters his mother's gynaeceum and, after receiving her blessings, retires alongwith Sītā, already present there, to his own palace

गतेष्वथ नृपो भूयः पौरेषु सह मन्त्रिभिः।
मन्त्रयित्वा ततश्चक्रे निश्चयज्ञः स निश्चयम्॥ १॥
श्व एव पुष्यो भविता श्वोऽभिषेच्यस्तु मे सुतः।
रामो राजीवपत्राक्षो युवराज इति प्रभुः॥ २॥

Conferring with his counsellors once more, the citizens having dispersed, the celebrated and powerful monarch Daśaratha, who knew the rules regarding the time and place of a ceremony, thereupon at once arrived at the decision that since the constellation Puṣya was going to be in the ascendant the day immediately following, his eldest son, Śrī Rāma, whose eyes resembled the petals of a lotus, needs must be installed as Prince Regent the very next day. (1-2)

अथान्तर्गृहमाविश्य राजा दशरथस्तदा।
सूतमामन्त्रयामास रामं पुनरिहानय॥ ३॥

Entering the inner apartments immediately afterwards, King Daśaratha then said to Sumantra, "Get Rāma here once more." (3)

प्रतिगृह्य तु तद्वाक्यं सूतः पुनरुपाययौ।
रामस्य भवनं शीघ्रं राममानयितुं पुनः॥ ४॥

Bowing to his command, Sumantra, the charioteer-minister, for his part hastened to Śrī Rāma's palace once more in order to bring him again to the Emperor's presence. (4)

द्वाःस्थैरावेदितं तस्य रामायागमनं पुनः।
श्रुत्वैव चापि रामस्तं प्राप्तं शङ्कान्वितोऽभवत्॥ ५॥

His renewed call was reported to Śrī Rāma by the porters and Śrī Rāma too was filled with apprehension the moment he heard that Sumantra had arrived for the second time. (5)

प्रवेश्य चैनं त्वरितो रामो वचनमब्रवीत्।
यदागमनकृत्यं ते भूयस्तद्ब्रूह्यशेषतः॥ ६॥

Hastily calling him in, Śrī Rāma spoke to him as follows : "Please state unreservedly that which is sought to be achieved through your second visit?" (6)

तमुवाच ततः सूतो राजा त्वां द्रष्टुमिच्छति।
श्रुत्वा प्रमाणं तत्र त्वं गमनायेतराय वा॥ ७॥

Sumantra, the charioteer-minister, then submitted to him, "The Emperor desires to see you. Hearing my submission it is for you to decide whether you should proceed to your father or do otherwise." (7)

इति सूतवचः श्रुत्वा रामोऽपि त्वरयान्वितः।
प्रययौ राजभवनं पुनर्द्रष्टुं नरेश्वरम्॥ ८॥

Hearing the aforesaid message delivered by Sumantra (the charioteer-minister) Śrī Rāma for his part hastily called at the royal palace in order to see the Emperor once more. (8)

तं श्रुत्वा समनुप्राप्तं रामं दशरथो नृपः।
प्रवेशयामास गृहं विवक्षुः प्रियमुत्तमम्॥ ९॥

Hearing that Śrī Rāma had duly arrived, Emperor Daśaratha bade him enter his chamber, keen as he was to announce something most valuable and agreeable.(9)

प्रविशन्नेव च श्रीमान् राघवो भवनं पितुः।
ददर्श पितरं दूरात् प्रणिपत्य कृताञ्जलिः॥ १०॥

Falling prostrate with his palms joined together (as a token of submission), the moment he entered his father's chamber, the glorious Śrī Rāma, a scion of Raghu, saw his father from a distance. (10)

प्रणमन्तं तमुत्थाप्य सम्परिष्वज्य भूमिपः।
प्रदिश्य चासनं चास्मै रामं च पुनरब्रवीत्॥ ११॥

Lifting him up, even while he was lying prostrate, nay, pressing him closely to his bosom and offering him a seat, the Emperor spoke to Śrī Rāma again as follows : (11)

राम वृद्धोऽस्मि दीर्घायुर्भुक्ता भोगा यथेप्सिताः।
अङ्गवद्भिः क्रतुशतैर्यथेष्टं भूरिदक्षिणैः॥ १२॥

"Having lived a long life I have now grown old; nay, luxuries have been enjoyed by me as desired and God has been propitiated by me with due ceremony through hundreds of sacrificial performances ranging from Jyotiṣṭoma to Aśwamedha, accompanied by large gifts of foodgrains and liberal fees (paid to the officiating priests). (12)

जातमिष्टमपत्यं मे त्वमद्यानुपमं भुवि।
दत्तमिष्टमधीतं च मया पुरुषसत्तम॥ १३॥

"A son (of the type) desired by me and having no compeer on earth today has been born to me in your person. Gifts of the desired type have been given and the Vedas etc., studied by me, O jewel among men ! (13)

अनुभूतानि चेष्टानि मया वीर सुखान्यपि।
देवर्षिपितृविप्राणामनृणोऽस्मि तथाऽऽत्मनः॥ १४॥

"Sense-delights sought by me have also been enjoyed by me, O gallant one ! In this way I have repaid my debt to gods through sacrificial performances, to Ṛṣis through a study of the Vedas, to manes through procreation and to the Brāhmaṇas by bestowing gifts on them as well as to myself through enjoyment of sense-delights. (14)

न किंचिन्मम कर्तव्यं तवान्यत्राभिषेचनात्।
अतो यत्त्वामहं ब्रूयां तन्मे त्वं कर्तुमर्हसि॥ १५॥

"Nothing else than installing you as Prince Regent remains to be accomplished by me. Hence you ought to do for my sake what I ask you to do. (15)

अद्य प्रकृतयः सर्वास्त्वामिच्छन्ति नराधिपम्।
अतस्त्वां युवराजानमभिषेक्ष्यामि पुत्रक॥ १६॥

"All the people would have you as their sovereign now; hence I shall install you as Prince Regent, my dear son ! (16)

अपि चाद्याशुभान् राम स्वप्नान् पश्यामि राघव।
सनिर्घाता दिवोल्काश्च पतन्ति हि महास्वनाः॥ १७॥

"Further, I see these days ominous dreams, O Rāma ! Nay, meteors accompanied by thunderbolts bereft of clouds and attended with great noise fall by day, O scion of Raghu ! (17)

अवष्टब्धं च मे राम नक्षत्रं दारुणग्रहैः।
आवेदयन्ति दैवज्ञाः सूर्याङ्गारकराहुभिः॥ १८॥

"Astrologers declare that the asterism under which I was born is under the influence of unpropitious planets, viz., the Sun, Mars and Rāhu. (18)

प्रायेण च निमित्तानामीदृशानां समुद्भवे।
राजा हि मृत्युमाप्नोति घोरां चापदमृच्छति॥ १९॥

"On the appearance of such evil portents a monarch surely suffers a terrible calamity and ultimately meets his end. (19)

तद् यावदेव मे चेतो न विमुह्यति राघव।
तावदेवाभिषिञ्चस्व चला हि प्राणिनां मतिः॥ २०॥

"Therefore, so long as my mind does not get perverted as a result of pleading to the contrary from any other quarter, be installed; for fickle is the judgment of human beings. (20)

अद्य चन्द्रोऽभ्युपगमत् पुष्यात् पूर्वं पुनर्वसुम्।
श्वः पुष्ययोगं नियतं वक्ष्यन्ते दैवचिन्तकाः॥ २१॥

"The moon has reached today the

sphere of influence of Punarvasu, the asterism preceding Puṣya. Tomorrow, the astrologers declare, will take place the positive conjunction of the moon with Puṣya. (21)

तत्र पुष्येऽभिषिञ्चस्व मनस्त्वरयतीव माम्।
श्वस्त्वाहमभिषेक्ष्यामि यौवराज्ये परंतप॥ २२॥

"Be installed when the said Puṣya is in the ascendant; my mind is urging me as it were to expedite things. I shall positively install you in the office of Prince Regent tomorrow, O chastiser of enemies! (22)

तस्मात् त्वयाद्यप्रभृति निशेयं नियतात्मना।
सह वध्वोपवस्तव्या दर्भप्रस्तरशायिना॥ २३॥

"Therefore, from this moment on, a fast should be observed by you with your spouse for the night, keeping your mind and body fully controlled and sleeping on a mat of Darbha grass with a slab of stone under your head for a pillow. (23)

सुहृदश्चाप्रमत्तास्त्वां रक्षन्त्वद्य समन्ततः।
भवन्ति बहुविघ्नानि कार्याण्येवंविधानि हि॥ २४॥

"Let your friends vigilantly guard you on all sides tonight; for ceremonials of this kind, as your installation in the office of Prince Regent, are hampered by many obstacles. (24)

विप्रोषितश्च भरतो यावदेव पुरादितः।
तावदेवाभिषेकस्ते प्राप्तकालो मतो मम॥ २५॥

"Your installation as Prince Regent in my opinion must take place during the very interval when Bharata is away from this city of Ayodhyā.* (25)

कामं खलु सतां वृत्ते भ्राता ते भरतः स्थितः।
ज्येष्ठानुवर्ती धर्मात्मा सानुक्रोशो जितेन्द्रियः॥ २६॥
किं नु चित्तं मनुष्याणामनित्यमिति मे मतम्।
सतां च धर्मनित्यानां कृतशोभि च राघव॥ २७॥

"Although your brother, Bharata, scrupulously abides by the conduct of the righteous, is obedient to you (his elder brother), pious of mind and full of compassion and has brought his senses under control, the mind of men nonetheless is inconstant; such is my belief. And the mind of the righteous, who are wedded to piety, rejoices only in action (rather than in speculation), O scion of Raghu!" (26-27)

इत्युक्तः सोऽभ्यनुज्ञातः श्वोभाविन्यभिषेचने।
व्रजेति रामः पितरमभिवाद्याभ्ययाद् गृहम्॥ २८॥

Instructed thus in connection with his installation, which was going to take place the very next day, and permitted to leave in the words "Depart now", and greeting his father, Śrī Rāma withdrew to his palace. (28)

प्रविश्य चात्मनो वेश्म राज्ञाऽऽदिष्टेऽभिषेचने।
तत्क्षणादेव निष्क्रम्य मातुरन्तःपुरं ययौ॥ २९॥

Entering his own palace in order to break the news of the installation announced by the Emperor (to Sītā), but coming out instantly on not finding her in her apartments, he moved to his mother's apartments in the gynaeceum. (29)

तत्र तां प्रवणामेव मातरं क्षौमवासिनीम्।
वाग्यतां देवतागारे ददर्शायाचतीं श्रियम्॥ ३०॥

There he saw in the temple his aforesaid mother clad in silken robes, exclusively devoted to the worship of her chosen deity and silently praying for royal fortune in favour of Śrī Rāma. (30)

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* In verse 3 of Canto CVII, P. 673 (Vol. 1), we find Śrī Rāma telling his younger brother, Bharata, as follows :

पुरा भ्रातः पिता नः स मातरं ते समुद्वहन्। मातामहे समाश्रौषीद्राज्यशुल्कमनुत्तमम्॥

"While marrying Kaikeyī (your mother now) in the former days, O brother, our celebrated father (Emperor Daśaratha), promised to your maternal grandfather that as a price of the highest value for the marriage, the sovereignty of Ayodhyā would descend to the son that might be born of her."

Emperor Daśaratha is apparently referring here to this promise made by him and suspects that Bharata might press his claim for the rulership of Ayodhyā if Śrī Rāma were installed as Prince Regent in his presence.

प्रागेव चागता तत्र सुमित्रा लक्ष्मणस्तथा।
सीता चानयिता श्रुत्वा प्रियं रामाभिषेचनम्॥ ३१॥

Hearing of Śrī Rāma's welcome installation, Sumitrā too had already arrived there as well as her son, Lakṣmaṇa; and Sītā too had been sent for there. (31)

तस्मिन् कालेऽपि कौसल्या तस्थावामीलितेक्षणा।
सुमित्रयान्वास्यमाना सीतया लक्ष्मणेन च॥ ३२॥
श्रुत्वा पुष्ये च पुत्रस्य यौवराज्येऽभिषेचनम्।
प्राणायामेन पुरुषं ध्यायमाना जनार्दनम्॥ ३३॥

At that moment too when Śrī Rāma called on her, Kausalyā remained sitting with her eyes half closed and waited upon by Sumitrā and Lakṣmaṇa, and contemplating with suspended breath on the Supreme Person, Lord Nārāyaṇa (who is solicited by all men), having heard that her son was going to be installed in the office of Prince Regent when the asterism Puṣya was in the ascendant. (32-33)

तथा सनियमामेव सोऽभिगम्याभिवाद्य च।
उवाच वचनं रामो हर्षयंस्तामिदं वरम्॥ ३४॥

Approaching her even while she was observing her daily routine as aforesaid, and greeting her, Śrī Rāma addressed to her the following excellent submission, bringing joy to her thereby : (34)

अम्ब पित्रा नियुक्तोऽस्मि प्रजापालनकर्मणि।
भविता श्वोऽभिषेको मे यथा मे शासनं पितुः॥ ३५॥
सीतयाप्युपवस्तव्या रजनीयं मया सह।
एवमुक्तमुपाध्यायैः स हि मामुक्तवान् पिता॥ ३६॥

"Mother, I have been entrusted by father with the duty of ruling over the people. My installation will, therefore, take place tomorrow as enjoined by father. A fast is to be kept tonight by Sītā too alongwith me. Such is the injunction of my teachers, Vasiṣṭha and others, and father too has instructed me accordingly. (35-36)

यानि यान्यत्र योग्यानि श्वोभाविन्यभिषेचने।
तानि मे मङ्गलान्यद्य वैदेह्याश्चैव कारय॥ ३७॥

"Please, therefore, have all such propitious rites gone through this very day as are desirable on this occasion for me as well as for Sītā (a princess of the Videha country) in connection with the installation that is going to take place on the morrow."(37)

एतच्छ्रुत्वा तु कौसल्या चिरकालाभिकांक्षितम्।
हर्षबाष्पाकुलं वाक्यमिदं राममभाषत॥ ३८॥

Hearing of this consummation, which had been coveted for a long time, Kausalyā for her part addressed to Rāma the following reply, which was rendered indistinct by tears of joy : (38)

वत्स राम चिरं जीव हतास्ते परिपन्थिनः।
ज्ञातीन् मे त्वं श्रिया युक्तः सुमित्रायाश्च नन्दय॥ ३९॥

"Child Rāma, may you live long! Let those inimically disposed to you be wiped off. Invested with royal glory may you bring joy to my relations as well as to those of Sumitrā. (39)

कल्याणे बत नक्षत्रे मया जातोऽसि पुत्रक।
येन त्वया दशरथो गुणैराराधितः पिता॥ ४०॥

"I am glad to think, O darling, that you were given birth to by me under a propitious star, thanks to which your father, Emperor Daśaratha, has been propitiated by you by means of your excellences. (40)

अमोघं बत मे क्षान्तं पुरुषे पुष्करेक्षणे।
येयमिक्ष्वाकुराजश्रीः पुत्र त्वां संश्रयिष्यति॥ ४१॥

"I am gratified to note that the hardship borne by me in the shape of austerities and fasting etc., for the sake of pleasing the lotus-eyed Lord Viṣṇu, the Supreme Person, has not gone in vain. It is by virtue of it that the royal fortune enjoyed by the race of Ikṣwāku is going to embrace you." (41)

इत्येवमुक्तो मात्रा तु रामो भ्रातरमब्रवीत्।
प्राञ्जलिं प्रह्वमासीनमभिवीक्ष्य स्मयन्निव॥ ४२॥

Addressed thus by his mother, Śrī Rāma for his part looked at his brother, Lakṣmaṇa, who sat bent low with humility

with joined palms, and spoke to him (as follows) as though smiling : (42)

लक्ष्मणेमां मया सार्धं प्रशाधि त्वं वसुंधराम्।
द्वितीयं मेऽन्तरात्मानं त्वामियं श्रीरुपस्थिता॥ ४३॥

"Rule you beneficently over this earth with me, O Lakṣmaṇa! This royal fortune has come to you, who are my second life. (43)

सौमित्रे भुङ्क्ष्व भोगांस्त्वमिष्टान् राज्यफलानि च।
जीवितं चापि राज्यं च त्वदर्थमभिकामये॥ ४४॥

Enjoy you, O Lakṣmaṇa, the pleasures coveted by you as well as the rewards of sovereignty (religious merit and fame etc.). I desire to live and even to rule but for you." (44)

इत्युक्त्वा लक्ष्मणं रामो मातरावभिवाद्य च।
अभ्यनुज्ञाप्य सीतां च ययौ स्वं च निवेशनम्॥ ४५॥

Having spoken to Lakṣmaṇa as aforesaid and greeting both his mothers, Kausalyā and Sumitrā, and having secured leave to depart on behalf of Sītā too, Śrī Rāma retired to his own palace. (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

At the instance of the Emperor, Vasiṣṭha calls at Śrī Rāma's palace and instructing him alongwith Sītā to fast for the night, returns to Daśaratha. Permitted by the sage, the Emperor adjourns the assembly and retires to the gynaeceum

संदिश्य रामं नृपतिः श्वोभाविन्यभिषेचने।
पुरोहितं समाहूय वसिष्ठमिदमब्रवीत्॥ १॥

Having instructed Śrī Rāma in connection with his installation fixed for the morrow, and summoning the sage, Vasiṣṭha, his family priest, Daśaratha (a ruler of men) spoke to him as follows : (1)

गच्छोपवासं काकुत्स्थं कारयाद्य तपोधन।
श्रेयसे राज्यलाभाय वध्वा सह यतव्रत॥ २॥

"Kindly go and get Śrī Rāma, a scion of Kākutstha, to observe a fast alongwith his wife, Sītā, tonight for his welfare in the shape of removal of obstacles and for his acquiring sovereignty, O Vasiṣṭha, rich in asceticism, firm of resolve, as you yourself are ! (2)

तथेति च स राजानमुक्त्वा वेदविदां वरः।
स्वयं वसिष्ठो भगवान् ययौ रामनिवेशनम्॥ ३॥
उपवासयितुं वीरं मन्त्रविन्मन्त्रकोविदम्।
ब्राह्मं रथवरं युक्तमास्थाय सुधृतव्रतः॥ ४॥

Saying "Amen !" to the Emperor and mounting an excellent chariot fit for Brāhmaṇas and ready with horses yoked to it, the celebrated and powerful sage Vasiṣṭha, the foremost of those well-versed in the Vedas, and a knower of Mantras (sacred spells), who had firmly kept his vows, personally proceeded to Śrī Rāma's palace in order to ask the hero, a knower of Mantras (himself), to undertake a fast. (3-4)

स रामभवनं प्राप्य पाण्डुराभ्रघनप्रभम्।
तिस्रः कक्ष्या रथेनैव विवेश मुनिसत्तमः॥ ५॥

Reaching Śrī Rāma's palace, resplendent like a compact mass of white clouds, Vasiṣṭha, the foremost of ascetics, drove through its three enclosures in the chariot itself. (5)

तमागतमृषिं रामस्त्वरन्निव ससम्भ्रमम्।
मानयिष्यन् स मानार्हं निश्चक्राम निवेशनात्॥ ६॥

In order to honour the sage arrived at his door, who deserved great respect, Śrī Rāma reverently issued out of his palace in great hurry. (6)

अभ्येत्य त्वरमाणोऽथ रथाभ्याशं मनीषिणः।
ततोऽवतारयामास परिगृह्य रथात् स्वयम्॥ ७॥

Hastily drawing near the sage's chariot, he forthwith helped him alight from that chariot, personally taking him by the hand. (7)

स चैनं प्रश्रितं दृष्ट्वा सम्भाष्याभिप्रसाद्य च।
प्रियार्हं हर्षयन् राममित्युवाच पुरोहितः॥ ८॥

Seeing him bent low with humility and inquiring after his welfare and praising him, the aforesaid Vasiṣṭha (his family priest) spoke to Śrī Rāma as follows, bringing joy to him by his loving words, deserving as he was of kind words : (8)

प्रसन्नस्ते पिता राम यत्त्वं राज्यमवाप्स्यसि।
उपवासं भवानद्य करोतु सह सीतया॥ ९॥

"Propitious is your father to you, O Rāma, inasmuch as you are going to attain sovereignty tomorrow. Therefore, keep you fast for the night with Sītā. (9)

प्रातस्त्वामभिषेक्ता हि यौवराज्ये नराधिपः।
पिता दशरथः प्रीत्या ययातिं नहुषो यथा॥ १०॥

"Out of love your father, Emperor Daśaratha, is positively going to install you in the office of Prince Regent next morning, even as Nahuṣa installed his son Yayāti." (10)

इत्युक्त्वा स तदा राममुपवासं यतव्रतः।
मन्त्रवत् कारयामास वैदेह्या सहितं शुचिः॥ ११॥

Saying so, the holy sage Vasiṣṭha of firm resolve enjoined Śrī Rāma alongwith Sītā (a princess of the Videha territory) to undertake a vow of fasting for the night in accordance with sacred texts prescribing such fasting. (11)

ततो यथावद् रामेण स राज्ञो गुरुरर्चितः।
अभ्यनुज्ञाप्य काकुत्स्थं ययौ रामनिवेशनात्॥ १२॥

Duly worshipped by Śrī Rāma and taking leave of that scion of Kakutstha, Vasiṣṭha, the king's preceptor, then withdrew from Śrī Rāma's palace. (12)

सुहृद्भिस्तत्र रामोऽपि सहासीनः प्रियंवदैः।
सभाजितो विवेशाथ ताननुज्ञाप्य सर्वशः॥ १३॥

Sitting there with his childhood friends, who spoke kindly to him, Śrī Rāma presently took leave of them all and, greeted by them, retired to his inner apartments. (13)

हृष्टनारीनरयुतं रामवेश्म तदा बभौ।
यथा मत्तद्विजगणं प्रफुल्लनलिनं सरः॥ १४॥

Crowded with joyful men and women, Śrī Rāma's palace at that time looked like a lake swarming with flocks of joyous birds and adorned with full-blown lotuses. (14)

स राजभवनप्रख्यात् तस्माद् रामनिवेशनात्।
निर्गत्य ददृशे मार्गं वसिष्ठो जनसंवृतम्॥ १५॥

Coming out of the aforesaid palace of Śrī Rāma, which vied with the royal palace, Vasiṣṭha found the road thronged with men. (15)

वृन्दवृन्दैरयोध्यायां राजमार्गाः समन्ततः।
बभूवुरभिसम्बाधाः कुतूहलजनैर्वृताः॥ १६॥

Crowded with men full of curiosity to witness the festivities connected with Śrī Rāma's installation, moving in multitudinous batches, the main roads in all the quarters of Ayodhyā became impassable. (16)

जनवृन्दोर्मिसंघर्षहर्षस्वनवृतस्तदा ।
बभूव राजमार्गस्य सागरस्येव निःस्वनः॥ १७॥

The noise on the main roads, filled with the hilarious sound produced by the striking of waves in the shape of crowds of men, resembled the roaring of a sea. (17)

सिक्तसम्मृष्टरथ्या हि तथा च वनमालिनी।
आसीदयोध्या तदहः समुच्छ्रितगृहध्वजा॥ १८॥

On that day Ayodhyā had all its streets thoroughly swept and sprinkled with scented water, overhung with garlands of sylvan flowers and had tall flags hoisted on its house-tops. (18)

तदा ह्ययोध्यानिलयः सस्त्रीबालाकुलो जनः।
रामाभिषेकमाकांक्षन्नाकांक्षन्नुदयं रवेः॥ १९॥

Full of flurry the people living in Ayodhyā, including women and children, longed for sunrise, eagerly looking forward as they did to the installation of Śrī Rāma as Prince Regent. (19)

प्रजालंकारभूतं च जनस्यानन्दवर्धनम्।
उत्सुकोऽभूज्जनो द्रष्टुं तमयोध्यामहोत्सवम्॥ २०॥

Men were eager to witness that grand festival in Ayodhyā, which served as an adornment for the people and enhanced their joy. (20)

एवं तं जनसम्बाधं राजमार्गं पुरोहितः।
व्यूहन्निव जनौघं तं शनै राजकुलं ययौ॥ २१॥

In this way Vasiṣṭha, the family priest of Daśaratha, drove slowly to the royal palace, parting asunder, as it were, the crowd of men that stood blocking the main road already crammed with people. (21)

सिताभ्रशिखरप्रख्यं प्रासादमधिरुह्य च।
समीयाय नरेन्द्रेण शक्रेणेव बृहस्पतिः॥ २२॥

Nay, ascending the palace, which resembled the Himalayan range with its peaks looking like white clouds, he met Daśaratha (a ruler of men) as the sage Bṛhaspati would meet Indra, the ruler of gods. (22)

तमागतमभिप्रेक्ष्य हित्वा राजासनं नृपः।
पप्रच्छ स्वमतं तस्मै कृतमित्यभिवेदयत्॥ २३॥

Quitting his royal seat the moment he perceived that sage Vasiṣṭha had come, the Emperor inquired what was in his mind (viz., whether Śrī Rāma had been approached by the sage) and the sage reported to him that what he had been charged with had been accomplished. (23)

तेन चैव तदा तुल्यं सहासीनाः सभासदः।
आसनेभ्यः समुत्तस्थुः पूजयन्तः पुरोहितम्॥ २४॥

The councillors too, who were sitting by the side of the Emperor at that time, duly rose from their seats all at once, showing their honour to the family priest. (24)

गुरुणा त्वभ्यनुज्ञातो मनुजौघं विसृज्य तम्।
विवेशान्तःपुरं राजा सिंहो गिरिगुहामिव॥ २५॥

Proroguing that assembly of men as soon as permitted by his preceptor, the Emperor for his part retired to the gynaeceum even as a lion would enter a mountain-cave. (25)

तदग्र्यवेषप्रमदाजनाकुलं
महेन्द्रवेश्मप्रतिमं निवेशनम्।
व्यदीपयंश्चारु विवेश पार्थिवः
शशीव तारागणसंकुलं नभः॥ २६॥

Daśaratha, the ruler of the earth, entered that charming gynaeceum, crowded with young ladies, clad in excellent robes, and vying with the abode of the mighty Indra (the ruler of gods), illumining it by his august presence as the moon would illumine the heavens spangled with a host of stars. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

Enjoined by sage Vasiṣṭha, Śrī Rāma undertakes a vow to bathe early next morning, worship the gods and sleep for the night on a mat of Kuśa grass. On waking up the next morning, he says his Sandhyā prayers and Brāhmaṇas wish him a propitious day. The citizens decorate the city in order to give it a festal appearance and it is thronged with men eager to witness the installation of Śrī Rāma as Prince Regent

गते पुरोहिते रामः स्नातो नियतमानसः।
सह पत्न्या विशालाक्ष्या नारायणमुपागमत्॥ १॥

Having bathed himself, when Vasiṣṭha (the family priest) had left, Śrī Rāma with a concentrated mind worshipped Lord Nārāyaṇa with the co-operation of his wife, Sītā, who had exceptionally large eyes. (1)

प्रगृह्य शिरसा पात्रीं हविषो विधिवत् ततः।
महते दैवतायाज्यं जुहाव ज्वलितानले॥ २॥

Taking up with his head bent low in reverence the vessel containing ghee for being poured into the sacred fire as oblation, he then consigned the ghee to the lighted fire with due ceremony for the pleasure of Lord Viṣṇu, the Supreme Deity. (2)

शेषं च हविषस्तस्य प्राश्याशास्यात्मनः प्रियम्।
ध्यायन्नारायणं देवं स्वास्तीर्णे कुशसंस्तरे॥ ३॥
वाग्यतः सह वैदेह्या भूत्वा नियतमानसः।
श्रीमत्यायतने विष्णोः शिश्ये नरवरात्मजः॥ ४॥

Tasting the remainder of that offering and expecting in return what was dear to him, Śrī Rāma (son of Daśaratha, the foremost of men) silently lay down to sleep with his mind fully controlled, on a mat of Kuśa grass spread by himself in the hall of the glorious temple of Lord Viṣṇu* alongwith Sītā (a princess of the Videha kings) contemplating on Lord Nārāyaṇa. (3-4)

एकयामावशिष्टायां रात्र्यां प्रतिविबुध्य सः।
अलंकारविधिं सम्यक् कारयामास वेश्मनः॥ ५॥

Waking up three hours before the close of night, he duly caused the temple hall to be decorated. (5)

तत्र शृण्वन् सुखा वाचः सूतमागधवन्दिनाम्।
पूर्वां संध्यामुपासीनो जजाप सुसमाहितः॥ ६॥

Hearing there the delightful words of the Sūtas, who recited Paurāṇika stories, Māgadhas (who regularly recorded and recounted on festive occasions the genealogy of the families of their patrons) and Vandīs (panegyrists) and saying his Sandhyā prayers for the morning (in which the deity presiding over the morning twilight is invoked and prayed to), he repeated the Gāyatrī Mantra with a fully concentrated mind. (6)

तुष्टाव प्रणतश्चैव शिरसा मधुसूदनम्।
विमलक्षौमसंवीतो वाचयामास स द्विजान्॥ ७॥

* The learned commentators point out that the Deity referred to here is no other than Lord Śrī Ranganātha, who had been worshipped by a long line of the rulers of Ayodhyā as their chosen deity in a separate shrine built within the precincts of the royal palace. We are told at length in the Pātāla-Khaṇḍa, of the Padma Purāṇa how Śrī Rāma so kindly handed over the image to Vibhiṣaṇa, through whom it reached Śrirangam (near Tiruchirapally) in South India, where it exists even to this day and is held in the highest reverence by the Vaiṣṇavas and other devotees all over India.

Clad in immaculate silk he glorified Lord Viṣṇu (the Destroyer of the demon Madhu) and saluted Him with his head bent low and urged the Brāhmaṇas to recite benedictory Mantras (Swasti-Vācana) and Mantras wishing him a propitious day (Puṇyāha-Vācana). (7)

तेषां पुण्याहघोषोऽथ गम्भीरमधुरस्तथा।
अयोध्यां पूरयामास तूर्यघोषानुनादितः॥ ८॥

United with the echo of musical instruments the sound of their Puṇyāha-Vācana on that occasion, deep and melodious as it was, filled Ayodhya. (8)

कृतोपवासं तु तदा वैदेह्या सह राघवम्।
अयोध्यानिलयः श्रुत्वा सर्वः प्रमुदितो जनः॥ ९॥

Hearing that Śrī Rāma (a scion of Raghu) had fasted with Sītā (a princess of the king of the Videhas) on that day, the entire populace of Ayodhyā felt highly rejoiced. (9)

ततः पौरजनः सर्वः श्रुत्वा रामाभिषेचनम्।
प्रभातां रजनीं दृष्ट्वा चक्रे शोभयितुं पुरीम्॥ १०॥

Hearing of Śrī Rāma's installation and observing that the night had ended, all the citizens of Ayodhyā now began to decorate the city. (10)

सिताभ्रशिखराभेषु देवतायतनेषु च।
चतुष्पथेषु रथ्यासु चैत्येष्वट्टालकेषु च॥ ११॥
नानापण्यसमृद्धेषु वणिजामापणेषु च।
कुटुम्बिनां समृद्धेषु श्रीमत्सु भवनेषु च॥ १२॥
सभासु चैव सर्वासु वृक्षेष्वालक्षितेषु च।
ध्वजाः समुच्छ्रिताः साधु पताकाश्चाभवंस्तथा॥ १३॥

Flags and buntings were set up aloft in a regular way on temples, which looked like mountain-peaks covered with white clouds, and at cross-roads, in the midst of streets, on sacrificial sheds and attics, as well as on the shops of merchants amply provided with commodities of various kinds, as also on the prosperous and splendid residences of householders, nay, on all public assembly halls as well as on tops of all prominent trees. (11—13)

नटनर्तकसङ्घानां गायकानां च गायताम्।
मनःकर्णसुखा वाचः शुश्राव जनता ततः॥ १४॥

The populace of Ayodhyā then listened to the dialogues of actors and the verbal representation of the movements of dancers and the music of the singing musicians, which delighted the mind and ears of the listeners. (14)

रामाभिषेकयुक्ताश्च कथाश्चक्रुर्मिथो जनाः।
रामाभिषेके सम्प्राप्ते चत्वरेषु गृहेषु च॥ १५॥

As the installation of Śrī Rāma approached, people meeting together in quadrangles and houses mutually indulged in talks bearing exclusively on the installation of Śrī Rāma. (15)

बाला अपि क्रीडमाना गृहद्वारेषु सङ्घशः।
रामाभिषवसंयुक्ताश्चक्रुरेव कथा मिथः॥ १६॥

The boys too, playing in batches in front of the doorways of their houses, talked to one another on topics relating to the installation of Śrī Rāma alone. (16)

कृतपुष्पोपहारश्च धूपगन्धाधिवासितः।
राजमार्गः कृतः श्रीमान् पौरै रामाभिषेचने॥ १७॥

On the occasion of Śrī Rāma's installation the main road of Ayodhyā was strewn with offerings of flowers and perfumed with the odour of incense by the citizens and thus rendered charming. (17)

प्रकाशकरणार्थं च निशागमनशङ्कया।
दीपवृक्षांस्तथा चक्रुरनुरथ्यासु सर्वशः॥ १८॥

Nay, in order to provide light in anticipation of nightfall by the time Śrī Rāma should move out in a procession through the streets of the city after installation as Prince Regent, the citizens also set up in every street throughout the city lamp-posts shaped like trees with lights on every bough. (18)

अलंकारं पुरस्यैवं कृत्वा तत् पुरवासिनः।
आकांक्षमाणा रामस्य यौवराज्याभिषेचनम्॥ १९॥
समेत्य सङ्घशः सर्वे चत्वरेषु सभासु च।
कथयन्तो मिथस्तत्र प्रशशंसुर्जनाधिपम्॥ २०॥

Having decorated the city as aforesaid and coming together in batches in quadrangles as well as in the public assembly halls scattered throughout the city, all the residents of that city of Ayodhyā, longing as they did for the installation of Śrī Rāma in the office of Prince Regent, applauded Daśaratha, a ruler of men, while talking to one another on the spot : (19-20)

अहो महात्मा राजायमिक्ष्वाकुकुलनन्दनः।
ज्ञात्वा वृद्धं स्वमात्मानं रामं राज्येऽभिषेक्ष्यति॥ २१॥

"High-souled indeed is this King Daśaratha (the delight of Ikṣwāku's race), who is going to install Śrī Rāma on the throne of Ayodhyā, perceiving himself to be aged ! (21)

सर्वे ह्यनुगृहीताः स्म यन्नो रामो महीपतिः।
चिराय भविता गोप्ता दृष्टलोकपरावरः॥ २२॥

"We are all grateful indeed to God that as the ruler of the globe, Śrī Rāma, who has seen for himself what is noble and ignoble in the world, will be our protector for long. (22)

अनुद्धतमना विद्वान् धर्मात्मा भ्रातृवत्सलः।
यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः॥ २३॥

"Śrī Rāma, a scion of Raghu, is unpresumptuous of mind, learned, pious, fond of his brothers, nay, as affectionate even to us as to his own brothers. (23)

चिरं जीवतु धर्मात्मा राजा दशरथोऽनघः।
यत्प्रसादेनाभिषिक्तं रामं द्रक्ष्यामहे वयम्॥ २४॥

"Long live the sinless King Daśaratha, whose mind is given to piety and by whose grace we shall see Rāma installed as Prince Regent." (24)

एवंविधं कथयतां पौराणां शुश्रुवुः परे।
दिग्भ्यो विश्रुतवृत्तान्ताः प्राप्ता जानपदा जनाः॥ २५॥

Others, viz., people hailing from the countryside, who had heard the news of the projected installation and had flocked from all sides, heard the conversation of the citizens, who were uttering such remarks. (25)

ते तु दिग्भ्यः पुरीं प्राप्ता द्रष्टुं रामाभिषेचनम्।
रामस्य पूरयामासुः पुरीं जानपदा जनाः॥ २६॥

Having poured into the city of Ayodhyā from all directions in order to witness the installation of Śrī Rāma as Prince Regent, the people from the countryside had flooded the prospective capital of Śrī Rāma. (26)

जनौघैस्तैर्विसर्पद्भिः शुश्रुवे तत्र निःस्वनः।
पर्वसूदीर्णवेगस्य सागरस्येव निःस्वनः॥ २७॥

The noise in that city was heard by the aforesaid multitudes of men while moving here and there as the roaring of an ocean whose impetuosity is accelerated on the full moon. (27)

ततस्तदिन्द्रक्षयसंनिभं पुरं
दिदृक्षुभिर्जानपदैरुपाहितैः ।
समन्ततः सस्वनमाकुलं बभौ
समुद्रयादोभिरिवार्णवोदकम् ॥ २८॥

On that occasion the city of Ayodhyā—which was full of noise and vied in its splendour with Amarāvatī (the capital of Indra) and which was crowded on all sides with the people of the countryside, that had collected there in their eagerness to behold the capital—looked like the sea-water infested with aquatic creatures peculiar to the ocean. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Beholding the festivities and finding Kausalyā bestowing large gifts of money on the Brāhmaṇas, Mantharā, a hunchback hereditary maid-servant of Queen Kaikeyī, who had accidentally ascended the roof of the palace, inquires of Śrī Rāma's erstwhile nurse the occasion for the festivities and, on being told of Śrī Rāma's forthcoming installation, feels enraged and, approaching Kaikeyī, instigates her to stop the installation. Kaikeyī, on the other hand, feels rejoiced over the news and gifts her a jewel as a token of her pleasure

ज्ञातिदासी यतो जाता कैकेय्या तु सहोषिता।
प्रासादं चन्द्रसंकाशमारुरोह यदृच्छया॥ १॥

A maid-servant of Kaikeyī's parents*, of unknown birth, who had actually lived with her ever since she came to Ayodhyā, ascended by chance the roof of her palace, which shone like the moon because of its white colour. (1)

सिक्तराजपथां कृत्स्नां प्रकीर्णकमलोत्पलाम्।
अयोध्यां मन्थरा तस्मात् प्रासादादन्ववैक्षत॥ २॥

From that palace Mantharā, as the maid-servant was called, looked round the whole of Ayodhyā, whose main road had been watered, nay, which had been strewn with lotuses and lilies here and there. (2)

पताकाभिर्वरार्हाभिर्ध्वजैश्च समलंकृताम्।
सिक्तां चन्दनतोयैश्च शिरःस्नातजनैर्युताम्॥ ३॥

It had been fully decorated with costly buntings and flags and sprinkled with sandal-water and was crowded with men that had gone through a ceremonial bath (by washing their head as well, which was ordinarily left out apparently because of their growing long hair). (3)

माल्यमोदकहस्तैश्च द्विजेन्द्रैरभिनादिताम्।
शुक्लदेवगृहद्वारां सर्ववादित्रनादिताम्॥ ४॥

The city was rendered noisy on all sides by the chief of the Brāhmaṇas moving hither and thither with flowers and balls of sweets (for being offered as an auspicious present to Śrī Rāma on the occasion of his installation) in their hands. It contained temples with white doorways made of crystal and was resonant with the sound of all sorts of musical instruments. (4)

सम्प्रहृष्टजनाकीर्णां ब्रह्मघोषनिनादिताम्।
प्रहृष्टवरहस्त्यश्वां सम्प्रणर्दितगोवृषाम्॥ ५॥

Nay, Ayodhyā was thronged with excessively delighted men, echoed with the loud chanting of the Vedas and was distinguished by excellent and overjoyed elephants and horses as well as by roaring bulls and cows. (5)

हृष्टप्रमुदितैः पौरैरुच्छ्रितध्वजमालिनीम्।
अयोध्यां मन्थरा दृष्ट्वा परं विस्मयमागता॥ ६॥

Mantharā was seized with great wonder to see Ayodhyā brimming over with citizens thrilled and overjoyed at the news

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* We read in the Padma-Purāṇa :

मन्थरा नाम कार्यार्थमप्सरा प्रेषिता सुरैः। दासी काचन कैकेय्यै दत्ता केकयभूभृता॥

" A celestial nymph, Mantharā by name, was deputed by the gods to carry out their mission (in the shape of sending Śrī Rāma into exile and thereby bringing about the destruction of Rāvaṇa). She was given away by the king of the Kekaya territory as a maid-servant to Kaikeyī".

of Śrī Rāma's installation, and decked with rows of tall flags. (6)

सा हर्षोत्फुल्लनयनां पाण्डुरक्षौमवासिनीम्।
अविदूरे स्थितां दृष्ट्वा धात्रीं पप्रच्छ मन्थरा॥ ७॥

Seeing Śrī Rāma's former nurse standing not very far from her, dressed in white silk, her eyes blooming with joy, the said Mantharā inquired of her : (7)

उत्तमेनाभिसंयुक्ता हर्षेणार्थपरा सती।
राममाता धनं किं नु जनेभ्यः सम्प्रयच्छति॥ ८॥

"How is it that Empress Kausalyā (Śrī Rāma's mother), full of supreme joy, is freely giving away riches to men, though devoted to wealth herself? (8)

अतिमात्रं प्रहर्षः किं जनस्यास्य च शंस मे।
कारयिष्यति किं वापि सम्प्रहृष्टो महीपतिः॥ ९॥

"Please also tell me wherefore such excessive rapture is being felt by these people of Ayodhyā? And what is the overjoyed Emperor going to get done?" (9)

विदीर्यमाणा हर्षेण धात्री तु परया मुदा।
आचचक्षेऽथ कुब्जायै भूयसीं राघवे श्रियम्॥ १०॥

Bursting with joy the nurse for her part forthwith spoke to the hunchbacked maid-servant with supreme delight of immense fortune in the shape of sovereignty being conferred by the Emperor on Śrī Rāma, a scion of Raghu. (10)

श्वः पुष्येण जितक्रोधं यौवराज्येन चानघम्।
राजा दशरथो राममभिषेक्ता हि राघवम्॥ ११॥

"Tomorrow under the asterism Puṣya, (she added) will Emperor Daśaratha positively install in the office of Prince Regent the sinless Rāma (a scion of Raghu), who has conquered wrath." (11)

धात्र्यास्तु वचनं श्रुत्वा कुब्जा क्षिप्रममर्षितः।
कैलासशिखराकारात् प्रासादादवरोहत॥ १२॥

Filled with indignation to hear the report of the nurse, the hunchbacked maid-servant for her part got down at once from the roof of the palace, which resembled in shape a peak of Kailāsa. (12)

सा दह्यमाना क्रोधेन मन्थरा पापदर्शिनी।
शयानामेव कैकेयीमिदं वचनमब्रवीत्॥ १३॥

Burning with anger, Mantharā, who scented foul play in the move of the Emperor, spoke as follows to Kaikeyī even while she was reposing in bed : (13)

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते।
उपप्लुतमघौघेन नात्मानमवबुध्यसे॥ १४॥

"Get up, O deluded one! How can you keep lying down? Peril stares you in the face! You do not perceive yourself threatened by a flood of misery ! (14)

अनिष्टे सुभगाकारे सौभाग्येन विकत्थसे।
चलं हि तव सौभाग्यं नद्याः स्रोत इवोष्णगे॥ १५॥

"Though loathed by the king, you boast of your good luck in the shape of the goodwill of your husband, endowed as you are with a graceful appearance ! Like the current of a river in hot weather, your good luck is but evanescent." (15)

एवमुक्ता तु कैकेयी रुष्टया परुषं वचः।
कुब्जया पापदर्शिन्या विषादमगमत् परम्॥ १६॥

Addressed in a harsh language as aforesaid by the enraged hunchback, who suspected foul play in the installation of Śrī Rāma as Prince Regent, Kaikeyī for her part gave way to great sorrow. (16)

कैकेयी त्वब्रवीत् कुब्जां कच्चित् क्षेमं न मन्थरे।
विषण्णवदनां हि त्वां लक्षये भृशदुःखिताम्॥ १७॥

Kaikeyī in her turn replied to the hunchback as follows : "Is not all well, O Mantharā? For I find you dejected in appearance and sore afflicted." (17)

मन्थरा तु वचः श्रुत्वा कैकेय्या मधुराक्षरम्।
उवाच क्रोधसंयुक्ता वाक्यं वाक्यविशारदा॥ १८॥

Incensed to hear the question of Kaikeyī, which was couched in sweet accents, Mantharā, for her part, who was a master of expression, spoke as follows: (18)

सा विषण्णतरा भूत्वा कुब्जा तस्यां हितैषिणी।
विषादयन्ती प्रोवाच भेदयन्ती च राघवम्॥ १९॥

Nay, getting all the more dejected to hear the nonchalant question of Kaikeyī, the hunchback, who posed to be her great well-wisher, replied as follows, inspiring dejection into Kaikeyī's mind and estranging her from Śrī Rāma, a scion of Raghu : (19)

अक्षयं सुमहद् देवि प्रवृत्तं त्वद्विनाशनम्।
रामं दशरथो राजा यौवराज्येऽभिषेक्ष्यति॥ २०॥

"The very great work of ruining you, against which there is no remedy, has commenced, O queen ! King Daśaratha is going to install Rāma in the office of Prince Regent. (20)

सास्म्यगाधे भये मग्ना दुःखशोकसमन्विता।
दह्यमानानलेनेव त्वद्धितार्थमिहागता॥ २१॥

"Plunged in fathomless fear on your score, nay, full of agony and grief and burning as it were with fire, I as such have come here to make known to you your best interest in the matter. (21)

तव दुःखेन कैकेयि मम दुःखं महद् भवेत्।
त्वद्वृद्धौ मम वृद्धिश्च भवेदिह न संशयः॥ २२॥

"Great suffering is sure to come to me due to your suffering, O Kaikeyī ! And my advancement is sure to follow in the wake of your advancement: there is no doubt about it. (22)

नराधिपकुले जाता महिषी त्वं महीपतेः।
उग्रत्वं राजधर्माणां कथं देवि न बुध्यसे॥ २३॥

"You were born in the race of kings and are the favourite consort of a king. How is it that you do not know the sternness of kingly duties, O royal lady? (23)

धर्मवादी शठो भर्ता श्लक्ष्णवादी च दारुणः।
शुद्धभावेन जानीषे तेनैवमतिसंधिता॥ २४॥

"Your husband is deceitful, though professing piety, and hard-hearted, though using sweet expressions. Still you consider him as blessed with a guileless heart and in this way stand deceived by him. (24)

उपस्थितः प्रयुञ्जानस्त्वयि सान्त्वमनर्थकम्।
अर्थेनैवाद्य ते भर्ता कौसल्यां योजयिष्यति॥ २५॥

"Standing by your side, speaking kind words that have no meaning, your spouse is going this very day to invest Kausalyā alone with fortune (in the shape of sovereign powers for her son) ! (25)

अपवाह्य तु दुष्टात्मा भरतं तव बन्धुषु।
काल्ये स्थापयिता रामं राज्ये निहतकण्टके॥ २६॥

"Having sent away Bharata to (the kingdom of) your kinsfolk, the evil-minded king for his part will install Rāma next morning on the throne of Ayodhyā, now that all the thorns have been completely removed. (26)

शत्रुः पतिप्रवादेन मात्रेण हितकाम्यया।
आशीविष इवाङ्केन बाले परिधृतस्त्वया॥ २७॥

"Like a venomous serpent reared by a mother on her own person with intent to do good to it, O puerile lady, an enemy under the appellation of spouse has been held by you close to your bosom. (27)

यथा हि कुर्याच्छत्रुर्वा सर्पो वा प्रत्युपेक्षितः।
राज्ञा दशरथेनाद्य सपुत्रा त्वं तथा कृता॥ २८॥

"Alongwith your son, Bharata, you have been dealt with by Emperor Daśaratha quite in the same way today as an enemy or a serpent would behave if ignored. (28)

पापेनानृतसान्त्वेन बाले नित्यं सुखोचिता।
रामं स्थापयता राज्ये सानुबन्धा हता ह्यसि॥ २९॥

"Ever fond of ease you have indeed been ruined with your friends and relations, O young (inexperienced) lady, by the wicked king, uttering falsely kind words, by going to install Rāma on the throne of Ayodhyā. (29)

सा प्राप्तकालं कैकेयि क्षिप्रं कुरु हितं तव।
त्रायस्व पुत्रमात्मानं मां च विस्मयदर्शने॥ ३०॥

"As such, O Kaikeyī, promptly accomplish what is opportune in your interest

and protect your son, your own self and me too, O lady of marvellous insight!" (30)

मन्थराया वचः श्रुत्वा शयनात् सा शुभानना।
उत्तस्थौ हर्षसम्पूर्णा चन्द्रलेखेव शारदी॥ ३१॥

Flooded with joy to hear the report of Mantharā, that lady of charming appearance rose from her bed like the orb of the autumnal full moon. (31)

अतीव सा तु संतुष्टा कैकेयी विस्मयान्विता।
दिव्यमाभरणं तस्यै कुब्जायै प्रददौ शुभम्॥ ३२॥

Full of amazement and extremely gratified, the celebrated Kaikeyī for her part gave away to the aforesaid hunchback a wonderful and shining jewel. (32)

दत्त्वा त्वाभरणं तस्यै कुब्जायै प्रमदोत्तमा।
कैकेयी मन्थरां हृष्टा पुनरेवाब्रवीदिदम्॥ ३३॥

Feeling positively rejoiced on having bestowed the jewel on that hunchback, Kaikeyī, the foremost of young ladies, once more spoke to Mantharā as follows: (33)

इदं तु मन्थरे मह्यमाख्यातं परमं प्रियम्।
एतन्मे प्रियमाख्यातं किं वा भूयः करोमि ते॥ ३४॥

"This is indeed a most welcome news broken to me by you, O Mantharā! This is a delightful tidings to me. What more, for that matter, shall I do for you? (34)

रामे वा भरते वाहं विशेषं नोपलक्षये।
तस्मात् तुष्टास्मि यद् राजा रामं राज्येऽभिषेक्ष्यति॥ ३५॥

"I perceive no difference between Rāma, on the one hand, and Bharata, on the other. I am, therefore, pleased to know that the Emperor is going to install Śrī Rāma on the throne. (35)

न मे परं किंचिदितो वरं पुनः
प्रियं प्रियार्हे सुवचं वचोऽमृतम्।
तथा ह्यवोचस्त्वमतः प्रियोत्तरं
वरं परं ते प्रददामि तं वृणु॥ ३६॥

"No exquisite and agreeable nectar-like expression other than this could, of course, have been easily addressed to me, O woman deserving kindness! Since, however, you have spoken as aforesaid to me, I therefore offer to you another dearest boon; please ask it of me." (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

While Mantharā was thus trying to impress on Kaikeyī's mind that the installation of Śrī Rāma on the throne of Ayodhyā would spell disaster to Bharata, Kaikeyī for her part went on harping on Śrī Rāma's virtues and maintained that his installation as Prince Regent was quite welcome to her. Mantharā, however, goes on labouring her point and urges Kaikeyī to interrupt the installation

मन्थरा त्वभ्यसूय्यैनामुत्सृज्याभरणं हि तत्।
उवाचेदं ततो वाक्यं कोपदुःखसमन्विता॥ १॥

Censuring Kaikeyī and throwing away the said jewel gifted by her, however, Mantharā thereupon spoke to her as follows,

full of indignation (at the nonchalant attitude of Kaikeyī) and sorrow (at her inevitable ruin) : (1)

हर्षं किमर्थमस्थाने कृतवत्यसि बालिशे।
शोकसागरमध्यस्थं नात्मानमवबुध्यसे॥ २॥

"Wherefore have you expressed joy, O foolish lady, when there is no occasion for it? Obviously you do not perceive yourself surrounded by an ocean of grief? (2)

मनसा प्रसहामि त्वां देवि दुःखार्दिता सती।
यच्छोचितव्ये हृष्टासि प्राप्य त्वं व्यसनं महत्॥ ३॥

"Afflicted as I am with sorrow, O royal lady, I mentally laugh at you in that even on meeting with a great calamity you feel rejoiced where there is reason to mourn ! (3)

शोचामि दुर्मतित्वं ते का हि प्राज्ञा प्रहर्षयेत्।
अरेः सपत्नीपुत्रस्य वृद्धिं मृत्योरिवागताम्॥ ४॥

"I pity perverseness of your mind; for else what wise lady would exult over the prospective exaltation of a stepson, a veritable foe, any more than on the imminent advance of death? (4)

भरतादेव रामस्य राज्यसाधारणाद् भयम्।
तद् विचिन्त्य विषण्णास्मि भयं भीताद्धि जायते॥ ५॥

"Rāma has every cause for fear from Bharata alone, who has an equal claim to sovereignty. I am sad to ponder that; for danger naturally follows to the man who is feared from an individual seized with fear. (5)

लक्ष्मणो हि महाबाहू रामं सर्वात्मना गतः।
शत्रुघ्नश्चापि भरतं काकुत्स्थं लक्ष्मणो यथा॥ ६॥

"The mighty-armed Lakṣmaṇa, of course, follows Rāma with all his being and Śatrughna too is a follower of Bharata in the same way as Lakṣmaṇa is of Rāma (a scion of Kakutstha). (6)

प्रत्यासन्नक्रमेणापि भरतस्यैव भामिनि।
राज्यक्रमो विसृष्टस्तु तयोस्तावद्यवीयसोः॥ ७॥

"According to the order of seniority too the claim to the throne of Ayodhyā of Bharata alone can be pressed; that of Lakṣmaṇa and Śatrughna, who are both junior to Bharata, is out of the question, O proud Lady ! (7)

विदुषः क्षत्रचारित्रे प्राज्ञस्य प्राप्तकारिणः।
भयात् प्रवेपे रामस्य चिन्तयन्ती तवात्मजम्॥ ८॥

"I shudder with fear to think of the danger to your son from Rāma, who is not only learned and well-versed in the conduct of a Kṣatriya, but also promptly does what is called for. (8)

सुभगा किल कौसल्या यस्याः पुत्रोऽभिषेक्ष्यते।
यौवराज्येन महता श्वः पुष्येण द्विजोत्तमैः॥ ९॥

"Fortunate indeed is Kausalyā, whose son is going to be invested with the great office of Prince Regent tomorrow under the asterism Puṣya by the foremost of Brāhmaṇas. (9)

प्राप्तां वसुमतीं प्रीतिं प्रतीतां हतविद्विषम्।
उपस्थास्यसि कौसल्यां दासीवत् त्वं कृताञ्जलिः॥ १०॥

"With joined palms you will wait like a maid-servant on Kausalyā, when she has attained the rulership of the globe and disposed of her enemies in the person of Bharata and yourself and derived joy thereby, trusted as she is by her husband.(10)

एवं च त्वं सहास्माभिस्तस्याः प्रेष्या भविष्यसि।
पुत्रश्च तव रामस्य प्रेष्यत्वं हि गमिष्यति॥ ११॥

"In this way you too alongwith us will be reduced to the position of her maid-servant and your son as well will surely be degraded to the status of Rāma's servant. (11)

हृष्टाः खलु भविष्यन्ति रामस्य परमाः स्त्रियः।
अप्रहृष्टा भविष्यन्ति स्नुषास्ते भरतक्षये॥ १२॥

"The most blessed ladies of Rāma's household will feel positively rejoiced, while as a sequel to Bharata's destruction your daughter-in-law and her companions will feel unhappy." (12)

तां दृष्ट्वा परमप्रीतां ब्रुवन्तीं मन्थरां ततः।
रामस्यैव गुणान् देवी कैकेयी प्रशशंस ह॥ १३॥

Seeing the aforesaid Mantharā speaking most unkindly as above, the godlike Kaikeyī thereupon merely extolled the virtues of Śrī Rāma as follows : so the tradition goes— (13)

धर्मज्ञो गुणवान् दान्तः कृतज्ञः सत्यवान् शुचिः।
रामो राजसुतो ज्येष्ठो यौवराज्यमतोऽर्हति॥ १४॥

"A knower of what is right, Śrī Rāma is a repository of virtues, disciplined, grateful, devoted to truth, upright and the eldest of the princes. He, therefore, deserves to be installed in the office of Prince Regent.(14)

भ्रातॄन् भृत्यांश्च दीर्घायुः पितृवत् पालयिष्यति।
संतप्यसे कथं कुब्जे श्रुत्वा रामाभिषेचनम्॥ १५॥

"The long-lived child Rāma will look after his younger brothers and servants as a father does his children. How then do you feel distressed, O hunchback, to hear of his installation? (15)

भरतश्चापि रामस्य ध्रुवं वर्षशतात् परम्।
पितृपैतामहं राज्यमवाप्स्यति नरर्षभः॥ १६॥

"After a hundred years of Rāma's installation (when Rāma retires due to old age) Bharata too, the foremost of men, will inherit his ancestral throne in the natural course. (16)

सा त्वमभ्युदये प्राप्ते दह्यमानेव मन्थरे।
भविष्यति च कल्याणे किमिदं परितप्यसे॥ १७॥

"When an occasion for rejoicing like the present one is at hand and when a festive occasion, similar to the one at hand, is to come off in future (too in the shape of Bharata's installation, no matter even if it comes after a hundred years) how is it that, well-known as you are for your wisdom, you feel agonized like this as though burning with jealousy, O Mantharā? (17)

यथा वै भरतो मान्यस्तथा भूयोऽपि राघवः।
कौसल्यातोऽतिरिक्तं च मम शुश्रूषते बहु॥ १८॥

"Precisely as Bharata is worthy of esteem to me, Rāma, a scion of Raghu, is even more so. Nay, the latter does greater service to me than to Kausalyā. (18)

राज्यं यदि हि रामस्य भरतस्यापि तत् तदा।
मन्यते हि यथाऽऽत्मानं यथा भ्रातॄंस्तु राघवः॥ १९॥

"If the throne really goes to Rāma, it would be equally Bharata's at that very time; for Rāma, a scion of Raghu, actually esteems his brothers just as his own self." (19)

कैकेय्या वचनं श्रुत्वा मन्थरा भृशदुःखिता।
दीर्घमुष्णं विनिःश्वस्य कैकेयीमिदमब्रवीत्॥ २०॥

Heaving a doleful sigh, Mantharā, who was sore distressed to hear Kaikeyī's reply, spoke to the latter as follows : (20)

अनर्थदर्शिनी मौर्ख्यान्नात्मानमवबुध्यसे।
शोकव्यसनविस्तीर्णे मज्जन्ती दुःखसागरे॥ २१॥

"Unable to perceive the truth due to stupidity, and about to sink in an ocean of misery, swollen through grief and adversity, you fail to assess your real position. (21)

भविता राघवो राजा राघवस्य च यः सुतः।
राजवंशात्तु भरतः कैकेयि परिहास्यते॥ २२॥

"Rāma, a scion of Raghu, will be crowned king and after him he who is born as his son; whereas Bharata, O Kaikeyī, will be excluded from the royal line. (22)

नहि राज्ञः सुताः सर्वे राज्ये तिष्ठन्ति भामिनि।
स्थाप्यमानेषु सर्वेषु सुमहाननयो भवेत्॥ २३॥

"All the sons of a king do not retain their hold on the throne, O proud woman ! For, if all are installed on a throne at one and the same time, a very great impropriety will be caused. (23)

तस्माज्ज्येष्ठे हि कैकेयि राज्यतन्त्राणि पार्थिवाः।
स्थापयन्त्यनवद्याङ्गि गुणवत्स्वितरेष्वपि॥ २४॥

"Therefore, kings, O Kaikeyī, actually hand over the reins of government to the eldest son, even though others, *viz.*, the younger may be full of virtues, O lady with faultless limbs ! (24)

असावत्यन्तनिर्भग्नस्तव पुत्रो भविष्यति।
अनाथवत् सुखेभ्यश्च राजवंशाच्च वत्सले॥ २५॥

"Like a child without a guardian, your aforesaid son will be altogether deprived of comforts and cast out from the royal dynasty, O lady full of affection (for your child)! (25)

साहं त्वदर्थे सम्प्राप्ता त्वं तु मां नावबुद्ध्यसे।
सपत्निवृद्धौ या मे त्वं प्रदेयं दातुमर्हसि॥ २६॥

"Such as I am, I have come to you to awaken you to your own interests, while you do not recognize my worth in that you seek to bestow a reward on me on the exaltation of your co-wife! (26)

ध्रुवं तु भरतं रामः प्राप्य राज्यमकण्टकम्।
देशान्तरं नाययिता लोकान्तरमथापि वा॥ २७॥

"Having attained sovereignty shorn of enemies, Rāma for his part will surely send Bharata into exile or even to the other world. (27)

बाल एव तु मातुल्यं भरतो नायितस्त्वया।
संनिकर्षाच्च सौहार्दं जायते स्थावरेष्विव॥ २८॥

"Even as a boy, Bharata, on the other hand, has been despatched by you to his maternal uncle's; while love is engendered through contiguity even as among inanimate beings like trees and creepers. (28)

भरतानुवशात् सोऽपि शत्रुघ्नस्तत्समं गतः।
लक्ष्मणो हि यथा रामं तथायं भरतं गतः॥ २९॥

"In obedience to the will of Bharata the celebrated Śatrughna too left with him, inasmuch as the latter is devoted to Bharata in the same way as Lakṣmaṇa is to Rāma. (29)

श्रूयते हि द्रुमः कश्चिच्छेत्तव्यो वनजीवनैः।
संनिकर्षादिषीकाभिर्मोचितः परमाद् भयात्॥ ३०॥

"A certain tree marked down for being felled by those living on the produce of forests was actually saved from the great danger by thorny shrubs through sheer proximity: so it is heard. (30)

गोप्ता हि रामं सौमित्रिर्लक्ष्मणं चापि राघवः।
अश्विनोरिव सौभ्रात्रं तयोर्लोकेषु विश्रुतम्॥ ३१॥

"Indeed Lakṣmaṇa (son of Sumitrā) will protect Rāma and Rāma (a scion of Raghu) too will protect Lakṣmaṇa. Their brotherly love for each other, which is akin to the love of the Aświns (the twin-born physicians of gods), is widely known in all the worlds. (31)

तस्मान्न लक्ष्मणे रामः पापं किंचित् करिष्यति।
रामस्तु भरते पापं कुर्यादेव न संशयः॥ ३२॥

"Therefore, Rāma will never do any wrong to Lakṣmaṇa. Against Bharata, however, he must perpetrate a wrong: there is no doubt about it. (32)

तस्माद् राजगृहादेव वनं गच्छतु राघवः।
एतद्धि रोचते मह्यं भृशं चापि हितं तव॥ ३३॥

"Therefore let Rāma, a scion of Raghu, retire to the woods even from the palace. This alone appeals to me and is also supremely good for you. (33)

एवं ते ज्ञातिपक्षस्य श्रेयश्चैव भविष्यति।
यदि चेद् भरतो धर्मात् पित्र्यं राज्यमवाप्स्यति॥ ३४॥

"In case Bharata rightly secures his paternal throne (as promised by his father), then only will the welfare of those (like myself) belonging to the side of your parents be ensured. (34)

स ते सुखोचितो बालो रामस्य सहजो रिपुः।
समृद्धार्थस्य नष्टार्थो जीविष्यति कथं वशे॥ ३५॥

"Having lost his fortune, how will that boy of yours, a born enemy of Rāma—whose object has been realized—and deserving a life of ease, live in subjection to Rāma? (35)

अभिद्रुतमिवारण्ये सिंहेन गजयूथपम्।
प्रच्छाद्यमानं रामेण भरतं त्रातुमर्हसि॥ ३६॥

"You ought to protect Bharata when like the leader of a herd of elephants chased in a forest by a lion he is overpowered by Rāma. (36)

दर्पान्निराकृता पूर्वं त्वया सौभाग्यवत्तया।
राममाता सपत्नी ते कथं वैरं न यापयेत्॥ ३७॥

"It is improbable that your co-wife, Kausalyā, mother of Rāma, who has been slighted by you in the past out of pride born of your being loved by your husband, will not repay her grudge to you. (37)

यदा च रामः पृथिवीमवाप्स्यते
प्रभूतरत्नाकरशैलसंयुताम्।
तदा गमिष्यस्यशुभं पराभवं
सहैव दीना भरतेन भामिनि॥ ३८॥

"Nay, when Rāma secures dominion of the earth with its seas and mountains containing abundant jewels, you will at that time helplessly suffer unwelcome ignominy alone in the shape of servitude alongwith Bharata, O proud lady! (38)

यदा हि रामः पृथिवीमवाप्स्यते
ध्रुवं प्रणष्टो भरतो भविष्यति।
अतो हि संचिन्तय राज्यमात्मजे
परस्य चैवास्य विवासकारणम्॥ ३९॥

"As soon as Rāma attains sovereignty of the globe, Bharata will surely meet his doom. Therefore, actually devise some means of securing sovereignty in favour of your son, Bharata, as well as an excuse for banishing Rāma, his (born) enemy." (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Kaikeyī, whose heart was poisoned by the malicious gossip of Mantharā as aforesaid, takes a vow to see that Rāma is sent into exile and Bharata installed as Prince Regent, and asks Mantharā herself how to secure that consummation. Mantharā tells her how in the course of a conflict between gods and demons, in which Daśaratha's help was enlisted by the gods, the queen, who had accompanied her husband to the field of operations and had rendered valuable assistance to him at a critical juncture, was offered a couple of boons, which she had kept in abeyance. Mantharā now asks Kaikeyī to demand the banishment of Rāma and the installation of Bharata against the two promised boons. Kaikeyī accordingly throws away her ornaments and lies down on the bare floor in the sulking-room in a sullen mood

एवमुक्ता तु कैकेयी क्रोधेन ज्वलिताननाः।
दीर्घमुष्णं विनिःश्वस्य मन्थरामिदमब्रवीत्॥ १॥

Heaving a doleful sigh, when told thus, Kaikeyī, for her part, whose face was flushed with anger, spoke to Mantharā as follows: (1)

अद्य राममितः क्षिप्रं वनं प्रस्थापयाम्यहम्।
यौवराज्ये भरतं क्षिप्रमद्याभिषेचये॥ २॥

"I shall without delay despatch Rāma to the forest from here this very day and shall further install Bharata in the office of Prince Regent without loss of time. (2)

इदं त्विदानीं सम्पश्य केनोपायेन साधये।
भरतः प्राप्नुयाद् राज्यं न तु रामः कथंचन॥ ३॥

"Now just ponder over this: by what means should I be able to ensure that Bharata attains sovereignty and not Rāma on any account?" (3)

एवमुक्ता तु सा देव्या मन्थरा पापदर्शिनी।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत्॥ ४॥

Addressed thus by the queen, Mantharā of sinful mind for her part replied to Kaikeyī as follows, impairing the (mundane) interest of Śrī Rāma : (4)

हन्तेदानीं प्रपश्य त्वं कैकेयि श्रूयतां वचः।
यथा ते भरतो राज्यं पुत्रः प्राप्स्यति केवलम्॥ ५॥

"Ah, presently see you, O Kaikeyī, what I do. Listen to my advice whereby your son, Bharata, alone will attain sovereignty. (5)

किं न स्मरसि कैकेयि स्मरन्ती वा निगूहसे।
यदुच्यमानमात्मार्थं मत्तस्त्वं श्रोतुमिच्छसि॥ ६॥

"Since you wish to hear from me of the plan conducive to your own interest, which has already been made known (by you off and on), do you not remember it yourself or do you hide it from me, even though you remember it, O Kaikeyī ! (6)

मयोच्यमानं यदि ते श्रोतुं छन्दो विलासिनि।
श्रूयतामभिधास्यामि श्रुत्वा चैतद् विधीयताम्॥ ७॥

"If your intention is to hear of it as told by me, O lady full of charms, I shall presently tell you; please listen and, when you have heard of it, it may be acted upon." (7)

श्रुत्वैवं वचनं तस्या मन्थरायास्तु कैकयी।
किंचिदुत्थाय शयनात् स्वास्तीर्णादिदमब्रवीत्॥ ८॥

Hearing this reply of the aforesaid Mantharā and rising a little (out of deference mixed with curiosity) from her bed, spread by herself and, therefore, faultless, Kaikeyī for her part spoke as follows : (8)

कथयस्व ममोपायं केनोपायेन मन्थरे।
भरतः प्राप्नुयाद् राज्यं न तु रामः कथंचन॥ ९॥

"Point out to me the means. By what device, O Mantharā, may Bharata attain sovereignty and not Rāma in any case?" (9)

एवमुक्ता तदा देव्या मन्थरा पापदर्शिनी।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत्॥ १०॥

Requested thus by the queen on that occasion, Mantharā of sinful intent spoke to Kaikeyī as follows, crushing the interest of Śrī Rāma : (10)

पुरा देवासुरे युद्धे सह राजर्षिभिः पतिः।
अगच्छत् त्वामुपादाय देवराजस्य साह्यकृत्॥ ११॥
दिशमास्थाय कैकेयि दक्षिणां दण्डकान् प्रति।
वैजयन्तमिति ख्यातं पुरं यत्र तिमिध्वजः॥ १२॥

"Proceeding in a southerly direction in order to help the cause of Indra (the ruler of gods) in a war between gods and demons in the former days alongwith other dependent royal sages, and taking you with him, your husband, Emperor Daśaratha, O Kaikeyī, marched against the city known by the name of Vaijayanta in the Daṇḍaka forest, where lived the demon Timidhwaja (so-called because his ensign bore the emblem of Timi, a species of fish of enormous size). (11-12)

स शम्बर इति ख्यातः शतमायो महासुरः।
ददौ शक्रस्य संग्रामं देवसङ्घैरनिर्जितः॥ १३॥

"Also known as Śambara, that great demon, who knew hundreds of conjuring tricks and could not be conquered even by hosts of gods, offered battle to Indra. (13)

तस्मिन् महति संग्रामे पुरुषान् क्षतविक्षतान्।
रात्रौ प्रसुप्तान् घ्नन्ति स्म तरसापास्य राक्षसाः॥ १४॥

"Quickly carrying off from their beds at night the warriors injured and grievously wounded in the course of that great conflict and lying fast asleep, the ogre-like demons used to make short work of them. (14)

तत्राकरोन्महायुद्धं राजा दशरथस्तदा।
असुरैश्च महाबाहुः शस्त्रैश्च शकलीकृतः॥ १५॥

"There Emperor Daśaratha fought a great battle with the demons and the mighty-armed hero was lacerated with weapons and missiles on that occasion. (15)

अपवाह्य त्वया देवि संग्रामान्नष्टचेतनः।
तत्रापि विक्षतः शस्त्रैः पतिस्ते रक्षितस्त्वया॥ १६॥

"Having been removed in an unconscious state from the field of battle by you, O glorious lady, your husband, King Daśaratha, was mangled with weapons even there and saved by you by being taken to a still safer retreat. (16)

तुष्टेन तेन दत्तौ ते द्वौ वरौ शुभदर्शने।
स त्वयोक्तः पतिर्देवि यदेच्छेयं तदा वरम्॥ १७॥
गृह्णीयां तु तदा भर्तस्तथेत्युक्तं महात्मना।
अनभिज्ञा ह्यहं देवि त्वयैव कथितं पुरा॥ १८॥

"A couple of boons were offered to you by him, pleased as he was with your invaluable services on two occasions one after another, O lady with charming looks! The said Daśaratha, your husband, O queen, was, however, told by you as follows: 'I shall certainly claim them when I will, O lord!' 'Amen!' was the answer then given by the high-souled monarch. I was of course unaware of it, O queen! It was by you alone that the episode was narrated in the days gone by. (17-18)

कथैषा तव तु स्नेहान्मनसा धार्यते मया।
रामाभिषेकसम्भारान्निगृह्य विनिवर्तय॥ १९॥

"Out of affection for you, however, this incident is treasured by me in my mind. Binding your husband with a promise, put a stop to the preparations, already in hand, for Rāma's installation. (19)

तौ च याचस्व भर्तारं भरतस्याभिषेचनम्।
प्रव्राजनं च रामस्य वर्षाणि च चतुर्दश॥ २०॥

"Nay, ask of your husband the aforesaid two boons in the shape of Bharata's installation as Prince Regent and the banishment of Rāma for fourteen years, for the second. (20)

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वनम्।
प्रजाभावगतस्नेहः स्थिरः पुत्रो भविष्यति॥ २१॥

"Surely when Rāma has been sent into exile for fourteen years, your son, Bharata, will have sown the seeds of affection for himself in the heart of his subjects and will have been established on the throne. (21)

क्रोधागारं प्रविश्याद्य क्रुद्धेवाश्वपतेः सुते।
शेष्वानन्तर्हितायां त्वं भूमौ मलिनवासिनी॥ २२॥

"As though indignant, enter the sulking-room this very day, O daughter of Aśwapati, and, clad in soiled garments, you lie down on the bare floor. (22)

मा स्मैनं प्रत्युदीक्षेया मा चैनमभिभाषथाः।
रुदन्ती पार्थिवं दृष्ट्वा जगत्यां शोकलालसा॥ २३॥

"Start weeping the moment you see the king and lying on the ground plunged in grief, neither look at him nor speak to him. (23)

दयिता त्वं सदा भर्तुरत्र मे नास्ति संशयः।
त्वत्कृते च महाराजो विशेदपि हुताशनम्॥ २४॥

"You are ever beloved of your spouse: I have no doubt about it. Nay, for your sake the Emperor can even enter fire. (24)

न त्वां क्रोधयितुं शक्तो न क्रुद्धां प्रत्युदीक्षितुम्।
तव प्रियार्थं राजा तु प्राणानपि परित्यजेत्॥ २५॥

"The king dare not provoke you nor can he bear to see you angry. For your pleasure the king can literally lay down his very life. (25)

नह्यतिक्रमितुं शक्तस्तव वाक्यं महीपतिः।
मन्दस्वभावे बुध्यस्व सौभाग्यबलमात्मनः॥ २६॥

"The monarch dare not in any case

transgress your command. Realize the potency of your charms, O lady of sluggish disposition ! (26)

मणिमुक्तासुवर्णानि रत्नानि विविधानि च।
दद्याद् दशरथो राजा मा स्म तेषु मनः कृथाः॥ २७॥

"King Daśaratha may offer you gems, pearls and gold as well as precious stones of various kinds; pray, do not set your mind on them. (27)

यौ तौ देवासुरे युद्धे वरौ दशरथो ददौ।
तौ स्मारय महाभागे सोऽर्थो न त्वा क्रमेदति॥ २८॥

"Remind the monarch, O highly blessed lady, of those two momentous boons which Daśaratha offered to you in the course of the conflict between gods and demons. Let not that cherished object in the shape of Bharata's installation as Prince Regent and Rāma's exile slip out of your mind. (28)

यदा तु ते वरं दद्यात् स्वयमुत्थाप्य राघवः।
व्यवस्थाप्य महाराजं त्वमिमं वृणुया वरम्॥ २९॥

"When, however, lifting you up personally, Daśaratha, a scion of Raghu, offers to you the promised boon, ask you the following boon of the Emperor, binding him with an oath : (29)

रामप्रव्रजनं दूरं नव वर्षाणि पञ्च च।
भरतः क्रियतां राजा पृथिव्यां पार्थिवर्षभ॥ ३०॥

" 'Let Rāma be sent afar into exile for fourteen years and let Bharata be installed as the ruler of the globe, O jewel among kings !' (30)

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वनम्।
रूढश्च कृतमूलश्च शेषं स्थास्यति ते सुतः॥ ३१॥

"For, when Rāma is sent into exile for fourteen years, your son will have been established and firmly rooted on the throne of Ayodhyā by the time Rāma returns after completing the term of his exile and will continue as king for the rest of his life. (31)

रामप्रव्राजनं चैव देवि याचस्व तं वरम्।
एवं सेत्स्यन्ति पुत्रस्य सर्वार्थास्तव कामिनि॥ ३२॥

"Over and above the installation of Bharata as Prince Regent, also positively ask of the king the boon in the shape of Rāma's banishment, O glorious lady ! In this way all the objects of your son, Bharata, will be accomplished, O seeker of your son's kingship ! (32)

एवं प्रव्राजितश्चैव रामोऽरामो भविष्यति।
भरतश्च गतामित्रस्तव राजा भविष्यति॥ ३३॥

"Nay, exiled thus, Rāma will surely become unpopular, while your son, Bharata, will be a ruler without enemies. (33)

येन कालेन रामश्च वनात् प्रत्यागमिष्यति।
अन्तर्बहिश्च पुत्रस्ते कृतमूलो भविष्यति॥ ३४॥
संगृहीतमनुष्यश्च सुहृद्भिः साकमात्मवान्।
प्राप्तकालं नु मन्येऽहं राजानं वीतसाध्वसा॥ ३५॥
रामाभिषेकसंकल्पान्निगृह्य विनिवर्तय।
अनर्थमर्थरूपेण ग्राहिता सा ततस्तया॥ ३६॥
हृष्टा प्रतीता कैकेयी मन्थरामिदमब्रवीत्।
सा हि वाक्येन कुब्जायाः किशोरीवोत्पथं गता॥ ३७॥
कैकेयी विस्मयं प्राप्य परं परमदर्शना।
प्रज्ञां ते नावजानामि श्रेष्ठे श्रेष्ठाभिधायिनि॥ ३८॥

"And by the time Rāma returns from the forest, your son, Bharata, will be firmly established with his relations and friends internally (in the mind of his subjects) as well as externally (in his dominion) and will have won people to his side, a man of self-control as he is. I regard this as an opportune moment for carrying out your design. Binding the monarch with an oath, fearlessly deter him from his resolve of installing Rāma as Prince Regent." Taught by the hunchback to look upon evil as good and convinced accordingly, the aforesaid Kaikeyī thereupon felt delighted in mind. Having positively gone astray like a young (inexperienced) girl, thanks to the advice of the hunchback, though possessed of great wisdom, and experiencing great astonishment, Kaikeyī

spoke to Mantharā as follows : "I will not disparage your wisdom, O noblest woman, who are imparting the best counsel to me. (34—38)

पृथिव्यामसि कुब्जानामुत्तमा बुद्धिनिश्चये।
त्वमेव तु ममार्थेषु नित्ययुक्ता हितैषिणी॥ ३९॥

"You are the best among the hunchbacked on earth in judgment arrived at through reason. You are in fact my only well-wisher, and ever devoted to my interests. (39)

नाहं समवबुद्धयेयं कुब्जे राज्ञश्चिकीर्षितम्।
सन्ति दुःसंस्थिताः कुब्जाः वक्राः परमपापिकाः॥ ४०॥

"I cannot fully make out the intention of the king, O hunchback ! Deformed women, O hunchback, are generally ill-disposed and most sinful. You are, however, an honourable exception. (40)

त्वं पद्ममिव वातेन संनता प्रियदर्शना।
उरस्तेऽभिनिविष्टं वै यावत् स्कन्धात् समुन्नतम्॥ ४१॥

"Though doubled up even as a lotus by wind, you are charming to look at. Only your breast is deformed by a hump and is unusually projected up to the shoulders. (41)

अधस्ताच्चोदरं शान्तं सुनाभमिव लज्जितम्।
प्रतिपूर्णं च जघनं सुपीनौ च पयोधरौ॥ ४२॥

"Below the breast there is your abdomen of modest dimensions with a shapely navel, looking abashed as it were of the unusually protruding breast. Again there are your broad hinder part and remarkably full breasts. (42)

विमलेन्दुसमं वक्त्रमहो राजसि मन्थरे।
जघनं तव निर्मृष्टं रशनादामभूषितम्॥ ४३॥

"Your countenance resembles the spotless moon. Oh, you look so splendid with it ! Hairless and therefore smooth is your hinder part, adorned as it is with a girdle of tiny bells. (43)

जङ्घे भृशमुपन्यस्ते पादौ च व्यायतावुभौ।
त्वमायताभ्यां सक्थिभ्यां मन्थरे क्षौमवासिनी॥ ४४॥

अग्रतो मम गच्छन्ती राजसेऽतीव शोभने।
आसन् याः शम्बरे मायाः सहस्त्रमसुराधिपे॥ ४५॥
हृदये ते निविष्टास्ता भूयश्चान्याः सहस्त्रशः।
तदेव स्थगु यद् दीर्घं रथघोणमिवायतम्॥ ४६॥

"Most contiguous are your shanks and both your feet are exceptionally long. With your long thighs you look most charming while walking before me, O good-looking Mantharā, clad in a silk garment. A thousand conjuring tricks, which were known to Śambara, the overlord of demons, and still other tricks in thousands lie treasured in your heart. They alone constitute your big hump, which is prominent as the hub of a wheel of a chariot. (44—46)

मतयः क्षत्रविद्याश्च मायाश्चात्र वसन्ति ते।
अत्र तेऽहं प्रमोक्ष्यामि मालां कुब्जे हिरण्मयीम्॥ ४७॥
अभिषिक्ते च भरते राघवे च वनं गते।
जात्येन च सुवर्णेन सुनिष्टप्तेन सुन्दरि॥ ४८॥

"In this hump of yours reside thoughts of various kinds, diplomacies and artifices. Nay, on this hump of yours I shall reverently drop a chain of molten gold of the highest quality, O lovely Mantharā, when Bharata is installed and Rāma, a scion of Raghu, has proceeded to the forest. (47-48)

लब्धार्था च प्रतीता च लेपयिष्यामि ते स्थगु।
मुखे च तिलकं चित्रं जातरूपमयं शुभम्॥ ४९॥
कारयिष्यामि ते कुब्जे शुभान्याभरणानि च।
परिधाय शुभे वस्त्रे देवतेव चरिष्यसि॥ ५०॥

"When I have realized my aforesaid object and am thus pleased, I shall further paint your hump with sandal-paste and shall cause to be stuck (with wax etc.) on your forehead a sacred and beautiful tiny disk of gold inlaid with precious stones. Wearing a pair of garments, one about your loins and another covering your trunk, and lovely ornaments, you will move about like a goddess, O hunchback ! (49-50)

चन्द्रमाह्वयमानेन मुखेनाप्रतिमानना।
गमिष्यसि गतिं मुख्यां गर्वयन्ती द्विषज्जने॥ ५१॥

"Possessed of a peerless countenance, you shall by your face vying with the moon attain a foremost position among women, behaving with pride in the midst of my enemies, i.e., co-wives. (51)

तवापि कुब्जाः कुब्जायाः सर्वाभरणभूषिताः।
पादौ परिचरिष्यन्ति यथैव त्वं सदा मम॥ ५२॥

"Adorned with all kinds of ornaments other hunchbacked women will knead your feet, hunchbacked even though you are, precisely as you always do mine." (52)

इति प्रशस्यमाना सा कैकेयीमिदमब्रवीत्।
शयानां शयने शुभ्रे वेद्यामग्निशिखामिव॥ ५३॥

Being flattered thus, Mantharā spoke as follows to Kaikeyī, lying on a spotless bed even like a sacred flame burning on an altar : (53)

गतोदके सेतुबन्धो न कल्याणि विधीयते।
उत्तिष्ठ कुरु कल्याणं राजानमनुदर्शय॥ ५४॥

"No dam is constructed across a stream when its water has already flowed past, O blessed lady ! (It will be no use your asking a boon of the Emperor when Rāma has already been installed as Prince Regent). Therefore, get up, work your salvation and show yourself to the king in an angry mood." (54)

तथा प्रोत्साहिता देवी गत्वा मन्थरया सह।
क्रोधागारं विशालाक्षी सौभाग्यमदगर्विता॥ ५५॥
अनेकशतसाहस्रं मुक्ताहारं वराङ्गना।
अवमुच्य वरार्हाणि शुभान्याभरणानि च॥ ५६॥
तदा हेमोपमा तत्र कुब्जावाक्यवशंगता।
संविश्य भूमौ कैकेयी मन्थरामिदमब्रवीत्॥ ५७॥

Repairing alongwith Mantharā to the sulking-chamber, when incited thus by the latter, and casting away her pearl necklace, costing many lakhs, and other beautiful and costly ornaments, and lying down on the floor, the large-eyed Queen Kaikeyī, an excellent woman, who possessed a golden complexion, and was puffed up with pride born of comeliness and was dominated by the words of the hunchback, then spoke as follows to, Mantharā on that spot : (55—57)

इह वा मां मृतां कुब्जे नृपायावेदयिष्यसि।
वनं तु राघवे प्राप्ते भरतः प्राप्स्यते क्षितिम्॥ ५८॥

"Either on Rāma, a scion of Raghu, having gone to the forest as an exile, Bharata will obtain the kingdom of the earth or you shall report me dead on this very spot to the apathetic king, O hunchback ! (58)

सुवर्णेन न मे ह्यर्थो न रत्नैर्न च भोजनैः।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते॥ ५९॥

"For I have nothing to do with gold nor with precious stones nor with meals any longer. This will be the end of my life if Rāma is installed as Prince Regent." (59)

अथो पुनस्तां महिषीं महीक्षितो
वचोभिरत्यर्थमहापराक्रमैः ।
उवाच कुब्जा भरतस्य मातरं
हितं वचो राममुपेत्य चाहितम्॥ ६०॥

The hunchback then tendered once more to the king's spouse and Bharata's mother in most cruel words counsel which was friendly to her and hostile with reference to Rāma : (60)

प्रपत्स्यते राज्यमिदं हि राघवो
यदि ध्रुवं त्वं ससुता च तप्स्यसे।
ततो हि कल्याणि यतस्व तत् तथा
यथा सुतस्ते भरतोऽभिषेक्ष्यते॥ ६१॥

"If Rāma, a scion of Raghu, actually inherits this kingdom, you will surely suffer with your son. Therefore, O blessed lady, take adequate steps to ensure that your son, Bharata, may be installed as Prince Regent !" (61)

तथातिविद्धा महिषीति कुब्जया
समाहता वागिषुभिर्मुहुर्मुहुः।
विधाय हस्तौ हृदयेऽतिविस्मिता
शशंस कुब्जां कुपिता पुनः पुनः॥ ६२॥

Repeatedly struck by the hunchback again and again with shafts in the shape of

the aforesaid words and pierced to the quick by them, nay, greatly amazed and enraged again and again (at the hostile attitude of her loving husband) the queen Kaikeyī spoke to the hunchback as follows, placing her hands on her heart (as a token of amazement) : (62)

यमस्य वा मां विषयं गताभितो
निशम्य कुब्जे प्रतिवेदयिष्यसि।
वनं गते वा सुचिराय राघवे
समृद्धकामो भरतो भविष्यति॥ ६३॥

"Either Bharata will have his desire fulfilled on Rāma (a scion of Raghu) having retired to the forest for a considerably long period, or hearing of my having departed from this world for the region of Death, O hunchback, you will report me as dead to the king. (63)

अहं हि नैवास्तरणानि न स्रजो
न चन्दनं नाञ्जनपानभोजनम्।
न किंचिदिच्छामि न चेह जीवनं
न चेदितो गच्छति राघवो वनम्॥ ६४॥

In case Rāma (a scion of Raghu) does not proceed to the forest from Ayodhyā, I shall, really speaking, on no account seek bed-clothes nor garlands nor sandal-paste nor eye-salve, food or drink, nor anything else nor even life in this world." (64)

अथैवमुक्त्वा वचनं सुदारुणं
निधाय सर्वाभरणानि भामिनी।
असंस्कृतामास्तरणेन मेदिनीं
तदाधिशिश्ये पतितेव किंनरी॥ ६५॥

Having made this most cruel utterance and forthwith shedding all ornaments, the proud woman, Kaikeyī, then lay down, like a Kinnara woman fallen from heaven, on the floor, not covered with any bed-cloth. (65)

उदीर्णसंरम्भतमोवृताननना
तदावमुक्तोत्तममाल्यभूषणा ।
नरेन्द्रपत्नी विमना बभूव सा
तमोवृता द्यौरिव मग्नतारका॥ ६६॥

With her face veiled by darkness in the shape of violent rage and with her excellent garlands and ornaments cast to the ground, that disconsolate queen Kaikeyī looked on that occasion like the firmament enveloped in darkness with its stars swallowed up by it. (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Having told off Sumantra and others to get together necessaries for the installation of Śrī Rāma, Daśaratha calls on Kaikeyī to break the happy news to her. Not finding her in her apartments, however, he makes inquiries from the portress, who tells him of her presence in the sulking-chamber. The Emperor calls on her there and, lifting her up, cajoles her

विदर्शिता यदा देवी कुब्जया पापया भृशम्।
तदा शेते स्म सा भूमौ दिग्धविद्धेव किंनरी॥ १॥

When the queen was fully misguided by the sinful hunchback, she lay down on the floor looking like a Kinnara woman pierced with an envenomed shaft. (1)

निश्चित्य मनसा कृत्यं सा सम्यगिति भामिनी।
मन्थरायै शनैः सर्वमाचचक्षे विचक्षणा॥ २॥

Concluding in her mind the plan of action (chalked out by Mantharā) to be well-conceived, that proud woman, shrewd as she was, gradually unfolded to Mantharā everything that was intended by her. (2)

सा दीना निश्चयं कृत्वा मन्थरावाक्यमोहिता।
नागकन्येव निःश्वस्य दीर्घमुष्णं च भामिनी॥ ३॥
मुहूर्तं चिन्तयामास मार्गमात्मसुखावहम्।
सा सुहृच्चार्थकामा च तं निशम्य विनिश्चयम्॥ ४॥
बभूव परमप्रीता सिद्धिं प्राप्येव मन्थरा।
अथ सा रुषिता देवी सम्यक् कृत्वा विनिश्चयम्॥ ५॥
संविवेशाबला भूमौ निवेश्य भ्रुकुटिं मुखे।
ततश्चित्राणि माल्यानि दिव्यान्याभरणानि च॥ ६॥
अपविद्धानि कैकेय्या तानि भूमिं प्रपेदिरे।
तया तान्यपविद्धानि माल्यान्याभरणानि च॥ ७॥
अशोभयन्त वसुधां नक्षत्राणि यथा नभः।
क्रोधागारे च पतिता सा बभौ मलिनाम्बरा॥ ८॥
एकवेणीं दृढां बद्ध्वा गतसत्त्वेव किंनरी।
आज्ञाप्य तु महाराजो राघवस्याभिषेचनम्॥ ९॥
उपस्थानमनुज्ञाप्य प्रविवेश निवेशनम्।
अद्य रामाभिषेको वै प्रसिद्ध इति जज्ञिवान्॥ १०॥
प्रियार्हां प्रियमाख्यातुं विवेशान्तःपुरं वशी।
स कैकेय्या गृहं श्रेष्ठं प्रविवेश महायशाः॥ ११॥
पाण्डुराभ्रमिवाकाशं राहुयुक्तं निशाकरः।
शुकबर्हिसमायुक्तं क्रौञ्चहंसरुतायुतम्॥ १२॥
वादित्रस्वनसंघुष्टं कुब्जावामनिकायुतम्।
लतागृहैश्चित्रगृहैश्चम्पकाशोकशोभितैः॥ १३॥
दान्तराजतसौवर्णवेदिकाभिः समायुतम्।
नित्यपुष्पफलैर्वृक्षैर्वापीभिरुपशोभितम्॥ १४॥
दान्तराजतसौवर्णैः संवृतं परमासनैः।
विविधैरन्नपानैश्च भक्ष्यैश्च विविधैरपि॥ १५॥
उपपन्नं महार्हैश्च भूषणैस्त्रिदिवोपमम्।
स प्रविश्य महाराजः स्वमन्तःपुरमृद्धिमत्॥ १६॥
न ददर्श स्त्रियं राजा कैकेयीं शयनोत्तमे।
स कामबलसंयुक्तो रत्यर्थी मनुजाधिपः॥ १७॥
अपश्यन् दयितां भार्यां पप्रच्छ विषसाद च।
नहि तस्य पुरा देवी तां वेलामत्यवर्तत॥ १८॥

Having arrived at a definite conclusion and heaving a doleful sigh like a girl of the Nāgas, that proud woman, wretched as she was and had been deluded by the promptings of Mantharā, pondered awhile the path leading to her own happiness. The aforesaid Mantharā, who was friendly to the queen and sought her welfare, was highly pleased to hear of that resolution, as though she had attained the consummation of her desires. Having made a firm resolve and assuming a frowning aspect, the aforesaid angry queen forthwith lay down on the floor, belonging as she did to the weaker sex. Then such wreaths of variegated flowers and wonderful ornaments as had been taken off by Kaikeyī were left on the floor (instead of being consigned back to the casket). Those garlands and ornaments taken off by her adorned the floor even as stars adorn the sky. Nay, lying on the floor in the sulking-chamber with soiled clothes, having tightly fastened her hair into a single braid, she looked like a Kinnara woman whose energy had departed. Having issued orders for the installation of Śrī Rāma (a scion of Raghu) and taking leave of his executive council, the Emperor for his part retired to his private apartments. He now thought that the installation of Rāma had been proclaimed only that day. So in order to break the delightful news to Kaikeyī (who deserved affection), Daśaratha, who was a man of self-control, made his way into the gynaeceum.

To begin with the highly illustrious king entered the excellent abode of Kaikeyī even as the moon (that brings about the night) would enter the sky overcast with white clouds and marked with the presence of Rāhu (the shadow of the earth, which falls on the moon and eclipses it). The palace was crowded with parrots and peacocks, nay characterized by the notes of cranes and swans and rendered noisy by the sound of musical instruments. It was

full of hunched and dwarf women and abounded in arbours and picture galleries adorned with Aśoka and Campaka trees, as well as in raised seats made of ivory, silver and gold. It was graced with trees ever laden with blossoms and fruits as well as with extensive wells provided with descents and was furnished with excellent seats of ivory, silver and gold. Nay, it was provided with food and drinks of various kinds as well as with edibles of every description and adorned with costly ornaments and vied with paradise. Freely entering his own gynaeceum, which was full of riches, the king did not perceive his better half, Kaikeyī, on her excellent bed. Seized with an ardent longing to see Śrī Rāma installed as Prince Regent, and not finding his beloved consort in her bedroom, the king, who sought to bring delight to her by breaking the news of Śrī Rāma's installation, called out to her and failing to elicit response, felt disconsolate. The queen had never before missed that time of the Emperor's visit. (3—18)

न च राजा गृहं शून्यं प्रविवेश कदाचन।
ततो गृहगतो राजा कैकेयीं पर्यपृच्छत॥ १९॥
यथापुरमविज्ञाय स्वार्थलिप्सुमपण्डिताम्।
प्रतिहारी ह्यथोवाच संत्रस्ता तु कृताञ्जलिः॥ २०॥

Nor did the king ever enter her bedchamber in a deserted condition. Then, having entered the apartment, the king inquired of the portress about Kaikeyī as he did on previous occasions, not knowing that the foolish lady was keen to achieve her own selfish end (in the shape of Bharata's installation and Śrī Rāma's exile). Filled with dismay, however, the portress with joined palms forthwith replied as follows : (19-20)

देव देवी भृशं क्रुद्धा क्रोधागारमभिद्रुता।
प्रतीहार्या वचः श्रुत्वा राजा परमदुर्मनाः॥ २१॥
विषसाद पुनर्भूयो लुलितव्याकुलेन्द्रियः।
तत्र तां पतितां भूमौ शयानामतथोचिताम्॥ २२॥
प्रतप्त इव दुःखेन सोऽपश्यज्जगतीपतिः।
स वृद्धस्तरुणीं भार्यां प्राणेभ्योऽपि गरीयसीम्॥ २३॥
अपापः पापसंकल्पां ददर्श धरणीतले।
लतामिव विनिष्कृत्तां पतितां देवतामिव॥ २४॥
किन्नरीमिव निर्धूतां च्युतामप्सरसं यथा।
मायामिव परिभ्रष्टां हरिणीमिव संयताम्॥ २५॥
करेणुमिव दिग्धेन विद्धां मृगयुना वने।
महागज इवारण्ये स्नेहात् परमदुःखिताम्॥ २६॥
परिमृज्य च पाणिभ्यामभिसंत्रस्तचेतनः।
कामी कमलपत्राक्षीमुवाच वनितामिदम्॥ २७॥

"Highly enraged, O my lord, the queen has entered the sulking-chamber." Greatly troubled in mind (not to find Kaikeyī), the king felt all the more dejected to hear the report of the portress, his senses getting agitated and confused by the news. Sore distressed as it were with agony, the celebrated Emperor found her fallen on the floor and lying in the sulking-chamber in an unseemly manner. The sinless and aged monarch saw his young spouse, who was dearer to him than his very life and harboured a sinful resolve, lying on the ground like a creeper violently torn asunder from the tree supporting it or like a fallen deity or like a Kinnara woman thrust forth from heaven or like a celestial nymph dropped from heaven or like a frustrated conjuring trick or again like a doe caught in a snare—even as a lordly elephant in a forest would perceive a she-elephant lying pierced with an envenomed shaft by a hunter in the woods. Fondly stroking with his hands the lady, who possessed eyes resembling the petals of a lotus and was sore distressed, the loving king, whose mind was greatly alarmed in everyway, spoke to her as follows : (21—27)

न तेऽहमभिजानामि क्रोधमात्मनि संश्रितम्।
देवि केनाभियुक्तासि केन वासि विमानिता॥ २८॥
यदिदं मम दुःखाय शेषे कल्याणि पांसुषु।
भूमौ शेषे किमर्थं त्वं मयि कल्याणचेतसि॥ २९॥

भूतोपहतचित्तेव मम चित्तप्रमाथिनि।
सन्ति मे कुशला वैद्यास्त्वभितुष्टाश्च सर्वशः॥ ३०॥
सुखितां त्वां करिष्यन्ति व्याधिमाचक्ष्व भामिनि।
कस्य वापि प्रियं कार्यं केन वा विप्रियं कृतम्॥ ३१॥

"I do not suspect that your anger is directed towards me. By whom have you been rebuked or by whom have you been treated with disrespect, O glorious lady, that to my great agony you are rolling in this way in dust? Notwithstanding myself, whose mind is ever intent on your welfare, what for are you lying on the floor like one whose mind is possessed by an evil spirit, O blessed lady who are violently stirring my mind? There are skilled physicians who are in every way pleased with me (being gratified by me with presents and other favours) and will bring you relief. Only describe your ailment, O proud lady, so that it may be effectively tackled! Whom do you seek to oblige or by whom have you been offended? (28-31)

कः प्रियं लभतामद्य को वा सुमहदप्रियम्।
मा रौत्सीर्मा च कार्षीस्त्वं देवि सम्परिशोषणम्॥ ३२॥

"Who should be rewarded today, or who should be awarded the severest punishment? Pray, don't conceal what is there in your mind nor should you torment your body by suppressing your feelings, O glorious lady! (32)

अवध्यो वध्यतां को वा वध्यः को वा विमुच्यताम्।
दरिद्रः को भवेदाढ्यो द्रव्यवान् वाप्यकिंचनः॥ ३३॥

"What man who does not deserve to be killed may be killed or what man who deserves to be killed may be set at full liberty? What pauper may be made wealthy or what wealthy man may be reduced to penury? (33)

अहं च हि मदीयाश्च सर्वे तव वशानुगाः।
न ते कंचिदभिप्रायं व्याहन्तुमहमुत्सहे॥ ३४॥
आत्मनो जीवितेनापि ब्रूहि यन्मनसि स्थितम्।
बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि॥ ३५॥

"Myself as well as those who are mine are indeed subject to your control. As for myself, I dare not thwart any purpose whatever of yours and must achieve it even at the cost of my life. Therefore, speak out what exists in your mind. Knowing as you do the strength in the form of my love that inheres in you, you ought not to entertain any misgiving concerning me. (34-35)

करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे।
यावदावर्तते चक्रं तावती मे वसुंधरा॥ ३६॥

"I swear by the very merit earned by me through my virtuous deeds that I shall do what pleases you. The earth is mine as far as the orb of the sun shines on it.(36)

द्राविडाः सिन्धुसौवीराः सौराष्ट्रा दक्षिणापथाः।
वङ्गाङ्गमगधा मत्स्याः समृद्धाः काशिकोसलाः॥ ३७॥
तत्र जातं बहु द्रव्यं धनधान्यमजाविकम्।
ततो वृणीष्व कैकेयि यद् यत् त्वं मनसेच्छसि॥ ३८॥

"The prosperous lands of Draviḍa (now known by the name of Tamilnadu), Sindhusauvīra, Saurāṣṭra, Dakṣiṇāpatha (the Deccan), Vaṅga (Bengal), Aṅga (the modern Bhagalpur), Magadha (South Bihar), Matsya (the modern Jaipur Division in Rajasthan), Kāśī (the modern Varanasi) and Kosala (Oudh) and the abundant wealth produced there in the shape of riches, foodgrains, goats and sheep etc., are all mine. Ask of me, O Kaikeyī, whatever you seek out of it with your mind. (37-38)

किमायासेन ते भीरु उत्तिष्ठोत्तिष्ठ शोभने।
तत्त्वं मे ब्रूहि कैकेयि यतस्ते भयमागतम्।
तत् ते व्यपनयिष्यामि नीहारमिव रश्मिवान्॥ ३९॥

"What will be gained by you through self-torture, O timid lady? Get up, arise, O fair one! Tell me, O Kaikeyī, wherefrom has fear appeared in you. I shall drive it away even as the sun disperses mist." (39)

तथोक्ता सा समाश्वस्ता वक्तुकामा तदप्रियम्।
परिपीडयितुं भूयो भर्तारमुपचक्रमे॥ ४०॥

Feeling comforted when spoken to as

aforesaid, and inclined to put up that unkind proposal, Kaikeyī made ready to torment her husband further by putting forward that unpalatable proposal. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
दशमः सर्गः ॥ १० ॥

Thus ends Canto Ten in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Egged on by Kaikeyī to grant her desire, Daśaratha gives his word of honour to her to that effect. Invoking the presence of gods as witnesses and reminding the Emperor of what took place during the conflict of gods and demons, Kaikeyī asks of him the two boons promised by him in the shape of exiling Śrī Rāma for a period of fourteen years and installing Bharata as Prince Regent

तं मन्मथशरैर्विद्धं कामवेगवशानुगम्।
उवाच पृथिवीपालं कैकेयी दारुणं वचः॥ १॥

To the Emperor, who had been pierced with the shafts of love and was a slave to the promptings of passion, Kaikeyī addressed the following cruel reply : (1)

नास्मि विप्रकृता देव केनचिन्नावमानिता।
अभिप्रायस्तु मे कश्चित् तमिच्छामि त्वया कृतम्॥ २॥

"I have neither been insulted nor treated with disrespect by anyone, O lord ! Of course, there is some cherished object of mine; I desire it to be accomplished by you. (2)

प्रतिज्ञां प्रतिजानीष्व यदि त्वं कर्तुमिच्छसि।
अथ ते व्याहरिष्यामि यथाभिप्रार्थितं मया॥ ३॥

"Make a solemn vow to that effect if you wish to accomplish it. I shall then duly tell you what is keenly sought by me." (3)

तामुवाच महाराजः कैकेयीमीषदुत्स्मयः।
कामी हस्तेन संगृह्य मूर्धजेषु भुवि स्थिताम्॥ ४॥

Putting in order with his hands her dishevelled hair, lying on the ground and placing her head on his lap, the loving Emperor spoke as follows to Kaikeyī, gently smiling : (4)

अवलिप्ते न जानासि त्वत्तः प्रियतरो मम।
मनुजो मनुजव्याघ्राद् रामादन्यो न विद्यते॥ ५॥

"O proud lady, don't you know that no man other than Rāma, a veritable tiger among men, is dearer to me than yourself? (5)

तेनाजय्येन मुख्येन राघवेण महात्मना।
शपे ते जीवनार्हेण ब्रूहि यन्मनसेप्सितम्॥ ६॥

"I swear to you by the said Rāma, a scion of Raghu, who is invincible and high-sould, the foremost among men and more valuable than my own life; speak out what is sought by your mind. (6)

यं मुहूर्तमपश्यंस्तु न जीवे तमहं ध्रुवम्।
तेन रामेण कैकेयि शपे ते वचनक्रियाम्॥ ७॥

"By that Rāma, without seeing whom even for an hour or so, O Kaikeyī, I am surely not going to survive, I swear that your wishes shall be carried out. (7)

आत्मना चात्मजैश्चान्यैर्वृणे यं मनुजर्षभम्।
तेन रामेण कैकेयि शपे ते वचनक्रियाम्॥ ८॥

"By that Rāma, the foremost among men, whom I would have even in exchange for my own self and my other sons, (Bharata, Lakṣmaṇa and Śatrughna), I swear that your bidding will be done. (8)

भद्रे हृदयमप्येतदनुमृश्योद्धरस्व मे।
एतत् समीक्ष्य कैकेयि ब्रूहि यत् साधु मन्यसे॥ ९॥

"Realizing my mind as well to be such, O good lady, pray, save my life by opening your mind to me and allowing me to carry out your order. Considering this consistency of my mind and speech, O Kaikeyī, speak out what you deem fit. (9)

बलमात्मनि पश्यन्ती न विशङ्कितुमर्हसि।
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे॥ १०॥

"Perceiving the strength in the form of my love inhering in you, you ought not to harbour any misgiving about my *bona fides*. I swear even by my virtuous acts that I shall do what pleases you." (10)

सा तदर्थमना देवी तमभिप्रायमागतम्।
निर्माध्यस्थ्याच्च हर्षाच्च बभाषे दुर्वचं वचः॥ ११॥

Realizing that the oath which she expected to hear had come out of the lips of her husband, her mind being set on the object sought to be achieved by her, the queen uttered something which was hard to utter even for an enemy, prompted as she was by partiality for her own son, and joy born of the thought that her husband was entirely under her thumb. (11)

तेन वाक्येन संहृष्टा तमभिप्रायमात्मनः।
व्याजहार महाघोरमभ्यागतमिवान्तकम्॥ १२॥

Thrilled by that thrice repeated oath, she gave out as follows her intention, referred to above, which was most terrible—as terrible as Death standing at his door. (12)

यथा क्रमेण शपसे वरं मम ददासि च।
तच्छृण्वन्तु त्रयस्त्रिंशद् देवाः सेन्द्रपुरोगमाः॥ १३॥

"Let the thirty-three (principal) gods, (*viz.,* the twelve Ādityas, the eleven Rudras or gods presiding over destruction, the eight Vasus and the two Aświnīkumāras or twin-born physicians of gods) with Indra, the ruler of gods, as their leader, hear the way in which you swear in regular succession, first by your most beloved son, Rāma, and then by your virtuous acts and offer a boon to me. (13)

चन्द्रादित्यौ नभश्चैव ग्रहा रात्र्यहनी दिशः।
जगच्च पृथिवी चेयं सगन्धर्वाः सराक्षसाः॥ १४॥
निशाचराणि भूतानि गृहेषु गृहदेवताः।
यानि चान्यानि भूतानि जानीयुर्भाषितं तव॥ १५॥

"Nay, let the moon and the sun as well as the sky, the nine planets, day and night, the four quarters alongwith the Gandharvas and the Rākṣasas, the universe including this terrestrial globe, the spirits roaming about at night, the deities presiding over individual houses and residing in them and whatever other created beings there are (within hearing) know of your utterance (oath and boon). (14-15)

सत्यसंधो महातेजा धर्मज्ञः सत्यवाक्शुचिः।
वरं मम ददात्येष सर्वे शृण्वन्तु दैवताः॥ १६॥

"Here does the highly glorious and pious Emperor, who is true to his promise, knows what is right and is truthful of speech, confer a boon on me; let all gods listen !" (16)

इति देवी महेष्वासं परिगृह्याभिशस्य च।
ततः परमुवाचेदं वरदं काममोहितम्॥ १७॥

Having thus extolled and won over the monarch, who carried a mighty bow and was disposed to confer a boon on her, infatuated as he was through love, the queen (Kaikeyī) then spoke to him as follows : (17)

स्मर राजन् पुरा वृत्तं तस्मिन् देवासुरे रणे।
तत्र त्वां च्यावयच्छत्रुस्तव जीवितमन्तरा॥ १८॥

"Recall, O king, what happened of old in that conflict between gods and demons—how the enemy brought you down in the course of that nocturnal encounter, sparing only your life. (18)

तत्र चापि मया देव यत् त्वं समभिरक्षितः।
जाग्रत्या यतमानायास्ततो मे प्रददौ वरौ॥ १९॥

"Since on that occasion, O lord, you were carefully protected by me on all sides, keeping awake as I did the whole night, you thereupon conferred a couple of boons on me even while I was striving to save you. (19)

तौ दत्तौ च वरौ देव निक्षेपौ मृगयाम्यहम्।
तवैव पृथिवीपाल सकाशे रघुनन्दन॥ २०॥

"I seek of you, O lord, the said two boons already offered by you, O Ruler of the globe, and kept in deposit with you alone till now, O scion of Raghu! (20)

तत् प्रतिश्रुत्य धर्मेण न चेद् दास्यसि मे वरम्।
अद्यैव हि प्रहास्यामि जीवितं त्वद्विमानिता॥ २१॥

"If, even after swearing by your virtue that you will grant them, you do not actually grant the boons in my favour, I shall this very day give up the ghost, feeling insulted by you." (21)

वाङ्मात्रेण तदा राजा कैकेय्या स्ववशे कृतः।
प्रचस्कन्द विनाशाय पाशं मृग इवात्मनः॥ २२॥

Brought under her thumb through mere words by Kaikeyī, the king forthwith slipped like a deer into the snare (set by her) for his own destruction. (22)

ततः परमुवाचेदं वरदं काममोहितम्।
वरौ देयौ त्वया देव तदा दत्तौ महीपते॥ २३॥

Then she spoke as follows to the king, who was infatuated through love and was accordingly ready to grant the boons asked by her: "The boons offered by you then, O ruler of the earth, must be granted by you, O lord! (23)

तौ तावदहमद्यैव वक्ष्यामि शृणु मे वचः।
अभिषेकसमारम्भो राघवस्योपकल्पितः॥ २४॥
अनेनैवाभिषेकेण भरतो मेऽभिषिच्यताम्।
यो द्वितीयो वरो देव दत्तः प्रीतेन मे त्वया॥ २५॥
तदा देवासुरे युद्धे तस्य कालोऽयमागतः।
नव पञ्च च वर्षाणि दण्डकारण्यमाश्रितः॥ २६॥
चीराजिनधरो धीरो रामो भवतु तापसः।
भरतो भजतामद्य यौवराज्यमकण्टकम्॥ २७॥

"I shall just now specify them; listen to my request. Let my Bharata be installed as Prince Regent with the same preparations as have been made for the installation of Rāma, a scion of Raghu. The time has just come for granting the second boon that was offered by you in my favour during the conflict of gods and demons the other day, pleased as you were with me. Residing in the forest of Daṇḍaka and wearing the bark of trees and deer-skin, let the strong-minded Rāma lead the life of a hermit for fourteen years and let Bharata secure the office of Prince Regent without opposition this very day. (24—27)

एष मे परमः कामो दत्तमेव वरं वृणे।
अद्य चैव हि पश्येयं प्रयान्तं राघवं वने॥ २८॥

"This is my most cherished desire. I only ask of you a boon already granted by you. Nay, let me behold Rāma, a scion of Raghu, proceeding to the forest this very day. (28)

स राजराजो भव सत्यसंगरः
कुलं च शीलं च हि जन्म रक्ष च।
परत्र वासे हि वदन्त्यनुत्तमं
तपोधनाः सत्यवचो हितं नृणाम्॥ २९॥

"Noted as you are as the king of kings, be true to your promise and as such redeem your race and virtue as well as birth. Those rich in asceticism really speaking declare truthful speech as supremely conducive to the welfare of men in the other world." (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Extolling the virtues of Śrī Rāma and showing him undeserving of exile, the Emperor endeavours to dissuade Kaikeyī from her pertinacity in sending Śrī Rāma into exile. Quoting the examples of Hariścandra and others, Kaikeyī, however, redoubles her insistence. The Emperor for his part rebukes her in harsh words and goes the length of falling at her feet in order to bring her round but in vain

ततः श्रुत्वा महाराजः कैकेय्या दारुणं वचः।
चिन्तामभिसमापेदे मुहूर्तं प्रतताप च॥ १॥

On hearing the cruel request of Kaikeyī, the Emperor thereupon fell a prey to anxiety and suffered great agony awhile. (1)

किं नु मेऽयं दिवास्वप्नश्चित्तमोहोऽपि वा मम।
अनुभूतोपसर्गो वा मनसो वाप्युपद्रवः॥ २॥

He said to himself, 'Can it possibly be a day-dream on my part or could it be a confusion of my mind? Or could it be a vivid mental picture of things experienced in a previous birth or a disturbance of the mind?' (2)

इति संचिन्त्य तद् राजा नाध्यगच्छत् तदासुखम्।
प्रतिलभ्य ततः संज्ञां कैकेयीवाक्यतापितः॥ ३॥

Reflecting thus, the king could not make out on the spur of the moment what it was; on the other hand, he experienced great agony causing him to swoon. Then, regaining consciousness, he felt tormented once more by the memory of Kaikeyī's words. (3)

व्यथितो विक्लवश्चैव व्याघ्रीं दृष्ट्वा यथा मृगः।
असंवृतायामासीनो जगत्यां दीर्घमुच्छ्वसन्॥ ४॥
मण्डले पन्नगो रुद्धो मन्त्रैरिव महाविषः।
अहो धिगिति सामर्षो वाचमुक्त्वा नराधिपः॥ ५॥
मोहमापेदिवान् भूयः शोकोपहतचेतनः।
चिरेण तु नृपः संज्ञां प्रतिलभ्य सुदुःखितः॥ ६॥
कैकेयीमब्रवीत् क्रुद्धो निर्दहन्निव तेजसा।
नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि॥ ७॥
किं कृतं तव रामेण पापे पापं मयापि वा।
सदा ते जननीतुल्यां वृत्तिं वहति राघवः॥ ८॥

Distressed and uneasy as a deer at the sight of a lioness and seated on the bare floor he began to sigh like a highly venomous serpent fixed to a charmed spot through magic spells. Uttering the remark "Oh, what a pity!" the indignant king fell into a swoon once more, his mind infatuated with grief. Regaining consciousness after a long time and feeling greatly distressed and enraged, the monarch spoke to Kaikeyī (as follows) as though consuming her with his glow: "O cruel woman of wicked conduct, bent upon exterminating this race, what wrong has been done to you, O wretch, by Rāma or even by me? Rāma (a scion of Raghu) always serves you in the same way as he does his own mother. (4—8)

तस्यैवं त्वमनर्थाय किंनिमित्तमिहोद्यता।
त्वं मयाऽऽत्मविनाशाय भवनं स्वं निवेशिता॥ ९॥
अविज्ञानान्नृपसुता व्याला तीक्ष्णविषा यथा।
जीवलोको यदा सर्वो रामस्याह गुणस्तवम्॥ १०॥
अपराधं कमुद्दिश्य त्यक्ष्यामीष्टमहं सुतम्।
कौसल्यां च सुमित्रां च त्यजेयमपि वा श्रियम्॥ ११॥
जीवितं चात्मनो रामं न त्वेव पितृवत्सलम्।
परा भवति मे प्रीतिर्दृष्ट्वा तनयमग्रजम्॥ १२॥
अपश्यतस्तु मे रामं नष्टं भवति चेतनम्।
तिष्ठेल्लोको विना सूर्यं सस्यं वा सलिलं विना॥ १३॥
न तु रामं विना देहे तिष्ठेत्तु मम जीवितम्।
तदलं त्यज्यतामेष निश्चयः पापनिश्चये॥ १४॥

"Wherefore then are you bent in this way upon bringing ruination to such a one at this juncture? Surely you have been unwittingly lodged in my house for my own

destruction even as one would lodge a highly venomous female serpent knowing it to be a princess. When the entire living creation extols the virtues of Rāma, for what offence shall I forsake my beloved son? Nay, I can, if need be, forsake my other two wives, Kausalyā and Sumitrā or even my royal fortune, nay, my very life, but I would on no account part with Rāma, who is so fond of his father. Supreme is my delight on seeing my eldest son; while my very consciousness is lost if I fail to see Rāma. The world may continue to exist without the sun or a crop may live without water; life, however, cannot in any case continue in my body without Rāma. Therefore, have done with it. Let this resolution be given up, O lady with a sinful resolve! (9—14)

अपि ते चरणौ मूर्ध्ना स्पृशाम्येष प्रसीद मे।
किमर्थं चिन्तितं पापे त्वया परमदारुणम्॥ १५॥

"I even hereby touch your feet with my head as a token of submission; be gracious to me. What for has this most cruel design been conceived by you, O sinful woman? (15)

अथ जिज्ञाससे मां त्वं भरतस्य प्रियाप्रिये।
अस्तु यत्तत्त्वया पूर्वं व्याहृतं राघवं प्रति॥ १६॥

"If, however, you wish to ascertain my kindly or unkindly feeling towards Bharata, let that which was recommended by you first in connection with Bharata (a scion of Raghu), come into effect (let him be forthwith installed as Prince Regent instead of Rāma). (16)

स मे ज्येष्ठसुतः श्रीमान् धर्मज्येष्ठ इतीव मे।
तत् त्वया प्रियवादिन्या सेवार्थं कथितं भवेत्॥ १७॥

"The observation so often made by you that 'the glorious Rāma, who is senior in the practice of virtue too, is my eldest son as it were', must have been uttered in order to coax me or to exact some service from him. (17)

तच्छ्रुत्वा शोकसंतप्ता संतापयसि मां भृशम्।
आविष्टासि गृहे शून्ये सा त्वं परवशं गता॥ १८॥

"Afflicted with grief to hear of his projected installation, you are severely tormenting me too. Possessed by an evil spirit in a lonely house, you are subject to the control of another. (18)

इक्ष्वाकूणां कुले देवि सम्प्राप्तः सुमहानयम्।
अनयो नयसम्पन्ने यत्र ते विकृता मतिः॥ १९॥

"This very great misfortune, O queen, has visited the race of the Ikṣwākus, rich in righteous conduct, due to which your mind has thus been perverted. (19)

नहि किंचिदयुक्तं वा विप्रियं वा पुरा मम।
अकरोस्त्वं विशालाक्षि तेन न श्रद्दधामि ते॥ २०॥

"You did nothing unreasonable or repugnant to me in the past, O large-eyed one! Therefore, I fail to believe what has been done by you today, which I presume is the doing of some malignant spirit. (20)

ननु ते राघवस्तुल्यो भरतेन महात्मना।
बहुशो हि स्म बाले त्वं कथाः कथयसे मम॥ २१॥

"Indeed, Rāma (a scion of Raghu) is on a par with the high-souled Bharata to you; for many times have you told me stories illustrating this, O young lady! (21)

तस्य धर्मात्मनो देवि वने वासं यशस्विनः।
कथं रोचयसे भीरु नव वर्षाणि पञ्च च॥ २२॥

"How have you come to view with favour the banishment for nine years and five of that pious-minded and illustrious Rāma, O glorious yet timid lady? (22)

अत्यन्तसुकुमारस्य तस्य धर्मे कृतात्मनः।
कथं रोचयसे वासमरण्ये भृशदारुणे॥ २३॥

"How have you come to view with favour the sojourn in a most dreadful forest of Rāma, who is extremely delicate of body and has given his mind to piety? (23)

रोचयस्यभिरामस्य रामस्य शुभलोचने।
तव शुश्रूषमाणस्य किमर्थं विप्रवासनम्॥ २४॥

"What for do you view with favour the exile, O fair-eyed lady, of Rāma, who is so pleasing to look at and is devoted to your service? (24)

रामो हि भरताद् भूयस्तव शुश्रूषते सदा।
विशेषं त्वयि तस्मात् तु भरतस्य न लक्षये॥ २५॥

"Rāma, really speaking, ever serves you more than Bharata does. In reality I do not perceive in Bharata any superiority to Rāma in his (filial) attitude towards you. (25)

शुश्रूषां गौरवं चैव प्रमाणं वचनक्रियाम्।
कस्तु भूयस्तरं कुर्यादन्यत्र पुरुषर्षभात्॥ २६॥

"In fact, who else than Rāma (the foremost among men) could do greater service, show greater respect, honour the words of his superiors better and do their bidding with greater alacrity? (26)

बहूनां स्त्रीसहस्राणां बहूनां चोपजीविनाम्।
परिवादोऽपवादो वा राघवे नोपपद्यते॥ २७॥

"No censure or calumny against Rāma has been heard from the mouth of any of the many thousands of women in my gynaeceum and numerous dependants maintained by me. (27)

सान्त्वयन् सर्वभूतानि रामः शुद्धेन चेतसा।
गृह्णाति मनुजव्याघ्रः प्रियैर्विषयवासिनः॥ २८॥

"Reassuring all created beings (mankind) with a guileless mind, Rāma, a tiger among men, wins over the people of his kingdom through obligations of various kinds. (28)

सत्येन लोकाञ्जयति द्विजान् दानेन राघवः।
गुरूञ्छुश्रूषया वीरो धनुषा युधि शात्रवान्॥ २९॥

"The valiant Śrī Rāma (a scion of Raghu) conquers men by his virtue, the Brāhmaṇas (lit.,the twice-born) through charity, the elders through service and his enemies on the battlefield with his bow. (29)

सत्यं दानं तपस्त्यागो मित्रता शौचमार्जवम्।
विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे॥ ३०॥

"Truthfulness, charity, asceticism, self-abnegation, goodwill, purity of body and mind, straightforwardness, learning and service to his elders—these are constantly present in Rāma, a scion of Raghu. (30)

तस्मिन्नार्जवसम्पन्ने देवि देवोपमे कथम्।
पापमाशंससे रामे महर्षिसमतेजसि॥ ३१॥

"How do you wish harm, O queen, to that Rāma, who is rich in guilelessness, is godlike in appearance as well as in disposition and glorious as eminent Ṛṣis. (31)

न स्मराम्यप्रियं वाक्यं लोकस्य प्रियवादिनः।
स कथं त्वत्कृते रामं वक्ष्यामि प्रियमप्रियम्॥ ३२॥

"I do not remember an unkind word spoken to anybody by Rāma, who ever speaks kind words to all. As such how shall I, for your sake, break an unpalatable news to dear Rāma? (32)

क्षमा यस्मिंस्तपस्त्यागः सत्यं धर्मः कृतज्ञता।
अप्यहिंसा च भूतानां तमृते का गतिर्मम॥ ३३॥

"What asylum is there for me other than Rāma, in whom there exist forgiveness, asceticism, self-denial, truthfulness, piety, gratitude, as well as harmlessness towards created beings? (33)

मम वृद्धस्य कैकेयि गतान्तस्य तपस्विनः।
दीनं लालप्यमानस्य कारुण्यं कर्तुमर्हसि॥ ३४॥

"O Kaikeyī, you ought to show mercy to me, an old and miserable man who has reached his end and is making piteous entreaties to you again and again. (34)

पृथिव्यां सागरान्तायां यत् किंचिदधिगम्यते।
तत् सर्वं तव दास्यामि मा च त्वं मन्युमाविश॥ ३५॥

"Whatever can be had on the globe girdled by the ocean, I shall bestow all that on you. But head you not towards a situation ending in death to me. (35)

अञ्जलिं कुर्मि कैकेयि पादौ चापि स्पृशामि ते।
शरणं भव रामस्य माधर्मो मामिह स्पृशेत्॥ ३६॥

"I join my palms before you, O Kaikeyī, and also touch your feet. Be a protector to Rāma and let not unrighteousness born of

my failure to keep my word lay hold on me in this life." (36)

इति दुःखाभिसंतप्तं विलपन्तमचेतनम्।
घूर्णमानं महाराजं शोकेन समभिप्लुतम्॥ ३७॥
पारं शोकार्णवस्याशु प्रार्थयन्तं पुनः पुनः।
प्रत्युवाचाथ कैकेयी रौद्रा रौद्रतरं वचः॥ ३८॥

To the Emperor—who was sore distressed with agony and was wailing as aforesaid, nay, who had fallen unconscious and was helplessly tossing about, overwhelmed as he was with grief, and was praying again and again for being speedily borne across the sea of grief—the fierce Kaikeyī gave the following fiercer reply : (37-38)

यदि दत्त्वा वरौ राजन् पुनः प्रत्यनुतप्यसे।
धार्मिकत्वं कथं वीर पृथिव्यां कथयिष्यसि॥ ३९॥

"If, having once granted a couple of boons to me, you now repent, how will you be able to proclaim your piety any more on earth, O valiant king? (39)

यदा समेता बहवस्त्वया राजर्षयः सह।
कथयिष्यन्ति धर्मज्ञ तत्र किं प्रतिवक्ष्यसि॥ ४०॥

"When many an assembled royal sage converse with you about the boons granted by you to me, O knower of what is right, what reply will you make to their question? (40)

यस्याः प्रसादे जीवामि या च मामभ्यपालयत्।
तस्याः कृता मया मिथ्या कैकेय्या इति वक्ष्यसि॥ ४१॥

"Will you then admit that the promise made by you to grant the two boons already offered by you to Kaikeyī—by whose grace you survive and who protected you against the enemies by driving your chariot and removing you from the battlefield and nursing you—has been broken by you? (41)

किल्बिषं त्वं नरेन्द्राणां करिष्यसि नराधिप।
यो दत्त्वा वरमद्यैव पुनरन्यानि भाषसे॥ ४२॥

"You, who having granted boons this very day, O ruler of men, now say contrary things, shall bring a stigma on other kings too of your own race. (42)

शैब्यः श्येनकपोतीये स्वमांसं पक्षिणे ददौ।
अलर्कश्चक्षुषी दत्त्वा जगाम गतिमुत्तमाम्॥ ४३॥

"In the course of a dispute between a hawk and a dove (who were no other than Indra, the ruler of gods, and the god of fire respectively) the ruler of the Śibis[1] gave away his own flesh to the bird, which would not be satisfied otherwise; and, parting with his own eyes, King Alarka[2] attained to the highest destiny. (43)

सागरः समयं कृत्वा न वेलामतिवर्तते।
समयं मानृतं कार्षीः पूर्ववृत्तमनुस्मरन्॥ ४४॥

"Having given his word of honour to the gods at their entreaty, Ocean never transgresses his limits. Therefore, bearing in mind the conduct of your forbears, do not violate the pledge given by you to me. (44)

स त्वं धर्मं परित्यज्य रामं राज्येऽभिषिच्य च।
सह कौसल्यया नित्यं रन्तुमिच्छसि दुर्मते॥ ४५॥

"Now I understand that forswearing righteousness and installing Rāma on the

1. We are told in our scriptures how in order to put the large-heartedness of the king to a test Indra (the ruler of gods) and Agni (the god of fire) once appeared in his court in the disguise of a hawk and a dove. Being chased by the hawk, the dove, which sought the king's protection, descended into his lap. The hawk, which closely followed it, demanded it back from the king, contending that the bird had been allotted to it as its food by Providence and that the king had no right to rob it of its quarry. The king, however, was not prepared to forsake the fugitive on any account and agreed to part with his own flesh in order to indemnify the hawk. The hawk, however, outweighed the king's flesh every time he chopped it from his body till at last he ascended the scale himself and thus offered himself in exchange for the dove.

2. The royal sage Alarka parted with his own eyes in order to implement a boon granted by him to a blind Brāhmaṇa who asked for the king's eyes in order to have his own eyesight restored.

throne of Ayodhyā, you seek to enjoy life with Kausalyā eternally, O foolish king ! (45)

भवत्वधर्मो धर्मो वा सत्यं वा यदि वानृतम्।
यत्त्वया संश्रुतं मह्यं तस्य नास्ति व्यतिक्रमः॥ ४६॥

"Whether that which has been promised by you to me is unrighteous or righteous, and whether the promise has been made in good faith or it is a mere hoax, there is no going back on it. (46)

अहं हि विषमद्यैव पीत्वा बहु तवाग्रतः।
पश्यतस्ते मरिष्यामि रामो यद्यभिषिच्यते॥ ४७॥

"If Rāma is installed as Prince Regent, I shall positively die this very day before your eyes, drinking copious poison in your presence. (47)

एकाहमपि पश्येयं यद्यहं राममातरम्।
अञ्जलिं प्रतिगृह्णन्तीं श्रेयो ननु मृतिर्मम॥ ४८॥

"If I behold Kausalyā accepting greetings with joined palms from the people of Ayodhyā as the Prince Regent's own mother even for a single day, death will be surely preferable to me than such an eyesore. (48)

भरतेनात्मना चाहं शपे ते मनुजाधिप।
यथा नान्येन तुष्येयमृते रामविवासनात्॥ ४९॥

"I swear to you by Bharata as well as by my own self that I am not going to be satisfied by anything else than the banishment of Rāma." (49)

एतावदुक्त्वा वचनं कैकेयी विरराम ह।
विलपन्तं च राजानं न प्रतिव्याजहार सा॥ ५०॥

Having uttered this threat, Kaikeyī became silent; so the tradition goes. She made no reply whatsoever to the wailing monarch. (50)

श्रुत्वा तु राजा कैकेय्या वाक्यं परमशोभनम्।
रामस्य च वने वासमैश्वर्यं भरतस्य च॥ ५१॥
नाभ्यभाषत कैकेयीं मुहूर्तं व्याकुलेन्द्रियः।
प्रैक्षतानिमिषो देवीं प्रियामप्रियवादिनीम्॥ ५२॥

Perturbed in mind to hear the most unwelcome proposal of Kaikeyī, demanding the exile of Rāma to the forest and sovereignty for Bharata, the king for his part did not open his lips before Kaikeyī for a while; he kept gazing with unwinking eyes on his beloved queen, who uttered such unpleasant words. (51-52)

तां हि वज्रसमां वाचमाकर्ण्य हृदयाप्रियाम्।
दुःखशोकमयीं श्रुत्वा राजा न सुखितोऽभवत्॥ ५३॥

The king's joy vanished to hear that terrible proposal, which was so unwelcome to the heart, causing agony and grief, and, therefore, resembling the thunderbolt. (53)

स देव्या व्यवसायं च घोरं च शपथं कृतम्।
ध्यात्वा रामेति निःश्वस्यच्छिन्नस्तरुरिवापतत्॥ ५४॥

Reflecting on the queen's firm resolve to see Rāma exiled to the forest and Bharata installed as Prince Regent and the terrible oath taken by him and heaving a sigh of despair, he dropped to the ground like a felled tree, uttering the name of Rāma. (54)

नष्टचित्तो यथोन्मत्तो विपरीतो यथातुरः।
हृततेजा यथा सर्पो बभूव जगतीपतिः॥ ५५॥

Having lost his mental equilibrium like a madman, and getting upset like an ailing man, the Emperor lay motionless like a hypnotized serpent. (55)

दीनयाऽऽतुरया वाचा इति होवाच कैकयीम्।
अनर्थमिममर्थाभं केन त्वमुपदेशिता॥ ५६॥

In an afflicted and impatient tone, they say, he spoke to Kaikeyī as follows : "By whom have you been taught to pursue this evil, which appears to you as worth striving for? (56)

भूतोपहतचित्तेव ब्रुवन्ती मां न लज्जसे।
शीलव्यसनमेतत् ते नाभिजानाम्यहं पुरा॥ ५७॥
बालायास्तत् त्विदानीं ते लक्षये विपरीतवत्।
कुतो वा ते भयं जातं या त्वमेवंविधं वरम्॥ ५८॥
राष्ट्रे भरतमासीनं वृणीषे राघवं वने।
विरमैतेन भावेन त्वमेतेनानृतेन च॥ ५९॥

यदि भर्तुः प्रियं कार्यं लोकस्य भरतस्य च।
नृशंसे पापसंकल्पे क्षुद्रे दुष्कृतकारिणि॥ ६०॥

"Like a woman whose mind has been perverted by some evil spirit, you do not feel ashamed to speak in such an outspoken way to me. I did not know before that seemliness of behaviour has altogether taken leave of you. I really find your conduct at the present moment contrary as it were to what it was when you were young. From what circumstance for that matter has fear cropped up in you, who actually seek of me such a boon, viz., to see Bharata seated on the throne and Rāma (a scion of Raghu) settled in the forest. Therefore, have done with this hostile attitude as well with this groundless apprehension towards Rāma if a kindly act is sought to be done by you to your husband i.e., myself and the world at large as well as to Bharata, O cruel, petty-minded woman of sinful resolve and wicked deed! (57—60)

किं नु दुःखमलीकं वा मयि रामे च पश्यसि।
न कथंचिदृते रामाद् भरतो राज्यमावसेत्॥ ६१॥
रामादपि हि तं मन्ये धर्मतो बलवत्तरम्।
कथं द्रक्ष्यामि रामस्य वनं गच्छेति भाषिते॥ ६२॥
मुखवर्णं विवर्णं तु यथैवेन्दुमुपप्लुतम्।
तां तु मे सुकृतां बुद्धिं सुहृद्भिः सह निश्चिताम्॥ ६३॥
कथं द्रक्ष्याम्यपावृत्तां परैरिव हतां चमूम्।
किं मां वक्ष्यन्ति राजानो नानादिग्भ्यः समागताः॥ ६४॥
बालो बतायमैक्ष्वाकश्चिरं राज्यमकारयत्।
यदा हि बहवो वृद्धा गुणवन्तो बहुश्रुताः॥ ६५॥
परिप्रक्ष्यन्ति काकुत्स्थं वक्ष्यामीह कथं तदा।
कैकेय्या क्लिश्यमानेन पुत्रः प्रव्राजितो मया॥ ६६॥

"What grievance can you possibly have against Rāma and myself or what offence do you find have we done against you? Without Rāma, Bharata will in no case dwell in the kingdom of Ayodhyā, much less rule over it; for I consider Bharata stronger in virtue even than Rāma. How when the words 'Proceed to the forest!' have been uttered by me, shall I behold even once the pallor of Rāma's face resembling in everyway the eclipsed moon? How shall I bear to see my aforesaid scheme of installing Śrī Rāma as Prince Regent, which was not only well-designed but finalized in consultation with my well-wishers, foiled like an army destroyed by enemies? The kings assembled from various quarters will say of me, 'Alas, how did this foolish scion of Ikṣwāku rule for such a long time?' When many qualified and highly learned elderly men actually inquire of me about Rāma (a scion of Kakutstha), how shall I then tell them that the boy has been exiled by me, hard pressed as I was by Kaikeyī (yourself)? (61—66)

यदि सत्यं ब्रवीम्येतत् तदसत्यं भविष्यति।
किं मां वक्ष्यति कौसल्या राघवे वनमास्थिते॥ ६७॥
किं चैनां प्रतिवक्ष्यामि कृत्वा विप्रियमीदृशम्।
यदा यदा च कौसल्या दासीव च सखीव च॥ ६८॥
भार्यावद् भगिनीवच्च मातृवच्चोपतिष्ठति।
सततं प्रियकामा मे प्रियपुत्रा प्रियंवदा॥ ६९॥
न मया सत्कृता देवी सत्कारार्हा कृते तव।
इदानीं तत्तपति मां यन्मया सुकृतं त्वयि॥ ७०॥
अपथ्यव्यञ्जनोपेतं भुक्तमन्नमिवातुरम्।
विप्रकारं च रामस्य सम्प्रयाणं वनस्य च॥ ७१॥
सुमित्रा प्रेक्ष्य वै भीता कथं मे विश्वसिष्यति।
कृपणं बत वैदेही श्रोष्यति द्वयमप्रियम्॥ ७२॥
मां च पञ्चत्वमापन्नं रामं च वनमाश्रितम्।
वैदेही बत मे प्राणान् शोचन्ती क्षपयिष्यति॥ ७३॥
हीना हिमवतः पार्श्वे किंनरेणेव किंनरी।
नहि राममहं दृष्ट्वा प्रवसन्तं महावने॥ ७४॥
चिरं जीवितुमाशंसे रुदन्तीं चापि मैथिलीम्।
सा नूनं विधवा राज्यं सपुत्रा कारयिष्यसि॥ ७५॥

"If I plead in support of my action that this has been done to vindicate the cause of truth (inasmuch as I did so only to redeem the promise made to you), my latest announcement made in public to the effect that Rāma would be installed as Prince Regent the following day would be falsified. What will Kausalyā say to me when Rāma (a scion of Raghu) proceeds to the forest?

And having done such an unkind act to her, what reply shall I make to her inquiry in this behalf? Nay, whenever Kausalyā—who has always sought to please me and speaks kind words to me and who has given birth to my pet son and deserves to be kindly treated by me—waited on me like a maid-servant in rendering personal service to me and a friend in tendering salutary advice as well as in sport, like a better half while assisting me in the performance of sacred duties and a sister while procuring me other wives as well as like a mother while serving up dinner, the godly lady was never kindly treated by me for fear of displeasing you. The good behaviour which was shown by me towards you at that time stings me now even as food taken with unwholesome sauces fills an ailing person with remorse. Filled with apprehension about her own sons, Lakṣmaṇa and Śatrughna to perceive the ignominy shown to Rāma by withholding the office of Prince Regent from him as well as his exile to the forest, how will Sumitrā put faith in me any longer?

"Alas! with great agony will Sītā, a princess of the Videha territory, hear simultaneously of two unwelcome incidents viz., of me having met my end and of Rāma having retired to the forest. Alas, like a Kinnara girl bereft of her partner in a flank of the Himalayan range, Sītā (a princess of the Videha territory) will spend her life lamenting about me as well as about her husband. Rāma living as an exile in a great forest and Sītā, daughter of the king of Mithilā, too weeping due to separation from her spouse, I would under no circumstance survive long. Deprived of your husband, you will as such undoubtedly carry on the administration with your son as the undisputed king. (67—75)

सतीं त्वामहमत्यन्तं व्यवस्याम्यसतीं सतीम्।
रूपिणीं विषसंयुक्तां पीत्वेव मदिरां नरः॥ ७६॥

"I look upon you, a devoted and comely wife as you are, as ultimately proving to be most disloyal, even as one, having drunk wine mixed with poison, though possessing a charming appearance, ultimately concludes it to be noxious. (76)

अनृतैर्बत मां सान्त्वैः सान्त्वयन्ती स्म भाषसे।
गीतशब्देन संरुध्य लुब्धो मृगमिवावधीः॥ ७७॥

"Alas! Though you have been talking with me as a friend, coaxing me with empty blandishments, you have actually killed me even as a hunter kills a deer after enticing it with melodious sound. (77)

अनार्य इति मामार्याः पुत्रविक्रायकं ध्रुवम्।
विकरिष्यन्ति रथ्यासु सुरापं ब्राह्मणं यथा॥ ७८॥

"Worthy men in the streets will surely stigmatize me, who is going to barter away my pet son for the pleasure of my wife, as an ignoble man, even as they revile a Brāhmaṇa drinking wine. (78)

अहो दुःखमहो कृच्छ्रं यत्र वाचः क्षमे तव।
दुःखमेवंविधं प्राप्तं पुरा कृतमिवाशुभम्॥ ७९॥

"How distressing, oh, how painful it is for me that I have to put up with your harsh words! Such suffering has evidently been reaped by me as an evil consequence earned in a previous life. (79)

चिरं खलु मया पापे त्वं पापेनाभिरक्षिता।
अज्ञानादुपसम्पन्ना रज्जुरुद्बन्धनी यथा॥ ८०॥

"Like a halter placed round one's neck through ignorance, O wicked woman, you have been lovingly maintained by me, sinful as I am. (80)

रममाणस्त्वया सार्धं मृत्युं त्वां नाभिलक्षये।
बालो रहसि हस्तेन कृष्णसर्पमिवास्पृशम्॥ ८१॥

"Enjoying life with you, I did not perceive you to be the cause of my death. I have embraced you in retirement even as an infant would handle a black cobra in a solitary place. (81)

तं तु मां जीवलोकोऽयं नूनमाक्रोष्टुमर्हति।
मया ह्यपितृकः पुत्रः स महात्मा दुरात्मना॥ ८२॥

बालिशो बत कामात्मा राजा दशरथो भृशम्।
स्त्रीकृते यः प्रियं पुत्रं वनं प्रस्थापयिष्यति॥ ८३॥

"This world of living beings is surely fit to revile me, such as I am, saying that high-souled boy of mine has actually been deprived of his fatherly protection by me, evil-minded as I am, and making the following further observation : 'Alas ! Extremely foolish is King Daśaratha, whose mind is given to concupiscence and who has exiled to the forest his favourite son for the sake of pleasing his wife !' (82-83)

वेदैश्च ब्रह्मचर्यैश्च गुरुभिश्चोपकर्शितः।
भोगकाले महत्कृच्छ्रं पुनरेव प्रपत्स्यते॥ ८४॥

"Emaciated, prior to his wedding, through a study of the Vedas and privations entailed by the vow of religious study as well as through service rendered to his preceptors, Rāma will indeed even during his period of enjoyment undergo again great hardship in his forest life. (84)

नालं द्वितीयं वचनं पुत्रो मां प्रतिभाषितुम्।
स वनं प्रव्रजेत्युक्तो बाढमित्येव वक्ष्यति॥ ८५॥

"My noble son Rāma is incapable of addressing a word of protest to me. Commanded in the words 'Go into exile to the forest,' he will only say, 'Be it so !' (85)

यदि मे राघवः कुर्याद् वनं गच्छेति चोदितः।
प्रतिकूलं प्रियं मे स्यान्न तु वत्सः करिष्यति॥ ८६॥

"Should Rāma (a scion of Raghu) do the contrary when commanded in the words 'Proceed to the forest !', it would be welcome to me. My darling, however, would never do so. (86)

राघवे हि वनं प्राप्ते सर्वलोकस्य धिक्कृतम्।
मृत्युरक्षमणीयं मां नयिष्यति यमक्षयम्॥ ८७॥

"On Rāma (a scion of Raghu) having repaired to the forest, Death will take me, hooted by all men and unpardonable in their eyes, to the abode of Yama, the god of punishment. (87)

मृते मयि गते रामे वनं मनुजपुङ्गवे।
इष्टे मम जने शेषे किं पापं प्रतिपत्स्यसे॥ ८८॥

"Myself having joined the majority when Rāma, the foremost among men, has proceeded to the forest, what (inconceivable) wrong will you inflict on the remaining people so beloved of me? (88)

कौसल्या मां च रामं च पुत्रौ च यदि हास्यति।
दुःखान्यसहती देवी मामेवानुगमिष्यति॥ ८९॥

"If Kausalyā, my seniormost queen, will miss me as well as Rāma as also her two other sons, Lakṣmaṇa and Śatrughna, the former of whom is sure to follow Rāma to the forest and the latter will meet the same fate as Rāma, the godlike lady, unable to endure the woes, will follow me to the abode of Yama. And Sumitrā will also follow suit. (89)

कौसल्यां च सुमित्रां च मां च पुत्रैस्त्रिभिः सह।
प्रक्षिप्य नरके सा त्वं कैकेयि सुखिता भव॥ ९०॥

"Having thus thrown into hellish tortures Kausalyā and Sumitrā as well as myself alongwith our three sons, be you, the notorious daughter of the king of the Kekayas, happy ! (90)

मया रामेण च त्यक्तं शाश्वतं सत्कृतं गुणैः।
इक्ष्वाकुकुलमक्षोभ्यमाकुलं पालयिष्यसि॥ ९१॥

"You alone will then take care of Iṣwāku's everlasting race, which, though adorned with manifold virtues, and incapable of being harassed will be abandoned by Rāma as well as by myself and will as such be mentally disturbed. (91)

प्रियं चेद् भरतस्यैतद् रामप्रव्राजनं भवेत्।
मा स्म मे भरतः कार्षीत् प्रेतकृत्यं गतायुषः॥ ९२॥

"In case this banishment of Rāma proves agreeable to Bharata, let not Bharata perform my obsequies when my life has departed. (92)

मृते मयि गते रामे वनं पुरुषपुङ्गवे।
सेदानीं विधवा राज्यं सपुत्रा कारयिष्यसि॥ ९३॥

"When I have joined the majority consequent on Rāma, the foremost of men, having proceeded to the forest, you, a widow, notorious as you will be for your act of exiling Rāma, will then rule over the kingdom with your son. (93)

त्वं राजपुत्रि दैवेन न्यवसो मम वेश्मनि।
अकीर्तिश्चातुला लोके ध्रुवः परिभवश्च मे।
सर्वभूतेषु चावज्ञा यथा पापकृतस्तथा॥ ९४॥

"Through ill luck of mine, O princess of Kekaya, you took up your abode in my palace. That is why ill repute which is unmatched in the world and lasting reproach as well as the scorn of all men will fall to my share as to a perpetrator of sinful deeds. (94)

कथं रथैर्विभुर्यात्वा गजाश्वैश्च मुहुर्मुहुः।
पद्भ्यां रामो महारण्ये वत्सो मे विचरिष्यति॥ ९५॥

"How, having driven on chariots and ridden on elephants and horses on every occasion he was required to move, will my darling, the powerful Rāma roam about in an extensive forest on foot? (95)

यस्य चाहारसमये सूदाः कुण्डलधारिणः।
अहंपूर्वाः पचन्ति स्म प्रसन्नाः पानभोजनम्॥ ९६॥
स कथं नु कषायाणि तिक्तानि कटुकानि च।
भक्षयन् वन्यमाहारं सुतो मे वर्तयिष्यति॥ ९७॥

"How will my son—at whose dinner time cooks wearing (gold and bejewelled) ear-rings and full of delight used to prepare food and drinks of various kinds, trying to finish their work before others—actually sustain his life living on alkaline, bitter and pungent fruits as well as on other wild edibles such as bulbs and roots? (96-97)

महार्हवस्त्रसम्बद्धो भूत्वा चिरसुखोचितः।
काषायपरिधानस्तु कथं रामो भविष्यति॥ ९८॥

"How, having been clad in costly robes, will Rāma, who is deserving of lasting comforts, wear ochre-coloured garments? (98)

कस्येदं दारुणं वाक्यमेवंविधमपीरितम्।
रामस्यारण्यगमनं भरतस्याभिषेचनम्॥ ९९॥

"At whose instance has such a cruel proposal as the one demanding the exile of Rāma into the forest and the installation of Bharata as Prince Regent been put forward by you? (99)

धिगस्तु योषितो नाम शठाः स्वार्थपरायणाः।
न ब्रवीमि स्त्रियः सर्वा भरतस्यैव मातरम्॥ १००॥

"Woe unto womankind, who are malignant by nature and whose supreme concern is to advance their own selfish interests ! I do not speak of all women, but of Bharata's mother alone. (100)

अनर्थभावेऽर्थपरे नृशंसे
ममानुतापाय निवेशितासि।
किमप्रियं पश्यसि मन्निमित्तं
हितानुकारिण्यथवापि रामे॥ १०१॥

"O cruel woman of evil intent, given to the pursuit of your selfish ends, you have been lodged in my house by Providence for causing affliction to me. What mischief do you expect through me or through Rāma, who has repeatedly been doing good to you? (101)

परित्यजेयुः पितरोऽपि पुत्रान्
भार्याः पतींश्चापि कृतानुरागाः।
कृत्स्नं हि सर्वं कुपितं जगत् स्याद्
दृष्ट्वैव रामं व्यसने निमग्नम्॥ १०२॥

"Even fathers, who have bestowed their love on Rāma, are sure to abandon sons in order to be able to follow Rāma in his exile and wives too thier husbands and everything else; nay, the whole world will get exasperated at the very sight of Rāma plunged in adversity in the shape of banishment. (102)

अहं पुनर्देवकुमाररूप-
मलंकृतं तं सुतमाव्रजन्तम्।
नन्दामि पश्यन्निव दर्शनेन
भवामि दृष्ट्वैव पुनर्युवेव॥ १०३॥

"I for my part rejoice when I behold with my own eyes that son of mine, possessing the comeliness of a divine boy and adorned with ornaments, coming to me and feel rejuvenated as it were the moment I see him. (103)

विना हि सूर्येण भवेत् प्रवृत्ति-
रवर्षता वज्रधरेण वापि।
रामं तु गच्छन्तमितः समीक्ष्य
जीवेन्न कश्चित्त्विति चेतना मे॥ १०४॥

"Active life may be possible even without the sun or even with Indra, the wielder of the thunderbolt, not pouring showers. None in the capital, however, can survive on perceiving Rāma departing from Ayodhyā to the woods: such is my conviction indeed. (104)

विनाशकामामहितामित्रा-
मावासयं मृत्युमिवात्मनस्त्वाम्।
चिरं बताङ्केन धृतासि सर्पी
महाविषा तेन हतोऽस्मि मोहात्॥ १०५॥

"I lodged in my house, as one would one's own mortal enemy, you, who seek my life and are not only unfriendly but positively hostile to me. Alas! through ignorance in your person a highly venomous female serpent has been embraced so long by me and, therefore, I am undone. (105)

मया च रामेण सलक्ष्मणेन
प्रशास्तु हीनो भरतस्त्वया सह।
पुरं च राष्ट्रं च निहत्य बान्धवान्
ममाहितानां च भवाभिहर्षिणी॥ १०६॥

"Devoid of me as also of Rāma and Lakṣmaṇa, let Bharata alongwith you rule over the city as well as the state. Having got rid of your relations (husband and stepsons) bring joy to my enemies. (106)

नृशंसवृत्ते व्यसनप्रहारिणि
प्रसह्य वाक्यं यदिहाद्य भाषसे।
न नाम ते तेन मुखात् पतन्त्यधो
विशीर्यमाणा दशनाः सहस्रधा॥ १०७॥

"O woman of cruel behaviour, who have dealt this severe blow in the shape of Rāma's banishment at me in my adversity in the form of old age, when you violently utter such words at this place and on this occasion, it is a matter of surprise that breaking into thousands of pieces, your teeth do not on that accout drop down from your mouth. (107)

न किंचिदाहाहितमप्रियं वचो
न वेत्ति रामः परुषाणि भाषितुम्।
कथं तु रामे ह्यभिरामवादिनि
ब्रवीषि दोषान् गुणनित्यसम्मते॥ १०८॥

"I daresay, Rāma did not utter any hurtful or unkind word to you; for he does not know how to speak harsh words. How then, do you dare find fault with Śrī Rāma, who invariably speaks pleasing words to all and is ever esteemed by all for his excellences? (108)

प्रताम्य वा प्रज्वल वा प्रणश्य वा
सहस्रशो वा स्फुटितां महीं व्रज।
न ते करिष्यामि वचः सुदारुणं
ममाहितं केकयराजपांसने॥ १०९॥

"You may faint or flare up or perish by swallowing poison or strangling yourself or enter the bowels of the earth split up into thousands of chasms, I shall never accede to your most cruel demand, which is so prejudicial to me, O disgrace to the king of the Kekayas! (109)

क्षुरोपमां नित्यमसत्प्रियंवदां
प्रदुष्टभावां स्वकुलोपघातिनीम्।
न जीवितुं त्वां विषहेऽमनोरमां
दिधक्षमाणां हृदयं सबन्धनम्॥ ११०॥

"I do not wish you to survive—you, who are destructive as a razor, utter falsely pleasing words, are of extremely malicious intent, nay, the bane of your family, and are intent upon burning my heart alongwith my vitals and, therefore, repellent to my mind. (110)

न जीवितं मेऽस्ति कुतः पुनः सुखं
विनात्मजेनात्मवतां कुतो रतिः।
ममाहितं देवि न कर्तुमर्हसि
स्पृशामि पादावपि ते प्रसीद मे॥ १११॥

"My life cannot be prolonged without my son, Rāma; how, then, can there be any happiness for me? How can there be any joy without a son even to the knowers of the Self? Therefore, you ought not to do an unfriendly act to me, O queen ! I even stoop down to touch your feet. Be gracious to me." (111)

स भूमिपालो विलपन्ननाथवत्
स्त्रिया गृहीतो हृदयेऽतिमात्रया।
पपात देव्याश्चरणौ प्रसारिता-
वुभावसम्प्राप्य यथाऽऽतुरस्तथा॥ ११२॥

Wailing like a forlorn child, the said monarch—who had been afflicted in the heart by Kaikeyī, who had transgressed all bounds of decorum—sank down unconscious like an ailing man, not fully reaching the queen's feet, both of which lay stretched before him. (112)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Further tormented by Kaikeyī through her importunity to have the boons granted by the Emperor implemented, the latter piteously wails his lot and reproaches her. The sun having set in the meanwhile, the Emperor continues till the following morning his solicitations to Kaikeyī to allow Rāma to be installed as Prince Regent. But, Kaikeyī remaining adamant, the king in his extreme anguish of mind sinks down unconscious on the floor and, on regaining his consciousness, stops all music pertaining to the occasion of the king's quitting his bed

अतदर्हं महाराजं शयानमतथोचितम्।
ययातिमिव पुण्यान्ते देवलोकात् परिच्युतम्॥ १॥
अनर्थरूपासिद्धार्था ह्यभीता भयदर्शिनी।
पुनराकारयामास तमेव वरमङ्गना॥ २॥

The dauntless queen Kaikeyī—who was evil-incarnate, nay, whose object had not yet been accomplished and who scented mischief to Bharata in Rāma's installation—once more addressed the same good monarch, who did not deserve such callous behaviour from the queen and was lying in an unseemly manner like Yayāti fallen from heaven on the exhaustion of his merit that had earned him a dwelling in heaven : (1-2)

त्वं कत्थसे महाराज सत्यवादी दृढव्रतः।
मम चेदं वरं कस्माद् विधारयितुमिच्छसि॥ ३॥

"You brag, O monarch, that you are veracious and faithful to your vows. Yet wherefore do you seek to withhold the aforesaid boons standing to my credit?" (3)

एवमुक्तस्तु कैकेय्या राजा दशरथस्तदा।
प्रत्युवाच ततः क्रुद्धो मुहूर्तं विह्वलन्निव॥ ४॥

Scolded thus by Kaikeyī on that occasion, however, King Daśaratha remained

unconscious, as it were, for an hour or so and then angrily replied as follows : (4)

मृते मयि गते रामे वनं मनुजपुङ्गवे।
हन्तानार्ये ममामित्रे सकामा सुखिनी भव॥ ५॥

"Alas, when I have breathed my last on Rāma, a jewel among men, having left for the woods, rejoice with your wish fulfilled, O unworthy woman inimical to me. (5)

स्वर्गेऽपि खलु रामस्य कुशलं दैवतैरहम्।
प्रत्यादेशादभिहितं धारयिष्ये कथं बत॥ ६॥

"Actually inquired after the welfare of Rāma by the gods even in heaven, alas, how shall I bear to hear the words that will be uttered by them by way of reproach on being told that he was banished by me? (6)

कैकेय्याः प्रियकामेन रामः प्रव्राजितो वनम्।
यदि सत्यं ब्रवीम्येतत् तदसत्यं भविष्यति॥ ७॥

"If I tell them this fact that Rāma was exiled by me to the forest, eager as I was to oblige Kaikeyī (yourself), the other announcement (made by me about installing Rāma as Prince Regent) will turn out to be false. In any case, I cannot escape being censured by the gods for falling back upon my word. (7)

अपुत्रेण मया पुत्रः श्रमेण महता महान्।
रामो लब्धो महातेजाः स कथं त्यज्यते मया॥ ८॥

"In the person of the highly glorious Rāma, an eminent son was procured with great exertion by me, issueless as I was. How can he be forsaken by me? (8)

शूरश्च कृतविद्यश्च जितक्रोधः क्षमापरः।
कथं कमलपत्राक्षो मया रामो विवास्यते॥ ९॥

"How can the lotus-eyed Rāma, who is valiant and learned, has conquered anger and is given to forgiveness—be sent into exile by me? (9)

कथमिन्दीवरश्यामं दीर्घबाहुं महाबलम्।
अभिराममहं रामं स्थापयिष्यामि दण्डकान्॥ १०॥

"How shall I send to the Daṇḍaka forest the long-armed Rāma, who is cerulean as a blue lotus, is endowed with extraordinary might and is so lovely? (10)

सुखानामुचितस्यैव दुःखैरनुचितस्य च।
दुःखं नामानुपश्येयं कथं रामस्य धीमतः॥ ११॥

"How shall I bear to see the sad plight in the form of exile of the talented Rāma, who deserves all comforts and is unworthy of suffering? (11)

यदि दुःखमकृत्वा तु मम संक्रमणं भवेत्।
अदुःखार्हस्य रामस्य ततः सुखमवाप्नुयाम्॥ १२॥

"If my demise were possible in any way without inflicting suffering on Rāma, who is unworthy of suffering, I should derive joy thereby. (12)

नृशंसे पापसंकल्पे रामं सत्यपराक्रमम्।
किं विप्रियेण कैकेयि प्रियं योजयसे मम॥ १३॥

"O hard-hearted Kaikeyī of sinful resolve, why do you place my darling Rāma in an unwelcome predicament? (13)

अकीर्तिरतुला लोके ध्रुवं परिभविष्यति।
तथा विलपतस्तस्य परिभ्रमितचेतसः॥ १४॥
अस्तमभ्यागमत् सूर्यो रजनी चाभ्यवर्तत।
सा त्रियामा तदार्तस्य चन्द्रमण्डलमण्डिता॥ १५॥
राज्ञो विलपमानस्य न व्यभासत शर्वरी।
सदैवोष्णं विनिःश्वस्य वृद्धो दशरथो नृपः॥ १६॥
विललापार्तवद् दुःखं गगनासक्तलोचनः।
न प्रभातं त्वयेच्छामि निशे नक्षत्रभूषिते॥ १७॥

"Disrepute which has no parallel anywhere will surely encompass you on all sides." While he was wailing as aforesaid, his mind being utterly confused, the sun sank below the horizon and the night set in. That night, graced as it was with the orb of the moon, did not at that moment illumine the heart of the distressed and wailing monarch, hurtful* as it was by. Sighing dolefully all through the night, the aged King Daśaratha piteously wailed like an ailing man, his eyes directed towards the heavens. He said: "O night embellished with stars, I do not wish

* The word "Śarvarī", used in this verse as a qualification for the night, is derived from the root शृ (to hurt or destroy).

you to be converted into dawn (for Rāma will have to be exiled as soon as the day dawns). (14—17)

क्रियतां मे दया भद्रे मयायं रचितोऽञ्जलिः।
अथवा गम्यतां शीघ्रं नाहमिच्छामि निर्घृणाम्॥ १८॥
नृशंसां केकयीं द्रष्टुं यत्कृते व्यसनं मम।
एवमुक्त्वा ततो राजा कैकेयीं संयताञ्जलिः॥ १९॥
प्रसादयामास पुनः कैकेयीं राजधर्मवित्।
साधुवृत्तस्य दीनस्य त्वद्गतस्य गतायुषः॥ २०॥
प्रसादः क्रियतां भद्रे देवि राज्ञो विशेषतः।
शून्ये न खलु सुश्रोणि मयेदं समुदाहृतम्॥ २१॥

"Let compassion be shown to me, O blessed one; salutation is hereby offered by me with joined palms to you. Or let yourself be gone quickly. I wish no more to see the ruthless and hard-hearted Kaikeyī, to whom I owe my present adversity." Having told Kaikeyī thus, the Emperor, who knew the duties of a king, viz., the expedients of conciliation etc., then proceeded with joined palms once more to conciliate Kaikeyī in the following words : "Let favour be shown, O good queen, to my wretched self, guileless of conduct and fallen at your mercy, whose span of life is well nigh exhausted,and more so to a king. Indeed this, viz., Rāma's installation was not announced by me in a lonely quarter, O lady, with lovely limbs ! (18—21)

कुरु साधुप्रसादं मे बाले सहृदया ह्यसि।
प्रसीद देवि रामो मे त्वद्दत्तं राज्यमव्ययम्॥ २२॥
लभतामसितापाङ्गे यशः परमवाप्स्यसि।
मम रामस्य लोकस्य गुरूणां भरतस्य च।
प्रियमेतद् गुरुश्रोणि कुरु चारुमुखेक्षणे॥ २३॥

"Show abundant grace to me, O young lady, kind-hearted as you are. Be gracious to me; let my Rāma inherit the everlasting kingship granted by you, O fair-eyed queen ! You will thereby attain the highest renown. Do this kindness to me, to Rāma, to the people, to our elders (Vasiṣṭha and others) as well as to Bharata, O lady with well-proportioned limbs and a charming countenance and eyes !" (22-23)

विशुद्धभावस्य हि दुष्टभावा
दीनस्य ताम्राश्रुकलस्य राज्ञः।
श्रुत्वा विचित्रं करुणं विलापं
भर्तुर्नृशंसा न चकार वाक्यम्॥ २४॥

Even on hearing the piteously-worded doleful wail of her wretched husband, Daśaratha, of guileless mind consisting as it did of threats mixed with coaxing, whose eyes had turned coppery through grief and were wet with tears, the hard-hearted queen of malicious intent did not accede to his request. (24)

ततः स राजा पुनरेव मूर्च्छितः
प्रियामतुष्टां प्रतिकूलभाषिणीम्।
समीक्ष्य पुत्रस्य विवासनं प्रति
क्षितौ विसंज्ञो निपपात दुःखितः॥ २५॥

Perceiving his beloved queen still unpropitiated and speaking in a hostile strain, insistent as she was on his son's exile, the aforesaid king thereupon fainted once more and, full of agony, sank down unconscious on the floor. (25)

इतीव राज्ञो व्यथितस्य सा निशा
जगाम घोरं श्वसतो मनस्विनः।
विबोध्यमानः प्रतिबोधनं तदा
निवारयामास स राजसत्तमः॥ २६॥

While the high-minded king, who was full of extreme agony, was dolefully sighing, that night stole past. When being awakened by panegyrists and bards etc., the said Daśaratha (the foremost of kings) stopped the festal music started with a view to rousing him at that moment. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Citing other instances of the Emperor's fidelity to truth and threatening to lay down her life in the event of his not carrying out her wishes, Kaikeyī insists on his sending Śrī Rāma into exile at once and does not desist from her purpose even when railed at by her husband. In the meantime Sumantra makes his appearance in the gynaeceum and, extolling the Emperor, reminds him of his intention to install Śrī Rāma as Prince Regent and eventually leaves the gynaeceum in order to summon Śrī Rāma at the instance of the Emperor

पुत्रशोकार्दितं पापा विसंज्ञं पतितं भुवि।
विचेष्टमानमुत्प्रेक्ष्य ऐक्ष्वाकमिदमब्रवीत्॥ १॥

Perceiving Daśaratha (descended in the line of Ikṣwāku) fallen unconscious and tossing about on the floor, afflicted as he was with grief caused by the thought of the impending separation from his eldest son, the wicked Kaikeyī spoke as follows: (1)

पापं कृत्वेव किमिदं मम संश्रुत्य संश्रवम्।
शेषे क्षितितले सन्नः स्थित्यां स्थातुं त्वमर्हसि॥ २॥

"Having promised a boon to me as though you had perpetrated a sin, why are you lying dejected on the floor? You ought to keep to the bounds of morality set up by your forefathers. (2)

आहुः सत्यं हि परमं धर्मं धर्मविदो जनाः।
सत्यमाश्रित्य च मया त्वं धर्मं प्रतिचोदितः॥ ३॥

"For, men knowing what is right speak of truthfulness as the highest virtue. Nay, you have been urged by me to your duty because I take my stand on truthfulness alone. (3)

संश्रुत्य शैब्यः श्येनाय स्वां तनुं जगतीपतिः।
प्रदाय पक्षिणे राजा जगाम गतिमुत्तमाम्॥ ४॥

"Having made a promise to a hawk that he would part with his own flesh equal in weight to the dove that had sought his protection against the hawk, and offering his body to the bird in exchange for the dove, King Śaibya, a ruler of the whole world, attained the highest destiny. (4)

तथा ह्यलर्कस्तेजस्वी ब्राह्मणे वेदपारगे।
याचमाने स्वके नेत्रे उद्धृत्याविमना ददौ॥ ५॥

"Plucking out his own eyes, the glorious King Alarka likewise gave them remorselessly to a Brāhmaṇa, who had mastered the Vedas and had asked for them. (5)

सरितां तु पतिः स्वल्पां मर्यादां सत्यमन्वितः।
सत्यानुरोधात् समये वेलां स्वां नातिवर्तते॥ ६॥

"Wedded to the vow of truthfulness, the ocean (the lord of the rivers) for its part does not, even at the time of flow-tide, transgress its limits even to a small extent because of its respect for truth. (6)

सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः।
सत्यमेवाक्षया वेदाः सत्येनावाप्यते परम्॥ ७॥

"Truth is Brahma denoted by the monosyllabic OM; virtue is rooted in Truth. The immortal Vedas represent Truth alone; nay, the Supreme is attained through truthfulness. (7)

सत्यं समनुवर्तस्व यदि धर्मे धृता मतिः।
स वरः सफलो मेऽस्तु वरदो ह्यसि सत्तम॥ ८॥

"Firmly adhere to truthfulness, if your mind is set on piety. Let the aforesaid prayer

of mine be granted, since you are a bestower of boons, O noblest king ! (8)

धर्मस्यैवाभिकामार्थं मम चैवाभिचोदनात्।
प्रव्राजय सुतं रामं त्रिः खलु त्वां ब्रवीम्यहम्॥ ९॥

"In order to attain the coveted fruit of righteousness as well as in compliance with my request, send your eldest son into exile at once. Indeed, I speak to you thrice about it. (9)

समयं च ममार्येमं यदि त्वं न करिष्यसि।
अग्रतस्ते परित्यक्ता परित्यक्ष्यामि जीवितम्॥ १०॥

"If you do not implement this stipulation with me, O worthy king, then, forsaken (neglected) by you, I shall lay down my life before you." (10)

एवं प्रचोदितो राजा कैकेय्या निर्विशङ्कया।
नाशकत् पाशमुन्मोक्तुं बलिरिन्द्रकृतं यथा॥ ११॥

Importuned thus by Kaikeyī, who had no scruple in her mind about what she was doing, the king could not untie the cord of plighted word that fettered him, any more than Bali could unloose the noose placed round his body by Indra through his younger brother, Lord Vāmana, in order to deprive him of his sovereignty of the three worlds. (11)

उद्भ्रान्तहृदयश्चापि विवर्णवदनोऽभवत्।
स धुर्यो वै परिस्पन्दन् युगचक्रान्तरं यथा॥ १२॥

Like a bullock struggling to escape on finding itself between the two wheels of a cart, he got agitated at heart and his countenance grew pale. (12)

विकलाभ्यां च नेत्राभ्यामपश्यन्निव भूमिपः।
कृच्छ्राद् धैर्येण संस्तभ्य कैकेयीमिदमब्रवीत्॥ १३॥

Unable, as it were, to see with his bedimmed eyes, and controlling himself with great difficulty by recourse to fortitude, the king spoke to Kaikeyī as follows : (13)

यस्ते मन्त्रकृतः पाणिरग्नौ पापे मया धृतः।
संत्यजामि स्वजं चैव तव पुत्रं सह त्वया॥ १४॥

"I fully disown, O wicked woman, your hand—which was once clasped by me in the presence of the nuptial fire when it had been consecrated by uttering the sacred text—(गृभ्णामि etc., relevant to the occasion)—as also your son, Bharata, begotten by me, alongwith yourself. (14)

प्रयाता रजनी देवि सूर्यस्योदयनं प्रति।
अभिषेकाय हि जनस्त्वरयिष्यति मां ध्रुवम्॥ १५॥

"The night has already fully elapsed, O queen ! Perceiving the sunrise, people will surely urge me to expedite the projected installation of Rāma as Prince Regent. (15)

रामाभिषेकसम्भारैस्तदर्थमुपकल्पितैः।
रामः कारयितव्यो मे मृतस्य सलिलक्रियाम्॥ १६॥

"But as I am not going to survive any longer, Rāma should be made to offer water to me, when I have breathed my last, by means of the requisites for the consecration of Rāma, collected for the purpose. (16)

सपुत्रया त्वया नैव कर्तव्या सलिलक्रिया।
व्याहन्तास्यशुभाचारे यदि रामाभिषेचनम्॥ १७॥

"If, as you say, you interrupt the installation of Rāma, O woman of evil conduct, no water should be offered to my departed spirit by you, including your son. (17)

न शक्तोऽद्यास्म्यहं द्रष्टुं दृष्ट्वा पूर्वं तथामुखम्।
हतहर्षं तथानन्दं पुनर्जनमवाङ्मुखम्॥ १८॥

"Having seen people with that joy writ large on their expression before, I am unable to see them bereft of merriment and devoid of joy and with their face hung downward, on the contrary, today." (18)

तां तथा ब्रुवतस्तस्य भूमिपस्य महात्मनः।
प्रभाता शर्वरी पुण्या चन्द्रनक्षत्रमालिनी॥ १९॥

While that high-souled monarch was speaking as aforesaid, the holy night with its garland of the moon and the stars passed and was followed by the dawn. (19)

ततः पापसमाचारा कैकेयी पार्थिवं पुनः।
उवाच परुषं वाक्यं वाक्यज्ञा रोषमूर्च्छिता॥ २०॥

Overwhelmed with anger, Kaikeyī of vicious conduct, who knew how to speak, thereupon addressed the following pungent words to the king once more : (20)

किमिदं भाषसे राजन् वाक्यं गररुजोपमम्।
आनाययितुमक्लिष्टं पुत्रं राममिहार्हसि॥ २१॥

"Why do you utter such words hurtful as poison and disease? You ought to summon your son Rāma here without being agonized. (21)

स्थाप्य राज्ये मम सुतं कृत्वा रामं वनेचरम्।
निःसपत्नां च मां कृत्वा कृतकृत्यो भविष्यसि॥ २२॥

"You will have done your duty by me only when you have installed my son, Bharata, on the throne, sent Rāma into exile to roam about in the woods and rid me of thorns (in the shape of all hostile elements)." (22)

स तुन्न इव तीक्ष्णेन प्रतोदेन हयोत्तमः।
राजा प्रचोदितोऽभीक्ष्णं कैकेय्या वाक्यमब्रवीत्॥ २३॥

Importuned again and again by Kaikeyī like an excellent horse lashed with a sharp whip, the king made the following reply : (23)

धर्मबन्धेन बद्धोऽस्मि नष्टा च मम चेतना।
ज्येष्ठं पुत्रं प्रियं रामं द्रष्टुमिच्छामि धार्मिकम्॥ २४॥

"I stand bound with the cord of morality and my judgment is lost. I, therefore, wish to see my eldest and beloved son, the pious Rāma." (24)

ततः प्रभातां रजनीमुदिते च दिवाकरे।
पुण्ये नक्षत्रयोगे च मुहूर्ते च समागते॥ २५॥
वसिष्ठो गुणसम्पन्नः शिष्यैः परिवृतस्तथा।
उपगृह्याशु सम्भारान् प्रविवेश पुरोत्तमम्॥ २६॥

Meanwhile when, on the night being over, the sun had risen and the sacred hour propitious for the installation had duly arrived, nay, when the moon got united with a favourable lunar mansion viz., Puṣya, Sage Vasiṣṭha, who is endowed with rare virtues, hastily entered Ayodhyā, the foremost of cities, accompanied by his pupils and taking with him all the requisites connected with the installation. (25-26)

सिक्तसम्मार्जितपथां पताकोत्तमभूषिताम्।
संहृष्टमनुजोपेतां समृद्धविपणापणाम्॥ २७॥
महोत्सवसमायुक्तां राघवार्थे समुत्सुकाम्।
चन्दनागुरुधूपैश्च सर्वतः परिधूमिताम्॥ २८॥
तां पुरीं समतिक्रम्य पुरंदरपुरोपमाम्।
ददर्शान्तःपुरं श्रीमान् नानाध्वजगणायुतम्॥ २९॥
पौरजानपदाकीर्णं ब्राह्मणैरुपशोभितम्।
यष्टिमद्भिः सुसम्पूर्णं सदश्वैः परमार्चितैः॥ ३०॥

Passing through the aforesaid city—whose streets had been watered and thoroughly swept, which had been decorated with excellent buntings and was thronged with overjoyed men, which consisted of market-places stocked with abundant commodities and was marked with great festivities, which eagerly longed for the installation of Śrī Rāma, a scion of Raghu, and was fumigated on all sides with the incense of sandal-wood and aloe, nay, which vied with Amarāvatī, the capital of Indra, the ruler of gods—the glorious sage beheld the gynaeceum, which was decorated with rows of flags of every description and crowded with citizens and people hailing from the countryside, nay, which was graced with Brāhmaṇas and fully packed with liveried servants carrying a staff and excellent horses richly adorned. (27—30)

तदन्तःपुरमासाद्य व्यतिचक्राम तं जनम्।
वसिष्ठः परमप्रीतः परमर्षिभिरावृतः॥ ३१॥

Having reached the said gynaeceum, the highly delighted Vasiṣṭha, surrounded as he was with the greatest Ṛṣis, overpassed that crowd standing outside and arrived in front of the gate. (31)

स त्वपश्यद् विनिष्क्रान्तं सुमन्त्रं नाम सारथिम्।
द्वारे मनुजसिंहस्य सचिवं प्रियदर्शनम्॥ ३२॥

At the gate of the gynaeceum, however, he saw the charioteer-cum-minister of Daśaratha (a lion among men), Sumantra by name, who had a pleasing appearance and had just come out of the gate. (32)

तमुवाच महातेजाः सूतपुत्रं विशारदम्।
वसिष्ठः क्षिप्रमाचक्ष्व नृपतेर्मामिहागतम्॥ ३३॥

The highly glorious Vasiṣṭha said to that wise son of a charioteer*: "Please announce at once to His Majesty that I have turned up here. (33)

इमे गङ्गोदकघटाः सागरेभ्यश्च काञ्चनाः।
औदुम्बरं भद्रपीठमभिषेकार्थमाहृतम्॥ ३४॥

"Here are gold pitchers containing the water of the holy Gaṅgā as well as that from the various seas. An excellent seat of Udumbara wood has been brought for the use of Rāma at the time of consecration. (34)

सर्वबीजानि गन्धाश्च रत्नानि विविधानि च।
क्षौद्रं दधि घृतं लाजा दर्भाः सुमनसः पयः॥ ३५॥
अष्टौ च कन्या रुचिरा मत्तश्च वरवारणः।
चतुरश्वो रथः श्रीमान् निस्त्रिंशो धनुरुत्तमम्॥ ३६॥
वाहनं नरसंयुक्तं छत्रं च शशिसंनिभम्।
श्वेते च वालव्यजने भृङ्गारं च हिरण्मयम्॥ ३७॥
हेमदामपिनद्धश्च ककुद्मान् पाण्डुरो वृषः।
केसरी च चतुर्दंष्ट्रो हरिश्रेष्ठो महाबलः॥ ३८॥
सिंहासनं व्याघ्रतनुः समिधश्च हुताशनः।
सर्वे वादित्रसङ्घाश्च वेश्याश्चालंकृताः स्त्रियः॥ ३९॥
आचार्या ब्राह्मणा गावः पुण्याश्च मृगपक्षिणः।
पौरजानपदश्रेष्ठा नैगमाश्च गणैः सह॥ ४०॥
एते चान्ये च बहवः प्रीयमाणाः प्रियंवदाः।
अभिषेकाय रामस्य सह तिष्ठन्ति पार्थिवैः॥ ४१॥

All kinds of seeds required for the consecration and fragrant substances as well as precious stones of every description, honey, curds, ghee, parched grains of paddy, blades of Darbha grass, flowers of the prescribed varieties, milk, nay, eight charming virgins and a good elephant in rut, a splendid gold chariot drawn by four horses, a special kind of sword called Nistriṁśa, an excellent bow, a palanquin with bearers and a white umbrella resembling the moon, nay, a pair of white chowries and a jug of gold, also a white bull with a large hump on its back and tethered with a gold chain as well as a lion with four canine teeth, a highly-spirited excellent horse, a throne with a pair of lions made of the same material for its charms, a tigerskin and small wooden sticks for feeding the sacrificial fire as well as a fire, nay, all varieties of musical instruments, courtesans and other women decked with ornaments, teachers and other Brāhmaṇas, cows, sacred beasts and birds, the foremost of citizens and people hailing from the countryside as well as merchants alongwith their followers—these as well as many other loving people, speaking kind words, await at the door alongwith the kings, eager as they are to witness Rāma's installation. (35—41)

त्वरयस्व महाराजं यथा समुदितेऽहनि।
पुष्ये नक्षत्रयोगे च रामो राज्यमवाप्नुयात्॥ ४२॥

"Request the Emperor to take time by the forelock so that Rāma may ascend the throne when the sun has fully risen and the moon gets united with the constellation named Puṣya." (42)

इति तस्य वचः श्रुत्वा सूतपुत्रो महाबलः।
स्तुवन् नृपतिशार्दूलं प्रविवेश निवेशनम्॥ ४३॥

Hearing the aforesaid message of Sage Vasiṣṭha, the very mighty Sumantra (the son of a charioteer) entered the gynaeceum once more, glorifying Daśaratha, a tiger among kings. (43)

तं तु पूर्वोदितं वृद्धं द्वारस्था राजसम्मताः।
न शेकुरभिसंरोद्धुं राज्ञः प्रियचिकीर्षवः॥ ४४॥

The attendants too, who were esteemed

* The word 'Sūta' evidently denotes here the son of a Kṣatriya through a Brāhmaṇa wife (his business being that of a bard or charioteer)—ब्राह्मण्यां क्षत्रियात्सूतः (Amarakośa).

of the king and were ever keen to please him, dared not stop him, senior as he was in years as well as in wisdom and had already been permitted to see him whenever he would. (44)

स समीपस्थितो राज्ञस्तामवस्थामजज्ञिवान्।
वाग्भिः परमतुष्टाभिरभिष्टोतुं प्रचक्रमे॥ ४५॥

Stationed besides the king and ignorant about the aforesaid helpless plight of the monarch, Sumantra made up his mind to glorify him in most pleasing words. (45)

ततः सूतो यथापूर्वं पार्थिवस्य निवेशने।
सुमन्त्रः प्राञ्जलिर्भूत्वा तुष्टाव जगतीपतिम्॥ ४६॥

Standing with joined palms as before in the king's gynaeceum, Sumantra, the charioteer, then extolled the emperor as follows : (46)

यथा नन्दति तेजस्वी सागरो भास्करोदये।
प्रीतः प्रीतेन मनसा तथा नन्दय नस्ततः॥ ४७॥

"Even as the ocean gladdens the heart at sunrise, glorious as it is in the sunshine, pray, gladden us with your delighted mind, being delighted yourself thereby. (47)

इन्द्रमस्यां तु वेलायामभितुष्टाव मातलिः।
सोऽजयद् दानवान् सर्वांस्तथा त्वां बोधयाम्यहम्॥ ४८॥

"At this very hour of sunrise Mātali, Indra's charioteer, extolled Indra, the ruler of gods, with the result that the latter conquered all the demons on the field of battle. So do I glorify you. (48)

वेदाः सहाङ्गा विद्याश्च यथा ह्यात्मभुवं प्रभुम्।
ब्रह्माणं बोधयन्त्यद्य तथा त्वां बोधयाम्यहम्॥ ४९॥

"Even as the Vedas alongwith Grammar etc., (the branches of knowledge auxiliary to them) as well as the sciences such as the science of archery guide* in the work of creation the self-born Lord Brahmā, the creator, so do I awaken you to your duty today. (49)

आदित्यः सह चन्द्रेण यथा भूतधरां शुभाम्।
बोधयत्यद्य पृथिवीं तथा त्वां बोधयाम्यहम्॥ ५०॥

"Even as the sun alongwith the moon arouses the people of the blessed earth, which sustains the entire creation (the sun while rising and the moon while setting), so do I arouse you today. (50)

उत्तिष्ठ सुमहाराज कृतकौतुकमङ्गलः।
विराजमानो वपुषा मेरोरिव दिवाकरः॥ ५१॥

"Having dressed and adorned yourself in consonance with a festal occasion, and shining brightly with your effulgent personality, rise, O very great monarch, like the sun from Mount Meru. (51)

सोमसूर्यौ च काकुत्स्थ शिववैश्रवणावपि।
वरुणश्चाग्निरिन्द्रश्च विजयं प्रदिशन्तु ते॥ ५२॥

"May the gods—Moon, Sun, Śiva, Kubera, Varuṇa, Agni and Indra bestow upon you victory, O descendent of Kakutstha ! (52)

गता भगवती रात्रिः कृतं कृत्यमिदं तव।
बुध्यस्व नृपशार्दूल कुरु कार्यमनन्तरम्॥ ५३॥

"Night, the goddess, is gone. All things desired by you are done. Now get up please, O lion among kings ! and pay your attention to the following programme. (53)

उदतिष्ठत रामस्य समग्रमभिषेचनम्।
पौरजानपदाश्चापि नैगमश्च कृताञ्जलिः॥ ५४॥

"All the requisites for the installation of Śrī Rāma as Prince Regent are ready. The citizens as well as the people from the countryside as also the merchants stand at the door with joined palms. (54)

स्वयं वसिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति।
क्षिप्रमाज्ञाप्यतां राजन् राघवस्याभिषेचनम्॥ ५५॥

"Here stands the mighty Vasiṣṭha alongwith the other Brāhmaṇas. Let the

* It is a well-known fact that Brahmā derives his knowledge of objects to be evolved at the beginning of creation from the Vedas.

installation of Śrī Rāma, a scion of Raghu, be ordered at once. (55)

यथा ह्यपालाः पशवो यथा सेना ह्यनायका।
यथा चन्द्रं विना रात्रिर्यथा गावो विना वृषम्॥ ५६॥
एवं हि भविता राष्ट्रं यत्र राजा न दृश्यते।
एवं तस्य वचः श्रुत्वा सान्त्वपूर्वमिवार्थवत्॥ ५७॥
अभ्यकीर्यत शोकेन भूय एव महीपतिः।
ततस्तु राजा तं सूतं सन्नहर्षः सुतं प्रति॥ ५८॥
शोकरक्तेक्षणः श्रीमानुद्वीक्ष्योवाच धार्मिकः।
वाक्यैस्तु खलु मर्माणि मम भूयो निकृन्तसि॥ ५९॥

"Even as cattle get lost without the keeper, even as an army loses its cohesion without a general, nay, even as a night forfeits its charm without the moon and cows are unable to calve and yield milk without a bull, a state will meet with a similar fate where the monarch is not to be seen." Hearing his aforesaid significant submission, prefaced with words of consolation, as it were, the Emperor (lit., the ruler of the earth) was overcome with grief once more. Looking up towards the well-known charioteer, with eyes reddened through grief for his son, the glorious and pious king, whose joy had ended for good, thereupon said to him, "With your words of praise uttered at this inopportune moment, indeed you are positively cutting me to the quick once more." (56—59)

सुमन्त्रः करुणं श्रुत्वा दृष्ट्वा दीनं च पार्थिवम्।
प्रगृहीताञ्जलिः किंचित् तस्माद् देशादपाक्रमत्॥ ६०॥

Hearing his pathetic remark and finding the king miserable, Sumantra with tightly joined palms slipped away to some distance from that place. (60).

यदा वक्तुं स्वयं दैन्यान्न शशाक महीपतिः।
तदा सुमन्त्रं मन्त्रज्ञा कैकेयी प्रत्युवाच ह॥ ६१॥

When, owing to his miserable condition, the Emperor could not speak himself, Kaikeyī, who was well-versed in statecraft, replied on behalf of the Emperor to Sumantra as follows—so the tradition goes. (61)

सुमन्त्र राजा रजनीं रामहर्षसमुत्सुकः।
प्रजागरपरिश्रान्तो निद्रावशमुपागतः॥ ६२॥

"Completely exhausted due to uninterrupted wakefulness during the night, impatient as he was through jubilation over the prospect of Śrī Rāma's installation, the king, O Sumantra, has fallen asleep. (62)

तद् गच्छ त्वरितं सूत राजपुत्रं यशस्विनम्।
राममानय भद्रं ते नात्र कार्या विचारणा॥ ६३॥

"Therefore, go quickly, O charioteer, and bring the illustrious Prince Rāma here; may good betide you! No thought need be bestowed on this." (63)

अश्रुत्वा राजवचनं कथं गच्छामि भामिनि।
तच्छ्रुत्वा मन्त्रिणो वाक्यं राजा मन्त्रिणमब्रवीत्॥ ६४॥

"Without hearing the king's command, O queen, how shall I go?" Hearing the aforesaid reply of the minister, the king spoke to him as follows: (64)

सुमन्त्र रामं द्रक्ष्यामि शीघ्रमानय सुन्दरम्।
स मन्यमानः कल्याणं हृदयेन ननन्द च॥ ६५॥
निर्जगाम च स प्रीत्या त्वरितो राजशासनात्।
सुमन्त्रश्चिन्तयामास त्वरितं चोदितस्तया॥ ६६॥
व्यक्तं रामाभिषेकार्थे इहायास्यति धर्मराट्।
इति सूतो मतिं कृत्वा हर्षेण महता पुनः॥ ६७॥
निर्जगाम महातेजा राघवस्य दिदृक्षया।
सागरह्रदसंकाशात्सुमन्त्रोऽन्तःपुराच्छुभात्।
निष्क्रम्य जनसम्बाधं ददर्श द्वारमग्रतः॥ ६८॥

"Sumantra, I should like to see Rāma, please bring the charming boy at once." And deeming Śrī Rāma's visit good for the king, the minister rejoiced at heart and in obedience to the king's command he sallied forth quickly with delight. Urged by Kaikeyī once more in the meantime to make haste, Sumantra thought, "Evidently I am goaded to bring Rāma quickly with the object of seeing Rāma expeditiously installed as Prince Regent, as the pious king feels fatigued on account of over-exertion in that connection and is reluctant to move out." Arriving at this conclusion, the highly glorious charioteer,

Sumantra, issued forth once more with great delight from the lovely gynaeceum, which appeared like a pool in the sea as compared to the whole city, of which it formed only a small part. Coming out, he saw the main entrance crowded with men on the front side. (65—68)

ततः पुरस्तात् सहसा विनिःसृतो
महीपतेर्द्वारगतान् विलोकयन्।
ददर्श पौरान् विविधान् महाधना-
नुपस्थितान् द्वारमुपेत्य विष्ठितान्॥ ६९॥

Fully emerged out of the gynaeceum all of a sudden and taking note of the officials stationed at the gate, Sumantra saw citizens of various classes collected close to the door and present with abundant riches brought by way of offerings. (69)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

पञ्चदशः सर्गः

Canto XV

While going out of the gynaeceum to bring Śrī Rāma, Sumantra sees Vasiṣṭha and others as well as a number of kings waiting at the gate and hastens back to announce their presence to the king. He is, however, sent back to fetch Śrī Rāma and forthwith enters the latter's apartments

ते तु तां रजनीमुष्य ब्राह्मणा वेदपारगाः।
उपतस्थुरुपस्थानं सह राजपुरोहिताः॥ १॥

Having spent the aforesaid night presumably at the hermitage of Vasiṣṭha, the Brāhmaṇas that had mastered the Vedas and had been invited to officiate at the installation ceremony stood at the gate of the royal palace alongwith the king's family priests—Vasiṣṭha, Vāmadeva and others. (1)

अमात्या बलमुख्याश्च मुख्या ये निगमस्य च।
राघवस्याभिषेकार्थे प्रीयमाणाः सुसंगताः॥ २॥

Full of delight, the ministers as well as the commanders of the army as also those who happened to be the foremost among the mercantile community also gathered together in a systematic manner for the installation of Śrī Rāma, a scion of Raghu. (2)

उदिते विमले सूर्ये पुष्ये चाभ्यागतेऽहनि।
लग्ने कर्कटके प्राप्ते जन्म रामस्य च स्थिते॥ ३॥
अभिषेकाय रामस्य द्विजेन्द्रैरुपकल्पितम्।
काञ्चना जलकुम्भाश्च भद्रपीठं स्वलंकृतम्॥ ४॥
रथश्च सम्यगास्तीर्णो भास्वता व्याघ्रचर्मणा।
गङ्गायमुनयोः पुण्यात् संगमादाहृतं जलम्॥ ५॥

A clear sun having risen and the asterism named Puṣya having appeared with the moon in the daytime and the sun having entered the zodiacal sign named Cancer (the fourth sign of the zodiac), a phenomenon which had appeared at the time of Śrī Rāma's birth as well, everything required for the installation of Śrī Rāma as Prince Regent was got ready by the foremost of Brāhmaṇas. Gold pitchers full of water and an auspicious wooden seat duly adorned, also a chariot completely upholstered with a brilliant tigerskin and water brought from the sacred confluence of the holy Gaṅgā and Yamunā were kept ready. (3—5)

याश्चान्याः सरितः पुण्या ह्रदाः कूपाः सरांसि च।
प्राग्वहाश्चोर्ध्ववाहाश्च तिर्यग्वाहाश्च क्षीरिणः॥ ६॥

ताभ्यश्चैवाहृतं तोयं समुद्रेभ्यश्च सर्वशः।
क्षौद्रं दधि घृतं लाजा दर्भाः सुमनसः पयः॥ ७॥
अष्टौ च कन्या रुचिरा मत्तश्च वरवारणः।
सजलाः क्षीरिभिश्छन्ना घटाः काञ्चनराजताः॥ ८॥
पद्मोत्पलयुता भान्ति पूर्णाः परमवारिणा।
चन्द्रांशुविकचप्रख्यं पाण्डुरं रत्नभूषितम्॥ ९॥
सज्जं तिष्ठति रामस्य वालव्यजनमुत्तमम्।
चन्द्रमण्डलसंकाशमातपत्रं च पाण्डुरम्॥ १०॥
सज्जं द्युतिकरं श्रीमदभिषेकपुरस्सरम्।
पाण्डुरश्च वृषः सज्जः पाण्डुराश्वश्च संस्थितः॥ ११॥

Water was also brought from as many other holy rivers, pools, wells and lakes as there are—rivers like the Narmadā whose streams have their origin in the east and flow in a westerly direction, those whose streams originate in lofty mountains and flow towards the plains and others such as the Gaṅgā at Varāṇasi, the Ganḍaka and the Sona, flowing northward or southward and having water white as milk—as well as from the seas on all sides. Honey, curds, ghee, grains of parched paddy, blades of the sacred Kuśa grass, flowers appropriate to the occasion, water, eight charming virgins, an excellent elephant in rut, gold and silver pitchers full of water covered with leaves of trees yielding a milk-white resin—pitchers which were not only filled with excellent water but also contained lotuses and lilies, all shone brightly. An excellent pair of white chowries resplendent as the scattered rays of the moon and adorned with jewels was kept ready for fanning Śrī Rāma with at the time of his installation. A white and splendid umbrella, which resembled the lunar orb that cast its effulgence all round, stood ready in front of all other articles required for the consecration. A white bull was also ready and a white horse stood fully ready. (6—11)

वादित्राणि च सर्वाणि वन्दिनश्च तथापरे।
इक्ष्वाकूणां यथा राज्ये सम्भ्रियेताभिषेचनम्॥ १२॥
तथाजातीयमादाय राजपुत्राभिषेचनम्।
ते राजवचनात् तत्र समवेता महीपतिम्॥ १३॥
अपश्यन्तोऽब्रुवन् को नु राज्ञो नः प्रतिवेदयेत्।
न पश्यामश्च राजानमुदितश्च दिवाकरः॥ १४॥

Also all kinds of musical instruments and panegyrists as well as bards were present. Failing to perceive the Emperor, the Brāhmaṇas and others who had assembled there in obedience to the latter's command, taking with them requisites for the consecration of a prince as Prince Regent, of a standard and on a scale according to which requisites for such installation are got together in a kingdom ruled by the Ikṣwākus, said to one another, "Who on earth will announce our presence to the king? And we don't see the king, although the sun is already up. (12—14)

यौवराज्याभिषेकश्च सज्जो रामस्य धीमतः।
इति तेषु ब्रुवाणेषु सर्वांस्तांश्च महीपतीन्॥ १५॥
अब्रवीत् तानिदं वाक्यं सुमन्त्रो राजसत्कृतः।
रामं राज्ञो नियोगेन त्वरया प्रस्थितो ह्यहम्॥ १६॥

"Nay, everything in connection with the installation of the wise Śrī Rāma to the office of Prince Regent is ready." While they were saying so, Sumantra, who was honoured by the king, spoke as follows to them all as well as to the kings present there : "Under orders of His Majesty, I am really out in a hurry to bring Śrī Rāma. (15-16)

पूज्या राज्ञो भवन्तश्च रामस्य तु विशेषतः।
अयं पृच्छामि वचनात् सुखमायुष्मतामहम्॥ १७॥
राज्ञः सम्प्रतिबुद्धस्य चानागमनकारणम्।
इत्युक्त्वान्तःपुरद्वारमाजगाम पुराणवित्॥ १८॥

"You are, however, worthy of adoration even to the king, much more so to Śrī Rāma. I shall, therefore, presently inquire after His Majesty's welfare on behalf of your blessed selves as also the reason of his failure to appear before you even though he is fully awake." Saying so, Sumantra, who knew many ancient anecdotes, being many

winters old and belonging as he did to the bard class, returned to the entrance of the gynaeceum. (17-18)

सदा सक्तं च तद् वेश्म सुमन्त्रः प्रविवेश ह।
तुष्टावास्य तदा वंशं प्रविश्य स विशाम्पतेः॥ १९॥

Nay, Sumantra, it is said, once more entered the gynaeceum, which had its doors always open to him. Entering it, he then glorified the lineage of the aforesaid king. (19)

शयनीयं नरेन्द्रस्य तदासाद्य व्यतिष्ठत।
सोऽत्यासाद्य तु तद् वेश्म तिरस्करणिमन्तरा॥ २०॥
आशीर्भिर्गुणयुक्ताभिरभितुष्टाव राघवम्।
सोमसूर्यौ च काकुत्स्थ शिववैश्रवणावपि॥ २१॥
वरुणश्चाग्निरिन्द्रश्च विजयं प्रदिशन्तु ते।
गता भगवती रात्रिरहः शिवमुपस्थितम्॥ २२॥

Reaching the well-known royal bed-chamber, he paused awhile. Then going very near that room behind the arras he extolled Daśaratha (a scion of Raghu) through benedictions accompanied with praises as follows : "May the moon-god and the sun-god as well as Lord Śiva and Kubera, son of Viśravā and the god of riches, as also Varuṇa, the god of water, Agni, the god of fire, and Indra, the lord of paradise, grant you victory. The glorious night has passed, and the blessed daytime has arrived. (20—22)

बुद्ध्यस्व राजशार्दूल कुरु कार्यमनन्तरम्।
ब्राह्मणा बलमुख्याश्च नैगमाश्चागतास्त्विह॥ २३॥
दर्शनं तेऽभिकांक्षन्ते प्रतिबुद्ध्यस्व राघव।
स्तुवन्तं तं तदा सूतं सुमन्त्रं मन्त्रकोविदम्॥ २४॥
प्रतिबुद्ध्य ततो राजा इदं वचनमब्रवीत्।
राममानय सूतेति यदस्यभिहितो मया॥ २५॥
किमिदं कारणं येन ममाज्ञा प्रतिवाह्यते।
न चैव सम्प्रसुप्तोऽहमानयेहाशु राघवम्॥ २६॥

"Wake up, O tiger among the rulers of men, pray, accomplish what ought to be done next. Arrived here, Brāhmaṇas, commanders of the army and merchants for their part long to see you. Pray, awake, O scion of Raghu!" Recognizing him by his voice, the king then spoke as follows to Sumantra, the charioteer, who was expert in giving advice : "Since you have been commanded by me in the following words: 'Bring Rāma to me, O bard!' what is the reason due to which my command is being acted against? Nor am I fast asleep as you think me to be. Therefore, speedily bring Rāma here." (23—26)

इति राजा दशरथः सूतं तत्रान्वशात् पुनः।
स राजवचनं श्रुत्वा शिरसा प्रतिपूज्य तम्॥ २७॥
निर्जगाम नृपावासान्मन्यमानः प्रियं महत्।
प्रपन्नो राजमार्गं च पताकाध्वजशोभितम्॥ २८॥
हृष्टः प्रमुदितः सूतो जगामाशु विलोकयन्।
स सूतस्तत्र शुश्राव रामाधिकरणाः कथाः॥ २९॥
अभिषेचनसंयुक्ताः सर्वलोकस्य हृष्टवत्।
ततो ददर्श रुचिरं कैलाससदृशप्रभम्॥ ३०॥
रामवेश्म सुमन्त्रस्तु शक्रवेश्मसमप्रभम्।
महाकपाटपिहितं वितर्दिशतशोभितम्॥ ३१॥

So did King Daśaratha instruct the bard once more in the said gynaeceum. Hearing the king's command and saluting him with his head bent low, Sumantra issued forth from the king's palace, holding the command most welcome to his heart. Having reached the main road, which was decorated with buntings and flags, the charioteer, who felt delighted, nay, overjoyed over the prospect of seeing Śrī Rāma installed as Prince Regent, quickly proceeded further, casting his glances all round. On the way the said bard heard joyfully the talks bearing on Śrī Rāma and connected with his installation from the lips of all men. Sumantra for his part then caught sight of the charming palace of Śrī Rāma, whose splendour vied with that of Mount Kailāsa, nay, which shone like Indra's own palace in paradise and was secured with massive doors and embellished with hundreds of balconies. (27-31)

काञ्चनप्रतिमैकाग्रं मणिविद्रुमतोरणम्।
शारदाभ्रघनप्रख्यं दीप्तं मेरुगुहासमम्॥ ३२॥

Its main facade, was adorned with gold images and it was provided with an outer gateway of gems and corals. Resplendent like a cave of Mount Meru, it cast a splendour compact as an autumnal cloud. (32)

मणिभिर्वरमाल्यानां सुमहद्भिरलंकृतम्।
मुक्तामणिभिराकीर्णं चन्दनागुरुभूषितम्॥ ३३॥

It was decorated with very large gems forming part of wreaths of gold flowers, was full of pearls and was adorned with sandal trees and aloes. (33)

गन्धान् मनोज्ञान् विसृजद् दार्दुरं शिखरं यथा।
सारसैश्च मयूरैश्च विनदद्भिर्विराजितम्॥ ३४॥

It emitted pleasing odours like a summit of Mount Dardura (a mountain abounding in sandalwood in the vicinity of the Malayagiri mountain) and was graced with crying cranes and peacocks. (34)

सुकृतेहामृगाकीर्णमुत्कीर्णं भक्तिभिस्तथा।
मनश्चक्षुश्च भूतानामाददत् तिग्मतेजसा॥ ३५॥

It was full of beautifully designed images of wolves and decked with fine wooden carvings and attracted the mind and eyes of men by its bright splendour. (35)

चन्द्रभास्करसंकाशं कुबेरभवनोपमम्।
महेन्द्रधामप्रतिमं नानापक्षिसमाकुलम्॥ ३६॥

It shone like the moon and the sun and vied with the palace of Kubera, the god of riches, was a replica of the abode of the mighty Indra and abounded in birds of various kinds. (36)

मेरुशृङ्गसमं सूतो रामवेश्म ददर्श ह।
उपस्थितैः समाकीर्णं जनैरञ्जलिकारिभिः॥ ३७॥

The bard thus beheld the palace of Śrī Rāma resembling Mount Meru (in height) and thronged with men arrived there and standing with joined palms. (37)

उपादाय समाक्रान्तैस्तदा जानपदैर्जनैः।
रामाभिषेकसुमुखैरुन्मुखैः समलंकृतम्॥ ३८॥

It was fully graced with men from the countryside arrived on that occasion taking presents with them, eager to behold, and cheerful over his installation. (38)

महामेघसमप्रख्यमुदग्रं सुविराजितम्।
नानारत्नसमाकीर्णं कुब्जकैरपि चावृतम्॥ ३९॥

Stately and highly resplendent, it shone like a large cloud; nay, it was full of precious stones of numerous descriptions and was also crowded with servants. (39)

स वाजियुक्तेन रथेन सारथिः
समाकुलं राजकुलं विराजयन्।
वरूथिना राजगृहाभिपातिना
पुरस्य सर्वस्य मनांसि हर्षयन्॥ ४०॥

Irradiating the overcrowded main road with his chariot drawn by four horses and provided with a fender or protecting plank (with a view to avoiding collision) and heading towards the royal palace (of which Śrī Rāma's palace obviously formed an integral part), and delighting the mind of the people of the whole city, the charioteer arrived at the entrance of Śrī Rāma's palace. (40)

ततः समासाद्य महाधनं महत्
प्रहृष्टरोमा स बभूव सारथिः।
मृगैर्मयूरैश्च समाकुलोल्बणं
गृहं वरार्हस्य शचीपतेरिव॥ ४१॥

The said charioteer was thrilled all over with joy to reach the great palace of Śrī Rāma (who deserved all excellent possessions), full of abundant riches and thickly crowded with deer and peacocks, and resembling the palace of Indra, the spouse of Śaci. (41)

स तत्र कैलासनिभाः स्वलंकृताः
प्रविश्य कक्ष्यास्त्रिदशालयोपमाः।
प्रियान् वरान् राममते स्थितान् बहून्
व्यपोह्य शुद्धान्तमुपस्थितौ रथी॥ ४२॥

Entering one after another the three gates of the palace—which were all richly decorated and shone like Mount Kailāsa in height and which vied with the realm of gods in beauty—and over-passing the many

excellent men present there, who followed the mind of Śrī Rāma and as such were loved by him, the charioteer arrived at the gynaeceum. (42)

स तत्र शुश्राव च हर्षयुक्ता
रामाभिषेकार्थकृतां जनानाम्।
नरेन्द्रसूनोरभिमङ्गलार्थाः
सर्वस्य लोकस्य गिरः प्रहृष्टाः॥ ४३॥

There he heard the joyful words of men engaged in services connected with the installation as Prince Regent of Śrī Rāma, as well as the highly delighted talks, invoking all-round blessings on the heir apparent, of all people. (43)

महेन्द्रसद्मप्रतिमं च वेश्म
रामस्य रम्यं मृगपक्षिजुष्टम्।
ददर्श मेरोरिव शृङ्गमुच्चं
विभ्राजमानं प्रभया सुमन्त्रः॥ ४४॥

Sumantra further saw the lovely palace of Śrī Rāma, which vied with the palace of the mighty Indra and was inhabited by beasts and birds of varied descriptions and which shone brightly with its splendour like a lofty summit of Mount Meru. (44)

उपस्थितैरञ्जलिकारिभिश्च
सोपायनैर्जानपदैर्जनैश्च ।
कोट्या परार्धैश्च विमुक्तयानैः
समाकुलं द्वारपदं ददर्श॥ ४५॥

He beheld the passage leading to the entrance, overcrowded with throngs of people from the countryside, standing with joined palms and carrying presents, their conveyances having been left at some distance away. (45)

ततो महामेघमहीधराभं
प्रभिन्नमत्यङ्कुशमत्यसह्यम् ।
रामोपवाह्यं रुचिरं ददर्श
शत्रुञ्जयं नागमुदग्रकायम्॥ ४६॥

He next saw the charming elephant in rut that carried Śrī Rāma on its back, and was tall as a mountain, crowned with a large mass of cloud, was most formidable and could not be controlled with a goad, and which was capable of conquering the enemy and was accordingly known by the name of Śatruñjaya. (46)

स्वलंकृतान् साश्वरथान् सकुञ्जरा-
नमात्यमुख्यांश्च ददर्श वल्लभान्।
व्यपोह्य सूतः सहितान् समन्ततः
समृद्धमन्तःपुरमाविवेश ह॥ ४७॥

Sumantra also saw the foremost of the king's ministers, who were fully adorned and had come either on horseback or on the back of their elephant or had driven in their chariot, and were beloved of the king. Driving them into a corner, collected as they were at one spot, he entered the gynaeceum, which was rich on all sides: so the tradition goes. (47)

ततोऽद्रिकूटाचलमेघसंनिभं
महाविमानोपमवेश्मसंयुतम् ।
अवार्यमाणः प्रविवेश सारथिः
प्रभूतरत्नं मकरो यथार्णवम्॥ ४८॥

Unchallenged by the porters, the charioteer thereupon freely entered the gynaeceum of Śrī Rāma's palace—which shone like a stationary cloud perched on a mountain-peak, and consisted of mansions resembling large aerial cars and contained a stock of abundant precious stones—even as an alligator would enter an ocean abounding in precious stones. (48)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Seeking the presence of Śrī Rāma, Sumantra communicates to him the Emperor's command asking Sumantra to bring Rāma with him, and departs. Mounting his gold chariot and accompanied by Lakṣmaṇa, who holds an umbrella over the former's head and waves a pair of chowries in order to fan him, and followed by a number of elephants and horses, Śrī Rāma drives in state to see Daśaratha, listening *en route* to his own glory sung by jubilant men and women

स तदन्तःपुरद्वारं समतीत्य जनाकुलम्।
प्रविविक्तां ततः कक्ष्यामाससाद पुराणवित्॥ १॥
प्रासकार्मुकबिभ्रद्भिर्युवभिर्मृष्टकुण्डलैः।
अप्रमादिभिरेकाग्रैः स्वानुरक्तैरधिष्ठिताम्॥ २॥

Passing through the said outermost gate of the gynaeceum, which was crowded with men, Sumantra (who knew many old legends) next reached the other inner gate, which was very lonely and was guarded by young men wielding a Prāsa (a barbed missile) and a bow and adorned with ear-rings of burnished gold, unfailing in their duty and single-minded of purpose and fully devoted to their master. (1-2)

तत्र काषायिणो वृद्धान् वेत्रपाणीन् स्वलंकृतान्।
ददर्श विष्ठितान् द्वारि स्व्यध्यक्षान् सुसमाहितान्॥ ३॥

Here he saw stationed at the gate, staff in hand, aged men clad in ochre-coloured liveries and richly adorned, most attentive to their duty and guarding the inmates of the gynaeceum. (3)

ते समीक्ष्य समायान्तं रामप्रियचिकीर्षवः।
सहसोत्पतिताः सर्वे ह्यासनेभ्यः ससम्भ्रमाः॥ ४॥

Perceiving him coming near they all sprang up from their seats, full of awe, eager as they all were to do loving service to Śrī Rāma. (4)

तानुवाच विनीतात्मा सूतपुत्रः प्रदक्षिणः।
क्षिप्रमाख्यात रामाय सुमन्त्रो द्वारि तिष्ठति॥ ५॥

Sumantra, the son of a bard, who had a disciplined mind and was highly expert in deliberation etc., said to them, "Please say at once to Prince Rāma, Sumantra waits at the door." (5)

ते राममुपसङ्गम्य भर्तुः प्रियचिकीर्षवः।
सहभार्याय रामाय क्षिप्रमेवाचचक्षिरे॥ ६॥
प्रतिवेदितमाज्ञाय सूतमभ्यन्तरं पितुः।
तत्रैवानाययामास राघवः प्रियकाम्यया॥ ७॥

Approaching Śrī Rāma, they speedily reported the matter to the heir apparent, who was closeted with his spouse. Receiving the information, Śrī Rāma, a scion of Raghu, caused the bard, who was a confidant of his father (Emperor Daśaratha), to be brought in the same room where he was closeted with his spouse, prompted as he was with a desire to please Sumantra. (6-7)

तं वैश्रवणसंकाशमुपविष्टं स्वलंकृतम्।
ददर्श सूतः पर्यङ्के सौवर्णे सोत्तरच्छदे॥ ८॥
वराहरुधिराभेण शुचिना च सुगन्धिना।
अनुलिप्तं पराघ्र्येण चन्दनेन परंतपम्॥ ९॥
स्थितया पार्श्वतश्चापि वालव्यजनहस्तया।
उपेतं सीतया भूयश्चित्रया शशिनं यथा॥ १०॥

The bard saw Śrī Rāma, the chastiser of his foes, resplendent as Kubera (son of Viśravā), seated, richly adorned, on a gold couch overspread with a bed-cover, nay, besmeared with holy and fragrant sandal-paste of superb excellence and crimson as the blood of a boar, and further accompanied by Princess Sītā too, standing by his side, chowrie in hand, even as the moon-god is accompanied by Citrā, (the goddess presiding over an asterism of the same name). (8—10)

तं तपन्तमिवादित्यमुपपन्नं स्वतेजसा।
ववन्दे वरदं वन्दी विनयज्ञो विनीतवत्॥ ११॥

Like a humble petitioner, the bard, who knew the rules of decorum, greeted Śrī Rāma, a bestower of boons, who was invested with his native glory and was glowing like the sun. (11)

प्राञ्जलिः सुमुखं दृष्ट्वा विहारशयनासने।
राजपुत्रमुवाचेदं सुमन्त्रो राजसत्कृतः॥ १२॥

Seeing the heir apparent with a cheerful countenance on his couch intended for repose at the time of recreation, Sumantra, who was honoured by the king, spoke to him with joined palms as follows : (12)

कौसल्या सुप्रजा राम पिता त्वां द्रष्टुमिच्छति।
महिष्यापि हि कैकेय्या गम्यतां तत्र मा चिरम्॥ १३॥

"Kausalyā is blessed in having you for a son ! Alongwith Queen Kaikeyī too your father, Emperor Daśaratha, desires to see you. Be pleased to go there: let there be no delay." (13)

एवमुक्तस्तु संहृष्टो नरसिंहो महाद्युतिः।
ततः सम्मानयामास सीतामिदमुवाच ह॥ १४॥

Highly pleased, Śrī Rāma (a lion among men), who was possessed of great splendour, thereupon showed his great regard for Sītā—so the tradition goes—and spoke to her as follows : (14)

देवि देवश्च देवी च समागम्य मदन्तरे।
मन्त्रयेते ध्रुवं किंचिदभिषेचनसंहितम्॥ १५॥

"Meeting together, O godly lady, the king (my father) and the queen (mother Kaikeyī) too are surely having some talk concerning me on the topic of my installation as Prince Regent. (15)

लक्षयित्वा ह्यभिप्रायं प्रियकामा सुदक्षिणा।
संचोदयति राजानं मदर्थमसितेक्षणा॥ १६॥
सा प्रहृष्टा महाराजं हितकामानुवर्तिनी।
जननी चार्थकामा मे केकयाधिपतेः सुता॥ १७॥

"Reading his mind and desirous of pleasing him, that dark-eyed mother of mine, the daughter of the king of the Kekayas, who is very clever and favourite of the king, nay, who wishes well of him and is obedient to him and is my well-wisher too, is surely pressing the king, who is the king of kings, on my behalf, highly delighted as she is over the prospect of my installation. (16-17)

दिष्ट्या खलु महाराजो महिष्या प्रियया सह।
सुमन्त्रं प्राहिणोद् दूतमर्थकामकरं मम॥ १८॥

"Luckily enough for me has the Emperor (my father) with his beloved queen (mother Kaikeyī) sent as his messenger Sumantra, who advances my earthly interests and accomplishes the objects of my desire. (18)

यादृशी परिषत् तत्र तादृशो दूत आगतः।
ध्रुवमद्यैव मां राजा यौवराज्येऽभिषेक्ष्यति॥ १९॥

"A messenger of the same type as the council which is in session in the royal gynaeceum has come to me. From this I conclude that the king will surely install me in the office of Prince Regent this very day. (19)

हन्त शीघ्रमितो गत्वा द्रक्ष्यामि च महीपतिम्।
सह त्वं परिवारेण सुखमास्स्व रमस्व च॥ २०॥

"Ah, departing from this place soon, I shall see the Emperor (lit., the ruler of the earth). Abide you comfortably with your female companions here and rejoice." (20)

पतिसम्मानिता सीता भर्तारमसितेक्षणा।
आ द्वारमनुवव्राज मङ्गलान्यभिदध्युषी॥ २१॥

Invoking divine blessings on her husband, the dark-eyed Sītā, who was greatly honoured by her spouse, followed her husband up to the gate. (21)

राज्यं द्विजातिभिर्जुष्टं राजसूयाभिषेचनम्।
कर्तुमर्हति ते राजा वासवस्येव लोककृत्॥ २२॥

"(Having once installed you in the office of Prince Regent), the king ought to consecrate you in course of time, as Brahmā, the maker of the universe, consecrated Indra, for the Rājasūya sacrifice (as a preliminary to which all the kings on the globe shall have to be conquered and reduced to submission), as his kingdom is inhabited by learned Brāhmaṇas well-versed in ritual acts. (22)

दीक्षितं व्रतसम्पन्नं वराजिनधरं शुचिम्।
कुरङ्गशृङ्गपाणिं च पश्यन्ती त्वां भजाम्यहम्॥ २३॥

"Seeing you consecrated for the said sacrifice and rich in religious austerities appropriate to the occasion, wearing excellent deerskin (for loin-cloth) and leading a pure (chaste) life and carrying a horn of an antelope in your hand (in order to scratch your limbs with when feeling an itching sensation), I wish to serve you in that state. (23)

पूर्वां दिशं वज्रधरो दक्षिणां पातु ते यमः।
वरुणः पश्चिमामाशां धनेशस्तूत्तरां दिशम्॥ २४॥

"May Indra, the wielder of the thunderbolt, guard your eastern side; Yama, the god of punishment, your southern side; Varuṇa, the god of water, your western side and Kubera, the lord of riches, your northern side." (24)

अथ सीतामनुज्ञाप्य कृतकौतुकमङ्गलः।
निश्चक्राम सुमन्त्रेण सह रामो निवेशनात्॥ २५॥

Taking leave of Sītā and having gone through auspicious rites appropriate to the solemn occasion, Śrī Rāma forthwith departed from his palace alongwith Sumantra. (25)

पर्वतादिव निष्क्रम्य सिंहो गिरिगुहाशयः।
लक्ष्मणं द्वारि सोऽपश्यत् प्रह्वाञ्जलिपुटं स्थितम्॥ २६॥

Issuing forth from the palace as a lion dwelling in a mountain-cave would emerge from a mountainous valley, he beheld Lakṣmaṇa standing at the very first gate, bent low with joined palms. (26)

अथ मध्यमकक्ष्यायां समागच्छत् सुहृज्जनैः।
स सर्वानर्थिनो दृष्ट्वा समेत्य प्रतिनन्द्य च॥ २७॥
ततः पावकसंकाशमारुरोह रथोत्तमम्।
वैयाघ्रं पुरुषव्याघ्रो राजितं राजनन्दनः॥ २८॥

Then, at the middle gate, he met his friends and relations. Seeing those who longed for his sight or for his installation and having met and addressed them kindly, the heir apparent, who was a tiger among men, mounted next his splendid and excellent chariot, which shone like fire and was upholstered with tigerskin. (27-28)

मेघनादमसम्बाधं मणिहेमविभूषितम्।
मुष्णन्तमिव चक्षूंषि प्रभया मेरुवर्चसम्॥ २९॥
करेणुशिशुकल्पैश्च युक्तं परमवाजिभिः।
हरियुक्तं सहस्राक्षो रथमिन्द्र इवाशुगम्॥ ३०॥
प्रययौ तूर्णमास्थाय राघवो ज्वलितः श्रिया।
स पर्जन्य इवाकाशे स्वनवानभिनादयन्॥ ३१॥
निकेतान्निर्ययौ श्रीमान् महाभ्रादिव चन्द्रमाः।
चित्रचामरपाणिस्तु लक्ष्मणो राघवानुजः॥ ३२॥
जुगोप भ्रातरं भ्राता रथमास्थाय पृष्ठतः।
ततो हलहलाशब्दस्तुमुलः समजायत॥ ३३॥
तस्य निष्क्रममाणस्य जनौघस्य समन्ततः।
ततो हयवरा मुख्या नागाश्च गिरिसंनिभाः॥ ३४॥
अनुजग्मुस्तथा रामं शतशोऽथ सहस्रशः।
अग्रतश्चास्य संनद्धाश्चन्दनागुरुभूषिताः॥ ३५॥
खड्गचापधराः शूरा जग्मुराशंसवो जनाः।
ततो वादित्रशब्दाश्च स्तुतिशब्दाश्च वन्दिनाम्॥ ३६॥
सिंहनादाश्च शूराणां ततः शुश्रुविरे पथि।
हर्म्यवातायनस्थाभिर्भूषिताभिः समन्ततः॥ ३७॥
कीर्यमाणः सुपुष्पौघैर्ययौ स्त्रीभिररिंदमः।
रामं सर्वानवद्याङ्ग्यो रामपिप्रीषया ततः॥ ३८॥

वचोभिरग्र्यैर्हर्म्यस्थाः क्षितिस्थाश्च ववन्दिरे।
नूनं नन्दति ते माता कौसल्या मातृनन्दन॥ ३९॥
पश्यन्ती सिद्धयात्रं त्वां पित्र्यं राज्यमुपस्थितम्।
सर्वसीमन्तिनीभ्यश्च सीतां सीमन्तिनीं वराम्॥ ४०॥
अमन्यन्त हि ता नार्यो रामस्य हृदयप्रियाम्।
तया सुचरितं देव्या पुरा नूनं महत् तपः॥ ४१॥
रोहिणीव शशाङ्केन रामसंयोगमाप या।
इति प्रासादशृङ्गेषु प्रमदाभिर्नरोत्तमः।
शुश्राव राजमार्गस्थः प्रिया वाच उदाहृताः॥ ४२॥

Riding his chariot, which moved rapidly with a sound as of thunder and was commodious, was inlaid with gems and gold, nay, which shone like Mount Meru (the gold mountain) and blinded one's eyes with its splendour as it were, which was driven by super-excellent horses almost as big as young elephants—even as Indra, the thousand-eyed god, does his own chariot, driven by green horses—Śrī Rāma, a scion of Raghu, irradiated with his glory, quickly departed. Thundering like a cloud in the sky and making the quarters resound with its rattle, that glorious chariot proceeded from the palace as the moon emerges from a large cloud. Taking his seat in the chariot behind Śrī Rāma, with a wonderful chowrie in his hand, Lakṣmaṇa, younger brother of Śrī Rāma, a scion of Raghu, for his part guarded his elder brother, a brother in the true sense of the word as he was. Thereupon an uproarious shout of applause rose from the concourse of men that had gathered all round, even as the chariot departed on its course. Then excellent horses and, even, so the foremost of elephants looking like mountains followed Śrī Rāma in hundreds and thousands. In front of Śrī Rāma, again, marched mailed warriors daubed with paste of sandalwood and aloe and wielding a sword and bow each and men invoking blessings on Śrī Rāma. Then were heard on the road along which Śrī Rāma drove in his chariot the notes of musical instruments as well as the words of praise uttered by the panegyrists and afterwards the shouts of warriors resembling the roaring of lions. Śrī Rāma (the subduer of his enemies) drove along while being covered on all siders with showers of excellent flowers rained by women decked with jewels and standing at the windows of their mansions. With intent to please Śrī Rāma, women who were faultless of every limb and stood in their mansions or on the ground along the road, extolled him in excellent words as follows : "Your mother, Kausalyā, O delighter of your mother, will rejoice to see you installed on the throne of your father and the object of your visit to your father accomplished." Nay, those women indeed looked upon Sītā, beloved of the heart of Śrī Rāma as the foremost matron of all matrons and observed: "Surely great asceticism has been duly practised by that lady in her past lives in that she has in her present birth attained union with Śrī Rāma even as Rohiṇī (wife of the moon-god, the goddess presiding over an asterism of the same name) got united with the moon-god." So did Śrī Rāma, the foremost among men, hear, on the public road, the delightful words uttered by young ladies on the tops of mansions as well as on the road. (29—42)

स राघवस्तत्र तदा प्रलापान्
शुश्राव लोकस्य समागतस्य।
आत्माधिकारा विविधाश्च वाचः
प्रहृष्टरूपस्य पुरे जनस्य॥ ४३॥

There on the road Śrī Rāma (a scion of Raghu) heard on that occasion the talks of visitors from outside, on various topics connected with the line of Raghu as well as the diverse observations concerning himself, of the people of Ayodhya itself, who wore a highly delighted appearance : (43)

एष श्रियं गच्छति राघवोऽद्य
राजप्रसादाद् विपुलां गमिष्यन्।
एते वयं सर्वसमृद्धकामा
येषामयं नो भविता प्रशास्ता॥ ४४॥

"Here goes Śrī Rāma (a scion of Raghu), who is about to inherit a great royal fortune by the grace of the king. We too shall have all our desires fulfilled in that he shall be our suzerain ruler. (44)

लाभो जनस्यास्य यदेष सर्वं
प्रपत्स्यते राष्ट्रमिदं चिराय।
न ह्यप्रियं किंचन जातु कश्चित्
पश्येन्न दुःखं मनुजाधिपेऽस्मिन्॥ ४५॥

"This will be our supreme gain that Śrī Rāma will for long acquire sovereignty over this entire state. For, so long as he is the ruler of men none will ever undergo any disagreeable experience, much less suffering." (45)

स घोषवद्भिश्च हयैः सनागैः
पुरःसरैः स्वस्तिकसूतमागधैः।
महीयमानः प्रवरैश्च वादकै-
रभिष्टुतो वैश्रवणो यथा ययौ॥ ४६॥

Being glorified by Swastikas, who pronounced benedictions by raising shouts of victory, Sūtas (chroniclers) and Māgadhas* (who glorified descent), who marched ahead of him and extolled by eloquent eulogists, Śrī Rāma drove like Kubera (son of the sage Viśravā) alongwith neighing horses accompanied by elephants. (46)

करेणुमातङ्गरथाश्वसंकुलं
महाजनौघैः परिपूर्णचत्वरम्।
प्रभूतरत्नं बहुपण्यसंचयं
ददर्श रामो विमलं महापथम्॥ ४७॥

Śrī Rāma also beheld the clean road thronged with elephants in rut and she-elephants, chariots and horses, with their crossings packed to the full by large crowds of men, nay, lined with shops containing abundant jewels and large stocks of saleable goods. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Śrī Rāma drives in state to his father's gynaeceum, beholding *en route* the charms of Ayodhyā, hearing the blessings and encomia of his friends and relations and ravishing the eyes of all on-lookers, and on reaching his destination sends back his retinue and seeks the presence of his royal father alone

स रामो रथमास्थाय सम्प्रहृष्टसुहृज्जनः।
पताकाध्वजसम्पन्नं महार्हागुरुधूपितम्॥ १॥
अपश्यन्नगरं श्रीमान् नानाजनसमन्वितम्।
स गृहैरभ्रसंकाशैः पाण्डुरैरुपशोभितम्॥ २॥
राजमार्गं ययौ रामो मध्येनागुरुधूपितम्।
चन्दनानां च मुख्यानामगुरूणां च संचयैः॥ ३॥
उत्तमानां च गन्धानां क्षौमकौशाम्बरस्य च।
अविद्धाभिश्च मुक्ताभिरुत्तमैः स्फाटिकैरपि॥ ४॥
शोभमानमसम्बाधं तं राजपथमुत्तमम्।
संवृतं विविधैः पुष्पैर्भक्ष्यैरुच्चावचैरपि॥ ५॥
ददर्श तं राजपथं दिवि देवपतिर्यथा।
दध्यक्षतहविर्लाजैर्धूपैरगुरुचन्दनैः॥ ६॥

* The Māgadhas were a mixed class born to a Vaiśya through a Kṣatriya wife—मागधः क्षत्रियाविशोः (Amarakośa).

नानामाल्योपगन्धैश्च सदाभ्यर्चितचत्वरम्।
आशीर्वादान् बहून् शृण्वन् सुहृद्भिः समुदीरितान्॥ ७॥
यथार्हं चापि सम्पूज्य सर्वानेव नरान् ययौ।
पितामहैराचरितं तथैव प्रपितामहैः॥ ८॥
अद्योपादाय तं मार्गमभिषिक्तोऽनुपालय।
यथा स्म पोषिताः पित्रा यथा सर्वैः पितामहैः।
ततः सुखतरं सर्वे रामे वत्स्याम राजनि॥ ९॥

Mounting his chariot, the glorious Śrī Rāma, who brought immense joy to his friends and relations, wherever he went, beheld from his chariot the city of Ayodhyā, which was richly provided with buntings and flags, nay, fumigated with the incense of precious aloe-wood and was crowded with various types of men. In this way Śrī Rāma drove through the middle of the road, which was adorned with white houses looking like so many clouds and was fumigated with the incense of aloe-wood. Like Indra, the ruler of gods, in heaven, he also saw that excellent road, the right royal road, which was uninfested with thieves and robbers and looked charming with shops containing heaps of superb sandal-wood and aloe-wood and other fragrant substances as well as of linen and silk, unpierced pearls and excellent crystals too, nay, which was heaped on the margin with flowers and edibles of various kinds, and whose crossings were ever adorned with curds, grains of unbroken rice, materials worth offering as oblation to the sacred fire, parched grains of paddy, incense of various kinds and paste of sandal-wood and aloe-wood and various kinds of flowers and perfumes. Hearing the numerous blessings invoked by friends and duly honouring all men, who invoked such blessings according to their respective position, Śrī Rāma drove along. Addressing Śrī Rāma, they said: "Resorting to the well-known path of righteousness trodden by your father and grandfather and great grandfather, when installed in the office of Prince Regent today, keep to it." Again, they said to one another: "When Śrī Rāma is crowned king, we shall all live even more happily than we did when we were sustained by his father, King Daśaratha, and by all his forefathers. (1—9)

अलमद्य हि भुक्तेन परमार्थैरलं च नः।
यदि पश्याम निर्यान्तं रामं राज्ये प्रतिष्ठितम्॥ १०॥

"Indeed we shall have no use for enjoyment of any sort nor for the varieties of Mokṣa (final beatitude), only if we see Śrī Rāma coming out of the palace of King Daśaratha after being installed as Prince Regent today. (10)

ततो हि नः प्रियतरं नान्यत् किंचिद् भविष्यति।
यथाभिषेको रामस्य राज्येनामिततेजसः॥ ११॥

"For, nothing else will be dearer to us than the installation on the throne of Śrī Rāma, who is invested with immense glory." (11)

एताश्चान्याश्च सुहृदामुदासीनः शुभाः कथाः।
आत्मसम्पूजनीः शृण्वन् ययौ रामो महापथम्॥ १२॥

Śrī Rāma drove along the main road hearing unconcernedly the aforesaid and other favourable talks of his friends and relations, eulogizing himself. (12)

न हि तस्मान्मनः कश्चिच्चक्षुषी वा नरोत्तमात्।
नरः शक्नोत्यपाक्रष्टुमतिक्रान्तेऽपि राघवे॥ १३॥

Even when Śrī Rāma (a scion of Raghu) had passed by, no man (much less woman) could turn his mind or eyes away from that jewel among men. (13)

यश्च रामं न पश्येत्तु यं च रामो न पश्यति।
निन्दितः सर्वलोकेषु स्वात्माप्येनं विगर्हते॥ १४॥

He who did not behold Śrī Rāma and whom Śrī Rāma did not notice was indeed despised in the eyes of all men; even his own self would reproach him. (14)

सर्वेषु स हि धर्मात्मा वर्णानां कुरुते दयाम्।
चतुर्णां हि वयःस्थानां तेन ते तमनुव्रताः॥ १५॥

Since that pious-minded prince would show compassion, commensurate, of course,

with their age, to all people belonging to the four grades of society and even outside their pale, they were accordingly devoted to him in thought, word and deed. (15)

चतुष्पथान् देवपथांश्चैत्यांश्चायतनानि च।
प्रदक्षिणं परिहरज्जगाम नृपतेः सुतः॥ १६॥

The heir apparent drove along leaving cross-roads, temples, places sacred to the tutelary deities of a village and schools to his right as a token of respect. (16)

स राजकुलमासाद्य मेघसङ्घोपमैः शुभैः।
प्रासादशृङ्गैर्विविधैः कैलासशिखरोपमैः॥ १७॥
आवारयद्भिर्गगनं विमानैरिव पाण्डुरैः।
वर्धमानगृहैश्चापि रत्नजालपरिष्कृतैः॥ १८॥
तत् पृथिव्यां गृहवरं महेन्द्रसदनोपमम्।
राजपुत्रः पितुर्वेश्म प्रविवेश श्रिया ज्वलन्॥ १९॥

Reaching the royal palace with its beautiful attics of various patterns resembling masses of clouds and vying with the peak of Kailāsa as well as with its snow-white pleasure-houses adorned with bunches of precious stones and rising above the sky like so many aerial cars, the heir apparent, who was glowing with his native splendour, entered the well-known palace of his father, the foremost of all mansions on the globe and resembling the palace of the mighty Indra. (17-19)

स कक्ष्या धन्विभिर्गुप्तास्तिस्त्रोऽतिक्रम्य वाजिभिः।
पदातिरपरे कक्ष्ये द्वे जगाम नरोत्तमः॥ २०॥

Having passed through the first three gates, guarded, as they were, by bowmen, in a chariot drawn by horses, that jewel among men walked through the other two gates on foot. (20)

स सर्वाः समतिक्रम्य कक्ष्या दशरथात्मजः।
संनिवर्त्य जनं सर्वं शुद्धान्तःपुरमत्यगात्॥ २१॥

Passing through all the five gates and politely sending back all men who accompanied him, Śrī Rāma, son of Daśaratha, entered the sacred gynaeceum. (21)

तस्मिन् प्रविष्टे पितुरन्तिकं तदा
जनः स सर्वो मुदितो नृपात्मजे।
प्रतीक्षते तस्य पुनः स्म निर्गमं
यथोदयं चन्द्रमसः सरित्पतिः॥ २२॥

The aforesaid prince having made his way into the presence of his royal father on that occasion, the whole crowd, full of joy, awaited his coming back from the palace even as the ocean awaits the rising of the moon. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Questioned by Śrī Rāma as to what preyed on his father's mind, Kaikeyī tells him all that had happened in the meantime and sternly urges him to depart for the woods

स ददर्शासने रामो विषण्णं पितरं शुभे।
कैकेय्या सहितं दीनं मुखेन परिशुष्यता॥ १॥

The said Śrī Rāma beheld his father seated on a lovely couch with Kaikeyī, dejected and distressd and marked with a withering face. (1)

स पितुश्चरणौ पूर्वमभिवाद्य विनीतवत्।
ततो ववन्दे चरणौ कैकेय्याः सुसमाहितः॥ २॥

Bowing first at his father's feet with a modest demeanour, he then laid himself low at Kaikeyī's feet, fully composed in mind.(2)

रामेत्युक्त्वा तु वचनं बाष्पपर्याकुलेक्षणः।
शशाक नृपतिर्दीनो नेक्षितुं नाभिभाषितुम्॥ ३॥

Having barely uttered the word "Rāma", the afflicted monarch could neither cast a look at him nor speak, his eyes blinded with tears. (3)

तदपूर्वं नरपतेर्दृष्ट्वा रूपं भयावहम्।
रामोऽपि भयमापन्नः पदा स्पृष्ट्वेव पन्नगम्॥ ४॥

Seeing that unusual appearance of the monarch, which gave rise to apprehension, Śrī Rāma too was seized with dismay, even as he would on touching a serpent with his foot. (4)

इन्द्रियैरप्रहृष्टैस्तं शोकसंतापकर्शितम्।
निःश्वसन्तं महाराजं व्यथिताकुलचेतसम्॥ ५॥
ऊर्मिमालिनमक्षोभ्यं क्षुभ्यन्तमिव सागरम्।
उपप्लुतमिवादित्यमुक्तानृतमृषिं यथा॥ ६॥

He saw the monarch emaciated through grief and agony, with his senses divested of joy, sighing with a distressed and perturbed mind and looking like an unruffled ocean getting turbulent with a succession of waves, the sun obscured by an eclipse and a sage that has told a lie. (5-6)

अचिन्त्यकल्पं नृपतेस्तं शोकमुपधारयन्।
बभूव संरब्धतरः समुद्र इव पर्वणि॥ ७॥

Bestowing his thought on the said grief of the monarch, which was almost inconceivable, Śrī Rāma grew extremely agitated as the ocean is on the full moon. (7)

चिन्तयामास चतुरो रामः पितृहिते रतः।
किंस्विदद्यैव नृपतिर्न मां प्रत्यभिनन्दति॥ ८॥

The shrewd Śrī Rāma, devoted as he was to the welfare of his father, said to himself, 'How on this day alone the Emperor does not joyfully respond to my greeting? (8)

अन्यदा मां पिता दृष्ट्वा कुपितोऽपि प्रसीदति।
तस्य मामद्य सम्प्रेक्ष्य किमायासः प्रवर्तते॥ ९॥

'On other days my royal father would be propitious, even though angry, on seeing me. How is it that he feels agonized to behold me today?' (9)

स दीन इव शोकार्तो विषण्णवदनद्युतिः।
कैकेयीमभिवाद्यैव रामो वचनमब्रवीत्॥ १०॥

Like one distressed and stricken with grief and with the lustre of his face overshadowed with melancholy, Śrī Rāma saluted Kaikeyī and spoke to her alone as follows : (10)

कच्चिन्मया नापराद्धमज्ञानाद् येन मे पिता।
कुपितस्तन्ममाचक्ष्व त्वमेवैनं प्रसादय॥ ११॥

"I hope no offence has been unwittingly committed by me against my father. Pray, tell me the reason why father is angry with me. You alone can propitiate him on my behalf." (11)

अप्रसन्नमनाः किं नु सदा मां प्रति वत्सलः।
विषण्णवदनो दीनः नहि मां प्रति भाषते॥ १२॥

"How, I wonder, is he not cheerful of mind, though ever fond of me? With his face downcast, he does not even speak to me, afflicted as he is. (12)

शारीरो मानसो वापि कच्चिदेनं न बाधते।
संतापो वाभितापो वा दुर्लभं हि सदा सुखम्॥ १३॥

"I hope no agony caused by bodily distemper or mental anguish afflicts him; really speaking, everlasting happiness is hard to secure. (13)

कच्चिन्न किंचिद् भरते कुमारे प्रियदर्शने।
शत्रुघ्ने वा महासत्त्वे मातृणां वा ममाशुभम्॥ १४॥

"I hope no offence has been committed by me against Prince Bharata of pleasing aspect or Śatrughna possessing great valour or against my mothers. (14)

अतोषयन् महाराजमकुर्वन् वा पितुर्वचः।
मुहूर्तमपि नेच्छेयं जीवितुं कुपिते नृपे॥ १५॥

"Unable to please the Emperor or failing

to do my father's bidding and in the event of His Majesty being angry with me I would not survive even for an hour or so. (15)

यतोमूलं नरः पश्येत् प्रादुर्भावमिहात्मनः।
कथं तस्मिन् न वर्तेत प्रत्यक्षे सति दैवते॥ १६॥

"How can a man fail to be devoted to his father, his veritable and living deity, to whom he owes his own birth in this world? (16)

कच्चित्ते परुषं किंचिदभिमानात् पिता मम।
उक्तो भवत्या रोषेण येनास्य लुलितं मनः॥ १७॥

"Or, has my father been told by you through vanity or anger a harsh word, by which his heart has been stung to the quick? (17)

एतदाचक्ष्व मे देवि तत्त्वेन परिपृच्छतः।
किंनिमित्तमपूर्वोऽयं विकारो मनुजाधिपे॥ १८॥

"What is this unprecedented agitation in the mind of the Emperor due to? Pray, point this out correctly to me, inquisitive as I am, O godly lady?" (18)

एवमुक्ता तु कैकेयी राघवेण महात्मना।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितं वचः॥ १९॥

Questioned thus by the high-souled Rāma, a scion of Raghu, Kaikeyī, for her part, who had grown utterly impudent, made the following bold reply, which was calculated to advance her own interest : (19)

न राजा कुपितो राम व्यसनं नास्य किंचन।
किंचिन्मनोगतं त्वस्य त्वद्भयान्नानुभाषते॥ २०॥

"The king is neither angry nor is there any anguish troubling him, O Rāma ! There is, however, something in his mind, which he is not disclosing to you for fear of paining you. (20)

प्रियं त्वामप्रियं वक्तुं वाणी नास्य प्रवर्तते।
तदवश्यं त्वया कार्यं यदनेनाश्रुतं मम॥ २१॥

"Words do not proceed from his mouth to tell you, his darling, something disagreeable to you. That which has been promised by him to me must, however, be implemented by you. (21)

एष मह्यं वरं दत्त्वा पुरा मामभिपूज्य च।
स पश्चात् तप्यते राजा यथान्यः प्राकृतस्तथा॥ २२॥

"Having granted me a boon in the past and thereby honoured me, this illustrious monarch now repents in the same way as any other common man. (22)

अतिसृज्य ददानीति वरं मम विशाम्पतिः।
स निरर्थं गतजले सेतुं बन्धितुमिच्छति॥ २३॥

"Having given a pledge to me in the words 'I grant you a boon' the celebrated monarch seeks in vain to construct a dam across a stream whose water has already flown. (23)

धर्ममूलमिदं राम विदितं च सतामपि।
तत् सत्यं न त्यजेद् राजा कुपितस्त्वत्कृते यथा॥ २४॥

"Truth is the root of piety—this is a fact well-known even to the righteous, O Rāma ! Beware lest the king should forsake that truth, angry as he is with me for your sake. (24)

यदि तद् वक्ष्यते राजा शुभं वा यदि वाशुभम्।
करिष्यसि ततः सर्वमाख्यास्यामि पुनस्त्वहम्॥ २५॥

"If you undertake to implement whatever the king says, whether it is good or evil for you, in that case, of course, I shall reiterate everything to you. (25)

यदि त्वभिहितं राज्ञा त्वयि तन्न विपत्स्यते।
ततोऽहमभिधास्यामि न ह्येष त्वयि वक्ष्यति॥ २६॥

"In case that which has been uttered by the king does not fall flat on you, then alone I shall give it out to you. In no case is he going to open his lips before you." (26)

एतत् तु वचनं श्रुत्वा कैकेय्या समुदाहृतम्।
उवाच व्यथितो रामस्तां देवीं नृपसंनिधौ॥ २७॥

Distressed to hear the afore-mentioned words uttered by Kaikeyī, Śrī Rāma for his part spoke as follows to the said queen in the presence of the Emperor : (27)

अहो धिङ् नार्हसे देवि वक्तुं मामीदृशं वचः।
अहं हि वचनाद् राज्ञः पतेयमपि पावके॥ २८॥

"Oh ! how shameful it is for me to hear

such words expressing doubt about my devotion to my father! You ought not to speak such words to me, O glorious lady! At the bidding of my father I am actually prepared to leap into fire. (28)

भक्षयेयं विषं तीक्ष्णं पतेयमपि चार्णवे।
नियुक्तो गुरुणा पित्रा नृपेण च हितेन च॥ २९॥

"Commanded by the Emperor, who is my teacher, father and friend, all in one, I might as well swallow deadly poison and take a plunge into the ocean. (29)

तद् ब्रूहि वचनं देवि राज्ञो यदभिकांक्षितम्।
करिष्ये प्रतिजाने च रामो द्विर्नाभिभाषते॥ ३०॥

"Therefore, speak out what you have got to say, O glorious lady! I shall do that which is coveted by the king and give my plighted word for it. Know that Rāma does not speak twice." (30)

तमार्जवसमायुक्तमनार्या सत्यवादिनम्।
उवाच रामं कैकेयी वचनं भृशदारुणम्॥ ३१॥

To the said Śrī Rāma, who always spoke the truth and was richly adorned with guilelessness, the ignoble Kaikeyī addressed the following exceptionally cruel words : (31)

पुरा देवासुरे युद्धे पित्रा ते मम राघव।
रक्षितेन वरौ दत्तौ सशल्येन महारणे॥ ३२॥

"Formerly in the course of a conflict between gods and demons, O scion of Raghu, a couple of boons were granted to me by your father, who had been rescued by me in a major battle when a shaft which remained dug into his body and was extracted afterwards by me. (32)

तत्र मे याचितो राजा भरतस्याभिषेचनम्।
गमनं दण्डकारण्ये तव चाद्यैव राघव॥ ३३॥

"As against those boons the king was solicited by me this very day to acquiesce in the installation as Prince Regent of Bharata and your departure to the Daṇḍaka forest, O scion of Raghu! (33)

यदि सत्यप्रतिज्ञं त्वं पितरं कर्तुमिच्छसि।
आत्मानं च नरश्रेष्ठ मम वाक्यमिदं शृणु॥ ३४॥

"If you want to prove your father and yourself to be true to your promises, O jewel among men, please listen to the following exhortation of mine: (34)

संनिदेशे पितुस्तिष्ठ यथानेन प्रतिश्रुतम्।
त्वयारण्यं प्रवेष्टव्यं नव वर्षाणि पञ्च च॥ ३५॥

"Be faithful to the word of your father: as promised by him, you ought to retire to the woods for nine years and five. (35)

भरतश्चाभिषिच्येत यदेतदभिषेचनम्।
त्वदर्थं विहितं राज्ञा तेन सर्वेण राघव॥ ३६॥

"And let Bharata be consecrated with all the material that has been got together by the king for your consecration, O scion of Raghu! (36)

सप्त सप्त च वर्षाणि दण्डकारण्यमाश्रितः।
अभिषेकमिदं त्यक्त्वा जटाचीरधरो भव॥ ३७॥

"Forgoing the forthcoming installation and ensconced in the Daṇḍaka forest, wear matted locks and the bark of trees for seven and seven years. (37)

भरतः कोसलपतेः प्रशास्तु वसुधामिमाम्।
नानारत्नसमाकीर्णां सवाजिरथसंकुलाम्॥ ३८॥

"Let Bharata rule with an iron hand over this globe which is owned by Daśaratha, the king of Ayodhyā, and is full of precious stones of various kinds and crowded with chariots driven by horses. (38)

एतेन त्वां नरेन्द्रोऽयं कारुण्येन समाप्लुतः।
शोकैः संक्लिष्टवदनो न शक्नोति निरीक्षितुम्॥ ३९॥

"Overwhelmed with compassion for you due to this circumstance of having granted a couple of boons in my favour, this monarch cannot even gaze at you, his face withered from grief. (39)

एतत् कुरु नरेन्द्रस्य वचनं रघुनन्दन।
सत्येन महता राम तारयस्व नरेश्वरम्॥ ४०॥

"Implement this pledge of the Emperor, O delight of the Raghus! By vindicating his

outstanding veracity, pray, deliver the Emperor from a delicate situation." (40)

इतीव तस्यां परुषं वदन्त्यां
न चैव रामः प्रविवेश शोकम्।
प्रविव्यथे चापि महानुभावो
राजा च पुत्रव्यसनाभितप्तः॥ ४१॥

Even though Kaikeyī spoke unkindly as above, Śrī Rāma did not yield to grief at all. The king, however, even though he was possessed of great strength of mind, felt sore distressed, afflicted as he was by the agony of impending separation from his dear son. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Having agreed to leave for the forest, Śrī Rāma proceeds to take leave of his mother Kausalyā

तदप्रियममित्रघ्नो वचनं मरणोपमम्।
श्रुत्वा न विव्यथे रामः कैकेयीं चेदमब्रवीत्॥ १॥

Śrī Rāma, the destroyer of his enemies, did not feel distressed to hear that message, which was so unpleasant to hear and was like death itself, and spoke to Kaikeyī as follows : (1)

एवमस्तु गमिष्यामि वनं वस्तुमहं त्वितः।
जटाचीरधरो राज्ञः प्रतिज्ञामनुपालयन्॥ २॥

"Amen ! Honouring the promise made by the king and wearing matted locks and the bark of trees, I will undoubtedly proceed from Ayodhyā to the forest to take up my abode there. (2)

इदं तु ज्ञातुमिच्छामि किमर्थं मां महीपतिः।
नाभिनन्दति दुर्धर्षो यथापूर्वमरिंदमः॥ ३॥

"I, however, desire to know wherefore His Majesty, who is capable of chastising his enemies and is himself hard to assail, does not welcome me as before. (3)

मन्युर्न च त्वया कार्यो देवि ब्रूमि तवाग्रतः।
यास्यामि भव सुप्रीता वनं चीरजटाधरः॥ ४॥

"Nor should displeasure be shown by you to me, O queen, because I am putting this question to you. Wearing the bark of trees and matted locks, I will certainly proceed to the forest. Be fully pleased with me. (4)

हितेन गुरुणा पित्रा कृतज्ञेन नृपेण च।
नियुज्यमानो विस्रब्धः किं न कुर्यामहं प्रियम्॥ ५॥

"Enjoined by the Emperor, who is my friend, preceptor and father, all in one, and appreciates a service done to himself, what kindly act shall I not do unhesitatingly to him? (5)

अलीकं मानसं त्वेकं हृदयं दहते मम।
स्वयं यन्नाह मां राजा भरतस्याभिषेचनम्॥ ६॥

"One mental anguish, however, galls my heart, viz., that His Majesty should not personally speak to me about Bharata's installation. (6)

अहं हि सीतां राज्यं च प्राणानिष्टान् धनानि च।
हृष्टो भ्रात्रे स्वयं दद्यां भरताया प्रचोदितः॥ ७॥

"For, commanded by you, I would myself joyfully part with, in favour of Bharata, not only the kingdom of Ayodhyā and my personal property but even Sītā, my

wedded wife, nay, my beloved life itself. (7)

किं पुनर्मनुजेन्द्रेण स्वयं पित्रा प्रचोदितः।
तव च प्रियकामार्थं प्रतिज्ञामनुपालयन्॥ ८॥

"How much more gladly shall I part with all these when enjoined by my father, the Emperor himself, and that too with intent to please you and in order to honour the pledge given by him to you? (8)

तथाश्वासय ह्रीमन्तं किं त्विदं यन्महीपतिः।
वसुधासक्तनयनो मन्दमश्रूणि मुञ्चति॥ ९॥

"Therefore, reassure to that effect the bashful monarch. But why should it be that the Emperor gently sheds tears with his eyes riveted on the ground? (9)

गच्छन्तु चैवानयितुं दूताः शीघ्रजवैर्हयैः।
भरतं मातुलकुलाद्यैव नृपशासनात्॥ १०॥

"Nay, let messengers proceed this very day on horses possessing a swift speed under orders of the king in order to bring Bharata from his maternal uncle's home.(10)

दण्डकारण्यमेषोऽहं गच्छाम्येव हि सत्वरः।
अविचार्य पितुर्वाक्यं समा वस्तुं चतुर्दश॥ ११॥

"Here do I actually proceed with quick steps without fail to the Daṇḍaka forest in order to live there for fourteen years, without calling in question the command of my father." (11)

सा हृष्टा तस्य तद् वाक्यं श्रुत्वा रामस्य कैकयी।
प्रस्थानं श्रद्दधाना सा त्वरयामास राघवम्॥ १२॥

The wicked Kaikeyī felt rejoiced to hear that reply of Śrī Rāma. Confident of his departure to the forest, she urged in the following words Śrī Rāma, a scion of Raghu, to look sharp : (12)

एवं भवतु यास्यन्ति दूताः शीघ्रजवैर्हयैः।
भरतं मातुलकुलादिहावर्तयितुं नराः॥ १३॥

"Let it be so ! Messengers and other men shall depart on horses possessing a swift speed to bring back Bharata here from his maternal uncle's abode. (13)

तव त्वहं क्षमं मन्ये नोत्सुकस्य विलम्बनम्।
राम तस्मादितः शीघ्रं वनं त्वं गन्तुमर्हसि॥ १४॥

"I do not in any case deem it advisable for you to tarry any longer, keen as you are to depart for the woods, O Rāma ! Therefore you ought to proceed quickly to the forest from this place. (14)

व्रीडान्वितः स्वयं यच्च नृपस्त्वां नाभिभाषते।
नैतत् किंचिन्नरश्रेष्ठ मन्युरेषोऽपनीयताम्॥ १५॥

"That the king does not speak to you himself, shy as he is in asking you, his pet son, to relinquish the throne and leave Ayodhyā, matters little, O jewel among men ! So, let this compunction be banished from your mind. (15)

यावत्त्वं न वनं यातः पुरादस्मादतित्वरम्।
पिता तावन्न ते राम स्नास्यते भोक्ष्यतेऽपि वा॥ १६॥

"So long as you do not depart posthaste from this city, your father, O Rāma, would neither bathe nor have his meals." (16)

धिक्कष्टमिति निःश्वस्य राजा शोकपरिप्लुतः।
मूर्च्छितो न्यपतत् तस्मिन् पर्यङ्के हेमभूषिते॥ १७॥

Drawing a deep audible breath with the words "What a shame ! How painful !" on his lips, the king, overwhelmed with grief, dropped down unconscious on that couch inlaid with gold. (17)

रामोऽप्युत्थाप्य राजानं कैकेय्याभिप्रचोदितः।
कशयेव हतो वाजी वनं गन्तुं कृतत्वरः॥ १८॥

Raising up the king, Śrī Rāma too, when urged on face to face by Kaikeyī, made haste to proceed to the forest even as a horse lashed with a whip. (18)

तदप्रियमनार्याया वचनं दारुणोदयम्।
श्रुत्वा गतव्यथो रामः कैकेयीं वाक्यमब्रवीत्॥ १९॥

Hearing that unpalatable and poignant remark of the impolite lady, Śrī Rāma, who was unknown to anguish, spoke to Kaikeyī as follows : (19)

नाहमर्थपरो देवि लोकमावस्तुमुत्सहे।
विद्धि मामृषिभिस्तुल्यं विमलं धर्ममास्थितम्॥ २०॥

"I do not desire to live in the world as a slave to material gains. Know me to be devoted to immaculate righteousness like the Ṛṣis. (20)

यत् तत्रभवतः किंचिच्छक्यं कर्तुं प्रियं मया।
प्राणानपि परित्यज्य सर्वथा कृतमेव तत्॥ २१॥

"Whatever is agreeable to my adorable father and capable of being accomplished by me even at the cost of my life has veritably been accomplished in everyway. (21)

न ह्यतो धर्मचरणं किंचिदस्ति महत्तरम्।
यथा पितरि शुश्रूषा तस्य वा वचनक्रिया॥ २२॥

"Indeed there is no greater piety than or even as good as service to one's father or doing his bidding. (22)

अनुक्तोऽप्यत्रभवता भवत्या वचनादहम्।
वने वत्स्यामि विजने वर्षाणीह चतुर्दश॥ २३॥

"At your command, though not directly enjoined by my revered father, I shall live in a lonely forest on this globe for fourteen years. (23)

न नूनं मयि कैकेयि किंचिदाशंससे गुणान्।
यद् राजानमवोचस्त्वं ममेश्वरतरा सती॥ २४॥

"Surely you do not cognize any good point in me since you had to speak to my father about such a trivial thing, though you have greater authority[1] over me even than my father, O princess of Kekaya! (24)

यावन्मातरमापृच्छे सीतां चानुनयाम्यहम्।
ततोऽद्यैव गमिष्यामि दण्डकानां महद् वनम्॥ २५॥

"Pray, bear with me till I take leave of my mother, Kausalyā, and win Sītā to consent. Then I shall proceed to the great forest of Daṇḍaka[2] this very day. (25)

भरतः पालयेद् राज्यं शुश्रूषेच्च पितुर्यथा।
तथा भवत्या कर्तव्यं स हि धर्मः सनातनः॥ २६॥

"An attempt should be made by you to see that Bharata protects the kingdom from internal disorder and foreign aggression and serves his aged father; for such is the eternal code of morality." (26)

रामस्य तु वचः श्रुत्वा भृशं दुःखगतः पिता।
शोकादशक्नुवन् वक्तुं प्ररुरोद महास्वनम्॥ २७॥

Sore distressed to hear Śrī Rāma's utterance, and unable to speak because of grief, his father for his part wept bitterly at the pitch of his voice. (27)

वन्दित्वा चरणौ राज्ञो विसंज्ञस्य पितुस्तदा।
कैकेय्याश्चाप्यनार्याया निष्पपात महाद्युतिः॥ २८॥

Bowing at the feet of his royal father, who was lying unconscious even then, as well as of the ignoble Kaikeyī, Śrī Rāma, who was possessed of immense glory, departed. (28)

स रामः पितरं कृत्वा कैकेयीं च प्रदक्षिणम्।
निष्क्रम्यान्तःपुरात् तस्मात् स्वं ददर्श सुहृज्जनम्॥ २९॥

Going clockwise round his father as well as Kaikeyī and coming out of the said gynaeceum, the celebrated Śrī Rāma saw his friends standing at the gate. (29)

तं बाष्पपरिपूर्णाक्षः पृष्ठतोऽनुजगाम ह।
लक्ष्मणः परमक्रुद्धः सुमित्रानन्दवर्धनः॥ ३०॥

Highly enraged, Lakṣmaṇa, who enhanced the joy of his mother Sumitrā, followed at his heels, so the tradition goes, his eyes brimful with tears. (30)

आभिषेचनिकं भाण्डं कृत्वा रामः प्रदक्षिणम्।
शनैर्जगाम सापेक्षो दृष्टिं तत्राविचालयन्॥ ३१॥

Going clockwise round the vessel

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1. Here Śrī Rāma evidently has the following dictum of Manu in mind:
पितुर्दशगुणा माता गौरवेणातिरिच्यते।
"A mother is ten times superior to one's father in respectability."

2. What then went by the name of the Daṇḍaka forest was at one time a principality ruled over by a Kṣatriya clan known by the name of the Daṇḍakas, who claimed their descent from Daṇḍa, son of Ikṣwāku. The tract, which was bounded on the north by the Narmadā and on the south by the Godāvarī, was laid waste through a shower of dust under a curse pronounced by Sage Śukra.

containing the requisites for the projected consecration, Śrī Rāma moved slowly along without casting his eyes on it, keen as he was to leave the place. (31)

न चास्य महतीं लक्ष्मीं राज्यनाशोऽपकर्षति।
लोककान्तस्य कान्तत्वाच्छीतरश्मेरिव क्षयः॥ ३२॥

Loss of sovereignty, however, did not detract in the least from his extraordinary splendour because of his being naturally pleasing of aspect, any more than the waning of the orb of the moon, distinguished by its cool rays, which is delightful to the world, detracts from the latter's charm. (32)

न वनं गन्तुकामस्य त्यजतश्च वसुंधराम्।
सर्वलोकातिगस्येव लक्ष्यते चित्तविक्रिया॥ ३३॥

No change of mood was perceived in him—any more than in a master-Yogī, who surpasses all common men because of his having risen above all pairs of opposites—even though he was ready to retire to the woods and was renouncing the sovereignty of the entire globe. (33)

प्रतिषिध्य शुभं छत्रं व्यजने च स्वलंकृते।
विसर्जयित्वा स्वजनं रथं पौरांस्तथा जनान्॥ ३४॥
धारयन् मनसा दुःखमिन्द्रियाणि निगृह्य च।
प्रविवेशात्मवान् वेश्म मातुरप्रियशंसिवान्॥ ३५॥

Forbidding the use of the beautiful umbrella as well as of a pair of richly adorned chowries and sending away his own people, the chariot and the citizens, nay, inhibiting his agony caused by the agony of his own people with his mind and controlling his senses, Śrī Rāma, who had full mastery over his self, entered his mother's apartments in order to break the unpalatable news to her. (34-35)

सर्वोऽप्यभिजनः श्रीमान् श्रीमतः सत्यवादिनः।
नालक्षयत रामस्य कंचिदाकारमानने॥ ३६॥

Everyone around him, who looked smart, did not notice any change in the looks of the glorious and truthful Śrī Rāma. (36)

उचितं च महाबाहुर्न जहौ हर्षमात्मवान्।
शारदः समुदीर्णांशुश्चन्द्रस्तेज इवात्मजम्॥ ३७॥

The mighty-armed Śrī Rāma, who was noted for his self-control, did not shed his characteristic and native joy any more than the autumnal moon with its intensely bright rays loses its natural splendour. (37)

वाचा मधुरया रामः सर्वं सम्मानयञ्जनम्।
मातुः समीपं धर्मात्मा प्रविवेश महायशाः॥ ३८॥

Duly honouring all men with his suave speech, the highly illustrious Śrī Rāma, whose mind was given to piety, entered the presence of his mother. (38)

तं गुणैः समतां प्राप्तो भ्राता विपुलविक्रमः।
सौमित्रिरनुवव्राज धारयन् दुःखमात्मजम्॥ ३९॥

Controlling the agony caused in his mind by the interruption of Śrī Rāma's installation and the news of his impending exile, his younger brother, Lakṣmaṇa son of Sumitrā, who had attained equality with Śrī Rāma by virtue of his excellences and was possessed of great prowess, followed him. (39)

प्रविश्य वेश्मातिभृशं मुदा युतं
समीक्ष्य तां चार्थविपत्तिमागताम्।
न चैव रामोऽत्र जगाम विक्रियां
सुहृज्जनस्यात्मविपत्तिशङ्क्या॥ ४०॥

Entering the palace of Kausalyā, which was full of immense joy at the projected installation of Śrī Rāma, Śrī Rāma did not undergo any change of mood at all even on perceiving that loss of worldly fortune, that had come upon him at this moment, for fear of bringing about the loss of life of his near and dear ones. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Even as Śrī Rāma issued forth from the palace of Queen Kaikeyī, the inmates of the gynaeceum burst into a piteous wail, extolling the prince's virtues. Mother Kausalyā embraces and pronounces her benedictions on Śrī Rāma as the latter approaches her and falls at her feet. On being apprised of the circumstances that had brought him there, she falls to the ground overwhelmed with grief, and weeps bitterly expressing her deep sorrow

तस्मिंस्तु पुरुषव्याघ्रे निष्क्रामति कृताञ्जलौ।
आर्तशब्दो महान् जज्ञे स्त्रीणामन्तःपुरे तदा॥ १॥

The moment Śrī Rāma, a veritable tiger among men, issued forth from the gynaeceum, with joined palms, a loud and pathetic lament arose from the mouth of the ladies of the gynaeceum: (1)

कृत्येष्वचोदितः पित्रा सर्वस्यान्तःपुरस्य च।
गतिश्च शरणं चासीत् स रामोऽद्य प्रवत्स्यति॥ २॥

"The same Śrī Rāma who used to attend to all the affairs of the gynaeceum unenjoined by his father and who was our resort and protector till now will go into exile today ! (2)

कौसल्यायां यथा युक्तो जनन्यां वर्तते सदा।
तथैव वर्ततेऽस्मासु जन्मप्रभृति राघवः॥ ३॥

"Śrī Rāma, a scion of Raghu, has since his very birth ever been attentive to us precisely to the same degree as he is to his mother, Kausalyā. (3)

न क्रुध्यत्यभिशप्तोऽपि क्रोधनीयानि वर्जयन्।
क्रुद्धान् प्रसादयन् सर्वान् स इतोऽद्य प्रवत्स्यति॥ ४॥

"He who did not feel angry even though spoken harshly to, avoided words provoking anger in others and appeased all who were angry with him, will go into exile from this place today ! (4)

अबुद्धिर्बत नो राजा जीवलोकं चरत्ययम्।
यो गतिं सर्वभूतानां परित्यजति राघवम्॥ ५॥

"Alas ! This foolish king of ours, who is forgoing Śrī Rāma, the support of all living beings, is bringing destruction to the entire living creation." (5)

इति सर्वा महिष्यस्ता विवत्सा इव धेनवः।
पतिमाचुक्रुशुश्चापि सस्वनं चापि चुक्रुशुः॥ ६॥

In this way all those queens not only decried their husband but also wailed loudly like cows bereft of their calves. (6)

स हि चान्तःपुरे घोरमार्तशब्दं महीपतिः।
पुत्रशोकाभिसंतप्तः श्रुत्वा व्यालीयतासने॥ ७॥

Hearing the frightful and piteous wail in the gynaeceum, the king, who was sore stricken with grief over the impending separation from his eldest son, actually hid himself under the bed-sheets in the couch for sheer shame and woe. (7)

रामस्तु भृशमायस्तो निःश्वसन्निव कुञ्जरः।
जगाम सहितो भ्रात्रा मातुरन्तःपुरं वशी॥ ८॥

Deeply afflicted to find his near and dear ones plunged in grief, Śrī Rāma, who was noted for his self-control, proceeded, for his part, to his mother's apartments alongwith his younger brother, Lakṣmaṇa, drawing a deep audible breath like an elephant. (8)

सोऽपश्यत् पुरुषं तत्र वृद्धं परमपूजितम्।
उपविष्टं गृहद्वारि तिष्ठतश्चापरान् बहून्॥ ९॥

He saw seated at the entrance of the section of the gynaeceum, reserved for Kausalyā, the aged and most respected chief of porters and many other porters standing. (9)

दृष्ट्वैव तु तदा रामं ते सर्वे समुपस्थिताः।
जयेन जयतां श्रेष्ठं वर्धयन्ति स्म राघवम्॥ १०॥

The moment they beheld Śrī Rāma, all flocked to his side and hailed the scion of Raghu, the foremost of the victorious, with shouts of victory. (10)

प्रविश्य प्रथमां कक्ष्यां द्वितीयायां ददर्श सः।
ब्राह्मणान् वेदसम्पन्नान् वृद्धान् राज्ञाभिसत्कृतान्॥ ११॥

Having passed through the first gate, he saw at the second elderly Brāhmaṇas well-versed in the Vedas and highly respected by the Emperor. (11)

प्रणम्य रामस्तान् वृद्धांस्तृतीयायां ददर्श सः।
स्त्रियो बालाश्च वृद्धाश्च द्वाररक्षणतत्पराः॥ १२॥

Bowing low to the aforesaid elders Śrī Rāma beheld at the third gate females and girls as well as aged men intent upon guarding the entrance. (12)

वर्धयित्वा प्रहृष्टास्ताः प्रविश्य च गृहं स्त्रियः।
न्यवेदयन्त त्वरितं राममातुः प्रियं तदा॥ १३॥

Felicitating the prince on his projected installation as Prince Regent and entering the chamber occupied by Empress Kausalyā, the women, who felt extremely delighted to behold Śrī Rāma, promptly broke the delightful news to Śrī Rāma's mother on that occasion. (13)

कौसल्यापि तदा देवी रात्रिं स्थित्वा समाहिता।
प्रभाते चाकरोत् पूजां विष्णोः पुत्रहितैषिणी॥ १४॥

Having passed the night in religious observances, Queen Kausalyā for her part had started offering worship to Lord Viṣṇu, seated in the orb of the sun, at day break, wishing well of her son. (14)

सा क्षौमवसना हृष्टा नित्यं व्रतपरायणा।
अग्निं जुहोति स्म तदा मन्त्रवत् कृतमङ्गला॥ १५॥

Having performed some propitious rites, Kausalyā, who was clad in silk and was ever given to sacred observances, was causing oblations to be poured by the priests into the sacred fire at that time with the chanting of sacred texts. (15)

प्रविश्य तु तदा रामो मातुरन्तःपुरं शुभम्।
ददर्श मातरं तत्र हावयन्तीं हुताशनम्॥ १६॥

Entering forthwith the beautiful chamber of Kausalyā, his mother, Śrī Rāma actually saw there his mother causing oblations to be poured into the sacred fire. (16)

देवकार्यनिमित्तं च तत्रापश्यत् समुद्यतम्।
दध्यक्षतघृतं चैव मोदकान् हविषस्तथा॥ १७॥

He also saw kept ready at hand for the worship of the gods there curds, unbroken grains of rice and ghee as well as balls of sweetmeat and oblations to be poured into the sacred fire. (17)

लाजान् माल्यानि शुक्लानि पायसं कृसरं तथा।
समिधः पूर्णकुम्भांश्च ददर्श रघुनन्दनः॥ १८॥

Śrī Rāma, the delight of the Raghus, further beheld parched grains of paddy, white flowers, milk boiled with rice and sugar, rice cooked with sesame seeds, sticks of sacrificial wood and jars full of rice. (18)

तां शुक्लक्षौमसंवीतां व्रतयोगेन कर्शिताम्।
तर्पयन्तीं ददर्शाद्भिर्देवतां वरवर्णिनीम्॥ १९॥

He saw the fair-complexioned Kausalyā clad in white silk and emaciated through persevering in fasting and gratifying the Deity with an offering of water. (19)

सा चिरस्यात्मजं दृष्ट्वा मातृनन्दनमागतम्।
अभिचक्राम संहृष्टा किशोरं वडवा यथा॥ २०॥

Overjoyed to behold her son, the delight of his mother, come to her after a long time, she went forward to meet him as a mare would run to meet her foal. (20)

स मातरमुपक्रान्तामुपसंगृह्य राघवः।
परिष्वक्तश्च बाहुभ्यामवघ्रातश्च मूर्धनि॥ २१॥

Śrī Rāma, a scion of Raghu, stood clinging to his mother with his arms placed round her neck as she approached him and was in return folded in her arms and smelt at the head as a token of motherly affection. (21)

तमुवाच दुराधर्षं राघवं सुतमात्मनः।
कौसल्या पुत्रवात्सल्यादिदं प्रियहितं वचः॥ २२॥

Out of affection for her son, Kausalyā addressed the following delightful and at the same time wholesome words (a rare combination) to her son, the celebrated Śrī Rāma, a scion of Raghu, who was hard to assail : (22)

वृद्धानां धर्मशीलानां राजर्षीणां महात्मनाम्।
प्राप्नुह्यायुश्च कीर्तिं च धर्मं चाप्युचितं कुले॥ २३॥

"May you attain the age and renown of ancient royal sages of virtuous conduct and possessing a noble soul, and acquire virtue worthy of your race ! (23)

सत्यप्रतिज्ञं पितरं राजानं पश्य राघव।
अद्यैव त्वां स धर्मात्मा यौवराज्येऽभिषेक्ष्यति॥ २४॥

"Please go and see, O scion of Raghu, your royal father, who is true to his promise. That pious soul is going to install you in the office of Prince Regent this very day."(24)

दत्तमासनमालभ्य भोजनेन निमन्त्रितः।
मातरं राघवः किंचित् प्रसार्याञ्जलिमब्रवीत्॥ २५॥
स स्वभावविनीतश्च गौरवाच्च तथानतः।
प्रस्थितो दण्डकारण्यमाप्रष्टुमुपचक्रमे॥ २६॥
देवि नूनं न जानीषे महद् भयमुपस्थितम्।
इदं तव च दुःखाय वैदेह्या लक्ष्मणस्य च॥ २७॥

Merely touching the seat offered by the Empress, when invited to breakfast, and distending a bit the hollow of his joined palms, Śrī Rāma (a scion of Raghu) began to speak as follows. Nay, about to start on his long journey to the Daṇḍaka forest, Śrī Rāma who was modest by nature and was likewise bent low with reverence, proceeded to take leave of his mother in the following words : "Surely you do not know, O godly lady, that a great calamity is imminent. What I am going to reveal to you will cause you agony no less than to Sītā, a princess of Videha, and to Lakṣmaṇa. (25—27)

गमिष्ये दण्डकारण्यं किमनेनासनेन मे।
विष्टरासनयोग्यो हि कालोऽयं मामुपस्थितः॥ २८॥

"I am just going to proceed to the Daṇḍaka forest; what shall I do with this bejewelled seat? Time has now arrived for me to occupy a mat of Kuśa grass[1]. (28)

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने।
कन्दमूलफलैर्जीवन् हित्वा मुनिवदामिषम्॥ २९॥

"Indeed for fourteen years I shall actually live in a lonely forest, subsisting like ascetics on bulbs, roots and fruits and giving up royal fare.[2] (29)

भरताय महाराजो यौवराज्यं प्रयच्छति।
मां पुनर्दण्डकारण्यं विवासयति तापसम्॥ ३०॥

"The Emperor is conferring the office of Prince Regent on Bharata and exiling me to the Daṇḍaka forest as an ascetic, on the other hand. (30)

स षट् चाष्टौ च वर्षाणि वत्स्यामि विजने वने।
आसेवमानो वन्यानि फलमूलैश्च वर्तयन्॥ ३१॥

"As such I shall live in a lonely forest for six years and eight, wearing the barks of wild trees and living on fruits and roots." (31)

सा निकृत्तेव सालस्य यष्टिः परशुना वने।
पपात सहसा देवी देवतेव दिवश्च्युता॥ ३२॥

Hearing this unpalatable news, the said queen fell all at once to the ground like a bough of a fir tree in the forest severed with an axe, and lying unconscious shone like a goddess fallen from heaven. (32)

तामदुःखोचितां दृष्ट्वा पतितां कदलीमिव।
रामस्तूत्थापयामास मातरं गतचेतसम्॥ ३३॥

1. According to Smṛti texts a mat made of twenty-five blades of Kuśa grass is called a 'Viṣṭara' :
पञ्चाशद्भिर्भवेद् ब्रह्मा तदर्धेन तु विष्टरः।
2. आकर्षणेऽपि पुंसि स्यादामिषं पुंनपुंसकम्। भोग्यवस्तुनि सम्भोगेऽप्युत्कोचे पललेऽपि च॥—इति मेदिनी

Seeing his mother, who did not deserve suffering, fallen unconscious like a banana tree, Śrī Rāma for his part lifted her up. (33)

उपावृत्योत्थितां दीनां वडवामिव वाहिताम्।
पांसुगुण्ठितसर्वाङ्गीं विममर्श च पाणिना॥ ३४॥

Nay, he brushed the dust with his own hands off the person of his distressed mother, who had all her limbs covered with it like a mare that had been made to carry a heavy load and had just risen after rolling on the ground. (34)

सा राघवमुपासीनमसुखार्ता सुखोचिता।
उवाच पुरुषव्याघ्रमुपशृण्वति लक्ष्मणे॥ ३५॥

Stricken with agony, Kausalyā, who deserved happiness, spoke as follows to Śrī Rāma, a scion of Raghu, a tiger among men, standing by her side, within the hearing of Lakṣmaṇa : (35)

यदि पुत्र न जायेथा मम शोकाय राघव।
न स्म दुःखमतो भूयः पश्येयमहमप्रजाः॥ ३६॥

"Had you not been born, my son, this would have certainly caused grief to me in the shape of issuelessness, O scion of Raghu ! Even if childless, I would not have experienced the present agony caused by separation from a grown up and married son, greater than the former. (36)

एक एव हि वन्ध्यायाः शोको भवति मानसः।
अप्रजास्मीति संतापो न ह्यन्यः पुत्र विद्यते॥ ३७॥

"Indeed there is only one mental anguish for a barren woman—the feeling that she is issueless; there is certainly no other agony to her, my son ! (37)

न दृष्टपूर्वं कल्याणं सुखं वा पतिपौरुषे।
अपि पुत्रे विपश्येयमिति रामास्थितं मया॥ ३८॥

No good fortune or happiness was enjoyed by me in the past through the effort of my husband. Hope was, however, entertained by me, O Rāma, that with my son in power I might see both in abundance. (38)

सा बहून्यमनोज्ञानि वाक्यानि हृदयच्छिदाम्।
अहं श्रोष्ये सपत्नीनामवराणां परा सती॥ ३९॥

"Seniormost though I am of all the queens, I shall in my present plight, as separated from you, hear many unpalatable words from my junior co-wives, who will rend my heart thereby. (39)

अतो दुःखतरं किं नु प्रमदानां भविष्यति।
मम शोको विलापश्च यादृशोऽयमनन्तकः॥ ४०॥

"What can possibly be more painful than this for the fair sex? The kind of grief and lamentation that has now fallen to my lot is unending. (40)

त्वयि संनिहितेऽप्येवमहमासं निराकृता।
किं पुनः प्रोषिते तात ध्रुवं मरणमेव हि॥ ४१॥

"Even with you by my side, I have been despised; how much more shall I be despised when you are away, O dear child? Surely my death is but inevitable. (41)

अत्यन्तं निगृहीतास्मि भर्तुर्नित्यमसम्मता।
परिवारेण कैकेय्याः समा वाप्यथवावरा॥ ४२॥

"Not esteemed by my husband, I have always been greatly snubbed by him. I have been treated on a par with or even on a lower footing than Kaikeyī's servants ! (42)

यो हि मां सेवते कश्चिदपि वाप्यनुवर्तते।
कैकेय्याः पुत्रमन्वीक्ष्य स जनो नाभिभाषते॥ ४३॥

"Whosoever serves me or even speaks kindly to me, would no longer speak to me on perceiving Bharata. (43)

नित्यक्रोधतया तस्याः कथं नु खरवादि तत्।
कैकेय्या वदनं द्रष्टुं पुत्र शक्ष्यामि दुर्गता॥ ४४॥

"Reduced to a bad plight, my son, how shall I possibly be able to cast my eyes on those lips of Kaikeyī uttering harsh words due to her being constantly angry? (44)

दश सप्त च वर्षाणि जातस्य तव राघव।
अतीतानि प्रकांक्षन्त्या मया दुःखपरिक्षयम्॥ ४५॥

"Ten and seven years have been spent

by me since you were born for a second time in the shape of investiture* with the sacred thread, keenly desiring the end of woes, O scion of Raghu ! (45)

तदक्षयं महद्दुःखं नोत्सहे सहितुं चिरात्।
विप्रकारं सपत्नीनामेवं जीर्णापि राघव॥ ४६॥

"Though worn out with age I am unable to suffer for a long time that great agony, in the shape of the contumely of my co-wives, which knows no end, O scion of Raghu ! (46)

अपश्यन्ती तव मुखं परिपूर्णशशिप्रभम्।
कृपणा वर्तयिष्यामि कथं कृपणजीविका॥ ४७॥

"Unable to behold your countenance possessing the splendour of the full moon, and dragging a wretched existence, how shall I survive, distressed as I already am? (47)

उपवासैश्च योगैश्च बहुभिश्च परिश्रमैः।
दुःखसंवर्धितो मोघं त्वं हि दुर्गतया मया॥ ४८॥

"In vain indeed have you been brought up through great hardship with the help of a number of fasts and meditations on the various gods involving much toil, unlucky as I am. (48)

स्थिरं नु हृदयं मन्ये ममेदं यन्न दीर्यते।
प्रावृषीव महानद्याः स्पृष्टं कूलं नवाम्भसा॥ ४९॥

"I conclude this heart of mine to be hard enough inasmuch as it does not get riven any more than the bank of a large river like the holy Gaṅgā even though washed by the new waters in the rainy season. (49)

ममैव नूनं मरणं न विद्यते
न चावकाशोऽस्ति यमक्षये मम।
यदन्तकोऽद्यैव न मां जिहीर्षति
प्रसह्य सिंहो रुदतीं मृगीमिव॥ ५०॥

"Surely there is no death for me nor is there room for me in the abode of Yama (the god of punishment), as is evident from the fact that Death does not feel inclined to carry me away by force as a lion would carry away a wailing doe. (50)

स्थिरं हि नूनं हृदयं ममायसं
न भिद्यते यद् भुवि नो विदीर्यते।
अनेन दुःखेन च देहमर्पितं
ध्रुवं ह्यकाले मरणं न विद्यते॥ ५१॥

"My hard heart is most certainly made of steel inasmuch as it does not break under pressure of grief nor is the body, overcome with this anguish, torn into pieces even on falling to the ground. Undoubtedly death does not come out of time. (51)

इदं तु दुःखं यदनर्थकानि मे
व्रतानि दानानि च संयमाश्च हि।
तपश्च तप्तं यदपत्यकाम्यया
सुनिष्फलं बीजमिवोप्तमूषरे॥ ५२॥

"This is all the more painful that my sacred observances and gifts as well as

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* A reference to I. xx 2 on p. 73-74 of Vālmīki-Rāmāyaṇa Number-I would reveal that according to King Daśaratha himself Śrī Rāma was less than sixteen years, i.e., fifteen years of age when he accompanied the sage Viśwāmitra and was eventually married with Sītā. It is mentioned in the Padma-Purāṇa that he had spent twelve years of his married life before the emperor proclaimed his intention of installing him on the throne as Prince Regent—

तत्र द्वादश वर्षाणि राघवः सह सीतया । रमयामास धर्मात्मा नारायण इव श्रिया॥
तस्मिन् काले महाराजः प्रीतो रामस्य सद्गुणैः । ज्येष्ठं राज्येन संयोक्तुमैच्छत् सर्वनृपाज्ञया॥

(Uttara., cclxix. 181—183)

Śrī Rāma could not therefore be only seventeen years of age at the time of his exile. Hence the word '**जातस्य**' in the above verse has been taken in the sense of 'born for a second time' in the form of investiture with the sacred thread, which must have presumably taken place at the age of ten inasmuch as it is laid down in the Smṛtis that a Kṣatriya boy must be invested with the sacred thread at the age of ten to eleven years : **एकादशे वा राजन्यम्** . According to the above interpretation Śrī Rāma can be safely concluded to be seventeen plus ten or twenty-seven years of age at the time of his leaving for the forest.

courses of self-discipline are of no use and the asceticism practised with intent to do good to my child has proved utterly unfructuous like a seed sown in barren soil. (52)

यदि ह्यकाले मरणं यदृच्छया
लभेत कश्चिद् गुरुदुःखकर्शितः।
गताहमद्यैव परेतसंसदं
विना त्वया धेनुरिवात्मजेन वै॥ ५३॥

"If anyone afflicted with great suffering could meet with death at one's sweet will even before time, I would certainly, like a cow bereft of its calf, depart to the court of Yama in your absence this very day. (53)

अथापि किं जीवितमद्य मे वृथा
त्वया विना चन्द्रनिभाननप्रभ।
अनुव्रजिष्यामि वनं त्वयैव गौः
सुदुर्बला वत्समिवाभिकांक्षया॥ ५४॥

"Even if there is no death, life without you is of no consequence and, therefore, useless, O Rāma (wearing a moon-like splendour on your countenance)! Though very feeble, I shall, like a cow following its calf through ardent longing, definitely proceed with you to the forest." (54)

भृशमसुखममर्षिता तदा
बहु विललाप समीक्ष्य राघवम्।
व्यसनमुपनिशाम्य सा महत्
सुतमिव बद्धमवेक्ष्य किंनरी॥ ५५॥

Pondering over the terrible calamity that was going to befall her as a result of her son's exile and perceiving Śrī Rāma, a scion of Raghu, bound by a sense of duty to his father, Kausalyā, who was unable to bear the intense suffering, wailed a lot even as a Kinnara woman would on finding her son made captive. (55)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Consoling Kausalyā in her grief over the impending exile of Śrī Rāma, Prince Lakṣmaṇa opposes the idea of Śrī Rāma's leaving for the forest and, censuring Daśaratha, makes up his mind to accompany his eldest brother. Kausalyā too deters Śrī Rāma from going into exile, branding Kaikeyī's command as unjust. Śrī Rāma, however, justifies the command on the ground of its being countenanced by the Emperor and requests his mother to grant him leave and perform auspicious rites connected with his departure

तथा तु विलपन्तीं तां कौसल्यां राममातरम्।
उवाच लक्ष्मणो दीनस्तत्कालसदृशं वचः॥ १॥

Feeling miserable over the situation, Lakṣmaṇa for his part made the following submission, suited to that occasion, to Kausalyā, mother of Śrī Rāma, who was wailing as aforesaid : (1)

न रोचते ममाप्येतदार्ये यद् राघवो वनम्।
त्यक्त्वा राज्यश्रियं गच्छेत् स्त्रिया वाक्यवशंगतः॥ २॥
विपरीतश्च वृद्धश्च विषयैश्च प्रधर्षितः।
नृपः किमिव न ब्रूयाच्चोद्यमानः समन्मथः॥ ३॥

"To me either it does not appeal, O worthy lady, that Śrī Rāma, a scion of Raghu, should proceed to the forest relinquishing the royal fortune. Dominated by the words of a woman, the king has become perverse and is full of lust, senile and overpowered by his love for the pleasures of sense. What will he not say, when urged by Kaikeyī? (2-3)

नास्यापराधं पश्यामि नापि दोषं तथाविधम्।
येन निर्वास्यते राष्ट्राद् वनवासाय राघवः॥ ४॥

"I do not perceive in Śrī Rāma any such offence against the king nor any vice for which Śrī Rāma, a scion of Raghu, should be exiled from the state to take up his abode in a forest. (4)

न तं पश्याम्यहं लोके परोक्षमपि यो नरः।
स्वमित्रोऽपि निरस्तोऽपि योऽस्य दोषमुदाहरेत्॥ ५॥

"I find no such man in the world who may point out Śrī Rām's fault even in his absence—not even the man who is his deadly enemy or has been vanquished by him. (5)

देवकल्पमृजुं दान्तं रिपूणामपि वत्सलम्।
अवेक्षमाणः को धर्मं त्यजेत् पुत्रमकारणात्॥ ६॥

"What man having regard for virtue would forsake without any cause a son who stands on a par with the gods, is guileless, disciplined and fond even of his enemies?(6)

तदिदं वचनं राज्ञः पुनर्बाल्यमुपेयुषः।
पुत्रः को हृदये कुर्याद् राजवृत्तमनुस्मरन्॥ ७॥

"What son having an eye to statesmanship would heed such a command of a king who has attained a second childhood in the shape of dotage?" (7)

यावदेव न जानाति कश्चिदर्थमिमं नरः।
तावदेव मया सार्धमात्मस्थं कुरु शासनम्॥ ८॥

Addressing Śrī Rāma, he continued: "Before any individual comes to know this fact of the king having decided to send you into exile, take the reins of administration in your hands with my help after duly installing yourself as Prince Regent. (8)

मया पार्श्वे सधनुषा तव गुप्तस्य राघव।
कः समर्थोऽधिकं कर्तुं कृतान्तस्येव तिष्ठतः॥ ९॥

"Before you standing as death, guarded by me, stationed beside you, bow in hand, who will be able to exhibit greater valour, O scion of Raghu? (9)

निर्मनुष्यामिमां सर्वामयोध्यां मनुजर्षभ।
करिष्यामि शरैस्तीक्ष्णैर्यदि स्थास्यति विप्रिये॥ १०॥

"If the city of Ayodhyā stands in opposition to you, I shall depopulate the entire city by means of my sharp-pointed shafts, O jewel among men! (10)

भरतस्याथ पक्ष्यो वा यो वास्य हितमिच्छति।
सर्वांस्तांश्च वधिष्यामि मृदुर्हि परिभूयते॥ ११॥

"Nay, whosoever is a supporter of Bharata and whoever seeks to advance his interests, I shall kill them all; for he alone who is meek is subjected to contumely. (11)

प्रोत्साहितोऽयं कैकेय्या संतुष्टो यदि नः पिता।
अमित्रभूतो निःसङ्गं वध्यतां वध्यतामपि॥ १२॥

"If pleased with Kaikeyī and instigated by her, our royal father, behaves as an enemy, let him be made captive or even got rid of without the least scruple. (12)

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः।
उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम्॥ १३॥

"Coercion has to be resorted to even with reference to a father or teacher who being puffed up with pride has ceased to distinguish between what ought to be done and what ought not to be done and has taken to the evil path. (13)

बलमेष किमाश्रित्य हेतुं वा पुरुषोत्तम।
दातुमिच्छति कैकेय्यै उपस्थितमिदं तव॥ १४॥

"On what authority or ground, O jewel among men, does he seek to confer on the son of Kaikeyī this kingdom, which has as a matter of right devolved on you? (14)

त्वया चैव मया चैव कृत्वा वैरमनुत्तमम्।
कास्य शक्तिः श्रियं दातुं भरतायारिशासन॥ १५॥

"What power has he to bestow royal fortune on Bharata entering into bitter enmity with you as well as with me, O chastiser of foes?" (15)

अनुरक्तोऽस्मि भावेन भ्रातरं देवि तत्त्वतः।
सत्येन धनुषा चैव दत्तेनेष्टेन ते शपे॥ १६॥

Turning again to Kausalyā he said : "I swear to you by my bow as well as by the merit attained by me through truthfulness, charity and worship of gods that I am truly devoted to my eldest brother with the core of my heart, O godly lady ! (16)

दीप्तमग्निमरण्यं वा यदि रामः प्रवेक्ष्यति।
प्रविष्टं तत्र मां देवि त्वं पूर्वमवधारय॥ १७॥

"If Śrī Rāma enters a blazing fire or retires to the forest, know me, O glorious lady, as having already entered the same. (17)

हरामि वीर्याद् दुःखं ते तमः सूर्य इवोदितः।
देवी पश्यतु मे वीर्यं राघवश्चैव पश्यतु॥ १८॥

"I shall presently dispel your sorrow by dint of my prowess even as the sun when risen drives away darkness. Let all people as well as Śrī Rāma (a scion of Raghu) witness my valour. (18)

हनिष्ये पितरं वृद्धं कैकेय्यासक्तमानसम्।
कृपणं च स्थितं बाल्ये वृद्धभावेन गर्हितम्॥ १९॥

"I shall kill my aged and wretched father, whose mind is attached to Kaikeyī and who is going through his second childhood as a result of his senility and has accordingly grown contemptible." (19)

एतत् तु वचनं श्रुत्वा लक्ष्मणस्य महात्मनः।
उवाच रामं कौसल्या रुदती शोकलालसा॥ २०॥

On hearing the aforesaid utterance of the high-minded Lakṣmaṇa, Kausalyā, who was plunged in grief, spoke weeping as follows to Śrī Rāma : (20)

भ्रातुस्ते वदतः पुत्र लक्ष्मणस्य श्रुतं त्वया।
यदत्रानन्तरं तत्त्वं कुरुष्व यदि रोचते॥ २१॥

"The statement of your younger brother, my son, has been heard by you even as he spoke. Do you now, if it so pleases you, what should be done next in this connection. (21)

न चाधर्म्यं वचः श्रुत्वा सपत्न्या मम भाषितम्।
विहाय शोकसंतप्तां गन्तुमर्हसि मामितः॥ २२॥

"Hearing the unjust command given by my co-wife, you ought not in any case to depart from Ayodhyā leaving me sore stricken with grief. (22)

धर्मज्ञ इति धर्मिष्ठ धर्मं चरितुमिच्छसि।
शुश्रूष मामिहस्थस्त्वं चर धर्ममनुत्तमम्॥ २३॥

"If, as one who is well-versed in morality, you wish to do what is right, O most pious son, serve you me remaining here and practise thus the highest virtue. (23)

शुश्रूषुर्जननीं पुत्र स्वगृहे नियतो वसन्।
परेण तपसा युक्तः काश्यपस्त्रिदिवं गतः॥ २४॥

"Staying self-disciplined at home in the service of his mother and endowed with supreme asceticism, a son of Kaśyapa attained the position of a Prajāpati, lord of creation, in heaven. (24)

यथैव राजा पूज्यस्ते गौरवेण तथा ह्यहम्।
त्वां साहं नानुजानामि न गन्तव्यमितो वनम्॥ २५॥

"As the king is worthy of adoration to you, more so am I from the point of view of merit. As such I do not grant leave to you to depart. Hence you should not proceed to the forest from this place. (25)

त्वद्वियोगान्न मे कार्यं जीवितेन सुखेन च।
त्वया सह मम श्रेयस्तृणानामपि भक्षणम्॥ २६॥

"After my separation from you, I have no longer any use for life and happiness. In your company it is better for me even to live on blades of grass. (26)

यदि त्वं यास्यसि वनं त्यक्त्वा मां शोकलालसाम्।
अहं प्रायमिहासिष्ये न च शक्ष्यामि जीवितुम्॥ २७॥

"If you retire to the forest leaving me plunged in grief, I shall take up a vow of fasting unto death; for, in that case I shall no longer be able to survive. (27)

ततस्त्वं प्राप्स्यसे पुत्र निरयं लोकविश्रुतम्।
ब्रह्महत्यामिवाधर्मात् समुद्रः सरितां पतिः॥ २८॥

"As a sequel to that offence of yours, my son, you will suffer hellish tortures well-known in the world, even as Ocean, the spouse of deities presiding over the rivers, underwent hellish tortures of the kind suffered as a result of Brahmanicide through unrighteousness in the form of inflicting suffering on his own mother." (28)

विलपन्तीं तथा दीनां कौसल्यां जननीं ततः।
उवाच रामो धर्मात्मा वचनं धर्मसंहितम्॥ २९॥

Śrī Rāma, whose mind was given to piety, thereupon made the following submission, conformable to righteousness, to his afflicted mother, Kausalyā, who was wailing as aforesaid : (29)

नास्ति शक्तिः पितुर्वाक्यं समतिक्रमितुं मम।
प्रसादये त्वां शिरसा गन्तुमिच्छाम्यहं वनम्॥ ३०॥

"I have no courage to flout the command of my father and as such wish to proceed to the forest. I, therefore, solicit your favour in the form of leave to depart with my head bent low. (30)

ऋषिणा च पितुर्वाक्यं कुर्वता वनचारिणा।
गौर्हता जानताधर्मं कण्डुना च विपश्चिता॥ ३१॥

"A cow was slaughtered in the past by the learned Sage Kaṇḍu living in a forest, in obedience to the command of his father, even though he knew it to be a sin. (31)

अस्माकं तु कुले पूर्वं सगरस्याज्ञया पितुः।
खनद्भिः सागरैर्भूमिमवाप्तः सुमहान् वधः॥ ३२॥

"A tragic death was met in the past by the sons of Sagara (numbering sixty thousand), belonging to our race, while digging the earth under the command of their father. (32)

जामदग्न्येन रामेण रेणुका जननी स्वयम्।
कृत्ता परशुनारण्ये पितुर्वचनकारणात्॥ ३३॥

"Mother Reṇukā was beheaded in a forest by Paraśurāma, son of Sage Jamadagni, by means of an axe with his own hand in obedience to the command of his father. (33)

एतैरन्यैश्च बहुभिर्देवि देवसमैः कृतम्।
पितुर्वचनमक्लीबं करिष्यामि पितुर्हितम्॥ ३४॥

"Their father's behest has been unhesitatingly carried out by these as well as by many other godlike men, I too shall, therefore, do a good turn to my father, O godly mother ! (34)

न खल्वेतन्मयैकेन क्रियते पितृशासनम्।
एतैरपि कृतं देवि ये मया परिकीर्तिताः॥ ३५॥

"Indeed, a father's command is not being carried out by me alone in this case, but it has been done by those as well that have been mentioned by me above, O pious lady ! (35)

नाहं धर्ममपूर्वं ते प्रतिकूलं प्रवर्तये।
पूर्वैरयमभिप्रेतो गतो मार्गोऽनुगम्यते॥ ३६॥

"I am not introducing any new sacred practice disagreeable to you. That path alone is being followed by me, which was intended and has been traversed by my forbears. (36)

तदेतत् तु मया कार्यं क्रियते भुवि नान्यथा।
पितुर्हि वचनं कुर्वन् न कश्चिन्नाम हीयते॥ ३७॥

"That alone which is worth doing on this globe is being done by me in this case, not otherwise. Indeed, as is well-known, nobody doing the bidding of his father is forsaken by virtue." (37)

तामेवमुक्त्वा जननीं लक्ष्मणं पुनरब्रवीत्।
वाक्यं वाक्यविदां श्रेष्ठः श्रेष्ठः सर्वधनुष्मताम्॥ ३८॥

Having submitted to his celebrated mother as aforesaid, Śrī Rāma, the foremost

of those knowing the art of expression as also of all bowmen, then spoke to Lakṣmaṇa as follows : (38)

तव लक्ष्मण जानामि मयि स्नेहमनुत्तमम्।
विक्रमं चैव सत्त्वं च तेजश्च सुदुरासदम्॥ ३९॥

"I know your unsurpassed love for me as also your valour and strength as well as your glory, which cannot be easily approached by others. (39)

मम मातुर्महद् दुःखमतुलं शुभलक्षण।
अभिप्रायं न विज्ञाय सत्यस्य च शमस्य च॥ ४०॥

"Not knowing the import of truthfulness and self-control, as understood by me, great agony, which is unequalled anywhere is being experienced by my mother, O prince endowed with noble characteristics ! (40)

धर्मो हि परमो लोके धर्मे सत्यं प्रतिष्ठितम्।
धर्मसंश्रितमप्येतत् पितुर्वचनमुत्तमम्॥ ४१॥

"Indeed, righteousness is paramount in the world and truthfulness is rooted in piety. This command of my father too is supreme in that it is based on righteousness. (41)

संश्रुत्य च पितुर्वाक्यं मातुर्वा ब्राह्मणस्य वा।
न कर्तव्यं वृथा वीर धर्ममाश्रित्य तिष्ठता॥ ४२॥

"Having plighted one's word to do the bidding of one's father, mother or a Brāhmaṇa, O gallant Lakṣmaṇa, he who takes his stand on righteousness should not falsify it. (42)

सोऽहं न शक्ष्यामि पुनर्नियोगमतिवर्तितुम्।
पितुर्हि वचनाद् वीर कैकेय्याहं प्रचोदितः॥ ४३॥

"Since I have been commanded by Kaikeyī to go into exile according to the pledge given to her by my father, O valiant prince, I, constituted as I am, dare not flout her command in any case. (43)

तदेतां विसृजानार्यां क्षत्रधर्माश्रितां मतिम्।
धर्ममाश्रय मा तैक्ष्ण्यं मद्बुद्धिरनुगम्यताम्॥ ४४॥

"Therefore, give up this unworthy thought of assuming the reins of government even by taking captive or killing the reigning king, deriving its support from military heroism. Take your stand on righteousness and do not resort to severity. Let my resolution of carrying out the royal command, be followed." (44)

तमेवमुक्त्वा सौहार्दाद् भ्रातरं लक्ष्मणाग्रजः।
उवाच भूयः कौसल्यां प्राञ्जलिः शिरसा नतः॥ ४५॥

Having thus admonished his aforesaid younger brother, Lakṣmaṇa, out of affection, Śrī Rāma (Lakṣmaṇa's eldest brother) submitted once more to his mother, Kausalyā, with joined palms and his head bent low as follows : (45)

अनुमन्यस्व मां देवि गमिष्यन्तमितो वनम्।
शापितासि मम प्राणैः कुरु स्वस्त्ययनानि मे॥ ४६॥

"Grant leave, O glorious lady, to me, ready as I am to depart from Ayodhyā to the forest. You are hereby bound with an oath on my life: please perform rites ensuring my welfare in the journey. (46)

तीर्णप्रतिज्ञश्च वनात् पुनरेष्याम्यहं पुरीम्।
ययातिरिव राजर्षिः पुरा हित्वा पुनर्दिवम्॥ ४७॥

"Having honoured my vow of remaining in exile for fourteen years, I shall come back from the forest to Ayodhyā, even as in the former days the royal Sage Yayāti ascended back to heaven after leaving it once. (47)

शोकः संधार्यतां मातर्हृदये साधु मा शुचः।
वनवासादिहैष्यामि पुनः कृत्वा पितुर्वचः॥ ४८॥

"Let grief be fully inhibited in the heart, O mother ! Pray, do not sorrow. Having carried out the behest of my father, I shall return to Ayodhyā from my exile in the forest. (48)

त्वया मया च वैदेह्या लक्ष्मणेन सुमित्रया।
पितुर्नियोगे स्थातव्यमेष धर्मः सनातनः॥ ४९॥

"Yourself, Sītā (a princess of the Videha territory), Lakṣmaṇa, Sumitrā and myself should abide by the injunctions of my father: such is the eternal law of morality. (49)

अम्ब सम्भृत्य सम्भारान् दुःखं हृदि निगृह्य च।
वनवासकृता बुद्धिर्मम धर्म्यानुवर्त्यताम्॥ ५०॥

"Removing the materials collected for the installation and restraining the agony in the heart, let my righteous resolution of taking up my abode in the forest be carried out." (50)

एतद् वचस्तस्य निशम्य माता
सुधर्म्यमव्यग्रमविक्लवं च।
मृतेव संज्ञां प्रतिलभ्य देवी
समीक्ष्य रामं पुनरित्युवाच॥ ५१॥

Hearing the aforesaid submission of Śrī Rāma, which was fully conformable to the principles of righteousness and was marked with patience and courage, the royal mother regained her consciousness like a dead woman coming to life again and, looking intently on Śrī Rāma, spoke to him once more as follows : (51)

यथैव ते पुत्र पिता तथाहं
गुरुः स्वधर्मेण सुहृत्तया च।
न त्वानुजानामि न मां विहाय
सुदुःखितामर्हसि पुत्र गन्तुम्॥ ५२॥

"By virtue of my having discharged my duty of tending you as well as by virtue of my affection towards you, I am worthy of your adoration in the same way, my son, as your father and I do not grant leave to you to retire to the woods. Therefore, leaving me sore distressed, my son, you ought not to go. (52)

किं जीवितेनेह विना त्वया मे
लोकेन वा किं स्वधयामृतेन।
श्रेयो मुहूर्तं तव संनिधानं
ममैव कृत्स्नादपि जीवलोकात्॥ ५३॥

"What is to be gained by me through life without you in this world or what joy shall I derive through the other world or through offering, received by the departed in the realm of the manes or even through ambrosia—the food of the gods in heaven if I am transferred to these realms after death? Preferable to me is your presence even for an hour or so than the company or even the governance of the entire living creation !" (53)

नरैरिवोल्काभिरपोह्यमानो
महागजो ध्वान्तमभिप्रविष्टः।
भूयः प्रजज्वाल विलापमेवं
निशम्य रामः करुणं जनन्याः॥ ५४॥

Hearing, as aforesaid, the piteous wail of his mother, Śrī Rāma grew all the more impetuous (impatient to escape) even as a lordly elephant that has entered a gloomy retreat would, when goaded by men laying the trap to catch it with firebrands. (54)

स मातरं चैव विसंज्ञकल्पा-
मार्तं च सौमित्रिमभिप्रतप्तम्।
धर्मे स्थितो धर्म्यमुवाच वाक्यं
यथा स एवार्हति तत्र वक्तुम्॥ ५५॥

Holding firmly to his duty, Śrī Rāma made the following righteous reply, a reply which he alone was capable of making on that occasion, to his mother, who lay almost unconscious, as well as to Lakṣmaṇa (son of Sumitrā), who was feeling distressed and greatly excited on that occasion : (55)

अहं हि ते लक्ष्मण नित्यमेव
जानामि भक्तिं च पराक्रमं च।
मम त्वभिप्रायमसंनिरीक्ष्य
मात्रा सहाभ्यर्दसि मा सुदुःखम्॥ ५६॥

"Indeed, O Lakṣmaṇa, I know your everlasting devotion to me as well as your prowess. But, failing to read my mind fully, you harass me most painfully alongwith mother. (56)

धर्मार्थकामाः खलु जीवलोके
समीक्षिता धर्मफलोदयेषु।
ये तत्र सर्वे स्युरसंशयं मे
भार्येव वश्याभिमता सपुत्रा॥ ५७॥

"Religious merit, material gain and worldly enjoyment—which have been positively concluded to be the means of

attaining happiness (the reward of merit) in the world of mortals—all undoubtedly follow in the wake of righteousness even as one's wife, if obedient, is conducive to religious merit by being helpful in the discharge of one's religious obligations such as hospitality to unexpected guests, yields sensuous enjoyment if agreeable and makes for prosperity in the other world by giving birth to a son. (57)

यस्मिंस्तु सर्वे स्युरसंनिविष्टा
धर्मो यतः स्यात् तदुपक्रमेत।
द्वेष्यो भवत्यर्थपरो हि लोके
कामात्मता खल्वपि न प्रशस्ता॥ ५८॥

"One should abstain from pursuits in which all the three objects of human pursuit do not find any scope and should undertake that pursuit alone from which follows religious merit; for he who is devoted to material wealth, divorced from righteousness, becomes hateful; while excessive addiction to sensuous enjoyment, incompatible with righteousness, is not commendable either. (58)

गुरुश्च राजा च पिता च वृद्धः
क्रोधात् प्रहर्षादथवापि कामात्।
यद् व्यादिशेत् कार्यमवेक्ष्य धर्मं
कस्तं न कुर्यादनृशंसवृत्तिः॥ ५९॥

"What man who is not cruel in his dealings would fail to perform as a sacred obligation a duty which his aged father, who is also his preceptor and king, might enjoin him to do, whether from anger, excessive delight or even from concupiscence? (59)

न तेन शक्नोमि पितुः प्रतिज्ञा-
मिमां न कर्तुं सकलां यथावत्।
स ह्यावयोस्तात गुरुर्नियोगे
देव्याश्च भर्ता स गतिश्च धर्मः॥ ६०॥

"Therefore, I cannot but duly implement this pledge of my father inasmuch as he is competent to command us both (Bharata as well as myself), O dear brother, and he is the asylum as also the means of happiness in this as well as in the other world of the queen (Kausalyā), whose husband he is and with whom she should live through thick and thin rather than with her son. (60)

तस्मिन् पुनर्जीवति धर्मराजे
विशेषतः स्वे पथि वर्तमाने।
देवी मया सार्धमितोऽभिगच्छेत्
कथंस्विदन्या विधवेव नारी॥ ६१॥

"So long as such a husband, who is not only a virtuous king but is staunchly adhering to his path (the path of virtue in the shape of truthfulness, for the sake of which he is abandoning his dearest son and sacrificing his interests), is alive, how can the Empress, like an ordinary widowed woman, who has lost her husband and lives with her son, actually depart from Ayodhyā alongwith me? (61)

सा मानुमन्यस्व वनं व्रजन्तं
कुरुष्व नः स्वस्त्ययनानि देवि।
यथा समाप्ते पुनराव्रजेयं
यथा हि सत्येन पुनर्ययातिः॥ ६२॥

"As such, pray, grant leave to me proceeding to the forest, and perform sacred rites ensuring our welfare in the journey, O godly lady, so that on the period of exile being complete, I may come back even as King Yayāti ascended for the second time to heaven by dint of truthfulness. (62)

यशो ह्यहं केवलराज्यकारणा-
न्न पृष्ठतः कर्तुमलं महोदयम्।
अदीर्घकालेन तु देवि जीविते
वृणेऽवरामद्य महीमधर्मतः॥ ६३॥

"For, I am unable to throw away fame, which is of greater consequence, for the sake of mere sovereignty divorced from righteousness. Life being of such a short duration, O godly lady, I am not going to accept in any case the trivial rulership of the globe through unrighteousness today." (63)

प्रसादयन्नरवृषभः स मातरं
पराक्रमाज्जिगमिषुरेव दण्डकान्।

अथानुजं भृशमनुशास्य दर्शनं
चकार तां ह्रदि जननीं प्रदक्षिणम्॥ ६४॥

Thus trying to please his mother and having fully taught Lakṣmaṇa, his younger brother, his own philosophy of morality, that jewel among men, positively inclined as he was to proceed to the Daṇḍaka forest by way of an enterprise, mentally went round his aforesaid mother clockwise as a mark of respect. (64)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Śrī Rāma pacifies Lakṣmaṇa, who was angry with Kaikeyī, by denying the instrumentality of Kaikeyī in his banishment and laying the entire blame on his own fate

अथ तं व्यथया दीनं सविशेषममर्षितम्।
सरोषमिव नागेन्द्रं रोषविस्फारितेक्षणम्॥ १॥
आसाद्य रामः सौमित्रिं सुह्रदं भ्रातरं प्रियम्।
उवाचेदं स धैर्येण धारयन् सत्त्वमात्मवान्॥ २॥

Approaching the celebrated Lakṣmaṇa (son of Sumitrā), his beloved brother and well-wisher, who felt distressed through agony and was greatly indignant and was looking with eyes wide open through rage like an infuriated elephant, the said Śrī Rāma, who had mastered his self, spoke to him as follows, restraining his mind with firmness : (1-2)

निगृह्य रोषं शोकं च धैर्यमाश्रित्य केवलम्।
अवमानं निरस्यैनं गृहीत्वा हर्षमुत्तमम्॥ ३॥
उपक्लृप्तं यदैतन्मे अभिषेकार्थमुत्तमम्।
सर्वं निवर्तय क्षिप्रं कुरु कार्यं निरव्ययम्॥ ४॥

"Curbing your anger against our father and Kaikeyī and grief over my impending exile and embracing uncommon fortitude, nay, ignoring this affront in the form of banishing me and deriving the highest joy from the idea of having helped our father in implementing his plighted word and thereby ensuring his place in the highest heaven, pray, cause to be sent back all the exquisite material that has been got ready for my consecration as Prince Regent and quickly and uninterruptedly accomplish what requires to be done now in the shape of preparations for the journey. (3-4)

सौमित्रे योऽभिषेकार्थे मम सम्भारसम्भ्रमः।
अभिषेकनिवृत्त्यर्थे सोऽस्तु सम्भारसम्भ्रमः॥ ५॥

"Let the same zeal be evinced in preparing for the exile, which implies the cessation of the consecration as was shown in collecting materials for my installation, O darling of Sumitrā ! (5)

यस्या मदभिषेकार्थे मानसं परितप्यते।
माता नः सा यथा न स्यात् सविशङ्का तथा कुरु॥ ६॥

"Take steps to ensure that that mother of ours viz., Kaikeyī, whose mind is greatly troubled over the question of my installation, is not filled with apprehension (that I may assume a revolting attitude and refuse to leave the capital). (6)

तस्याः शङ्कामयं दुःखं मुहूर्तमपि नोत्सहे।
मनसि प्रतिसंजातं सौमित्रेऽहमुपेक्षितुम्॥ ७॥

"I cannot afford to ignore even for a

while, O darling of Sumitrā, the agony in the form of apprehension aroused in her mind. (7)

न बुद्धिपूर्वं नाबुद्धं स्मरामीह कदाचन।
मातॄणां वा पितुर्वाहं कृतमल्पं च विप्रियम्॥ ८॥

"I do not remember the least offence ever given by me consciously or unwittingly to my mothers or to my father in this life. (8)

सत्यः सत्याभिसंधश्च नित्यं सत्यपराक्रमः।
परलोकभयाद् भीतो निर्भयोऽस्तु पिता मम॥ ९॥

"Let my father—who is ever truthful, true to his promise, truly valiant and afraid of falsehood, which brings disaster in the other world—be rid of fear in the other world by my redeeming the promise made by him to Kaikeyī. (9)

तस्यापि हि भवेदस्मिन् कर्मण्यप्रतिसंहृते।
सत्यं नेति मनस्तापस्तस्य तापस्तपेच्च माम्॥ १०॥

"Indeed, so long as this business of installation, is not liquidated, the painful consciousness that his veracity has not been vindicated will lurk in his (father's) mind too and his agony is sure to distress me as well. (10)

अभिषेकविधानं तु तस्मात् संहृत्य लक्ष्मण।
अन्वगेवाहमिच्छामि वनं गन्तुमितः पुरः॥ ११॥

"Therefore, having done away with this ceremony of installation, O Lakṣmaṇa, I for my part wish to proceed from this city to the forest soon. (11)

मम प्रव्राजनादद्य कृतकृत्या नृपात्मजा।
सुतं भरतमव्यग्रमभिषेचयतां ततः॥ १२॥

"Accomplished of purpose as a result of my banishment, let Kaikeyī (the daughter of King Aśwapati) then install her son, Bharata, this very day, without any distraction of mind. (12)

मयि चीराजिनधरे जटामण्डलधारिणि।
गतेऽरण्यं च कैकेय्या भविष्यति मनः सुखम्॥ १३॥

"On my having proceeded to the forest, clad in the bark of trees and deerskin and wearing a coil of matted locks, the mind of Kaikeyī will be gratified. (13)

बुद्धिः प्रणीता येनेयं मनश्च सुसमाहितम्।
तं नु नार्हामि संक्लेष्टुं प्रव्रजिष्यामि मा चिरम्॥ १४॥

"Surely I ought not to give offence to Providence by crossing His purpose, as it is by him that this idea of sending me away into exile to the forest has been infused into the mind of Kaikeyī through the machination of Mantharā and her mind fully set at rest on the question. I shall accordingly go into exile, let there be no delay. (14)

कृतान्त एव सौमित्रे द्रष्टव्यो मत्प्रवासने।
राज्यस्य च वितीर्णस्य पुनरेव निवर्तने॥ १५॥

"Providence alone should be regarded, O son of Sumitrā, as responsible for sending me into exile as well as for taking back from me the sovereignty of Ayodhyā offered to me. (15)

कैकेय्याः प्रतिपत्तिर्हि कथं स्यान्मम वेदने।
यदि तस्या न भावोऽयं कृतान्तविहितो भवेत्॥ १६॥

"How could the resolution of persecuting me by way of sending me into exile enter the mind of Kaikeyī (my own mother) if this idea of hers were not prompted by Providence? (16)

जानासि हि यथा सौम्य न मातृषु ममान्तरम्।
भूतपूर्वं विशेषो वा तस्या मयि सुतेऽपि वा॥ १७॥

"For, you already know, O gentle brother, that no discrimination was ever made by me between my mothers in the past nor was any distinction made even by her between her son and myself. (17)

सोऽभिषेकनिवृत्त्यर्थैः प्रवासार्थैश्च दुर्वचैः।
उग्रैर्वाक्यैरहं तस्या नान्यद् दैवात् समर्थये॥ १८॥

"As such I cannot hold anything other than the will of Providence responsible for her galling the king with pungent words, hard to utter (even for any other), urging him to stop my installation and sending me into exile. (18)

कथं प्रकृतिसम्पन्ना राजपुत्री तथागुणा।
ब्रूयात् सा प्राकृतेव स्त्री मत्पीड्यं भर्तृसंनिधौ॥ १९॥

"How else could she, a princess of gentle disposition and possessing such rare qualities of head and heart utter like an uncouth woman in the presence of her husband words intended to torment me?(19)

यदचिन्त्यं तु तद् दैवं भूतेष्वपि न हन्यते।
व्यक्तं मयि च तस्यां च पतितो हि विपर्ययः॥ २०॥

"That which cannot be foreseen is surely a decree of Providence and it cannot be set aside by any among created beings. Evidently, therefore, it is by the will of Providence that the unexpected has befallen me as well as her. (20)

कश्च दैवेन सौमित्रे योद्धुमुत्सहते पुमान्।
यस्य नु ग्रहणं किंचित् कर्मणोऽन्यन्न दृश्यते॥ २१॥

"Again, what man can dare contend, O son of Sumitrā, with destiny, of which no indication can be found other than the consequence of an act? (21)

सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ।
यस्य किंचित् तथाभूतं ननु दैवस्य कर्म तत्॥ २२॥

"Joy and sorrow, fear and anger, gain and loss, birth and death and whatever similar experience comes to a particular individual, that is unquestionably the work of Providence. (22)

ऋषयोऽप्युग्रतपसो दैवेनाभिप्रचोदिताः।
उत्सृज्य नियमांस्तीव्रान् भ्रश्यन्ते काममन्युभिः॥ २३॥

"Strongly impelled by destiny, even sages practising severe austerities are led astray by concupiscence and anger etc., abandoning their strict observance. (23)

असंकल्पितमेवेह यदकस्मात् प्रवर्तते।
निवर्त्यारब्धमारम्भैर्ननु दैवस्य कर्म तत्॥ २४॥

"Setting aside an undertaking already commenced with the help of requisite materials, that which takes place unexpectedly without any ostensible cause, is undoubtedly the doing of Providence.(24)

एतया तत्त्वया बुद्ध्या संस्तभ्यात्मानमात्मना।
व्याहतेऽप्यभिषेके मे परितापो न विद्यते॥ २५॥

"In spite of my installation having been interrupted, no agony is experienced by me, who have fully steadied my mind by recourse to this true wisdom. (25)

तस्मादपरितापः संस्त्वमप्यनुविधाय माम्।
प्रतिसंहारय क्षिप्रमाभिषेचनिकीं क्रियाम्॥ २६॥

"Therefore, rid of agony and following my line of thought, cause you the proceedings of installation to be stopped at once. (26)

एभिरेव घटैः सर्वैरभिषेचनसम्भृतैः।
मम लक्ष्मण तापस्ये व्रतस्नानं भविष्यति॥ २७॥

"With all these jars containing sacred waters, brought together for my consecration, O Lakṣmaṇa, will be accomplished by my bath at the inauguration of my vow of asceticism. (27)

अथवा किं मयैतेन राज्यद्रव्यमयेन तु।
उद्धृतं मे स्वयं तोयं व्रतादेशं करिष्यति॥ २८॥

"Or, what have I to do in reality with this water accompanied in abundance by auspicious articles collected for the installation? Water drawn by me personally will serve to inaugurate my vow of asceticism. (28)

मा च लक्ष्मण संतापं कार्षीर्लक्ष्म्या विपर्यये।
राज्यं वा वनवासो वा वनवासो महोदयः॥ २९॥

"Moreover, O Lakṣmaṇa, do not give way to remorse over the loss of fortune. To me it matters little whether sovereignty falls to my lot or exile, the latter being of greater consequence (in that it will be free from worries and favourable for asceticism and will afford me an opportunity to redeem father's pledge given to Kaikeyī). (29)

न लक्ष्मणास्मिन् मम राज्यविघ्ने
माता यवीयस्यभिशङ्कितव्या।
दैवाभिपन्ना न पिता कथंचि-
ज्जानासि दैवं हि तथाप्रभावम्॥ ३०॥

"Our youngest mother, Kaikeyī, ought

not on any account be suspected of having brought about this interruption in my installation nor our father, both of whom are subject to the control of Providence; for, you know Providence to be possessed of unfailing power." (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Thus ends Canto Twenty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Enraged to hear the exhortation of Śrī Rāma, Lakṣmaṇa urges in reply that the word of their father was worth ignoring inasmuch as it was divorced from righteousness and, further emphasizing the predominance of personal effort over destiny, persuades Śrī Rāma to take up arms against those who interfere with his installation and occupy the throne of Ayodhyā by force. Śrī Rāma, however, pacifies Lakṣmaṇa and impresses on him the imperative necessity of their carrying out the command of their father

इति ब्रुवति रामे तु लक्ष्मणोऽवाक् शिरा इव।
ध्यात्वा मध्यं जगामाशु सहसा दैन्यहर्षयोः॥ १॥

Pondering with his head bent low, as it were, while Śrī Rāma spoke as aforesaid, Lakṣmaṇa for his part quickly and suddenly began to swing between dejection at the interruption of Śrī Rāma's installation and delight over the latter's steadfast devotion to righteousness. (1)

तदा तु बद्ध्वा भ्रुकुटीं भ्रुवोर्मध्ये नरर्षभः।
निशश्वास महासर्पो बिलस्थ इव रोषितः॥ २॥

Nay, knitting his brows at the space between his eyebrows, at that time, Lakṣmaṇa, a jewel among men, hissed like an enraged cobra in a hole. (2)

तस्य दुष्प्रतिवीक्ष्यं तद् भ्रुकुटीसहितं तदा।
बभौ क्रुद्धस्य सिंहस्य मुखस्य सदृशं मुखम्॥ ३॥

That frowning aspect of his, which was difficult to gaze on, appeared at that moment like the face of an infuriated lion. (3)

अग्रहस्तं विधुन्वंस्तु हस्ती हस्तमिवात्मनः।
तिर्यगूर्ध्वं शरीरे च पातयित्वा शिरोधराम्॥ ४॥
अग्राक्ष्णा वीक्षमाणस्तु तिर्यग्भ्रातरमब्रवीत्।
अस्थाने सम्भ्रमो यस्य जातो वै सुमहानयम्॥ ५॥
धर्मदोषप्रसङ्गेन लोकस्यानतिशङ्कया।
कथं ह्येतदसम्भ्रान्तस्त्वद्विधो वक्तुमर्हति॥ ६॥
यथा ह्येवमशौण्डीरं शौण्डीरः क्षत्रियर्षभः।
किं नाम कृपणं दैवमशक्तमभिशंससि॥ ७॥

Violently shaking his forearm precisely as an elephant would shake its proboscis, and flinging his neck horizontally as well as upwards on his body, and gazing obliquely with a corner of his eye, Lakṣmaṇa for his part spoke as follows to his brother, Śrī Rāma : "At an inopportune moment indeed has this inordinate flurry appeared in you for fear of lapsing from the path of duty and with a view to disarming the grave suspicion in the mind of the people (that a prince who is disloyal to his father could not be expected to rule his subjects righteously). Indeed, how can a man

like yourself speak as you are doing, unless he is agitated? I wonder how you regularly glorify in this way fate—which is indeed ineffectual, pitiable and impotent—powerful and foremost among the Kṣatriyas as you are? (4—7)

पापयोस्ते कथं नाम तयोः शङ्का न विद्यते।
सन्ति धर्मोपधासक्ता धर्मात्मन् किं न बुध्यसे॥ ८॥

"It is a matter of surprise how there is no suspicion in your mind about that wicked couple (Daśaratha and Kaikeyī). Don't you know, O pious Rāma, that there are men devoted to a semblance of piety? (8)

तयोः सुचरितं स्वार्थं शाठ्यात् परिजिहीर्षतोः।
यदि नैवं व्यवसितं स्याद्धि प्रागेव राघव।
तयोः प्रागेव दत्तश्च स्याद् वरःप्रकृतश्च सः॥ ९॥

"Had this not actually been at the very outset the intention, O scion of Raghu, of the couple, who seek through fraud for their own selfish end, to forsake you, the one who have such a noble conduct, the installation would not have been undertaken at all. Nay, if the story of the boon granted by the one and received by the other had been real, it would have been granted even before the preparations for the installation were taken in hand. (9)

लोकविद्विष्टमारब्धं त्वदन्यस्याभिषेचनम्।
नोत्सहे सहितुं वीर तत्र मे क्षन्तुमर्हसि॥ १०॥

"What has now been commenced is disliked by the people. I cannot brook, O heroic Rāma, the installation of anyone other than you. Be pleased to forgive my intolerance in this matter. (10)

येनैवमागता द्वैधं तव बुद्धिर्महामते।
सोऽपि धर्मो मम द्वेष्यो यत्प्रसङ्गाद् विमुह्यसि॥ ११॥

"Repellent to me is that piety too by the thought of which your mind, which was once inclined to accept the office of Prince Regent, has thus been diverted from the purpose, O noble-minded brother, and through devotion to which you are falling a prey to infatuation. (11)

कथं त्वं कर्मणा शक्तः कैकेयीवशवर्तिनः।
करिष्यसि पितुर्वाक्यमधर्मिष्ठं विगर्हितम्॥ १२॥

"Had it not been so how are you going to redeem the most unrighteous and reproachful pledge of your father who is under the thumb of Kaikeyī, even though you are able to set things right by recourse to action? (12)

यदयं किल्बिषाद् भेदः कृतोऽप्येवं न गृह्यते।
जायते तत्र मे दुःखं धर्मसङ्गश्च गर्हितः॥ १३॥

"Since this interruption in your installation, though brought about through machination in the shape of connecting the story of a boon granted by the Emperor, is not being recognized by you as such, agony is caused to me on that account and partiality to such false piety is reprehensible in my view. (13)

तवायं धर्मसंयोगो लोकस्यास्य विगर्हितः।
मनसापि कथं कामं कुर्यात् त्वां कामवृत्तयोः।
तयोस्त्वहितयोर्नित्यं शत्रवोः पित्रभिधानयोः॥ १४॥

"This adherence of yours to piety is condemned in the eyes of the people of Ayodhyā. How can anyone other than you fulfil, even in thought, the desire of the aforesaid two enemies, bearing the name of parents, who follow their own pleasure and are ever hostile to you? (14)

यद्यपि प्रतिपत्तिस्ते दैवी चापि तयोर्मतम्।
तथाप्युपेक्षणीयं ते न मे तदपि रोचते॥ १५॥

"Although it is your belief that even the decision of your parents to stop your installation is inspired by fate, it nonetheless deserves to be ignored by yourself. Such a decree even of fate does not please me.(15)

विक्लवो वीर्यहीनो यः स दैवमनुवर्तते।
वीराः सम्भावितात्मानो न दैवं पर्युपासते॥ १६॥

"He alone who is cowardly and powerless trusts in fate. The valiant, who are possessed of a strong mind, never seek shelter in fate. (16)

दैवं पुरुषकारेण यः समर्थः प्रबाधितुम्।
न दैवेन विपन्नार्थः पुरुषः सोऽवसीदति॥ १७॥

"A man who is capable of setting aside the decree of fate through personal effort never feels disheartened on his purpose being thwarted by destiny. (17)

द्रक्ष्यन्ति त्वद्य दैवस्य पौरुषं पुरुषस्य च।
दैवमानुषयोरद्य व्यक्ता व्यक्तिर्भविष्यति॥ १८॥

"People will see today the relative strength of fate and a human being. The distinction between fate and a human being will be manifest today. (18)

अद्य मे पौरुषहतं दैवं द्रक्ष्यन्ति वै जनाः।
यैर्दैवादाहतं तेऽद्य दृष्टं राज्याभिषेचनम्॥ १९॥

"People by whom your installation on the throne of Ayodhyā has been seen interrupted through destiny today will find fate worsted this very day by my valour. (19)

अत्यङ्कुशमिवोद्दामं गजं मदजलोद्धतम्।
प्रधावितमहं दैवं पौरुषेण निवर्तये॥ २०॥

"By sheer dint of bravery I shall repulse destiny rushing headlong like an uncontrollable and unrestrained elephant, haughty with fluid exuding from its temples. (20)

लोकपालाः समस्तास्ते नाद्य रामाभिषेचनम्।
न च कृत्स्नास्त्रयो लोका विहन्युः किं पुनः पिता॥ २१॥

"Neither all the guardians of the spheres nor the denizens of all the three worlds, O Rāma, can interrupt your consecration today; how, then, can father do it? (21)

यैर्विवासस्तवारण्ये मिथो राजन् समर्थितः।
अरण्ये ते विवत्स्यन्ति चतुर्दश समास्तथा॥ २२॥

"They alone by whom, O king, has your exile to the forest been unanimously supported will likewise live in exile for fourteen years. (22)

अहं तदाशां धक्ष्यामि पितुस्तस्याश्च या तव।
अभिषेकविघातेन पुत्रराज्याय वर्तते॥ २३॥

"I shall bring to naught that hope of father as well as of hers (Kaikeyī) which is directed towards securing sovereignty for her son through interruption of your consecration. (23)

मद्बलेन विरुद्धाय न स्याद् दैवबलं तथा।
प्रभविष्यति दुःखाय यथोग्रं पौरुषं मम॥ २४॥

"For him who is antagonistic to my strength, the power of destiny will not prove helpful to the same extent as my fierce might will redound to his suffering. (24)

ऊर्ध्वं वर्षसहस्रान्ते प्रजापाल्यमनन्तरम्।
आर्यपुत्राः करिष्यन्ति वनवासं गते त्वयि॥ २५॥

"Later on when you have retired to take up your abode in the forest at the end of thousands of years, sons of your worthy self will rule over the people without interruption (leaving no room for others even then). (25)

पूर्वराजर्षिवृत्त्या हि वनवासोऽभिधीयते।
प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने॥ २६॥

"In conformity with the conduct of ancient royal sages, residence in the forest is recommended for kings only when they have committed the people to the care of their sons for being protected as sons. (26)

स चेद् राजन्यनेकाग्रे राज्यविभ्रमशङ्कया।
नैवमिच्छसि धर्मात्मन् राज्यं राम त्वमात्मनि॥ २७॥

"If, constituted as you are, O pious-minded Rāma, you do not really seek sovereignty for yourself for fear of disaffection in the state, the king being irresolute in the matter of renouncing the kingship and retiring to the forest, you need not harbour any misgiving on that score. (27)

प्रतिजाने च ते वीर मा भूवं वीरलोकभाक्।
राज्यं च तव रक्षेयमहं वेलेव सागरम्॥ २८॥

"Nay, I promise to you, O valiant brother, that I shall guard you as well as your kingdom even as the coastline guards the

ocean and keeps it within bounds. Let me not earn the realms that fall to the share of heroes after death if I fail to do so. (28)

मङ्गलैरभिषिञ्चस्व तत्र त्वं व्यापृतो भव।
अहमेको महीपालानलं वारयितुं बलात्॥ २९॥

"Allow yourself to be consecrated by Vasiṣṭha and others with auspicious articles and be up and doing in that direction. I am enough to repel hostile monarchs forcibly single-handed. (29)

न शोभार्थाविमौ बाहू न धनुर्भूषणाय मे।
नासिराबन्धनार्थाय न शराः स्तम्भहेतवः॥ ३०॥

"These arms of mine are not intended to add to my charm nor is this bow meant to serve as an ornament for my body. Nor is my sword meant for being tied to my belt and hanging by my side as a badge of honour, nor are my arrows meant to serve as a support for some structure. (30)

अमित्रमथनार्थाय सर्वमेतच्चतुष्टयम्।
न चाहं कामयेऽत्यर्थं यः स्याच्छत्रुर्मतो मम॥ ३१॥
असिना तीक्ष्णधारेण विद्युच्चलितवर्चसा।
प्रगृहीतेन वै शत्रुं वज्रिणं वा न कल्पये॥ ३२॥

"All these four exist only for crushing the enemy. Nor do I wish that I should not hew, with my uplifted keen-edged sword possessing an inconstant sheen like a flash of lightning, him who is considered to be my inveterate enemy, be he Indra, the wielder of the thunderbolt. (31-32)

खड्गनिष्पेषनिष्पिष्टैर्गहना दुश्चरा च मे।
हस्त्यश्वरथिहस्तोरुशिरोभिर्भविता मही॥ ३३॥

"The earth will be thickly set in no time with the trunks (or hands) of elephants, horses and warriors fighting in chariots, severed with the blows of my sword, and will become hard to tread. (33)

खड्गधाराहता मेऽद्य दीप्यमाना इवाग्नयः।
पतिष्यन्ति द्विषो भूमौ मेघा इव सविद्युतः॥ ३४॥

"Killed with the edge of my sword today and consequently bathed in blood, enemies will drop on the ground like so many blazing fires or clouds accompanied with flashes of lightning. (34)

बद्धगोधाङ्गुलित्राणे प्रगृहीतशरासने।
कथं पुरुषमानी स्यात् पुरुषाणां मयि स्थिते॥ ३५॥

"While I stand on the battlefield with finger-protectors (made of the skin of iguana) fastened glove-like round the left hand to prevent injury from a bow-string and with uplifted bow, how can anyone among men remain proud of his valour and dare stand before me? (35)

बहुभिश्चैकमत्यस्यन्नेकेन च बहूञ्नान्।
विनियोक्ष्याम्यहं बाणान्नृवाजिगजमर्मसु॥ ३६॥

"Throwing down a single warrior with many shafts and many men with a single arrow, I shall dig arrows into the vitals of men, horses and elephants. (36)

अद्य मेऽस्त्रप्रभावस्य प्रभावः प्रभविष्यति।
राज्ञश्चाप्रभुतां कर्तुं प्रभुत्वं च तव प्रभो॥ ३७॥

"Today the effectiveness of the might of my weapons will manifest itself in order to prove the helplessness of the king, Daśaratha, and demonstrate your sovereignty, O lord! (37)

अद्य चन्दनसारस्य केयूरामोक्षणस्य च।
वसूनां च विमोक्षस्य सुहृदां पालनस्य च॥ ३८॥
अनुरूपाविमौ बाहू राम कर्म करिष्यतः।
अभिषेचनविघ्नस्य कर्तॄणां ते निवारणे॥ ३९॥

"These arms of mine, which are worthy of being daubed with sandal-paste and putting on a pair of armlets, as well as of giving away riches and protecting friends and relations, O Rāma, will exert themselves today to stop those who are interrupting your consecration. (38-39)

ब्रवीहि कोऽद्यैव मया वियुज्यतां
तवासुहृत् प्राणयशःसुहृज्जनैः।
यथा तवेयं वसुधा वशा भवेत्
तथैव मां शाधि तवास्मि किंकरः॥ ४०॥

"Speak out, which enemy of yours may be deprived this very day of his life, fame of invincibility and relations. Pray, instruct me how to proceed so that the globe may be brought under your control. I am at your beck and call." (40)

विमृज्य बाष्पं परिसान्त्व्य चासकृत्
स लक्ष्मणं राघववंशवर्धनः।
उवाच पित्रोर्वचने व्यवस्थितं
निबोध मामेष हि सौम्य सत्पथः॥ ४१॥

Wiping the tears of Lakṣmaṇa and comforting him more than once, Śrī Rāma, the promoter of Raghu's race, replied, "Know me, gentle brother, to be firmly obedient to the command of my parents; for such is the path trodden by the righteous." (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयोविंशः सर्गः॥ २३॥

Thus ends Canto Twenty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Finding Śrī Rāma firm in his obedience to the command of his parents, Kausalyā (Śrī Rāma's mother) urges him to take her alongwith him. On being told, however, that it was incumbent on a matron whose husband was alive to remain with the latter and serve him, she consents to Śrī Rāma's departure to the forest

तं समीक्ष्य व्यवसितं पितुर्निर्देशपालने।
कौसल्या बाष्पसंरुद्धा वचो धर्मिष्ठमब्रवीत्॥ १॥

Perceiving Śrī Rāma resolved on carrying out the command of his father, Kausalyā spoke as follows to her most pious son, her voice choked with tears : (1)

अदृष्टदुःखो धर्मात्मा सर्वभूतप्रियंवदः।
मयि जातो दशरथात् कथमुञ्छेन वर्तयेत्॥ २॥

"Ah! born of me through Daśaratha, how will the pious-minded boy, who has never known sorrow and who speaks kindly to all created beings, live on grains gleaned from a market-place (after the heaps collected there for sale have been disposed of)? (2)

यस्य भृत्याश्च दासाश्च मृष्टान्यन्नानि भुञ्जते।
कथं स भोक्ष्यते रामो वने मूलफलान्ययम्॥ ३॥

"How shall this boy, the same Rāma whose very dependants and servants partake of dainty dishes, eat roots and fruits in the forest? (3)

क एतच्छ्रद्दधेच्छ्रुत्वा कस्य वा न भवेद् भयम्।
गुणवान् दयितो राज्ञः काकुत्स्थो यद् विवास्यते॥ ४॥

"Who will believe this story that Rāma, a scion of Kakutstha, the pet child of the Emperor and rich in excellences, is being exiled? And who will not be alarmed to hear this? (4)

नूनं तु बलवाँल्लोके कृतान्तः सर्वमादिशन्।
लोके रामाभिरामस्त्वं वनं यत्र गमिष्यसि॥ ५॥

Sure enough, in this world, O Rāma, where you, who are so charming, are going to retire to the forest, destiny alone is mighty and rules all. (5)

अयं तु मामात्मभवस्तवादर्शनमारुतः।
विलापदुःखसमिधो रुदिताश्रुहुताहुतिः॥ ६॥

चिन्ताबाष्पमहाधूमस्तवागमनचिन्तजः ।
कर्शयित्वाधिकं पुत्र निःश्वासाय़ाससम्भवः ॥ ७ ॥
त्वया विहीनामिह मां शोकाग्निरतुलो महान् ।
प्रधक्ष्यति यथा कक्ष्यं चित्रभानुर्हिमात्यये ॥ ८ ॥

"Emaciating me to a remarkable degree, my son, this huge and incomparable fire of grief—which has its source in the mind, is fanned by the wind of your impending absence and fed by the firewood of anguish caused by weeping and is nourished by oblations poured in the shape of tears welling up at the time of weeping, nay, which is crowned with voluminous smoke in the form of intensity of thought, which springs up from anxiety concerning your return from exile at the end of fourteen years and which grows in intensity through pumping in the form of respiration—will consume me, bereft of you, here in the same way as a forest fire burns away dry wood and grass etc., at the end of winter. (6—8)

कथं हि धेनुः स्वं वत्सं गच्छन्तमनुगच्छति ।
अहं त्वानुगमिष्यामि यत्र वत्स गमिष्यसि ॥ ९ ॥

"It is well known how a milch cow follows its roaming calf. I too shall accordingly follow you whithersoever, my child, you will go." (9)

यथा निगदितं मात्रा तद् वाक्यं पुरुषर्षभः ।
श्रुत्वा रामोऽब्रवीद् वाक्यं मातरं भृशदुःखिताम् ॥ १० ॥

Duly hearing the aforesaid speech uttered by his mother, Śrī Rāma, a jewel among men, replied as follows to his mother, who was extremely distressed : (10)

कैकेय्या वञ्चितो राजा मयि चारण्यमाश्रिते ।
भवत्या च परित्यक्तो न नूनं वर्तयिष्यति ॥ ११ ॥

"Betrayed by Kaikeyī and particularly when I have retired to the forest, the king will surely not survive if he is further deserted by you. (11)

भर्तुः किल परित्यागो नृशंसः केवलं स्त्रियाः ।
स भवत्या न कर्तव्यो मनसापि विगर्हितः ॥ १२ ॥

"Moreover, it is sheer cruelty on the part of a woman to desert her husband. That should not be done by you even with the mind; for it is highly deprecated. (12)

यावज्जीवति काकुत्स्थः पिता मे जगतीपतिः ।
शुश्रूषा क्रियतां तावत् स हि धर्मः सनातनः ॥ १३ ॥

"So long as my father, Emperor Daśaratha, a scion of Kakutstha, survives, let service be rendered to him by you; for such is the eternal moral code." (13)

एवमुक्ता तु रामेण कौसल्या शुभदर्शना ।
तथेत्युवाच सुप्रीता राममक्लिष्टकारिणम् ॥ १४ ॥

Feeling highly delighted when admonished as aforesaid by Śrī Rāma, Kausalyā of benign aspect, for her part, said "Amen !" to Śrī Rāma, who did things without undergoing any exertion. (14)

एवमुक्तस्तु वचनं रामो धर्मभृतां वरः ।
भूयस्तामब्रवीद् वाक्यं मातरं भृशदुःखिताम् ॥ १५ ॥

Addressed in the foregoing words, Śrī Rāma, the foremost among those upholding the cause of righteousness, however, further spoke as follows to his aforesaid mother, who was feeling deeply distressed : (15)

मया चैव भवत्या च कर्तव्यं वचनं पितुः ।
राजा भर्ता गुरुः श्रेष्ठः सर्वेषामीश्वरः प्रभुः ॥ १६ ॥

"Father's command must be carried out by you as well as by me. He is the king, supporter, elder, superior, controller and master of us all. (16)

इमानि तु महारण्ये विहृत्य नव पञ्च च ।
वर्षाणि परमप्रीत्या स्थास्यामि वचने तव ॥ १७ ॥

"Having sported in some great forest during the ensuing nine years and five with supreme delight, I shall then continue to be at your beck and call." (17)

एवमुक्ता प्रियं पुत्रं बाष्पपूर्णानना तदा ।
उवाच परमार्ता तु कौसल्या सुतवत्सला ॥ १८ ॥

Spoken to in these words, Kausalyā, for her part, who was full of affection for her son and was extremely miserable, then

replied to her beloved son as follows, her face bathed in tears : (18)

आसां राम सपत्नीनां वस्तुं मध्ये न मे क्षमम्।
नय मामपि काकुत्स्थ वनं वन्यां मृगीमिव॥ १९॥
यदि ते गमने बुद्धिः कृता पितरपेक्षया।
तां तथा रुदतीं रामो रुदन् वचनमब्रवीत्॥ २०॥

"It is not desirable for me, O Rāma, to live in the midst of these co-wives. If you have made up your mind to depart in deference to the wish of your father, pray, take me as well to the forest, O scion of Kakutstha, even as one would take a wild female deer." Śrī Rāma, however, spoke to his mother, who was weeping as aforesaid : (19-20)

जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च।
भवत्या मम चैवाद्य राजा प्रभवति प्रभुः॥ २१॥

"For a married woman, so long as she is alive, her husband indeed is her deity as well as her lord. The king, our master, holds sway over you as well as over me today. (21)

न ह्यनाथा वयं राज्ञा लोकनाथेन धीमता।
भरतश्चापि धर्मात्मा सर्वभूतप्रियंवदः॥ २२॥
भवतीमनुवर्तेत स हि धर्मरतः सदा।
यथा मयि तु निष्क्रान्ते पुत्रशोकेन पार्थिवः॥ २३॥
श्रमं नावाप्नुयात् किंचिदप्रमत्ता तथा कुरु।
दारुणश्चाप्ययं शोको यथैनं न विनाशयेत्॥ २४॥
राज्ञो वृद्धस्य सततं हितं चर समाहिता।
व्रतोपवासनिरता या नारी परमोत्तमा॥ २५॥
भर्तारं नानुवर्तेत सा च पापगतिर्भवेत्।
भर्तुः शुश्रूषया नारी लभते स्वर्गमुत्तमम्॥ २६॥
अपि या निर्नमस्कारा निवृत्ता देवपूजनात्।
शुश्रूषामेव कुर्वीत भर्तुः प्रियहिते रता॥ २७॥
एष धर्मः स्त्रिया नित्यो वेदे लोके श्रुतः स्मृतः।
अग्निकार्येषु च सदा सुमनोभिश्च देवताः॥ २८॥
पूज्यास्ते मत्कृते देवि ब्राह्मणाश्चैव सत्कृताः।
एवं कालं प्रतीक्षस्व ममागमनकांक्षिणी॥ २९॥
नियता नियताहारा भर्तृशुश्रूषणे रता।
प्राप्स्यसे परमं कामं मयि पर्यागते सति॥ ३०॥
यदि धर्मभृतां श्रेष्ठो धारयिष्यति जीवितम्।
एवमुक्ता तु रामेण बाष्पपर्याकुलेक्षणा॥ ३१॥
कौसल्या पुत्रशोकार्ता रामं वचनमब्रवीत्।
गमने सुकृतां बुद्धिं न ते शक्नोमि पुत्रक॥ ३२॥
विनिवर्तयितुं वीर नूनं कालो दुरत्ययः।
गच्छ पुत्र त्वमेकाग्रो भद्रं तेऽस्तु सदा विभो॥ ३३॥

"With the wise king continuing as the ruler of the world, surely we are not masterless. And Bharata too is pious-minded, speaks kindly to all created beings and is ever devoted to righteousness. He will undoubtedly serve you. Carefully act in such a way that when I have departed for the woods the king may not suffer agony in the least on account of grief caused by separation from his son, i.e., myself. And, remaining ever vigilant, constantly do good to the aged king, so that this poignant grief may not bring about his extinction. Nay, that woman who, though extremely noble and keenly devoted to sacred observances and fasts, does not serve her husband, is sure to attain the destiny of a sinner. Through service to one's husband, on the other hand, even that woman who does not offer salutations to anyone other than her husband and is averse to the worship of gods, secures the highest heaven. Intent on doing that which is pleasing and good to her husband, a married woman should, therefore, do service to him alone: this is the lasting duty enjoined on a woman in the Vedas as well as in the Smṛti texts. Nay, while offering oblations to the fire, gods as well as celebrated Brāhmaṇas of noble vows should be worshipped with flowers and other articles for my sake, O godly lady! Leading a regulated life and partaking of an austere fare, nay, devoted to the service of your husband, bide time as aforesaid, longing for my return from the forest. In this way you will attain the highest object of your desire when I have duly returned from the forest, provided, of course, the Emperor the foremost

of those upholding the cause of righteousness retains his life." Spoken to in these words by Śrī Rāma, however, Kausalyā, who was stricken with grief caused by the thought of the impending separation from her son, spoke as follows to Śrī Rāma, her eyes blinded with tears : "I cannot change your resolution to depart, which has been deliberately made, O dear and heroic son ! Surely destiny is hard to supersede. Therefore, depart you, my son, with an unwavering mind. Let good betide you at all times, O mighty son ! (22—33)

पुनस्त्वयि निवृत्ते तु भविष्यामि गतक्लमा।
प्रत्यागते महाभागे कृतार्थे चरितव्रते।
पितुरानृण्यतां प्राप्ते स्वपिष्ये परमं सुखम्॥ ३४॥

"I shall be rid of affliction once more only when you have returned to Ayodhyā. I shall sleep most soundly only when you, my highly blessed son, return having accomplished your object and concluded your vow of leading a forest life for fourteen long years and thereby get square with i.e., cleared the debt of your father. (34)

कृतान्तस्य गतिः पुत्र दुर्विभाव्या सदा भुवि।
यस्त्वां संचोदयति मे वच आविध्य राघव॥ ३५॥

"The course of destiny in this world is always hard to perceive, my son—the destiny which is urging you to depart setting aside my protest, O scion of Raghu ! (35)

गच्छेदानीं महाबाहो क्षेमेण पुनरागतः।
नन्दयिष्यसि मां पुत्र साम्ना श्लक्ष्णेन चारुणा॥ ३६॥

"Depart now, O mighty-armed prince ! When you safely come back, you shall delight me, my son, with delightful and sweet words of consolation. (36)

अपीदानीं स कालः स्याद् वनात् प्रत्यागतं पुनः।
यत् त्वां पुत्रक पश्येयं जटावल्कलधारिणम्॥ ३७॥

"Would that be the time when I see you once more, my dear son, come back from the forest, wearing matted locks and the bark of trees, turned this very moment !" (37)

तथा हि रामं वनवासनिश्चितं
ददर्श देवी परमेण चेतसा।
उवाच रामं शुभलक्षणं वचो
बभूव च स्वस्त्ययनाभिकांक्षिणी॥ ३८॥

Inasmuch as the pious lady, Kausalyā, perceived with her penetrating mind that Śrī Rāma was resolved to take up his abode in the forest, she spoke benedictory words to him and got inclined to perform rites of averting evil through recitation of sacred texts. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Having received the mother's benedictions for the journey, Śrī Rāma falls at her feet and proceeds to the apartments of Sītā in order to see her

सा विनीय तमायासमुपस्पृश्य जलं शुचि।
चकार माता रामस्य मङ्गलानि मनस्विनी॥ १॥

Getting over through ratiocination the aforesaid agony caused by the thought of the impending separation from Śrī Rāma and sipping a little pure water in order to counteract the impurity occasioned by

shedding tears, the high-minded mother Kausalyā performed rites conducive to the welfare of Śrī Rāma. (1)

न शक्यसे वारयितुं गच्छेदानीं रघूत्तम।
शीघ्रं च विनिवर्तस्व वर्तस्व च सतां क्रमे॥ २॥

She said "Since your departure cannot be stopped, depart now, O jewel among the Raghus ! Nay, follow in the foot-steps of the righteous by redeeming your word of honour and return soon after serving the term of your exile. (2)

यं पालयसि धर्मं त्वं प्रीत्या च नियमेन च।
स वै राघवशार्दूल धर्मस्त्वामभिरक्षतु॥ ३॥

"May that piety itself protect you on all sides—the piety which you scrupulously observe with love, O tiger among the scions of Raghu ! (3)

येभ्यः प्रणमसे पुत्र देवेष्वायतनेषु च।
ते च त्वामभिरक्षन्तु वने सह महर्षिभिः॥ ४॥

"May those too to whom you humbly bow at cross-roads as well as in temples, my son, protect you on all sides alongwith eminent Ṛṣis. (4)

यानि दत्तानि तेऽस्त्राणि विश्वामित्रेण धीमता।
तानि त्वामभिरक्षन्तु गुणैः समुदितं सदा॥ ५॥

"May those mystic missiles also that were imparted to you by the learned Viśwāmitra protect on all sides, you who are ever illumined by your excellences. (5)

पितृशुश्रूषया पुत्र मातृशुश्रूषया तथा।
सत्येन च महाबाहो चिरं जीवाभिरक्षितः॥ ६॥

"Protected on all sides by the service you have rendered to your father and mothers as well as by your truthfulness, my mighty-armed son, may you live long ! (6)

समित्कुशपवित्राणि वेद्यश्चायतनानि च।
स्थण्डिलानि च विप्राणां शैला वृक्षाः क्षुपा ह्रदाः।
पतङ्गाः पन्नगाः सिंहास्त्वां रक्षन्तु नरोत्तम॥ ७॥

"May the deities presiding over wooden sticks used for feeding the sacred fire, blades of the sacred Kuśa grass and rings of Kuśa grass worn on the fourth finger on sacrificial occasions, sacrificial altars, temples and sites selected by Brāhmaṇas for worship of gods, as well as mountains, trees, bushes, large and deep pools of water, birds, reptiles and lions protect you. O jewel among men !(7)

स्वस्ति साध्याश्च विश्वे च मरुतश्च महर्षिभिः।
स्वस्ति धाता विधाता च स्वस्ति पूषा भगोऽर्यमा॥ ८॥
लोकपालाश्च ते सर्वे वासवप्रमुखास्तथा।
ऋतवः षट् च ते सर्वे मासाः संवत्सराः क्षपाः॥ ९॥
दिनानि च मुहूर्ताश्च स्वस्ति कुर्वन्तु ते सदा।
श्रुतिः स्मृतिश्च धर्मश्च पातु त्वां पुत्र सर्वतः॥ १०॥

"Nay, may the Sādhyas and the Viśwedevas, two different classes of gods, and the wind-gods alongwith eminent Ṛṣis ensure your happiness; may the Cosmic Person and the creator bring happiness to you. May the gods Pūṣā, Bhaga and Aryamā (three of the twelve sons of Aditi) and the well-known guardians of the spheres with Indra at their head, as also the deities presiding over the six seasons, all the months, years, nights and days and hours always do good to you. Again, may Veda, the Smṛti texts taken as one body and piety incarnate protect you, my son, from all dangers. (8—10)

स्कन्दश्च भगवान् देवः सोमश्च सबृहस्पतिः।
सप्तर्षयो नारदश्च ते त्वां रक्षन्तु सर्वतः॥ ११॥

"May Lord Skanda, the younger son of Lord Śiva, and the moon-god alongwith the sage Bṛhaspati, the preceptor of gods, the well-known seven Ṛṣis as well as Sage Nārada guard you on all sides. (11)

ते चापि सर्वतः सिद्धा दिशश्च सदिगीश्वराः।
स्तुता मया वने तस्मिन् पान्तु त्वां पुत्र नित्यशः॥ १२॥

"Nay, glorified by me, may the celebrated Siddhas as well as the four quarters alongwith the guardians of the quarters protect you, my son, from day to day on all sides in that forest which you are going to inhabit.(12)

शैलाः सर्वे समुद्राश्च राजा वरुण एव च।
द्यौरन्तरिक्षं पृथिवी वायुश्च सचराचरः॥ १३॥
नक्षत्राणि च सर्वाणि ग्रहाश्च सह दैवतैः।
अहोरात्रे तथा संध्ये पान्तु त्वां वनमाश्रितम्॥ १४॥

"May all the seven principal mountains and oceans as well as the king of the oceans, Varuṇa (the god presiding over the waters), heaven, earth, the region intervening them, the atmosphere as well as the animate and inanimate creation, nay, all the lunar mansions as well as the sun and the planets alongwith the gods presiding over them, the deities presiding over day and night and the morning and evening twilights protect you while you remain in the forest. (13-14)

ऋतवश्चापि षट् चान्ये मासाः संवत्सरास्तथा।
कलाश्च काष्ठाश्च तथा तव शर्म दिशन्तु ते॥ १५॥
महावनेऽपि चरतो मुनिवेषस्य धीमतः।
तथा देवाश्च दैत्याश्च भवन्तु सुखदाः सदा॥ १६॥

"Again, may the deities presiding over the six seasons, the intercalary months and the years containing such months and even so measures of time known by the names of Kalā (equivalent to one minute) and Kāṣṭhā (1/30 of a Kalā or two seconds) grant you happiness. And may the gods and the Daityas (demons) too ever bestow happiness on you while you roam about in a large forest, clad as a hermit and full of wisdom. (15-16)

राक्षसानां पिशाचानां रौद्राणां क्रूरकर्मणाम्।
क्रव्यादानां च सर्वेषां मा भूत् पुत्रक ते भयम्॥ १७॥

"Let there be no fear to you, my dear son, from the fierce ogres, fiends of cruel deeds and all carnivorous animals. (17)

प्लवगा वृश्चिका दंशा मशकाश्चैव कानने।
सरीसृपाश्च कीटाश्च मा भूवन् गहने तव॥ १८॥

"Let there be no monkeys, scorpions, gnats and mosquitoes, reptiles and insects in the impenetrable forest occupied by you. (18)

महाद्विपाश्च सिंहाश्च व्याघ्रा ऋक्षाश्च दंष्ट्रिणः।
महिषाः शृङ्गिणो रौद्रा न ते द्रुह्यन्तु पुत्रक॥ १९॥

"Let not lordly elephants, lions, tigers, bears and other carnivorous animals and fierce buffaloes with prominent horns be hostile to you, my dear son! (19)

नृमांसभोजना रौद्रा ये चान्ये सर्वजातयः।
मा च त्वां हिंसिषुः पुत्र मया सम्पूजितास्त्विह॥ २०॥

"And let not other ferocious man-eaters, belonging to all species of living beings and propitiated by me here, kill you, my son! (20)

आगमास्ते शिवाः सन्तु सिध्यन्तु च पराक्रमाः।
सर्वसम्पत्तयो राम स्वस्तिमान् गच्छ पुत्रक॥ २१॥

"May your pathways be propitious and let your undertaking meet with success. May all kinds of wealth of the forest be at your disposal, O Rāma! Depart you happily, my beloved son! (21)

स्वस्ति तेऽस्त्वान्तरिक्षेभ्यः पार्थिवेभ्यः पुनः पुनः।
सर्वेभ्यश्चैव देवेभ्यो ये च ते परिपन्थिनः॥ २२॥

"May you enjoy security time and again against aerial beings and earthly creatures as well as against all the gods as also against those who are your adversaries. (22)

शुक्रः सोमश्च सूर्यश्च धनदोऽथ यमस्तथा।
पान्तु त्वामर्चिता राम दण्डकारण्यवासिनम्॥ २३॥

"Worshipped by me, O Rāma, may the deities presiding over the planets Venus and the moon as also the sun and Kubera (the god of riches) and Yama (the god of retribution) protect you while you dwell in the forest of Daṇḍaka. (23)

अग्निर्वायुस्तथा धूमो मन्त्राश्चर्षिमुखच्युताः।
उपस्पर्शनकाले तु पान्तु त्वां रघुनन्दन॥ २४॥

May the gods presiding over fire, the air and smoke as well as the sacred texts that have escaped from the lips of Ṛṣis and that will be uttered by you, actually protect you at the time of sipping water and bathing, O scion of Raghu! (24)

सर्वलोकप्रभुर्ब्रह्मा भूतकर्तृ तथर्षयः।
ये च शेषाः सुरास्ते तु रक्षन्तु वनवासिनम्॥ २५॥

"May Brahmā, the suzerain lord of all the worlds, Brahma, the Infinite, responsible for the existence of all created beings, and the Ṛṣis as well as the gods that have not so far been mentioned by me, guard you while you reside in the forest." (25)

इति माल्यैः सुरगणान् गन्धैश्चापि यशस्विनी।
स्तुतिभिश्चानुरूपाभिरानर्चायतलोचना ॥ २६॥

Saying so, the illustrious Kausalyā, who had large eyes, worshipped the various gods with flowers and perfumes too as well as by means of hymns befitting them. (26)

ज्वलनं समुपादाय ब्राह्मणेन महात्मना।
हावयामास विधिना राममङ्गलकारणात्॥ २७॥

Duly procuring fire, she caused oblations to be poured into it with due ceremony for the welfare of Śrī Rāma by a high-souled Brāhmaṇa. (27)

घृतं श्वेतानि माल्यानि समिधश्चैव सर्षपान्।
उपसम्पादयामास कौसल्या परमाङ्गना॥ २८॥

Kausalyā, the lady *par excellence*, made available to the Brāhmaṇa ghee, white flowers, pieces of firewood for feeding the sacrificial fire and mustard seeds as well. (28)

उपाध्यायः स विधिना हुत्वा शान्तिमनामयम्।
हुतहव्यावशेषेण बाह्यं बलिमकल्पयत्॥ २९॥

Having poured oblations into the sacred fire according to the scriptural ordinance for the sake of security and health of her son the priest offered oblations to Indra and the other nine guardians of the ten directions outside the area reserved for fire-worship with the remnants of materials used as offering to the fire. (29)

मधुदध्यक्षतघृतैः स्वस्तिवाच्यं द्विजांस्ततः।
वाचयामास रामस्य वने स्वस्त्ययनक्रियाम्॥ ३०॥

She then got Brāhmaṇas—who were supplied with honey, curds, unbroken grains of rice and ghee in order to enable them to invoke blessings on Śrī Rāma by the repetition of certain Mantras—to utter prayers for the welfare of Śrī Rāma in the forest. (30)

ततस्तस्मै द्विजेन्द्राय राममाता यशस्विनी।
दक्षिणां प्रददौ काम्यां राघवं चेदमब्रवीत्॥ ३१॥

The illustrious Kausalyā, Śrī Rāma's mother, next bestowed on the aforesaid leader of Brāhmaṇas his fee as desired by him and spoke as follows to Śrī Rāma : (31)

यन्मङ्गलं सहस्राक्षे सर्वदेवनमस्कृते।
वृत्रनाशे समभवत् तत् ते भवतु मङ्गलम्॥ ३२॥

"May the same victory woo you as wooed Indra (the thousand-eyed god), who is hailed by all the gods on the destruction of the demon Vṛtra. (32)

यन्मङ्गलं सुपर्णस्य विनताकल्पयत् पुरा।
अमृतं प्रार्थयानस्य तत् ते भवतु मङ्गलम्॥ ३३॥

"May the same blessing descend on you as Vinatā (the mother of Garuḍa) invoked in the past on Garuḍa, who sought for nectar. (33)

अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत्।
अदितिर्मङ्गलं प्रादात् तत् ते भवतु मङ्गलम्॥ ३४॥

"Let the same blessing come to you as Aditi, the mother of the gods, invoked on Indra, the wielder of the thunderbolt, while he was engaged in making short work of the Daityas at the time of extracting nectar out of the ocean of milk. (34)

त्रिविक्रमान् प्रक्रमतो विष्णोरतुलतेजसः।
यदासीन्मङ्गलं राम तत् ते भवतु मङ्गलम्॥ ३५॥

"Let the same good fortune come to you as attended Lord Viṣṇu, who is endowed with immense glory, while He took the three well-known strides in order to measure the three worlds, O Rāma ! (35)

ऋषयः सागरा द्वीपा वेदा लोका दिशश्च ते।
मङ्गलानि महाबाहो दिशन्तु शुभमङ्गलम्॥ ३६॥

"May Ṛṣis, the seven oceans, the same number of Dwīpas (principal divisions of the globe girdled by them), the four Vedas, the three spheres and the well-known four quarters confer blessings, nay, the blessing of all blessings on you, O mighty-armed prince !" (36)

इति पुत्रस्य शेषाश्च कृत्वा शिरसि भामिनी।
गन्धैश्चापि समालभ्य राममायतलोचना॥ ३७॥
औषधीं च सुसिद्धार्थां विशल्यकरणीं शुभाम्।
चकार रक्षां कौसल्या मन्त्रैरभिजजाप च॥ ३८॥

Saying so and fixing unbroken grains of rice on Śrī Rāma's forehead as a form of benediction, and also daubing him with sandal-pastes of various kinds, the large-eyed Kausalyā, a proud woman, fastened about his wrist by way of an amulet a herb known by the name of Viśalyakaraṇī (so-called because it helps in painlessly extracting an arrow stuck into one's body), whose efficacy had been amply proved, with the recitation of sacred texts and further muttered the Mantras in order to heighten its virtue. (37-38)

उवाचापि प्रहृष्टेव सा दुःखवशवर्तिनी।
वाङ्मात्रेण न भावेन वाचा संसज्जमानया॥ ३९॥

Nay, she also spoke the Mantras aloud like one overjoyed, anxious as she was not to mar the joy and damp the enthusiasm of Śrī Rāma, although she was in the grip of sorrow and repeated the Mantras only mechanically in a faltering voice and not with her heart. (39)

आनम्य मूर्ध्नि चाघ्राय परिष्वज्य यशस्विनी।
अवदत् पुत्रमिष्टार्थो गच्छ राम यथासुखम्॥ ४०॥

Bending low and smelling the head of Śrī Rāma and embracing him, the illustrious lady, Kausalyā, said to Śrī Rāma, "Depart at ease, O Rāma, accomplished of purpose as you are. (40)

अरोगं सर्वसिद्धार्थमयोध्यां पुनरागतम्।
पश्यामि त्वां सुखं वत्स संधितं राजवर्त्मसु॥ ४१॥

"I shall happily see you come back in sound health to Ayodhyā having all your objects accomplished and moving at peace with all on the main roads of Ayodhyā. (41)

प्रणष्टदुःखसंकल्पा हर्षविद्योतिताननाः।
द्रक्ष्यामि त्वां वनात् प्राप्तं पूर्णचन्द्रमिवोदितम्॥ ४२॥

"All my thoughts of sorrow completely vanished and my face illumined with joy I shall behold you returned from the forest like the full moon become visible on the horizon. (42)

भद्रासनगतं राम वनवासादिहागतम्।
द्रक्ष्यामि च पुनस्त्वां तु तीर्णवन्तं पितुर्वचः॥ ४३॥

"I shall undoubtedly see you returned here from your sojourn in the forest, having implemented the word of your father, and installed on the throne, O Rāma ! (43)

मङ्गलैरुपसम्पन्नो वनवासादिहागतः।
वध्वाश्च मम नित्यं त्वं कामान् संवर्ध याहि भोः॥ ४४॥

"Having returned here from the forest and clad in festal robes and adorned with festal ornaments, ever fulfil the desires of my daughter-in-law. Depart now, O Rāma ! (44)

मयार्चिता देवगणाः शिवादयो
महर्षयो भूतगणाः सुरोरगाः।
अभिप्रयातस्य वनं चिराय ते
हितानि कांक्षन्तु दिशश्च राघव॥ ४५॥

"Worshipped by me, let the hosts of gods headed by Lord Śiva, the eminent Ṛṣis, the multitudes of spirits, the celestial serpents and the deities presiding over the four quarters wish well for a long time of you when you have set out for the forest, O scion of Raghu !" (45)

अतीव चाश्रुप्रतिपूर्णलोचना
समाप्य च स्वस्त्ययनं यथाविधि।
प्रदक्षिणं चापि चकार राघवं
पुनः पुनश्चापि निरीक्ष्य सस्वजे॥ ४६॥

Nay, having finished the sacred rite of invoking blessings on Śrī Rāma with due ceremony, Kausalyā whose eyes were overflowing with tears, further went clockwise round Śrī Rāma (a scion of Raghu) and, gazing on him again and again, embraced him. (46)

तया हि देव्या च कृतप्रदक्षिणो
निपीड्य मातुश्चरणौ पुनः पुनः।
जगाम सीतानिलयं महायशाः
स राघवः प्रज्वलितस्तया श्रिया॥ ४७॥

Circumambulated clockwise by the said pious lady and pressing as a token of reverence his mother's feet again and again, that highly illustrious scion of Raghu, irradiated as he was by the splendour occasioned by the mother's benedictory rites, proceeded to Sītā's apartments. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Beholding Śrī Rāma depressed in spirits and lustreless with frustration writ large on his countenance, Sītā, who knew nothing about the interruption of his installation and had been eagerly and joyfully awaiting his return, inquires about the cause of his dejection and is told how his installation has been stopped and how he is going to be sent into exile by his father, and exhorted to look after her father-in-law and mothers-in-law as before and to treat Bharata and Śatrughna as her own brothers or sons and never to harbour malice towards them

अभिवाद्य तु कौसल्यां रामः सम्प्रस्थितो वनम्।
कृतस्वस्त्ययनो मात्रा धर्मिष्ठे वर्त्मनि स्थितः॥ १॥
विराजयन् राजसुतो राजमार्गं नरैर्वृतम्।
हृदयान्याममन्थेव जनस्य गुणवत्तया॥ २॥

Saluting Kausalyā while about to set out for the forest, Śrī Rāma, for his part, on whom blessings had been invoked by his mother and who stuck to the most righteous path, agitated as were the hearts of the people that had gathered there, through his richness in excellences of various kinds, illumining at the same time by his very proximity the king's highway crowded with men anxious to have a look at the prince. (1-2)

वैदेही चापि तत् सर्वं न शुश्राव तपस्विनी।
तदेव हृदि तस्याश्च यौवराज्याभिषेचनम्॥ ३॥

Sītā, a princess of the Videha territory, in her turn, who had been observing austere vows, had not so far heard all that had happened in the meantime, causing interruption in the installation of Śrī Rāma and making for his exile into the forest, so that the aforesaid installation alone of Śrī Rāma in the office of Prince Regent stood foremost in her heart. (3)

देवकार्यं स्म सा कृत्वा कृतज्ञा हृष्टचेतना।
अभिज्ञा राजधर्माणां राजपुत्री प्रतीक्षति॥ ४॥

Having offered worship to the gods, the celebrated princess, who knew her duty

and was conversant with the moral code prescribed for kings, was waiting for her husband with a delighted mind. (4)

प्रविवेशाथ रामस्तु स्ववेश्म सुविभूषितम्।
प्रहृष्टजनसम्पूर्णं ह्रिया किंचिदवाङ्मुखः॥ ५॥

In the meantime Śrī Rāma for his part entered his gynaeceum, which was most tastefully decorated and was crowded with overjoyed attendants, his head bent somewhat low through bashfulness. (5)

अथ सीता समुत्पत्य वेपमाना च तं पतिम्।
अपश्यच्छोकसंतप्तं चिन्ताव्याकुलितेन्द्रियम्॥ ६॥

Forthwith springing up from her seat, Sītā tremblingly saw her celebrated husband stricken with grief, his mind perplexed with anxiety. (6)

तां दृष्ट्वा स हि धर्मात्मा न शशाक मनोगतम्।
तं शोकं राघवः सोढुं ततो विवृततां गतः॥ ७॥

Seeing her the said Śrī Rāma, a scion of Raghu, whose mind was given to righteousness, could not contain that grief existing in his mind; hence it became manifest. (7)

विवर्णवदनं दृष्ट्वा तं प्रस्विन्नममर्षणम्।
आह दुःखाभिसंतप्ता किमिदानीमिदं प्रभो॥ ८॥

Seeing him pale of countenance, bathed in perspiration and unable to restrain his grief, Sītā, who felt sore stricken with grief, said, "What is this now, my lord? (8)

अद्य बार्हस्पतः श्रीमान् युक्तः पुष्येण राघव।
प्रोच्यते ब्राह्मणैः प्राज्ञैः केन त्वमसि दुर्मनाः॥ ९॥

"The auspicious constellation Puṣya, which is presided over by the sage Bṛhaspati and which is propitious for installation is in the ascendant today. The ceremony is recommended by learned Brāhmaṇas when the moon is in conjunction with the said asterism, O scion of Raghu! Wherefore then are you ill at ease? (9)

न ते शतशलाकेन जलफेननिभेन च।
आवृतं वदनं वल्गु च्छत्रेणाभिविराजते॥ १०॥

"Your lovely countenance does not shine splendidly as it should when canopied by an umbrella white as foam and provided with a hundred ribs. (10)

व्यजनाभ्यां च मुख्याभ्यां शतपत्रनिभेक्षणम्।
चन्द्रहंसप्रकाशाभ्यां वीज्यते न तवाननम्॥ ११॥

"Nor is your lotus-eyed face, I find, being fanned as it should with a pair of excellent chowries shining like the moon and a swan. (11)

वाग्मिनो वन्दिनश्चापि प्रहृष्टास्त्वां नरर्षभ।
स्तुवन्तो नाद्य दृश्यन्ते मङ्गलैः सूतमागधाः॥ १२॥

"Nor again are overjoyed minstrels and bards or even eloquent panegyrists seen extolling you in words full of benedictions today, O jewel among men! (12)

न ते क्षौद्रं च दधि च ब्राह्मणा वेदपारगाः।
मूर्ध्नि मूर्धाभिषिक्तस्य ददति स्म विधानतः॥ १३॥

"Brāhmaṇas well-versed in the Vedas have not poured with due ceremony honey and curds alongwith water from holy places on your head after you had taken a full bath drenching your head too. (13)

न त्वां प्रकृतयः सर्वाः श्रेणीमुख्याश्च भूषिताः।
अनुव्रजितुमिच्छन्ति पौरजानपदास्तथा॥ १४॥

"Nor do all the king's ministers and the foremost among the traders, decked with ornaments, nor again the citizens and people belonging to the countryside seek to follow you in state. (14)

चतुर्भिर्वेगसम्पन्नैर्हयैः काञ्चनभूषणैः।
मुख्यः पुष्परथो युक्तः किं न गच्छति तेऽग्रतः॥ १५॥

"How does an excellent chariot used for travelling or pleasure and driven by four swift horses, decked with gold ornaments, not go ahead of you? (15)

न हस्ती चाग्रतः श्रीमान् सर्वलक्षणपूजितः।
प्रयाणे लक्ष्यते वीर कृष्णमेघगिरिप्रभः॥ १६॥

"Nor is a glorious elephant, adorned with all noble characteristics and resembling a mountain crowned with a dark cloud,

seen ahead of you in your drive back to the gynaeceum, O gallant prince? (16)

न च काञ्चनचित्रं ते पश्यामि प्रियदर्शन।
भद्रासनं पुरस्कृत्य यान्तं वीर पुरःसरम्॥ १७॥

"Nor again do I perceive marching before you a servant carrying in his hand an excellent seat (sitting mat) embroidered with a gold figure, O valiant prince of delightful appearance ! (17)

अभिषेको यदा सज्जः किमिदानीमिदं तव।
अपूर्वो मुखवर्णश्च न प्रहर्षश्च लक्ष्यते॥ १८॥

"When the preparations for your consecration are complete, how is it that the colour of your face appears so changed and no great joy is perceived in you at this moment?" (18)

इतीव विलपन्तीं तां प्रोवाच रघुनन्दनः।
सीते तत्रभवांस्तातः प्रव्राजयति मां वनम्॥ १९॥

Śrī Rāma, a scion of Raghu, replied as follows to Sītā, who was wailing as aforesaid : "My adorable father, O Śītā, is sending me into exile to the forest. (19)

कुले महति सम्भूते धर्मज्ञे धर्मचारिणि।
शृणु जानकि येनेदं क्रमेणाद्यागतं मम॥ २०॥

"Hear in order of sequence, O daughter of Janaka, descended, as you are, in a noble family, knowing as you do what is right and practising virtue, wherefore this exile has fallen to my lot today. (20)

राज्ञा सत्यप्रतिज्ञेन पित्रा दशरथेन वै।
कैकेय्यै मम मात्रे तु पुरा दत्तौ महावरौ॥ २१॥

"Indeed, a couple of momentous boons were actually granted in the days gone by in favour of mother, Kaikeyī, by my father, King Daśaratha, who is so true to his promise. (21)

तयाद्य मम सज्जेऽस्मिन्नभिषेके नृपोद्यते।
प्रचोदितः स समयो धर्मेण प्रतिनिर्जितः॥ २२॥

"The preparations for my consecration, arranged through the Emperor's endeavour, being complete today, the king was pressed hard by her to grant those boons and, having been bound with an oath, was completely brought under her thumb on grounds of morality. (22)

चतुर्दश हि वर्षाणि वस्तव्यं दण्डके मया।
पित्रा मे भरतश्चापि यौवराज्ये नियोजितः॥ २३॥

"I must take up my abode in the forest of Daṇḍaka for fourteen years and, furthermore, Bharata has been nominated by my father for the office of Prince Regent. (23)

सोऽहं त्वामागतो द्रष्टुं प्रस्थितो विजनं वनम्।
भरतस्य समीपे ते नाहं कथ्यः कदाचन॥ २४॥

"As such I have come to see you while on my way to the lonely forest of Daṇḍaka. I should never be praised by you in the presence of Bharata whenever he calls on you in order to pay his respects to you, lest you should forfeit his goodwill. (24)

ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम्।
तस्मान्न ते गुणाः कथ्या भरतस्याग्रतो मम॥ २५॥

"For, men endowed with power and fortune do not brook to hear the glorification of others. Therefore my virtues should never be extolled by you before Bharata. (25)

अहं ते नानुवक्तव्यो विशेषेण कदाचन।
अनुकूलतया शक्यं समीपे तस्य वर्तितुम्॥ २६॥

"I should never be exalted to the skies by you even before your companions. You can stay with him only by behaving conformably to him. (26)

तस्मै दत्तं नृपतिना यौवराज्यं सनातनम्।
स प्रसाद्यस्त्वया सीते नृपतिश्च विशेषतः॥ २७॥

"The office of Prince Regent has been conferred on him by the king once for all. He should, therefore, be pleased by you, O Sītā, more so because he is going to be the king as well. (27)

अहं चापि प्रतिज्ञां तां गुरोः समनुपालयन्।
वनमद्यैव यास्यामि स्थिरीभव मनस्विनि॥ २८॥

"Duly implementing the aforesaid pledge

of my father, I for my part shall proceed to the forest this very day. Please remain firm, O high-minded lady ! (28)

याते च मयि कल्याणि वनं मुनिनिषेवितम्।
व्रतोपवासपरया भवितव्यं त्वयानघे॥ २९॥

"Nay, when I have left for the forest, inhabited by ascetics, O blessed lady, you should take to sacred observances and fasts, O sinless one ! (29)

कल्यमुत्थाय देवानां कृत्वा पूजां यथाविधि।
वन्दितव्यो दशरथः पिता मम जनेश्वरः॥ ३०॥

"Rising at dawn and after performing worship of the gods according to the scriptural ordinance, King Daśaratha, my father, must be saluted by you. (30)

माता च मम कौसल्या वृद्धा संतापकर्शिता।
धर्ममेवाग्रतः कृत्वा त्वत्तः सम्मानमर्हति॥ ३१॥

"My mother, Kausalyā too, aged as she is and emaciated through agony, deserves to be duly respected by you since you must keep virtue foremost in your mind. (31)

वन्दितव्याश्च ते नित्यं याः शेषा मम मातरः।
स्नेहप्रणयसम्भोगैः समा हि मम मातरः॥ ३२॥

"Those others too who are related to me as mothers deserve to be saluted by you everyday since all mothers are equal in my eyes, in point of affection and goodwill they cherish for me and the way in which they have looked after me when I was a child. (32)

भ्रातृपुत्रसमौ चापि द्रष्टव्यौ च विशेषतः।
त्वया भरतशत्रुघ्नौ प्राणैः प्रियतरौ मम॥ ३३॥

"My brothers, Bharata and Śatrughna too, who are dearer to me than life, should be particularly regarded by you as your own brothers or sons. (33)

विप्रियं च न कर्तव्यं भरतस्य कदाचन।
स हि राजा च वैदेहि देशस्य च कुलस्य च॥ ३४॥

"No offence should be given to Bharata at any time; for he is now, as it were, the ruler of our country as well as of our family, O princess of the Videha territory ! (34)

आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः।
राजानः सम्प्रसीदन्ति प्रकुप्यन्ति विपर्यये॥ ३५॥

"Kings, really speaking, get highly pleased when propitiated through good conduct and served with continued endeavours and feel enraged otherwise. (35)

औरस्यानपि पुत्रान् हि त्यजन्त्यहितकारिणः।
समर्थान् सम्प्रगृह्णन्ति जनानपि नराधिपाः॥ ३६॥

"Rulers of men forsake even sons sprung from their own loins if they are adverse, and duly accept as their own even strangers who are friendly to them. (36)

सा त्वं वसेह कल्याणि राज्ञः समनुवर्तिनी।
भरतस्य रता धर्मे सत्यव्रतपरायणा॥ ३७॥

"Dwell you as such in Ayodhyā under the protection of the Emperor and conformably to the will of Bharata, remaining devoted to righteousness and following sacred observances of unfailing efficacy, O blessed lady ! (37)

अहं गमिष्यामि महावनं प्रिये
त्वया हि वस्तव्यमिहैव भामिनि।
यथा व्यलीकं कुरुषे न कस्यचित्
तथा त्वया कार्यमिदं वचो मम॥ ३८॥

"I shall immediately proceed to the great forest of Daṇḍaka, my darling; while you should live here only, O high-minded lady ! You should conduct yourself in such a way as not to offend anyone: this is my advice to you." (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Exhorted by Śrī Rāma to stay in Ayodhyā to look after his parents, Sītā submits in reply that she being his counterpart, her exile is implied in his and insists on her being taken with him since she would not be able to bear separation from him

एवमुक्ता तु वैदेही प्रियार्हा प्रियवादिनी।
प्रणयादेव संक्रुद्धा भर्तारमिदमब्रवीत्॥ १॥

Roused to indignation through sheer love when admonished as aforesaid, Sītā, the daughter of the king of the Videhas, for her part, who deserved kindness from her husband and always spoke kindly to him, replied to her husband as follows : (1)

किमिदं भाषसे राम वाक्यं लघुतया ध्रुवम्।
त्वया यदपहास्यं मे श्रुत्वा नरवरोत्तम॥ २॥

"Wherefore do you tender me this advice, which makes me look indeed so small, O Rāma, and which I am amused to hear, O jewel among the foremost of men ! (2)

वीराणां राजपुत्राणां शस्त्रास्त्रविदुषां नृप।
अनर्हमयशस्यं च न श्रोतव्यं त्वयेरितम्॥ ३॥

"What has been uttered by you is unworthy of valiant princes adept in the use of weapons and missiles, and disgraceful to them, O ruler of men, and is not worth listening to. (3)

आर्यपुत्र पिता माता भ्राता पुत्रस्तथा स्नुषा।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते॥ ४॥

"Father, mother, brother, son and daughter-in-law, my darling, reap each his or her destiny, enjoying their own merits earned in previous lives. (4)

भर्तुर्भाग्यं तु नार्येका प्राप्नोति पुरुषर्षभ।
अतश्चैवाहमादिष्टा वने वस्तव्यमित्यपि॥ ५॥

"A wife alone actually shares the fortune of her husband, O jewel among men ! For this very reason I too stand enjoined by my parents-in-law that I should as well take up my abode in the forest. (5)

न पिता नात्मजो वात्मा न माता न सखीजनः।
इह प्रेत्य च नारीणां पतिरेको गतिः सदा॥ ६॥

"In the case of women neither father nor son nor their own body nor mother nor their female companions serve as an asylum here or hereafter. The husband alone is their refuge at all times. (6)

यदि त्वं प्रस्थितो दुर्गं वनमद्यैव राघव।
अग्रतस्ते गमिष्यामि मृद्नन्ती कुशकण्टकान्॥ ७॥

"If you depart this very day for the forest of Daṇḍaka which is difficult to penetrate, O scion of Raghu, I shall walk ahead of you crushing under my soles blades of the sacred Kuśa grass and thorns that lie on the way. (7)

ईर्ष्यां रोषं बहिष्कृत्य भुक्तशेषमिवोदकम्।
नय मां वीर विस्रब्धः पापं मयि न विद्यते॥ ८॥

"Casting away envy at my courage in voluntarily offering to accompany you to the forest and wrath at my insolence in flouting your command to stay in Ayodhyā, confidently take me with you as one would take water remaining in one's pot after one has drunk it once, O valiant prince ! No sin that may deter you from taking me with you abides in me. (8)

प्रासादाग्रे विमानैर्वा वैहायसगतेन वा।
सर्वावस्थागता भर्तुः पादच्छाया विशिष्यते॥ ९॥

"Protection under the feet of one's husband under all circumstances is preferable for a woman to residence at the top of a palace, or living in aerial cars or

coursing through the heavens by virtue of mystic powers acquired through proficiency in Yoga. (9)

अनुशिष्टास्मि मात्रा च पित्रा च विविधाश्रयम्।
नास्मि सम्प्रति वक्तव्या वर्तितव्यं यथा मया॥ १०॥

"I have been taught in many ways by my mother and father how I should conduct myself in relation to you. As such I need not be instructed in this behalf at this juncture. (10)

अहं दुर्गं गमिष्यामि वनं पुरुषवर्जितम्।
नानामृगगणाकीर्णं शार्दूलगणसेवितम्॥ ११॥

"Unattended by any male servant I shall proceed with you to the forest of Daṇḍaka, which is difficult to penetrate and teems with multitudes of beasts of various species and is infested with herds of tigers. (11)

सुखं वने निवत्स्यामि यथैव भवने पितुः।
अचिन्तयन्ती त्रींल्लोकांश्चिन्तयन्ती पतिव्रतम्॥ १२॥

"Nay, caring not for the sovereignty of the three worlds and concentrating my thought on the vow of serving my husband (yourself), I shall live happily in the forest as I would in my paternal home. (12)

शुश्रूषमाणा ते नित्यं नियता ब्रह्मचारिणी।
सह रंस्ये त्वया वीर वनेषु मधुगन्धिषु॥ १३॥

"Serving you everyday with self-restraint and practising sacred vows, I shall sport with you in woodlands fragrant with stores of honey, O valiant prince! (13)

त्वं हि कर्तुं वने शक्तो राम सम्परिपालनम्।
अन्यस्यापि जनस्येह किं पुनर्मम मानद॥ १४॥

"As for yourself, you are indeed capable of duly supporting in the forest even other men, who are not related to you, much more so myself, who am your wedded wife and entirely dependent on you, O Rāma, who bestow honour on others! (14)

साहं त्वया गमिष्यामि वनमद्य न संशयः।
नाहं शक्या महाभाग निवर्तयितुमुद्यता॥ १५॥

"Such as I am, I shall undoubtedly accompany you to the forest today. Bent as I am on going, I cannot be diverted from my purpose, O highly fortunate prince! (15)

फलमूलाशना नित्यं भविष्यामि न संशयः।
न ते दुःखं करिष्यामि निवसन्ती त्वया सदा॥ १६॥

"I shall without doubt live on fruits and roots alone from day to day and shall not cause any annoyance to you while living with you. (16)

अग्रतस्ते गमिष्यामि भोक्ष्ये भुक्तवति त्वयि।
इच्छामि परतः शैलान् पल्वलानि सरांसि च॥ १७॥
द्रष्टुं सर्वत्र निर्भीता त्वया नाथेन धीमता।
हंसकारण्डवाकीर्णाः पद्मिनीः साधुपुष्पिताः॥ १८॥
इच्छेयं सुखिनी द्रष्टुं त्वया वीरेण संगता।
अभिषेकं करिष्यामि तासु नित्यमनुव्रता॥ १९॥
सह त्वया विशालाक्ष रंस्ये परमनन्दिनी।
एवं वर्षसहस्राणि शतं वापि त्वया सह॥ २०॥
व्यतिक्रमं न वेत्स्यामि स्वर्गोऽपि हि न मे मतः।
स्वर्गेऽपि च विना वासो भविता यदि राघव।
त्वया विना नरव्याघ्र नाहं तदपि रोचये॥ २१॥

"I shall walk ahead of you and shall take my food only when you have finished your meal. After that, I long to see mountains, ponds and lakes, remaining fearless everywhere with you as my wise protector. Accompanied by you, a heroic prince, I wish happily to see lotus-ponds teeming with swans and water-fowls and abounding in lotuses. Nay, remaining devoted to you I shall daily take my bath in them and, full of supreme joy, sport with you, in this way, O large-eyed lord! Spending with you, say, thousands of years or even a hundred thousand years, I shall never experience any sorrow. Heaven too will not be acceptable to me otherwise. Even if an abode devoid of you is vouchsafed to me in heaven, O scion of Raghu, I shall never find pleasure in it without you, O tiger among men! (17—21)

अहं गमिष्यामि वनं सुदुर्गमं
मृगायुतं वानरवारणैश्च।
वने निवत्स्यामि यथा पितुर्गृहे
तवैव पादावुपगृह्य सम्मता॥ २२॥

"I shall proceed to the forest of Daṇḍaka which is most difficult to penetrate and is infested with game of various kinds as well as with monkeys and elephants. Nay, clinging to your feet alone and esteemed by you, I shall dwell in the forest as though in my father's home. (22)

अनन्यभावामनुरक्तचेतसं
त्वया वियुक्तां मरणाय निश्चिताम्।
नयस्व मां साधु कुरुष्व याचनां
नातो मया ते गुरुता भविष्यति॥ २३॥

"Therefore, grant my prayer and take me with you to the forest—me, who am exclusively devoted to you, whose mind is fondly attached to you and who am determined to die if disunited from you. You shall not be burdened by my being taken alongwith you." (23)

तथा ब्रुवाणामपि धर्मवत्सलां
न च स्म सीतां नृवरो निनीषति।
उवाच चैनां बहु संनिवर्तने
वने निवासस्य च दुःखितां प्रति॥ २४॥

Śrī Rāma, the foremost among men, did not feel inclined in the least to take to the forest Sītā, who was so fond of righteousness and even though she spoke as aforesaid. Nay, in order to turn her away from her resolve, he spoke to her a lot about the miseries attendant upon forest life. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तविंशः सर्गः॥ २७॥

Thus ends Canto Twenty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Bringing home to Sītā the austerity and hardships of forest life,
Śrī Rāma tries once more to dissuade her from her
insistence on accompanying him to the forest

स एवं ब्रुवतीं सीतां धर्मज्ञां धर्मवत्सलः।
न नेतुं कुरुते बुद्धिं वने दुःखानि चिन्तयन्॥ १॥

Bearing in mind the hardships one will be called upon to bear in the forest, Śrī Rāma, who was fond of righteousness, did not favour the idea of taking alongwith him to the forest Sītā, who knew what is right, and spoke as aforesaid. (1)

सान्त्वयित्वा ततस्तां तु बाष्पदूषितलोचनाम्।
निवर्तनार्थे धर्मात्मा वाक्यमेतदुवाच ह॥ २॥

Soothing with kind words Sītā, whose eyes were bedimmed with tears, Śrī Rāma, whose mind was given to piety, for his part, so the tradition goes, then spoke as follows with a view to turning her back from her resolve : (2)

सीते महाकुलीनासि धर्मे च निरता सदा।
इहाचरस्व धर्मं त्वं यथा मे मनसः सुखम्॥ ३॥

"Sītā, you are born of a high pedigree and are ever devoted to righteousness. Practise you virtue here so that gratification may be caused to my mind. (3)

सीते यथा त्वां वक्ष्यामि तथा कार्यं त्वयाबले।
वने दोषा हि बहवो वसतस्तान् निबोध मे॥ ४॥

"You should act as I am going to tell you, O frail Sītā ! A dweller in forest, really

speaking, suffers from many a handicap: please know them from me. (4)

सीते विमुच्यतामेषा वनवासकृता मतिः।
बहुदोषं हि कान्तारं वनमित्यभिधीयते॥ ५॥

"Let this idea of living in a forest be finally relinquished, O Sītā; for a dense forest is spoken of as fraught with manifold dangers. (5)

हितबुद्ध्या खलु वचो मयैतदभिधीयते।
सदा सुखं न जानामि दुःखमेव सदा वनम्॥ ६॥

"This advice is tendered by me with an eye to your welfare alone and not because you will prove a burden to me. Not only there is no joy in a forest at all times; I rather know it to be an abode of perpetual misery. (6)

गिरिनिर्झरसम्भूता गिरिनिर्दरिवासिनाम्।
सिंहानां निनदा दुःखाः श्रोतुं दुःखमतो वनम्॥ ७॥

"Intensified by the noise of hill-streams, the roars of lions dwelling in mountain caves are unpleasant to hear. Hence a forest is full of misery. (7)

क्रीडमानाश्च विस्रब्धा मत्ताः शून्ये तथा मृगाः।
दृष्ट्वा समभिवर्तन्ते सीते दुःखमतो वनम्॥ ८॥

"Again, on seeing a human being, wild beasts in rut, sporting fearlessly in a lonely retreat, attack him on all sides. Hence a forest is full of suffering. (8)

सग्राहाः सरितश्चैव पङ्कवत्यस्तु दुस्तराः।
मत्तैरपि गजैर्नित्यमतो दुःखतरं वनम्॥ ९॥

"Rivers are full of alligators and marshy too and as such difficult to cross even for elephants in rut. Hence a forest is ever exceedingly unpleasant. (9)

लताकण्टकसंकीर्णाः कृकवाकूपनादिताः।
निरपाश्च सुदुःखाश्च मार्गा दुःखमतो वनम्॥ १०॥

"The paths are waterless and extremely rugged, covered with creepers and thorns and rendered noisy by wild cocks. A forest is, therefore, full of misery. (10)

सुप्यते पर्णशय्यासु स्वयंभग्रासु भूतले।
रात्रिषु श्रमखिन्नेन तस्माद् दुःखमतो वनम्॥ ११॥

"Exhausted through toil entailed by search for food in the shape of fruits etc., one has to lie down during nights on beds of dry leaves fallen of themselves. Hence a forest is a source of great suffering. (11)

अहोरात्रं च संतोषः कर्तव्यो नियतात्मना।
फलैर्वृक्षावपतितैः सीते दुःखमतो वनम्॥ १२॥

"By day and by night hunger has to be appeased with one's mind fully controlled by means of fruits fallen of themselves from trees, O Sītā! Hence a forest is full of privations. (12)

उपवासश्च कर्तव्यो यथा प्राणेन मैथिलि।
जटाभारश्च कर्तव्यो वल्कलाम्बरधारणम्॥ १३॥

"Fasting has to be observed according to one's stamina, O princess of Mithilā! Nay, a mass of matted hair has to be worn on the head and one has to remain clad in the bark of trees. (13)

देवतानां पितॄणां च कर्तव्यं विधिपूर्वकम्।
प्राप्तानामतिथीनां च नित्यशः प्रतिपूजनम्॥ १४॥

"Worship must be offered everyday to the gods and the manes according to the scriptural ordinance and hospitality shown to unexpected guests arrived at his door. (14)

कार्यस्त्रिरभिषेकश्च काले काले च नित्यशः।
चरतां नियमेनैव तस्माद् दुःखतरं वनम्॥ १५॥

"By those living strictly in accordance with the scriptural ordinance ablutions must be performed thrice at the appointed time, viz., in the morning and evening as well as at midday, everyday. Hence a forest is full of great hardships. (15)

उपहारश्च कर्तव्यः कुसुमैः स्वयमाहृतैः।
आर्षेण विधिना वेद्यां सीते दुःखमतो वनम्॥ १६॥

"Worship must be offered according to the ordinance laid down by sages at the altar, prepared with one's own hands by means of flowers gathered by oneself, O Sītā! Hence a forest is a source of suffering. (16)

यथालब्धेन कर्तव्यः संतोषस्तेन मैथिलि।
यताहारैर्वनचरैः सीते दुःखमतो वनम्॥ १७॥

"Eating sparingly, dwellers in forests have to appease their hunger with fruits etc. obtained according to season, O Sītā, princess of Mithilā ! Hence a forest is full of hardships. (17)

अतीव वातस्तिमिरं बुभुक्षा चाति नित्यशः।
भयानि च महान्त्यत्र ततो दुःखतरं वनम्॥ १८॥

"The wind blows furiously everyday, thick darkness prevails and hunger too is rapacious. Besides there are great perils in the forest. Hence a forest is a source of great hardships. (18)

सरीसृपाश्च बहवो बहुरूपाश्च भामिनि।
चरन्ति पथि ते दर्पात् ततो दुःखतरं वनम्॥ १९॥

"Well-known serpents of various kinds proudly creep on the tracks in large numbers, O proud lady ! A forest, therefore, is a source of great miseries. (19)

नदीनिलयनाः सर्पा नदीकुटिलगामिनः।
तिष्ठन्त्यावृत्य पन्थानमतो दुःखतरं वनम्॥ २०॥

"Serpents having their home in rivers and moving tortuously like rivers lie blocking the way. Hence a forest is full of great suffering. (20)

पतङ्गा वृश्चिकाः कीटा दंशाश्च मशकैः सह।
बाधन्ते नित्यमबले सर्वं दुःखमतो वनम्॥ २१॥

"Moths, scorpions, worms and gnats alongwith mosquitoes harass everyone daily, O frail princess ! Hence a forest is full of suffering. (21)

द्रुमाः कण्टकिनश्चैव कुशाः काशाश्च भामिनि।
वने व्याकुलशाखाग्रास्तेन दुःखमतो वनम्॥ २२॥

"Thorny trees, blades of the sacred Kuśa grass and gnarled shrubs known by the name of Kāśas are seen with the ends of their limbs spreading on all sides in the forest, O proud lady ! Hence a forest is thickly beset with hardships. (22)

कायक्लेशाश्च बहवो भयानि विविधानि च।
अरण्यवासे वसतो दुःखमेव सदा वनम्॥ २३॥

"Manifold bodily sufferings torment and perils of various kinds threaten a person taking up his abode in a forest dwelling. A forest is thus a perennial source of suffering. (23)

क्रोधलोभौ विमोक्तव्यौ कर्तव्या तपसे मतिः।
न भेतव्यं च भेतव्ये दुःखं नित्यमतो वनम्॥ २४॥

"Anger and greed have to be completely abandoned, one's heart has to be set on asceticism and one must not dread even that which deserves to be dreaded. Hence a forest is a perpetual source of suffering. (24)

तदलं ते वनं गत्वा क्षेमं नहि वनं तव।
विमृशन्निव पश्यामि बहुदोषकरं वनम्॥ २५॥

"Therefore, have done with the idea of proceeding to the forest. A forest is not secure for you. Bestowing my thought on the subject I perceive the forest as fraught with many evils, as it were." (25)

वनं तु नेतुं न कृता मतिर्यदा
बभूव रामेण तदा महात्मना।
न तस्य सीता वचनं चकार तं
ततोऽब्रवीद् राममिदं सुदुःखिता॥ २६॥

When the high-souled Śrī Rāma did not agree to take Sītā to the forest, the latter for her part did not concur with his verdict. Sore afflicted, she then spoke as follows to the illustrious Śrī Rāma. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Sītā continues to implore Śrī Rāma to take her to the forest alongwith him. Śrī Rāma, however, is adamant and goes on consoling her and asking her to stay on in Ayodhyā

एतत् तु वचनं श्रुत्वा सीता रामस्य दुःखिता।
प्रसक्ताश्रुमुखी मन्दमिदं वचनमब्रवीत्॥ १॥

Distressed to hear this plea of Śrī Rāma, Sītā, for her part, who was deeply attached to the latter, gently spoke as follows, her face wet with tears : (1)

ये त्वया कीर्तिता दोषा वने वस्तव्यतां प्रति।
गुणानित्येव तान् विद्धि तव स्नेहपुरस्कृता॥ २॥

"The disadvantages that have been enumerated by you as accruing from an abode in the forest, know them to be so many blessings in disguise in view of the fact that I am foremost in your affections. (2)

मृगाः सिंहा गजाश्चैव शार्दूलाः शरभास्तथा।
चमराः सृमराश्चैव ये चान्ये वनचारिणः॥ ३॥
अदृष्टपूर्वरूपत्वात् सर्वे ते तव राघव।
रूपं दृष्ट्वापसर्पेयुस्तव सर्वे हि बिभ्यति॥ ४॥

"Antelopes, lions and even so elephants, tigers and Śarabhas (a legendary animal with eight legs and said to be more powerful even than the lion), yaks as well as Gayals and many other beasts that roam about in the forest are all sure to run away on seeing your countenance since they have never seen your face before and because all are afraid of you. (3-4)

त्वया च सह गन्तव्यं मया गुरुजनाज्ञया।
त्वद्वियोगेन मे राम त्यक्तव्यमिह जीवितम्॥ ५॥

"In pursuance of the orders of your parents, I too must accompany you to the forest inasmuch as I am your counterpart* and cannot live apart from you. Nay, life in this world must be cast away by me in the event of separation from you, O Rāma ! (5)

नहि मां त्वत्समीपस्थामपि शक्रोऽपि राघव।
सुराणामीश्वरः शक्तः प्रधर्षयितुमोजसा॥ ६॥

"In fact, not even Indra, the ruler of gods, is capable of overpowering me by his might so long as I am by your side. (6)

पतिहीना तु या नारी न सा शक्ष्यति जीवितुम्।
काममेवंविधं राम त्वया मम निदर्शितम्॥ ७॥

"Such a thing has been amply brought home to me by you, O Rāma, that a devoted wife who stands disunited from her husband would not be able to survive. (7)

अथापि च महाप्राज्ञ ब्राह्मणानां मया श्रुतम्।
पुरा पितृगृहे सत्यं वस्तव्यं किल मे वने॥ ८॥

"Moreover, in the days gone by while living at my father's, O highly enlightened prince, the prophecy—which must come out true—was heard by me from the mouth of Brāhmaṇas well-versed in astrology that I must dwell in the forest. (8)

लक्षणिभ्यो द्विजातिभ्यः श्रुत्वाहं वचनं गृहे।
वनवासकृतोत्साहा नित्यमेव महाबल॥ ९॥

"Having heard the prophecy at my parents' home from Brāhmaṇas, able to interpret marks on the body, I have ever cherished a longing for forest life, O highly powerful prince ! (9)

आदेशो वनवासस्य प्राप्तव्यः स मया किल।
सा त्वया सह भर्त्राहं यास्यामि प्रिय नान्यथा॥ १०॥

"The truth of that prediction about forest

* The Śruti says—**अर्धो वा एष आत्मनो यत्पत्नी।**

life must be realized by me. I must accordingly accompany you, my Lord, O darling; it cannot be otherwise. (10)

कृतादेशा भविष्यामि गमिष्यामि त्वया सह।
कालश्चायं समुत्पन्नः सत्यवान् भवतु द्विजः॥ ११॥

"I am sure I shall be permitted by you to follow you and shall eventually accompany you. Nay, the time for the fulfilment of the prophecy has now arrived. Let the utterance of the Brāhmaṇas prove true. (11)

वनवासे हि जानामि दुःखानि बहुधा किल।
प्राप्यन्ते नियतं वीर पुरुषैरकृतात्मभिः॥ १२॥

"I certainly know there are sufferings of various kinds in the forest. They are, however, invariably experienced by men of unsubdued mind alone, O heroic prince ! (12)

कन्यया च पितुर्गेहे वनवासः श्रुतो मया।
भिक्षिण्याः शमवृत्ताया मम मातुरिहाग्रतः॥ १३॥
प्रसादितश्च वै पूर्वं त्वं मे बहुतिथं प्रभो।
गमनं वनवासस्य कांक्षितं हि सह त्वया॥ १४॥

"While I was still unmarried, the prediction about my dwelling in the forest was heard by me in my father's house from the mouth of a hermitess, spending her life in quietism, in the presence of my mother. Here too, my lord, you have been actually asked on many an occasion in the past the favour of taking me to the forest and spending some time there. Indeed a journey with a view to spending some time in the forest with you is longed for by me. (13-14)

कृतक्षणाहं भद्रं ते गमनं प्रति राघव।
वनवासस्य शूरस्य मम चर्या हि रोचते॥ १५॥

"I am feeling jubilant over the prospect of my departure for the forest. May all be well with you, O scion of Raghu ! Service to you,a heroic prince, dwelling in the forest is surely delightful to me. (15)

शुद्धात्मन् प्रेमभावाद्धि भविष्यामि विकल्मषा।
भर्तारमनुगच्छन्ती भर्ता हि परदैवतम्॥ १६॥

"Following my husband to the forest with loving devotion I shall surely be absolved from all guilt, O pure-minded prince; for the husband is the supreme deity for a wife. (16)

प्रेत्यभावे हि कल्याणः संगमो मे सदा त्वया।
श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां यशस्विनाम्॥ १७॥
इहलोके च पितृभिर्या स्त्री यस्य महाबल।
अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा॥ १८॥

"On my remaining united with you even in the forest, my union with you will continue forever and will be a source of blessedness to us both even hereafter. On this subject, O highly powerful prince, is heard from the lips of celebrated Brāhmaṇas the following holy Śruti text : 'Even in the other world a woman continues to be the wife of that very man to whom she was given away in this world by her parents with water in their hands to solemnize the gift according to the moral code binding on them.' (17-18)

एवमस्मात् स्वकां नारीं सुवृत्तां हि पतिव्रताम्।
नाभिरोचयसे नेतुं त्वं मां केनेह हेतुना॥ १९॥

"Such being the case, for what reason on earth do you not agree to take me, your own wife, actually so devoted to her husband and of such good character, from this city? (19)

भक्तां पतिव्रतां दीनां मां समां सुखदुःखयोः।
नेतुमर्हसि काकुत्स्थ समानसुखदुःखिनीम्॥ २०॥

"You ought, therefore, to take me, so devoted and faithful to my husband (yourself), miserable for fear of separation, alike to pleasure and pain and sharing your joys and sorrows, O scion of Kākutstha ! (20)

यदि मां दुःखितामेवं वनं नेतुं न चेच्छसि।
विषमग्निं जलं वाहमास्थास्ये मृत्युकारणात्॥ २१॥

"If you do not feel inclined at all to take me, afflicted as I am as shown above, to the forest, I shall resort to poison, fire or water to hasten my end." (21)

एवं बहुविधं तं सा याचते गमनं प्रति।
नानुमेने महाबाहुस्तां नेतुं विजनं वनम्॥ २२॥

In this way Sītā entreated him in many ways to let her accompany him. Nevertheless Śrī Rāma, the mighty-armed prince, did not consent to take her to the forest, which was destitute of friends. (22)

एवमुक्ता तु सा चिन्तां मैथिली समुपागता।
स्नापयन्तीव गामुष्णैरश्रुभिर्नयनच्युतैः॥ २३॥

Discouraged thus, the celebrated Sītā, the princess of Mithilā, for her part, fell a prey to anxiety, moistening the earth as it were with burning tears dropped from her eyes. (23)

चिन्तयन्तीं तदा तां तु निवर्तयितुमात्मवान्।
क्रोधाविष्टां तु वैदेहीं काकुत्स्थो बह्वसान्त्वयत्॥ २४॥

In order, however, to divert her from her resolve, the self-possessed Śrī Rāma, a scion of Kakutstha, for his part then pacified in many ways the said princess of the Videha kingdom, who was overwhelmed with indignation roused by love and fell abrooding. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Though consoled by Śrī Rāma in many ways, Sītā did not change her mind and seeing her insistent on accompanying him, Śrī Rāma agrees to take her to the forest and asks her to prepare for the journey and to give away all her personal belongings in charity

सान्त्व्यमाना तु रामेण मैथिली जनकात्मजा।
वनवासनिमित्तार्थं भर्तारमिदमब्रवीत्॥ १॥

Being consoled by Śrī Rāma, Sītā, Janaka's daughter, the princess of Mithilā, for her part, replied thus to her husband in order to obtain his permission to live with him in the forest. (1)

सा तमुत्तमसंविग्ना सीता विपुलवक्षसम्।
प्रणयाच्चाभिमानाच्च परिचिक्षेप राघवम्॥ २॥

Highly agitated at the thought of her separation from Śrī Rāma, the said Sītā taunted Śrī Rāma (a scion of Raghu), who was distinguished by a broad chest, from affection and pride in the following words: (2)

किं त्वामन्यत वैदेहः पिता मे मिथिलाधिपः।
राम जामातरं प्राप्य स्त्रियं पुरुषविग्रहम्॥ ३॥

"Securing you as his son-in-law, O Rāma, did my father, Janaka (descended in the line of the Videhas), the king of Mithilā, recognise you to be a woman in the form of a man? (3)

अनृतं बत लोकोऽयमज्ञानाद् यदि वक्ष्यति।
तेजो नास्ति परं रामे तपतीव दिवाकरे॥ ४॥

"It would be a matter for pity to me if in the event of your not taking me with you the people of Ayodhyā utter through ignorance the falsehood that 'Supreme valour is lacking in Śrī Rāma, even though he blazes like the sun.' (4)

किं हि कृत्वा विषण्णस्त्वं कुतो वा भयमस्ति ते।
यत् परित्यक्तुकामस्त्वं मामनन्यपरायणाम्॥ ५॥

"On what ground are you cast down or whence the fear in you for which you are

inclined to desert me, exclusively devoted as I am to you? (5)

द्युमत्सेनसुतं वीरं सत्यवन्तमनुव्रताम्।
सावित्रीमिव मां विद्धि त्वमात्मवशवर्तिनीम्॥ ६॥

"Know me you to be as obedient to your will as Sāvitrī (of historical fame) was devoted to the valiant Satyavān, son of King Dyumatsena. (6)

न त्वहं मनसा प्यन्यं द्रष्टास्मि त्वदृतेऽनघ।
त्वया राघव गच्छेयं यथान्या कुलपांसनी॥ ७॥

"I will not cast my eyes even in thought on anyone else than you as any other woman bringing disgrace to her family would, O sinless one! I must accompany you, O scion of Raghu! (7)

स्वयं तु भार्यां कौमारीं चिरमध्युषितां सतीम्।
शैलूष इव मां राम परेभ्यो दातुमिच्छसि॥ ८॥

"How do you, like a man who lives by his wife, intend to deliver to others of your own will, me, your chaste wife, who was married to you before puberty and has lived with you for a long time, O Rāma? (8)

यस्य पथ्यंचरामात्थ यस्य चार्थेऽवरुध्यसे।
त्वं तस्य भव वश्यश्च विधेयश्च सदानघ॥ ९॥

"Be you ever amenable to the control of and obedient to him whom you ask me to follow the wishes of Bharat, and for whose sake you are being pushed back. (9)

स मामनादाय वनं न त्वं प्रस्थितुमर्हसि।
तपो वा यदि वारण्यं स्वर्गो वा स्यात् त्वया सह॥ १०॥

"Such as you are, you ought not to proceed to the forest without taking me with you. Be it a course of austerities, forest life or heavenly life, let it be with you. (10)

न च मे भविता तत्र कश्चित् पथि परिश्रमः।
पृष्ठतस्तव गच्छन्त्या विहारशयनेष्विव॥ ११॥

"No more exertion will be caused to me in following at your heels on the paths in the forest than in strolling in a garden or in sleep. (11)

कुशकाशशरेषीका ये च कण्टकिनो द्रुमाः।
तूलाजिनसमस्पर्शा मार्गे मम सह त्वया॥ १२॥

"Blades of the sacred Kuśa grass, shrubs known by the name of Kāśa, reeds and rushes and whatever prickly bushes fall in my way in your company will touch my soles like a heap of cotton or soft deerskin. (12)

महावातसमुद्भूतं यन्मामवकरिष्यति।
रजो रमण तन्मन्ये परार्घ्यमिव चन्दनम्॥ १३॥

"I shall reckon the dust raised by a storm that will cover my body as most exquisite sandal dust, my lord! (13)

शाद्वलेषु यदा शिश्ये वनान्तर्वनगोचरा।
कुथास्तरणयुक्तेषु किं स्यात् सुखतरं ततः॥ १४॥

"When, while living in the forest, I shall lie down on turfs in the heart of a forest with you, will lying in beds covered with soft carpets be more comfortable than that? (14)

पत्रं मूलं फलं यत्तु अल्पं वा यदि वा बहु।
दास्यसे स्वयमाहृत्य तन्मेऽमृतरसोपमम्॥ १५॥

"Anything you will give me in the shape of leaves, roots or fruits, bringing it yourself in a small or large quantity will taste like nectar to me. (15)

न मातुर्न पितुस्तत्र स्मरिष्यामि न वेश्मनः।
आर्तवान्युपभुञ्जाना पुष्पाणि च फलानि च॥ १६॥

"Enjoying there seasonal flowers and fruits too I shall neither remember my mother nor father nor home. (16)

न च तत्र ततः किंचिद् द्रष्टुमर्हसि विप्रियम्।
मत्कृते न च ते शोको न भविष्यामि दुर्भरा॥ १७॥

"You ought not to foresee anything unwelcome following from my departure to the forest. Nor will any grief come to you on my account there, nor shall I prove hard to sustain. (17)

यस्त्वया सह स स्वर्गो निरयो यस्त्वया विना।
इति जानन् परां प्रीतिं गच्छ राम मया सह॥ १८॥

"An abode which will be shared by me with you will be pleasing as heaven to me;

while that which will be shorn of you will be repellent as hell. Knowing thus my supreme love for you, proceed to the forest with me, O Rāma ! (18)

अथ मामेवमव्यग्रां वनं नैव नयिष्यसे।
विषमद्यैव पास्यामि मा वशं द्विषतां गमम्॥ १९॥

"If you definitely do not take me to the forest, even though I am not the least afraid of going there as shown above, I shall drink poison this very day but would on no account submit to the will of enemies (Bharata and others). (19)

पश्चादपि हि दुःखेन मम नैवास्ति जीवितम्।
उज्झितायास्त्वया नाथ तदैव मरणं वरम्॥ २०॥

"Surely as a result of agony caused by separation from you, I am not going to live even afterwards when abandoned by you, O lord ! It is, therefore, better that I should die in your very presence. (20)

इमं हि सहितुं शोकं मुहूर्तमपि नोत्सहे।
किं पुनर्दश वर्षाणि त्रीणि चैकं च दुःखिता॥ २१॥

"I indeed cannot endure even for less than an hour the grief caused by separation from you. How, then, can I, an afflicted woman, bear it for ten years and four?"(21)

इति सा शोकसंतप्ता विलप्य करुणं बहु।
चुक्रोश पतिमायस्ता भृशमालिङ्ग्य सस्वरम्॥ २२॥

Having wailed a lot in a piteous way as aforesaid, and closely embracing her husband, tormented as she was with grief, Sītā, who now felt exhausted, cried piteously shedding stream of tears. (22)

सा विद्धा बहुभिर्वाक्यैर्दिग्धैरिव गजाङ्गना।
चिरसंनियतं बाष्पं मुमोचाग्निमिवारणिः॥ २३॥

Tortured with many homilies like a female elephant pierced with poisoned shafts, she shed tears that had long been restrained even as a piece of wood would emit fire through attrition with another. (23)

तस्याः स्फटिकसंकाशं वारि संतापसम्भवम्।
नेत्राभ्यां परिसुस्राव पङ्कजाभ्यामिवोदकम्॥ २४॥

Tear-drops sparkling as crystal and born of agony slipped from her eyes as water from a pair of lotuses. (24)

तत्सितामलचन्द्राभं मुखमायतलोचनम्।
पर्यशुष्यत बाष्पेण जलोद्धृतमिवाम्बुजम्॥ २५॥

Her countenance, that shone like the uneclipsed moon on a full moon night and was distinguished by big eyes, was blasted with hot tears as a lotus taken out of water is withered through heat. (25)

तां परिष्वज्य बाहुभ्यां विसंज्ञामिव दुःखिताम्।
उवाच वचनं रामः परिविश्वासयंस्तदा॥ २६॥

Folding in his arms Sītā, who felt distressed and had fainted, as it were, Śrī Rāma then spoke to her as follows, fully reassuring her: (26)

न देवि बत दुःखेन स्वर्गमप्यभिरोचये।
नहि मेऽस्ति भयं किंचित् स्वयम्भोरिव सर्वतः॥ २७॥

"Alas, I find no delight even in heaven obtained by causing agony to you, O pious lady ! Nor is there fear to me from any quarter any more than to Brahmā, the self-born. (27)

तव सर्वमभिप्रायमविज्ञाय शुभानने।
वासं न रोचयेऽरण्ये शक्तिमानपि रक्षणे॥ २८॥

"Not knowing your full mind, O lady with a charming countenance, I did not approve of your sojourn in the forest, though capable of protecting you. (28)

यत् सृष्टासि मया सार्धं वनवासाय मैथिलि।
न विहातुं मया शक्या प्रीतिरात्मवता यथा॥ २९॥

"Since you were obviously born to dwell with me in the forest, O princess of Mithilā, you are incapable of being abandoned by me even as tenderness cannot be given up by a man of self-knowledge. (29)

धर्मस्तु गजनासोरु सद्भिराचरितः पुरा।
तं चाहमनुवर्तिष्ये यथा सूर्यं सुवर्चला॥ ३०॥

"Nay, I shall abide by the moral law actually followed by the virtuous dwellers in the forest in the past, O lady with comely

limbs ! Follow me now even as Suvarcalā (nicknamed Saṁjñā, wife of the sun-god) does the sun-god. (30)

न खल्वहं न गच्छेयं वनं जनकनन्दिनि।
वचनं तन्नयति मां पितुः सत्योपबृंहितम्॥ ३१॥

"Of course, it cannot be that I may not proceed to the forest, O daughter of Janaka; for that plighted word of my father is urging me to proceed to the forest. (31)

एष धर्मश्च सुश्रोणि पितुर्मातुश्च वश्यता।
आज्ञां चाहं व्यतिक्रम्य नाहं जीवितुमुत्सहे॥ ३२॥

"Nay, obedience to one's father and mother—this is one's sacred duty, O handsome lady ! And violating their command I dare not survive. (32)

अस्वाधीनं कथं दैवं प्रकारैरभिराध्यते।
स्वाधीनं समतिक्रम्य मातरं पितरं गुरुम्॥ ३३॥

"Disregarding one's mother, father and teacher, whose command can be directly obtained, how can it be possible to propitiate one's chosen deity, who is not so manifest, through traditional modes of worship? (33)

यत्र त्रयं त्रयो लोकाः पवित्रं तत्समं भुवि।
नान्यदस्ति शुभापाङ्गे तेनेदमभिराध्यते॥ ३४॥

"No other worship is so sacred or capable of delivering the worshipper from the great fear of transmigration on earth as service to the aforesaid three, through which all the three worlds (heaven, earth and the space intervening them) can be propitiated and all the three objects of human pursuit viz., religious merit, earthly possessions and gratification of senses can be obtained, O lady with charming glances ! Hence the above-mentioned three are sought to be propitiated by me. (34)

न सत्यं दानमानौ वा यज्ञो वाप्याप्तदक्षिणाः।
तथा बलकराः सीते यथा सेवा पितुर्मता॥ ३५॥

"Neither truthfulness nor gifts and honour bestowed on the deserving, nor sacrificial performances in which sacrificial fees are handsomely paid are so potent in securing happiness in the other world as service to one's father and mother is believed to be. (35)

स्वर्गो धनं वा धान्यं वा विद्या पुत्राः सुखानि च।
गुरुवृत्त्यनुरोधेन न किंचिदपि दुर्लभम्॥ ३६॥

"Heavenly bliss or earthly riches, foodgrains or learning, sons and amenities of life—nothing is hard to obtain through compliance with the wishes of one's elders. (36)

देवगन्धर्वगोलोकान् ब्रह्मलोकांस्तथापरान्।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः॥ ३७॥

"High-souled men exclusively devoted to the service of their parents secure after their death the regions of the gods and the Gandharvas, the seventh heaven presided over by Brahmā, the creator, and other regions, nay, even Goloka (the highest heaven presided—over by Śrī Rādhā and Śrī Kṛṣṇa, so-called because it abounds in cows, the pets of Śrī Kṛṣṇa). (37)

स मां पिता यथा शास्ति सत्यधर्मपथे स्थितः।
तथा वर्तितुमिच्छामि स हि धर्मः सनातनः॥ ३८॥

"I wish to do precisely as my celebrated father, devoted to the path of truthfulness and virtue, enjoins me to do; for such is the eternal law of morality. (38)

मम सन्ना मतिः सीते नेतुं त्वां दण्डकावनम्।
वसिष्यामीति सा त्वं मामनुयातुं सुनिश्चिता॥ ३९॥

"Inasmuch as you are fully determined to follow me to the forest with a resolution to sojourn there, my former decision about not taking you to the forest of Daṇḍaka has become feeble, O Sītā ! (39)

सा हि दिष्टानवद्याङ्गि वनाय मदिरेक्षणे।
अनुगच्छस्व मां भीरु सहधर्मचरी भव॥ ४०॥

"Since you are now allowed by me to proceed to the forest with me, O timid lady with flawless limbs and bewitching eyes, follow me as such and be my partner in the practice of asceticism incumbent on the dwellers in a forest. (40)

सर्वथा सदृशं सीते मम स्वस्य कुलस्य च।
व्यवसायमनुक्रान्ता कान्ते त्वमतिशोभनम्॥ ४१॥

"Beloved Sītā, you have arrived at a most welcome decision worthy in everyway of my race as well as of yours. (41)

आरभस्व शुभश्रोणि वनवासक्षमाः क्रियाः।
नेदानीं त्वदृते सीते स्वर्गोऽपि मम रोचते॥ ४२॥

"Proceed with the duties preliminary to a sojourn in the woods, O lady with charming limbs! Without you even heaven does not catch my fancy at this moment. (42)

ब्राह्मणेभ्यश्च रत्नानि भिक्षुकेभ्यश्च भोजनम्।
देहि चाशंसमानेभ्यः संत्वरस्व च मा चिरम्॥ ४३॥

"Nay, bestow valuable gifts on the Brāhmaṇas and also offer food to mendicants asking for it. Again, be very quick. Make no delay. (43)

भूषणानि महार्हाणि वरवस्त्राणि यानि च।
रमणीयाश्च ये केचित् क्रीडार्थाश्चाप्युपस्कराः॥ ४४॥
शयनीयानि यानानि मम चान्यानि यानि च।
देहि स्वभृत्यवर्गस्य ब्राह्मणानामनन्तरम्॥ ४५॥

"Give to the various grades of your dependants whatever costly ornaments, fine articles of wearing apparel and whatever lovely articles of household use and those meant for diversion, couches and conveyances, both mine as well as yours, and whatever articles are left after satisfying the Brāhmaṇas." (44-45)

अनुकूलं तु सा भर्तुर्ज्ञात्वा गमनमात्मनः।
क्षिप्रं प्रमुदिता देवी दातुमेव प्रचक्रमे॥ ४६॥

Overjoyed to know her departure to the forest acceptable to her husband, the godly lady Sītā for her part quickly and definitely set about making gifts accordingly. (46)

ततः प्रहृष्टा प्रतिपूर्णमानसा
यशस्विनी भर्तुरवेक्ष्य भाषितम्।
धनानि रत्नानि च दातुमङ्गना
प्रचक्रमे धर्मभृतां मनस्विनी॥ ४७॥

Feeling reassured in mind and overjoyed to ponder over the speech of her husband, the illustrious and strong-minded lady forthwith commenced gifting riches and jewels to virtuous souls. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Hearing the dialogue of Śrī Rāma and Sītā, Lakṣmaṇa seeks his permission to accompany him to the forest. Śrī Rāma desires him to stay in Ayodhyā in order to look after his mothers. But seeing his insistence, he agrees to take him as well and urges him to bring Suyajña and other Ṛṣis, accounting them worthy of receiving gifts from him

एवं श्रुत्वा स संवादं लक्ष्मणः पूर्वमागतः।
बाष्पपर्याकुलमुखः शोकं सोढुमशक्नुवन्॥ १॥

Hearing the dialogue that passed between Śrī Rāma and Sītā as reproduced above, the illustrious Lakṣmaṇa, who had already reached there from Kausalyā's

apartments alongwith Śrī Rāma could not bear the grief born of his impending separation from Śrī Rāma, his face covered with tears. (1)

स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः।
सीतामुवाचातियशां राघवं च महाव्रतम्॥ २॥

Tightly pressing the feet of his eldest brother, Lakṣmaṇa, the delight of the Raghus, spoke as follows to Sītā, who enjoyed great celebrity, as also to Śrī Rāma, a scion of Raghu, who had undertaken a great vow : (2)

यदि गन्तुं कृता बुद्धिर्वनं मृगगजायुतम्।
अहं त्वानुगमिष्यामि वनमग्रे धनुर्धरः॥ ३॥

"If your mind is set on proceeding to the forest, full of deer and elephants I shall accompany you to the woodland, walking ahead of you armed with a bow. (3)

मया समेतोऽरण्यानि रम्याणि विचरिष्यसि।
पक्षिभिर्मृगयूथैश्च संघुष्टानि समन्ततः॥ ४॥

"Accompanied by me you will roam about in delightful woodlands rendered noisy all round by birds and swarms of deer. (4)

न देवलोकाक्रमणं नामरत्वमहं वृणे।
ऐश्वर्यं चापि लोकानां कामये न त्वया विना॥ ५॥

"Without you I do not wish to ascend to heaven nor do I solicit godhood nor again do I crave for the rulership of the spheres." (5)

एवं ब्रुवाणः सौमित्रिर्वनवासाय निश्चितः।
रामेण बहुभिः सान्त्वैर्निषिद्धः पुनरब्रवीत्॥ ६॥

Speaking thus, Lakṣmaṇa, son of Sumitrā, who was determined to dwell in the forest with his eldest brother and was discouraged by Śrī Rāma in so many soothing words, submitted once more as follows : (6)

अनुज्ञातस्तु भवता पूर्वमेव यदस्म्यहम्।
किमिदानीं पुनरपि क्रियते मे निवारणम्॥ ७॥

"Even though I stand already permitted by you to accompany you to the forest, how am I being prohibited anew this moment? (7)

यदर्थं प्रतिषेधो मे क्रियते गन्तुमिच्छतः।
एतदिच्छामि विज्ञातुं संशयो हि ममानघ॥ ८॥

"I wish to know definitely wherefore I am being disallowed though longing to proceed with you; for there is doubt in my mind, O sinless brother as to how permission was granted in the beginning and is being withheld now." (8)

ततोऽब्रवीन्महातेजा रामो लक्ष्मणमग्रतः।
स्थितं प्राग्गामिनं धीरं याचमानं कृताञ्जलिम्॥ ९॥

Śrī Rāma, who was endowed with great splendour, then replied as follows to the strong-minded Lakṣmaṇa, who stood before him eager to precede Śrī Rāma to the forest and soliciting the latter's permission with joined palms : (9)

स्निग्धो धर्मरतो धीरः सततं सत्पथे स्थितः।
प्रियः प्राणसमो वश्यो विजेयश्च सखा च मे॥ १०॥

"Full of affection for me, devoted to virtue, resolute, constantly firm on the right path as shown by the Vedas, dear to me as life, amenable to my control and obedient, you are my boon companion too and, therefore, worthy in every way of accompanying me. (10)

मयाद्य सह सौमित्रे त्वयि गच्छति तद्वनम्।
को भजिष्यति कौसल्यां सुमित्रां वा यशस्विनीम्॥ ११॥

"Yet if you proceed with me to the forest for which I am leaving today, O son of Sumitrā, who will serve the illustrious Kausalyā and Sumitrā? (11)

अभिवर्षति कामैर्यः पर्जन्यः पृथिवीमिव।
स कामपाशपर्यस्तो महातेजा महीपतिः॥ १२॥

"That highly glorious king, our father, who showered blessings on the people even as the god of rain sends down rain on the earth stands fettered by the cord of love. (12)

सा हि राज्यमिदं प्राप्य नृपस्याश्वपतेः सुता।
दुःखितानां सपत्नीनां न करिष्यति शोभनम्॥ १३॥

"Obtaining this kingdom, Kaikeyī, the daughter of King Aśwapati, will certainly not accord good treatment to her afflicted co-wives. (13)

न भरिष्यति कौसल्यां सुमित्रां च सुदुःखिताम्।
भरतो राज्यमासाद्य कैकेय्यां पर्यवस्थितः॥ १४॥

"Having attained sovereignty Bharata too will not maintain the extremely miserable Kausalyā and Sumitrā, devoted as he will naturally be to Kaikeyī, his own mother. (14)

तामार्यां स्वयमेवेह राजानुग्रहणेन वा।
सौमित्रे भर कौसल्यामुक्तमर्थममुं चर॥ १५॥

"By your own effort or by securing the goodwill of the king, O son of Sumitrā, please look after here the aforesaid Kausalyā, who is worthy of the utmost respect. Pray, accomplish this aforesaid purpose of mine. (15)

एवं मयि च ते भक्तिर्भविष्यति सुदर्शिता।
धर्मज्ञगुरुपूजायां धर्मश्चाप्यतुलो महान्॥ १६॥

"On service being thus rendered to elders, O knower of what is right, devotion to me will have been fully demonstrated by you and incomparably great religious merit too will accrue to you. (16)

एवं कुरुष्व सौमित्रे मत्कृते रघुनन्दन।
अस्माभिर्विप्रहीणाया मातुर्नो न भवेत् सुखम्॥ १७॥

"For my sake, therefore, O son of Sumitrā, do as aforesaid; for there will be no happiness for my mother bereft of us, O scion of Raghu!" (17)

एवमुक्तस्तु रामेण लक्ष्मणः श्लक्ष्णया गिरा।
प्रत्युवाच तदा रामं वाक्यज्ञो वाक्यकोविदम्॥ १८॥

Spoken to thus by Śrī Rāma, Lakṣmaṇa, for his part, who knew how to speak, then replied in sweet words as follows to his eldest brother, a master of expression himself : (18)

तवैव तेजसा वीर भरतः पूजयिष्यति।
कौसल्यां च सुमित्रां च प्रयतो नास्ति संशयः॥ १९॥

"Inspired by your moral lustre itself the devout Bharata will treat with respect Kausalyā and Sumitrā too: there is no doubt about it, O valiant prince! (19)

यदि दुःस्थो न रक्षेत भरतो राज्यमुत्तमम्।
प्राप्य दुर्मनसा वीर गर्वेण च विशेषतः॥ २०॥
तमहं दुर्मतिं क्रूरं वधिष्यामि न संशयः।
तत्पक्षानपि तान् सर्वांस्त्रैलोक्यमपि किं तु सा॥ २१॥
कौसल्या बिभृयादार्या सहस्रं मद्विधानपि।
यस्याः सहस्रं ग्रामाणां सम्प्राप्तमुपजीविनाम्॥ २२॥

"If led astray in consequence of having obtained this first-rate kingdom, Bharata does not protect his mothers through perversity and particularly from pride, O heroic brother, I shall make short work not only of that evil-minded and cruel fellow but all his well-known adherents too, nay, all the three worlds if they side with him : there is no doubt about it. But the celebrated Kausalyā, who is worthy of the highest respect and even by whose dependants thousands of villages have been duly obtained as grants, can support thousands like me. (20—22)

तदात्मभरणे चैव मम मातुस्तथैव च।
पर्याप्ता मद्विधानां च भरणाय मनस्विनी॥ २३॥

"As such the high-minded Kausalyā is capable of maintaining herself as well as myself and even so my mother, Sumitrā, and those like me. (23)

कुरुष्व मामनुचरं वैधर्म्यं नेह विद्यते।
कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्प्यते॥ २४॥

"Therefore, kindly make me your attendant : there will be no unrighteousness in it. I shall thereby have accomplished my object and your purpose too will be adequately served. (24)

धनुरादाय सगुणं खनित्रपिटकाधरः।
अग्रतस्ते गमिष्यामि पन्थानं तव दर्शयन्॥ २५॥

"Taking my stringed bow and carrying a spade and a basket, I shall walk ahead of you showing you the way. (25)

आहरिष्यामि ते नित्यं मूलानि च फलानि च।
वन्यानि च तथान्यानि स्वाहार्हाणि तपस्विनाम्॥ २६॥

"Nay, I shall procure for you from day to day wild roots and fruits and other products as well fit for being consigned as oblation into the sacred fire. (26)

भवांस्तु सह वैदेह्या गिरिसानुषु रंस्यसे।
अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते॥ २७॥

"You will sport at will with Sītā, a princess of the Videha clan, on mountain-tops. I shall do everything for you whether you are waking or sleeping." (27)

रामस्त्वनेन वाक्येन सुप्रीतः प्रत्युवाच तम्।
व्रजापृच्छस्व सौमित्रे सर्वमेव सुहृज्जनम्॥ २८॥

Highly pleased at this submission Śrī Rāma for his part replied as follows to Lakṣmaṇa : "Go, take leave to proceed to the forest, O son of Sumitrā, of all your near and dear ones. (28)

ये च राज्ञो ददौ दिव्ये महात्मा वरुणः स्वयम्।
जनकस्य महायज्ञे धनुषी रौद्रदर्शने॥ २९॥
अभेद्ये कवचे दिव्ये तूणी चाक्षय्यसायकौ।
आदित्यविमलाभौ द्वौ खड्गौ हेमपरिष्कृतौ॥ ३०॥
सत्कृत्य निहितं सर्वमेतदाचार्यसद्मनि।
सर्वमायुधमादाय क्षिप्रमाव्रज लक्ष्मण॥ ३१॥

"Nay, the two heavenly bows, dreadful to look at, which the high-souled Varuṇa, the god of water, personally gave to King Janaka at a grand sacrifice performed by the latter, a pair of impenetrable pieces of armour, a couple of quivers containing an inexhaustible stock of arrows and a pair of swords shedding a spotless lustre like that of the sun and decked with gold—all these which had been presented to me by King Janaka as part of my dowry lie deposited after paying due reverence at the residence of our preceptor, Sage Vasiṣṭha. Taking all those arms return soon, O Lakṣmaṇa !" (29—31)

स सुहृज्जनमामन्त्र्य वनवासाय निश्चितः।
इक्ष्वाकुगुरुमागम्य जग्राहायुधमुत्तमम्॥ ३२॥

Taking leave of his near and dear ones and approaching Vasiṣṭha, the preceptor of the Ikṣwākus, the prince, who was now assured of his sojourn in the forest, took all the excellent arms etc. (32)

तद् दिव्यं राजशार्दूलः सत्कृतं माल्यभूषितम्।
रामाय दर्शयामास सौमित्रिः सर्वमायुधम्॥ ३३॥

Lakṣmaṇa, son of Sumitrā, a tiger among princes, showed to Śrī Rāma all the aforesaid weapons, that were adored as divine and stood decorated with garlands. (33)

तमुवाचात्मवान् रामः प्रीत्या लक्ष्मणमागतम्।
काले त्वमागतः सौम्य कांक्षिते मम लक्ष्मण॥ ३४॥

To Lakṣmaṇa, who had come back, Śrī Rāma, who had fully brought his mind under control, lovingly said, "You have returned within an hour as desired by me, O gentle Lakṣmaṇa ! (34)

अहं प्रदातुमिच्छामि यदिदं मामकं धनम्।
ब्राह्मणेभ्यस्तपस्विभ्यस्त्वया सह परंतप॥ ३५॥
वसन्तीह दृढं भक्त्या गुरुषु द्विजसत्तमाः।
तेषामपि च मे भूयः सर्वेषां चोपजीविनाम्॥ ३६॥

"With you, O chastiser of foes, I wish to give away whatever wealth of my own there is with me to Brāhmaṇas engaged in austerities as also to those jewels among Brāhmaṇas, who are firmly devoted to their preceptors and live here (in my palace) and again to all my dependants too. (35-36)

वसिष्ठपुत्रं तु सुयज्ञमार्यं
त्वमानयाशु प्रवरं द्विजानाम्।
अपि प्रयास्यामि वनं समस्ता-
नभ्यर्च्य शिष्टानपरान् द्विजातीन्॥ ३७॥

"Meanwhile bring you speedily the most adorable Suyajña, son of Vasiṣṭha and the

foremost among the Brāhmaṇas, as also other cultured Brāhmaṇas. Fully adoring them all, I shall forthwith proceed to the forest." (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Thus ends Canto Thirty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Having received gifts of jewels and ornaments from Śrī Rāma and Sītā, Suyajña invokes divine blessings on the couple. Enjoined by Śrī Rāma, Lakṣmaṇa then bestows silk costumes and ornaments etc., on the sons of Sage Agastya and others. Urged by his wife, a sage, Trijaṭa by name, approaches Śrī Rāma and seeks riches from him. Śrī Rāma thereupon bestows on him thousands of cows and distributes his remaining wealth among other Brāhmaṇas as well as among his relations and dependants

ततः शासनमाज्ञाय भ्रातुः प्रियकरं हितम्।
गत्वा स प्रविवेशाशु सुयज्ञस्य निवेशनम्॥ १॥

Bowing to the delightful and salutary command of his eldest brother (the execution of which involved substantial service to deserving Brāhmaṇas) and departing, Lakṣmaṇa speedily entered the house of Suyajña. (1)

तं विप्रमग्न्यगारस्थं वन्दित्वा लक्ष्मणोऽब्रवीत्।
सखेऽभ्यागच्छ पश्य त्वं वेश्म दुष्करकारिणः॥ २॥

Saluting the said Brāhmaṇa, who was present in the fire-sanctuary, he said, "O friend, visit you the palace of Śrī Rāma, who is going to do something hard to accomplish and witness his doing with your own eyes. (2)

ततः संध्यामुपास्थाय गत्वा सौमित्रिणा सह।
ऋद्धं स प्राविशल्लक्ष्म्या रम्यं रामनिवेशनम्॥ ३॥

Concluding forthwith his periodical fire-worship for midday and proceeding with Lakṣmaṇa, he entered in no time the lovely palace of Śrī Rāma, overflowing with wealth of all kinds. (3)

तमागतं वेदविदं प्राञ्जलिः सीतया सह।
सुयज्ञमभिचक्राम राघवोऽग्निमिवार्चितम्॥ ४॥

Seeing him arrived, Śrī Rāma, a scion of Raghu, rose from his seat with joined palms alongwith Sītā to receive Suyajña, a knower of the Vedas, even as one would welcome a flame offered worship in the form of oblations. (4)

जातरूपमयैर्मुख्यैरङ्गदैः कुण्डलैः शुभैः।
सहेमसूत्रैर्मणिभिः केयूरैर्वलयैरपि॥ ५॥
अन्यैश्च रत्नैर्बहुभिः काकुत्स्थः प्रत्यपूजयत्।
सुयज्ञं स तदोवाच रामः सीताप्रचोदितः॥ ६॥

Śrī Rāma (a scion of Kakutstha) gratified Suyajña with presents of excellent Aṅgadas (armlets) and beautiful earrings of gold, gems strung on gold threads as also with Keyūras (another ornament similar in shape to an Aṅgada but worn above it near the arm-pit) and bracelets as well as with many other

super-excellent ornaments. Urged by Sītā, the said Rāma then spoke to Suyajña as follows : (5-6)

हारं च हेमसूत्रं च भार्यायै सौम्य हारय।
रशनां चाथ सा सीता दातुमिच्छति ते सखी॥ ७॥

"The illustrious Sītā, your wife's friend, wishes to bestow a pearl necklace as well as a string of gold and also a girdle on your wife, O gentle sage ! Please cause them to be conveyed to her. (7)

अङ्गदानि च चित्राणि केयूराणि शुभानि च।
प्रयच्छति सखी तुभ्यं भार्यायै गच्छती वनम्॥ ८॥

"Leaving for the forest this very day, Sītā, the friend of your wife, wishes to offer for her use Aṅgadas adorned with figures cut in it and beautiful Keyūras too. (8)

पर्यङ्कमग्र्यास्तरणं नानारत्नविभूषितम्।
तमपीच्छति वैदेही प्रतिष्ठापयितुं त्वयि॥ ९॥

"Sītā, a princess of the Videha clan, also intends to have sent to your house as a gift a well-known couch inlaid with various jewels and provided with a first-class coverlet. (9)

नागः शत्रुंजयो नाम मातुलोऽयं ददौ मम।
तं ते निष्कसहस्रेण ददामि द्विजपुङ्गव॥ १०॥

"I gift to you alongwith a thousand gold coins, the elephant, Śatruñjaya by name, which my maternal uncle gave as a present to me, O jewel among the Brāhmaṇas !" (10)

इत्युक्तः स तु रामेण सुयज्ञः प्रतिगृह्य तत्।
रामलक्ष्मणसीतानां प्रयुयोजाशिषः शिवाः॥ ११॥

Accepting the gift, when requested as aforesaid by Śrī Rāma, the celebrated Suyajña for his part pronounced benign blessings on Śrī Rāma, Lakṣmaṇa and Sītā. (11)

अथ भ्रातरमव्यग्रं प्रियं रामः प्रियंवदम्।
सौमित्रिं तमुवाचेदं ब्रह्मेव त्रिदशेश्वरम्॥ १२॥

As Brahmā the creator would address Indra, the ruler of gods, Śrī Rāma then spoke as follows to his celebrated and beloved brother, Lakṣmaṇa (son of Sumitrā), who was polite of speech and stood unperturbed by his side : (12)

अगस्त्यं कौशिकं चैव तावुभौ ब्राह्मणोत्तमौ।
अर्चयाहूय सौमित्रे रत्नैः सस्यमिवाम्बुभिः॥ १३॥
तर्पयस्व महाबाहो गोसहस्रेण राघव।
सुवर्णरजतैश्चैव मणिभिश्च महाधनैः॥ १४॥

"Calling Agastya (a son of the sage Agastya) and Kauśika (a son of Viśwāmitra), both of whom are foremost among the Brāhmaṇas, O son of Sumitrā, honour them by offering valuable gifts to them and then satiate them with presents of a thousand cows each as well as with gold and silver pieces and costly gems even as a cloud would drench the earth with showers, O scion of Raghu ! (13-14)

कौसल्यां च य आशीर्भिर्भक्तः पर्युपतिष्ठति।
आचार्यस्तैत्तिरीयाणामभिरूपश्च वेदवित्॥ १५॥
तस्य यानं च दासीश्च सौमित्रे सम्प्रदापय।
कौशेयानि च वस्त्राणि यावत् तुष्यति स द्विजः॥ १६॥

"Further see that to the Brāhmaṇa who waits upon Kausalyā with benendictions every day, devoted as he is to her, nay, who is a teacher of those studying the Taittirīya recesion of the Yajurveda, is a knower of all the Vedas and as such worthy in every way, O son of Sumitrā, are duly gifted a conveyance and servant-maids and silken robes and as much wealth as that Brāhmaṇa may feel satisfied with. (15-16)

सूतश्चित्ररथश्चार्यः सचिवः सुचिरोषितः।
तोषयैनं महार्हैश्च रत्नैर्वस्त्रैर्धनैस्तथा॥ १७॥
पशुकाभिश्च सर्वाभिर्गवां दशशतेन च।
ये चेमे कठकालापा बहवो दण्डमाणवाः॥ १८॥
नित्यस्वाध्यायशीलत्वान्नान्यत् कुर्वन्ति किंचन।
अलसाः स्वादुकामाश्च महतां चापि सम्मताः॥ १९॥

"There is the venerable Citraratha, a

charioteer *cum* minister of very long standing. Gratify him with presents of costly jewels, articles of wearing apparel and riches and even so with animals of all kinds such as female goats and buffaloes and a thousand cows. Besides, here are many religious students carrying staffs, as a distinguishing mark of celibacy, and studying the Kaṭha and Kalāpa recensions of the Vedas, who, being ever engaged in the study of the Vedas, do not practise any other austerities in the shape of fasting etc., but are nevertheless held in great esteem even by the great for their devotion to study, are inactive in the sense that they do not move out for begging alms and yet hanker for delicacies. (17—19)

तेषामशीतियानानि रत्नपूर्णानि दापय।
शालिवाहसहस्रं च द्वे शते भद्रकांस्तथा॥ २०॥

"Cause them to be given eighty camels loaded with jewels, a thousand bullocks carrying loads of rice and, even so, two hundred bullocks useful for cultivation. (20)

व्यञ्जनार्थं च सौमित्रे गोसहस्रमुपाकुरु।
मेखलीनां महासङ्घः कौसल्यां समुपस्थितः।
तेषां सहस्रं सौमित्रे प्रत्येकं सम्प्रदापय॥ २१॥

"Gift a thousand cows more to Brāhmaṇas maintaining the sacred fire for yielding milk products (curds and ghee etc., used for adding flavour to food), O Lakṣmaṇa! A large multitude of celibates, willing to marry on the impending expiry of their vow of celibacy, waits upon Kausalyā, my mother: see that they are given a thousand cows or gold coins each so as to enable them to pay the preceptor's fee and defray the nuptial expenses, O son of Sumitrā! (21)

अम्बा यथा नो नन्देच्च कौसल्या मम दक्षिणाम्।
तथा द्विजातींस्तान् सर्वाल्लँक्ष्मणार्चय सर्वशः॥ २२॥

"Nay, honour all the aforesaid Brāhmaṇas in everyway so liberally that our mother, Kausalyā, may rejoice to see my gift to the celibates depending on her, O Lakṣmaṇa!" (22)

ततः पुरुषशार्दूलस्तद् धनं लक्ष्मणः स्वयम्।
यथोक्तं ब्राह्मणेन्द्राणामददाद् धनदो यथा॥ २३॥

Like Kubera, the bestower of riches, Lakṣmaṇa, a veritable tiger among men, thereupon distributed that wealth of Śrī Rāma among the foremost of the Brāhmaṇas as instructed by him. (23)

अथाब्रवीद् बाष्पगलांस्तिष्ठतश्चोपजीविनः।
स प्रदाय बहुद्रव्यमेकैकस्योपजीवनम्॥ २४॥

Having bestowed abundant wealth, enough to sustain each one of them for the entire period of his impending exile into the forest, Śrī Rāma then spoke as follows to his dependants standing with tears blocking their throat: (24)

लक्ष्मणस्य च यद् वेश्म गृहं च यदिदं मम।
अशून्यं कार्यमेकैकं यावदागमनं मम॥ २५॥

"Till my return from the forest the house which belongs to Lakṣmaṇa and also this house which is now occupied by me should always be guarded by each one of you by turn." (25)

इत्युक्त्वा दुःखितं सर्वं जनं तमुपजीविनम्।
उवाचेदं धनाध्यक्षं धनमानीयतां मम॥ २६॥

Having instructed thus all his dependants, distressed as they were at the thought of his exile, Śrī Rāma spoke as follows to his treasurer, "Let my wealth be brought here." (26)

ततोऽस्य धनमाजह्रुः सर्व एवोपजीविनः।
स राशिः सुमहांस्तत्र दर्शनीयो ह्यदृश्यत॥ २७॥

All his dependants thereupon brought his wealth before him. That huge heap of wealth collected there really presented a splendid spectacle. (27)

ततः स पुरुषव्याघ्रस्तद् धनं सहलक्ष्मणः।
द्विजेभ्यो बालवृद्धेभ्यः कृपणेभ्यो ह्यदापयत्॥ २८॥

With the help of Lakṣmaṇa that tiger

among men then actually caused that wealth to be distributed among Brāhmaṇas, who were yet mere boys or aged, and to the afflicted. (28)

तत्रासीत् पिङ्गलो गार्ग्यस्त्रिजटो नाम वै द्विजः।
क्षतवृत्तिर्वने नित्यं फालकुद्दाललाङ्गली॥ २९॥

"They say there lived in those days in the forest near about Ayodhyā, a Brāhmaṇa, Trijaṭa by name, born in the line of Garga, who looked pale due to privations and, all his means of subsistence having failed, always carried an axe, a spade and a ploughshare living as he did by digging the soil in order to get roots and bulbs etc. (29)

तं वृद्धं तरुणी भार्या बालानादाय दारकान्।
अब्रवीद् ब्राह्मणं वाक्यं स्त्रीणां भर्ता हि देवता॥ ३०॥
अपास्य फालं कुद्दालं कुरुष्व वचनं मम।
रामं दर्शय धर्मज्ञं यदि किंचिदवाप्स्यसि॥ ३१॥

"Taking her young children with her, his wife, who was still young, approached and spoke to the said Brāhmaṇa, who had grown old, as follows : "Although the husband is a veritable god to the weaker sex, does not deserve to be commanded by his wife, pray, follow my instructions, discarding the hatchet and the spade. Seek the presence of Śrī Rāma, who knows his duty by the Brāhmaṇas and you are sure to get something at least." (30-31)

स भार्याया वचः श्रुत्वा शाटीमाच्छाद्य दुश्छदाम्।
स प्रातिष्ठत पन्थानं यत्र रामनिवेशनम्॥ ३२॥

Hearing the request of his wife and wrapping about his lower limbs a loin-cloth, that could hardly cover his body, tattered as it was, he set out on the track which led to Śrī Rāma's palace. (32)

भृग्वङ्गिरःसमं दीप्त्या त्रिजटं जनसंसदि।
आपञ्चमायाः कक्ष्याया नैतं कश्चिदवारयत्॥ ३३॥

Up to the fifth gate none in the large concourse of men, collected at the gates of the palace, stopped this Trijaṭa, who vied with the sages Bhṛgu and Angirā in spiritual glow befitting a Brāhmaṇa. (33)

स राममासाद्य तदा त्रिजटो वाक्यमब्रवीत्।
निर्धनो बहुपुत्रोऽस्मि राजपुत्र महाबल॥ ३४॥

Approaching Śrī Rāma, the said Trijaṭa then spoke as follows : "I have many children, though destitute, O prince of extraordinary might ! (34)

क्षतवृत्तिर्वने नित्यं प्रत्यवेक्षस्व मामिति।
तमुवाच ततो रामः परिहाससमन्वितम्॥ ३५॥

"All my means of subsistence having failed, I perpetually dwell in the forest. Pray, look to me." Śrī Rāma thereupon replied jestingly to him as follows: (35)

गवां सहस्रमप्येकं न च विश्राणितं मया।
परिक्षिपसि दण्डेन यावत्तावदवाप्स्यसे॥ ३६॥

"Not even one thousand of my cows have been given away by me so far. You will get as many of them as you will cover by throwing your staff across them." (36)

स शाटीं परितः कट्यां सम्भ्रान्तः परिवेष्ट्य ताम्।
आविध्य दण्डं चिक्षेप सर्वप्राणेन वेगतः॥ ३७॥

Tightening his aforesaid loin-cloth round his waist and twirling his staff he violently threw it with all his might, excited as he was. (37)

स तीर्त्वा सरयूपारं दण्डस्तस्य कराच्च्युतः।
गोव्रजे बहुसाहस्रे पपातोक्षणसंनिधौ॥ ३८॥

Released from his hand and flying across the Sarayū, that staff fell close to a bull in the midst of the multitude of cows numbering many thousand, grazing there. (38)

तं परिष्वज्य धर्मात्मा आ तस्मात् सरयूतटात्।
आनयामास ता गावस्त्रिजटस्याश्रमं प्रति॥ ३९॥

Embracing him, Śrī Rāma of devout mind, caused to be driven to Trijaṭa's hermitage all the cows from the spot where the staff fell right up to that bank of the Sarayū beyond which the cows stood grazing. (39)

उवाच च तदा रामस्तं गार्ग्यमभिसान्त्वयन्।
मन्युर्न खलु कर्तव्यः परिहासो ह्ययं मम॥ ४०॥

Nay, consoling the said scion of Garga in everyway, Śrī Rāma then said to him, "No offence should be taken by you, since this was only a jest indulged in by me. (40)

इदं हि तेजस्तव यद् दुरत्ययं
तदेव जिज्ञासितुमिच्छता मया।
इमं भवानर्थमभिप्रचोदितो
वृणीष्व किंचेदपरं व्यवस्यसि॥ ४१॥

"You were requested by me to undergo this trial wishing, as I did, precisely to test this remarkable strength of yours, which is really hard to excel. If you desire anything else, please ask for it. (41)

ब्रवीमि सत्येन न ते स्म यन्त्रणां
धनं हि यद्यन्मम विप्रकारणात्।
भवत्सु सम्यक्प्रतिपादनेन
मयार्जितं चैव यशस्करं भवेत्॥ ४२॥

"I tell you the truth: let there be no hesitation on your part; for whatever wealth belongs to me has been earned by me for the sake of Brāhmaṇas alone. Nay, through bestowal on you (Brāhmaṇas) according to the scriptural ordinance it will bring me renown." (42)

ततः सभार्यस्त्रिजटो महामुनि-
र्गवामनीकं प्रतिगृह्य मोदितः।
यशोबलप्रीतिसुखोपबृंहिणी-
स्तदाशिषः प्रत्यवदन्महात्मनः॥ ४३॥

Taking the herd of cows bestowed upon him by Śrī Rāma the great ascetic, Trijaṭa, who felt rejoiced with his wife, thereupon pronounced on Śrī Rāma (the magnanimous prince) at that time blessings calculated to enhance his reputation, strength, delight and happiness. (43)

स चापि रामः प्रतिपूर्णपौरुषो
महाधनं धर्मबलैरुपार्जितम्।
नियोजयामास सुहृज्जने चिराद्
यथार्हसम्मानवचः प्रचोदितः॥ ४४॥

Encouraged by words expressive of highest regard befitting his rank, the illustrious Śrī Rāma too, who was endowed with perfect valour, portioned out to his near and dear ones in no time his enormous wealth earned through righteous might. (44)

द्विजः सुहृद् भृत्यजनोऽथवा तदा
दरिद्रभिक्षाचरणश्च यो भवेत्।
न तत्र कश्चिन्न बभूव तर्पितो
यथार्हसम्माननदानसम्भ्रमैः॥ ४५॥

At that time in Ayodhyā there was no Brāhmaṇa, relation, dependant or pauper who was living on alms, who was not gratified with honour, gifts and attentions conformable to his deserts. (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Having distributed his immense riches among the Brāhmaṇas and others, Śrī Rāma, accompanied by Sītā and Lakṣmaṇa, proceeds to his father's gynaeceum to take leave of him. Remaining unruffled even on hearing *en route* the diverse talks of the citizens gathered here and there, with melancholy writ large on their faces, the royal trio reach their destination and urge Sumantra to apprise their royal father of their arrival

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनं बहु।
जग्मतुः पितरं द्रष्टुं सीतया सह राघवौ॥ १॥

Having portioned out with Sītā (a princess of the Videha clan) abundant riches to the Brāhmaṇas, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, for their part proceeded with her to see their father, Emperor Daśaratha. (1)

ततो गृहीते प्रेष्याभ्यामशोभेतां तदायुधे।
मालादामभिरासक्ते सीतया समलंकृते॥ २॥

Next to them shone the weapons of the two brothers, held by a couple of servants and nay, decorated with a number of wreaths and worshipped by Sītā herself with sandal paste etc. (2)

ततः प्रासादहर्म्याणि विमानशिखराणि च।
अभिरुह्य जनः श्रीमानुदासीनो व्यलोकयत्॥ ३॥

Ascending the roofs of temples and mansions and the tops of seven-storeyed buildings wealthy people gazed despondently on them. (3)

न हि रथ्याः सुशक्यन्ते गन्तुं बहुजनाकुलाः।
आरुह्य तस्मात् प्रासादाद् दीनाः पश्यन्ति राघवम्॥ ४॥

The streets could not be easily passed through, crowded as they were with many men; mounting, therefore, to the top of seven-storeyed buildings, people looked sorrowfully on Śrī Rāma, a scion of Raghu, from those mansions. (4)

पदातिं सानुजं दृष्ट्वा ससीतं च जनास्तदा।
ऊचुर्बहुजना वाचः शोकोपहतचेतसः॥ ५॥

Seeing Śrī Rāma walking with Sītā and Lakṣmaṇa, his younger brother, at that time, many men offered remarks as follows, their mind infatuated with grief : (5)

यं यान्तमनुयाति स्म चतुरङ्गबलं महत्।
तमेकं सीतया सार्धमनुयाति स्म लक्ष्मणः॥ ६॥

"Lo ! the same Śrī Rāma, who was at one time followed by a strong detachment consisting of all the four limbs (viz, infantry, cavalry, elephants and chariots), is walking, unattended by bodyguards, with Sītā, followed by Lakṣmaṇa alone. (6)

ऐश्वर्यस्य रसज्ञः सन् कामानां चाकरो महान्।
नेच्छत्येवानृतं कर्तुं वचनं धर्मगौरवात्॥ ७॥

"He who, having tasted the delights of sovereignty, is a great repertory of objects of enjoyment, is anxious not to belie the plighted word of his father, prompted as he is by respect for virtue. (7)

या न शक्या पुरा द्रष्टुं भूतैराकाशगैरपि।
तामद्य सीतां पश्यन्ति राजमार्गगता जनाः॥ ८॥

"Even people on the roads are able today to behold Sītā, who could not formerly be seen even by beings coursing in the air. (8)

अङ्गरागोचितां सीतां रक्तचन्दनसेविनीम्।
वर्षमुष्णं च शीतं च नेष्यत्याशु विवर्णताम्॥ ९॥

"Rain, heat and cold will quickly reduce to pallor Sītā, who deserves to be daubed with pigments (such as musk-paste) and habitually paints her body with the paste of red sandal. (9)

अद्य नूनं दशरथः सत्त्वमाविश्य भाषते।
नहि राजा प्रियं पुत्रं विवासयितुमर्हति॥ १०॥

"Surely King Daśaratha has announced today his decision to banish Śrī Rāma, identifying himself with some evil spirit; for otherwise had he been his normal self he would not have sent his dearest son into exile. (10)

निर्गुणस्यापि पुत्रस्य कथं स्याद् विनिवासनम्।
किं पुनर्यस्य लोकोऽयं जितो वृत्तेन केवलम्॥ ११॥

"How could banishment be inflicted even on a son devoid of virtue, much less on him whose character alone has won the affection of the entire world? (11)

आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः।
राघवं शोभयन्त्येते षड्गुणाः पुरुषर्षभम्॥ १२॥

"Harmlessness, compassion, learning, amiability of disposition, subjugation of the senses and tranquillity of mind—these six excellences adorn Śrī Rāma, the foremost of men. (12)

तस्मात् तस्योपघातेन प्रजाः परमपीडिताः।
औदकानीव सत्त्वानि ग्रीष्मे सलिलसंक्षयात्॥ १३॥

"People, therefore, feel extremely pained by the injury which is being done to him by way of unmerited banishment, even as aquatic creatures are afflicted by depletion of water. (13)

पीडया पीडितं सर्वं जगदस्य जगत्पतेः।
मूलस्येवोपघातेन वृक्षः पुष्पफलोपगः॥ १४॥

"The whole world feels injured by the suffering inflicted on this protector of the world, even as a tree with its flowers and fruits is damaged by injury caused to its root. (14)

मूलं ह्येष मनुष्याणां धर्मसारो महाद्युतिः।
पुष्पं फलं च पत्रं च शाखाश्चास्येतरे जनाः॥ १५॥

"For, Śrī Rāma, whose strength is virtue and who is possessed of extraordinary lustre, is the root of the tree of humanity; while other men are flowers and fruits, leaves and boughs. (15)

ते लक्ष्मण इव क्षिप्रं सपत्न्यः सहबान्धवाः।
गच्छन्तमनुगच्छामो येन गच्छति राघवः॥ १६॥

"As such even as Lakṣmaṇa we will also with our wives and relations forthwith follow the departing Śrī Rāma, a scion of Raghu, on the path the former is going to tread. (16)

उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च।
एकदुःखसुखा राममनुगच्छाम धार्मिकम्॥ १७॥

"Relinquishing for good our gardens and fields and houses too, let us follow the pious Śrī Rāma, sharing his joys and sorrows. (17)

समुद्धृतनिधानानि परिध्वस्ताजिराणि च।
उपात्तधनधान्यानि हृतसाराणि सर्वशः॥ १८॥
रजसाभ्यवकीर्णानि परित्यक्तानि दैवतैः।
मूषकैः परिधावद्भिरुद्बिलैरावृतानि च॥ १९॥
अपेतोदकधूमानि हीनसम्मार्जनानि च।
प्रणष्टबलिकर्मेज्यामन्त्रहोमजपानि च॥ २०॥
दुष्कालेनेव भग्नानि भिन्नभाजनवन्ति च।
अस्मत्त्यक्तानि कैकेयी वेश्मानि प्रतिपद्यताम्॥ २१॥

"Let Kaikeyī enjoy as her share the dwellings deserted by us and robbed of their substance in every way—their treasures unearthed, their courtyards neglected, their wealth and stocks of foodgrains removed—nay, covered by dust on all sides and as such deserted by the deities presiding over them, overrun by mice coming out of their holes and scurrying here and there, water and smoke having disappeared from them, unswept, dilapidated as though by adverse times and strewn with broken vessels, the rites of offering oblations to all creatures as well as to the sacred fire, worship of gods, the chanting of sacred texts and muttering of prayers having altogether ceased. (18—21)

वनं नगरमेवास्तु येन गच्छति राघवः।
अस्माभिश्च परित्यक्तं पुरं सम्पद्यतां वनम्॥ २२॥

"Let the forest itself, for which Śrī Rāma, a scion of Raghu, is leaving, turn into a city and let the city of Ayodhyā, when deserted by us, be converted into a forest. (22)

बिलानि दंष्ट्रिणः सर्वे सानूनि मृगपक्षिणः।
त्यजन्त्वस्मद्भयाद्भीता गजाः सिंहा वनान्यपि॥ २३॥

"Scared by fear of us, all the snakes will forsake their holes; the deer and birds, their abode on the mountain-peaks and elephants and lions, the forests. (23)

अस्मत्त्यक्तं प्रपद्यन्तु सेव्यमानं त्यजन्तु च।
तृणमांसफलादानां देशं व्यालमृगद्विजम्॥ २४॥
प्रपद्यतां हि कैकेयी सपुत्रा सह बान्धवैः।
राघवेण वयं सर्वे वने वत्स्याम निर्वृताः॥ २५॥

"Let them abandon the region going to be inhabited by us and flee for protection to the one forsaken by us. Let Kaikeyī with her son and relations actually obtain as her share the region where grass, meat and fruits can be had in abundance and which is inhabited by ferocious beasts and birds. We shall, on the other hand, live happily in the forest with Śrī Rāma, a scion of Raghu." (24-25)

इत्येवं विविधा वाचो नानाजनसमीरिताः।
शुश्राव राघवः श्रुत्वा न विचक्रेऽस्य मानसम्॥ २६॥

Śrī Rāma, a scion of Raghu, heard the aforesaid remarks of diverse kinds uttered by various men; hearing them, however, his mind was not in the least disturbed. (26)

स तु वेश्म पुनर्मातुः कैलासशिखरप्रभम्।
अभिचक्राम धर्मात्मा मत्तमातङ्गविक्रमः॥ २७॥

The prince, whose mind was given to piety, for his part walked once more with the strides of an elephant in rut to the palace of mother Kaikeyī, which shone as a peak of the Kailāsa mountain and in which his father was still lingering. (27)

विनीतवीरपुरुषं प्रविश्य तु नृपालयम्।
ददर्शावस्थितं दीनं सुमन्त्रमविदूरतः॥ २८॥

Entering the royal palace, however, which was being guarded by disciplined and valiant soldiers, he saw Sumantra standing disconsolate not very far from the palace. (28)

प्रतीक्षमाणोऽभिजनं तदार्त-
मनार्तरूपः प्रहसन्निवाथ।
जगाम रामः पितरं दिदृक्षुः
पितुर्निदेशं विधिवच्चिकीर्षुः॥ २९॥

Appearing in no way afflicted, even though seeing the people of Ayodhyā, his native place, distressed at that time, Śrī Rāma as though smiling, forthwith approached his father, eager to see him and desirous of duly carrying out his behest. (29)

तत्पूर्वमैक्ष्वाकसुतो महात्मा
रामो गमिष्यन् नृपमार्तरूपम्।
व्यतिष्ठत प्रेक्ष्य तदा सुमन्त्रं
पितुर्महात्मा प्रतिहारणार्थम्॥ ३०॥

Catching sight of Sumantra before that, while approaching the king, who wore a wretched appearance, the high-souled and high-minded Śrī Rāma, son of Daśaratha, a scion of Ikṣwāku, waited awhile to announce his presence to his father. (30)

पितुर्निदेशेन तु धर्मवत्सलो
वनप्रवेशे कृतबुद्धिनिश्चयः।
स राघवः प्रेक्ष्य सुमन्त्रमब्रवी-
न्निवेदयस्वागमनं नृपाय मे॥ ३१॥

Perceiving Sumantra, the illustrious Śrī Rāma, a scion of Raghu, who was devoted to his duty and had for his part deliberately made up his mind to retire to the woods in obedience to the command of his father, said to him, "Pray, announce my arrival to His Majesty." (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Apprised of Śrī Rāma's arrival by Sumantra, Daśaratha commands him to usher in Śrī Rāma with his consort. Seeing the Emperor fall unconscious at the very sight of the heir-apparent, the ladies of the royal household start wailing piteously. On Śrī Rāma's soliciting his permission to retire to the woods, the king enjoins him to take his father captive and ascend the throne. Śrī Rāma in his turn consoles his father by assuring him that he has no hankering for royal fortune and that to him obedience to his father's command is of utmost importance. Daśaratha, however, falls unconscious again at the very thought of his separation from Śrī Rāma and Sumantra as well as all the ladies of the gynaeceum follow suit

ततः कमलपत्राक्षः श्यामो निरुपमो महान्।
उवाच रामस्तं सूतं पितुराख्याहि मामिति॥ १॥

Then the lotus-eyed Śrī Rāma, who was dark-brown of complexion and great beyond compare, spoke as follows to the said charioteer-minister: "Please announce me to father." (1)

स रामप्रेषितः क्षिप्रं संतापकलुषेन्द्रियम्।
प्रविश्य नृपतिं सूतो निःश्वसन्तं ददर्श ह॥ २॥

Promptly going inside, when despatched by Śrī Rāma, the charioteer found the king heaving sighs, his mind distracted with agony: so the tradition goes. (2)

उपरक्तमिवादित्यं भस्मच्छन्नमिवानलम्।
तटाकमिव निस्तोयमपश्यज्जगतीपतिम्॥ ३॥

He regarded the Emperor as one would view the sun obscured by intervention of the earth between it and the eye (i.e., during solar eclipse) or a fire covered with ashes or a pond without water. (3)

आबोध्य च महाप्राज्ञः परमाकुलचेतनम्।
राममेवानुशोचन्तं सूतः प्राञ्जलिरब्रवीत्॥ ४॥

Accosting the king, whose mind was extremely agitated and who was grieving for Śrī Rāma alone, the highly enlightened charioteer, spoke with joined palms to him.(4)

तं वर्धयित्वा राजानं पूर्वं सूतो जयाशिषा।
भयविक्लवया वाचा मन्दया श्लक्ष्णयाब्रवीत्॥ ५॥

Encouraging Daśaratha first with benedictions wishing him triumph, the charioteer addressed him in a low, soft and sweet tone faltering with fear: (5)

अयं स पुरुषव्याघ्रो द्वारि तिष्ठति ते सुतः।
ब्राह्मणेभ्यो धनं दत्त्वा सर्वं चैवोपजीविनाम्॥ ६॥

"Having given away all his wealth to the Brāhmaṇas as well as to his dependants, Śrī Rāma illustrious son of yours, a veritable tiger among men, stands at the door. (6)

स त्वां पश्यतु भद्रं ते रामः सत्यपराक्रमः।
सर्वान् सुहृद आपृच्छ्य त्वां हीदानीं दिदृक्षते॥ ७॥

"Let that Rāma of unfailing prowess see you: may good betide you; for, having taken leave of all his near and dear ones, he now desires to see Your Majesty. (7)

गमिष्यति महारण्यं तं पश्य जगतीपते।
वृतं राजगुणैः सर्वैरादित्यमिव रश्मिभिः॥ ८॥

"He is about to proceed to the extensive forest. Pray, behold the prince, who is encompassed by kingly virtues even as the sun is encircled by rays." (8)

स सत्यवाक्यो धर्मात्मा गाम्भीर्यात् सागरोपमः।
आकाश इव निष्पङ्को नरेन्द्रः प्रत्युवाच तम्॥ ९॥

That pious monarch, who was truthful of speech and vied with the ocean in profundity, nay, who was stainless as the sky, replied to him as follows : (9)

सुमन्त्रानय मे दारान् ये केचिदिह मामकाः।
दारैः परिवृतः सर्वैर्द्रष्टुमिच्छामि राघवम्॥ १०॥

"Sumantra, bring all my consorts who are here in the gynaeceum. I wish to see Rāma, a scion of Raghu, when I am accompanied by my wives." (10)

सोऽन्तःपुरमतीत्यैव स्त्रियस्ता वाक्यमब्रवीत्।
आर्यो ह्वयति वो राजा गम्यतां तत्र मा चिरम्॥ ११॥

Directly on entering the apartments of the other queens, Sumantra addressed those ladies as follows : "His Majesty the king summons you all; pray, let yourselves proceed there without delay." (11)

एवमुक्ताः स्त्रियः सर्वाः सुमन्त्रेण नृपाज्ञया।
प्रचक्रमुस्तद् भवनं भर्तुराज्ञाय शासनम्॥ १२॥

Coming to know the command of their husband, when addressed as above by Sumantra under orders of His Majesty, all the royal ladies proceeded to Kaikeyī's apartments. (12)

अर्धसप्तशतास्तत्र प्रमदास्ताम्रलोचनाः।
कौसल्यां परिवार्याथ शनैर्जग्मुर्धृतव्रताः॥ १३॥

Encircling Kausalyā, the seniormost queen, three hundred and fifty young ladies, steadfast in their vow of devotion to their husband, forthwith repaired to the king's presence, their eyes reddened through grief over their impending separation from Śrī Rāma. (13)

आगतेषु च दारेषु समवेक्ष्य महीपतिः।
उवाच राजा तं सूतं सुमन्त्रानय मे सुतम्॥ १४॥

Observing his consorts when they had come, the King-Emperor said to the celebrated charioteer, "Sumantra, now bring my son before me." (14)

स सूतो राममादाय लक्ष्मणं मैथिलीं तथा।
जगामाभिमुखस्तूर्णं सकाशं जगतीपतेः॥ १५॥

Taking Śrī Rāma, Lakṣmaṇa and Sītā, princess of Mithilā, the said charioteer speedily returned to the Emperor's presence with his face turned towards the latter. (15)

स राजा पुत्रमायान्तं दृष्ट्वा चारात् कृताञ्जलिम्।
उत्पपातासनात् तूर्णमार्तः स्त्रीजनसंवृतः॥ १६॥

Beholding his son, Śrī Rāma, coming with folded hands from a distance, the illustrious king immediately rose from his seat alongwith the ladies, afflicted as he was. (16)

सोऽभिदुद्राव वेगेन रामं दृष्ट्वा विशाम्पतिः।
तमसम्प्राप्य दुःखार्तः पपात भुवि मूर्च्छितः॥ १७॥

Seeing Śrī Rāma, the said king ran with impetuosity towards the latter. Before reaching him, however, he dropped senseless to the ground, stricken as he was with sorrow. (17)

तं रामोऽभ्यपतत् क्षिप्रं लक्ष्मणश्च महारथः।
विसंज्ञमिव दुःखेन सशोकं नृपतिं तथा॥ १८॥

Śrī Rāma as well as Lakṣmaṇa, an eminent chariot-warrior, rushed at once to the king, who lay quite unconscious as aforesaid, full of grief as he was through agony. (18)

स्त्रीसहस्रनिनादश्च संजज्ञे राजवेश्मनि।
हा हा रामेति सहसा भूषणध्वनिमिश्रितः॥ १९॥

Nay, there burst forth all of a sudden in the palace a loud wail, mixed with the tinkling of ornaments, of thousands of women crying "Alas ! Alas !! O Rāma !!!" (19)

तं परिष्वज्य बाहुभ्यां तावुभौ रामलक्ष्मणौ।
पर्यङ्के सीतया सार्धं रुदन्तः समवेशयन्॥ २०॥

Supporting him in their arms and crying, both the princes, Śrī Rāma and Lakṣmaṇa alongwith Sītā laid him on the couch. (20)

अथ रामो मुहूर्तस्य लब्धसंज्ञं महीपतिम्।
उवाच प्राञ्जलिर्बाष्पशोकार्णवपरिप्लुतम्॥ २१॥

With folded hands Śrī Rāma then spoke as follows to the Emperor, who had soon regained his consciousness and was plunged in an ocean of grief, shedding tears : (21)

आपृच्छे त्वां महाराज सर्वेषामीश्वरोऽसि नः।
प्रस्थितं दण्डकारण्यं पश्य त्वं कुशलेन माम्॥ २२॥

"I take leave of you, O Emperor, since you are the master of us all. Pray, regard me, who am about to leave for the Daṇḍaka forest, with favour. (22)

लक्ष्मणं चानुजानीहि सीता चान्वेतु मां वनम्।
कारणैर्बहुभिस्तथ्यैर्वार्यमाणौ न चेच्छतः॥ २३॥

"Grant leave to Lakṣmaṇa and let Sītā too accompany me to the forest. Though being forbidden by me on numerous valid grounds, they do not wish to stay behind. (23)

अनुजानीहि सर्वान् नः शोकमुत्सृज्य मानद।
लक्ष्मणं मां च सीतां च प्रजापतिरिवात्मजान्॥ २४॥

"Giving up grief, O bestower of honour on all, grant leave to us all, viz., Lakṣmaṇa, Sītā and myself, even as Brahmā, the lord of created beings, did to his sons, Sanaka and his three brothers, who were intent on practising austerities in the forest." (24)

प्रतीक्षमाणमव्यग्रमनुज्ञां जगतीपतेः।
उवाच राजा सम्प्रेक्ष्य वनवासाय राघवम्॥ २५॥

Fixing his gaze on Śrī Rāma, a scion of Raghu, who was coolly awaiting His Majesty's permission to dwell in the forest, the king said : (25)

अहं राघव कैकेय्या वरदानेन मोहितः।
अयोध्यायां त्वमेवाद्य भव राजा निगृह्य माम्॥ २६॥

"I have been deprived of my senses by Kaikeyī through a boon granted by me in her favour, O scion of Raghu ! Taking me captive, therefore, be you the king of Ayodhyā." (26)

एवमुक्तो नृपतिना रामो धर्मभृतां वरः।
प्रत्युवाचाञ्जलिं कृत्वा पितरं वाक्यकोविदः॥ २७॥

Joining his palms when told thus by the king, Śrī Rāma, the foremost of the champions of righteousness, who was a master of expression, replied as follows to his father : (27)

भवान् वर्षसहस्राय पृथिव्या नृपते पतिः।
अहं त्वरण्ये वत्स्यामि न मे राज्यस्य कांक्षिता॥ २८॥

"Be you the ruler of the globe for another thousand years, O king ! I for my part shall live in the forest, since there is no ambition for sovereignty in me. (28)

नव पञ्च च वर्षाणि वनवासे विहृत्य ते।
पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिप॥ २९॥

"Having diverted myself in the course of my sojourn in the forest for nine years and five, I shall clasp your feet once more after redeeming my pledge, O ruler of men !" (29)

रुदन्नार्तः प्रियं पुत्रं सत्यपाशेन संयुतः।
कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत्॥ ३०॥

Being urged in secret by Kaikeyī, the afflicted monarch, who was held fast in the fetters of truth, then said weeping to his aforesaid beloved son : (30)

श्रेयसे वृद्धये तात पुनरागमनाय च।
गच्छस्वारिष्टमव्यग्रः पन्थानमकुतोभयम्॥ ३१॥

"Proceed, my darling, with an undisturbed mind on a happy and safe journey, which may bring you happiness hereafter and prosperity in this world and bring you back to Ayodhyā. (31)

न हि सत्यात्मनस्तात धर्माभिमनसस्तव।
संनिवर्तयितुं बुद्धिः शक्यते रघुनन्दन॥ ३२॥

"Your decision to dwell in the forest, O the delight of the Raghus, truthful as you

are by nature and your mind being given to piety, O darling, cannot be reversed. (32)

अद्य त्विदानीं रजनीं पुत्र मा गच्छ सर्वथा।
एकाहं दर्शनेनापि साधु तावच्चराम्यहम्॥ ३३॥

"Pray, do not leave in any case today and stay at least for this night with me, so that I may live happily by your sight at least for a day. (33)

मातरं मां च सम्पश्यन् वसेमामद्य शर्वरीम्।
तर्पितः सर्वकामैस्त्वं श्वः काल्ये साधयिष्यसि॥ ३४॥

"Looking at your mother and myself, stay on the coming night today. Having been gratified by me with all desired objects you may leave the very next morning. (34)

दुष्करं क्रियते पुत्र सर्वथा राघव प्रिय।
त्वया हि मत्प्रियार्थं तु वनमेवमुपाश्रितम्॥ ३५॥

"Something which is in every respect hard to accomplish for others is being done by you, my beloved son, since it is for my sake that the forest is thus being resorted to by you, O scion of Raghu! (35)

न चैतन्मे प्रियं पुत्र शपे सत्येन राघव।
छन्नया चलितस्त्वस्मि स्त्रिया भस्माग्निकल्पया॥ ३६॥

"But I swear by my faith, my son : your exile is not agreeable to me, O Rāma! On the other hand, I have been deflected from my course by Kaikeyī, who concealed her intentions and thus resembled a fire covered with ashes. (36)

वञ्चना या तु लब्धा मे तां त्वं निस्तर्तुमिच्छसि।
अनया वृत्तसादिन्या कैकेय्याभिप्रचोदितः॥ ३७॥

"How noble of you that egged on by Kaikeyī, who has cast to the winds the time-honoured family custom of a kingdom being inherited by the eldest son, you seek to redeem a pledge which was fraudulently extracted from me! (37)

न चैतदाश्चर्यतमं यत् त्वं ज्येष्ठः सुतो मम।
अपानृतकथं पुत्र पितरं कर्तुमिच्छसि॥ ३८॥

"It is no great wonder, my child, that you, my seniormost son, both in point of age and virtue, should seek to make your father free from mendacity." (38)

अथ रामस्तदा श्रुत्वा पितुरार्तस्य भाषितम्।
लक्ष्मणेन सह भ्रात्रा दीनो वचनमब्रवीत्॥ ३९॥

Distressed to hear on that occasion the request of his afflicted father, Śrī Rāma, alongwith his younger brother, Lakṣmaṇa, submitted as follows : (39)

प्राप्स्यामि यानद्य गुणान् को मे श्वस्तान् प्रदास्यति।
अपक्रमणमेवातः सर्वकामैरहं वृणे॥ ४०॥

"Tomorrow who will offer me the delicacies which I hope to get today? I should therefore only prefer to get away in lieu of all the enjoyments you can offer. (40)

इयं सराष्ट्रा सजना धनधान्यसमाकुला।
मया विसृष्टा वसुधा भरताय प्रदीयताम्॥ ४१॥

"Relinquished by me, this earth including the state of Kosala and its people and full of riches and foodgrains, may be made over to Bharata. (41)

वनवासकृता बुद्धिर्न च मेऽद्य चलिष्यति।
यस्तु युद्धे वरो दत्तः कैकेय्यै वरद त्वया॥ ४२॥
दीयतां निखिलेनैव सत्यस्त्वं भव पार्थिव।
अहं निदेशं भवतो यथोक्तमनुपालयन्॥ ४३॥
चतुर्दश समा वत्स्ये वने वनचरैः सह।
मा विमर्शो वसुमती भरताय प्रदीयताम्॥ ४४॥

"My resolution to dwell in the forest shall in no case be shaken. The boon which was granted by you on the battlefield in favour of Kaikeyī, O bestower of boons, may, therefore, be implemented *in toto* at all events, and thus vindicate you your truthfulness, O ruler of the earth! Carrying out your aforesaid command I shall dwell in the forest with ascetics for fourteen years. Let there be no demur on your part. The earth may be made over to Bharata. (42—44)

नहि मे कांक्षितं राज्यं सुखमात्मनि वा प्रियम्।
यथानिदेशं कर्तुं वै तवैव रघुनन्दन॥ ४५॥

"Indeed, neither sovereignty nor joy nor what is pleasing to the mind is coveted by me. On the other hand, to do as enjoined by you is solely desired by me, O the delight of the Raghus ! (45)

अपगच्छतु ते दुःखं मा भूर्बाष्पपरिप्लुतः।
नहि क्षुभ्यति दुर्धर्षः समुद्रः सरितां पतिः॥ ४६॥

"Let your sorrow disappear and let you not be bathed in tears. The ocean, the lord of the rivers, which it is so difficult to assail, does not overstep its bounds. (46)

नैवाहं राज्यमिच्छामि न सुखं न च मेदिनीम्।
नैव सर्वानिमान् कामान् न स्वर्गं न च जीवितुम्॥ ४७॥

"I do not at all hanker for sovereignty or joy, nor again for the earth, nor in any case for all these delights of sense, nor for heaven nor even for life. (47)

त्वामहं सत्यमिच्छामि नानृतं पुरुषर्षभ।
प्रत्यक्षं तव सत्येन सुकृतेन च ते शपे॥ ४८॥

"I swear by my veracity and virtue earned by me in my past lives as well as by you in your presence : I only wish you to prove true to your word and never to be false, O jewel among men ! (48)

न च शक्यं मया तात स्थातुं क्षणमपि प्रभो।
स शोकं धारयस्वेमं नहि मेऽस्ति विपर्ययः॥ ४९॥

"Nor is it possible for me, dear father, to stay on at home even for an instant longer. Therefore, restrain this grief, my lord; for there is no going back upon my word now. (49)

अर्थितो ह्यस्मि कैकेय्या वनं गच्छेति राघव।
मया चोक्तं व्रजामीति तत्सत्यमनुपालये॥ ५०॥

"Since I have been commanded by mother Kaikeyī in the words 'Proceed to the forest, O scion of Raghu' and the reply given by me was 'I am going', I must redeem that pledge of mine. (50)

मा चोत्कण्ठां कृथा देव वने रंस्यामहे वयम्।
प्रशान्तहरिणाकीर्णे नानाशकुनिनादिते॥ ५१॥

"Nor should you feel anxious on our score, my lord ! We shall sport in the forest crowded with highly peaceful deer and rendered noisy by birds of various kinds. (51)

पिता हि दैवतं तात देवतानामपि स्मृतम्।
तस्माद् दैवतमित्येव करिष्यामि पितुर्वचः॥ ५२॥

"Indeed, a father has been declared to be a veritable deity even among gods. Hence I shall do the bidding of my father (yourself) as that of a god. (52)

चतुर्दशसु वर्षेषु गतेषु नृपसत्तम।
पुनर्द्रक्ष्यसि मां प्राप्तं संतापोऽयं विमुच्यताम्॥ ५३॥

"When fourteen years have elapsed, you will find me come back, O jewel among kings ! Hence let this agony be given up. (53)

येन संस्तम्भनीयोऽयं सर्वो बाष्पकलो जनः।
स त्वं पुरुषशार्दूल किमर्थं विक्रियां गतः॥ ५४॥

"Wherefore, O tiger among men, have you fallen a victim to grief—you, by whom all these other people, bathed in tears, ought to be consoled? (54)

पुरं च राष्ट्रं च मही च केवला
मया विसृष्टा भरताय दीयताम्।
अहं निदेशं भवतोऽनुपालयन्
वनं गमिष्यामि चिराय सेवितुम्॥ ५५॥

"Renounced by me, the city of Ayodhyā and the state of Kosala and the rest of the globe too may be given to Bharata. Obeying your command, I for myself shall proceed to the forest in order to dwell in it for long. (55)

मया विसृष्टां भरतो महीमिमां
सशैलखण्डां सपुरोपकाननाम्।
शिवासु सीमास्वनुशास्तु केवलं
त्वया यदुक्तं नृपते तथास्तु तत्॥ ५६॥

"Let Bharata rule over this globe, including the mountain ranges and cities with their gardens, relinquished by me. He

should neither enjoy the sovereignty nor feel proud of it but keep within the bounds of righteousness salutary for a king. Let the pledge which has been given by you to Kaikeyī come to be true, O protector of men ! (56)

न मे तथा पार्थिव धीयते मनो
महत्सु कामेषु न चात्मनः प्रिये।
यथा निदेशे तव शिष्टसम्मते
व्यपैतु दुःखं तव मत्कृतेऽनघ॥ ५७॥

"My heart is not given so much to the great delights of sense coveted by all, nor to that which is pleasing to the mind, as to the carrying out of your command, which is approved by the wise. Let your agony on my score, O sinless king, altogether disappear. (57)

तदद्य नैवानघ राज्यमव्ययं
न सर्वकामान् वसुधां न मैथिलीम्।
न चिन्तितं त्वामनृतेन योजयन्
वृणीय सत्यं व्रतमस्तु ते तथा॥ ५८॥

"Disfiguring you, who are full of anxiety on my score, with the stigma of mendacity, I do not on any account court eternal sovereignty nor all the delights of sense coveted by the world, nor the entire earth, nor even Sītā, princess of Mithilā, today, O sinless one ! Therefore, let your pledge given to Kaikeyī prove true. (58)

फलानि मूलानि च भक्षयन् वने
गिरींश्च पश्यन् सरितः सरांसि च।
वनं प्रविश्यैव विचित्रपादपं
सुखी भविष्यामि तवास्तु निर्वृतिः॥ ५९॥

"Living in the forest on fruits and roots and viewing the mountains, rivers and lakes, I shall be happy the moment I enter the forest consisting of various trees. Let peace come to you on this account." (59)

एवं स राजा व्यसनाभिपन्न-
स्तापेन दुःखेन च पीड्यमानः।
आलिङ्ग्य पुत्रं सुविनष्टसंज्ञो
भूमिं गतो नैव चिचेष्ट किंचित्॥ ६०॥

Embracing his son, Śrī Rāma, who had spoken as above, King Daśaratha, who had fallen on evil days and was being tormented with a burning sensation and agony, fell utterly unconscious to the ground and did not show any sign of life at all. (60)

देव्यः समस्ता रुरुदुः समेता-
स्तां वर्जयित्वा नरदेवपत्नीम्।
रुदन् सुमन्त्रोऽपि जगाम मूर्च्छां
हाहाकृतं तत्र बभूव सर्वम्॥ ६१॥

Barring that favourite consort of Daśaratha, Kaikeyī, all the queens assembled there began to cry. Weeping aloud Sumantra too fell into a swoon and everyone there began to lament loudly. (61)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Hoping that by being provoked to anger Kaikeyī might come round and relax her insistence on sending Śrī Rāma into exile, Sumantra harshly reproaches her, reminding her of her mother's misbehaviour towards her husband (Kaikeyī's father). Kaikeyī, however, remains adamant and does not budge even an inch from her purpose

ततो निधूय सहसा शिरो निःश्वस्य चासकृत्।
पाणिं पाणौ विनिष्पिष्य दन्तान् कटकटाय्य च॥ १॥
लोचने कोपसंरक्ते वर्णं पूर्वोचितं जहत्।
कोपाभिभूतः सहसा संतापमशुभं गतः॥ २॥
मनः समीक्षमाणश्च सूतो दशरथस्य च।
कम्पयन्निव कैकेय्या हृदयं वाक्शरैः शितैः॥ ३॥
वाक्यवज्रैरनुपमैर्निर्भिन्दन्निव चाशुभैः।
कैकेय्याः सर्वमर्माणि सुमन्त्रः प्रत्यभाषत॥ ४॥

Beating his head all of a sudden and sighing again and again, pressing his hand against the other and grinding his teeth, turning his eyes crimson with wrath, shedding his former (normal) colour, overwhelmed as he was with anger, and, suddenly falling a prey to bitter agony, nay, carefully reading the mind of Daśaratha, Sumantra spoke as follows, shaking Kaikeyī's heart, as it were, with sharp arrows in the form of words and as though piercing all her vitals with his acrimonious words resembling so many peerless thunderbolts : (1—4)

यस्यास्तव पतिस्त्यक्तो राजा दशरथः स्वयम्।
भर्ता सर्वस्य जगतः स्थावरस्य चरस्य च॥ ५॥
नह्यकार्यतमं किंचित्तव देवीह विद्यते।
पतिघ्नीं त्वामहं मन्ये कुलघ्नीमपि चान्ततः॥ ६॥
यन्महेन्द्रमिवाजय्यं दुष्प्रकम्प्यमिवाचलम्।
महोदधिमिवाक्षोभ्यं संतापयसि कर्मभिः॥ ७॥

"Surely there is nothing on earth most undesirable for you, by whom your husband, King Daśaratha himself, the supporter of the entire creation, both immobile and mobile, stands betrayed, O queen ! I consider you to be the murderess of your husband and ultimately the exterminator of your race too, in that you torment with your actions your husband, who is invincible as the great Indra, unshakable as a mountain and imperturbable as an ocean. (5—7).

मावमंस्था दशरथं भर्तारं वरदं पतिम्।
भर्तुरिच्छा हि नारीणां पुत्रकोट्या विशिष्यते॥ ८॥

"Do not despise Daśaratha, your husband and lord, the bestower of boons, as the will of a husband is superior to that of ten millions of sons. (8)

यथावयो हि राज्यानि प्राप्नुवन्ति नृपक्षये।
इक्ष्वाकुकुलनाथेऽस्मिंस्तं लोपयितुमिच्छसि॥ ९॥

"Indeed, on the death of a king his sons inherit the sovereign rights according to seniority of age. You seek to violate this time-honoured practice even in the presence (life-time) of this ruler of the Ikṣwākus ! (9)

राजा भवतु ते पुत्रो भरतः शास्तु मेदिनीम्।
वयं तत्र गमिष्यामो यत्र रामो गमिष्यति॥ १०॥

"Let your son, Bharata, be crowned king and rule over the earth. We, for our part, shall go wheresoever Rāma goes. (10)

न च ते विषये कश्चिद् ब्राह्मणो वस्तुमर्हति।
तादृशं त्वममर्यादमद्य कर्म करिष्यसि॥ ११॥
नूनं सर्वे गमिष्यामो मार्गं रामनिषेवितम्।
त्यक्ता या बान्धवैः सर्वैर्ब्राह्मणैः साधुभिः सदा॥ १२॥
का प्रीती राज्यलाभेन तव देवि भविष्यति।
तादृशं त्वममर्यादं कर्म कर्तुं चिकीर्षसि॥ १३॥

"Nor should any Brāhmaṇa dwell in your kingdom. If you perpetrate today such an act of impropriety (as you are intent on perpetrating), we shall all positively follow the path resorted to by Śrī Rāma. What joy, O royal lady, will be derived through attainment of sovereignty by you, who will thus be deserted for good by all your kith and kin, Brāhmaṇas and other pious souls? You seek to perpetrate such an act of impropriety. (11—13)

आश्चर्यमिव पश्यामि यस्यास्ते वृत्तमीदृशम्।
आचरन्त्या न विवृता सद्यो भवति मेदिनी॥ १४॥
महाब्रह्मर्षिसृष्टा वा ज्वलन्तो भीमदर्शनाः।
धिग्वाग्दण्डा न हिंसन्ति रामप्रव्राजने स्थिताम्॥ १५॥

"I reckon it a wonder that the earth is not immediately rent asunder as a sequel to your resorting to such improper conduct. Nor do rods of punishment in the form of fiery and obviously fearful reproach uttered by great Brāhmaṇa sages (Vasiṣṭha and others) kill you, who are bent on exiling Śrī Rāma! (14-15)

आम्रं छित्त्वा कुठारेण निम्बं परिचरेत् तु कः।
यश्चैनं पयसा सिञ्चेन्नैवास्य मधुरो भवेत्॥ १६॥

"Who on earth will nurture a Neem tree (with its proverbially bitter leaves and fruits etc.,) felling down a mango tree with an axe? And a Neem tree will not turn sweet for him who nourishes it with milk. (16)

आभिजात्यं हि ते मन्ये यथा मातुस्तथैव च।
न हि निम्बात् स्रवेत् क्षौद्रं लोके निगदितं वचः॥ १७॥

"Indeed, I account your innate disposition to be exactly similar to that of your mother. The proverb is often quoted in the world that surely honey does not flow from a Neem tree. (17)

तव मातुरसद्ग्राहं विद्म पूर्वं यथा श्रुतम्।
पितुस्ते वरदः कश्चिद् ददौ वरमनुत्तमम्॥ १८॥

"We know, as heard of in the past, the intentness of your mother on evil. Someone capable of granting boons bestowed a most excellent boon on your father. (18)

सर्वभूतरुतं तस्मात् संजज्ञे वसुधाधिपः।
तेन तिर्यग्गतानां च भूतानां विदितं वचः॥ १९॥

"By virtue of it the king, your father, could understand the language of all created beings. The talk of those belonging to the sub-human species was thereby understood by him. (19)

ततो जृम्भस्य शयने विरुताद् भूरिवर्चसः।
पितुस्ते विदितो भावः स तत्र बहुधाहसत्॥ २०॥

"From the shrill cry of a bird heard by him while in his bed the meaning of it was accordingly deciphered by your exceedingly glorious father and he laughed over it repeatedly. (20)

तत्र ते जननी क्रुद्धा मृत्युपाशमभीप्सती।
हासं ते नृपते सौम्य जिज्ञासामीति चाब्रवीत्॥ २१॥

"Your mother grew indignant at this and, seeking even to hang him in case he refused to disclose the reason of his laughter, spoke as follows: 'I wish to know the meaning of your laughter, O gentle monarch! (21)

नृपश्चोवाच तां देवीं हासं शंसामि ते यदि।
ततो मे मरणं सद्यो भविष्यति न संशयः॥ २२॥

"The King too replied to that royal lady, 'If I tell you the reason of my laughter, my death will speedily follow from it: there is no doubt about it.' (22)

माता ते पितरं देवि पुनः केकयमब्रवीत्।
शंस मे जीव वा मा वा न मां त्वं प्रहसिष्यसि॥ २३॥

"Your mother then said to your father, the ruler of the Kekayas, 'Live or die as you will; in any case tell me the reason of your laughter. Then alone shall I be satisfied that you shall not laugh at me hereafter.' (23)

प्रियया च तथोक्तः स केकयः पृथिवीपतिः।
तस्मै तं वरदायार्थं कथयामास तत्त्वतः॥ २४॥

"Told thus by his beloved consort, the said king of the Kekayas for his part correctly

reported the matter to the sage who had bestowed the boon on him. (24)

ततः स वरदः साधू राजानं प्रत्यभाषत।
म्रियतां ध्वंसतां वेयं मा शंसीस्त्वं महीपते॥ २५॥

"Thereupon the holy man who had bestowed the boon on him replied to the king, 'Let her die or depart (from your house for her parents' home); reveal you not the secret to her, O ruler of the earth!' (25)

स तच्छ्रुत्वा वचस्तस्य प्रसन्नमनसो नृपः।
मातरं ते निरस्याशु विजहार कुबेरवत्॥ २६॥

"Hearing the aforesaid reply of the holy man, who was pleased at heart with him, and speedily repudiating your mother, the said king (your father) lived happily like Kubera (the god of riches). (26)

तथा त्वमपि राजानं दुर्जनाचरिते पथि।
असद्ग्राहमिमं मोहात् कुरुषे पापदर्शिनी॥ २७॥

"Treading on the path trodden by wicked men and seeing evil everywhere, you too likewise are urging this Emperor through infatuation to adopt an evil course. (27)

सत्यश्चात्र प्रवादोऽयं लौकिकः प्रतिभाति मा।
पितॄन् समनुजायन्ते नरा मातरमङ्गनाः॥ २८॥

"Nay, the popular saying on this subject that males take after their father and females after their mother appears to me as true. (28)

नैवं भव गृहाणेदं यदाह वसुधाधिपः।
भर्तुरिच्छामुपास्वेह जनस्यास्य गतिर्भव॥ २९॥

"Do not follow the ways of your mother, and accept that which the Emperor enjoins on you. Following the will of your husband, be a protectress to these people here. (29)

मा त्वं प्रोत्साहिता पापैर्देवराजसमप्रभम्।
भर्तारं लोकभर्तारमसद्धर्ममुपादधः॥ ३०॥

"Do not, as incited by the wicked, constrain your husband—who is, at the same time, the protector of the world and vies in splendour with Indra—to adopt an improper course of conduct. (30)

नहि मिथ्या प्रतिज्ञातं करिष्यति तवानघः।
श्रीमान् दशरथो राजा देवि राजीवलोचनः॥ ३१॥

"The glorious and lotus-eyed King Daśaratha, who is free from sin, would not belie the promise made by him to you, O royal lady! (31)

ज्येष्ठो वदान्यः कर्मण्यः स्वधर्मस्यापि रक्षिता।
रक्षिता जीवलोकस्य बली रामोऽभिषिच्यताम्॥ ३२॥

"Let Rāma, the eldest of his sons—who is generous, strong and given to righteous acts and is capable not only of vindicating his own duty as a Kṣatriya but also of protecting the entire living creation, be installed on the throne of Ayodhyā. (32)

परिवादो हि ते देवि महाँल्लोके चरिष्यति।
यदि रामो वनं याति विहाय पितरं नृपम्॥ ३३॥

"A great calumny will surely spread about you, O royal lady, if Rāma goes to the forest, leaving his royal father. (33)

स्वराज्यं राघवः पातु भव त्वं विगतज्वरा।
नहि ते राघवादन्यः क्षमः पुरवरे वसन्॥ ३४॥

"Let Śrī Rāma, a scion of Raghu, protect his own kingdom and be you free from anxiety. Ruling over Ayodhyā, the foremost of cities, no king other than Śrī Rāma will be favourably disposed to you. (34)

रामे हि यौवराज्यस्थे राजा दशरथो वनम्।
प्रवेक्ष्यति महेष्वासः पूर्ववृत्तमनुस्मरन्॥ ३५॥

"Bearing in mind the conduct of his forbears, King Daśaratha, who wields a mighty bow, will surely retire to the forest in the event of Śrī Rāma being installed in the office of Prince Regent." (35)

इति सान्त्वैश्च तीक्ष्णैश्च कैकेयीं राजसंसदि।
भूयः संक्षोभयामास सुमन्त्रस्तु कृताञ्जलिः॥ ३६॥

In this way with folded hands Sumantra for his part violently shook Kaikeyī with pungent remarks as well as with kind words in the king's court. (36)

नैव सा क्षुभ्यते देवी न च स्म परिदूयते।
न चास्या मुखवर्णस्य लक्ष्यते विक्रिया तदा॥ ३७॥

The said queen, however, was neither excited nor agonized nor was any change observed at that time in the colour of her face. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

Thus ends Canto Thirty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Daśaratha instructs Sumantra to take a detachment of the army and the exchequer alongwith Śrī Rāma, to which Kaikeyī objects and insists on his being sent into exile without any resources on the analogy of Asamañja, son of the king's forefather, Sagara. Another minister of the king, Siddhārtha by name, who was present there, opposes Kaikeyī and urges that the analogy of Asamañja, who was a perverse lad, could not be applied in the case of Śrī Rāma, who possessed an ideal character and deserved in every way to be installed in the office of Prince Regent. In the event of Kaikeyī vetoing the proposal, the king threatens to accompany the heir-apparent

ततः सुमन्त्रमैक्ष्वाकः पीडितोऽत्र प्रतिज्ञया।
सबाष्पमतिनिःश्वस्य जगादेदं पुनर्वचः॥ १॥

Sighing deeply with tears in his eyes, Daśaratha, a scion of Ikṣwāku, who was bound by the pledge given by him to Kaikeyī in the matter of sending Śrī Rāma into exile, then spoke to Sumantra again as follows : (1)

सूत रत्नसुसम्पूर्णा चतुर्विधबला चमूः।
राघवस्यानुयात्रार्थं क्षिप्रं प्रतिविधीयताम्॥ २॥

"Let a detachment consisting of all the four limbs of the army and richly provided with jewels be detailed at once to accompany Śrī Rāma, a scion of Raghu, O Sumantra ! (2)

रूपाजीवाश्च वादिन्यो वणिजश्च महाधनाः।
शोभयन्तु कुमारस्य वाहिनीः सुप्रसारिताः॥ ३॥

"Nay, let courtesans adept in speaking, as well as merchants possessing enormous wealth and clever in efficiently spreading a network of shops dealing in provisions and other goods lend charm to the forces accompanying the prince. (3)

ये चैनमुपजीवन्ति रमते यैश्च वीर्यतः।
तेषां बहुविधं दत्त्वा तानप्यत्र नियोजय॥ ४॥

"Further tell off in his service those wrestlers too who depend on him and in whom he takes delight by testing their comparative strength, bestowing various gifts on them. (4)

आयुधानि च मुख्यानि नागराः शकटानि च।
अनुगच्छन्तु काकुत्स्थं व्याधाश्चारण्यकोविदाः॥ ५॥

"Let the principal weapons, courteous and well-bred men and bullock-carts too as well as hunters knowing the secrets of forests accompany Rāma, a scion of Kakutstha. (5)

निघ्नन् मृगान् कुञ्जरांश्च पिबंश्चारण्यकं मधु।
नदीश्च विविधाः पश्यन् न राज्यं संस्मरिष्यति॥ ६॥

"Killing the deer and elephants and drinking wild honey and seeing various rivers he would not miss his sovereignty. (6)

धान्यकोशश्च यः कश्चिद् धनकोशश्च मामकः।
तौ राममनुगच्छेतां वसन्तं निर्जने वने॥ ७॥

"Let that which constitutes my granary and that which comprises my exchequer both accompany Rāma going to dwell in an uninhabited forest. (7)

यजन् पुण्येषु देशेषु विसृजंश्चाप्तदक्षिणाः।
ऋषिभिश्चापि संगम्य प्रवत्स्यति सुखं वने॥ ८॥

"Performing sacrifices in holy regions and bestowing adequate gifts on the officiating priests and meeting sages too he will live away happily in the forest. (8)

भरतश्च महाबाहुरयोध्यां पालयिष्यति।
सर्वकामैः पुनः श्रीमान् रामः संसाध्यतामिति॥ ९॥

"And the mighty-armed Bharata will rule over Ayodhyā. Let the glorious Rāma, therefore, be sent out with all objects of enjoyment." (9)

एवं ब्रुवति काकुत्स्थे कैकेय्या भयमागतम्।
मुखं चाप्यगमच्छोषं स्वरश्चापि व्यरुध्यत॥ १०॥

While Daśaratha, a scion of Kakutstha, was speaking as aforesaid, fear seized Kaikeyī. Nay, her mouth too got parched and voice as well got choked. (10)

सा विषण्णा च संत्रस्ता मुखेन परिशुष्यता।
राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत्॥ ११॥

Feeling dejected and dismayed, with her mouth getting parched, and her face turned exclusively towards the king, she replied as follows : (11)

राज्यं गतधनं साधो पीतमण्डां सुरामिव।
निरास्वाद्यतमं शून्यं भरतो नाभिपत्स्यते॥ १२॥

"Bharata will not accept a kingdom that has been stripped of its wealth and resembles wine divested of its spirituous part, and which is thus absolutely unenjoyable and unsubstantial, O pious soul !" (12)

कैकेय्यां मुक्तलज्जायां वदन्त्यामतिदारुणम्।
राजा दशरथो वाक्यमुवाचायतलोचनाम्॥ १३॥

When Kaikeyī, who was thus shamelessly uttering most cruel words, King Daśaratha spoke as follows to that lady with large eyes : (13)

वहन्तं किं तुदसि मां नियुज्य धुरि माहिते।
अनार्ये कृत्यमारब्धं किं न पूर्वमुपारुधः॥ १४॥

"Having charged me with a burden (viz., that of sending Rāma into exile, which is so hard to bear), O hostile and vulgar woman, why do you lash me while I am carrying it? Why did you not check before (while asking the two boons, by laying down that Rāma should not be allowed to take anything with him) the proceedings now taken in hand of sending troops etc., with Rāma?" (14)

तस्यैतत् क्रोधसंयुक्तमुक्तं श्रुत्वा वराङ्गना।
कैकेयी द्विगुणं क्रुद्धा राजानमिदमब्रवीत्॥ १५॥

Doubly incensed to hear the angry words of Daśaratha, Kaikeyī, the lovely women, replied to the king as follows : (15)

तवैव वंशे सगरो ज्येष्ठपुत्रमुपारुधत्।
असमञ्ज इति ख्यातं तथायं गन्तुमर्हति॥ १६॥

"In your very dynasty Emperor Sagara cast away his eldest son known by the name of Asamañja. Rāma too should depart likewise without anything to depend upon." (16)

एवमुक्तो धिगित्येव राजा दशरथोऽब्रवीत्।
व्रीडितश्च जनः सर्वः सा च तन्नावबुध्यत॥ १७॥

Spoken to as above, King Daśaratha simply said, "Shame !" Everyone present there too felt ashamed. She, however, did not mind it. (17)

तत्र वृद्धो महामात्रः सिद्धार्थो नाम नामतः।
शुचिर्बहुमतो राज्ञः कैकेयीमिदमब्रवीत्॥ १८॥

On that occasion the aged and upright chief minister, Siddhārtha by name, who was highly esteemed by the king, spoke

to Kaikeyī as follows: so the tradition goes : (18)

असमञ्जो गृहीत्वा तु क्रीडतः पथि दारकान्।
सरय्वां प्रक्षिपन्नप्सु रमते तेन दुर्मतिः॥ १९॥

"Catching hold of children playing in the street, Asamañja just used to throw them in the waters of the Sarayū and the evil-minded fellow took delight in it. (19)

तं दृष्ट्वा नागराः सर्वे क्रुद्धा राजानमब्रुवन्।
असमञ्जं वृणीष्वैकमस्मान् वा राष्ट्रवर्धन॥ २०॥

"Enraged to see that murderous prank of the Crown prince, all the citizens submitted to the king, 'Keep to yourself Asamañja alone allowing us to leave the city or preserve us, sending away the prince, O promoter of the State ! (20)

तानुवाच ततो राजा किंनिमित्तमिदं भयम्।
ताश्चापि राज्ञा सम्पृष्टा वाक्यं प्रकृतयोऽब्रुवन्॥ २१॥

"Thereupon the king said to them, 'What is the occasion for this fear?' Duly interrorgated by the king, those people too replied to the king. (21)

क्रीडतस्त्वेष नः पुत्रान् बालानुद्भ्रान्तचेतसः।
सरय्वां प्रक्षिपन्मौर्ख्यादतुलां प्रीतिमश्नुते॥ २२॥

" 'He experiences incomparable joy while throwing through folly in the Sarayū our juvenile sons playing in an excited state of mind !' (22)

स तासां वचनं श्रुत्वा प्रकृतीनां नराधिपः।
तं तत्याजाहितं पुत्रं तासां प्रियचिकीर्षया॥ २३॥

"Hearing the complaint of those people, the said king abandoned his son, malevolent to his subjects, with intent to oblige them. (23)

तं यानं शीघ्रमारोप्य सभार्यं सपरिच्छदम्।
यावज्जीवं विवास्योऽयमिति तानन्वशात् पिता॥ २४॥

"Quickly placing him alongwith his wife and accessories (viz., a spade, basket and so on, necessary adjuncts to a forest life), he instructed those in authority in the following words: 'He should be exiled for life.' (24)

स फालपिटकं गृह्य गिरिदुर्गाण्यलोकयत्।
दिशः सर्वास्त्वनुचरन् स यथा पापकर्मकृत्॥ २५॥
इत्येनमत्यजद् राजा सगरो वै सुधार्मिकः।
रामः किमकरोत् पापं येनैवमुपरुध्यते॥ २६॥

"Taking a basket and a spade and roaming about in all directions in search of roots and fruits etc., he ransacked mountain passes in quest of an abode. The highly pious King Sagara obviously abandoned Asamañja on the plea of his perpetrating sinful deeds as mentioned above. What sin has Śrī Rāma committed, for which he is being debarred from the throne in this way? (25-26)

नहि कंचन पश्यामो राघवस्यागुणं वयम्।
दुर्लभो ह्यस्य निरयः शशाङ्कस्येव कल्मषम्॥ २७॥

"Surely we do not detect any fault in Śrī Rāma, a scion of Raghu. It is as difficult to find a taint in him as in the new moon.(27)

अथवा देवि त्वं कंचिद् दोषं पश्यसि राघवे।
तमद्य ब्रूहि तत्त्वेन तदा रामो विवास्यते॥ २८॥

"Or, if you perceive any fault in Śrī Rāma, a scion of Raghu, O queen, please point it out correctly today. Then Śrī Rāma will be sent into exile. (28)

अदुष्टस्य हि संत्यागः सत्पथे निरतस्य च।
निर्दहेदपि शक्रस्य द्युतिं धर्मविरोधवान्॥ २९॥

"Indeed, it is repugnant to all canons of righteousness to abandon one who is not only not guilty but also devoted to the straight path. It would destroy the splendour even of Indra, the ruler of gods. (29)

तदलं देवि रामस्य श्रिया विहतया त्वया।
लोकतोऽपि हि ते रक्ष्यः परिवादः शुभानने॥ ३०॥

"Therefore, O queen, it is no use your withholding the royal fortune of Śrī Rāma. Censure coming from the public too should be guarded against by you, O lady with a charming countenance !" (30)

श्रुत्वा तु सिद्धार्थवचो राजा श्रान्ततरस्वरः।
शोकोपहतया वाचा कैकेयीमिदमब्रवीत्॥ ३१॥

Hearing the remonstrance of Siddhārtha, the king, for his part, whose voice had grown very feeble, spoke as follows to Kaikeyī in a tone overwhelmed with grief: (31)

एतद्वचो नेच्छसि पापरूपे
हितं न जानासि ममात्मनोऽथवा।
आस्थाय मार्गं कृपणं कुचेष्टा
चेष्टा हि ते साधुपथादपेता॥ ३२॥

"Do you not like this advice, O embodiment of sin? Having taken to a path leading to woe, are you not alive to my interests or your own? Indeed, your gesture is remote from the path of the righteous and as such an undesirable one. (32)

अनुव्रजिष्याम्यहमद्य रामं
राज्यं परित्यज्य सुखं धनं च।
सर्वे च राज्ञा भरतेन च त्वं
यथासुखं भुङ्क्ष्व चिराय राज्यम्॥ ३३॥

"Abandoning the kingly state, bodily comfort and wealth, I shall follow Rāma to the forest today as also all the people of Ayodhyā. Rule you the kingdom happily for long with Bharata." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Śrī Rāma urges his servants to fetch the bark of trees for being used as his wearing apparel. At this Kaikeyī herself brings them the desired dress, which both Śrī Rāma and Lakṣmaṇa cover themselves with, taking off their princely robes. Sītā, however, finds it difficult to wear the bark supplied to her and ultimately puts it on over her own dress with the help of Śrī Rāma despite the remonstrances of Vasiṣṭha, who severely castigates Kaikeyī for her cruelty in exiling them

महामात्रवचः श्रुत्वा रामो दशरथं तदा।
अभ्यभाषत वाक्यं तु विनयज्ञो विनीतवत्॥ १॥

Hearing the remonstrance of the chief minister, Śrī Rāma, for his part, who was an adept in courtesy, politely addressed on that occasion the following words to Daśaratha : (1)

त्यक्तभोगस्य मे राजन् वने वन्येन जीवतः।
किं कार्यमनुयात्रेण त्यक्तसङ्गस्य सर्वतः॥ २॥

"What purpose of mine, who have renounced all enjoyment and shaken off attachment for everything and am going to live on the products of the forest alone, will be served, O king, with an army following me? (2)

यो हि दत्त्वा द्विपश्रेष्ठं कक्ष्यायां कुरुते मनः।
रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमम्॥ ३॥

"He who, having parted with an excellent elephant, seeks to retain the tether is indeed a fool. What is to be gained through attachment to a tether by him who has forgone an excellent elephant? (3)

तथा मम सतां श्रेष्ठ किं ध्वजिन्या जगत्पते।
सर्वाण्येवानुजानामि चीराण्येवानयन्तु मे॥ ४॥

"Similarly, O jewel among the virtuous, what purpose of mine will be served with an army, O ruler of the world? I, therefore, allow all things to be used by Bharata. Let the servant-maids of mother Kaikeyī bring me robes fit for a dweller in forests alone." (4)

खनित्रपिटके चोभे समानयत गच्छत।
चतुर्दश वने वासं वर्षाणि वसतो मम॥ ५॥

Addressing the maid-servants, he continues: "go and duly bring a spade and a basket both for me, who am going to take up my abode in a forest for fourteen years."(5)

अथ चीराणि कैकेयी स्वयमाहृत्य राघवम्।
उवाच परिधत्स्वेति जनौघे निरपत्रपा॥ ६॥

Personally bringing pieces of bark for being put on by Śrī Rāma and others, Kaikeyī, who was lost to all shame, forthwith said to Śrī Rāma in the midst of that concourse of men, "Put these on !" (6)

स चीरे पुरुषव्याघ्रः कैकेय्याः प्रतिगृह्य ते।
सूक्ष्मवस्त्रमवक्षिप्य मुनिवस्त्राण्यवस्त ह॥ ७॥

Receiving from Kaikeyī two pieces of bark for being used as a loin-cloth and a cover respectively and discarding his raiment of fine yarn, that tiger among men put on the garb of ascetics: so the tradition goes. (7)

लक्ष्मणश्चापि तत्रैव विहाय वसने शुभे।
तापसाच्छादने चैव जग्राह पितुरग्रतः॥ ८॥

Nay, leaving his exquisite robes on that very spot, Lakṣmaṇa too put on in the presence of his father two pieces of bark fit for ascetics. (8)

अथात्मपरिधानार्थं सीता कौशेयवासिनी।
सम्प्रेक्ष्य चीरं संत्रस्ता पृषती वागुरामिव॥ ९॥

Gazing with reverence on the piece of bark intended for being donned by her, Sītā, who was clad in silken robes, felt dismayed as a doe would on seeing a snare set for entrapping it. (9)

सा व्यपत्रपमाणेव प्रगृह्य च सुदुर्मनाः।
कैकेय्याः कुशचीरे ते जानकी शुभलक्षणा॥ १०॥
अश्रुसम्पूर्णनेत्रा च धर्मज्ञा धर्मदर्शिनी।
गन्धर्वराजप्रतिमं भर्तारमिदमब्रवीत्॥ ११॥

Feeling much abashed, as it were, while taking from the hand of Kaikeyī the two articles of wearing apparel made of Kuśa grass and greatly troubled in mind, Sītā (daughter of Janaka), who was endowed with auspicious bodily marks, knew what is right and served as an illustration of virtue, spoke as follows, her eyes overflowing with tears, to her husband, who vied with Citraratha, the ruler of the Gandharvas : (10-11)

कथं नु चीरं बध्नन्ति मुनयो वनवासिनः।
इति ह्यकुशला सीता सा मुमोह मुहुर्मुहुः॥ १२॥

"I wonder how ascetics dwelling in forests put on the bark of trees." Saying so, the celebrated Sītā, who was in no way adept in wearing the bark of trees, erred again and again in her attempt to do so. (12)

कृत्वा कण्ठे स्म सा चीरमेकमादाय पाणिना।
तस्थौ ह्यकुशला तत्र व्रीडिता जनकात्मजा॥ १३॥

Placing one piece about her neck and taking another in her hand, the said daughter of Janaka stood abashed, inapt as she was in wearing the bark. (13)

तस्यास्तत् क्षिप्रमागत्य रामो धर्मभृतां वरः।
चीरं बबन्ध सीतायाः कौशेयस्योपरि स्वयम्॥ १४॥

Quickly going near her, Śrī Rāma, the foremost of those upholding the cause of virtue, then personally fastened the bark over her silken garment. (14)

रामं प्रेक्ष्य तु सीताया बध्नन्तं चीरमुत्तमम्।
अन्तःपुरचरा नार्यो मुमुचुर्वारि नेत्रजम्॥ १५॥
ऊचुश्च परमायत्ता रामं ज्वलिततेजसम्।
वत्स नैवं नियुक्तेयं वनवासे मनस्विनी॥ १६॥

Perceiving Śrī Rāma fastening the excellent bark about Sītā, the female inmates of the gynaeceum began to shed tears and, sore distressed as they were, spoke as follows to Śrī Rāma of dazzling glory : "This

high-minded princess has not been so commanded to reside in the forest (as you), dear child ! (15-16)

पितुर्वाक्यानुरोधेन गतस्य विजनं वनम्।
तावद् दर्शनमस्या नः सफलं भवतु प्रभो॥ १७॥

"At least let her blessed sight continue to bring its reward to us during the interim period when you have departed to the lonely forest in obedience to your father's command, O lord ! (17)

लक्ष्मणेन सहायेन वनं गच्छस्व पुत्रक।
नेयमर्हति कल्याणि वस्तुं तापसवद् वने॥ १८॥

"Proceed to the forest, dear son, with Lakṣmaṇa alone as your companion. This blessed princess does not deserve to dwell in the forest like an ascetic. (18)

कुरु नो याचनां पुत्र सीता तिष्ठतु भामिनी।
धर्मनित्यः स्वयं स्थातुं न हीदानीं त्वमिच्छसि॥ १९॥

"Grant our solicitation, O darling ! Let Sītā, the pretty young lady, continue to stay in Ayodhyā though surely you are not personally inclined to stay any longer, righteousness being your eternal companion." (19)

तासामेवंविधा वाचः शृण्वन् दशरथात्मजः।
बबन्धैव तथा चीरं सीतया तुल्यशीलया॥ २०॥

Even though hearing such loving remonstrances of those women, Śrī Rāma, son of Daśaratha, persisted in fastening the bark over her silken garment as aforesaid (vide verse 14) as desired by Sītā, whose conduct came into line with his own. (20)

चीरे गृहीते तु तया सबाष्पो नृपतेर्गुरुः।
निवार्य सीतां कैकेयीं वसिष्ठो वाक्यमब्रवीत्॥ २१॥

Stopping Sītā when the bark was taken by her (from the hands of Kaikeyī), Sage Vasiṣṭha, the king's preceptor, for his part, spoke to Kaikeyī with tears in his eyes, as follows : (21)

अतिप्रवृत्ते दुर्मेधे कैकेयि कुलपांसनि।
वञ्चयित्वा तु राजानं न प्रमाणेऽवतिष्ठसि॥ २२॥

"Having hoodwinked the king, O evil-minded Kaikeyī, who have exceeded your limits and brought disgrace to your family, you do not keep within bounds yet ! (22)

न गन्तव्यं वनं देव्या सीतया शीलवर्जिते।
अनुष्ठास्यति रामस्य सीता प्रकृतमासनम्॥ २३॥

"O woman, dead to all decorum, Princess Sītā shall not proceed to the forest. She will occupy the throne which was offered to Rāma. (23)

आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम्।
आत्मेयमिति रामस्य पालयिष्यति मेदिनीम्॥ २४॥

"A wife is the very self to all householders. As the other self of Rāma, she will rule over the globe. (24)

अथ यास्यति वैदेही वनं रामेण संगता।
वयमत्रानुयास्यामः पुरं चेदं गमिष्यति॥ २५॥

"If Sītā, a princess of the Videha territory, retires to the forest alongwith Rāma, we, who are present here at this moment, shall follow suit and the people of this city too will go. (25)

अन्तपालाश्च यास्यन्ति सदारो यत्र राघवः।
सहोपजीव्यं राष्ट्रं च पुरं च सपरिच्छदम्॥ २६॥

"The soldiers guarding the gynaeceum too will go where Rāma, a scion of Raghu, stays with his wife. Nay, the entire state of Kosala including all its resources as well as the city of Ayodhyā with its goods and chattels will also go. (26)

भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः।
वने वसन्तं काकुत्स्थमनुवत्स्यति पूर्वजम्॥ २७॥

"Clad in the bark of trees and dwelling in a forest, Bharata too with Śatrughna will adopt the mode of life of his elder brother, Rāma, a scion of Kakutstha, living in the forest. (27)

ततः शून्यां गतजनां वसुधां पादपैः सह।
त्वमेका शाधि दुर्वृत्ता प्रजानामहिते स्थिता॥ २८॥

"Rule you alone after that the desolate earth, deserted by men, with its trees because it will be reduced to a mere forest,

vile as you are and bent upon doing harm to the people. (28)

न हि तद् भविता राष्ट्रं यत्र रामो न भूपतिः।
तद् वनं भविता राष्ट्रं यत्र रामो निवत्स्यति॥ २९॥

"The state in which Rāma is no longer the king will not survive; while the forest which Rāma is going to inhabit is sure to develop into a flourishing state. (29)

न ह्यदत्तां महीं पित्रा भरतः शास्तुमिच्छति।
त्वयि वा पुत्रवद् वस्तुं यदि जातो महीपतेः॥ ३०॥

"Bharata surely would not rule over the earth which has not been voluntarily alienated by his father, nor would he live with you as a son, if he is sprung from the loins of the Emperor. (30)

यद्यपि त्वं क्षितितलाद् गगनं चोत्पतिष्यसि।
पितृवंशचरित्रज्ञः सोऽन्यथा न करिष्यति॥ ३१॥

"Even if you soar into the heavens leaving the earth's surface, he would not do anything contrary to the established usage, knowing as he does the practice of his forbears. (31)

तत् त्वया पुत्रगर्धिन्या पुत्रस्य कृतमप्रियम्।
लोके नहि स विद्येत यो न राममनुव्रतः॥ ३२॥

"Therefore an unfriendly act alone has been done by you to your son, even though you covet his well-being; for there is none in the world who is not devoted to Rāma. (32)

द्रक्ष्यस्यद्यैव कैकेयि पशुव्यालमृगद्विजान्।
गच्छतः सह रामेण पादपांश्च तदुन्मुखान्॥ ३३॥

"O Kaikeyī, you will see this very day beasts, snakes, deer and birds going with Rāma to the forest and trees too eager to accompany him. (33)

अथोत्तमान्याभरणानि देवि
देहि स्नुषायै व्यपनीय चीरम्।
न चीरमस्याः प्रविधीयतेति
न्यवारयत् तद् वसनं वसिष्ठः॥ ३४॥

"Therefore, laying aside the bark of trees, give your daughter-in-law excellent jewels, O queen! The bark of trees is not meant for her." Saying so, Vasiṣṭha forbade Sītā wearing it. (34)

एकस्य रामस्य वने निवास-
स्त्वया वृतः केकयराजपुत्रि।
विभूषितेयं प्रतिकर्मनित्या
वसत्वरण्ये सह राघवेण॥ ३५॥

The sage continued, "The sojourn in the forest of Rāma alone has been asked for by you, O princess of the Kekaya territory! Hence let Sītā, who deserves to be decorated daily, dwell in the forest with Rāma, a scion of Raghu, richly adorned. (35)

यानैश्च मुख्यैः परिचारकैश्च
सुसंवृता गच्छतु राजपुत्री।
वस्त्रैश्च सर्वैः सहितैर्विधानै-
र्नेयं वृता ते वरसम्प्रदाने॥ ३६॥

"Nay, let the princess proceed fully provided with excellent conveyances and attendants as well as with costumes of various kinds and all useful accessories; for, while asking for the boons her exile was not solicited by you." (36)

तस्मिंस्तथा जल्पति विप्रमुख्ये
गुरौ नृपस्याप्रतिमप्रभावे।
नैव स्म सीता विनिवृत्तभावा
प्रियस्य भर्तुः प्रतिकारकामा॥ ३७॥

Even though the said preceptor of the king, the foremost among the Brāhmaṇas, who wielded an influence which had no parallel, spoke as above, Sītā, who wished to follow the ways of her husband, did not desist from her purpose in the least. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Incensed to hear the loud wailing of those present at the scene, on Sītā being dressed as a hermitess, Daśaratha reproaches Kaikeyī. While departing, Śrī Rāma entreats his father to take care of his mother

तस्यां चीरं वसानायां नाथवत्यामनाथवत्।
प्रचुक्रोश जनः सर्वो धिक् त्वां दशरथं त्विति॥ १॥

On Sītā wearing the bark of trees like a helpless woman though protected by her husband, all the people present there loudly exclaimed, "Fie upon you, (the powerless) Daśaratha, who does not stop this flagrant injustice !" (1)

तेन तत्र प्रणादेन दुःखितः स महीपतिः।
चिच्छेद जीविते श्रद्धां धर्मे यशसि चात्मनः॥ २॥

Pained to hear that loud cry, the said Emperor lost all his interest in life, religious merit and renown. (2)

स निःश्वस्योष्णमैक्ष्वाकस्तां भार्यामिदमब्रवीत्।
कैकेयि कुशचीरेण न सीता गन्तुमर्हति॥ ३॥

Heaving a sigh of grief, that scion of Ikṣwāku spoke to his wife, Kaikeyī, as follows: "Sītā surely does not deserve to depart in a robe made of Kuśa grass, O Kaikeyī ! (3)

सुकुमारी च बाला च सततं च सुखोचिता।
नेयं वनस्य योग्येति सत्यमाह गुरुर्मम॥ ४॥

"My preceptor, Vasiṣṭha, truly says that delicate of body, young and ever used to amenities of life, as she is, she is not fit for residence in a forest. (4)

इयं हि कस्यापि करोति किंचित्
तपस्विनी राजवरस्य पुत्री।
या चीरमासाद्य जनस्य मध्ये
स्थिता विसंज्ञा श्रमणीव काचित्॥ ५॥

"Has this innocent daughter of Janaka, a jewel among kings, really done any injury to anyone whosoever, that having received a robe of bark she stands dumbfounded like an ordinary hermitess in the midst of men? (5)

चीराण्यपास्याज्जनकस्य कन्या
नेयं प्रतिज्ञा मम दत्तपूर्वा।
यथासुखं गच्छतु राजपुत्री
वनं समग्रा सह सर्वरत्नैः॥ ६॥

"Let Sītā, the daughter of Janaka, shed her robes of bark. No such pledge that she would accompany her husband in robes of bark was given by me in the past. Let the princess, therefore, proceed at pleasure to the forest fully equipped with clothes and ornaments and provided with all valuable possessions. (6)

अजीवनार्हेण मया नृशंसा
कृता प्रतिज्ञा नियमेन तावत्।
त्वया हि बाल्यात् प्रतिपन्नमेतत्
तन्मा दहेद् वेणुमिवात्मपुष्पम्॥ ७॥

"In the first place a cruel promise was made on oath by me, who no longer deserve to survive; on top of it, this unjust act of providing the robes of a hermitess to Sītā has been initiated by you through sheer childishness. That is sure to consume me even as the blossoming of a bamboo brings about its own destruction. (7)

रामेण यदि ते पापे किंचित्कृतमशोभनम्।
अपकारः क इह ते वैदेह्या दर्शितोऽधमे॥ ८॥

"Even supposing some offence was given to you by Rāma, what wrong on earth was done to you by Sītā, a princess of the Videha territory, O vile woman? (8)

मृगीवोत्फुल्लनयना मृदुशीला मनस्विनी।
अपकारं कमिव ते करोति जनकात्मजा॥ ९॥

"What injury on earth could the lofty-minded Sītā, the daughter of Janaka, do to you—Sītā, who is distinguished by a pair of blooming eyes like a female gazelle and is possessed of a mild disposition? (9)

ननु पर्याप्तमेवं ते पापे रामविवासनम्।
किमेभिः कृपणैर्भूयः पातकैरपि ते कृतैः॥ १०॥

"Indeed, sending Rāma into exile in the robes of a hermit, as you are doing, O sinful woman, is enough for you. What more do you seek to gain through these further sins in the shape of exiling Sītā and that too in the robes of a hermitess which are going to be perpetrated by you and which are calculated to land you in untold suffering? (10)

प्रतिज्ञातं मया तावत् त्वयोक्तं देवि शृण्वता।
रामं यदभिषेकाय त्वमिहागतमब्रवीः॥ ११॥

"Hearing your command,* which you gave to Rāma, who called here (the other day) in connection with his installation as Prince Regent, O queen, that much was silently acquiesced in by me. (11)

तत्त्वेतत् समतिक्रम्य निरयं गन्तुमिच्छसि।
मैथिलीमपि या हि त्वमीक्षसे चीरवासिनीम्॥ १२॥

"Distinctly going beyond that, however, as you are doing now, you seek to go to hell in that you would have Sītā, a princess of Mithilā, too, clad in the bark of trees."(12)

एवं ब्रुवन्तं पितरं रामः सम्प्रस्थितो वनम्।
अवाक्शिरसमासीनमिदं वचनमब्रवीत्॥ १३॥

To his father, who sat with his head bent low, while speaking as aforesaid, Śrī Rāma, who was now actually on his way to the forest, submitted as follows : (13)

इयं धार्मिक कौसल्या मम माता यशस्विनी।
वृद्धा चाक्षुद्रशीला च न च त्वां देव गर्हते॥ १४॥

"This illustrious mother of mine, Kausalyā, has not only grown old, but is of a generous disposition too and never speaks ill of you, O pious monarch ! (14)

मया विहीनां वरद प्रपन्नां शोकसागरम्।
अदृष्टपूर्वव्यसनां भूयः सम्मन्तुमर्हसि॥ १५॥
पुत्रशोकं यथा नच्छेत् त्वया पूज्येन पूजिता।
मां हि संचिन्तयन्ती सा त्वयि जीवेत् तपस्विनी॥ १६॥

"When she is bereft of me and consequently drowned in a sea of grief, although she has known no suffering before, O bestower of boons, you ought to show greater regard to her, so that the poor lady may not fall a prey to grief caused by separation from me (her son) and treated with respect by you, who are worthy of adoration to her, and contemplating on me, may survive under your care. (15-16)

इमां महेन्द्रोपम जातगर्धिनीं
तथा विधातुं जननीं ममार्हसि।
यथा वनस्थे मयि शोककर्शिता
न जीवितं न्यस्य यमक्षयं व्रजेत्॥ १७॥

"Kindly handle my mother, who is sure to pine for me (her son), in such a way, O compeer of the mighty Indra, the lord of paradise, as to ensure that, stricken with grief, when I am sojourning in the forest, she may not depart to the abode of Yama, the god of death, giving up the ghost." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* Vide II. Xviii. 37 on p. 362 above.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Sent away by Daśaratha, Sumantra gets a chariot ready to take Śrī Rāma and his party to the forest and Sītā adorns herself with jewels brought by the Chancellor of the Exchequer. Kausalyā tenders opportune advice to her daughter-in-law and the latter bows to it. Śrī Rāma comforts Kausalyā and offers apology to his other mothers, who burst into a wail

रामस्य तु वचः श्रुत्वा मुनिवेषधरं च तम्।
समीक्ष्य सह भार्याभी राजा विगतचेतनः॥ १॥

Hearing the intercession of Śrī Rāma and perceiving him clad in the garb of a hermit, the king for his part with his consorts fell unconscious. (1)

नैनं दुःखेन संतप्तः प्रत्यवैक्षत राघवम्।
न चैनमभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः॥ २॥

Sore stricken with agony he could neither regale his eyes on Śrī Rāma (a scion of Raghu) nor could he accost him even on casting a look at him awhile, disconsolate as he was. (2)

स मुहूर्तमिवासंज्ञो दुःखितश्च महीपतिः।
विललाप महाबाहू राममेवानुचिन्तयन्॥ ३॥

Remaining senseless, as it were, for an hour or so and feeling distressed, the mighty-armed monarch repented in various ways, thinking all the time of Śrī Rāma alone: (3)

मन्ये खलु मया पूर्वं विवत्सा बहवः कृताः।
प्राणिनो हिंसिता वापि तन्मामिदमुपस्थितम्॥ ४॥

"I think in my past life many a cow indeed was robbed of its calf or in any case many living beings were destroyed by me. Hence this calamity has befallen me. (4)

न त्वेवानागते काले देहाच्च्यवति जीवितम्।
कैकेय्या क्लिश्यमानस्य मृत्युर्मम न विद्यते॥ ५॥
योऽहं पावकसंकाशं पश्यामि पुरतः स्थितम्।
विहाय वसने सूक्ष्मे तापसाच्छादमात्मजम्॥ ६॥

"Surely life does not depart from the body until the appointed hour has arrived. It is, therefore, that death does not claim me even though I am being tormented by Kaikeyī and even though I behold my son, effulgent as fire, standing before me clad in the robes of an ascetic, having shed garments of fine fabric. (5-6)

एकस्याः खलु कैकेय्याः कृतेऽयं खिद्यते जनः।
स्वार्थे प्रयतमानायाः संश्रित्य निकृतिं त्विमाम्॥ ७॥

"Indeed all these people have to suffer on account of Kaikeyī alone, who, having resorted to this roguery, is striving hard to gain her object." (7)

एवमुक्त्वा तु वचनं बाष्पेण विहतेन्द्रियः।
रामेति सकृदेवोक्त्वा व्याहर्तुं न शशाक सः॥ ८॥
संज्ञां तु प्रतिलभ्यैव मुहूर्तात् स महीपतिः।
नेत्राभ्यामश्रुपूर्णाभ्यां सुमन्त्रमिदमब्रवीत्॥ ९॥

Having uttered these words and saying "O Rāma !" only once, the Emperor, however, whose vocal organs had been choked by tears, could not speak any more. Just regaining his consciousness after an hour or so, the said Emperor for his part spoke to Sumantra with his eyes flooded with tears as follows : (8-9)

औपवाह्यं रथं युक्त्वा त्वमायाहि हयोत्तमैः।
प्रापयैनं महाभागमितो जनपदात् परम्॥ १०॥

"Fitting with the best of horses a chariot used for pleasure-drives, return you soon and take this highly blessed prince beyond this territory. (10)

एवं मन्ये गुणवतां गुणानां फलमुच्यते।
पित्रा मात्रा च यत्साधुर्वीरो निर्वास्यते वनम्॥ ११॥

"Since a pious and valiant son is being exiled to the forest by his very father and mother, such I believe is declared (by the scriptures) to be the reward of virtues of the virtuous." (11)

राज्ञो वचनमाज्ञाय सुमन्त्रः शीघ्रविक्रमः।
योजयित्वा ययौ तत्र रथमश्वैरलंकृतम्॥ १२॥

Bowing to the king's command and fitting with horses a chariot decked with ornaments, Sumantra, who was swift of pace, returned quickly to that very spot where Śrī Rāma stood ready with Sītā and Lakṣmaṇa to depart for the forest. (12)

तं रथं राजपुत्राय सूतः कनकभूषितम्।
आचचक्षेऽञ्जलिं कृत्वा युक्तं परमवाजिभिः॥ १३॥

Joining his palms as a token of submission, the charioteer announced to the Crown prince, Śrī Rāma, the arrival of the chariot, decked with gold and fitted with excellent horses. (13)

राजा सत्वरमाहूय व्यापृतं वित्तसंचये।
उवाच देशकालज्ञो निश्चितं सर्वतः शुचिः॥ १४॥

Promptly summoning to his presence the officer placed in charge of the treasury, the king, who knew what should be done at a particular place and time and was free from all impurities in the shape of duplicity etc., spoke in a decisive tone as follows : (14)

वासांसि च वरार्हाणि भूषणानि महान्ति च।
वर्षाण्येतानि संख्याय वैदेह्याः क्षिप्रमानय॥ १५॥

"Taking into consideration all the years that Sītā has to spend in exile, pray, speedily bring for Sītā, a princess of the Videha kingdom, costly robes and valuable ornaments." (15)

नरेन्द्रेणैवमुक्तस्तु गत्वा कोशगृहं ततः।
प्रायच्छत् सर्वमाहृत्य सीतायै क्षिप्रमेव तत्॥ १६॥

Proceeding to the treasury when commanded thus by the king, and bringing everything that he was instructed to fetch, the officer for his part immediately delivered the whole lot to Sītā. (16)

सा सुजाता सुजातानि वैदेही प्रस्थिता वनम्।
भूषयामास गात्राणि तैर्विचित्रैर्विभूषणैः॥ १७॥

Bound as she was for the forest, Sītā, a princess of the Videha kingdom, of noble (uncommon) birth (in that she was not born of a womb), adorned her limbs, which were endowed with propitious marks, with those marvellous jewels. (17)

व्यराजयत वैदेही वेश्म तत् सुविभूषिता।
उद्यतोंऽशुमतः काले खं प्रभेव विवस्वतः॥ १८॥

Splendidly and profusely decked with ornaments, Sītā, a princess of the Videha kingdom, illumined that palace (where she stood) in the same way as the radiance of the rising sun with its bright rays illumines the sky in the morning, particularly when there is no mist or cloud. (18)

तां भुजाभ्यां परिष्वज्य श्वश्रूर्वचनमब्रवीत्।
अनाचरन्तीं कृपणं मूर्ध्न्युपाघ्राय मैथिलीम्॥ १९॥

Folding in her arms that princess of Mithilā, who never behaved in an unseemly way, and smelling her head as a token of affection, her mother-in-law, Kausalyā, spoke in the following words : (19)

असत्यः सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः।
भर्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः॥ २०॥

"Women who, though constantly adored by their beloved consorts, cease to esteem their husband, who has fallen on evil days, are dubbed as wicked throughout this world. (20)

एष स्वभावो नारीणामनुभूय पुरा सुखम्।
अल्पामप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि॥ २१॥

"Having enjoyed happiness in the past they malign and even desert their husband on meeting with the least misfortune : such is the nature of wicked women. (21)

असत्यशीला विकृता दुर्गा अहृदयाः सदा।
असत्यः पापसंकल्पाः क्षणमात्रविरागिणः॥ २२॥

"Wicked are those women who are ever untruthful by nature and swayed by passion, are difficult to comprehend, heartless and of sinful resolve and who get estranged in a moment. (22)

न कुलं न कृतं विद्या न दत्तं नापि संग्रहः।
स्त्रीणां गृह्णाति हृदयमनित्यहृदया हि ताः॥ २३॥

"Neither noble birth nor good turn, nor learning, nor gift nor even marriage ties capture the heart of such women, fickle of heart as they are. (23)

साध्वीनां तु स्थितानां तु शीले सत्ये श्रुते स्थिते।
स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते॥ २४॥

"In the case, however, of virtuous women, who are, in fact, devoted to good conduct, truthfulness and the precepts of their elders and keep within the bounds of decorum laid down for their family, their husband is the most sacred object and he alone excels all. (24)

स त्वया नावमन्तव्यः पुत्रः प्रव्राजितो वनम्।
तव देवसमस्त्वेष निर्धनः सधनोऽपि वा॥ २५॥

"Though being sent into exile to the forest, my son, Śrī Rāma, should not be despised by you. Endowed with means or resourceless, he is surely as good as a deity to you." (25)

विज्ञाय वचनं सीता तस्या धर्मार्थसंहितम्।
कृत्वाञ्जलिमुवाचेदं श्वश्रूमभिमुखे स्थिता॥ २६॥

Perceiving her advice to be in consonance with righteousness, which constituted her aim in life, and joining her palms, Sītā replied to her mother-in-law as follows, standing in front of her : (26)

करिष्ये सर्वमेवाहमार्या यदनुशास्ति माम्।
अभिज्ञास्मि यथा भर्तुर्वर्तितव्यं श्रुतं च मे॥ २७॥

"I shall surely do all that your worthy self instructs me to do. I know how I should behave towards my husband and I have also heard about it from my elders. (27)

न मामसज्जनेनार्या समानयितुमर्हति।
धर्माद् विचलितुं नाहमलं चन्द्रादिव प्रभा॥ २८॥

"Your noble self ought not to equate me with wicked women. I am unable to deviate from virtue even as moonlight is incapable of parting from the moon. (28)

नातन्त्री वाद्यते वीणा नाचक्रो विद्यते रथः।
नापतिः सुखमेधेत या स्यादपि शतात्मजा॥ २९॥

"A 'Vina' is of no use without chords and a chariot is of no use without wheels. Nor can a wife, who is bereft of her husband, prosper in a happy state even though she may have a hundred sons. (29)

मितं ददाति हि पिता मितं भ्राता मितं सुतः।
अमितस्य तु दातारं भर्तारं का न पूजयेत्॥ ३०॥

"Indeed, a father bestows limited joy, a brother too bestows limited joy and a son as well bestows limited happiness. What woman, then, would not adore her husband, the bestower of unlimited joy? (30)

साहमेवंगता श्रेष्ठा श्रुतधर्मपरावरा।
आर्ये किमवमन्येयं स्त्रिया भर्ता हि दैवतम्॥ ३१॥

"Having heard about the special and ordinary duties of a wife from my superiors and thus convinced that the husband is a veritable deity to a married woman, how can I, such as I am, despise my husband, O venerable lady?" (31)

सीताया वचनं श्रुत्वा कौसल्या हृदयङ्गमम्।
शुद्धसत्त्वा मुमोचाश्रु सहसा दुःखहर्षजम्॥ ३२॥

Hearing Sītā's reply, which touched the chords of her heart, Kausalyā of pure mind suddenly began to shed tears born of agony at the thought of the impending separation from her sons and daughter-in-law and delight over the pious sentiments expressed by Sītā. (32)

तां प्राञ्जलिरभिप्रेक्ष्य मातृमध्येऽतिसत्कृताम्।
रामः परमधर्मात्मा मातरं वाक्यमब्रवीत्॥ ३३॥

Gazing at Kausalyā, his own mother,

who was highly respected among his mothers, Śrī Rāma, who had a supremely pious mind, spoke to her with folded hands as follows : (33)"

अम्ब मा दुःखिता भूत्वा पश्येस्त्वं पितरं मम।
क्षयोऽपि वनवासस्य क्षिप्रमेव भविष्यति॥ ३४॥

"Pray, don't you regard my father with a doleful countenance. The end of exile too will come rather soon. (34)

सुप्तायास्ते गमिष्यन्ति नव वर्षाणि पञ्च च।
समग्रमिह सम्प्राप्तं मां द्रक्ष्यसि सुहृद्वृतम्॥ ३५॥

"Nine years and five will slip past you even while you are asleep. One fine morning you will find me duly arrived back here in Ayodhyā in my entire being alongwith Sītā and Lakṣmaṇa, surrounded by my friends and relations." (35)

एतावदभिनीतार्थमुक्त्वा स जननीं वचः।
त्रयः शतशतार्धा हि ददर्शावेक्ष्य मातरः॥ ३६॥
ताश्चापि स तथैवार्ता मातॄर्दशरथात्मजः।
धर्मयुक्तमिदं वाक्यं निजगाद कृताञ्जलिः॥ ३७॥

Having made the aforesaid comprehensive submission to his mother, and gazing on his three hundred and fifty stepmothers, he actually found those mothers too distressed in the same way as his own mother was. Nay, folding his hands the said son of Daśaratha once more made the following submission, which was in consonance with the spirit of righteousness : (36-37)

संवासात् परुषं किंचिदज्ञानादपि यत् कृतम्।
तन्मे समुपजानीत सर्वाश्चामन्त्रयामि वः॥ ३८॥

"Pray, forgive whatever unkind word or even act may have been uttered or done by me through ignorance because we lived together. Now I take leave of you all." (38)

वचनं राघवस्यैतद् धर्मयुक्तं समाहितम्।
शुश्रुवुस्ताः स्त्रियः सर्वाः शोकोपहतचेतसः॥ ३९॥

All those royal ladies whose mind was agitated through grief, heard the aforesaid cool submission of Śrī Rāma, a scion of Raghu, which conformed to the principles of righteousness. (39)

जज्ञेऽथ तासां संनादः क्रौञ्चीनामिव निःस्वनः।
मानवेन्द्रस्य भार्याणामेवं वदति राघवे॥ ४०॥

While Śrī Rāma, a scion of Raghu, was speaking thus, an outcry resembling the wail of female cranes rose from the mouth of those consorts of Daśaratha (a ruler of men). (40)

मुरजपणवमेघघोषवद्
दशरथवेश्म बभूव यत् पुरा।
विलपितपरिदेवनाकुलं
व्यसनगतं तदभूत् सुदुःखितम्॥ ४१॥

The same palace of Daśaratha, which was formerly marked with the sound of tomtoms, large drums and Meghas (a musical instrument the sound of which resembled the rumbling of clouds), was now filled with extreme agony, agitated as it was through wails and cries and fallen on evil days. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Going clockwise round Daśaratha (as a token of respect), Sītā, Rāma and Lakṣmaṇa greet him. Accompanied by Sītā, Śrī Rāma salutes Kausalyā. Lakṣmaṇa too hails Kausalyā first and then his own mother, Sumitrā. Sumitrā for her part tenders salutary advice to her son. The princes and the princess having mounted the chariot, Sumantra flicks the horses. The citizens that had assembled, closely follow the chariot; but unable to keep pace with its swift movement, they return desolate. Daśaratha too runs after the chariot alongwith Kausalyā and others, but being unable to walk begins to totter and stops short on the road yielding to the remonstrances of his wise ministers

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः।
उपसंगृह्य राजानं चक्रुर्दीनाः प्रदक्षिणम्॥ १॥

Clasping the feet of and bowing to the king, Śrī Rāma and Sītā as well as Lakṣmaṇa, who felt miserable (because of their inability to be of any service to their aged parents) forthwith went round him clockwise with folded hands. (1)

तं चापि समनुज्ञाप्य धर्मज्ञः सह सीतया।
राघवः शोकसम्मूढो जननीमभ्यवादयत्॥ २॥

Duly obtaining leave of him and accompanied by Sītā, Śrī Rāma (a scion of Raghu), who knew what is right and stood through desolate grief of his mother, bowed to Kausalyā. (2)

अन्वक्षं लक्ष्मणो भ्रातुः कौसल्यामभ्यवादयत्।
अपि मातुः सुमित्राया जग्राह चरणौ पुनः॥ ३॥

Following at the heels of his brother, Lakṣmaṇa too greeted Kausalyā; then he clasped the feet of his own mother, Sumitrā. (3)

तं वन्दमानं रुदती माता सौमित्रिमब्रवीत्।
हितकामा महाबाहुं मूर्ध्न्युपाघ्राय लक्ष्मणम्॥ ४॥

Smelling as a token of affection the head of the mighty-armed Lakṣmaṇa, who was saluting her, the mother, who wished well of him, spoke weeping to that son of hers as follows: (4)

सृष्टस्त्वं वनवासाय स्वनुरक्तः सुहृज्जने।
रामे प्रमादं मा कार्षीः पुत्र भ्रातरि गच्छति॥ ५॥

"Excessively fond as you are of your kinsman, Rāma, you have been permitted by me to dwell in the forest with your eldest brother. But do not neglect, my son, the service of your brother, Rāma, who is going with you. (5)

व्यसनी वा समृद्धो वा गतिरेष तवानघ।
एष लोके सतां धर्मो यज्ज्येष्ठवशगो भवेत्॥ ६॥

"He alone is your refuge, whether in adversity or in affluent circumstances, O sinless one! Such is the rule of conduct followed by the virtuous in the world that a younger brother should be subject to the control of his elder brother. (6)

इदं हि वृत्तमुचितं कुलस्यास्य सनातनम्।
दानं दीक्षा च यज्ञेषु तनुत्यागो मृधेषु हि॥ ७॥

"To practise charity, to consecrate oneself for sacrificial performances and to drop one's body on the field of battle alone—these indeed constitute the conduct appropriate to this race of the Raghus for all time." (7)

लक्ष्मणं त्वेवमुक्त्वासौ संसिद्धं प्रियराघवम्।
सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम्॥ ८॥

"Having exhorted Lakṣmaṇa as aforesaid, the said Sumitrā repeatedly said to the celebrated Śrī Rāma, a scion of Raghu, who was loved by all and was bent on leaving for the forest, "Fare forth ! Fare forth !! May all be well with you." (8)

रामं दशरथं विद्धि मां विद्धि जनकात्मजाम्।
अयोध्यामटवीं विद्धि गच्छ तात यथासुखम्॥ ९॥

She said to Lakṣmaṇa again, "Know Rāma to be Daśaratha as your father, look upon Sītā (the daughter of Janaka) as myself (your mother) and esteem the forest as Ayodhyā (your home) and depart, dear son, happily." (9)

ततः सुमन्त्रः काकुत्स्थं प्राञ्जलिर्वाक्यमब्रवीत्।
विनीतो विनयज्ञश्च मातलिर्वासवं यथा॥ १०॥

Then Sumantra, who was meek and knew how to behave politely, submitted with folded hands as follows to Śrī Rāma (a scion of Kakutstha) even as Mātali (the charioteer of Indra) would to Indra (the ruler of gods) : (10)

रथमारोह भद्रं ते राजपुत्र महायशः।
क्षिप्रं त्वां प्रापयिष्यामि यत्र मां राम वक्ष्यसे॥ ११॥

"Mount the chariot, O highly illustrious prince; may all be well with you. I shall speedily take you to whatever place you will direct me to go. (11)

चतुर्दश हि वर्षाणि वस्तव्यानि वने त्वया।
तान्युपक्रमितव्यानि यानि देव्या प्रचोदितः॥ १२॥

"Indeed those fourteen years that have to be spent by you in the forest as directed by the queen (Kaikeyī) are to be considered as having commenced this very day." (12)

तं रथं सूर्यसंकाशं सीता हृष्टेन चेतसा।
आरुरोह वरारोहा कृत्वालंकारमात्मनः॥ १३॥

Having decked herself with the articles of wearing apparel and ornaments bestowed on her by her father-in-law, Sītā, who had comely limbs, mounted with a delighted mind that chariot, which was resplendent like the sun. (13)

वनवासं हि संख्याय वासांस्याभरणानि च।
भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ॥ १४॥
तथैवायुधजातानि भ्रातृभ्यां कवचानि च।
रथोपस्थे प्रविन्यस्य सचर्म कठिनं च यत्॥ १५॥
अथो ज्वलनसंकाशं चामीकरविभूषितम्।
तमारुरुहतुस्तूर्णं भ्रातरौ रामलक्ष्मणौ॥ १६॥

Having carefully arranged in the hinder part of the chariot the raiments and jewels which her father-in-law, duly taking into account the period of her exile in the forest, had bestowed on Sītā, while she was ready to accompany her husband to the forest, and even so the sets of weapons and the pieces of armour he had given to the two brothers, as well as the basket, covered with leather, and the spade, the two brothers, Śrī Rāma and Lakṣmaṇa, then quickly mounted the aforesaid chariot, which was decked in gold and shone like fire. (14—16)

सीतातृतीयानारूढान् दृष्ट्वा रथमचोदयत्।
सुमन्त्रः सम्मतानश्वान् वायुवेगसमाञ्जवे॥ १७॥

Seeing the three exiles, of whom Sītā constituted the third, mounted on the chariot, Sumantra drove the horses, which were thought highly of and wied in speed with the velocity of the wind. (17)

प्रयाते तु महारण्यं चिररात्राय राघवे।
बभूव नगरे मूर्च्छा बलमूर्च्छा जनस्य च॥ १८॥

Śrī Rāma, a scion of Raghu, having departed for the great forest of Daṇḍaka for a long term, unconsciousness, however, prevailed among the people in the city; there

was unconsciousness in the army including even horses and elephants as well as among the people visiting Ayodhyā from the districts. (18)

तत् समाकुलसम्भ्रान्तं मत्तसंकुपितद्विपम्।
हयसिञ्जितनिर्घोषं पुरमासीन्महास्वनम्॥ १९॥

Confounded and flurried with its elephants in rut highly excited, and resonant with the tinkling of the ornaments of its horses, the aforesaid city of Ayodhyā was filled with great noise. (19)

ततः सबालवृद्धा सा पुरी परमपीडिता।
राममेवाभिदुद्राव घर्मार्तः सलिलं यथा॥ २०॥

Sore stricken with agony, that city including the youngsters as well as the old people rushed towards Śrī Rāma in the same way as one oppressed with the sun would rush towards water. (20)

पार्श्वतः पृष्ठतश्चापि लम्बमानास्तदुन्मुखाः।
बाष्पपूर्णमुखाः सर्वे तमूचुर्भृशनिःस्वनाः॥ २१॥

Clinging to the sides and back of the chariot with their faces turned towards him and bathed with tears, all submitted to Sumantra in a loud voice: (21)

संयच्छ वाजिनां रश्मीन् सूत याहि शनैः शनैः।
मुखं द्रक्ष्याम रामस्य दुर्दर्शं नो भविष्यति॥ २२॥

"Hold in the reins of the horses, O charioteer, and drive slowly and slowly. We would behold the countenance of Śrī Rāma, which would henceforth be difficult to behold. (22)

आयसं हृदयं नूनं राममातुरसंशयम्।
यद् देवगर्भप्रतिमे वनं याति न भिद्यते॥ २३॥

"The heart of Kausalyā (Śrī Rāma's mother) is surely and undoubtedly made of steel in that it does not get riven even when her son, who resembles an offspring of gods, is departing for the forest! (23)

कृतकृत्या हि वैदेही छायेवानुगता पतिम्।
न जहाति रता धर्मे मेरुमर्कप्रभा यथा॥ २४॥

"Sītā, a princess of the Videha kingdom, has done what ought to be done inasmuch as she follows her husband like a shadow and, devoted to her duty, does not leave him any more than the light of the sun forsakes Mount Meru. (24)

अहो लक्ष्मण सिद्धार्थः सततं प्रियवादिनम्।
भ्रातरं देवसंकाशं यस्त्वं परिचरिष्यसि॥ २५॥

"O Lakṣmaṇa, you are accomplished of purpose in that you are going to serve your godlike brother, who is ever disposed to speak kind words to all. (25)

महत्येषा हि ते बुद्धिरेष चाभ्युदयो महान्।
एष स्वर्गस्य मार्गश्च यदेनमनुगच्छसि॥ २६॥

"Indeed this constitutes your great wisdom; nay, this is your great good fortune and this is the way to heaven for you that you are following Śrī Rāma!" (26)

एवं वदन्तस्ते सोढुं न शेकुर्बाष्पमागतम्।
नरास्तमनुगच्छन्ति प्रियमिक्ष्वाकुनन्दनम्॥ २७॥

Saying so, those men could not restrain their tears, that had already welled up in their eyes, and followed their beloved Śrī Rāma, the delight of the Ikṣwākus. (27)

अथ राजा वृतः स्त्रीभिर्दीनाभिर्दीनचेतनः।
निर्जगाम प्रियं पुत्रं द्रक्ष्यामीति ब्रुवन् गृहात्॥ २८॥

Meanwhile, surrounded by his consorts—who were all feeling miserable—and distressed in mind, the king sallied forth from his palace, saying "I shall see my beloved son." (28)

शुश्रुवे चाग्रतः स्त्रीणां रुदतीनां महास्वनः।
यथा नादः करेणूनां बद्धे महति कुञ्जरे॥ २९॥

In front of him was heard the great noise of crying women, resembling the trumpeting of she-elephants on a lordly elephant, the leader of their herd, having been bound with chains. (29)

पिता हि राजा काकुत्स्थः श्रीमान् सन्नस्तदा बभौ।
परिपूर्णः शशी काले ग्रहेणोपप्लुतो यथा॥ ३०॥

At that time, the father of Śrī Rāma, the glorious King Daśaratha, a scion of Kakutstha, looked lustreless indeed like the full moon overshadowed by Rāhu during a lunar eclipse. (30)

स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः।
सूतं संचोदयामास त्वरितं वाह्यतामिति॥ ३१॥

The illustrious son of Daśaratha, Śrī Rāma, on the other hand, of inconceivable firmness, commanded the charioteer in the words "Let the chariot be driven fast." (31)

रामो याहीति तं सूतं तिष्ठेति च जनस्तथा।
उभयं नाशकत् सूतः कर्तुमध्वनि चोदितः॥ ३२॥

Śrī Rāma commanded the celebrated charioteer in the words "Move on !" And the people following the chariot likewise said to him, "Stop !" Urged both ways on the road, the charioteer, however, could do neither. (32)

निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः।
पतितैरभ्यवहितं प्रणनाश महीरजः॥ ३३॥

The dust raised on the road even as the mighty-armed Śrī Rāma drove out of the city for the forest settled down due to the tears that fell from the eyes of the citizens following at his heels. (33)

रुदिताश्रुपरिद्यूनं हाहाकृतमचेतनम्।
प्रयाणे राघवस्यासीत् पुरं परमपीडितम्॥ ३४॥

Full of lamentation and tears and, therefore, doleful in appearance at the departure of Śrī Rāma, the citizens of Ayodhyā, who were stricken with deep agony and commenced wailing loudly, became unconscious. (34)

सुस्राव नयनैः स्त्रीणामस्त्रमायाससम्भवम्।
मीनसंक्षोभचलितैः सलिलं पङ्कजैरिव॥ ३५॥

Tears born of agony, caused by separation from Śrī Rāma, flowed from the eyes of women like drops of water from lotuses shaken by the commotion of fish. (35)

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतं पुरम्।
निपपातैव दुःखेन कृत्तमूल इव द्रुमः॥ ३६॥

Seeing the city reduced to singleness of mind, the glorious king for his part fell down precipitately like a tree cut at the root. (36)

ततो हलहलाशब्दो जज्ञे रामस्य पृष्ठतः।
नराणां प्रेक्ष्य राजानं सीदन्तं भृशदुःखितम्॥ ३७॥

Perceiving the king sore distressed and suffering agony, an outcry thereupon rose from the mouths of men in the rear of Śrī Rāma. (37)

हा रामेति जनाः केचिद् राममातेति चापरे।
अन्तःपुरसमृद्धं च क्रोशन्तं पर्यदेवयन्॥ ३८॥

Seeing him wailing with the inmates of his gynaeceum some people cried out, "Oh Rāma", while others exclaimed, "Oh Rāma's mother !" (38)

अन्वीक्षमाणो रामस्तु विषण्णं भ्रान्तचेतसम्।
राजानं मातरं चैव ददर्शानुगतौ पथि॥ ३९॥

Looking back, Śrī Rāma forthwith beheld the king, dejected and perplexed in mind, as well as his own mother, Kausalyā, following him on the road. (39)

स बद्ध इव पाशेन किशोरो मातरं यथा।
धर्मपाशेन संयुक्तः प्रकाशं नाभ्युदैक्षत॥ ४०॥

Bound by the cord of duty, he did not openly gaze on them any more than a foal, caught in a snare would look at its dam. (40)

पदातिनौ च यानार्हावदुःखार्हौ सुखोचितौ।
दृष्ट्वा संचोदयामास शीघ्रं याहीति सारथिम्॥ ४१॥

Seeing them walking, though worthy of a chariot, unworthy of suffering and deserving of comfort, he commanded the charioteer in the words "Drive fast !" (41)

नहि तत् पुरुषव्याघ्रो दुःखजं दर्शनं पितुः।
मातुश्च सहितुं शक्तस्तोत्त्रैर्नुन्न इव द्विपः॥ ४२॥

Even as an elephant urged on with

goads is unable to look behind, Śrī Rāma, a tiger among men, too was unable to bear the distressing sight of his father and mother (following him on foot). (42)

प्रत्यगारमिवायान्ती सवत्सा वत्सकारणात्।
बद्धवत्सा यथा धेनू राममाताभ्यधावत॥ ४३॥

Kausalyā, Śrī Rāma's mother, rushed forth after Śrī Rāma as a cow that has given birth to a calf and whose calf stands tied at the stall, would run to meet it while returning to its stall from the pasture. (43)

तथा रुदन्तीं कौसल्यां रथं तमनुधावतीम्।
क्रोशन्तीं राम रामेति हा सीते लक्ष्मणेति च॥ ४४॥
रामलक्ष्मणसीतार्थं स्रवन्तीं वारि नेत्रजम्।
असकृत् प्रैक्षत स तां नृत्यन्तीमिव मातरम्॥ ४५॥

Śrī Rāma repeatedly gazed on his aforesaid mother, Kausalyā, who was weeping as above and following that chariot as though dancing, crying "Rāma, O Rāma, O Sītā, O Lakṣmaṇa !" and shedding tears for the sake of Śrī Rāma, Lakṣmaṇa and Sītā. (44-45)

तिष्ठेति राजा चुक्रोश याहि याहीति राघवः।
सुमन्त्रस्य बभूवात्मा चक्रयोरिव चान्तरा॥ ४६॥

The king, on the one hand, exclaimed saying "Stop !", while Śrī Rāma, a scion of Raghu, called out "Go on ! Proceed !!" In this way Sumantra's mind was placed in a dilemma as one would feel while standing between two revolving wheels. (46)

नाश्रौषमिति राजानमुपालब्धोऽपि वक्ष्यसि।
चिरं दुःखस्य पापिष्ठमिति रामस्तमब्रवीत्॥ ४७॥

Śrī Rāma said to him, "Even when twitted by the king on going back to Ayodhyā, for not carrying out his orders, you will say, 'I did not hear your call.' Prolongation of this agony caused by witnessing the sad plight of my aged and feeble parents would prove most calamitous." (47)

स रामस्य वचः कुर्वन्ननुज्ञाप्य च तं जनम्।
व्रजतोऽपि हयान् शीघ्रं चोदयामास सारथिः॥ ४८॥

Carrying out the behest of Śrī Rāma and taking leave of that crowd which was following at his heels, the aforesaid charioteer urged on the horses, that were already moving ahead, to go fast. (48)

न्यवर्तत जनो राज्ञो रामं कृत्वा प्रदक्षिणम्।
मनसाप्याशुवेगेन न न्यवर्तत मानुषम्॥ ४९॥

Mentally going round Śrī Rāma clockwise, the king's men returned to the king's presence with their body, which could not keep pace with the chariot, though they accompanied Śrī Rāma with their mind to the forest; the commonalty, however, did not return even with their body as they did not return with their mind, which was possessed of a quick speed. (49)

यमिच्छेत् पुनरायातं नैनं दूरमनुव्रजेत्।
इत्यमात्या महाराजमूचुर्दशरथं वचः॥ ५०॥

On returning to the king's presence, the ministers submitted to Emperor Daśaratha as follows : "One should not follow to a long distance him whom one wishes to see come back." (50)

तेषां वचः सर्वगुणोपपन्नः
प्रस्विन्नगात्रः प्रविषण्णरूपः।
निशम्य राजा कृपणः सभार्यो
व्यवस्थितस्तं सुतमीक्षमाणः॥ ५१॥

Hearing their submission, the king, who was endowed with all virtues and felt miserable, stopped short, gazing with his consorts, on his celebrated son, Śrī Rāma, nay, perspiring all over his body and wearing a most dejected appearance. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

The ladies of the royal gynaeceum bewail the exile of Śrī Rāma and others and the citizens of Ayodhyā too are reduced to a miserable plight

तस्मिंस्तु पुरुषव्याघ्रे निष्क्रामति कृताञ्जलौ।
आर्तशब्दो हि संजज्ञे स्त्रीणामन्तःपुरे महान्॥ १॥

Even as Śrī Rāma, that tiger among men, was driving out of Ayodhyā with folded hands, a loud plaintive cry actually burst forth from the mouths of the ladies in the gynaeceum. (1)

अनाथस्य जनस्यास्य दुर्बलस्य तपस्विनः।
यो गतिः शरणं चासीत् स नाथः क्व नु गच्छति॥ २॥

They exclaimed : "Oh, where goes that lord, who was the refuge and protector of us, helpless, weak and forlorn people? (2)

न क्रुध्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन्।
क्रुद्धान् प्रसादयन् सर्वान् समदुःखः क्व गच्छति॥ ३॥

"Oh, where goes the prince to whom joy and sorrow made no difference, nay who did not lose temper even when slandered, avoided provoking words and pacified all who were angry? (3)

कौसल्यायां महातेजा यथा मातरि वर्तते।
तथा यो वर्ततेऽस्मासु महात्मा क्व नु गच्छति॥ ४॥

"Where goes the high-souled Śrī Rāma, who is endowed with exceptional glory and who behaved with us in the same way as he did with his own mother, Kausalyā? (4)

कैकेय्या क्लिश्यमानेन राज्ञा संचोदितो वनम्।
परित्राता जनस्यास्य जगतः क्व नु गच्छति॥ ५॥

"Oh, where goes Śrī Rāma, the protector not only of us all but even of the world, enjoined to proceed to the forest by the king, who was being tormented by Kaikeyī? (5)

अहो निश्चेतनो राजा जीवलोकस्य संक्षयम्।
धर्म्यं सत्यव्रतं रामं वनवासे प्रवत्स्यति॥ ६॥

"How insensible is the king, who has sent into exile to the forest the virtuous Prince Rāma, who is the support of the entire living creation and is vowed to truthfulness !" (6)

इति सर्वा महिष्यस्ता विवत्सा इव धेनवः।
रुरुदुश्चैव दुःखार्ताः सस्वरं च विचुक्रुशुः॥ ७॥

Stricken with agony all the aforesaid queens lamented in this way and cried at the top of their voice like so many cows bereft of their calf. (7)

स तमन्तःपुरे घोरमार्तशब्दं महीपतिः।
पुत्रशोकाभिसंतप्तः श्रुत्वा चासीत् सुदुःखितः॥ ८॥

Hearing that frightful plaintive cry in the gynaeceum, King Daśaratha, who was already tormented with grief caused by separation from his son, felt sore distressed. (8)

नाग्निहोत्राण्यहूयन्त नापचन् गृहमेधिनः।
अकुर्वन् न प्रजाः कार्यं सूर्यश्चान्तरधीयत॥ ९॥

No oblations were poured into the sacred fire by those maintaining the sacred fire; no householders cooked food; people did not carry on their business and the sun went out of sight even before sunset due to untimely clouds. (9)

व्यसृजन् कवलान् नागा गावो वत्सान् न पाययन्।
पुत्रं प्रथमजं लब्ध्वा जननी नाभ्यनन्दत॥ १०॥

Elephants dropped grass etc., from their mouths; cows refused to give suck to their calves; mothers did not rejoice to meet their first-born son. (10)

त्रिशङ्कुर्लोहिताङ्गश्च बृहस्पतिबुधावपि।
दारुणाः सोममभ्येत्य ग्रहाः सर्वे व्यवस्थिताः॥ ११॥

Getting conjoined through a retrogade movement with the moon, Triśaṅku and Mars, even Jupiter and Mercury and all

other luminaries assumed a stern aspect. (11)

नक्षत्राणि गतार्चींषि ग्रहाश्च गततेजसः।
विशाखाश्च सधूमाश्च नभसि प्रचकाशिरे॥ १२॥

The lunar mansions lost their brilliance and the planets their splendour. Proceeding on a wrong course they cast a hazy lustre in the heavens. (12)

कालिकानिलवेगेन महोदधिरिवोत्थितः।
रामे वनं प्रव्रजिते नगरं प्रचचाल तत्॥ १३॥

Driven by a blast of wind, a mass of clouds rose in the sky like a turbulent ocean. Nay, Śrī Rāma having departed for the forest, the city of Ayodhyā rocked to and fro. (13)

दिशः पर्याकुलाः सर्वास्तिमिरेणेव संवृताः।
न ग्रहो नापि नक्षत्रं प्रचकाशे न किंचन॥ १४॥

All the four quarters became obscure as though enveloped in darkness. No planet nor any lunar mansion emitted the faintest light. (14)

अकस्मान्नागरः सर्वो जनो दैन्यमुपागमत्।
आहारे वा विहारे वा न कश्चिदकरोन्मनः॥ १५॥

All of a sudden all the people of Ayodhyā were reduced to a wretched plight. None could give his or her mind to food or recreation. (15)

शोकपर्यायसंतप्तः सततं दीर्घमुच्छ्वसन्।
अयोध्यायां जनः सर्वश्चुक्रोश जगतीपतिम्॥ १६॥

Tormented with recurrence of grief and sighing heavily all the time, all the people of Ayodhyā cursed the Emperor. (16)

बाष्पपर्याकुलमुखो राजमार्गगतो जनः।
न हृष्टो लभ्यते कश्चित् सर्वः शोकपरायणः॥ १७॥

Men walking on the public road had their face soiled with tears. None was found merry, all were plunged in grief. (17)

न वाति पवनः शीतो न शशी सौम्यदर्शनः।
न सूर्यस्तपते लोकं सर्वं पर्याकुलं जगत्॥ १८॥

No cool breeze blew nor did the moon present a placid appearance, nor again did the sun warm the people with its rays. The whole world was disturbed in mind. (18)

अनर्थिनः सुताः स्त्रीणां भर्तारो भ्रातरस्तथा।
सर्वे सर्वं परित्यज्य राममेवान्वचिन्तयन्॥ १९॥

Sons were indifferent to their mothers, husbands were of no use to their wives and brothers had no use for their brothers. Abandoning everything else, all focussed their thought on Śrī Rāma alone. (19)

ये तु रामस्य सुहृदः सर्वे ते मूढचेतसः।
शोकभारेण चाक्रान्ताः शयनं नैव भेजिरे॥ २०॥

All those, however, who were friends of Śrī Rāma were perplexed in mind and had no sleep, overwhelmed as they were with excess of grief. (20)

ततस्त्वयोध्या रहिता महात्मना
पुरन्दरेणेव मही सपर्वता।
चचाल घोरं भयशोकदीपिता
सनागयोधाश्वगणा ननाद च॥ २१॥

Agitated through fear and grief, the city of Ayodhyā, bereft of Śrī Rāma, the high-souled prince, was thereupon violently disturbed—even as the earth alongwith its mountains rocks to and fro when bereft of Indra (the destroyer of strongholds)—and cried with its elephants, warriors and horses. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Śrī Rāma having departed for the forest in an exceptionally swift-going chariot, Daśaratha vainly seeks to cover the intervening distance on foot. The very dust raised by the chariot having disappeared after a while, the Emperor feels doubly disconsolate and drops to the ground. When Kaikeyī comes forward to support him, he scolds her and asks her not to touch his person. Kausalyā then lifts him up and persuades him to return. His personal attendants take him to the latter's apartments and, seeing him plunged in grief, Kausalyā seats herself beside him and begins to lament in various ways

यावत् तु निर्यतस्तस्य रजोरूपमदृश्यत।
नैवेक्ष्वाकुवरस्तावत् संजहारात्मचक्षुषी॥ १॥

So long, however, as the clouds of the dust that followed Śrī Rāma even as he was going out to the forest could be seen, Daśaratha, the foremost of the Ikṣwākus, did not turn his eyes away from them. (1)

यावद् राजा प्रियं पुत्रं पश्यत्यत्यन्तधार्मिकम्।
तावद् व्यवर्धतेवास्य धरण्यां पुत्रदर्शने॥ २॥

So long as the king saw his beloved and most virtuous son (in the form of the dust raised by his chariot) his body stood on the ground growing in size as it were to be able to catch a glimpse of his gradually receding son. (2)

न पश्यति रजोऽप्यस्य यदा रामस्य भूमिपः।
तदाऽऽतश्च निषण्णश्च पपात धरणीतले॥ ३॥

The moment, however, the king ceased to behold even the dust of the chariot of the said Śrī Rāma, he dropped to the ground afflicted and dejected. (3)

तस्य दक्षिणमन्वागात् कौसल्या बाहुमङ्गना।
परं चास्यान्वगात् पार्श्वं कैकेयी सा सुमध्यमा॥ ४॥

His seniormost wife, Kausalyā, approached his right arm in order to lift him up by that arm, while the notorious Kaikeyī of charming limbs went up to his other (left) side. (4)

तां नयेन च सम्पन्नो धर्मेण विनयेन च।
उवाच राजा कैकेयीं समीक्ष्य व्यथितेन्द्रियः॥ ५॥

Distressed in mind to behold Kaikeyī, the king, who was richly endowed with prudence, as well as with piety and culture, spoke to her as follows : (5)

कैकेयि मामकाङ्गानि मा स्प्राक्षीः पापनिश्चये।
नहि त्वां द्रष्टुमिच्छामि न भार्या न च बान्धवी॥ ६॥

"O Kaikeyī of sinful resolve, pray, do not touch my limbs, really I do not wish to see you; you are neither my wedded wife nor my relation. (6)

ये च त्वामनुजीवन्ति नाहं तेषां न ते मम।
केवलार्थपरां हि त्वां त्यक्तधर्मां त्यजाम्यहम्॥ ७॥

"Nay, I am no longer the master of those who depend for their subsistence on you nor are they my servants any more. I disown you, who are solely devoted to your selfish ends and have forsaken virtue. (7)

अगृह्णां यच्च ते पाणिमग्निं पर्यणयं च यत्।
अनुजानामि तत् सर्वमस्मिंल्लोके परत्र च॥ ८॥

"I hereby disclaim all the benefits that will accrue to me hereafter in this world and the next from the fact that I clasped your hand in marriage and took you round the fire with me. (8)

भरतश्चेत् प्रतीतः स्याद् राज्यं प्राप्यैतदव्ययम्।
यन्मे स दद्यात् पित्रर्थं मा मां तद्दत्तमागमत्॥ ९॥

"If Bharata gets delighted to receive this sovereignty free from hindrance, let not that which he offers to me after my death by way of obsequial oblations intended for his departed ancestors reach me in the other world." (9)

अथ रेणुसमुद्ध्वस्तं समुत्थाप्य नराधिपम्।
न्यवर्तत तदा देवी कौसल्या शोककर्शिता॥ १०॥

Forthwith lifting up the king, who was soiled with dust due to his having toppled down, Queen Kausalyā, who had been emaciated through grief, then returned to the palace with the king. (10)

हत्वेव ब्राह्मणं कामात् स्पृष्ट्वाग्निमिव पाणिना।
अन्वतप्यत धर्मात्मा पुत्रं संचिन्त्य राघवम्॥ ११॥

Thinking deeply of his son, Śrī Rāma, a scion of Raghu, Daśaratha (of pious mind) gave way to repentance for having sent him into exile under pressure from Kaikeyī, even as one is stung with remorse on having voluntarily killed a Brāhmaṇa or on touching a blazing fire with one's own hand. (11)

निवृत्यैव निवृत्यैव सीदतो रथवर्त्मसु।
राज्ञो नातिबभौ रूपं ग्रस्तस्यांशुमतो यथा॥ १२॥

The appearance of the king, who, turning back again and again, exerted himself to gaze on the path which the chariot of Śrī Rāma had taken, did not look charming any more than the orb of the sun in eclipse. (12)

विललाप स दुःखार्तः प्रियं पुत्रमनुस्मरन्।
नगरान्तमनुप्राप्तं बुद्ध्वा पुत्रमथाब्रवीत्॥ १३॥

Thinking all the time of his beloved son, Śrī Rāma, he lamented, stricken with agony as he was. Coming to know of his son having reached the outskirts of the city, he then spoke as follows: (13)

वाहनानां च मुख्यानां वहतां तं ममात्मजम्।
पदानि पथि दृश्यन्ते स महात्मा न दृश्यते॥ १४॥

"The marks of the hoofs of the excellent horses drawing the chariot of my celebrated son are no doubt seen on the road, but that high-souled prince is no longer seen. (14)

यः सुखेनोपधानेषु शेते चन्दनरूषितः।
वीज्यमानो महार्हाभिः स्त्रीभिर्मम सुतोत्तमः॥ १५॥
स नूनं क्वचिदेवाद्य वृक्षमूलमुपाश्रितः।
काष्ठं वा यदि वाश्मानमुपधाय शयिष्यते॥ १६॥

"That jewel among my sons, who, having been smeared all over with sandal-paste, used to repose comfortably on cushions and pillows, while being fanned by women possessed of great comeliness and adorned with costly jewels, will surely lie down today at some unknown place at the foot of a tree resting his head on a block of wood or stone! (15-16)

उत्थास्यति च मेदिन्याः कृपणः पांसुगुण्ठितः।
विनिःश्वसन् प्रस्रवणात् करेणूनामिवर्षभः॥ १७॥

"Nay, at the close of night he will rise from the bare ground in a wretched condition, enveloped in dust and exhaling audibly like a leader of elephants rising from beside a spring. (17)

द्रक्ष्यन्ति नूनं पुरुषा दीर्घबाहुं वनेचराः।
राममुत्थाय गच्छन्तं लोकनाथमनाथवत्॥ १८॥

"Undoubtedly people living in the forest will behold Rāma, the protector of the world, who is possessed of long arms, rising from sleep in the forest and going forth like one forlorn. (18)

सा नूनं जनकस्येष्टा सुता सुखसदोचिता।
कण्टकाक्रमणक्लान्ता वनमद्य गमिष्यति॥ १९॥

"That beloved daughter of Janaka, who is ever worthy of all kinds of amenities, will surely walk today to the forest barefooted and, therefore, injured by treading on thorns. (19)

अनभिज्ञा वनानां सा नूनं भयमुपैष्यति।
श्वपदानर्दितं श्रुत्वा गम्भीरं रोमहर्षणम्॥ २०॥

"Unacquainted as she is with the woods, she will doubtless be struck with fear to

hear the deep and thrilling roar of beasts of prey. (20)

सकामा भव कैकेयि विधवा राज्यमावस।
नहि तं पुरुषव्याघ्रं विना जीवितुमुत्सहे॥ २१॥

"Having your wishes fulfilled, O Kaikeyī, enjoy the kingdom as a widow. I am unable to live without that tiger among men." (21)

इत्येवं विलपन् राजा जनौघेनाभिसंवृतः।
अपस्नात इवारिष्टं प्रविवेश गृहोत्तमम्॥ २२॥

Lamenting as aforesaid, and surrounded on all sides by a multitude of men, the king entered his excellent abode, which was full of sorrow, like one who has bathed on the death of a relation. (22)

शून्यचत्वरवेश्मान्तां संवृतापणवेदिकाम्।
क्लान्तदुर्बलदुःखार्तां नात्याकीर्णमहापथाम्॥ २३॥
तामवेक्ष्य पुरीं सर्वां राममेवानुचिन्तयन्।
विलपन् प्राविशद् राजा गृहं सूर्य इवाम्बुदम्॥ २४॥

Perceiving the entire city of Ayodhyā with its cross roads and portals deserted and the sheds in front of shops, where merchandise was spread, closed, its people depressed in spirits, feeble and afflicted and its highways not very crowded, the king entered his palace wailing and thinking all the time of Śrī Rāma alone, even as the sun enters a cloud. (23-24)

महाह्रदमिवाक्षोभ्यं सुपर्णेन हृतोरगम्।
रामेण रहितं वेश्म वैदेह्या लक्ष्मणेन च॥ २५॥

Bereft of Śrī Rāma, Sītā and Lakṣmaṇa, the palace looked like a big pool rendered imperturbable due to its snakes having been carried away by Garuḍa. (25)

अथ गद्गदशब्दस्तु विलपन् वसुधाधिपः।
उवाच मृदु मन्दार्थं वचनं दीनमस्वरम्॥ २६॥

The lamenting Emperor then spoke to the porters in faltering, soft, pitiful and indistinct words, which were also not clearly intelligible as follows : (26)

कौसल्याया गृहं शीघ्रं राममातुर्नयन्तु माम्।
नह्यन्यत्र ममाश्वासो हृदयस्य भविष्यति॥ २७॥

"Take me speedily to the apartments of Kausalyā, the mother of Rāma; for nowhere else will my heart find solace." (27)

इति ब्रुवन्तं राजानमनयन् द्वारदर्शिनः।
कौसल्याया गृहं तत्र न्यवेश्यत विनीतवत्॥ २८॥

The porters took the king, who was speaking as aforesaid, to the apartments of Kausalyā and there he was gently laid by them on a couch. (28)

ततस्तत्र प्रविष्टस्य कौसल्याया निवेशनम्।
अधिरुह्यापि शयनं बभूव लुलितं मनः॥ २९॥

The mind of the king, even though he had entered Kausalyā's apartments and had been laid on a couch, continued to be restless. (29)

पुत्रद्वयविहीनं च स्नुषया च विवर्जितम्।
अपश्यद् भवनं राजा नष्टचन्द्रमिवाम्बरम्॥ ३०॥

The king found the palace, which was bereft of his two sons and destitute of his daughter-in-law, devoid of charm as the sky without the moon and the stars. (30)

तच्च दृष्ट्वा महाराजो भुजमुद्यम्य वीर्यवान्।
उच्चैःस्वरेण प्राक्रोशद्धा राम विजहासि नौ॥ ३१॥

Looking at the palace and lifting up his arm, the powerful Emperor cried in a loud voice: "Oh Rāma, are you really deserting us both, your mother as well as myself? (31)

सुखिता बत तं कालं जीविष्यन्ति नरोत्तमाः।
परिष्वजन्तो ये रामं द्रक्ष्यन्ति पुनरागतम्॥ ३२॥

"Alas, those jewels among men alone who will survive the term of Rāma's exile and are eventually able to see him come back, clasping him to their bosom, will be really happy !" (32)

अथ रात्र्यां प्रपन्नायां कालरात्र्यामिवात्मनः।
अर्धरात्रे दशरथः कौसल्यामिदमब्रवीत्॥ ३३॥

Now when the night arrived—the night which was, as it were, the night of Dissolution for him—King Daśaratha spoke at midnight to Kausalyā as follows: (33)

न त्वां पश्यामि कौसल्ये साधु मां पाणिना स्पृश।
रामं मेऽनुगता दृष्टिरद्यापि न निवर्तते॥ ३४॥

"Kausalyā, I am unable to see you. Please touch me with your hand well. Having followed Rāma, my sight has not yet returned." (34)

तं राममेवानुविचिन्तयन्तं
समीक्ष्य देवी शयने नरेन्द्रम्।
उपोपविश्याधिकमार्तरूपा
विनिश्वसन्तं विललाप कृच्छ्रम्॥ ३५॥

Perceiving the aforesaid monarch on the couch—who was thinking deeply all the time of Śrī Rāma alone and breathing hard with difficulty—and sitting by his side, the queen (Kausalyā), who wore a distressed look about her, began to wail. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

The Lament of Kausalyā

ततः समीक्ष्य शयने सन्नं शोकेन पार्थिवम्।
कौसल्या पुत्रशोकार्ता तमुवाच महीपतिम्॥ १॥

Perceiving the king lying on the couch stricken with grief, Kausalyā, who was feeling distressed due to grief on account of separation from her son, Śrī Rāma, spoke to the said king as follows : (1)

राघवे नरशार्दूले विषं मुक्त्वाहिजिह्मगा।
विचरिष्यति कैकेयी निर्मुक्तेव हि पन्नगी॥ २॥

"Having discharged her poison on Rāma (a scion of Raghu), a tiger among men, indeed, Kaikeyī of crooked ways will surely wander about freely like a female serpent that has cast off its slough. (2)

विवास्य रामं सुभगा लब्धकामा समाहिता।
त्रासयिष्यति मां भूयो दुष्टाहिरिव वेश्मनि॥ ३॥

"Having exiled Rāma and thereby achieving her desired end, Kaikeyī, whose stars are propitious and whose mind is at rest now, will further cause fear to me, undisturbed like a wicked serpent dwelling in one's own house. (3)

अथास्मिन् नगरे रामश्चरन् भैक्षं गृहे वसेत्।
कामकारो वरं दातुमपि दासं ममात्मजम्॥ ४॥

"Even if Rāma were allowed to remain at his home in Ayodhyā living on alms, it would be preferable to me in comparison to his exile. Nay, it would be better even to consign my son to her as a slave. (4)

पातयित्वा तु कैकेय्या रामं स्थानाद् यथेष्टतः।
प्रविद्धो रक्षसां भागः पर्वणीवाहिताग्निना॥ ५॥

"Having wantonly thrown Rāma out of his position, Kaikeyī has acted in the same way as an oblation intended for the gods may be consigned to ogres on a new or full moon by one who tends the sacred fire. (5)

नागराजगतिर्वीरो महाबाहुर्धनुर्धरः।
वनमाविशते नूनं सभार्यः सहलक्ष्मणः॥ ६॥

"Accompanied by his wife and Lakṣmaṇa and walking like a king of elephants, bow in hand, the mighty-armed hero will have surely entered the forest by now. (6)

वने त्वदृष्टदुःखानां कैकेय्यनुमते त्वया।
त्यक्तानां वनवासाय कान्यावस्था भविष्यति॥ ७॥

"In a forest what other fate than the hardships of forest life can befall the youths, who had never known suffering before and who have been consigned by you to a forest life following the wishes of Kaikeyī? (7)

ते रत्नहीनास्तरुणाः फलकाले विवासिताः।
कथं वत्स्यन्ति कृपणाः फलमूलैः कृताशनाः॥ ८॥

"Exiled at a time when they should have in the ordinary circumstances enjoyed the fruits (amenities) of life, how shall the poor youths, who have been deprived of all precious things, drag their existence living on fruits and roots? (8)

अपीदानीं स कालः स्यान्मम शोकक्षयः शिवः।
सहभार्यं सह भ्रात्रा पश्येयमिह राघवम्॥ ९॥

"Will that happy time, marked with the end of my grief, ever come, when I shall be able to see Rāma (a scion of Raghu) accompanied by his wife and younger brother back in Ayodhyā? (9)

श्रुत्वैवोपस्थितौ वीरौ कदायोध्या भविष्यति।
यशस्विनी हृष्टजना सूच्छ्रितध्वजमालिनी॥ १०॥

"When will Ayodhyā regain her pristine glory, throb with joyous crowds and be adorned once more with rows of towering banners the moment it hears of the two heroic princes, Śrī Rāma and Lakṣmaṇa, being present? (10)

कदा प्रेक्ष्य नरव्याघ्रावरण्यात् पुनरागतौ।
भविष्यति पुरी हृष्टा समुद्र इव पर्वणि॥ ११॥

"When will the city wax jubilant again like an ocean on a full moon night to perceive the two princes, who are really tigers among men, come back from the forest? (11)

कदायोध्यां महाबाहुः पुरीं वीरः प्रवेक्ष्यति।
पुरस्कृत्य रथे सीतां वृषभो गोवधूमिव॥ १२॥

"When will the mighty-armed hero, Śrī Rāma, enter again the city of Ayodhyā placing Sītā at his head in the chariot, even as a bull would follow a cow? (12)

कदा प्राणिसहस्राणि राजमार्गे ममात्मजौ।
लाजैरवकरिष्यन्ति प्रविशन्तावरिंदमौ॥ १३॥

"When will thousands of men cover with parched grains of paddy on the public road my two sons, Rāma and Lakṣmaṇa, the subduers of their enemy, entering the city? (13)

प्रविशन्तौ कदायोध्यां द्रक्ष्यामि शुभकुण्डलौ।
उदग्रायुधनिस्त्रिंशौ सशृङ्गाविव पर्वतौ॥ १४॥

"When shall I be able to see the two princes, adorned with splendid earrings and armed with excellent bows and swords, entering Ayodhyā like a pair of mountains crowned with peaks? (14)

कदा सुमनसःकन्या द्विजातीनां फलानि च।
प्रदिशन्त्यः पुरीं हृष्टाः करिष्यन्ति प्रदक्षिणम्॥ १५॥

"When will the three darlings merrily go round the city clockwise, receiving on the way flowers from the hands of virgins and fruits from those of Brāhmaṇas? (15)

कदा परिणतो बुद्ध्या वयसा चामरप्रभाः।
अभ्युपैष्यति धर्मात्मा सुवर्ष इव लालयन्॥ १६॥

"When will the pious Rāma, grown ripe in intellect and shining like a god in point of age (eternal youth), return, fostering the world like a good (timely) shower? (16)

निःसंशयं मया मन्ये पुरा वीर कदर्यया।
पातुकामेषु वत्सेषु मातॄणां शातिताः स्तनाः॥ १७॥

"Undoubtedly in some past life, I believe, O valiant king, the teats of cows were cut off by me, mean-minded as I was, while their calves stood waiting to suck them. (17)

साहं गौरिव सिंहेन विवत्सा वत्सला कृता।
कैकेय्या पुरुषव्याघ्र बालवत्सेव गौर्बलात्॥ १८॥

"Fond of my child like a cow, O tiger among men, I have for this very reason been forcibly deprived of my child by Kaikeyī in the same way as a cow, having a calf of tender age, may be deprived of her calf by a lion. (18)

नहि तावद्गुणैर्जुष्टं सर्वशास्त्रविशारदम्।
एकपुत्रा विना पुत्रमहं जीवितुमुत्सहे॥ १९॥

"Having only one son, I am surely unable to survive without that son, who is endowed with all virtues and is well-versed in all the scriptures. (19)

न हि मे जीविते किंचित् सामर्थ्यमिह कल्प्यते।
अपश्यन्त्याः प्रियं पुत्रं लक्ष्मणं च महाबलम्॥ २०॥

"There is not the least capacity in me to sustain my life here so long as I fail to perceive my beloved son, Rāma, and the valorous Lakṣmaṇa. (20)

अयं हि मां दीपयतेऽद्य वह्नि-
स्तनूजशोकप्रभवो महाहितः।
महीमिमां रश्मिभिरुत्तमप्रभो
यथा निदाघे भगवान् दिवाकरः॥ २१॥

"This fire, born of grief occasioned by separation from my son, which is exceedingly harmful to me sure enough, is torturing me today in the same way as the glorious sun, possessed of greatest splendour, scorches this earth with its rays in summer." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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चतुश्चत्वारिंशः सर्गः

Canto XLIV

Establishing the greatness of Śrī Rāma, Sumitrā, who is a pastmaster in eloquence, assuages Kausalyā's grief

विलपन्तीं तथा तां तु कौसल्यां प्रमदोत्तमाम्।
इदं धर्मे स्थिता धर्म्यं सुमित्रा वाक्यमब्रवीत्॥ १॥

Sumitrā, who was devoted to righteousness, addressed for her part the following words, which were in consonance with the spirit of righteousness, to the celebrated Kausalyā, the foremost of women, who had been wailing as aforesaid : (1)

तवार्ये सद्गुणैर्युक्तः स पुत्रः पुरुषोत्तमः।
किं ते विलपितेनैवं कृपणं रुदितेन वा॥ २॥

"That son of yours, O noble lady, is adorned with excellent virtues and is the foremost among men. What purpose will be served by your wailing in this way or by weeping piteously? (2)

यस्तवार्ये गतः पुत्रस्त्यक्त्वा राज्यं महाबलः।
साधु कुर्वन् महात्मानं पितरं सत्यवादिनम्॥ ३॥
शिष्टैराचरिते सम्यक्शश्वत् प्रेत्य फलोदये।
रामो धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन॥ ४॥

"Your noblest son, Rāma, who is possessed of great strength, O noble lady, and who, having renounced the throne, has proceeded to the forest, thereby proving his high-souled father to be perfectly truthful, is devoted to the path of virtue, which has been eternally and duly followed by the cultured and which brings its reward in the other world. As such he never deserves to be pitied. (3-4)

वर्तते चोत्तमां वृत्तिं लक्ष्मणोऽस्मिन् सदानघः।
दयावान् सर्वभूतेषु लाभस्तस्य महात्मनः॥ ५॥

"The sinless Lakṣmaṇa, who is full of compassion to all created beings, always renders the best form of service to Rāma. Thus there is gain alone to that high-souled prince. (5)

अरण्यवासे यद् दुःखं जानन्त्येव सुखोचिता।
अनुगच्छति वैदेही धर्मात्मानं तवात्मजम्॥ ६॥

"The daughter of the ruler of the Videhas

too, who is worthy of all comfort, is following your pious-minded son, even though aware of the suffering attendant upon forest life. (6)

कीर्तिभूतां पताकां यो लोके भ्रमयति प्रभुः।
धर्मः सत्यव्रतपरः किं न प्राप्तस्तवात्मजः॥ ७॥

"What blessing has not been secured by your powerful son, who is all virtue and is pledged to the vow of truthfulness, and the banner of whose fame flutters throughout the world? (7)

व्यक्तं रामस्य विज्ञाय शौचं माहात्म्यमुत्तमम्।
न गात्रमंशुभिः सूर्यः संतापयितुमर्हति॥ ८॥

"Fully aware of the purity, which is so well-known, as well as of the great magnanimity of Rāma, the sun ought not to scorch his person by its rays. (8)

शिवः सर्वेषु कालेषु काननेभ्यो विनिःसृतः।
राघवं युक्तशीतोष्णः सेविष्यति सुखोऽनिलः॥ ९॥

"A favourable and delightful breeze of moderate heat and cold, blowing from the woods at all times, will render service to Rāma. (9)

शयानमनघं रात्रौ पितेवाभिपरिष्वजन्।
घर्मघ्नः संस्पृशन् शीतश्चन्द्रमा ह्लादयिष्यति॥ १०॥

"Gently stroking him with its rays when he is reposing at night, and hugging him like a father, and driving away the heat of the day, the cool moon will exhilarate the sinless Rāma. (10)

ददौ चास्त्राणि दिव्यानि यस्मै ब्रह्मा महौजसे।
दानवेन्द्रं हतं दृष्ट्वा तिमिध्वजसुतं रणे॥ ११॥
स शूरः पुरुषव्याघ्रः स्वबाहुबलमाश्रितः।
असंत्रस्तो ह्यरण्येऽसौ वेश्मनीव निवत्स्यते॥ १२॥

"Relying solely on the might of his arms, that heroic prince, a veritable tiger among men—on whom, endowed with great strength, Sage Viśwāmitra, a Brāhmaṇa who vied with Brahmā in creating a world of his own, bestowed celestial missiles on seeing the demon Subāhu, son of Śambara, whose banner bore the device of a large fish, the chief of demons, killed on the battlefield by Rāma—will surely dwell undaunted in the forest as in his own palace. (11-12)

यस्येषुपथमासाद्य विनाशं यान्ति शत्रवः।
कथं न पृथिवी तस्य शासने स्थातुमर्हति॥ १३॥

"How can the earth fail to obey the command of Rāma, to whose shafts the enemies fall an easy prey? (13)

या श्रीः शौर्यं च रामस्य या च कल्याणसत्त्वता।
निवृत्तारण्यवासः स्वं क्षिप्रं राज्यमवाप्स्यति॥ १४॥

"The splendour that invests Śrī Rāma, the valour that is natural to him and the beneficent strength that resides in him, lead one to believe that when the term of his exile in the forest has concluded, he will speedily regain his throne. (14)

सूर्यस्यापि भवेत् सूर्यो ह्यग्नेरग्निः प्रभोः प्रभुः।
श्रियाः श्रीश्च भवेदग्र्या कीर्त्याः कीर्तिः क्षमाक्षमा॥ १५॥

"Indeed he is the illuminator of the sun, which illumines the whole universe, the fire, revealer of fire, the ruler of rules, the foremost splendour of splendour, the glory, essence of glory and the forbearance, the sustaining power of forbearance. (15)

दैवतं देवतानां च भूतानां भूतसत्तमः।
तस्य के ह्यगुणा देवि वने वाप्यथवा पुरे॥ १६॥

"Nay, he is the god, adored of gods, the foremost being of all beings. Indeed what handicaps can there be for him in the forest or in Ayodhyā, O queen? (16)

पृथिव्या सह वैदेह्या श्रिया च पुरुषर्षभः।
क्षिप्रं तिसृभिरेताभिः सह रामोऽभिषेक्ष्यते॥ १७॥

"Assuredly the aforesaid Rāma, a jewel among men, will soon be installed on the throne alongwith the following three, viz, Mother Earth (a Consort of Lord Viṣṇu), Sītā (a princess of the Videha kingdom) and Śrī (the Goddess of Fortune, another Consort of Lord Viṣṇu, whom Rāma represents). (17)

दुःखजं विसृजत्यश्रु निष्क्रामन्तमुदीक्ष्य यम्।
अयोध्यायां जनः सर्वः शोकवेगसमाहतः॥ १८॥

"Perceiving him departing (from Ayodhyā), all the people in Ayodhyā shed tears of agony, smitten as they were with an upsurge of grief. (18)

कुशचीरधरं वीरं गच्छन्तमपराजितम्।
सीतेवानुगता लक्ष्मीस्तस्य किं नाम दुर्लभम्॥ १९॥

"Nay, Sītā, who is a compeer of Lakṣmī, followed the invincible hero even as he departed for the forest clad in a garment of the sacred Kuśa grass. Indeed what can be difficult to obtain for him? (19)

धनुर्ग्रहवरो यस्य बाणखड्गास्त्रभृत् स्वयम्।
लक्ष्मणो व्रजति ह्यग्रे तस्य किं नाम दुर्लभम्॥ २०॥

"In fact, what can be hard to obtain for him ahead of home indeed walks Lakṣmaṇa himself, the foremost of bowmen, wielding a sword, arrows and other missiles? (20)

निवृत्तवनवासं तं द्रष्टासि पुनरागतम्।
जहि शोकं च मोहं च देवि सत्यं ब्रवीमि ते॥ २१॥

"O queen, I tell you the truth: you will be able to see Rāma come back (to Ayodhyā) on having concluded the term of his exile in the forest. Pray, abandon grief and infatuation. (21)

शिरसा चरणावेतौ वन्दमानमनिन्दिते।
पुनर्द्रक्ष्यसि कल्याणि पुत्रं चन्द्रमिवोदितम्॥ २२॥

"You will again see your son—as one sees the rising moon, saluting these feet of yours with his head bent low, O blessed and irreproachable lady! (22)

पुनः प्रविष्टं दृष्ट्वा तमभिषिक्तं महाश्रियम्।
समुत्स्वक्ष्यसि नेत्राभ्यां शीघ्रमानन्दजं जलम्॥ २३॥

"Seeing him returned to the palace and installed on the throne and invested with extraordinary splendour, you will soon begin to shed tears of joy in profusion. (23)

मा शोको देवि दुःखं वा न रामे दृष्यतेऽशिवम्।
क्षिप्रं द्रक्ष्यसि पुत्रं त्वं ससीतं सहलक्ष्मणम्॥ २४॥

"Let there be no grief or sorrow with regard to Rāma, O queen; for no ill-luck is seen in Rāma. Nay, you will soon behold your son accompanied by Sītā and by Lakṣmaṇa. (24)

त्वयाऽशेषो जनश्चायं समाश्वास्यो यतोऽनघे।
किमिदानीमिदं देवि करोषि हृदि विक्लवम्॥ २५॥

"Since all these people stricken with agony caused by separation from Rāma too deserve to be comforted by you, O sinless one, why do you harbour such grief in your heart at this moment, O godly lady? (25)

नार्हा त्वं शोचितुं देवि यस्यास्ते राघवः सुतः।
नहि रामात् परो लोके विद्यते सत्पथे स्थितः॥ २६॥

"You, O queen, whose son is Rāma, a scion of Raghu, ought not to grieve; for none is more devoted to the right path in the world than Rāma. (26)

अभिवादयमानं तं दृष्ट्वा ससुहृदं सुतम्।
मुदाश्रु मोक्ष्यसे क्षिप्रं मेघरेखेव वार्षिकी॥ २७॥

"Seeing your aforesaid son greeting you with his friends, you will at once begin to shed tears through joy in the same way as a mass of monsoon clouds would pour rain. (27)

पुत्रस्ते वरदः क्षिप्रमयोध्यां पुनरागतः।
कराभ्यां मृदुपीनाभ्यां चरणौ पीडयिष्यति॥ २८॥

"Returned soon to Ayodhyā, your son, who is capable of bestowing boons, will press your feet with his tender and fleshy hands. (28)

अभिवाद्य नमस्यन्तं शूरं ससुहृदं सुतम्।
मुदास्रैः प्रोक्षसे पुत्रं मेघराजिरिवाचलम्॥ २९॥

"Seeing your valiant son saluting you with his friends after accosting you with reverence, you will bathe him in tears shed through joy even as a mass of clouds would drench a mountain." (29)

आश्वासयन्ती विविधैश्च वाक्यै-
वाक्योपचारे कुशलानवद्या।
रामस्य तां मातरमेवमुक्त्वा
देवी सुमित्रा विरराम रामा॥ ३०॥

Having spoken to Śrī Rāma's celebrated mother as aforesaid, the charming and faultless Queen Sumitrā, who was a pastmaster in eloquence and was busy consoling her through various modes of expression, became silent. (30)

निशम्य तल्लक्ष्मणमातृवाक्यं
रामस्य मातुर्नरदेवपत्न्याः।
सद्यः शरीरे विननाश शोकः
शरद्गतो मेघ इवाल्पतोयः॥ ३१॥

On hearing that speech of Sumitrā, Lakṣmaṇa's mother, the grief that had emaciated the body of Queen Kausalyā, the mother of Śrī Rāma, quickly disappeared like an autumnal cloud containing meagre water. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

When the citizens that followed Śrī Rāma in his journey to the forest refuse to return even when pleaded by Śrī Rāma in many ways, unable as they were to bear separation from him, Śrī Rāma, with Sītā and Lakṣmaṇa, gets down from his chariot and begins to walk. The citizens try to deflect him from his course and persuade him to return, but in vain. At the close of the day they all reach the bank of the Tamasā

अनुरक्ता महात्मानं रामं सत्यपराक्रमम्।
अनुजग्मुः प्रयान्तं तं वनवासाय मानवाः॥ १॥

People devoted to the high-souled Śrī Rāma of unfailing prowess followed him on his way to the forest for exile. (1)

निवर्तितेऽतीव बलात् सुहृद्धर्मेण राजनि।
नैव ते संन्यवर्तन्त रामस्यानुगता रथम्॥ २॥
अयोध्यानिलयानां हि पुरुषाणां महायशाः।
बभूव गुणसम्पन्नः पूर्णचन्द्र इव प्रियः॥ ३॥

Even when the king was made to return much against his will, governed as he was by the code of conduct prescribed for friends and relations (accompanying a departing friend to some distance only), they would not return on any account and continued to follow the chariot; for Śrī Rāma, who enjoyed great celebrity and was richly endowed with excellences, had become the favourite like the full moon of the people residing in Ayodhyā. (2-3)

स याच्यमानः काकुत्स्थस्ताभिः प्रकृतिभिस्तदा।
कुर्वाणः पितरं सत्यं वनमेवान्वपद्यत॥ ४॥

Even though being implored by those devoted people to return, the said Śrī Rāma, a scion of Kakutstha, pressed on to the forest only, thereby proving his father to be true to his word. (4)

अवेक्षमाणः सस्नेहं चक्षुषा प्रपिबन्निव।
उवाच रामः सस्नेहं ताः प्रजाः स्वाः प्रजा इव॥ ५॥

Fondly gazing on those people as though drinking them with his eyes, Śrī Rāma lovingly spoke to them as follows as though they were his own children : (5)

या प्रीतिर्बहुमानश्च मय्ययोध्यानिवासिनाम्।
मत्प्रियार्थं विशेषेण भरते सा विधीयताम्॥ ६॥

"The love and high esteem that has been bestowed upon me by you (the inhabitants of Ayodhyā) may, for my pleasure, be bestowed in a special measure on Bharata. (6)

स हि कल्याणचारित्रः कैकेय्यानन्दवर्धनः।
करिष्यति यथावद् वः प्रियाणि च हितानि च॥ ७॥

"For, Bharata, who enhances the delight of Kaikeyī and who is possessed of an excellent conduct, will properly do things which are not only pleasing but conducive to your best interests, too. (7)

ज्ञानवृद्धो वयोबालो मृदुर्वीर्यगुणान्वितः।
अनुरूपः स वो भर्ता भविष्यति भयापहः॥ ८॥

"Elderly in wisdom, though juvenile in age, tender though adorned with heroic qualities, he will prove to be a worthy master and will dispel your fears. (8)

स हि राजगुणैर्युक्तो युवराजः समीक्षितः।
अपि चापि मया शिष्टैः कार्यं वो भर्तृशासनम्॥ ९॥

"Endowed as he is with kingly virtues, he has been thought fit to be the Prince Regent. For this reason too the behest of your master must be carried out by you and also because you are enjoined by me. (9)

न संतप्येद् यथा चासौ वनवासं गते मयि।
महाराजस्तथा कार्यो मम प्रियचिकीर्षया॥ १०॥

"Moreover, with intent to oblige me, the said Emperor should be treated by you in such a way that he may not suffer agony when I have gone in exile to the forest." (10)

यथा यथा दाशरथिर्धर्ममेवाश्रितो भवेत्।
तथा तथा प्रकृतयो रामं पतिमकामयन्॥ ११॥

The more did Śrī Rāma (son of Daśaratha) hold fast to righteousness in the form of obedience to his father's wishes, the more did the people desire him to be their ruler. (11)

बाष्पेण पिहितं दीनं रामः सौमित्रिणा सह।
चकर्षेव गुणैर्बद्धं जनं पुरनिवासिनम्॥ १२॥

Śrī Rāma with Lakṣmaṇa (son of Sumitrā) drew, as it were, by their virtues the residents of Ayodhyā—who were afflicted and covered with tears—as though bound with cords. (12)

ते द्विजास्त्रिविधं वृद्धा ज्ञानेन वयसौजसा।
वयःप्रकम्पशिरसो दूरादूचुरिदं वचः॥ १३॥

Of them such Brāhmaṇas as were senior in three ways, viz., in point of wisdom, age and power acquired through asceticism, and whose heads were shaking under the weight of senility, spoke from a distance as follows, unable as they were to keep pace with the chariot of Śrī Rāma: (13)

वहन्तो जवना रामं भो भो जात्यास्तुरंगमाः।
निवर्तध्वं न गन्तव्यं हिता भवत भर्तरि॥ १४॥

"Return, O swift steeds of excellent breed drawing the chariot conveying Śrī Rāma, and be friendly to your master, since by taking Śrī Rāma against our wishes you will be doing a disservice to him; you ought not to proceed further. (14)

कर्णवन्ति हि भूतानि विशेषेण तुरङ्गमाः।
यूयं तस्मान्निवर्तध्वं याचनां प्रतिवेदिताः॥ १५॥

"Indeed all created beings which are endowed with ears, more so horses, stand apprised of our entreaty. Therefore, please return. (15)

धर्मतः स विशुद्धात्मा वीरः शुभदृढव्रतः।
उपवाह्यस्तु वो भर्ता नापवाह्यः पुराद् वनम्॥ १६॥

"The said master of yours is exceedingly pure-minded, heroic and a man of virtuous and firm resolve. As such he justly deserves to be conveyed by you nearer the city and not to be carried away from the city to the forest." (16)

एवमार्तप्रलापांस्तान् वृद्धान् प्रलपतो द्विजान्।
अवेक्ष्य सहसा रामो रथादवततार ह॥ १७॥

Perceiving those aged Brāhmaṇas uttering such plaintive words, Śrī Rāma precipitately got down from the chariot: so the tradition goes. (17)

पद्भ्यामेव जगामाथ ससीतः सहलक्ष्मणः।
संनिकृष्टपदन्यासो रामो वनपरायणः॥ १८॥

Taking close strides in order to enable the aged Brāhmaṇas to overtake him, Śrī Rāma now proceeded on foot with Sītā and Lakṣmaṇa in the direction of the forest, which constituted his final destination (without stopping or receding to meet and console the Brāhmaṇas since that would amount to a breach of the vow undertaken by him to depart for the forest). (18)

द्विजातीन् हि पदातींस्तान् रामश्चारित्रवत्सलः।
न शशाक घृणाचक्षुः परिमोक्तुं रथेन सः॥ १९॥

For, the said Śrī Rāma, who was affectionate by disposition and had compassion in his eyes, could not send back those Brāhmaṇas walking on foot while continuing to be in the chariot himself. (19)

गच्छन्तमेव तं दृष्ट्वा रामं सम्भ्रान्तमानसाः।
ऊचुः परमसंतप्ता रामं वाक्यमिदं द्विजाः॥ २०॥

Perplexed in mind, nay, sore distressed to see the celebrated Śrī Rāma still pressing on, the Brāhmaṇas spoke to him as follows : (20)

ब्राह्मण्यं कृत्स्नमेतत् त्वां ब्रह्मण्यमनुगच्छति।
द्विजस्कन्धाधिरूढास्त्वामग्नयोऽप्यनुयान्त्वमी ॥ २१॥

"The whole of this Brāhmaṇa community is following you, devoted as you are to the Brahmaṇas. Nay, borne on the shoulders of the Brāhmaṇs through the medium of the two pieces of wood used for kindling the fire by attrition and the vessel intended for holding it, these sacred fires too are following them. (21)

वाजपेयसमुत्थानि च्छत्राण्येतानि पश्य नः।
पृष्ठतोऽनुप्रयातानि मेघानिव जलात्यये॥ २२॥

"Pray, look at these canopies* obtained by us during the performance of a Vājapeya sacrifice and following at your heels like white clouds appearing in autumn, marking the end of the monsoon. (22)

अनवाप्तातपत्रस्य रश्मिसंतापितस्य ते।
एभिश्छायां करिष्यामः स्वैश्छत्रैर्वाजपेयकैः॥ २३॥

"With these canopies of ours, obtained during a Vājapeya sacrifice, we shall give shade to you, who have got no canopy and as such are being scorched with rays of the sun. (23)

या हि नः सततं बुद्धिर्वेदमन्त्रानुसारिणी।
त्वत्कृते सा कृता वत्स वनवासानुसारिणी॥ २४॥

"Indeed that mind of ours, which was heretofore engaged in pursuing the study of Vedic texts, has now been made to follow the course of exile to the forest for your sake, O darling ! (24)

हृदयेष्ववतिष्ठन्ते वेदा ये नः परं धनम्।
वत्स्यन्त्यपि गृहेष्वेव दाराश्चारित्ररक्षिताः॥ २५॥

"The Vedas, which constitute our supreme riches, stand preserved in our hearts (memory); and protected by their character, our consorts too will continue to stay in our homes alone. We need not, therefore, be deterred by any anxiety on their score. (25)

पुनर्न निश्चयः कार्यस्त्वद्गतौ सुकृता मतिः।
त्वयि धर्मव्यपेक्षे तु किं स्याद् धर्मपथे स्थितम्॥ २६॥

"No decision need be taken by us on the matter afresh, since our mind is fully determined to follow you to the forest. Yet we should like to tell you that in the event of your turning indifferent to piety (in the form of listening to the advice of Brāhmaṇas), what being will remain devoted to the path of virtue? (26)

* It is laid down in the Vedas that he who performs a Vājapeya sacrifice must be supplied with a white canopy : श्वेतच्छत्री भवति।

याचितो नो निवर्तस्व हंसशुक्लशिरोरुहैः।
शिरोभिर्निभृताचार महीपतनपांसुलैः॥ २७॥

"Solicited by us with our heads bent low, heads which are covered with hair white as the down of swans and are soiled with dust as a result of their falling on the ground (in the course of our prostration to you, whom we know to be none other than Lord Viṣṇu)—pray, turn back, O prince resolute of conduct! (27)

बहूनां विततता यज्ञा द्विजानां य इहागताः।
तेषां समाप्तिरायत्ता तव वत्स निवर्तने॥ २८॥

"Sacrifices have been started by many of those Brāhmaṇas that have come here, to follow you. Their conclusion, O darling, depends on your return. (28)

भक्तिमन्तीह भूतानि जङ्गमाजङ्गमानि च।
याचमानेषु तेषु त्वं भक्तिं भक्तेषु दर्शय॥ २९॥

"Nay, all created beings—both inanimate and animate—here are full of devotion to you. Pray, show your affection to such devotees, who are imploring you to return by acceding to their request. (29)

अनुगन्तुमशक्तास्त्वां मूलैरुद्धतवेगिनः।
उन्नता वायुवेगेन विक्रोशन्तीव पादपाः॥ ३०॥

"Tall trees, whose power of locomotion stands completely hampered by their roots penetrating deep into the earth and which are, therefore, unable to follow you, are crying, as it were, through the creaking sound produced by the force of wind, and thus asking you to return. (30)

निश्चेष्टाहारसंचारा वृक्षैकस्थाननिश्चिताः।
पक्षिणोऽपि प्रयाचन्ते सर्वभूतानुकम्पिनम्॥ ३१॥

"Birds too, which sit motionless and are unable to go out in search of food and which remain fixed to one spot on the boughs of trees, solicit you to return, compassionate as you are to all created beings." (31)

एवं विक्रोशतां तेषां द्विजातीनां निवर्तने।
ददृशे तमसा तत्र वारयन्तीव राघवम्॥ ३२॥

While the aforesaid Brāhmaṇas were crying thus with a view to persuading Śrī Rāma to return, the river Tamasā came to view as though retarding the progress of Śrī Rāma, a scion of Raghu. (32)

ततः सुमन्त्रोऽपि रथाद् विमुच्य
श्रान्तान् हयान् सम्परिवर्त्य शीघ्रम्।
पीतोदकांस्तोयपरिप्लुताङ्गा-
नचारयद् वै तमसाविदूरे॥ ३३॥

Releasing the horses, fatigued as they were, from the chariot and quickly making them roll afterwards, Sumantra too allowed them to graze not very far from the bank of the Tamasā once they had drunk water and had their body washed in the river. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Having reached the bank of the Tamasā and thinking of the plight of the people of Ayodhyā, Śrī Rāma lays himself down on a bed of leaves bewailing the lot of his parents and feeling reassured by the thought of Bharata's noble qualities; while Lakṣmaṇa opens his dialogue with Sumantra on the divine excellences of Śrī Rāma. Waking up in the meantime, Śrī Rāma urges the charioteer-minister to drive the chariot in such a way as to put the citizens, that had accompanied them, off the scent and lead them to think that the chariot had turned back towards Ayodhyā instead of proceeding towards the forest. He then mounts the chariot alongwith Sītā and Lakṣmaṇa and presses on to the forest

ततस्तु तमसातीरं रम्यमाश्रित्य राघवः।
सीतामुद्वीक्ष्य सौमित्रिमिदं वचनमब्रवीत्॥ १॥

Then, taking his stand on the delightful bank of the Tamasā and gazing on Sītā, Śrī Rāma (a scion of Raghu) spoke to Lakṣmaṇa, son of Sumitrā, as follows : (1)

इयमद्य निशा पूर्वा सौमित्रे प्रहिता वनम्।
वनवासस्य भद्रं ते न चोत्कण्ठितुमर्हसि॥ २॥

"Today, O Lakṣmaṇa, is the very first night of our exile in the forest. And since it is to the forest that we have been sent away, you ought not to feel anxious for those that have been left behind; may all be well with you ! (2)

पश्य शून्यान्यरण्यानि रुदन्तीव समन्ततः।
यथानिलयमायद्भिर्निलीनानि मृगद्विजैः॥ ३॥

"Look here: sought for shelter by beasts and birds retiring to their respective abode, the desolate woods are crying, as it were, on all sides. (3)

अद्यायोध्या तु नगरी राजधानी पितुर्मम।
सस्त्रीपुंसा गतानस्मान् शोचिष्यति न संशयः॥ ४॥

"The city of Ayodhyā, the capital of my father, King Daśaratha, with its men and women will for its part lament today for us three, that have departed for the forest: there is no doubt about it. (4)

अनुरक्ता हि मनुजा राजानं बहुभिर्गुणैः।
त्वां च मां च नरव्याघ्र शत्रुघ्नभरतौ तथा॥ ५॥

"For, the people of Ayodhyā are devoted to the king no less than to you and myself, as also to Bharata and Śatrughna, for our manifold virtues, O tiger among men ! (5)

पितरं चानुशोचामि मातरं च यशस्विनीम्।
अपि नान्धौ भवेतां नौ रुदन्तौ तावभीक्ष्णशः॥ ६॥

"I bewail the lot of my father as well as my illustrious mother, Kausalyā. I fear lest those parents of ours, who must be incessantly weeping, should be deprived of their eyesight. (6)

भरतः खलु धर्मात्मा पितरं मातरं च मे।
धर्मार्थकामसहितैर्वाक्यैराश्वासयिष्यति॥ ७॥

"I am sure that the pious-minded Bharata will console my father and mother by means of words assuring them of religious merit, material welfare and sense-gratification. (7)

भरतस्यानृशंसत्वं संचिन्त्याहं पुनः पुनः।
नानुशोचामि पितरं मातरं च महाभुज॥ ८॥

"Reflecting again and again on the

tender-heartedness of Bharata, O mighty-armed prince, I do not lament for my father and mother. (8)

त्वया कार्यं नरव्याघ्र मामनुव्रजता कृतम्।
अन्वेष्टव्या हि वैदेह्या रक्षणार्थं सहायता॥ ९॥

"By following me to the forest, O tiger among men, a great purpose of mine has been served by you; for, otherwise aid would have to be sought for by me for looking after Sītā (a princess of the Videha kingdom). (9)

अद्भिरेव हि सौमित्रे वत्स्याम्यद्य निशामिमाम्।
एतद्धि रोचते मह्यं वन्येऽपि विविधे सति॥ १०॥

"I shall certainly live on water alone tonight, O son of Sumitrā! Although there are various kinds of wild fruits and roots, this alone pleases me." (10)

एवमुक्त्वा तु सौमित्रिं सुमन्त्रमपि राघवः।
अप्रमत्तस्त्वमश्वेषु भव सौम्येत्युवाच ह॥ ११॥

Having told Lakṣmaṇa (son of Sumitrā) as above, Śrī Rāma, a scion of Raghu, so the tradition goes, spoke to Sumantra too as follows: "Attend you to the horses now, O good sir!" (11)

सोऽश्वान् सुमन्त्रः संयम्य सूर्येऽस्तं समुपागते।
प्रभूतयवसान् कृत्वा बभूव प्रत्यनन्तरः॥ १२॥

Fastening the horses tightly, the sun having completely set, and supplying them with abundant grass, the said Sumantra returned to the presence of Śrī Rāma. (12)

उपास्य तु शिवां संध्यां दृष्ट्वा रात्रिमुपागताम्।
रामस्य शयनं चक्रे सूतः सौमित्रिणा सह॥ १३॥

Having worshipped the goddess presiding over the benign evening twilight (according to his grade in society) and seeing the night fallen, the charioteer alongwith Lakṣmaṇa, son of Sumitrā, prepared a ground suitable for Śrī Rāma to sleep on (by brushing aside gravel and particles of dust etc.) as well as a bed of leaves. (13)

तां शय्यां तमसातीरे वीक्ष्य वृक्षदलैर्वृताम्।
रामः सौमित्रिणा सार्धं सभार्यः संविवेश ह॥ १४॥

Perceiving the aforesaid bed overspread by Sumantra with fresh leaves of trees on the bank of the Tamasā with the help of Lakṣmaṇa (son of Sumitrā), Śrī Rāma with his consort lay down on it: so they say. (14)

सभार्यं सम्प्रसुप्तं तु श्रान्तं सम्प्रेक्ष्य लक्ष्मणः।
कथयामास सूताय रामस्य विविधान् गुणान्॥ १५॥

Observing Śrī Rāma buried in deep sleep with his spouse, fatigued as he was, Lakṣmaṇa for his part began to recount the various virtues of Śrī Rāma before the charioteer. (15)

जाग्रतोरेव तां रात्रिं सौमित्रेरुदितो रविः।
सूतस्य तमसातीरे रामस्य ब्रुवतो गुणान्॥ १६॥

The sun rose past Lakṣmaṇa (son of Sumitrā) even as he was recounting to the charioteer on the bank of the Tamasā the excellences of Śrī Rāma, both Lakṣmaṇa and Sumantra keeping awake the whole of that night. (16)

गोकुलाकुलतीरायास्तमसाया विदूरतः।
अवसत् तत्र तां रात्रिं रामः प्रकृतिभिः सह॥ १७॥

At a respectable distance from the Tamasā, whose bank was crowded with herds of cows, Śrī Rāma spent that night with the citizens on the aforesaid stretch of land. (17)

उत्थाय च महातेजाः प्रकृतीस्ता निशाम्य च।
अब्रवीद् भ्रातरं रामो लक्ष्मणं पुण्यलक्षणम्॥ १८॥

Getting up from the bed and seeing those people lying at some distance, Śrī Rāma, who was possessed of extraordinary splendour, spoke as follows to his younger brother, Lakṣmaṇa, who was endowed with auspicious bodily marks: (18)

अस्मद्व्यपेक्षान् सौमित्रे निर्व्यपेक्षान् गृहेष्वपि।
वृक्षमूलेषु संसक्तान् पश्य लक्ष्मण साम्प्रतम्॥ १९॥

"Behold, O Lakṣmaṇa, the citizens, full of great longing for us and absolutely

unmindful of their homes as also of their near and dear ones, lying close to the roots of trees till this late hour, O son of Sumitrā ! (19)

यथैते नियमं पौराः कुर्वन्त्यस्मन्निवर्तने।
अपि प्राणान् न्यसिष्यन्ति न तु त्यक्ष्यन्ति निश्चयम्॥ २०॥

"From the way in which these citizens are taking pains to take us back to Ayodhyā, it seems they will even lay down their lives but would in no case give up their resolve. (20)

यावदेव तु संसुप्तास्तावदेव वयं लघु।
रथमारुह्य गच्छामः पन्थानमकुतोभयम्॥ २१॥
अतो भूयोऽपि नेदानीमिक्ष्वाकुपुरवासिनः।
स्वपेयुरनुरक्ता मा वृक्षमूलेषु संश्रिताः॥ २२॥

"Therefore, while they are fast asleep let us in the meantime quickly mount the chariot and take a route which has no fear of molestation from any quarter, so that the citizens of Ayodhyā, the ancient capital of Ikṣwāku, who are so keenly devoted to me, may not henceforth have to repose leaning against the roots of trees as now. (21-22)

पौरा ह्यात्मकृताद् दुःखाद् विप्रमोच्या नृपात्मजैः।
न तु खल्वात्मना योज्या दुःखेन पुरवासिनः॥ २३॥

"The residents of a city ruled over by a king should indeed be completely and finally rid by the sons of their rulers of suffering brought about by the citizens themselves. The citizens should on no account be burdened with affliction caused by the princes themselves, as in our case." (23)

अब्रवील्लक्ष्मणो रामं साक्षाद् धर्ममिव स्थितम्।
रोचते मे तथा प्राज्ञ क्षिप्रमारुह्यतामिति॥ २४॥

"Lakṣmaṇa replied as follows to Śrī Rāma, who was firm as virtue incarnate : "What you say appeals to me, O wise brother; pray, ascend the chariot quickly." (24)

अथ रामोऽब्रवीत् सूतं शीघ्रं संयुज्यतां रथः।
गमिष्यामि ततोऽरण्यं गच्छ शीघ्रमितः प्रभो॥ २५॥

Śrī Rāma then said to the charioteer, "Please get the chariot ready soon. On it I shall proceed to the forest. Depart from this place at once, my Revered !" (25)

सूतस्ततः संत्वरितः स्यन्दनं तैर्हयोत्तमैः।
योजयित्वा तु रामस्य प्राञ्जलिः प्रत्यवेदयत्॥ २६॥

Having got the chariot ready with those excellent horses yoked to it with great expedition, the charioteer for his part thereupon submitted as follows with folded hands to Śrī Rāma : (26)

अयं युक्तो महाबाहो रथस्ते रथिनां वर।
त्वरयाऽऽरोह भद्रं ते ससीतः सहलक्ष्मणः॥ २७॥

"Here is your chariot ready, O mighty-armed prince ! Pray, ascend it quickly with Sītā and Lakṣmaṇa, O jewel among chariot-warriors; may prosperity attend you !" (27)

तं स्यन्दनमधिष्ठाय राघवः सपरिच्छदः।
शीघ्रगामाकुलावर्तां तमसामतरन्नदीम्॥ २८॥

Mounting the aforesaid chariot with all necessaries for travelling (viz., his bow, armour, quiver, spade, basket and so on), Śrī Rāma, a scion of Raghu, speedily crossed thereby the swift-flowing Tamasā, thickly set with eddies. (28)

स संतीर्य महाबाहुः श्रीमान् शिवमकण्टकम्।
प्रापद्यत महामार्गमभयं भयदर्शिनाम्॥ २९॥

Having duly crossed the stream, the glorious Śrī Rāma (who was possessed of mighty arms) reached a smooth road, free from obstacles and safe even for those who are apprehensive of danger. (29)

मोहनार्थं तु पौराणां सूतं रामोऽब्रवीद् वचः।
उदङ्मुखः प्रयाहि त्वं रथमारुह्य सारथे॥ ३०॥
मुहूर्तं त्वरितं गत्वा निवर्तय रथं पुनः।
यथा न विद्युः पौरा मां तथा कुरु समाहितः॥ ३१॥

With a view to putting the citizens off the scent, Śrī Rāma for his part spoke to the charioteer as follows : "Mounting the chariot alone, O charioteer, proceed you

northward and, going apace awhile, bring the chariot back again. Remaining careful, drive the chariot in such a way that the citizens may not be able to locate me."
(30-31)

रामस्य तु वचः श्रुत्वा तथा चक्रे च सारथिः।
प्रत्यागम्य च रामस्य स्यन्दनं प्रत्यवेदयत्॥ ३२॥

Hearing the command of Śrī Rāma, the said charioteer for his part did as he was told and, returning by a different route reported to Śrī Rāma the arrival of the chariot. (32)

तौ सम्प्रयुक्तं तु रथं समास्थितौ
तदा ससीतौ रघुवंशवर्धनौ।
प्रचोदयामास ततस्तुरंगमान्
स सारथिर्येन पथा तपोवनम्॥ ३३॥

Then Śrī Rāma and Lakṣmaṇa (the promoters of the race of Raghu) for their part alongwith Sītā comfortably took their seats in the chariot, which was duly kept ready by the charioteer for their use. The said charioteer thereupon urged the horses along the route by which they could reach a forest suited to the practice of austerities.
(33)

ततः समास्थाय रथं महारथः
ससारथिर्दाशरथिर्वनं ययौ।
उदङ्मुखं तं तु रथं चकार
प्रयाणमाङ्गल्यनिमित्तदर्शनात्॥ ३४॥

At the outset, however, the charioteer placed the chariot facing the north; for he saw omens auspicious for journey in that quarter. Having duly occupied the chariot, Śrī Rāma, son of Daśaratha, who was a great car-warrior, thereupon proceeded to the forest alongwith the charioteer. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

The citizens that had followed Śrī Rāma in his journey to the forest woke to find Śrī Rāma and his party gone and begin to reproach themselves. Overcome with grief they hunt up the tracks of his chariot; but unable to find them, they helplessly return to Ayodhyā in utter despondency

प्रभातायां तु शर्वर्यां पौरास्ते राघवं विना।
शोकोपहतनिश्चेष्टा बभूवुर्हतचेतसः॥ १॥

The night having ended in dawn, the aforesaid citizens, who were stunned with grief, became unconscious, as it were. (1)

शोकजाश्रुपरिद्यूना वीक्षमाणास्ततस्ततः।
आलोकमपि रामस्य न पश्यन्ति स्म दुःखिताः॥ २॥

Made miserable by tears born of grief and full of agony, they could not catch even a glimpse of Śrī Rāma, though casting their eyes all round. (2)

ते विषादार्तवदना रहितास्तेन धीमता।
कृपणाः करुणा वाचो वदन्ति स्म मनीषिणः॥ ३॥

Their faces withered through despondency, deprived as they were of Śrī Rāma who was full of wisdom, and, therefore, non-plussed, the citizens, even

though they were wise, uttered plaintive words as follows : (3)

धिगस्तु खलु निद्रां तां ययापहतचेतसः।
नाद्य पश्यामहे रामं पृथूरस्कं महाभुजम्॥ ४॥

"Woe indeed be to that slumber, rendered unconscious by which we could not perceive today Śrī Rāma, who is distinguished by a broad chest and mighty arms ! (4)

कथं रामो महाबाहुः स तथावितथक्रियः।
भक्तं जनमभित्यज्य प्रवासं तापसो गतः॥ ५॥

"How did that mighty-armed Śrī Rāma, whose actions, as is well known, are never ineffectual, leave for other lands in the garb of an ascetic, abandoning us, his devoted subjects? (5)

यो नः सदा पालयति पिता पुत्रानिवौरसान्।
कथं रघूणां स श्रेष्ठस्त्यक्त्वा नो विपिनं गतः॥ ६॥

"How did that jewel among the Raghus, who ever protected us as a father does his own children, proceed to the forest abandoning us? (6)

इहैव निधनं याम महाप्रस्थानमेव वा।
रामेण रहितानां नो किमर्थं जीवितं हितम्॥ ७॥

"Let us meet our end at this very place by fasting or definitely set out on the grand journey to the north with a resolve to die. For what purpose can life be good for us, deprived as we are of Śrī Rāma? (7)

सन्ति शुष्काणि काष्ठानि प्रभूतानि महान्ति च।
तैः प्रज्वाल्य चितां सर्वे प्रविशामोऽथवा वयम्॥ ८॥

"Or, there are any number of big logs of dry wood here. Lighting a funeral pile, let us all enter the fire together. (8)

किं वक्ष्यामो महाबाहुरनसूयः प्रियंवदः।
नीतः स राघवोऽस्माभिरिति वक्तुं कथं क्षमम्॥ ९॥

"Shall we break the news when asked by those left behind in Ayodhyā that Śrī Rāma (a scion of Raghu) of mighty arms, who is free from jealousy and speaks kindly to all, has been conveyed to the forest by us? How can such words be uttered by us? (9)

सा नूनं नगरी दीना दृष्ट्वास्मान् राघवं विना।
भविष्यति निरानन्दा सस्त्रीबालवयोऽधिका॥ १०॥

"Seeing us back without Śrī Rāma, that city of Ayodhyā will surely assume a wretched and cheerless aspect with its womenfolk, children and elderly people. (10)

निर्यातास्तेन वीरेण सह नित्यं महात्मना।
विहीनास्तेन च पुनः कथं द्रक्ष्याम तां पुरीम्॥ ११॥

"How shall we, who went out with that high-souled hero for good, can behold that city again without him?" (11)

इतीव बहुधा वाचो बाहुमुद्यम्य ते जनाः।
विलपन्ति स्म दुःखार्ता हृतवत्सा इवाग्र्यगाः॥ १२॥

Holding up their arms, the above-mentioned men, who were stricken with agony like cows of excellent breed, bereft of their calf, lamented in various ways as above. (12)

ततो मार्गानुसारेण गत्वा किंचित् ततः क्षणम्।
मार्गनाशाद् विषादेन महता समभिप्लुताः॥ १३॥

Then proceeding to some distance along the tracks, left by Śrī Rāma's chariot for some moments, they were overwhelmed with great despondency, the tracks having disappeared immediately afterwards due to the chariot having returned by another route. (13)

रथमार्गानुसारेण न्यवर्तन्त मनस्विनः।
किमिदं किं करिष्यामो दैवेनोपहता इति॥ १४॥

The high-minded citizens eventually returned to Ayodhyā along the tracks left by the chariot while leaving Ayodhyā, saying "How is it that the tracks have disappeared so soon? What shall we do? We are doomed by Providence." (14)

तदा यथागतेनैव मार्गेण क्लान्तचेतसः।
अयोध्यामगमन् सर्वे पुरीं व्यथितसज्जनाम्॥ १५॥

Depressed in spirits, they all then returned by the same route along which

they had come, to the city of Ayodhyā, where all good people were feeling distressed. (15)

आलोक्य नगरीं तां च क्षयव्याकुलमानसाः।
आवर्तयन्त तेऽश्रूणि नयनैः शोकपीडितैः॥ १६॥

Nay, seeing the city which presented a sorry spectacle, they shed tears in profusion through their eyes tormented with grief, their mind distracted through cheerlessness. (16)

एषा रामेण नगरी रहिता नातिशोभते।
आपगा गरुडेनेव ह्रदादुद्धृतपन्नगा॥ १७॥

Bereft of Śrī Rāma, the aforesaid city of Ayodhyā did not look any more charming than a river whose snakes have been uprooted from its deep pool by Garuḍa. (17)

चन्द्रहीनमिवाकाशं तोयहीनमिवार्णवम्।
अपश्यन् निहतानन्दं नगरं ते विचेतसः॥ १८॥

Those bewildered men beheld the city joyless like the firmament bereft of the moon and an ocean without water. (18)

ते तानि वेश्मानि महाधनानि
दुःखेन दुःखोपहता विशन्तः।
नैव प्रजग्मुः स्वजनं परं वा
निरीक्ष्यमाणाः प्रविनष्टहर्षाः॥ १९॥

Entering their dwellings full of abundant riches with difficulty, the citizens could not distinguish between their own people and others, though casting their eyes all round, stricken as they were with sorrow, their joy having altogether disappeared for good. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Told of Śrī Rāma's departure for the forest by the citizens, who had gone out with Śrī Rāma and returned, unable as they were to find out the tracks of his chariot, their wives reproach Kaikeyī and break into lamentation

तेषामेवं विषण्णानां पीडितानामतीव च।
बाष्पविप्लुतनेत्राणां सशोकानां मुमूर्षया॥ १॥
अभिगम्य निवृत्तानां रामं नगरवासिनाम्।
उद्गतानीव सत्त्वानि बभूवुरमनस्विनाम्॥ २॥

The life of those citizens who had returned dejected and dispirited in this way even after meeting Śrī Rāma, and felt sore afflicted—full of grief as they were and seized with a longing to give up the ghost, their eyes overflowing with tears—became extinct, as it were. (1-2)

स्वं स्वं निलयमागम्य पुत्रदारैः समावृताः।
अश्रूणि मुमुचुः सर्वे बाष्पेण पिहिताननाः॥ ३॥

Reaching each his own abode and surrounded by their sons and wife, all shed tears, their face being covered with them. (3)

न चाहृष्यन् न चामोदन् वणिजो न प्रसारयन्।
न चाशोभन्त पण्यानि नापचन् गृहमेधिनः॥ ४॥

People neither made merry nor did they rejoice. Merchants did not spread their merchandise, nor did the saleable goods

(spread by them) look charming. Nor, again, did the householders cook their food at their home. (4)

नष्टं दृष्ट्वा नाभ्यनन्दन् विपुलं वा धनागमम्।
पुत्रं प्रथमजं लब्ध्वा जननी नाप्यनन्दत॥ ५॥

The people of Ayodhyā did not rejoice to recover their lost property or to receive a large (additional) fortune. Nor did a mother rejoice to meet her first-born male issue. (5)

गृहे गृहे रुदत्यश्च भर्तारं गृहमागतम्।
व्यगर्हयन्त दुःखार्ता वाग्भिस्तोत्त्रैरिव द्विपान्॥ ६॥

Stricken with sorrow not to find Śrī Rāma back in Ayodhyā and shedding tears, women in every house sharply reproached (in the following words) their husband returned home without Śrī Rāma even as the drivers of elephants would prick them with goads : (6)

किं नु तेषां गृहैः कार्यं किं दारैः किं धनेन वा।
पुत्रैर्वापि सुखैर्वापि ये न पश्यन्ति राघवम्॥ ७॥

"What purpose of theirs who do not behold Śrī Rāma will be served by their dwellings, wife or even riches or even sons or even pleasures? (7)

एकः सत्पुरुषो लोके लक्ष्मणः सह सीतया।
योऽनुगच्छति काकुत्स्थं रामं परिचरन् वने॥ ८॥

"The only virtuous man in this world is Lakṣmaṇa, who with Sītā has followed Śrī Rāma, rendering service to him in the forest. (8)

आपगाः कृतपुण्यास्ताः पद्मिन्यश्च सरांसि च।
येषु यास्यति काकुत्स्थो विगाह्य सलिलं शुचि॥ ९॥

"Fortunate too are those rivers, lotus-ponds and lakes, bathing in whose sacred waters Śrī Rāma, a scion of Kakutstha, will proceed further ! (9)

शोभयिष्यन्ति काकुत्स्थमटव्यो रम्यकाननाः।
आपगाश्च महानूपाः सानुमन्तश्च पर्वताः॥ १०॥

"Forests with delightful rows of trees, as well as rivers, tracts of land abounding in water and mountains with beautiful peaks will adorn the presence of Śrī Rāma. (10)

काननं वापि शैलं वा यं रामोऽनुगमिष्यति।
प्रियातिथिमिव प्राप्तं नैनं शक्ष्यन्त्यनर्चितुम्॥ ११॥

"The forest or mountain which Śrī Rāma will visit will not fail to honour him like a beloved guest arrived near. (11)

विचित्रकुसुमापीडा बहुमञ्जरिधारिणः।
राघवं दर्शयिष्यन्ति नगा भ्रमरशालिनः॥ १२॥

"Trees crowned with flowers of various kinds and bearing numerous bunches of flowers and adorned with black bees will appear before Śrī Rāma (a scion of Raghu). (12)

अकाले चापि मुख्यानि पुष्पाणि च फलानि च।
दर्शयिष्यन्त्यनुक्रोशाद् गिरयो राममागतम्॥ १३॥

"Out of regard mountains will display before Śrī Rāma as he visits them excellent blossoms and fruits, too, even out of season. (13)

प्रस्रविष्यन्ति तोयानि विमलानि महीधराः।
विदर्शयन्तो विविधान् भूयश्चित्रांश्च निर्झरान्॥ १४॥

"Bringing to light picturesque cascades of various kinds, mountains will further release crystal clear waters. (14)

पादपाः पर्वताग्रेषु रमयिष्यन्ति राघवम्।
यत्र रामो भयं नात्र नास्ति तत्र पराभवः॥ १५॥

"Trees standing on mountain-tops will afford delight to Śrī Rāma. And there is no cause for fear where Śrī Rāma is, nor is there any occasion for humiliation. (15)

स हि शूरो महाबाहुः पुत्रो दशरथस्य च।
पुरा भवति नोऽदूरादनुगच्छाम राघवम्॥ १६॥

"That heroic and mighty-armed son of Daśaratha will surely come to our view not far from this place. Let us once more follow Śrī Rāma, a scion of Raghu. (16)

पादच्छाया सुखं भर्तुस्तादृशस्य महात्मनः।
स हि नाथो जनस्यास्य स गतिः स परायणम्॥ १७॥

"The shelter of the feet of such a high-souled master, as Śrī Rāma is, is our only

joy; in fact he is the protector of us all; he is our goal, he is our supreme asylum. (17)

वयं परिचरिष्यामः सीतां यूयं च राघवम्।
इति पौरस्त्रियोभर्तॄन् दुःखार्तास्तत्तदब्रुवन्॥ १८॥

"We shall attend on Sītā, while you shall serve Śrī Rāma (a scion of Raghu)." In so many words did the citizens' wives, stricken with agony, address their husbands. (18)

युष्माकं राघवोऽरण्ये योगक्षेमं विधास्यति।
सीता नारीजनस्यास्य योगक्षेमं करिष्यति॥ १९॥

"Śrī Rāma (a scion of Raghu)," (they continued,) will satisfy your needs and safeguard your interests in the forest, while Sītā will do the same thing with regard to us, the womenfolk. (19)

को न्वनेनाप्रतीतेन सोत्कण्ठितजनेन च।
सम्प्रीयेतामनोज्ञेन वासेन हृतचेतसा॥ २०॥

"Who can possibly remain highly pleased with residence in this city, which is not commendable in any way—much less agreeable to the mind, the people here being full of longing for the return of Śrī Rāma—and by which the mind gets unsettled? (20)

कैकेय्या यदि चेद् राज्यं स्यादधर्म्यमनाथवत्।
न हि नो जीवितेनार्थः कुतः पुत्रैः कुतो धनैः॥ २१॥

"If there comes to be the rule of Kaikeyī, which will not be in consonance with righteousness and which will be as good as without a protector, surely no use will be left for our life, much less for our sons and riches. (21)

यया पुत्रश्च भर्ता च त्यक्तावैश्वर्यकारणात्।
कं सा परिहरेदन्यं कैकेयी कुलपांसनी॥ २२॥

"Whom else would that Kaikeyī—who has brought disgrace to her family and by whom her (step-) son and husband too have been forsaken for the sake of power—not abandon? (22)

कैकेय्या न वयं राज्ये भृतका हि वसेमहि।
जीवन्त्या जातु जीवन्त्यः पुत्रैरपि शपामहे॥ २३॥

"We swear by our sons that so long as we breathe we can under no circumstances live in the kingdom of Kaikeyī, till she is alive, even though we may be supported by her. (23)

या पुत्रं पार्थिवेन्द्रस्य प्रवासयति निर्घृणा।
कस्तां प्राप्य सुखं जीवेदधर्म्यां दुष्टचारिणीम्॥ २४॥

"Who can live happily on having obtained as one's sovereign that impious woman of wicked conduct who has sent into exile Prince Rāma (son of Daśaratha, a ruler of rulers), merciless as she is? (24)

उपद्रुतमिदं सर्वमनालम्भमनायकम्।
कैकेय्यास्तु कृते सर्वं विनाशमुपयास्यति॥ २५॥

"The whole of this kingdom is soon going to be deprived of its ruler; it will no longer have any sacrificial performances and will be visited by calamities. Nay, thanks to Kaikeyī, everything will meet with ruination. (25)

नहि प्रव्रजिते रामे जीविष्यति महीपतिः।
मृते दशरथे व्यक्तं विलोपस्तदनन्तरम्॥ २६॥

"For, Śrī Rāma having gone into exile, the Emperor will not survive and when Daśaratha is dead, destruction will be the fate of the distinguished kingdom which has run an uninterrupted course ever since the time of Ikṣwāku. (26)

ते विषं पिबतालोड्य क्षीणपुण्याः सुदुःखिताः।
राघवं वानुगच्छध्वमश्रुतिं वापि गच्छत॥ २७॥

"Therefore drink poison mixing it with water, sore distressed as you are, the stock of your merit having been exhausted; or follow Śrī Rāma (a scion of Raghu) to the forest or leave for some land where even the name of Kaikeyī may not reach your ears. (27)

मिथ्याप्रव्राजितो रामः सभार्यः सहलक्ष्मणः।
भरते संनिबद्धाः स्मः सौनिके पशवो यथा॥ २८॥

"Śrī Rāma, alongwith his consort, Sītā, and with Lakṣmaṇa, his younger brother, has been deceitfully sent into exile and we have been tied firm to the apron-strings of Bharata in the same way as animals are

bound tightly together (for being slaughtered) in a shambles. (28)

पूर्णचन्द्राननः श्यामो गूढजत्रुररिंदमः।
आजानुबाहुः पद्माक्षो रामो लक्ष्मणपूर्वजः॥ २९॥
पूर्वाभिभाषी मधुरः सत्यवादी महाबलः।
सौम्यश्च सर्वलोकस्य चन्द्रवत् प्रियदर्शनः॥ ३०॥
नूनं पुरुषशार्दूलो मत्तमातङ्गविक्रमः।
शोभयिष्यत्यरण्यानि विचरन् स महारथः॥ ३१॥

That lotus-eyed great chariot-warrior, Śrī Rāma, elder brother of Lakṣmaṇa—a tiger among men and a subduer of foes—who is dark-brown of complexion and has a countenance resembling the full moon, nay whose collar-bone is invisible (because of its being covered with flesh), whose arms extend up to the knees, who takes the initiative in speaking, is sweet of expression, truthful of speech and possessed of extraordinary might, is easy of address to all people and is delightful of aspect as the moon, and whose gait resembles that of an elephant in rut, will surely adorn the woods while roaming through them." (29—31)

तास्तथा विलपन्त्यस्तु नगरे नागरस्त्रियः।
चुक्रुशुर्दुःखसंतप्ता मृत्योरिव भयागमे॥ ३२॥

Lamenting thus in the city of Ayodhyā, the aforesaid wives of citizens, for their part, cried as one would do at the approach of some danger foreboding death, tormented as they were with agony. (32)

इत्येवं विलपन्तीनां स्त्रीणां वेश्मसु राघवम्।
जगामास्तं दिनकरो रजनी चाभ्यवर्तत॥ ३३॥

The sun sank below the horizon past these women,who had been mourning as aforesaid in their homes for Śrī Rāma (a scion of Raghu), and the night fell. (33)

नष्टज्वलनसंतापा प्रशान्ताध्यायसत्कथा।
तिमिरेणानुलिप्तेव तदा सा नगरी बभौ॥ ३४॥

The city of Ayodhyā in which the kindling of fires even for the purposes of Agnihotra had ceased and the chanting of the Vedas and the narration of sacred stories relating to the Purāṇas died out, looked as though coated with darkness at that time. (34)

उपशान्तवणिक्पण्या नष्टहर्षा निराश्रया।
अयोध्या नगरी चासीन्नष्टतारमिवाम्बरम्॥ ३५॥

The city of Ayodhyā—in which the business of the trading class had been brought to a standstill and whose joy had gone, nay, which had now become supportless, looked dark as the sky in which the stars had disappeared. (35)

तदा स्त्रियो रामनिमित्तमातुरा
यथा सुते भ्रातरि वा विवासिते।
विलप्य दीना रुरुदुर्विचेतसः
सुतैर्हि तासामधिकोऽपि सोऽभवत्॥ ३६॥

Giving expression to their grief in various ways on that occasion, the women of Ayodhyā, who were sick of mind on account of Śrī Rāma, as one would feel on one's own son or brother having been sent into exile, cried miserably and fell unconscious; for Śrī Rāma was dearer to them than their very sons. (36)

प्रशान्तगीतोत्सवनृत्यवादना
विभ्रष्टहर्षा पिहितापणोदया।
तदा ह्ययोध्या नगरी बभूव सा
महार्णवः संक्षपितोदको यथा॥ ३७॥

The celebrated city of Ayodhyā—in which all singing, rejoicing, dancing and instrumental music had been completely set at rest, whose delight had fled forever and the steady rise of whose trade had been hampered—looked at that time like an ocean whose waters had dried up. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Having covered a long distance in the meantime, Śrī Rāma finishes his morning bath and devotions and, having crossed the Vedaśruti, Gomatī and Syandikā rivers, presses forward talking with Sumantra

रामोऽपि रात्रिशेषेण तेनैव महदन्तरम्।
जगाम पुरुषव्याघ्रः पितुराज्ञामनुस्मरन्॥ १॥

Revolving in his mind the command of his father, Śrī Rāma too, a tiger among men, covered a long distance in the course of the remaining hours of the night itself. (1)

तथैव गच्छतस्तस्य व्यपायाद् रजनी शिवा।
उपास्य तु शिवां संध्यां विषयानत्यगाहत॥ २॥

Even as he drove along with the same alacrity, the delightful night passed. Having worshipped the blissful morning twilight, he passed beyond a number of territories. (2)

ग्रामान् विकृष्टसीमान्तान् पुष्पितानि वनानि च।
पश्यन्नतिययौ शीघ्रं शनैरिव हयोत्तमैः॥ ३॥
शृण्वन् वाचो मनुष्याणां ग्रामसंवासवासिनाम्।
राजानं धिग् दशरथं कामस्य वशमास्थितम्॥ ४॥

Seeing villages whose outskirts had been carefully tilled, and woodlands laden with blossoms, and led by excellent horses, he proceeded apace as though slowly, engrossed as he was in enjoying the sights, hearing (as under) the words of those residing in villages and hamlets close by: "Woe unto King Daśaratha, who has fallen into the clutches of concupiscence. (3-4)

हा नृशंसाद्य कैकेयी पापा पापानुबन्धिनी।
तीक्ष्णा सम्भिन्नमर्यादा तीक्ष्णकर्मणि वर्तते॥ ५॥
या पुत्रमीदृशं राज्ञः प्रवासयति धार्मिकम्।
वनवासे महाप्राज्ञं सानुक्रोशं जितेन्द्रियम्॥ ६॥

"Ah, the cruel and sinful Kaikeyī, who is hot-tempered and of sinful designs and has transgressed the bounds of propriety, is herself engaged at present in a cruel game in that she has been instrumental in sending into exile in the forest such a pious, highly enlightened, compassionate and self-controlled son of the Emperor. (5-6)

कथं नाम महाभागा सीता जनकनन्दिनी।
सदा सुखेष्वभिरता दुःखान्यनुभविष्यति॥ ७॥

"How will the highly blessed Sītā, daughter of King Janaka, who is ever given to comforts, actually suffer hardships? (7)

अहो दशरथो राजा निःस्नेहः स्वसुतं प्रति।
प्रजानामनघं रामं परित्यक्तुमिहेच्छति॥ ८॥

"What a pity that King Daśaratha has grown so devoid of affection on this occasion that he seeks to abandon Śrī Rāma, who is sinless towards the people!" (8)

एता वाचो मनुष्याणां ग्रामसंवासवासिनाम्।
शृण्वन्नतिययौ वीरः कोसलान् कोसलेश्वरः॥ ९॥

Hearing these remarks of men residing in the adjoining villages and hamlets, the heroic prince of Kosala, Śrī Rāma, passed beyond the limits of Kosala. (9)

ततो वेदश्रुतिं नाम शिववारिवहां नदीम्।
उत्तीर्याभिमुखः प्रायादगस्त्याध्युषितां दिशम्॥ १०॥

Having crossed the river named Vedaśruti, which carries auspicious waters, he then pressed forward facing the south, the quarter occupied by Sage Agastya. (10)

गत्वा तु सुचिरं कालं ततः शीतवहां नदीम्।
गोमतीं गोयुतानूपामतरत् सागरङ्गमाम्॥ ११॥

Journeying for his part in that direction for a pretty long time, he next crossed the

river Gomatī, which carried cool waters and heads towards the sea through the medium of the holy Gaṅgā and whose banks are adorned with cows. (11)

गोमतीं चाप्यतिक्रम्य राघवः शीघ्रगैर्हयैः।
मयूरहंसाभिरुतां ततार स्यन्दिकां नदीम्॥ १२॥

Having reached the other bank of the Gomatī too, Śrī Rāma, a scion of Raghu, crossed with the help of swift-going horses the river Syandikā as well, made resonant by peacocks and swans. (12)

स महीं मनुना राज्ञा दत्तामिक्ष्वाकवे पुरा।
स्फीतां राष्ट्रवृतां रामो वैदेहीमन्वदर्शयत्॥ १३॥

The said Śrī Rāma now showed to Sītā (a princess of the Videha kingdom) the prosperous land of Kosala, the southern boundary of which was defined by the Syandikā, which was given of yore by Manu, the king of kings, to his eldest son, Ikṣwāku, and which was bounded on all sides by other adjoining territories. (13)

सूत इत्येव चाभाष्य सारथिं तमभीक्ष्णशः।
हंसमत्तस्वरः श्रीमानुवाच पुरुषोत्तमः॥ १४॥
कदाहं पुनरागम्य सरय्वाः पुष्पिते वने।
मृगयां पर्यटिष्यामि मात्रा पित्रा च संगतः॥ १५॥

Repeatedly addressing the aforesaid charioteer in the words "O charioteer," the glorious Rāma, the foremost of men, whose voice resembled the cackling of a swan in rut, said, "When, returning back to Ayodhyā and united once more with my parents, shall I roam hunting in the woodland bordering on the Sarayū and laden with blossoms? (14-15)

नात्यर्थमभिकांक्षामि मृगयां सरयूवने।
रतिर्ह्येषातुला लोके राजर्षिगणसम्मता॥ १६॥

"I do not hanker much after sport in the woodland bordering on the Sarayū. In fact it is a unique enjoyment made much of in the world by hosts of royal sages. (16)

राजर्षीणां हि लोकेऽस्मिन् रत्यर्थं मृगया वने।
काले कृतां तां मनुजैर्धन्विनामभिकांक्षिताम्॥ १७॥

"Truly speaking, hunting in a forest was resorted to in this world for the gratification of royal sages. Even though it was adopted at times by the sons of Manu and was sought after by other bowmen, I do not long for it excessively." (17)

स तमध्वानमैक्ष्वाकः सूतं मधुरया गिरा।
तं तमर्थमभिप्रेत्य ययौ वाक्यमुदीरयन्॥ १८॥

Conversing thus with the charioteer on various topics in sweet words, the said Śrī Rāma, a scion of Ikṣwāku, advanced along that route. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Standing with his face turned towards Ayodhyā, Śrī Rāma bids farewell to his birth-place and, sending back the people hailing from the countryside, who had come to see him, and crossing the frontiers of Kosala, Śrī Rāma reaches the bank of the holy Gaṅgā. Alighting from the chariot under an Iṅgudī tree standing on the bank, he goes forward to meet Guha, the chief of the Niṣādas, who had come to meet him. Nay, worshipping the evening twilight and taking water only (for food and drink), the prince lies down on the ground to repose for the night; while Sumantra, Guha and Lakṣmaṇa spend the night talking together

विशालान् कोसलान् रम्यान् यात्वा लक्ष्मणपूर्वजः।
अयोध्यामुन्मुखो धीमान् प्राञ्जलिर्वाक्यमब्रवीत्॥ १॥

Having travelled across the extensive and beautiful territory of Kosala and standing with his face turned towards Ayodhyā, the wise Śrī Rāma, elder brother of Lakṣmaṇa, with folded hands addressed the following words to Ayodhyā : (1)

आपृच्छे त्वां पुरिश्रेष्ठे काकुत्स्थपरिपालिते।
दैवतानि च यानि त्वां पालयन्त्यावसन्ति च॥ २॥

"I take leave of you, O pre-eminent city, carefully protected by King Daśaratha, a scion of Kakutstha, as well as of the deities that protect you and dwell in you. (2)

निवृत्तवनवासस्त्वामनृणो जगतीपतेः।
पुनर्द्रक्ष्यामि मात्रा च पित्रा च सह संगतः॥ ३॥

"When the period of my exile in the forest has expired and I have got square with the Emperor (by executing his command and implementing the promise made by him to Kaikeyī), I shall see you again, united once more with my mother and father." (3)

ततो रुचिरताम्राक्षो भुजमुद्यम्य दक्षिणम्।
अश्रुपूर्णमुखो दीनोऽब्रवीज्जानपदं जनम्॥ ४॥

Lifting up His right arm and wearing a wretched look, his face covered with tears, Śrī Rāma (who was possessed of lovely reddish eyes) then spoke to the people hailing from the countryside as follows : (4)

अनुक्रोशो दया चैव यथार्हं मयि वः कृतः।
चिरं दुःखस्य पापीयो गम्यतामर्थसिद्धये॥ ५॥

"Respect and compassion according to my worth in your eyes have been shown to me by you all. Prolongation of the agony which is being experienced by you due to your presence by my side is most undesirable. Therefore, pray, let you be gone for accomplishing your desired chores (viz., attending to your household work) !" (5)

तेऽभिवाद्य महात्मानं कृत्वा चापि प्रदक्षिणम्।
विलपन्तो नरा घोरं व्यतिष्ठंश्च क्वचित् क्वचित्॥ ६॥

Greeting the high-souled prince and going round him clockwise as a mark of respect, those men stood rooted here and there, not minding where they stood, wailing frightfully. (6)

तथा विलपतां तेषामतृप्तानां च राघवः।
अचक्षुर्विषयं प्रायाद् यथार्कः क्षणदामुखे॥ ७॥

Even while they were lamenting as

aforesaid, unsated as they were with the sight of Śrī Rāma, Śrī Rāma, a scion of Raghu, passed beyond their sight just as the sun goes out of sight at the commencement of night. (7)

ततो धान्यधनोपेतान् दानशीलजनान् शिवान्।
अकुतश्चिद्भयान् रम्यांश्चैत्ययूपसमावृतान्॥ ८ ॥
उद्यानाम्रवणोपेतान् सम्पन्नसलिलाशयान्।
तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान्॥ ९ ॥
रक्षणीयान् नरेन्द्राणां ब्रह्मघोषाभिनादितान्।
रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत॥ १०॥

Śrī Rāma, a tiger among men, then crossed in His chariot the blessed and lovely territory of Kosala, which was full of foodgrains and other riches and was peopled by men given to charity, which had no fear from any quarter and was covered all over with temples and sacrificial posts, which was rich in gardens and mango groves and strewn with ponds full of water, which was thickly populated with contented and well-fed people and abounded in herds of cows, nay, each village of which deserved to be protected by kings and which was made resonant with the chanting of the Vedas. (8—10)

मध्येन मुदितं स्फीतं रम्योद्यानसमाकुलम्।
राज्यं भोज्यं नरेन्द्राणां ययौ धृतिमतां वरः॥ ११॥

Thence Śrī Rāma, the foremost of those possessed of firmness drove at a moderate speed to a happy and prosperous territory ruled over by a number of feudatory chiefs and abounding in lovely gardens. (11)

तत्र त्रिपथगां दिव्यां शीततोयामशैवलाम्।
ददर्श राघवो गङ्गां रम्यामृषिनिषेविताम्॥ १२॥

There in the confines of that kingdom Śrī Rāma, a scion of Raghu, saw the celestial and lovely river Gaṅgā, which takes a threefold course flowing as it does through heaven, earth and the subterranean regions, carries cool waters, is free from duck-weed sand and is frequented by Ṛṣis. (12)

आश्रमैरविदूरस्थैः श्रीमद्भिः समलंकृताम्।
कालेऽप्सरोभिर्हृष्टाभिः सेविताम्भोह्रदां शिवाम्॥ १३॥

The blessed river was adorned with splendid hermitages standing not very far from one another; and its pools, overflowing with water, were resorted to at suitable hours by merry celestial nymphs. (13)

देवदानवगन्धर्वैः किंनरैरुपशोभिताम्।
नागगन्धर्वपत्नीभिः सेवितां सततं शिवाम्॥ १४॥

Nay, the blessed river was graced with the presence of gods and demons, Gandharvas (celestial musicians) and Kinnaras and was constantly* visited by the consorts of Nāgas and Gandharvas. (14)

देवाक्रीडशताकीर्णां देवोद्यानयुतां नदीम्।
देवार्थमाकाशगतां विख्यातां देवपद्मिनीम्॥ १५॥

The well-known river was hemmed in by hundreds of pleasure-hills forming part of the Himalayan range and adorned with celestial gardens; it coursed through the heavens for the benefit of gods and contained celestial lotuses. (15)

जलाघाताट्टहासोग्रां फेननिर्मलहासिनीम्।
क्वचिद् वेणीकृतजलां क्वचिदावर्तशोभिताम्॥ १६॥

It assumed a severe aspect while indulging in a horse-laugh in the form of a noise produced by the striking of its waters against rocks, and seemed to shed a bright smile when covered with white foam. At some places its water was reduced to the

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* We read in the Mahābhārata :

भुक्त्वा वा यदि वाभुक्त्वा रात्रौ वा यदि वा दिवा।
न कालनियमः कश्चिद् गङ्गां प्राप्य सरिद्वराम्॥

"One can bathe in the Gaṅgā after taking one's meals or without taking meals and as well by day as by night. There is no restriction about time once you reach the Gaṅgā, the foremost of all rivers."

shape of plaited locks because of its flowing in a curved line, while at other places it was adorned with eddies. (16)

क्वचित् स्तिमितगम्भीरां क्वचिद् वेगसमाकुलाम्।
क्वचिद् गम्भीरनिर्घोषां क्वचिद् भैरवनिःस्वनाम्॥ १७॥

Somewhere its waters were still and deep, and at other places they were disturbed with violent agitation. Here it made a deep roaring sound and there it produced a terrific noise. (17)

देवसंघाप्लुतजलां निर्मलोत्पलसंकुलाम्।
क्वचिदाभोगपुलिनां क्वचिन्निर्मलवालुकाम्॥ १८॥

Hosts of gods took a dip into its water, covered all over with white lotuses. Here it was hemmed in with spacious banks and there it was lined with white sands. (18)

हंससारससंघुष्टां चक्रवाकोपशोभिताम्।
सदामत्तैश्च विहगैरभिपन्नामनिन्दिताम्॥ १९॥

The river, which is free from reproach in everyway was rendered noisy by swans and cranes, was graced with Cakrawākas (a species of bird which gets disunited with its mate by night); and other birds which are in rut all the year round, kept hovering on its waters. (19)

क्वचित् तीररुहैर्वृक्षैर्मालाभिरिव शोभिताम्।
क्वचित् फुल्लोत्पलच्छन्नां क्वचित् पद्मवनाकुलाम्॥ २०॥

Here it was decked with trees growing on its banks, which encircled it like garlands. Here it was covered with full-blown lotuses, while there it was carpeted with a bed of lotuses. (20)

क्वचित् कुमुदखण्डैश्च कुड्मलैरुपशोभिताम्।
नानापुष्परजोध्वस्तां समदामिव च क्वचित्॥ २१॥

Here it was graced with beds of water-lilies in the form of buds, while there it was reddened with the pollen of numerous flowers and looked like a woman excited with passion. (21)

व्यपेतमलसंघातां मणिनिर्मलदर्शनाम्।
दिशागजैर्वनगजैर्मत्तैश्च वरवारणैः॥ २२॥
देवराजोपवाह्यैश्च संनादितवनान्तराम्।
प्रमदामिव यत्नेन भूषितां भूषणोत्तमैः॥ २३॥
फलपुष्पैः किसलयैर्वृतां गुल्मैर्द्विजैस्तथा।
विष्णुपादच्युतां दिव्यामपापां पापनाशिनीम्॥ २४॥

Stocks of sins of those bathing in it or drinking of its waters are washed away by it and it presents an appearance spotless as the effulgence of a gem. The interior of the forests encircling its banks is rendered noisy by the elephants guarding the quarters, wild elephants and other tame elephants of excellent breed, belonging to the Airāvata species, used for riding by Indra, the ruler of gods. Surrounded by trees laden with fruits and flowers and tender leaves, shrubs and birds of various species, it looked like a young woman artistically decked with the best of jewels. Not only devoid of sins, the celestial river dispels all sins, flowing as it does from the holy feet of Lord Viṣṇu. (22—24)

शिंशुमारैश्च नक्रैश्च भुजंगैश्च समन्विताम्।
शंकरस्य जटाजूटाद् भ्रष्टां सागरतेजसा॥ २५॥

In deep waters the river was infested with sharks and crocodiles as well as with snakes and had fallen from the mass of matted hair on the head of Lord Śaṅkara, thanks to the Yoga power acquired through religious austerities by Emperor Bhagīratha. (25)

समुद्रमहिषीं गङ्गां सारसक्रौञ्चनादिताम्।
आससाद महाबाहुः शृङ्गवेरपुरं प्रति॥ २६॥

In the vicinity of Śṛṅgaverapura (the modern Singraur) Śrī Rāma, the mighty-armed prince, reached the bank of the Gaṅgā, the principal consort of Ocean, which was rendered noisy by cranes and herons. (26)

तामूर्मिकलिलावर्तामन्ववेक्ष्य महारथः।
सुमन्त्रमब्रवीत् सूतमिहैवाद्य वसामहे॥ २७॥

Perceiving the river, which was full of eddies interspersed with its waves, the great car-warrior said to the charioteer, Sumantra, "Let us halt at this very spot today. (27)

अविदूरादयं नद्या बहुपुष्पप्रवालवान्।
सुमहानिङ्गुदीवृक्षो वसामोऽत्रैव सारथे॥ २८॥

"Not very far from the river stands this very large Iṅgudī tree containing abundant flowers and fresh leaves. Let us halt under this very tree, O charioteer! (28)

प्रेक्षामि सरितां श्रेष्ठां सम्मान्यसलिलां शिवाम्।
देवमानवगन्धर्वमृगपन्नगपक्षिणाम् ॥ २९॥

"I shall clearly behold from that place the benign Gaṅgā, the foremost of rivers, whose waters deserve to be respected by gods, human beings, Gandharvas, beasts, reptiles and birds alike." (29)

लक्ष्मणश्च सुमन्त्रश्च बाढमित्येव राघवम्।
उक्त्वा तमिङ्गुदीवृक्षं तदोपययतुर्हयैः॥ ३०॥

Saying "Very well!" and nothing more to Śrī Rāma, a scion of Raghu, Lakṣmaṇa and Sumantra too then drove up to the Iṅgudī tree in the chariot drawn by horses. (30)

रामोऽभियाय तं रम्यं वृक्षमिक्ष्वाकुनन्दनः।
रथादवतरत् तस्मात् सभार्यः सहलक्ष्मणः॥ ३१॥

Approaching that lovely tree, Śrī Rāma, the delight of the Ikṣwākus, alighted from that chariot alongwith his consort and with Lakṣmaṇa. (31)

सुमन्त्रोऽप्यवतीर्याथ मोचयित्वा हयोत्तमान्।
वृक्षमूलगतं राममुपतस्थे कृताञ्जलिः॥ ३२॥

Getting down and unyoking the excellent horses, Sumantra too with joined palms stood by the side of Śrī Rāma, seated at the foot of the tree. (32)

तत्र राजा गुहो नाम रामस्यात्मसमः सखा।
निषादजात्यो बलवान् स्थपतिश्चेति विश्रुतः॥ ३३॥

The king of that territory, Guha by name, was a friend of Śrī Rāma, dear to him as his own life. He was a Niṣāda by birth, possessed of bodily as well as military strength, owning as he did a large army consisting of all the four limbs, viz., elephants, chariots, horsemen and foot soldiers, and well-known as a ruler of the Niṣādas. (33)

स श्रुत्वा पुरुषव्याघ्रं रामं विषयमागतम्।
वृद्धैः परिवृतोऽमात्यैर्ज्ञातिभिश्चाप्युपागतः॥ ३४॥

Hearing of Śrī Rāma, a tiger among men, having arrived in his territory, and accompanied by his elderly ministers and relations too, he sought the prince. (34)

ततो निषादाधिपतिं दृष्ट्वा दूरादुपस्थितम्।
सह सौमित्रिणा रामः समागच्छद् गुहेन सः॥ ३५॥

Seeing from a distance the ruler of the Niṣādas waiting, the said Śrī Rāma alongwith Lakṣmaṇa (son of Sumitrā) thereupon went forth to meet Guha. (35)

तमार्तः सम्परिष्वज्य गुहो राघवमब्रवीत्।
यथायोध्या तथेदं ते राम किं करवाणि ते॥ ३६॥
ईदृशं हि महाबाहो कः प्राप्स्यत्यतिथिं प्रियम्।
ततो गुणवदन्नाद्यमुपादाय पृथग्विधम्॥ ३७॥
अर्घ्यं चोपानयच्छीघ्रं वाक्यं चेदमुवाच ह।
स्वागतं ते महाबाहो तवेयमखिला मही॥ ३८॥

Closely embracing Śrī Rāma, a scion of Raghu, Guha, who felt distressed to see him clad in the robes of a hermit, said to him, "This principality of Śṛṅgaverapura is as much yours as Ayodhyā, O Rāma! What shall I do for you? In fact, who will get such a beloved guest as you, O mighty-armed prince?" Having brought cooked rice of excellent quality and other dishes of various kinds, he then quickly offered him water to wash his hands with and other articles of worship and spoke as follows: so the tradition goes: "Welcome is your advent to this place, O mighty-armed prince! This entire land (of mine) is yours. (36—38)

वयं प्रेष्या भवान् भर्ता साधु राज्यं प्रशाधि नः।
भक्ष्यं भोज्यं च पेयं च लेह्यं चैतदुपस्थितम्।
शयनानि च मुख्यानि वाजिनां खादनं च ते॥ ३९॥

"We are your servants, you are our master; pray, rule over our kingdom in the proper way from now. Nay, here are at your service dishes requiring mastication (such as rice) and those which can be eaten

without mastication (such as milk boiled with rice and sugar), those which can be drunk, those which are fit to be licked up and those which can be sucked. Moreover, there are excellent beds for you to sleep on as well as fodder for your horses." (39)

गुहमेवं ब्रुवाणं तु राघवः प्रत्युवाच ह।
अर्चिताश्चैव हृष्टाश्च भवता सर्वदा वयम्॥ ४०॥
पद्भ्यामभिगमाच्चैव स्नेहसंदर्शनेन च।
भुजाभ्यां साधुवृत्ताभ्यां पीडयन् वाक्यमब्रवीत्॥ ४१॥

To Guha, who was speaking as aforesaid, Śrī Rāma (a scion of Raghu), for his part, they say, replied as follows : "We stand honoured by you by your very coming all the way on foot to meet us as well as by your exhibition of affection, and are always pleased with you." Pressing Guha tightly once more with his rounded arms, Śrī Rāma added the following : (40-41)

दिष्ट्या त्वां गुह पश्यामि ह्यरोगं सह बान्धवैः।
अपि ते कुशलं राष्ट्रे मित्रेषु च वनेषु च॥ ४२॥

"I am glad, O Guha, I see you quite in good health with your relations. Is all well with your state, allies and forests? (42)

यत् त्विदं भवता किंचित् प्रीत्या समुपकल्पितम्।
सर्वं तदनुजानामि नहि वर्ते प्रतिग्रहे॥ ४३॥

"I for my part accept and allow you to take back all this, that has been lovingly offered by you, since I do not make use of gifts for my own purpose. (43)

कुशचीराजिनधरं फलमूलाशनं च माम्।
विद्धि प्रणिहितं धर्मे तापसं वनगोचरम्॥ ४४॥

"Know me as under a vow to wear (a zone of) Kuśa grass, the bark of trees and deerskin and to subsist on fruits and roots alone, to practise austerities and dwell in the forest, remaining devoted to piety. (44)

अश्वानां खादनेनाहमर्थी नान्येन केनचित्।
एतावतात्र भवता भविष्यामि सुपूजितः॥ ४५॥

"I am interested only in having food for the horses and in nothing else. By being provided with this much at the present moment I shall be duly entertained by you. (45)

एते हि दयिता राज्ञः पितुर्दशरथस्य मे।
एतैः सुविहितैरश्वैर्भविष्याम्यहमर्चितः॥ ४६॥

"Since these horses are beloved of my father, King Daśaratha, I shall feel honoured by these horses being duly fed." (46)

अश्वानां प्रतिपानं च खादनं चैव सोऽन्वशात्।
गुहस्तत्रैव पुरुषांस्त्वरितं दीयतामिति॥ ४७॥

On that very spot the said Guha commanded his men in the following words : "Let milk etc., (which horses of excellent breed are given to drink after being fed with grass etc.) and barley flour mixed with ghee, sugar and so on, which they are given to eat in addition to grass etc., be promptly supplied to the horses." (47)

ततश्चीरोत्तरासङ्गः संध्यामन्वास्य पश्चिमाम्।
जलमेवाददे भोज्यं लक्ष्मणेनाहृतं स्वयम्॥ ४८॥

Having worshipped the evening twilight, appearing in the west, with an upper garment made of the bark of trees on his person, Śrī Rāma then took for food only water brought by Lakṣmaṇa himself thus observing a fast in honour of the sacred river which he visited. (48)

तस्य भूमौ शयानस्य पादौ प्रक्षाल्य लक्ष्मणः।
सभार्यस्य ततोऽभ्येत्य तस्थौ वृक्षमुपाश्रितः॥ ४९॥

Having cleanly washed the feet of Śrī Rāma, and his consort lying on the ground to repose for the night, and receding from that place, Lakṣmaṇa took his position at the foot of another tree close by. (49)

गुहोऽपि सह सूतेन सौमित्रिमनुभाषयन्।
अन्वजाग्रत् ततो राममप्रमत्तो धनुर्धरः॥ ५०॥

Following in the footsteps of Lakṣmaṇa (son of Sumitrā) and encouraging him to speak on the virtues of Śrī Rāma, and wielding his bow, Guha too thereupon kept vigil with the charioteer, remaining alert all

the time in the interest of Śrī Rāma. (50)

तथा शयानस्य ततो यशस्विनो
मनस्विनो दाशरथेर्महात्मनः।
अदृष्टदुःखस्य सुखोचितस्य सा
तदा व्यतीता सुचिरेण शर्वरी॥ ५१॥

While the illustrious, lofty-minded and high-souled Śrī Rāma (son of Daśaratha), who had never undergone suffering and who was used to all comforts, remained lying after that on the ground as aforesaid, that night eventually lingered away. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Expressing his readiness to guard the Crown prince and his consort, keeping awake the whole night, Guha importunes Lakṣmaṇa to repose. Reminding Guha of Śrī Rāma's greatness, Lakṣmaṇa, however, tells him that even though the duty of guarding his princely brother and his consort could as well be entrusted to Guha, he felt that he did not deserve to lie down in the presence of his elder brother and sister-in-law and preferred to remain awake. Expressing grief for his royal father and loving mothers he therefore spends the night talking with Guha

तं जाग्रतमदम्भेन भ्रातुरर्थाय लक्ष्मणम्।
गुहः संतापसंतप्तो राघवं वाक्यमब्रवीत्॥ १॥

Distressed with agony to see the princely couple lying on the ground, Guha spoke as follows to the celebrated Lakṣmaṇa (a scion of Raghu), who was keeping awake, through sincere love, for the protection of his elder brother, Śrī Rāma : (1)

इयं तात सुखा शय्या त्वदर्थमुपकल्पिता।
प्रत्याश्वसिहि साध्वस्यां राजपुत्र यथासुखम्॥ २॥

"Here is a cosy bed nicely prepared for you, dear brother; pray, repose comfortably on it, O prince ! (2)

उचितोऽयं जनः सर्वः क्लेशानां त्वं सुखोचितः।
गुप्त्यर्थं जागरिष्यामः काकुत्स्थस्य वयं निशाम्॥ ३॥

"We are all inured to hardships, while you are deserving of comforts. We shall keep vigil for the night for the protection of Śrī Rāma, a scion of Kakutstha. (3)

नहि रामात् प्रियतमो ममास्ते भुवि कश्चन।
ब्रवीम्येव च ते सत्यं सत्येनैव च ते शपे॥ ४॥

"For, none on earth is more beloved of me than Śrī Rāma: I tell you the bare truth and swear to you by truth. (4)

अस्य प्रसादादाशंसे लोकेऽस्मिन् सुमहद् यशः।
धर्मावाप्तिं च विपुलामर्थकामौ च पुष्कलौ॥ ५॥

"By his grace alone I hope to earn very great renown in this world as also to acquire religious merit as well as abundant riches and sense-enjoyment. (5)

सोऽहं प्रियसखं रामं शयानं सह सीतया।
रक्षिष्यामि धनुष्पाणिः सर्वथा ज्ञातिभिः सह॥ ६॥

"As such, I shall with my kindred guard

in everyway, bow in hand, my beloved friend, Śrī Rāma, reposing with Sītā. (6)

न मेऽस्त्यविदितं किंचिद् वनेऽस्मिंश्चरतः सदा।
चतुरङ्गं ह्यतिबलं सुमहत् संतरेमहि॥ ७॥

"Nothing in this woodland is unknown to me, wandering as I do all the time in it. We can also undoubtedly get the better of a surpassingly huge and exceptionally mighty army consisting of the four limbs viz., elephants, chariots, horsemen and foot soldiers." (7)

लक्ष्मणस्तु तदोवाच रक्ष्यमाणास्त्वयानघ।
नात्र भीता वयं सर्वे धर्ममेवानुपश्यता॥ ८॥

Thereupon Lakṣmaṇa for his part replied as follows : "Being protected by you, who keep your duty alone in view, O sinless Guha, we all are not the least afraid of any in this land. (8)

कथं दाशरथौ भूमौ शयाने सह सीतया।
शक्या निद्रा मया लब्धुं जीवितं वा सुखानि वा॥ ९॥

"But so long as Śrī Rāma, son of Daśaratha, remains lying down on the ground with Sītā, how can sleep be had by me, much less nourishment intended to keep the body and soul together or amenities of life? (9)

यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि।
तं पश्य सुखसंसुप्तं तृणेषु सह सीतया॥ १०॥

"Behold him, who cannot be withstood in battle by all the gods and demons put together, fast asleep with comfort on a bed of straw with Sītā ! (10)

यो मन्त्रतपसा लब्धो विविधैश्च पराक्रमैः।
एको दशरथस्यैष पुत्रः सदृशलक्षणः॥ ११॥
अस्मिन् प्रव्रजिते राजा न चिरं वर्तयिष्यति।
विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति॥ १२॥

"When Śrī Rāma—who was secured as a foremost (eldest both in age and virtues) son, endowed with characteristics similar to his own, by Daśaratha by virtue of his chanting of sacred texts and austerities as well as through various undertakings in the form of sacrificial performances etc.—has gone into exile, the king (Daśaratha) will not live long and the earth will surely be widowed forthwith (by the demise of Daśaratha). (11-12)

विनद्य सुमहानादं श्रमेणोपरताः स्त्रियः।
निर्घोषोपरतं तात मन्ये राजनिवेशनम्॥ १३॥

"Having uttered forth a shrill cry, the women in the city must have ceased weeping through exhaustion by this time. I believe the royal palace too has by now become silent after a loud wail. (13)

कौसल्या चैव राजा च तथैव जननी मम।
नाशंसे यदि जीवन्ति सर्वे ते शर्वरीमिमाम्॥ १४॥

"I do not expect that the great queen Kausalyā (Śrī Rāma's mother) and the king and even so my mother (Sumitrā)—all these will outlive this night. (14)

जीवेदपि हि मे माता शत्रुघ्नस्यान्ववेक्षया।
तद् दुःखं यदि कौसल्या वीरसूर्विनशिष्यति॥ १५॥

"My mother might even survive due to her expecting to meet Śatrughna. But it will be painful if Kausalyā, who has given birth to a heroic son, dies. (15)

अनुरक्तजनाकीर्णा सुखालोकप्रियावहा।
राजव्यसनसंसृष्टा सा पुरी विनशिष्यति॥ १६॥

"That city of Ayodhyā, which has till now been crowded with men and women full of love for Śrī Rāma, nay, which has been a source of joy to all and brought pleasure to the world, will perish when seized with agony over the king's death. (16)

कथं पुत्रं महात्मानं ज्येष्ठपुत्रमपश्यतः।
शरीरं धारयिष्यन्ति प्राणा राज्ञो महात्मनः॥ १७॥

"How will the life-breath of the high-souled king retain its hold on his body when he is no longer able to behold the high-souled Śrī Rāma, his eldest son? (17)

विनष्टे नृपतौ पश्चात् कौसल्या विनशिष्यति।
अनन्तरं च मातापि मम नाशमुपैष्यति॥ १८॥

"When the king is dead, Kausalyā will die in his wake and my mother (Sumitrā) too will meet her end immediately after. (18)

अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथम्।
राज्ये राममनिक्षिप्य पिता मे विनशिष्यति॥ १९॥

"Not attaining his desired end and without installing Śrī Rāma on the throne of Ayodhyā, my father will breathe his last with the words 'Lost ! Lost !!' on his lips. (19)

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते।
प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति राघवम्॥ २०॥

"Fortunate men alone will consecrate our deceased father, Daśaratha (a scion of Raghu) in the course of all funeral rites when that unlucky moment has actually arrived. (20)

रम्यचत्वरसंस्थानां संविभक्तमहापथाम्।
हर्म्यप्रासादसम्पन्नां गणिकावरशोभिताम्॥ २१॥
रथाश्वगजसम्बाधां तूर्यनादनिनादिताम्।
सर्वकल्याणसम्पूर्णां हृष्टपुष्टजनाकुलाम्॥ २२॥
आरामोद्यानसम्पन्नां समाजोत्सवशालिनीम्।
सुखिता विचरिष्यन्ति राजधानीं पितुर्मम॥ २३॥

"If, on the other hand, Daśaratha survives, people will move about happily in the capital of my father, provided with cross roads, allocated at lovely sites, and well-aligned roads, nay, rich in mansions of well-to-do men, temples of gods and royal palaces, adorned with the foremost of courtesans, crowded with chariots, horses and elephants, made resonant with the sound of musical instruments, full of all blessings and crowded with merry and well-fed men, well-provided with gardens and royal parks and bright with festivities carried on under the auspices of associations. (21—23)

अपि जीवेद् दशरथो वनवासात् पुनर्वयम्।
प्रत्यागम्य महात्मानमपि पश्याम सुव्रतम्॥ २४॥

"In case Daśaratha, our father, survives, we might on returning from our exile in the forest see that high-souled king of noble vows once more. (24)

अपि सत्यप्रतिज्ञेन सार्धं कुशलिना वयम्।
निवृत्ते वनवासेऽस्मिन्नयोध्यां प्रविशेमहि॥ २५॥

"Let us hope when this period of exile in the forest has expired, we may safely return to Ayodhyā alongwith Śrī Rāma, who is true to his promise." (25)

परिदेवयमानस्य दुःखार्तस्य महात्मनः।
तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्तत॥ २६॥

While the high-souled prince, Lakṣmaṇa, sat lamenting as above, afflicted with agony as he was, that night slipped away. (26)

तथा हि सत्यं ब्रुवति प्रजाहिते
नरेन्द्रसूनौ गुरुसौहृदाद् गुहः।
मुमोच बाष्पं व्यसनाभिपीडितो
ज्वरातुरो नाग इव व्यथातुरः॥ २७॥

While Lakṣmaṇa, son of Daśaratha, a friend of the people, was speaking the truth as above out of affection for his elder brother, Śrī Rāma, Guha, who was sore pinched with adversity and oppressed with agony, shed tears like an elephant tormented with fever. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

While about to step into the boat brought by Guha's men and asked by Guha if he could be of any further use to the prince, Śrī Rāma enjoins him to obey the Emperor. Importuned by Sumantra to take him as a personal attendant to the forest, the prince declines his loving offer and, expostulating with him, sends him back to Ayodhyā. Entangling their locks into a thick mass with the milk of a banyan tree, procured by Guha, Śrī Rāma and Lakṣmaṇa with Sītā get into the boat. On reaching the middle of the stream, Sītā offers prayers to Mother Gaṅgā (the deity presiding over the stream) and after crossing the river all the three halt for the night at the foot of a tree

प्रभातायां तु शर्वर्यां पृथुवक्षा महायशाः।
उवाच रामः सौमित्रिं लक्ष्मणं शुभलक्षणम्॥ १॥

The night having ended in dawn, the highly illustrious Śrī Rāma, who was distinguished by a broad chest, spoke as follows to Lakṣmaṇa, who was endowed with auspicious bodily marks : (1)

भास्करोदयकालोऽसौ गता भगवती निशा।
असौ सुकृष्णो विहगः कोकिलस्तात कूजति॥ २॥

"The hour of sunrise is at hand and the glorious night has passed. Over there the very dark bird, the cuckoo, is uttering its notes, O dear brother ! (2)

बर्हिणानां च निर्घोषः श्रूयते नदतां वने।
तराम जाह्नवीं सौम्य शीघ्रगां सागरङ्गमाम्॥ ३॥

"The shrill note of peacocks crying in the woodland is also heard. Let us, therefore, O good brother, cross the swift-flowing Gaṅgā (the daughter of Jahnu*), which runs towards the sea." (3)

विज्ञाय रामस्य वचः सौमित्रिर्मित्रनन्दनः।
गुहमामन्त्र्य सूतं च सोऽतिष्ठद् भ्रातुरग्रतः॥ ४॥

Grasping the intention of Śrī Rāma's words and informing Guha as well as the charioteer accordingly, the said Lakṣmaṇa, the delight of his friends, stood facing his elder brother, Śrī Rāma. (4)

स तु रामस्य वचनं निशम्य प्रतिगृह्य च।
स्थपतिस्तूर्णमाहूय सचिवानिदमब्रवीत्॥ ५॥

Hearing the command of Śrī Rāma and bowing to it, nay, speedily summoning his ministers, Guha, the ruler of the Niṣādas, for his part spoke to one of them as follows : (5)

अस्यवाहनसंयुक्तां कर्णग्राहवतीं शुभाम्।
सुप्रतारां दृढां तीर्थे शीघ्रं नावमुपाहर॥ ६॥

"Quickly bring to the landing-place a beautiful and stout boat, duly equipped with oars and a helmsman, by which Śrī Rāma and his party could easily ferry across." (6)

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* The river Gaṅgā, when brought down from heaven by the austerities of Emperor Bhagīratha, followed the latter to the subterranean regions in order to consecrate the remains of his great grand-uncles. In its course it inundated the sacrificial ground of Ṛṣi Jahnu, who in his anger drank up its waters. But the gods and sages and particularly Bhagīratha appeased his anger and he consented to release the waters through his ears. The river is thenceforth regarded as his daughter.

तं निशम्य गुहादेशं गुहामात्यो गतो महान्।
उपोह्य रुचिरां नावं गुहाय प्रत्यवेदयत्॥ ७॥

Hearing the aforesaid command of Guha, the great minister of Guha departed and, bringing a charming boat to the nearest landing-place, reported the compliance to Guha. (7)

ततः स प्राञ्जलिर्भूत्वा गुहो राघवमब्रवीत्।
उपस्थितेयं नौर्देव भूयः किं करवाणि ते॥ ८॥

Folding his hands, the said Guha then said to Śrī Rāma, "Here is the boat ready, my lord! What more shall I do for you? (8)

तवामरसुतप्रख्य तर्तुं सागरगामिनीम्।
नौरियं पुरुषव्याघ्र शीघ्रमारोह सुव्रत॥ ९॥
अथोवाच महातेजा रामो गुहमिदं वचः।
कृतकामोऽस्मि भवता शीघ्रमारोप्यतामिति॥ १०॥

"Here is a boat brought for you, O tiger among men, to cross the Gaṅgā (flowing towards the sea), O prince, effulgent as the son of a divinity ! Pray, get into it promptly, O observer of noble vows !" The exceptionally glorious Śrī Rāma thereupon spoke to Guha as follows : "My desire has been accomplished by you. Please have everything placed in the boat quickly."(9-10)

ततः कलापान् संनह्य खड्गौ बध्वा च धन्विनौ।
जग्मतुर्येन तां गङ्गां सीतया सह राघवौ॥ ११॥

Having equipped themselves with an armour each and fastened their quivers and swords to their person, the two archers, Śrī Rāma and Lakṣmaṇa, scions of Raghu, with Sītā then sought the said Gaṅgā through the same landing-place as was resorted to by others. (11)

राममेवं तु धर्मज्ञमुपागत्य विनीतवत्।
किमहं करवाणीति सूतः प्राञ्जलिरब्रवीत्॥ १२॥

Humbly approaching Śrī Rāma, who knew what is right and stood ready to leave, the charioteer humbly spoke with folded hands as follows : "What shall I do?" (12)

ततोऽब्रवीद् दाशरथिः सुमन्त्रं
स्पृशन् करेणोत्तमदक्षिणेन।
सुमन्त्र शीघ्रं पुनरेव याहि
राज्ञः सकाशे भव चाप्रमत्तः॥ १३॥

Touching Sumantra with his auspicious right hand, Śrī Rāma (son of Daśaratha) thereupon replied to him, "Return speedily to the king's presence, O Sumantra, and do not lose your presence of mind." (13)

निवर्तस्वेत्युवाचैनमेतावद्धि कृतं मम।
रथं विहाय पद्भ्यां तु गमिष्यामो महावनम्॥ १४॥

"Please return," said he to Sumantra and added, "this much is enough service to me. Leaving the chariot, we shall henceforth proceed to the great forest of Daṇḍaka on foot." (14)

आत्मानं त्वभ्यनुज्ञातमवेक्ष्यार्तः स सारथिः।
सुमन्त्रः पुरुषव्याघ्रमैक्ष्वाकमिदमब्रवीत्॥ १५॥

Distressed to find himself dismissed, the said charioteer, Sumantra, for his part submitted as follows to Śrī Rāma, a scion of Ikṣwāku, a tiger among men : (15)

नातिक्रान्तमिदं लोके पुरुषेणेह केनचित्।
तव सभ्रातृभार्यस्य वासः प्राकृतवद् वने॥ १६॥

"That destiny, by which has been brought about your exile in the forest with your consort and younger brother like that of a common man, has never been set aside by any man in this world. (16)

न मन्ये ब्रह्मचर्ये वा स्वधीते वा फलोदयः।
मार्दवार्जवयोर्वापि त्वां चेद् व्यसनमागतम्॥ १७॥

"I believe there is no gain in leading the austere life of a religious student in the house of one's teacher, in studying the Vedas as an integral part of such a life or even in cultivating tenderness and guilelessness, when adversity has come even to you in the shape of exile. (17)

सह राघव वैदेह्या भ्रात्रा चैव वने वसन्।
त्वं गतिं प्राप्स्यसे वीर त्रींल्लोकांस्तु जयन्निव॥ १८॥

"Living as an exile in the forest with Sītā, a princess of the Videha kingdom, and younger brother, O scion of Raghu, you

will surely attain the same exalted position as one who has conquered all the worlds. (18)

वयं खलु हता राम ये त्वया ह्युपवञ्चिताः।
कैकेय्या वशमेष्यामः पापाया दुःखभागिनः॥ १९॥

"We are actually ruined, O Rāma, in that, forsaken by you, we shall surely fall under the sway of the sinful Kaikeyī and reap suffering." (19)

इति ब्रुवन्नात्मसमं सुमन्त्रः सारथिस्तदा।
दृष्ट्वा दूरगतं रामं दुःखार्तो रुरुदे चिरम्॥ २०॥

Speaking thus in a strain worthy of himself, Sumantra, the charioteer, then wept long, stricken with sorrow as he was to see with his mental eyes Śrī Rāma gone to some distance. (20)

ततस्तु विगते बाष्पे सूतं स्पृष्ट्वोदकं शुचिम्।
रामस्तु मधुरं वाक्यं पुनः पुनरुवाच तम्॥ २१॥

When his tears got dried up and the charioteer had sipped some water and got purified (the tears having brought defilement in him), Śrī Rāma for his part repeatedly spoke to him in a sweet tone as follows : (21)

इक्ष्वाकूणां त्वया तुल्यं सुहृदं नोपलक्षये।
यथा दशरथो राजा मां न शोचेत् तथा कुरु॥ २२॥

"I do not perceive anyone who is as great a friend of the Ikṣwākus as you are. Pray, act in such wise that King Daśaratha may not grieve for me. (22)

शोकोपहतचेताश्च वृद्धश्च जगतीपतिः।
कामभारावसन्नश्च तस्मादेतद् ब्रवीमि ते॥ २३॥

"The Emperor is not only confused in mind through grief, he is aged too and has his host of desires (to see me installed as Prince Regent and so on) thwarted. Hence I tell you this : (23)

यद् यथा ज्ञापयेत् किंचित् स महात्मा महीपतिः।
कैकेय्याः प्रियकामार्थं कार्यं तदविकांक्षया॥ २४॥

"Whatever and howsoever that high-souled Emperor may enjoin you to do with intent to oblige mother Kaikeyī should be unhesitatingly done by you. (24)

एतदर्थं हि राज्यानि प्रशासति नराधिपाः।
यदेषां सर्वकृत्येषु मनो न प्रतिहन्यते॥ २५॥

"Kings rule their states only with this end in view that their will may not be crossed in any undertaking. (25)

यद् यथा स महाराजो नालीकमधिगच्छति।
न च ताम्यति शोकेन सुमन्त्र कुरु तत् तथा॥ २६॥

"Handle everything in such a way, O Sumantra, that the said Emperor neither gets displeased nor does he feel distressed through grief. (26)

अदृष्टदुःखं राजानं वृद्धमार्यं जितेन्द्रियम्।
ब्रूयास्त्वमभिवाद्यैव मम हेतोरिदं वचः॥ २७॥

"Only after greeting the old and venerable king, who has never known suffering and has subdued his senses, make you this submission to him on my behalf : (27)

न चाहमनुशोचामि लक्ष्मणो न च शोचति।
अयोध्यायाश्च्युताश्चेति वने वत्स्यामहेति वा॥ २८॥

" 'Neither do I grieve nor does Lakṣmaṇa nor Sītā feel sorry that we have been uprooted from Ayodhyā or that we are going to dwell in the forest. (28)

चतुर्दशसु वर्षेषु निवृत्तेषु पुनः पुनः।
लक्ष्मणं मां च सीतां च द्रक्ष्यसे शीघ्रमागतान्॥ २९॥

" 'When fourteen years have elapsed, you will once more see Lakṣmaṇa, myself and Sītā too returned apace (from the forest).' (29)

एवमुक्त्वा तु राजानं मातरं च सुमन्त्र मे।
अन्याश्च देवीः सहिताः कैकेयीं च पुनः पुनः॥ ३०॥
आरोग्यं ब्रूहि कौसल्यामथ पादाभिवन्दनम्।
सीताया मम चार्यस्य वचनाल्लक्ष्मणस्य च॥ ३१॥

"Having repeated as aforesaid to the king and my mother (Kausalyā), O Sumantra, as well as to the other queens alongwith Sumitrā, as also to Kaikeyī, tell Kausalyā that I am keeping good health. Then convey

salutations at her feet on behalf of Sītā as well as myself, the elder brother, and of Lakṣmaṇa. (30-31)

ब्रूयाश्चापि महाराजं भरतं क्षिप्रमानय।
आगतश्चापि भरतः स्थाप्यो नृपमते पदे॥ ३२॥

"Also submit to the Emperor, my father, 'Pray, get Bharata soon. And when returned from his maternal uncle's, Bharata should be installed in the office intended for him by Your Majesty. (32)

भरतं च परिष्वज्य यौवराज्येऽभिषिच्य च।
अस्मत्संतापजं दुःखं न त्वामभिभविष्यति॥ ३३॥

" 'When you have met and embraced Bharata and installed him in the office of Prince Regent, the agony caused by the remorse felt by you on our account will no longer be able to overpower you.' (33)

भरतश्चापि वक्तव्यो यथा राजनि वर्तसे।
तथा मातृषु वर्तेथाः सर्वास्वेवाविशेषतः॥ ३४॥

"Bharata too should be exhorted in the following words : 'You should behave towards all your mothers without distinction in the same way as you do towards the king (your father). (34)

यथा च तव कैकेयी सुमित्रा चाविशेषतः।
तथैव देवी कौसल्या मम माता विशेषतः॥ ३५॥

" 'Even as Kaikeyī and Sumitrā too are equally worthy of respect to you, more so is my mother, Queen Kausalyā, who is senior to all. (35)

तातस्य प्रियकामेन यौवराज्यमवेक्षता।
लोकयोरुभयोः शक्यं नित्यदा सुखमेधितुम्॥ ३६॥

" 'If you accept the office of Prince Regent with intent to please our father, it will be possible for you to thrive happily in both the worlds (this world and the next).' " (36)

निवर्त्यमानो रामेण सुमन्त्रः प्रतिबोधितः।
तत्सर्वं वचनं श्रुत्वा स्नेहात् काकुत्स्थमब्रवीत्॥ ३७॥

Hearing the whole of the aforesaid discourse when instructed (as above) by Śrī Rāma with a view to his being sent back to Ayodhyā, Sumantra lovingly replied to him as follows : (37)

यदहं नोपचारेण ब्रूयां स्नेहादविक्लवम्।
भक्तिमानिति तत् तावद् वाक्यं त्वं क्षन्तुमर्हसि॥ ३८॥

"If I speak to you in an unfaltering tone due to affection and do not speak with reverence (which is due to you as my master), you ought in fact to forgive my mode of speech, considering me as full of devotion to you. (38)

कथं हि त्वद्विहीनोऽहं प्रतियास्यामि तां पुरीम्।
तव तात वियोगेन पुत्रशोकातुरामिव॥ ३९॥

"Bereft of you, how shall I actually return to that city of Ayodhyā, which through separation from you has been reduced to the state of a mother stricken with grief due to separation from her son, O dear child? (39)

सराममपि तावन्मे रथं दृष्ट्वा तदा जनः।
विना रामं रथं दृष्ट्वा विदीर्येतापि सा पुरी॥ ४०॥

"The people of Ayodhyā were really torn with grief even to see this chariot with Śrī Rāma (yourself) at the time of your departure from Ayodhyā. On seeing it without Śrī Rāma this time that city itself may be riven in two. (40)

दैन्यं हि नगरी गच्छेद् दृष्ट्वा शून्यमिमं रथम्।
सूतावशेषं स्वं सैन्यं हतवीरमिवाहवे॥ ४१॥

"The city will be reduced to a sad plight on seeing this chariot without you, even as the army of a hero on seeing his chariot with the charioteer alone surviving, the warrior having been killed in battle. (41)

दूरेऽपि निवसन्तं त्वां मानसेनाग्रतः स्थितम्।
चिन्तयन्तोऽद्य नूनं त्वां निराहाराः कृताः प्रजाः॥ ४२॥

"Thinking of you, who though dwelling afar, are ever mentally present before them, the people of Ayodhyā must have gone without their food and drink today. (42)

दृष्टं तद् वै त्वया राम यादृशं त्वत्प्रवासने।
प्रजानां संकुलं वृत्तं त्वच्छोकक्लान्तचेतसाम्॥ ४३॥

"The great confusion that ensued, on (the occasion of) your exile, among the people of Ayodhyā, whose mind was depressed through grief on your account, was witnessed by you with your own eyes, O Rāma! (43)

आर्तनादो हि यः पौरैरुन्मुक्तस्त्वत्प्रवासने।
सरथं मां निशाम्यैव कुर्युः शतगुणं ततः॥ ४४॥

"Nay, perceiving me alone with the chariot, the people of Ayodhyā will raise a cry of distress a hundred times louder than that which was actually raised by them at the time of your banishment. (44)

अहं किं चापि वक्ष्यामि देवीं तव सुतो मया।
नीतोऽसौ मातुलकुलं संतापं मा कृथा इति॥ ४५॥

"Again, shall I falsely submit to the queen, Kausalyā, as follows: 'Your son, Rāma, has been conveyed to his maternal uncle's; pray, do not give way to agony'. (45)

असत्यमपि नैवाहं ब्रूयां वचनमीदृशम्।
कथमप्रियमेवाहं ब्रूयां सत्यमिदं वचः॥ ४६॥

"I dare not make such a false report, even though it is pleasing to the ear, and save her from agony for sometime. On the other hand, how can I make a correct yet unpalatable report that Rāma has proceeded to the forest? (46)

मम तावन्नियोगस्थास्त्वद्बन्धुजनवाहिनः।
कथं रथं त्वया हीनं प्रवाह्यन्ति हयोत्तमाः॥ ४७॥

"Even if you insist on my returning to Ayodhyā at all events, how will the excellent horses drawing the chariot, which are subject to my control, and transport only your kindred and yourself, draw the chariot without you? (47)

तन्न शक्ष्याम्यहं गन्तुमयोध्यां त्वदृतेऽनघ।
वनवासानुयानाय मामनुज्ञातुमर्हसि॥ ४८॥

"Therefore, O sinless prince, I shall not be able to return to Ayodhyā even if I try to do so without you. You ought under such circumstances to allow me to follow you to share your exile in the forest. (48)

यदि मे याचमानस्य त्यागमेव करिष्यसि।
सरथोऽग्निं प्रवेक्ष्यामि त्यक्तमात्र इह त्वया॥ ४९॥

"If you still insist on leaving me, even though I solicit you to take me with you, I shall enter a fire, chariot and all, on this spot the moment I am forsaken by you. (49)

भविष्यन्ति वने यानि तपोविघ्नकराणि ते।
रथेन प्रतिबाधिष्ये तानि सर्वाणि राघव॥ ५०॥

"With the help of the chariot, O scion of Raghu, I shall repel all those creatures that cause interruption in your austerities in the forest. (50)

त्वत्कृतेन मया प्राप्तं रथचर्याकृतं सुखम्।
आशंसे त्वत्कृतेनाहं वनवासकृतं सुखम्॥ ५१॥

"By your kind offices the pleasure of driving your chariot was secured by me. By your grace alone I hope this time to enjoy the pleasure of dwelling with you in the forest. (51)

प्रसीदेच्छामि तेऽरण्ये भवितुं प्रत्यनन्तरः।
प्रीत्याभिहितमिच्छामि भव मे प्रत्यनन्तरः॥ ५२॥

"Be gracious to me by allowing me to follow you to the forest. I long to be your close associate in the forest. I wish to hear your loving assent in the words 'Be my close associate!' (52)

इमेऽपि च हया वीर यदि ते वनवासिनः।
परिचर्यां करिष्यन्ति प्राप्स्यन्ति परमां गतिम्॥ ५३॥

"These horses too, O heroic prince, if they get an opportunity to serve you while you dwell in the forest, will attain the highest destiny by serving their beloved master. (53)

तव शुश्रूषणं मूर्ध्ना करिष्यामि वने वसन्।
अयोध्यां देवलोकं वा सर्वथा प्रजहाम्यहम्॥ ५४॥

"Dwelling in the forest with you I shall render service to you with my head bent low, and in order to be allowed this privilege I quit for good in everyway Ayodhyā and even heaven, the realm of gods. (54)

नहि शक्या प्रवेष्टुं सा मयायोध्या त्वया विना।
राजधानी महेन्द्रस्य यथा दुष्कृतकर्मणा॥ ५५॥

"Bereft of you, Ayodhyā is incapable of being entered by me much in the same way as Amarāvatī, the capital of the mighty Indra, is inaccessible to a man of sinful deeds. (55)

वनवासे क्षयं प्राप्ते ममैष हि मनोरथः।
यदनेन रथेनैव त्वां वहेयं पुरीं पुनः॥ ५६॥

"Indeed this is my ambition that when your exile in the forest has come to an end, I may convey you back to Ayodhyā in this very chariot. (56)

चतुर्दश हि वर्षाणि सहितस्य त्वया वने।
क्षणभूतानि यास्यन्ति शतसंख्यानि चान्यथा॥ ५७॥

"So long as I remain with you in the forest, fourteen years will undoubtedly slip away past me as though reduced to as many moments; whereas if I stay away from you they will multiply a hundredfold. (57)

भृत्यवत्सल तिष्ठन्तं भर्तृपुत्रगते पथि।
भक्तं भृत्यं स्थितं स्थित्या न मा त्वं हातुमर्हसि॥ ५८॥

"O prince, who are so fond of your dependants, you ought not to desert me, your devoted servant, standing resolved to tread on the path chosen by the son of his master and ever keeping within bounds." (58)

एवं बहुविधं दीनं याचमानं पुनः पुनः।
रामो भृत्यानुकम्पी तु सुमन्त्रमिदमब्रवीत्॥ ५९॥

Śrī Rāma, for his part, compassionate as he was towards his dependants, replied as follows to Sumantra, who was piteously supplicating again and again in many ways as aforesaid : (59)

जानामि परमां भक्तिमहं ते भर्तृवत्सल।
शृणु चापि यदर्थं त्वां प्रेषयामि पुरीमितः॥ ६०॥

"I know your supreme devotion to me, O charioteer, so fond of your master! Nevertheless, pray, hear wherefore I send you back to Ayodhyā from here. (60)

नगरीं त्वां गतं दृष्ट्वा जननी मे यवीयसी।
कैकेयी प्रत्ययं गच्छेदिति रामो वनं गतः॥ ६१॥

"Seeing you returned to the capital, my youngest mother, Kaikeyī, should feel convinced that I, Rāma, have left for the forest. (61)

विपरीते तुष्टिहीना वनवासं गते मयि।
राजानं नातिशङ्केत मिथ्यावादीति धार्मिकम्॥ ६२॥

"Otherwise in the event of your remaining with me, let not Kaikeyī—who is not going to derive satisfaction otherwise even on my having gone into exile in the forest—suspect the pious king to be a liar. (62)

एष मे प्रथमः कल्पो यदम्बा मे यवीयसी।
भरतारक्षितं स्फीतं पुत्रराज्यमवाप्स्यते॥ ६३॥

"This is my foremost intention in sending you back to Ayodhyā that my youngest mother, Kaikeyī, should secure the kingdom of Ayodhyā, protected by Bharata and thus ruled by her own son, in good condition and this will be possible only on your returning to Ayodhyā; for till then the possibility of my returning to Ayodhyā will not be completely ruled out and till then Bharata too will not be called back to Ayodhyā and everyone will remain in a state of suspense. (63)

मम प्रियार्थं राज्ञश्च सुमन्त्र त्वं पुरीं व्रज।
संदिष्टश्चापि यानर्थांस्तांस्तान् ब्रूयास्तथा तथा॥ ६४॥

"For my pleasure and for the pleasure of the Emperor, therefore, O Sumantra, return you to the capital and deliver all the messages that you have been asked to deliver, each in the way you have been asked to do." (64)

इत्युक्त्वा वचनं सूतं सान्त्वयित्वा पुनः पुनः।
गुहं वचनमक्लीबो रामो हेतुमदब्रवीत्॥ ६५॥

Having offered explanation to the charioteer as aforesaid and consoling him again and again, Śrī Rāma, who was not feeling the least timorous, gave the following reasoned instructions to Guha : (65)

नेदानीं गुह योग्योऽयं वासो मे सजने वने।
अवश्यमाश्रमे वासः कर्तव्यस्तदृतो विधिः॥ ६६॥

"It is not proper for me on this occasion to dwell, as I am doing, in a forest in which my own men are present. Therefore, an abode must be taken up by me in a hermitage in an uninhabited region and the procedure to be followed in this behalf must be observed by me. (66)

सोऽहं गृहीत्वा नियमं तपस्विजनभूषणम्।
हितकामः पितुर्भूयः सीताया लक्ष्मणस्य च॥ ६७॥
जटाः कृत्वा गमिष्यामि न्यग्रोधक्षीरमानय।
तत्क्षीरं राजपुत्राय गुहः क्षिप्रमुपाहरत्॥ ६८॥

"Adopting with the concurrence of Sītā and Lakṣmaṇa a discipline in the shape of eating wild fruits, roots and bulbs etc., and reposing on the ground and so on, which serves as an embellishment for ascetics, seeking as I do the spiritual welfare of my father, and wearing matted hair, I should like to proceed further. Therefore, please bring the milk-like exudation of a banyan tree." Guha fetched such exudation at once for the prince. (67-68)

लक्ष्मणस्यात्मनश्चैव रामस्तेनाकरोज्जटाः।
दीर्घबाहुर्नरव्याघ्रो जटिलत्वमधारयत्॥ ६९॥

With that exudation Śrī Rāma, a tiger among men, who was possessed of long arms, formed his own locks as well as those of Lakṣmaṇa (who had also taken a vow of ascetic life) into a mass of clotted hair and thus wore the distinguishing mark of an ascetic in the shape of matted hair. (69)

तौ तदा चीरसम्पन्नौ जटामण्डलधारिणौ।
अशोभेतामृषिसमौ भ्रातरौ रामलक्ष्मणौ॥ ७०॥

Clad in the bark of trees and wearing a rounded mass of matted locks on their head those two brothers, Śrī Rāma and Lakṣmaṇa, looked charming at that time like two Ṛṣis (ascetic sages). (70)

ततो वैखानसं मार्गमास्थितः सहलक्ष्मणः।
व्रतमादिष्टवान् रामः सहायं गुहमब्रवीत्॥ ७१॥

Having temporarily adopted the ways of a hermit alongwith Lakṣmaṇa and accepted the vow of an ascetic life, Śrī Rāma then spoke as follows to his helpmate, Guha : (71)

अप्रमत्तो बले कोशे दुर्गे जनपदे तथा।
भवेथा गुह राज्यं हि दुरारक्षतमं मतम्॥ ७२॥

"Remain vigilant in the matter of your army, exchequer, fortress and the people, O Guha; for a state is recognized as most difficult to protect." (72)

ततस्तं समनुज्ञाप्य गुहमिक्ष्वाकुनन्दनः।
जगाम तूर्णमव्यग्रः सभार्यः सहलक्ष्मणः॥ ७३॥

Having duly taken leave of the celebrated Guha, and remaining undisturbed all the time, Śrī Rāma, the delight of the Ikṣwākus, then quickly departed alongwith his consort, Sītā, and with Lakṣmaṇa. (73)

स तु दृष्ट्वा नदीतीरे नावमिक्ष्वाकुनन्दनः।
तितीर्षुः शीघ्रगां गङ्गामिदं वचनमब्रवीत्॥ ७४॥

Beholding a boat on the bank of the river and keen to cross the swift-flowing Gaṅgā, Śrī Rāma, the delight of the Ikṣwākus, for his part spoke to Lakṣmaṇa as follows : (74)

आरोह त्वं नरव्याघ्र स्थितां नावमिमां शनैः।
सीतां चारोपयान्वक्षं परिगृह्य मनस्विनीम्॥ ७५॥

"Holding the boat standing there and thereby steadying it, help the timid Sītā to get into it slowly and step you into it forthwith, O lion among men !" (75)

स भ्रातुः शासनं श्रुत्वा सर्वमप्रतिकूलयन्।
आरोप्य मैथिलीं पूर्वमारुरोहात्मवांस्ततः॥ ७६॥

Hearing the command of his elder brother and helping Sītā, a princess of Mithilā, to get into the boat first, the self-possessed Lakṣmaṇa stepped into the boat afterwards, thus acting in full conformity with his brother's command. (76)

अथारुरोह तेजस्वी स्वयं लक्ष्मणपूर्वजः।
ततो निषादाधिपतिर्गुहो ज्ञातीनचोदयत्॥ ७७॥

The glorious Rāma (elder brother of Lakṣmaṇa) himself got into the boat last; and after that Guha, the ruler of the Niṣādas, commanded his kinsmen to row the boat across the stream. (77)

राघवोऽपि महातेजा नावमारुह्य तां ततः।
ब्रह्मवत्क्षत्रवच्चैव जजाप हितमात्मनः॥ ७८॥

Having got into the aforesaid boat, Śrī Rāma, a scion of Raghu, for his part, who was possessed of unique splendour, then recited a sacred text (दैवी नावम् etc.,) fit for the Brāhmaṇas and Kṣatriyas alike and conducive to his own good. (78)

आचम्य च यथाशास्त्रं नदीं तां सह सीतया।
प्रणमत्प्रीतिसंतुष्टो लक्ष्मणश्च महारथः॥ ७९॥

Nay, sipping the water of the Gaṅgā according to the scriptural ordinance and feeling highly gratified, Śrī Rāma with Sītā bowed low to that river and Lakṣmaṇa, the great car-warrior, followed suit. (79)

अनुज्ञाय सुमन्त्रं च सबलं चैव तं गुहम्।
आस्थाय नावं रामस्तु चोदयामास नाविकान्॥ ८०॥

Further, bidding farewell to Sumantra as well as to the celebrated Guha and his army and, occupying his seat in the boat, Śrī Rāma for his part urged the boatmen to row the boat. (80)

ततस्तैश्चालिता नौका कर्णधारसमाहिता।
शुभस्फ्यवेगाभिहता शीघ्रं सलिलमत्यगात्॥ ८१॥

Rowed by the boatmen and directed by the helmsman, the boat, propelled by the swift movement of the beautiful oars, moved swiftly across the water. (81)

मध्यं तु समनुप्राप्य भागीरथ्यास्त्वनिन्दिता।
वैदेही प्राञ्जलिर्भूत्वा तां नदीमिदमब्रवीत्॥ ८२॥

Having duly reached the middle of the Gaṅgā, Sītā, a princess of the Videha kingdom, for her part, who was irreproachable in everyway, spoke as follows with joined palms to the said river : (82)

पुत्रो दशरथस्यायं महाराजस्य धीमतः।
निदेशं पालयत्वेनं गङ्गे त्वदभिरक्षितः॥ ८३॥

"Protected on all sides by you, O mother Gaṅgā, may this son of the wise Emperor Daśaratha execute this decree of the Emperor to remain in exile for fourteen years. (83)

चतुर्दश हि वर्षाणि समग्राण्युष्य कानने।
भ्रात्रा सह मया चैव पुनः प्रत्यागमिष्यति॥ ८४॥
ततस्त्वां देवि सुभगे क्षेमेण पुनरागता।
यक्ष्ये प्रमुदिता गङ्गे सर्वकामसमृद्धिनी॥ ८५॥

"When, having sojourned in the forest for full fourteen years, he arrives at your bank once more with his younger brother, Lakṣmaṇa, and myself, then, returned in safety, O blessed goddess, with all my desires fulfilled, O Gaṅgā, I shall worship you with great delight. (84-85)

त्वं हि त्रिपथगे देवि ब्रह्मलोकं समक्षसे।
भार्या चोदधिराजस्य लोकेऽस्मिन् सम्प्रदृश्यसे॥ ८६॥
सा त्वां देवि नमस्यामि प्रशंसामि च शोभने।
प्राप्तराज्ये नरव्याघ्रे शिवेन पुनरागते॥ ८७॥
गवां शतसहस्रं च वस्त्राण्यन्नं च पेशलम्।
ब्राह्मणेभ्यः प्रदास्यामि तव प्रियचिकीर्षया॥ ८८॥

"Since you, O goddess, flowing through heaven, earth and the subterranean regions, include in your basin the realm of Brahmā (the outermost of the six spheres enveloping the earth) and are vividly seen on this terrestrial plane as a consort of the Ocean-king, the deity presiding over the oceans, I, Sītā, greet and extol you, O charming goddess ! When Śrī Rāma, a tiger among men, has safely returned and regained his throne, I shall give away a lakh of cows as well as articles of wearing apparel and food-stuffs of excellent quality to the Brahmans with intent to please you. (86—88)

सुराघटसहस्रेण मांसभूतौदनेन च।
यक्ष्ये त्वां प्रीयतां देवि पुरीं पुनरुपागता॥ ८९॥

"Having returned to Ayodhyā, I shall worship you with thousand and one articles

not available even to gods as well as with lands free from revenue, raiment and cooked rice*. Be pleased with me, O goddess ! (89)

यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि।
तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च॥ ९०॥

"Nay, I shall without doubt offer worship to all the deities that have their abode on your banks as well as to all sacred spots and sites on your banks. (90)

पुनरेव महाबाहुर्मया भ्रात्रा च संगतः।
अयोध्यां वनवासात् तु प्रविशत्वनघोऽनघे॥ ९१॥

"May the sinless Rāma, who is possessed of mighty arms for his part re-enter Ayodhyā from the forest alongwith Lakṣmaṇa and myself, O sinless goddess !" (91)

तथा सम्भाषमाणा सा सीता गङ्गामनिन्दिता।
दक्षिणा दक्षिणं तीरं क्षिप्रमेवाभ्युपागमत्॥ ९२॥

Praying to Gaṅgā as aforesaid, the celebrated Sītā, who was irreproachable in everyway and devoted to her husband, speedily reached the southern bank. (92)

तीरं तु समनुप्राप्य नावं हित्वा नरर्षभः।
प्रातिष्ठत सह भ्रात्रा वैदेह्या च परंतपः॥ ९३॥

Having safely reached the aforesaid bank and leaving the boat, Śrī Rāma, a jewel among men, the chastiser of his foes, for his part, proceeded further with his younger brother, Lakṣmaṇa and Sītā, a princess of the Videha kingdom. (93)

अथाब्रवीन्महाबाहुः सुमित्रानन्दवर्धनम्।
भव संरक्षणार्थाय सजने विजनेऽपि वा॥ ९४॥

The mighty-armed prince now said to Lakṣmaṇa (who heightened the joy of Sumitrā). "Be prepared for the protection of Sītā in the inhabited as well as in the uninhabited areas. (94)

अवश्यं रक्षणं कार्यं मद्विधैर्विजने वने।
अग्रतो गच्छ सौमित्रे सीता त्वामनुगच्छतु॥ ९५॥

"Protection needs must be afforded in an uninhabited forest to the weaker sex by men like me, who maintain the moral order. Therefore, lead the way, O son of Sumitrā, and let Sītā follow you. (95)

पृष्ठतोऽनुगमिष्यामि सीतां त्वां चानुपालयन्।
अन्योन्यस्य हि नो रक्षा कर्तव्या पुरुषर्षभ॥ ९६॥

"I, for my part, shall follow in the rear, protecting Sītā as well as yourself from behind; for protection must be vouchsafed by us to one another, O jewel among men! (96)

न हि तावदतिक्रान्तासुकरा काचन क्रिया।
अद्य दुःखं तु वैदेही वनवासस्य वेत्स्यति॥ ९७॥

"In fact, no severe trial has gone out of possibility as yet. On the other hand, Sītā, a princess of the Videha kingdom, will experience only today, the suffering entailed by a sojourn in the forest. (97)

प्रणष्टजनसम्बाधं क्षेत्रारामविवर्जितम्।
विषमं च प्रपातं च वनमद्य प्रवेक्ष्यति॥ ९८॥

"She will enter today a forest in which traces of blades of grass etc., having been crushed under the feet of men are no longer visible, there being no traffic of men, which is utterly devoid of fields and gardens, has a rugged surface and is full of yawning chasms etc." (98)

श्रुत्वा रामस्य वचनं प्रतस्थे लक्ष्मणोऽग्रतः।
अनन्तरं च सीताया राघवो रघुनन्दनः॥ ९९॥

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* According to the interpretation given above, which commands the support of a famous commentator of the Vālmīki-Rāmāyaṇa, the author of the gloss going by the name of "Rāmāyaṇa Śiromaṇi", the compound '**सुराघटसहस्रेण**' will have to be split up as '**सुरेषु देवेषु न घटन्ते न सन्तीत्यर्थः, तेषां सहस्रम् तेन**'. The other compound '**मांसभूतौदनेन**' too should be split up as '**मा नास्ति अंसो राजभागो यस्यां सा एव भूः पृथ्वी च उतं वस्त्रं च ओदनं च, एतेषां समाहारः, तेन**'. Like 'Aṁsa', the word 'Aṁsa' too bears the sense of 'share' (revenue) according to Sanskrit lexicons.

Hearing the advice of Śrī Rāma, Lakṣmaṇa led the way, Sītā following him, and immediately after Sītā followed Śrī Rāma, a scion of Raghu, the delight of the Raghus. (99)

गतं तु गङ्गापरपारमाशु
रामं सुमन्त्रः सततं निरीक्ष्य।
अध्वप्रकर्षाद् विनिवृत्तदृष्टि-
र्मुमोच बाष्पं व्यथितस्तपस्वी॥ १००॥

Constantly gazing on Śrī Rāma, who had soon reached the other bank of the Gaṅgā, and his vision having failed due to the long distance covered by the exiles in the meantime, Sumantra, who was full of remorse and afflicted too, shed tears of grief over his separation from Śrī Rāma. (100)

स लोकपालप्रतिमप्रभाव-
स्तीर्त्वा महात्मा वरदो महानदीम्।
ततः समृद्धान् शुभसस्यमालिनः
क्रमेण वत्सान् मुदितानुपागमत्॥ १०१॥

Having crossed the great river Gaṅgā, the high-souled Śrī Rāma, who vied in glory with the guardians of the spheres and was capable of bestowing boons, thence reached step by step the prosperous and happy land of Vatsa, the land comprised between the Gaṅgā and the Yamunā rivers, which contained rows of beautiful crops. (101)

तौ तत्र हत्वा चतुरो महामृगान्
वराहमृश्यं पृषतं महारुरुम्।
आदाय मेध्यं त्वरितं बुभुक्षितौ
वासाय काले ययतुर्वनस्पतिम्॥ १०२॥

Having hunted for love of sport four large deer, viz., a Varāha, Ṛśya, Pṛṣata and Mahāruru (the four principal species of deer), and taking with them articles of food consisting of fruits etc. fit for being consigned as an oblation into the sacred fire, now that they felt hungry (after sport), the two brothers quickly sought the foot of a tree where they had evidently stationed Sītā within their sight for the time they were engaged in sport, for taking rest after supper during the night. (102)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Apprehending trouble for Kausalyā and others at the hands of Kaikeyī, Śrī Rāma, who was seated at the foot of a banyan tree and was a past master in the art of persuasion, persuades Lakṣmaṇa to the best of his ability to return to Ayodhyā. Lakṣmaṇa, however, pleads inability to survive in his absence and does not budge an inch from his resolution to stay with his eldest brother. Śrī Rāma, therefore, yields and sets his seal to his continuing with him during his exile

स तं वृक्षं समासाद्य संध्यामन्वास्य पश्चिमाम्।
रामो रमयतां श्रेष्ठ इति होवाच लक्ष्मणम्॥ १॥

Having reached the foot of the aforesaid tree and worshipped the evening twilight, Śrī Rāma, the foremost of those affording delight

to others., spoke to Lakṣmaṇa as follows: so the tradition goes : (1)

अद्येयं प्रथमा रात्रिर्याता जनपदाद् बहिः।
या सुमन्त्रेण रहिता तां नोत्कण्ठितुमर्हसि॥ २॥

"This night, which has overtaken us today outside the territory inhabited by our own people, is the first night which will pass without Sumantra. You ought not to sorrow over it. (2)

जागर्तव्यमतन्द्रिभ्यामद्यप्रभृति रात्रिषु।
योगक्षेमौ हि सीताया वर्तेते लक्ष्मणावयोः॥ ३॥

"Remaining free from lassitude, we must both keep awake during the coming nights; for the procuration of what is needed by Sītā and the protection of her person and honour etc., are our care, O Lakṣmaṇa! (3)

रात्रिं कथंचिदेवेमां सौमित्रे वर्तयामहे।
अपवर्तामहे भूमावास्तीर्य स्वयमर्जितैः॥ ४॥

"Let us pass this night anyhow, O son of Sumitrā! Let us lie down on the ground, covering it with straw, leaves and so on procured with our own hands." (4)

स तु संविश्य मेदिन्यां महार्हशयनोचितः।
इमाः सौमित्रये रामो व्याजहार कथाः शुभाः॥ ५॥

Sitting on the bare ground, the said Śrī Rāma, for his part, who was accustomed to costly beds, addressed the following suitable remarks to Lakṣmaṇa : (5)

ध्रुवमद्य महाराजो दुःखं स्वपिति लक्ष्मण।
कृतकामा तु कैकेयी तुष्टा भवितुमर्हति॥ ६॥

"Surely the Emperor must be sleeping uncomfortably tonight, O Lakṣmaṇa ! Kaikeyī, on the other hand, who has her desired object accomplished, ought to feel gratified. (6)

सा हि देवी महाराजं कैकेयी राज्यकारणात्।
अपि न च्यावयेत् प्राणान् दृष्ट्वा भरतमागतम्॥ ७॥

"Seeing Bharata returned from his maternal grandfather's, Queen Kaikeyī, I am afraid, may not actually rob the Emperor of his very life for the sake of sovereignty. (7)

अनाथश्च हि वृद्धश्च मया चैव विना कृतः।
किं करिष्यति कामात्मा कैकेय्या वशमागतः॥ ८॥

"What will the king—whose desire to see me installed as Prince Regent lingers even now in his mind and who has fallen into the clutches of Kaikeyī, nay, who is aged and, therefore, helpless and has further been disunited from me—do to foil her designs upon his life? (8)

इदं व्यसनमालोक्य राज्ञश्च मतिविभ्रमम्।
काम एवार्थधर्माभ्यां गरीयानिति मे मतिः॥ ९॥

"Viewing this evil plight of mine and the perversion of the king's mind, I am led to think that gratification of the senses is of greater moment than earthly gain and religious merit. (9)

को ह्यविद्वानपि पुमान् प्रमदायाः कृते त्यजेत्।
छन्दानुवर्तिनं पुत्रं तातो मामिव लक्ष्मण॥ १०॥

"What man, even though ignorant, would actually abandon for the sake of a woman, a son following his will, even as father has abandoned me, O Lakṣmaṇa? (10)

सुखी बत सुभार्यश्च भरतः केकयीसुतः।
मुदितान् कोसलानेको यो भोक्ष्यत्यधिराजवत्॥ ११॥

"Ah, Kaikeyī's son, Bharata alone is happy and the spouse of a lucky woman in that he is going to rule over the prosperous kingdom of Kosala like an overlord, his claim being disputed by none! (11)

स हि राज्यस्य सर्वस्य सुखमेकं भविष्यति।
ताते तु वयसातीते मयि चारण्यमाश्रिते॥ १२॥

"For, he will enjoy the undivided blessings of the entire kingdom, now that father is superannuated and I have retired to the forest. (12)

अर्थधर्मौ परित्यज्य यः काममनुवर्तते।
एवमापद्यते क्षिप्रं राजा दशरथो यथा॥ १३॥

"He who pursues sensuous pleasure, neglecting wealth and virtue, soon comes to grief in the same way as King Daśaratha has. (13)

मन्ये दशरथान्ताय मम प्रव्राजनाय च।
कैकेयी सौम्य सम्प्राप्ता राज्याय भरतस्य च॥ १४॥

"I believe, O good brother, that Kaikeyī came to this house to bring about the end of Daśaratha, to send me into exile and to secure kingship for Bharata. (14)

अपीदानीं तु कैकेयी सौभाग्यमदमोहिता।
कौसल्यां च सुमित्रां च सा प्रबाधेत मत्कृते॥ १५॥

"Blinded by pride of good fortune, I am afraid, the aforesaid Kaikeyī may even now persecute Kausalyā and Sumitrā too because of their relation with me and you. (15)

मातास्मत्कारणाद् देवी सुमित्रा दुःखमावसेत्।
अयोध्यामित एव त्वं काले प्रविश लक्ष्मण॥ १६॥

"Your mother, Queen Sumitrā, is likely to suffer hardship because of her affinity to us. From this very place, therefore, O Lakṣmaṇa, proceed you to Ayodhyā next morning. (16)

अहमेको गमिष्यामि सीतया सह दण्डकान्।
अनाथाया हि नाथस्त्वं कौसल्याया भविष्यसि॥ १७॥

"I shall proceed to the Daṇḍaka forest alone with Sītā, while you will be a protector to Kausalyā, who will be left without a protector after the death of King Daśaratha. (17)

क्षुद्रकर्मा हि कैकेयी द्वेषादन्यायमाचरेत्।
परिदद्याद्धि धर्मज्ञ गरं ते मम मातरम्॥ १८॥

"Kaikeyī of vile deeds may undoubtedly resort to unfair means due to malice and even administer poison to your mother and mine, O knower of what is right! (18)

नूनं जात्यन्तरे तात स्त्रियः पुत्रैर्वियोजिताः।
जनन्या मम सौमित्रे तदद्यैतदुपस्थितम्॥ १९॥

"In some other past birth, O dear brother, women must have been deprived of their sons by my mother, Kausalyā. That act of hers alone, O Lakṣmaṇa, has recoiled on her in the form of this visitation. (19)

मया हि चिरपुष्टेन दुःखसंवर्धितेन च।
विप्रयुज्यत कौसल्या फलकाले धिगस्तु माम्॥ २०॥

"At a time when Kausalyā, my mother, should have found her labours repaid by me, she has been deprived of my company by me, who was nurtured by her for long years and brought up with great pains. Woe to me! (20)

मा स्म सीमन्तिनी काचिज्जनयेत् पुत्रमीदृशम्।
सौमित्रे योऽहमम्बाया दद्मि शोकमनन्तकम्॥ २१॥

"Let no matron give birth to such a son as myself, who, O Lakṣmaṇa, have inflicted endless sorrow on my mother! (21)

मन्ये प्रीतिविशिष्टा सा मत्तो लक्ष्मण सारिका।
यत्तस्याः श्रूयते वाक्यं शुक पादमरेर्दश॥ २२॥

"I believe that myna, which is kept as a pet by mother Kausalyā, O Lakṣmaṇa, is more affectionate towards my mother than I, since from her are heard the words 'Bite, O parrot, the foot of the enemy of our master and thereby render him incapable of marching against our master.' (22)

शोचन्त्याश्चाल्पभाग्याया न किंचिदुपकुर्वता।
पुत्रेण किमपुत्राया मया कार्यमरिंदम॥ २३॥

"What purpose of my grieving mother of poor luck, who is as good as issueless, can be served by me, her son, who does no good to her, O chastiser of foes? (23)

अल्पभाग्या हि मे माता कौसल्या रहिता मया।
शेते परमदुःखार्ता पतिता शोकसागरे॥ २४॥

"Of poor luck indeed is my mother, Kausalyā, who, bereft as she is of me, is stricken with great agony and lies plunged in a sea of grief. (24)

एको ह्यहमयोध्यां च पृथिवीं चापि लक्ष्मण।
तरेयमिषुभिः क्रुद्धो ननु वीर्यमकारणम्॥ २५॥

"When enraged I can surely subdue with my arrows single-handed not only the kingdom of Ayodhyā but the earth as well, O Lakṣmaṇa! But show of valour is not always conducive to good in the other world. (25)

अधर्मभयभीतश्च परलोकस्य चानघ।
तेन लक्ष्मण नाद्याहमात्मानमभिषेचये॥ २६॥

"I am afraid of sin that will be incurred by me if I fail to help my father in implementing the boons conferred by him on Kaikeyī as well as of ruining my prospects in the other world, O sinless Lakṣmaṇa ! Hence I do not install myself in the office of Prince Regent (by force) today." (26)

एतदन्यच्च करुणं विलप्य विजने बहु।
अश्रुपूर्णमुखो दीनो निशि तूष्णीमुपाविशत्॥ २७॥

Having wailed piteously as aforesaid and in many other ways in that lonely forest, Śrī Rāma sat quiet during the night, afflicted as he was, his face bathed in tears. (27)

विलापोपरतं रामं गतार्चिषमिवानलम्।
समुद्रमिव निर्वेगमाश्वासयत लक्ष्मणः॥ २८॥

Lakṣmaṇa comforted Śrī Rāma as follows when the latter had ceased lamenting and looked like a fire whose flames had gone out and a sea that had lost its vehemence : (28)

ध्रुवमद्य पुरी राम अयोध्याऽऽयुधिनां वर।
निष्प्रभा त्वयि निष्क्रान्ते गतचन्द्रेव शर्वरी॥ २९॥

"The city of Ayodhyā, O Rāma, now that you have come away from it, has undoubtedly been divested of its splendour and resembles a night without the moon, O jewel among armed warriors ! (29)

नैतदौपयिकं राम यदिदं परितप्यसे।
विषादयसि सीतां च मां चैव पुरुषर्षभ॥ ३०॥

"It is not desirable, O Rāma, that you should grieve in this way. You make Sītā and myself too sad thereby, O jewel among men! (30)

न च सीता त्वया हीना न चाहमपि राघव।
मुहूर्तमपि जीवावो जलान्मत्स्याविवोद्धृतौ॥ ३१॥

"Bereft of you, O scion of Raghu, neither Sītā nor I myself can survive even for a shortwhile any more than fish taken out of water. (31)

नहि तातं न शत्रुघ्नं न सुमित्रां परंतप।
द्रष्टुमिच्छेयमद्याहं स्वर्गं चापि त्वया विना॥ ३२॥

"Today I wish to see neither father nor Śatrughna (my younger brother) nor Sumitrā (my own mother) nor even heaven without you, O tormentor of foes !" (32)

ततस्तत्र समासीनौ नातिदूरे निरीक्ष्य ताम्।
न्यग्रोधे सुकृतां शय्यां भेजाते धर्मवत्सलौ॥ ३३॥

Perceiving a bed decently prepared by Lakṣmaṇa at the foot of the banyan tree not very far from the place occupied by them, while they were comfortably seated there, Śrī Rāma and Sītā, who were tenderly alive to their duty, then sought the bed. (33)

स लक्ष्मणस्योत्तमपुष्कलं वचो
निशम्य चैवं वनवासमादरात्।
समाः समस्ता विदधे परंतपः
प्रपद्य धर्मं सुचिराय राघवः॥ ३४॥

Hearing attentively the excellently-worded and comprehensive submission of Lakṣmaṇa, reproduced above, and embracing for a fairly lengthy period the course of conduct prescribed for hermits, Śrī Rāma, a scion of Raghu, the tormentor of foes, resolved to spend all the years of his exile with Lakṣmaṇa. (34)

ततस्तु तस्मिन् विजने महाबलौ
महावने राघववंशवर्धनौ।
न तौ भयं सम्भ्रममभ्युपेयतु-
र्यथैव सिंहौ गिरिसानुगोचरौ॥ ३५॥

Thenceforward the two exceptionally mighty princes, Śrī Rāma and Lakṣmaṇa, the promoters of the race of Raghu, never experienced fear or agitation while dwelling in that great lonely forest any more than a couple of lions living on a mountain-peak. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Set out on his journey for the Daṇḍaka forest with Sītā and Lakṣmaṇa, Śrī Rāma reaches at dusk the hermitage of Sage Bharadwāja in the vicinity of the confluence of the holy Gaṅgā and Yamunā rivers. Paying due honours to Śrī Rāma and his party, the sage recommends Citrakūṭa as the fittest place for him to sojourn in. Spending the night in discourses on various topics with him, the sage grants him leave early next morning to depart for Citrakūṭa

ते तु तस्मिन् महावृक्षे उषित्वा रजनीं शुभाम्।
विमलेऽभ्युदिते सूर्ये तस्माद् देशात् प्रतस्थिरे॥ १॥

Having spent the beautiful night under that big tree, the party for their part set out from that place when the sun had clearly risen. (1)

यत्र भागीरथीं गङ्गां यमुनाभिप्रवर्तते।
जग्मुस्तं देशमुद्दिश्य विगाह्य सुमहद् वनम्॥ २॥

Travelling across a fairly extensive forest they proceeded in the direction of that region where the Yamunā rushes to meet the Gaṅgā (associated with the name of Emperor Bhagīratha, who had the credit of bringing down the stream to the terrestrial plane by dint of his devotion and austerities in order to purify the ashes of his departed great granduncles). (2)

तेभूमिभागान् विविधान् देशांश्चापि मनोहरान्।
अदृष्टपूर्वान् पश्यन्तस्तत्र तत्र यशस्विनः॥ ३॥

Beholding here and there various tracts of land and soul-captivating regions never seen before, the illustrious travellers moved on. (3)

यथा क्षेमेण सम्पश्यन् पुष्पितान् विविधान् द्रुमान्।
निर्वृत्तमात्रे दिवसे रामः सौमित्रिमब्रवीत्॥ ४॥
प्रयागमभितः पश्य सौमित्रे धूममुत्तमम्।
अग्नेर्भगवतः केतुं मन्ये संनिहितो मुनिः॥ ५॥

Gazing on the various trees laden with blossoms while travelling at ease, Śrī Rāma said to Lakṣmaṇa (son of Sumitrā) when the day had just ended : "Behold, O son of Sumitrā, agreeable fragrant smoke, the emblem of the glorious god of fire near Prayāga (the confluence of the holy Gaṅgā and Yamunā rivers). From this I conclude the sage Bharadwāja is near about. (4-5)

नूनं प्राप्ताः स्म सम्भेदं गङ्गायमुनयोर्वयम्।
तथाहि श्रूयते शब्दो वारिणोर्वारिघर्षजः॥ ६॥

"We have surely reached the confluence of the Gaṅgā and Yamunā rivers; for the noise produced by the clashing of the waters of the two streams is heard.(6)

दारूणि परिभिन्नानि वनजैरुपजीविभिः।
छिन्नाश्चाप्याश्रमे चैते दृश्यन्ते विविधा द्रुमाः॥ ७॥

"Logs of wood, hewn by men living by the produce of the forest, as also the trees of various kinds thus dismembered are seen in the hermitage here." (7)

धन्विनौ तौ सुखं गत्वा लम्बमाने दिवाकरे।
गङ्गायमुनयोः संधौ प्रापतुर्निलयं मुनेः॥ ८॥

Walking at ease the aforesaid two archers reached the outskirts of the sage's dwelling in the space intervening the Gaṅgā and the Yamunā, while the sun was going down. (8)

रामस्त्वाश्रममासाद्य त्रासयन् मृगपक्षिणः।
गत्वा मुहूर्तमध्वानं भरद्वाजमुपागमत्॥ ९॥

Having reached the precincts of the hermitage and scaring the beasts and birds of the locality by his very appearance as a bowman and covering the intervening distance, which could be covered in a short while, Śrī Rāma for his part approached the hermitage of Bharadwāja. (9)

ततस्त्वाश्रममासाद्य मुनेर्दर्शनकांक्षिणौ।
सीतयानुगतौ वीरौ दूरादेवावतस्थतुः॥ १०॥

Arriving at the hermitage, the two valiant princes, for their part, who longed for a sight of the sage and were accompanied by Sītā, then halted at some distance awaiting his permission to see him. (10)

स प्रविश्य महात्मानमृषिं शिष्यगणैर्वृतम्।
संशितव्रतमेकाग्रं तपसा लब्धचक्षुषम्॥ ११॥
हुताग्निहोत्रं दृष्ट्वैव महाभागः कृताञ्जलिः।
रामः सौमित्रिणा सार्धं सीतया चाभ्यवादयत्॥ १२॥

Eventually entering the hut occupied by the sage after obtaining his permission through some pupil, and beholding the high-souled sage of rigid vows,who had acquired omniscience through askesis and sat absorbed in meditation in the midst of hosts of his pupils, having poured oblations into the sacred fire, the celebrated and highly blessed Śrī Rāma, with Lakṣmaṇa (son of Sumitrā) and Sītā, greeted him with folded hands. (11-12)

न्यवेदयत चात्मानं तस्मै लक्ष्मणपूर्वजः।
पुत्रौ दशरथस्यावां भगवन् रामलक्ष्मणौ॥ १३॥
भार्या ममेयं कल्याणी वैदेही जनकात्मजा।
मां चानुयाता विजनं तपोवनमनिन्दिता॥ १४॥

Nay, Śrī Rāma, the eldest brother of Lakṣmaṇa, introduced himself to the sage in the following words : "We are Rāma and Lakṣmaṇa, sons of Emperor Daśaratha, O venerable sage! Here is my blessed and irreproachable wife, a princess of the Videha kingdom and daughter of King Janaka, who has followed me to the lonely forest suited for religious austerities. (13-14)

पित्रा प्रव्राज्यमानं मां सौमित्रिरनुजः प्रियः।
अयमन्वगमद् भ्राता वनमेव धृतव्रतः॥ १५॥

"While I was being exiled by my father, this my beloved younger brother, Lakṣmaṇa (son of Sumitrā), of firm vows has also followed me to the forest. (15)

पित्रा नियुक्ता भगवन् प्रवेक्ष्यामस्तपोवनम्।
धर्ममेवाचरिष्यामस्तत्र मूलफलाशनाः॥ १६॥

"Ordered by our father, O venerable sage, we shall retire to a forest suited for austerities and shall practise virtue alone there, living on roots and fruits only." (16)

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः।
उपानयत धर्मात्मा गामर्घ्यमुदकं ततः॥ १७॥

Hearing the aforesaid submission of the sagacious prince, Śrī Rāma, Sage Bharadwāja, whose mind is given to piety, thereupon offered to him by way of a present due to an honoured guest a bull as well as water to wash his hands with as a preliminary to the hospitality that was to follow. (17)

नानाविधानन्नरसान् वन्यमूलफलाश्रयान्।
तेभ्यो ददौ तप्ततपा वासं चैवाभ्यकल्पयत्॥ १८॥

The sage, who had practised austerities, offered them delicacies of all descriptions prepared from wild roots and fruits, and also arranged accommodation for them. (18)

मृगपक्षिभिरासीनो मुनिभिश्च समन्ततः।
राममागतमभ्यर्च्य स्वागतेनागतं मुनिः॥ १९॥
प्रतिगृह्य तु तामर्चामुपविष्टं स राघवम्।
भरद्वाजोऽब्रवीद् वाक्यं धर्मयुक्तमिदं तदा॥ २०॥

Honouring with words of welcome Śrī Rāma, who had approached him by slow stages pausing a little at intervals and then advancing meticulously out of respect, the said Sage Bharadwāja, seated in the company of beasts and birds as well as of hermits all round, now addressed the following words, consistent with righteousness, to Śrī Rāma, a scion of Raghu, who had since

taken his seat after accepting the aforesaid hospitality offered by the sage : (19-20)

चिरस्य खलु काकुत्स्थ पश्याम्यहमुपागतम्।
श्रुतं तव मया चैव विवासनमकारणम्॥ २१॥

"In fact, I have since long been expecting your arrival, O scion of Kakutstha ! And your gratuitous exile has also been heard of by me. (21)

अवकाशो विविक्तोऽयं महानद्योः समागमे।
पुण्यश्च रमणीयश्च वसत्विह भवान् सुखम्॥ २२॥

"This open stretch of land at the confluence of the two great rivers is not only secluded but sacred and lovely too. Dwell you here comfortably." (22)

एवमुक्तस्तु वचनं भरद्वाजेन राघवः।
प्रत्युवाच शुभं वाक्यं रामः सर्वहिते रतः॥ २३॥

Addressed in these words by Bharadwāja, Śrī Rāma, a scion of Raghu, for his part, who was devoted to the good of all, replied in the following agreeable words : (23)

भगवन्नित आसन्नः पौरजानपदो जनः।
सुदर्शमिह मां प्रेक्ष्य मन्येऽहमिममाश्रमम्॥ २४॥
आगमिष्यति वैदेहीं मां चापि प्रेक्षको जनः।
अनेन कारणेनाहमिह वासं न रोचये॥ २५॥

"The people of the city as well as of the state of Ayodhyā, O venerable sir, are proximate to this place. Finding me easy to behold at this place, people keen to gaze on Sītā, a princess of the Videha kingdom, as well as on myself, I presume, will frequent this hermitage. For this reason I do not relish my sojourn here. (24-25)

एकान्ते पश्य भगवन्नाश्रमस्थानमुत्तमम्।
रमते यत्र वैदेही सुखार्हा जनकात्मजा॥ २६॥

"Pray, therefore, look for some excellent site for a hermitage in some lonely place, O venerable sir, where Sītā (a princess of the Videha dynasty), daughter of King Janaka, who deserves every comfort, may find delight." (26)

एतच्छ्रुत्वा शुभं वाक्यं भरद्वाजो महामुनिः।
राघवस्य तु तद् वाक्यमर्थग्राहकमब्रवीत्॥ २७॥

Hearing this pious submission of Śrī Rāma, the great sage Bharadwāja for his part made the following answer pointing out the place sought by Śrī Rāma, a scion of Raghu : (27)

दशक्रोश इतस्तात गिरिर्यस्मिन् निवत्स्यसि।
महर्षिसेवितः पुण्यः पर्वतः शुभदर्शनः॥ २८॥

"Sixty* miles from this place, O dear son, lies a sacred mountain, on which you take up your abode, which is inhabited by great Ṛṣis and is charming to look at, and has a number of offshoots. (28)

गोलाङ्गूलानुचरितो वानरर्क्षनिषेवितः।
चित्रकूट इति ख्यातो गन्धमादनसंनिभः॥ २९॥

"It is infested by the black species of monkeys with a long tail (of the size of a cow-tail), is haunted by apes and bears, is known by the name of Citrakūta and closely resembles the Gandhamādana mountain in beauty. (29)

यावता चित्रकूटस्य नरः शृङ्गाण्यवेक्षते।
कल्याणानि समाधत्ते न पापे कुरुते मनः॥ ३०॥

"So long as a man beholds the peaks

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* The author of the Commentary known by the name of "Rāmāyaṇa-Śiromaṇi"construes the word **'दश'** in the sense of thirty, treating it as an example of the compound **एकशेष द्वन्द,** in which only one member of the compound is retained, the other being left out as in **''वृक्षाः''** (which is split up as **वृक्षश्च वृक्षश्च वृक्षश्च**). Here too the word **'दश'** will have to be split up as **दश च, दश च, दश च** (meaning three times ten or thirty). The distance of Citrakūṭa from Prayāga is reckoned as 28 Kosas or 56 miles and thus approximate to the figure worked out by the said commentator. According to the latest measurements the distance is calculated as eighty miles. Making allowance for the difference in the standards of measurement obtaining in those days the figure arrived at by the learned commentator appears to be fairly correct.

of the Citrakūṭa hill, he devotes himself entirely to virtuous acts and never sets his mind on sin. (30)

ऋषयस्तत्र बहवो विहृत्य शरदां शतम्।
तपसा दिवमारूढाः कपालशिरसा सह॥ ३१॥

"Having spent a hundred winters in austerities as though in sport on that mountain, many a seer with a head hoary through age as a bare skull ascended to heaven. (31)

प्रविविक्तमहं मन्ये तं वासं भवतः सुखम्।
इह वा वनवासाय वस राम मया सह॥ ३२॥

"I consider that mountain to be a very lonely and comfortable place for you to live in. Else dwell with me here at the confluence of the Gaṅgā and the Yamunā for the period of exile." (32)

स रामं सर्वकामैस्तं भरद्वाजः प्रियातिथिम्।
सभार्यं सह च भ्रात्रा प्रतिजग्राह हर्षयन्॥ ३३॥

The celebrated Sage Bharadwāja entertained his aforesaid beloved guest, Śrī Rāma, with his consort, Sītā, and with his younger brother, Lakṣmaṇa, delighting them with all desired objects. (33)

तस्य प्रयागे रामस्य तं महर्षिमुपेयुषः।
प्रपन्ना रजनी पुण्या चित्राः कथयतः कथाः॥ ३४॥

While Śrī Rāma, having approached that great seer at Prayāga (the confluence of the Gaṅgā and the Yamunā), was talking with him on various topics, the delightful night arrived. (34)

सीतातृतीयः काकुत्स्थः परिश्रान्तः सुखोचितः।
भरद्वाजाश्रमे रम्ये तां रात्रिमवसत् सुखम्॥ ३५॥

Greatly fatigued, Śrī Rāma (a scion of Kakutstha), who was accompanied by Sītā as the third (Lakṣmaṇa being the second) and deserved all comforts, happily spent that night at the lovely hermitage of Bharadwāja. (35)

प्रभातायां तु शर्वर्यां भरद्वाजमुपागमत्।
उवाच नरशार्दूलो मुनिं ज्वलिततेजसम्॥ ३६॥

The night having ended in dawn, Śrī Rāma, a tiger among men, approached and spoke as follows to Sage Bharadwāja of resplendent glory : (36)

शर्वरीं भगवन्नद्य सत्यशील तवाश्रमे।
उषिताः स्मोऽह वसतिमनुजानातु नो भवान्॥ ३७॥

"We have lodged tonight at your hermitage, O venerable sir ! Pray, allow us to proceed to the place fixed for our abode now, O sage given to truthfulness !" (37)

रात्र्यां तु तस्यां व्युष्टायां भरद्वाजोऽब्रवीदिदम्।
मधुमूलफलोपेतं चित्रकूटं व्रजेति ह॥ ३८॥

That night having come to an end, Bharadwāja, when requested as above, replied for his part, they say, as follows : "Proceed gladly to Citrakūṭa, rich in honey, roots and fruits. (38)

वासमौपयिकं मन्ये तव राम महाबल।
नानानगगणोपेतः किन्नरोरगसेवितः॥ ३९॥
मयूरनादाभिरतो गजराजनिषेवितः।
गम्यतां भवता शैलश्चित्रकूटः स विश्रुतः॥ ४०॥
पुण्यश्च रमणीयश्च बहुमूलफलायुतः।
तत्र कुञ्जरयूथानि मृगयूथानि चैव हि॥ ४१॥
विचरन्ति वनान्तेषु तानि द्रक्ष्यसि राघव।
सरित्प्रस्रवणप्रस्थान् दरीकन्दरनिर्झरान्।
चरतः सीतया सार्धं नन्दिष्यति मनस्तव॥ ४२॥

"I deem it a fit place for your abode, O Rāma, possessed of great strength ! Repair you to that well-known sacred and lovely mountain, Citrakūṭa, which is adorned with clusters of trees of every description and frequented by Kinnaras and Nāgas, is rendered charming by the cries of peacocks and infested with lordly elephants and abounds in roots and fruits. Since herds of elephants as well as troops of deer roam about in the sylvan regions there, you will behold them, O scion of Raghu, as well as rivers, cascades, peaks of mountains, fissures in rocks, caves and rivulets, which will delight your mind as you roam about in the woods with Sītā. (39—42)

प्रहृष्टकोयष्टिभकोकिलस्वनै-
र्विनोदयन्तं च सुखं परं शिवम्।
मृगैश्च मत्तैर्बहुभिश्च कुञ्जरैः
सुरम्यमासाद्य समावसाश्रयम्॥ ४३॥

Reaching the agreeable and highly blessed mountain, which entertains the visitors with the notes of the overjoyed Ṭiṭṭibha bird and cuckoo, is most delightful because of its many deer and elephants in rut and is fit for habitation, take up your abode on it. (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Sage Bharadwāja tells Śrī Rāma and Lakṣmaṇa, even as they set out on their journey to Citrakūṭa, the route by which they should proceed. Accompanied by Sītā, Śrī Rāma and Lakṣmaṇa cross the Yamunā on a raft prepared by themselves. In the evening they halt on the bank of the Yamunā alongwith Sītā, who is rejoiced to get fruits and blossoms of her liking

उषित्वा रजनीं तत्र राजपुत्रावरिंदमौ।
महर्षिमभिवाद्याथ जग्मतुस्तं गिरिं प्रति॥ १॥

Having spent the night at the hermitage of Sage Bharadwāja and greeting the great seer, the two princes, Śrī Rāma and Lakṣmaṇa, the subduers of their foes, forthwith proceeded in the direction of the said mountain. (1)

तेषां स्वस्त्ययनं चैव महर्षिः स चकार ह।
प्रस्थितान् प्रेक्ष्य तांश्चैव पिता पुत्रानिवौरसान्॥ २॥

Nay, perceiving the three travellers about to start on their journey, that great seer too, so the tradition goes, performed a religious rite ensuring their safe journey (scattering boiled rice on the ground and invoking blessings through the repetition of certain sacred texts) in the same way as a father would bless his own sons (and daughter-in-law). (2)

ततः प्रचक्रमे वक्तुं वचनं स महामुनिः।
भरद्वाजो महातेजा रामं सत्यपराक्रमम्॥ ३॥

Then that eminent sage, Bharadwāja, who was invested with great spiritual glory, proceeded to instruct Śrī Rāma, who was possessed of unfailing valour, as follows : (3)

गङ्गायमुनयोः संधिमासाद्य मनुजर्षभौ।
कालिन्दीमनुगच्छेतां नदीं पश्चान्मुखाश्रिताम्॥ ४॥

"Reaching the confluence of the Gaṅgā and the Yamunā, the two jewels among men, should follow the river Yamunā, which has taken a westerly course (for some distance due to the great rush of the waters of the Gaṅgā). (4)

अथासाद्य तु कालिन्दीं प्रतिस्रोतःसमागताम्।
तस्यास्तीर्थं प्रचरितं प्रकामं प्रेक्ष्य राघव।
तत्र यूयं प्लवं कृत्वा तरतांशुमतीं नदीम्॥ ५॥

"Then, approaching the Yamunā turned in an opposite direction, and carefully perceiving in it a passage (across the river) too much frequented, O scion of Raghu, cross you the river Yamunā (the deity

presiding over which is the daughter of the sun-god) after preparing a raft. (5)

ततो न्यग्रोधमासाद्य महान्तं हरितच्छदम्।
परीतं बहुभिर्वृक्षैः श्यामं सिद्धोपसेवितम्॥ ६॥
तस्मिन् सीताञ्जलिं कृत्वा प्रयुञ्जीताशिषां क्रियाम्।
समासाद्य च तं वृक्षं वसेद् वातिक्रमेत वा॥ ७॥

"Then, approaching an extensive banyan tree, full of dark green leaves and, therefore, going by the name of Śyāma (dark-green), nay, surrounded by many other trees and visited by Siddhas, Sītā should, joining her palms, offer prayers to the deity presiding over the tree for your safe return to Ayodhyā. Again, duly reaching the foot of the aforesaid tree, she should halt there awhile in the event of her feeling fatigued, or else pass beyond it. (6-7)

क्रोशमात्रं ततो गत्वा नीलं प्रेक्ष्य च काननम्।
सल्लकीबदरीमिश्रं रम्यं वंशैश्च यामुनैः॥ ८॥
स पन्थाश्चित्रकूटस्य गतस्य बहुशो मया।
रम्यो मार्दवयुक्तश्च दावैश्चैव विवर्जितः॥ ९॥

"After walking a distance of only two miles from that tree and beholding the Nīlavana, interspersed with Sallakī and jujube trees and charming with bamboos standing on the bank of the Yamunā, will be found that delightful way to Citrakūṭa—which has frequently been visited by me—marked with smoothness and devoid of forest fires."(8-9)

इति पन्थानमादिश्य महर्षिः संन्यवर्तत।
अभिवाद्य तथेत्युक्त्वा रामेण विनिवर्तितः॥ १०॥

Having thus pointed out the way to Citrakūṭa and being urged by Śrī Rāma to return, after he had greeted the sage and said "I shall follow your instructions", the great seer, Bharadwāja, duly returned. (10)

उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमब्रवीत्।
कृतपुण्याः स्म भद्रं ते मुनिर्यन्नोऽनुकम्पते॥ ११॥

The aforesaid sage having returned, Śrī Rāma said to Lakṣmaṇa, "May prosperity attend on you! We must have done meritorious deeds in the past in that the sage has been compassionate to us." (11)

इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ।
सीतामेवाग्रतः कृत्वा कालिन्दीं जग्मतुर्नदीम्॥ १२॥

Talking as aforesaid, and placing Sītā definitely ahead, the two high-minded tigers among men headed towards the river Yamunā. (12)

अथासाद्य तु कालिन्दीं शीघ्रस्रोतस्विनीं नदीम्।
चिन्तामापेदिरे सद्यो नदीजलतितीर्षवः॥ १३॥

Reaching the bank of the river Yamunā, which flowed in a swift current, the princely travellers for their part fell apondering, keen as they were to cross speedily the waters of the river. (13)

तौ काष्ठसंघाटमथो चक्रतुः सुमहाप्लवम्।
शुष्कैर्वंशैः समाकीर्णमुशीरैश्च समावृतम्॥ १४॥

The two brothers then prepared a fairly big raft consisting of a number of wooden logs placed side by side, overspread with dry bamboos and covered all over with the fragrant roots of the Uśīra plant (Andropogon muricatus). (14)

ततो वैतसशाखाश्च जम्बुशाखाश्च वीर्यवान्।
चकार लक्ष्मणश्छित्त्वा सीतायाः सुखमासनम्॥ १५॥

Then, cutting shoots of canes and twigs of the rose-apple tree, the powerful Lakṣmaṇa made a comfortable seat for Sītā. (15)

तत्र श्रियमिवाचिन्त्यां रामो दाशरथिः प्रियाम्।
ईषत्स लज्जमानां तामध्यारोपयत प्लवम्॥ १६॥

Then the celebrated Śrī Rāma, son of Daśaratha, helped Sītā, his beloved consort—who vied with Śrī (the goddess of fortune) of unimaginable beauty and was feeling a bit abashed—ascend the raft. (16)

पार्श्वे तत्र च वैदेह्या वसने भूषणानि च।
प्लवे कठिनकाजं च रामश्चक्रे समाहितः॥ १७॥

Śrī Rāma also carefully placed on the aforesaid raft the pair of her garments as well as her jewels as also the shovel and basket beside her. (17)

आरोप्य सीतां प्रथमं संघाटं परिगृह्य तौ।
ततः प्रतेरतुर्यत्तौ प्रीतौ दशरथात्मजौ॥ १८॥

Having first enabled Sītā to ascend the raft, holding the structure themselves, the two sons of Daśaratha, full of delight, now cautiously began to row the raft. (18)

कालिन्दीमध्यमायाता सीता त्वेनामवन्दत।
स्वस्ति देवि तरामि त्वां पारयेन्मे पतिर्व्रतम्॥ १९॥

Arrived in mid stream, Sītā for her part saluted the deity presiding over the stream and prayed to her as follows : "May I safely cross your waters (with my husband and brother-in-law), O glorious lady; and let my husband fulfil his vow of spending fourteen years in exile in the forest. (19)

यक्ष्ये त्वां गोसहस्रेण सुराघटशतेन च।
स्वस्ति प्रत्यागते रामे पुरीमिक्ष्वाकुपालिताम्॥ २०॥

"When Śrī Rāma safely returns to the city of Ayodhyā, ruled over by the Ikṣwākus, I shall propitiate you by offering a thousand cows and a hundred and one articles of worship which cannot be procured even by gods." (20)

कालिन्दीमथ सीता तु याचमाना कृताञ्जलिः।
तीरमेवाभिसम्प्राप्ता दक्षिणं वरवर्णिनी॥ २१॥

Even while praying to the river Kālindī in the aforesaid words with folded hands, Sītā, for her part, who was possessed of a most excellent complexion, forthwith approached the southern bank of the Yamunā itself. (21)

ततः प्लवेनांशुमतीं शीघ्रगामूर्मिमालिनीम्।
तीरजैर्बहुभिर्वृक्षैः संतेरुर्यमुनां नदीम्॥ २२॥

Thus they duly crossed by means of a raft the rippling and swift-going Yamunā river, daughter of the sun-god, fringed with numerous trees sprung on its banks. (22)

ते तीर्णाः प्लवमुत्सृज्य प्रस्थाय यमुनावनात्।
श्यामं न्यग्रोधमासेदुः शीतलं हरितच्छदम्॥ २३॥

Leaving the raft in the midst of those trees and departing from the forest on the bank of the Yamunā, they reached the cool banyan tree, covered with green leaves and accordingly bearing the name of Śyāma. (23)

न्यग्रोधं समुपागम्य वैदेही चाभ्यवन्दत।
नमस्तेऽस्तु महावृक्ष पारयेन्मे पतिर्व्रतम्॥ २४॥
कौसल्यां चैव पश्येम सुमित्रां च यशस्विनीम्।
इति सीताञ्जलिं कृत्वा पर्यगच्छन्मनस्विनी॥ २५॥

Nay, going very near the banyan tree, Sītā (a princess of the Videha dynasty) bowed low to it and said, "Hail to you, O gigantic tree! Let my husband fulfil his vow of forest life and let us see once more mother Kausalyā as well as the illustrious Sumitrā." So saying and joining her palms, the high-minded Sītā went round the banyan tree clockwise. (24-25)

अवलोक्य ततः सीतामायाचन्तीमनिन्दिताम्।
दयितां च विधेयां च रामो लक्ष्मणमब्रवीत्॥ २६॥
सीतामादाय गच्छ त्वमग्रतो भरतानुज।
पृष्ठतोऽनुगमिष्यामि सायुधो द्विपदां वर॥ २७॥

Seeing his beloved and agreeable consort, Sītā, of unimpeachable conduct, offering prayers to the deity presiding over the banyan tree, Śrī Rāma now said to Lakṣmaṇa, "Taking Sītā with you, walk you in the van, O Lakṣmaṇa, younger brother of Bharata ! Equipped with arms, I shall follow in the rear, O jewel among men ! (26-27)

यद् यत् फलं प्रार्थयते पुष्पं वा जनकात्मजा।
तत् तत् प्रयच्छ वैदेह्या यत्रास्या रमते मनः॥ २८॥

"Offer to Sītā, a princess of the Videha clan, whatever fruit or flower the daughter of Janaka asks for and in which her mind finds delight." (28)

एकैकं पादपं गुल्मं लतां वा पुष्पशालिनीम्।
अदृष्टरूपां पश्यन्ती रामं पप्रच्छ साऽबला॥ २९॥

Beholding every single tree, shrub or creeper, charming with blossoms, that she had never seen before, that lady questioned Śrī Rāma about it. (29)

रमणीयान् बहुविधान् पादपान् कुसुमोत्करान्।
सीतावचनसंरब्ध आनयामास लक्ष्मणः॥ ३०॥

Seized with a flurry on hearing Sītā's command, Lakṣmaṇa fetched lovely twigs of various trees, bearing bunches of flowers. (30)

विचित्रवालुकजलां हंससारसनादिताम्।
रेमे जनकराजस्य सुता प्रेक्ष्य तदा नदीम्॥ ३१॥

The daughter of King Janaka rejoiced to gaze at that time on the river distinguished with charming sands and waters and rendered noisy by swans and cranes. (31)

क्रोशमात्रं ततो गत्वा भ्रातरौ रामलक्ष्मणौ।
बहून् मेध्यान् मृगान् हत्वा चेरतुर्यमुनावने॥ ३२॥

Having walked only a couple of miles from that place and killing many a consecrated deer, the two brothers, Śrī Rāma and Lakṣmaṇa, roamed about in the forest on the bank of the Yamunā. (32)

विहृत्य ते बर्हिणपूगनादिते
शुभे वने वारणवानरायुते।
समं नदीवप्रमुपेत्य सत्वरं
निवासमाजग्मुरदीनदर्शनाः॥ ३३॥

Having diverted themselves in the charming forest, made noisy by flocks of peacocks and infested with monkeys and elephants, and reaching a level ground on the bank of the river, the princely travellers, who wore an undepressed look, quickly sought a tree fit for abode. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Moving further next morning and rejoicing on the way to see the loveliness of the forest, the party reaches Citrakūṭa and enters the hermitage of Vālmīki. Making up his mind to sojourn there with the permission of the sage, Śrī Rāma gets Lakṣmaṇa to erect a hut of leaves for themselves and, worshipping the deities presiding over the structure, they solemnly enter their abode at a propitious hour

अथ रात्र्यां व्यातीतायामवसुप्तमनन्तरम्।
प्रबोधयामास शनैर्लक्ष्मणं रघुपुङ्गवः॥ १॥

The night having slipped past, Śrī Rāma, a jewel among the Raghus, now gently roused (in the following words) Lakṣmaṇa, who lay asleep for a second time after waking from sleep : (1)

सौमित्रे शृणु वन्यानां वल्गु व्याहरतां स्वनम्।
सम्प्रतिष्ठामहे कालः प्रस्थानस्य परंतप॥ २॥

"Hear, O Lakṣmaṇa (son of Sumitrā), the notes of sweetly warbling wild birds, the parrot, the cuckoo, myna and so on. Let us duly resume our journey as the hour for departure has commenced, O tormentor of enemies ! (2)

प्रसुप्तस्तु ततो भ्रात्रा समये प्रतिबोधितः।
जहौ निद्रां च तन्द्रां च प्रसक्तं च परिश्रमम्॥ ३॥

Awakened in time by his eldest brother, Śrī Rāma, Lakṣmaṇa, who was fast asleep, for his part, immediately shook off his

slumber, drowsiness and fatigue consequent on the previous day's journey. (3)

तत उत्थाय ते सर्वे स्पृष्ट्वा नद्याः शिवं जलम्।
पन्थानमृषिभिर्जुष्टं चित्रकूटस्य तं ययुः॥ ४॥

Getting up and bathing in the cool waters of the Yamunā, they all then proceeded on the aforesaid path to Citrakūṭa, trodden by the seers. (4)

ततः सम्प्रस्थितः काले रामः सौमित्रिणा सह।
सीतां कमलपत्राक्षीमिदं वचनमब्रवीत्॥ ५॥

Having duly set out with Lakṣmaṇa (son of Sumitrā) at that time, Śrī Rāma spoke as follows to the lotus-eyed Sītā : (5)

आदीप्तानिव वैदेहि सर्वतः पुष्पितान् नगान्।
स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिरात्यये॥ ६॥

"See, O Sītā, a princess of the Videha clan, the Kiṁśuka (Butea frondosa) trees laden with blossoms on all sides and appearing as though illumined and adorned with garlands, as it were, due to the rows of their flowers in this vernal season synchronizing with the close of winter. (6)

पश्य भल्लातकान् बिल्वान् नरैरनुपसेवितान्।
फलपुष्पैरवनतान् नूनं शक्ष्याम जीवितुम्॥ ७॥

"Look at the markingnut and Bel trees, not made use of by men (being out of their reach) and bent low under the weight of their fruit and blossoms. We shall surely be able to live through. (7)

पश्य द्रोणप्रमाणानि लम्बमानानि लक्ष्मण।
मधूनि मधुकारीभिः सम्भृतानि नगे नगे॥ ८॥

"Behold hanging from every tree honeycombs equal in weight to a Droṇa (fifteen kg.) and constructed and stocked with honey by bees, O Lakṣmaṇa ! (8)

एष क्रोशति नत्यूहस्तं शिखी प्रतिकूजति।
रमणीये वनोद्देशे पुष्पसंस्तरसंकटे॥ ९॥

"Here is a Cātaka bird crying and a peacock responding to it in a charming part of the forest thick with a scattered mass of flowers. (9)

मातङ्गयूथानुसृतं पक्षिसंघानुनादितम्।
चित्रकूटमिमं पश्य प्रवृद्धशिखरं गिरिम्॥ १०॥

"Look at this Citrakūṭa hill with elevated peaks, a hill infested with herds of elephants and rendered noisy by flocks of birds. (10)

समभूमितले रम्ये द्रुमैर्बहुभिरावृते।
पुण्ये रंस्यामहे तात चित्रकूटस्य कानने॥ ११॥

"We shall sport, dear brother, in the lovely and holy forest of Citrakūṭa consisting of level grounds and covered by many trees." (11)

ततस्तौ पादचारेण गच्छन्तौ सह सीतया।
रम्यमासेदतुः शैलं चित्रकूटं मनोरमम्॥ १२॥

Going on foot with Sītā, the two brothers then reached the delightful and soul-captivating Citrakūṭa hill. (12)

तं तु पर्वतमासाद्य नानापक्षिगणायुतम्।
बहुमूलफलं रम्यं सम्पन्नसरसोदकम्॥ १३॥
मनोज्ञोऽयं गिरिः सौम्य नानाद्रुमलतायुतः।
बहुमूलफलो रम्यः स्वाजीवः प्रतिभाति मे॥ १४॥

Reaching that lovely mountain, abounding in flocks of birds of many kinds and having a rich stock of roots and fruits and having sweet water in abundance, Śrī Rāma for his part said to Lakṣmaṇa, "Soul-captivating is this delightful mountain adorned with many trees and creepers and abounds in roots and fruits. To me it appears to be a place where sustenance could be found with ease, O gentle brother ! (13-14)

मुनयश्च महात्मानो वसन्त्यस्मिन् शिलोच्चये।
अयं वासो भवेत् तात वयमत्र वसेमहि॥ १५॥

"High-souled ascetics too dwell on this mountain. It may prove habitable, O dear brother ! Let us take up our abode here." (15)

इति सीता च रामश्च लक्ष्मणश्च कृताञ्जलिः।
अभिगम्याश्रमं सर्वे वाल्मीकिमभिवादयन्॥ १६॥

Saying so and entering the hermitage of Vālmīki, Sītā and Śrī Rāma, and with folded hands, Lakṣmaṇa, too, greeted sage Vālmīki. (16)

तान् महर्षिः प्रमुदितः पूजयामास धर्मवित्।
आस्यतामिति चोवाच स्वागतं तं निवेद्य च॥ १७॥

Greatly delighted and offering welcome to Śrī Rāma (the principal guest), the eminent sage, Vālmīki, who knew what is right, received them with honour and said, "Be seated !" (17)

ततोऽब्रवीन्महाबाहुर्लक्ष्मणं लक्ष्मणाग्रजः।
संनिवेद्य यथान्यायमात्मानमृषये प्रभुः॥ १८॥

Duly presenting himself to the seer according to the rules of propriety (obtaining in those days), the powerful Śrī Rāma of mighty arms, the eldest brother of Lakṣmaṇa, then spoke as follows to Lakṣmaṇa : (18)

लक्ष्मणानय दारूणि दृढानि च वराणि च।
कुरुष्वावसथं सौम्य वासे मेऽभिरतं मनः॥ १९॥

"Fetch, O Lakṣmaṇa, strong and excellent logs of wood and erect a hut, O gentle brother ! My mind is intent on dwelling here." (19)

तस्य तद् वचनं श्रुत्वा सौमित्रिर्विविधान् द्रुमान्।
आजहार ततश्चक्रे पर्णशालामरिंदमः॥ २०॥

Hearing his aforesaid command, Lakṣmaṇa (son of Sumitrā) brought boughs of various trees and with them the prince, a subduer of his foes, erected a hut of leaves. (20)

तां निष्ठितां बद्धकटां दृष्ट्वा रामः सुदर्शनाम्।
शुश्रूषमाणमेकाग्रमिदं वचनमब्रवीत्॥ २१॥

Seeing the hut consolidated with a wall of strong wooden stakes and thatched and charming to look at, Śrī Rāma spoke as follows to Lakṣmaṇa, who stood listening with rapt attention : (21)

ऐणेयं मांसमाहृत्य शालां यक्ष्यामहे वयम्।
कर्तव्यं वास्तुशमनं सौमित्रे चिरजीविभिः॥ २२॥

"Fetching the pulp[1] of the bulb known by the name of Gajakanda we shall propitiate the deity presiding over the hut (roasting the pulp and offering it as an oblation to the deity). The rite of appeasing the evil spirit haunting a newly-erected structure must be gone through by those wishing to live long. (22)

मृगं हत्वाऽऽनय क्षिप्रं लक्ष्मणेह शुभेक्षण।
कर्तव्यः शास्त्रदृष्टो हि विधिर्धर्ममनुस्मर॥ २३॥

"Digging out the bulb[2] known by the name of Gajakanda, bring it here at once, O fair-eyed Lakṣmaṇa; for the procedure laid down in the scriptures must be observed. Always mind your sacred obligations." (23)

भ्रातुर्वचनमाज्ञाय लक्ष्मणः परवीरहा।
चकार च यथोक्तं हि तं रामः पुनरब्रवीत्॥ २४॥
ऐणेयं श्रपयस्वैतच्छालां यक्ष्यामहे वयम्।
त्वर सौम्यमुहूर्तोऽयं ध्रुवश्च दिवसो ह्ययम्॥ २५॥

Clearly perceiving the command of his eldest brother, the aforesaid Lakṣmaṇa, the destroyer of hostile warriors, actually did as he was told and Śrī Rāma said to him again, "Dress this bulb, we shall propitiate the deities (the fire-god, Parjanya and so on, numbering fifty) presiding over the hut by offering the dressed bulb to them. Look

1. The words '**ऐणेयं मांसम्**' in the above verse have been purposely taken to mean the pulp of the bulb known by the name of Gajakanda; for if the words are interpreted otherwise in the sense of the meat of a deer, such an interpretation would expose Śrī Rāma to self-contradiction inasmuch as he has already signified his intention in the presence of his own beloved mother "to live on bulbs, roots and fruits (alone) during the period of his exile in the forest, forswearing meat like ascetics" (II. xx. 29), reiterated this intention to live on fruits and roots to his father in II. xxxiv. 59 and repeated the thing once more to Sage Bharadwāja in II.liv. 16. And since it has been said by the poet himself in praise of Śrī Rāma elsewhere that he never altered his statement **(रामो द्विर्नाभिभाषते)** and firmly adhered to his utterances, he could not even be conceived to have gone back upon his word.

2. The Madanapāla-Nighaṇṭu treats the word '**मृग**' as an equivalent of the bulb named Gajakanda.

sharp! The current is a propitious hour and this day too bears the name of 'Dhruva'[1] (undying)." (24-25)

स लक्ष्मणः कृष्णमृगं हत्वा मेध्यं प्रतापवान्।
अथ चिक्षेप सौमित्रिः समिद्धे जातवेदसि॥ २६॥

Unearthing the bulb, which has a black peel and is fit for being offered as an oblation to gods, the aforesaid Lakṣmaṇa, son of Sumitrā, full of glory as he was, forthwith cast it into the blazing fire. (26)

तत् तु पक्वं समाज्ञाय निष्टप्तं छिन्नशोणितम्।
लक्ष्मणः पुरुषव्याघ्रमथ राघवमब्रवीत्॥ २७॥

Having definitely come to know that its pulp had been fully roasted and dressed and divested of its ruddy colour, Lakṣmaṇa now submitted as follows to Śrī Rāma, a tiger among men : (27)

अयं सर्वः समस्ताङ्गः शृतः कृष्णमृगो मया।
देवता देवसंकाश यजस्व कुशलो ह्यसि॥ २८॥

"This bulb, known by the name of Gajakanda and endowed with a black peel, and by which all[2] disordered limbs are put right, has been fully dressed by me. Pray, propitiate the gods presiding over the hut by offering it as an oblation to them, inasmuch as you are well-versed in the rite, O brother, vying with gods in glory !" (28)

रामः स्नात्वा तु नियतो गुणवाञ्जपकोविदः।
संग्रहेणाकरोत् सर्वान् मन्त्रान् सत्रावसानिकान्॥ २९॥

Having finished his bath and fully disciplined as he was, Śrī Rāma, for his part, who was full of virtues and well-versed in the sacred texts to be muttered on the occasion, went through, in brief, the ceremony of Vāstu-Śānti, reciting the sacred texts bearing on the conclusion of a sacrificial performance. (29)

इष्ट्वा देवगणान् सर्वान् विवेशावसथं शुचिः।
बभूव च मनोह्लादो रामस्यामिततेजसः॥ ३०॥

Having propitiated all the hosts of gods presiding over the newly-erected hut and thus purified, Śrī Rāma entered the hut. Nay, great satisfaction of mind was caused thereby to Śrī Rāma, who was possessed of immense glory. (30)

वैश्वदेवबलिं कृत्वा रौद्रं वैष्णवमेव च।
वास्तुसंशमनीयानि मङ्गलानि प्रवर्तयन्॥ ३१॥
जपं च न्यायतः कृत्वा स्नात्वा नद्यां यथाविधि।
पापसंशमनं रामश्चकार बलिमुत्तमम्॥ ३२॥

Having bathed in the river Mandākinī according to the procedure laid down in the scriptures and muttering sacred texts such as the Gāyatrī in the right way, and intending as he did to perform solemn rites calculated to ward off the evils attendant on a new construction, Śrī Rāma offered excellent oblations to Lord Rudra and Lord Viṣṇu too after performing the Vaiśwadeva (a religious ceremony which ought to be performed every morning and evening and especially before the midday meal and consists in homage paid to the Viśwedevas, followed by Baliharaṇa or offering of small portions of cooked food to the gods who give the food and especially to the god of fire, who cooks the food for us and bears the offering to heaven). (31-32)

वेदिस्थलविधानानि चैत्यान्यायतनानि च।
आश्रमस्यानुरूपाणि स्थापयामास राघवः॥ ३३॥

Śrī Rāma, a scion of Raghu, erected and consecrated altars of a size proportionate to the hut for offering oblations to the eight guardians of the quarters and the intermediate points and Caityas (places of worship for Gaṇeśa and other gods) and Āyatanas,

1. According to the popular astrological work 'Muhūrta-Cintāmaṇi' the three lunar mansions bearing the part name of Uttarā, viz., Uttarā Phālgunī, Uttarāṣāḍhā and Uttarā Bhādrapadā, and Rohiṇī, as well as Sunday are spoken of as 'Dhruva' and 'Sthira'. They are looked upon as auspicious for Graha-Śānti, Vāstu-Śānti etc.

2. The compound word '**समस्ताङ्गः**' should be split up as '**सम्यग् भवन्ति अस्तानि अङ्गानि येन सः**'।

places for worship of Lord Viṣṇu and others. (33)

तां वृक्षपर्णच्छदनां मनोज्ञां
यथाप्रदेशं सुकृतां निवाताम्।
वासाय सर्वे विविशुः समेताः
सभां यथा देवगणाः सुधर्माम्॥ ३४॥

Even as multitudes of gods entered their assembly hall, named Sudharmā in heaven, all the three princely exiles entered together for habitation the aforesaid soul-captivating hut, thatched with the leaves of trees, erected well on a suitable site and sheltered from winds. (34)

सुरम्यमासाद्य तु चित्रकूटं
नदीं च तां माल्यवतीं सुतीर्थाम्।
ननन्द हृष्टो मृगपक्षिजुष्टां
जहौ च दुःखं पुरविप्रवासात्॥ ३५॥

Rejoiced to reach the exceedingly delightful Citrakūṭa and the celebrated river, Mālyavatī (Mandākinī), which was provided with good descents and was sought by beasts and birds, Śrī Rāma for his part rejoiced and shed the agony caused by his exile from the city of Ayodhyā. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

सप्तपञ्चाशः सर्गः

Canto LVII

Having been told of Śrī Rāma's departure for Citrakūṭa by the spies of Guha and taking leave of the latter, Sumantra drives back to Ayodhyā. Entering the royal gynaeceum, he submits to the Emperor what he reported earlier to the citizens who followed his chariot. Daśaratha and Kausalyā fall into a swoon to hear about Śrī Rāma's departure for Citrakūṭa and all the inmates of the gynaeceum burst into a wail from agony

कथयित्वा तु दुःखार्तः सुमन्त्रेण चिरं सह।
रामे दक्षिणकूलस्थे जगाम स्वगृहं गुहः॥ १॥

Having talked long with Sumantra on the virtues of Śrī Rāma, Guha for his part, stricken as he was with agony due to separation from Śrī Rāma, left for his home when Śrī Rāma set his foot on the southern bank of the Gaṅgā. (1)

भरद्वाजाभिगमनं प्रयागे च सभाजनम्।
आ गिरेर्गमनं तेषां तत्रस्थैरभिलक्षितम्॥ २॥

The meeting of Śrī Rāma and others with Bharadwāja at Prayāga and their reception by the latter as well as their journey up to the Citrakūta hill was witnessed by the spies of Guha, resident of Śṛṅgaverapura and reported to Guha, who apprised Sumantra of it. (2)

अनुज्ञातः सुमन्त्रोऽथ योजयित्वा हयोत्तमान्।
अयोध्यामेव नगरीं प्रययौ गाढदुर्मनाः॥ ३॥

Therefore, yoking the excellent horses to his chariot, taking leave of Guha, Sumantra drove straight to Ayodhyā, deeply disconsolate at heart. (3)

स वनानि सुगन्धीनि सरितश्च सरांसि च।
पश्यन् यत्तो ययौ शीघ्रं ग्रामाणि नगराणि च॥ ४॥

Viewing woodlands diffusing sweet

odours, rivers and lakes, villages and cities, the charioteer carefully drove along at a quick speed. (4)

ततः सायाह्नसमये द्वितीयेऽहनि सारथिः।
अयोध्यां समनुप्राप्य निरानन्दां ददर्श ह॥ ५॥

Duly reaching Ayodhyā at dusk on the second day (since his departure from Śṛṅgaverapura), the charioteer found it cheerless : so it is said. (5)

स शून्यामिव निःशब्दां दृष्ट्वा परमदुर्मनाः।
सुमन्त्रश्चिन्तयामास शोकवेगसमाहतः॥ ६॥

Greatly troubled in mind to see Ayodhyā noiseless as though desolate, and overpowered with the vehemence of grief, Sumantra reflected : (6)

कच्चिन्न सगजा साश्वा सजना सजनाधिपा।
रामसंतापदुःखेन दग्धा शोकाग्निना पुरी॥ ७॥

"I hope the city of Ayodhyā with its elephants, horses, people and sovereign has not been consumed by the fire of grief caused by the agony of separation from Śrī Rāma."(7)

इति चिन्तापरः सूतो वाजिभिः शीघ्रयायिभिः।
नगरद्वारमासाद्य त्वरितः प्रविवेश ह॥ ८॥

Reaching the city gate by the chariot driven by swift-going horses, while pondering thus, the charioteer, they say, hastily entered the city. (8)

सुमन्त्रमभिधावन्तः शतशोऽथ सहस्रशः।
क्व राम इति पृच्छन्तः सूतमभ्यद्रवन् नराः॥ ९॥

Inquiring where Śrī Rāma was, people forthwith rushed in their hundreds and thousands towards Sumantra, who was driving in the direction of the palace. (9)

तेषां शशंस गङ्गायामहमापृच्छ्य राघवम्।
अनुज्ञातो निवृत्तोऽस्मि धार्मिकेण महात्मना॥ १०॥

He replied to them, "Taking leave of Śrī Rāma (a scion of Raghu), when sent back by that pious and lofty-minded prince, on the bank of the Gaṅgā at Śṛṅgaverapura, I have returned from that place." (10)

ते तीर्णा इति विज्ञाय बाष्पपूर्णमुखा नराः।
अहो धिगिति निःश्वस्य हा रामेति विचुक्रुशुः॥ ११॥

Coming to know for certain that the exiles had crossed the Gaṅgā, and sighing with the words "Oh, fie upon us!" people with their faces bathed in tears cried aloud, "Ah Rāma!" (11)

शुश्राव च वचस्तेषां वृन्दं वृन्दं च तिष्ठताम्।
हताः स्म खलु ये नेह पश्याम इति राघवम्॥ १२॥

Nay, he heard the lament of the people, who stood in batches saying, "Doomed indeed are we, who do not perceive Śrī Rāma (a scion of Raghu) in this chariot! (12)

दानयज्ञविवाहेषु समाजेषु महत्सु च।
न द्रक्ष्यामः पुनर्जातु धार्मिकं राममन्तरा॥ १३॥

"Alas, we shall never see the pious Śrī Rāma in our midst again on the occasions of bestowing gifts, sacrificial performances and weddings nor in large gatherings. (13)

किं समर्थं जनस्यास्य किं प्रियं किं सुखावहम्।
इति रामेण नगरं पित्रेव परिपालितम्॥ १४॥

"The citizens of Ayodhyā were looked after by Śrī Rāma as by a father with due regard to what was conducive to one's good, what was agreeable to an individual and what brought happiness to one." (14)

वातायनगतानां च स्त्रीणामन्वन्तरापणम्।
राममेवाभितप्तानां शुश्राव परिदेवनाम्॥ १५॥

Driving through the bazars, Sumantra heard the wailing of women standing at the windows of their houses and feeling distressed on account of Śrī Rāma's exile. (15)

स राजमार्गमध्येन सुमन्त्रः पिहिताननः।
यत्र राजा दशरथस्तदेवोपययौ गृहम्॥ १६॥

His face covered with cloth, the said Sumantra headed through the middle of the king's highway towards the palace where King Daśaratha was. (16)

सोऽवतीर्य रथाच्छीघ्रं राजवेश्म प्रविश्य च।
कक्ष्याः सप्ताभिचक्राम महाजनसमाकुलाः॥ १७॥

Quickly alighting from the chariot and entering the royal palace, he crossed the seven portals thronged with large crowds of men. (17)

हर्म्यैर्विमानैः प्रासादैरवेक्ष्याथ समागतम्।
हाहाकारकृता नार्यो रामादर्शनकर्शिताः॥ १८॥

Finding from their mansions, seven-storied buildings and palaces that Sumantra had duly returned from the forest without Śrī Rāma, ladies, who had been emaciated because of their not being able to see Śrī Rāma all these days, burst into a loud wail. (18)

आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रियः॥ १९॥

Deeply distressed, the ladies gazed on one another vacantly with their big eyes flooded with an upsurge of tears and, therefore, rid of their collyrium. (19)

ततो दशरथस्त्रीणां प्रासादेभ्यस्ततस्ततः।
रामशोकाभितप्तानां मन्दं शुश्राव जल्पितम्॥ २०॥

Then he heard the talk in low tones of the consorts of Emperor Daśaratha—who were stricken with grief caused by separation from Śrī Rāma—from their palaces here and there. (20)

सह रामेण निर्यातो विना राममिहागतः।
सूतः किं नाम कौसल्यां क्रोशन्तीं प्रतिवक्ष्यति॥ २१॥

"They said to one another : "What reply will the charioteer (Sumantra), who departed from Ayodhyā with Rāma and has returned to the capital without Rāma, give to the screaming Kausalyā when questioned by her? (21)

यथा च मन्ये दुर्जीवमेवं न सुकरं ध्रुवम्।
आच्छिद्य पुत्रे निर्याते कौसल्या यत्र जीवति॥ २२॥

"Since Kausalyā continues to survive even though her son Rāma has left Ayodhyā relinquishing the throne, I am led to believe that surely it is not so easy to end one's life, as it is hard to preserve life against odds." (22)

सत्यरूपं तु तद् वाक्यं राजस्त्रीणां निशामयन्।
प्रदीप्त इव शोकेन विवेश सहसा गृहम्॥ २३॥

Hearing the aforesaid truthful assertion of the King's consorts, Sumantra for his part entered the palace all at once as though he were set ablaze with grief. (23)

स प्रविश्याष्टमीं कक्ष्यां राजानं दीनमातुरम्।
पुत्रशोकपरिद्यूनमपश्यत् पाण्डुरे गृहे॥ २४॥

Entering the eighth gateway, he beheld in the white chamber the afflicted and over-anxious monarch withered through grief for his son. (24)

अभिगम्य तमासीनं राजानमभिवाद्य च।
सुमन्त्रो रामवचनं यथोक्तं प्रत्यवेदयत्॥ २५॥

Approaching the aforesaid king, who was seated, and greeting him, Sumantra delivered to him the message of Śrī Rāma, as instructed by the latter. (25)

स तूष्णीमेव तच्छ्रुत्वा राजा विद्रुतमानसः।
मूर्च्छितो न्यपतद् भूमौ रामशोकाभिपीडितः॥ २६॥

Hearing that message in perfect silence, the aforesaid monarch felt perplexed in mind and dropped unconscious to the ground, tormented as he was with grief caused by separation from Śrī Rāma. (26)

ततोऽन्तःपुरमाविद्धं मूर्च्छिते पृथिवीपतौ।
उच्छ्रित्य बाहू चुक्रोश नृपतौ पतिते क्षितौ॥ २७॥

The Emperor having fainted, the entire gynaeceum now felt sore distressed. And when the king fell to the ground, the inmates of the gynaeceum burst into a wail raising their arms. (27)

सुमित्रया तु सहिता कौसल्या पतितं पतिम्।
उत्थापयामास तदा वचनं चेदमब्रवीत्॥ २८॥

Assisted by Sumitrā, Kausalyā for her part lifted up her fallen husband on that occasion and submitted as follows : (28)

इमं तस्य महाभाग दूतं दुष्करकारिणः।
वनवासादनुप्राप्तं कस्मान्न प्रतिभाषसे॥ २९॥

"Wherefore, O highly blessed king, do you not make answer to the messenger of Rāma—who has accomplished a difficult task—returned from his recent trip to the forest? (29)

अद्येममनयं कृत्वा व्यपत्रपसि राघव।
उत्तिष्ठ सुकृतं तेऽस्तु शोके न स्यात् सहायता॥ ३०॥

"Having perpetrated this unseemly act in the shape of banishing your eldest and worthiest son, do you feel abashed today, O scion of Raghu? Kindly get up! Let your virtue resulting from your devotion to truth abide. In the event of your giving way to grief, your associates too may cease to be. (30)

देव यस्या भयाद् रामं नानुपृच्छसि सारथिम्।
नेह तिष्ठति कैकेयी विश्रब्धं प्रतिभाष्यताम्॥ ३१॥

"Kaikeyī, for fear of whom you do not address inquiries concerning Rāma to the charioteer (Sumantra), O lord, is not present here. Therefore, reply may be given to Sumantra with confidence." (31)

सा तथोक्त्वा महाराजं कौसल्या शोकलालसा।
धरण्यां निपपाताशु बाष्पविप्लुतभाषिणी॥ ३२॥

Having submitted to the Emperor as aforesaid, the celebrated Kausalyā, who was wholly given up to grief, and was faltering through tears, forthwith dropped to the ground. (32)

विलपन्तीं तथा दृष्ट्वा कौसल्यां पतितां भुवि।
पतिं चावेक्ष्य ताः सर्वाः समन्ताद् रुरुदुः स्त्रियः॥ ३३॥

Seeing Kausalyā fallen to the ground, wailing as aforesaid, and gazing on their husband lying senseless, all those ladies around her wept. (33)

ततस्तमन्तःपुरनादमुत्थितं
समीक्ष्य वृद्धास्तरुणाश्च मानवाः।
स्त्रियश्च सर्वा रुरुदुः समन्ततः
पुरं तदासीत् पुनरेव संकुलम्॥ ३४॥

Perceiving that plaintive cry raised in the gynaeceum, men, both aged and young, and all women flocked around weeping and the city of Ayodhyā was agitated once more. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Bewailing the lot of Śrī Rāma, Sītā and Lakṣmaṇa, who did not in anyway deserve the hardships they were undergoing in the forest, the Emperor urges Sumantra to deliver their parting message and the charioteer proceeds to tell him what they said

प्रत्याश्वस्तो यदा राजा मोहात् प्रत्यागतस्मृतिः।
तदाजुहाव तं सूतं रामवृत्तान्तकारणात्॥ १॥

When the king woke from his swoon, consciousness having returned to him, he confidently summoned to his presence the charioteer, Sumantra, in order to hear the news about Śrī Rāma. (1)

तदा सूतो महाराजं कृताञ्जलिरुपस्थितः।
राममेवानुशोचन्तं दुःखशोकसमन्वितम्॥ २॥
वृद्धं परमसंतप्तं नवग्रहमिव द्विपम्।
विनिःश्वसन्तं ध्यायन्तमस्वस्थमिव कुञ्जरम्॥ ३॥

With joined palms the charioteer then sought the presence of the aged Emperor, who was dolefully sighing, seized as he was with agony and grief and, feeling sore distressed and ill at ease, was mourning for Śrī Rāma alone and thus resembled a newly-captured elephant, hissing and remembering the leader of its herd. (2-3)

राजा तु रजसा सूतं ध्वस्ताङ्गं समुपस्थितम्।
अश्रुपूर्णमुखं दीनमुवाच परमार्तवत्॥ ४॥

Like one sore afflicted, the king for his part said to the charioteer, who stood respectfully, wearing a wretched look, his limbs stained with dust and his face bathed in tears : (4)

क्व नु वत्स्यति धर्मात्मा वृक्षमूलमुपाश्रितः।
सोऽत्यन्तसुखितः सूत किमशिष्यति राघवः॥ ५॥

"Where will Rāma, a scion of Raghu, whose mind is given to piety, live, taking shelter under a tree? What, O charioteer, will he eat, having lived most comfortably all along (right from his birth)? (5)

दुःखस्यानुचितो दुःखं सुमन्त्र शयनोचितः।
भूमिपालात्मजो भूमौ शेते कथमनाथवत्॥ ६॥

"How, O Sumantra, does the prince, who is undeserving of suffering and is worthy of reposing on a costly bed, lie down miserably on the ground like one forlorn? (6)

यं यान्तमनुयान्ति स्म पदातिरथकुञ्जराः।
स वत्स्यति कथं रामो विजनं वनमाश्रितः॥ ७॥

"How will Rāma, whom foot-soldiers, chariots and elephants used to follow whenever he went out of his palace, live confined to a lonely forest? (7)

व्यालैर्मृगैराचरितं कृष्णसर्पनिषेवितम्।
कथं कुमारौ वैदेह्या सार्धं वनमुपाश्रितौ॥ ८॥

"How have the two princes taken up their abode with Sītā (a princess of the Videha clan) in a forest frequented by carnivorous animals and deer and infested with cobras? (8)

सुकुमार्या तपस्विन्या सुमन्त्र सह सीतया।
राजपुत्रौ कथं पादैरवरुह्य रथाद् गतौ॥ ९॥

"How did the two princes, Rāma and Lakṣmaṇa, with Sītā of delicate frame and engaged in austerities, proceed on foot, getting down from the chariot, O Sumantra? (9)

सिद्धार्थः खलु सूत त्वं येन दृष्टौ ममात्मजौ।
वनान्तं प्रविशन्तौ तावश्विनाविव मन्दरम्॥ १०॥

"Accomplished of purpose indeed are you, O charioteer, by whom my aforesaid two sons, Rāma and Lakṣmaṇa, have been seen entering deep into the forest region as the Aświns, the twin-born physicians of gods, enter the precincts of Mount Mandara (a mountain frequented by gods). (10)

किमुवाच वचो रामः किमुवाच च लक्ष्मणः।
सुमन्त्र वनमासाद्य किमुवाच च मैथिली॥ ११॥

"Having reached the forest, O Sumantra, what words did Rāma utter and what did Lakṣmaṇa say? And what did Sītā, daughter of the king of Mithilā, say? (11)

आसितं शयितं भुक्तं सूत रामस्य कीर्तय।
जीविष्याम्ययमेतेन ययातिरिव साधुषु॥ १२॥

"Pray, speak to me about the mode of Rāma's sitting, lying down to sleep and eating, O charioteer ! I shall survive on the strength of this information even as King Yayāti, when hurled down from heaven on his stock of merits having been exhausted through self-praise, lived happily in the midst of pious souls."* (12)

इति सूतो नरेन्द्रेण चोदितः सज्जमानया।
उवाच वाचा राजानं स बाष्पपरिबद्धया॥ १३॥

* We read in the Mahābhārata, Ādiparva, how when doomed to fall from heaven, King Yayāti requested Indra to cast his lot with saints. He was accordingly sent down to a spot on the earth, where four ascetics—Aṣṭaka, Pratardana, Vasumān and King Śibi had been practising austerities, and had a discourse with them (Discourses LXXXVIII to XCIII).

Urged thus by the Emperor, the said charioteer replied to the king in a faltering voice choked with tears as follows : (13)

अब्रवीन्मे महाराज धर्ममेवानुपालयन्।
अञ्जलिं राघवः कृत्वा शिरसाभिप्रणम्य च॥ १४॥
सूत मद्वचनात् तस्य तातस्य विदितात्मनः।
शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः॥ १५॥

"Folding his hands and offering respectful greetings with bent head and thus strictly following the prescribed course of conduct, O great king, Śrī Rāma, a scion of Raghu, said to me, 'The feet of that high-souled father of mine, who has realized the Self and deserves to be greeted with bent head, should be saluted in my name, O charioteer ! (14-15)

सर्वमन्तःपुरं वाच्यं सूत मद्वचनात् त्वया।
आरोग्यमविशेषेण यथार्हमभिवादनम्॥ १६॥

" 'The whole gynaeceum, O charioteer, should be asked without distinction on my behalf of their welfare by you and should be offered greetings in the order of their rank (seniority). (16)

माता च मम कौसल्या कुशलं चाभिवादनम्।
अप्रमादं च वक्तव्या ब्रूयाश्चैनामिदं वचः॥ १७॥

" 'And my mother, Kausalyā, should be told of my welfare and offered greetings on my behalf and assured of my punctiliousness with regard to my sacred obligations. Again the following message should be delivered to her : (17)

धर्मनित्या यथाकालमग्न्यगारपरा भव।
देवि देवस्य पादौ च देववत् परिपालय॥ १८॥

" 'Remain constantly devoted to righteousness and attend the fire-sanctuary at the proper time (the time of fire-worship). And tend, O godly lady, the feet of your spouse as those of a deity. (18)

अभिमानं च मानं च त्यक्त्वा वर्तस्व मातृषु।
अनुराजानमार्यां च कैकेयीमम्ब कारय॥ १९॥

" 'Shaking off pride of descent and self-esteem born of seniority, treat my other mothers on an equal footing. And, O mother, treat Kaikeyī, to whom the king is so devoted, as superior to you. (19)

कुमारे भरते वृत्तिर्वर्तितव्या च राजवत्।
अप्यज्येष्ठा हि राजानो राजधर्ममनुस्मर॥ २०॥

" 'Treatment should be accorded to Prince Bharata as to His Majesty. Even though junior in age, kings deserve to be honoured. Pray, bear in mind your duty towards a king. (20)

भरतः कुशलं वाच्यो वाच्यो मद्वचनेन च।
सर्वास्वेव यथान्यायं वृत्तिं वर्तस्व मातृषु॥ २१॥

" 'Bharata too should be told of my welfare and admonished in the following words on my behalf : Pray, behave justly towards all your mothers. (21)

वक्तव्यश्च महाबाहुरिक्ष्वाकुकुलनन्दनः।
पितरं यौवराज्यस्थो राज्यस्थमनुपालय॥ २२॥

" 'The mighty-armed Bharata, the delight of Ikṣwāku's race, should be further exhorted as follows : Even when installed in the office of Prince Regent, please serve your father, who still occupies the throne of Ayodhyā. (22)

अतिक्रान्तवया राजा मा स्मैनं व्यपरोरुधः।
कुमारराज्ये जीवस्व तस्यैवाज्ञाप्रवर्तनात्॥ २३॥

" 'The king has gone beyond the age of rulership: do not dethrone him on this score. Therefore, by keeping up his authority above all else, maintain yourself by the office of Prince Regent.' (23)

अब्रवीच्चापि मां भूयो भृशमश्रूणि वर्तयन्।
मातेव मम माता ते द्रष्टव्या पुत्रगर्धिनी॥ २४॥

" 'Nay, shedding tears again and again, Śrī Rāma further asked me to tell Bharata : My mother (Kausalyā), who is excessively fond of myself (her son), should be looked upon as your own mother.' (24)

इत्येवं मां महाबाहुर्ब्रुवन्नेव महायशाः।
रामो राजीवपत्राक्षो भृशमश्रूण्यवर्तयत्॥ २५॥

"Even while instructing me as aforesaid, the mighty-armed and highly illustrious Śrī Rāma, who has eyes resembling the petals of a lotus, shed tears again and again. (25)

लक्ष्मणस्तु सुसंक्रुद्धो निःश्वसन् वाक्यमब्रवीत्।
केनायमपराधेन राजपुत्रो विवासितः॥ २६॥

"Highly enraged, Lakṣmaṇa for his part spoke hissing as follows : 'For what offence has this prince, Śrī Rāma, been exiled? (26)

राज्ञा तु खलु कैकेय्या लघु चाश्रुत्य शासनम्।
कृतं कार्यमकार्यं वा वयं येनाभिपीडिताः॥ २७॥

" 'Having quickly promised to carry out the command of Kaikeyī, the king executed it, not minding whether it was worth doing or not, as a result of which we have been subjected to excessive suffering. (27)

यदि प्रव्राजितो रामो लोभकारणकारितम्।
वरदाननिमित्तं वा सर्वथा दुष्कृतं कृतम्॥ २८॥

" 'If the event of Śrī Rāma having been exiled was brought about through greed for power or because a boon had been granted to that effect by the Emperor, a wholly undesirable act has been done. (28)

इदं तावद् यथाकाममीश्वरस्य कृते कृतम्।
रामस्य तु परित्यागे न हेतुमुपलक्षये॥ २९॥

" 'Whether this was done according to the king's pleasure or through the will of Providence, I do not find any justification whatsoever for Śrī Rāma's exile. (29)

असमीक्ष्य समारब्धं विरुद्धं बुद्धिलाघवात्।
जनयिष्यति संक्रोशं राघवस्य विवासनम्॥ ३०॥

" 'The exile of Śrī Rāma, which has been brought about contrary to usage without proper consideration, due to shortsight, will lead to remorse. (30)

अहं तावन्महाराजे पितृत्वं नोपलक्षये।
भ्राता भर्ता च बन्धुश्च पिता च मम राघवः॥ ३१॥

" 'I, at any rate, perceive no parenthood in the Emperor; Śrī Rāma (a scion of Raghu) is my elder brother, master, kinsman and father too. (31)

सर्वलोकप्रियं त्यक्त्वा सर्वलोकहिते रतम्।
सर्वलोकोऽनुरज्येत कथं चानेन कर्मणा॥ ३२॥

" 'How can the entire populace be pleased through this act with the king, who is devoted to the good of all people, having forsaken Śrī Rāma, the beloved of all people? (32)

सर्वप्रजाभिरामं हि रामं प्रव्रज्य धार्मिकम्।
सर्वलोकविरोधेन कथं राजा भविष्यति॥ ३३॥

" 'Having actually exiled the pious Śrī Rāma, the delighter of all the people, in opposition to the will of all people, how can father continue to be the king?' (33)

जानकी तु महाराज निःश्वसन्ती तपस्विनी।
भूतोपहतचित्तेव विष्ठिता विस्मृता स्थिता॥ ३४॥

"Sītā (daughter of Janaka), for her part, who is engaged in austerities, stood sighing and motionless, oblivious of everything as though her mind was possessed by a spirit, O Emperor ! (34)

अदृष्टपूर्वव्यसना राजपुत्री यशस्विनी।
तेन दुःखेन रुदती नैव मां किंचिदब्रवीत्॥ ३५॥

"Having never seen adversity before, the illustrious princess did not speak anything at all to me, weeping, as she did, due to the distress of her husband. (35)

उद्वीक्षमाणा भर्तारं मुखेन परिशुष्यता।
मुमोच सहसा बाष्पं प्रयान्तमुपवीक्ष्य सा॥ ३६॥

"Seeing me about to depart for Ayodhyā, she suddenly broke into tears as she stood looking at her husband with a withering face. (36)

तथैव रामोऽश्रुमुखः कृताञ्जलिः
स्थितोऽब्रवील्लक्ष्मणबाहुपालितः।
तथैव सीता रुदती तपस्विनी
निरीक्षते राजरथं तथैव माम्॥ ३७॥

"Precisely, as aforesaid, spoke Śrī Rāma, protected by the arms of Lakṣmaṇa, and

standing with joined palms, his face covered with tears. And so did Sītā, engaged in austerities, gazed weeping on the royal chariot driven by me, as well as on me." (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टपञ्चाशः सर्गः ॥ ५८ ॥

Thus ends Canto Fifty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

To satisfy the Emperor's curiosity, Sumantra tells him further of Śrī Rāma's departure for the forest, and also apprises him of the pitiable condition of the animate as well as of the inanimate creation in his realm as also of his capital consequent on Śrī Rāma's exile. Hearing of the woeful tale, Daśaratha raves like a madman in many ways in the presence of the charioteer-minister

मम त्वश्वा निवृत्तस्य न प्रावर्तन्त वर्त्मनि।
उष्णमश्रु विमुञ्चन्तो रामे सम्प्रस्थिते वनम्॥ १॥
उभाभ्यां राजपुत्राभ्यामथ कृत्वाहमञ्जलिम्।
प्रस्थितो रथमास्थाय तद्दुःखमपि धारयन्॥ २॥

"Offering salutation with folded hands to both the princes on Śrī Rāma having duly departed for the forest, and mounting the chariot, I too forthwith made ready to depart for Ayodhyā, restraining that unbearable agony of separation from Śrī Rāma. My horses, however, even as I turned my back on Śrī Rāma, did not proceed on their journey to Ayodhyā and stood shedding tears of grief. (1-2)

गुहेन सार्धं तत्रैव स्थितोऽस्मि दिवसान् बहून्।
आशया यदि मां रामः पुनः शब्दापयेदिति॥ ३॥

"I remained with Guha, the chieftain of Śṛṅgaverapura, at his own place for many (three) days in the hope that Śrī Rāma might probably call me again through foresters. (3)

विषये ते महाराज महाव्यसनकर्शिताः।
अपि वृक्षाः परिम्लानाः सपुष्पाङ्कुरकोरकाः॥ ४॥

"Withered through intense suffering, O great monarch, even trees in your kingdom with their flowers, shoots and buds have been blasted. (4)

उपतप्तोदका नद्यः पल्वलानि सरांसि च।
परिशुष्कपलाशानि वनान्युपवनानि च॥ ५॥

"The water of the rivers as well as of ponds and lakes has got dried up. Nay, the leaves in the wood and groves have got withered. (5)

न च सर्पन्ति सत्त्वानि व्याला न प्रचरन्ति च।
रामशोकाभिभूतं तन्निष्कूजमभवद् वनम्॥ ६॥

"Living beings in the forest do not move about, nor do reptiles crawl even in search of food, the entire living creation being overwhelmed with grief born of separation from Śrī Rāma. Nay, the forest on the way is noiseless too, as it were, though full of birds. (6)

लीनपुष्करपत्राश्च नद्यश्च कलुषोदकाः।
संतप्तपद्माः पद्मिन्यो लीनमीनविहंगमाः॥ ७॥

"The water of the rivers, again, has become turbid and the leaves of the lotuses

in them have fallen down. The lotuses in the ponds have got dried up and the fishes and water-fowls in them have perished. (7)

जलजानि च पुष्पाणि माल्यानि स्थलजानि च।
नातिभान्त्यल्पगन्धीनि फलानि च यथापुरम्॥ ८॥

"Nay, giving forth very little fragrance, aquatic flowers and those growing on land do not look very charming and fruits too are not so luscious as before. (8)

अत्रोद्यानानि शून्यानि प्रलीनविहगानि च।
न चाभिरामानारामान् पश्यामि मनुजर्षभ॥ ९॥

"Desolate are the gardens in the city and the birds in them have disappeared. Nor do I find the parks so pleasing, O jewel among men! (9)

प्रविशन्तमयोध्यायां न कश्चिदभिनन्दति।
नरा राममपश्यन्तो निःश्वसन्ति मुहुर्मुहुः॥ १०॥

"None greeted me as I entered Ayodhyā. Not perceiving Śrī Rāma, men sighed again and again. (10)

देव राजरथं दृष्ट्वा विना राममिहागतम्।
दूरादश्रुमुखः सर्वो राजमार्गे गतो जनः॥ ११॥

"Seeing from a distance the royal chariot arrived in Ayodhyā without Śrī Rāma, O lord, all the people present on the main road had their faces drenched with tears. (11)

हर्म्यैर्विमानैः प्रासादैरवेक्ष्य रथमागतम्।
हाहाकारकृता नार्यो रामादर्शनकर्शिताः॥ १२॥

"Perceiving from their mansions, seven-storeyed buildings and palaces the chariot returned from the forest, the ladies, who were feeling distressed due to their not being able to see Śrī Rāma, broke into lamentation. (12)

आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रियः॥ १३॥

"The ladies, who were sore afflicted due to the exile of Śrī Rāma, mutely gazed on one another with their large eyes flooded with an upsurge of tears, their collyrium washed thereby. (13)

नामित्राणां न मित्राणामुदासीनजनस्य च।
अहमार्ततया कंचिद् विशेषं नोपलक्षये॥ १४॥

"I do not perceive any difference in point of affliction between his enemies, friends and neutrals. (14)

अप्रहृष्टमनुष्या च दीननागतुरंगमा।
आर्तस्वरपरिम्लाना विनिःश्वसितनिःस्वना॥ १५॥
निरानन्दा महाराज रामप्रव्राजनातुरा।
कौसल्या पुत्रहीनेव अयोध्या प्रतिभाति मे॥ १६॥

"With its cheerless men and women and wretched elephants and horses, nay, looking blasted through plaintive cries and full of noise in the shape of sighs, O great monarch, Ayodhyā appears to me joyless and distressed through the banishment of Śrī Rāma, like Empress Kausalyā, bereft of her son." (15-16)

सूतस्य वचनं श्रुत्वा वाचा परमदीनया।
बाष्पोपहतया सूतमिदं वचनमब्रवीत्॥ १७॥

Hearing the submission of Sumantra, Daśaratha made the following reply to the charioteer in a most piteous tone, faltering through tears: (17)

कैकेय्या विनियुक्तेन पापाभिजनभावया।
मया न मन्त्रकुशलैर्वृद्धैः सह समर्थितम्॥ १८॥

"No deliberation was made by me on the point of sending Rāma into exile with the elders, clever in giving counsel, dictated as I was by Kaikeyī of sinful birth and intention. (18)

न सुहृद्भिर्न चामात्यैर्मन्त्रयित्वा सनैगमैः।
मयायमर्थः सम्मोहात् स्त्रीहेतोः सहसा कृतः॥ १९॥

"Without taking counsel with my well-wishers and ministers, including those well-versed in the Vedas, was this step precipitately taken by me through excessive infatuation in order to please my wife. (19)

भवितव्यतया नूनमिदं वा व्यसनं महत्।
कुलस्यास्य विनाशाय प्राप्तं सूत यदृच्छया॥ २०॥

"Or, this great calamity has surely taken us by surprise by the will of Providence for

the destruction of this race, O charioteer! (20)

सूत यद्यस्ति ते किंचिन्मयापि सुकृतं कृतम्।
त्वं प्रापयाशु मां रामं प्राणाः संत्वरयन्ति माम्॥ २१॥

"If at all, O charioteer, any good turn has been done to you by me, take you me at once to Rāma; for my senses are importunately hastening me to catch a last glimpse of Rāma. (21)

यद्यद्यापि ममैवाज्ञा निवर्तयतु राघवम्।
न शक्ष्यामि विना रामं मुहूर्तमपि जीवितुम्॥ २२॥

"If my authority alone prevails even today, let anyone fetch Rāma back to Ayodhyā; for I shall not be able to survive without Rāma even for an hour or so. (22)

अथवापि महाबाहुर्गतो दूरं भविष्यति।
मामेव रथमारोप्य शीघ्रं रामाय दर्शय॥ २३॥

"Or, may be the mighty-armed prince might have gone afar by now. In that case helping me on to a chariot, promptly show me to Rāma. (23)

वृत्तदंष्ट्रो महेष्वासः क्वासौ लक्ष्मणपूर्वजः।
यदि जीवामि साध्वेनं पश्येयं सीतया सह॥ २४॥

"Where is that Rāma (the eldest brother of Lakṣmaṇa) who has pearl-like teeth and is possessed of a mighty bow? I can survive only if I am properly able to see him with Sītā. (24)

लोहिताक्षं महाबाहुमामुक्तमणिकुण्डलम्।
रामं यदि न पश्येयं गमिष्यामि यमक्षयम्॥ २५॥

"If I am not able to see the mighty-armed Rāma with reddish eyes and adorned with earrings made of gems, I shall surely reach the abode of Yama, the god of death. (25)

अतो नु किं दुःखतरं योऽहमिक्ष्वाकुनन्दनम्।
इमामवस्थामापन्नो नेह पश्यामि राघवम्॥ २६॥

"What can possibly be more painful to me than the fact that I do not behold Rāma, a scion of Raghu, the delight of the Ikṣwākus, at this juncture, when I am reduced to this wretched plight? (26)

हा राम रामानुज हा हा वैदेहि तपस्विनि।
न मां जानीत दुःखेन म्रियमाणमनाथवत्॥ २७॥

"Ah Rāma, Ah Lakṣmaṇa (younger brother of Rāma), Ah Sītā (a princess of the Videha clan), who are engaged in austerities, you do not know that I am dying through agony like a forlorn creature." (27)

स तेन राजा दुःखेन भृशमर्पितचेतनः।
अवगाढः सुदुष्पारं शोकसागरमब्रवीत्॥ २८॥

His mind being overwhelmed with that unbearable agony, and plunged as he was in that ocean of grief, which was most difficult to cross, the aforesaid king spoke of his grief in terms of an ocean in the following words: (28)

रामशोकमहावेगः सीताविरहपारगः।
श्वसितोर्मिमहावर्तो बाष्पवेगजलाविलः॥ २९॥
बाहुविक्षेपमीनोऽसौ विक्रन्दितमहास्वनः।
प्रकीर्णकेशशैवालः कैकेयीवडवामुखः॥ ३०॥
ममाश्रुवेगप्रभवः कुब्जावाक्यमहाग्रहः।
वरवेलो नृशंसाया रामप्रव्राजनायतः॥ ३१॥
यस्मिन् बत निमग्नोऽहं कौसल्ये राघवं विना।
दुस्तरो जीवता देवि मयायं शोकसागरः॥ ३२॥

"This ocean of grief, in which, alas! I am plunged, O Kausalyā, bereft as I am of Rāma, is difficult for me to cross while I am living, O godly lady! Consciousness of Rāma's grief caused by his separation from his parents, relations and friends etc., is its tremendous force. Severance from Sītā is the other shore to which it extends. Outgoing and ingoing breaths are the waves and whirlpools. It is rendered turbid by the water of rivers flowing into it in the shape of the upsurge of tears of Kausalyā and others. The throwing about of arms in agony represents the leaping of fishes. The loud wailings represent its roaring. Dishevelled hair are the sea-weeds. Kaikeyī represents the submarine fire. It is the source of showers in the form of the welling up of

my tears. The words of Mantharā are so many mighty alligators infesting its waters. The couple of boons granted by me in favour of Kaikeyī represent its coastline and the term of Rāma's exile marks its extent. (29—32)

अशोभनं योऽहमिहाद्य राघवं
दिदृक्षमाणो न लभे सलक्ष्मणम्।
इतीव राजा विलपन् महायशाः
पपात तूर्णं शयने स मूर्च्छितः॥ ३३॥

"It is most unfortunate that I am unable to clasp on Rāma, a scion of Raghu, alongwith Lakṣmaṇa on this spot today, even though I long to see them." Lamenting thus, that highly illustrious monarch immediately dropped senseless, as it were, on the couch. (33)

इति विलपति पार्थिवे प्रणष्टे
करुणतरं द्विगुणं च रामहेतोः।
वचनमनुनिशम्य तस्य देवी
भयमगमत् पुनरेव राममाता॥ ३४॥

When the Emperor fainted while lamenting most piteously for Rāma as aforesaid, Queen Kausalyā, Śrī Rāma's mother, once more fell a prey to twofold fear on hearing his wail. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Sumantra does not succeed in soothing the agony of Kausalyā, who tossed about on the floor due to excess of grief over her separation from Śrī Rāma, even though he consoles her by telling her that Śrī Rāma, being resolute and high-minded, was living in the forest free from agony

ततो भूतोपसृष्टेव वेपमाना पुनः पुनः।
धरण्यां गतसत्त्वेव कौसल्या सूतमब्रवीत्॥ १॥

Trembling again and again as though possessed by a spirit, and lying on the floor as though life had departed from her, Kausalyā thereupon spoke to Sumantra as follows : (1)

नय मां यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः।
तान् विना क्षणमप्यद्य जीवितुं नोत्सहे ह्यहम्॥ २॥

"Take me to the place where Rāma (a scion of Kakutstha), Sītā and Lakṣmaṇa happen to be; for without them I cannot bear to live even for a moment longer today. (2)

निवर्तय रथं शीघ्रं दण्डकान् नय मामपि।
अथ तान् नानुगच्छामि गमिष्यामि यमक्षयम्॥ ३॥

"Quickly take the chariot back and convey me too to the Daṇḍaka forest. In case I do not follow them, I will proceed to the abode of Death." (3)

बाष्पवेगोपहतया स वाचा सज्जमानया।
इदमाश्वासयन् देवीं सूतः प्राञ्जलिरब्रवीत्॥ ४॥

Seeking to comfort the queen, the aforesaid charioteer submitted to her with folded hands as follows in a faltering voice choked with an upsurge of tears : (4)

त्यज शोकं च मोहं च सम्भ्रमं दुःखजं तथा।
व्यवधूय च संतापं वने वत्स्यति राघवः॥ ५॥

"Abandon grief and infatuation as well as agitation born of sorrow; for, shaking off agony, Śrī Rāma (a scion of Raghu) will take up his abode in the forest. (5)

लक्ष्मणश्चापि रामस्य पादौ परिचरन् वने।
आराधयति धर्मज्ञः परलोकं जितेन्द्रियः॥ ६॥

"Serving the feet of Śrī Rāma in the forest, Lakṣmaṇa too, who knows what is right and has subdued his senses, is straightening his path to the other world thereby. (6)

विजनेऽपि वने सीता वासं प्राप्य गृहेष्विव।
विस्रम्भं लभतेऽभीता रामे विन्यस्तमानसा॥ ७॥

"Getting her abode even in a lonely forest, Sītā, whose mind stands focussed on Śrī Rāma, remains undaunted and enjoys composure as if she were in her own house. (7)

नास्या दैन्यं कृतं किंचित् सुसूक्ष्ममपि लक्ष्यते।
उचितेव प्रवासानां वैदेही प्रतिभाति मे॥ ८॥

"Not the faintest dejection of any kind caused by her exile is traceable in her. The daughter of Janaka, the ruler of the Videha kingdom, appears to me as though accustomed to staying away from home now and then. (8)

नगरोपवनं गत्वा यथा स्म रमते पुरा।
तथैव रमते सीता निर्जनेषु वनेष्वपि॥ ९॥

"Sītā finds as much delight in lonely forests as she used to do in the past whenever she visited the groves in the precincts of the city. (9)

बालेव रमते सीताबालचन्द्रनिभानना।
रामा रामे ह्यदीनात्मा विजनेऽपि वने सती॥ १०॥

"The charming and virtuous Sītā, whose countenance shone like the full moon and who was ever undepressed in spirits, surely found delight as a girl even in the lonely forest in the presence of Śrī Rāma. (10)

तद्गतं हृदयं यस्यास्तदधीनं च जीवितम्।
अयोध्या हि भवेदस्या रामहीना तथा वनम्॥ ११॥

"Devoid of Śrī Rāma, however, Ayodhyā too would be no better than a forest to Sītā, whose heart is intent on him and whose life is dependent on him. (11)

परिपृच्छति वैदेही ग्रामांश्च नगराणि च।
गतिं दृष्ट्वा नदीनां च पादपान् विविधानपि॥ १२॥

"Seeing villages and cities too as well as the flow of rivers as also trees of every description, Sītā, a princess of the Videha clan, makes inquiries concerning them of Rāma or Lakṣmaṇa, whoever is by her side. (12)

रामं वा लक्ष्मणं वापि दृष्ट्वा जानाति जानकी।
अयोध्या क्रोशमात्रे तु विहारमिव साश्रिता॥ १३॥

"Finding Śrī Rāma or Lakṣmaṇa beside her, the daughter of Janaka feels that she is, as it were, on a visit to a pleasure-garden only a couple of miles away from Ayodhyā. (13)

इदमेव स्मराम्यस्याः सहसैवोपजल्पितम्।
कैकेयीसंश्रितं जल्पं नेदानीं प्रतिभाति माम्॥ १४॥

"I remember only this much pertaining to Sītā. The remark uttered by her only in an unguarded moment concerning Kaikeyī does not strike me just at present." (14)

ध्वंसयित्वा तु तद् वाक्यं प्रमादात् पर्युपस्थितम्।
ह्लादनं वचनं सूतो देव्या मधुरमब्रवीत्॥ १५॥

Skipping over that reference that had escaped from his lips through inadvertence, the charioteer spoke the following agreeable words that brought delight to the queen : (15)

अध्वना वातवेगेन सम्भ्रमेणातपेन च।
न विगच्छति वैदेह्याश्चन्द्रांशुसदृशी प्रभा॥ १६॥

"The splendour of Sītā (a princess of the Videha clan), which resembles the moonlight, does not fade through fatigue of the journey, high velocity of the winds, agitation caused by the sight of fearful beasts etc., and the heat of the sun. (16)

सदृशं शतपत्रस्य पूर्णचन्द्रोपमप्रभम्।
वदनं तद् वदान्याया वैदेह्या न विकम्पते॥ १७॥

"The well-known face of sweet-speaking Sītā, a princess of the Videha Kingdom, which resembles a lotus and whose effulgence vies with that of the full moon, never fades. (17)

अलक्तरसरक्ताभावलक्तरसवर्जितौ ।
अद्यापि चरणौ तस्याः पद्मकोशसमप्रभौ॥ १८॥

"Her soles, which, though no longer painted with Alakta (the red juice obtained from the resin of certain trees), still look red as Alakta and cast an effulgence akin to that of a lotus bud. (18)

नूपुरोत्कृष्टलीलेव खेलं गच्छति भामिनी।
इदानीमपि वैदेही तद्रागान्यस्तभूषणा॥ १९॥

"The high-minded Sītā (a princess of the Videha clan), who has not renounced her jewels out of love for Śrī Rāma, who is pleased to see her adorned, walks in a charming gait, as though outvying the cackling of swans by the music of her anklets. (19)

गजं वा वीक्ष्य सिंहं वा व्याघ्रं वा वनमाश्रिता।
नाहारयति संत्रासं बाहू रामस्य संश्रिता॥ २०॥

"Though living in the forest, she does not give way to fear on seeing an elephant or a lion or a tiger, fully relying as she does on the arms of Śrī Rāma. (20)

न शोच्यास्ते न चात्मा ते शोच्यो नापि जनाधिपः।
इदं हि चरितं लोके प्रतिष्ठास्यति शाश्वतम्॥ २१॥

"Neither they, nor your own self, nor the king deserves to be pitied. This story of Śrī Rāma will abide in the world forever. (21)

विधूय शोकं परिहृष्टमानसा
महर्षियाते पथि सुव्यवस्थिताः।
वने रता वन्यफलाशनाः पितुः
शुभां प्रतिज्ञां प्रतिपालयन्ति ते॥ २२॥

"Having shaken off grief, the three exiles, who are firmly established with a highly delighted mind on the path trodden by eminent sages and are enamoured of the forest, are fully implementing the sacred vow of their father, living on wild fruits etc., alone." (22)

तथापि सूतेन सुयुक्तवादिना
निवार्यमाणा सुतशोककर्शिता।
न चैव देवी विरराम कूजितात्
प्रियेति पुत्रेति च राघवेति च॥ २३॥

Even though being forbidden in the aforesaid manner by the charioteer, who spoke highly reasonable words, queen Kausalyā, who was torn with grief caused by separation from her son, did not cease in the least from crying out: "O my darling ! O my son !! O scion of Raghu !!!" (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Apprehending danger to the king from his inability to bear the grief caused by separation from Śrī Rāma, Kausalyā, though foremost among devoted wives, twits Daśaratha

वनं गते धर्मरते रामे रमयतां वरे।
कौसल्या रुदती चार्ता भर्तारमिदमब्रवीत्॥ १॥

Śrī Rāma, who was devoted to righteousness and was the foremost among those who bring delight to the people, having departed for the forest, Kausalyā, who was feeling distressed due to separation from her son spoke weeping to her husband as follows : (1)

यद्यपि त्रिषु लोकेषु प्रथितं ते महद् यशः।
सानुक्रोशो वदान्यश्च प्रियवादी च राघवः॥ २॥
कथं नरवरश्रेष्ठ पुत्रौ तौ सह सीतया।
दुःखितौ सुखसंवृद्धौ वने दुःखं सहिष्यतः॥ ३॥

"Although your great glory is extended through all the three worlds, and it is well-known that you, a scion of Raghu, are full of compassion and generous and speak kindly to all, you never paused to think how your aforesaid two sons, Rāma and Lakṣmaṇa, with Sītā, who have been brought up in ease, will endure suffering in the forest when faced with hardships, O jewel among the foremost of men ! (2-3)

सा नूनं तरुणी श्यामा सुकुमारी सुखोचिता।
कथमुष्णं च शीतं च मैथिली विसहिष्यते॥ ४॥

"Indeed, how will that young and delicate-bodied princess of Mithilā, who is still about sixteen years of age and is deserving of comforts, bear heat and cold? (4)

भुक्त्वाशनं विशालाक्षी सूपदंशान्वितं शुभम्।
वन्यं नैवारमाहारं कथं सीतोपभोक्ष्यते॥ ५॥

"How, having partaken of a rich diet with delicious sauces and other seasoned articles, will the large-eyed Sītā live on meals consisting of wild rice? (5)

गीतवादित्रनिर्घोषं श्रुत्वा शुभसमन्विता।
कथं क्रव्यादसिंहानां शब्दं श्रोष्यत्यशोभनम्॥ ६॥

"How, having listened to the sweet strains of vocal and instrumental music, will Sītā, who is richly endowed with auspicious qualities, bear to hear the unpleasant roar of lions, animals that feed on flesh? (6)

महेन्द्रध्वजसंकाशः क्व नु शेते महाभुजः।
भुजं परिघसंकाशमुपाधाय महाबलः॥ ७॥

"Where does the mighty-armed prince, Rāma—who is possessed of great might and (in delighting all) resembles the banner raised in honour of the mighty Indra on the 12th of the bright half of Bhādrapada as a mark of festivities—repose placing his arm, stout as an iron club, under his head for support? (7)

पद्मवर्णं सुकेशान्तं पद्मनिःश्वासमुत्तमम्।
कदा द्रक्ष्यामि रामस्य वदनं पुष्करेक्षणम्॥ ८॥

"When shall I behold again the exquisite countenance of Rāma, which possesses the hue of a lotus leaf and is decked with lovely locks, nay, whose breath emits the fragrance of a lotus and which is possessed of lotus-like eyes? (8)

वज्रसारमयं नूनं हृदयं मे न संशयः।
अपश्यन्त्या न तं यद् वै फलतीदं सहस्रधा॥ ९॥

"Surely my heart is made of a substance as hard as adamant : there is no doubt about it, as is clear from the fact that it does not break into a thousand pieces even while I do not behold him ! (9)

यत् त्वया करुणं कर्म व्यपोह्य मम बान्धवाः।
निरस्ताः परिधावन्ति सुखार्हाः कृपणा वने॥ १०॥

"Indeed, it was a cruel act on your part that, expelled by you, my near and dear ones, who were deserving of comforts, knock about in a wretched condition in the forest, leaving the city ! (10)

यदि पञ्चदशे वर्षे राघवः पुनरेष्यति।
जह्याद् राज्यं च कोशं च भरतो नोपलक्ष्यते॥ ११॥

"Even if Rāma, a scion of Raghu, returns to Ayodhyā in the fifteenth year, it is not expected that Bharata will relinquish the sovereignty and the exchequer. (11)

भोजयन्ति किल श्राद्धे केचित् स्वानेव बान्धवान्।
ततः पश्चात् समीक्षन्ते कृतकार्या द्विजोत्तमान्॥ १२॥

"It is a well-known fact that some householders feed their own relations (daughter's sons and others) on the occasion of a Śrāddha (a ceremony in honour and for the benefit of dead relatives on their death anniversary and at other times) and their object in the shape of making special gifts in their favour having been accomplished, attend to the foremost of other Brāhmaṇas invited for the Śrāddha, afterwards. (12)

तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः।
न पश्चात् तेऽभिमन्यन्ते सुधामपि सुरोपमाः॥ १३॥

"Of them, such Brāhmaṇās as are men of character, learned and godlike do not accept afterwards even food which is delicious as ambrosia. (13)

ब्राह्मणेष्वपि वृत्तेषु भुक्तशेषं द्विजोत्तमाः।
नाभ्युपेतुमलं प्राज्ञाः शृङ्गच्छेदमिवर्षभाः॥ १४॥

"Even though it may be Brāhmaṇas that have finished their meals in the first instance, great Brāhmaṇas, who are highly enlightened, would not consent to partake of what is left after others have finished their meal, any more than bulls of excellent breed would brook the severance of their horns. (14)

एवं कनीयसा भ्रात्रा भुक्तं राज्यं विशाम्पते।
भ्राता ज्येष्ठो वरिष्ठश्च किमर्थं नावमन्यते॥ १५॥

"Why then will Rāma, who is the eldest and most deserving brother, not likewise disdain a kingship already enjoyed by a younger brother, O ruler of the people? (15)

न परेणाहृतं भक्ष्यं व्याघ्रः खादितुमिच्छति।
एवमेव नरव्याघ्रः परलीढं न मंस्यते॥ १६॥

"A tiger would not partake of the food brought by another; even so, Rāma, a tiger among men, would not set his heart on that which has been enjoyed by another. (16)

हविराज्यं पुरोडाशः कुशा यूपाश्च खादिराः।
नैतानि यातयामानि कुर्वन्ति पुनरध्वरे॥ १७॥

"The wise do not use for a second time in a sacrifice the following already used in another sacrifice, viz., sacrificial food, ghee, Puroḍāśa (a mass of ground rice rounded into a kind of cake, usually divided into pieces placed on receptacles and offered as an oblation in fire), blades of Kuśa grass and sacrificial posts of Khadira wood. (17)

तथा ह्यात्तमिदं राज्यं हृतसारं सुरामिव।
नाभिमन्तुमलं रामो नष्टसोममिवाध्वरम्॥ १८॥

"Even so, Rāma too will not be able to accept this sovereignty already enjoyed by Bharata, any more than one would set one's heart on wine deprived of its essence or on the remnants of the beverage called Soma, which is drunk during sacrificial performances. (18)

नैवंविधमसत्कारं राघवो मर्षयिष्यति।
बलवानिव शार्दूलो वालधेरभिमर्शनम्॥ १९॥

"Rāma (a scion of Raghu) will not suffer such indignity any more than a mighty tiger would brook the twisting of its tail. (19)

नैतस्य सहिता लोका भयं कुर्युर्महामृधे।
अधर्मं त्विह धर्मात्मा लोकं धर्मेण योजयेत्॥ २०॥

"All the worlds combined against him would not be able to cause terror into him even in a major conflict. He, however, did not wrest the throne of Ayodhyā, even though capable of doing so, because, his mind being intent on righteousness, he is vowed to lead even unrighteous people towards

righteousness by setting a noble example before them. (20)

नन्वसौ काञ्चनैर्बाणैर्महावीर्यो महाभुजः।
युगान्त इव भूतानि सागरानपि निर्दहेत्॥ २१॥

"That mighty-armed prince, possessed as he is of extraordinary might, can, if he so wills, even dry up the oceans by his shafts with gilded feathers even as the god of destruction dissolves the elements at the time of universal dissolution. (21)

स तादृशः सिंहबलो वृषभाक्षो नरर्षभः।
स्वयमेव हतः पित्रा जलजेनात्मजो यथा॥ २२॥

"That jewel among men, who is so powerful as indicated above, nay, who, possesses the strength of a lion and has eyes big as those of a bull, has been ruined by his own father even as the brood of a fish are devoured by the fish itself. (22)

द्विजातिचरितो धर्मः शास्त्रे दृष्टः सनातनैः।
यदि ते धर्मनिरते त्वया पुत्रे विवासिते॥ २३॥

"A son, who is deeply devoted to righteousness, having been exiled by you, it is problematic whether the path of virtue discovered by the ancient sages and followed by the twice-born really exists in your eyes. (23)

गतिरेका पतिर्नार्या द्वितीया गतिरात्मजः।
तृतीया ज्ञातयो राजंश्चतुर्थी नैव विद्यते॥ २४॥

"The main support of a woman is her husband, the second is her son, the third is her kindred; there is no fourth support at all, O king! (24)

तत्र त्वं मम नैवासि रामश्च वनमाहितः।
न वनं गन्तुमिच्छामि सर्वथा हा हता त्वया॥ २५॥

"Of the aforementioned three supports, you, my husband, are surely no support for me inasmuch as you are under the thumb of my co-wife; while Rāma has been sent away to the forest. I do not wish to proceed to the forest since I cannot live apart from you. In this way, alas! I have been utterly destroyed by you. (25)

हतं त्वया राष्ट्रमिदं सराज्यं
हताः स्म सर्वाः सह मन्त्रिभिश्च।
हता सपुत्रास्मि हताश्च पौराः
सुतश्च भार्या च तव प्रहृष्टौ॥ २६॥

"This kingdom of Kosala, alongwith other neighbouring kingdoms, has been ruined by you. Nay, we all (your people) alongwith the counsellors have been destroyed by you. I stand doomed with my son, Rāma. The citizens too have been ruined. Only your son, Bharata, and wife, Kaikeyī, feel greatly delighted." (26)

इमां गिरं दारुणशब्दसंहितां
निशम्य रामेति मुमोह दुःखितः।
ततः स शोकं प्रविवेश पार्थिवः
स्वदुष्कृतं चापि पुनस्तथास्मरत्॥ २७॥

Distressed to hear this condemnation of himself by Kausalyā, couched in harsh words, the Emperor fell into a swoon, crying "O Rāma!" He then got plunged in grief and also vividly recalled once more his past misdeed responsible for his present calamity. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

When reproached in harsh words by Kausalyā, though already feeling disconsolate through separation from his sons and daughter-in-law, Daśaratha falls into a swoon recalling his past sin in the form of killing a hermit boy, which was responsible for his present misfortune. On waking from his swoon he tries with folded hands to conciliate Kausalyā and on the latter reciprocating his sentiments, the Emperor is lulled into a nap

एवं तु क्रुद्धया राजा राममात्रा सशोकया।
श्रावितः परुषं वाक्यं चिन्तयामास दुःखितः॥ १॥

Told harsh words, as aforesaid, by the angry Kausalyā (Śrī Rāma's mother), who was full of grief, the king for his part felt distressed and fell abrooding. (1)

चिन्तयित्वा स च नृपो मोहव्याकुलितेन्द्रियः।
अथ दीर्घेण कालेन संज्ञामाप परंतपः॥ २॥

Nay, having reflected awhile the aforesaid monarch found his senses confused due to a spell of unconsciousness. And it was after a long time that the Emperor (who was noted for subduing his enemies) regained consciousness. (2)

स संज्ञामुपलभ्यैव दीर्घमुष्णं च निःश्वसन्।
कौसल्यां पार्श्वतो दृष्ट्वा ततश्चिन्तामुपागमत्॥ ३॥

Again, heaving a doleful sigh immediately on regaining consciousness, he relapsed into brooding on seeing Kausalyā by his side. (3)

तस्य चिन्तयमानस्य प्रत्यभात् कर्म दुष्कृतम्।
यदनेन कृतं पूर्वमज्ञानाच्छब्दवेधिना॥ ४॥

Even as he reflected, the sinful deed that had been unwittingly perpetrated by him in the past while hitting a mark (screened from sight) with the help of sound alone flashed on his mind. (4)

अमनास्तेन शोकेन रामशोकेन च प्रभुः।
द्वाभ्यामपि महाराजः शोकाभ्यामभितप्यते॥ ५॥

The mighty Emperor felt disconcerted through remorse caused by the thought of that sinful deed as well as through grief born of separation from Śrī Rāma and was tormented with the dual grief. (5)

दह्यमानस्तु शोकाभ्यां कौसल्यामाह दुःखितः।
वेपमानोऽञ्जलिं कृत्वा प्रसादार्थमवाङ्मुखः॥ ६॥

Folding his hands in order to propitiate Kausalyā, the king, who was being consumed by the twofold grief and was feeling afflicted thereby, spoke trembling to Kausalyā as follows, his face hanging downward: (6)

प्रसादये त्वां कौसल्ये रचितोऽयं मयाञ्जलिः।
वत्सला चानृशंसा च त्वं हि नित्यं परेष्वपि॥ ७॥

"I seek your favour, O Kausalyā! Here is my supplication to you with folded hands. In fact, you are ever full of affection even to your enemies and tender-hearted. (7)

भर्ता तु खलु नारीणां गुणवान् निर्गुणोऽपि वा।
धर्मं विमृशमानानां प्रत्यक्षं देवि दैवतम्॥ ८॥

"The husband for his part, be he full of virtues or even lacking in them, is indeed a visible deity to ladies knowing what is right, O godly lady! (8)

सा त्वं धर्मपरा नित्यं दृष्टलोकपरावरा।
नार्हसे विप्रियं वक्तुं दुःखितापि सुदुःखितम्॥ ९॥

"Though afflicted, you, who are not only conversant with the principles of righteousness of every kind but also ever devoted to righteousness and have seen both good and evil fortune in the world,

ought not to have told me unpalatable things, greatly afflicted as I am." (9)

तद् वाक्यं करुणं राज्ञः श्रुत्वा दीनस्य भाषितम्।
कौसल्या व्यसृजद् बाष्पं प्रणालीव नवोदकम्॥ १०॥

Hearing that piteous appeal uttered by the wretched king, Kausalyā shed tears even as a drain allows rain water to flow through it. (10)

सा मूर्ध्नि बद्ध्वा रुदती राज्ञः पद्ममिवाञ्जलिम्।
सम्भ्रमादब्रवीत् त्रस्ता त्वरमाणाक्षरं वचः॥ ११॥

Interlocking on her own head the king's palms joined in the form of a lotus, Kausalyā, who felt dismayed with the thought of having wronged her husband, spoke weeping in hurried tones through confusion as follows : (11)

प्रसीद शिरसा याचे भूमौ निपतितास्मि ते।
याचितास्मि हता देव क्षन्तव्याहं नहि त्वया॥ १२॥

"Be gracious to me: I entreat you with bowed head and lie prostrate at your feet. Since I have been entreated by you (my superior,which is a matter for shame to me), I am ruined. In any case, I do not deserve to be pardoned by you and court punishment at your hands for the wrong done by me to you. (12)

नैषा हि सा स्त्री भवति श्लाघनीयेन धीमता।
उभयोर्लोकयोर्लोके पत्या या सम्प्रसाद्यते॥ १३॥

"Surely she is not a woman of noble descent, who is earnestly propitiated by her wise husband, who is praiseworthy (adorable) for her in both the worlds. (13)

जानामि धर्मं धर्मज्ञ त्वां जाने सत्यवादिनम्।
पुत्रशोकार्तया तत्तु मया किमपि भाषितम्॥ १४॥

"I know my duty towards you, O knower of what is right, and also know you to be veracious. Something unseemly was, however, uttered by me, stricken as I was with grief caused by separation from my son. (14)

शोको नाशयते धैर्यं शोको नाशयते श्रुतम्।
शोको नाशयते सर्वं नास्ति शोकसमो रिपुः॥ १५॥

"Grief eradicates patience, grief effaces learning. Grief destroys all, there is no enemy like grief. (15)

शक्यमापतितः सोढुं प्रहारो रिपुहस्ततः।
सोढुमापतितः शोकः सुसूक्ष्मोऽपि न शक्यते॥ १६॥

"A blow that has descended from the hands of an enemy can be sustained. Grief, however, that has appeared all of a sudden cannot be endured even though it is very minute. (16)

वनवासाय रामस्य पञ्चरात्रोऽत्र गण्यते।
यः शोकहतहर्षायाः पञ्चवर्षोपमो मम॥ १७॥

"The period of five nights that has elapsed since Rāma left for sojourning in the forest is reckoned as equal in length to five years at this moment by me, whose joy has been marred by grief. (17)

तं हि चिन्तयमानायाः शोकोऽयं हृदि वर्धते।
नदीनामिव वेगेन समुद्रसलिलं महत्॥ १८॥

"Even as I think of Rāma, this grief born of separation from him, abiding in my breast grows in intensity, in the same way as the water of an ocean swells with the rapid inflow of rivers." (18)

एवं हि कथयन्त्यास्तु कौसल्यायाः शुभं वचः।
मन्दरश्मिरभूत् सूर्यो रजनी चाभ्यवर्तत॥ १९॥

While Kausalyā was speaking conciliatory words as aforesaid, the sun's rays became faint and the night prevailed. (19)

अथ प्रह्लादितो वाक्यैर्देव्या कौसल्यया नृपः।
शोकेन च समाक्रान्तो निद्राया वशमेयिवान्॥ २०॥

Cheered by Queen Kausalyā in so many words and overpowered by grief, the king forthwith fell into the grip of slumber. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Waking from sleep after a while and recalling his sinful deed, which spelt death to him, Daśaratha proceeds to tell Kausalyā how, while he was Prince Regent of Ayodhyā, he went out a-hunting in the forest one day and heard during the last watch of the night the sound of a hermit boy filling his pitcher with water by submerging into Sarayū river. Mistaking the gurgling sound for the trumpeting of an elephant, Daśaratha hit the boy with an arrow, which dug deep into his body and mortally wounded him. On approaching his quarry he discovered the fatal blunder and tendered his heartfelt apology to the hermit boy, who asked him to extract the arrow from his body and report the matter to his aged parents. The boy died immediately the arrow was taken out of his body

प्रतिबुद्धो मुहूर्तेन शोकोपहतचेतनः।
अथ राजा दशरथः स चिन्तामभ्यपद्यत॥ १॥

Having woken from sleep after an hour or so, the said King Daśaratha, whose mind was obscured through grief, now fell a prey to anxiety. (1)

रामलक्ष्मणयोश्चैव विवासाद् वासवोपमम्।
आपेदे उपसर्गस्तं तमः सूर्यमिवासुरम्॥ २॥

Consequent on the banishment of Śrī Rāma and Lakṣmaṇa, grief had seized the king, who vied in might and splendour with Indra, the ruler of gods, even as obscurity, which is attributed to the demon Rāhu (also recognized as a planet), seizes the sun at the time of a solar eclipse. (2)

सभार्ये हि गते रामे कौसल्यां कोसलेश्वरः।
विवक्षुरसितापाङ्गीं स्मृत्वा दुष्कृतमात्मनः॥ ३॥

Recollecting his misdeed as responsible for his present misfortune in the shape of separation from his sons and daughter-in-law, when Śrī Rāma had actually departed for the forest with his wife and Lakṣmaṇa, Daśaratha (the king of Kosala) felt inclined to tell Kausalyā, the corners of whose eyes were noted for their dark colour, all about it. (3)

स राजा रजनीं षष्ठीं रामे प्रव्राजिते वनम्।
अर्धरात्रे दशरथः सोऽस्मरद् दुष्कृतं कृतम्॥ ४॥

On the sixth night after Śrī Rāma had been sent into exile the celebrated King Daśaratha remembered at midnight the misdeed perpetrated by him. (4)

स राजा पुत्रशोकार्तः स्मृत्वा दुष्कृतमात्मनः।
कौसल्यां पुत्रशोकार्तामिदं वचनमब्रवीत्॥ ५॥

Recollecting his misdeed, the aforesaid monarch, who was stricken with grief caused by separation from his son, spoke as follows to Kausalyā, who was equally stricken with grief born of separation from her son : (5)

यदाचरति कल्याणि शुभं वा यदि वाशुभम्।
तदेव लभते भद्रे कर्ता कर्मजमात्मनः॥ ६॥

"A doer surely reaps, O blessed lady, the fruit of his own deeds, corresponding to the nature, good or evil, of that which he does, O gracious one ! (6)

गुरुलाघवमर्थानामारम्भे कर्मणां फलम्।
दोषं वा यो न जानाति स बाल इति होच्यते॥ ७॥

"He who does not reckon, while undertaking actions, the relative importance of their fruits as well as the advantages or

disadvantages accruing from them is surely dubbed as a fool. (7)

कश्चिदाम्रवणं छित्त्वा पलाशांश्च निषिञ्चति।
पुष्पं दृष्ट्वा फले गृध्नुः स शोचति फलागमे॥ ८॥

"Anyone who, cutting down a whole mango grove (because of its unattractive and tiny blossoms) nourishes a cluster of Palāśa trees expecting large and luscious fruits on seeing their charming and big flowers repents at the time of their fruition. (8)

अविज्ञाय फलं यो हि कर्म त्वेवानुधावति।
स शोचेत् फलवेलायां यथा किंशुकसेचकः॥ ९॥

"Indeed, like the man who nourishes a Kiṁśuka tree, he who embarks on action alone, not minding the consequences, is sure to repent when the action bears fruit. (9)

सोऽहमाम्रवणं छित्त्वा पलाशांश्च न्यषेचयम्।
रामं फलागमे त्यक्त्वा पश्चाच्छोचामि दुर्मतिः॥ १०॥

"Cutting down a mango grove, I have accordingly watered Palāśa trees and sending away Rāma to the forest at a time when the said mango grove was going to bear fruit, I repent, a fool that I am! (10)

लब्धशब्देन कौसल्ये कुमारेण धनुष्मता।
कुमारः शब्दवेधीति मया पापमिदं कृतम्॥ ११॥

"The sin which I am going to describe now was perpetrated by me, O Kausalyā, while I was yet a prince wielding a bow and arrows and had won the title of a prince expert in hitting an invisible mark with the help of the sound made by it. (11)

तदिदं मेऽनुसम्प्राप्तं देवि दुःखं स्वयंकृतम्।
सम्मोहादिह बालेन यथा स्याद् भक्षितं विषम्॥ १२॥

"This disaster, which was earned by myself, has been reaped by me, O godly lady, in the same way as poison may be swallowed by a child through excessive folly. (12)

यथान्यः पुरुषः कश्चित् पलाशैर्मोहितो भवेत्।
एवं मयाप्यविज्ञातं शब्दवेध्यमिदं फलम्॥ १३॥

"Even as a common man would be deluded by the charming red blossoms of a Palāśa tree and misled to think that it would yield equally large and delicious fruits, so it was never suspected by me that the dexterity acquired by me in hitting an invisible mark with the help of its sound would yield such a disastrous result. (13)

देव्यनूढा त्वमभवो युवराजो भवाम्यहम्।
ततः प्रावृडनुप्राप्ता मम कामविवर्धिनी॥ १४॥

"You were not married with me till then, O pious lady, and I was only Prince Regent at that time. Then set in the monsoon, which keenly enhanced my passion for hunting. (14)

अपास्य हि रसान् भौमांस्तप्त्वा च जगदंशुभिः।
परेताचरितां भीमां रविराचरते दिशम्॥ १५॥

"Sucking the moisture of the earth and scorching the world with its rays, the sun had begun to course through the southern quarter haunted by spirits and, therefore, exciting fear. (15)

उष्णमन्तर्दधे सद्यः स्निग्धा ददृशिरे घनाः।
ततो जहृषिरे सर्वे भेकसारङ्गबर्हिणः॥ १६॥

"Clouds laden with moisture appeared in the sky and the heat vanished all of a sudden. Frogs, the Cātaka birds and peacocks all rejoiced in consequence. (16)

क्लिन्नपक्षोत्तराः स्नाताः कृच्छ्रादिव पतत्रिणः।
वृष्टिवातावधूताग्रान् पादपानभिपेदिरे॥ १७॥

"Birds, which had the upper part of their wings drenched and which, therefore, looked as though bathed, could reach with difficulty the trees on which they had nestled and, whose ends were shaken by rain and the winds. (17)

पतितेनाम्भसाऽऽच्छन्नः पतमानेन चासकृत्।
आबभौ मत्तसारङ्गस्तोयराशिरिवाचलः॥ १८॥

"Covered by the rain water already fallen and still repeatedly falling on it, the mountain with elephants in rut looked like a waveless ocean and a drenched mountain. (18)

पाण्डुरारुणवर्णानि स्रोतांसि विमलान्यपि।
सुस्रुवुर्गिरिधातुभ्यः सभस्मानि भुजंगवत्॥ १९॥

"Cascades carrying transparent waters ran in a serpentine course assuming a white, ruddy and ashy colour on the way due to contact with mountain-minerals of those colours. (19)

तस्मिन्नतिसुखे काले धनुष्मानिषुमान् रथी।
व्यायामकृतसंकल्पः सरयूमन्वगां नदीम्॥ २०॥
निपाने महिषं रात्रौ गजं वाभ्यागतं मृगम्।
अन्यद् वा श्वापदं किंचिज्जिघांसुरजितेन्द्रियः॥ २१॥

"Having made up my mind to take some exercise by way of hunting, and with my senses uncontrolled, I drove at that most agreeable period in a chariot to the river Sarayū, equipped with a bow and arrows and wishing to hunt at night a wild buffalo, an elephant or any other beast of prey or deer, accidentally arrived at some ford in the river. (20-21)

अथान्धकारे त्वश्रौषं जले कुम्भस्य पूर्यतः।
अचक्षुर्विषये घोषं वारणस्येव नर्दतः॥ २२॥

"Presently in the darkness I, for my part, heard the sound of a pitcher being filled in with water of the river, resembling the sound of a trumpeting elephant, at a place which was not before my eyes. (22)

ततोऽहं शरमुद्धृत्य दीप्तमाशीविषोपमम्।
शब्दं प्रति गजप्रेप्सुरभिलक्ष्यमपातयम्॥ २३॥

"Taking out from my quiver an effulgent arrow, resembling a snake in its deadly effect, I then discharged it in the direction of the sound in the hope of hitting the mark, as I wished to bag the elephant after killing it. (23)

अमुञ्चं निशितं बाणमहमाशीविषोपमम्।
तत्र वागुषसि व्यक्ता प्रादुरासीद् वनौकसः॥ २४॥
हा हेति पततस्तोये बाणाद् व्यथितमर्मणः।
तस्मिन्निपतिते भूमौ वागभूत् तत्र मानुषी॥ २५॥

"In the quarter where I hurled my sharp arrow, resembling a snake in its deadly effect, there emerged in the dawn the clear wail of a dweller in the forest dropping down in water, his vital part tormented with pain caused by the arrow. On his having dropped down to the ground issued forth on that very spot a human voice saying : (24-25)

कथमस्मद्विधे शस्त्रं निपतेच्च तपस्विनि।
प्रविविक्तां नदीं रात्रावुदाहारोऽहमागतः॥ २६॥

" 'How could a weapon descend on an ascetic like myself, who can have no enemy? I came at the close of night to this exceedingly lonely river bank with the intention of drawing water. (26)

इषुणाभिहतः केन कस्य वापकृतं मया।
ऋषेर्हि न्यस्तदण्डस्य वने वन्येन जीवतः॥ २७॥

" 'By whom have I been hit with an arrow? Or, to whom could offence have been given by me, a seer who has forsworn every form of violence and who was living in a forest on the produce of the forest? (27)

कथं नु शस्त्रेण वधो मद्विधस्य विधीयते।
जटाभारधरस्यैव वल्कलाजिनवाससः॥ २८॥

" 'How can the killing by means of a weapon of an ascetic like me, wearing a mass of matted hair on his head and clad in the bark of trees and deerskin, be enjoined by the scriptures? (28)

को वधेन ममार्थी स्यात् किं वास्यापकृतं मया।
एवं निष्फलमारब्धं केवलानर्थसंहितम्॥ २९॥

" 'Who can have any interest in killing me or what offence has been given by me to the man who has hit me with an arrow? In this way a futile act has been done by him, and an act which will be attended with evil consequences alone. (29)

न क्वचित् साधु मन्येत यथैव गुरुतल्पगम्।
नेमं तथानुशोचामि जीवितक्षयमात्मनः॥ ३०॥
मातरं पितरं चोभावनुशोचामि मद्वधे।
तदेतन्मिथुनं वृद्धं चिरकालभृतं मया॥ ३१॥
मयि पञ्चत्वमापन्ने कां वृत्तिं वर्तयिष्यति।
वृद्धौ च मातापितरावहं चैकेषुणा हतः॥ ३२॥

केन स्म निहताः सर्वे सुबालेनाकृतात्मना।
तां गिरं करुणं श्रुत्वा मम धर्मानुकांक्षिणः॥ ३३॥
कराभ्यां सशरं चापं व्यथितस्यापतद् भुवि।
तस्याहं करुणं श्रुत्वा ऋषेर्विलपतो निशि॥ ३४॥
सम्भ्रान्तः शोकवेगेन भृशमासं विचेतनः।
तं देशमहमागम्य दीनसत्त्वः सुदुर्मनाः॥ ३५॥
अपश्यमिषुणा तीरे सरय्वास्तापसं हतम्।
अवकीर्णजटाभारं प्रविद्धकलशोदकम्॥ ३६॥
पांसुशोणितदिग्धाङ्गं शयानं शल्यवेधितम्।
स मामुद्वीक्ष्य नेत्राभ्यां त्रस्तमस्वस्थचेतनम्॥ ३७॥
इत्युवाच वचः क्रूरं दिधक्षन्निव तेजसा।
किं तवापकृतं राजन् वने निवसता मया॥ ३८॥
जिहीर्षुरम्भो गुर्वर्थं यदहं ताडितस्त्वया।
एकेन खलु बाणेन मर्मण्यभिहते मयि॥ ३९॥
द्वावन्धौ निहतौ वृद्धौ माता जनयिता च मे।
तौ नूनं दुर्बलावन्धौ मत्प्रतीक्षौ पिपासितौ॥ ४०॥
चिरमाशां कृतां कष्टां तृष्णां संधारयिष्यतः।
न नूनं तपसो वास्ति फलयोगः श्रुतस्य वा॥ ४१॥
पिता यन्मां न जानीते शयानं पतितं भुवि।
जानन्नपि च किं कुर्यादशक्तश्चापरिक्रमः॥ ४२॥
भिद्यमानमिवाशक्तस्त्रातुमन्यो नगो नगम्।
पितुस्त्वमेव मे गत्वा शीघ्रमाचक्ष्व राघव॥ ४३॥

" 'Nowhere will anyone admire him any more than one would admire a man seeking the bed of his preceptor's wife. I do not grieve for this loss of my life so much as for the fate of my father and mother both on my expiry. By what means of subsistence will this aged couple, maintained for long by me, support themselves when I have met my end? My aged parents as well as myself stand killed with a single arrow. By what ignorant fool of an uncontrolled mind have we all been done to death?'

"The bow with an arrow which I held in my hands at the moment dropped from my hands to the ground, distressed as I was to hear that plaintive cry, and sought only to do what was right. Hearing the piteous lament of the seer, who was wailing during the close of the night, I lost my consciousness again and again, utterly confounded as I was due to the outburst of grief. Reaching the place where he lay, distressed in mind and extremely sad at heart, as I was, I beheld the ascetic lying on the bank of the Sarayū, struck with an arrow and pierced with its point, the mass of matted hair on his head put out of order, the water of his pitcher run out and his limbs besmeared with dust and blood. Staring at me, who stood alarmed and sick in mind, with his blood shot eyes as if going to consume me with his glory of austerity, he addressed the following harsh words to me : 'What wrong was done by me to you, O king, living as I did in the forest, that while intending to take water for my parents, I was hit by you? On my being hit in a vital part with a single arrow, my blind and aged mother and father both have been virtually killed. Feeble, blind and thirsty, they must be anxiously waiting for me and will be cherishing since long the hope of getting water placed in me, and enduring their painful thirst. Surely askesis or learning has not yet borne fruit in my case or in the case of my father; for my father does not know anything about myself having fallen down, mortally wounded, and lying on the ground. Even if he knew, what could he do, feeble and unable as he is to move, and in this way is incapable of protecting me as any tree is incapable of protecting a neighbouring tree which is going to be rent asunder. Seeking the presence of my father, O scion of Raghu, speak you alone to him speedily about me. (30—43)

न त्वामनुदहेत् क्रुद्धो वनमग्निरिवैधितः।
इयमेकपदी राजन् यतो मे पितुराश्रमः॥ ४४॥

" 'If you take courage in both hands and confess your guilt before him, I am sure he will not burn you in his wrath as a swollen fire would consume a forest. Here is the track by which my father's hermitage can be reached. (44)

तं प्रसादय गत्वा त्वं न त्वा संकुपितः शपेत्।
विशल्यं कुरु मां राजन् मर्म मे निशितः शरः॥ ४५॥
रुणद्धि मृदु सोत्सेधं तीरमम्बुरयो यथा।
सशल्यः क्लिश्यते प्राणैर्विशल्यो विनशिष्यति॥ ४६॥
इति मामविशच्चिन्ता तस्य शल्यापकर्षणे।
दुःखितस्य च दीनस्य मम शोकातुरस्य च॥ ४७॥
लक्षयामास स ऋषिश्चिन्तां मुनिसुतस्तदा।
ताम्यमानं स मां कृच्छ्रादुवाच परमार्थवित्॥ ४८॥

" 'Approaching him, seek his forgiveness lest he should get enraged and execrate you. Render me free from pain by extracting the shaft from my body, O king, since your sharp-pointed arrow torments my vital part in the same way as a river current corrodes a high sandy bank.' "While I was going to extract the arrow from his body, the following thought entered my mind: 'With the arrow still rankling in his body the hermit boy will continue to suffer, even though he will survive, while he will surely expire the moment the shaft is removed from his body.' That sage, son of a hermit, immediately perceived my anxiety, distressed, miserable and stricken with grief as I was. The hermit boy, who knew the essence of the scriptures, spoke with difficulty as follows to me, who was feeling perplexed in mind : (45—48)

सीदमानो विवृत्ताङ्गोऽचेष्टमानो गतः क्षयम्।
संस्तभ्य शोकं धैर्येण स्थिरचित्तो भवाम्यहम्॥ ४९॥

" 'Though getting faint and motionless, with my eyes turned round, since I have approached my end, I am trying to compose my mind, restraining my grief by recourse to firmness. (49)

ब्रह्महत्याकृतं तापं हृदयादपनीयताम्।
न द्विजातिरहं राजन् मा भूत् ते मनसो व्यथा॥ ५०॥

" 'Let agony caused by the thought of your having killed a Brāhmaṇa be driven away from your heart. I am not a Brāhmaṇa, O king; hence let there be no anguish in your mind on that score. (50)

शूद्रायामस्मि वैश्येन जातो नरवराधिप।
इतीव वदतः कृच्छ्राद् बाणाभिहतमर्मणः॥ ५१॥
विघूर्णतो विचेष्टस्य वेपमानस्य भूतले।
तस्य त्वाताम्यमानस्य तं बाणमहमुद्धरम्।
स मामुद्वीक्ष्य संत्रस्तो जहौ प्राणांस्तपोधनः॥ ५२॥

" 'I was procreated by a Vaiśya through a Śūdra woman, O ruler of the foremost of men !' "While he was speaking as aforesaid with difficulty, his vital part having been smitten with the arrow, and was now rolling on the ground, now tossing about, now quivering and now fainting, I took out that arrow from his body. Looking dismayed (due to anxiety on the score of his parents) at me, the boy, whose only wealth was his asceticism, gave up the ghost. (51-52)

जलार्द्रगात्रं तु विलप्य कृच्छ्रं
मर्मव्रणं संततमुच्छ्वसन्तम्।
ततः सरय्वां तमहं शयानं
समीक्ष्य भद्रे सुभृशं विषण्णः॥ ५३॥

"I felt extremely sad, O blessed lady, to behold him sighing again and again after speaking out his mind with difficulty, his vital part having been injured, and then lying dead on the bank of the Sarayū, drenched all over his body with water." (53)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Daśaratha continues to tell Kausalyā how, having sought the presence of the aged parents of the deceased, he apprised them of the sad incident and escorted them to the river bank, where their son lay dead; how, clasping the boy to their bosom, they both piteously wailed and offered libations of water to his spirit for its benefit; how, invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would meet his death in his agony of separation from his son, the ascetic couple gave up the ghost and attained the Supreme. Having thus related the story of his imprecation and loudly lamenting, the Emperor breathes his last with the thought of Śrī Rāma foremost in his mind

वधमप्रतिरूपं तु महर्षेस्तस्य राघवः।
विलपन्नेव धर्मात्मा कौसल्यामिदमब्रवीत्॥ १॥

Recalling how that great seer was killed undeservedly by him, the pious-minded Daśaratha, a scion of Raghu, for his part continued to speak as follows to Kausalyā, mourning all the time for his son : (1)

तदज्ञानान्महत्पापं कृत्वा संकुलितेन्द्रियः।
एकस्त्वचिन्तयं बुद्ध्या कथं नु सुकृतं भवेत्॥ २॥

"Having perpetrated through ignorance that egregious sin, I thought with the help of my reason, my senses being utterly confounded and I being alone, how good luck may yet attend on me. (2)

ततस्तं घटमादाय पूर्णं परमवारिणा।
आश्रमं तमहं प्राप्य यथाख्यातपथं गतः॥ ३॥

"Taking that pitcher (left by the deceased) when it had been filled with purified water of the Sarayū, and proceeding along the track already pointed out by the hermit boy, I reached the hermitage referred to by the deceased. (3)

तत्राहं दुर्बलावन्धौ वृद्धावपरिणायकौ।
अपश्यं तस्य पितरौ लूनपक्षाविव द्विजौ॥ ४॥

"There I saw his feeble, blind and aged parents, with none to conduct them here and there and resembling a pair of birds whose wings had been clipped. (4)

तन्निमित्ताभिरासीनौ कथाभिरपरिश्रमौ।
तामाशां मत्कृते हीनावुपासीनावनाथवत्॥ ५॥

"Remaining occupied with talks concerning their only son, they sat free from ennui and like two forlorn persons they fondly hugged the hope of meeting their son, though deprived of it through my doing. (5)

शोकोपहतचित्तश्च भयसंत्रस्तचेतनः।
तच्चाश्रमपदं गत्वा भूयः शोकमहं गतः॥ ६॥

"My intellect being already clouded with grief and my mind dismayed through apprehension of incurring the displeasure of the ascetic couple, I fell a prey to further grief on reaching the site of that hermitage. (6)

पदशब्दं तु मे श्रुत्वा मुनिर्वाक्यमभाषत।
किं चिरायसि मे पुत्र पानीयं क्षिप्रमानय॥ ७॥

"Hearing my footfalls, the sage for his part spoke as follows : 'Why are you

tarrying, my son? Pray, bring water immediately. (7)

यन्निमित्तमिदं तात सलिले क्रीडितं त्वया।
उत्कण्ठिता ते मातेयं प्रविश क्षिप्रमाश्रमम्॥ ८॥

"'Your mother here is seized with anxiety because, O dear son, you have sported in water so long; pray, enter the hermitage without delay. (8)

यद् व्यलीकं कृतं पुत्र मात्रा ते यदि वा मया।
न तन्मनसि कर्तव्यं त्वया तात तपस्विना॥ ९॥

"'The offence, if any, that may have been given to you by your mother or myself, my son, should not be taken to heart by you, my child, an ascetic that you are. (9)

त्वं गतिस्त्वगतीनां च चक्षुस्त्वं हीनचक्षुषाम्।
समासक्तास्त्वयि प्राणाः कथं त्वं नाभिभाषसे॥ १०॥

"'You are our support, supportless as we are; nay, you are our eyesight, sightless as we are. Our senses are focussed on you. How then do you not speak to me?' (10)

मुनिमव्यक्तया वाचा तमहं सज्जमानया।
हीनव्यञ्जनया प्रेक्ष्य भीतचित्त इवाब्रुवम्॥ ११॥

"As though frightened in mind to behold the sage, I replied to him in faltering and inarticulate words, lacking in certain consonants. (11)

मनसः कर्म चेष्टाभिरभिसंस्तभ्य वाग्बलम्।
आचचक्षे त्वहं तस्मै पुत्रव्यसनजं भयम्॥ १२॥

"Fully controlling fear (which is an action of the mind) by means of outward signs (showing fearlessness) and acquiring the power of expression, I for my part told him (in the following words) of the fear that awaited him as a result of his son's death. (12)

क्षत्रियोऽहं दशरथो नाहं पुत्रो महात्मनः।
सज्जनावमतं दुःखमिदं प्राप्तं स्वकर्मजम्॥ १३॥

"'I am a Kṣatriya named Daśaratha, and not the son of your exalted self. As a result of my own action this agony, which is despised by noble men, has been reaped by me. (13)

भगवंश्चापहस्तोऽहं सरयूतीरमागतः।
जिघांसुः श्वापदं किंचिन्निपाने वागतं गजम्॥ १४॥

"'Desirous of killing any beast of prey or elephant arrived in a ford for drinking water, I sought the bank of the Sarayū, bow in hand, O holy sage! (14)

ततः श्रुतो मया शब्दो जले कुम्भस्य पूर्यतः।
द्विपोऽयमिति मत्वाहं बाणेनाभिहतो मया॥ १५॥

"'Presently was heard by me the sound of a pitcher being filled in water. I stood unsuspecting, believing that it was an elephant that was making the sound and the living being (responsible for the sound) was hit by me with an arrow. (15)

गत्वा तस्यास्ततस्तीरमपश्यमिषुणा हृदि।
विनिर्भिन्नं गतप्राणं शयानं भुवि तापसम्॥ १६॥

"'Proceeding to the bank of the river immediately I found an ascetic lying on the ground with his life well-nigh extinct, pierced as he was with the arrow in the heart. (16)

ततस्तस्यैव वचनादुपेत्य परितप्यतः।
स मया सहसा बाण उद्धृतो मर्मतस्तदा॥ १७॥

"'Then, drawing near, at the instance of the ascetic himself, who had been suffering intense pain, the said arrow was immediately extracted from his vital part by me. (17)

स चोद्धृतेन बाणेन सहसा स्वर्गमास्थितः।
भगवन्तावुभौ शोचन्नन्धाविति विलप्य च॥ १८॥

"'With the arrow extracted from his bosom, the ascetic forthwith ascended to heaven, grieving for you both, and lamenting on the ground that you were blind. (18)

अज्ञानाद् भवतः पुत्रः सहसाभिहतो मया।
शेषमेवं गते यत् स्यात् तत् प्रसीदतु मे मुनिः॥ १९॥

"'Through ignorance your son has been rashly killed by me. Such being the case, may Your Holiness be pleased to direct what remains to be done.' (19)

स तच्छ्रुत्वा वचः क्रूरं मया तदघशंसिना।
नाशकत् तीव्रमायासं स कर्तुं भगवानृषिः॥ २०॥

"Hearing that cruel story related by me, who confessed the guilt, the aforesaid sage, though capable of pronouncing a terrible curse, could not do so, my sin having been attenuated by voluntary confession. (20)

स बाष्पपूर्णवदनो निःश्वसन् शोकमूर्च्छितः।
मामुवाच महातेजाः कृताञ्जलिमुपस्थितम्॥ २१॥

"Stupefied through grief and sighing, his face bathed in tears, the sage, who was exceptionally glorious, replied as follows to me, who stood near him with folded hands : (21)

यद्येतदशुभं कर्म न स्म मे कथयेः स्वयम्।
फलेन्मूर्धा स्म ते राजन् सद्यः शतसहस्त्रधा॥ २२॥

" 'Had you not told me of this evil deed yourself, your head, O king, would have instantly split into a hundred or even thousand pieces. (22)

क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः।
ज्ञानपूर्वं कृतः स्थानाच्च्यावयेदपि वज्रिणम्॥ २३॥

" 'The death of a hermit wittingly brought about by a Kṣatriya in particular, O king, is sure to bring down even Indra, the wielder of a thunderbolt, from his position. (23)

सप्तधा तु भवेन्मूर्धा मुनौ तपसि तिष्ठति।
ज्ञानाद् विसृजतः शस्त्रं तादृशे ब्रह्मवादिनि॥ २४॥

" 'Nay, the head of a man consciously hurling a weapon against such a hermit, remaining engaged in austerities and expounding the Vedas, is sure to split into seven. (24)

अज्ञानाद्धि कृतं यस्मादिदं ते तेन जीवसे।
अपि ह्यकुशलं न स्याद् राघवाणां कुतो भवान्॥ २५॥

" 'Since this sinful deed has been done by you actually through ignorance, therefore you survive. Otherwise the race of the Raghus itself would have become extinct, much more you.' (25)

नय नौ नृप तं देशमिति मां चाभ्यभाषत।
अद्य तं द्रष्टुमिच्छावः पुत्रं पश्चिमदर्शनम्॥ २६॥
रुधिरेणावसिक्ताङ्गं प्रकीर्णाजिनवाससम्।
शयानं भुवि निःसंज्ञं धर्मराजवशं गतम्॥ २७॥

"The sage further said to me, 'Take us, O monarch, to that place where my son is lying dead. We two long today to see that son of ours—whom, alas, we are going to see for the last time—lying unconscious on the ground, transferred to the control of Dharmarāja (the god of piety, who receives virtuous souls into his realm after death), his whole body bathed in blood and his robes of deerskin thrown about.' (26-27)

अथाहमेकस्तं देशं नीत्वा तौ भृशदुःखितौ।
अस्पर्शयमहं पुत्रं तं मुनिं सह भार्यया॥ २८॥

"I took the sore afflicted couple to that spot single-handed, and I immediately made that sage with his wife touch his son. (28)

तौ पुत्रमात्मनः स्पृष्ट्वा तमासाद्य तपस्विनौ।
निपेततुः शरीरेऽस्य पिता चैनमुवाच ह॥ २९॥

"Approaching that son of theirs and touching him, the two ascetics fell on his person and the father addressed him as follows : so the tradition goes : (29)

नाभिवादयसे माद्य न च मामभिभाषसे।
किं च शेषे तु भूमौ त्वं वत्स किं कुपितो ह्यसि॥ ३०॥

" 'You do not greet me today as you used to do before, nor do you speak to me. Moreover, why are you actually lying on the ground, my darling? Are you really displeased with me? (30)

नन्वहं तेऽप्रियः पुत्र मातरं पश्य धार्मिकीम्।
किं च नालिङ्गसे पुत्र सुकुमार वचो वद॥ ३१॥

" 'If I am unwelcome to you, my son, look at your pious mother. Moreover, why do you not embrace her, my tender son? Pray, address loving words to me. (31)

कस्य वा परारात्रेऽहं श्रोष्यामि हृदयङ्गमम्।
अधीयानस्य मधुरं शास्त्रं वान्यद् विशेषतः॥ ३२॥

" 'Whose heart-captivating voice shall I hear now in the latter half of the night, reading in particularly sweet tones from any scripture or other sacred book? (32)

को मां संध्यामुपास्यैव स्नात्वा हुतहुताशनः।
श्लाघयिष्यत्युपासीनः पुत्रशोकभयार्दितम्॥ ३३॥

" 'Who, having bathed, worshipped Sandhyā (the goddess presiding over the morning twilight) and offered oblations to the sacred fire, and seated by my side, will console me, tormented with grief and fear caused by the death of my son? (33)

कन्दमूलफलं हृत्वा यो मां प्रियमिवातिथिम्।
भोजयिष्यत्यकर्मण्यमप्रग्रहमनायकम् ॥ ३४॥

" 'Who, having fetched bulbs, roots and fruits, will feed me as one would entertain a beloved guest, unfit as I am for work, resourceless and guideless? (34)

इमामन्धां च वृद्धां च मातरं ते तपस्विनीम्।
कथं पुत्र भरिष्यामि कृपणां पुत्रगर्धिनीम्॥ ३५॥

" 'How, my son, shall I be able to support this mother of yours, who is not only blind, aged and given to austerities, but also miserable and full of longing for her son? (35)

तिष्ठ मा मा गमः पुत्र यमस्य सदनं प्रति।
श्वो मया सह गन्तासि जनन्या च समेधितः॥ ३६॥

" 'Tarry, my son, pray, do not, O do not yet proceed to the abode of Yama (the god of death). Tomorrow you will go with me and accompanied by your mother too. (36)

उभावपि च शोकार्तावनाथौ कृपणौ वने।
क्षिप्रमेव गमिष्यावस्त्वया हीनौ यमक्षयम्॥ ३७॥

" 'Stricken with grief, devoid of a supporter and leading a wretched life in the forest, we shall both proceed to Yama's abode without delay, bereft as we are of you. (37)

ततो वैवस्वतं दृष्ट्वा तं प्रवक्ष्यामि भारतीम्।
क्षमतां धर्मराजो मे बिभृयात् पितरावयम्॥ ३८॥

'Seeing Yama (son of Vivaswān, the sun-god) I shall then address the following prayer to him: 'May King Dharma (the god of piety) be pleased to condone my fault. Let this son of mine continue to support us, his parents, as heretofore. (38)

दातुमर्हति धर्मात्मा लोकपालो महायशाः।
ईदृशस्य ममाक्षय्यामेकामभयदक्षिणाम्॥ ३९॥

" 'A pious-minded and highly illustrious guardian of the world, you ought to vouchsafe in my favour this one imperishable boon and make me fearless for ever, reduced as I am to this plight, (39)

अपापोऽसि यथा पुत्र निहतः पापकर्मणा।
तेन सत्येन गच्छाशु ये लोकास्त्वस्त्रयोधिनाम्॥ ४०॥

" 'Though killed as a result of some sinful act committed in some previous existence, you are really sinless. Therefore, endowed as you are with truthfulness, speedily ascend, my son, to the realms which are attained by those who die fighting with weapons. (40)

यां हि शूरा गतिं यान्ति संग्रामेष्वनिवर्तिनः।
हतास्त्वभिमुखाः पुत्र गतिं तां परमां व्रज॥ ४१॥

" 'Reach, my son, that highest destiny to which actually attain heroic warriors never retreating from the fields of battle and killed while facing the enemy. (41)

यां गतिं सगरः शैब्यो दिलीपो जनमेजयः।
नहुषो धुन्धुमारश्च प्राप्तास्तां गच्छ पुत्रक॥ ४२॥

" 'Reach, my dear child, the same goal to which attained Emperors Sagara, Śaibya, Dilīpa, Janamejaya, Nahuṣa and Dhundhumāra. (42)

या गतिः सर्वभूतानां स्वाध्यायात् तपसश्च या।
भूमिदस्याहिताग्नेश्च एकपत्नीव्रतस्य च॥ ४३॥
गोसहस्रप्रदातॄणां गुरुसेवाभृतामपि।
देहन्यासकृतां या च तां गतिं गच्छ पुत्रक॥ ४४॥

" 'Get merged, my dear son, in the same Brahma which is the goal of all living beings, attainable through study of the Vedas and asceticism, and attain that destiny which

is reserved for a donor of land, for him who has maintained the sacred fire all his life, who has taken a vow of marrying a single wife, those who have gifted a thousand cows, those who are vowed to the service of their preceptor or who have dropped their body by journeying to the Himālayas or drowning themselves in water or leaping into the flames. (43-44)

नहि त्वस्मिन् कुले जातो गच्छत्यकुशलां गतिम्।
स तु यास्यति येन त्वं निहतो मम बान्धवः॥ ४५॥

" 'In fact no one born in this race of ascetics can ever meet with an evil destiny after death. He alone by whom you, my son, have been killed will meet with such a destiny.' (45)

एवं स कृपणं तत्र पर्यदेवयतासकृत्।
ततोऽस्मै कर्तुमुदकं प्रवृत्तः सह भार्यया॥ ४६॥

"The ascetic piteously wailed again and again as aforesaid on that spot. Thereafter he proceeded with his wife to offer libations of water to the spirit of his departed son. (46)

स तु दिव्येन रूपेण मुनिपुत्रः स्वकर्मभिः।
स्वर्गमध्यारुहत् क्षिप्रं शक्रेण सह धर्मवित्॥ ४७॥

"By virtue of his own virtuous deeds, that sage's son, for his part, who knew what is right, immediately ascended in an ethereal form to heaven in the company of Indra, who had evidently come in person drawn by the exceptional merits of the hermit in order to escort him. (47)

आबभाषे च तौ वृद्धौ शक्रेण सह तापसः।
आश्वस्य च मुहूर्तं तु पितरं वाक्यमब्रवीत्॥ ४८॥

"Nay, the ascetic for his part alongwith Indra talked with the aged couple and, comforting them awhile, spoke to his father as follows : (48)

स्थानमस्मि महत् प्राप्तो भवतोः परिचारणात्।
भवन्तावपि च क्षिप्रं मम मूलमुपैष्यथः॥ ४९॥

'Through service rendered to you both I have attained an exalted place. You two as well will soon reach my presence.' (49)

एवमुक्त्वा तु दिव्येन विमानेन वपुष्मता।
आरुरोह दिवं क्षिप्रं मुनिपुत्रो जितेन्द्रियः॥ ५०॥

"Having spoken as aforesaid the sage's son, for his part, who had subdued his senses, quickly rose to heaven in a shapely aerial car of heavenly design. (50)

स कृत्वाथोदकं तूर्णं तापसः सह भार्यया।
मामुवाच महातेजाः कृताञ्जलिमुपस्थितम्॥ ५१॥

"Having quickly offered libations of water with his wife, the exceptionally glorious ascetic spoke as follows to me, who stood near him with folded hands : (51)

अद्यैव जहि मां राजन् मरणे नास्ति मे व्यथा।
यः शरेणैकपुत्रं मां त्वमकार्षीरपुत्रकम्॥ ५२॥

" 'Since with one arrow you have rendered me sonless—me, who had only one son, pray, kill me as well this very day, O king; no agony will be experienced by me in dying. (52)

त्वयापि च यदज्ञानान्निहतो मे स बालकः।
तेन त्वामपि शप्स्येऽहं सुदुःखमतिदारुणम्॥ ५३॥

" 'Again, since that boy of mine has been killed by you through ignorance, I shall accordingly pronounce a most painful and very severe curse on you too. (53)

पुत्रव्यसनजं दुःखं यदेतन्मम साम्प्रतम्।
एवं त्वं पुत्रशोकेन राजन् कालं करिष्यसि॥ ५४॥

" 'As this agony caused by the death of my son is being experienced by me at this moment (through you), you too will likewise meet your end through grief born of separation from your son. (54)

अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः।
तस्मात् त्वां नाविशत्याशु ब्रह्महत्या नराधिप॥ ५५॥

" 'Since, however, an ascetic has been killed by you, a Kṣatriya, through ignorance, the sin of killing a Brāhmaṇa is not going to visit you forthwith (as may be feared by you), O ruler of men ! (55)

त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति।
जीवितान्तकरो घोरो दातारमिव दक्षिणाम्॥ ५६॥

" 'A similar situation that will not only be dreadful but will prove fatal to you will soon confront you even as merit accrues to the giver of a donation to the priest.' (56)

एवं शापं मयि न्यस्य विलप्य करुणं बहु।
चितामारोप्य देहं तन्मिथुनं स्वर्गमभ्ययात्॥ ५७॥

"Having pronounced this execration on me and piteously wailing a lot, and throwing their body into the funeral pile, the aforesaid couple rose to heaven. (57)

तदेतच्चिन्तयानेन स्मृतं पापं मया स्वयम्।
तदा बाल्यात् कृतं देवि शब्दवेध्यनुकर्षिणा॥ ५८॥

"The sin committed by me on that occasion through folly by first discharging and then extracting an arrow capable of hitting an invisible mark with the help of its sound was automatically recalled by me while brooding over the present predicament, O godly lady! (58)

तस्यायं कर्मणो देवि विपाकः समुपस्थितः।
अपथ्यैः सह सम्भुक्ते व्याधिरन्नरसे यथा॥ ५९॥

"The bitter fruit of that sinful deed, O queen! has now come upon me even as illness follows as a matter of course in the wake of nutriment taken with zest alongwith unwholesome (seasoned) articles. (59)

तस्मान्मामागतं भद्रे तस्योदारस्य तद् वचः।
इत्युक्त्वा स रुदंस्त्रस्तो भार्यामाह तु भूमिपः॥ ६०॥

"Therefore, the fruit of the aforesaid imprecation of that great sage has come to me, O blessed lady!" Saying so, the said Emperor spoke weeping again to his wife, Kausalyā, frightened as he was at the approach of death in the absence of Śrī Rāma : (60)

यदहं पुत्रशोकेन संत्यजिष्यामि जीवितम्।
चक्षुर्भ्यां त्वां न पश्यामि कौसल्ये त्वं हि मां स्पृश॥ ६१॥
यमक्षयमनुप्राप्ता द्रक्ष्यन्ति नहि मानवाः।
यदि मां संस्पृशेद् रामः सकृदन्वारभेत वा॥ ६२॥
धनं वा यौवराज्यं वा जीवेयमिति मे मतिः।
न तन्मे सदृशं देवि यन्मया राघवे कृतम्॥ ६३॥
सदृशं तत्तु तस्यैव यदनेन कृतं मयि।
दुर्वृत्तमपि कः पुत्रं त्यजेद् भुवि विचक्षणः॥ ६४॥
कश्च प्रव्राज्यमानो वा नासूयेत् पितरं सुतः।
चक्षुषा त्वां न पश्यामि स्मृतिर्मम विलुप्यते॥ ६५॥
दूता वैवस्वतस्यैते कौसल्ये त्वरयन्ति माम्।
अतस्तु किं दुःखतरं यदहं जीवितक्षये॥ ६६॥
नहि पश्यामि धर्मज्ञं रामं सत्यपराक्रमम्।
तस्यादर्शनजः शोकः सुतस्याप्रतिकर्मणः॥ ६७॥
उच्छोषयति वै प्राणान् वारि स्तोकमिवातपः।
न ते मनुष्या देवास्ते ये चारुशुभकुण्डलम्॥ ६८॥
मुखं द्रक्ष्यन्ति रामस्य वर्षे पञ्चदशे पुनः।
पद्मपत्रेक्षणं सुभ्रु सुदंष्ट्रं चारुनासिकम्॥ ६९॥
धन्या द्रक्ष्यन्ति रामस्य ताराधिपसमं मुखम्।
सदृशं शारदस्येन्दोः फुल्लस्य कमलस्य च॥ ७०॥
सुगन्धि मम रामस्य धन्या द्रक्ष्यन्ति ये मुखम्।
निवृत्तवनवासं तमयोध्यां पुनरागतम्॥ ७१॥
द्रक्ष्यन्ति सुखिनो रामं शुक्रं मार्गगतं यथा।
कौसल्ये चित्तमोहेन हृदयं सीदतेतराम्॥ ७२॥
वेदये न च संयुक्तान् शब्दस्पर्शरसानहम्।
चित्तनाशाद् विपद्यन्ते सर्वाण्येवेन्द्रियाणि हि।
क्षीणस्नेहस्य दीपस्य संरक्ता रश्मयो यथा॥ ७३॥

"Since I am soon going to yield up the ghost out of grief born of separation from my son, Śrī Rāma, I no longer perceive you with my eyes, O Kausalyā! Therefore, touch you me to convince me of your presence by my side; for men who have reached the threshold of the abode of Yama (the god of death) no longer discern anyone. Should Rāma touch me only once or regain my wealth or the office of Prince Regent, I might yet survive: such is my belief. The wrong which has been done by me to Rāma (a scion of Raghu) is not becoming of me, O pious lady, while the obligation which has been done by him to me by redeeming my promise and waiving his rightful claim to the throne of Ayodhyā is worthy of him alone. What wise man on earth would forsake a

son even of bad morals? And what son when being sent into exile by his father would not find fault with his father? I can no longer see you with my eyes and my memory too is fading. Nay, these messengers of Yama (son of Vivaswān, the sun-god), are urging me to make haste, O Kausalyā! Really speaking, what can be more painful than the fact that even at the end of my life I cannot behold Rāma, of unfailing prowess, who knows what is right!

"The grief born of my not being able to see my son of incomparable deeds is really drying up my vitality even as sunshine dries up meagre water. They who will be able to behold again in the fifteenth year Rāma's face with lovely and beautiful earrings are not men but gods. Lucky men alone will look on the moon-like countenance of Rāma with eyes resembling lotus petals, shapely eyebrows, lovely teeth and a charming nose. Blessed are they who will see the sweet-smelling face of my Rāma, resembling the autumnal moon and a full-blown lotus. The happy alone will behold the celebrated Rāma returned to Ayodhyā on his term of exile having expired, even as people see with delight the planet Venus reverted to its usual course. Due to obtuseness of mind, O Kausalyā, my heart is sinking, and I have no sensation of sound, touch and taste even when these objects of senses are brought into contact with my senses; for all the senses are obscured as a result of the failure of the mind, even as the exceedingly luminous rays of a lamp, whose oil has been consumed, disappear. (61—73)

अयमात्मभवः शोको मामनाथमचेतनम्।
संसाधयति वेगेन यथा कूलं नदीरयः॥ ७४॥

"This grief, which has emanated from my own self, is rendering me helpless and unconscious by its vehemence in the same way as the current of a river wears away its own bank by its swift motion. (74)

हा राघव महाबाहो हा ममायासनाशन।
हा पितृप्रिय मे नाथ हा ममासि गतः सुत॥ ७५॥

"Ah! mighty-armed scion of Raghu, O reliever of my suffering, O darling of your father, Ah! my protector. Ah! my son, are you really gone out of sight? (75)

हा कौसल्ये न पश्यामि हा सुमित्रे तपस्विनि।
हा नृशंसे ममामित्रे कैकेयि कुलपांसनि॥ ७६॥

"Ah Kausalyā, I can no longer see with my eyes. Ah Sumitrā, given to austerities! Oh cruel Kaikeyī, my sworn enemy, the disgrace of my family!" (76)

इति मातुश्च रामस्य सुमित्रायाश्च संनिधौ।
राजा दशरथः शोचञ्जीवितान्तमुपागमत्॥ ७७॥

Lamenting thus in the presence of Śrī Rāma's mother, Kausalyā, and Sumitrā, King Daśaratha reached the end of his life. (77)

तथा तु दीनः कथयन् नराधिपः
प्रियस्य पुत्रस्य विवासनातुरः।
गतेऽर्धरात्रे भृशदुःखपीडित-
स्तदा जहौ प्राणमुदारदर्शनः॥ ७८॥

Speaking as aforesaid, the king of noble aspect, who was already feeling miserable and distressed on the score of his beloved son's exile, felt sore stricken with agony by the time half the night passed and forthwith gave up the ghost. (78)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

When the Emperor did not wake up even though roused by means of panegyrics sung by bards, accompanied by musical instruments played upon for the same purpose, the ladies of the gynaeceum conclude by other means that the king is dead; and soon after commences the loud wail of Kausalyā, Sumitrā and other queens

अथ रात्र्यां व्यतीतायां प्रातरेवापरेऽहनि।
वन्दिनः पर्युपातिष्ठंस्तत्पार्थिवनिवेशनम्॥ १॥
सूताः परमसंस्कारा मागधाश्चोत्तमश्रुताः।
गायकाः श्रुतिशीलाश्च निगदन्तः पृथक्पृथक्॥ २॥

When the night had ended, there arrived forthwith at the residence of the aforesaid Emperor early next morning panegyrists, highly cultured minstrels and bards whose information (about genealogical tables etc.,) was of a superior kind, as well as singers capable of distinguishing the difference in the tones of a Vina etc., and singing according to their different styles. (1-2)

राजानं स्तुवतां तेषामुदात्ताभिहिताशिषाम्।
प्रासादाभोगविस्तीर्णः स्तुतिशब्दो ह्यवर्तत॥ ३॥

The sound of the praises uttered by the aforesaid bards and others, who were glorifying the king and by whom benedictions were pronounced in a loud voice, actually pervaded the interior of the palaces in the form of echo. (3)

ततस्तु स्तुवतां तेषां सूतानां पाणिवादकाः।
अपदानान्युदाहृत्य पाणिवादान्यवादयन्॥ ४॥

While the aforesaid minstrels for their part were engaged in uttering praises, those who sang with the clapping of hands thereupon clapped their hands recounting the marvellous feats of the rulers of Ayodhyā. (4)

तेन शब्देन विहगाः प्रतिबुद्धाश्च सस्वनुः।
शाखास्थाः पञ्जरस्थाश्च ये राजकुलगोचराः॥ ५॥

Nay, roused by that sound of clapping, birds appearing in the royal palace and perched on the boughs of trees as well as confined in a cage uttered forth their notes. (5)

व्याहृताःपुण्यशब्दाश्च वीणानां चापि निःस्वनाः।
आशीर्गेयं च गाथानां पूरयामास वेश्म तत्॥ ६॥

The holy words uttered by the Brāhmaṇas and parrots etc., as well as the notes of Vina and the benedictory portion, set to music, of epic verses composed by Brāhmaṇas in praise of the king filled that palace. (6)

ततः शुचिसमाचाराः पर्युपस्थानकोविदाः।
स्त्रीवर्षवरभूयिष्ठा उपतस्थुर्यथापुरा॥ ७॥

Then attendants, mostly consisting of women and eunuchs, of unimpeachable conduct and proficient in service, stood ready to serve as usual. (7)

हरिचन्दनसम्पृक्तमुदकं काञ्चनैर्घटैः।
आनिन्युः स्नानशिक्षाज्ञा यथाकालं यथाविधि॥ ८॥

Servants who knew how to conduct the bath of Emperors brought at the appropriate hour and in the prescribed manner water scented with sandal-paste in pitchers of gold. (8)

मङ्गलालम्भनीयानि प्राशनीयान्युपस्करान्।
उपानिन्युस्तथा पुण्याः कुमारीबहुलाः स्त्रियः॥ ९॥

Virtuous women, largely consisting of virgins, whose very sight is believed to be propitious, likewise brought cows etc., whose very touch is considered to be auspicious, articles worth sipping the first thing viz., the water of the holy Gaṅgā, water in which the feet of a deity have been

washed and so on and articles of dress, toilet etc. (9)

सर्वलक्षणसम्पन्नं सर्वं विधिवदर्चितम्।
सर्वं सुगुणलक्ष्मीवत् तदभूदाभिहारिकम्॥ १०॥

All that was worth bringing within the sight of the Emperor at the time of his waking for his good luck and was endowed with all auspicious characteristics and all that was praiseworthy, of excellent quality and possessed of charm was kept ready in accordance with the scriptural ordinance. (10)

ततः सूर्योदयं यावत् सर्वं परिसमुत्सुकम्।
तस्थावनुपसम्प्राप्तं किंस्विदित्युपशङ्कितम्॥ ११॥

Till sunrise all the king's retinue stood immensely eager to see the king and apprehensive as to what mishap had befallen the king, who had not yet come out of the gynaeceum. (11)

अथ याः कोसलेन्द्रस्य शयनं प्रत्यनन्तराः।
ताः स्त्रियस्तु समागम्य भर्तारं प्रत्यबोधयन्॥ १२॥

Now approaching their consort, those ladies, other than Kausalyā and the other principal queens, for their part, who were close to the couch of the king of Kosala, began to rouse him by calling him in gentle and polite words and touching his person. (12)

अथाप्युचितवृत्तास्ता विनयेन नयेन च।
नह्यस्य शयनं स्पृष्ट्वा किंचिदप्युपलेभिरे॥ १३॥

Nevertheless, on touching his couch with reverence and skill, the ladies, whose behaviour on the occasion was perfectly justifiable, could not detect any sign of life whatsoever in him. (13)

ताः स्त्रियः स्वप्नशीलज्ञाश्चेष्टां संचलनादिषु।
ता वेपथुपरीताश्च राज्ञः प्राणेषु शङ्किताः॥ १४॥
प्रतिस्रोतस्तृणाग्राणां सदृशं संचकाशिरे।
अथ संदेहमानानां स्त्रीणां दृष्ट्वा च पार्थिवम्।
यत् तदाशङ्कितं पापं तदा जज्ञे विनिश्चयः॥ १५॥

Those ladies, who knew the condition of a body in slumber, did not discover any throbbing in the heart, the pulse and other organs. They were accordingly seized with tremor, apprehensive as they were about the king's life, and looked unsteady like the ends of reeds standing against a stream. Now on seeing the condition of the Emperor at that time a certainty rose in the mind of the doubting ladies about the disaster in the form of death, which was apprehended. (14-15)

कौसल्या च सुमित्रा च पुत्रशोकपराजिते।
प्रसुप्ते न प्रबुध्येते यथा कालसमन्विते॥ १६॥

Being fast asleep, Kausalyā and Sumitrā too, who had been prostrated with grief caused by separation from their sons, would not wake up as though they had been overtaken by death. (16)

निष्प्रभासा विवर्णा च सन्ना शोकेन संनता।
न व्यराजत कौसल्या तारेव तिमिरावृता॥ १७॥

Shorn of splendour and divested of her native colour, nay, stricken and laid prostrate with grief, Kausalyā did not shine brightly as before any more than a star engulfed in darkness. (17)

कौसल्यानन्तरं राज्ञः सुमित्रा तदनन्तरम्।
न स्म विभ्राजते देवी शोकाश्रुलुलितानना॥ १८॥

Laying asleep close to the king, who was now dead and therefore pale, Kausalyā too did not shine brightly any more than the king nor did Queen Sumitrā, who lay asleep next to Kausalyā, and whose face was bathed in tears of grief. (18)

ते च दृष्ट्वा तदा सुप्ते उभे देव्यौ च तं नृपम्।
सुप्तमेवोद्गतप्राणमन्तःपुरममन्यत ॥ १९॥

Seeing both the aforesaid queens, Kausalyā and Sumitrā, asleep at that time, the inmates of the gynaeceum concluded that King Daśaratha had breathed his last while asleep. (19)

ततः प्रचुक्रुशुर्दीनाः सस्वरं ता वराङ्गनाः।
करेणेव इवारण्ये स्थानप्रच्युतयूथपाः॥ २०॥

Then those pretty women loudly wailed,

afflicted as they were, like female elephants in a forest, the leader of whose herd had strayed away from their abode. (20)

तासामाक्रन्दशब्देन सहसोद्गतचेतने।
कौसल्या च सुमित्रा च त्यक्तनिद्रे बभूवतुः॥ २१॥

Roused all of a sudden by the noise of their wailing, Kausalyā and Sumitrā too shook off their slumber. (21)

कौसल्या च सुमित्रा च दृष्ट्वा स्पृष्ट्वा च पार्थिवम्।
हा नाथेति परिक्रुश्य पेततुर्धरणीतले॥ २२॥

Looking at the Emperor and touching him and crying loudly "Ah my lord !" Kausalyā and Sumitrā too dropped to the ground. (22)

सा कोसलेन्द्रदुहिता चेष्टमाना महीतले।
न भ्राजते रजोध्वस्ता तारेव गगनच्युता॥ २३॥

Tossing on the floor and covered with dust, that daughter of the ruler of Kosala (a principality of that name to the south of the kingdom of Kosala and later merged in it) did not look charming any more than a shooting star fallen from the heavens. (23)

नृपे शान्तगुणे जाते कौसल्यां पतितां भुवि।
अपश्यंस्ताः स्त्रियः सर्वा हतां नागवधूमिव॥ २४॥

The king having expired, all those ladies beheld Kausalyā fallen on the ground like the dead wife of a Nāga (a semi-divine being credited with a human face with serpent-like lower extremities). (24)

ततः सर्वा नरेन्द्रस्य कैकेयीप्रमुखाः स्त्रियः।
रुदन्त्यः शोकसंतप्ता निपेतुर्गतचेतनाः॥ २५॥

Then the king's wives, Kaikeyī and others, who were all weeping, sore stricken with grief as they were, fell down, consciousness having departed from them. (25)

ताभिः स बलवान् नादः क्रोशन्तीभिरनुद्रुतः।
येन स्फीतीकृतो भूयस्तद् गृहं समनादयत्॥ २६॥

That tremendous noise already heard in the gynaeceum was supplemented by those wailing ladies by means of their own lamentation, swollen by which it rendered the house all the more noisy. (26)

तत् परित्रस्तसम्भ्रान्तपर्युत्सुकजनाकुलम्।
सर्वतस्तुमुलाक्रन्दं परितापार्तबान्धवम्॥ २७॥
सद्योनिपतितानन्दं दीनं विक्लवदर्शनम्।
बभूव नरदेवस्य सद्म दिष्टान्तमीयुषः॥ २८॥

That gynaeceum of the king, who had now met his appointed end, was thronged with men and women who felt greatly alarmed, flurried and over-excited, was filled with a tumultuous wail on all sides and crowded with the king's relations who were stricken with deep agony. Joy had suddenly disappeared from it and it wore a miserable aspect and presented a perplexed appearance. (27-28)

अतीतमाज्ञाय तु पार्थिवर्षभं
यशस्विनं तं परिवार्य पत्नयः।
भृशं रुदन्त्यः करुणं सुदुःखिताः
प्रगृह्य बाहू व्यलपन्ननाथवत्॥ २९॥

Concluding the illustrious Daśaratha, the foremost of kings, to be deceased and surrounding him on all sides, his consorts, for their part, who were profusely shedding tears, greatly afflicted as they were, piteously wailed like helpless women, clasping his arms. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Resting the head of the lifeless monarch in her own lap and severely reproaching Kaikeyī, Kausalyā grievously mourns for Śrī Rāma and other exiles. Holding back Kausalyā—who was lamenting with her arms placed round her deceased husband's bosom—and consigning the Emperor's dead body to a trough filled with oil, the ministers and other functionaries return each to his own abode in the evening

तमग्निमिव संशान्तमम्बुहीनमिवार्णवम्।
गतप्रभमिवादित्यं स्वर्गस्थं प्रेक्ष्य भूमिपम्॥ १॥
कौसल्या बाष्पपूर्णाक्षी विविधं शोककर्शिता।
उपगृह्य शिरो राज्ञः कैकेयीं प्रत्यभाषत॥ २॥

Beholding the aforesaid Emperor, whose spirit was now in heaven, and who looked like a fully extinguished fire, a waterless ocean and a lustreless sun, and clasping the king's head, Kausalyā, who was stricken with grief in diverse ways, spoke as follows to Kaikeyī, her eyes full of tears : (1-2)

सकामा भव कैकेयी भुङ्क्ष्व राज्यमकण्टकम्।
त्यक्त्वा राजानमेकाग्रा नृशंसे दुष्टचारिणि॥ ३॥

"Having your desire fulfilled, O cruel Kaikeyī, be satisfied. Having done with the king, O woman of evil conduct, confidently enjoy the throne, which has no more enemies. (3)

विहाय मां गतो रामो भर्ता च स्वर्गतो मम।
विपथे सार्थहीनेव नाहं जीवितुमुत्सहे॥ ४॥

"Forsaking me, Rāma has departed for the forest, while my husband has ascended to heaven. As such I cannot live any longer than a woman bereft of her companions on a perilous road. (4)

भर्तारं तु परित्यज्य का स्त्री दैवतमात्मनः।
इच्छेज्जीवितुमन्यत्र कैकेय्यास्त्यक्तधर्मणः॥ ५॥

"Truly speaking, what woman, other than Kaikeyī, who has cast all piety to the winds, would survive leaving her husband, a veritable god to her? (5)

न लुब्धो बुध्यते दोषान् किंपाकमिव भक्षयन्।
कुब्जानिमित्तं कैकेय्या राघवाणां कुलं हतम्॥ ६॥

"A greedy man does not cognize his own faults any more than he who partakes of a forbidden dish. The race of the Raghus has been destroyed by Kaikeyī at the instigation of Mantharā (a hunch-backed woman). (6)

अनियोगे नियुक्तेन राज्ञा रामं विवासितम्।
सभार्यं जनकः श्रुत्वा परितप्स्यत्यहं यथा॥ ७॥

"Hearing of Rāma having been exiled with his consort, Sītā, by the king as urged by Kaikeyī to an unbecoming act, King Janaka too will feel greatly perturbed, as I do. (7)

स मामनाथां विधवां नाद्य जानाति धार्मिकः।
रामः कमलपत्राक्षो जीवन्नाशमितो गतः॥ ८॥

"That pious Rāma, who is possessed of eyes resembling lotus petals and who has disappeared from this place even though living, does not know me to have been deprived of my master and husband today. (8)

विदेहराजस्य सुता तथा चारुतपस्विनी।
दुःखस्यानुचिता दुःखं वने पर्युद्विजिष्यति॥ ९॥

"The daughter of Janaka, the ruler of the Videha territory, who is engaged in agreeable austerities in the shape of service to her exiled husband living in a forest and is undeserving of suffering, will feel sorely afflicted in the forest. (9)

नदतां भीमघोषाणां निशासु मृगपक्षिणाम्।
निशम्यमाना संत्रस्ता राघवं संश्रयिष्यति॥ १०॥

"Greatly alarmed to hear during the nights the noise of howling wild beasts and birds, possessing the habit of uttering a fearful cry, she will cling in terror to Rāma, a scion of Raghu. (10)

वृद्धश्चैवाल्पपुत्रश्च वैदेहीमनुचिन्तयन्।
सोऽपि शोकसमाविष्टो नूनं त्यक्ष्यति जीवितम्॥ ११॥

"Anxiously thinking again and again of Sītā, a princess of the Videha territory, and overwhelmed with grief, Janaka too, who is aged and who has few issues viz., a daughter named Urmilā, wife of Lakṣmaṇa and a god-daughter in the person of Sītā, will surely give up the ghost. (11)

साहमद्यैव दिष्टान्तं गमिष्यामि पतिव्रता।
इदं शरीरमालिङ्ग्य प्रवेक्ष्यामि हुताशनम्॥ १२॥

"I too, devoted as I am to my husband, shall accordingly meet my destined end this very day. Nay, embracing this body of my husband, I shall enter the fire that will be prepared for his funeral." (12)

तां ततः सम्परिष्वज्य विलपन्तीं तपस्विनीम्।
व्यपनिन्युः सुदुःखार्तां कौसल्यां व्यावहारिकाः॥ १३॥

The ministers (lit., functionaries entrusted with the work of disposing of the king's dead body) then reverently removed from that place the wretched Kausalyā, who was sore stricken with agony and lamented holding the dead monarch in close embrace. (13)

तैलद्रोण्यां तदामात्याः संवेश्य जगतीपतिम्।
राज्ञः सर्वाण्यथादिष्टाश्चक्रुः कर्माण्यनन्तरम्॥ १४॥

Consigning the deceased emperor at that time to a trough filled with oil, the ministers, as commanded by Vasiṣṭha and other family priests, then performed all the duties connected with the preservation of the king's dead body etc., required to be done next. (14)

न तु संकालनं राज्ञो विना पुत्रेण मन्त्रिणः।
सर्वज्ञाः कर्तुमीषुस्ते ततो रक्षन्ति भूमिपम्॥ १५॥

Knowing as they did everything connected with the disposal of the dead body, the aforesaid counsellors would not of course perform the king's funeral without the presence of a son; hence they preserved the body of the king. (15)

तैलद्रोण्यां शायितं तं सचिवैस्तु नराधिपम्।
हा मृतोऽयमिति ज्ञात्वा स्त्रियस्ताः पर्यदेवयन्॥ १६॥

Coming to know of the king having been laid by the ministers in the trough filled with oil, the aforesaid ladies lamented exclaiming as follows : "Ah, the king is dead !" (16)

बाहूनुच्छ्रित्य कृपणा नेत्रप्रस्रवणैर्मुखैः।
रुदत्यः शोकसंतप्ताः कृपणं पर्यदेवयन्॥ १७॥

Throwing up their arms, the wretched ladies, crying with their faces containing cascades in the form of eyes, sore stricken with grief as they were, piteously wailed as follows : (17)

हा महाराज रामेण सततं प्रियवादिना।
विहीनाः सत्यसंधेन किमर्थं विजहासि नः॥ १८॥

"Ah, wherefore, O Emperor, do you abandon us, already bereft of Rāma of unfailing promise, who ever speaks kindly to all? (18)

कैकेय्या दुष्टभावाया राघवेण विवर्जिताः।
कथं सपत्न्या वत्स्यामः समीपे विधवा वयम्॥ १९॥

"Forsaken by Rāma and deprived of our husband, how shall we live in proximity to our co-wife, Kaikeyī, of wicked intention? (19)

स हि नाथः स चास्माकं तव च प्रभुरात्मवान्।
वनं रामो गतः श्रीमान् विहाय नृपतिश्रियम्॥ २०॥

"That glorious Rāma was indeed our protector and lord as well as of yours, self-controlled as he is. Having relinquished the royal fortune, he has departed for the forest. (20)

त्वया तेन च वीरेण विना व्यसनमोहिताः।
कथं वयं निवत्स्यामः कैकेय्या च विदूषिताः॥ २१॥

"Nonplussed through adversity and treated disrespectfully by Kaikeyī, how shall we live without you and that heroic prince? (21)

यया च राजा रामश्च लक्ष्मणश्च महाबलः।
सीतया सह संत्यक्ताः सा कमन्यं न हास्यति॥ २२॥

"Whom else will she—by whom have been abandoned the king as well as Rāma with Sītā and the very mighty Lakṣmaṇa—not abandon?" (22)

ता बाष्पेण च संवीताः शोकेन विपुलेन च।
व्यचेष्टन्त निरानन्दा राघवस्य वरस्त्रियः॥ २३॥

Bathed in tears and seized with enormous grief, those charming consorts of Daśaratha (a scion of Raghu) tossed about on the ground, divested of joy as they were. (23)

निशा नक्षत्रहीनेव स्त्रीव भर्तृविवर्जिता।
पुरी नाराजतायोध्या हीना राज्ञा महात्मना॥ २४॥

Bereft of its high-souled ruler, King Daśaratha, the city of Ayodhyā did not shine any more than a night without stars or a woman deprived of her husband. (24)

बाष्पपर्याकुलजना हाहाभूतकुलाङ्गना।
शून्यचत्वरवेश्मान्ता न बभ्राज यथापुरम्॥ २५॥

With its men bathed in tears and women of high pedigree raising a cry of distress, and its cross-roads and entrances of houses looking desolate, the city did not look charming as before. (25)

गते तु शोकात् त्रिदिवं नराधिपे
महीतलस्थासु नृपाङ्गनासु च।
निवृत्तचारः सहसा गतो रविः
प्रवृत्तचारा रजनी ह्युपस्थिता॥ २६॥

The king for his part having departed for heaven due to grief caused by separation from his sons and daughter-in-law and the king's consorts tossing on the floor, the sun suddenly disappeared (below the horizon), its rays having ceased to be diffused, and the night actually fell, darkness having commenced to spread. (26)

ऋते तु पुत्राद् दहनं महीपते-
र्नारोचयंस्ते सुहृदः समागताः।
इतीव तस्मिन् शयने न्यवेशयन्
विचिन्त्य राजानमचिन्त्यदर्शनम्॥ २७॥

Those friends and relations of the Emperor that stood assembled on the occasion did not favour his cremation in the absence of a son. Therefore, considering the king as having assumed an appearance beyond conception, they laid the king in that trough, which served as his bed. (27)

गतप्रभा द्यौरिव भास्करं विना
व्यपेतनक्षत्रगणेव शर्वरी।
पुरी बभासे रहिता महात्मना
कण्ठास्रकण्ठाकुलमार्गचत्वरा॥ २८॥

Bereft of Daśaratha, an exalted soul, the city with its roads and cross-roads full of men whose throats were choked with tears that ran past their throats, looked like the firmament shorn of splendour in the absence of the sun and further resembled a night with its host of stars gone out of sight. (28)

नराश्च नार्यश्च समेत्य संघशो
विगर्हमाणा भरतस्य मातरम्।
तदा नगर्यां नरदेवसंक्षये
बभूवुरार्ता न च शर्म लेभिरे॥ २९॥

Coming together in batches and reproaching Bharata's mother, men and women in the city felt distressed at that time on the king's demise and found no rest. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Attributing the rise and fall of a kingdom to the presence and disappearance of its ruler, Mārkaṇḍeya and other great sages, who attended the king's court the following day, urge Vasiṣṭha to install any of the princes on the throne immediately

आक्रन्दिता निरानन्दा सास्रकण्ठजनाविला।
अयोध्यायामवतता सा व्यतीयाय शर्वरी॥ १॥

That night, which was full of laments and shorn of joy and, therefore, appeared long and was thronged with crowds of tearful men, in Ayodhyā came to an end. (1)

व्यतीतायां तु शर्वर्यामादित्यस्योदये ततः।
समेत्य राजकर्तारः सभामीयुर्द्विजातयः॥ २॥

Coming together at sunrise, when the night had ended, Brāhmaṇas who carried on all the duties of a king during the interregnum, arrived for their part at the court. (2)

मार्कण्डेयोऽथ मौद्गल्यो वामदेवश्च कश्यपः।
कात्यायनो गौतमश्च जाबालिश्च महायशाः॥ ३॥
एते द्विजाः सहामात्यैः पृथग्वाचमुदीरयन्।
वसिष्ठमेवाभिमुखाः श्रेष्ठं राजपुरोहितम्॥ ४॥

Seated with their faces turned towards Vasiṣṭha alone, the arch-priest of the royal family, Mārkaṇḍeya and Maudgalya, Vāmadeva and Kaśyapa, Kātyāyana and Gautama, as well as Jābāli, who enjoyed great fame, these Brāhmaṇas alongwith the ministers separately made speeches, (the substance of which is given below) : (3-4)

अतीता शर्वरी दुःखं या नो वर्षशतोपमा।
अस्मिन् पञ्चत्वमापन्ने पुत्रशोकेन पार्थिवे॥ ५॥

"The yonder king having met his end due to grief born of separation from his sons, Rāma and Lakṣmaṇa, the night, which weighed upon us like a hundred years, has ended with difficulty. (5)

स्वर्गस्थश्च महाराजो रामश्चारण्यमाश्रितः।
लक्ष्मणश्चापि तेजस्वी रामेणैव गतः सह॥ ६॥

"Not only is the Emperor away in heaven, but Śrī Rāma too has taken up his abode in the forest. Nay, the powerful Lakṣmaṇa too has left with the same Śrī Rāma. (6)

उभौ भरतशत्रुघ्नौ केकयेषु परंतपौ।
पुरे राजगृहे रम्ये मातामहनिवेशने॥ ७॥

"Both Bharata and Śatrughna, who are capable of chastising the enemy, are in the lovely palace of their maternal grandfather at his capital, Rājagṛha, in the Kekaya kingdom. (7)

इक्ष्वाकूणामिहाद्यैव कश्चिद् राजा विधीयताम्।
अराजकं हि नो राष्ट्रं विनाशं समवाप्नुयात्॥ ८॥

"Someone among the sons of Daśaratha (who are scions of Ikṣwāku) should be crowned king this very day; for without a ruler our state of Kosala may meet with ruin. (8)

नाराजके जनपदे विद्युन्माली महास्वनः।
अभिवर्षति पर्जन्यो महीं दिव्येन वारिणा॥ ९॥

"In a land destitute of a ruler the thundering cloud wreathed with lightning does not drench the earth with rain water. (9)

नाराजके जनपदे बीजमुष्टिः प्रकीर्यते।
नाराजके पितुः पुत्रो भार्या वा वर्तते वशे॥ १०॥

"In a rulerless land handfuls of seeds are no longer scattered for fear of uncertainty of crops. Nay, in a rulerless land a son is not amenable to the control of his father nor

is a wife amenable to the control of her husband, there being no executive authority to enforce correct conduct. (10)

अराजके धनं नास्ति नास्ति भार्याप्यराजके।
इदमत्याहितं चान्यत् कुतः सत्यमराजके॥ ११॥

"In a rulerless land there is no personal property (in the absence of a protector) nor is there a faithful wife in a rulerless land, there being no law to check adultery. There is this great risk in a rulerless territory. How can any other form of truthfulness (virtue) prevail? (11)

नाराजके जनपदे कारयन्ति सभां नराः।
उद्यानानि च रम्याणि हृष्टाः पुण्यगृहाणि च॥ १२॥

"In a rulerless land, people do not construct assembly halls for public gatherings, there being no such gatherings, nor do joyous men plant lovely gardens for fear of their being destroyed by enemies of peace and order or build sacred houses, such as temples and buildings for the free accommodation of travellers and strangers etc. (12)

नाराजके जनपदे यज्ञशीला द्विजातयः।
सत्राण्यन्वासते दान्ता ब्राह्मणः संशितव्रताः॥ १३॥

"In a rulerless land the twice-born (other than Brāhmaṇas, viz., Kṣatriyas and Vaiśyas) given to the performance of sacrifices and self-controlled Brāhmaṇas observing austere vows do not undertake sacrificial performances in which everyone participating in it is both an officiating priest and a sacrificer. (13)

नाराजके जनपदे महायज्ञेषु यज्वनः।
ब्राह्मणा वसुसम्पूर्णा विसृजन्त्याप्तदक्षिणाः॥ १४॥

"In a rulerless land even Brāhmaṇas richly endowed with wealth do not pay handsome sacrificial fees to the priests officiating even at big sacrificial performances (wherever such performances are undertaken, lest they may be taken for rich men and looted by brigands). (14)

नाराजके जनपदे प्रहृष्टनटनर्तकाः।
उत्सवाश्च समाजाश्च वर्धन्ते राष्ट्रवर्धनाः॥ १५॥

"In a rulerless land festivals in honour of deities in which actors and dancers exhibit their art in a highly ecstatic mood, and convivial gatherings promoting the welfare of the state do not gather strength. (15)

नाराजके जनपदे सिद्धार्था व्यवहारिणः।
कथाभिरभिरज्यन्ते कथाशीलाः कथाप्रियैः॥ १६॥

"In a rulerless land parties to a law-suit are not able to have their dispute settled, nor are those given to hearing stories from the Purāṇas etc., pleased with such stories told by those to whom the narration of such stories is agreeable. (16)

नाराजके जनपदे तूद्यानानि समागताः।
सायाह्ने क्रीडितुं यान्ति कुमार्यो हेमभूषिताः॥ १७॥

"In a rulerless land virgins decked with gold ornaments do not for their part go together to gardens to sport at dusk for fear of being abducted or molested by miscreants. (17)

नाराजके जनपदे धनवन्तः सुरक्षिताः।
शेरते विवृतद्वाराः कृषिगोरक्षजीविनः॥ १८॥

"In a rulerless land wealthy husband men and cowherds, even though well protected by their attendants, do not sleep with open doors for fear of burglars and dacoits. (18)

नाराजके जनपदे वाहनैः शीघ्रवाहिभिः।
नरा निर्यान्त्यरण्यानि नारीभिः सह कामिनः॥ १९॥

"In a rulerless land lustful men do not drive in swift-going conveyances with women to pleasure-groves for enjoying the forest scenery. (19)

नाराजके जनपदे बद्धघण्टा विषाणिनः।
अटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः॥ २०॥

"In a rulerless land sixty-year old tuskers do not (for fear of being deprived of their tusks or bells) move about on the main roads with bells fastened to their girths. (20)

नाराजके जनपदे शरान् संततमस्यताम्।
श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने॥ २१॥

"In a rulerless land the sound of plucking the bow-string with the hand, produced by Kṣatriyas, uninterruptedly discharging arrows while practising the use of bows is not heard. (21)

नाराजके जनपदे वणिजो दूरगामिनः।
गच्छन्ति क्षेममध्वानं बहुपण्यसमाचिताः॥ २२॥

"In a rulerless land merchants travelling far and wide do not safely move about fully equipped with abundant saleable goods. (22)

नाराजके जनपदे चरत्येकचरो वशी।
भावयन्नात्मनाऽऽत्मानं यत्र सायं गृहो मुनिः॥ २३॥

"In a rulerless land self-controlled ascetics, moving all by themselves and contemplating on the Self with their own mind and taking up their abode wherever the evening falls, do not move about freely for want of hospitable householders. (23)

नाराजके जनपदे योगक्षेमः प्रवर्तते।
न चाप्यराजके सेना शत्रून् विषहते युधि॥ २४॥

"In a rulerless land there is no acquisition of property and no security of possessions. Nor is the army able in a rulerless land to vanquish the foes in a battle. (24)

नाराजके जनपदे हृष्टैः परमवाजिभिः।
नराः संयान्ति सहसा रथैश्च प्रतिमण्डिताः॥ २५॥

"In a rulerless land people do not quickly move out decked with ornaments in chariots driven by spirited horses of excellent breed. (25)

नाराजके जनपदे नराः शास्त्रविशारदाः।
संवदन्तोपतिष्ठन्ते वनेषूपवनेषु वा॥ २६॥

"In a rulerless land men well-versed in sacred lore do not meet freely, holding disputations in forests and groves. (26)

नाराजके जनपदे माल्यमोदकदक्षिणाः।
देवताभ्यर्चनार्थाय कल्प्यन्ते नियतैर्जनैः॥ २७॥

"In a rulerless land flowers, sweetmeats and sacrificial fees are not got together for the worship of deities by self-controlled men. (27)

नाराजके जनपदे चन्दनागुरुरूषिताः।
राजपुत्रा विराजन्ते वसन्ते इव शाखिनः॥ २८॥

"In a rulerless land princes smeared with paste of sandal and aloe wood do not figure prominently as trees in the vernal season. (28)

यथा ह्यनुदका नद्यो यथा वाप्यतृणं वनम्।
अगोपाला यथा गावस्तथा राष्ट्रमराजकम्॥ २९॥

"A state without a ruler is really no better than rivers without water, a woodland without grass and cows without a keeper. (29)

ध्वजो रथस्य प्रज्ञानं धूमो ज्ञानं विभावसोः।
तेषां यो नो ध्वजो राजा स देवत्वमितो गतः॥ ३०॥

"A standard is the distinguishing mark of a chariot, while smoke is a testimony to the presence of fire. King Daśaratha, who likewise brought us, counsellors, into prominence by bestowing this honour on us has passed from the human state to the state of gods. (30)

नाराजके जनपदे स्वकं भवति कस्यचित्।
मत्स्या इव जना नित्यं भक्षयन्ति परस्परम्॥ ३१॥

"In a rulerless land nothing is one's own in the eyes of anyone. Like fishes, men always devour one another. (31)

ये हि सम्भिन्नमर्यादा नास्तिकाश्छिन्नसंशयाः।
तेऽपि भावाय कल्पन्ते राजदण्डनिपीडिताः॥ ३२॥

"In the absence of a stable government, even those who do not believe in life after death and have flagrantly violated the rules of conduct prescribed by the Vedas and who have consequently been tormented with punishment inflicted by the king, and whose fear of punishment has now been dispelled by the anarchy prevailing at the time are able to impose their unauthorised authority over others. (32)

यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्तते।
तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः॥ ३३॥

"Just as the eye ever strives for the good of the body by serving as a guide to it and showing it the right path, so does the king, who is the fountain of truth and righteousness, ever strive for the good of the state. (33)

राजा सत्यं च धर्मश्च राजा कुलवतां कुलम्।
राजा माता पिता चैव राजा हितकरो नृणाम्॥ ३४॥

"The king is truthfulness and virtue incarnate; the king constitutes the nobility of birth in men of a high pedigree. The king is the mother as well as the father; the king is the benefactor of men. (34)

यमो वैश्रवणः शक्रो वरुणश्च महाबलः।
विशिष्यन्ते नरेन्द्रेण वृत्तेन महता ततः॥ ३५॥

"Even Yama, the god of retribution, Kubera (son of Viśravā, the god of riches), Indra (the ruler of gods) and the very mighty Varuṇa (the deity presiding over water) are outstripped by a king of excellent conduct by virtue of such conduct inasmuch as he combines in himself the virtues of all the above-named deities. (35)

अहो तम इवेदं स्यान्न प्रज्ञायेत किंचन।
राजा चेन्न भवेल्लोके विभजन् साध्वसाधुनी॥ ३६॥

"If there is no king demarcating good and evil in the world, oh, this world will be reduced to utter darkness, as it were, and nothing can be clearly perceived. (36)

जीवत्यपि महाराजे तवैव वचनं वयम्।
नातिक्रमामहे सर्वे बेलां प्राप्येव सागरः॥ ३७॥

"Even while the Emperor was alive, we all never violated, O sage Vasiṣṭha, your command, any more than the oceans overstep the coastline on reaching it. (37)

स नः समीक्ष्य द्विजवर्य वृत्तं
नृपं विना राष्ट्रमरण्यभूतम्।
कुमारमिक्ष्वाकुसुतं तथान्यं
त्वमेव राजानमिहाभिषेचय॥ ३८॥

"Therefore, fully considering our past conduct, which has ever been loyal to the king and devoted to the best interests of the state and looking on the state, which has been converted into a veritable jungle for want of a king, crown you alone as king on this throne any prince who is a scion of Ikṣwāku, or anyone else, O jewel among the Brāhmaṇas!" (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

With the concurrence of Mārkaṇḍeya and other sages, Vasiṣṭha despatches messengers to call back Bharata and Śatrughna from their maternal grandfather's. They leave forthwith for the capital of Kekaya and quickly enter that city

तेषां तद् वचनं श्रुत्वा वसिष्ठः प्रत्युवाच ह।
मित्रामात्यजनान् सर्वान् ब्राह्मणांस्तानिदं वचः॥ १॥

Hearing the aforesaid speech of the counsellors, Mārkaṇḍeya and others, Vasiṣṭha, they say, addressed the following words to the king's friends, the ministers as well as to all the Brāhmaṇas assembled there on that occasion: (1)

यदसौ मातुलकुले दत्तराज्यः परं सुखी।
भरतो वसति भ्रात्रा शत्रुघ्नेन मुदान्वितः॥ २॥
तच्छीघ्रं जवना दूता गच्छन्तु त्वरितं हयैः।
आनेतुं भ्रातरौ वीरौ किं समीक्षामहे वयम्॥ ३॥

"Since the celebrated Bharata, on whom kingship has been bestowed by the Emperor, as urged by Kaikeyī, is leading a most happy and joyous life at his maternal uncle's with his younger brother Śatrughna; therefore, let swift messengers proceed quickly on horses to bring the two gallant brothers. What else can we thoughtfully consider?" (2-3)

गच्छन्त्विति ततः सर्वे वसिष्ठं वाक्यमब्रुवन्।
तेषां तद् वचनं श्रुत्वा वसिष्ठो वाक्यमब्रवीत्॥ ४॥

Then all submitted to Vasiṣṭha as follows : "Let the messengers depart." Hearing that reply of the counsellors, Vasiṣṭha again spoke as follows : (4)

एहि सिद्धार्थ विजय जयन्ताशोकनन्दन।
श्रूयतामितिकर्तव्यं सर्वानेव ब्रवीमि वः॥ ५॥

"Come along, O Siddhārtha, Vijaya, Jayanta, Aśoka and Nandana ! Please hear what has got to be done by you : I speak to you all. (5)

पुरं राजगृहं गत्वा शीघ्रं शीघ्रजवैर्हयैः।
त्यक्तशोकैरिदं वाच्यः शासनाद् भरतो मम॥ ६॥

"Reaching the city of Rājagṛha quickly on (the back of) horses galloping at a swift speed, and shaking off grief, you should speak to Bharata under my orders as follows : (6)

पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः।
त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया॥ ७॥

'The family-priest as well as all the counsellors have told you that all is well. Pray, depart hence hastily; there is some most urgent business awaiting you.' (7)

मा चास्मै प्रोषितं रामं मा चास्मै पितरं मृतम्।
भवन्तः शंसिषुर्गत्वा राघवाणामितः क्षयम्॥ ८॥

"Going there, pray, do not inform him of Rāma having gone into exile or of his father having demised or of the threatened destruction of the scions of Raghu as a result of these incidents. (8)

कौशेयानि च वस्त्राणि भूषणानि वराणि च।
क्षिप्रमादाय राज्ञश्च भरतस्य च गच्छत॥ ९॥

"Taking with you silken robes as well as excellent ornaments for the king, Bharata's maternal grandfather, and for Bharata as a present from the king of Ayodhyā, depart at once." (9)

दत्तपथ्यशना दूता जग्मुः स्वं स्वं निवेशनम्।
केकयांस्ते गमिष्यन्तो हयानारुह्य सम्मतान्॥ १०॥

Having been furnished with the wherewithals to purchase provisions for the journey and while about to leave for the Kekaya kingdom mounting horses thought highly of for their swiftness, the messengers proceeded each to his own house to take leave of his own people. (10)

ततः प्रास्थानिकं कृत्वा कार्यशेषमनन्तरम्।
वसिष्ठेनाभ्यनुज्ञाता दूताः संत्वरितं ययुः॥ ११॥

Having immediately finished all preparations that remained to be made for the journey, and duly permitted by Vasiṣṭha, the messengers proceeded post haste to their destination. (11)

न्यन्तेनापरतालस्य प्रलम्बस्योत्तरं प्रति।
निषेवमाणास्ते जग्मुर्नदीं मध्येन मालिनीम्॥ १२॥

They moved on touching Mālinī river flowing between the extreme southern end of Aparatāla mountain and the northern end of Pralamba mountain. (12)

ते हास्तिनपुरे गङ्गां तीर्त्वा प्रत्यङ्मुखा ययुः।
पाञ्चालदेशमासाद्य मध्येन कुरुजाङ्गलम्॥ १३॥
सरांसि च सुफुल्लानि नदीश्च विमलोदकाः।
निरीक्षमाणा जग्मुस्ते दूताः कार्यवशाद्द्रुतम्॥ १४॥

Crossing the Gaṅgā at Hastināpura they proceeded westward and, reaching the territory of Pañcāla through Kurujāṅgala and

keenly perceiving lakes with full-blown flowers and rivers containing limpid waters, the aforesaid messengers swiftly moved on because of the pressing nature of their errand. (13-14)

ते प्रसन्नोदकां दिव्यां नानाविहगसेविताम्।
उपातिजग्मुर्वेगेन शरदण्डां जलाकुलाम्॥ १५॥

Reaching the bank of the charming river Śaradaṇḍā, which not only contained translucent waters but was also full of water and was frequented by birds of various kinds, they speedily crossed it. (15)

निकूलवृक्षमासाद्य दिव्यं सत्योपयाचनम्।
अभिगम्याभिवाद्यं तं कुलिङ्गां प्राविशन् पुरीम्॥ १६॥

Reaching a holy tree (inhabited by some divinity) standing on the western bank of the Śaradaṇḍā, and named Satyopayācana (so-called because prayers addressed to it invariably proved efficacious), which was worthy of salutation, and going round it clockwise as a token of respect, the messengers entered the city of Kuliṅgā. (16)

अभिकालं ततः प्राप्य तेजोऽभिभवनाच्च्युताः।
पितृपैतामहीं पुण्यां तेरुरिक्षुमतीं नदीम्॥ १७॥

Emerged from the village of Tejobhibhavana and reaching thence the village of Abhikāla, the messengers crossed the holy river Ikṣumatī, associated with the father and grandfather of the deceased Emperor. (17)

अवेक्ष्याञ्जलिपानांश्च ब्राह्मणान् वेदपारगान्।
ययुर्मध्येन बाह्लीकान् सुदामानं च पर्वतम्॥ १८॥

Nay, perceiving Brāhmaṇas, who had mastered the Vedas and lived on as much water as could be contained in the hollow of their palms, they reached the Sudāmā mountain in the interior of the Bāhlīka kingdom, now known by the name of Balkh. (18)

विष्णोः पदं प्रेक्ष्यमाणा विपाशां चापि शाल्मलीम्।
नदीर्वापीतटाकानि पल्वलानि सरांसि च॥ १९॥
पश्यन्तो विविधांश्चापि सिंहान् व्याघ्रान् मृगान् द्विपान्।
ययुः पथातिमहता शासनं भर्तुरीप्सवः॥ २०॥

Beholding the spot on the top of Sudāmā mountain containing the footprints of Lord Viṣṇu, as well as the rivers Vipāśā (now known by the name of Beas) and Śālmalī and other rivers, big wells provided with stairs to reach the water and ponds, pools and lakes, and looking on lions, tigers, deer and elephants of various kinds, they proceeded along an exceptionally broad highway, keen as they were to execute the command of their master. (19-20)

ते श्रान्तवाहना दूता विकृष्टेन सता पथा।
गिरिव्रजं पुरवरं शीघ्रमासेदुरञ्जसा॥ २१॥

Even though their horses felt exhausted, the messengers shortly and directly reached the foremost town of Girivraja, the capital of the Kekaya kingdom, by a long yet peaceful route. (21)

भर्तुः प्रियार्थं कुलरक्षणार्थं
भर्तुश्च वंशस्य परिग्रहार्थम्।
अहेडमानास्त्वरया स्म दूता
रात्र्यां तु ते तत्पुरमेव याताः॥ २२॥

For the pleasure of their master, Sage Vasiṣṭha, as well as for the protection of the people and for vindicating the honour of their king's race, the messengers for their part respectfully and speedily entered that town during the night itself. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Finding Bharata oppressed and sad, his friends try to beguile him by means of music and narration of stories. But when the prince does not return to his normal mood even then, they inquire of him as to what makes him pensive and Bharata tells them how he saw a bad dream the previous night

यामेव रात्रिं ते दूताः प्रविशन्ति स्म तां पुरीम्।
भरतेनापि तां रात्रिं स्वप्नो दृष्टोऽयमप्रियः॥ १॥

The very night the aforesaid messengers entered that city of Girivraja an unpleasant dream, which is being described as follows, was seen by Bharata. (1)

व्युष्टामेव तु तां रात्रिं दृष्ट्वा तं स्वप्नमप्रियम्।
पुत्रो राजाधिराजस्य सुभृशं पर्यतप्यत॥ २॥

Seeing that unpleasant dream at an hour* when the night had well-nigh ended, Bharata, the emperor's son, felt extremely perturbed. (2)

तप्यमानं तमाज्ञाय वयस्याः प्रियवादिनः।
आयासं विनयिष्यन्तः सभायां चक्रिरे कथाः॥ ३॥

Finding him disconsolate, his friends, who ever spoke kindly to him, commenced chatting in a coterie, seeking, as they did, to relieve his agony. (3)

वादयन्ति तदा शान्तिं लासयन्त्यपि चापरे।
नाटकान्यपरे स्माहुर्हास्यानि विविधानि च॥ ४॥

Some friends played upon musical instruments at that time, while others indulged in gentle dance accompanied with vocal and instrumental music, with a view to relieving his anxiety; while still others read out to him dramas of various kinds having mirth for their dominant sentiment. (4)

स तैर्महात्मा भरतः सखिभिः प्रियवादिभिः।
गोष्ठीहास्यानि कुर्वद्भिर्न प्राहृष्यत राघवः॥ ५॥

The aforesaid Bharata, a scion of Raghu and an exalted soul as he was, did not, however, feel much delighted in the company of those friends, who spoke kindly to him and indulged in jokes worthy of an assembly. (5)

तमब्रवीत् प्रियसखो भरतं सखिभिर्वृतम्।
सुहृद्भिः पर्युपासीनः किं सखे नानुमोदसे॥ ६॥

A beloved friend of Bharata spoke as follows to the said Bharata, who was surrounded by many friends : "Why, O friend, do you not join us in rejoicing, sitting as you are in the midst of friends?" (6)

एवं ब्रुवाणं सुहृदं भरतः प्रत्युवाच ह।
शृणु त्वं यन्निमित्तं मे दैन्यमेतदुपागतम्॥ ७॥

To the friend speaking as aforesaid, Bharata replied as follows : "Hear you the circumstances due to which this depression has overtaken me. (7)

स्वप्ने पितरमद्राक्षं मलिनं मुक्तमूर्धजम्।
पतन्तमद्रिशिखरात् कलुषे गोमये ह्रदे॥ ८॥

"In a dream I saw father dejected and falling from a mountain-peak, his hair dishevelled, into a dirty pool full of cow-dung. (8)

प्लवमानश्च मे दृष्टः स तस्मिन् गोमये ह्रदे।
पिबन्नञ्जलिना तैलं हसन्निव मुहुर्मुहुः॥ ९॥

"He was further seen by me swimming in that pool of cow-dung, drinking oil from the hollow of his palms and laughing as it were, again and again. (9)

ततस्तिलोदनं भुक्त्वा पुनः पुनरधःशिराः।
तैलेनाभ्यक्तसर्वाङ्गस्तैलमेवान्वगाहत॥ १०॥

"Then, partaking of rice cooked with sesame seeds and himself smeared all over

* A dream seen at the close of night is believed to come true in a majority of cases.

with sesame oil, he took a dip again and again, head foremost in the oil. (10)

स्वप्नेऽपि सागरं शुष्कं चन्द्रं च पतितं भुवि।
उपरुद्धां च जगतीं तमसेव समावृताम्॥ ११॥

"Also in the dream I saw the ocean dry and the moon fallen on the earth and the entire globe molested by Rākṣasas and others and enveloped, as it were, in darkness. (11)

औपवाह्यस्य नागस्य विषाणं शकलीकृतम्।
सहसा चापि संशान्ता ज्वलिता जातवेदसः॥ १२॥

"I further beheld a tusk of the king's elephant broken to pieces and blazing fires suddenly extinguished. (12)

अवदीर्णां च पृथिवीं शुष्कांश्च विविधान् द्रुमान्।
अहं पश्यामि विध्वस्तान् सधूमांश्चैव पर्वतान्॥ १३॥

"I also saw the earth riven and trees of various kinds withered up and mountains too emitting smoke and razed to the ground. (13)

पीठे काष्णायसे चैव निषण्णं कृष्णवाससम्।
प्रहरन्ति स्म राजानं प्रमदाः कृष्णपिङ्गलाः॥ १४॥

"Young women, dark and reddish brown of complexion, assailed the king, seated on an iron seat, attired in black. (14)

त्वरमाणश्च धर्मात्मा रक्तमाल्यानुलेपनः।
रथेन खरयुक्तेन प्रयातो दक्षिणामुखः॥ १५॥

"Nay, adorned with a garland of crimson flowers and smeared with red sandal-paste, the pious-minded king hastily departed southward in a chariot drawn by donkeys.(15)

प्रहसन्तीव राजानं प्रमदा रक्तवासिनी।
प्रकर्षन्ती मया दृष्टा राक्षसी विकृतानना॥ १६॥

"A young ogress with an ugly face and clad in crimson was seen by me mocking the king, as it were, and dragging him. (16)

एवमेतन्मया दृष्टमिमां रात्रिं भयावहाम्।
अहं रामोऽथवा राजा लक्ष्मणो वा मरिष्यति॥ १७॥

"During the last night, fearful as it was, this was the vision seen by me as aforesaid. This prognosticates that either myself or Śrī Rāma or the king or Lakṣmaṇa is going to die. (17)

नरो यानेन यः स्वप्ने खरयुक्तेन याति हि।
अचिरात्तस्य धूम्राग्रं चितायां सम्प्रदृश्यते॥ १८॥

"A column of smoke is surely and vividly perceived before long on the funeral pile of a man who drives in a dream in a chariot drawn by donkeys. (18)

एतन्निमित्तं दीनोऽहं न वचः प्रतिपूजये।
शुष्यतीव च मे कण्ठो न स्वस्थमिव मे मनः॥ १९॥

"This is why I feel depressed and do not make much of your words. My throat is getting parched, as it were, and my mind is not quite at ease. (19)

न पश्यामि भयस्थानं भयं चैवोपधारये।
भ्रष्टश्च स्वरयोगो मे छाया चापगता मम।
जुगुप्सु इव चात्मानं न च पश्यामि कारणम्॥ २०॥

"I do not perceive any tangible ground for fear, yet I experience fear. Nay, my voice has become hoarse and my lustre has departed. Moreover, I have begun to hate myself, yet I do not see any cause for it. (20)

इमां च दुःस्वप्नगतिं निशम्य हि
त्वनेकरूपामवितर्कितां पुरा।
भयं महत् तुद् हृदयान्न याति मे
विचिन्त्य राजानमचिन्त्यदर्शनम्॥ २१॥

"Even as I reflect on the course of my evil dreams, which were seen in many forms—a course which was never imagined by me before—and even as I think deeply of the king, whose sight is something which can no longer be anticipated, the great fear that has been roused in me does not depart from my heart." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनसप्ततितमः सर्गः॥ ६९॥

Thus ends Canto Sixty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

While Bharata was narrating to his friends the dream seen by him the previous night, the messengers from Ayodhyā arrive in his presence and, bowing low to Bharata, communicate to him the orders of Sage Vasiṣṭha. Having heard of the welfare of all from the mouth of the messengers, the prince takes leave of his maternal grandfather and others and departs for Ayodhyā

भरते ब्रुवति स्वप्नं दूतास्ते क्लान्तवाहनाः।
प्रविश्यासह्यपरिखं रम्यं राजगृहं पुरम्॥ १॥
समागम्य च राज्ञा ते राजपुत्रेण चार्चिताः।
राज्ञः पादौ गृहीत्वा च तमूचुर्भरतं वचः॥ २॥

Entering the lovely city of Rājagṛha—the moat enclosing which was unassailable by the enemies—at a time when Bharata was narrating the dream to his friends, their horses being exhausted, nay, meeting the king of Kekaya as well as the Crown prince and treated with honour by them, and touching as a mark of respect the feet of Bharata, their prospective king, the aforesaid messengers spoke to the celebrated Bharata as follows : (1-2)

पुरोहितस्त्वां कुशलं प्राह सर्वे च मन्त्रिणः।
त्वरमाणश्च निर्याहि कृत्यमात्ययिकं त्वया॥ ३॥

"Sage Vasiṣṭha (the family-priest) as well as all the counsellors tell you that all is well. Yet please depart expeditiously. There is business with you, which cannot brook delay. (3)

इमानि च महार्हाणि वस्त्राण्याभरणानि च।
प्रतिगृह्य विशालाक्ष मातुलस्य च दापय॥ ४॥

"Nay, accepting from us these valuable robes and jewels, O large-eyed prince, have them presented to your maternal grandfather and maternal uncle too. (4)

अत्र विंशतिकोट्यस्तु नृपतेर्मातुलस्य ते।
दशकोट्यस्तु सम्पूर्णास्तथैव च नृपात्मज॥ ५॥

"Of these, articles worth twenty crores, of course, are meant for the king; while full ten crores worth of articles are likewise meant for your maternal uncle, O prince !" (5)

प्रतिगृह्य तु तत् सर्वं स्वनुरक्तः सुहृज्जने।
दूतानुवाच भरतः कामैः सम्प्रतिपूज्य तान्॥ ६॥

Accepting for his part all those presents brought by the messengers from Ayodhyā, Bharata, who was very fond of his near and dear ones, had them presented on behalf of his royal father to his maternal grandfather and maternal uncle and, having entertained the messengers with articles of food and drink coveted by them, spoke to them as follows : (6)

कच्चित् स कुशली राजा पिता दशरथो मम।
कच्चिदारोग्यता रामे लक्ष्मणे च महात्मनि॥ ७॥

"Is my father, the celebrated Daśaratha, doing well? Does good health abide in Śrī Rāma and the high-souled Lakṣmaṇa? (7)

आर्या च धर्मनिरता धर्मज्ञा धर्मवादिनी।
अरोगा चापि कौसल्या माता रामस्य धीमतः॥ ८॥

"And is the mother of the wise Śrī Rāma, the noble Kausalyā, who is devoted to virtue, knows what is right and talks virtue, enjoying good health? (8)

कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या।
शत्रुघ्नस्य च वीरस्य अरोगा चापि मध्यमा॥ ९॥

"Is my intermediate mother, Sumitrā—who knows what is right and is the mother of Lakṣmaṇa and the valiant Śatrughna—also free from ailment? (9)

आत्मकामा सदा चण्डी क्रोधना प्राज्ञमानिनी।
अरोगा चापि मे माता कैकेयी किमुवाच ह॥ १०॥

"Is my own mother, Kaikeyī, who always seeks to gain her own ends, is violent and given to wrath and accounts herself wise—also healthy and what message has she sent for me?" (10)

एवमुक्तास्तु ते दूता भरतेन महात्मना।
ऊचुः सम्प्रश्रितं वाक्यमिदं तं भरतं तदा॥ ११॥

Questioned thus by the high-souled Bharata on that occasion, the aforesaid messengers for their part addressed the following most polite words to the said Bharata : (11)

कुशलास्ते नरव्याघ्र येषां कुशलमिच्छसि।
श्रीश्च त्वां वृणुते पद्मा युज्यतां चापि ते रथः॥ १२॥

"They are all well, whose welfare you seek, O tiger among men ! Nay, holding a lotus in her hand, Śrī, the goddess of fortune, looks on you with favour. Therefore let your chariot be equipped for journey." (12)

भरतश्चापि तान् दूतानेवमुक्तोऽभ्यभाषत।
आपृच्छेऽहं महाराजं दूताः संत्वरयन्ति माम्॥ १३॥

Told thus, Bharata too replied to the messengers, "I shall presently seek the permission of the monarch, my maternal grandfather, saying that you, the messengers, are urging me to make haste to depart for Ayodhyā". (13)

एवमुक्त्वा तु तान् दूतान् भरतः पार्थिवात्मजः।
दूतैः संचोदितो वाक्यं मातामहमुवाच ह॥ १४॥

Having told the messengers thus, Prince Bharata for his part made the following submission to his maternal grandfather, as entreated by the messengers : so the tradition goes : (14)

राजन् पितुर्गमिष्यामि सकाशं दूतचोदितः।
पुनरप्यहमेष्यामि यदा मे त्वं स्मरिष्यसि॥ १५॥

"Urged by the messengers, I shall, Your Majesty, return to the presence of my father. I shall come again whenever you remember me." (15)

भरतेनैवमुक्तस्तु नृपो मातामहस्तदा।
तमुवाच शुभं वाक्यं शिरस्याघ्राय राघवम्॥ १६॥

Smelling (as a token of affection) the head of Bharata (a scion of Raghu), when requested as aforesaid by the latter on that occasion, the king, his maternal grandfather, addressed to him the following agreeable words : (16)

गच्छ तातानुजाने त्वां कैकेयी सुप्रजास्त्वया।
मातरं कुशलं ब्रूयाः पितरं च परंतप॥ १७॥
पुरोहितं च कुशलं ये चान्ये द्विजसत्तमाः।
तौ च तात महेष्वासौ भ्रातरौ रामलक्ष्मणौ॥ १८॥

"Depart, dear child ! I grant you leave to return to Ayodhyā. Kaikeyī is blessed with a noble son in you. Communicate, O tormentor of enemies, our welfare to your mother as well as to your father on my behalf, also to Sage Vasiṣṭha (the family-priest) and to other jewels among Brāhmaṇas, whoever are present on the occasion and lastly to the two celebrated brothers, Rāma and Lakṣmaṇa, the wielders of mighty bows." (17-18)

तस्मै हस्त्युत्तमांश्चित्रान् कम्बलानजिनानि च।
सत्कृत्य केकयो राजा भरताय ददौ धनम्॥ १९॥

Treating him with honour, the king of Kekaya bestowed on the aforesaid Bharata foremost of elephants, multi-coloured blankets, deerskins and riches consisting of gold vessels etc. (19)

अन्तःपुरेऽतिसंवृद्धान् व्याघ्रवीर्यबलोपमान्।
दंष्ट्रायुक्तान् महाकायान् शुनश्चोपायनं ददौ॥ २०॥

He also gave as a present dogs of enormous size, possessed of large teeth, brought up with care in the gynaeceum itself and vying in prowess and strength of body with a tiger. (20)

रुक्मनिष्कसहस्रे द्वे षोडशाश्वशतानि च।
सत्कृत्य केकयीपुत्रं केकयो धनमादिशत्॥ २१॥

Receiving him kindly, the king of the Kekayas further bestowed on Bharata, the

son of Kaikeyī, wealth consisting of two thousand gold mohurs and sixteen hundred horses. (21)

तदामात्यानभिप्रेतान् विश्वास्यांश्च गुणान्वितान्।
ददावश्वपतिः शीघ्रं भरतायानुयायिनः॥ २२॥

On that occasion King Aśwapati also quickly sent as escorts for Bharata esteemed and trustworthy ministers endowed with good qualities. (22)

ऐरावतानैन्द्रशिरान् नागान् वै प्रियदर्शनान्।
खरान् शीघ्रान् सुसंयुक्तान् मातुलोऽस्मै धनं ददौ॥ २३॥

Bharata's maternal uncle, Yudhājit, too bestowed on him wealth consisting of elephants of the Airāvata breed and those born in the territory of Indraśira and agreeable to the sight, as well as swift-going and well-trained mules. (23)

स दत्तं केकयेन्द्रेण धनं तन्नाभ्यनन्दत।
भरतः केकयीपुत्रो गमनत्वरया तदा॥ २४॥

Because of his hurry to depart for Ayodhyā, Bharata, the son of Kaikeyī, did not at that moment welcome the aforesaid wealth gifted by the king of the Kekayas. (24)

बभूव ह्यस्य हृदये चिन्ता सुमहती तदा।
त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात्॥ २५॥

Nay, due to the hastening of the messengers and also because of his having seen the ominous dream indeed a (very) great anxiety appeared in his heart at that time. (25)

स स्ववेश्माभ्यतिक्रम्य नरनागाश्वसंकुलम्।
प्रपेदे सुमहच्छ्रीमान् राजमार्गमनुत्तमम्॥ २६॥

Returning to his own residence and then leaving it, Bharata, who now owned a very large fortune, reached the main road, which was crowded with men, elephants and horses and unexcelled by other roads. (26)

अभ्यतीत्य ततोऽपश्यदन्तःपुरमनुत्तमम्।
ततस्तद् भरतः श्रीमानाविवेशानिवारितः॥ २७॥

Passing thence he saw the gynaeceum, which was unsurpassed by other mansions. The glorious Bharata thereupon entered it unchallenged. (27)

स मातामहमापृच्छ्य मातुलं च युधाजितम्।
रथमारुह्य भरतः शत्रुघ्नसहितो ययौ॥ २८॥

Taking leave of his maternal grandfather and grandmother as well as of his maternal uncle, Yudhājit, and aunt and mounting his chariot with Śatrughna, the said Bharata left for Ayodhyā. (28)

रथान् मण्डलचक्रांश्च योजयित्वा परः शतम्।
उष्ट्रगोऽश्वखरैर्भृत्या भरतं यान्तमन्वयुः॥ २९॥

Fitting a hundred other chariots having circular wheels with camels, bullocks, horses and mules, servants of King Aśwapati followed Bharata as he departed. (29)

बलेन गुप्तो भरतो महात्मा
सहार्यकस्यात्मसमैरमात्यैः।
आदाय शत्रुघ्नमपेतशत्रु-
र्गृहाद् ययौ सिद्ध इवेन्द्रलोकात्॥ ३०॥

Guarded by a detachment sent by his maternal grandfather and taking Śatrughna with him, Bharata, who was possessed of great fortitude and had no enemies, departed with ministers, who were equalled by none but themselves, from his residence even as a Siddha (a member of a class of demigods credited with supernatural powers by virtue of their very birth) would from the realm of Indra, the lord of paradise. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्ततितमः सर्गः॥ ७०॥

Thus ends Canto Seventy in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

When Bharata reaches Ayodhyā after crossing many streams and rivers and passing through different territories and finds the city cheerless and wearing a deserted look, he sets about brooding and speculating as to what may be the reason for this and, speaking to the charioteer about it, enters the palace dejected and disconsolate

स प्राङ्मुखो राजगृहादभिनिर्याय वीर्यवान्।
ततः सुदामां द्युतिमान् संतीर्यावेक्ष्य तां नदीम्॥ १॥
ह्रादिनीं दूरपारां च प्रत्यक्स्रोतस्तरङ्गिणीम्।
शतद्रुमतरच्छ्रीमान् नदीमिक्ष्वाकुनन्दनः॥ २॥

Proceeding from Rājagṛha in an easterly direction and then surveying and crossing the well-known river Sudāmā* as well as the broad river Hrādinī, the powerful and dignified Bharata, a glorious scion of Ikṣwāku, crossed the river Śatadru (the modern Sutlej), whose stream takes a westward course. (1-2)

ऐलधाने नदीं तीर्त्वा प्राप्य चापरपर्वतान्।
शिलामाकुर्वतीं तीर्त्वा आग्नेयं शल्यकर्षणम्॥ ३॥

Crossing another stream at Ailadhāna, a village of that name, and reaching the territory of Aparaparvata and crossing a river which petrified everything thrown into it, he reached the tract lying to the south-east and known by the name of Śalyakarṣaṇa (so-called because it abounded in a herb possessing the virtue of extracting a thorn etc.,). (3)

सत्यसंधः शुचिर्भूत्वा प्रेक्षमाणः शिलावहाम्।
अभ्यगात् स महाशैलान् वनं चैत्ररथं प्रति॥ ४॥

Gazing on the river Śilāvahā (so-called because it carried away even rocks along its swift stream) and getting purified (through bathing in it), Bharata, who was true to his promise, crossed the Mahāśaila hills heading towards the forest of Caitraratha. (4)

सरस्वतीं च गङ्गां च युग्मेन प्रतिपद्य च।
उत्तरान् वीरमत्स्यानां भारुण्डं प्राविशद् वनम्॥ ५॥

Reaching the river Saraswatī, flowing towards the west and a branch of the holy Gaṅgā at their confluence, he passed through the northern part of the Vīramatsya territory and entered the forest of Bhāruṇḍa. (5)

वेगिनीं च कुलिङ्गाख्यां ह्रादिनीं पर्वतावृताम्।
यमुनां प्राप्य संतीर्णो बलमाश्वासयत् तदा॥ ६॥

Having duly crossed the swift and thundering river named Kuliṅgā, hemmed in by mountains, and reaching the Yamunā, he allowed the detachment accompanying him to rest for the time being. (6)

शीतीकृत्य तु गात्राणि क्लान्तानाश्वास्य वाजिनः।
तत्र स्नात्वा च पीत्वा च प्रायादादाय चोदकम्॥ ७॥

Refreshing the limbs of the horses by bathing them and giving the fatigued animals food and rest in the shade of trees, nay, himself bathing and quenching his thirst, and taking water for the journey ahead, Bharata proceeded further. (7)

राजपुत्रो महारण्यमनभीक्ष्णोपसेवितम्।
भद्रो भद्रेण यानेन मारुतः खमिवात्यगात्॥ ८॥

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* The messengers sent to call Bharata from his maternal grandfather's rode to Rājagṛha by a shorter yet more difficult route through the forest region. Bharata, however, was accompanied by an army and therefore drove through a broader yet longer route. Hence it took him a full week to reach Ayodhyā as he had to pass through places which the messengers did not come across in their journey.

The prince, who had undergone propitious rites before embarking on the long journey, crossed speedily by his excellent chariot the great forest lying on the way, which was not frequented, even as the wind sweeps through the atmosphere. (8)

भागीरथीं दुष्प्रतरां सोंऽशुधाने महानदीम्।
उपायाद् राघवस्तूर्णं प्राग्वटे विश्रुते पुरे॥ ९॥

Finding the great river Gaṅgā associated with the name of Emperor Bhagīratha, who was instrumental in bringing the stream to the terrestrial region difficult to cross at the village of Aṁśudhāna, Bharata, a scion of Raghu, hastily approached it with a view to crossing it at the well-known town of Prāgvaṭa, where it could be easily crossed. (9)

स गङ्गां प्राग्वटे तीर्त्वा समायात् कुटिकोष्टिकाम्।
सबलस्तां स तीर्त्वाथ समगाद् धर्मवर्धनम्॥ १०॥

Crossing the holy Gaṅgā at Prāgvaṭa, he reached the river Kuṭikoṣṭikā. Again crossing the latter alongwith the detachment accompanying him, he duly arrived at the village of Dharmavardhana. (10)

तोरणं दक्षिणार्धेन जम्बूप्रस्थं समागमत्।
वरूथं च ययौ रम्यं ग्रामं दशरथात्मजः॥ ११॥

Bharata, son of Daśaratha, duly reached the village of Jambūprastha through the southern portion of the village of Toraṇa and then arrived at the lovely village of Varūtha. (11)

तत्र रम्ये वने वासं कृत्वासौ प्राङ्मुखो ययौ।
उद्यानमुज्जिहानायाः प्रियका यत्र पादपाः॥ १२॥

Having halted for the night in a delightful grove adjoining that village, he drove in an easterly direction to the garden of Ujjihānā, a city, in which existed a cluster of Kadamba trees. (12)

स तांस्तु प्रियकान् प्राप्य शीघ्रानास्थाय वाजिनः।
अनुज्ञाप्याथ भरतो वाहिनीं त्वरितो ययौ॥ १३॥

Having reached those Kadamba trees and getting swifter horses yoked to his chariot and allowing the army to come slowly since he had reached his own territory, Bharata for his part hastily proceeded further. (13)

वासं कृत्वा सर्वतीर्थे तीर्त्वा चोत्तानिकां नदीम्।
अन्या नदीश्च विविधैः पार्वतीयैस्तुरङ्गमैः॥ १४॥
हस्तिपृष्ठकमासाद्य कुटिकामप्यवर्तत।
ततार च नरव्याघ्रो लोहित्ये च कपीवतीम्॥ १५॥

Having halted that night in the village of Sarvatīrtha and forded next morning the river Uttānikā and other streams on the back of various mountain ponies and reaching the village of Hastipṛṣṭhaka, Bharata, a tiger among men, crossed the river Kuṭikā and at Lohitya (another village) crossed the river Kapīvatī, too. (14-15)

एकसाले स्थाणुमतीं विनते गोमतीं नदीम्।
कलिङ्गनगरे चापि प्राप्य सालवनं तदा॥ १६॥
भरतः क्षिप्रमागच्छत् सुपरिश्रान्तवाहनः।
वनं च समतीत्याशु शर्वर्यामरुणोदये॥ १७॥
अयोध्यां मनुना राज्ञा निर्मितां स ददर्श ह।
तां पुरीं पुरुषव्याघ्रः सप्तरात्रोषितः पथि॥ १८॥

He crossed the Sthāṇumatī at the village of Ekasāla and, reaching the river Gomatī, he crossed it near the village of Vinata. And then Bharata quickly reached a grove of sal trees at Kaliṅganagara. Nay, hurriedly driving through the grove during the night, his horses having been completely exhausted, the tiger among men beheld the celebrated city of Ayodhyā, founded by King Vaivaswata Manu, at dawn, having spent seven nights, on the way: so the tradition goes. (16—18)

अयोध्यामग्रतो दृष्ट्वा सारथिं चेदमब्रवीत्।
एषा नातिप्रतीता मे पुण्योद्याना यशस्विनी॥ १९॥

Nay, seeing Ayodhyā in front of him, Bharata spoke as follows to the charioteer : "This well-famed city, consisting of sacred gardens, does not look very cheerful to me. (19)

अयोध्या दृश्यते दूरात् सारथे पाण्डुमृत्तिका।
यज्विभिर्गुणसम्पन्नैर्ब्राह्मणैर्वेदपारगैः ॥ २० ॥
भूयिष्ठमृद्धैराकीर्णा राजर्षिवरपालिता।
अयोध्यायां पुरा शब्दः श्रूयते तुमुलो महान्॥ २१ ॥
समन्तान्नरनारीणां तमद्य न शृणोम्यहम्।
उद्यानानि हि सायाह्ने क्रीडित्वोपरतैर्नरैः॥ २२ ॥
समन्ताद् विप्रधावद्भिः प्रकाशन्ते ममान्यथा।
तान्यद्यानुरुदन्तीव परित्यक्तानि कामिभिः॥ २३ ॥

"Ayodhyā, O charioteer, which was thickly crowded with Brāhmaṇas given to sacrificial performances, endowed with good qualities and well-versed in the Vedas, as well as with wealthy men and was protected by the foremost of royal sages, looks from a distance to be a heap of white clay. Formerly in Ayodhyā was heard on all sides a great, confused noise of men and women; I do not hear it today. Indeed, gardens, which looked bright with men running helter-skelter on all sides, having ceased sporting in the morning after entering them at dusk and sporting the whole night, appear to me quite different. Deserted by gallants, they are weeping, as it were, today. (20—23)

अरण्यभूतेव पुरी सारथे प्रतिभाति माम्।
नह्यत्र यानैर्दृश्यन्ते न गजैर्न च वाजिभिः।
निर्यान्तो वाभियान्तो वा नरमुख्या यथा पुरा॥ २४ ॥

"The city, O charioteer, appears to me as converted into a woodland; for high-class men are not seen going out or coming here in conveyances or on the back of elephants or horses as before. (24)

उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च।
जनानां रतिसंयोगेष्वत्यन्तगुणवन्ति च॥ २५ ॥

"The gardens in this city formerly looked excited with joy and enraptured and were extremely favourable for lovecontacts of men. (25)

तान्येतान्यद्य पश्यामि निरानन्दानि सर्वशः।
स्रस्तपर्णैरनुपथं विक्रोशद्भिरिव द्रुमैः॥ २६ ॥

"Today I find those very gardens bereft of joy in everyway with their trees shedding tears in the form of leaves on the alleys and piteously wailing, as it were. (26)

नाद्यापि श्रूयते शब्दो मत्तानां मृगपक्षिणाम्।
सरक्तां मधुरां वाणीं कलं व्याहरतां बहु॥ २७ ॥

"Not even at this hour of sunrise is heard the cry of deer and birds in rut profusely and inarticulately giving forth their sweet and impassioned utterances. (27)

चन्दनागुरुसम्पृक्तो धूपसम्मूर्च्छितोऽमलः।
प्रवाति पवनः श्रीमान् किं नु नाद्य यथा पुरा॥ २८ ॥

"I wonder how a pure and delightful breeze laden with the fragrance of sandalwood and aloe and scented with the fume of burnt incense does not blow today as before. (28)

भेरीमृदङ्गवीणानां कोणसंघट्टितः पुनः।
किमद्य शब्दो विरतः सदादीनगतिः पुरा॥ २९ ॥

"It is not known how has the sound, which ever proceeded unstintedly in the past, of kettledrums, clay tomtoms and Vīṇās, played upon with a drum-stick, palms or fingers, has ceased today? (29)

अनिष्टानि च पापानि पश्यामि विविधानि च।
निमित्तान्यमनोज्ञानि तेन सीदति मे मनः॥ ३० ॥

"I also perceive unwelcome, portentous and unpleasant omens of every description. My mind is feeling dejected on that score. (30)

सर्वथा कुशलं सूत दुर्लभं मम बन्धुषु।
तथा ह्यसति सम्मोहे हृदयं सीदतीव मे॥ ३१ ॥

"The all-round welfare of my near and dear ones is difficult to find, O charioteer! For, even when there is no ostensible cause for infatuation, my heart is sinking, as it were." (31)

विषण्णः श्रान्तहृदयस्त्रस्तः संलुलितेन्द्रियः।
भरतः प्रविवेशाशु पुरीमिक्ष्वाकुपालिताम्॥ ३२ ॥

Dejected and alarmed, his heart weary and senses extremely perturbed, Bharata speedily entered the city protected by the scions of Ikṣwāku. (32)

द्वारेण वैजयन्तेन प्राविशच्छ्रान्तवाहनः।
द्वाःस्थैरुत्थाय विजयमुक्तस्तैः सहितो ययौ॥ ३३॥

His horses being fatigued, he effected his entry by the western gate known by the name of Vaijayanta. Greeted with shouts of triumph by the porters, who rose to usher him in, he moved on accompanied by them. (33)

स त्वनेकाग्रहृदयो द्वाःस्थं प्रत्यर्च्य तं जनम्।
सूतमश्वपतेः क्लान्तमब्रवीत् तत्र राघवः॥ ३४॥

Sending the porters back with honour, the said Bharata (a scion of Raghu) for his part, troubled as he was at heart, spoke on the spot to the wearied charioteer of King Aśwapati as follows : (34)

किमहं त्वरयाऽऽनीतः कारणेन विनानघ।
अशुभाशङ्कि हृदयं शीलं च पततीव मे॥ ३५॥

"Why have I been brought to Ayodhyā in a hurry without mentioning any cause, O sinless one? My heart is, therefore, apprehensive of some misfortune and my composure is vanishing, as it were. (35)

श्रुता नु यादृशाः पूर्वं नृपतीनां विनाशने।
आकारांस्तानहं सर्वानिह पश्यामि सारथे॥ ३६॥

"I observe at this moment, O charioteer, all those indications that have been heard of by me in the past as pointing to the demise of kings. (36)

सम्मार्जनविहीनानि परुषाण्युपलक्षये।
असंयतकवाटानि श्रीविहीनानि सर्वशः॥ ३७॥

"I behold the dwellings of householders unswept, dirty-coloured, shorn of splendour in everyway and with open doors. (37)

बलिकर्मविहीनानि धूपसम्मोदनेन च।
अनाशितकुटुम्बानि प्रभाहीनजनानि च॥ ३८॥
अलक्ष्मीकानि पश्यामि कुटुम्बिभवनान्यहम्।
अपेतमाल्यशोभानि असम्मृष्टाजिराणि च॥ ३९॥
देवागाराणि शून्यानि न भान्तीह यथा पुरा।
देवतार्चाः प्रविद्धाश्च यज्ञगोष्ठास्तथैव च॥ ४०॥
माल्यापणेषु राजन्ते नाद्य पण्यानि वा तथा।
दृश्यन्ते वणिजोऽप्यद्य न यथापूर्वमत्र वै॥ ४१॥
ध्यानसंविग्नहृदया नष्टव्यापारयन्त्रिताः।
देवायतनचैत्येषु दीनाः पक्षिमृगास्तथा॥ ४२॥

"I find that no oblations have been offered in them to the various creatures, that they are devoid of odour coming from the burning of incense and bereft of fortune, that members of the household have not been fed in them for many days past and their inmates look pale. Temples which are no longer adorned with garlands hanging on the gates, whose courtyards have not been swept for the last so many days and which are devoid of men, do not look charming now as before. Images of gods as well as sacrificial halls have been deserted; saleable goods such as flowers and garlands do not figure prominently as before in flower marts today. Merchants too in this city, whose hearts are seized with fear due to anxiety and who feel dispirited because of their business having been brought to a standstill, do not appear as happy as they looked before. Nay, birds and beasts in temples and other places of worship are distressed. (38—42)

मलिनं चाश्रुपूर्णाक्षं दीनं ध्यानपरं कृशम्।
सस्त्रीपुंसं च पश्यामि जनमुत्कण्ठितं पुरे॥ ४३॥

"Again, I behold the people in the city, including men and women, in soiled attire, miserable, worried, emaciated and sorrowful, with eyes full of tears." (43)

इत्येवमुक्त्वा भरतः सूतं तं दीनमानसः।
तान्यनिष्टान्ययोध्यायां प्रेक्ष्य राजगृहं ययौ॥ ४४॥

Perceiving those unwelcome indications in Ayodhyā and having spoken to the said charioteer as above, Bharata drove to the royal palace afflicted in mind. (44)

तां शून्यशृङ्गाटकवेश्मरथ्यां
रजोरुणद्वारकवाटयन्त्राम्।
दृष्ट्वा पुरीमिन्द्रपुरीप्रकाशां
दुःखेन सम्पूर्णतरो बभूव॥ ४५॥

He was filled to the brim with sorrow to

see that city, which had shone at one time like Amarāvatī, the capital of Indra in paradise, with its crossroads, houses and streets desolate and its doors and bolts soiled with dust. (45)

बभूव पश्यन् मनसोऽप्रियाणि
यान्यन्यदा नास्य पुरे बभूवुः।
अवाक्शिरा दीनमना न हृष्टः
पितुर्महात्मा प्रविवेश वेश्म॥ ४६॥

Beholding things distasteful to the mind, things which had never come to pass in his city before, the high-souled Bharata became cheerless and entered his father's apartments distressed in mind, his head hung down. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Entering his father's apartments and not finding him there, Bharata moves to his mother's apartments and, having communicated to her the welfare of his maternal grandfather and others on being questioned by her, inquires of her the whereabouts of his father. Kaikeyī then breaks to him the news of his father's death, attributing it to Śrī Rāma's exile and holding herself responsible for the latter, and after comforting him calls upon him to get himself installed on the throne after finishing his father's obsequies

अपश्यंस्तु ततस्तत्र पितरं पितुरालये।
जगाम भरतो द्रष्टुं मातरं मातुरालये॥ १॥

Not finding his father in the latter's apartments in the palace, Bharata for his part then proceeded to see his mother in her apartments. (1)

अनुप्राप्तं तु तं दृष्ट्वा कैकेयी प्रोषितं सुतम्।
उत्पपात तदा हृष्टा त्यक्त्वा सौवर्णमासनम्॥ २॥

Rejoiced to see her aforesaid son, who had long been absent from home, returned, Kaikeyī for her part sprang on her feet at once, quitting her seat of gold. (2)

स प्रविश्यैव धर्मात्मा स्वगृहं श्रीविवर्जितम्।
भरतः प्रेक्ष्य जग्राह जनन्याश्चरणौ शुभौ॥ ३॥

Immediately on entering his mother's apartments and observing them completely shorn of splendour, the celebrated Bharata, whose mind was given to piety, clasped his mother's lovable feet. (3)

तं मूर्ध्नि समुपाघ्राय परिष्वज्य यशस्विनम्।
अङ्के भरतमारोप्य प्रष्टुं समुपचक्रमे॥ ४॥

Duly smelling his head as a token of motherly affection and embracing the illustrious Bharata and seating him on her lap, she coolly proceeded to question him as follows : (4)

अद्य ते कतिचिद् रात्र्यश्च्युतस्यार्यकवेश्मनः।
अपि नाध्वश्रमः शीघ्रं रथेनापततस्तव॥ ५॥

"How many nights have elapsed today since you departed from your maternal grandfather's abode and was not fatigue experienced by you in the course of the long and tedious journey while you rode fast in your chariot? (5)

आर्यकस्ते सुकुशली युधाजिन्मातुलस्तव।
प्रवासाच्च सुखं पुत्र सर्वं मे वक्तुमर्हसि॥ ६॥

"Is your maternal grandfather as well as your maternal uncle, Yudhājit, enjoying perfect health? And has everything been well with you ever since you left home, my son? You should tell me everything." (6)

एवं पृष्टस्तु कैकेय्या प्रियं पार्थिवनन्दनः।
आचष्ट भरतः सर्वं मात्रे राजीवलोचनः॥ ७॥

Questioned thus in endearing terms by Kaikeyī, the lotus-eyed Prince Bharata, for his part, related to his mother everything concerning himself. (7)

अद्य मे सप्तमी रात्रिश्च्युतस्यार्यकवेश्मनः।
अम्बायाः कुशली तातो युधाजिन्मातुलश्च मे॥ ८॥

He said "Today has elapsed the seventh night since I departed from the abode of my maternal grandfather. My maternal grandfather as well as my maternal uncle, Yudhājit, are enjoying good health. (8)

यन्मे धनं च रत्नं च ददौ राजा परंतपः।
परिश्रान्तं पथ्यभवत् ततोऽहं पूर्वमागतः॥ ९॥

"The animals carrying the wealth (gold) and jewels that King Aśwapati (a tormentor of his enemies) gave to me, got fatigued on the way; hence I came away first. (9)

राजवाक्यहरैर्दूतैस्त्वर्यमाणोऽहमागतः ।
यदहं प्रष्टुमिच्छामि तदम्बा वक्तुमर्हति॥ १०॥

"Being urged by the messengers, carrying the royal message, to hurry up, I came away in advance. Be pleased, O mother, to tell me now what I intend to ask. (10)

शून्योऽयं शयनीयस्ते पर्यङ्को हेमभूषितः।
न चायमिक्ष्वाकुजनः प्रहृष्टः प्रतिभाति मे॥ ११॥

"This couch of yours, fit for reposing on and plated with gold as it is, is unoccupied by the king, who used to grace it every now and then. These attendants of Daśaratha (a scion of Ikṣwāku) do not appear much delighted to me either. (11)

राजा भवति भूयिष्ठमिहाम्बाया निवेशने।
तमहं नाद्य पश्यामि द्रष्टुमिच्छन्निहागतः॥ १२॥

"The king used mostly to be present here in your apartments. Though I have come here longing to see him, I do not see him today. (12)

पितुर्ग्रहीष्ये पादौ च तं ममाख्याहि पृच्छतः।
आहोस्विदम्बाज्येष्ठायाः कौसल्याया निवेशने॥ १३॥

"Nay, I shall clasp the feet of my father: pray, tell me, even as I ask you, where he may be. Is he in the apartments of Kausalyā, the seniormost of my mothers?" (13)

तं प्रत्युवाच कैकेयी प्रियवद् घोरमप्रियम्।
अजानन्तं प्रजानन्ती राज्यलोभेन मोहिता॥ १४॥

Infatuated by greed of sovereignty, Kaikeyī, who knew everything in detail, related to Bharata, who knew nothing about it, the whole event, which was so terrible and unpleasant, as though it were agreeable to hear : (14)

या गतिः सर्वभूतानां तां गतिं ते पिता गतः।
राजा महात्मा तेजस्वी यायजूकः सतां गतिः॥ १५॥

"The high-souled and glorious king, your father, who was given to the performance of sacrifices and was the haven of the virtuous, has met the same fate as is the destined end of all created beings." (15)

तच्छ्रुत्वा भरतो वाक्यं धर्माभिजनवाञ्छुचिः।
पपात सहसा भूमौ पितृशोकबलार्दितः॥ १६॥

Hearing the aforesaid reply from the lips of Kaikeyī, the guileless Bharata, who came of a pious family, fell to the ground all at once, hard smitten with grief caused by the death of his father. (16)

हा हतोऽस्मीति कृपणां दीनां वाचमुदीरयन्।
निपपात महाबाहुर्बाहू विक्षिप्य वीर्यवान्॥ १७॥

Uttering in piteous tones the plaintive words "Alas, I am ruined !" and striking his arms against the floor, the heroic Bharata, who possessed long arms, fell prostrate. (17)

ततः शोकेन संवीतः पितुर्मरणदुःखितः।
विललाप महातेजा भ्रान्ताकुलितचेतनः॥ १८॥

Overwhelmed with grief and distressed over the death of his father, Bharata, who was endowed with great glory, then lamented in the following words, his mind being confused and agitated through grief : (18)

एतत् सुरुचिरं भाति पितुर्मे शयनं पुरा।
शशिनेवामलं रात्रौ गगनं तोयदात्यये॥ १९॥

"This couch of my father looked most charming before like a clear sky adorned with the moon on an autumnal night. (19)

तदिदं न विभात्यद्य विहीनं तेन धीमता।
व्योमेव शशिना हीनमप्शुष्क इव सागरः॥ २०॥

"Devoid of that sagacious king, however, the same couch does not shine brightly today any more than a moonless sky or a sea whose water has been dried up by the fire of universal dissolution." (20)

बाष्पमुत्सृज्य कण्ठेन स्वात्मना परिपीडितः।
प्रच्छाद्य वदनं श्रीमद् वस्त्रेण जयतां वरः॥ २१॥

Shedding tears with a sound expressive of anguish from his throat, and covering his charming face with a cloth, Bharata, the foremost of victorious men, who felt greatly troubled in his own mind, continued to wail. (21)

तमार्तं देवसंकाशं समीक्ष्य पतितं भुवि।
निकृत्तमिव सालस्य स्कन्धं परशुना वने॥ २२॥
माता मातङ्गसंकाशं चन्द्रार्कसदृशं सुतम्।
उत्थापयित्वा शोकार्तं वचनं चेदमब्रवीत्॥ २३॥

Perceiving her aforesaid son, shining brightly like a god—who closely resembled the young of an elephant and vied with the moon and the sun in splendour and felt stricken with grief, fallen in a wretched plight on the ground like a bough of a sal severed with an axe in a forest—and lifting him, the mother Kaikeyī spoke to him as follows : (22-23)

उत्तिष्ठोत्तिष्ठ किं शेषे राजन्नत्र महायशः।
त्वद्विधा नहि शोचन्ति सन्तः सदसि सम्मताः॥ २४॥

"Get up, O king! Rise, O highly illustrious one! Wherefore are you lying down here on the ground? Virtuous souls like you, honoured in an assembly of men, do not grieve. (24)

दानयज्ञाधिकारा हि शीलश्रुतितपोनुगा।
बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे॥ २५॥

"Your mind, O prince richly endowed with intelligence—which is ever devoted to charity and sacrificial performances and which pursues right conduct—follows the injunctions of the Vedas, and is prone to austerities—is steady as the radiance of the sun is fixed in the orb of the sun." (25)

स रुदित्वा चिरं कालं भूमौ परिविवृत्य च।
जननीं प्रत्युवाचेदं शोकैर्बहुभिरावृतः॥ २६॥

Weeping for a long time and rolling on the floor, Bharata, who was filled with many-sided grief, replied to his mother as follows : (26)

अभिषेक्ष्यति रामं तु राजा यज्ञं नु यक्ष्यते।
इत्यहं कृतसंकल्पो हृष्टो यात्रामयासिषम्॥ २७॥

"Having arrived at the conclusion that the king will most probably install Śrī Rāma as Prince Regent or perform a sacrifice, I gladly undertook the journey to Ayodhyā. (27)

तदिदं ह्यन्यथाभूतं व्यवदीर्णं मनो मम।
पितरं यो न पश्यामि नित्यं प्रियहिते रतम्॥ २८॥

"Indeed that calculation of mine has come to be incorrect, and my mind is torn with anguish in that I do not behold my father, who was ever intent on doing kind acts to me and devoted to my good. (28)

अम्ब केनात्यगाद् राजा व्याधिना मय्यनागते।
धन्या रामादयः सर्वे यैः पिता संस्कृतः स्वयम्॥ २९॥

"Of what disease did the king die before I arrived, O mother? How fortunate are

Śrī Rāma and all others, by whom father was cremated with their own hands! (29)

न नूनं मां महाराजः प्राप्तं जानाति कीर्तिमान्।
उपजिघ्रेत् तु मां मूर्ध्नि तातः संनाम्य सत्वरम्॥ ३०॥

"Surely the illustrious Emperor does not know me to have come home. Otherwise, pressing me down, father would have quickly smelt my head as a token of affection. (30)

क्व स पाणिः सुखस्पर्शस्तातस्याक्लिष्टकर्मणः।
यो हि मां रजसा ध्वस्तमभीक्ष्णं परिमार्जति॥ ३१॥

"Where is that hand, agreeable to the touch, of my father—who did great things without much exertion—that would wipe me again and again when he found me soiled with dust. (31)

यो मे भ्राता पिता बन्धुर्यस्य दासोऽस्मि सम्मतः।
तस्य मां शीघ्रमाख्याहि रामस्याक्लिष्टकर्मणः॥ ३२॥

"Pray, announce me soon to Śrī Rāma, who is unwearied in action, nay, who is my elder brother, father in the absence of the Emperor and friend, all in one, and whose beloved servant I am. (32)

पिता हि भवति ज्येष्ठो धर्ममार्यस्य जानतः।
तस्य पादौ ग्रहीष्यामि स हीदानीं गतिर्मम॥ ३३॥

"To a worthy man knowing what is right, an elder brother is a virtual father. I shall, clasp his feet as a mark of respect since he is my support now. (33)

धर्मविद् धर्मशीलश्च महाभागो दृढव्रतः।
आर्ये किमब्रवीद् राजा पिता मे सत्यविक्रमः॥ ३४॥

"What did the king, my father, of firm resolve and unfailing prowess—who knew what is right, had a virtuous disposition and was highly fortunate—say to my elder brother at the last moment? (34)

पश्चिमं साधुसंदेशमिच्छामि श्रोतुमात्मनः।
इति पृष्टा यथातत्त्वं कैकेयी वाक्यमब्रवीत्॥ ३५॥

"I wish to hear his last kind message for me." Questioned thus, Kaikeyī replied as follows, strictly in consonance with facts: (35)

रामेति राजा विलपन् हा सीते लक्ष्मणेति च।
स महात्मा परं लोकं गतो मतिमतां वरः॥ ३६॥

"That high-souled monarch, the foremost among the wise, departed for the other world crying 'O Rāma, O Sītā, O Lakṣmaṇa!' (36)

इतीमां पश्चिमां वाचं व्याजहार पिता तव।
कालधर्मं परिक्षिप्तः पाशैरिव महागजः॥ ३७॥

"Bound by the laws of Time (according to which a living being meets his end at the appointed time), like a huge elephant bound with ropes, your father uttered the following parting words: (37)

सिद्धार्थास्तु नरा राममागतं सह सीतया।
लक्ष्मणं च महाबाहुं द्रक्ष्यन्ति पुनरागतम्॥ ३८॥

'Only those men who are able to behold Rāma returned with Sītā, as also the mighty-armed Lakṣmaṇa come back to Ayodhyā, will have their object accomplished.' (38)

तच्छ्रुत्वा विषसादैव द्वितीयाप्रियशंसनात्।
विषण्णवदनो भूत्वा भूयः पप्रच्छ मातरम्॥ ३९॥

Hearing the aforesaid report, the prince grew melancholy at that other unpleasant tidings and, assuming a dejected look, further questioned his mother as follows: (39)

क्व चेदानीं स धर्मात्मा कौसल्यानन्दवर्धनः।
लक्ष्मणेन सह भ्रात्रा सीतया च समागतः॥ ४०॥

"Where is Śrī Rāma, whose mind is given to virtue and who enhances the joy of Kausalyā, now, conjoined with brother Lakṣmaṇa and Sītā?" (40)

तथा पृष्टा यथान्यायमाख्यातुमुपचक्रमे।
मातास्य युगपद्वाक्यं विप्रियं प्रियशंसया॥ ४१॥

Questioned as aforesaid, his mother began duly to relate as follows the unpleasant event, simultaneously with the news of his father's demise in the tone of breaking a welcome news: (41)

स हि राजसुतः पुत्र चीरवासा महावनम्।
दण्डकान् सह वैदेह्या लक्ष्मणानुचरो गतः॥ ४२॥

"Actually, clad in the bark of trees, my son, and followed by Lakṣmaṇa, the aforesaid prince proceeded to the great forest of Daṇḍaka with Sītā, a princess of the Videha territory." (42)

तच्छ्रुत्वा भरतस्त्रस्तो भ्रातुश्चारित्रशङ्कया।
स्वस्य वंशस्य माहात्म्यात् प्रष्टुं समुपचक्रमे॥ ४३॥

Filled with apprehension to hear the tidings because of his misgivings about the character of his elder brother, Śrī Rāma, and remembering as he did the greatness of his royal house, Bharata commenced interrogating her as follows : (43)

कच्चिन्न ब्राह्मणधनं हृतं रामेण कस्यचित्।
कच्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः॥ ४४॥

"I hope no property of a Brāhmaṇa was wantonly seized by Śrī Rāma. I am sure, no sinless man, whether wealthy or destitute, was killed by him. (44)

कच्चिन्न परदारान् वा राजपुत्रोऽभिमन्यते।
कस्मात् स दण्डकारण्ये भ्राता रामो विवासितः॥ ४५॥

"Nor did the prince long for another's wife, I am sure. If not, wherefore was my celebrated brother sent into exile to the Daṇḍaka forest?" (45)

अथास्य चपला माता तत् स्वकर्म यथातथम्।
तेनैव स्त्रीस्वभावेन व्याहर्तुमुपचक्रमे॥ ४६॥

Prompted by her feminine (frivolous) nature, which was too well-known, Bharata's capricious mother forthwith began to recount her notorious doing precisely as matters stood. (46)

एवमुक्ता तु कैकेयी भरतेन महात्मना।
उवाच वचनं हृष्टा वृथापण्डितमानिनी॥ ४७॥

Questioned as aforesaid by the high-souled Bharata, Kaikeyī, for her part, who vainly accounted her wise, merrily replied as follows : (47)

न ब्राह्मणधनं किंचिद्धृतं रामेण कस्यचित्।
कश्चिन्नाढ्यो दरिद्रो वा तेनापापो विहिंसितः।
न रामः परदारान् स चक्षुर्भ्यामपि पश्यति॥ ४८॥

"No property whatsoever of a Brāhmaṇa or anyone else was wantonly seized by Rāma, nor was any innocent man, wealthy or destitute, killed by him. Nor did the celebrated Rāma look on another's wife even with sinless eyes. (48)

मया तु पुत्र श्रुत्वैव रामस्येहाभिषेचनम्।
याचितस्ते पिता राज्यं रामस्य च विवासनम्॥ ४९॥

"The moment I heard of Rāma's installation as Prince Regent on the throne of Ayodhyā, my son, your father was in fact asked by me for the sovereignty of Ayodhyā in your favour and the banishment of Rāma. (49)

स स्ववृत्तिं समास्थाय पिता ते तत् तथाकरोत्।
रामस्तु सहसौमित्रिः प्रेषितः सह सीतया॥ ५०॥

"Following his own truthful nature, your father thereupon did as he was asked by me. Accompanied by Lakṣmaṇa, Rāma was accordingly sent into exile alongwith Sītā. (50)

तमपश्यन् प्रियं पुत्रं महीपालो महायशाः।
पुत्रशोकपरिद्यूनः पञ्चत्वमुपपेदिवान्॥ ५१॥

"Missing his beloved son, Rāma, and stricken with grief over his separation from that son, the highly illustrious Emperor met his end. (51)

त्वया त्विदानीं धर्मज्ञ राजत्वमवलम्ब्यताम्।
त्वत्कृते हि मया सर्वमिदमेवंविधं कृतम्॥ ५२॥

"Let the throne of Ayodhyā be accepted by you now, O knower of what is right! Indeed, all this has been manipulated by me in this wise for your sake. (52)

मा शोकं मा च संतापं धैर्यमाश्रय पुत्रक।
त्वदधीना हि नगरी राज्यं चैतदनामयम्॥ ५३॥

"Do not yield to grief nor to remorse, my dear son, but have recourse to firmness. Indeed, the existence of the city of Ayodhyā

as well as this kingdom, which is free from trouble, is dependent on you. (53)

तत् पुत्र शीघ्रं विधिना विधिज्ञै-
र्वसिष्ठमुख्यैः सहितो द्विजेन्द्रैः।
संकाल्य राजानमदीनसत्त्व-
मात्मानमुर्व्यामभिषेचयस्व ॥ ५४॥

"Therefore, speedily performing with due ceremony the funeral rites with respect to the king (your deceased father) with the help of the foremost of Brāhmaṇas well-versed in the scriptural ordinance, get yourself installed, my son, as the ruler of the entire globe, undepressed in spirits." (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्विसप्ततितमः सर्गः॥ ७२॥

Thus ends Canto Seventy-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

Bitterly reproaching Kaikeyī in many ways, and cutting her to the quick by his caustic remarks, Bharata takes a vow before her to bring back Śrī Rāma from the forest, install him on the throne of Ayodhyā and wait upon him as an attendant to offend her

श्रुत्वा च स पितुर्वृत्तं भ्रातरौ च विवासितौ।
भरतो दुःखसंतप्त इदं वचनमब्रवीत्॥ १॥

Sore stricken with sorrow to hear the unwelcome news about his father, as well as of his brothers, Śrī Rāma and Lakṣmaṇa, having been sent into exile, Bharata replied as follows : (1)

किं नु कार्यं हतस्येह मम राज्येन शोचतः।
विहीनस्याथ पित्रा च भ्रात्रा पितृसमेन च॥ २॥

"What object on earth will possibly be gained through sovereignty by me, a wretched being, deprived of his father and elder brother—who was as good as a father—and, therefore, grieving? (2)

दुःखे मे दुःखमकरोर्व्रणे क्षारमिवाददाः।
राजानं प्रेतभावस्थं कृत्वा रामं च तापसम्॥ ३॥

"Reducing the king to the state of a departed soul and turning Śrī Rāma an ascetic on top of it, you have brought calamity after calamity to me—rubbed salt, as it were, into my wound. (3)

कुलस्य त्वमभावाय कालरात्रिरिवागता।
अङ्गारमुपगूह्य स्म पिता मे नावबुद्धवान्॥ ४॥

"Like the night of universal dissolution (or Goddess Kālarātri, one of the nine Durgās or manifestations of the Divine Energy associated with the dissolution of the universe), you made your appearance in my father's house for the extermination of my race! Even on clasping a live coal to his bosom, my father did not recognize it as such. (4)

मृत्युमापादितो राजा त्वया मे पापदर्शिनि।
सुखं परिहृतं मोहात् कुलेऽस्मिन् कुलपांसनि॥ ५॥

"The king, my father, has been consigned to death by you, O woman, who perceive evil even where there is none and have brought disgrace to your family! Through infatuation the joy of this family has been taken away by you. (5)

त्वां प्राप्य हि पिता मेऽद्य सत्यसंधो महायशाः।
तीव्रदुःखाभिसंतप्तो वृत्तो दशरथो नृपः॥ ६॥

"Indeed, having got you for his wife, my highly illustrious father, King Daśaratha, who was true to his promise and was sore stricken with acute agony, born of separation from his eldest son, has passed away. (6)

विनाशितो महाराजः पिता मे धर्मवत्सलः।
कस्मात् प्रव्राजितो रामः कस्मादेव वनं गतः॥ ७॥

"Wherefore was the Emperor, my father, who was so lovingly devoted to duty, deprived of his life by you? For what precise reason was Śrī Rāma sent into exile and he proceeded to the forest? (7)

कौसल्या च सुमित्रा च पुत्रशोकाभिपीडिते।
दुष्करं यदि जीवेतां प्राप्य त्वां जननीं मम॥ ८॥

"Having got you, my mother for their co-wife, Kausalyā and Sumitrā too have been tormented with grief caused by separation from their own son. They would indeed accomplish something hard if they survive any longer. (8)

नन्वार्योऽपि च धर्मात्मा त्वयि वृत्तिमनुत्तमाम्।
वर्तते गुरुवृत्तिज्ञो यथा मातरि वर्तते॥ ९॥

"Surely, my elder brother, Śrī Rāma, too, whose mind is given to piety and who knows full well how to serve his elders, rendered the best services to you as he did to his own mother! (9)

तथा ज्येष्ठा हि मे माता कौसल्या दीर्घदर्शिनी।
त्वयि धर्मं समास्थाय भगिन्यामिव वर्तते॥ १०॥

"Even so, my seniormost mother, Kausalyā, who takes a long-range view of things, behaved towards you as towards her own sister, following, as she does, the principles of right conduct. (10)

तस्याः पुत्रं महात्मानं चीरवल्कलवाससम्।
प्रस्थाप्य वनवासाय कथं पापे न शोचसे॥ ११॥

"Having sent her high-souled son, clad in tatters and the bark of trees, into exile in a forest, wherefore do you not grieve, O sinful woman? (11)

अपापदर्शिनं शूरं कृतात्मानं यशस्विनम्।
प्रव्राज्य चीरवसनं किं नु पश्यसि कारणम्॥ १२॥

"Having sent into exile, clad in the bark of trees, the illustrious hero, who never detected others' sin and had mastered his self, what gain on earth do you expect? (12)

लुब्धाया विदितो मन्ये न तेऽहं राघवं यथा।
तथा ह्यनर्थो राज्यार्थं त्वयाऽऽनीतो महानयम्॥ १३॥

"To you, who are full of greed for power and pelf, I am not known, I believe, in my reality as to how devoted I am to Śrī Rāma (a scion of Raghu). That is why this great tragedy has been enacted by you for the sake of sovereignty. (13)

अहं हि पुरुषव्याघ्रावपश्यन् रामलक्ष्मणौ।
केन शक्तिप्रभावेण राज्यं रक्षितुमुत्सहे॥ १४॥

"Failing to perceive the two tigers among men, Śrī Rāma and Lakṣmaṇa, by virtue of what strength can I venture to protect the kingdom of Ayodhyā? (14)

तं हि नित्यं महाराजो बलवन्तं महौजसम्।
उपाश्रितोऽभूद् धर्मात्मा मेरुर्मेरुवनं यथा॥ १५॥

"Even the Emperor, whose mind was given to piety, ever depended on the might of the powerful Śrī Rāma—who is possessed of extraordinary strength—just as Mount Meru depends for its protection against inroads on the forest grown on it. (15)

सोऽहं कथमिमं भारं महाधुर्यसमुद्यतम्।
दम्यो धुरमिवासाद्य सहेयं केन चौजसा॥ १६॥

"How and with what stamina shall I, whose only strength is Śrī Rāma, sustain this burden of kingship any more than a calf would stand the strain on getting a load, borne with ease by a giant bull? (16)

अथवा मे भवेच्छक्तिर्योगैर्बुद्धिबलेन वा।
सकामां न करिष्यामि त्वामहं पुत्रगर्द्धिनीम्॥ १७॥

"Or, even if such capacity could be brought out in me through contrivances or through intellectual calibre, I shall never

allow you to attain your desired end—you, who covet sovereignty for your son, i.e., myself. (17)

न मे विकांक्षा जायेत त्यक्तुं त्वां पापनिश्चयाम्।
यदि रामस्य नावेक्षा त्वयि स्यान्मातृवत् सदा॥ १८॥

"No disinclination would be felt by me even in deserting you, a woman of sinful resolve, if Śrī Rāma did not regard you as a mother at all times. (18)

उत्पन्ना तु कथं बुद्धिस्तवेयं पापदर्शिनी।
साधुचारित्रविभ्रष्टे पूर्वेषां नो विगर्हिता॥ १९॥

"How did this idea of securing the kingdom for a younger brother in supersession of the eldest—an idea which contemplates evil in relation to others and which has been severely condemned by our forbears—enter your mind at all, O woman fallen from virtuous conduct? (19)

अस्मिन् कुले हि सर्वेषां ज्येष्ठो राज्येऽभिषिच्यते।
अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः॥ २०॥

"Indeed in our house the eldest* of all brothers is installed on the throne. The other brothers devoutly obey him. (20)

न हि मन्ये नृशंसे त्वं राजधर्ममवेक्षसे।
गतिं वा न विजानासि राजवृत्तस्य शाश्वतीम्॥ २१॥

"I believe you do not at all respect the moral code prescribed for kings, nor do you know the eternal way of life of kings, O cruel woman! (21)

सततं राजपुत्रेषु ज्येष्ठो राजाभिषिच्यते।
राज्ञामेतत् समं तत् स्यादिक्ष्वाकूणां विशेषतः॥ २२॥

"Among the sons of a king the eldest alone is invariably crowned king. This is a common practice among all kings, and it is particularly true of the Ikṣwākus. (22)

तेषां धर्मैकरक्षाणां कुलचारित्रशोभिनाम्।
अद्य चारित्रशौटीर्यं त्वां प्राप्य विनिवर्तितम्॥ २३॥

"The self-esteem, born of loftiness of character, cherished by the aforesaid kings—who were protected by their righteousness alone and who shone by virtue of a mode of life befitting their race—has disappeared today on coming to be associated with you. (23)

तवापि सुमहाभागे जनेन्द्रकुलपूर्वके।
बुद्धिमोहः कथमयं सम्भूतस्त्वयि गर्हितः॥ २४॥

"How has this perversity of reason, contemptible for you, appeared in you too, O exceptionally blessed lady, born of a royal lineage! (24)

न तु कामं करिष्यामि तवाहं पापनिश्चये।
यया व्यसनमारब्धं जीवितान्तकरं मम॥ २५॥

"I will not in any case accomplish your desired object, O woman of sinful resolve, since a calamity which may eventually prove fatal to me, has been set on foot by you. (25)

एष त्विदानीमेवाहमप्रियार्थं तवानघम्।
निवर्तयिष्यामि वनाद् भ्रातरं स्वजनप्रियम्॥ २६॥

"In order to give offence to you, I shall, however, forthwith cause to return from the forest my sinless elder brother, Śrī Rāma, the beloved of his people. (26)

निवर्तयित्वा रामं च तस्याहं दीप्ततेजसः।
दासभूतो भविष्यामि सुस्थितेनान्तरात्मना॥ २७॥

"Nay, having caused Śrī Rāma to return from the forest, I shall settle down in life with a composed mind, turning a servant of the aforesaid prince of effulgent glory." (27)

इत्येवमुक्त्वा भरतो महात्मा
प्रियेतरैर्वाक्यगणैस्तुदंस्ताम्।
शोकार्दितश्चापि ननाद भूयः
सिंहो यथा मन्दरकन्दरस्थः॥ २८॥

Having spoken as aforesaid to his mother, pricking her once more with volleys

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* This is fully supported by Manu, who says :

ज्येष्ठ एव तु गृह्णीयात्सकलं पैतृकं धनम्। अन्ये तमनुजीवेयुर्यथैव पितरं तथा॥

"The eldest son alone should inherit the entire property of his father. Others should depend on him as they did on their father (heretofore)."

of piercing words, the high-souled Bharata, even though tormented with grief, roared like a lion ensconced in a cave of Mount Mandara. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Thus ends Canto Seventy-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Severely reproaching his mother once more, and making up his mind not only to bring back Śrī Rāma from the forest and crown him king, but also to go into exile for fourteen years in order to redeem his elder brother's vow; Bharata, who is filled with rage at the thought of the mischief wrought by his mother, cannot contain his grief and falls unconscious on the ground

तां तथा गर्हयित्वा तु मातरं भरतस्तदा।
रोषेण महताविष्टः पुनरेवाब्रवीद् वचः॥ १॥

Having reproached his mother, Kaikeyī, as aforesaid, on that occasion, Bharata, for his part, who was filled with violent anger, spoke once more as follows : (1)

राज्याद् भ्रंशस्व कैकेयि नृशंसे दुष्टचारिणि।
परित्यक्तासि धर्मेण मा मृतं रुदती भव॥ २॥

"Be deprived of sovereignty, O cruel Kaikeyī of vicious conduct! Since you have been forsaken by virtue, keep wailing for life, taking me to be dead (since the course you have adopted is bound to prove fatal to me). (2)

किं नु तेऽदूषयद् रामो राजा वा भृशधार्मिकः।
ययोर्मृत्युर्विवासश्च त्वत्कृते तुल्यमागतौ॥ ३॥

"What interest of yours, I wonder, did Śrī Rāma or the exceedingly pious king mar, whose banishment and death (severally) came about at one and the same time because of you? (3)

भ्रूणहत्यामसि प्राप्ता कुलस्यास्य विनाशनात्।
कैकेयि नरकं गच्छ मा च तातसलोकताम्॥ ४॥

"By having brought destruction to this family you have incurred the sin of having killed a Brāhmaṇa studying the Veda. Proceed you, therefore, to hell after death, O Kaikeyī, and not to heaven in common with my father (your husband, the virtuous King Daśaratha). (4)

यत्त्वया हीदृशं पापं कृतं घोरेण कर्मणा।
सर्वलोकप्रियं हित्वा ममाप्यापादितं भयम्॥ ५॥

"Since such a gross sin has been incurred by you through a terrible act in the form of taking the life of a pious husband and sending into exile a loving and virtuous son, peril of being disowned by my loving brother has been brought by you to me as well by banishing a prince, who is the beloved of all people. (5)

त्वत्कृते मे पिता वृत्तो रामश्चारण्यमाश्रितः।
अयशो जीवलोके च त्वयाहं प्रतिपादितः॥ ६॥

"Because of you my father has joined the majority, while Śrī Rāma has taken up his abode in the forest, and I too have been subjected to ignominy in the world of mortals by you. (6)

मातृरूपे ममामित्रे नृशंसे राज्यकामुके।
न तेऽहमभिभाष्योऽस्मि दुर्वृत्ते पतिघातिनि॥ ७॥

"I ought not to be spoken to by you, O cruel woman of evil conduct and covetous of sovereignty, who have killed your own husband and are my enemy in the guise of a mother! (7)

कौसल्या च सुमित्रा च याश्चान्या मम मातरः।
दुःखेन महताविष्टास्त्वां प्राप्य कुलदूषिणीम्॥ ८॥

"Having got you, the disgrace of your family, for a co-wife, Kausalyā and Sumitrā and my other mothers too have been filled with great agony. (8)

न त्वमश्वपतेः कन्या धर्मराजस्य धीमतः।
राक्षसी तत्र जातासि कुलप्रध्वंसिनी पितुः॥ ९॥

"Surely you are not the daughter of the virtuous and wise King Aśwapati, but an ogress sprung from his loins, who has brought complete ruin to my father's race. (9)

यत् त्वया धार्मिको रामो नित्यं सत्यपरायणः।
वनं प्रस्थापितो वीरः पितापि त्रिदिवं गतः॥ १०॥
यत् प्रधानासि तत् पापं मयि पित्रा विना कृते।
भ्रातृभ्यां च परित्यक्ते सर्वलोकस्य चाप्रिये॥ ११॥

"Since the virtuous hero, Śrī Rāma, who is ever devoted to truth, has been sent into exile to the forest by you and my father too has departed for heaven because of you, the sin that has been chiefly incurred by you thereby has been visited on me, who have consequently been deprived of my father, nay, abandoned by my brothers, Śrī Rāma and Lakṣmaṇa, and have become unpopular with the whole world. (10-11)

कौसल्यां धर्मसंयुक्तां वियुक्तां पापनिश्चये।
कृत्वा कं प्राप्स्यसे ह्यद्य लोकं निरयगामिनि॥ १२॥

"Indeed, having rendered Kausalyā, who is wedded to piety, desolate (by depriving her of her husband and only son), O woman of sinful resolve and doomed to perdition, what realm other than the infernal regions will you attain now after death? (12)

किं नावबुध्यसे क्रूरे नियतं बन्धुसंश्रयम्।
ज्येष्ठं पितृसमं रामं कौसल्यायात्मसम्भवम्॥ १३॥

"Did you not cognize Śrī Rāma, born of Kausalyā's own womb, to be my eldest brother and, therefore, as good as my father, self-controlled and the asylum of his kinsfolk, O cruel woman? (13)

अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चाभिजायते।
तस्मात् प्रियतरो मातुः प्रिया एव तु बान्धवाः॥ १४॥

"A son takes his shape from the essence of the various primary and secondary limbs of his father (in the form of his generative fluid) and the heart of his mother (which is the fount of her ovum). Hence he is dearer than all others to his mother, whereas her other relations are simply dear to her. (14)

अन्यदा किल धर्मज्ञा सुरभिः सुरसम्मता।
वहमानौ ददर्शोर्व्यां पुत्रौ विगतचेतसौ॥ १५॥

"On one occasion in the hoary past, so the tradition goes, Surabhi, the cow of plenty, who knows what is right and is adored by gods, saw a pair of bullocks (her own sons) fallen unconscious on the ground while drawing the plough. (15)

तावर्धदिवसं श्रान्तौ दृष्ट्वा पुत्रौ महीतले।
रुरोद पुत्रशोकेन बाष्पपर्याकुलेक्षणम्॥ १६॥

"Seeing her two sons lying on the ground exhausted due to their having toiled hard for half the day, Surabhi wept with grief born of anxiety for her sons, her eyes blinded with tears. (16)

अधस्ताद् व्रजतस्तस्याः सुरराज्ञो महात्मनः।
बिन्दवः पतिता गात्रे सूक्ष्माः सुरभिगन्धिनः॥ १७॥

"Her sweet-scented tear-drops fell on the person of the high-souled Indra, the ruler of gods, who happened to pass below. (17)

निरीक्षमाणस्तां शक्रो ददर्श सुरभिं स्थिताम्।
आकाशे विष्ठितां दीनां रुदतीं भृशदुःखिताम्॥ १८॥

"Looking upwards Indra beheld the said Surabhi standing, weeping in the heavens in a miserable plight, sore afflicted. (18)

तां दृष्ट्वा शोकसंतप्तां वज्रपाणिर्यशस्विनीम्।
इन्द्रः प्राञ्जलिरुद्विग्नः सुरराजोऽब्रवीद् वचः॥ १९॥

"Perturbed to find the illustrious cow agonized through grief, Indra, the ruler of gods, who carried a thunderbolt in one of his hands, spoke with folded hands as follows: (19)

भयं कच्चिन्न चास्मासु कुतश्चिद् विद्यते महत्।
कुतोनिमित्तः शोकस्ते ब्रूहि सर्वहितैषिणि॥ २०॥

'I hope there is no grave danger to us (heavenly beings) from any quarter whatsoever. Now tell me, O well-wisher of all, what is the occasion for your grief?' (20)

एवमुक्ता तु सुरभिः सुरराजेन धीमता।
प्रत्युवाच ततो धीरा वाक्यं वाक्यविशारदा॥ २१॥

Addressed in the aforesaid words by the wise Indra, the ruler of gods, the intelligent Surabhi for her part, who was adept in speaking, forthwith replied in the following words : (21)

शान्तं पापं न वः किंचित् कुतश्चिदमराधिप।
अहं तु मग्नौ शोचामि स्व पुत्रौ विषमे स्थितौ॥ २२॥
एतौ दृष्ट्वा कृशौ दीनौ सूर्यरश्मिप्रतापितौ।
वध्यमानौ बलीवर्दौ कर्षकेण दुरात्मना॥ २३॥

'Heaven forbid! There is no danger whatsoever to you from any quarter, O ruler of immortals! I, however, grieve to see plunged in adversity a pair of bullocks, my own progeny, emaciated and miserable, scorched by the sun's rays and, on top of it, being beaten by an evil-minded farmer. (22-23)

मम कायात् प्रसूतौ हि दुःखितौ भारपीडितौ।
यौ दृष्ट्वा परितप्येऽहं नास्ति पुत्रसमः प्रियः॥ २४॥

'I feel sore distressed to find the two bullocks, who are sprung from my own womb, afflicted and oppressed with a heavy load; for there is none so dear to a mother as a son.' (24)

यस्याः पुत्रसहस्रैस्तु कृत्स्नं व्याप्तमिदं जगत्।
तां दृष्ट्वा रुदतीं शक्रो न सुतान् मन्यते परम्॥ २५॥

"Seeing Surabhi—by whose countless offsprings (in the shape of the bovine race) the whole creation is filled—weeping, Indra reckoned none as dearer to a mother than a son. (25)

इन्द्रो ह्यश्रुनिपातं तं स्वगात्रे पुण्यगन्धिनम्।
सुरभिं मन्यते दृष्ट्वा भूयसीं तामिहेश्वरः॥ २६॥

"Perceiving that dropping of tears, which emitted a sweet odour, from the eyes of Surabhi on his own person, the powerful Indra recognized the said Surabhi to be the greatest of all in this world. (26)

समाप्रतिमवृत्ताया लोकधारणकाम्यया।
श्रीमत्या गुणमुख्यायाः स्वभावपरिचेष्टया॥ २७॥
यस्याः पुत्रसहस्राणि सापि शोचति कामधुक्।
किं पुनर्या विना रामं कौसल्या वर्तयिष्यति॥ २८॥

"When even the celebrated cow of plenty—whose conduct in the world is uniformly beneficent to all and is without parallel in this respect, actuated as she is by the desire to sustain the world, nay, who is rich in the power to grant the desire of all, whosoever approaches her, and is foremost in her virtue of truthfulness etc., and who is blessed with numberless offsprings—grieves for them as an outward expression of her natural love for her progeny, how much more will Kausalyā, who will have to drag her existence without Śrī Rāma, her only son? (27-28)

एकपुत्रा च साध्वी च विवत्सेयं त्वया कृता।
तस्मात् त्वं सततं दुःखं प्रेत्य चेह च लप्स्यसे॥ २९॥

"Kausalyā, who is blessed with one son only and is a virtuous lady to boot, has been deprived of her son by you. Hence you will incessantly undergo suffering here as well as after death. (29)

अहं त्वपचितिं भ्रातुः पितुश्च सकलामिमाम्।
वर्धनं यशसश्चापि करिष्यामि न संशयः॥ ३०॥

"I for my part shall offer worship as follows in the form of bringing him back from the forest and restoring his patrimony to him, my elder brother, Śrī Rāma, and entire worship in the form of all obsequial rites to my father and also enhance their reputation : there is no doubt about it. (30)

आनाय्य च महाबाहुं कोसलेन्द्रं महाबलम्।
स्वयमेव प्रवेक्ष्यामि वनं मुनिनिषेवितम्॥ ३१॥

"Having caused Śrī Rāma (the ruler of the kingdom of Kosala)—who is distinguished by long arms and is possessed of great might—to return to Ayodhyā, I shall myself retire in his place to the forest frequented by hermits and thus save him from the sin of having violated his vow. (31)

नह्यहं पापसंकल्पे पापे पापं त्वया कृतम्।
शक्तो धारयितुं पौरैरश्रुकण्ठैर्निरीक्षितः॥ ३२॥

"Looked on by the citizens with their throat full of tears, I shall surely not be able to brook the sin perpetrated by you in the shape of sending the eldest brother into exile and securing the kingdom in favour of a younger one, O wicked woman of sinful resolve ! (32)

सा त्वमग्निं प्रविश वा स्वयं वा विश दण्डकान्।
रज्जुं बद्ध्वाथवा कण्ठे नहि तेऽन्यत् परायणम्॥ ३३॥

"Having deliberately committed this sin, enter you the fire or retire yourself to the Daṇḍaka forest or again end your life by tying a cord round your neck and throttling yourself : there is no other course left for you. (33)

अहमप्यवनीं प्राप्ते रामे सत्यपराक्रमे।
कृतकृत्यो भविष्यामि विप्रवासितकल्मषः॥ ३४॥

"I too shall have washed my stain and accomplished my purpose only when Śrī Rāma of unfailing prowess has returned to his native land." (34)

इति नाग इवारण्ये तोमराङ्कुशतोदितः।
पपात भुवि संक्रुद्धो निःश्वसन्निव पन्नगः॥ ३५॥

Having spoken thus and hissing, highly enraged, like a serpent, Bharata dropped unconscious to the ground like an elephant pricked with a javelin and a goad in a forest. (35)

संरक्तनेत्रः शिथिलाम्बरस्तथा
विधूतसर्वाभरणः परंतपः।
बभूव भूमौ पतितो नृपात्मजः
शचीपतेः केतुरिवोत्सवक्षये॥ ३६॥

With deep red eyes, his garment loosened and all his jewels tossed about, the prince, Bharata, the tormentor of his foes, fell to the ground like a banner raised in honour of Indra and pulled down at the end of the festival. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुःसप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Swearing that what had already come to pass in the shape of exile of Śrī Rāma, Sītā and Lakṣmaṇa and the resultant death of the King-Emperor was not to his liking, Bharata moves with Śatrughna to the apartments of his stepmother, Kausalyā, who speaks unkindly to him taunting him with the remark that his mother, Kaikeyī, had rendered good offices to him by securing for him the kingdom of Kosala, sought after by him. Bharata, however, politely denies on a number of oaths all complicity in the machinations of his vile mother. Thereby coming to know of his heart, the guileless Kausalyā places Bharata on her lap and weeps bitterly

दीर्घकालात् समुत्थाय संज्ञां लब्ध्वा स वीर्यवान्।
नेत्राभ्यामश्रुपूर्णाभ्यां दीनामुद्वीक्ष्य मातरम्॥ १॥
सोऽमात्यमध्ये भरतो जननीमभ्यकुत्सयत्।
राज्यं न कामये जातु मन्त्रये नापि मातरम्॥ २॥

Regaining his consciousness after a long time the said Bharata, who was full of valour, got up and, casting a glance at his mother, who looked miserable at the unexpected turn of events, with her eyes full of tears, reproached her right and left in the midst of the ministers (who had evidently collected there on coming to know of Bharata's arrival) and said, "I never coveted the throne, nor did I ever hold any consultation with my mother. (1-2)

अभिषेकं न जानामि योऽभूद् राज्ञा समीक्षितः।
विप्रकृष्टे ह्यहं देशे शत्रुघ्नसहितोऽभवम्॥ ३॥

"Nor did I know anything about the installation of Śrī Rāma as Prince Regent which was contemplated by the king; for, I happened to be at that time in a distant land with Śatrughna, my brother. (3)

वनवासं न जानामि रामस्याहं महात्मनः।
विवासनं च सौमित्रेः सीतायाश्च यथाभवत्॥ ४॥

"Nor again was I aware of the residence in the forest of the high-souled Śrī Rāma, nor how the exile of Lakṣmaṇa (son of Sumitrā) and Sītā came about." (4)

तथैव क्रोशतस्तस्य भरतस्य महात्मनः।
कौसल्या शब्दमाज्ञाय सुमित्रां चेदमब्रवीत्॥ ५॥

Recognizing the voice of the celebrated Bharata of noble mind, who was lamenting as aforesaid, Kausalyā spoke to Sumitrā as follows : (5)

आगतः क्रूरकार्यायाः कैकेय्या भरतः सुतः।
तमहं द्रष्टुमिच्छामि भरतं दीर्घदर्शिनम्॥ ६॥

"I think Bharata, the son of Kaikeyī of cruel deeds, has returned from his maternal grandfather's. I long to see the aforesaid Bharata, who takes a long-range view of things." (6)

एवमुक्त्वा सुमित्रां तां विवर्णवदना कृशा।
प्रतस्थे भरतो यत्र वेपमाना विचेतना॥ ७॥

Speaking as aforesaid to the said Sumitrā, the pale-faced and emaciated lady, who looked absent-minded, advanced trembling to the place where Bharata was. (7)

स तु राजात्मजश्चापि शत्रुघ्नसहितस्तदा।
प्रतस्थे भरतो येन कौसल्याया निवेशनम्॥ ८॥

Nay, accompanied by Śatrughna, the said prince, Bharata, too, on the other side, proceeded that very moment along the route by which Kausalyā's apartments could be reached. (8)

ततः शत्रुघ्नभरतौ कौसल्यां प्रेक्ष्य दुःखितौ।
पर्यष्वजेतां दुःखार्तां पतितां नष्टचेतनाम्॥ ९॥

Perceiving Kausalyā, who was stricken with sorrow, and had fallen unconscious on the way, the two afflicted brothers, Śatrughna and Bharata, hugged her. (9)

रुदन्तौ रुदती दुःखात् समेत्यार्या मनस्विनी।
भरतं प्रत्युवाचेदं कौसल्या भृशदुःखिता॥ १०॥

Embracing in return the two brothers, who were weeping through agony, the noble and high-minded Kausalyā, who was sore distressed, addressed Bharata as follows : (10)

इदं ते राज्यकामस्य राज्यं प्राप्तमकण्टकम्।
सम्प्राप्तं बत कैकेय्या शीघ्रं क्रूरेण कर्मणा॥ ११॥

"Enjoy this kingdom, devoid of enemies, obtained by you, who coveted it. Alas, it has been promptly secured for you by Kaikeyī through a cruel deed in the shape of banishing Rāma, Sītā and Lakṣmaṇa. (11)

प्रस्थाप्य चीरवसनं पुत्रं मे वनवासिनम्।
कैकेयी कं गुणं तत्र पश्यति क्रूरदर्शिनी॥ १२॥

"What good did the cruel-eyed Kaikeyī expect by sending into exile, as she did, my son, Rāma, as an ascetic clad in the bark of trees? (12)

क्षिप्रं मामपि कैकेयी प्रस्थापयितुमर्हति।
हिरण्यनाभो यत्रास्ते सुतो मे सुमहायशाः॥ १३॥

"Kaikeyī ought to send away soon me as well to the place where my exceptionally illustrious son with a golden navel (a distinguishing mark of Lord Viṣṇu) is sojourning. (13)

अथवा स्वयमेवाहं सुमित्रानुचरा सुखम्।
अग्निहोत्रं पुरस्कृत्य प्रस्थास्ये यत्र राघवः॥ १४॥

"Or, placing the sacrificial fire* (carried by a Brāhmaṇa) ahead and followed by Sumitrā, I shall myself depart happily along the route by which Rāma has proceeded to the forest. (14)

कामं वा स्वयमेवाद्य तत्र मां नेतुमर्हसि।
यत्रासौ पुरुषव्याघ्रस्तप्यते मे सुतस्तपः॥ १५॥

"Or, you ought personally to take me now freely to the place where my aforesaid son, a veritable tiger among men, is practising austerities. (15)

इदं हि तव विस्तीर्णं धनधान्यसमाचितम्।
हस्त्यश्वरथसम्पूर्णं राज्यं निर्यातितं तया॥ १६॥

"This extensive kingdom overflowing with riches and foodgrains and fully equipped with elephants, horses and chariots has actually been conferred on you by her, your mother." (16)

इत्यादिबहुभिर्वाक्यैः क्रूरैः सम्भर्त्सितोऽनघः।
विव्यथे भरतोऽतीव व्रणे तुद्येव सूचिना॥ १७॥

Bitterly reproached in many such cruel words, the sinless Bharata felt extremely pained as he would when pricked with a needle in the wound. (17)

पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः।
विलप्य बहुधासंज्ञो लब्धसंज्ञस्तदाभवत्॥ १८॥

Having lost his consciousness, his mind being utterly confused to hear the taunting words of Kausalyā, Bharata presently regained his senses and, wailing in many ways, then fell at her feet. (18)

एवं विलपमानां तां प्राञ्जलिर्भरतस्तदा।
कौसल्यां प्रत्युवाचेदं शोकैर्बहुभिरावृताम्॥ १९॥

To Kausalyā, overwhelmed with griefs of many kinds and lamenting as aforesaid, Bharata then replied with folded hands as follows : (19)

आर्ये कस्मादजानन्तं गर्हसे मामकल्मषम्।
विपुलां च मम प्रीतिं स्थितां जानासि राघवे॥ २०॥

"Wherefore do you reproach me,

* The king's seniormost wife alone is entitled to preserve and worship the sacred fire in the absence of or on the death of her husband.

O noble lady, guileless as I am and did not know anything about Śrī Rāma's exile before I returned to Ayodhyā? Nay, you know my great love borne towards Śrī Rāma, a scion of Raghu. (20)

कृतशास्त्रानुगा बुद्धिर्मा भूत् तस्य कदाचन।
सत्यसंधः सतां श्रेष्ठो यस्यार्योऽनुमते गतः॥ २१॥

"Let his judgment never follow (the teachings of) the scriptures as taught by his preceptor, with whose concurrence my elder brother, who is true to his promise and is the foremost of the virtuous, has gone into exile. (21)

प्रैष्यं पापीयसां यातु सूर्यं च प्रति मेहतु।
हन्तु पादेन गाः सुप्ता यस्यार्योऽनुमते गतः॥ २२॥

"Let him with whose concurrence my elder brother has gone into exile suffer the lot of a servant of men belonging to the lowest stratum of society, incur the sin of answering the calls of nature facing the sun and reap the consequences of kicking cows lying asleep. (22)

कारयित्वा महत् कर्म भर्ता भृत्यमनर्थकम्।
अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः॥ २३॥

"Let him with whose concurrence my elder brother has gone into exile incur the sin that attaches to a master who robs his servant of his resources after getting him accomplish a great deed for him. (23)

परिपालयमानस्य राज्ञो भूतानि पुत्रवत्।
ततस्तु द्रुह्यतां पापं यस्यार्योऽनुमते गतः॥ २४॥

"Let the sin attaching to those bearing enmity to a king protecting his subjects as his own offspring, be incurred by him with whose concurrence my elder brother has gone into exile. (24)

बलिषड्भागमुद्धृत्य नृपस्यारक्षितुः प्रजाः।
अधर्मो योऽस्य सोऽस्यास्तु यस्यार्योऽनुमते गतः॥ २५॥

"Let the sin that attaches to a king who fails to protect the people even after collecting the land revenue in the form of one-sixth of the produce be incurred by him with whose concurrence my elder brother has gone into exile. (25)

संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञदक्षिणाम्।
तां चापलपतां पापं यस्यार्योऽनुमते गतः॥ २६॥

"Let the sin attaching to those withholding payment of the sacrificial fee even after promising it to the priests practising austerities and officiating at a sacrifice be incurred by him with whose concurrence my elder brother has gone into exile. (26)

हस्त्यश्वरथसम्बाधे युद्धे शस्त्रसमाकुले।
मा स्म कार्षीत् सतां धर्मं यस्यार्योऽनुमते गतः॥ २७॥

"Let the sin attaching to the man who fails to observe the code of warfare followed by the virtuous on a field of battle crowded with elephants, horses and chariots and thick with weapons of all kinds be incurred by him with whose concurrence my elder brother has gone into exile. (27)

उपदिष्टं सुसूक्ष्मार्थं शास्त्रं यत्नेन धीमता।
स नाशयतु दुष्टात्मा यस्यार्योऽनुमते गतः॥ २८॥

"Let that wicked soul with whose concurrence my elder brother has gone into exile forget the sacred lore expounding the most esoteric truths, taught with great pains by an enlightened preceptor. (28)

मा च तं व्यूढबाह्वंसं चन्द्रभास्करतेजसम्।
द्राक्षीद् राज्यस्थमासीनं यस्यार्योऽनुमते गतः॥ २९॥

"Let him with whose concurrence my elder brother has departed for the forest not live to see Śrī Rāma of muscular arms and shoulders, and possessing the splendour of the moon and the sun installed on the throne. (29)

पायसं कृसरं छागं वृथा सोऽश्नातु निर्घृणः।
गुरूंश्चाप्यवजानातु यस्यार्योऽनुमते गतः॥ ३०॥

"Let that merciless fellow with whose concurrence my elder brother has departed for the woods incur the sin of partaking of

milk boiled with rice and sugar, seasoned rice boiled with sesame seeds and Moong (a kind of kidney bean), and goat-milk in vain (without offering them in the first instance to the almighty Lord, gods and manes etc.,) and of showing disrespect to his elders by failing to rise on their arrival and greet them. (30)

गाश्च स्पृशतु पादेन गुरून् परिवदेत च।
मित्रे द्रुह्येत सोऽत्यर्थं यस्यार्योऽनुमते गतः॥ ३१॥

"Let him with whose concurrence my elder brother has departed for the forest incur the sin of touching the body of cows with his feet, reviling his elders and bearing deep-rooted malice to a friend. (31)

विश्वासात् कथितं किंचित् परिवादं मिथः क्वचित्।
विवृणोतु स दुष्टात्मा यस्यार्योऽनुमते गतः॥ ३२॥

"Let that evil-minded fellow with whose concurrence my elder brother has departed for the forest incur the sin of revealing to someone else a fault of another confessed in private out of reliance (that he will not divulge the secret before anyone). (32)

अकर्ता चाकृतज्ञश्च त्यक्तात्मा निरपत्रपः।
लोके भवतु विद्विष्टो यस्यार्योऽनुमते गतः॥ ३३॥

"Let the fellow with whose concurrence my elder brother has departed for the woods never be in a position to return a service; nay, let him prove ungrateful and shameless, let him be shunned by good men and hated by all. (33)

पुत्रैर्दासैश्च भृत्यैश्च स्वगृहे परिवारितः।
स एको मृष्टमश्नातु यस्यार्योऽनुमते गतः॥ ३४॥

"Let the fellow with whose concurrence my elder brother has departed for the woods incur the sin of partaking of a savoury dish alone, at his own home, though surrounded by a number of sons, servants and dependants. (34)

अप्राप्य सदृशान् दारानननपत्यः प्रमीयताम्।
अनवाप्य क्रियां धर्म्यां यस्यार्योऽनुमते गतः॥ ३५॥

"Let the fellow with whose concurrence my elder brother has departed for the woods die issueless, failing to secure a wife becoming of him, in point of pedigree, disposition and so on and in this way not enjoying the privilege of performing sacred duties like Agnihotra etc., which can be performed only by a married couple. (35)

माऽऽत्मनः संततिं द्राक्षीत् स्वेषु दारेषु दुःखितः।
आयुःसमग्रमप्राप्य यस्यार्योऽनुमते गतः॥ ३६॥

"Let the fellow with whose concurrence my elder brother has departed for the woods not behold the face of a male child through his wedded wife and die full of agony without attaining the full age of a hundred years. (36)

राजस्त्रीबालवृद्धानां वधे यत् पापमुच्यते।
भृत्यत्यागे च यत् पापं तत् पापं प्रतिपद्यताम्॥ ३७॥

"Let him incur the same sin which is declared as attaching to the act of killing a ruler, woman, infant or aged man and forsaking a dependant. (37)

लाक्षया मधुमांसेन लोहेन च विषेण च।
सदैव बिभृयाद् भृत्यान् यस्यार्योऽनुमते गतः॥ ३८॥

"Let him with whose concurrence my elder brother has departed (for the woods) always support his dependants through sale of lacquer, honey and flesh, iron and poison, which is prohibited in the Śāstras*. (38)

संग्रामे समुपोढे च शत्रुपक्षभयंकरे।
पलायमानो वध्येत यस्यार्योऽनुमते गतः॥ ३९॥

"Let him with whose concurrence my elder brother has departed for the woods be killed while fleeing at a time when a battle inspiring terror into the adversaries has commenced. (39)

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* A Smṛti text says :
लाक्षालवणमांसानि वर्जनीयानि विक्रये।
"Lacquer, salt and flesh should be eschewed in sale."

कपालपाणिः पृथिवीमटतां चीरसंवृतः।
भिक्षमाणो यथोन्मत्तो यस्यार्योऽनुमते गतः॥ ४०॥

"Let him with whose concurrence my elder brother has departed for the woods roam about like a madman, clad in tatters and begging alms, bowl in hand. (40)

मद्यप्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः।
कामक्रोधाभिभूतश्च यस्यार्योऽनुमते गतः॥ ४१॥

"Let him with whose concurrence my elder brother has departed for the woods be given over from day to day to wine as well as to women and dice and overpowered by lust and anger. (41)

मास्य धर्मे मनो भूयादधर्मं स निषेवताम्।
अपात्रवर्षी भवतु यस्यार्योऽनुमते गतः॥ ४२॥

"Let the man with whose concurrence my elder brother has departed for the woods indulge in unrighteousness and shower his wealth on the undeserving and let his mind never take delight in piety. (42)

संचितान्यस्य वित्तानि विविधानि सहस्रशः।
दस्युभिर्विप्रलुप्यन्तां यस्यार्योऽनुमते गतः॥ ४३॥

"Let the possessions of every description, accumulated in thousands, of the fellow with whose concurrence my elder brother has departed for the woods be looted by robbers. (43)

उभे संध्ये शयानस्य यत् पापं परिकल्प्यते।
तच्च पापं भवेत् तस्य यस्यार्योऽनुमते गतः॥ ४४॥

"Let that very sin which attaches to a man who sleeps during both the twilights be incurred by him with whose concurrence my elder brother has departed for the woods. (44)

यदग्निदायके पापं यत् पापं गुरुतल्पगे।
मित्रद्रोहे च यत् पापं तत् पापं प्रतिपद्यताम्॥ ४५॥

"Let him incur that very sin which attaches to the man who practises arson, to him who violates the bed of his teacher and to the fellow who plays a friend foul. (45)

देवतानां पितॄणां च मातापित्रोस्तथैव च।
मा स्म कार्षीत् स शुश्रूषां यस्यार्योऽनुमते गतः॥ ४६॥

"Let the fellow with whose concurrence my elder brother has departed for the woods not have an opportunity to do service to gods in the form of Agnihotra etc., and to the manes in the form of periodical Śrāddha and likewise to his living parents. (46)

सतां लोकात् सतां कीर्त्याः सज्जुष्टात् कर्मणस्तथा।
भ्रश्यतु क्षिप्रमद्यैव यस्यार्योऽनुमते गतः॥ ४७॥

"Let the man with whose concurrence my elder brother has departed for the woods forfeit this very day, nay, at once his claim to the region inhabited by the virtuous after their death, forfeit his claim to the reputation enjoyed by good men and fall from the course of conduct followed by the righteous. (47)

अपास्य मातृशुश्रूषामनर्थे सोऽवतिष्ठताम्।
दीर्घबाहुर्महावक्षा यस्यार्योऽनुमते गतः॥ ४८॥

"Let the fellow with whose concurrence my elder brother, distinguished by long arms and a broad chest, has departed for the woods be devoted to the evil path, giving up service to his mother. (48)

बहुभृत्यो दरिद्रश्च ज्वररोगसमन्वितः।
समायात् सततं क्लेशं यस्यार्योनुमते गतः॥ ४९॥

"Let him with whose concurrence my elder brother has departed for the woods be a pauper though having many dependants to support; let him be seized with ailment in the form of fever and suffer hardship continually. (49)

आशामाशंसमानानां दीनानामूर्ध्वचक्षुषाम्।
अर्थिनां वितथां कुर्याद् यस्यार्योऽनुमते गतः॥ ५०॥

"Let the man with whose concurrence my elder brother has departed for the woods falsify the hopes of destitute suppliants uttering his praises and looking upwards in his face in expectancy. (50)

मायया रमतां नित्यं पुरुषः पिशुनोऽशुचिः।
राज्ञो भीतस्त्वधर्मात्मा यस्यार्योऽनुमते गतः॥ ५१॥

"Let him with whose concurrence my elder brother has departed for the woods ever delight in deception, remaining a backbiter and impure and afraid of the king all his life, his mind being given to unrighteousness. (51)

ऋतुस्नातां सतीं भार्यामृतुकालानुरोधिनीम्।
अतिवर्तेत दुष्टात्मा यस्यार्योऽनुमते गतः॥ ५२॥

"Let the evil-minded fellow with whose concurrence my elder brother has departed for the woods ignore his chaste wife who has attained purity after menstruation (and is thus fit to conceive) and approaches him for union, the period being favourable for procreation. (52)

विप्रलुप्तप्रजातस्य दुष्कृतं ब्राह्मणस्य यत्।
तदेतत् प्रतिपद्येत यस्यार्योऽनुमते गतः॥ ५३॥

"Let him with whose concurrence my elder brother has departed for the woods incur that very sin which attaches to a Brāhmaṇa whose offsprings have perished for lack of nourishment. (53)

ब्राह्मणायोद्यतां पूजां विहन्तु कलुषेन्द्रियः।
बालवत्सां च गां दोग्धु यस्यार्योऽनुमते गतः॥ ५४॥

"Let that man of sinful mind with whose concurrence my elder brother has departed for the woods interrupt the worship going to be offered to a Brāhmaṇa by another and milk a cow which calved less than ten days ago. (54)

धर्मदारान् परित्यज्य परदारान् निषेवताम्।
त्यक्तधर्मरतिर्मूढो यस्यार्योऽनुमते गतः॥ ५५॥

"Let the fool with whose concurrence my elder brother has departed for the woods enjoy another's wife, forsaking his lawful wife and having given up his love for piety. (55)

पानीयदूषके पापं तथैव विषदायके।
यत्तदेकः स लभतां यस्यार्योऽनुमते गतः॥ ५६॥

"Let the fellow with whose concurrence my elder brother has departed for the woods incur all at once the sin that attaches to him who defiles the water of a well or tank as well as that which attaches to one who administers poison. (56)

तृषार्तं सति पानीये विप्रलम्भेन योजयन्।
यत् पापं लभते तत् स्याद् यस्यार्योऽनुमते गतः॥ ५७॥

"Let the sin, which a man disappointing a person oppressed with thirst by recourse to deception in the form of giving a false report denying the presence of water, even though there is water with him, attach to him with whose concurrence my elder brother has departed for the woods. (57)

भक्त्या विवदमानेषु मार्गमाश्रित्य पश्यतः।
तेन पापेन युज्येत यस्यार्योऽनुमते गतः॥ ५८॥

"Let him with whose concurrence my elder brother has departed for the woods be held guilty of the same sin which attaches to a man standing on the road and witnessing a dispute with partiality for one of the disputing parties." (58)

एवमाश्वासयन्नेव दुःखार्तोऽनुपपात ह।
विहीनां पतिपुत्राभ्यां कौसल्यां पार्थिवात्मजः॥ ५९॥

Even while reassuring as aforesaid Kausalyā, who was bereft both of her husband and son, the prince, Bharata, they say, fell to the ground, stricken as he was with agony. (59)

तदा तं शपथैः कष्टैः शपमानमचेतनम्।
भरतं शोकसंतप्तं कौसल्या वाक्यमब्रवीत्॥ ६०॥

Thereupon Kausalyā spoke as follows to Bharata, who was solemnly pleading his innocence by means of oaths that were hard to take and had become unconscious, sore stricken as he was with grief : (60)

मम दुःखमिदं पुत्र भूयः समुपजायते।
शपथैः शपमानो हि प्राणानुपरुणत्सि मे॥ ६१॥

"The present agony of mine, my son, is aggravated all the more inasmuch as you are choking my breath while solemnly pleading your innocence by means of oaths. (61)

दिष्ट्या न चलितो धर्मादात्मा ते सहलक्षणः।
वत्स सत्यप्रतिज्ञो हि सतां लोकानवाप्स्यसि॥ ६२॥

"Luckily enough your mind, endowed as it is with excellences, has not deviated from righteousness. Since you are true to your promise, you will attain to the realms of the virtuous, my child!" (62)

इत्युक्त्वा चाङ्कमानीय भरतं भ्रातृवत्सलम्।
परिष्वज्य महाबाहुं रुरोद भृशदुःखिता॥ ६३॥

Saying so and placing the mighty-armed Bharata, who was so fond of his brother, on her lap, and embracing him, Kausalyā, who felt sore distressed, wept aloud. (63)

एवं विलपमानस्य दुःखार्तस्य महात्मनः।
मोहाच्च शोकसंरम्भाद् बभूव लुलितं मनः॥ ६४॥

The mind of the high-souled Bharata, who was wailing as aforesaid, stricken as he was with sorrow, got agitated through infatuation and excess of grief. (64)

लालप्यमानस्य विचेतनस्य
प्रणष्टबुद्धेः पतितस्य भूमौ।
मुहुर्मुहुर्निःश्वसतश्च दीर्घं
सा तस्य शोकेन जगाम रात्रिः॥ ६५॥

While Bharata was lamenting thus and lay fallen unconscious on the ground, sighing again and again through grief, his power of judgment having been lost, the aforesaid night passed. (65)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे पञ्चसप्ततितमः सर्गः॥ ७५॥

Thus ends Canto Seventy-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Removing his father's dead body from the vessel full of oil and cremating it with the help of articles befitting an Emperor, and offering libations of water to the spirit of the deceased on the bank of the Sarayū, as enjoined by Vasiṣṭha, Bharata returns to Ayodhyā

तमेवं शोकसंतप्तं भरतं कैकयीसुतम्।
उवाच वदतां श्रेष्ठो वसिष्ठः श्रेष्ठवागृषिः॥ १॥

To Bharata, the son of Kaikeyī, who was sore stricken with grief, as aforesaid, Sage Vasiṣṭha, the foremost of speakers, spoke as follows in a most polite language: (1)

अलं शोकेन भद्रं ते राजपुत्र महायशः।
प्राप्तकालं नरपतेः कुरु संयानमुत्तमम्॥ २॥

"Have done with grief, O highly illustrious prince! May good betide you! Perform now in an excellent way the funeral of the deceased king, which is now overdue." (2)

वसिष्ठस्य वचः श्रुत्वा भरतो धरणीं गतः।
प्रेतकृत्यानि सर्वाणि कारयामास धर्मवित्॥ ३॥

Hearing the admonition of Vasiṣṭha, Bharata, who knew what is right, fell prostrate and ordered all obsequies concerning his father to be taken in hand. (3)

उद्धृत्य तैलसंसेकात् स तु भूमौ निवेशितम्।
आपीतवर्णवदनं प्रसुप्तमिव भूमिपम्॥ ४॥
संवेश्य शयने चाग्र्ये नानारत्नपरिष्कृते।
ततो दशरथं पुत्रो विललाप सुदुःखितः॥ ५॥

Taking the dead body of the king out of the vessel in which it lay immersed in oil, and placing Daśaratha—who was first laid on the ground and, though pale-faced, looked

as though he were fast asleep—on an exquisite bier decked with various jewels, his son, Bharata, lamented as follows, sore distressed as he was : (4-5)

किं ते व्यवसितं राजन् प्रोषिते मय्यनागते।
विवास्य रामं धर्मज्ञं लक्ष्मणं च महाबलम्॥ ६॥

"Having sent into exile Śrī Rāma as well as Lakṣmaṇa, possessed of great strength, at a time when I was away from home and had not yet returned, what did you intend to do, O king, knowing as you did what is right? (6)

क्व यास्यसि महाराज हित्वेमं दुःखितं जनम्।
हीनं पुरुषसिंहेन रामेणाक्लिष्टकर्मणा॥ ७॥

"Where will you go abandoning this distressed servant of yours, already bereft of Śrī Rāma, a veritable lion among men, who does great deeds without the least exertion, O great king? (7)

योगक्षेमं तु तेऽव्यग्रं कोऽस्मिन् कल्पयिता पुरे।
त्वयि प्रयाते स्वस्तात रामे च वनमाश्रिते॥ ८॥

"Now that you have departed for heaven, O dear father, and Śrī Rāma has retired to the woods, I wonder who will quietly meet the needs of the people and ensure the safety of their person and property in this capital of yours? (8)

विधवा पृथिवी राजंस्त्वया हीना न राजते।
हीनचन्द्रेव रजनी नगरी प्रतिभाति माम्॥ ९॥

"Bereft of you and thus deprived of its lord, the earth does not look charming any more; nay, the city too appears to me cheerless as a night bereft of the moon."(9)

एवं विलपमानं तं भरतं दीनमानसम्।
अब्रवीद् वचनं भूयो वसिष्ठस्तु महामुनिः॥ १०॥

To Bharata, who was lamenting as aforesaid, afflicted in mind as he was, the eminent sage Vasiṣṭha for his part spoke again in the following words : (10)

प्रेतकार्याणि यान्यस्य कर्तव्यानि विशाम्पतेः।
तान्यव्यग्रं महाबाहो क्रियतामविचारितम्॥ ११॥

"Whatever funeral rites in relation to the deceased monarch ought to be done should be coolly and unhesitatingly gone through, O mighty-armed prince !" (11)

तथेति भरतो वाक्यं वसिष्ठस्याभिपूज्य तत्।
ऋत्विक्पुरोहिताचार्यांस्त्वरयामास सर्वशः॥ १२॥

Bowing to the aforesaid command of Vasiṣṭha in the words "Let it be so !" Bharata urged everyone, viz., the priests engaged for sacrificial purposes, family priests and the Ācāryas to make haste. (12)

ये त्वग्नयो नरेन्द्रस्य अग्न्यगाराद् बहिष्कृताः।
ऋत्विग्भिर्याजकैश्चैव ते हूयन्ते यथाविधि॥ १३॥

The sacred fires maintained by the king, that had been taken out of the fire-sanctuary on the latter's death, were being worshipped by the priests engaged for sacrificial purposes and superintending priests according to the scriptural ordinance. (13)

शिबिकायामथारोप्य राजानं गतचेतनम्।
बाष्पकण्ठा विमनसस्तमूहुः परिचारकाः॥ १४॥

Having placed the king, whose consciousness had departed days ago, on a bier, the servants, who were feeling disconsolate, now bore him on their shoulders to the cremation ground, their throats choked with tears. (14)

हिरण्यं च सुवर्णं च वासांसि विविधानि च।
प्रकिरन्तो जना मार्गे नृपतेरग्रतो ययुः॥ १५॥

Scattering flowers of silver and gold and pieces of cloth of every description on the road, people walked ahead of the king. (15)

चन्दनागुरुनिर्यासान् सरलं पद्मकं तथा।
देवदारूणि चाहृत्य क्षेपयन्ति तथापरे॥ १६॥

While others fetching sandalwood, aloe, bdellium, the wood of Sarala (a species of pine) and Cerasus puddum and logs of deodar (the Himalayan cedar), made pile. (16)

गन्धानुच्चावचांश्चान्यांस्तत्र गत्वाथ भूमिपम्।
तत्र संवेशयामासुश्चितामध्ये तमृत्विजः॥ १७॥

Nay, throwing other fragrant substances of various kinds into the funeral pile, the priests officiating at the obsequies laid the deceased emperor in the middle of the pyre at the cremation ground. (17)

तदा हुताशनं हुत्वा जेपुस्तस्य तदृत्विजः।
जगुश्च ते यथाशास्त्रं तत्र सामानि सामगाः॥ १८॥

Pouring oblations into the fire, the aforesaid priests engaged for the benefit of the emperor then recited sacred texts relevant to the funeral rites; while those among the officiating priests who could recite the hymns of Sāmaveda, chanted them according to the rules. (18)

शिबिकाभिश्च यानैश्च यथार्हं तस्य योषितः।
नगरान्निर्ययुस्तत्र वृद्धैः परिवृतास्तथा॥ १९॥

Attended by elderly guards the king's consorts likewise went out of the city to the cremation ground in palanquins and chariots according to their rank. (19)

प्रसव्यं चापि तं चक्रुर्ऋत्विजोऽग्निचितं नृपम्।
स्त्रियश्च शोकसंतप्ताः कौसल्याप्रमुखास्तदा॥ २०॥

Then the priests officiating at the obsequies too as well as the ladies led by Kausalyā who were sore stricken with grief, went clockwise round the said monarch, who had performed sacrifices culminating in Aśwamedha. (20)

क्रौञ्चीनामिव नारीणां निनादस्तत्र शुश्रुवे।
आर्तानां करुणं काले क्रोशन्तीनां सहस्रशः॥ २१॥

There was heard on that occasion the noise of afflicted women wailing piteously in thousands like so many female cranes. (21)

ततो रुदन्त्यो विवशा विलप्य च पुनः पुनः।
यानेभ्यः सरयूतीरमवतेरुर्नृपाङ्गनाः॥ २२॥

Having lamented again and again and crying helplessly, the king's consorts got down from their chariots at the bank of the Sarayū. (22)

कृत्वोदकं ते भरतेन सार्धं
नृपाङ्गना मन्त्रिपुरोहिताश्च।
पुरं प्रविश्याश्रुपरीतनेत्रा
भूमौ दशाहं व्यनयन्त दुःखम्॥ २३॥

Having offered water to the spirit of the deceased alongwith Bharata and entering the city once more, the king's consorts as well as the counsellors and family priests spent the following ten days of their impurity caused by the emperor's death in agony, reposing on the ground, their eyes filled with tears. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षट्सप्ततितमः सर्गः॥ ७६॥

Thus ends Canto Seventy-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

Having performed with the help of Śatrughna all the obsequial rites relating to his deceased father on the twelfth day after his death, Bharata gifts to the Brāhmaṇas abundant gold and jewels as a part of the obsequies. Overwhelmed with grief on reaching the funeral pile in order to pick up the principal bones of the deceased on the thirteenth day, the prince drops to the ground. Rolling on the ground, Śatrughna for his part wails in profusion. Comforted by Vasiṣṭha and Sumantra, the two brothers urge the ministers to expedite the work of picking up the bones

ततो दशाहेऽतिगते कृतशौचो नृपात्मजः।
द्वादशेऽहनि सम्प्राप्ते श्राद्धकर्माण्यकारयत्॥ १॥

Having attained purity by performing the obsequial rites pertaining to the eleventh day of his father's death when ten days had elapsed the prince (Bharata) next performed the obsequial rites pertaining to the twelfth day when that day duly arrived. (1)

ब्राह्मणेभ्यो धनं रत्नं ददावन्नं च पुष्कलम्।
वासांसि च महार्हाणि रत्नानि विविधानि च।
वास्तिकं बहु शुक्लं च गाश्चापि बहुशस्तदा॥ २॥

On that occasion he gifted to the Brāhmaṇas abundant gold, jewellery, foodgrains, precious garments, various types of gems, a large herd of white goats, silver and good many cows, too. (2)

दासीर्दासांश्च यानानि वेश्मानि सुमहान्ति च।
ब्राह्मणेभ्यो ददौ पुत्रो राज्ञस्तस्यौर्ध्वदेहिकम्॥ ३॥

The prince further gave away to the Brāhmaṇas, for the good of the king in the life beyond, female as well as male servants, chariots and very big houses. (3)

ततः प्रभातसमये दिवसे च त्रयोदशे।
विललाप महाबाहुर्भरतः शोकमूर्च्छितः॥ ४॥

Then on the thirteenth day at the time of daybreak the mighty-armed Bharata, overwhelmed as he was with grief, broke into a lament. (4)

शब्दापिहितकण्ठश्च शोधनार्थमुपागतः।
चितामूले पितुर्वाक्यमिदमाह सुदुःखितः॥ ५॥

Nay, having reached the foot of his father's funeral pile in order to collect the bones for their immersion in the holy Sarayū river, the prince, who was sore distressed, addressed the following words to his deceased father, his throat being choked through crying : (5)

तात यस्मिन् निसृष्टोऽहं त्वया भ्रातरि राघवे।
तस्मिन् वनं प्रव्रजिते शून्ये त्यक्तोऽस्म्यहं त्वया॥ ६॥

"My celebrated elder brother, Śrī Rāma (a scion of Raghu), to whose care I was committed by you, having retired to the forest, O dear father, I have been virtually abandoned by you in a desolate place. (6)

यस्या गतिरनाथायाः पुत्रः प्रव्राजितो वनम्।
तामम्बां तात कौसल्यां त्यक्त्वा त्वं क्व गतो नृप॥ ७॥

"O dear father, O protector of men, where have you gone, leaving Kausalyā, that mother of mine, whose son, the support of that forlorn lady, has been exiled to the forest?" (7)

दृष्ट्वा भस्मारुणं तच्च दग्धास्थि स्थानमण्डलम्।
पितुः शरीरनिर्वाणं निष्टनन् विषसाद ह॥ ८॥

Seeing that circular spot, the place where his father's remains had been consigned to fire, nay, which was now covered with ashes and red because of its

having been burnt with a blazing fire and was further strewn with burnt bones, Bharata, they say, grew melancholy and began to cry. (8)

स तु दृष्ट्वा रुदन् दीनः पपात धरणीतले।
उत्थाप्यमानः शक्रस्य यन्त्रध्वज इवोच्छ्रितः॥ ९॥

Nay, afflicted to behold the spot, Bharata fell weeping on the ground as a tall banner would while being raised in honour of Indra with the help of a mechanical device. (9)

अभिपेतुस्ततः सर्वे तस्यामात्याः शुचिव्रतम्।
अन्तकाले निपतितं ययातिमृषयो यथा॥ १०॥

Thereupon all his ministers rushed to Bharata of holy resolve as royal sages Aṣṭaka and others hastily approached King Yayāti fallen down from heaven when the stock of his merits that sustained him in heaven had been exhausted. (10)

शत्रुघ्नश्चापि भरतं दृष्ट्वा शोकपरिप्लुतम्।
विसंज्ञो न्यपतद् भूमौ भूमिपालमनुस्मरन्॥ ११॥

Nay, perceiving Bharata overwhelmed with grief, Śatrughna too, who had all along been thinking of the emperor his father, dropped senseless on the ground. (11)

उन्मत्त इव निश्चित्तो विललाप सुदुःखितः।
स्मृत्वा पितुर्गुणाङ्गानि तानि तानि तदा तदा॥ १२॥

Sore distressed to remember the various gestures of his father born of his loving qualities and made by him from time to time, Śatrughna lamented as follows like a madman, bewildered as he was : (12)

मन्थराप्रभवस्तीव्र कैकेयीग्राहसंकुलः।
वरदानमयोऽक्षोभ्योऽमज्जयच्छोकसागरः॥ १३॥

"The violent and formidable sea of grief, released by Mantharā, which has appeared in the form of the boons granted by my father in favour of Kaikeyī and has been rendered fearful by alligators in the form of Kaikeyīs words, has engulfed us all. (13)

सुकुमारं च बालं च सततं लालितं त्वया।
क्व तात भरतं हित्वा विलपन्तं गतो भवान्॥ १४॥

Where have you gone, dear father, leaving Bharata—who is yet a mere stripling, tender of body, and was constantly fondled by you—weeping? (14)

ननु भोज्येषु पानेषु वस्त्रेष्वाभरणेषु च।
प्रवारयति सर्वान् नस्तन्नः कोऽद्य करिष्यति॥ १५॥

"Indeed, you made us all, the four brothers, have our best choice out of a large variety of eatables, drinks, articles of wearing apparel and ornaments placed before us. Since you have disappeared from our midst, who will discharge this function now? (15)

अवदारणकाले तु पृथिवी नावदीर्यते।
विहीना या त्वया राज्ञा धर्मज्ञेन महात्मना॥ १६॥

"How strange that this earth, even though it has been deprived of you, its high-souled ruler, who knew what is right, is not riven even at a time when it should have been riven ! (16)

पितरि स्वर्गमापन्ने रामे चारण्यमाश्रिते।
किं मे जीवितसामर्थ्यं प्रवेक्ष्यामि हुताशनम्॥ १७॥

"My father having reached heaven and Śrī Rāma having retired to the forest, what energy has been left in me to survive? I shall acordingly enter the fire. (17)

हीनो भ्रात्रा च पित्रा च शून्यामिक्ष्वाकुपालिताम्।
अयोध्यां न प्रवेक्ष्यामि प्रवेक्ष्यामि तपोवनम्॥ १८॥

"Bereft of my brother and father, too, I would not return to Ayodhyā—which, though ruled so long by scions of Ikṣwāku, has now become desolate—but shall withdraw to a forest suitable for austerities." (18)

तयोर्विलपितं श्रुत्वा व्यसनं चाप्यवेक्ष्य तत्।
भृशमार्ततरा भूयः सर्व एवानुगामिनः॥ १९॥

Hearing the lament of the two brothers and perceiving their extreme agony aforesaid, all their attendants felt sore distressed even more. (19)

ततो विषण्णौ श्रान्तौ च शत्रुघ्नभरतावुभौ।
धरायां स्म व्यचेष्टेतां भग्नशृङ्गाविवर्षभौ॥ २०॥

Dejected and distressed, Śatrughna and Bharata both now began to roll on the ground like a pair of bulls whose horns have been broken. (20)

ततः प्रकृतिमान् वैद्यः पितुरेषां पुरोहितः।
वसिष्ठो भरतं वाक्यमुत्थाप्य तमुवाच ह॥ २१॥

Raising Bharata up, the omniscient Vasiṣṭha, the family priest of their father as well as of them all, endowed as he was with an amiable disposition, spoke to him as follows, so the tradition goes : (21)

त्रयोदशोऽयं दिवसः पितुर्वृत्तस्य ते विभो।
सावशेषास्थिनिचये किमिह त्वं विलम्बसे॥ २२॥

"Today is the thirteenth day since your father was cremated, my lord ! Why then do you lag behind now in winding up the remaining part of the ceremony of collecting the bones, viz., cleaning and washing the ground on which the king's body had been cremated and consigning the ashes to the river? (22)

त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तान्यविशेषतः।
तेषु चापरिहार्येषु नैवं भवितुमर्हसि॥ २३॥

"Three pairs of opposites (life and death, joy and sorrow, gain and loss) prevail alike in all living beings. And they being unavoidable, you ought not to behave like this." (23)

सुमन्त्रश्चापि शत्रुघ्नमुत्थाप्याभिप्रसाद्य च।
श्रावयामास तत्त्वज्ञः सर्वभूतभवाभवौ॥ २४॥

Raising up and pacifying Śatrughna, Sumantra too, a knower of the Truth, told him how birth and death were inevitable for all created beings. (24)

उत्थितौ तौ नरव्याघ्रौ प्रकाशेते यशस्विनौ।
वर्षातपपरिग्लानौ पृथगिन्द्रध्वजाविव॥ २५॥

The two illustrious princes, who were veritable tigers among men and had now got up, shone like two banners, severally raised in honour of Indra, the god of rain, and soiled through rain and the sun. (25)

अश्रूणि परिमृद्नन्तौ रक्ताक्षौ दीनभाषिणौ।
अमात्यास्त्वरयन्ति स्म तनयौ चापराः क्रियाः॥ २६॥

The ministers now urged the two princes—who were wiping their tears and speaking in a piteous tone, their eyes reddened through excessive grief—to expedite the other rites pertaining to the thirteenth day, viz., lifting the ashes and immersing them into the river and so on.(26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तसप्ततितमः सर्गः॥ ७७॥

Thus ends Canto Seventy-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टसप्ततितमः सर्गः

Canto LXXVIII

While Bharata is contemplating to undertake a journey to meet Śrī Rāma, Śatrughna blames Lakṣmaṇa for failing to restrain his father and forcibly prevent Śrī Rāma's exile. In the meantime Bharata catches sight of Mantharā standing at the door decked with ornaments and points to her as the root of all mischief. Śatrughna thereupon pounces upon the maidservant standing in the midst of her companions and, seizing her by her locks, drags her on the floor and reproaches Kaikeyī too. On the latter pleading for mercy on Mantharā's behalf, Bharata intervenes and Śatrughna lets her go

अथ यात्रां समीहन्तं शत्रुघ्नो लक्ष्मणानुजः।
भरतं शोकसंतप्तमिदं वचनमब्रवीत्॥ १॥

To Bharata, who was sore stricken with grief and was contemplating to undertake a journey to meet Śrī Rāma, Śatrughna, the younger brother of Lakṣmaṇa—spoke as follows : (1)

गतिर्यः सर्वभूतानां दुःखे किं पुनरात्मनः।
स रामः सत्त्वसम्पन्नः स्त्रिया प्रव्राजितो वनम्॥ २॥

"How strange that the same Śrī Rāma who is possessed of extraordinary might and is the support of all created beings in distress, much more of himself and his own, was exiled into the forest by a woman ! (2)

बलवान् वीर्यसम्पन्नो लक्ष्मणो नाम योऽप्यसौ।
किं न मोचयते रामं कृत्वापि पितृनिग्रहम्॥ ३॥

"What a pity that even Lakṣmaṇa, who is full of might and rich in prowess, did not deliver Śrī Rāma from distress, going the length, even if necessary, of restraining his father ! (3)

पूर्वमेव तु विग्राह्यः समवेक्ष्य नयानयौ।
उत्पथं यः समारूढो नार्या राजा वशं गतः॥ ४॥

"In fact, fully considering what is just and what is unjust, the king, who had adopted a wrong course, having fallen into the clutches of a woman, ought to have been restrained even before matters came to a head." (4)

इति सम्भाषमाणे तु शत्रुघ्ने लक्ष्मणानुजे।
प्राग्द्वारेऽभूत् तदा कुब्जा सर्वाभरणभूषिता॥ ५॥

Even while Śatrughna, the younger brother of Lakṣmaṇa, was speaking as aforesaid, Mantharā, the hunchbacked maidservant of Kaikeyī, appeared at that very moment decked with all sorts of ornaments at the eastern door. (5)

लिप्ता चन्दनसारेण राजवस्त्राणि बिभ्रती।
विविधं विविधैस्तैस्तैर्भूषणैश्च विभूषिता॥ ६॥

Smeared all over with excellent sandal-paste and wearing royal costumes she was adorned in various ways with ornaments of every description pertaining to all limbs. (6)

मेखलादामभिश्चित्रैरन्यैश्च वरभूषणैः।
बभासे बहुभिर्बद्धा रज्जुबद्धेव वानरी॥ ७॥

Adorned with lovely girdles and other excellent ornaments worn round the waist, she looked like a female monkey bound with a number of strings. (7)

तां समीक्ष्य तदा द्वारःस्थो भृशं पापस्य कारिणीम्।
गृहीत्वाकरुणं कुब्जां शत्रुघ्नाय न्यवेदयत्॥ ८॥

Gazing on that humpback, who was responsible for the sinful deed in the form of banishment of Śrī Rāma and others,

which had proved a terrible curse for the entire population of Ayodhyā and seizing her most heartlessly, the porter on duty delivered her to Śatrughna with the following words : (8)

यस्याः कृते वने रामो न्यस्तदेहश्च वः पिता।
सेयं पापा नृशंसा च तस्याः कुरु यथामति॥ ९॥

"Here is that cruel wretch because of whom Śrī Rāma is living in the forest and your father has cast off his body ! Deal with her as you please." (9)

शत्रुघ्नश्च तदाज्ञाय वचनं भृशदुःखितः।
अन्तःपुरचरान् सर्वानित्युवाच धृतव्रतः॥ १०॥

Pondering the aforesaid submission of the porter and having determined his course of action, Śatrughna, who was feeling sore distressed, spoke to all the inmates of the gynaeceum as follows : (10)

तीव्रमुत्पादितं दुःखं भ्रातॄणां मे तथा पितुः।
यथा सेयं नृशंसस्य कर्मणः फलमश्नुताम्॥ ११॥

"Let this wench reap the fruit of her cruel deed as acute agony has been caused by her to my brothers as well as to my father." (11)

एवमुक्त्वा च तेनाशु सखीजनसमावृता।
गृहीता बलवत् कुब्जा सा तद् गृहमनादयत्॥ १२॥

With these words the humpback, who was surrounded by her female companions, was violently seized by him at once; and she in her turn made that chamber, where he stood, resound with her shrieks. (12)

ततः सुभृशसंतप्तस्तस्याः सर्वः सखीजनः।
क्रुद्धमाज्ञाय शत्रुघ्नं व्यपलायत सर्वशः॥ १३॥

Extremely agonized to perceive Śatrughna enraged, all her female companions forthwith ran away helter-skelter in all directions. (13)

अमन्त्रयत कृत्स्नश्च तस्याः सर्वः सखीजनः।
यथायं समुपक्रान्तो निःशेषं नः करिष्यति॥ १४॥

All her female companions as well as the entire menial staff said to one another, "From the way in which he has started dealing with us, it can easily be concluded that he will put an end to us all. (14)

सानुक्रोशां वदान्यां च धर्मज्ञां च यशस्विनीम्।
कौसल्यां शरणं यामः सा हि नोऽस्ति ध्रुवा गतिः॥ १५॥

"We shall fly for protection to Kausalyā, who is merciful, polite of speech and glorious and knows what is right; for she is our unfailing asylum." (15)

स च रोषेण संवीतः शत्रुघ्नः शत्रुशासनः।
विचकर्ष तदा कुब्जां क्रोशन्तीं पृथिवीतले॥ १६॥

Nay, overwhelmed with anger, the said Śatrughna, the chastiser of his enemies, then violently dragged the crying humpback along the floor. (16)

तस्यां ह्याकृष्यमाणायां मन्थरायां ततस्ततः।
चित्रं बहुविधं भाण्डं पृथिव्यां तद्व्यशीर्यत॥ १७॥

While the notorious Mantharā was being dragged to and fro on the ground, her excellent ornaments of various kinds, mentioned above, were actually dashed to pieces. (17)

तेन भाण्डेन विस्तीर्णं श्रीमद् राजनिवेशनम्।
अशोभत तदा भूयः शारदं गगनं यथा॥ १८॥

Strewn with those broken ornaments, the splendid royal palace shone all the more at that moment like the clear actual sky spangled with stars. (18)

स बली बलवत् क्रोधाद् गृहीत्वा पुरुषर्षभः।
कैकेयीमभिनिर्भर्त्स्य बभाषे परुषं वचः॥ १९॥

Continuing to hold Mantharā in violent rage and sharply rebuking Kaikeyī (who had come to protect her maidservant), that mighty prince, a veritable jewel among men, spoke harsh words to her. (19)

तैर्वाक्यैः परुषैर्दुःखैः कैकेयी भृशदुःखिता।
शत्रुघ्नभयसंत्रस्ता पुत्रं शरणमागता॥ २०॥

Greatly pained by those harsh and unpleasant words and overwhelmed with fear of Śatrughna, Kaikeyī fled for protection to her own son. (20)

तं प्रेक्ष्य भरतः क्रुद्धं शत्रुघ्नमिदमब्रवीत्।
अवध्याः सर्वभूतानां प्रमदाः क्षम्यतामिति॥ २१॥

Perceiving Śatrughna enraged, Bharata spoke to him as follows: "Women are undeserving of death at the hands of all men. Let her be forgiven as such. (21)

हन्यामहमिमां पापां कैकेयीं दुष्टचारिणीम्।
यदि मां धार्मिको रामो नासूयेन्मातृघातकम्॥ २२॥

"I myself would have slain this sinful Kaikeyī of vicious conduct had it not been for the fact that the pious Śrī Rāma is sure to get angry with me for my having killed my own mother. (22)

इमामपि हतां कुब्जां यदि जानाति राघवः।
त्वां च मां चैव धर्मात्मा नाभिभाषिष्यते ध्रुवम्॥ २३॥

Nay, Śrī Rāma, whose mind is given to piety, will surely never speak not only with you but also with me if he ultimately comes to know even of this humpback having been killed by us." (23)

भरतस्य वचः श्रुत्वा शत्रुघ्नो लक्ष्मणानुजः।
न्यवर्तत ततो दोषात् तां मुमोच च मूर्च्छिताम्॥ २४॥

Hearing the admonition of Bharata, Śatrughna, the younger brother of Lakṣmaṇa, desisted from the aforesaid crime and left her almost unconscious. (24)

सा पादमूले कैकेय्या मन्थरा निपपात ह।
निःश्वसन्ती सुदुःखार्ता कृपणं विललाप ह॥ २५॥

The notorious Mantharā, it is said, fell at the soles of Kaikeyī's feet. (Nay) drawing a deep audible breath expressive of sadness, sore stricken as she was with sorrow, she piteously wailed: so the tradition goes. (25)

शत्रुघ्नविक्षेपविमूढसंज्ञां
समीक्ष्य कुब्जां भरतस्य माता।
शनैः समाश्वासयदार्तरूपां
क्रौञ्चीं विलग्नामिव वीक्षमाणाम्॥ २६॥

Perceiving the humpback stunned because of her having been dragged to and fro by Śatrughna, and wearing a wretched look and looking on her boss like a female crane released from captivity, Bharata's mother slowly calmed her. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टसप्ततितमः सर्गः॥ ७८॥

Thus ends Canto Seventy-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनाशीतितमः सर्गः

Canto LXXIX

On the fourteenth day the foremost of counsellors entreat Bharata to accept the throne. Turning down their entreaty, Bharata, who is keen to bring Śrī Rāma back to Ayodhyā, urges them to detail expert engineers to construct a road, bridges and causeways etc., to facilitate his journey to the place of Śrī Rāma's abode

ततः प्रभातसमये दिवसेऽथ चतुर्दशे।
समेत्य राजकर्तारो भरतं वाक्यमब्रुवन्॥ १॥

Coming together on the fourteenth day at daybreak, the king's counsellors forthwith spoke to Bharata as follows: (1)

गतो दशरथः स्वर्गं यो नो गुरुतरो गुरुः।
रामं प्रव्राज्य वै ज्येष्ठं लक्ष्मणं च महाबलम्॥ २॥

"Alas, having sent into exile his eldest son, Śrī Rāma, as well as Lakṣmaṇa, who is possessed of extraordinary might,

Daśaratha, who was our most venerable sovereign, has ascended to heaven. (2)

त्वमद्य भव नो राजा राजपुत्रो महायशः।
संगत्या नापराध्नोति राज्यमेतदनायकम्॥ ३॥

"This kingdom being without a ruler, be you our ruler now, O highly illustrious prince! There being justification for your assuming the reins of government because your elder brother has been exiled under the command of your father and you have been nominated by him as his successor, you are not to blame for superseding the claims of your brother. (3)

आभिषेचनिकं सर्वमिदमादाय राघव।
प्रतीक्षते त्वां स्वजनः श्रेणयश्च नृपात्मज॥ ४॥

"Taking all these requisites for your consecration, O scion of Raghu, your own people, the counsellors and ministers, as well as the citizens are awaiting your pleasure, O prince! (4)

राज्यं गृहाण भरत पितृपैतामहं ध्रुवम्।
अभिषेचय चात्मानं पाहि चास्मान् नरर्षभ॥ ५॥

"Accept the throne of Ayodhyā, which has surely been inherited by you from your father and grandfather, O Bharata, and have yourself consecrated and thereby protect us, O jewel among men!" (5)

आभिषेचनिकं भाण्डं कृत्वा सर्वं प्रदक्षिणम्।
भरतस्तं जनं सर्वं प्रत्युवाच धृतव्रतः॥ ६॥

Going clockwise as a mark of respect round all the requisites for consecration, Bharata, who had taken the vow of propitiating Śrī Rāma, replied to all those counsellors as follows: (6)

ज्येष्ठस्य राजता नित्यमुचिता हि कुलस्य नः।
नैवं भवन्तो मां वक्तुमर्हन्ति कुशला जनाः॥ ७॥

"Since the practice of conferring the kingship on the eldest brother has ever been regarded as commendable in our race; you, who are all clever people, ought not to make such a request to me. (7)

रामः पूर्वो हि नो भ्राता भविष्यति महीपतिः।
अहं त्वरण्ये वत्स्यामि वर्षाणि नव पञ्च च॥ ८॥

"Śrī Rāma will be the ruler of the earth, since he is our eldest brother. I, for my part, shall reside in the forest for nine years and five on his behalf. (8)

युज्यतां महती सेना चतुरङ्गमहाबला।
आनयिष्याम्यहं ज्येष्ठं भ्रातरं राघवं वनात्॥ ९॥

"Let a large and exceptionally powerful army consisting of all the four limbs be got ready to accompany me to the forest. I shall bring back in state my elder brother, Śrī Rāma, a scion of Raghu, from the forest. (9)

आभिषेचनिकं चैव सर्वमेतदुपस्कृतम्।
पुरस्कृत्य गमिष्यामि रामहेतोर्वनं प्रति॥ १०॥

"Placing in the van all these requisites got together for the consecration ceremony, I shall proceed in the direction of the forest in order to meet Śrī Rāma. (10)

तत्रैव तं नरव्याघ्रमभिषिच्य पुरस्कृतम्।
आनयिष्यामि वै रामं हव्यवाहमिवाध्वरात्॥ ११॥

"Having consecrated that tiger among men in the forest itself, I shall surely bring Śrī Rāma back to Ayodhyā with honour even as one would bring a sacred fire from a big fire-sanctuary to one's own house. (11)

न सकामां करिष्यामि स्वामिमां मातृगन्धिनीम्।
वने वत्स्याम्यहं दुर्गे रामो राजा भविष्यति॥ १२॥

"I shall not allow this so-called mother of mine to realize her ambition of seeing her son crowned king. I shall, on the contrary, reside in a forest difficult to cross, while Śrī Rāma will be crowned king. (12)

क्रियतां शिल्पिभिः पन्थाः समानि विषमाणि च।
रक्षिणश्चानुसंयान्तु पथि दुर्गविचारकाः॥ १३॥

"Let a passage be carved by masons where there is none, let uneven roads be levelled, and let guards knowing the difficult and narrow passages duly follow us." (13)

एवं सम्भाषमाणं तं रामहेतोर्नृपात्मजम्।
प्रत्युवाच जनः सर्वः श्रीमद् वाक्यमनुत्तमम्॥ १४॥

To the above mentioned prince, Bharata, who was talking as aforesaid in the interest of Śrī Rāma, all the counsellors made the following agreeable and excellent reply : (14)

एवं ते भाषमाणस्य पद्मा श्रीरुपतिष्ठताम्।
यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि॥ १५॥

"Let the Goddess of Fortune, known by the name of Padmā (so-called because She has Her abode in a bed of lotuses), ever be with you, who are speaking in this strain and seek to restore the sovereignty of the globe to the eldest prince, Śrī Rāma !" (15)

अनुत्तमं तद्वचनं नृपात्मजः
प्रभाषितं संश्रवणे निशम्य च।
प्रहर्षजास्तं प्रति बाष्पबिन्दवो
निपेतुरार्याननेत्रसम्भवाः ॥ १६॥

The prince, Bharata, rejoiced to hear the excellent benediction poured by the counsellors into his ears. Nay, teardrops born of excessive delight and gratitude towards them flowed from the eyes of Bharata, whose countenance too was lit up with joy. (16)

ऊचुस्ते वचनमिदं निशम्य हृष्टाः
सामात्याः सपरिषदो वियातशोकाः।
पन्थानं नरवरभक्तिमान् जनश्च
व्यादिष्टस्तव वचनाच्च शिल्पिवर्गः॥ १७॥

Rejoiced to hear the aforesaid proposal of Bharata to proceed to the forest to bring back Śrī Rāma to Ayodhyā after consecrating him as king in the forest itself, the counsellors including the ministers as well as those invited to take part in the assembly, found their grief altogether vanished and said, "In obedience to your command, O jewel among men, engineers as well as guards, who are full of devotion to you as well as to Śrī Rāma, have been told off to prepare the way." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोनाशीतितमः सर्गः॥ ७९॥

Thus ends Canto Seventy-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अशीतितमः सर्गः

Canto LXXX

The engineers detailed by Bharata's ministers construct a broad passage from Ayodhyā to the bank of the Gaṅgā and render it easy to tread by erecting pavilions and digging wells here and there on the roadside

अथ भूमिप्रदेशज्ञाः सूत्रकर्मविशारदाः।
स्वकर्माभिरताः शूराः खनका यन्त्रकास्तथा॥ १॥
कर्मान्तिकाः स्थपतयः पुरुषा यन्त्रकोविदाः।
तथा वर्धकयश्चैव मार्गिणो वृक्षतक्षकाः॥ २॥
सूपकाराः सुधाकारा वंशचर्मकृतस्तथा।
समर्था ये च द्रष्टारः पुरतश्च प्रतस्थिरे॥ ३॥

Now men expert in divining the presence of subterranean water in a given plot of land, those adept in designing buildings, pavilions etc., gallant men vigilant in their duty (of guarding the roadways), workmen expert in sinking wells and digging tunnels etc., mechanics contriving devices for crossing streams etc., or obstructing the flow of water, paid labourers, architects, men expert in making catapults etc., even so carpenters, those entrusted with the duty

of clearing or guarding the way, hewers of trees and cooks, men expert in plastering and whitewashing etc., those preparing mats and winnowing fans etc., from bamboos and making articles of leather such as saddles, and capable guides set forth in advance. (1—3)

स तु हर्षात् तमुद्देशं जनौघो विपुलः प्रयान्।
अशोभत महावेगः सागरस्येव पर्वणि॥ ४॥

Marching with joy to the region where Śrī Rāma was sojourning, that huge multitude of men really shone like a great upsurge of the ocean on a full moon. (4)

ते स्ववारं समास्थाय वर्त्मकर्मणि कोविदाः।
करणैर्विविधोपेतैः पुरस्तात् सम्प्रतस्थिरे॥ ५॥

Seeking the company of their own confreres, men skilled in constructing roads etc., marched ahead with implements of various kinds. (5)

लता वल्लीश्च गुल्मांश्च स्थाणूनश्मन एव च।
जनास्ते चक्रिरे मार्गं छिन्दन्तो विविधान् द्रुमान्॥ ६॥

Removing boughs of trees as well as creepers and shrubs, stumps and rocks too and cutting down trees of every description that obstructed the way, those men hewed out a path. (6)

अवृक्षेषु च देशेषु केचिद् वृक्षानरोपयन्।
केचित् कुठारैष्टङ्कैश्च दात्रैश्छिन्दन् क्वचित् क्वचित्॥ ७॥

Nay, some men raised trees in treeless areas for providing shade; while others hewed the existing ones here and there by means of axes, hatchets and sickles. (7)

अपरे वीरणस्तम्बान् बलिनो बलवत्तराः।
विधमन्ति स्म दुर्गाणि स्थलानि च ततस्ततः॥ ८॥

Still others, who were stronger than the rest, tore by the roots with their own hands tufts of Vīraṇa grass (a fragrant grass), that had got firmly rooted, and levelled uneven stretches of land at different places. (8)

अपरेऽपूरयन् कूपान् पांसुभिः श्वभ्रमायतम्।
निम्नभागांस्तथैवाशु समांश्चक्रुः समन्ततः॥ ९॥

Others filled waterless wells covered with grass etc., that fell on the way, as well as extensive pits with earth. Similarly, they levelled low-lying lands all round in no time. (9)

बबन्धुर्बन्धनीयांश्च क्षोद्यान् संचुक्षुदुस्तथा।
बिभिदुर्भेदनीयांश्च तांस्तान् देशान् नरास्तदा॥ १०॥

On that occasion the workmen bridged the streams that could be bridged, and likewise crushed the pebbles etc., that could be crushed and smashed the impediments that obstructed the passage of water and were worth smashing. (10)

अचिरेण तु कालेन परिवाहान् बहूदकान्।
चक्रुर्बहुविधाकारान् सागरप्रतिमान् बहून्॥ ११॥

By constructing dams they actually turned in a short time rivulets into many ponds of various sizes and shapes, containing plentiful water and resembling seas. (11)

निर्जलेषु च देशेषु खानयामासुरुत्तमान्।
उदपानान् बहुविधान् वेदिकापरिमण्डितान्॥ १२॥

Nay, in waterless tracts they caused to be sunk excellent wells of every description embellished with platforms for people to sit on. (12)

ससुधाकुट्टिमतलः प्रपुष्पितमहीरुहः।
मत्तोद्घुष्टद्विजगणः पताकाभिरलंकृतः॥ १३॥
चन्दनोदकसंसिक्तो नानाकुसुमभूषितः।
बह्वशोभत सेनायाः पन्थाः सुरपथोपमः॥ १४॥

The highway carved out for the army to pass along was paved with concrete mixed with lime and lined with trees laden with blossoms. Flocks of birds excited with sexual passion and giving out shrill cries were seen on those trees and the road was also decorated with buntings. The road, which was sprinkled with water mixed with sandal-paste, and adorned with flowers of

various kinds, looked most charming like a pathway of gods. (13-14)

आज्ञाप्याथ यथाज्ञप्ति युक्तास्तेऽधिकृता नराः।
रमणीयेषु देशेषु बहुस्वादुफलेषु च॥ १५॥
यो निवेशस्त्वभिप्रेतो भरतस्य महात्मनः।
भूयस्तं शोभयामासुर्भूषाभिर्भूषणोपमम्॥ १६॥

Nay, having given orders to the workers to fix tents etc., as enjoined by Bharata, the aforesaid officers entrusted with the work of fixing tents etc., who were all alert, got tents pitched forthwith in delightful areas abounding in luscious fruits. They further adorned with decorations the tent which was liked by the high-souled Bharata and in itself resembled an ornament. (15-16)

नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः।
निवेशान् स्थापयामासुर्भरतस्य महात्मनः॥ १७॥

The knowers of the science of architecture consecrated the camps erected for the high-souled Bharata at auspicious hours on days when the stars were propitious. (17)

बहुपांसुचयाश्चापि परिखाः परिवारिताः।
तत्रेन्द्रनीलप्रतिमाः प्रतोलीवरशोभिताः॥ १८॥

Many heaps of earth were raised and moats too excavated round these camps. Enclosed by those moats stood tents containing images of sapphire and adorned with excellent lanes. (18)

प्रासादमालासंयुक्ताः सौधप्राकारसंवृताः।
पताकाशोभिताः सर्वे सुनिर्मितमहापथाः॥ १९॥

Accompanied by rows of temples, the camps were bounded by enclosures whitewashed with lime. They were all decorated with buntings and divided by well-designed roads. (19)

विसर्पद्भिरिवाकाशे विटङ्कैग्रविमानकैः।
समुच्छ्रितैर्निवेशास्ते बभुः शक्रपुरोपमाः॥ २०॥

Standing side by side with seven storeyed mansions, the tops of which were provided with dove-cots and which flew about, as it were, in the air, the said camps shone like so many capitals of Indra. (20)

जाह्नवीं तु समासाद्य विविधद्रुमकाननाम्।
शीतलामलपानीयां महामीनसमाकुलाम्॥ २१॥
सचन्द्रतारागणमण्डितं यथा
नभः क्षपायाममलं विराजते।
नरेन्द्रमार्गः स तदा व्यराजत
क्रमेण रम्यः शुभशिल्पिनिर्मितः॥ २२॥

Extending up to the bank of the holy Gaṅgā (foster-daughter of King Jahnu)—which was hemmed in with forests consisting of trees of every description, was full of cool and limpid waters and infested with large fishes—that delightful road, constructed in gradual stages by capable engineers, looked very charming at that time even as a cloudless sky adorned with a host of stars accompanied by the moon during the night. (21-22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽशीतितमः सर्गः॥ ८०॥

Thus ends Canto Eighty in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाशीतितमः सर्गः

Canto LXXXI

The king's bards, panegyrists and minstrels having commenced eulogizing Bharata in the customary way in the midst of festal music at sunrise the following morning, Bharata stops it, disclaiming sovereignty, and complains to Śatrughna of the ill—turn done to the world by his own mother. In the meantime Sage Vasiṣṭha enters the royal court and sends messengers to Bharata urging him to be present in the court; and in response to his call Bharata, accompanied by Śatrughna and others, enters the assembly

ततो नान्दीमुखीं रात्रिं भरतं सूतमागधाः।
तुष्टुवुः सविशेषज्ञाः स्तवैर्मङ्गलसंस्तवैः॥ १॥

Seeing the night preceding the Nāndīmukha* and other festal ceremonies (proposed to be performed by Vasiṣṭha preliminary to Bharata's coronation the following morning) approaching its end, the bards and panegyrists well-versed in eulogizing kings and princes on special occasions extolled Bharata by means of benedictory encomia. (1)

सुवर्णकोणाभिहतः प्राणदद्यामदुन्दुभिः।
दध्मुः शङ्खांश्च शतशो वाद्यांश्चोच्चावचस्वरान्॥ २॥

Struck with a gold stick, the drum which was beaten at regular hours to notify the end of every quarter of the day sounded loudly. Nay, the servants blew conches and sounded hundreds of musical instruments of various pitches. (2)

स तूर्यघोषः सुमहान् दिवमापूरयन्निव।
भरतं शोकसंतप्तं भूयः शोकैररन्धयत्॥ ३॥

Filling the space on all sides, as it were, that very loud sound of musical instruments further oppressed with grief Bharata, who was already tormented with grief. (3)

ततः प्रबुद्धो भरतस्तं घोषं संनिवर्त्य च।
नाहं राजेति चोक्त्वा तं शत्रुघ्नमिदमब्रवीत्॥ ४॥

Causing that music to be completely stopped the moment he was roused as a result of it, and saying that he was not the ruler, spoke to the celebrated Śatrughna as follows : (4)

पश्य शत्रुघ्न कैकेय्या लोकस्यापकृतं महत्।
विसृज्य मयि दुःखानि राजा दशरथो गतः॥ ५॥

"See, O Śatrughna, the great wrong that has been done to the world by Kaikeyī. And leaving a legacy of sufferings to my share, King Daśaratha too has departed from this world. (5)

तस्यैषा धर्मराजस्य धर्ममूला महात्मनः।
परिभ्रमति राजश्रीर्नौरिवाकर्णिका जले॥ ६॥

"This royal fortune, rooted in righteousness, of that high-souled monarch, who was an embodiment of piety, is drifting like a boat without a pilot in water. (6)

यो हि नः सुमहान् नाथः सोऽपि प्रव्राजितो वने।
अनया धर्ममुत्सृज्य मात्रा मे राघवः स्वयम्॥ ७॥

"Even the celebrated Śrī Rāma (a scion of Raghu), who was undoubtedly our very great protector and lord, has been sent in

* The name of a Śrāddha offered at the beginning of a festive occasion to one's departed ancestors to secure their blessings.

exile to the forest by this very mother of mine casting righteousness to the winds." (7)

इत्येवं भरतं वीक्ष्य विलपन्तमचेतनम्।
कृपणा रुरुदुः सर्वाः सुस्वरं योषितस्तदा॥ ८॥

Perceiving Bharata lamenting as aforesaid in a distracted state of mind at that critical moment, all the women present in the gynaeceum piteously wailed at the top of their voice. (8)

तथा तस्मिन् विलपति वसिष्ठो राजधर्मवित्।
सभामिक्ष्वाकुनाथस्य प्रविवेश महायशाः॥ ९॥

While Bharata was wailing as mentioned above, the highly illustrious Sage Vasiṣṭha, who was well-versed in the code of conduct prescribed for kings, entered the court of King Daśaratha (the ruler of the Ikṣwākus). (9)

शातकुम्भमयीं रम्यां मणिहेमसमाकुलाम्।
सुधर्मामिव धर्मात्मा सगणः प्रत्यपद्यत॥ १०॥

Accompanied by his host of pupils, the sage, whose mind was given to piety, got into the delightful council-chamber, which was mostly built of gold and studded all over with pearls and precious stones of various kinds and looked like Sudharmā (the court of Indra, the lord of paradise). (10)

स काञ्चनमयं पीठं स्वस्त्यास्तरणसंवृतम्।
अध्यास्त सर्ववेदज्ञो दूताननुशशास च॥ ११॥

The sage, who had mastered all the Vedas, occupied a seat of gold covered by a cloth bearing the design of swāstika (denoting good luck), and commanded the messengers as follows: so the tradition goes : (11)

ब्राह्मणान् क्षत्रियान् योधानमात्यान् गणवल्लभान्।
क्षिप्रमानयताव्यग्राः कृत्यमात्ययिकं हि नः॥ १२॥
सराजपुत्रं शत्रुघ्नं भरतं च यशस्विनम्।
युधाजितं सुमन्त्रं च ये च तत्र हिता जनाः॥ १३॥

"Since there is some urgent business to be disposed of by us, please bring here promptly and quietly Brāhmaṇas, Kṣatriyas, warriors, ministers, troop commanders, Śatrughna and the illustrious Bharata with other princes, Yudhājit (one of the chief counsellors, nicknamed Vijaya) and Sumantra as well as all other people who are friendly to Bharata." (12-13)

ततो हलहलाशब्दो महान् समुदपद्यत।
रथैरश्वैर्गजैश्चापि जनानामुपगच्छताम्॥ १४॥

A great noise then burst forth from men approaching in chariots as well as on horseback and on elephants. (14)

ततो भरतमायान्तं शतक्रतुमिवामराः।
प्रत्यनन्दन् प्रकृतयो यथा दशरथं तथा॥ १५॥

The ministers and counsellors as well as the people cheered Bharata coming to the council-chamber as they used to greet Daśaratha and even as gods would greet Indra (who is believed to have performed a hundred Aśwamedha sacrifices as a condition precedent for his assuming the position of Indra). (15)

ह्रद इव तिमिनागसंवृतः
स्तिमितजलो मणिशङ्खशर्करः।
दशरथसुतशोभिता सभा
सदशरथेव बभूव सा पुरा॥ १६॥

Resembling a pool* (in the sea), having still waters and infested with Timis (a kind of fish credited with a length and breadth of many leagues) and sea-elephants and

* In this simile the figures of Timis and sea-elephants painted on the floor of the council-chamber are compared to aquatic creatures of the same name figuring in the sea, the sheen of the glittering pavement of the chamber to the still waters of the sea, the gems with which the floor is inlaid with those embedded in the depths of a sea, the figures of conches figuring in the pavement to conch-shells found in sea-beds and the gold costing on the floor to the dust of gold found in gold mines in the bowels of a sea.

full of gems, conches and dust of gold, the aforesaid court graced with the august presence of Bharata, son of Daśaratha, looked as it did when adorned with the presence of Daśaratha in the past. (16)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकाशीतितमः सर्गः ॥ ८१ ॥

Thus ends Canto Eighty-one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यशीतितमः सर्गः

Canto LXXXII

Sage Vasiṣṭha urges Bharata to accept the kingdom bequeathed to him by his father and elder brother. Bharata, however, scornfully declines the offer and takes a solemn pledge to depart for the forest and try his level best to bring his elder brother back to Ayodhyā. At his instance Sumantra gets a chariot ready to take him to the forest and brings the chariot to his presence

तामार्यगणसम्पूर्णां भरतः प्रग्रहां सभाम्।
ददर्श बुद्धिसम्पन्नः पूर्णचन्द्रां निशामिव॥ १॥

Bharata, who was rich in intelligence, beheld the aforesaid assembly, full of hosts of worthy men and attended by great souls like Vasiṣṭha and as such resembling a night illumined by a full moon and adorned with other major planets. (1)

आसनानि यथान्यायमार्याणां विशतां तदा।
वस्त्राङ्गरागप्रभया द्योतिता सा सभोत्तमा॥ २॥

That eminent gathering was lit up with the splendour of the raiment worn and the pigment painted on the person of the worthies occupying their seats according to their deserts on that occasion. (2)

सा विद्वज्जनसम्पूर्णा सभा सुरुचिरा तथा।
अदृश्यत घनापाये पूर्णचन्द्रेव शर्वरी॥ ३॥

That most brilliant conclave looked as charming as a night illumined by a full moon during the autumn marked by the absence of clouds. (3)

राज्ञस्तु प्रकृतीः सर्वाः स सम्प्रेक्ष्य च धर्मवित्।
इदं पुरोहितो वाक्यं भरतं मृदु चाब्रवीत्॥ ४॥

Looking intently on and reading the mind of all the king's ministers and the people present there, the said Vasiṣṭha (the family-priest of the rulers of Ayodhyā), for his part, who knew what was right, spoke as follows and gently too to Bharata : (4)

तात राजा दशरथः स्वर्गतो धर्ममाचरन्।
धनधान्यवतीं स्फीतां प्रदाय पृथिवीं तव॥ ५॥

"King Daśaratha, my child, has ascended to heaven practising virtue (in the form of redeeming his plighted word) and bequeathing the sovereignty of the prosperous earth, full of gold and foodgrains, to you. (5)

रामस्तथा सत्यवृत्तिः सतां धर्ममनुस्मरन्।
नाजहात् पितुरादेशं शशी ज्योत्स्नामिवोदितः॥ ६॥

"Bearing in mind the duty of virtuous souls, viz., obeying the command of their parents, Śrī Rāma, who is truthful of conduct like his father, did not disregard the command of his father any more than the risen moon quits the moonlight. (6)

पित्रा भ्रात्रा च ते दत्तं राज्यं निहतकण्टकम्।
तद् भुङ्क्ष्व मुदितामात्यः क्षिप्रमेवाभिषेचय॥ ७॥

"Sovereignty with all its thorns completely removed has been conferred on you by your father and elder brother. Assisted by ministers, who are all pleased with you, enjoy it and quickly get yourself consecrated for the coronation. (7)

उदीच्याश्च प्रतीच्याश्च दाक्षिणात्याश्च केवलाः।
कोट्यापरान्ताः सामुद्रा रत्नान्युपहरन्तु ते॥ ८॥

"Let the rulers of the north and the west as well as of the south and the east and the kings of the western borders near the Sahya mountains, who are without a throne and, therefore, not enjoying sovereign rights, as well as seafaring traders bring countless jewels as offerings to you." (8)

तच्छ्रुत्वा भरतो वाक्यं शोकेनाभिपरिप्लुतः।
जगाम मनसा रामं धर्मज्ञो धर्मकांक्षया॥ ९॥

Overwhelmed with grief to hear the aforesaid advice of his family-priest, Bharata, who knew the right course, viz., to restore the kingdom to his elder brother, mentally betook himself to Śrī Rāma with intent to get inspiration from him to do the right thing in the shape of waiting as a servant on his elder brother rather than superseding his claim to the throne. (9)

सबाष्पकलया वाचा कलहंसस्वरो युवा।
विललाप सभामध्ये जगर्हे च पुरोहितम्॥ १०॥

In a voice choked with tears, the prince, who was in the prime of his youth and therefore incapable of renunciation, lamented as follows in the open assembly in tones resembling the cackling of a swan and reproached his family-priest for his unjust advice and offering the kingship to a cruel and unrighteous fellow like himself : (10)

चरितब्रह्मचर्यस्य विद्यास्नातस्य धीमतः।
धर्मे प्रयतमानस्य को राज्यं मद्विधो हरेत्॥ ११॥

"What sensible and knowing man like me can usurp the kingdom of a sagacious prince, like Śrī Rāma, who has duly studied the Vedas with a vow of celibacy in the house of a teacher and gone through the ceremony of lustration after completing his studies and is applying himself to the practice of virtue in the shape of redeeming the plighted word of his father? (11)

कथं दशरथाज्जातो भवेद् राज्यापहारकः।
राज्यं चाहं च रामस्य धर्मं वक्तुमिहार्हसि॥ १२॥

"How can I, sprung from the loins of Daśaratha, who renounced his very life on being told that Śrī Rāma had not returned to Ayodhyā and had left for the forest, become a usurper of the throne of my elder brother, when not only the throne, but I too belong to Śrī Rāma? Therefore, in this conclave you ought to speak what is right. (12)

ज्येष्ठः श्रेष्ठश्च धर्मात्मा दिलीपनहुषोपमः।
लब्धुमर्हति काकुत्स्थो राज्यं दशरथो यथा॥ १३॥

"Śrī Rāma, a scion of Kakutstha, who is not only the eldest of us all, but the worthiest too, whose mind is intent on piety and who vies in eminence with Dilīpa and Nahuṣa, two most ancient and illustrious representatives of the solar and the lunar dynasty respectively deserves to inherit the kingdom as did Daśaratha in the past. (13)

अनार्यजुष्टमस्वर्ग्यं कुर्यां पापमहं यदि।
इक्ष्वाकूणामहं लोके भवेयं कुलपांसनः॥ १४॥

"If I perpetrate this sin of superseding the claims of my elder brother, which is resorted to only by unworthy men and does not lead to heaven, I shall bring disgrace to the line of Ikṣwāku in the world. (14)

यद्धि मात्रा कृतं पापं नाहं तदपि रोचये।
इहस्थो वनदुर्गस्थं नमस्यामि कृताञ्जलिः॥ १५॥

"I do not even approve of, much less be a party to, the sinful act in the shape of disinheriting and banishing Śrī Rāma that has actually been committed by my mother. That is why even though present here, I salute with folded hands Śrī Rāma sojourning in a forest region difficult of access. (15)

राममेवानुगच्छामि स राजा द्विपदां वरः।
त्रयाणामपि लोकानां राघवो राज्यमर्हति॥ १६॥

"I shall, therefore, follow Śrī Rāma alone. Being the foremost of men, he alone is the ruler of this kingdom. Nay, Śrī Rāma, a scion of Raghu, deserves the sovereignty even of all the three worlds (viz., earth, heaven and the intermediate region)." (16)

तद्वाक्यं धर्मसंयुक्तं श्रुत्वा सर्वे सभासदः।
हर्षान्मुमुचुरश्रूणि रामे निहितचेतसः॥ १७॥

Hearing the aforesaid reply, which was in full accord with righteousness, all those who sat in the assembly shed tears through joy, their mind being absorbed in Śrī Rāma. (17)

यदि त्वार्यं न शक्ष्यामि विनिवर्तयितुं वनात्।
वने तत्रैव वत्स्यामि यथार्यो लक्ष्मणस्तथा॥ १८॥

"If, however, Bharata continued, I do not succeed in bringing my elder brother back from the forest, I shall continue in that forest itself in the same way as the noble Lakṣmaṇa is doing. (18)

सर्वोपायं तु वर्तिष्ये विनिवर्तयितुं बलात्।
समक्षमार्यमिश्राणां साधूनां गुणवर्तिनाम्॥ १९॥

"In the presence of the honourable members of this assembly, who are all impartial and practise good virtues, I for my part shall try every means to bring him back forcibly. (19)

विष्टिकर्मान्तिकाः सर्वे मार्गशोधकदक्षकाः।
प्रस्थापिता मया पूर्वं यात्रा च मम रोचते॥ २०॥

"All expert road-workers working on or without wages, have already been despatched by me. Hence journeying to the forest alone finds favour with me." (20)

एवमुक्त्वा तु धर्मात्मा भरतो भ्रातृवत्सलः।
समीपस्थमुवाचेदं सुमन्त्रं मन्त्रकोविदम्॥ २१॥

Having spoken thus, the pious-minded Bharata for his part who was so fond of his elder brother, spoke as follows to Sumantra, who sat near him and was accomplished in giving counsel : (21)

तूर्णमुत्थाय गच्छ त्वं सुमन्त्र मम शासनात्।
यात्रामाज्ञापय क्षिप्रं बलं चैव समानय॥ २२॥

"Getting up at once, O Sumantra, depart you under my command and issue orders to all to proceed on a journey to the place where Śrī Rāma may be and quickly send out the army too." (22)

एवमुक्तः सुमन्त्रस्तु भरतेन महात्मना।
प्रहृष्टः सोऽदिशत् सर्वं यथासंदिष्टमिष्टवत्॥ २३॥

Sumantra for his part felt highly rejoiced when commanded in the foregoing words by the high-souled Bharata. He communicated to all everything as instructed by Bharata as something welcome. (23)

ताः प्रहृष्टाः प्रकृतयो बलाध्यक्षा बलस्य च।
श्रुत्वा यात्रां समाज्ञप्तां राघवस्य निवर्तने॥ २४॥

The citizens present in the assembly as well as the generals were immensely delighted to hear of the departure to the forest of the army duly ordered by Bharata with the object of bringing Śrī Rāma back to Ayodhyā. (24)

ततो योधाङ्गनाः सर्वा भर्तॄन् सर्वान् गृहे गृहे।
यात्रागमनमाज्ञाय त्वरयन्ति स्म हर्षिताः॥ २५॥

Delighted to know of the expedition of the army on a pilgrimage to the forest to bring back Śrī Rāma, all the wives of soldiers thereupon urged, in their eagerness to see Śrī Rāma and others back in Ayodhyā, all the husbands in their own homes to make haste to depart. (25)

ते हयैर्गोरथैः शीघ्रं स्यन्दनैश्च मनोजवैः।
सह योषिद्बलाध्यक्षा बलं सर्वमचोदयन्॥ २६॥

The aforesaid generals urged the entire army to march quickly with the womenfolk, on horseback, in bullockcarts as well as in chariots quick as thought. (26)

सज्जं तु तद् बलं दृष्ट्वा भरतो गुरुसंनिधौ।
रथं मे त्वरयस्वेति सुमन्त्रं पार्श्वतोऽब्रवीत्॥ २७॥

Seeing that army ready to depart, Bharata for his part said to Sumantra, standing by his side, in the presence of his preceptor Sage Vasiṣṭha, "Get my chariot ready soon." (27)

भरतस्य तु तस्याज्ञां परिगृह्य प्रहर्षितः।
रथं गृहीत्वोपययौ युक्तं परमवाजिभिः॥ २८॥

Bowing to the command of the celebrated Bharata and taking a chariot driven by excellent horses, Sumantra for his part approached him, highly delighted at the prospect of meeting Śrī Rāma and others as well as of their returning to Ayodhyā. (28)

स राघवः सत्यधृतिः प्रतापवान्
ब्रुवन् सुयुक्तं दृढसत्यविक्रमः।
गुरुं महारण्यगतं यशस्विनं
प्रसादयिष्यन् भरतोऽब्रवीत् तदा॥ २९॥

Intending to undertake a journey to persuade his illustrious elder brother Śrī Rāma, staying in a dreary forest viz., the Daṇḍaka, to return to Ayodhyā by arguing with him in a well-reasoned way, that glorious scion of Raghu, Bharata of unfailing firmness and unflinching veracity and prowess, spoke on that occasion as follows : (29)

तूर्णं त्वमुत्थाय सुमन्त्र गच्छ
बलस्य योगाय बलप्रधानान्।
आनेतुमिच्छामि हि तं वनस्थं
प्रसाद्य रामं जगतो हिताय॥ ३०॥

"Getting up promptly, O Sumantra, approach you the generals of the army in order to get them equip the forces for the journey; for, propitiating Śrī Rāma residing in the forest, I intend to bring him back to Ayodhyā for the good of the world." (30)

स सूतपुत्रो भरतेन सम्य-
गाज्ञापितः सम्परिपूर्णकामः।
शशास सर्वान् प्रकृतिप्रधानान्
बलस्य मुख्यांश्च सुहृज्जनं च॥ ३१॥

Commanded as above by Bharata and accounting thereby his ambition of seeing Śrī Rāma fully realized, Sumantra duly issued orders accordingly to all the leading citizens and army chiefs as well as to the friends and relations of Bharata. (31)

ततः समुत्थाय कुले कुले ते
राजन्यवैश्या वृषलाश्च विप्राः।
अयूयुजन्नुष्ट्रथान् खरांश्च
नागान् हयांश्चैव कुलप्रसूतान्॥ ३२॥

Springing on their feet in great eagerness, people from every house—Kṣatriyas and Vaiśyas, Śūdras and Brāhmaṇas—thereupon got ready for the journey camels and chariots, donkeys and elephants, as well as horses of excellent breed. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्व्यशीतितमः सर्गः॥ ८२॥

Thus ends Canto Eighty-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यशीतितमः सर्गः

Canto LXXXIII

Leaving the capital early next morning, accompanied by the family-priests, artisans, army and the citizens, and covering a long distance, Bharata reaches the bank of the holy Gaṅgā at Śṛṅgaverapura ruled by Guha and, encamping the army, breaks journey in order to do Śrāddha and Tarpaṇa in honour of his deceased father on the bank of the Gaṅgā and also to give rest to his followers

ततः समुत्थितः कल्यमास्थाय स्यन्दनोत्तमम्।
प्रययौ भरतः शीघ्रं रामदर्शनकाम्यया॥ १॥

Having got up from sleep at daybreak, and mounting an excellent chariot, Bharata forthwith departed with expedition with a longing to see Śrī Rāma. (1)

अग्रतः प्रययुस्तस्य सर्वे मन्त्रिपुरोहिताः।
अधिरुह्य हयैर्युक्तान् रथान् सूर्यरथोपमान्॥ २॥

Mounting chariots drawn by horses and vying with the chariot of the sun-god, all the counsellors and family-priests drove ahead of him. (2)

नवनागसहस्राणि कल्पितानि यथाविधि।
अन्वयुर्भरतं यान्तमिक्ष्वाकुकुलनन्दनम्॥ ३॥

Nine thousand elephants duly caparisoned followed Bharata, the delight of Ikṣwākus race, even as he moved on. (3)

षष्ठी रथसहस्राणि धन्विनो विविधायुधाः।
अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनम्॥ ४॥

Sixty thousand chariots with archers armed with varied weapons seated in them followed the illustrious Prince Bharata (next) as he advanced. (4)

शतं सहस्राण्यश्वानां समारूढानि राघवम्।
अन्वयुर्भरतं यान्तं राजपुत्रं यशस्विनम्॥ ५॥

A hundred thousand horses mounted by cavaliers followed Prince Bharata, an illustrious scion of Raghu, as he proceeded along. (5)

कैकेयी च सुमित्रा च कौसल्या च यशस्विनी।
रामानयनसंतुष्टा ययुर्यानेन भास्वता॥ ६॥

Kaikeyī and Sumitrā and the illustrious Kausalyā too, who were highly gratified by the thought of bringing Śrī Rāma back from the forest drove in a splendid chariot each. (6)

प्रयाताश्चार्यसंघाता रामं द्रष्टुं सलक्ष्मणम्।
तस्यैव च कथाश्चित्राः कुर्वाणा हृष्टमानसाः॥ ७॥
मेघश्यामं महाबाहुं स्थिरसत्त्वं दृढव्रतम्।
कदा द्रक्ष्यामहे रामं जगतः शोकनाशनम्॥ ८॥

Hosts of members of the twice-born classes also set out with a delighted mind in order to be able to see Śrī Rāma alongwith Lakṣmaṇa and Sītā and saying various things about him alone in the following strain: "When shall we be able to behold the mighty-armed Śrī Rāma, dark-brown as a cloud, stable of mind and firm of resolve, the dispeller of the grief of the world? (7-8)

दृष्ट एव हि नः शोकमपनेष्यति राघवः।
तमः सर्वस्य लोकस्य समुद्यन्निव भास्करः॥ ९॥

"As the sun disperses the darkness of the whole world even while fully appearing in the horizon, Śrī Rāma, a scion of Raghu, will surely dispel our grief the moment he is seen by us." (9)

इत्येवं कथयन्तस्ते सम्प्रहृष्टाः कथाः शुभाः।
परिष्वजानाश्चान्योन्यं ययुर्नागरिकास्तदा॥ १०॥

Saying many good things as mentioned above on that occasion and hugging one

another, highly rejoiced as they were over the prospect of being able to see Śrī Rāma, the citizens went forth to meet Śrī Rāma. (10)

ये च तत्रापरे सर्वे सम्मता ये च नैगमाः।
रामं प्रतिययुर्हृष्टाः सर्वाः प्रकृतयः शुभाः॥ ११॥

Those merchants who were held in great esteem in Ayodhyā and all others who were not so honoured and, even so, all other good citizens joyously proceeded to meet Śrī Rāma. (11)

मणिकाराश्च ये केचित् कुम्भकाराश्च शोभनाः।
सूत्रकर्मविशेषज्ञा ये च शस्त्रोपजीविनः॥ १२॥
मायूरकाः क्राकचिका वेधका रोचकास्तथा।
दन्तकाराः सुधाकारा ये च गन्धोपजीविनः॥ १३॥
सुवर्णकाराः प्रख्यातास्तथा कम्बलकारकाः।
स्नापकोष्णोदका वैद्या धूपकाः शौण्डिकास्तथा॥ १४॥
रजकास्तुन्नवायाश्च ग्रामघोषमहत्तराः।
शैलूषाश्च सह स्त्रीभिर्यान्ति कैवर्तकास्तथा॥ १५॥

Whatever lapidaries there were in the city and skilled potters, those adept in weaving and those who lived by manufacture of arms, those who made fans etc., of peacock-feathers, those who lived by the saw, those who pierced gems and pearls etc., as well as polishers of gems, ornaments and utensils etc., those who made articles of ivory, those who prepared lime by burning limestone etc., and those who lived by perfumery, highly reputed goldsmiths and weavers of blankets and other woollen goods, those who provided baths for others, masseurs, physicians, fumigators and distillers and vintners, washermen and tailors, chiefs of villages and hamlets and dancers with their womenfolk as well as boatmen joined the expedition. (12—15)

समाहिता वेदविदो ब्राह्मणा वृत्तसम्मताः।
गोरथैर्भरतं यान्तमनुजग्मुः सहस्रशः॥ १६॥

Brāhmaṇas remaining absorbed in meditation, well-versed in the Vedas and highly respected for their conduct followed the departing Bharata in thousands on bullockcarts, etc. (16)

सुवेषाः शुद्धवसनास्ताम्रमृष्टानुलेपिनः।
सर्वे ते विविधैर्यानैः शनैर्भरतमन्वयुः॥ १७॥

Decently dressed, clad in pure raiment and having smeared their body with sandal-paste mixed with red substances like saffron, they all followed slowly in the wake of Bharata on various kinds of vehicles. (17)

प्रहृष्टमुदिता सेना सान्वयात् कैकयीसुतम्।
भ्रातुरानयने यातं भरतं भ्रातृवत्सलम्॥ १८॥

Thrilled with joy and delighted in mind, the aforesaid army too followed Bharata, the son of Kaikeyī, who was so fond of his elder brother and set out on the mission of bringing his said brother back from the forest. (18)

ते गत्वा दूरमध्वानं रथयानाश्वकुञ्जरैः।
समासेदुस्ततो गङ्गां शृङ्गवेरपुरं प्रति॥ १९॥
यत्र रामसखा वीरो गुहो ज्ञातिगणैर्वृतः।
निवसत्यप्रमादेन देशं तं परिपालयन्॥ २०॥

Having covered a long distance from Ayodhyā in chariots, on palanquins and on the back of horses and elephants, they reached the bank of the holy Gaṅgā in the precincts of Śṛṅgaverapura, where dwelt the valiant Guha, a friend of Śrī Rāma, surrounded by hosts of his kinsmen and ruling that area with vigilance. (19-20)

उपेत्य तीरं गङ्गायाश्चक्रवाकैरलंकृतम्।
व्यवतिष्ठत सा सेना भरतस्यानुयायिनी॥ २१॥

Having arrived at the bank of the Gaṅgā, adorned by Cakrawāka birds, that army following in the wake of Bharata halted. (21)

निरीक्ष्यानुत्थितां सेनां तां च गङ्गां शिवोदकाम्।
भरतः सचिवान् सर्वानब्रवीद् वाक्यकोविदः॥ २२॥

Seeing the aforesaid army inactive and beholding the Gaṅgā with its holy waters, Bharata, who was a master of expression, spoke to all his ministers as follows : (22)

निवेशयत मे सैन्यमभिप्रायेण सर्वतः।
विश्रान्ताः प्रतरिष्यामः श्व इमां सागरङ्गमाम्॥ २३॥

"Let my army encamp at will on all sides. Having taken rest today we shall cross this sea-bound river tomorrow. (23)

दातुं च तावदिच्छामि स्वर्गतस्य महीपतेः।
और्ध्वदेहनिमित्तार्थमवतीर्योदकं नदीम्॥ २४॥

"In the meantime, descending into the river, I wish to offer libations of water to the spirit of the emperor, my father, who has ascended to heaven, for happiness in his life after death." (24)

तस्यैवं ब्रुवतोऽमात्यास्तथेत्युक्त्वा समाहिताः।
न्यवेशयंस्तांश्छन्देन स्वेन स्वेन पृथक् पृथक्॥ २५॥

Saying "Amen" to Bharata, who was speaking as above, the ministers, who were all attention, encamped the troops separately, each unit according to its liking. (25)

निवेश्य गङ्गामनु तां महानदीं
चमूं विधानैः परिबर्हशोभिनीम्।
उवास रामस्य तदा महात्मनो
विचिन्तमानो भरतो निवर्तनम्॥ २६॥

Having caused that army, which looked charming with its equipage in the shape of tents etc., to encamp methodically along the bank of the great river Gaṅgā, Bharata too halted then, reflecting all the time how to bring the high-souled Śrī Rāma back to Ayodhyā. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्र्यशीतितमः सर्गः॥ ८३॥

Thus ends Canto Eighty-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरशीतितमः सर्गः

Canto LXXXIV

Scenting mischief in the mind of Bharata, who was taking a large army with him, Guha orders the ferrymen to guard the boats so as to prevent Bharata's men from crossing the Gaṅgā, and himself seeks the presence of Bharata in order to know his mind. Being satisfied about his good intention, he entertains Bharata and his men with fruits and roots etc., brought by him and, on his having taken rest awhile and overcome his fatigue, allows him to advance

ततो निविष्टां ध्वजिनीं गङ्गामन्वाश्रितां नदीम्।
निषादराजो दृष्ट्वैव ज्ञातीन् स परितोऽब्रवीत्॥ १॥

The moment Guha, the chief of the Niṣādas, saw the army of Bharata encamped along the bank of the river Gaṅgā, he now spoke as follows to his kinsmen sitting around him : (1)

महतीयमितः सेना सागराभा प्रदृश्यते।
नास्यान्तमवगच्छामि मनसापि विचिन्तयन्॥ २॥

"Even from this place this huge army appears like a sea. Though pondering deeply, I do not perceive its end even with the mind. (2)

यदा नु खलु दुर्बुद्धिर्भरतः स्वयमागतः।
स एष हि महाकायः कोविदारध्वजो रथे॥ ३॥
बन्धयिष्यति वा पाशैरथ वास्मान् वधिष्यति।
अनु दाशरथिं रामं पित्रा राज्याद् विवासितम्॥ ४॥

"If Bharata—who has surely come in

person because here is seen that towering banner bearing the device of a Kovidāra tree on the chariot—has evil intent, he will either cause us to be bound with chains or kill us, who are devoted to Śrī Rāma, the eldest son of Daśaratha, exiled from his kingdom by his father. (3-4)

सम्पन्नां श्रियमन्विच्छंस्तस्य राज्ञः सुदुर्लभाम्।
भरतः कैकयीपुत्रो हन्तुं समधिगच्छति॥ ५॥

"Seeking to possess the entire fortune of that monarch, Śrī Rāma, which is otherwise most difficult to get, Bharata, the son of Kaikeyī, has taken it into his head to kill him. (5)

भर्ता चैव सखा चैव रामो दाशरथिर्मम।
तस्यार्थकामाः संनद्धा गङ्गानूपेऽत्र तिष्ठत॥ ६॥

"Śrī Rāma, son of Daśaratha, is my lord and friend, too. Therefore, seeking to advance his interests, remain stationed on this bank of the Gaṅgā, clothed with mail. (6)

तिष्ठन्तु सर्वदाशाश्च गङ्गामन्वाश्रिता नदीम्।
बलयुक्ता नदीरक्षा मांसमूलफलाशनाः॥ ७॥

Let all my ferrymen, accompanied by troops, remain rooted to the bank of the river Gaṅgā, guarding access to the river and living on meat, roots and fruits stored in the boats. (7)

नावां शतानां पञ्चानां कैवर्तानां शतं शतम्।
संनद्धानां तथा यूनां तिष्ठन्त्वित्यभ्यचोदयत्॥ ८॥

"And let one hundred each youthful fishermen, clothed with mail occupy all of the five hundred boats," so did Guha issue his commands. (8)

यदि तुष्टस्तु भरतो रामस्येह भविष्यति।
इयं स्वस्तिमती सेना गङ्गामद्य तरिष्यति॥ ९॥

"If, however, Bharata proves to be favourably disposed towards Śrī Rāma at this moment, this army will be allowed to cross safely the Gaṅgā today." (9)

इत्युक्त्वोपायनं गृह्य मत्स्यमांसमधूनि च।
अभिचक्राम भरतं निषादाधिपतिर्गुहः॥ १०॥

Saying so and taking sugar-candy, the pulp of fruits and honey as an offering, Guha, the chief of the Niṣādas, proceeded to meet Bharata. (10)

तमायान्तं तु सम्प्रेक्ष्य सूतपुत्रः प्रतापवान्।
भरतायाचचक्षेऽथ समयज्ञो विनीतवत्॥ ११॥

Vividly perceiving him coming, the glorious Sumantra (the son of a charioteer) for his part, who knew what is called for at a particular time, forthwith spoke to Bharata as follows like a humble servant : (11)

एष ज्ञातिसहस्रेण स्थपतिः परिवारितः।
कुशलो दण्डकारण्ये वृद्धो भ्रातुश्च ते सखा॥ १२॥
तस्मात् पश्यतु काकुत्स्थं त्वां निषादाधिपो गुहः।
असंशयं विजानीते यत्र तौ रामलक्ष्मणौ॥ १३॥

"Attended by a thousand of his kinsmen, here comes Guha, the sovereign lord of the Niṣādas, who is a senior friend of your elder brother, Śrī Rāma, and is closely acquainted with the Daṇḍaka forest. Therefore, allow him to see you, O scion of Kakutstha ! Doubtless he knows well where the celebrated Śrī Rāma and Lakṣmaṇa may be." (12-13)

एतत् तु वचनं श्रुत्वा सुमन्त्राद् भरतः शुभम्।
उवाच वचनं शीघ्रं गुहः पश्यतु मामिति॥ १४॥

Hearing this pleasing report from the lips of Sumantra, Bharata for his part made the following reply : "Let Guha see me at once." (14)

लब्ध्वानुज्ञां सम्प्रहृष्टो ज्ञातिभिः परिवारितः।
आगम्य भरतं प्रह्वो गुहो वचनमब्रवीत्॥ १५॥

Immensely rejoiced to receive permission to see the prince and approaching Bharata, Guha, who was surrounded by his kinsmen, meekly submitted as follows : (15)

निष्कुटश्चैव देशोऽयं वञ्चिताश्चापि ते वयम्।
निवेदयाम ते सर्वं स्वके दाशगृहे वस॥ १६॥

"This territory is but a pleasure-grove attached to your palace and we have been taken in by our unwariness in failing to know of your visit beforehand (and thus being deprived of an opportunity to receive you in advance). We hereby offer you all that we have; pray, dwell in the house of a ferryman, which is your own. (16)

अस्ति मूलफलं चैतन्निषादैः स्वयमर्जितम्।
आर्द्रं शुष्कं तथा मांसं वन्यं चोच्चावचं तथा॥ १७॥

"Here are roots and fruits, both green and dried, procured by the Niṣādas (a tribe of fishermen, Guha's own clansmen) themselves as well as the pulp of fruits and wild cereals of various kinds. (17)

आशंसे स्वाशिता सेना वत्स्यत्येनां विभावरीम्।
अर्चितो विविधैः कामैः श्वः ससैन्यो गमिष्यसि॥ १८॥

"I hope the army, being well fed by us, will stay here tonight. Entertained with various objects of enjoyment, you too, I hope, will leave with your army only tomorrow." (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुरशीतितमः सर्गः॥ ८४॥

Thus ends Canto Eighty-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशीतितमः सर्गः

Canto LXXXV

Highly praising Guha, Bharata, while departing, inquires of him the way to the hermitage of Bharadwāja. Promising to follow the prince as a guide with his servants and placing his misgivings before him, Guha seeks to know his intentions about Śrī Rāma and consoles the prince, who was constantly bewailing till dusk

एवमुक्तस्तु भरतो निषादाधिपतिं गुहम्।
प्रत्युवाच महाप्राज्ञो वाक्यं हेत्वर्थसंहितम्॥ १॥

Spoken to as above, Bharata, for his part, who was exceedingly wise, gave to Guha, the ruler of the Niṣādas, the following reply, which was consonant with reason and purposeful : (1)

ऊर्जितः खलु ते कामः कृतो मम गुरोः सखे।
यो मे त्वमीदृशीं सेनामभ्यर्चयितुमिच्छसि॥ २॥

"Indeed your great object of according a right royal reception to me has been accomplished in that you seek to entertain my army of such magnitude, O friend of my elder brother!" (2)

इत्युक्त्वा स महातेजा गुहं वचनमुत्तमम्।
अब्रवीद् भरतः श्रीमान् पन्थानं दर्शयन् पुनः॥ ३॥

Having spoken as above, the said illustrious Bharata, who was possessed of great splendour, once more addressed the following excellently-worded question to Guha, about the way ahead : (3)

कतरेण गमिष्यामि भरद्वाजाश्रमं यथा।
गहनोऽयं भृशं देशो गङ्गानूपो दुरत्ययः॥ ४॥

"By which of the two routes appearing before me shall I proceed to the hermitage of Ṛṣi Bharadwāja? This tract of land drained by the Gaṅgā is most thickly set with trees etc., and as such difficult to cross." (4)

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः।
अब्रवीत् प्राञ्जलिर्भूत्वा गुहो गहनगोचरः॥ ५॥

Hearing the aforesaid question of that intelligent prince, Bharata, Guha, who used

to roam about in the woods, replied with folded hands as follows : (5)

दाशास्त्वनुगमिष्यन्ति देशज्ञाः सुसमाहिताः।
अहं चानुगमिष्यामि राजपुत्र महाबल॥ ६॥

"Ferrymen who are familiar with the region and very attentive will undoubtedly accompany you. I too shall follow you in person, O exceptionally mighty prince ! (6)

कच्चिन्न दुष्टो व्रजसि रामस्याक्लिष्टकर्मणः।
इयं ते महती सेना शङ्कां जनयतीव मे॥ ७॥

"I hope you are not going with evil intent towards Śrī Rāma, who does great deeds without any exertion? This huge army of yours gives rise to apprehension in my mind, as it were." (7)

तमेवमभिभाषन्तमाकाश इव निर्मलः।
भरतः श्लक्ष्णया वाचा गुहं वचनमब्रवीत्॥ ८॥

To the aforesaid Guha, who was talking as above, Bharata, whose heart was absolutely taintless as the sky, replied in sweet words as follows : (8)

मा भूत् स कालो यत् कष्टं न मां शङ्कितुमर्हसि।
राघवः स हि मे भ्राता ज्येष्ठः पितृसमो मतः॥ ९॥

"May that time never come when such wickedness appears in me. You ought not to entertain any misgiving about me; for that scion of Raghu is my elder brother and is esteemed by me as equal to my father. (9)

तं निवर्तयितुं यामि काकुत्स्थं वनवासिनम्।
बुद्धिरन्या न मे कार्या गुह सत्यं ब्रवीमि ते॥ १०॥

"I go to bring back Śrī Rāma (a scion of Kakutstha), who is dwelling in the woods. I tell you the bare truth, O Guha ! No other motive should be imputed to me." (10)

स तु संहृष्टवदनः श्रुत्वा भरतभाषितम्।
पुनरेवाब्रवीद् वाक्यं भरतं प्रति हर्षितः॥ ११॥

With his face rendered extremely bright with joy on hearing Bharata's reply, Guha for his part joyfully spoke once more to Bharata as follows : (11)

धन्यस्त्वं न त्वया तुल्यं पश्यामि जगतीतले।
अयत्नादागतं राज्यं यस्त्वं त्यक्तुमिहेच्छसि॥ १२॥

"Blessed are you. I find none on the surface of this globe equal to you who seek to relinquish a kingdom come to you without any effort on your part ! (12)

शाश्वती खलु ते कीर्तिर्लोकाननु चरिष्यति।
यस्त्वं कृच्छ्रगतं रामं प्रत्यानयितुमिच्छसि॥ १३॥

"Surely your lasting fame will extend to the spheres inasmuch as you wish to bring back to Ayodhyā Śrī Rāma, who has fallen in adversity." (13)

एवं सम्भाषमाणस्य गुहस्य भरतं तदा।
बभौ नष्टप्रभः सूर्यो रजनी चाभ्यवर्तत॥ १४॥

While Guha was conversing thus with Bharata, the sun lost its splendour and night fell. (14)

संनिवेश्य स तां सेनां गुहेन परितोषितः।
शत्रुघ्नेन समं श्रीमाञ्छयनं पुनरागमत्॥ १५॥

Lodging the said army in camps, and soothed by Guha, the glorious Bharata then went to bed with Śatrughna. (15)

रामचिन्तामयः शोको भरतस्य महात्मनः।
उपस्थितो ह्यनर्हस्य धर्मप्रेक्षस्य तादृशः॥ १६॥

Grief born of anxiety for Śrī Rāma and unique of its kind now overtook the high-souled Bharata, whose eyes were fixed on righteousness and who surely did not deserve this mental torture. (16)

अन्तर्दाहेन दहनः संतापयति राघवम्।
वनदाहाग्निसंतप्तं गूढोऽग्निरिव पादपम्॥ १७॥

Even as a fire hidden in the hollow of a tree burns a tree already scorched by a forest-consuming fire, so did the fire of anxiety for Śrī Rāma inwardly begin to consume Bharata (a scion of Raghu), who was already scorched by the fire of grief caused by his father's death. (17)

प्रसृतः सर्वगात्रेभ्यः स्वेदं शोकाग्निसम्भवम्।
यथा सूर्यांशुसंतप्तो हिमवान् प्रसृतो हिमम्॥ १८॥

Bharata began to exude sweat, born of the fire of grief, from all his limbs in the same way as the Himālaya mountain heated by the sun's rays allows its snow to melt and flow. (18)

ध्याननिर्दरशैलेन विनिःश्वसितधातुना।
दैन्यपादपसंघेन शोकायासाधिशृङ्गिणा॥ १९॥
प्रमोहानन्तसत्त्वेन संतापौषधिवेणुना।
आक्रान्तो दुःखशैलेन महता कैकयीसुतः॥ २०॥

Bharata, the son of Kaikeyī, was weighed down by a huge mountain of agony, consisting of a compact mass of rocks in the shape of loving contemplation on Śrī Rāma, which contained minerals in the shape of sighs, was clothed with a cluster of trees in the shape of recoiling of the senses from their objects and was crowned with a tall peak in the shape of languor caused by grief, infested by numberless beasts in the shape of swoons and covered by herbs and bamboos in the shape of burning of the internal and external organs of sense. (19-20)

विनिःश्वसन् वै भृशदुर्मनास्ततः
प्रमूढसंज्ञः परमापदं गतः।
शमं न लेभे हृदयज्वरार्दितो
नरर्षभो यूथहतो यथर्षभः॥ २१॥

Like a bull strayed from its herd, Bharata, a jewel among men—who, having really fallen in extreme adversity, felt miserably disconsolate, his mind being utterly confused in consequence, and was heaving sighs, afflicted as he was with anguish of heart—found no peace in his bed. (21)

गुहेन सार्धं भरतः समागतो
महानुभावः सजनः समाहितः।
सुदुर्मनास्तं भरतं तदा पुन-
र्गुहः समाश्वासयदग्रजं प्रति॥ २२॥

When the noble-minded Bharata, who, though composed, felt very disconsolate, got united alongwith his men with Guha again, the latter reassured him once more with reference to his elder brother. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चाशीतितमः सर्गः॥ ८५॥

Thus ends Canto Eighty-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडशीतितमः सर्गः

Canto LXXXVI

Guha reports to Bharata how Śrī Rāma and his party broke their journey at Śṛṅgaverapura and reproduces before him the dialogue that took place between Lakṣmaṇa and himself at night and further tells him how the two brothers entangled their locks into a thick mass, crossed the holy river with Sītā and left for the hermitage of Sage Bharadwāja

आचचक्षेऽथ सद्भावं लक्ष्मणस्य महात्मनः।
भरतायाप्रमेयाय गुहो गहनगोचरः॥ १॥

Guha, who used to roam about in the woods, now reported to Bharata, who was immeasurably great, the praiseworthy attitude of the high-souled Lakṣmaṇa towards his eldest brother : (1)

तं जाग्रतं गुणैर्युक्तं वरचापेषुधारिणम्।
भ्रातृगुप्त्यर्थमत्यन्तमहं लक्ष्मणमब्रुवम्॥ २॥

"I spoke as follows to Lakṣmaṇa, who

is endowed with excellences of various kinds such as devotion and obedience to his eldest brother, and was keeping vigil for the safety of his eldest brother and his beloved consort, wielding an excellent bow and arrows : (2)

इयं तात सुखा शय्या त्वदर्थमुपकल्पिता।
प्रत्याश्वसिहि शेष्वास्यां सुखं राघवनन्दन॥ ३॥

"Here is a cosy bed prepared for you, O dear brother! Be reassured about the safety of Śrī Rāma and Sītā and repose on it with ease, O delight of Raghu's race ! (3)

उचितोऽयं जनः सर्वो दुःखानां त्वं सुखोचितः।
धर्मात्मंस्तस्य गुप्त्यर्थं जागरिष्यामहे वयम्॥ ४॥

"All of us, your servants, are used to hardships, while you are deserving of ease. As for Śrī Rāma, we shall keep awake for his safety, O pious-minded prince ! (4)

नहि रामात् प्रियतरो ममास्ति भुवि कश्चन।
मोत्सुको भूर्ब्रवीम्येतदथ सत्यं तवाग्रतः॥ ५॥

"Surely none on earth is dearer to me than Śrī Rāma. No longer be anxious about the safety of your eldest brother and sister-in-law: I tell you this truth in your presence. (5)

अस्य प्रसादादाशंसे लोकेऽस्मिन् सुमहद्यशः।
धर्मावाप्तिं च विपुलामर्थकामौ च केवलौ॥ ६॥

"Through his grace I hope to acquire very great renown in this world and to earn religious merit in abundance as well as wealth and enjoyment free from blemish. (6)

सोऽहं प्रियसखं रामं शयानं सह सीतया।
रक्षिष्यामि धनुष्पाणिः सर्वैः स्वैर्ज्ञातिभिः सह॥ ७॥

"As such I shall guard, bow in hand, with all my kinsmen, my beloved friend, Śrī Rāma, reposing with Sītā. (7)

नहि मेऽविदितं किंचिद् वनेऽस्मिंश्चरतः सदा।
चतुरङ्गं ह्यपि बलं प्रसहेम वयं युधि॥ ८॥

"Surely there is nothing unknown in this forest to me, who constantly roam about in it. In fact, we can withstand here even an army consisting of all the four limbs on the field of battle. (8)

एवमस्माभिरुक्तेन लक्ष्मणेन महात्मना।
अनुनीता वयं सर्वे धर्ममेवानुपश्यता॥ ९॥

"Spoken to by us as aforesaid, the high-souled Lakṣmaṇa, who kept righteousness alone in view, politely replied to us all in the following words : (9)

कथं दाशरथौ भूमौ शयाने सह सीतया।
शक्या निद्रा मया लब्धुं जीवितानि सुखानि वा॥ १०॥

" 'How can sleep be had, or even life or comforts be enjoyed by me when Śrī Rāma, son of Daśaratha, is reposing on the ground with Sītā? (10)

यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि।
तं पश्य गुह संविष्टं तृणेषु सह सीतया॥ ११॥

" 'Behold, O Guha, stretched on blades of grass with Sītā, he who cannot be withstood on the field of battle by all the gods and demons gathered together ! (11)

महता तपसा लब्धो विविधैश्च परिश्रमैः।
एको दशरथस्यैष पुत्रः सदृशलक्षणः॥ १२॥

" 'This peerless son of Daśaratha, possessing characteristics like unto his own, was secured by virtue of great austerities and through exertions in the shape of sacrificial undertakings of various kinds. (12)

अस्मिन् प्रव्राजिते राजा न चिरं वर्तयिष्यति।
विधवा मेदिनी नूनं क्षिप्रमेव भविष्यति॥ १३॥

" 'He having been exiled, the king will not survive long and Mother Earth will surely be widowed soon enough. (13)

विनद्य सुमहानादं श्रमेणोपरताः स्त्रियः।
निर्घोषो विरतो नूनमद्य राजनिवेशने॥ १४॥

" 'Nay, having uttered a very loud cry consequent on the emperor's death, which must already have occurred, the women must have ceased crying because of exertion; and the great noise in the palace must have surely died out by this time. (14)

कौसल्या चैव राजा च तथैव जननी मम।
नाशंसे यदि ते सर्वे जीवेयुः शर्वरीमिमाम्॥ १५॥

" 'I do not expect that mother Kausalyā and the king and, even so, my own mother, Sumitrā—all these will survive till this night. (15)

जीवेदपि च मे माता शत्रुघ्नस्यान्ववेक्षया।
दुःखिता या हि कौसल्या वीरसूर्विनशिष्यति॥ १६॥

" 'Even if my mother survives in expectation of the return of Śatrughna, the afflicted Kausalyā, who has given birth to a hero like Śrī Rāma, will surely die. (16)

अतिक्रान्तमतिक्रान्तमनवाप्य मनोरथम्।
राज्ये राममनिक्षिप्य पिता मे विनशिष्यति॥ १७॥

" 'Failing to install Śrī Rāma on the throne of Ayodhyā and thus without realizing his long cherished ambition, my father will expire exclaiming "Everything is past and gone !" (17)

सिद्धार्थाः पितरं वृत्तं तस्मिन् काले ह्युपस्थिते।
प्रेतकार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम्॥ १८॥

" 'Accomplished of purpose indeed are they who will, when the time comes for it, consecrate my father, the deceased emperor, in the course of all the funeral rites. (18)

रम्यचत्वरसंस्थानां सुविभक्तमहापथाम्।
हर्म्यप्रासादसम्पन्नां सर्वरत्नविभूषिताम्॥ १९॥
गजाश्वरथसम्बाधां तूर्यनादविनादिताम्।
सर्वकल्याणसम्पूर्णां हृष्टपुष्टजनाकुलाम्॥ २०॥
आरामोद्यानसम्पूर्णां समाजोत्सवशालिनीम्।
सुखिता विचरिष्यन्ति राजधानीं पितुर्मम॥ २१॥

" 'And happy are they who will, in the event of my father's survival, move about in the capital of my father, the cross-roads of which are located in beautiful spots, whose main roads are clearly defined, which is richly endowed with mansions as well as with temples and palaces and adorned with all sorts of precious things, which is crowded with elephants, horses and chariots and made resonant by the sound of clarionets, which is full of all blessings and peopled by joyous and well-fed men and women, and which is rich in gardens and pleasances and looks charming with a series of festivals. (19—21)

अपि सत्यप्रतिज्ञेन सार्धं कुशलिना वयम्।
निवृत्ते समये ह्यस्मिन् सुखिताः प्रविशेमहि॥ २२॥

" 'When this term of exile is actually over, shall we Sītā and myself happily return to Ayodhyā alongwith Śrī Rāma, who shall have safely redeemed his word?' (22)

परिदेवयमानस्य तस्यैवं हि महात्मनः।
तिष्ठतो राजपुत्रस्य शर्वरी सात्यवर्तत॥ २३॥

"Even while that high-souled prince, Lakṣmaṇa, who remained sitting all the while, was lamenting as aforesaid, that night actually slipped away. (23)

प्रभाते विमले सूर्ये कारयित्वा जटा उभौ।
अस्मिन् भागीरथीतीरे सुखं संतारितौ मया॥ २४॥

"Next morning, when a cloudless sun appeared in the sky, both the brothers alongwith Sītā were safely ferried by me across the stream after helping them in entangling their locks into a mass of hair as ascetics do, on this very bank of the Gaṅgā. (24)

जटाधरौ तौ द्रुमचीरवाससौ
महाबलौ कुञ्जरयूथपोपमौ।
वरेषुधीचापधरौ परंतपौ
व्यपेक्षमाणौ सह सीतया गतौ॥ २५॥

"Wearing matted locks and attired in the bark of trees, nay, wielding an excellent quiver and bow each and looking all round to scan the beauty of the landscape, the two princes, who were possessed of extraordinary strength and looked like a pair of lordly elephants, and were capable of tormenting their enemy, departed with Sītā." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षडशीतितमः सर्गः॥ ८६॥

Thus ends Canto Eighty-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताशीतितमः सर्गः

Canto LXXXVII

Overwhelmed with grief to hear from the mouth of Guha how his two brothers got their hair entangled into a mass, Bharata falls unconscious on the ground. On regaining consciousness, he despatches Guha to reassure mother Kausalyā, who is filled with apprehension about the safety of Śrī Rāma and his party on hearing of Bharata's swoon, and apprise her of its real cause and also of Śrī Rāma's welfare. While doing so Guha also tells her how Śrī Rāma and Sītā lay down on a bed of Kuśa grass prepared by Lakṣmaṇa with his own hands when the party broke journey at Śṛṅgaverapura and how Guha with Lakṣmaṇa kept watch the whole night for the protection of Śrī Rāma and Sītā

गुहस्य वचनं श्रुत्वा भरतो भृशमप्रियम्।
ध्यानं जगाम तत्रैव यत्र तच्छुतमप्रियम्॥ १॥

Hearing the report of Guha about Śrī Rāma's matted locks of hair, which was most disagreeable to hear, Bharata began to think deeply of Śrī Rāma alone, of whom that unpleasant news was heard by him as it made him apprehensive that Śrī Rāma might not return to Ayodhyā now that he had entangled his hair into a mass. (1)

सुकुमारो महासत्त्वः सिंहस्कन्धो महाभुजः।
पुण्डरीकविशालाक्षस्तरुणः प्रियदर्शनः॥ २॥
प्रत्याश्वस्य मुहूर्तं तु कालं परमदुर्मनाः।
ससाद सहसा तोत्रैर्हृदि विद्ध इव द्विपः॥ ३॥

Having remained composed awhile, the mightly-armed prince, Bharata, for his part—who, though tender of body, was possessed of extraordinary strength, whose shoulders resembled a lion's and who had eyes big as a lotus, and who was both young and pleasing of appearance—suddenly sank to the ground extremely sad at heart, like an elephant pierced with goads. (2-3)

भरतं मूर्च्छितं दृष्ट्वा विवर्णवदनो गुहः।
बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः॥ ४॥

Seeing Bharata unconscious, Guha felt shaken at that time like a tree during an earthquake, and his face grew pale. (4)

तदवस्थं तु भरतं शत्रुघ्नोऽनन्तरस्थितः।
परिष्वज्य रुरोदोच्चैर्विसंज्ञः शोककर्शितः॥ ५॥

Embracing Bharata, lying in that unconscious state, Śatrughna, for his part, who stood nearby, got non-plussed, stricken as he was with grief, and loudly cried. (5)

ततः सर्वाः समापेतुर्मातरो भरतस्य ताः।
उपवासकृशा दीना भर्तृव्यसनकर्शिताः॥ ६॥

Then rushed together all the mothers of Bharata. They were emaciated through fasting, looked miserable and felt afflicted due to separation from their husband. (6)

ताश्च तं पतितं भूमौ रुदत्यः पर्यवारयन्।
कौसल्या त्वनुसृत्यैनं दुर्मनाः परिषस्वजे॥ ७॥

Nay, shedding tears they surrounded Bharata fallen on the ground. Approaching him sad at heart, Kausalyā for her part hugged him. (7)

वत्सला स्वं यथा वत्समुपगुह्य तपस्विनी।
परिपप्रच्छ भरतं रुदती शोकलालसा॥ ८॥

Pressing him to her bosom as a cow does its own calf, that exceedingly thoughtful lady, who was totally given up to grief, questioned Bharata in the following words, shedding tears all the time : (8)

पुत्र व्याधिर्न ते कच्चिच्छरीरं प्रति बाधते।
अस्य राजकुलस्याद्य त्वदधीनं हि जीवितम्॥ ९॥

"I hope no ailment of any kind afflicts your body. In fact, the life of this entire royal household hinges on you. (9)

त्वां दृष्ट्वा पुत्र जीवामि रामे सभ्रातृके गते।
वृत्ते दशरथे राज्ञि नाथ एकस्त्वमद्य नः॥ १०॥

"Looking on you alone, my son, do I survive. Rāma with his brother, Lakṣmaṇa, having left for the forest and King Daśaratha, your father, having expired, you alone are our protector today. (10)

कच्चिन्न लक्ष्मणे पुत्र श्रुतं ते किंचिदप्रियम्।
पुत्रे वा ह्येकपुत्रायाः सहभार्ये वनं गते॥ ११॥

"I hope nothing unwelcome has been heard by you regarding Lakṣmaṇa or my own son, Rāma—I having only one son, who has proceeded to the forest with his consort." (11)

स मुहूर्तं समाश्वस्य रुदन्नेव महायशाः।
कौसल्यां परिसान्त्व्येदं गुहं वचनमब्रवीत्॥ १२॥

Returning to his normal self after an hour or so, and consoling Kausalyā with the assurance that nothing unwelcome had been heard with reference to Lakṣmaṇa or Śrī Rāma, Bharata, the highly illustrious prince, spoke weeping all the same to Guha as follows : (12)

भ्राता मे क्वावसद् रात्रौ क्व सीता क्व च लक्ष्मणः।
अस्वपच्छयने कस्मिन् किं भुक्त्वा गुह शंस मे॥ १३॥

"Where did my elder brother, Śrī Rāma, stay during the night? Where did Sītā spend the night and where Lakṣmaṇa? On what kind of bed and eating what did he repose? Tell me this, O Guha !" (13)

सोऽब्रवीद् भरतं हृष्टो निषादाधिपतिर्गुहः।
यद्विधं प्रतिपेदे च रामे प्रियहितेऽतिथौ॥ १४॥

Questioned thus, Guha, the ruler of the Niṣādas, thereupon joyfully told Bharata in the following words what kind of arrangement he had made for feeding and reposing his beloved and kind guest : (14)

अन्नमुच्चावचं भक्ष्याः फलानि विविधानि च।
रामायाभ्यवहारार्थं बहुशोऽपहृतं मया॥ १५॥

"Boiled rice of various kinds, other foods requiring mastication and fruits of every description were brought by me in abundance to the presence of Śrī Rama for his repast. (15)

तत् सर्वं प्रत्यनुज्ञासीद् रामः सत्यपराक्रमः।
न हि तत् प्रत्यगृह्णात् स क्षत्रधर्ममनुस्मरन्॥ १६॥

"Śrī Rāma of unfailing prowess accepted all that for my pleasure and returned it to me. Bearing in mind the duty of a Kṣatriya (who is not permitted by the Śāstras to accept a gift, much less on the bank of a holy river), however, he did not partake of it. (16)

नह्यस्माभिः प्रतिग्राह्यं सखे देयं तु सर्वदा।
इति तेन वयं सर्वे अनुनीता महात्मना॥ १७॥

" 'No gift in any case is to be accepted by us (Kṣatriyas), my friend: a gift can only be made by us.' In these words were we all pacified by that high-souled prince. (17)

लक्ष्मणेन यदानीतं पीतं वारि महात्मना।
औपवास्यं तदाकार्षीद् राघवः सह सीतया॥ १८॥

"That water alone which was brought by Lakṣmaṇa was drunk by the high-souled prince. Along with Sītā, Śrī Rāma, a scion of Raghu, then observed a fast for the day. (18)

ततस्तु जलशेषेण लक्ष्मणोऽप्यकरोत् तदा।
वाग्यतास्ते त्रयः संध्यां समुपासन्त संहिताः॥ १९॥

"Then Lakṣmaṇa too forthwith slaked his thirst by means of the water that was left over. All the three, viz., Śrī Rāma, Lakśmaṇa and Sumantra, duly worshipped the deity presiding over the evening twilight silently together. (19)

सौमित्रिस्तु ततः पश्चादकरोत् स्वास्तरं शुभम्।
स्वयमानीय बर्हींषि क्षिप्रं राघवकारणात्॥ २०॥

"After that, fetching blades of Kuśa grass himself, Lakṣmaṇa for his part promptly

prepared a sacred bed for Śrī Rāma, a scion of Raghu. (20)

तस्मिन् समाविशद् रामः स्वास्तरे सह सीतया।
प्रक्षाल्य च तयोः पादौ व्यपाक्रामत् स लक्ष्मणः॥ २१॥

"Srī Rāma sat down on the bed with Sītā and, washing the feet of Śrī Rāma and Sītā (Śrī Rāma's with his own hands and Sītā's by giving water to her), the celebrated Lakṣmaṇa moved to a distance. (21)

एतत् तदिङ्गुदीमूलमिदमेव च तत् तृणम्।
यस्मिन् रामश्च सीता च रात्रिं तां शयितावुभौ॥ २२॥

"This is the foot of the same Iṅgudī tree and these are the same blades of Kuśa grass where and on which Śrī Rāma and Sītā both reposed that night. (22)

नियम्य पृष्ठे तु तलाङ्गुलित्रवान्
शरैः सुपूर्णाविषुधी परंतपः।
महद्धनुः सज्जमुपोह्य लक्ष्मणो
निशामतिष्ठत् परितोऽस्य केवलम्॥ २३॥

"Fastening at his back, one on each side, a pair of quivers fully packed with arrows and donning gloves about his hands and wielding a large stringed bow, Laksmana, a tormentor of his foes, for his part remained walking round Śrī Rāma during the night singly. (23)

ततस्त्वहं चोत्तमबाणचापभृत्
स्थितोऽभवं तत्र स यत्र लक्ष्मणः।
अतन्द्रितैर्ज्ञातिभिरात्तकार्मुकै-
र्महेन्द्रकल्पं परिपालयंस्तदा॥ २४॥

"Wielding excellent arrows and bow, I too remained posted where the aforesaid Lakṣmaṇa kept moving, carefully guarding Śrī Rāma (who vied with Indra) with my vigilant kinsmen carrying bows in their hands." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्ताशीतितमः सर्गः॥ ८७॥

Thus ends Canto Eighty-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Showing to Kausalyā and others the bed of Kuśa grass on which Śrī Rāma and Sītā spent their night, and contrasting it with the royal splendour and luxury in which he lived in Ayodhyā, Bharata laments for him and, holding himself responsible for this turn of events and complimenting Lakṣmaṇa and Sītā for throwing their lot with Śrī Rāma and sharing his privations, makes up his mind henceforth to dwell in the forest as a representative of Śrī Rāma, wearing matted locks on his head like him

तच्छ्रुत्वा निपुणं सर्वं भरतः सह मन्त्रिभिः।
इङ्गुदीमूलमागम्य रामशय्यामवैक्षत॥ १॥

Hearing all that attentively and reaching the foot of the Iṅgudi tree with the king's counsellors, Bharata saw Śrī Rāma's bed. (1)

अब्रवीज्जननीः सर्वा इह तस्य महात्मनः।
शर्वरी शयिता भूमाविदमस्य विमर्दितम्॥ २॥

He said to all his mothers, "Here was the night spent by that high-souled prince lying on the ground. These are the blades of Kuśa grass crushed by his body while reposing on them. (2)

महाराजकुलीनेन महाभागेन धीमता।
जातो दशरथेनोर्व्यां न रामः स्वप्तुमर्हति॥ ३॥

"Śrī Rāma, who was procreated by the wise and highly blessed Daśaratha, born in the line of great kings, does not deserve to sleep on the ground without any shade or couch. (3)

अजिनोत्तरसंस्तीर्णे वरास्तरणसंचये।
शयित्वा पुरुषव्याघ्रः कथं शेते महीतले॥ ४॥

"Having reposed all along on a bed consisting of a pile of excellent rugs and covered with an outermost covering of superb deerskin fit for kings, how does Śrī Rāma, a tiger among men, sleep on the ground? (4)

प्रासादाग्रविमानेषु वलभीषु च सर्वदा।
हैमराजतभौमेषु वरास्तरणशालिषु॥ ५॥
पुष्पसंचयचित्रेषु चन्दनागुरुगन्धिषु।
पाण्डुराभ्रप्रकाशेषु शुकसंघरुतेषु च॥ ६॥
प्रासादवरवर्येषु शीतवत्सु सुगन्धिषु।
उषित्वा मेरुकल्पेषु कृतकाञ्चनभित्तिषु॥ ७॥
गीतवादित्रनिर्घोषैर्वराभरणनिःस्वनैः।
मृदङ्गवरशब्दैश्च सततं प्रतिबोधितः॥ ८॥

"Sleeping always on the topmost storey of palaces built after the style of aerial cars and in turrets and in the foremost apartments of excellent seven-storeyed buildings—which were provided with floors paved with gold and silver and furnished with excellent carpets, which looked picturesque with heaps of flowers and were fragrant with the odour of sandalwood and aloe, which shone like white clouds and were noisy with the chatter of flocks of parrots, where natural coolness prevailed and which emitted a sweet fragrance of camphor etc., nay which vied with Mount Meru in height and whose walls were inlaid with gold—he was awakened everyday by the strains of vocal and instrumental music, the tinkling of excellent jewels and the excellent sound of clay tomtoms. (5—8)

बन्दिभिर्वन्दितः काले बहुभिः सूतमागधैः।
गाथाभिरनुरूपाभिः स्तुतिभिश्च परंतपः॥ ९॥

"Again Śrī Rāma, the tormentor of his enemy, was glorified at the time of waking by a number of panegyrists, bards and minstrels through appropriate verses and songs of praise. (9)

अश्रद्धेयमिदं लोके न सत्यं प्रतिभाति मा।
मुह्यते खलु मे भावः स्वप्नोऽयमिति मे मतिः॥ १०॥

"This is incredible in the world and does not appear true to me. My mind is really confused. My conclusion, therefore, is that this is a dream. (10)

न नूनं दैवतं किंचित् कालेन बलवत्तरम्।
यत्र दाशरथी रामो भूमावेवमशेत सः॥ ११॥
यस्मिन् विदेहराजस्य सुता च प्रियदर्शना।
दयिता शयिता भूमौ स्नुषा दशरथस्य च॥ १२॥

"Surely there is no deity more powerful than Time (the will of God), impelled by which the aforesaid Śrī Rāma, son of Daśaratha, reposes on the ground in this way and by force of which the daughter of Janaka (the king of the Videha territory), who is so pleasing to the sight and the beloved daughter-in-law of Daśaratha, has to lie down on the ground. (11-12)

इयं शय्या मम भ्रातुरिदमावर्तितं शुभम्।
स्थण्डिले कठिने सर्वं गात्रैर्विमृदितं तृणम्॥ १३॥

"This is the bed of my elder brother and here are the blessed marks of his changing sides in the form of all the blades of Kuśa grass crushed by his limbs against the hard ground. (13)

मन्ये साभरणा सुप्ता सीतास्मिन्शयने शुभा।
तत्र तत्र हि दृश्यन्ते सक्ताः कनकबिन्दवः॥ १४॥

"It appears the blessed Sītā lay down decked with ornaments on this bed; for here and there are seen stuck to the grass particles of gold. (14)

उत्तरीयमिहासक्तं सुव्यक्तं सीतया तदा।
तथा ह्येते प्रकाशन्ते सक्ताः कौशेयतन्तवः॥ १५॥

"Sītā quite evidently had her upper garment entangled with these blades of grass at that time. That is why these silk threads appear stuck to them. (15)

मन्ये भर्तुः सुखा शय्या येन बाला तपस्विनी।
सुकुमारी सती दुःखं न विजानाति मैथिली॥ १६॥

"I conclude the husband's bed, be it soft or hard, is comfortable at all events to a devoted wife, as is evident from the fact that Sītā, the princess of Mithilā, though youthful and tender, experiences no smart even while reposing on such a hard and rough bed, virtuous as she is and devoted to austerities. (16)

हा हतोऽस्मि नृशंसोऽस्मि यत् सभार्यः कृते मम।
ईदृशीं राघवः शय्यामधिशेते ह्यनाथवत्॥ १७॥

"Alas, I am ruined. Cruel am I, in that on my account Śrī Rāma (a scion of Raghu) with his wife has to lie down on such a hard bed like a forlorn creature! (17)

सार्वभौमकुले जातः सर्वलोकसुखावहः।
सर्वप्रियकरस्त्यक्त्वा राज्यं प्रियमनुत्तमम्॥ १८॥
कथमिन्दीवरश्यामो रक्ताक्षः प्रियदर्शनः।
सुखभागी न दुःखार्हः शयितो भुवि राघवः॥ १९॥

"Relinquishing his beloved rulership, which is unsurpassed, how did Śrī Rāma (a scion of Raghu), born in a line of universal monarchs, who brings happiness to the whole world and does good to all, who is blue as a lotus, has reddish eyes and is pleasing of appearance and who is deserving of happiness and unworthy of suffering, lie down on the ground? (18-19)

धन्यः खलु महाभागो लक्ष्मणः शुभलक्षणः।
भ्रातरं विषमे काले यो राममनुवर्तते॥ २०॥

"Blessed and highly fortunate indeed is Lakṣmaṇa, endowed with auspicious bodily marks, who is following his eldest brother in a critical period of his life! (20)

सिद्धार्था खलु वैदेही पतिं यानुगता वनम्।
वयं संशयिताः सर्वे हीनास्तेन महात्मना॥ २१॥

"Truly accomplished of purpose is Sītā, a princess of the Videha kingdom, who followed her husband to the forest! We are, however, all plunged in doubt as to our getting a chance to serve him, bereft as we are of that high-souled prince. (21)

अकर्णधारा पृथिवी शून्येव प्रतिभाति मे।
गते दशरथे स्वर्गं रामे चारण्यमाश्रिते॥ २२॥

"Emperor Daśaratha having ascended to heaven and Śrī Rāma having taken up his abode in the forest, the earth appears desolate to me like a boat without a pilot. (22)

न च प्रार्थयते कश्चिन्मनसापि वसुंधराम्।
वने निवसतस्तस्य बाहुवीर्याभिरक्षिताम्॥ २३॥

"Nor does anyone lay claim even with his mind to the sovereignty of the globe, which stands protected on all sides by the very might of arms of Śrī Rāma dwelling in the forest. (23)

शून्यसंवरणारक्षामयन्त्रितहयद्विपाम्।
अनावृतपुरद्वारां राजधानीमरक्षिताम्॥ २४॥
अप्रहृष्टबलां शून्यां विषमस्थामनावृताम्।
शत्रवो नाभिमन्यन्ते भक्ष्यान् विषकृतानिव॥ २५॥

"The enemies do not claim as their own, any more than one would like to have articles made of poisoned food, the capital, Ayodhyā, whose protective wall is lying undefended, the horses and elephants in which roam about uncontrolled, whose entrances are never closed and the troops stationed in which are cheerless, and as such which is altogether unprotected, unguarded, desolate and reduced to a wretched condition. (24-25)

अद्यप्रभृति भूमौ तु शयिष्येऽहं तृणेषु वा।
फलमूलाशनो नित्यं जटाचीराणि धारयन्॥ २६॥

"From this day onward I shall lie down on the bare ground or on blades of grass, living on fruits and roots alone from day to day and wearing matted hair on my head and the bark of trees on my person. (26)

तस्याहमुत्तरं कालं निवत्स्यामि सुखं वने।
तत् प्रतिश्रुतमार्यस्य नैव मिथ्या भविष्यति॥ २७॥

"I shall comfortably dwell in the forest for the rest of the period of Śrī Rāma's exile as his representative. In that way, the well-known vow of my elder brother will not be belied. (27)

वसन्तं भ्रातुरर्थाय शत्रुघ्नो मानुवत्स्यति।
लक्ष्मणेन सहायोध्यामार्यो मे पालयिष्यति॥ २८॥

"Śatrughna will dwel with me when I live in the forest on behalf of my elder brother; while the latter with Lakṣmaṇa will protect Ayodhyā. (28)

अभिषेक्ष्यन्ति काकुत्स्थमयोध्यायां द्विजातयः।
अपि मे देवताः कुर्युरिमं सत्यं मनोरथम्॥ २९॥

"The Brāhmaṇas will install Śrī Rāma (a scion of Kakutstha) on the throne of Ayodhyā. May the gods fulfil this desire of mine. (29)

प्रसाद्यमानः शिरसा मया स्वयं
बहुप्रकारं यदि न प्रपत्स्यते।
ततोऽनुवत्स्यामि चिराय राघवं
वनेचरं नार्हति मामुपेक्षितुम्॥ ३०

"If he does not agree to return to Ayodhyā even when being solicited by me personally in many ways with my head bent low, in that case I shall dwell with Śrī Rāma (a scion of Raghu) for any length of time so long as he roams about in the forest. He ought not to disregard me, I think. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाशीतितमः सर्गः॥ ८८॥

Thus ends Canto Eighty-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोननवतितमः सर्गः

Canto LXXXIX

Having encamped his followers including the army, that were ferried across the Gaṅgā by the fishermen enjoined by Guha, Bharata sets out with Sage Vasiṣṭha and others to the hermitage of Sage Bharadwāja with intent to see the latter

व्युष्य रात्रिं तु तत्रैव गङ्गाकूले स राघवः।
काल्यमुत्थाय शत्रुघ्नमिदं वचनमब्रवीत्॥ १॥

Having spent the night at that very spot where Śrī Rāma had rested not long ago on the bank of the Gaṅgā and rising at daybreak, the said Bharata for his part spoke to Śatrughna as follows : (1)

शत्रुघ्नोत्तिष्ठ किं शेषे निषादाधिपतिं गुहम्।
शीघ्रमानय भद्रं ते तारयिष्यति वाहिनीम्॥ २॥

"How do you continue to sleep till now? Get up, O Śatrughna, and fetch Guha, the ruler of the Niṣādas, quickly; so that he will convey the army to the other bank. May all be well with you." (2)

जागर्मि नाहं स्वपिमि तथैवार्यं विचिन्तयन्।
इत्येवमब्रवीद् भ्राता शत्रुघ्नो विप्रचोदितः॥ ३॥

"Contemplating on Śrī Rāma, my eldest brother, even as you are, I am keeping awake, not sleeping." In these very words did Śatrughna, Bharata's younger brother, reply when admonished as above by Bharata. (3)

इति संवदतोरेवमन्योन्यं नरसिंहयोः।
आगम्य प्राञ्जलिः काले गुहो वचनमब्रवीत्॥ ४॥

"Arriving at an opportune moment while Bharata and Śatrughna, the two lions among

men were conversing with each other as aforesaid, Guha submitted to Bharata with folded hands as follows : (4)

कच्चित् सुखं नदीतीरेऽवात्सीः काकुत्स्थ शर्वरीम्।
कच्चिच्च सहसैन्यस्य तव नित्यमनामयम्॥ ५॥

"I hope you spent the night comfortably on the river bank, O scion of Kakutstha. And I hope you are entirely free from distemper alongwith your army." (5)

गुहस्य तत् तु वचनं श्रुत्वा स्नेहादुदीरितम्।
रामस्यानुवशो वाक्यं भरतोऽपीदमब्रवीत्॥ ६॥

Hearing the aforesaid question asked with affection by Guha, Bharata too, for his part, who had subordinated his will to Śrī Rāma, made the following reply : (6)

सुखा नः शर्वरी धीमन् पूजिताश्चापि ते वयम्।
गङ्गां तु नौभिर्बह्वीभिर्दाशाः संतारयन्तु नः॥ ७॥

"It was a happy night for us, O sagacious friend, and we have been properly entertained by you. Let your fishermen now duly ferry us across the Gaṅgā on a number of boats." (7)

ततो गुहः संत्वरितः श्रुत्वा भरतशासनम्।
प्रतिप्रविश्य नगरं तं ज्ञातिजनमब्रवीत्॥ ८॥

Hearing Bharata's command and returning to the city with great expedition, Guha forthwith spoke as follows to his said kinsmen : (8)

उत्तिष्ठत प्रबुध्यध्वं भद्रमस्तु हि वः सदा।
नावः समुपकर्षध्वं तारयिष्यामि वाहिनीम्॥ ९॥

"Wake up and rise : may prosperity ever actually attend you. Duly haul the boats to the bank, I shall have the army ferried across the Gaṅgā." (9)

ते तथोक्ताः समुत्थाय त्वरिता राजशासनात्।
पञ्च नावां शतान्येव समानिन्युः समन्ततः॥ १०॥
अन्याः स्वस्तिकविज्ञेया महाघण्टाधरावराः।
शोभमानाः पताकिन्यो युक्तवाहाः सुसंहताः॥ ११॥

"Springing up on their feet when addressed thus by Guha, the boatmen hurriedly brought together from all sides in obedience to their chiefs command five hundred boats and other excellent boats too, known by the name of Swāstika (because of their bearing the mark of Swāstika), which looked charming, were distinguished by flags and equipped with rowers, nay, which were strongly built and had large bells tied to their sails. (10-11)

ततः स्वस्तिकविज्ञेयां पाण्डुकम्बलसंवृताम्।
सनन्दिघोषां कल्याणीं गुहो नावमुपाहरत्॥ १२॥

Then Guha himself brought a lovely boat, also known by the name of Swāstika, the floor of which was covered with white rugs (fit for kings) and which was distinguished by the sound of festal music. (12)

तामारुरोह भरतः शत्रुघ्नश्च महाबलः।
कौसल्या च सुमित्रा च याश्चान्या राजयोषितः॥ १३॥

Bharata and Śatrughna, who was possessed of great might, as well as Kausalyā, Sumitrā and whatever other royal ladies there were, ascended it. (13)

पुरोहितश्च तत् पूर्वं गुरवो ब्राह्मणाश्च ये।
अनन्तरं राजदारास्तथैव शकटापणाः॥ १४॥

Sage Vasiṣṭha, the family priest, and whatever elderly Brāhmaṇas were present there took their seats even before Bharata and the royal ladies and immediately after these followed the other ladies of the royal family as well as the bullock-carts and the provisions, which were loaded on other boats. (14)

आवासमादीपयतां तीर्थं चाप्यवगाहताम्।
भाण्डानि चाददानानां घोषस्तु दिवमस्पृशत्॥ १५॥

The din of men setting fire* to the huts

* It has been a convention among Indian troops in the past to burn whatever is left in the shape of huts and fuel etc., after removing their essential things and tents while leaving a halting place in the course of their march to a destination. The idea is not to leave any trace of their whereabouts for the enemy. The practice was also believed to bring triumph to the troops who resorted to it.

erected for them as well as resorting to the descent in order to be able to ascend the boats and collecting the utensils in order to load them, actually rose to the skies. (15)

पताकिन्यस्तु ता नावः स्वयं दाशैरधिष्ठिताः।
वहन्त्यो जनमारूढं तदा सम्पेतुराशुगाः॥ १६॥

Ferrying the men seated in them, those swift-going boats, which were adorned with flags and controlled by the fishermen, then sailed automatically, as it were. (16)

नारीणामभिपूर्णास्तु काश्चित् काश्चित् तु वाजिनाम्।
काश्चित् तत्र वहन्ति स्म यानयुग्यं महाधनम्॥ १७॥

Some boats were full of women, while others were loaded with horses; while some more of them ferried costly chariots and animals of draught. (17)

तास्तु गत्वा परं तीरमवरोप्य च तं जनम्।
निवृत्ताः काण्डचित्राणि क्रियन्ते दाशबन्धुभिः॥ १८॥

Having reached the opposite bank and enabled those men etc., to land, the boats for their part returned and were plied as so many toy-boats on water by the rowers, who were all kinsmen of Guha. (18)

सवैजयन्तास्तु गजा गजारोहैः प्रचोदिताः।
तरन्तः स्म प्रकाशन्ते सपक्षा इव पर्वताः॥ १९॥

Swimming across the Gaṅgā as urged by their mahouts, the elephants with flags on their back actually shone like winged mountains. (19)

नावश्चारुरुहुस्त्वन्ये प्लवैस्तेरुस्तथापरे।
अन्ये कुम्भघटैस्तेरुरन्ये तेरुश्च बाहुभिः॥ २०॥

Nay, other men took their seats on boats while others crossed the river by means of rafts; still others swam across with the help of big and small earthen vessels and the rest swam with their arms alone. (20)

सा पुण्या ध्वजिनी गङ्गां दाशैः संतारिता स्वयम्।
मैत्रे मुहूर्ते प्रययौ प्रयागवनमुत्तमम्॥ २१॥

Ferried across the Gaṅgā by the fishermen themselves, that holy army which was hallowed through contact with holy men like Prince Bharata and Sage Vasiṣṭha as well as through a bath in the Gaṅgā and other sacred streams and was proceeding on the holy mission of bringing Śrī Rāma back to Ayodhyā, marched towards the excellent forest encircling Prayāga during the hour known by the name of Maitra* (because of its being sacred to Mitra, the sun-god). (21)

आश्वासयित्वा च चमूं महात्मा
निवेशयित्वा च यथोपजोषम्।
द्रष्टुं भरद्वाजमृषिप्रवर्य-
मृत्विक्सदस्यैर्भरतः प्रतस्थे॥ २२॥

Nay, cheering up the troops and comfortably encamping them in the forest encircling Prayāga, the hight souled Bharata alongwith the priests and the (king's) councillors set out to meet Bharadwāja, the foremost of Ṛṣis (the seers of Vedic Mantras). (22)

स ब्राह्मणस्याश्रममभ्युपेत्य
महात्मनो देवपुरोहितस्य।
ददर्श रम्योटजवृक्षदेशं
महद्वनं विप्रवरस्य रम्यम्॥ २३॥

Reaching the hermitage of the high-souled Bharadwāja (the family priest of gods),

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* Muhūrta, loosely translated as an hour, really consists of 48 minutes. There are fifteen such Muhūrtas in a day. They are named in order by Bṛhaspati as Raudra, Sārpa, Maitra, Paitra, Vāsava, Āpya, Vaiśwa, Brāhma, Prāja, Īśa, Aindra, Aindrāgna, Naiṛta, Vāruṇāryamaṇa and Bhagī.

रौद्रः सर्पस्तथा मैत्रः पैत्रो वासव एव च। आप्यो वैश्वस्तथा ब्राह्मः प्राजेशैन्द्रास्तथैव च॥
ऐन्द्राग्नो नैर्ऋतश्चैव वारुणार्यमणो भगी। एतेऽह्नि क्रमशो ज्ञेया मुहूर्ता दश पञ्च च॥

Bharadwāja is referred to as a family priest of gods because he was sprung from the loins of Sage Bṛhaspati, the preceptor of gods.

who was not only a knower of Brahma but also the foremost of Vedic scholars,* Bharata saw the extensive and delightful grove surrounding the hermitage, consisting of clusters of trees interspersed with lovely huts of leafy twigs. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकोननवतितमः सर्गः ॥ ८९ ॥

Thus ends Canto Eighty-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवतितमः सर्गः

Canto XC

Leaving his party a couple of miles away on this side of the hermitage, Bharata enters it with Vasiṣṭha and Śatrughna. After exchange of compliments between Sages Vasiṣṭha and Bharadwāja, Bharata bows down at the feet of the latter, who inquires of his health and seeks to know his mind about Śrī Rāma. Bharata thereupon remorsefully apprises him of his intention to bring Rāma back from the forest and questions him about his whereabouts. To this the sage replies that Śrī Rāma was sojourning on Mount Citrakūṭa, and advises Bharata to see the latter the following morning

भरद्वाजाश्रमं गत्वा क्रोशादेव नरर्षभः।
जनं सर्वमवस्थाप्य जगाम सह मन्त्रिभिः॥ १॥
पद्भ्यामेव तु धर्मज्ञो न्यस्तशस्त्रपरिच्छदः।
वसानो वाससी क्षौमे पुरोधाय पुरोहितम्॥ २॥

Having reached the precincts of the hermitage of Bharadwāja and leaving all his people only a couple of miles away on this side of the hermitage so as not to cause disturbance to the hermits living peacefully there, Bharata, a jewel among men, for his part, who knew what is right, proceeded further with his counsellors on foot, placing Sage Vasiṣṭha (his family-priest) ahead and putting on only a pair of silk garments (viz., a loin-cloth and an outer covering), laying aside his weapons and ornaments etc. (1-2)

ततः संदर्शने तस्य भरद्वाजस्य राघवः।
मन्त्रिणस्तानवस्थाप्य जगामानुपुरोहितम्॥ ३॥

Bidding the aforesaid counsellors stay behind, the moment the celebrated Bharadwāja was clearly in sight, Bharata (a scion of Raghu) then proceeded at the heels of Vasiṣṭha, his family-priest. (3)

वसिष्ठमथ दृष्ट्वैव भरद्वाजो महातपाः।
संचचालासनात् तूर्णं शिष्यानर्घ्यमिति ब्रुवन्॥ ४॥

At the very sight of Vasiṣṭha, Bharadwāja, who practised great austerities, at once hurriedly rose from his seat, asking his pupils to fetch water to wash the hands of the distinguished guest with. (4)

समागम्य वसिष्ठेन भरतेनाभिवादितः।
अबुध्यत महातेजाः सुतं दशरथस्य तम्॥ ५॥

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* A Smṛti-text says :

जन्मना जायते शूद्रः कर्मणा जायते द्विजः। वेदाभ्यासेन विप्रत्वं ब्रह्म जानाति ब्राह्मणः॥

"By birth (even) a Brāhmaṇa boy is born as a Śūdra; he is spoken of as a Dwija (a twice-born) on his following the vocation of a Brāhmaṇa; he attains the status of a Vipra through a (thorough) study of the Vedas and is known as a Brāhmaṇa (only) when he comes to know (the truth of) Brahma (the Absolute)."

Uniting in embrace with Vasiṣṭha and greeted by Bharata, the highly glorious sage inferred him to be a son of Daśaratha. (5)

ताभ्यामर्घ्यं च पाद्यं च दत्त्वा पश्चात् फलानि च।
आनुपूर्व्याच्च धर्मज्ञः पप्रच्छ कुशलं कुले॥ ६॥
अयोध्यायां बले कोशे मित्रेष्वपि च मन्त्रिषु।
जानन् दशरथं वृत्तं न राजानमुदाहरत्॥ ७॥

Offering to the two guests in order of seniority (one after another) water to wash their hands and feet with and also fruits afterwards, Bharadwāja, who knows what is right, made inquiries concerning the welfare of the family of each and also whether all was well with the city of Ayodhyā, the army, the exchequer, the king's allies and ministers. Knowing, as he did, Daśaratha to be dead, he made no inquiries concerning the king. (6-7)

वसिष्ठो भरतश्चैनं पप्रच्छतुरनामयम्।
शरीरेऽग्निषु शिष्येषु वृक्षेषु मृगपक्षिषु॥ ८॥

Vasiṣṭha and Bharata in return inquired whether all was well with his body, sacred fires, pupils, trees, deer and birds. (8)

तथेति तु प्रतिज्ञाय भरद्वाजो महायशाः।
भरतं प्रत्युवाचेदं राघवस्नेहबन्धनात्॥ ९॥

Having admitted that it was so, the highly illustrious Bharadwāja for his part replied to Bharata as follows, impelled as he was by the ties of affection that he bore to Śrī Rāma, a scion of Raghu : (9)

किमिहागमने कार्यं तव राज्यं प्रशासतः।
एतदाचक्ष्व सर्वं मे न हि मे शुध्यते मनः॥ १०॥

"What motive could you have in coming all the way to this place, busy as you must have been ruling the kingdom of Ayodhyā? Please tell me all this; for my mind is not getting cleared of doubts (about your intentions towards Śrī Rāma). (10)

सुषुवे यममित्रघ्नं कौसल्याऽऽनन्दवर्धनम्।
भ्रात्रा सह सभार्यो यश्चिरं प्रव्राजितो वनम्॥ ११॥
नियुक्तः स्त्रीनिमित्तेन पित्रा योऽसौ महायशाः।
वनवासी भवेतीह समाः किल चतुर्दश॥ १२॥
कच्चिन्न तस्यापापस्य पापं कर्तुमिहेच्छसि।
अकण्टकं भोक्तुमना राज्यं तस्यानुजस्य च॥ १३॥

"Seeking to enjoy the kingdom rightfully belonging to Śrī Rāma without any thorn in your side, I hope, you do not intend to do any bodily harm in this forest to Lakṣmaṇa, his younger brother, and the highly illustrious prince, Śrī Rāma Himself, the destroyer of enemies and the promoter of joy in this world, whom Kausalyā gave birth to, and who, having been urged, they say, by his father through the instrumentality of the latter's wife, Kaikeyī, in the following words : Dwell in the forest for fourteen years, was exiled to the forest with his younger brother, Lakṣmaṇa, and wife, Sītā, to the forest for a long term." (11—13)

एवमुक्तो भरद्वाजं भरतः प्रत्युवाच ह।
पर्यश्रुनयनो दुःखाद् वाचा संसज्जमानया॥ १४॥

Spoken to as aforesaid, Bharata, they say, replied as follows in a faltering tone with tears flowing from his eyes through agony : (14)

हतोऽस्मि यदि मामेवं भगवानपि मन्यते।
मत्तो न दोषमाशङ्के मैवं मामनुशाधि हि॥ १५॥

"I am ruined if Your Holiness too who is omniscient, reckons me as such. I cannot even think of any harm having proceeded from me to Śrī Rāma. Therefore, please do not say much harsh words to me. (15)

न चैतदिष्टं माता मे यदवोचन्मदन्तरे।
नाहमेतेन तुष्टश्च न तद्वचनमाददे॥ १६॥

"Neither is that which my mother said during my absence (at my maternal grandfather's) agreeable to me nor am I pleased with that which she has done, nor again have I even now accepted her word, asking me to enjoy the sovereignty of Ayodhyā. (16)

अहं तु तं नरव्याघ्रमुपयातः प्रसादकः।
प्रतिनेतुमयोध्यायां पादौ चास्याभिवन्दितुम्॥ १७॥

"I have, on the other hand, come to

take that tiger among men back to Ayodhyā after having propitiated him, and also to bow down at his feet. (17)

तं मामेवंगतं मत्वा प्रसादं कर्तुमर्हसि।
शंस मे भगवन् रामः क्व सम्प्रति महीपतिः॥ १८॥

"Believing me as such to have come with the aforesaid intention, you be gracious to me. Also kindly tell me, venerable Sir, where Emperor Rāma may at present be." (18)

वसिष्ठादिभिर्ऋत्विग्भिर्याचितो भगवांस्ततः।
उवाच तं भरद्वाजः प्रसादाद् भरतं वचः॥ १९॥

Solicited by the priests (who had obviously joined the party in the meantime) headed by Vasiṣṭha, the venerable Bharadwāja thereupon graciously spoke to the celebrated Bharata as follows: (19)

त्वय्येतत् पुरुषव्याघ्र युक्तं राघववंशजे।
गुरुवृत्तिर्दमश्चैव साधूनां चानुयायिता॥ २०॥

"Service to your elders as also self-control and walking in the footsteps of the virtuous—this is worthy of you, descended, as you are, in the line of Raghu, O tiger among men! (20)

जाने चैतन्मनःस्थं ते दृढीकरणमस्त्विति।
अपृच्छं त्वां तवात्यर्थं कीर्तिं समभिवर्धयन्॥ २१॥

"I already knew (by my yogic power) what existed in your mind. All the same I questioned you as though I knew nothing in order that your resolution may be strengthened and in order further to enchance your renown beyond measure. (21)

जाने च रामं धर्मज्ञं ससीतं सहलक्ष्मणम्।
अयं वसति ते भ्राता चित्रकूटे महागिरौ॥ २२॥

"I know where Śrī Rāma, who knows what is right, is staying accompanied by Sītā and followed by Lakṣmaṇa. Your brother is dwelling at present on the great Citrakūṭa mountain. (22)

श्वस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः।
एतं मे कुरु सुप्राज्ञ कामं कामार्थकोविद॥ २३॥

"You will certainly proceed to that area tomorrow. Halt here with your counsellors today. Grant this desire of mine, O highly sagacious prince, knowing how to fulfil the desired object of your friends and well-wishers! (23)

ततस्तथेत्येवमुदारदर्शनः
प्रतीतरूपो भरतोऽब्रवीद् वचः।
चकार बुद्धिं च तदाश्रमे तदा
निशानिवासाय नराधिपात्मजः॥ २४॥

Thereupon Bharata, who had a broad outlook and whose reality as a devotee of Śrī Rāma had now come to be known, replied as follows: "So be it." Nay, the prince forthwith made up his mind to stay in that hermitage during the night. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
नवतितमः सर्गः॥ ९०॥

Thus ends Canto Ninety in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकनवतितमः सर्गः

Canto XCI

The hospitality shown by Sage Bharadwāja, who had acquired rare mystic powers by virtue of his austerities, to Bharata, his army and entourage, the kind of which could not be shown even by a ruler of the entire globe

कृतबुद्धिं निवासाय तत्रैव स मुनिस्तदा।
भरतं केकयीपुत्रमातिथ्येन न्यमन्त्रयत्॥ १॥

The celebrated sage then invited to a hospitable reception Bharata, the son of Kaikeyī, who had made up his mind (as shown before) to stay in that very hermitage for the night. (1)

अब्रवीद् भरतस्त्वेनं नन्विदं भवता कृतम्।
पाद्यमर्घ्यमथातिथ्यं वने यदुपपद्यते॥ २॥

Bharata for his part said to Bharadwāja, "Sure enough the kind of hospitality which could possibly be arranged in a forest has already been shown by you to us just now in the form of water to wash our feet and hands with and fruit and roots." (2)

अथोवाच भरद्वाजो भरतं प्रहसन्निव।
जाने त्वां प्रीतिसंयुक्तं तुष्येस्त्वं येन केनचित्॥ ३॥

Bharadwāja forthwith replied to Bharata as follows, laughing heartily as it were: "I know you to be full of affection to me. As such you are likely to be pleased with anything and everything that is offered to you. (3)

सेनायास्तु तवैवास्याः कर्तुमिच्छामि भोजनम्।
मम प्रीतिर्यथारूपा त्वमर्हो मनुजर्षभ॥ ४॥

"I, however, only wish to feed this army of yours. And you ought to do that in which my pleasure lies, O jewel among men ! (4)

किमर्थं चापि निक्षिप्य दूरे बलमिहागतः।
कस्मान्नेहोपयातोऽसि सबलः पुरुषर्षभ॥ ५॥

"Moreover, wherefore did you come here encamping the army at a distance from my hermitage? Why did you not turn up here, army and all, O jewel among men?" (5)

भरतः प्रत्युवाचेदं प्राञ्जलिस्तं तपोधनम्।
न सैन्येनोपयातोऽस्मि भगवन् भगवद्भयात्॥ ६॥

Bharata with folded hands replied as follows to the sage, whose only wealth was his asceticism : "I did not turn up with the army for fear of displeasing you; O venerable sage ! (6)

राज्ञा हि भगवन् नित्यं राजपुत्रेण वा तथा।
यत्नतः परिहर्तव्या विषयेषु तपस्विनः॥ ७॥

"In fact, distance should always be maintained from ascetics (lest they be disturbed) in their own lands by a King or a King's son under similar circumstances, Your Holiness ! (7)

वाजिमुख्या मनुष्याश्च मत्ताश्च वरवारणाः।
प्रच्छाद्य भगवन् भूमिं महतीमनुयान्ति माम्॥ ८॥

"Best specimens of horses as well as men and excellent elephants in rut are following in my wake occupying a large area. (8)

ते वृक्षानुदकं भूमिमाश्रमेषूटजांस्तथा।
न हिंस्युरिति तेनाहमेक एवागतस्ततः॥ ९॥

"I came away from that place where the troops have been encamped all alone, accompanied by Sage Vasiṣṭha, lest they should destroy the trees, foul the waters and land as well as the huts in the hermitage." (9)

आनीयतामितः सेनेत्याज्ञप्तः परमर्षिणा।
तथानुचक्रे भरतः सेनायाः समुपागमम्॥ १०॥

Commanded by the eminent sage in the following words : "Let the army be brought hither !" Bharata forthwith caused the army to be duly brought all the way to the hermitage accordingly. (10)

अग्निशालां प्रविश्याथ पीत्वापः परिमृज्य च।
आतिथ्यस्य क्रियाहेतोर्विश्वकर्माणमाह्वयत्॥ ११॥

Entering the fire-sanctuary, sipping water (thrice according to the Śruti text त्रिराचामेत् with the recitation of the Divine Names for self-purification) and wiping the lips twice according to the Vedic injunction द्विः परिमृज्य, the sage next invoked in the following words Viśwakarmā (the architect of gods) for providing hospitality to the army of Prince Bharata: (11)

आह्वये विश्वकर्माणमहं त्वष्टारमेव च।
आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम्॥ १२॥

"I invoke god Viśwakarmā, who is also the divine carpenter (Twaṣṭā). I wish to provide hospitality (to the army of Prince Bharata). Let everything be got ready in that connection for me. (12)

आह्वये लोकपालांस्त्रीन् देवान् शक्रपुरोगमान्।
आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम्॥ १३॥

"I further invoke the presence of the three gods viz., Yama, Varuṇa and Kubera, who are the guardians of the spheres, headed by Indra, the ruler of gods. I wish to provide hospitality to the army of Prince Bharata. Let everything be got ready for me towards that end. (13)

प्राक्स्रोतसश्च या नद्यस्तिर्यक्स्रोतस एव च।
पृथिव्यामन्तरिक्षे च समायान्त्वद्य सर्वशः॥ १४॥

"Let all the rivers that flow in an easterly direction as well as those flowing in a westerly direction on the surface of the earth as also in the aerial region meet today in this tract of land. (14)

अन्याः स्रवन्तु मैरेयं सुरामन्याः सुनिष्ठिताम्।
अपराश्चोदकं शीतमिक्षुकाण्डरसोपमम्॥ १५॥

"Let some of those rivers bear along Maireya (a kind of wine made from date palms etc.,) others highly refined Surā (another species of wine made from jaggery, honey and flour), and still others cool water, delicious like the juice of sugarcane. (15)

आह्वये देवगन्धर्वान् विश्वावसुहहाहुहून्।
तथैवाप्सरसो देवगन्धर्वैश्चापि सर्वशः॥ १६॥

"I also invoke the presence of the celestial Gandharvas Viśwāvasu, Hāhā and Hūhū and even so all the celestial nymphs alongwith the other celestial Gandharvas. (16)

घृताचीमथ विश्वाचीं मिश्रकेशीमलम्बुषाम्।
नागदत्तां च हेमां च सोमामद्रिकृतस्थलीम्॥ १७॥
शक्रं याश्चोपतिष्ठन्ति ब्रह्माणं याश्च भामिनीः।
सर्वास्तुम्बुरुणा सार्धमाह्वये सपरिच्छदाः॥ १८॥

"I invoke the Apsarā named Ghṛtācī and Viśwācī, Miśrakeśī, Alambuṣā, Nāgadattā and Hemā as also Somā, who has taken up her abode on a mountain called Mahendra as well as all the nymphs that wait upon Indra, the ruler of paradise, as also the dancing girls that wait upon Brahmā in Brahmaloka alongwith their teacher, Tumburu and all external appendage such as musical instruments. (17-18)

वनं कुरुषु यद् दिव्यं वासोभूषणपत्रवत्।
दिव्यनारीफलं शश्वत् तत्कौबेरमिहैव तु॥ १९॥

"In the same way let that celestial grove known by the name of Caitraratha presided over by Kubera, the guardian of the northern quarter, which is located in the land of the Uttara Kurus (in the north of India) and the trees of which are clothed with leaves in the form of heavenly raiment and jewels and perpetually bear fruits in the form of heavenly damsels, actually apppear at this very spot. (19)

इह मे भगवान् सोमो विधत्तामन्नमुत्तमम्।
भक्ष्यं भोज्यं च चोष्यं च लेह्यं च विविधं बहु॥ २०॥
विचित्राणि च माल्यानि पादपप्रच्युतानि च।
सुरादीनि च पेयानि मांसानि विविधानि च॥ २१॥

"Let the glorious moon-god, the diety presiding over the annual plants, place at my disposal abundant excellent food of every variety, consisting of dishes requiring mastication as well as those that can be

gulped without mastication, nay those that can be sucked and those that require to be licked, and also lovely garlands dropped straight from trees, also drinks such as wine and meats of various kinds." (20-21)

एवं समाधिना युक्तस्तेजसाप्रतिमेन च।
शिक्षास्वरसमायुक्तं सुव्रतश्चाब्रवीन्मुनिः॥ २२॥

So did the sage of noble vows, who is rich in concentration of mind and endowed with matchless glory too, utter words of invocation pronounced according to the rules of phonetics and accented according to the rules of grammar. (22)

मनसा ध्यायतस्तस्य प्राङ्मुखस्य कृताञ्जलेः।
आजग्मुस्तानि सर्वाणि दैवतानि पृथक् पृथक्॥ २३॥

Even as the sage invoked the aforesaid gods with his mind, sitting with his face turned towards the east, his palms joined together in supplication, all those deities that had been invoked by the sage came one by one before him. (23)

मलयं दर्दुरं चैव ततः स्वेदनुदोऽनिलः।
उपस्पृश्य ववौ युक्त्या सुप्रियात्मा सुखं शिवः॥ २४॥

Thereupon a cool breeze, which was most delightful to the touch and which wiped one's sweat through mere contact blew gently touching the Malaya and Dardura mountains, clothed with forests of sandalwood trees. (24)

ततोऽभ्यवर्षन्त घना दिव्याः कुसुमवृष्टयः।
देवदुन्दुभिघोषश्च दिक्षु सर्वासु शुश्रुवे॥ २५॥

Then fell down thick showers of heavenly flowers and the sound of celestial kettledrums was heard in all the quarters. (25)

प्रववुश्चोत्तमा वाता ननृतुश्चाप्सरोगणाः।
प्रजगुर्देवगन्धर्वा वीणाः प्रमुमुचुः स्वरान्॥ २६॥

Nay, excellent breezes began incessantly to blow and bevies of celestial nymphs began to dance. Heavenly Gandharvas beautifully sang and Vinas gave forth melodies. (26)

स शब्दो द्यां च भूमिं च प्राणिनां श्रवणानि च।
विवेशोच्चावचः श्लक्ष्णः समो लयगुणान्वितः॥ २७॥

That sound of vocal and instrumental music—which rose and fell at intervals, was soft and of a moderate pitch and endowed with the virtue of a uniform measure of time—penetrated into heaven, earth and the ears of living beings. (27)

तस्मिन्नेवंगते शब्दे दिव्ये श्रोत्रसुखे नृणाम्।
ददर्श भारतं सैन्यं विधानं विश्वकर्मणः॥ २८॥

While that heavenly melody, agreeable to the ears of men, came in that way, the army of Bharata beheld the handiwork of Viśwakarmā. (28)

बभूव हि समा भूमिः समन्तात् पञ्चयोजनम्।
शाद्वलैर्बहुभिश्छन्ना नीलवैदूर्यसंनिभैः॥ २९॥

The entire stretch of land within a radius of forty miles not only turned even but was also carpeted with many patches of fresh grass resembling blue cat's-eye gems in hue. (29)

तस्मिन् बिल्वाः कपित्थाश्च पनसा बीजपूरकाः।
आमलक्यो बभूवुश्च चूताश्च फलभूषिताः॥ ३०॥

In that land sprang up Bel, Kapittha (lit., on which monkeys dwell), Panasa (the bread-fruit), Bījapūraka (citron), Āmalakī (emblic myrobalan) and mango trees adorned with fruits. (30)

उत्तरेभ्यः कुरुभ्यश्च वनं दिव्योपभोगवत्।
आजगाम नदी सौम्या तीरजैर्बहुभिर्वृता॥ ३१॥

Nay, from the territory of the Uttara Kuru's came the grove (presided over by Kubera, the god of riches, and known by the name of Caitraratha) rich in products worthy of being enjoyed by heavenly beings, as well as a delightful stream hemmed in with a number of trees growing on its banks. (31)

चतुःशालानि शुभ्राणि शालाश्च गजवाजिनाम्।
हर्म्यप्रासादसंयुक्ततोरणानि शुभानि च॥ ३२॥

There stood up white mansions each

consisting of four rooms, as well as stables for elephants and horses and charming citygates with mansions and palaces. (32)

सितमेघनिभं चापि राजवेश्म सुतोरणम्।
शुक्लमाल्यकृताकारं दिव्यगन्धसमुक्षितम्॥ ३३॥

There also stood a royal palace, looking like a white cloud and provided with a lovely arched doorway, nay, decorated with white garlands and sprinkled with exquisite scents. (33)

चतुरस्त्रमसम्बाधं शयनासनयानवत्।
दिव्यैः सर्वरसैर्युक्तं दिव्यभोजनवस्त्रवत्॥ ३४॥

It was quadrilateral in shape, commodious, furnished with couches, seats and palanquins, supplied with all delicious drinks and provided with excellent food and clothing. (34)

उपकल्पितसर्वान्नं धौतनिर्मलभाजनम्।
क्लृप्तसर्वासनं श्रीमत्स्वास्तीर्णशयनोत्तमम्॥ ३५॥

Victuals of every description had been kept ready there as well as cleaned vessels free from dirt. All kinds of seats had been arranged at proper places and the palace looked charming with superb couches duly covered with counterpanes. (35)

प्रविवेश महाबाहुरनुज्ञातो महर्षिणा।
वेश्म तद् रत्नसम्पूर्णं भरतः कैकयीसुतः॥ ३६॥

Permitted by the eminent sage, Bharadwāja, Prince Bharata, son of Kaikeyī, who was distinguished by unusually long arms, duly entered that palace richly stocked with precious stones. (36)

अनुजग्मुश्च ते सर्वे मन्त्रिणः सपुरोहिताः।
बभूवुश्च मुदा युक्तास्तं दृष्ट्वा वेश्मसंविधिम्॥ ३७॥

All the aforesaid counsellors accompanied by family-priests also followed suit and were filled with delight to see that excellent get-up of houses. (37)

तत्र राजासनं दिव्यं व्यजनं छत्रमेव च।
भरतो मन्त्रिभिः सार्धमभ्यवर्तत राजवत्॥ ३८॥

Alongwith the counsellors Bharata went clockwise round the excellent royal throne as well as round the whisk made from the tail of a yak and the royal umbrella kept there, as if round a sovereign. (38)

आसनं पूजयामास रामायाभिप्रणम्य च।
वालव्यजनमादाय न्यषीदत् सचिवासने॥ ३९॥

Bowing down low to Śrī Rāma as though the latter were seated on it, he paid homage to the throne itself and, taking the whisk, sat down on the seat meant for the chief minister. (39)

आनुपूर्व्यान्निषेदुश्च सर्वे मन्त्रिपुरोहिताः।
ततः सेनापतिः पश्चात् प्रशास्ता च न्यषीदत॥ ४०॥

All the counsellors and family-priests too sat down in order of precedence. Then sat down the generalissimo and afterwards the officer-in-charge of the encampment. (40)

ततस्तत्र मुहूर्तेन नद्यः पायसकर्दमाः।
उपातिष्ठन्त भरतं भरद्वाजस्य शासनात्॥ ४१॥

Then after a short while streams having milk thickened with rice, in place of mud, flowed past Bharata on that site at the command of Bharadwāja. (41)

आसामुभयतःकूलं पाण्डुमृत्तिकलेपनाः।
रम्याश्चावसथा दिव्या ब्राह्मणस्य प्रसादजाः॥ ४२॥

On both the banks of these streams rose excellent and lovely houses plastered with lime and brought into being by the grace of the Brāhmaṇa sage, Bharadwāja. (42)

तेनैव च मुहूर्तेन दिव्याभरणभूषिताः।
आगुर्विंशतिसाहस्राः ब्रह्मणा प्रहिताः स्त्रियः॥ ४३॥

Nay, during that very hour arrived there twenty thousand women adorned with excellent jewels and sent by Brahmā, the creator. (43)

सुवर्णमणिमुक्तेन प्रवालेन च शोभिताः।
आगुर्विंशतिसाहस्राः कुबेरप्रहिताः स्त्रियः॥ ४४॥
याभिर्गृहीतः पुरुषः सोन्माद इव लक्ष्यते।
आगुर्विंशतिसाहस्रा नन्दनादप्सरोगणाः॥ ४५॥

There also came twenty thousand women decked with ornaments of gold, gems and pearls and coral sent by Kubera. There also arrived from the Nandana grove in paradise twenty thousand celestial nymphs, embraced by whom a man looked as though seized with a fit of insanity.* (44-45)

नारदस्तुम्बुरुर्गोपः प्रभया सूर्यवर्चसः।
एते गन्धर्वराजानो भरतस्याग्रतो जगुः॥ ४६॥

The following chiefs of Gandharvas—Nārada, Tumburu and Gopa—who shone like the sun because of their splendour, began to sing before Bharata. (46)

अलम्बुषा मिश्रकेशी पुण्डरीकाथ वामना।
उपानृत्यन्त भरतं भरद्वाजस्य शासनात्॥ ४७॥

Alambuṣā, Miśrakeśī, Puṇḍarīkā and Vāmanā started dancing in the presence of Bharata under orders of Bharadwāja. (47)

यानि माल्यानि देवेषु यानि चैत्ररथे वने।
प्रयागे तान्यदृश्यन्त भरद्वाजस्य तेजसा॥ ४८॥

Those celestial flowers which are found solely among gods and those which exist in the grove named Caitraratha, belonging to Kubera, the god of riches, were seen at Prayāga, thanks to the spiritual might of Bharadwāja. (48)

बिल्वा मार्दङ्गिका आसन् शम्याग्राह्या बिभीतकाः।
अश्वत्था नर्तकाश्चासन् भरद्वाजस्य तेजसा॥ ४९॥

Bel trees assumed the role of playing on clay tomtoms, Vibhītaka trees picked up a pair of cymbals known by the name of Śāmyā in order to strike them so as to keep time and Peepul trees played the role of dancers thanks to the spiritual might of Bharadwāja. (49)

ततः सरलतालाश्च तिलकाः सतमालकाः।
प्रहृष्टास्तत्र सम्पेतुः कुब्जा भूत्वाथ वामनाः॥ ५०॥

Then deodars, palmyra and Tilaka trees alongwith Tamāla trees arrived there highly rejoiced, assuming the forms of hunchbacks and dwarfs to render services to Bharata. (50)

शिंशपाऽऽमलकी जम्बूर्याश्चान्याः कानने लताः।
मालती मल्लिका जातिर्याश्चान्याः कानने लताः।
प्रमदाविग्रहं कृत्वा भरद्वाजाश्रमेऽवसन्॥ ५१॥

Siṁśapās (Aśoka trees), Amalakīs (emblic myrobalan), Jambūs (rose-apple trees); Mālatī, Mallikā and Jāti and whatever other trees bearing female names and creepers there were in the forest took up their abode in the hermitage of Bharadwāja assuming the form of young women in order to be able to serve Bharata. (51)

सुरां सुरापाः पिबत पायसं च बुभुक्षिताः।
मांसानि च सुमेध्यानि भक्ष्यन्तां यो यदिच्छति॥ ५२॥

They said to the troops: "Drink wine, O soldiers addicted to drinking, and drink milk thickened with rice, O troops stricken with hunger! Let meats also, eminently fit for sacrifice, be eaten, as you will. One will get whatever one seeks." (52)

उच्छोद्य स्नापयन्ति स्म नदीतीरेषु वल्गुषु।
अप्येकमेकं पुरुषं प्रमदाः सप्त चाष्ट च॥ ५३॥

A batch of seven or eight young women bathed every single man on the charming river-banks after first daubing his body with a fragrant paste of oil-seeds and then rubbing off the dirt. (53)

संवाहन्त्यः समापेतुर्नार्यो विपुललोचनाः।
परिमृज्य तदान्योन्यं पाययन्ति वराङ्गनाः॥ ५४॥

There also appeared on the scene women with big eyes, kneading the feet of men; nay, wiping off the moisture on their body, the lovely women gave them delicious beverages to drink in seclusion. (54)

हयान् गजान् खरानुष्ट्रांस्तथैव सुरभेः सुतान्।
अभोजयन् वाहनपास्तेषां भोज्यं यथाविधि॥ ५५॥

* What has been stated above is corroborated by the following Śruti :
गन्धर्वाप्सरसो वा एतमुन्मादयन्ति य उन्माद्यतीति।

The keepers (created and detailed by Bharadwāja) of the animals carrying Bharata's men on their backs duly fed the horses, elephants, donkeys, camels as well as the bullocks with articles fit for their consumption. (55)

इक्षूंश्च मधुलाजांश्च भोजयन्ति स्म वाहनान्।
इक्ष्वाकुवरयोधानां चोदयन्तो महाबलाः॥ ५६॥

Coaxing the animals carrying the gallant warriors of Ikṣwāku's race on their back, the aforesaid very mighty keepers fed them with pieces of sugarcane as well as with fried grains of paddy soaked in honey. (56)

नाश्वबन्धोऽश्वमाजानान्न गजं कुञ्जरग्रहः।
मत्तप्रमत्तमुदिता सा चमूस्तत्र सम्बभौ॥ ५७॥

The groom did not recognize the horse in his charge nor did the elephant-keeper recognize his charge (since the animals were fed and groomed so well that they got changed beyond recognition). The aforesaid army appeared intoxicated, maddened and enraptured on that spot. (57)

तर्पिताः सर्वकामैश्च रक्तचन्दनरूषिताः।
अप्सरोगणसंयुक्ताः सैन्या वाचमुदीरयन्॥ ५८॥

Sated with all desired enjoyments and smeared with red sandal-paste, the troops, attended by hosts of celestial nymphs, uttered the following words : (58)

नैवायोध्यां गमिष्यामो न गमिष्याम दण्डकान्।
कुशलं भरतस्यास्तु रामस्यास्तु तथा सुखम्॥ ५९॥

"We shall neither return to Ayodhyā nor go to the Daṇḍaka forest. Let all be well with Bharata because of whom we are enjoying heavenly delights here on earth and let lasting happiness be the lot of Śrī Rāma as a foretaste of whose blessed sight we have secured these heavenly enjoyments !" (59)

इति पादातयोधाश्च हस्त्यश्वारोहबन्धकाः।
अनाथास्तं विधिं लब्ध्वा वाचमेतामुदीरयन्॥ ६०॥

So did the foot soldiers as well as those mounted on horses and elephants and their keepers too, who in their inebriety considered themselves independent (lit., without a master) on receiving such attentions from the sage, utter the aforesaid words. (60)

सम्प्रहृष्टा विनेदुस्ते नरास्तत्र सहस्रशः।
भरतस्यानुयातारः स्वर्गोऽयमिति चाब्रुवन्॥ ६१॥

Extremely rejoiced to see the untold affluence and power of the sage, those men on that spot, who had followed Bharata in his journey to Citrakūṭa, to bring Śrī Rāma back to Ayodhyā, in their thousands thundered and said, "This is heaven indeed." (61)

नृत्यन्तश्च हसन्तश्च गायन्तश्चैव सैनिकाः।
समन्तात् परिधावन्तो माल्योपेताः सहस्रशः॥ ६२॥

Adorned with garlands the troops in their thousands ran in every direction dancing and laughing and singing. (62)

ततो भुक्तवतां तेषां तदन्नममृतोपमम्।
दिव्यानुद्वीक्ष्य भक्ष्यांस्तानभवद् भक्षणे मतिः॥ ६३॥

In spite of their having partaken of that ambrosia-like food, their mind felt inclined to eat again the moment they saw those excellent dishes. (63)

प्रेष्याश्चेट्यश्च वध्वश्च बलस्थाश्चापि सर्वशः।
बभूवुस्ते भृशं प्रीताः सर्वे चाहतवाससः॥ ६४॥

Servants and maid-servants as also the wives of the troops as well as the troops themselves—they all felt highly delighted, nay, all were supplied with a new set of clothes. (64)

कुञ्जराश्च खरोष्ट्राश्च गोऽश्वाश्च मृगपक्षिणः।
बभूवुः सुभृतास्तत्र नातो ह्यन्यमकल्पयत्॥ ६५॥

Elephants and donkeys and camels too as well as bullocks and horses, nay, even deer and birds in that region were fully nourished; hence they coveted nothing else. (65)

नाशुक्लवासास्तत्रासीत् क्षुधितो मलिनोऽपि वा।
रजसा ध्वस्तकेशो वा नरः कश्चिददृश्यत॥ ६६॥

No one in that area was clad in soiled attire, hungry or even untidy. Nor was any man seen with his hair soiled with dust. (66)

आजैश्चापि च वाराहैर्निष्ठानवरसंचयैः।
फलनिर्यूहसंसिद्धैः सूपैर्गन्धरसान्वितैः॥ ६७॥
पुष्पध्वजवतीः पूर्णाः शुक्लस्यान्नस्य चाभितः।
ददृशुर्विस्मितास्तत्र नरा लौहीः सहस्रशः॥ ६८॥

Struck with wonder people beheld there placed all round, in thousands, gold vessels decorated with floral flags and filled with excellent seasoned articles of food prepared from bulbs known by the name of Vārahī, flavoured with Ptychotis ajowan, and well boiled in the decoction of fruits; as well as with flavoursome boiled pulses and spotless white boiled rice. (67-68)

बभूवुर्वनपार्श्वेषु कूपाः पायसकर्दमाः।
ताश्च कामदुघा गावो द्रुमाश्चासन् मधुच्युतः॥ ६९॥

The wells in the precincts of the forest around the hermitage of Bharadwāja had their mud transformed into milk thickened with rice and sugar; the cows in that region were transformed into cows of plenty and the trees dripped honey. (69)

वाप्यो मैरेयपूर्णाश्च मृष्टमांसचयैर्वृताः।
प्रतप्तपिठरैश्चापि मार्गमायूरकौक्कुटैः॥ ७०॥

The bigger wells with flights of stairs got filled with Maireya (a kind of intoxicating drink) and were banked with heaps of dainty meat of deer, peacocks and fowls dressed in intensely heated earthen vessels (perhaps for the use of Niṣādas and other low-caste people in the army of Bharata). (70)

पात्रीणां च सहस्राणि स्थालीनां नियुतानि च।
न्यर्बुदानि च पात्राणि शातकुम्भमयानि च॥ ७१॥

Thousands of gold vessels containing boiled rice, lakhs of gold cauldrons holding seasoned articles of food and millions of plates, also made of gold were to be seen there. (71)

स्थाल्यः कुम्भ्यः करम्भ्यश्च दधिपूर्णाः सुसंस्कृताः।
यौवनस्थस्य गौरस्य कपित्थस्य सुगन्धिनः॥ ७२॥
ह्रदाः पूर्णा रसालस्य दध्नः श्वेतस्य चापरे।
बभूवुः पायसस्यान्ये शर्कराणां च संचयाः॥ ७३॥

There appeared clay pans, smaller earthen vessels and big broad-mouthed clay vessels full of curds duly spiced with dry ginger etc., and tanks full of fragrant buttermilk tinged yellow with saffron and prepared a few hours back, as well as of buttermilk flavoured with cumin seeds, others full of white curds and still others of milk, as also heaps of sugar. (72-73)

कल्कांश्चूर्णकषायांश्च स्नानानि विविधानि च।
ददृशुर्भाजनस्थानि तीर्थेषु सरितां नराः॥ ७४॥

On the stairs for descent to the rivers people saw kept in large pans crushed emblic myrobalans and powdered fragrant substances and varied articles such as oils, hot water etc., useful for a bath. (74)

शुक्लानंशुमतश्चापि दन्तधावनसंचयान्।
शुक्लांश्चन्दनकल्कांश्च समुद्रेष्ववतिष्ठतः॥ ७५॥
दर्पणान् परिमृष्टांश्च वाससां चापि संचयान्।
पादुकोपानहं चैव युग्मान्यत्र सहस्रशः॥ ७६॥
आञ्जनीः कङ्कतान् कूर्चांश्छत्राणि च धनूंषि च।
मर्मत्राणानि चित्राणि शयनान्यासनानि च॥ ७७॥
प्रतिपानह्रदान् पूर्णान् खरोष्ट्रगजवाजिनाम्।
अवगाह्यसुतीर्थांश्च ह्रदान् सोत्पलपुष्करान्।
आकाशवर्णप्रतिमान् स्वच्छतोयान् सुखाप्लवान्॥ ७८॥
नीलवैदूर्यवर्णांश्च मृदून् यवससंचयान्।
निर्वापार्थं पशूनां ते ददृशुस्तत्र सर्वशः॥ ७९॥

They further beheld at every place in that area bundles of fresh white twigs with their one end crushed for being used as a tooth-brush, as well as the paste of white sandalwood for being used as a shampoo, kept in round covered wooden cases, perfectly cleaned mirrors as well as piles of textiles, as also thousands of pairs of wooden

sandals and leather shoes, small caskets containing collyrium, combs, brushes for combing moustaches and beards, nay, umbrellas, and bows, armour and different kinds of beds and seats, tanks full of water worth drinking, feed for donkeys, camels, elephants and horses, as well as tanks, provided with excellent descents, where one could easily take a plunge, full of lilies and lotuses, resembling the sky in hue, containing limpid water and pleasing to bathe in and heaps of tender grass resembling the blue cat's-eyes gem in hue for the consumption of animals. (75—79)

व्यस्मयन्त मनुष्यास्ते स्वप्नकल्पं तदद्भुतम्।
दृष्ट्वाऽऽतिथ्यं कृतं तादृग् भरतस्य महर्षिणा॥ ८०॥

The aforesaid men were amazed to see that entertainment, wonderful like a dream, provided so long for Bharata by the eminent sage Bharadwāja. (80)

इत्येवं रममाणानां देवानामिव नन्दने।
भरद्वाजाश्रमे रम्ये सा रात्रिर्व्यत्यवर्तत॥ ८१॥

While the people that had followed Bharata in his journey to Citrakūṭa were still busy enjoying, as aforesaid, in that lovely hermitage of Bharadwāja the delights provided by the sage like so many gods in the Nandana grove in paradise, that night passed away. (81)

प्रतिजग्मुश्च ता नद्यो गन्धर्वाश्च यथागतम्।
भरद्वाजमनुज्ञाप्य ताश्च सर्वा वराङ्गनाः॥ ८२॥

Taking leave of Bharadwāja, those rivers as well as the Gandharvas (celestial musicians) and all the lovely women, viz., the celestial nymphs, returned even as they had come. (82)

तथैव मत्ता मदिरोत्कटा नरा-
स्तथैव दिव्यागुरुचन्दनोक्षिताः।
तथैव दिव्या विविधाः स्रगुत्तमाः
पृथग्विकीर्णा मनुजैः प्रमर्दिताः॥ ८३॥

The people, however, remained flushed and drunk with wine much in the same way even at dawn; they stood smeared with the exquisite paste of aloe wood and sandalwood even as before; and the excellent celestial garlands of various kinds lay strewn here and there separately as fresh as at the beginning, crushed as they were by men through constant use for the whole night. (83)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे एकनवतितमः सर्गः॥ ९१॥

Thus ends Canto Ninety-one in the Ayodhyākaṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विनवतितमः सर्गः

Canto XCII

Questioned with folded hands about the road to Citrakūṭa, Bharadwāja shows the way to Bharata and then inquires of him about the names of his three mothers, who stood bowing down to the sage. Having told him the names of all the three of his mothers with the history of each, and commanding the army to get ready for the journey ahead, Bharata proceeds to Citrakūṭa with his retinue

ततस्तां रजनीं व्युष्य भरतः सपरिच्छदः।
कृतातिथ्यो भरद्वाजं कामादभिजगाम ह॥ १॥

Having spent the previous night with his family at the hermitage of Bharadwāja, Bharata, to whom hospitality had been

extended by the sage, approached Bharadwāja to take leave of him to proceed to Citrakūṭa: so the tradition goes. (1)

तमृषिः पुरुषव्याघ्रं प्रेक्ष्य प्राञ्जलिमागतम्।
हुताग्निहोत्रो भरतं भरद्वाजोऽभ्यभाषत॥ २॥

Perceiving that tiger among men arrived with folded hands and having poured oblations into the sacred fire, Sage Bharadwāja spoke to Bharata as follows : (2)

कच्चिदत्र सुखा रात्रिस्तवास्मद्विषये गता।
समग्रस्ते जनः कच्चिदातिथ्ये शंस मेऽनघ॥ ३॥

"Tell me, O sinless one, was your night happily spent here in this hermitage of ours? Were all your men fully gratified with the hospitality shown to them?" (3)

तमुवाचाञ्जलिं कृत्वा भरतोऽभिप्रणम्य च।
आश्रमादुपनिष्क्रान्तमृषिमुत्तमतेजसम् ॥ ४॥

Folding his hands, and bowing down low before him, Bharata replied as follows to the sage, who was invested with the highest glory, and had come out of the hermitage to meet him : (4)

सुखोषितोऽस्मि भगवन् समग्रबलवाहनः।
बलवत्तर्पितश्चाहं बलवान् भगवंस्त्वया॥ ५॥

"I spent the night comfortably with my entire army and all my animals. And I with my army was fully sated by you, O venerable Sir. (5)

अपेतक्लमसंतापाः सुभिक्षाः सुप्रतिश्रयाः।
अपि प्रेष्यानुपादाय सर्वे स्म सुसुखोषिताः॥ ६॥

"Including even servants we have all spent our time most happily, relieved of our fatigue and discomfort, richly supplied with food and drink and lodge in excellent houses. (6)

आमन्त्रयेऽहं भगवन् कामं त्वामृषिसत्तम।
समीपं प्रस्थितं भ्रातुर्मैत्रेणेक्षस्व चक्षुषा॥ ७॥

"I fervently entreat you, O venerable Sir: pray, regard me, set out towards the presence of my elder brother, with a benign look, O jewel among sages ! (7)

आश्रमं तस्य धर्मज्ञ धार्मिकस्य महात्मनः।
आचक्ष्व कतमो मार्गः कियानिति च शंस मे॥ ८॥

"Tell me the location of the hermitage of that pious and high-souled prince, O knower of what is right, and also let me know which route leads to it and how long it is." (8)

इति पृष्टस्तु भरतं भ्रातुर्दर्शनलालसम्।
प्रत्युवाच महातेजा भरद्वाजो महातपाः॥ ९॥

Questioned thus, Bharadwāja, for his part, who is endowed with exceptional glory and noted for his great asceticism, replied as follows to Bharata, who was eager to secure the blessed sight of his elder brother : (9)

भरतार्धतृतीयेषु योजनेष्वजने वने।
चित्रकूटगिरिस्तत्र रम्यनिर्झरकाननः॥ १०॥

"At a distance of two and a half Yojanas* or twenty miles from here in the midst of a forest uninhabited by men other than ascetics, there stands a well-known mountain named Citrakūṭa, abounding in lovely caves and groves. (10)

उत्तरं पार्श्वमासाद्य तस्य मन्दाकिनी नदी।
पुष्पितद्रुमसंछन्ना रम्यपुष्पितकानना॥ ११॥

"Touching its northern side flows the

* It has already been pointed out in a footnote below the translation of II. liv. 28 on p. 441 of Vālmīkī-Rāmāyaṇa Number-III that by trebling the figure mentioned in the text according to the rules governing the compound Ekaśeṣa Dwandva or according to what is known as the Kapiñjalādhikaraṇa-Nyāya in the Pūrva-Mīmāṁsā-Philosophy the learned author of the commentary known by the name of "Rāmāyaṇa-śiromaṇi" takes the figure of two and half Yojanas or ten Kosas to mean thirty Kosas or sixty miles, and making allowance for the difference in the standards of measurement obtaining in those days the distance of Citrakūṭa from Prayāga works out to be approximately the same as it is now calculated, to be, viz., eighty miles.

river Mandākinī, shaded by trees in blossom and hemmed with lovely groves laden with flowers. (11)

अनन्तरं तत्सरितश्चित्रकूटं च पर्वतम्।
तयोः पर्णकुटीं तात तत्र तौ वसतो ध्रुवम्॥ १२॥

"Not far from that river and adjacent to the Citrakūṭa hill, you will find the hut of the two brothers, made of leafy twigs; the two brothers undoubtedly dwell in that hut. (12)

दक्षिणेन च मार्गेण सव्यदक्षिणमेव च।
गजवाजिसमाकीर्णां वाहिनीं वाहिनीपते॥ १३॥
वाहयस्व महाभाग ततो द्रक्ष्यसि राघवम्।
प्रयाणमिति च श्रुत्वा राजराजस्य योषितः॥ १४॥
हित्वा यानानि यानार्हा ब्राह्मणं पर्यवारयन्।
वेपमाना कृशा दीना सह देव्या सुमित्रया॥ १५॥
कौसल्या तत्र जग्राह कराभ्यां चरणौ मुनेः।
असमृद्धेन कामेन सर्वलोकस्य गर्हिता॥ १६॥
कैकेयी तत्र जग्राह चरणौ सव्यपत्रपा।
तं प्रदक्षिणमागम्य भगवन्तं महामुनिम्॥ १७॥
अदूराद् भरतस्यैव तस्थौ दीनमनास्तदा।
तत्र पप्रच्छ भरतं भरद्वाजो महामुनिः॥ १८॥

"Leaving by the southern route (proceeding along the southern bank of the Yamunā) take the army full of elephants and horses along the bye-path turning to the left and proceeding southward, O lord of the army! Proceeding along that route you will be able to behold Śrī Rāma, a scion of Raghu, O highly fortunate prince!" Nay, hearing the talk going on about the journey to Citrakūṭa, the consorts of the deceased emperor, Kausalyā and others, stood encircling the Brāhmaṇa (Bharadwāja), leaving their chariots, even though they deserved to remain in their vehicles because of their sex, old age and high rank. Of them Kausalyā—who was quaking through old age and emotion, was emaciated through grief caused by the loss of her husband and afflicted because of her separation from Śrī Rāma—while Queen Sumitrā clasped the sage's feet with both her hands. Kaikeyī too—who was condemned by the whole world because of her ambition to see her son appointed as Prince Regent of Ayodhyā having not been fulfilled, clasped the sage's feet with bashfulness because of her having brought about the banishment of Śrī Rāma. Having gone round that venerable and eminent sage clockwise, she stood close to Bharata himself, sad at heart because of her designs having been frustrated on that occasion and the ignoming she had suffered. At that time the eminent sage Bharadwāja spoke to Bharata as follows: (13—18)

विशेषं ज्ञातुमिच्छामि मातॄणां तव राघव।
एवमुक्तस्तु भरतो भरद्वाजेन धार्मिकः॥ १९॥
उवाच प्राञ्जलिर्भूत्वा वाक्यं वचनकोविदः।
यामिमां भगवन् दीनां शोकानशनकर्शिताम्॥ २०॥
पितुर्हि महिषीं देवीं देवतामिव पश्यसि।
एषां तं पुरुषव्याघ्रं सिंहविक्रान्तगामिनम्॥ २१॥
कौसल्या सुषुवे रामं धातारमदितिर्यथा।
अस्या वामभुजं श्लिष्टा या सा तिष्ठति दुर्मनाः॥ २२॥
इयं सुमित्रा दुःखार्ता देवी राज्ञश्च मध्यमा।
कर्णिकारस्य शाखेव शीर्णपुष्पा वनान्तरे॥ २३॥

"I seek to know the particulars concerning your mothers, O scion of Raghu!" Addressed thus by Bharadwāja, the pious Bharata, for his part, who was a master of expression, made the following answer with folded hands: "This godlike Queen Kausalyā, the seniormost consort of my father, whom indeed you see here afflicted and emaciated through fasting on account of grief, O venerable Sir, brought forth that tiger among men, Śrī Rāma—who takes gallant strides like a lion—even as Aditi (the mother of gods) gave birth to Upendra (Lord Vāmana, so-called because he was a younger brother to Indra). Here is the celebrated Sumitrā, the middle queen of the king, stricken with agony, who stands disconsolate at heart clinging to the left arm of Kausalyā and looking like a branch of Karṇikāra tree with withered flowers standing in the interior of a grove. (19—23)

एतस्यास्तौ सुतौ देव्याः कुमारौ देववर्णिनौ।
उभौ लक्ष्मणशत्रुघ्नौ वीरौ सत्यपराक्रमौ॥ २४॥

"Both Lakṣmaṇa and Śatrughna, those two heroic princes of godlike appearance and unfailing prowess, are the sons of this godly lady. (24)

यस्याः कृते नरव्याघ्रौ जीवनाशमितो गतौ।
राजा पुत्रविहीनश्च स्वर्गं दशरथो गतः॥ २५॥
क्रोधनामकृतप्रज्ञां दृप्तां सुभगमानिनीम्।
ऐश्वर्यकामां कैकेयीमनार्यामार्यरूपिणीम्॥ २६॥
ममैतां मातरं विद्धि नृशंसां पापनिश्चयाम्।
यतोमूलं हि पश्यामि व्यसनं महदात्मनः॥ २७॥

"Know this irate, vain, vulgar, though noble to all appearance, and cruel Kaikeyī, my mother of uncultured mind and sinful resolve, who esteems herself good-looking and is covetous of power, nay, thanks to whose designs, Srī Rāma and Lakṣmaṇa, the two tigers among men, have reached here, the end of their life in the form of exile in the forest, which is fraught with dangers at every step, while King Daśaratha, having been deprived of his two sons, Rāma and Lakṣmaṇa, has ascended to heaven and whom I consider to be the root cause of the great adversity that has befallen me." (25—27)

इत्युक्त्वा नरशार्दूलो बाष्पगद्गदया गिरा।
विनिःश्वस्य स ताम्राक्षः क्रुद्धो नाग इव श्वसन्॥ २८॥

Having uttered these words in a voice choked with tears and his eyes reddened through anger mixed with grief, that tiger among men began to draw a deep audible breath like a cobra hissing in wrath. (28)

भरद्वाजो महर्षिस्तं ब्रुवन्तं भरतं तदा।
प्रत्युवाच महाबुद्धिरिदं वचनमर्थवित्॥ २९॥

To the said Bharata, who was speaking thus, Bharadwāja, the eminent sage, who was gifted with great intelligence and who knew everything, made the following answer : (29)

न दोषेणावगन्तव्या कैकेयी भरत त्वया।
रामप्रव्राजनं ह्येतत् सुखोदर्कं भविष्यति॥ ३०॥

"Kaikeyī, O Bharata, should not be regarded by you as guilty, for this banishment of Śrī Rāma will result in happiness to all. (30)

देवानां दानवानां च ऋषीणां भावितात्मनाम्।
हितमेव भविष्यद्धि रामप्रव्राजनादिह॥ ३१॥

"In fact, good alone in this universe will result from the exile of Śrī Rāma to gods, demons and Ṛṣis, who contemplate on the Supreme Self." (31)

अभिवाद्य तु संसिद्धः कृत्वा चैनं प्रदक्षिणम्।
आमन्त्र्य भरतः सैन्यं युज्यतामिति चाब्रवीत्॥ ३२॥

Greeting the sage and going round him clockwise, and taking leave of him, Bharata, for his part, who had achieved his object by coming to know the whereabouts of Śrī Rāma and receiving the benedictions of the sage, commanded the army in the following words : "Let preparations be made for the journey." (32)

ततो वाजिरथान् युक्त्वा दिव्यान् हेमविभूषितान्।
अध्यारोहत् प्रयाणार्थं बहून् बहुविधो जनः॥ ३३॥

Then, having joined the horses to their many excellent chariots embellished with gold, the different kinds of people ascended them for the march. (33)

गजकन्या गजाश्चैव हेमकक्ष्याः पताकिनः।
जीमूता इव घर्मान्ते सघोषाः सम्प्रतस्थिरे॥ ३४॥

She-elephants and male elephants provided with girths of gold and flags marched in body, distinguished by the sound of bells, like thundering clouds at the close of summer. (34)

विविधान्यपि यानानि महान्ति च लघूनि च।
प्रययुः सुमहार्हाणि पादैरपि पदातयः॥ ३५॥

People drove in various highly precious conveyances, big as well as small; while those travelling on foot proceeded on foot. (35)

अथ यानप्रवेकैस्तु कौसल्याप्रमुखाः स्त्रियः।
रामदर्शनकांक्षिण्यः प्रययुर्मुदितास्तदा॥ ३६॥

Then departed full of joy in excellent vehicles ladies headed by Kausalyā, desirous as they were of seeing Śrī Rāma at that moment. (36)

चन्द्रार्कतरुणाभासां नियुक्तां शिबिकां शुभाम्।
आस्थाय प्रययौ श्रीमान् भरतः सपरिच्छदः॥ ३७॥

Ascending a lovely palanquin possessing the splendour of the midday sun and the full moon and borne by four men, proceeded the glorious Bharata with the outfit for travelling. (37)

सा प्रयाता महासेना गजवाजिसमाकुला।
दक्षिणां दिशमावृत्य महामेघ इवोत्थितः॥ ३८॥

Full of elephants and horses, that huge army on its march looked like a vast cloud burst upon the view, enveloping the southern quarter. (38)

वनानि च व्यतिक्रम्य जुष्टानि मृगपक्षिभिः।
गङ्गायाः परवेलायां गिरिष्वथ नदीष्वपि॥ ३९॥

Traversing woodlands inhabited by deer and birds and hemming mountains as well as rivers beyond the western bank of the Gaṅgā flowing in a southerly direction, the army moved along. (39)

सा सम्प्रहृष्टद्विपवाजियूथा
वित्रासयन्ती मृगपक्षिसंघान्।
महद्वनं तत् प्रविगाहमाना
रराज सेना भरतस्य तत्र॥ ४०॥

Striking the hosts of deer and birds inhabiting that region with terror, while penetrating through that extensive forest in the precincts of Citrakūṭa, the said army of Bharata, consisting as it did of overjoyed elephants and horses,looked charming on that spot. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्विनवतितमः सर्गः॥ ९२॥

Thus ends Canto Ninety-two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिनवतितमः सर्गः

Canto XCIII

Setting his foot on the soil of Citrakūṭa with his army and camp-followers, and identifying the place with the help of the features pointed out by Bharadwāja, Bharata commands the army men to look out for the hermitage of Śrī Rāma. Pursuing their search they perceive smoke at some distance and concluding the site to be the hermitage of Śrī Rāma, Bharata enjoins his army to halt and makes up his mind to walk with Vasiṣṭha and others to that place

तया महत्या यायिन्या ध्वजिन्या वनवासिनः।
अर्दिता यूथपा मत्ताः सयूथाः सम्प्रदुद्रुवुः॥ १॥

Hard pressed by that huge moving army, the leaders of herds of wild elephants and so on in rut ran away helter-skelter alongwith their herds. (1)

ऋक्षाः पृषतमुख्याश्च रुरवश्च समन्ततः।
दृश्यन्ते वनवाटेषु गिरिष्वपि नदीषु च॥ २॥

Bears, the leaders of spotted deer as well as the deer without spots known by the name of Rurus, were seen running everywhere on the tracks of the forest,

on mountains as well as along river banks. (2)

स सम्प्रतस्थे धर्मात्मा प्रीतो दशरथात्मजः।
वृतो महत्या नादिन्या सेनया चतुरङ्गया॥ ३॥

Followed by a huge army consisting of four limbs, viz., chariots, horsemen, elephants and foot soldiers and full of noise (caused by the rattling of chariot wheels, the neighing of horses and the trumpeting of elephants) Bharata (son of Daśaratha), whose mind was given to piety, delightfully proceeded alongwith others in the hope of meeting Śrī Rāma. (3)

सागरौघनिभा सेना भरतस्य महात्मनः।
महीं संछादयामास प्रावृषि द्यामिवाम्बुदः॥ ४॥

The army of the high-souled Bharata, which resembled the high-tide of an ocean, overran the land even as a cloud over-spreads the sky during the monsoon. (4)

तुरंगौघैरवतता वारणैश्च महाबलैः।
अनालक्ष्या चिरं कालं तस्मिन् काले बभूव सा॥ ५॥

Covered all over by hosts of horses and very mighty elephants, the ground at that time became invisible for a long period. (5)

स गत्वा दूरमध्वानं सम्परिश्रान्तवाहनः।
उवाच वचनं श्रीमान् वसिष्ठं मन्त्रिणां वरम्॥ ६॥

Having covered a long distance, the glorious Bharata, whose animals were now fully exhausted, submitted as follows to Vasiṣṭha, the foremost of his counsellors : (6)

यादृशं लक्ष्यते रूपं यथा चैव मया श्रुतम्।
व्यक्तं प्राप्ताः स्म तं देशं भरद्वाजो यमब्रवीत्॥ ७॥

"From the topography of this region as it is observed by us as well as from what has been heard by me about it, it is clear that we have reached that area of which Sage Bharadwāja spoke to us. (7)

अयं गिरिश्चित्रकूटस्तथा मन्दाकिनी नदी।
एतत् प्रकाशते दूरान्नीलमेघनिभं वनम्॥ ८॥

"Here is the Citrakūṭa hill and there is the river Mandākinī. And here comes into view the forest looking like a blue cloud from a distance. (8)

गिरेः सानूनि रम्याणि चित्रकूटस्य सम्प्रति।
वारणैरवमृद्यन्ते मामकैः पर्वतोपमैः॥ ९॥

"The lovely peaks of the Citrakūṭa mountain are being trampled at present by my elephants resembling so many hills. (9)

मुञ्चन्ति कुसुमान्येते नगाः पर्वतसानुषु।
नीला इवातपापाये तोयं तोयधरा घनाः॥ १०॥

"Shaken by the elephants, the yonder trees shed flowers on the hill-tops even as dark rain-bearing clouds pour water at the end of summer." (10)

किंनराचरितं देशं पश्य शत्रुघ्न पर्वते।
हयैः समन्तादाकीर्णं मकरैरिव सागरम्॥ ११॥

Turning to Śatrughna, Bharata continued : "Behold, O Śatrughna, the region on the upper part of the mountain, frequented till now by Kinnaras, now overrun on all sides by horses even as a sea is infested by alligators. (11)

एते मृगगणा भान्ति शीघ्रवेगाः प्रचोदिताः।
वायुप्रविद्धाः शरदि मेघजाला इवाम्बरे॥ १२॥

"Running with quick speed as urged forward by the troops, these herds of deer look charming like masses of clouds sailing in the sky when driven by the wind in autumn. (12)

कुर्वन्ति कुसुमापीडान् शिरःसु सुरभीनमी।
मेघप्रकाशैः फलकैर्दाक्षिणात्या नरा यथा॥ १३॥

"Like men of the south, these troops distinguished by shields resembling clouds in hue wear fragrant floral ornaments on their heads. (13)

निष्कूजमिव भूत्वेदं वनं घोरप्रदर्शनम्।
अयोध्येव जनाकीर्णा सम्प्रति प्रतिभाति मे॥ १४॥

"Getting crowded with men, this forest, which was noiseless and wore a terrifying

look till now, now appears to me like Ayodhyā. (14)

खुरैरुदीरितो रेणुर्दिवं प्रच्छाद्य तिष्ठति।
तं वहत्यनिलः शीघ्रं कुर्वन्निव मम प्रियम्॥ १५॥

"The dust raised by the hoofs of the horses and other animals hangs over the sky. The wind blows it away quickly as though doing a kindly act to me by making the landscape visible to me. (15)

स्यन्दनांस्तुरगोपेतान् सूतमुख्यैरधिष्ठितान्।
एतान् सम्पततः शीघ्रं पश्य शत्रुघ्न कानने॥ १६॥

"Behold these chariots, drawn by horses and controlled by the best of charioteers, advancing rapidly through the forest eager as their occupants are to see Śrī Rāma, O Śatrughna ! (16)

एतान् वित्रासितान् पश्य बर्हिणः प्रियदर्शनान्।
एवमापततः शैलमधिवासं पतत्रिणः॥ १७॥

"Behold these peacocks—which are so delightful to look at and are greatly frightened by the sight of the army—hastening thus towards the mountain, the abode of birds. (17)

अतिमात्रमयं देशो मनोज्ञः प्रतिभाति मे।
तापसानां निवासोऽयं व्यक्तं स्वर्गपथोऽनघ॥ १८॥

"This region appears most enchanting to me. This home of ascetics is clearly a road to heaven, O sinless one ! (18)

मृगा मृगीभिः सहिता बहवः पृषता वने।
मनोज्ञरूपा लक्ष्यन्ते कुसुमैरिव चित्रिताः॥ १९॥

"Many spotted deer accompanied by their hinds and endowed with enchanting forms appear as though decorated with flowers. (19)

साधु सैन्याः प्रतिष्ठन्तां विचिन्वन्तु च काननम्।
यथा तौ पुरुषव्याघ्रौ दृश्येते रामलक्ष्मणौ॥ २०॥

"Let troops go forward in an unobtrusive manner and examine the forest, so that those two tigers among men, Śrī Rāma and Lakṣmaṇa, may be found out." (20)

भरतस्य वचः श्रुत्वा पुरुषाः शस्त्रपाणयः।
विविशुस्तद्वनं शूरा धूमाग्रं ददृशुस्ततः॥ २१॥

Hearing Bharata's command, gallant troops with arms in their hands entered that forest and presently saw a column of smoke rising at some distance. (21)

ते समालोक्य धूमाग्रमूचुर्भरतमागताः।
नामनुष्ये भवत्यग्निर्व्यक्तमत्रैव राघवौ॥ २२॥

Clearly perceiving a column of smoke they approached Bharata and submitted, "There can be no fire in a place uninhabited by human beings. Evidently Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, dwell on this very spot. (22)

अथ नात्र नरव्याघ्रौ राजपुत्रौ परंतपौ।
अन्ये रामोपमाः सन्ति व्यक्तमत्र तपस्विनः॥ २३॥

"If the two princes, who are veritable tigers among men and the scorchers of their enemy, are not here, obviously there are other ascetics like Śrī Rāma on this spot." (23)

तच्छ्रुत्वा भरतस्तेषां वचनं साधुसम्मतम्।
सैन्यानुवाच सर्वांस्तानमित्रबलमर्दनः॥ २४॥

Hearing the aforesaid submission of the soldiers, which was esteemed even by pious men, Bharata, who was capable of crushing a hostile army, spoke to all those troops as follows : (24)

यत्ता भवन्तस्तिष्ठन्तु नेतो गन्तव्यमग्रतः।
अहमेव गमिष्यामि सुमन्त्रो धृतिरेव च॥ २५॥

"Let you remain vigilant where you are; you should not proceed farther than this place. I shall go myself to meet Śrī Rāma, as also Sumantra and Dhṛti, two trusted ministers of King Daśaratha." (25)

एवमुक्तास्ततः सैन्यास्तत्र तस्थुः समन्ततः।
भरतो यत्र धूमाग्रं तत्र दृष्टिं समादधत्॥ २६॥

Commanded thus by Bharata, the troops thereupon remained stationed all round on that very spot; while Bharata fixed his

gaze on the spot where a column of smoke was visible. (26)

व्यवस्थिता या भरतेन सा चमू-
र्निरीक्षमाणापि च भूमिमग्रतः।
बभूव हृष्टा नचिरेण जानती
प्रियस्य रामस्य समागमं तदा॥ २७॥

Even though perceiving the place (where Śrī Rāma was supposed to be) ahead, the aforesaid army, which was held up on that spot by Bharata, felt rejoiced even then anticipating (as they did) their meeting with their beloved Rāma at no distant hour. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्रिनवतितमः सर्गः॥ ९३॥

Thus ends Canto Ninety-three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्नवतितमः सर्गः

Canto XCIV

Diverting his own mind and seeking to please Sītā, Śrī Rāma gives a graphic description of Citrakūṭa, stressing the special features

दीर्घकालोषितस्तस्मिन् गिरौ गिरिवरप्रियः।
वैदेह्याः प्रियमाकांक्षन् स्वं च चित्तं विलोभयन्॥ १॥
अथ दाशरथिश्चित्रं चित्रकूटमदर्शयत्।
भार्यामसरसंकाशः शचीमिव पुरंदरः॥ २॥

Seeking to please Sītā, a princess of the Videha territory, and diverting his own mind, Śrī Rāma, son of Daśaratha, who was fond of excellent mountains and had now lived on that mountain, Citrakūṭa, for a long time covering a period of about three months, nay, who shone brightly as a god, showed to his spouse the beauties of the wonderful Citrakūṭa, deservedly so-called, consisting as it did of many wonders, and Indra, the destroyer of strongholds, would show the beauties of the Nandana grove to Śacī, his consort : (1-2)

न राज्यभ्रंशनं भद्रे न सुहृद्भिर्विनाभवः।
मनो मे बाधते दृष्ट्वा रमणीयमिमं गिरिम्॥ ३॥

"On seeing this delightful hill neither loss of sovereignty nor separation from my near and dear ones vexes my mind, O good lady ! (3)

पश्येममचलं भद्रे नानाद्विजगणायुतम्।
शिखरैः खमिवोद्विद्धैर्धातुमद्भिर्विभूषितम्॥ ४॥

"Behold this mountain, inhabited by flocks of birds of every description, and adorned with peaks rich in minerals, that stand piercing the skies, as it were, O blessed one ! (4)

केचिद् रजतसंकाशाः केचित् क्षतजसंनिभाः।
पीतमाञ्जिष्ठवर्णाश्च केचिन्मणिवरप्रभाः॥ ५॥
पुष्पार्ककेतकाभाश्च केचिज्ज्योतीरसप्रभाः।
विराजन्तेऽचलेन्द्रस्य देशा धातुविभूषिताः॥ ६॥

"Adorned with minerals, parts of this king of mountains shine brightly, some glittering like silver, some blood-red, some yellowish, some red as madder, some sparkling like the foremost of gems, some possessing the lustre of topaz and crystal and the hue of the Ketaka flower and others shinning like stars and mercury. (5-6)

नानामृगगणैर्द्वीपितरक्ष्वृक्षगणैर्वृतः।
अदुष्टैर्भात्ययं शैलो बहुपक्षिसमाकुलः॥ ७॥

"Teeming with herds of deer of every

description and hosts of harmless tigers, leopards and bears, and crowded with numerous birds, this mountain looks charming. (7)

आम्रजम्ब्वसनैर्लोध्रैः प्रियालैः पनसैर्धवैः।
अङ्कोलैर्भव्यतिनिशैर्बिल्वतिन्दुकवेणुभिः ॥ ८ ॥
काश्मर्यारिष्टवरणैर्मधूकैस्तिलकैरपि ।
बदर्यामलकैर्नीपैर्वेत्रधन्वनबीजकैः ॥ ९ ॥
पुष्पवद्भिः फलोपेतैश्छायावद्भिर्मनोरमैः।
एवमादिभिराकीर्णः श्रियं पुष्यत्ययं गिरिः॥ १० ॥

"Abounding in umbrageous trees laden with flowers and fruits and pleasing to the mind, the foremost of which are mangoes, rose-apples and Asanas, Lodhras, Priyālas (commonly called Payals), bread-fruit trees, Dhavas, Aṅkolas, Bhavyas and Tiniśas, Bilvas (Bel trees), Tindukas and bamboos, Kāśmarīs, margosas and Varaṇas, Madhūkas and Tilakas, jujube trees and trees bearing emblic myrobalans, Kadambas, cane, Dhanvanas and pomegranates, called Bījaka because they abound in seeds, this mountain thereby is enhancing its own beauty. (8–10)

शैलप्रस्थेषु रम्येषु पश्येमान् कामहर्षणान्।
किंनरान् द्वन्द्वशो भद्रे रममाणान् मनस्विनः॥ ११ ॥

"Behold these Kinnaras rejoicing at will and sporting in couples on the level grounds on the tops of this mountain with their minds focussed on each other. (11)

शाखावसक्तान् खड्गांश्च प्रवराण्यम्बराणि च।
पश्य विद्याधरस्त्रीणां क्रीडोद्देशान् मनोरमान्॥ १२ ॥

"Also behold suspended on the boughs of trees the swords of the Kinnaras as also the excellent garments of Vidyādhara women as well as their sporting-grounds, so pleasing to the mind. (12)

जलप्रपातैरुद्भेदैर्निष्पन्दैश्च क्वचित् क्वचित्।
स्रवद्भिर्भात्ययं शैलः स्रवन्मद इव द्विपः॥ १३ ॥

"With its cascades and springs flowing here and there this mountain looks like an elephant with ichor exuding from its temples. (13)

गुहासमीरणो गन्धान् नानापुष्पभवान् बहून्।
घ्राणतर्पणमभ्येत्य कं नरं न प्रहर्षयेत्॥ १४ ॥

"What man will the wind issuing from the caves, catching on its way numerous odours emanating from various flowers, not enrapture, regaling his olfactory sense? (14)

यदीह शरदोऽनेकास्त्वया सार्धमनिन्दिते।
लक्ष्मणेन च वत्स्यामि न मां शोकः प्रधर्षति॥ १५ ॥

"If I dwell in this forest for many autumns with you and Lakṣmaṇa, O irreproachable lady, grief will not overpower me. (15)

बहुपुष्पफले रम्ये नानाद्विजगणायुते।
विचित्रशिखरे ह्यस्मिन् रतवानस्मि भामिनि॥ १६ ॥

"I am really enamoured of this enjoyable mountain containing abundant flowers and fruits, nay, inhabited by flocks of birds of every description and adorned with charming peaks, O proud lady! (16)

अनेन वनवासेन मम प्राप्तं फलद्वयम्।
पितुश्चानृण्यता धर्मे भरतस्य प्रियं तथा॥ १७ ॥

"A twofold gain has been secured by me through this exile of mine, viz., that I have got square with my father, who was devoted to piety in the form of truthfulness, and the pleasure of Bharata has been accomplished. (17)

वैदेहि रमसे कच्चिच्चित्रकूटे मया सह।
पश्यन्ती विविधान् भावान् मनोवाक्कायसम्मतान्॥ १८ ॥

"Do you feel happy in Citrakūṭa with me, beholding various objects agreeable to your mind, speech and body? (18)

इदमेवामृतं प्राहू राज्ञि राजर्षयः परे।
वनवासं भवार्थाय प्रेत्य मे प्रपितामहाः॥ १९ ॥

"My forefathers, Manu and others, who were all foremost royal sages, O my queen, have pronounced such disciplined residence in the forest as nectar-like and as conducive to cessation from rebirth after death. (19)

शिलाः शैलस्य शोभन्ते विशालाः शतशोऽभितः।
बहुला बहुलैर्वर्णैर्नीलपीतसितारुणैः॥ २० ॥

"Large rocks of various sizes and shapes and distinguished by different colours such as blue, yellow, white and ruddy shine brightly in hundreds on every side of the mountain. (20)

निशि भान्त्यचलेन्द्रस्य हुताशनशिखा इव।
ओषध्यः स्वप्रभालक्ष्म्या भ्राजमानाः सहस्त्रशः॥ २१॥

"Shining with the wealth of their splendour, herbs in their thousands sparkle like flames of fire on the top of the mountain at night. (21)

केचित् क्षयनिभा देशाः केचिदुद्यानसंनिभाः।
केचिदेकशिला भान्ति पर्वतस्यास्य भामिनि॥ २२॥

"Some parts of this mountain consisting as they do of dense clusters of Palāsa trees, look like houses, while others, which abound in flowers, appear like gardens, while still others consist of huge single blocks of stone, O proud lady! (22)

भित्त्वेव वसुधां भाति चित्रकूटः समुत्थितः।
चित्रकूटस्य कूटोऽयं दृश्यते सर्वतः शुभः॥ २३॥

"Citrakūṭa appears as though risen, having split the earth. Nay, this peak of Citrakūṭa looks charming on all sides. (23)

कुष्ठस्थगरपुंनागभूर्जपत्रोत्तरच्छदान्।
कामिनां स्वास्तरान् पश्य कुशेशयदलायुतान्॥ २४॥

"Behold the cosy beds of voluptuaries covered with the leaves of lilies, Sthagara trees, Punnāga trees and Bhūrja trees as counterpane and overspread with lotus leaves. (24)

मृदिताश्चापविद्धाश्च दृश्यन्ते कमलस्त्रजः।
कामिभिर्वनिते पश्य फलानि विविधानि च॥ २५॥

"Here are seen, O darling, wreaths of lotus flowers crushed and cast aside by voluptuaries and also behold fruits of various kinds enjoyed and thrown away by them. (25)

वस्वौकसारां नलिनीमतीत्यैवोत्तरान् कुरून्।
पर्वतश्चित्रकूटोऽसौ बहुमूलफलोदकः॥ २६॥

"Having abundant roots, fruit and water, the yonder Citrakūṭa mountain surpasses even Vaswaukasārā (more popularly known by the name of Alakā, the capital of Kubera, the god of riches), Nalinī, the capital of Indra, better known by the name of Amarāvatī and the territory of the Uttarakurus in loveliness. (26)

इमं तु कालं वनिते विजह्विवां-
स्त्वया च सीते सह लक्ष्मणेन।
रतिं प्रपत्स्ये कुलधर्मवर्धिनीं
सतां पथि स्वैर्नियमैः परैः स्थितः॥ २७॥

If for my part, O darling, I shall be able to spend this period of exile extending over fourteen years merrily as though in sport with you, O Sītā and Lakṣmaṇa, adhering to the path trodden by the virtuous and conforming to the highest discipline imposed by myself, I shall derive joy enhancing the piety of my race." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
चतुर्नवतितमः सर्गः॥ ९४॥

Thus ends Canto Ninety-four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चनवतितमः सर्गः

Canto XCV

In order to humour Sītā, Śrī Rāma gives a description of the river Mandākinī to her

अथ शैलाद् विनिष्क्रम्य मैथिलीं कोसलेश्वरः।
अदर्शयच्छुभजलां रम्यां मन्दाकिनीं नदीम्॥ १॥

Then, turning away from the mountain, Śrī Rāma, the prospective ruler of the kingdom of Kosala, pointed out to Sītā, daughter of the king of Mithilā, the delightful river Mandākinī, carrying holy waters. (1)

अब्रवीच्च वरारोहां चन्द्रचारुनिभाननाम्।
विदेहराजस्य सुतां रामो राजीवलोचनः॥ २॥

Nay, the lotus-eyed Śrī Rāma spoke as follows to Sītā, the daughter of the king of Videhas, of charming limbs and with a lovely countenance resembling the moon : (2)

विचित्रपुलिनां रम्यां हंससारससेविताम्।
कुसुमैरुपसम्पन्नां पश्य मन्दाकिनीं नदीम्॥ ३॥
नानाविधैस्तीररुहैर्वृतां पुष्पफलद्रुमैः।
राजन्तीं राजराजस्य नलिनीमिव सर्वतः॥ ४॥

"Behold the beautiful river Mandākinī with its delightful banks—a stream inhabited by swans and cranes and rich in flowers, nay, hemmed in with trees of various kinds growing on its banks and laden with flowers and fruits—and spreading its charms all round like the lake Saugandhika of Kubera, the ruler of Yakṣas. (3-4)

मृगयूथनिपीतानि कलुषाम्भांसि साम्प्रतम्।
तीर्थानि रमणीयानि रतिं संजनयन्ति मे॥ ५॥

"The delightful fords, even though their waters are turbid just at present evidently because herds of deer have drunk their fill from them, exercise their charm on me. (5)

जटाजिनधराः काले वल्कलोत्तरवाससः।
ऋषयस्त्ववगाहन्ते नदीं मन्दाकिनीं प्रिये॥ ६॥

"Sages, for their part, wearing matted locks and with deerskin wrapped about their loins and having the bark of trees for their upper garment take a dip in the river Mandākinī at the appointed hour, my darling ! (6)

आदित्यमुपतिष्ठन्ते नियमादूर्ध्वबाहवः।
एते परे विशालाक्षि मुनयः संशितव्रताः॥ ७॥

"Here are other ascetics of austere vows praying to the sun-god with uplifted arms according to the scriptural injunctions, O lady with big eyes ! (7)

मारुतोद्धूतशिखरैः प्रनृत्त इव पर्वतः।
पादपैः पुष्पपत्राणि सृजद्भिरभितो नदीम्॥ ८॥

"With its trees—whose tops are shaken by the wind—shedding flowers and leaves all along the river, the mountain looks as if it has started dancing. (8)

क्वचिन्मणिनिकाशोदां क्वचित् पुलिनशालिनीम्।
क्वचित् सिद्धजनाकीर्णां पश्य मन्दाकिनीं नदीम्॥ ९॥

"Behold the river Mandākinī whose waters are sparkling like pearls at one place, nay, which looks charming with its sandy banks at another and which is crowded with Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth) at a third place. (9)

निर्धूतान् वायुना पश्य वितताम् पुष्पसंचयान्।
पोप्लूयमानानपरान् पश्य त्वं तनुमध्यमे॥ १०॥

"Behold you heaps of flowers shaken down by the wind and scattered on both the banks of the river and other heaps continuously floating along the current, O lady with a slender waist ! (10)

पश्यैतद्वल्गुवचसो रथाङ्गाह्वयना द्विजाः।
अधिरोहन्ति कल्याणि निष्कूजन्तः शुभा गिरः॥ ११॥

"Behold how these melodious

Cakrawāka birds are ascending the banks uttering charming notes, O blessed lady! (11)

दर्शनं चित्रकूटस्य मन्दाकिन्याश्च शोभने।
अधिकं पुरवासाच्च मन्ये तव च दर्शनात्॥ १२॥

"I value the sight of Citrakūṭa as well as of the Mandākinī more than even residence in the capital particularly because of your sight, O charming lady! (12)

विधूतकल्मषैः सिद्धैस्तपोदमशमान्वितैः।
नित्यविक्षोभितजलां विगाहस्व मया सह॥ १३॥

"Take a dip with me in this river, whose waters are ever agitated through daily bath by Siddhas endowed with austerity and control of the senses and mind and whose sins have been completely shaken off. (13)

सखीवच्च विगाहस्व सीते मन्दाकिनीं नदीम्।
कमलान्यवमज्जन्ती पुष्कराणि च भामिनि॥ १४॥

"Nay, freely take a dip in the river Mandākinī even as a friend would sport in the company of her friend, submerging out of fun the red and white lotuses in which the river abounds, O proud lady! (14)

त्वं पौरजनवद् व्यालानयोध्यामिव पर्वतम्।
मन्यस्व वनिते नित्यं सरयूवदिमां नदीम्॥ १५॥

"Esteem you ever the dwellers in the forest as you would the citizens of Ayodhyā, the mountain Citrakūṭa as the city of Ayodhyā, and this river Mandākinī as the Sarayū, my darling! (15)

लक्ष्मणश्चैव धर्मात्मा मन्निदेशे व्यवस्थितः।
त्वं चानुकूला वैदेहि प्रीतिं जनयती मम॥ १६॥

"Not only is Lakṣmaṇa, whose mind is given to righteousness, fully determined to carry out my command, but you too, O princess of the Videha kingdom, favourably disposed towards me, causing delight to me. (16)

उपस्पृशंस्त्रिषवणं मधुमूलफलाशनः।
नायोध्यायै न राज्याय स्पृहये च त्वया सह॥ १७॥

"Bathing thrice a day (every morning, midday and evening) and living on honey, roots and fruits with you, I long neither for Ayodhyā nor for its sovereignty! (17)

इमां हि रम्यां गजयूथलोडितां
निपीततोयां गजसिंहवानरैः।
सुपुष्पितां पुष्पभरैरलंकृतां
न सोऽस्ति यः स्यान्न गतक्लमः सुखी॥ १८॥

"Surely there is no one who will not be relieved of his fatigue and feel refreshed on taking a dip in this delightful river which is churned by herds of elephants, whose waters are partaken of without interruption by elephants, lions and monkeys alike, which is hemmed with trees laden with blossom and as such remains decked with loads of flowers all through the year." (18)

इतीव रामो बहुसंगतं वचः
प्रियासहायः सरितं प्रति ब्रुवन्।
चचार रम्यं नयनाञ्जनप्रभं
स चित्रकूटं रघुवंशवर्धनः॥ १९॥

Offering many such cogent remarks concerning the aforesaid river, the celebrated Śrī Rāma, the promoter of the race of Raghu, wandered in the company of his beloved spouse, Sītā, over the lovely Citrakūṭa, which shone like a heap of collyrium. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चनवतितमः सर्गः॥ ९५॥

Thus ends Canto Ninety-five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षण्णवतितमः सर्गः

Canto XCVI

While recreating himself in the company of Sītā on the lovely hills of Citrakūṭa, Śrī Rāma beholds all of a sudden a large cloud of dust screening the sun and hears a loud noise and despatches Lakṣmaṇa to ascertain the cause. Lakṣmaṇa thereupon climbs up the top of a lofty tree and catching sight of an army with the chariot of its leader distinguished by an ensign bearing the device of a Kovidāra tree, hastily concludes that Bharata has come all the way to dispose of Śrī Rāma and thereby to make himself secure on the throne of Ayodhyā. Returning apace to the presence of Śrī Rāma he disburdens himself of his suspicions and speaks angrily about Bharata, swearing that he will kill the intruder

तां तदा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम्।
निषसाद गिरिप्रस्थे सीतां मांसेन छन्दयन्॥ १॥

Having shown on that occasion the hilly stream, Mandākinī, to the aforesaid Sītā, the princess of Mithilā, Śrī Rāma for his part sat down on a single flat rock humouring Sītā with a description of the pulp of fruits fit for the consumption of ascetics as follows : (1)

इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना।
एवमास्ते स धर्मात्मा सीतया सह राघवः॥ २॥

"This fruit is fit for being offered as an oblation into the sacred fire, this is luscious and this bulb has been roasted well in fire." In this way the celebrated Śrī Rāma, a scion of Raghu, whose mind was devoted to righteousness, spent his time with Sītā. (2)

तथा तत्रासतस्तस्य भरतस्योपयायिनः।
सैन्यरेणुश्च शब्दश्च प्रादुरास्तां नभस्पृशौ॥ ३॥

While he remained sitting there as aforesaid, the dust raised by the army of Bharata, who was approaching Śrī Rāma, as well as their tramp, rose to the skies. (3)

एतस्मिन्नन्तरे त्रस्ताः शब्देन महता ततः।
अर्दिता यूथपा मत्ताः सयूथाद् दुद्रुवुर्दिशः॥ ४॥

In the meantime alarmed and agitated by that great noise, the lordly elephants in rut ran away from their herd in various directions. (4)

स तं सैन्यसमुद्भूतं शब्दं शुश्राव राघवः।
तांश्च विप्रद्रुतान् सर्वान् यूथपानन्ववैक्षत॥ ५॥

The aforesaid Śrī Rāma heard that noise caused by the army and also perceived all those leaders of herds of elephants that had taken flight from their herd. (5)

तांश्च विप्रद्रुतान् दृष्ट्वा तं च श्रुत्वा महास्वनम्।
उवाच रामः सौमित्रिं लक्ष्मणं दीप्ततेजसम्॥ ६॥

Seeing them run away and also hearing that great noise, Śrī Rāma spoke as follows to Lakṣmaṇa, son of Sumitrā, of resplendent glory : (6)

हन्त लक्ष्मण पश्येह सुमित्रा सुप्रजास्त्वया।
भीमस्तनितगम्भीरं तुमुलः श्रूयते स्वनः॥ ७॥

"Hullo Lakṣmaṇa, Sumitrā in this world is blessed with a worthy son in you. See how this confused noise is being heard, deep as a terrible crash of thunder. (7)

गजयूथानि वारण्ये महिषा वा महावने।
वित्रासिता मृगाः सिंहैः सहसा प्रद्रुता दिशः॥ ८॥

"How is it that herds of elephants in the forest or wild buffaloes in the great forest or deer have all of a sudden taken to flight

helter-skelter in various directions as though scared by lions? (8)

राजा वा राजपुत्रो वा मृगयामटते वने।
अन्यद्वा श्वापदं किंचित् सौमित्रे ज्ञातुमर्हसि॥ ९॥

"Is any king or prince going about hunting in the forest? Or has any other beast of prey appeared here? You ought to find this out, O son of Sumitrā! (9)

सुदुश्चरो गिरिश्चायं पक्षिणामपि लक्ष्मण।
सर्वमेतद् यथातत्त्वमभिज्ञातुमिहार्हसि॥ १०॥

"Moreover this mountain, O Lakṣmaṇa, is most difficult of access even to birds of other parts. You ought, therefore, to ascertain all this correctly here." (10)

स लक्ष्मणः संत्वरितः सालमारुह्य पुष्पितम्।
प्रेक्षमाणो दिशः सर्वाः पूर्वां दिशमवैक्षत॥ ११॥

Enjoined thus, the celebrated Lakṣmaṇa climbed up with great expedition a sal tree in blossom and, surveying all the quarters, fixed his gaze on the eastern quarter. (11)

उदङ्मुखः प्रेक्षमाणो ददर्श महतीं चमूम्।
गजाश्वरथसम्बाधां यत्तैर्युक्तां पदातिभिः॥ १२॥

Looking intently with his face now turned northward he espied a large army thick with elephants, horses and chariots and conjoined with vigilant foot-soldiers. (12)

तामश्वरथसम्पूर्णां रथध्वजविभूषिताम्।
शशंस सेनां रामाय वचनं चेदमब्रवीत्॥ १३॥

He announced to Śrī Rāma the approach of that army abounding in horses and chariots and adorned with ensigns borne on chariots, and made the following submission : (13)

अग्निं संशमयत्वार्यः सीता च भजतां गुहाम्।
सज्यं कुरुष्व चापं च शरांश्च कवचं तथा॥ १४॥

"Let your worthy self fully extinguish the fire lest the smoke issuing from it should attract the army to this spot and let Sītā seek a cave. Nay, keep ready your bow, as well as arrows and armour." (14)

तं रामः पुरुषव्याघ्रो लक्ष्मणं प्रत्युवाच ह।
अङ्गावेक्षस्व सौमित्रे कस्येमां मन्यसे चमूम्॥ १५॥

To the said Lakṣmaṇa, they say, Śrī Rāma, a veritable tiger among men, replied as follows : "Dear Lakṣmaṇa, please look carefully at the device of the ensign and tell me whose army you consider it to be." (15)

एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत्।
दिधक्षन्निव तां सेनां रुषितः पावको यथा॥ १६॥

Commanded thus by Śrī Rāma, Lakṣmaṇa for his part submitted as follows, gazing at the army as though keen to consume it like an angry fire : (16)

सम्पन्नं राज्यमिच्छंस्तु व्यक्तं प्राप्याभिषेचनम्।
आवां हन्तुं समभ्येति कैकेय्या भरतः सुतः॥ १७॥

"Evidently having secured consecration on the throne of Ayodhyā and keen to attain undisputed sovereignty, Bharata, son of Kaikeyī, for his part, comes fully prepared to kill us both. (17)

एष वै सुमहान् श्रीमान् विटपी सम्प्रकाशते।
विराजत्युज्ज्वलस्कन्धः कोविदारध्वजो रथे॥ १८॥

"An ensign bearing the device of a Kovidāra tree with a white trunk really shines prominently over there on a chariot standing where that gigantic tree, rich in flowers and fruits etc., is clearly visible. (18)

भजन्त्येते यथाकाममश्वानारुह्य शीघ्रगान्।
एते भ्राजन्ति संहृष्टा गजानारुह्य सादिनः॥ १९॥

"Mounting swift-going horses as they would, these horsemen are heading towards this spot. Mounting elephants, these riders on elephants too appear highly rejoiced while marching towards this place. (19)

गृहीतधनुषावावां गिरिं वीर श्रयावहे।
अथवेहैव तिष्ठावः संनद्धावुद्यतायुधौ॥ २०॥

"Taking up our bows let us both station ourselves on the summit of the mountain, O heroic prince! Or clothed with mail, let us continue on this very spot with uplifted weapons. (20)

अपि नौ वशमागच्छेत् कोविदारध्वजो रणे।
अपि द्रक्ष्यामि भरतं यत्कृते व्यसनं महत्॥ २१॥
त्वया राघव सम्प्राप्तं सीतया च मया तथा।
यन्निमित्तं भवान् राज्याच्च्युतो राघव शाश्वतात्॥ २२॥

"The ensign bearing the device of a Kovidāra tree will surely be brought under our control, and I am glad I shall be able to see face to face Bharata, on whose account great suffering has been undergone by you, O scion of Raghu, as well as by Sītā and myself, and for whose sake, O Rāma, you have been deprived of a kingdom which was ever yours. (21-22)

सम्प्राप्तोऽयमरिर्वीर भरतो वध्य एव हि।
भरतस्य वधे दोषं नाहं पश्यामि राघव॥ २३॥

"Bharata over there, who has arrived in state as an adversary, surely deserves to be killed outright, O heroic prince! I see no wrong in killing Bharata, O scion of Raghu! (23)

पूर्वापकारिणं हत्वा न ह्यधर्मेण युज्यते।
पूर्वापकारी भरतस्त्यागेऽधर्मश्च राघव॥ २४॥

"Killing a man who has wronged one earlier, one surely does not get contaminated with sin. Bharata has wronged you heretofore; hence there is sin only in leaving him alive, O scion of Raghu! (24)

एतस्मिन् निहते कृत्स्नामनुशाधि वसुंधराम्।
अद्य पुत्रं हतं संख्ये कैकेयी राज्यकामुका॥ २५॥
मया पश्येत् सुदुःखार्ता हस्तिभिन्नमिव द्रुमम्।
कैकेयीं च वधिष्यामि सानुबन्धां सबान्धवाम्॥ २६॥

"When Bharata has been killed, rule over the entire globe. Sore stricken with sorrow, Kaikeyī, who is covetous of sovereignty, will find her son killed in battle by me like a tree uprooted by an elephant. I shall kill Kaikeyī too with her dependants and relations. (25-26)

कलुषेणाद्य महता मेदिनी परिमुच्यताम्।
अद्येमं संयतं क्रोधमसत्कारं च मानद॥ २७॥
मोक्ष्यामि शत्रुसैन्येषु कक्षेष्विव हुताशनम्।
अद्यैव चित्रकूटस्य काननं निशितैः शरैः॥ २८॥
छिन्दन् शत्रुशरीराणि करिष्ये शोणितोक्षितम्।
शरैर्निभिन्नहृदयान् कुञ्जरांस्तुरगांस्तथा॥ २९॥
श्वापदाः परिकर्षन्तु नरांश्च निहतान् मया।
शराणां धनुषश्चाहमनृणोऽस्मिन् महावने।
ससैन्यं भरतं हत्वा भविष्यामि न संशयः॥ ३०॥

"Let the earth be purged of this sin in the shape of Kaikeyī. Today I shall release my repressed fury and scorn in the shape of arrows against the enemy's forces even as one would spit fire on dried bushes, O bestower of honour! Tearing to pieces the bodies of the enemies with sharp-pointed arrows, I shall this very day drench the forest of Citrakūṭa with blood. Let beasts of prey drag hither and thither the elephants and horses, whose heart is pierced through with arrows, as well as the men that will be slain by me. Having killed Bharata with his army in this great forest I shall get square with my arrows and bow by supplying them with abundant food: there is no doubt about it." (27—30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षण्णनवतितमः सर्ग॥ ९६॥

Thus ends Canto Ninety-six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of Ṛṣi and the oldest epic.

सप्तनवतितमः सर्गः

Canto XCVII

Pointing out to Lakṣmaṇa who was waxing indignant at Bharata, the impropriety of killing the latter, Śrī Rāma pacifies him by assuring him of the pious intentions of Bharata. Ashamed of himself to hear the opinion of his brother about Bharata, and climbing down the tree, Lakṣmaṇa hides his shame by changing the topic. Commanded by Bharata, who was anxious to avoid causing disturbance to the hermitage occupied by Śrī Rāma, the army encamps roundabout Citrakūṭa

सुसंरब्धं तु भरतं लक्ष्मणं क्रोधमूर्च्छितम्।
रामस्तु परिसान्त्व्याथ वचनं चेदमब्रवीत्॥ १॥

Śrī Rāma, for his part, pacified in everyway Lakṣmaṇa, who actually bore an utterly bellicose attitude towards Bharata and was beside himself with rage, and then spoke to him as follows : (1)

किमत्र धनुषा कार्यमसिना वा सचर्मणा।
महाबले महोत्साहे भरते स्वयमागते॥ २॥

"When the very mighty Bharata, full of great longing to see me, has turned up in person, what purpose will be served at this moment with a bow or with a sword accompanied by a shield? (2)

पितुः सत्यं प्रतिश्रुत्य हत्वा भरतमाहवे।
किं करिष्यामि राज्येन सापवादेन लक्ष्मण॥ ३॥

"Having given, in the first instance, my word of honour to implement the pledge of my father and killed Bharata in an encounter, O Lakṣmaṇa, what shall I do with a kingdom stained with infamy (that will be occasioned by my going back upon my word of honour and robbing Bharata of the gift bestowed on him by our father)? (3)

यद् द्रव्यं बान्धवानां वा मित्राणां वा क्षये भवेत्।
नाहं तत् प्रतिगृह्णीयां भक्ष्यान् विषकृतानिव॥ ४॥

"I am not going to accept a fortune that will descend on the destruction of my kinsfolk or friends any more than one would partake of dishes mixed with poison. (4)

धर्ममर्थं च कामं च पृथिवीं चापि लक्ष्मण।
इच्छामि भवतामर्थे एतत् प्रतिशृणोमि ते॥ ५॥

"I seek virtue, fortune, gratification of senses and even sovereignty of the earth, O Lakṣmana, only for you people, my brothers, and not for any personal gain: I give this word of honour to you. (5)

भ्रातॄणां संग्रहार्थं च सुखार्थं चापि लक्ष्मण।
राज्यमप्यहमिच्छामि सत्येनायुधमालभे॥ ६॥

"I seek sovereignty too only for the protection and gratification of my brothers, O Lakṣmaṇa: I swear by my bow. (6)

नेयं मम मही सौम्य दुर्लभा सागराम्बरा।
नहीच्छेयमधर्मेण शक्रत्वमपि लक्ष्मण॥ ७॥

"The sovereignty of this globe, hemmed in by the sea, O gentle brother, is not difficult for me to acquire; but I do not covet even the position of Indra through unrighteousness, O Lakṣmaṇa ! (7)

यद् विना भरतं त्वां च शत्रुघ्नं वापि मानद।
भवेन्मम सुखं किंचिद् भस्म तत् कुरुतां शिखी॥ ८॥

"If any joy comes to me without Bharata and yourself, or even without Śatrughna, O respecter of others, let fire reduce it to ashes. (8)

मन्येऽहमागतोऽयोध्यां भरतो भ्रातृवत्सलः।
मम प्राणैः प्रियतरः कुलधर्ममनुस्मरन्॥ ९॥
श्रुत्वा प्रव्राजितं मां हि जटावल्कलधारिणम्।
जानक्या सहितं वीर त्वया च पुरुषोत्तम॥ १०॥

स्नेहेनाक्रान्तहृदयः शोकेनाकुलितेन्द्रियः।
द्रष्टुमभ्यागतो ह्येष भरतो नान्यथाऽऽगतः॥ ११॥

"I believe, O gallant brother, that hearing, when back in Ayodhyā, of myself having been actually exiled with Sītā (daughter of Janaka) and yourself, and having proceeded to the forest, wearing matted locks and clad in the bark of trees, O jewel among men, Bharata, who is so fond of his brothers, and is dearer to me than life itself, must have found his heart overwhelmed with affection and his mind distracted through grief and has surely come all the way to see me, bearing in mind the usage of his race in the shape of installing the eldest son on the throne on the death of a king and that the said Bharata has not come with any other motive. (9—11)

अम्बां च केकयीं रुष्य भरतश्चाप्रियं वदन्।
प्रसाद्य पितरं श्रीमान् राज्यं मे दातुमागतः॥ १२॥

"Nay, getting angry with mother Kaikeyī and speaking unkind words to her and having obtained the consent of our father, the glorious Bharata has evidently come to offer the throne to me. (12)

प्राप्तकालं यथैषोऽस्मान् भरतो द्रष्टुमर्हति।
अस्मासु मनसाप्येष नाहितं किंचिदाचरेत्॥ १३॥

"It is but opportune that Bharata sees us—in fact, he deserves to see us. He would not do any harm to us even with his mind. (13)

विप्रियं कृतपूर्वं ते भरतेन कदा नु किम्।
ईदृशं वा भयं तेऽद्य भरतं यद् विशङ्कसे॥ १४॥

"I wonder when and what offence was given to you by Bharata in the past and when any such alarming thing was said by him that you mistrust Bharata today. (14)

नहि ते निष्ठुरं वाच्यो भरतो नाप्रियं वचः।
अहं ह्यप्रियमुक्तः स्यां भरतस्याप्रिये कृते॥ १५॥

"Bharata should under no circumstances be spoken harshly to nor should unkind words be addressed to him. If any offence is given to Bharata, indeed it would mean that I am told unpleasant things. (15)

कथं नु पुत्राः पितरं हन्युः कस्यांचिदापदि।
भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः॥ १६॥

"How on earth can sons take the life of their father in any trying situation or how can a brother kill his own brother, his very life, O son of Sumitrā? (16)

यदि राज्यस्य हेतोस्त्वमिमां वाचं प्रभाषसे।
वक्ष्यामि भरतं दृष्ट्वा राज्यमस्मै प्रदीयताम्॥ १७॥

"If you utter these words, signifying your intention to kill Bharata for the sake of sovereignty, I shall speak to Bharata as follows on seeing him: 'Let the kingdom be given away for good to Lakṣmaṇa.' (17)

उच्यमानो हि भरतो मया लक्ष्मण तद्वचः।
राज्यमस्मै प्रयच्छेति बाढमित्येव मंस्यते॥ १८॥

"Being addressed by me in the words 'Bestow the kingdom on Lakṣmaṇa,' Bharata, O Lakṣmaṇa, will surely accept my command saying "amen !" (18)

तथोक्तो धर्मशीलेन भ्रात्रा तस्य हिते रतः।
लक्ष्मणः प्रविवेशेव स्वानि गात्राणि लज्जया॥ १९॥

Admonished thus by his eldest brother, Śrī Rāma, of virtuous disposition, Lakṣmaṇa, who was devoted to the interests of the latter, hid himself in his own limbs, as it were, out of shame. (19)

तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीडितः प्रत्युवाच ह।
त्वां मन्ये द्रष्टुमायातः पिता दशरथः स्वयम्॥ २०॥

Put out of countenance to hear the aforesaid admonition, Lakṣmaṇa, they say, submitted as follows : "I believe our father, Emperor Daśaratha himself, has come to see you." (20)

व्रीडितं लक्ष्मणं दृष्ट्वा राघवः प्रत्युवाच ह।
एष मन्ये महाबाहुरिहास्मान् द्रष्टुमागतः॥ २१॥

Finding Lakṣmaṇa abashed, Śrī Rāma, a scion of Raghu, they say, replied as follows : "I too believe that the mighty-armed Emperor has personally come to see us here. (21)

अथवा नौ ध्रुवं मन्ये मन्यमानः सुखोचितौ।
वनवासमनुध्याय गृहाय प्रतिनेष्यति॥ २२॥

"Nay, considering us to be deserving of comfort and bearing in mind the privations attendant on residence in a forest, father will, I believe, surely take us back home. (22)

इमां चाप्येष वैदेहीमत्यन्तसुखसेविनीम्।
पिता मे राघवः श्रीमान् वनादादाय यास्यति॥ २३॥

"Again, my aforesaid father, the glorious Daśaratha, a scion of Raghu, will return to the capital taking with him from the forest this Sītā (a princess of the Videha kingdom) too, who has always enjoyed the utmost amenities of life. (23)

एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनोरमौ।
वायुवेगसमौ वीरौ जवनौ तुरगोत्तमौ॥ २४॥

"Here are to be clearly seen the two spirited and excellent fleet horses of noble breed, pleasing to the mind and vying with the wind in swiftness. (24)

स एष सुमहाकायः कम्पते वाहिनीमुखे।
नागः शत्रुंजयो नाम वृद्धस्तातस्य धीमतः॥ २५॥

"Here is the well-known gigantic and aged elephant, Śatruñjaya by name, of our wise father, rocking about at the head of the army. (25)

न तु पश्यामि तच्छत्रं पाण्डुरं लोकविश्रुतम्।
पितुर्दिव्यं महाभाग संशयो भवतीह मे॥ २६॥

"I, however, do not behold that white heavenly umbrella of my father, well-known in the world, O highly blessed one! Doubt on this point fills my mind." (26)

वृक्षाग्रादवरोह त्वं कुरु लक्ष्मण मद्वचः।
इतीव रामो धर्मात्मा सौमित्रिं तमुवाच ह॥ २७॥

"Do my bidding, O Lakṣmaṇa, and climb you down from the tree-top." In these precise words did Śrī Rāma, whose mind was given to piety, address the celebrated Lakṣmaṇa, son of Sumitrā: so the tradition goes. (27)

अवतीर्य तु सालाग्रात् तस्मात् स समितिंजयः।
लक्ष्मणः प्राञ्जलिर्भूत्वा तस्थौ रामस्य पार्श्वतः॥ २८॥

Getting down from that top of the sāl tree, the aforesaid Lakṣmaṇa, the conqueror of hostile forces, for his part, stood by the side of Śrī Rāma with folded hands. (28)

भरतेनाथ संदिष्टा सम्मर्दो न भवेदिति।
समन्तात् तस्य शैलस्य सेना वासमकल्पयत्॥ २९॥

Admonished by Bharata in the words: "Let there be no molestation to the hermitage of Śrī Rāma", his army encamped round-about that mountain. (29)

अध्यर्धमिक्ष्वाकुचमूर्योजनं पर्वतस्य ह।
पार्श्वे न्यविशदावृत्य गजवाजिनराकुला॥ ३०॥

Occupying an area of one Yojana and a half, they say, the army of Bharata, of Ikṣwāku's line, full of elephants, horses and men, encamped by the side of the mountain. (30)

सा चित्रकूटे भरतेन सेना
धर्मं पुरस्कृत्य विधूय दर्पम्।
प्रसादनार्थं रघुनन्दनस्य
विरोचते नीतिमता प्रणीता॥ ३१॥

Brought with the purpose of propitiating Śrī Rāma, the delight of the Raghus, by Bharata, who was rich in the sense of propriety, placing righteousness in the forefront and shaking off vanity, the aforesaid army shone brightly in the vicinity of Citrakūṭa. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्तनवतितमः सर्गः॥ ९७॥

Thus ends Canto Ninety-seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टनवतितमः सर्गः

Canto XCVIII

Telling off Guha and Śatrughna with their followers to find out the hermitage of Śrī Rāma, Bharata himself, who was keen to see Śrī Rāma, goes out in search of his hermitage with the ministers, walking all the way and envying the good fortune of Sītā and Lakṣmaṇa, who were living with Śrī Rāma; and reaching the foot of a sāla tree and concluding the place from the presence of smoke nearby to be a human habitation and ruling out the possibility of any other human being living in that lonely forest, he eagerly hastens forward in the hope of meeting Śrī Rāma

निवेश्य सेनां तु विभुः पद्भ्यां पादवतां वरः।
अभिगन्तुं स काकुत्स्थमियेष गुरुवर्तकम्॥ १॥

Having encamped the army by the side of Citrakūṭa, the powerful Bharata, for his part, who was the foremost of those endowed with feet, desired to approach on foot Śrī Rāma (a scion of Kakutstha), who was implementing the words of his father.(1)

निविष्टमात्रे सैन्ये तु यथोद्देशं विनीतवत्।
भरतो भ्रातरं वाक्यं शत्रुघ्नमिदमब्रवीत्॥ २॥

The army having barely encamped in a well-behaved manner according to Bharata's directions, Bharata for his part spoke the following words to his younger brother, Śatrughna : (2)

क्षिप्रं वनमिदं सौम्य नरसंघैः समन्ततः।
लुब्धैश्च सहितैरेभिस्त्वमन्वेषितुमर्हसि॥ ३॥

"With these multitudes of men forming your retinue, accompanied by the Niṣādas, the followers of Guha, O gentle brother, you ought quickly to search this forest all round. (3)

गुहो ज्ञातिसहस्त्रेण शरचापासिपाणिना।
समन्वेषतु काकुत्स्थावस्मिन् परिवृतः स्वयम्॥ ४॥

"Let Guha, surrounded by a thousand of his clansmen, carrying each arrows, a bow and a sword in their hands, personally search for Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha, in this forest. (4)

अमात्यैः सह पौरैश्च गुरुभिश्च द्विजातिभिः।
सह सर्वं चरिष्यामि पद्भ्यां परिवृतः स्वयम्॥ ५॥

"In the company of and surrounded by ministers and citizens, preceptors and other Brāhmaṇas, I shall personally go round the whole forest on foot. (5)

यावन्न रामं द्रक्ष्यामि लक्ष्मणं वा महाबलम्।
वैदेहीं वा महाभागां न मे शान्तिर्भविष्यति॥ ६॥

"There will be no peace to me until I see Śrī Rāma or the very mighty Lakṣmaṇa or the highly fortunate Sītā, a princess of the Videha territory. (6)

यावन्न चन्द्रसंकाशं तद् द्रक्ष्यामि शुभाननम्।
भ्रातुः पद्मविशालाक्षं न मे शान्तिर्भविष्यति॥ ७॥

"There will be no peace of mind to me until I look on the well-known blessed countenance of my elder brother, shining brightly like the full moon and distinguished by eyes big as the lotus. (7)

सिद्धार्थः खलु सौमित्रिर्यश्चन्द्रविमलोपमम्।
मुखं पश्यति रामस्य राजीवाक्षं महाद्युतिम्॥ ८॥

"Accomplished of purpose, indeed, is Lakṣmaṇa, son of Sumitrā, who beholds the highly resplendent face of Śrī Rāma, resembling the clear moon and marked with lotus-like eyes. (8)

यावन्न चरणौ भ्रातुः पार्थिवव्यञ्जनान्वितौ।
शिरसा प्रग्रहीष्यामि न मे शान्तिर्भविष्यति॥ ९॥

"There will be no peace of mind for me

until I hold firmly on my head the lotus-like feet of my elder brother, adorned with the marks of royalty (viz., the figures of a thunderbolt, flag, lotus, umbrella and so on), (9)

यावन्न राज्ये राज्यार्हः पितृपैतामहे स्थितः।
अभिषिक्तो जलक्लिन्नो न मे शान्तिर्भविष्यति॥ १०॥

"There will be no peace of mind to me until Śrī Rāma, who deserves the kingship, is installed on the ancestral throne, duly consecrated and wet with water after a ceremonial bath forming part of the consecration. (10)

कृतकृत्या महाभागा वैदेही जनकात्मजा।
भर्तारं सागरान्तायाः पृथिव्या यानुगच्छति॥ ११॥

"The highly blessed Sītā, a princess of the Videha territory, the daughter of Janaka, who follows in the footsteps of her husband, the protector of the earth extending up to the ocean, has accomplished her object. (11)

सुशुभश्चित्रकूटोऽसौ गिरिराजसमो गिरिः।
यस्मिन् वसति काकुत्स्थः कुबेर इव नन्दने॥ १२॥

"Highly blessed is this mountain Citrakūṭa, ranking with the Himalayan range, on which dwells Śrī Rāma (a scion of Kakutstha) as does Kubera, the god of riches, in the Caitraratha garden, which delights him. (12)

कृतकार्यमिदं दुर्गवनं व्यालनिषेवितम्।
यदध्यास्ते महाराजो रामः शस्त्रभृतां वरः॥ १३॥

"This forest, which is difficult of access and is infested with beasts of prey, and which the great king Rāma, the foremost of those wielding arms, is occupying at present is surely accomplished of purpose." (13)

एवमुक्त्वा महाबाहुर्भरतः पुरुषर्षभः।
पद्भ्यामेव महातेजाः प्रविवेश महद् वनम्॥ १४॥

Saying so, the mighty-armed Bharata, a jewel among men, who was endowed with exceptional glory, entered the great forest only on foot. (14)

स तानि द्रुमजालानि जातानि गिरिसानुषु।
पुष्पिताग्राणि मध्येन जगाम वदतां वरः॥ १५॥

That jewel among the eloquent passed through clusters of trees grown on mountain-peaks—trees whose tops were full of blossom. (15)

स गिरेश्चित्रकूटस्य सालमारुह्य सत्वरम्।
रामाश्रमगतस्याग्रेर्ददर्श ध्वजमुच्छ्रितम्॥ १६॥

Hastily climbing up a sāla tree standing on the Citrakūṭa mountain, he saw a towering column of smoke issuing from fire in Śrī Rāma's hermitage. (16)

तं दृष्ट्वा भरतः श्रीमान् मुमोद सहबान्धवः।
अत्र राम इति ज्ञात्वा गतः पारमिवाम्भसः॥ १७॥

Perceiving the smoke and concluding that Śrī Rāma was there, the glorious Bharata with his kinsman, Śatrughna, rejoiced like one who had reached the end of an expanse of water. (17)

स चित्रकूटे तु गिरौ निशम्य
रामाश्रमं पुण्यजनोपपन्नम्।
गुहेन सार्धं त्वरितो जगाम
पुनर्निवेश्यैव चमूं महात्मा॥ १८॥

Seeing on the Citrakūṭa mountain the hermitage of Śrī Rāma, frequented by holy men, and sending back to the camps the troops that had been sent by him in search of Śrī Rāma, the high-souled Bharata for his part proceeded with quick steps alongwith Guha to meet Śrī Rāma. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टनवतितमः सर्गः॥ ९८॥

Thus ends Canto Ninety-eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवनवतितमः सर्गः

Canto XCIX

Requesting Vasiṣṭha to fetch his mothers and pressing forward, Bharata reaches the hut, made of leafy twigs, in which the three exiles were living. While attempting to hail Śrī Rāma, Sītā and Lakṣmaṇa on seeing them, he stumbles down even on an even ground, his eyes getting bedimmed with tears at the sight of their ascetic garb. Śrī Rāma hastens to lift him up and clasps him to his bosom. Sumantra and Guha as well meet Śrī Rāma and Lakṣmaṇa

निविष्टायां तु सेनायामुत्सुको भरतस्ततः।
जगाम भ्रातरं द्रष्टुं शत्रुघ्नमनुदर्शयन्॥ १॥

The army having encamped, Bharata for his part, keen as he was to see his elder brother, then proceeded to see him, pointing out on the way to Śatrughna the marks indicating the presence of a hermitage nearby. (1)

ऋषिं वसिष्ठं संदिश्य मातृर्मे शीघ्रमानय।
इति त्वरितमग्रे स जगाम गुरुवत्सलः॥ २॥

Requesting Sage Vasiṣṭha in the following words: "Pray, fetch my mothers promptly," Bharata, who was fond of his elder brother, hastily pressed forward. (2)

सुमन्त्रस्त्वपि शत्रुघ्नमदूरादन्वपद्यत।
रामदर्शनजस्तर्षो भरतस्येव तस्य च॥ ३॥

Sumantra too for his part closely followed Śatrughna; for an ardent longing for the sight of Śrī Rāma possessed his heart too, as Bharata's. (3)

गच्छन्नेवाथ भरतस्तापसालयसंस्थिताम्।
भ्रातुः पर्णकुटीं श्रीमानुटजं च ददर्श ह॥ ४॥

Even while proceeding, Bharata, who was now radiant with joy at the prospect of meeting Śrī Rāma, beheld the hut made of leafy twigs, belonging to his elder brother and built after the style of hermits' dwellings, as well as another cottage enclosed with a wooden wall and provided with doors, intended for Sītā: so the tradition goes. (4)

शालायास्त्वग्रतस्तस्या ददर्श भरतस्तदा।
काष्ठानि चावभग्नानि पुष्पाण्यपचितानि च॥ ५॥

In front of that hut Bharata saw at that time hewn pieces of wood as well as flowers gathered for worship. (5)

स लक्ष्मणस्य रामस्य ददर्शाश्रममीयुषः।
कृतं वृक्षेष्वभिज्ञानं कुशचीरैः क्वचित् क्वचित्॥ ६॥

He also perceived tokens for indicating the way made on trees here and there with blades of Kuśa grass and strips of cloth by Lakṣmaṇa and Śrī Rāma while returning to the hermitage from the riverside after a bath or with water fetched from the river. (6)

ददर्श च वने तस्मिन् महतः संचयान् कृतान्।
मृगाणां महिषाणां च करीषैः शीतकारणात्॥ ७॥

He further beheld in the vicinity of that cottage large heaps made of the dried dung of deer and wild buffaloes for protection against cold. (7)

गच्छन्नेव महाबाहुर्द्युतिमान् भरतस्तदा।
शत्रुघ्नं चाब्रवीद्धृष्टस्तानमात्यांश्च सर्वशः॥ ८॥

Nay, even while going, the mighty-armed Bharata, who was full of glory, spoke with delight as follows on that occasion to Śatrughna as well as to all those ministers that had accompanied him : (8)

मन्ये प्राप्ताः स्म तं देशं भरद्वाजो यमब्रवीत्।
नातिदूरे हि मन्येऽहं नदीं मन्दाकिनीमितः॥ ९॥

"I believe we have reached that region of which Ṛṣi Bharadwāja spoke to us. I conclude the river Mandākinī to be not very far from this place. (9)

उच्चैर्बद्धानि चीराणि लक्ष्मणेन भवेदयम्।
अभिज्ञानकृतः पन्था विकाले गन्तुमिच्छता॥ १०॥

"Since strips of cloth are seen fastened to the trees high up, this may be the path provided with identifications by Lakṣmaṇa wishing to go out for a bath or in order to bring water from the river at odd hours. (10)

इतश्चोदात्तदन्तानां कुञ्जराणां तरस्विनाम्।
शैलपार्श्वे परिक्रान्तमन्योन्यमभिगर्जताम्॥ ११॥

"Nay, on this side do swift-footed elephants, distinguished by huge tusks, roam about trumpeting at one another in the flanks of the mountain. (11)

यमेवाधातुमिच्छन्ति तापसाः सततं वने।
तस्यासौ दृश्यते धूमः संकुलः कृष्णवर्त्मनः॥ १२॥

"There can be seen the thick smoke of the sacred fire, which ascetics in a forest seek to preserve incessantly for pouring oblations into it both morning and evening. (12)

अत्राहं पुरुषव्याघ्रं गुरुसत्कारकारिणम्।
आर्यं द्रक्ष्यामि संहृष्टं महर्षिमिव राघवम्॥ १३॥

"Here I shall be able to see Śrī Rāma, a scion of Raghu, my elder brother, a veritable tiger among men, who shows respect to his elders, highly delighted like an eminent sage." (13)

अथ गत्वा मुहूर्तं तु चित्रकूटं स राघवः।
मन्दाकिनीमनु प्राप्तस्तं जनं चेदमब्रवीत्॥ १४॥

Then, going awhile, the celebrated Bharata, a scion of Raghu, for his part reached Citrakūṭa on the bank of the Mandākinī and spoke as follows to those men that had accompanied him : (14)

जगत्यां पुरुषव्याघ्र आस्ते वीरासने रतः।
जनेन्द्रो निर्जनं प्राप्य धिङ्मे जन्म सजीवितम्॥ १५॥

"Having reached a lonely place Śrī Rāma (a tiger among men), a ruler of the people, sits delighted on the bare ground in the posture of a hero (with his left foot placed on his right knee). Woe be to my birth alongwith my life ! (15)

मत्कृते व्यसनं प्राप्तो लोकनाथो महाद्युतिः।
सर्वान् कामान् परित्यज्य वने वसति राघवः॥ १६॥

" 'Fallen in adversity (in the shape of being deprived of his inheritance and exiled) on my account, Śrī Rāma, a scion of Raghu, the protector of the world, who is possessed of great splendour, is dwelling in the forest, having completely given up all enjoyments. (16)

इति लोकसमाक्रुष्टः पादेष्वद्य प्रसादयन्।
रामं तस्य पतिष्यामि सीताया लक्ष्मणस्य च॥ १७॥

"Reviled thus by the world, I shall fall at the feet of Śrī Rāma, Sītā and Lakṣmaṇa today with a view to propitiating them." (17)

एवं स विलपंस्तस्मिन् वने दशरथात्मजः।
ददर्श महतीं पुण्यां पर्णशालां मनोरमाम्॥ १८॥
सालतालाश्वकर्णानां पर्णैर्बहुभिरावृताम्।
विशालां मृदुभिस्तीर्णां कुशैर्वेदिमिवाध्वरे॥ १९॥

Wailing as aforesaid, the celebrated Bharata (son of Daśaratha) beheld in that forest a large and holy hut of leafy twigs pleasing to the mind and thatched with abundant leaves of sāla, palmyra and Aśwakarṇa trees, and thus appearing from a distance like an extensive altar, softly overspread with blades of Kuśa grass in a sacrificial performance. (18-19)

शक्रायुधनिकाशैश्च कार्मुकैर्भारसाधनैः।
रुक्मपृष्ठैर्महासारैः शोभितां शत्रुबाधकैः॥ २०॥

The hut was adorned with very strong bows, plated with gold at the back and shining like rainbows, nay, instrumental in accomplishing great deeds and capable of causing pain to the enemy. (20)

अर्करश्मिप्रतीकाशैर्घोरैस्तूणगतैः शरैः।
शोभितां दीप्तवदनैः सर्पैर्भोगवतीमिव॥ २१॥

It was further graced with fearful arrows encased in quivers and shining like sunbeams, in the same way as Bhogavatī (the realm of Nāgas) is graced by serpents with incandescent hoods (21)

महारजतवासोभ्यामसिभ्यां च विराजिताम्।
रुक्मबिन्दुविचित्राभ्यां चर्मभ्यां चापि शोभिताम्॥ २२॥

The hut was also decked with a couple of swords encased in sheaths of gold and further adorned with two shields emblazoned with flowers of gold. (22)

गोधाङ्गुलित्रैरासक्तैश्चित्रकाञ्चनभूषितैः ।
अरिसंघैरनाधृष्यां मृगैः सिंहगुहामिव॥ २३॥

Distinguished by gloves of iguana skin decked with excellent gold and hanging on walls, the hut was unassailable by hordes of enemies even as the lair of a lion is incapable of being assailed by deer. (23)

प्रागुदक्प्रवणां वेदिं विशालां दीप्तपावकाम्।
ददर्श भरतस्तत्र पुण्यां रामनिवेशने॥ २४॥

In that habitat of Śrī Rāma, Bharata also beheld a spacious holy altar inclining towards the south-east and with a lighted fire placed on it. (24)

निरीक्ष्य स मुहूर्तं तु ददर्श भरतो गुरुम्।
उटजे राममासीनं जटामण्डलधारिणम्॥ २५॥

Fixing his gaze awhile, Bharata for his part descried his elder brother, Śrī Rāma, seated in the hut wearing a rounded mass of matted hair on his head. (25)

कृष्णाजिनधरं तं तु चीरवल्कलवाससम्।
ददर्श राममासीनमभितः पावकोपमम्॥ २६॥

He saw the said Śrī Rāma wearing the skin of a black buck and clad in a strip of bark and resembling fire in brilliance, seated closeby. (26)

सिंहस्कन्धं महाबाहुं पुण्डरीकनिभेक्षणम्।
पृथिव्याः सागरान्ताया भर्तारं धर्मचारिणम्॥ २७॥
उपविष्टं महाबाहुं ब्रह्माणमिव शाश्वतम्।
स्थण्डिले दर्भसंस्तीर्णे सीतया लक्ष्मणेन च॥ २८॥

He saw the mighty-armed Śrī Rāma, the protector of the earth extending up to the ocean, who had shoulders resembling a lion's and eyes resembling a pair of lotuses and was given to the practice of virtue, seated like the eternal Brahmā (the creator) on a levelled and squared piece of ground strewn with blades of the sacred Kuśa grass, alongwith Sītā and Lakṣmaṇa. (27-28)

तं दृष्ट्वा भरतः श्रीमान् शोकमोहपरिप्लुतः।
अभ्यधावत धर्मात्मा भरतः केकयीसुतः॥ २९॥

Overwhelmed with agony and infatuation, the glorious Bharata, son of Kaikeyī, whose mind was given to piety, rushed towards him on seeing him. (29)

दृष्ट्वैव विललापार्तो बाष्पसंदिग्धया गिरा।
अशक्नुवन् वारयितुं धैर्याद् वचनमब्रुवन्॥ ३०॥

Distressed at his very sight, he wailed as follows in a voice choked with tears, unable as he was to restrain his agony through firmness and failing to articulate words : (30)

यः संसदि प्रकृतिभिर्भवेद् युक्त उपासितुम्।
वन्यैर्मृगैरुपासीनः सोऽयमास्ते ममाग्रजः॥ ३१॥

"Here is that very elder brother of mine sitting in the company of wild deer, who deserves to be attended upon by ministers in a royal assembly. (31)

वासोभिर्बहुसाहस्त्रैर्यो महात्मा पुरोचितः।
मृगाजिने सोऽयमिह प्रवस्ते धर्ममाचरन्॥ ३२॥

"The same exalted soul who was used to wearing clothes worth many thousands in the city of Ayodhyā, puts on in this forest today pieces of deerskin, one about his loins and the other as an upper garment, discharging his sacred obligation towards his father. (32)

अधारयद् यो विविधाश्चित्राः सुमनसः सदा।
सोऽयं जटाभारमिमं सहते राघवः कथम्॥ ३३॥

"How does the selfsame Śrī Rāma, a scion of Raghu, who ever adorned his head

with beautiful flowers of every description, endure now this burden of matted locks on his head? (33)

यस्य यज्ञैर्यथादिष्टैर्युक्तो धर्मस्य संचयः।
शरीरक्लेशसम्भूतं स धर्मं परिमार्गते॥ ३४॥

"He who deserved to acquire merit through sacrificial performances undertaken as enjoined by the scriptures, is striving after merit earned through mortification of the flesh! (34)

चन्दनेन महार्हेण यस्याङ्गमुपसेवितम्।
मलेन तस्याङ्गमिदं कथमार्यस्य सेव्यते॥ ३५॥

"How is this person of my celebrated elder brother, which used to be adorned with sandal-paste of great value is now covered with dirt? (35)

मन्निमित्तमिदं दुःखं प्राप्तो रामः सुखोचितः।
धिग्जीवितं नृशंसस्य मम लोकविगर्हितम्॥ ३६॥

"Śrī Rāma, who deserves all kinds of comforts, has met with this misfortune on my account. Woe to my life, condemned by the world, cruel as I am." (36)

इत्येवं विलपन् दीनः प्रस्विन्नमुखपङ्कजः।
पादावप्राप्य रामस्य पपात भरतो रुदन्॥ ३७॥

Loudly wailing as aforesaid, Bharata, who was feeling miserable, his lotus-like countenance covered with perspiration, fell down crying, unable as he was to place his hands on the feet of Śrī Rāma. (37)

दुःखाभितप्तो भरतो राजपुत्रो महाबलः।
उक्त्वाऽऽर्येति सकृद् दीनं पुनर्नोवाच किंचन॥ ३८॥

Pitifully saying "O worshipful brother!" but once, the very mighty prince Bharata, tormented as he was with agony, said nothing further. (38)

बाष्पैः पिहितकण्ठश्च प्रेक्ष्य रामं यशस्विनम्।
आर्येत्येवाभिसंक्रुश्य व्याहर्तुं नाशकत् ततः॥ ३९॥

Nay, crying at the top of his voice "My noble brother!" only, on perceiving the illustrious Śrī Rāma, he could not speak further, his throat choked with tears. (39)

शत्रुघ्नश्चापि रामस्य ववन्दे चरणौ रुदन्।
तावुभौ च समालिङ्ग्य रामोऽप्यश्रूण्यवर्तयत्॥ ४०॥

Shedding tears, Śatrughna as well bowed down at the feet of Śrī Rāma. And closely embracing them both, Śrī Rāma too began dropping tears. (40)

ततः सुमन्त्रेण गुहेन चैव
समीयतू राजसुतावरण्ये।
दिवाकरश्चैव निशाकरश्च
यथाम्बरे शुक्रबृहस्पतिभ्याम्॥ ४१॥

The two princes, Śrī Rāma and Lakṣmaṇa, then embraced Sumantra as well as Guha in the forest, even as the Sun and the Moon conjoin with Venus and Jupiter in the heavens. (41)

तान् पार्थिवान् वारणयूथपार्हान्
समागतांस्तत्र महत्यरण्ये।
वनौकसस्तेऽभिसमीक्ष्य सर्वे
त्वश्रूण्यमुञ्चन् प्रविहाय हर्षम्॥ ४२॥

Perceiving the aforesaid princes, who deserved to ride on lordly elephants (lit., the leaders of herds of elephants), come together in that forest, all those dwellers in forests for their part began to shed tears totally giving up joy born of his blessed sight.(42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
नवनवतितमः सर्गः॥ ९९॥

Thus ends Canto Ninety-nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

शततमः सर्गः

Canto C

Placing Bharata on his lap, Śrī Rāma gives him instruction in judicature under the pretext of inquiring after the welfare of his father and others

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि।
ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा॥ १॥

Śrī Rāma beheld Bharata fallen on the ground with folded hands, wearing matted locks on his head, clad in bark and as such painful to the sight like the sun at the time of universal destruction coming at the end of a cycle. (1)

कथंचिदभिविज्ञाय विवर्णवदनं कृशम्।
भ्रातरं भरतं रामः परिजग्राह पाणिना॥ २॥

Anyhow recognizing his younger brother, Bharata, pale-faced and emaciated as he was, Śrī Rāma lifted him up with his hand. (2)

आघ्राय रामस्तं मूर्ध्नि परिष्वज्य च राघवम्।
अङ्के भरतमारोप्य पर्यपृच्छत सादरम्॥ ३॥

Smelling the head of Bharata as a token of affection and embracing the scion of Raghu, nay, placing him on his lap, Śrī Rāma tenderly questioned him as follows : (3)

क्व नु तेऽभूत् पिता तात यदरण्यं त्वमागतः।
न हि त्वं जीवतस्तस्य वनमागन्तुमर्हसि॥ ४॥

"Where, I wonder, has our father gone, my darling, that you have come all the way to the forest, leaving him alone? So long as he is alive, you ought not to have come to the forest under any circumstances. (4)

चिरस्य बत पश्यामि दूराद् भरतमागतम्।
दुष्प्रतीकमरण्येऽस्मिन् किं तात वनमागतः॥ ५॥

"I am glad I behold after a long time Bharata, though difficult to recognize because of his pale countenance and emaciated limbs, come to this forest from a distant land (the home of his maternal grandfather). How have you come to the forest, my darling? (5)

कच्चिन्नु धरते तात राजा यत् त्वमिहागतः।
कच्चिन्न दीनः सहसा राजा लोकान्तरं गतः॥ ६॥

"Does the king, our father, survive, I ask you, that you have come to this place? I hope the miserable king has not departed to the other world all of a sudden. (6)

कच्चित् सौम्य न ते राज्यं भ्रष्टं बालस्य शाश्वतम्।
कच्चिच्छुश्रूषसे तात पितुः सत्यपराक्रम॥ ७॥

"I hope, O gentle brother, your sovereignty, which has come down from eternity, has not been lost, tender of age as you are? Are you rendering service to our father, my darling of unfailing prowess? (7)

कच्चिद् दशरथो राजा कुशली सत्यसंगरः।
राजसूयाश्वमेधानामाहर्ता धर्मनिश्चितः॥ ८॥

"Is King Daśaratha, our father, who is true to his promise and has performed a number of Rājasūya and Aśwamedha sacrifices, and who is resolute upon righteousness, enjoying good health? (8)

स कच्चिद् ब्राह्मणो विद्वान् धर्मनित्यो महाद्युतिः।
इक्ष्वाकूणामुपाध्यायो यथावत् तात पूज्यते॥ ९॥

"Is the celebrated Vasiṣṭha, the preceptor of the Ikṣwākus, who has realized Brahma, or is a mind-born son of Brahmā, is learned in all the branches of knowledge, ever devoted to virtue and possessed of great splendour, duly honoured by you, my darling? (9)

तात कच्चिच्च कौसल्या सुमित्रा च प्रजावती।
सुखिनी कच्चिदार्या च देवी नन्दति कैकयी॥ १०॥

"Is Kausalyā as well as Sumitrā, who is blessed with good progeny, happy? I

hope the glorious mother Kaikeyī too is rejoicing (because of my exile and Your ascension to the throne of Ayodhyā). (10)

कच्चिद् विनयसम्पन्नः कुलपुत्रो बहुश्रुतः।
अनसूयुरनुद्रष्टा सत्कृतस्ते पुरोहितः॥ ११॥

"Is your personal priest a son of Vasiṣṭha, who is rich in humility, born of a noble pedigree, a man of extensive learning, free from spite and skilled in all pious and sacred rites—treated with honour by you? (11)

कच्चिदग्निषु ते युक्तो विधिज्ञो मतिमानृजुः।
हुतं च होष्यमाणं च काले वेदयते सदा॥ १२॥

"Does the priest, employed by you to look after the sacred fires, who is well-versed in the procedure of conducting sacrificial performances, is endowed with intelligence and guileless of disposition, invariably inform you in time about a sacred fire having already been or going to be fed with oblations? (12)

कच्चिद् देवान् पितॄन् भृत्यान् गुरून् पितृसमानपि।
वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे॥ १३॥

"Do you hold in high esteem gods and manes, dependants, elders, kinsmen of your father's age, the aged, the physicians as well as the Brāhmaṇas, my darling? (13)

इष्वस्त्रवरसम्पन्नमर्थशास्त्रविशारदम् ।
सुधन्वानमुपाध्यायं कच्चित् त्वं तात मन्यसे॥ १४॥

"Do you respect Sudhanvā, your teacher of the science of archery, who is equipped with knowledge relating to the use of excellent arrows discharged without uttering spells and missiles propelled with the utterance of spells and well-versed in political economy? (14)

कच्चिदात्मसमाः शूराः श्रुतवन्तो जितेन्द्रियाः।
कुलीनाश्चेङ्गितज्ञाश्च कृतास्ते तात मन्त्रिणः॥ १५॥

"I hope counsellors who are valiant like you and full of learning, have controlled their senses, are born of a high pedigree and know the meaning of signs, have been secured by you, my darling! (15)

मन्त्रो विजयमूलं हि राज्ञां भवति राघव।
सुसंवृतो मन्त्रिधुरैरमात्यैः शास्त्रकोविदैः॥ १६॥

"A secret well-guarded by ministers who are the foremost counsellors and well-versed in politics is the root of victory of kings, O scion of Raghu! (16)

कच्चिन्निद्रावशं नैषि कच्चित् कालेऽवबुध्यसे।
कच्चिच्चापररात्रेषु चिन्तयस्यर्थनैपुणम्॥ १७॥

"I hope you do not fall a prey to excess of sleep and wake betimes. And do you contemplate during the late hours of the night on the methods of acquiring wealth? (17)

कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिः सह।
कच्चित् ते मन्त्रितो मन्त्रो राष्ट्रं न परिधावति॥ १८॥

"I hope you do not deliberate alone without consulting anyone nor do you take counsel with many. I hope the decision arrived at by you through deliberation with your counsellors does not reach the public before it is carried out. (18)

कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयम्।
क्षिप्रमारभसे कर्म न दीर्घयसि राघव॥ १९॥

"I hope, considering your interest fully, you launch an enterprise betimes with a modest beginning but pregnant with great potentialities, and do not defer it, O scion of Raghu? (19)

कच्चिन्न सुकृतान्येव कृतरूपाणि वा पुनः।
विदुस्ते सर्वकार्याणि न कर्तव्यानि पार्थिवाः॥ २०॥

"I hope your vassals actually know of all your projects only when they have been duly carried out or at least well-nigh carried out and not so long as they are yet to be carried out. (20)

कच्चिन्न तर्कैर्युक्त्या वा ये चाप्यपरिकीर्तिताः।
त्वया वा तव वामात्यैर्बुध्यते तात मन्त्रितम्॥ २१॥

"I hope your deliberations, which have not been proclaimed are not known to

others through surmises or reasoning and the deliberations of others are known (before they materialize) by yourself or by your ministers. (21)

कच्चित् सहस्रैर्मूर्खाणामेकमिच्छसि पण्डितम्।
पण्डितो ह्यर्थकृच्छ्रेषु कुर्यान्निःश्रेयसं महत्॥ २२॥

"I hope you prefer one learned man to thousands of fools inasmuch as a learned man is calculated to do immense good in financial crises. (22)

सहस्राण्यपि मूर्खाणां यद्युपास्ते महीपतिः।
अथवाप्ययुतान्येव नास्ति तेषु सहायता॥ २३॥

"If a king maintains thousands or even tens of thousands of fools, no assistance can be expected from them in times of need. (23)

एकोऽप्यमात्यो मेधावी शूरो दक्षो विचक्षणः।
राजानं राजपुत्रं वा प्रापयेन्महतीं श्रियम्॥ २४॥

"Even one minister who is talented, valiant, clever and well-versed in politics can bring a large fortune to a king or prince. (24)

कच्चिन्मुख्या महत्स्वेव मध्यमेषु च मध्यमाः।
जघन्याश्च जघन्येषु भृत्यास्ते तात योजिताः॥ २५॥

"I hope high-class servants are entrusted by you with important duties, middling ones with second-rate affairs and third-grade servants with menial duties, my darling! (25)

अमात्यानुपधातीतान् पितृपैतामहान् शुचीन्।
श्रेष्ठान् श्रेष्ठेषु कच्चित् त्वं नियोजयसि कर्मसु॥ २६॥

"I hope you entrust first-rate ministers, who are past all tests of loyalty, are hereditary servants of the crown and honest, with the highest duties. (26)

कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजिताः प्रजाः।
राष्ट्रे तवावजानन्ति मन्त्रिणः कैकयीसुत॥ २७॥

"I hope, sore agitated by stern rule, the people in your state do not show disrespect to your ministers, O son of Kaikeyī? (27)

कच्चित् त्वां नावजानन्ति याजकाः पतितं यथा।
उग्रप्रतिग्रहीतारं कामयानमिव स्त्रियः॥ २८॥

"I hope priests conducting sacrifices for the benefit of others do not disregard you (by refusing to officiate at your sacrifices) as they would a fallen man or even as matrons would despise their own husband who had taken to wife a lowborn woman and was excessively fond of her. (28)

उपायकुशलं वैद्यं भृत्यसंदूषणे रतम्।
शूरमैश्वर्यकामं च यो हन्ति न स हन्यते॥ २९॥

"He who does not get rid of a physician adept in devices of aggravating a malady, a servant intent on bringing disgrace (to his master) and a gallant warrior seeking kingly power is himself killed by these. (29)

कच्चिद् धृष्टश्च शूरश्च धृतिमान् मतिमान् शुचिः।
कुलीनश्चानुरक्तश्च दक्षः सेनापतिः कृतः॥ ३०॥

"I hope a man, who is ever pleased and full of resolution, gallant and talented, spotless of character and well-born, devoted and clever, has been appointed by you as the generalissimo? (30)

बलवन्तश्च कच्चित् ते मुख्या युद्धविशारदाः।
दृष्टापदाना विक्रान्तास्त्वया सत्कृत्य मानिताः॥ ३१॥

"Have the foremost of your heroic warriors, who are possessed of might and skilled in warfare, and whose prowess has been treated with honour by you, after being politely received? (31)

कच्चिद् बलस्य भक्तं च वेतनं च यथोचितम्।
सम्प्राप्तकालं दातव्यं ददासि न विलम्बसे॥ ३२॥

"I hope you distribute daily provisions and disburse the monthly salary due to them at the opportune time in a suitable manner and do not defer their payment. (32)

कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः।
भर्तुरप्यतिकुप्यन्ति सोऽनर्थः सुमहान् कृतः॥ ३३॥

"Salaried servants surely and positively get enraged even at their master when the distribution of their provisions and the

disbursal of their salary are delayed and that itself is a very great harm done to the State. (33)

कच्चित् सर्वेऽनुरक्तास्त्वां कुलपुत्राः प्रधानतः।
कच्चित् प्राणांस्तवार्थेषु संत्यजन्ति समाहिताः॥ ३४॥

"I hope all the principal members of your race, the Kṣatriyas, are devoted to you? And do they devoutly and cheerfully lay down their lives for your sake? (34)

कच्चिज्जानपदो विद्वान् दक्षिणः प्रतिभानवान्।
यथोक्तवादी दूतस्ते कृतो भरत पण्डितः॥ ३५॥

"Has a man of your own state, who is learned, clever, ready-witted and capable of delivering messages correctly, nay, who is able to distinguish between right and wrong, been appointed by you as an ambassador, O Bharata? (35)

कच्चिदष्टादशान्येषु स्वपक्षे दश पञ्च च।
त्रिभिस्त्रिभिरविज्ञातैर्वेत्सि तीर्थानि चारकैः॥ ३६॥

"Do you keep an eye on the eighteen functionaries* of the enemies and the fiteen functionaries of your own side through three unknown spies told off for each? (36)

कच्चिद् व्यपास्तानहितान् प्रतियातांश्च सर्वदा।
दुर्बलाननवज्ञाय वर्तसे रिपुसूदन॥ ३७॥

"I hope you remain ever mindful of your enemies expelled from their home by you and since returned, even though they are apparently weak, O destroyer of foes! (37)

कच्चिन्न लोकायतिकान् ब्राह्मणांस्तात सेवसे।
अनर्थकुशला ह्येते बालाः पण्डितमानिनः॥ ३८॥

"I hope you do not patronize atheistic Brāhmaṇs; O dear brother: for, ignorant and conceited as they are, they are skilled only in perverting the mind and thereby diverting people from the righteous path. (38)

धर्मशास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः।
बुद्धिमान्वीक्षिकीं प्राप्य निरर्थं प्रवदन्ति ते॥ ३९॥

"Banking solely on their logical acumen, these men of perverted intellect preach nonsense even in the presence of foremost books on Dharma (piety). (39)

वीरैरध्युषितां पूर्वमस्माकं तात पूर्वकैः।
सत्यनामां दृढद्वारां हस्त्यश्वरथसंकुलाम्॥ ४०॥
ब्राह्मणैः क्षत्रियैर्वैश्यैः स्वकर्मनिरतैः सदा।
जितेन्द्रियैर्महोत्साहैर्वृतामार्यैः सहस्रशः॥ ४१॥
प्रासादैर्विविधाकारैर्वृतां वैद्यजनाकुलाम्।
कच्चित् समुदितां स्फीतामयोध्यां परिरक्षसे॥ ४२॥

"I hope you protect on all sides the prosperous city of Ayodhyā, rightly so-called because of its being unassailable, which has been occupied in the past, O dear brother, by our heroic forbears, which is provided with strong gates and remains crowded with elephants, horses and chariots, which is inhabited in thousands by noble Brāhmaṇas (members of the priestly class), Kṣatriyas (members of the warrior class) and Vaiśyas (members of the agriculturist

* "They are: (1) the chief minister, (2) the king's family priest, (3) the crown prince, (4) the generalissimo, (5) the chief warder, (6) the chamberlain (**अन्तःपुराध्यक्ष**), (7) the superintendent of jails (**कारागाराध्यक्ष**), (8) the chancellor of the exchequer (**धनाध्यक्ष**), (9) the herald (**राजराजाज्ञया आज्ञाप्येषु वक्ता**), (10) the government advocate (**प्राड्विवाकसंज्ञो व्यवहारप्रष्टा**), (11) the judge (**धर्मासनाधिकृतः**), (12) the assessor (**व्यवहारनिर्णेता सभ्याख्यः**), (13) the officer disbursing salaries to army men (**सेनाया जीवनभृतिदानाध्यक्षः**), (14) the officer drawing money from the state exchequer to disburse the workmen's wages (**कर्मान्ते वेतनग्राही**), (15) the city Kotawāla (**नगररक्षकः**), (16) the protector of the borders of a kingdom, who also performed the duties of a forester (**राष्ट्रान्तःपालकः अयमेवाटविकः**), (17) the magistrate (**दुष्टानां दण्डनाधिकारी**) and (18) the officer entrusted with the conservation of waters, hills, forests and tracts difficult of access (**जलगिरिवनदुर्गस्थलपालः**). Another commentator interprets **धनाध्यक्षः** to mean a revenue collector (**अर्थसंचयकृत्**), and **सभ्यः** to mean an officer who kept the council chamber in good order, allotted seats to the councillors according to thier rank of precedence, maintained order among the councillors and looked to the personal safety of the councillors while they were holding their deliberations. The fifteen functionaries of one's own side are the last fifteen of this very list, omitting the first three, viz., the chief minister, the family priest and the crown prince."

and trading classes)—who are ever devoted to their respective duties, have subdued their senses and are full of great zeal—nay, which is crowded with palatial buildings of various patterns and is thronged with learned men and full of highly contented people. (40—42)

कच्चिच्चैत्यशतैर्जुष्टः सुनिविष्टजनाकुलः।
देवस्थानैः प्रपाभिश्च तटाकैश्चोपशोभितः॥ ४३॥
प्रहृष्टनरनारीकः समाजोत्सवशोभितः।
सुकृष्टसीमापशुमान् हिंसाभिरभिवर्जितः॥ ४४॥
अदेवमातृको रम्यः श्वापदैः परिवर्जितः।
परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः॥ ४५॥
विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः।
कच्चिज्जनपदः स्फीतः सुखं वसति राघव॥ ४६॥

"I hope the kingdom of Ayodhyā—which is overspread with hundreds of altars constructed for sacrificial performances and crowded with well-established men, which is adorned with temples, sheds where water is stocked for free distribution to passers-by and tanks, and peopled with highly delighted men and women, which is graced by social festivities and is full of well-cultivated fields and abounds in cattle, which is totally free from violence and does not depend exclusively on rains for its agricultural products, which is charming in point of topography and is purged of beasts of prey, which is completely rid of all fears and is studded with mines, nay, which is bereft of sinful men and was well-protected by our forbears—is prosperous and faring well, O scion of Raghu! (43—46)

कच्चित् ते दयिताः सर्वे कृषिगोरक्षजीविनः।
वार्तायां संश्रितस्तात लोकोऽयं सुखमेधते॥ ४७॥

"I hope the Vaiśyas, who live by agriculture and rearing the bovine race, are all loved by you. Are these people, depending as they do on the vocation of a Vaiśya, viz., trade, agriculture and breeding of cattle, thriving well at present, O dear brother? (47)

तेषां गुप्तिपरीहारैः कच्चित् ते भरणं कृतम्।
रक्ष्या हि राज्ञा धर्मेण सर्वे विषयवासिनः॥ ४८॥

"I hope protection has been afforded by you to them by making available to them the objects desired by them and warding off evil; for all the inhabitants of one's land deserve to be protected righteously by a king. (48)

कच्चित् स्त्रियः सान्त्वयसे कच्चित् तास्ते सुरक्षिताः।
कच्चिन्न श्रद्दधास्यासां कच्चिद् गुह्यं न भाषसे॥ ४९॥

"Do you keep your womenfolk pacified? Are they duly protected by you? I hope you do not repose excessive faith in them and do not confide your secrets to them. (49)

कच्चिन्नागवनं गुप्तं कच्चित् ते सन्ति धेनुकाः।
कच्चिन्न गणिकाश्वानां कुञ्जराणां च तृप्यसि॥ ५०॥

"Are the forests which are the home of elephants preserved by you? Are milch cows in abundance with you? I hope you do not feel satisfied with the existing number of female elephants, horses and elephants owned by you. (50)

कच्चिद् दर्शयसे नित्यं मानुषाणां विभूषितम्।
उत्थायोत्थाय पूर्वाह्णे राजपुत्र महापथे॥ ५१॥

"Getting up regularly everyday do you show yourself well-adorned to the people in the assembly hall in the forenoon, O prince? (51)

कच्चिन्न सर्वे कर्मान्ताः प्रत्यक्षास्तेऽविशङ्क्या।
सर्वे वा पुनरुत्सृष्टा मध्यमेवात्र कारणम्॥ ५२॥

"I hope all your workmen do not appear unhesitatingly before you nor are they kept altogether out of your sight. In fact, a middle course is undoubtedly profitable in this behalf. (52)

कच्चिद् दुर्गाणि सर्वाणि धनधान्यायुधोदकैः।
यन्त्रैश्च प्रतिपूर्णानि तथा शिल्पिधनुर्धरैः॥ ५३॥

"Are all your fortifications fully supplied with wealth and provisions, arms and water, mechanical contrivances and equipped with artisans and bowmen? (53)

आयस्ते विपुलः कच्चित् कच्चिदल्पतरो व्ययः।
अपात्रेषु न ते कच्चित् कोषो गच्छति राघव॥ ५४॥

"Is your income sufficiently large to meet your expenses and your expenditure comparatively less? I hope your wealth does not go to undeserving men, O scion of Raghu! (54)

देवतार्थे च पित्रर्थे ब्राह्मणाभ्यागतेषु च।
योधेषु मित्रवर्गेषु कच्चिद् गच्छति ते व्ययः॥ ५५॥

"I further hope your wealth is expended exclusively in the cause of gods and manes as well as over the Brāhmaṇas and unexpected visitors, warriors and hosts of friends. (55)

कच्चिदार्योऽपि शुद्धात्मा क्षारितश्चापकर्मणा।
अदृष्टः शास्त्रकुशलैर्न लोभाद् बध्यते शुचिः॥ ५६॥

"I hope no pious soul, who is pure of mind and sinless, is convicted from greed, when charged with some offence, though not found guilty by those well-versed in law-books. (56)

गृहीतश्चैव पृष्टश्च काले दृष्टः सकारणः।
कच्चिन्न मुच्यते चोरो धनलोभान्नरर्षभ॥ ५७॥

"I hope no thief who has been detected at the time of theft and apprehended on sufficient ground and also questioned and found guilty is released on account of greed of wealth, O jewel among men! (57)

व्यसने कच्चिदाढ्यस्य दुर्बलस्य च राघव।
अर्थं विरागाः पश्यन्ति तवामात्या बहुश्रुताः॥ ५८॥

"In an unhappy contention between an affluent and a financially feeble man, O scion of Raghu, do your ministers of vast learning judge the case impartially? (58)

यानि मिथ्याभिशस्तानां पतन्त्यश्रूणि राघव।
तानि पुत्रपशून् घ्नन्ति प्रीत्यर्थमनुशासतः॥ ५९॥

"The tears that drop from the eyes of men falsely convicted, O scion of Raghu, destroy the sons and cattle of a king who rules the people merely for the sake of pleasure, caring little for equity and justice. (59)

कच्चिद् वृद्धांश्च बालांश्च वैद्यान् मुख्यांश्च राघव।
दानेन मनसा वाचा त्रिभिरेतैर्बुभूषसे॥ ६०॥

"Do you seek, O scion of Raghu, to win over the elders, children and foremost physicians by the following three means, viz., gifts, a loving mind and polite words? (60)

कच्चिद् गुरूंश्च वृद्धांश्च तापसान् देवतातिथीन्।
चैत्यांश्च सर्वान् सिद्धार्थान् ब्राह्मणांश्च नमस्यसि॥ ६१॥

"Do you greet your teachers and elders, ascetics, deities and unexpected visitors as well as all the trees standing at crossroads and believed to be the abode of gods and Brāhmaṇas who have achieved the object of their life through their learning, character and austerities? (61)

कच्चिदर्थेन वा धर्ममर्थं धर्मेण वा पुनः।
उभौ वा प्रीतिलोभेन कामेन न विबाधसे॥ ६२॥

"I hope you do not cause interruption in your religious practices by your excessive devotion to wealth and devoting the morning hours and forenoon to the pursuit of wealth and other secular interests, nor do you mar your earthly interests by your over-emphasis on religion (and allowing your religious duties to encroach upon the midday hours and afternoon reserved for the pursuit of wealth and other secular interests) nor do you mar both your religious and secular interests by your self-indulgence in the form of avidity for gratification of the senses. (62)

कच्चिदर्थं च कामं च धर्मं च जयतां वर।
विभज्य काले कालज्ञ सर्वान् वरद सेवसे॥ ६३॥

"Do you pursue all the three objects of human pursuit, viz., wealth and the delights of sense and religion only during the hours allotted to each,* O bestower of boons,

* Our Smṛti texts enjoin the pursuit of religion during the morning hours and forenoon, the pursuit of wealth during the daytime and the pursuit of pleasure during the first quarter of the night.

dividing them according to time, O jewel among the victorious, knowing as you do the time appropriate for each? (63)

कच्चित् ते ब्राह्मणाः शर्म सर्वशास्त्रार्थकोविदाः।
आशंसन्ते महाप्राज्ञ पौरजानपदैः सह॥ ६४॥

"Do the Brāhmaṇas that have thoroughly grasped the meaning of all the scriptures pray for your welfare alongwith the citizens of Ayodhyā and the people of the countryside, O exceptionally wise prince? (64)

नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रताम्।
अदर्शनं ज्ञानवतामालस्यं पञ्चवृत्तिताम्॥ ६५॥
एकचिन्तनमर्थानामनर्थज्ञैश्च मन्त्रणम्।
निश्चितानामनारम्भं मन्त्रस्यापरिरक्षणम्॥ ६६॥
मङ्गलाद्यप्रयोगं च प्रत्युत्थानं च सर्वतः।
कच्चित् त्वं वर्जयस्येतान् राजदोषांश्चतुर्दश॥ ६७॥

"Do you abjure the following fourteen failings of kings, viz., disbelief in the other world, mendacity (through greed etc.,) anger, neglect of kingly duties, procrastination, shunning the wise, sloth, thraldom of the five senses, devoting thought to the affairs of the State without seeking the advice of others (ministers etc.,) taking counsel with those of perverted insight, failure to launch projects already decided upon, failure to keep secrets, failure to utter auspicious words at the beginning of every undertaking and rising from one's seat indiscriminately to receive all who happen to approach him? (65—67)

दशपञ्चचतुर्वर्गान् सप्तवर्गं च तत्त्वतः।
अष्टवर्गं त्रिवर्गं च विद्यास्तिस्रश्च राघव॥ ६८॥
इन्द्रियाणां जयं बुद्ध्वा षाड्गुण्यं दैवमानुषम्।
कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलम्॥ ६९॥
यात्रादण्डविधानं च द्वियोनी संधिविग्रहौ।
कच्चिदेतान् महाप्राज्ञ यथावदनुमन्यसे॥ ७०॥

"I hope you deal properly after knowing them in reality with the well-known ten evils born of concupiscence, the five kinds of fortifications, the four expedients recommended for kings, the seven important limbs of a state, the eight evils born of anger or the eight measures conducive to the welfare of a state, the three worldly objects of human pursuit, viz., religious merit, material wealth and sensuous enjoyment, or the three kinds of power (viz., energy or उत्साहशक्ति, the power of dominion or प्रभुशक्ति and the power of counsel or मन्त्रनाशक्ति), the three branches of learning (viz., the three Vedas or त्रयी, the knowledge relating to agriculture, commerce and other vocational pursuits or वार्ता and political science or दण्डनीति), subjugation of the senses, the six strategic expedients (viz., coming to terms with the enemy—संधि, waging war against him—विग्रह, marching against him—यानम्, biding one's time to seek a favourable opportunity—आसनम्, causing dissension in the enemy's ranks—द्वैधम् and seeking the protection of a powerful ally—आश्रय[1]; adversity brought about by divine agencies such as fire, water in the shape of excessive rains or floods, epidemic or endemic diseases, famine and pestilence, and by human agencies such as officials, thieves, enemies, a king's favourites and the king himself when actuated by greed[2]; the stern duty of a king as dictated by policy, such as to win over enemy's men whose emoluments have been withheld, who are greedy or haughty, who have suffered indignity at his hands, who are irate or have been provoked by him for no reason, who are afraid or have been intimidated,[3] the following twenty types of monarchs who are not worth negotiating with, viz., 1. a king who is yet a child, or 2. aged, 3. who has

1. संधिर्ना विग्रहो यानमासनं द्वैधमाश्रयः ।
2. हुताशनो जलं व्याधिर्दुर्भिक्षो मरकस्तथा । इत्येतद्दैवम्। मानुषं तु—
   आयुक्तकेभ्यश्चोरेभ्यः परेभ्यो राजवल्लभात् । पृथ्वीपतिलोभाच्च व्यसनं मानुषं त्विदम्॥
3. अलब्धवेतनो लुब्धो मानी चाप्यवमानितः । क्रुद्धश्च क्रोधितोऽकस्मात्तथा भीतश्च भीषितः॥
   भेद्याः शत्रौ तु चत्वारो नृपकृत्यमिदं स्मृतम् ।

been ailing for a long time, 4. who has been ostracised by his own kith and kin, 5. who is pusillanimous, or 6. is surrounded by cowards, 7. who is greedy, or 8. has greedy associates, 9. who has estranged his ministers and others, 10. who is extremely voluptuous, 11. who confers with fickle-minded persons, 12. who speaks ill of divine beings and Brāhmaṇas, 13. who is ill-fated and 14. a fatalist, 15. who is afflicted by famine, and 16. by military reverses, 17. who mostly remains away from home, 18. who has numerous enemies, 19. who is in the clutches of adverse times, and 20. who is not devoted to truth and piety*; the entire population of the State; setting forth on an expedition for conquest against an enemy; drawing up an army in battle-array; coming to terms with an enemy and waging war against him, the first of which serves as a ground for the two policies of duplicity and seeking the protection of a powerful enemy, while the other serves as a ground for the other two policies of marching against the enemy and biding time to seek a favourable opportunity to march against an enemy, O highly intelligent scion of Raghu ! (68—70)

मन्त्रिभिस्त्वं यथोद्दिष्टं चतुर्भिस्त्रिभिरेव वा।
कच्चित् समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे बुध॥ ७१॥

"Do you hold consultation in accordance with scriptural injunctions with only four or three selected counsellors collectively or severally to guard against a split among them and to prevent the secrets from leaking out, O wise one? (71)

कच्चित् ते सफला वेदाः कच्चित् ते सफलाः क्रियाः।
कच्चित् ते सफला दाराः कच्चित् ते सफलं श्रुतम्॥ ७२॥

"Has your study of the Vedas borne fruit in the shape of moulding your conduct according to their injunctions? Are your undertakings fruitful? Has your spouse given birth to offspring? Has your learning borne fruit in the shape of culture and humility? (72)

कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राघव।
आयुष्या च यशस्या च धर्मकामार्थसंहिता॥ ७३॥

"I hope your conclusion is precisely the same as mine, which has been set forth in the foregoing verses, O scion of Raghu, and which is conducive to longevity and fame and is attended with religious merit, enjoyment and wealth. (73)

यां वृत्तिं वर्तते तातो यां च नः प्रपितामहः।
तां वृत्तिं वर्तसे कच्चिद् या च सत्पथगा शुभा॥ ७४॥

"Do you follow the way of life which our father treads and which our forbears trod, nay, which is in accord with the way of the virtuous and which is righteous in itself? (74)

कच्चित् स्वादुकृतं भोज्यमेको नाश्नासि राघव।
कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि॥ ७५॥

"I hope you do not partake by yourself of food nicely cooked. I hope you offer it to friends who seek it. (75)

राजा तु धर्मेण हि पालयित्वा
महीपतिर्दण्डधरः प्रजानाम्।
अवाप्य कृत्स्नां वसुधां यथाव-
दितश्च्युतः स्वर्गमुपैति विद्वान्॥ ७६॥

"Having obtained as his share, and ruled in the right way over the entire globe, a wise Kṣatriya holds sway over the earth

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* बालो वृद्धो दीर्घरोगी तथा ज्ञातिबहिष्कृतः। भीरुको भीरुजनको लुब्धो लुब्धजनस्तथा॥
विरक्तप्रकृतिश्चैव विषयेष्वतिसक्तिमान्। अनेकचित्तमन्त्रश्च देवब्राह्मणनिन्दकः॥
दैवोपहतकश्चैव दैवचिन्तक एव च। दुर्भिक्षव्यसनोपेतो बलव्यसनसंयुतः॥
अदेशस्थो बहुरिपुर्युक्तोऽकालेन यश्च वै। सत्यधर्मारतश्चैव विंशतिः पुरुषा अमी॥
एतैः संधिं न कुर्वीत विगृह्णीयात्तु केवलम्।

and administering justice to the people quite in consonance with righteousness surely ascends to heaven when detached from this mortal body." (76)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे शततमः सर्गः ॥ १०० ॥

Thus ends Canto One hundred in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाधिकशततमः सर्गः

Canto CI

Questioned as to what made him give up the sovereignty of Ayodhyā and enter the forest in the garb of an ascetic, Bharata reproaches his mother and implores his elder brother to accept the kingship and return to Ayodhyā. Śrī Rāma, however, pleads that the command of their father is supreme and must be implicitly obeyed by both of them, the first part of it enjoining the exile of the elder brother being binding on him and the second part bequeathing the kingdom to Bharata being binding on the latter

तं तु रामः समाज्ञाय भ्रातरं गुरुवत्सलम्।
लक्ष्मणेन सह भ्रात्रा प्रष्टुं समुपचक्रमे॥ १॥

Concluding from his ascetic garb, the aforesaid Bharata to be full of love to himself (his elder brother), Śrī Rāma for his part alongwith Lakṣmaṇa duly started questioning Bharata as follows : (1)

किमेतदिच्छेयमहं श्रोतुं प्रव्याहृतं त्वया।
यस्मात् त्वमागतो देशमिमं चीरजटाजिनी॥ २॥

"I wish to hear explained by you wherefore it is that you have come all the way to this region, clad in the bark of trees and deerskin and wearing matted locks on your head. (2)

यन्निमित्तमिमं देशं कृष्णाजिनजटाधरः।
हित्वा राज्यं प्रविष्टस्त्वं तत् सर्वं वक्तुमर्हसि॥ ३॥

"What for have you entered this region, wearing the skin of a black buck on your person and matted locks on your head, relinquishing the sovereignty? Please state all this clearly." (3)

इत्युक्तः केकयीपुत्रः काकुत्स्थेन महात्मना।
प्रगृह्य बलवद् भूयः प्राञ्जलिर्वाक्यमब्रवीत्॥ ४॥

Addressed in the aforesaid words once again by the high-souled Śrī Rāma (a scion of Kakutstha) closely embracing him, Bharata (the son of Kaikeyī) made the following submission with folded hands : (4)

आर्य तातः परित्यज्य कृत्वा कर्म सुदुष्करम्।
गतः स्वर्गं महाबाहुः पुत्रशोकाभिपीडितः॥ ५॥
स्त्रिया नियुक्तः कैकेय्या मम मात्रा परंतप।
चकार सा महत्पापमिदमात्मयशोहरम्॥ ६॥

"Having performed a deed in the shape of disinheriting and exiling his own eldest son, most difficult to perform, as urged by his favourite spouse and my mother, Kaikeyī, and abandoning us all, our mighty-armed father ascended to heaven, sore stricken as he was with grief caused by separation from his most beloved son, O tormentor of foes ! In this way she perpetrated this great sin, that has taken away her own reputation, O noble brother ! (5-6)

सा राज्यफलमप्राप्य विधवा शोककर्शिता।
पतिष्यति महाघोरे नरके जननी मम॥ ७॥

"Failing to gain the prize in the shape of sovereignty, my widowed mother, emaciated as she is with grief, will descend into a most frightful hell. (7)

तस्य मे दासभूतस्य प्रसादं कर्तुमर्हसि।
अभिषिञ्चस्व चाद्यैव राज्येन मघवानिव॥ ८॥

"Be pleased to bestow this favour on me, your notorious slave, and have yourself consecrated like Indra, the ruler of gods, for the kingship of Ayodhyā. (8)

इमाः प्रकृतयः सर्वा विधवा मातरश्च याः।
त्वत्सकाशमनुप्राप्ताः प्रसादं कर्तुमर्हसि॥ ९॥

"You ought to be gracious to these people as well as to my widowed mothers, who have sought your presence to propitiate you. (9)

तथानुपूर्व्या युक्तश्च युक्तं चात्मनि मानद।
राज्यं प्राप्नुहि धर्मेण सकामान् सुहृदः कुरु॥ १०॥

"You are fitted for sovereignty by virtue of primogeniture and as such assume you the sovereignty, which is your due, conformably with the principles of righteousness and thereby enable your relations and friends to realize their ambition of seeing you installed on the throne of Ayodhyā, O respecter of others! (10)

भवत्वविधवा भूमिः समग्रा पतिना त्वया।
शशिना विमलेनेव शारदी रजनी यथा॥ ११॥

"With you as its lord, let the entire globe cease to be without a master even as and autumnal night ceases to be dismal when united with a bright moon. (11)

एभिश्च सचिवैः सार्धं शिरसा याचितो मया।
भ्रातुः शिष्यस्य दासस्य प्रसादं कर्तुमर्हसि॥ १२॥

"Solicited by me with bent head in conjunction with these ministers, be pleased to show grace to this servant, who is at the same time your younger brother and pupil. (12)

तदिदं शाश्वतं पित्र्यं सर्वं सचिवमण्डलम्।
पूजितं पुरुषव्याघ्र नातिक्रमितुमर्हसि॥ १३॥

"You ought not to disregard the solicitation of this entire body of your father's ministers, who are not only well-known but have continued through many past generations and are adored by you, O tiger among men!" (13)

एवमुक्त्वा महाबाहुः सबाष्पः कैकयीसुतः।
रामस्य शिरसा पादौ जग्राह भरतः पुनः॥ १४॥

Saying so, full of tears, the mighty armed Bharata, son of Kaikeyī, clasped the feet of Śrī Rāma once more, touching them with his head. (14)

तं मत्तमिव मातङ्गं निःश्वसन्तं पुनः पुनः।
भ्रातरं भरतं रामः परिष्वज्येदमब्रवीत्॥ १५॥

Embracing his younger brother, Bharata, who was sighing again and again like an elephant in rut, Śrī Rāma spoke to him as follows : (15)

कुलीनः सत्त्वसम्पन्नस्तेजस्वी चरितव्रतः।
राज्यहेतोः कथं पापमाचरेन्मद्विधो जनः॥ १६॥

"How can a man of noble descent, rich in Sattva goodness and dignified, and who has observed sacred vows like myself, perpetrate a sinful act for the sake of sovereignty? (16)

न दोषं त्वयि पश्यामि सूक्ष्ममप्यरिसूदन।
न चापि जननीं बाल्यात् त्वं विगर्हितुमर्हसि॥ १७॥

"I do not discover even a minute fault in you, O destroyer of foes! Nor should you reproach your mother through ignorance. (17)

कामकारो महाप्राज्ञ गुरूणां सर्वदानघ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते॥ १८॥

"Freedom of action on the part of elders with reference to their esteemed wife and progeny is always permitted by the scriptures, O sinless and highly intelligent brother. (18)

वयमस्य यथा लोके संख्याताः सौम्य साधुभिः।
भार्याः पुत्राश्च शिष्याश्च त्वमपि ज्ञातुमर्हसि॥ १९॥

"You, too, should know, O gentle brother, that we are held by holy men to be in the same position in the world with reference to the deceased king-emperor as the wives, progeny and pupils of a house-holder are considered as amenable to his control. (19)

वने वा चीरवसनं सौम्य कृष्णाजिनाम्बरम्।
राज्ये वापि महाराजो मां वासयितुमीश्वरः॥ २०॥

"The emperor, King Daśaratha, was perfectly within his rights to lodge me in a forest with the bark of trees wrapped about me and wearing the skin of a black buck about my loins or install me on the throne of Ayodhyā, O gentle brother! (20)

यावत् पितरि धर्मज्ञ गौरवं लोकसत्कृते।
तावद् धर्मकृतां श्रेष्ठ जनन्यामपि गौरवम्॥ २१॥

"The same degree of respect is due even to our mother, Kaikeyī, as is due to our father, who was honoured by the world, O knower of what is right and jewel among those practising virtue! (21)

एताभ्यां धर्मशीलाभ्यां वनं गच्छेति राघव।
मातापितृभ्यामुक्तोऽहं कथमन्यत् समाचरे॥ २२॥

"Commanded by these parents of mine, who are pious by disposition, in the words 'Proceed to the forest,' O scion of Raghu, how can I do anything else? (22)

त्वया राज्यमयोध्यायां प्राप्तव्यं लोकसत्कृतम्।
वस्तव्यं दण्डकारण्ये मया वल्कलवाससा॥ २३॥

"Sovereignty in Ayodhyā, respected by the world, should be enjoyed by you, while I must dwell in the Daṇḍaka forest, clad in the bark of trees. (23)

एवमुक्त्वा महाराजो विभागं लोकसंनिधौ।
व्यादिश्य च महाराजो दिवं दशरथो गतः॥ २४॥

"Saying so and giving two different orders for us two in the presence of the people, Emperor Daśaratha ascended to heaven. (24)

स च प्रमाणं धर्मात्मा राजा लोकगुरुस्तव।
पित्रा दत्तं यथाभागमुपभोक्तुं त्वमर्हसि॥ २५॥

"Nay, that pious-minded king, the adored of the people, is your authority in this matter. You ought, therefore, to enjoy duly the share allotted to you by our high-souled father. (25)

चतुर्दश समाः सौम्य दण्डकारण्यमाश्रितः।
उपभोक्ष्ये त्वहं दत्तं भागं पित्रा महात्मना॥ २६॥

"Taking up my abode in the Daṇḍaka forest, O gentle brother, I for my part shall enjoy the share allotted to me by our high-souled father for fourteen years. (26)

यदब्रवीन्मां नरलोकसत्कृतः
पिता महात्मा विबुधाधिपोपमः।
तदेव मन्ये परमात्मनो हितं
न सर्वलोकेश्वरभावमव्ययम्॥ २७॥

"I consider that alone to be supremely good for me, which our high-souled father, who is respected by the world of human beings and is a compeer of Indra, the ruler of gods, has enjoined upon me, and not the state of Brahmā (the lord of all the worlds), which knows no decay." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकाधिकशततमः सर्गः॥ १०१॥

Thus ends Canto One hundred and one in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यधिकशततमः सर्गः

Canto CII

Bharata tells Śrī Rāma that, having been deprived of the privilege of serving his elder brother, he will have nothing to do with sovereignty and requests him to offer water to the spirit of his deceased father, who died with the thought of Śrī Rāma alone foremost in his mind, and further implores him to get himself consecrated for the sovereignty of Ayodhyā, the obsequies of their imperial father having been duly performed by the two brothers, Bharata and Śatrughna, at Ayodhyā

रामस्य वचनं श्रुत्वा भरतः प्रत्युवाच ह।
किं मे धर्माद् विहीनस्य राजधर्मः करिष्यति॥ १॥

Hearing the exhortation of Śrī Rāma, Bharata, it is said, replied as follows : "How will the code of conduct prescribed for a king avail me, who stand outside the range of that code (disqualified as I am for sovereignty, being a younger issue of the king-emperor)? (1)

शाश्वतोऽयं सदा धर्मः स्थितोऽस्मासु नरर्षभ।
ज्येष्ठे पुत्रे स्थिते राजा न कनीयान् भवेन्नृपः॥ २॥

"This has ever been the perpetual law amongst us (the Kṣatriyas of the solar dynasty), O jewel among men, that so long as the eldest prince is alive, a younger one can never be king. (2)

स समृद्धां मया सार्धमयोध्यां गच्छ राघव।
अभिषेचय चात्मानं कुलस्यास्य भवाय नः॥ ३॥

"Therefore, return with me to the affluent city of Ayodhyā, O scion of Raghu, and get yourself consecrated for the kingship for the continuance of this race of ours. (3)

राजानं मानुषं प्राहुर्देवत्वे सम्मतो मम।
यस्य धर्मार्थसहितं वृत्तमाहुरमानुषम्॥ ४॥

"The king, whom the common people speak of as a human being and yet whose conduct, which goes hand in hand with righteousness and worldly prosperity, they declare as superhuman, is esteemed by me as verging on divinity. (4)

केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते।
धीमान् स्वर्गं गतो राजा यायजूकः सतां मतः॥ ५॥

"While I was away to the kingdom of Kekaya and you had proceeded to the forest, the sagacious king, who was given to the performance of sacrifices and was esteemed by the virtuous, ascended to heaven. (5)

निष्क्रान्तमात्रे भवति सहसीते सलक्ष्मणे।
दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात्॥ ६॥

"Accompanied by Sītā and Lakṣmaṇa, you had just gone out of Ayodhyā when, overwhelmed with sorrow and grief, the king departed for heaven. (6)

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः।
अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ॥ ७॥

"Get up, O tiger among men! Let water be offered to the spirit of our deceased father. Śatrughna standing here and myself too have already offered water to him. (7)

प्रियेण किल दत्तं हि पितृलोकेषु राघव।
अक्षयं भवतीत्याहुर्भवांश्चैव पितुः प्रियः॥ ८॥

"For, the knowers of Truth declare that water etc., offered by a beloved son surely becomes inexhaustible in the realm of manes, O scion of Raghu; and you are undoubtedly the beloved of our deceased father. (8)

त्वामेव शोचंस्तव दर्शनेप्सु-
स्त्वय्येव सक्तामनिवर्त्य बुद्धिम्।

त्वया विहीनस्तव शोकरुग्ण-
स्त्वां संस्मरन्नेव गतः पिता ते॥ ९ ॥

"Bereft of you and stricken with grief caused by separation from you and unable to divert his mind, which was solely attached to you alone, our father departed from this world grieving only for you, longing for your sight and fondly remembering you alone." (9)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे द्व्यधिकशततमः सर्गः॥ १०२॥

Thus ends Canto One hundred and two in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यधिकशततमः सर्गः

Canto CIII

Fallen into a swoon to hear of his father's ascent to heaven and brought back to consciousness by Bharata and others, who sprinkle water on him and employ other such devices, Śrī Rāma laments in various ways. Comforted by Bharata and having in his turn consoled Sītā and repairing to the bank of the Gaṅgā, nay, offering water and balls of cooked food to the spirit of his departed father, he returns to his hut. Hearing their cry of distress, the troops approach them and are greeted by Śrī Rāma according to their rank

तां श्रुत्वा करुणां वाचं पितुर्मरणसंहिताम्।
राघवो भरतेनोक्तां बभूव गतचेतनः॥ १॥

Hearing the pathetic news relating to the death of his father, King Daśaratha, told by Bharata, Śrī Rāma, a scion of Raghu, fainted there. (1)

तं तु वज्रमिवोत्सृष्टमाहवे दानवारिणा।
वाग्वज्रं भरतेनोक्तममनोज्ञं परंतपः॥ २॥
प्रगृह्य रामो बाहू वै पुष्पिताङ्ग इव द्रुमः।
वने परशुना कृत्तस्तथा भुवि पपात ह॥ ३॥

Hearing the aforesaid unpleasant and heart-rending news broken by Bharata, which was piercing like a thunderbolt discharged by Indra, the enemy of demons, on a field of battle, and raising his arms, Śrī Rāma, the scorcher of his enemies, for his part actually sank to the ground precisely like a tree with boughs full of blossom felled down with an axe in a forest : so it is said. (2-3)

तथा हि पतितं रामं जगत्यां जगतीपतिम्।
कूलघातपरिश्रान्तं प्रसुप्तमिव कुञ्जरम्॥ ४॥
भ्रातरस्ते महेष्वासं सर्वतः शोककर्शितम्।
रुदन्तः सह वैदेह्या सिषिचुः सलिलेन वै॥ ५॥

Weeping with Sītā, a princess of the Videha territory, his celebrated brothers, Bharata, Lakṣmaṇa and Śatrughna, promptly sprinkled water all over Śrī Rāma, the ruler of the earth and the wielder of a mighty bow, fallen on the ground, as aforesaid, blasted with grief, like an elephant exhausted by striking with his tusks against a river bank and lying fast asleep due to fatigue. (4-5)

स तु संज्ञां पुनर्लब्ध्वा नेत्राभ्यामश्रुमुत्सृजन्।
उपाक्रामत काकुत्स्थः कृपणं बहु भाषितुम्॥ ६॥

Shortly regaining his consciousness, the aforesaid Śrī Rāma, a scion of Kakutstha, for his part, began piteously to wail, dropping tears from his eyes. (6)

स रामः स्वर्गतं श्रुत्वा पितरं पृथिवीपतिम्।
उवाच भरतं वाक्यं धर्मात्मा धर्मसंहितम्॥ ७॥

Hearing of the emperor, his father, having ascended to heaven, the celebrated

Śrī Rāma, whose mind was given to piety, addressed the following words, consistent with righteousness, to Bharata : (7)

किं करिष्याम्ययोध्यायां ताते दिष्टां गतिं गते।
कस्तां राजवराद्धीनामयोध्यां पालयिष्यति॥ ८॥

"Father having reached the end of his life (the destiny assigned by Providence), what shall I do at Ayodhyā? Who will look after the said city of Ayodhyā, bereft of Daśaratha, the foremost of kings? (8)

किं नु तस्य मया कार्यं दुर्जातेन महात्मनः।
यो मृतो मम शोकेन स मया न च संस्कृतः॥ ९॥

"What purpose on earth of that high-souled monarch—who died of grief caused by separation from me, and who was not even cremated by me—was served by me, his hapless child? (9)

अहो भरत सिद्धार्थो येन राजा त्वयानघ।
शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु सत्कृतः॥ १०॥

"Oh sinless Bharata, accomplished of purpose are you, by whom, as well as by Śatrughna the king was paid homage to in all obsequial rites! (10)

निष्प्रधानामनेकाग्रां नरेन्द्रेण विना कृताम्।
निवृत्तवनवासोऽपि नायोध्यां गन्तुमुत्सहे॥ ११॥

"Even when the term of my exile has expired, I shall have no heart to return to Ayodhyā, which has been rendered destitute of its ruler and is, therefore, without a leader and agitated. (11)

समाप्तवनवासं मामयोध्यायां परंतप।
कोऽनुशासिष्यति पुनस्ताते लोकान्तरं गते॥ १२॥

"Father having departed to the otherworld, O scorcher of enemies, who will give instructions to me hereafter about my duty when I am back in Ayodhyā, having completed the term of my exile in the forest? (12)

पुरा प्रेक्ष्य सुवृत्तं मां पिता यान्याह सान्त्वयन्।
वाक्यानि तानि श्रोष्यामि कुतः कर्णसुखान्यहम्॥ १३॥

"From whom shall I hear those words, pleasing to the ear, which father addressed to me in the past, speaking kindly to me, on seeing me of good conduct?" (13)

एवमुक्त्वाथ भरतं भार्यामभ्येत्य राघवः।
उवाच शोकसंतप्तः पूर्णचन्द्रनिभाननाम्॥ १४॥

Having spoken to Bharata as aforesaid, and turning to his consort, whose countenance resembled the full moon, as well as to Lakṣmaṇa, Śrī Rāma, a scion of Raghu, who was tormented with grief, said to her : (14)

सीते मृतस्ते श्वशुरः पितृहीनोऽसि लक्ष्मण।
भरतो दुःखमाचष्टे स्वर्गतिं पृथिवीपतेः॥ १५॥

"Your father-in-law is no more, O Sītā ! You are fatherless, O Lakṣmaṇa ! Bharata sorrowfully relates the emperor's ascent to heaven." (15)

ततो बहुगुणं तेषां बाष्पं नेत्रेष्वजायत।
तथा ब्रुवति काकुत्स्थे कुमाराणां यशस्विनाम्॥ १६॥

When Śrī Rāma (a scion of Kakutstha) spoke as above, copious tears welled up in consequence in the eyes of those illustrious princes. (16)

ततस्ते भ्रातरः सर्वे भृशमाश्वास्य दुःखितम्।
अब्रुवञ्जगतीभर्तुः क्रियतामुदकं पितुः॥ १७॥

Having consoled their afflicted brother to the best of their ability, all the aforesaid brothers then said to him, "Let water be offered to the spirit of our imperial father." (17)

सा सीता स्वर्गतं श्रुत्वा श्वशुरं तं महानृपम्।
नेत्राभ्यामश्रुपूर्णाभ्यां न शशाकेक्षितुं प्रियम्॥ १८॥

Hearing of the celebrated emperor, her father-in-law, having ascended to heaven, the renowned Sītā with her eyes full of tears was not able to look at her beloved lord. (18)

सान्त्वयित्वा तु तां रामो रुदतीं जनकात्मजाम्।
उवाच लक्ष्मणं तत्र दुःखितो दुःखितं वचः॥ १९॥

Consoling the aforesaid Sītā (daughter of Janaka), who was weeping, the afflicted

Śrī Rāma for his part spoke as follows to the distressed Lakṣmaṇa on that very spot : (19)

आनयेङ्गुदिपिण्याकं चीरमाहर चोत्तरम्।
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः॥ २०॥

"Bring the crushed pulp of Iṅgudī, a piece of bark for being wrapped about my lions and another for being used as an upper garment. I shall proceed to the river bank to perform the rite of offering water to the spirit of our high-souled father. (20)

सीता पुरस्ताद् व्रजतु त्वमेनामभितो व्रज।
अहं पश्चाद् गमिष्यामि गतिर्ह्येषा सुदारुणा॥ २१॥

"Let Sītā walk ahead and follow you at her heels. I shall follow in the rear; for such is the most painful procedure employed on occasions of mourning." (21)

ततो नित्यानुगस्तेषां विदितात्मा महामतिः।
मृदुर्दान्तश्च कान्तश्च रामे च दृढभक्तिमान्॥ २२॥
सुमन्त्रस्तैर्नृपसुतैः सार्धमाश्वास्य राघवम्।
अवतारयदालम्ब्य नदीं मन्दाकिनीं शिवाम्॥ २३॥

Consoling Śrī Rāma, a scion of Raghu, alongwith those other princes, and holding the former by the hand, Sumantra, their hereditary servant—who had realized the Self, was possessed of great intelligence, gentle, self-controlled and glorious, and was full of unswerving devotion to Śrī Rāma—helped him descend to the blessed river, Mandākinī. (22-23)

ते सुतीर्थां ततः कृच्छ्रादुपगम्य यशस्विनः।
नदीं मन्दाकिनीं रम्यां सदा पुष्पितकाननाम्॥ २४॥
शीघ्रस्रोतसमासाद्य तीर्थं शिवमकर्दमम्।
सिषिचुस्तूदकं राज्ञे तत एतद् भवत्विति॥ २५॥

Having reached with difficulty (because of their inability to walk, overwhelmed as they were with grief caused by their father's demise) the lovely and swift-flowing river Mandākinī—which was provided with easy descents for bathing purposes and was hemmed in with woodlands ever full of blossom—and, betaking themselves to a blessed descent free from mud, Śrī Rāma and others for their part offered water to the departed king, saying "Dear father, let this water reach you." (24-25)

प्रगृह्य तु महीपालो जलापूरितमञ्जलिम्।
दिशं याम्यामभिमुखो रुदन् वचनमब्रवीत्॥ २६॥

Holding together, in the form of a hollow, his palms full of water, and standing with his face turned towards the southern quarter presided over by Yama, the god of death, Śrī Rāma, the ruler of the earth, for his part spoke weeping as follows : (26)

एतत् ते राजशार्दूल विमलं तोयमक्षयम्।
पितृलोकगतस्याद्य मद्दत्तमुपतिष्ठतु॥ २७॥

"Let this limpid water offered by me today serve you, who have left for the world of manes, inexhaustibly, O tiger among kings !" (27)

ततो मन्दाकिनीतीरं प्रत्युत्तीर्य स राघवः।
पितुश्चकार तेजस्वी निर्वापं भ्रातृभिः सह॥ २८॥

Re-ascending to the bank of the Mandākinī the celebrated and glorious Śrī Rāma (a scion of Raghu) then offered balls of food to his father alongwith his other three brothers. (28)

ऐङ्गुदं बदरैर्मिश्रं पिण्याकं दर्भसंस्तरे।
न्यस्य रामः सुदुःखार्तो रुदन् वचनमब्रवीत्॥ २९॥

Serving the crushed pulp of Iṅgudī fruit mixed with the pulp of plums on a mat of Kuśa grass, Śrī Rāma, who was sore stricken with agony, spoke weeping as follows : (29)

इदं भुङ्क्ष्व महाराज प्रीतो यदशना वयम्।
यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः॥ ३०॥

"Delightfully partake of this, which is our only food, O great monarch! Deties partake of the same food which a man worshipping them eats." (30)

ततस्तेनैव मार्गेण प्रत्युत्तीर्य सरित्तटात्।
आरुरोह नरव्याघ्रो रम्यसानुं महीधरम्॥ ३१॥

Moving up from the river bank once

more by the same route along which he had descended, Śrī Rāma, a tiger among men, then ascended the mountain Citrakūṭa, which was crowned with a lovely summit. (31)

ततः पर्णकुटीद्वारमासाद्य जगतीपतिः।
परिजग्राह पाणिभ्यामुभौ भरतलक्ष्मणौ॥ ३२॥

Reaching the entrance of the hut of leafy twigs in which he dwelt, Śrī Rāma (the emperor) now clasped both Bharata and Lakṣmaṇa by his hands and wept loudly. (32)

तेषां तु रुदतां शब्दात् प्रतिशब्दोऽभवद् गिरौ।
भ्रातॄणां सह वैदेह्या सिंहानां नर्दतामिव॥ ३३॥

From the cry of those brothers with Sītā, a princess of the Videha kingdom, which resembled the noise of roaring lions, rose an echo in the mountain. (33)

महाबलानां रुदतां कुर्वतामुदकं पितुः।
विज्ञाय तुमुलं शब्दं त्रस्ता भरतसैनिकाः॥ ३४॥
अब्रुवंश्चापि रामेण भरतः संगतो ध्रुवम्।
तेषामेव महान् शब्दः शोचतां पितरं मृतम्॥ ३५॥

The troops of Bharata got alarmed to hear the confused noise of the four exceptionally mighty brothers, who, they thought were crying while offering water to the spirit of their deceased father, and said to one another, "Surely Prince Bharata has met Śrī Rāma. This is undoubtedly the loud cry of those four brothers mourning for their deceased father." (34-35)

अथ वाहान् परित्यज्य तं सर्वेऽभिमुखाः स्वनम्।
अप्येकमनसो जग्मुर्यथास्थानं प्रधाविताः॥ ३६॥

Leaving their conveyances, all troops without exception ran fast with an undivided mind to the place from which the sound was coming, with their faces turned towards that sound. (36)

हयैरन्ये गजैरन्ये रथैरन्ये स्वलंकृतैः।
सुकुमारास्तथैवान्ये पद्भिरेव नरा ययुः॥ ३७॥

Some people, other than the troops, who were tender of body rode on horses, others on elephants and still others in chariots tastefully decorated; while still others went on foot alone. (37)

अचिरप्रोषितं रामं चिरविप्रोषितं यथा।
द्रष्टुकामो जनः सर्वो जगाम सहसाश्रमम्॥ ३८॥

Eager to see Śrī Rāma, as though he had been away from his home, Ayodhyā, for a long time, although he had left his home not long before, all men rushed headlong to the hermitage of Śrī Rāma. (38)

भ्रातॄणां त्वरितास्ते तु द्रष्टुकामाः समागमम्।
ययुर्बहुविधैर्यानैः खुरनेमिसमाकुलैः॥ ३९॥

Keen to behold the meeting of the four brothers, they for their part hastily rode on hoofed animals and wheeled vehicles of various kinds. (39)

सा भूमिर्बहुभिर्यानै रथनेमिसमाहता।
मुमोच तुमुलं शब्दं द्यौरिवाभ्रसमागमे॥ ४०॥

Run over by many animals and vehicles and consequently struck against by hoofs and felloes, that land of Citrakūṭa produced a tumultuous noise as heavens do during the gathering of clouds. (40)

तेन वित्रासिता नागाः करेणुपरिवारिताः।
आवासयन्तो गन्धेन जग्मुरन्यद्वनं ततः॥ ४१॥

Terrified by that noise, wild elephants accompanied by female elephants migrated to another forest from that place, perfuming the quarters with the scent of their ichor. (41)

वराहवृकसिंहाश्च महिषाः सृमरास्तथा।
व्याघ्रगोकर्णगवया वित्रेसुः पृषतैः सह॥ ४२॥

Boars, wolves and lions, buffaloes, Sṛmaras and Gokarṇas, two distinctive species of deer, as well as tigers and Gavayas alongwith spotted deer felt stricken with terror. (42)

रथाह्वहंसानत्यूहाः प्लवाः कारण्डवाः परे।
तथा पुंस्कोकिलाः क्रौञ्चा विसंज्ञा भेजिरे दिशः॥ ४३॥

Cakrawākas, swans and waterfowl, Plavas (a kind of heron), Kāraṇḍavas (a sort of duck) and other aquatic birds, male cuckoos and cranes flew utterly confused in various directions. (43)

तेन शब्देन वित्रस्तैराकाशं पक्षिभिर्वृतम्।
मनुष्यैरावृता भूमिरुभयं प्रबभौ तदा॥ ४४॥

The sky was screened with birds terrified by that sound, while the land was covered with men; and both looked most charming on that occasion. (44)

ततस्तं पुरुषव्याघ्रं यशस्विनमकल्मषम्।
आसीनं स्थण्डिले रामं ददर्श सहसा जनः॥ ४५॥

All of a sudden people now beheld the illustrious and sinless Śrī Rāma, that tiger among men, sitting on the altar. (45)

विगर्हमाणः कैकेयीं मन्थरासहितामपि।
अभिगम्य जनो रामं बाष्पपूर्णमुखोऽभवत्॥ ४६॥

Approaching Śrī Rāma, the people, who had been reproaching Kaikeyī, including Mantharā too, found their own face bathed in tears. (46)

तान् नरान् बाष्पपूर्णाक्षान् समीक्ष्याथ सुदुःखितान्।
पर्यष्वजत धर्मज्ञः पितृवन्मातृवच्च सः॥ ४७॥

Perceiving those men sore distressed with their eyes full of tears, Śrī Rāma, who knew what is right, presently embraced them like their father and mother. (47)

स तत्र कांश्चित् परिषस्वजे नरान्
नराश्च केचित्तु तमभ्यवादयन्।
चकार सर्वान् सवयस्यबान्धवान्
यथार्हमासाद्य तदा नृपात्मजः॥ ४८॥

Nay, he embraced some men who deserved it, while others on that spot hailed him. Approaching them on that occasion, the princes received them all including his friends and relations according to the rank of each. (48)

ततः स तेषां रुदतां महात्मनां
भुवं च खं चानुविनादयन् स्वनः।
गुहा गिरीणां च दिशश्च संततं
मृदङ्गघोषप्रतिमो विशुश्रुवे॥ ४९॥

Making the earth and the heavens as well as the mountain caves and the quarters incessantly resound, the aforesaid cry of those wailing high-souled men was continuously heard far and wide like the sound of a clay tomtom. (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
त्र्यधिकशततमः सर्गः॥ १०३॥

Thus ends Canto One hundred and three in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरधिकशततमः सर्गः

Canto CIV

Accompanied by Kausalyā and others, Sage Vasiṣṭha proceeds to the hermitage of Śrī Rāma. Showing to her co-wives the lumps of the pulp of the Iṅgudī fruit offered to the spirit of his deceased father by Śrī Rāma on blades of Kuśa grass placed with their ends pointing to the south along the bank of the Mandākinī on the way, Kausalyā grieves for her deceased husband. Reaching the hermitage, Kausalyā and others see the two brothers, Śrī Rāma and Lakṣmaṇa, fall at their feet. Kausalyā bewails the lot of Sītā when the latter falls at her feet. Bowing down at the feet of his preceptor, Śrī Rāma takes his seat. Accompanied by the counsellors, Bharata too sits nearby

वसिष्ठः पुरतः कृत्वा दारान् दशरथस्य च।
अभिचक्राम तं देशं रामदर्शनतर्षितः॥ १॥

Placing the widows of King Daśaratha in the forefront, Vasiṣṭha, who was feeling athirst for the sight of Śrī Rāma, proceeded to that region where Śrī Rāma was sojourning. (1)

राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीं प्रति।
ददृशुस्तत्र तत् तीर्थं रामलक्ष्मणसेवितम्॥ २॥

Making their way with slow paces towards the river Mandākinī the dowager queens saw there a descent (suitable for bathing etc.) to the river resorted to by Śrī Rāma and Lakṣmaṇa. (2)

कौसल्या बाष्पपूर्णेन मुखेन परिशुष्यता।
सुमित्रामब्रवीद् दीनां याश्चान्या राजयोषितः॥ ३॥

With a withering face bathed in tears, Kausalyā spoke as follows to the afflicted Sumitrā and the other queens that were present there : (3)

इदं तेषामनाथानां क्लिष्टमक्लिष्टकर्मणाम्।
वने प्राक्कलनं तीर्थं ये ते निर्विषयीकृताः॥ ४॥

"Here is the descent selected for the first time by those fatherless children, who have been expelled from their kingdom and who are now living a hard life in the forest, though unwearied in action. (4)

इतः सुमित्रे पुत्रस्ते सदा जलमतन्द्रितः।
स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात्॥ ५॥

"Along this route, O Sumitrā, does your elder son, Lakṣmaṇa, ever unweariedly fetch water himself for the sake of my son (his elder brother). (5)

जघन्यमपि ते पुत्रः कृतवान् न तु गर्हितः।
भ्रातुर्यदर्थरहितं सर्वं तद् गर्हितं गुणैः॥ ६॥

"Your son has not been subjected to any reproach, even though he has done menial service to his elder brother. All that which is devoid of use to one's elder brother, who is held to be on a par with one's father, is censured by men possessed of noble qualities. (6)

अद्यायमपि ते पुत्रः क्लेशानामतथोचितः।
नीचानर्थसमाचारं सज्जं कर्म प्रमुञ्चतु॥ ७॥

"Let this son of yours, too, who is undeserving of the hardships, which are being experienced by him, totally give up the work in hand whose execution is painful and fit for menials, now that his elder brother is soon returning to Ayodhyā." (7)

दक्षिणाग्रेषु दर्भेषु सा ददर्श महीतले।
पितुरिङ्गुदिपिण्याकं न्यस्तमायतलोचना॥ ८॥

The large-eyed Kausalyā presently saw the crushed pulp of Iṅgudī fruits placed by Śrī Rāma on blades of Kuśa grass spread on the earth's surface with their ends pointing to the south as an offering intended for the gratification of his deceased father. (8)

तं भूमौ पितुरार्तेन न्यस्तं रामेण वीक्ष्य सा।
उवाच देवी कौसल्या सर्वा दशरथस्त्रियः॥ ९॥

Observing the said pulp placed on the ground by the afflicted Śrī Rāma for the gratification of his deceased father, the aforesaid Queen Kausalyā spoke as follows to all the other consorts of King Daśaratha : (9)

इदमिक्ष्वाकुनाथस्य राघवस्य महात्मनः।
राघवेण पितुर्दत्तं पश्यतैतद् यथाविधि॥ १०॥

"Behold here this offering made in accordance with the scriptural ordinance by Rāma, a scion of Raghu, for the gratification of his high-souled father, the late King Daśaratha, also a scion of Raghu, the lord of the Ikṣwākus. (10)

तस्य देवसमानस्य पार्थिवस्य महात्मनः।
नैतदौपयिकं मन्ये भुक्तभोगस्य भोजनम्॥ ११॥

"I do not consider this food (viz., the pulp of the Iṅgudī-fruit) to be fit for the consumption of that high-souled monarch, who vied with gods and had enjoyed all the luxuries of life. (11)

चतुरन्तां महीं भुक्त्वा महेन्द्रसदृशो भुवि।
कथमिङ्गुदिपिण्याकं स भुङ्क्ते वसुधाधिपः॥ १२॥

"Having ruled over the globe bounded by the four oceans, how will the emperor, who was a compeer on earth of the great Indra, be able to partake of the crushed pulp of Iṅgudī fruits? (12)

अतो दुःखतरं लोके न किंचित् प्रतिभाति मे।
यत्र रामः पितुर्दद्यादिङ्गुदीक्षोदमृद्धिमान्॥ १३॥

"Nothing in the world appears more painful to me than the occasion when Rāma, who is full of riches of every description, should feel constrained to offer the crushed pulp of Iṅgudī fruits to the spirit of his deceased father. (13)

रामेणेङ्गुदिपिण्याकं पितुर्दत्तं समीक्ष्य मे।
कथं दुःखेन हृदयं न स्फोटति सहस्त्रधा॥ १४॥

"Why does my heart not get split into a thousand fragments through agony perceiving the crushed pulp of Iṅgudī fruits offered by Rāma to the spirit of his deceased father?" (14)

श्रुतिस्तु खल्वियं सत्या लौकिकी प्रतिभाति मे।
यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः॥ १५॥

"The popular saying that the deities of a man partake of the same food on which a man subsists, appears undoubtedly true to us." (15)

एवमार्तां सपत्न्यस्ता जग्मुराश्वास्य तां तदा।
ददृशुश्चाश्रमे रामं स्वर्गच्युतमिवामरम्॥ १६॥

Comforting the afflicted Kausalyā in the foregoing words on that occassion, her aforesaid co-wives departed with Kausalyā and beheld Śrī Rāma seated in his hermitage like an immortal fallen from heaven. (16)

तं भोगैः सम्परित्यक्तं रामं सम्प्रेक्ष्य मातरः।
आर्ता मुमुचुरश्रूणि सस्वरं शोककर्शिताः॥ १७॥

Distressed to observe the celebrated Śrī Rāma shorn of all luxuries, his mothers wept loudly, emaciated as they were through grief. (17)

तासां रामः समुत्थाय जग्राह चरणाम्बुजान्।
मातृणां मनुजव्याघ्रः सर्वासां सत्यसंगरः॥ १८॥

Duly rising from his seat, Śrī Rāma, a veritable tiger among men, who was true to his promise, clasped the lotus-like feet of all his aforesaid mothers. (18)

ताः पाणिभिः सुखस्पर्शैर्मृद्वङ्गुलितलैः शुभैः।
प्रममार्जू रजः पृष्ठाद् रामस्यायतलोचनाः॥ १९॥

With their lovely hands, which were

delightful to the touch and the base of whose fingers was exceptionally soft, those large-eyed ladies wiped the dust off Śrī Rāma's back. (19)

सौमित्रिरपि ताः सर्वा मातॄः सम्प्रेक्ष्य दुःखितः।
अभ्यवादयदासक्तं शनै रामादनन्तरम्॥ २०॥

Distressed to perceive all the aforesaid mothers, Lakṣmaṇa (son of Sumitrā) too fondly greeted them immediately after Śrī Rāma. (20)

यथा रामे तथा तस्मिन् सर्वा ववृतिरे स्त्रियः।
वृत्तिं दशरथाज्जाते लक्ष्मणे शुभलक्षणे॥ २१॥

All the ladies behaved towards the celebrated Lakṣmaṇa, sprung from the loins of Daśaratha, who was endowed with auspicious bodily marks, in the same way as they did towards Śrī Rāma. (21)

सीतापि चरणांस्तासामुपसंगृह्य दुःखिता।
श्वश्रूणामश्रुपूर्णाक्षी सम्बभूवाग्रतः स्थिता॥ २२॥

Holding firmly the feet of the said mothers-in-law, Sītā too stood agonized before them with her eyes full of tears. (22)

तां परिष्वज्य दुःखार्ता माता दुहितरं यथा।
वनवासकृतां दीनां कौसल्या वाक्यमब्रतीत्॥ २३॥

Embracing her, as a mother would embrace her own daughter, the sorrow-stricken Kausalyā spoke as follows to Sītā, who looked withered through exile in the forest : (23)

वैदेहराजन्यसुता स्नुषा दशरथस्य च।
रामपत्नी कथं दुःखं सम्प्राप्ता विजने वने॥ २४॥

"I wonder how the consort of Rāma, daughter of Janaka (a royal personage of the Videha clan) and daughter-in-law of Emperor Daśaratha, has undergone suffering in a lonely forest. (24)

पद्ममातपसंतप्तं परिक्लिष्टमिवोत्पलम्।
काञ्चनं रजसा ध्वस्तं क्लिष्टं चन्द्रमिवाम्बुदैः॥ २५॥
मुखं ते प्रेक्ष्य मां शोको दहत्यग्निरिवाश्रयम्।
भृशं मनसि वैदेहि व्यसनारणिसम्भवः॥ २६॥

"The fire of grief produced by the firewood of adversity and existing in my mind, O princess of the Videha kingdom, burns me to the core even as the element of fire consumes the very substance that sustains it, when I gaze on your countenance resembling a lotus scorched by the sun, a crushed lily, gold soiled with dust and the moon obscured by clouds." (25-26)

ब्रुवन्त्यामेवमार्तायां जनन्यां भरताग्रजः।
पादावासाद्य जग्राह वसिष्ठस्य च राघवः॥ २७॥

Reaching the feet of Vasiṣṭha, while his distressed mother was speaking as aforesaid, Śrī Rāma, a scion of Raghu, the elder brother of Bharata, clasped them. (27)

पुरोहितस्याग्निसमस्य तस्य वै
बृहस्पतेरिन्द्र इवामराधिपः।
प्रगृह्य पादौ सुसमृद्धतेजसः
सहैव तेनोपविवेश राघवः॥ २८॥

Holding the feet of the said priest—who was possessed of very great splendour and resembled the fire-god—even as Indra, the ruler of gods, would clasp the feet of Bṛhaspati, the preceptor of gods, Śrī Rāma (a scion of Raghu) took his seat with Vasiṣṭha himself. (28)

ततो जघन्यं सहितैः स्वमन्त्रिभिः
पुरप्रधानैश्च तथैव सैनिकैः।
जनेन धर्मज्ञतमेन धर्मवा-
नुपोपविष्टो भरतस्तदाग्रजम्॥ २९॥

Thereupon alongwith his friends, counsellors and the foremost of citizens as well as with the troops and men who knew best what is right, the celebrated Bharata, who was full of piety, sat down on that occasion close to his elder brother, Śrī Rāma, at his back. (29)

उपोपविष्टस्तु तदातिवीर्यवां-
स्तपस्विवेषेण समीक्ष्य राघवम्।
श्रिया ज्वलन्तं भरतः कृताञ्जलि-
र्यथा महेन्द्रः प्रयतः प्रजापतिम्॥ ३०॥

Perceiving Śrī Rāma, a scion of Raghu,

blazing with glory in the garb of an ascetic, Bharata, for his part, who was seated closeby at that time and was exceedingly powerful, folded his hands in the same way as the mighty Indra submissively would before Brahmā, the lord of created beings. (30)

किमेष वाक्यं भरतोऽद्य राघवं
प्रणम्य सत्कृत्य च साधु वक्ष्यति।
इतीव तस्यार्यजनस्य तत्त्वतो
बभूव कौतूहलमुत्तमं तदा॥ ३१॥

A great curiosity really arose at that moment in the mind of those worthies assembled there as to what submission yonder Bharata would now politely make after bowing low and paying his homage to Śrī Rāma, a scion of Raghu, that day. (31)

स राघवः सत्यधृतिश्च लक्ष्मणो
महानुभावो भरतश्च धार्मिकः।
वृताः सुहृद्भिश्च विरेजिरेऽध्वरे
यथा सदस्यैः सहितास्त्रयोऽग्नयः॥ ३२॥

Nay, surrounded by their near and dear ones, the celebrated Śrī Rāma, a scion of Raghu, who was firmly devoted to truthfulness, and the noble-minded Lakṣmaṇa and the pious Bharata shone brightly on the sacrificial ground like the three sacrificial fires (known by the names of Gārhapatya, Āhavanīya and Dakṣiṇā) accompanied by the superintending priests. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुरधिकशततमः सर्गः॥ १०४॥

Thus ends Canto One hundred and four in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Bharata implores Śrī Rāma to oblige him by accepting the throne of Ayodhyā being offered by him to Śrī Rāma with the concurrence of Kaikeyī, even though bestowed on him by their deceased father. Consoling Bharata, who held himself responsible for Śrī Rāma's exile to the forest and was languishing with sorrow on that score, Śrī Rāma, however, tries to pacify him in various ways and urges him to shoulder the burden of rulership

ततः पुरुषसिंहानां वृतानां तैः सुहृद्गणैः।
शोचतामेव रजनी दुःखेन व्यत्यवर्तत॥ १॥

The night subsequently passed away in sorrow in the case of the said tigers among men, accompanied by those near and dear ones, while the former were grieving. (1)

रजन्यां सुप्रभातायां भ्रातरस्ते सुहृद्वृताः।
मन्दाकिन्यां हुतं जप्यं कृत्वा राममुपागमन्॥ २॥

Having offered oblations into the sacred fire and muttered their prayers on the bank of the Mandākinī, when the night had been vividly relieved by dawn, the aforesaid brothers, accompanied by their near and dear ones, sought the presence of Śrī Rāma. (2)

तूष्णीं ते समुपासीना न कश्चित् किंचिदब्रवीत्।
भरतस्तु सुहृन्मध्ये रामं वचनमब्रवीत्॥ ३॥

They all sat down mute, none spoke

anything. Bharata for his part made the following submission to Śrī Rāma in the midst of his near and dear ones : (3)

सान्त्विता मामिका माता दत्तं राज्यमिदं मम।
तद् ददामि तवैवाहं भुङ्क्ष्व राज्यमकण्टकम्॥ ४॥

"My mother Kaikeyī has been consoled by you and this kingdom of Ayodhyā bestowed on me. I hereby return it to your own self. Please enjoy it without impediment. (4)

महतेवाम्बुवेगेन भिन्नः सेतुर्जलागमे।
दुरावरं त्वदन्येन राज्यखण्डमिदं महत्॥ ५॥

"Just as a dam breached by a mighty onrush of water during the rains cannot be easily repaired, this large state of Ayodhyā cannot be easily held in one's sway by anyone other than you. (5)

गतिं खर इवाश्वस्य ताक्ष्र्यस्येव पतत्त्रिणः।
अनुगन्तुं न शक्तिर्मे गतिं तव महीपते॥ ६॥

"The power to emulate your ruling capacity does not lie in me, O ruler of the globe, any more than the power to emulate the gait of a horse in a donkey and the flight of Garuḍa, the carrier of Lord Viṣṇu, in a common bird. (6)

सुजीवं नित्यशस्तस्य यः परैरुपजीव्यते।
राम तेन तु दुर्जीवं यः परानुपजीवति॥ ७॥

"Know his life to be blessed from day to day, who is depended upon by others. Life is, however, dragged on with hardship by him who depends for his life upon others, O Rāma ! (7)

यथा तु रोपितो वृक्षः पुरुषेण विवर्धितः।
ह्रस्वकेन दुरारोहो रूढस्कन्धो महाद्रुमः॥ ८॥

"For example a tree planted and nurtured by a man develops in course of time into a mighty tree with a stout trunk, hard to scale for a dwarf. (8)

स यदा पुष्पितो भूत्वा फलानि न विदर्शयेत्।
स तां नानुभवेत् प्रीतिं यस्य हेतोः प्ररोपितः॥ ९॥

"But when, though laden with flowers, it does not bear fruit, the man does not experience the same delight which he expected from it due to his failure to reach the consummation for which it was planted with effort. (9)

एषोपमा महाबाहो तदर्थं वेत्तुमर्हसि।
यत्र त्वमस्मान् वृषभो भर्ता भृत्यान् न शाधि हि॥ १०॥

"This is only an analogy, O mighty-armed brother: be pleased to make out its meaning, since you, our supreme master, do not care to instruct us, your servants, on this occasion when it becomes you to protect us. (10)

श्रेणयस्त्वां महाराज पश्यन्त्वग्र्याश्च सर्वशः।
प्रतपन्तमिवादित्यं राज्यस्थितमरिंदमम्॥ ११॥

"Let the guilds of traders (of every class) and their leaders behold you, the subduer of enemies, seated on the throne like the sun blazing on all sides, O great king ! (11)

तथानुयाने काकुत्स्थ मत्ता नर्दन्तु कुञ्जराः।
अन्तःपुरगता नार्यो नन्दन्तु सुसमाहिताः॥ १२॥

"Likewise, let the elephants in rut trumpet in the course of your return journey to Ayodhyā and let the ladies living in the royal gynaeceum, fully collected in mind, rejoice to see you returned." (12)

तस्य साध्वनुमन्यन्त नागरा विविधा जनाः।
भरतस्य वचः श्रुत्वा रामं प्रत्यनुयाचतः॥ १३॥

Hearing the submission of the celebrated Bharata, supplicating as aforesaid Śrī Rāma, the citizens of every class, assembled at Citrakūṭa, acclaimed it in the words "Well said !" (13)

तमेवं दुःखितं प्रेक्ष्य विलपन्तं यशस्विनम्।
रामः कृतात्मा भरतं समाश्वासयदात्मवान्॥ १४॥

Perceiving the said illustrious Bharata wailing as above, afflicted as he was, Śrī Rāma, who was self possessed and self-disciplined comforted him in the following words : (14)

नात्मनः कामकारो हि पुरुषोऽयमनीश्वरः।
इतश्चेतरतश्चैनं कृतान्तः परिकर्षति॥ १५॥

"Freedom of action does not belong to the embodied soul, since this soul is powerless (unlike God). Providence alone forcibly drags the soul hither and thither. (15)

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः।
संयोगा विप्रयोगान्ता मरणान्तं च जीवितम्॥ १६॥

"All accumulations end in attenuation; all elevations end in degradation; all unions end in separation; all life has its end in death. (16)

यथा फलानां पक्वानां नान्यत्र पतनाद् भयम्।
एवं नरस्य जातस्य नान्यत्र मरणाद् भयम्॥ १७॥

"As no fear from any quarter other than a fall awaits ripe fruits, so no fear from any quarter other than death awaits a man come into the world. (17)

यथाऽऽगारं दृढस्थूणं जीर्णं भूत्वोपसीदति।
तथावसीदन्ति नरा जरामृत्युवशंगताः॥ १८॥

"Even as a house though supported by stout pillars collapses on getting old, so men fallen into the clutches of old age and death breathe their last. (18)

अत्येति रजनी या तु सा न प्रतिनिवर्तते।
यात्येव यमुना पूर्णं समुद्रमुदकार्णवम्॥ १९॥

"The night that passes away does not return in any case; the Yamunā (river) meets without fail the all-sufficient ocean, abounding in water. (19)

अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह।
आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः॥ २०॥

"Passing days and nights quickly end the life-span of all living beings in this world, even as sunbeams suck up water in summer. (20)

आत्मानमनुशोच त्वं किमन्यमनुशोचसि।
आयुस्तु हीयते यस्य स्थितस्यास्य गतस्य च॥ २१॥

"Grieve for yourself alone, why do you grieve for another? In fact, the life-span of each and every creature, whether staying at home or departed for another place, gets shortened every moment. (21)

सहैव मृत्युर्व्रजति सह मृत्युर्निषीदति।
गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तते॥ २२॥

"Death ever walks with us when we are walking and remains seated with us while we are sitting. Nay, having travelled a very long distance with us death returns with us on our return. (22)

गात्रेषु वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः।
जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत्॥ २३॥

"When folds have appeared on the skin of the limbs and the hair have turned grey, by what expedient will a man, worn out with age, be able to control them? (23)

नन्दन्त्युदित आदित्ये नन्दन्त्यस्तमितेऽहनि।
आत्मनो नावबुध्यन्ते मनुष्या जीवितक्षयम्॥ २४॥

"Men rejoice when the sun has risen and also rejoice when the day has ended, but do not perceive the ebbing of their life. (24)

हृष्यन्त्यृतुमुखं दृष्ट्वा नवं नवमिवागतम्।
ऋतूनां परिवर्तेन प्राणिनां प्राणसंक्षयः॥ २५॥

"People rejoice to see the approach of a season (say, the vernal season or the monsoon) as though it had appeared for the first time. But they forget that with a change of season comes about the gradual waning of life of living beings. (25)

यथा काष्ठं च काष्ठं च समेयातां महार्णवे।
समेत्य तु व्यपेयातां कालमासाद्य कंचन॥ २६॥
एवं भार्याश्च पुत्राश्च ज्ञातयश्च वसूनि च।
समेत्य व्यवधावन्ति ध्रुवो ह्येषां विनाभवः॥ २७॥

"Even as two pieces of drift-wood come together on the surface of an ocean at a particular moment of time and, having come together in this way, drift apart on reaching a particular moment, so wives and sons as well as relations and riches part company

after coming together; for inevitable is their separation. (26-27)

नात्र कश्चिद् यथाभावं प्राणी समतिवर्तते।
तेन तस्मिन् न सामर्थ्यं प्रेतस्यास्त्यनुशोचतः॥ २८॥

"No living being in this world can escape its destiny in the shape of birth and death when the time comes for it. Hence the power to avert his own death does not inhere in a man, even though mourning again and again for a dead person. (28)

यथा हि सार्थं गच्छन्तं ब्रूयात् कश्चित् पथि स्थितः।
अहमप्यागमिष्यामि पृष्ठतो भवतामिति॥ २९॥
एवं पूर्वैर्गतो मार्गः पितृपैतामहैर्ध्रुवः।
तमापन्नः कथं शोचेद् यस्य नास्ति व्यतिक्रमः॥ ३०॥

"How can he who has got on the inevitable path trodden by his forbears, viz., his father, grandfather and so on, and from which there is no escape—even as one standing on the roadside would cry to a group of travellers passing by, 'I shall also follow at your heels (and would forthwith follow them), mourn for his parents and other departed relations? (29-30)

वयसः पतमानस्य स्रोतसो वानिवर्तिनः।
आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाः स्मृताः॥ ३१॥

"Foreseeing the inevitable end of one's ebbing life, which does not return any more than a stream, one's own self should be employed in a pursuit leading to blessedness; for living beings are declared as pursuing happiness. (31)

धर्मात्मा सुशुभैः कृत्स्नैः क्रतुभिश्चाप्तदक्षिणैः।
धूतपापो गतः स्वर्गं पिता नः पृथिवीपतिः॥ ३२॥

"Our father, the king, the lord of the earth, was a virtuous person. He performed almost all extremely auspicious sacrifices and paid plentiful sacrificial fees to the officiating priests and Brahmins. All his sins were washed away and so he went to the heaven. (32)

भृत्यानां भरणात् सम्यक् प्रजानां परिपालनात्।
अर्थादानाच्च धर्मेण पिता नस्त्रिदिवं गतः॥ ३३॥

"On account of properly maintaining the servants, protecting and guarding the subjects and realising taxes in the manner prescribed by scriptures from them, our father has gone to the heaven. (33)

कर्मभिस्तु शुभैरिष्टैः क्रतुभिश्चाप्तदक्षिणैः।
स्वर्गं दशरथः प्राप्तः पिता नः पृथिवीपतिः॥ ३४॥

"Our father, Daśaratha, the lord of the earth, has reached heaven on account of his performing all auspicious acts desirable, and performing many sacrifices involving heavy sacrificial fees. (34)

इष्ट्वा बहुविधैर्यज्ञैर्भोगांश्चावाप्य पुष्कलान्।
उत्तमं चायुरासाद्य स्वर्गतः पृथिवीपतिः॥ ३५॥

"Having propitiated the Yajñapuruṣa by performing different types of sacrifices, enjoying worldly pleasures in plenty and having lived a long and virtuous life, the lord of the earth has gone to the heaven. (35)

आयुरुत्तममासाद्य भोगानपि च राघवः।
न स शोच्यः पिता तात स्वर्गतः सत्कृतः सताम्॥ ३६॥

"Having obtained a long life and worldly luxuries, the father, from the Raghu dynasty, has gone to the heaven coveted and honoured by the virtuous people, O dear ! He is not at all to be lamented upon. (36)

स जीर्णमानुषं देहं परित्यज्य पिता हि नः।
दैवीमृद्धिमनुप्राप्तो ब्रह्मलोकविहारिणीम्॥ ३७॥

"Having shed his worn-out human frame, our father has surely attained celestial wealth in the form of an ethereal body etc., which enables him to sport even in the realm of Brahmā (the highest heaven). (37)

तं तु नैवंविधः कश्चित् प्राज्ञः शोचितुमर्हसि।
त्वद्विधो मद्विधश्चापि श्रुतवान् बुद्धिमत्तरः॥ ३८॥

"No highly wise, learned and exceptionally clever man, such as you and I are, ought to grieve for the emperor. (38)

एते बहुविधाः शोका विलापरुदिते तदा।
वर्जनीया हि धीरेण सर्वावस्थासु धीमता॥ ३९॥

"These manifold griefs as well as wailing

and weeping should in that case undoubtedly be given up under all circumstances by a resolute man possessed of wisdom. (39)

स स्वस्थो भव मा शोको यात्वा चावस तां पुरीम्।
तथा पित्रा नियुक्तोऽसि वशिना वदतां वर॥ ४०॥

"As such, be at ease; let not grief overpower you. And, returning home, dwell in that city of Ayodhyā. So have you been enjoined by father, a master of his will, O jewel among the eloquent! (40)

यत्राहमपि तेनैव नियुक्तः पुण्यकर्मणा।
तत्रैवाहं करिष्यामि पितुरार्यस्य शासनम्॥ ४१॥

"I too shall do the bidding of our noble father continuing in that very place where I have been enjoined to stay by that emperor of virtuous deeds. (41)

न मया शासनं तस्य त्यक्तुं न्याय्यमरिंदम।
स त्वयापि सदा मान्यः स वै बन्धुः स नः पिता॥ ४२॥

"It is not justifiable on my part to flout his command, O subduer of foes! He ever deserved to be honoured even by you, since he was our friend, he was our (very) father. (42)

तद् वचः पितुरेवाहं सम्मतं धर्मचारिणाम्।
कर्मणा पालयिष्यामि वनवासेन राघव॥ ४३॥

"Through my action in the shape of sojourning in the forest, O scion of Raghu, I shall obey that very command of my father, which is thought highly of by those practising virtue. (43)

धार्मिकेणानृशंसेन नरेण गुरुवर्तिना।
भवितव्यं नरव्याघ्र परलोकं जिगीषता॥ ४४॥

"A pious man seeking to conquer the other world, O tiger among men, ought to be kind-hearted and obedient to his elders, father and others. (44)

आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ।
निशाम्य तु शुभं वृत्तं पितुर्दशरथस्य नः॥ ४५॥

"Keeping in view the virtuous conduct of our father, King Daśaratha, O jewel among men, direct your thoughts only towards the welfare in the other world of your spirit in consonance with your pious nature." (45)

इत्येवमुक्त्वा वचनं महात्मा
पितुर्निदेशप्रतिपालनार्थम्।
यवीयसं भ्रातरमर्थवच्च
प्रभुर्मुहूर्ताद् विरराम रामः॥ ४६॥

Having tendered to his younger brother, Bharata, in about an hour, the aforesaid significant advice, urging him to carry out the behests of their father, the high-souled and almighty Śrī Rāma became silent. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चाधिकशततमः सर्गः॥ १०५॥

Thus ends Canto One hundred and five in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडधिकशततमः सर्गः

Canto CVI

Imploring Śrī Rāma with cogent reasons to accept the throne of Ayodhyā, Bharata takes a vow not to return to Ayodhyā but to continue in the forest in case Śrī Rāma does not grant his prayer. Mother Kausalyā and others too join Bharata and urge Śrī Rāma to grant his request when they find Śrī Rāma adamant in the matter and insistent on implementing the words of their deceased father

एवमुक्त्वा तु विरते रामे वचनमर्थवत्।
ततो मन्दाकिनीतीरे रामं प्रकृतिवत्सलम्॥ १॥
उवाच भरतश्चित्रं धार्मिको धार्मिकं वचः।
को हि स्यादीदृशो लोके यादृशस्त्वमरिंदम॥ २॥

When Śrī Rāma became silent after making a significant speech as aforesaid, the pious Bharata for his part now addressed to Śrī Rāma, who was so fond of his people, the following agreeable and righteous submission on the bank of the Mandākinī : "Indeed, who can there be in this world such as you are, O tamer of foes? (1-2)

न त्वां प्रव्यथयेद् दुःखं प्रीतिर्वा न प्रहर्षयेत्।
सम्मतश्चापि वृद्धानां तांश्च पृच्छसि संशयान्॥ ३॥

"Neither can sorrow torment you nor can joy exhilarate you. Though highly thought of by the elders, you nevertheless refer your doubts to them. (3)

यथा मृतस्तथा जीवन् यथासति तथा सति।
यस्यैष बुद्धिलाभः स्यात् परितप्येत केन सः॥ ४॥

"Wherefore should he grieve, he who has developed an attitude of mind by virtue of which, though living, he is as good as dead to the world and which makes him as indifferent to the existent as to the non-existent? (4)

परावरज्ञो यश्च स्याद् यथा त्वं मनुजाधिप।
स एव व्यसनं प्राप्य न विषीदितुमर्हति॥ ५॥

"He who knows the Self as well as the non-Self as you do, O ruler of men, ought not to feel dejected even on meeting with adversity. (5)

अमरोपमसत्त्वस्त्वं महात्मा सत्यसंगरः।
सर्वज्ञः सर्वदर्शी च बुद्धिमांश्चासि राघव॥ ६॥

"Possessed of valour comparing with that of gods, and endowed with great fortitude, you are true to your promise, all-knowing, all-seeing and wise too, O scion of Raghu ! (6)

न त्वामेवंगुणैर्युक्तं प्रभवाभवकोविदम्।
अविषह्यतमं दुःखमासादयितुमर्हति॥ ७॥

"Even affliction, which is most unbearable for us, ought not to assail you, endowed as you are with such virtues and conversant with the origin and end of living beings. (7)

प्रोषिते मयि यत् पापं मात्रा मत्कारणात् कृतम्।
क्षुद्रया तदनिष्टं मे प्रसीदतु भवान् मम॥ ८॥

"The sinful deed in the shape of bringing about your exile which was perpetrated by my mean mother for my sake when I was away, was not to my liking. Therefore, be gracious to me. (8)

धर्मबन्धेन बद्धोऽस्मि तेनेमां नेह मातरम्।
हन्मि तीव्रेण दण्डेन दण्डार्हां पापकारिणीम्॥ ९॥

"I am bound by fetters of morality which forbid a warrior to lay his finger upon a woman; hence I do not kill on the spot with a severe punishment my mother of sinful deeds, who is deserving of punishment. (9)

कथं दशरथाज्जातः शुभाभिजनकर्मणः।
जानन् धर्ममधर्मं च कुर्यां कर्म जुगुप्सितम्॥ १०॥

How can I, sprung as I am from the loins of Daśaratha of noble birth and deeds, and knowing as I do right and wrong, perpetrate an odious act like killing my own mother? (10)

गुरुः क्रियावान् वृद्धश्च राजा प्रेतः पितेति च।
तातं न परिगर्हेऽहं दैवतं चेति संसदि॥ ११॥

"I do not wish to denounce my father in an open assembly because he had a number of sacrificial performances to his credit, was aged and worthy of respect, has joined the majority and was my father and a deity to me. (11)

को हि धर्मार्थयोर्हीनमीदृशं कर्म किल्बिषम्।
स्त्रियः प्रियचिकीर्षुः सन् कुर्याद् धर्मज्ञ धर्मवित्॥ १२॥

"Indeed, what man, who knows the principles of morality, would perpetrate such a sinful act, unproductive of religious merit and worldly prosperity, with intent to please a woman, O knower of what is right? (12)

अन्तकाले हि भूतानि मुह्यन्तीति पुरा श्रुतिः।
राज्ञैवं कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता॥ १३॥

"There is an old adage saying that living beings invariably get infatuated at the hour of death. That saying has been illustrated to the world by the king while acting as he has done. (13)

साध्वर्थमभिसंधाय क्रोधान्मोहाच्च साहसात्।
तातस्य यदतिक्रान्तं प्रत्याहरतु तद् भवान्॥ १४॥

"Keeping in mind a noble purpose, nullify the transgression that has been committed by father for fear of wrath of Kaikeyī or through infatuation and precipitance. (14)

पितुर्हि समतिक्रान्तं पुत्रो यः साधु मन्यते।
तदपत्यं मतं लोके विपरीतमतोऽन्यथा॥ १५॥

"A son who mends the arrant transgression of his father is accounted a son in the real acceptance of the term* in the world; he who acts otherwise than this is quite the reverse of a son. (15)

तदपत्यं भवानस्तु मा भवान् दुष्कृतं पितुः।
अति यत् तत् कृतं कर्म लोके धीरविगर्हितम्॥ १६॥

"Therefore be you a true son; do not countenance the sinful act of our father by implementing his word. The act which has been perpetrated by him is in contravention of all principles of morality and is, therefore, utterly condemned in the world by the wise. (16)

कैकेयीं मां च तातं च सुहृदो बान्धवांश्च नः।
पौरजानपदान् सर्वांस्त्रातुं सर्वमिदं भवान्॥ १७॥

"Be pleased to grant all this prayer of mine in order to save Kaikeyī, myself, father, nay, our friends and relations as well as all the citizens and people of the country-side. (17)

क्व चारण्यं क्व च क्षात्रं क्व जटाः क्व च पालनम्।
ईदृशं व्याहतं कर्म न भवान् कर्तुमर्हति॥ १८॥

"What congruity is there between forest life, on the one hand, and the duty of a Kṣatriya, on the other, between wearing matted locks on one's head and protection of the people? You ought not to perpetrate such an incongruous act as may stand in the way of your discharging the duty of a Kṣatriya, viz., protection of the people. (18)

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम्।
येन शक्यं महाप्राज्ञ प्रजानां परिपालनम्॥ १९॥

"Indeed, it is the foremost duty of a Kṣatriya to get himself consecrated as a king, through which act alone it is possible to protect the people, O highly enlightened brother! (19)

कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम्।
आयतिस्थं चरेद् धर्मं क्षत्रबन्धुरनिश्चितम्॥ २०॥

* The word 'अपत्यम्' (Offspring) has been etymologically explained as meaning one who prevents his father from falling down into the depth of hell ('पितुरपतनात्').

"Nay, neglecting a duty yielding visible joy, what Kṣatriya esteemed by his race would practise a virtue which is of doubtful result, which does not promise happiness, which brings its reward in a future state only and which is undefined? (20)

अथ क्लेशजमेव त्वं धर्मं चरितुमिच्छसि।
धर्मेण चतुरो वर्णान् पालयन् क्लेशमाप्नुहि॥ २१॥

"If you desire to pursue a virtue following from hardship alone, undergo suffering while protecting the four divisions of society by recourse to righteousness. (21)

चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमुत्तमम्।
आहुर्धर्मज्ञ धर्मज्ञास्तं कथं त्यक्तुमिच्छसि॥ २२॥

"The knowers of what is right definitely declare the life of a householder to be the noblest and best of all the four stages of life, inasmuch as it is depended upon by all others; how then do you seek to abandon it, O knower of the principles of righteousness? (22)

श्रुतेन बालः स्थानेन जन्मना भवतो ह्यहम्।
स कथं पालयिष्यामि भूमिं भवति तिष्ठति॥ २३॥

"I am decidedly junior to you in point of learning, rank and date of brith. As such how shall I be able to rule over the earth when you are present? (23)

हीनबुद्धिगुणो बालो हीनस्थानेन चाप्यहम्।
भवता च विनाभूतो न वर्तयितुमुत्सहे॥ २४॥

"A mere child as I am, of poor understanding and virtues, and also placed in an inferior position as compared to you, I cannot even live without you, much less rule over the people. (24)

इदं निखिलमप्यग्र्यं राज्यं पित्र्यमकण्टकम्।
अनुशाधि स्वधर्मेण धर्मज्ञ सह बान्धवैः॥ २५॥

"O knower of what is right, rule with your kinsmen over the whole of this foremost ancestral kingdom, without opposition, according to the code of conduct prescribed for you. (25)

इहैव त्वाभिषिञ्चन्तु सर्वाः प्रकृतयः सह।
ऋत्विजः सवसिष्ठाश्च मन्त्रविन्मन्त्रकोविदाः॥ २६॥

"Let all the ministers as well as the priests including Vasiṣṭha, well-versed in sacred formulas, conjointly consecrate you as the king of Ayodhyā on this very spot, O knower of sacred texts! (26)

अभिषिक्तस्त्वमस्माभिरयोध्यां पालने व्रज।
विजित्य तरसा लोकान् मरुद्भिरिव वासवः॥ २७॥

"Consecrated by us, as Indra by Maruts (the wind-gods), and having conquered the worlds by dint of your might, march you back to Ayodhyā in order to rule over it. (27)

ऋणानि त्रीण्यपाकुर्वन् दुर्हृदः साधु निर्दहन्।
सुहृदस्तर्पयन् कामैस्त्वमेवात्रानुशाधि माम्॥ २८॥

"Discharging the three obligations you owe to gods, Ṛṣis and manes severally by offering oblations, studying the Vedas and procreating children, completely destroying the foes and gratifying your near and dear ones through their desired objects, you instruct me at Ayodhyā itself." (28)

अद्यार्य मुदिताः सन्तु सुहृदस्तेऽभिषेचने।
अद्य भीताः पलायन्तु दुष्प्रदास्ते दिशो दश॥ २९॥

"Let those who are friendly to you feel rejoiced today on your consecration as the king of Ayodhyā, O noble brother! Let those who are inclined to cause pain to you run frightened in every direction today. (29)

आक्रोशं मम मातुश्च प्रमृज्य पुरुषर्षभ।
अद्य तत्रभवन्तं च पितरं रक्ष किल्बिषात्॥ ३०॥

"Wiping off the obloquy attaching to me as well as to my mother, O jewel among men, save our esteemed father as well from remorse today. (30)

शिरसा त्वाभियाचेऽहं कुरुष्व करुणां मयि।
बान्धवेषु च सर्वेषु भूतेष्विव महेश्वरः॥ ३१॥

"I implore you with my head bent low: pray, take pity on me as well as on all your

kinsfolk even as Lord Śiva, the Supreme Deity, does on all created beings. (31)

अथवा पृष्ठतः कृत्वा वनमेव भवानितः।
गमिष्यति गमिष्यामि भवता सार्धमप्यहम्॥ ३२॥

"Else, if setting aside my request, you proceed from this place to a forest alone, I too shall depart with you." (32)

तथाभिरामो भरतेन ताम्यता
प्रसाद्यमानः शिरसा महीपतिः।
न चैव चक्रे गमनाय सत्त्ववान्
मतिं पितुस्तद् वचने प्रतिष्ठितः॥ ३३॥

Even while being propitiated as above with bowed head by Bharata, who was sinking in spirit, the graceful Śrī Rāma, the ruler of the globe, who had a strong will and clung fast to the word of his father giving consent to his exile, did not feel inclined to proceed to Ayodhyā. (33)

तदद्भुतं स्थैर्यमवेक्ष्य राघवे
समं जनो हर्षमवाप दुःखितः।
न यात्ययोध्यामिति दुःखितोऽभवत्
स्थिरप्रतिज्ञत्वमवेक्ष्य हर्षितः॥ ३४॥

Perceiving such wonderful firmness in Śrī Rāma, a scion of Raghu, the people of Ayodhyā experienced joy and felt disconsolate at the same time. They were distressed to find that he was not going to Ayodhyā and felt rejoiced to note his firmness of resolve. (34)

तमृत्विजो नैगमयूथवल्लभा-
स्तथा विसंज्ञाश्रुकलाश्च मातरः।
तथा ब्रुवाणं भरतं प्रतुष्टुवुः
प्रणम्य रामं च ययाचिरे सह॥ ३५॥

The priests, the citizens and the leaders of different bodies of men as well as the mothers of Śrī Rāma and others, who had all been rendered senseless, as it were, and had tear-drops in their eyes, complimented Bharata, who was speaking in that strain, and bowing down low to Śrī Rāma, joined Bharata in his supplication to Śrī Rāma. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे षडधिकशततमः सर्गः॥ १०६॥

Thus ends Canto One hundred and six in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताधिकशततमः सर्गः

Canto CVII

Śrī Rāma tries to impress upon Bharata, who believed that Daśaratha was prompted by lustful attachment to his mother in making over the kingdom to him, that Daśaratha was compelled to do so because, in the first place, he had promised to Kaikeyī's father while marrying her that the latter's son alone would succeed to the throne after Daśaratha's death, and secondly he was keen to repay the debt he owed to her for having come to his rescue in his encounter with the demons, and accordingly urges Bharata to assume the rulership of Ayodhyā

पुनरेवं ब्रुवाणं तं भरतं लक्ष्मणाग्रजः।
प्रत्युवाच ततः श्रीमान् ज्ञातिमध्ये सुसत्कृतः॥ १॥

Thereupon the glorious Śrī Rāma, eldest brother of Lakṣmaṇa, highly respected among his clansmen, replied to the said

Bharata, who was speaking again in that strain : (1)

उपपन्नमिदं वाक्यं यस्त्वमेवमभाषथाः।
जातः पुत्रो दशरथात् कैकेय्यां राजसत्तमात्॥ २॥

"The assertion that you—a son born of Daśaratha, the foremost of kings, through Kaikeyī—have made just now, as above, is reasonable. (2)

पुरा भ्रातः पिता नः स मातरं ते समुद्वहन्।
मातामहे समाश्रौषीद् राज्यशुल्कमनुत्तमम्॥ ३॥

"In the past, while marrying Kaikeyī your mother, O brother, our celebrated father promised to your maternal grandfather the kingdom of Ayodhyā in favour of her issue as the best price for the marriage. (3)

देवासुरे च संग्रामे जनन्यै तव पार्थिवः।
सम्प्रहृष्टो ददौ राजा वरमाराधितः प्रभुः॥ ४॥

"Nay, propitiated by standing him in goodstead in a conflict between the gods and the demons, and immensely delighted, the powerful king, who held sway over the entire globe, granted a boon to your mother. (4)

ततः सा सम्प्रतिश्राव्य तव माता यशस्विनी।
अयाचत नरश्रेष्ठं द्वौ वरौ वरवर्णिनी॥ ५॥
तव राज्यं नरव्याघ्र मम प्रव्राजनं तथा।
तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरम्॥ ६॥

"Then, binding him with a solemn oath your aforesaid illustrious mother, who was endowed with an excellent complexion, sought the following two boons of Daśaratha, the foremost of men, viz., (1) rulership for you, O tiger among men, and (2) exile for me; and urged thus, the king granted the aforesaid boons to her. (5-6)

तेन पित्राहमप्यत्र नियुक्तः पुरुषर्षभ।
चतुर्दश वने वासं वर्षाणि वरदानिकम्॥ ७॥

"I, too, O jewel among men, have been enjoined by our aforesaid father to dwell here in the forest for fourteen years in consequence of the boon granted by our father to your mother. (7)

सोऽयं वनमिदं प्राप्तो निर्जनं लक्ष्मणान्वितः।
सीतया चाप्रतिद्वन्द्वः सत्यवादे स्थितः पितुः॥ ८॥

"As such I, who have no rival in this world and stand by the veracity of my father, have come to this lonely forest accompanied by Lakṣmaṇa and Sītā. (8)

भवानपि तथेत्येव पितरं सत्यवादिनम्।
कर्तुमर्हसि राजेन्द्र क्षिप्रमेवाभिषिञ्चनात्॥ ९॥

"You too, O ruler of kings, ought likewise, as enjoined by our father, to vindicate the truthfulness of our father by getting yourself consecrated on the throne of Ayodhyā immediately. (9)

ऋणान्मोचय राजानं मत्कृते भरत प्रभुम्।
पितरं त्राहि धर्मज्ञ मातरं चाभिनन्दय॥ १०॥

"For my sake, O Bharata, exonerate the powerful king from the debt he owes to Kaikeyī. Save our father by redeeming his promise and delight your mother, O knower of what is right ! (10)

श्रूयते धीमता तात श्रुतिर्गीता यशस्विना।
गयेन यजमानेन गयेष्वेव पितॄन् प्रति॥ ११॥
पुन्नाम्नो नरकाद् यस्मात् पितरं त्रायते सुतः।
तस्मात् पुत्र इति प्रोक्तः पितॄन् यः पाति सर्वतः॥ १२॥

"The following utterance, which is held sacred as a Śruti text, is heard to have been addressed to the manes by the wise and illustrious king named Gaya, who is believed to have founded the city of Gayā, while performing sacrifices in the territory of Gaya (the region which is now covered by the district of Gayā) : 'Since a son delivers his father from the hell named 'Put' he is designated as Putra. According to another interpretation, a son is he who protects his father in all possible ways. (11-12)

एष्टव्या बहवः पुत्रा गुणवन्तो बहुश्रुताः।
तेषां वै समवेतानामपि कश्चिद् गयां व्रजेत्॥ १३॥

"A number of sons, endowed with virtues and versed in many Śāstras, should be desired so that at least one of them may

proceed to Gayā and perform Śrāddha there." (13)

एवं राजर्षयः सर्वे प्रतीता रघुनन्दन।
तस्मात् त्राहि नरश्रेष्ठ पितरं नरकात् प्रभो॥ १४॥

"So did all royal sages believe, O powerful scion of Raghu ! Therefore, O jewel among men, protect your father from hell. (14)

अयोध्यां गच्छ भरत प्रकृतीरुपरञ्जय।
शत्रुघ्नसहितो वीर सह सर्वैर्द्विजातिभिः॥ १५॥

"Accompanied by Śatrughna and together with all Brāhmaṇas return, O gallant Bharata, to Ayodhyā and protect the people. (15)

प्रवेक्ष्ये दण्डकारण्यमहमप्यविलम्बयन्।
आभ्यां तु सहितो वीर वैदेह्या लक्ष्मणेन च॥ १६॥

"I too, for my part, accompanied by these two, viz., Sītā, a princess of the Videha kingdom, and Lakṣmaṇa, shall enter the Daṇḍaka forest without tarrying here any longer. (16)

त्वं राजा भरत भव स्वयं नराणां
वन्यानामहमपि राजराण्मृगाणाम्।
गच्छ त्वं पुरवरमद्य सम्प्रहृष्टः
संहृष्टस्त्वहमपि दण्डकान् प्रवेक्ष्ये॥ १७॥

"Be you, O Bharata, the ruler of the people themselves. I too shall be the emperor of wild beasts. Return you, extremely delighted, to Ayodhyā, the foremost of cities, this very day and I too shall enter the Daṇḍaka forest highly rejoiced. (17)

छायां ते दिनकरभाः प्रबाधमानं
वर्षत्रं भरत करोतु मूर्ध्नि शीताम्।
एतेषामहमपि काननद्रुमाणां
छायां तामतिशयिनीं शनैः श्रयिष्ये॥ १८॥

"Let the royal umbrella, O Bharata, repulsing the rays of the sun, spread a cool shade over your head. I too shall gradually seek that dense shade of these forest trees. (18)

शत्रुघ्नस्त्वतुलमतिस्तु ते सहायः
सौमित्रिर्मम विदितः प्रधानमित्रम्।
चत्वारस्तनयवरा वयं नरेन्द्रं
सत्यस्थं भरत चराम मा विषीद॥ १९॥

"Let Śatrughna of peerless wisdom for his part be your assistant and the well-known Lakṣmaṇa, son of Sumitrā, be my chief friend. Let us, his four worthy sons, enable the king to adhere to truth. Do not feel dejected." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
सप्ताधिकशततमः सर्गः॥ १०७॥

Thus ends Canto One hundred and seven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Bharata having been silenced by Śrī Rāma, an eminent sage, Jābāli by name, tries to persuade Śrī Rāma to accept the throne by advocating the theory of the Nāstikas (non-believers) with intent to arouse in him the lust of sovereignty

आश्वासयन्तं भरतं जाबालिर्ब्राह्मणोत्तमः।
उवाच रामं धर्मज्ञं धर्मापेतमिदं वचः॥ १॥

To Śrī Rāma, the knower of what is right, who was comforting Bharata, Jābāli, a jewel among Brāhmaṇas, addressed the following words contrary to the Vedic religion : (1)

साधु राघव मा भूत् ते बुद्धिरेवं निरर्थिका।
प्राकृतस्य नरस्येव ह्यार्यबुद्धेस्तपस्विनः॥ २॥

"You have spoken aright, O scion of Raghu; but such a vain resolution, akin to that of an ordinary man, ought not to have been made by you, who are endowed with a noble understanding and given to austerities. (2)

कः कस्य पुरुषो बन्धुः किमाप्यं कस्य केनचित्।
एको हि जायते जन्तुरेक एव विनश्यति॥ ३॥

"No man is the friend of anyone, nor is anything to be gained by anyone through anyone; for, alone is a creature born and alone does it perish. (3)

तस्मान्माता पिता चेति राम सज्जेत यो नरः।
उन्मत्त इव स ज्ञेयो नास्ति कश्चिद्धि कस्यचित्॥ ४॥

"Therefore, the man who feels attached to anyone believing that the latter is his mother or father, O Rāma, should be reckoned on a par with a madman; for none is related to another. (4)

यथा ग्रामान्तरं गच्छन् नरः कश्चिद् बहिर्वसेत्।
उत्सृज्य च तमावासं प्रतिष्ठेतापरेऽहनि॥ ५॥
एवमेव मनुष्याणां पिता माता गृहं वसु।
आवासमात्रं काकुत्स्थ सज्जन्ते नात्र सज्जनाः॥ ६॥

"As while journeying to another distant village a man stays abroad in the course of his journey and, leaving that resting place behind, proceeds further the next day, even so, to men a father, mother, home and wealth are only a temporary shelter, O Rāma (a scion of Kakutstha); the wise do not get attached to these. (5-6)

पित्र्यं राज्यं समुत्सृज्य स नार्हसि नरोत्तम।
आस्थातुं कापथं दुःखं विषमं बहुकण्टकम्॥ ७॥

"Relinquishing the kingdom of Ayodhyā, inherited from your father, O jewel among men, you as such ought not to tread the wrong path, which is painful, rugged and bristling with thorns. (7)

समृद्धायामयोध्यायामात्मानमभिषेचय ।
एकवेणीधरा हि त्वा नगरी सम्प्रतीक्षते॥ ८॥

"Get yourself consecrated on the throne of the prosperous Ayodhyā; for the city eagerly awaits your return like a widow who wears a single braid of hair as a sign of mourning and desolation. (8)

राजभोगाननुभवन् महार्हान् पार्थिवात्मज।
विहर त्वमयोध्यायां यथा शक्रस्त्रिविष्टपे॥ ९॥

"Enjoying kingly delights of great value, O prince, sport you in Ayodhyā as Indra does in heaven. (9)

न ते कश्चिद् दशरथस्त्वं च तस्य च कश्चन।
अन्यो राजा त्वमन्यस्तु तस्मात् कुरु यदुच्यते॥ १०॥

"Daśaratha was none to you nor were you related in anyway to him. The king was not you, while you are not the king Daśaratha; therefore do what is recommended to you. (10)

बीजमात्रं पिता जन्तोः शुक्रं शोणितमेव च।
संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत्॥ ११॥

"The father is only an efficient cause of a creature; it is only the sperm and the ovum conjointly retained by a prospective mother during the nights favourable for conception that constitute the material cause of a human being in this world. (11)

गतः स नृपतिस्तत्र गन्तव्यं यत्र तेन वै।
प्रवृत्तिरेषा भूतानां त्वं तु मिथ्या विहन्यसे॥ १२॥

"The aforesaid king has departed to the destination where he was bound to go, viz., back to the five elements, from which he had sprung up. Such is the natural way of created beings, while you are being harassed for no purpose." (12)

अर्थधर्मपरा ये ये तांस्तान् शोचामि नेतरान्।
ते हि दुःखमिह प्राप्य विनाशं प्रेत्य लेभिरे॥ १३॥

"I bewail only those whosoever are devoted to wealth and religious merit, not others, who are devoted to sense-enjoyment alone; for having undergone suffering in this life for the sake of wealth and religious merit, they have met with extermination even after death. (13)

अष्टकापितृदेवत्यमित्ययं प्रसृतो जनः।
अन्नस्योपद्रवं पश्य मृतो हि किमशिष्यति॥ १४॥

"People here have taken to Śrāddha and other allied rites under the belief that Aṣṭakā, (a Śrāddha performed on the seventh, eighth and ninth days of the dark fortnights of the lunar months of Pauṣa, Māgha and Phālguna respectively) and other Śrāddhas are calculated to gratify the manes. Look at the wanton waste of food involved in these rites; for what will a dead man eat? (14)

यदि भुक्तमिहान्येन देहमन्यस्य गच्छति।
दद्यात् प्रवसतां श्राद्धं न तत् पथ्यशनं भवेत्॥ १५॥

"If the food eaten by one man here reaches the body of another in the other world, one might as well offer Śrāddha to those travelling from home; no provisions for journey should be necessary for them. (15)

दानसंवनना ह्येते ग्रन्था मेधाविभिः कृताः।
यजस्व देहि दीक्षस्व तपस्तप्यस्व संत्यज॥ १६॥

"Enjoining us to worship gods, make gifts, get ourselves consecrated for a sacrificial performance, practise austerities and renounce our hearth and home, these books have been written by talented men with a view to exalting charity. (16)

स नास्ति परमित्येतत् कुरु बुद्धिं महामते।
प्रत्यक्षं यत् तदातिष्ठ परोक्षं पृष्ठतः कुरु॥ १७॥

"Having known this truth, O highly intelligent prince, arrive at the conclusion that there is nothing beyond this visible universe. Depend upon that which meets the eye; discard that which is outside the ken of your senses. (17)

सतां बुद्धिं पुरस्कृत्य सर्वलोकनिदर्शिनीम्।
राज्यं स त्वं निगृह्णीष्व भरतेन प्रसादितः॥ १८॥

"Respecting the judgment of the wise who believe that alone which meets the eye to be true—which serves as an authority for all men and propitiated by Bharata, accept you the kingdom." (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टाधिकशततमः सर्गः॥ १०८॥

Thus ends Canto One hundred and eight in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवाधिकशततमः सर्गः

Canto CIX

Jābāli explains the reasons for his advocating the theory of Nāstikas to Śrī Rāma, who exposes the hollowness of the ethics propounded by the sage, dubbing it as the very antithesis of Dharma

जाबालेस्तु वचः श्रुत्वा रामः सत्यपराक्रमः।
उवाच परया सूक्त्या बुद्ध्याविप्रतिपन्नया॥ १॥

Hearing the speech of Jābāli, Śrī Rāma, for his part, who was possessed of unfailing prowess, replied as follows in the commendable phraseology of the Vedas, armed as he was with a conviction opposed to Jābāli's point of view: (1)

भवान् मे प्रियकामार्थं वचनं यदिहोक्तवान्।
अकार्यं कार्यसंकाशमपथ्यं पथ्य संनिभम्॥ २॥

"The advice that you have tendered on this occasion in order to make available to me the pleasures of sense, which are agreeable to all, is not really worth following, although appearing as such, and is unwholesome, though appearing as wholesome. (2)

निर्मर्यादस्तु पुरुषः पापाचारसमन्वितः।
मानं न लभते सत्सु भिन्नचारित्रदर्शनः॥ ३॥

"A man who has transgressed the bounds of propriety and is characterized by a sinful conduct, and who is wedded to a moral philosophy different from the established ethical doctrines does not get recognition among the wise. (3)

कुलीनमकुलीनं वा वीरं पुरुषमानिनम्।
चारित्रमेव व्याख्याति शुचिं वा यदि वाशुचिम्॥ ४॥

"Conduct alone proclaims a man to be well-born or otherwise, gallant or only fancying himself to be gallant, honest or dishonest. (4)

अनार्यस्त्वार्य संस्थानः शौचाद्धीनस्तथा शुचिः।
लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव॥ ५॥

"One following the way of life propounded by you will be ignoble, though appearing as noble, will be accepted as clean, though devoid of cleanliness, would pass for one endowed with auspicious bodily marks, though lacking in such marks, will appear as possessed of an amiable disposition, though ill-mannered. (5)

अधर्मं धर्मवेषेण यद्यहं लोकसंकरम्।
अभिपत्स्ये शुभं हित्वा क्रियां विधिविवर्जिताम्॥ ६॥

"If I embrace unrighteousness, cloaked in the garb of piety and leading to confusion or mixture of castes, I should be giving up the virtuous acts and taking to unauthorized action. (6)

कश्चेतयानः पुरुषः कार्याकार्यविचक्षणः।
बहु मन्येत मां लोके दुर्वृत्तं लोकदूषणम्॥ ७॥

"What sensible man capable of discerning what ought to be done and what ought not to be done would hold me in high esteem in the world, knowing me to be vile of conduct and a corrupter of the people? (7)

कस्य यास्याम्यहं वृत्तं केन वा स्वर्गमाप्नुयाम्।
अनया वर्तमानोऽहं वृत्त्या हीनप्रतिज्ञया॥ ८॥
कामवृत्तोऽन्वयं लोकः कृत्स्नः समुपवर्तते।
यद्वृत्ताः सन्ति राजानस्तद्वृत्ताः सन्ति हि प्रजाः॥ ९॥

"Conducting myself according to the mode of life recommended by you in which my vow of remaining in exile in woods for fourteen years has to be abandoned, whose way of life shall I follow as an ideal so that I may attain heaven, since you tell me my father was none to me? By following your advice, I will act according to my own inclination (disregarding the authority of the Śāstras) and, following my example, the whole of this world too is likely to turn licentious; for people follow the same way of life as kings do. (8-9)

सत्यमेवानृशंसं च राजवृत्तं सनातनम्।
तस्मात् सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः॥ १०॥

"Truthfulness alone, which is divorced from cruelty, is the eternal way of life prescribed for kings. Therefore, truthfulness is the soul of a kingdom; nay, the world itself is founded on truth. (10)

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे।
सत्यवादी हि लोकेऽस्मिन् परं गच्छति चाक्षयम्॥ ११॥

"The seers of Vedic Mantras as well as gods have respected truthfulness alone. Indeed, a veracious man in this world attains the highest realm, which knows no decay. (11)

उद्विजन्ते यथा सर्पान्नरादनृतवादिनः।
धर्मः सत्यपरो लोके मूलं सर्वस्य चोच्यते॥ १२॥

"People turn away in fear from a man telling lies in the same way as they do from a serpent. Virtue has its culmination in truthfulness; nay, it is declared to be the root of all. (12)

सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः।
सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम्॥ १३॥

"Truth alone is God in the world, piety ever hinges on truth. All have their root in truth; there is no goal higher than truth. (13)

दत्तमिष्टं हुतं चैव तप्तानि च तपांसि च।
वेदाः सत्यप्रतिष्ठानास्तस्मात् सत्यपरो भवेत्॥ १४॥

"Charity, sacrificial performances, as well as offering oblations into the sacred fire, nay, austerities actually practised and the Vedas studied have their foundation on truth. Hence one should remain devoted to truth. (14)

एकः पालयते लोकमेकः पालयते कुलम्।
मज्जत्येको हि निरय एकः स्वर्गे महीयते॥ १५॥

"According to the degree of virtue and sin practised in one's past lives one rules over the world,another simply supports one's race alone; a third actually sinks into hell, and yet another is respected in heaven.(15)

सोऽहं पितुर्निदेशं तु किमर्थं नानुपालये।
सत्यप्रतिश्रवः सत्यं सत्येन समयीकृतम्॥ १६॥

"Wherefore, then, shall I, who know all this, not carry out the behest of my father, which was based on truth and solemnized through swearing by truth, true to my promise as I am? (16)

नैव लोभान्न मोहाद् वा न चाज्ञानात् तमोऽन्वितः।
सेतुं सत्यस्य भेत्स्यामि गुरोः सत्यप्रतिश्रवः॥ १७॥

"Neither from greed of sovereignty nor even from infatuation nor again from ignorance shall I, overpowered by obtuseness of understanding, violate the sanctity of my father's pledge given to mother, Kaikeyī, true to my promise as I am. (17)

असत्यसंधस्य सतश्चलस्यास्थिरचेतसः।
नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम्॥ १८॥

"It has been heard by us that neither gods nor even manes accept the offerings of a man who is not true to his promise, and has thus deviated from truth and is of irresolute mind. (18)

प्रत्यगात्ममिमं धर्मं सत्यं पश्याम्यहं ध्रुवम्।
भारः सत्पुरुषैश्चीर्णस्तदर्थमभिनन्द्यते॥ १९॥

"I recognize this virtue in the form of truthfulness as binding on all embodied beings and foremost. The burden in the form of matted locks has been made much of by good men; hence it is welcomed by me. (19)

क्षात्रं धर्ममहं त्यक्ष्ये ह्यधर्मं धर्मसंहितम्।
क्षुद्रैर्नृशंसैर्लुब्धैश्च सेवितं पापकर्मभिः॥ २०॥

"I shall certainly renounce the duty of a Kṣatriya (in the shape of assuming the rulership of Ayodhyā in violation of my father's injunction) which consists mostly of unrighteousness, though seemingly attended with an iota of virtue and which is followed generally by petty, cruel and greedy men of sinful deeds. (20)

कायेन कुरुते पापं मनसा सम्प्रधार्य तत्।
अनृतं जिह्वया चाह त्रिविधं कर्म पातकम्॥ २१॥

"Having first resolved upon a sinful deed with the mind, a man speaks of his vile intention to his friends and associates with his tongue and then perpetrates it with his body with the help of others. In this way a sinful deed is accomplished in three ways, viz., by thought, word and deed. (21)

भूमिः कीर्तिर्यशो लक्ष्मीः पुरुषं प्रार्थयन्ति हि।
सत्यं समनुवर्तन्ते सत्यमेव भजेत् ततः॥ २२॥

"Land, renown, glory and fortune undoubtedly woo a man devoted to truth. The wise pursue truth, hence one should worship truth alone. (22)

श्रेष्ठं ह्यनार्यमेव स्याद् यद् भवानवधार्य माम्।
आह युक्तिकरैर्वाक्यैरिदं भद्रं कुरुष्व ह॥ २३॥

"What you have recommended to me after concluding it to be the best for me in so many logical words, viz., 'this sovereignty is good for you, unhesitatingly accept it,' must be unquestionably improper for me. (23)

कथं ह्यहं प्रतिज्ञाय वनवासमिमं गुरोः।
भरतस्य करिष्यामि वचो हित्वा गुरोर्वचः॥ २४॥

"Having actually given my word of honour to my father to remain in exile in the

woods for fourteen years, as I am doing, how shall I comply with the prayer of Bharata, flouting the command of my father? (24)

स्थिरा मया प्रतिज्ञाता प्रतिज्ञा गुरुसंनिधौ।
प्रहृष्टमानसा देवी कैकेयी चाभवत् तदा॥ २५॥

"A firm vow was taken by me in the presence of my father and Queen Kaikeyī felt highly delighted at heart to hear it at that moment. How can I now go back upon my word of honour and cause sorrow to her?(25)

वनवासं वसन्नेव शुचिर्नियतभोजनः।
मूलपुष्पफलैः पुण्यैः पितॄन् देवांश्च तर्पयन्॥ २६॥
संतुष्टपञ्चवर्गोऽहं लोकयात्रां प्रवाहये।
अकुहः श्रद्दधानः सन् कार्याकार्यविचक्षणः॥ २७॥

"Having controlled my diet and propitiating gods as well as manes by means of sacred roots, flowers and fruits while continuing to reside in the forest only and remaining pure of body and mind, with all the five senses fully sated, nay, free from all viles, devout and fully cognizant of what ought to be done and what ought not to be done, I propose to discharge my worldly obligations in the form of carrying out the behest of my father. (26-27)

कर्मभूमिमिमां प्राप्य कर्तव्यं कर्म यच्छुभम्।
अग्निर्वायुश्च सोमश्च कर्मणां फलभागिनः॥ २८॥

"Having reached this terrestrial globe (the realm of action), virtuous action alone should be undertaken. The god of fire as well as the wind-god and the moon-god enjoy, in their respective realms, the fruit of their meritorious action. (28)

शतं क्रतूनामाहृत्य देवराट् त्रिदिवं गतः।
तपांस्युग्राणि चास्थाय दिवं प्राप्ता महर्षयः॥ २९॥

"Indra, the ruler of gods, was able to attain the sovereignty of heaven only after performing a hundred sacrifices. The eminent seers of Vedic Mantras too ascended to the ethereal regions (the realms even higher than heaven) after practising rigorous austerities only." (29)

अमृष्यमाणः पुनरुग्रतेजा
निशम्य तन्नास्तिकवाक्यहेतुम्।
अथाब्रवीत् तं नृपतेस्तनूजो
विगर्हमाणो वचनानि तस्य॥ ३०॥

Hearing the plea put forward by the aforesaid sage, Jābāli, in the form of a heretic utterance (denying the life beyond death) and resenting, nay, censuring his words, Śrī Rāma, son of King Daśaratha, who was endowed with a formidable spirit, forthwith spoke to him once again as follows : (30)

सत्यं च धर्मं च पराक्रमं च
भूतानुकम्पां प्रियवादितां च।
द्विजातिदेवातिथिपूजनं च
पन्थानमाहुस्त्रिदिवस्य सन्तः॥ ३१॥

"The sages speak of truthfulness and piety and valour and compassion for created beings and polite speech and worship of Brāhmaṇas, gods and unexpected guests as a road to heaven. (31)

तेनैवमाज्ञाय यथावदर्थ-
मेकोदयं सम्प्रतिपद्य विप्राः।
धर्मं चरन्तः सकलं यथावत्
कांक्षन्ति लोकागममप्रमत्ताः॥ ३२॥

"Scrupulously and duly practising virtue in all its aspects, having in the first instance correctly understood its meaning through the aforesaid utterance of sages and reached complete unanimity on the point, Brāhmaṇas seek to attain realms of their choice. (32)

निन्दाम्यहं कर्म कृतं पितुस्तद्
यस्त्वामगृह्णाद् विषमस्थबुद्धिम्।
बुद्ध्यानयैवंविधया चरन्तं
सुनास्तिकं धर्मपथादपेतम्॥ ३३॥

"I denounce the action mentioned below, of my father, who picked up as his counsellor-priest you, a staunch unbeliever, who has not only strayed away from the path of righteousness but whose mind is set on a

wrong path opposed to the Vedic path, nay, who is moving about in the world with such an ideology conforming to the doctrine of the atheistic Cārvāka, who believes only in the world of senses, as has been set forth in your foregoing speech. (33)

यथा हि चोरः स तथा हि बुद्ध-
स्तथागतं नास्तिकमत्र विद्धि।
तस्माद्धि यः शक्यतमः प्रजानां
स नास्तिके नाभिमुखो बुधः स्यात्॥ ३४॥

"It is a well-known fact that a follower of Buddha condemning the Vedas deserves to be punished precisely in the same way as a thief inasmuch as a heretic robs people of their faith; and know an unbeliever (a follower of the Cārvāka or materialistic school of philosophy) to be on a par with a Bauddha. Therefore, among such unbelievers he who is most tameable should undoubtedly be so punished in the interest of the people; in no other case should a wise man even stand face to face with an unbeliever, but should shun him. (34)

त्वत्तो जनाः पूर्वतरे द्विजाश्च
शुभानि कर्माणि बहूनि चक्रुः।
छित्त्वा सदेमं च परं च लोकं
तस्माद् द्विजाः स्वस्ति कृतं हुतं च॥ ३५॥

"Men that lived before you, as well as Brāhmaṇas ever performed numerous blessed deeds in obedience to the injunctions of the Vedas giving up all hopes of reward in this world as well as in the next. Hence following the injunctions of the Vedas, Brāhmaṇas pursue harmlessness, truthfulness and other virtues, perform noble deeds such as practice of austerities, making gifts, doing a good turn to others and so on and offer oblations into the sacred fire. (35)

धर्मे रताः सत्पुरुषैः समेता-
स्तेजस्विनो दानगुणप्रधानाः।
अहिंसका वीतमलाश्च लोके
भवन्ति पूज्या मुनयः प्रधानाः॥ ३६॥

Foremost sages, like Vasiṣṭha, who are devoted to righteousness, remain in communion with good men, are endowed with spiritual glory, have the virtue of munificence predominant in them, practise harmlessness and are entirely free from impurity of all kinds become worthy of adoration in the world." (36)

इति ब्रुवन्तं वचनं सरोषं
रामं महात्मानमदीनसत्त्वम्।
उवाच पथ्यं पुनरास्तिकं च
सत्यं वचः सानुनयं च विप्रः॥ ३७॥

To the high-souled Śrī Rāma, who never felt dejected at heart and was speaking angrily as above, the Brāhmaṇa Jābāli now politely addressed the following wholesome and truthful words, which showed his belief in the authority of the Vedas, the otherworld and so on: (37)

न नास्तिकानां वचनं ब्रवीम्यहं
न नास्तिकोऽहं न च नास्ति किंचन।
समीक्ष्य कालं पुनरास्तिकोऽभवं
भवेय काले पुनरेव नास्तिकः॥ ३८॥

"I do not as a rule repeat the words of unbelievers nor am I an unbeliever at heart nor is it a fact that nothing exists beyond this visible universe. Perceiving the time opportune for it, now that I find you bent on implementing the pledge given to your father, I have become a believer once more and to suit the exigencies of the moment, may again pose as an unbeliever when the time comes for it. (38)

स चापि कालोऽयमुपागतः शनै-
र्यथा मया नास्तिकवागुदीरिता।
निवर्तनार्थं तव राम कारणात्
प्रसादनार्थं च मयैतदीरितम्॥ ३९॥

"That time too had now come when a heretical speech was slowly made by me in order to deflect you from your purpose of remaining in exile in the forest and also from another motive viz., to establish your reputation as a great believer by evoking

your opposition to the heretical view. Again, in order to pacify you when I found you angry has this revised utterance been made by me, O Rāma !" (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे नवाधिकशततमः सर्गः ॥ १०९ ॥

Thus ends Canto One hundred and nine in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशाधिकशततमः सर्गः

Canto CX

Pacifying Śrī Rāma, who had got angry with Jābāli, Sage Vasiṣṭha urges him to get himself consecrated as king since from Ikṣwāku, the progenitor of his race, downward the eldest son alone had ascended the throne of Ayodhyā and because he was not only the eldest of his father's sons, but the ablest too

क्रुद्धमाज्ञाय रामं तु वसिष्ठः प्रत्युवाच ह।
जाबालिरपि जानीते लोकस्यास्य गतागतिम्॥ १॥

Perceiving Śrī Rāma to be angry, Vasiṣṭha too pleaded with him (for Jābāli) as follows: "Jābāli also recognizes the departure of the human soul from this world and its return to the mortal plane. (1)

निवर्तयितुकामस्तु त्वामेतद् वाक्यमब्रवीत्।
इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे॥ २॥

He, however, spoke to you as aforesaid desirous as he was of persuading you to return to Ayodhyā. Pray, hear from me about the creation of worlds, O protector of the world ! (2)

सर्वं सलिलमेवासीत् पृथिवी तत्र निर्मिता।
ततः समभवद् ब्रह्मा स्वयंभूर्दैवतैः सह॥ ३॥

"There was water alone in the beginning of creation, the earth was evolved in water. Next appeared the self-born Brahmā alongwith gods. (3)

स वराहस्ततो भूत्वा प्रोज्जहार वसुंधराम्।
असृजच्च जगत् सर्वं सह पुत्रैः कृतात्मभिः॥ ४॥

"Appearing as the Divine Boar, Brahmā, who is the same as Viṣṇu, the Protector, then lifted the earth out of the water into which it had disappeared and in conjunction with his sons (Marīci and others), who had subdued their mind, evolved the whole universe. (4)

आकाशप्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः।
तस्मान्मरीचिः संजज्ञे मरीचेः कश्यपः सुतः॥ ५॥

"The eternal, everlasting and imperishable Brahmā sprang out of ether, which is no other than Brahma, the Absolute, from him came forth Marīci, and Kaśyapa was the son of Marīchi. (5)

विवस्वान् कश्यपाज्जज्ञे मनुर्वैवस्वतः स्वयम्।
स तु प्रजापतिः पूर्वमिक्ष्वाकुस्तु मनोः सुतः॥ ६॥

"Vivaswān, the sun-god, descended from Kaśyapa. Manu himself was the son of Vivaswān. Manu for his part was formerly a lord of creation, and Manu's son was Ikṣwāku. (6)

यस्येयं प्रथमं दत्ता समृद्धा मनुना मही।
तमिक्ष्वाकुमयोध्यायां राजानं विद्धि पूर्वकम्॥ ७॥

"Know that Ikṣwāku to be the very first ruler of Ayodhyā, to whom this prosperous earth was entrusted for the first time by the said Manu. (7)

इक्ष्वाकोस्तु सुतः श्रीमान् कुक्षिरित्येव विश्रुतः।
कुक्षेरथात्मजो वीरो विकुक्षिरुदपद्यत॥ ८॥

"Ikṣwāku's glorious son for his part became known simply by the name of Kukṣi; and from the loins of Kukṣi, O prince, sprang up gallant Vikukṣi. (8)

विकुक्षेस्तु महातेजाः बाणः पुत्रः प्रतापवान्।
बाणस्य च महाबाहुरनरण्यो महातपाः॥ ९॥

"Vikukṣi's son, on the other hand, was the mighty Bāṇa, who was endowed with exceptional glory; and Bāṇa's son was the mighty-armed Anaraṇya, who practised great austerities. (9)

नानावृष्टिर्बभूवास्मिन् न दुर्भिक्षः सतां वरे।
अनरण्ये महाराजे तस्करो वापि कश्चन॥ १०॥

"So long as this Anaraṇya, who was a jewel among the virtuous, continued to be the Emperor, there was neither a drought nor famine nor was a thief to be seen in Ayodhyā. (10)

अनरण्यान्महाराज पृथू राजा बभूव ह।
तस्मात् पृथोर्महातेजास्त्रिशङ्कुरुदपद्यत॥ ११॥

"From the loins of Anaraṇya, O great king, they say, appeared King Pṛthu; from the said Pṛthu was descended Triśaṅku, who was possessed of great splendour. (11)

स सत्यवचनाद् वीरः सशरीरो दिवं गतः।
त्रिशङ्कोरभवत् सूनुर्धुन्धुमारो महायशाः॥ १२॥

"Due to the unfailing vow of Viśwāmitra the aforesaid hero bodily ascended to heaven. Triśaṅku's son was the highly illustrious Dhundhumāra. (12)

धुन्धुमारान्महातेजा युवनाश्वो व्यजायत।
युवनाश्वसुतः श्रीमान् मान्धाता समपद्यत॥ १३॥

"From the loins of Dhundhumāra sprang up Yuvanāśwa, who was endowed with exceptional glory; the glorious Māndhātā was born as the son of Yuvanāśwa. (13)

मान्धातुस्तु महातेजाः सुसंधिरुदपद्यत।
सुसंधेरपि पुत्रौ द्वौ ध्रुवसंधिः प्रसेनजित्॥ १४॥

"Of Māndhātā, again, was born the highly glorious Susandhi; of Susandhi too there were two sons, Dhruvasandhi and Prasenajit. (14)

यशस्वी ध्रुवसंधेस्तु भरतो रिपुसूदनः।
भरतात् तु महाबाहोरसितो नाम जायत॥ १५॥
यस्यैते प्रतिराजान उदपद्यन्त शत्रवः।
हैहयास्तालजङ्घाश्च शूराश्च शशबिन्दवः॥ १६॥

"Bharata, for his part, a destroyer of foes, was the illustrious son of Dhruvasandhi; and of the mighty-armed Bharata was born one Asita by name, of whom the following tributary chiefs, viz., the rulers of the Haihayas and the Tālajaṅghas and the gallant ruler of the Śaśabindus, came to be the enemies. (15-16)

तांस्तु सर्वान् प्रतिव्यूह्य युद्धे राजा प्रवासितः।
स च शैलवरे रम्ये बभूवाभिरतो मुनिः॥ १७॥

"In spite of his having arrayed his army against all these, the king was routed and exiled. He, therefore, gladly took up his abode as an ascetic on a delightful and excellent mountain. (17)

द्वे चास्य भार्ये गर्भिण्यौ बभूवतुरिति श्रुतिः।
तत्र चैका महाभागा भार्गवं देववर्चसम्॥ १८॥
ववन्दे पद्मपत्राक्षी कांक्षिणी पुत्रमुत्तमम्।
एका गर्भविनाशाय सपत्न्यै गरलं ददौ॥ १९॥

"In course of time his two consorts came to be in the family way: so the tradition goes. Desiring to have an excellent son, one of them, who was highly fortunate and had eyes resembling the petals of a lotus, sought the presence of and bowed down to Sage Cyavana, son of Bhṛgu, who possessed the splendour of gods; while the other administered poison to her co-wife in order to destroy her foetus. (18-19)

भार्गवश्च्यवनो नाम हिमवन्तमुपाश्रितः।
तमृषिं साभ्युपागम्य कालिन्दी त्वभ्यवादयत्॥ २०॥

"The sage named Cyavana, son of Bhṛgu, had betaken himself to the Himālayas.

Approaching that sage, the said Kālindī for her part greeted him. (20)

स तामभ्यवदत् प्रीतो वरेप्सुं पुत्रजन्मनि।
पुत्रस्ते भविता देवि महात्मा लोकविश्रुतः॥ २१॥
धार्मिकश्च सुभीमश्च वंशकर्तारिसूदनः।
श्रुत्वा प्रदक्षिणं कृत्वा मुनिं तमनुमान्य च॥ २२॥
पद्मपत्रसमानाक्षं पद्मगर्भसमप्रभम्।
ततः सा गृहमागम्य पत्नी पुत्रमजायत॥ २३॥

"Gratified to receive her respects, he said to the queen, who sought from him a boon ensuring the birth of a son to her, 'A lofty minded son, widely known in the world, pious and most formidable, the founder of a dynasty and the destroyer of his foes, will be born to you, O queen!' Hearing this benediction, and going round the sage clockwise as a mark of respect and taking leave of him, and then returning home, the queen brought forth a son who had lotus-like eyes and shone like Brahmā, the lotus-born. (21—23)

सपत्न्या तु गरस्तस्यै दत्तो गर्भजिघांसया।
गरेण सह तेनैव तस्मात् स सगरोऽभवत्॥ २४॥

"The boy was born alongwith that very poison that had actually been administered to the queen by her fellow-consort with the intention of destroying the foetus; hence he became known as Sagara (lit., with poison). (24)

स राजा सगरो नाम यः समुद्रमखानयत्।
इष्ट्वा पर्वणि वेगेन त्रासयान इमाः प्रजाः॥ २५॥

"King Sagara was he who, getting consecrated for a sacrifice on a full-moon day or new moon day, caused the ocean to be dug by his sons, sixteen thousand in number, causing fear to the people here by the speed of digging. (25)

असमञ्जस्तु पुत्रोऽभूत् सगरस्येति नः श्रुतम्।
जीवन्नेव स पित्रा तु निरस्तः पापकर्मकृत्॥ २६॥

"It has been heard by us that Sagara's eldest son, really speaking, was Asamañja. A perpetrator of sinful deeds as he was, he, however, was abandoned by his father, even when alive. (26)

अंशुमानपि पुत्रोऽभूदसमञ्जस्य वीर्यवान्।
दिलीपोऽंशुमतः पुत्रो दिलीपस्य भगीरथः॥ २७॥

"Aṁśumān, again, who was full of valour, was the son of Asamañja. Dilīpa was the son of Aṁśumān and Bhagīratha, of Dilīpa. (27)

भगीरथात् ककुत्स्थश्च काकुत्स्था येन तु स्मृताः।
ककुत्स्थस्य तु पुत्रोऽभूद् रघुर्येन तु राघवाः॥ २८॥

"Again, from the loins of Bhagīratha appeared Kakutstha, after whose name his descendants came to be called, Kākutsthas, the scions of Kakutstha. And Kakutstha's son was Raghu, after whom his descendants were known as Rāghavas, the scions of Raghu. (28)

रघोस्तु पुत्रस्तेजस्वी प्रवृद्धः पुरुषादकः।
कल्माषपादः सौदास इत्येवं प्रथितो भुवि॥ २९॥

"Raghu's glorious son for his part came to be known on earth by the names of Pravṛddha, Puruṣādaka (lit., a man-eater or ogre), Kalmāṣapāda and Saudāsa. (29)

कल्माषपादपुत्रोऽभूच्छङ्खणस्त्विति नः श्रुतम्।
यस्तु तद्वीर्यमासाद्य सहसैन्यो व्यनीनशत्॥ ३०॥

"It has been heard by us that Kalmāṣapāda's son was Śaṅkhaṇa, who, even on attaining remarkable valour on the field of battle, perished, army and all, in an encounter." (30)

शङ्खणस्य तु पुत्रोऽभूच्छूरः श्रीमान् सुदर्शनः।
सुदर्शनस्याग्निवर्ण अग्निवर्णस्य शीघ्रगः॥ ३१॥

"The glorious Sudarśana for his part was the heroic son of Śaṅkhaṇa. Agnivarṇa was the son of Sudarśana and Śīghraga, of Agnivarṇa. (31)

शीघ्रगस्य मरुः पुत्रो मरोः पुत्रः प्रशुश्रुवः।
प्रशुश्रुवस्य पुत्रोऽभूदम्बरीषो महामतिः॥ ३२॥

"Maru was the son of Śīghraga and Maru's son was Praśuśruva. The highly

intelligent Ambarīṣa was the son of Praśuśruva. (32)

अम्बरीषस्य पुत्रोऽभून्नहुषः सत्यविक्रमः।
नहुषस्य च नाभागः पुत्रः परमधार्मिकः॥ ३३॥

"Nahuṣa of unfailing prowess was the son of Ambarīṣa, while Nābhāga was the supremely pious son of Nahuṣa. (33)

अजश्च सुव्रतश्चैव नाभागस्य सुतावुभौ।
अजस्य चैव धर्मात्मा राजा दशरथः सुतः॥ ३४॥

"Both Aja and Suvrata were the sons of Nābhāga and the pious King Daśaratha was the son of Aja. (34)

तस्य ज्येष्ठोऽसि दायादो राम इत्यभिविश्रुतः।
तद् गृहाण स्वकं राज्यमवेक्षस्व जगन्नृप॥ ३५॥

"You are his eldest son known all round by the name of Rāma; therefore, accept this kingdom of your own and look after the world, O protector of men ! (35)

इक्ष्वाकूणां हि सर्वेषां राजा भवति पूर्वजः।
पूर्वजे नावरः पुत्रो ज्येष्ठो राजाभिषिच्यते॥ ३६॥

"Among all the Ikṣwākus the eldest son undoubtedly becomes the ruler. While an elder son is present, a younger son is never consecrated as a king. The eldest alone is so consecrated. (36)

स राघवाणां कुलधर्ममात्मनः
सनातनं नाद्य विहन्तुमर्हसि।
प्रभूतरत्नामनुशाधि मेदिनीं
प्रभूतराष्ट्रां पितृवन्महायशः॥ ३७॥

"Being one of the Rāghavas, you as such ought not to violate today the time-honoured usage of Your House according to which the throne goes to the eldest son alone. Like your father, highly illustrious as You are, rule the earth abounding in precious stones and consisting of numerous dominions." (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
दशाधिकशततमः सर्गः॥ ११०॥

Thus ends Canto One hundred and ten in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशाधिकशततमः सर्गः

Canto CXI

Pleading the superiority of a teacher in comparison to one's parents, Sage Vasiṣṭha by virtue of his superiority and as a concession to Bharata, a dependant of Śrī Rāma, whose vow it has been to respect the feelings of his dependants, urges Śrī Rāma to grant the prayer of Bharata. Śrī Rāma, however, contends that one's parents are more worthy of respect even than one's teacher and is accordingly insistent on implementing the pledge already given by him to his father. Thus discomfited in argument, Bharata makes up his mind to undertake a fast unto death as a last resort to exert pressure on him. On Śrī Rāma's dubbing such a step as repugnant to the code of conduct prescribed for a Kṣatriya, Bharata requests his elder brother to allow him to remain in exile in the forest as the latter's proxy. Śrī Rāma, however, rules out this proposition also as something preposterous, saying that one's duty is entrusted to a proxy only on the former's incapacity, which could not be predicated of him, and reaffirms his decision to enter Ayodhyā only after fulfilling the pledge given to his father

वसिष्ठः स तदा राममुक्त्वा राजपुरोहितः।
अब्रवीद् धर्मसंयुक्तं पुनरेवापरं वचः॥ १॥

Having spoken to Śrī Rāma as aforesaid on that occasion, the said Vasiṣṭha, the family-priest of the king, addressed to him once more the following words in consonance with righteousness : (1)

पुरुषस्येह जातस्य भवन्ति गुरवः सदा।
आचार्यश्चैव काकुत्स्थ पिता माता च राघव॥ २॥

"The preceptor, O scion of Kakutstha, as well as one's father and mother, O descendant of Raghu, ever come to be the adored of a man from the time he is born in this world. (2)

पिता ह्येनं जनयति पुरुषं पुरुषर्षभ।
प्रज्ञां ददाति चाचार्यस्तस्मात् स गुरुरुच्यते॥ ३॥

"The father only procreates and the mother brings forth a human being, O jewel among men; the preceptor, on the other hand, bestows wisdom on him, hence he is spoken of as Guru (superior even to the parents). (3)

स तेऽहं पितुराचार्यस्तव चैव परंतप।
मम त्वं वचनं कुर्वन् नातिवर्तेः सतां गतिम्॥ ४॥

"I, for my part, am the preceptor not only of your father but yours too, O chastiser of foes ! Doing my bidding, therefore, you will not be transgressing the path of the virtuous. (4)

इमा हि ते परिषदो ज्ञातयश्च नृपास्तथा।
एषु तात चरन् धर्मं नातिवर्तेः सतां गतिम्॥ ५॥

"Here indeed are your subjects, kinsmen and tributary princes too. Discharging your

duty by them, you will not be transgressing the path of the virtuous. (5)

वृद्धाया धर्मशीलाया मातुर्नार्हस्यवर्तितुम्।
अस्या हि वचनं कुर्वन् नातिवर्तेः सतां गतिम्॥ ६॥

"You ought not to fail in your duty towards your aged mother, who is given to piety. Doing her bidding you will certainly not be transgressing the path of the virtuous. (6)

भरतस्य वचः कुर्वन् याचमानस्य राघव।
आत्मानं नातिवर्तेस्त्वं सत्यधर्मपराक्रम॥ ७॥

"Granting the prayer of Bharata, who is supplicating you, you will not be overstepping your bounds, O scion of Raghu, who are ever united with truthfulness, piety and valour !" (7)

एवं मधुरमुक्तः स गुरुणा राघवः स्वयम्।
प्रत्युवाच समासीनं वसिष्ठं पुरुषर्षभः॥ ८॥

Instructed thus in sweet words by his preceptor himself, Śrī Rāma (a scion of Raghu), a jewel among men, replied as follows to Vasiṣṭha, who was sitting at ease there : (8)

यन्मातापितरौ वृत्तं तनये कुरुतः सदा।
न सुप्रतिकरं तत् तु मात्रा पित्रा च यत्कृतम्॥ ९॥
यथाशक्तिप्रदानेन स्वापनोच्छादनेन च।
नित्यं च प्रियवादेन तथा संवर्धनेन च॥ १०॥

"The service that the parents render to their son by giving him whatever they can, as well as by putting him to bed and rubbing his body with oil etc., nay, by speaking kindly to him every moment and, even so, by nourishing him, nay, whatever good is done by them cannot be easily requited. (9-10)

स हि राजा दशरथः पिता जनयिता मम।
आज्ञापयन्मां यत् तस्य न तन्मिथ्या भविष्यति॥ ११॥

"Indeed that which the celebrated King Daśaratha, my father, who brought me into being, has asked me to do shall not prove untrue." (11)

एवमुक्तस्तु रामेण भरतः प्रत्यनन्तरम्।
उवाच विपुलोरस्कः सूतं परमदुर्मनाः॥ १२॥

When Śrī Rāma had spoken thus, Bharata for his part, who was distinguished by a broad chest, and felt extremely sad at heart, commanded as follows Sumantra, the charioteer, who stood nearest to him : (12)

इह तु स्थण्डिले शीघ्रं कुशानास्तर सारथे।
आर्यं प्रत्युपवेक्ष्यामि यावन्मे सम्प्रसीदति॥ १३॥

"Speedily spread for your part blades of Kuśa grass on this piece of level ground, O charioteer ! I shall sit at the door of my elder brother in order to exert pressure on him until he gets fully propitiated and grants my request. (13)

निराहारो निरालोको धनहीनो यथा द्विजः।
शये पुरस्ताच्छालायां यावन्मां प्रतियास्यति॥ १४॥

"Like a destitute Brāhmaṇa, who has been deprived of his fortune by a debtor, failing to repay the debt as stipulated, I shall remain lying down in front of Śrī Rāma's hut without food or drink and depriving myself of light by covering my face until he returns to Ayodhyā as a concession to me." (14)

स तु राममवेक्षन्तं सुमन्त्रं प्रेक्ष्य दुर्मनाः।
कुशोत्तरमुपस्थाप्य भूमावेवास्थितः स्वयम्॥ १५॥

Perceiving Sumantra awaiting the pleasure of Śrī Rāma, Bharata for his part sat down disconsolate on the ground, spreading a mat of Kuśa grass with his own hands. (15)

तमुवाच महातेजा रामो राजर्षिसत्तमः।
किं मां भरत कुर्वाणं तात प्रत्युपवेक्ष्यसे॥ १६॥

To him the highly glorious Śrī Rāma, the foremost of royal sages, said, "What wrong have I done to you, O Bharata, that you will sit at my door to exert pressure on me, my darling? (16)

ब्राह्मणो ह्येकपार्श्वेन नरान् रोद्धुमिहार्हति।
न तु मूर्धाभिषिक्तानां विधिः प्रत्युपवेशने॥ १७॥

"A Brāhmaṇa alone ought to restrain people oppressing him by lying on one side at their door. Kṣatriyas, however, who are

or deserve to be sprinkled with holy water on the head (when being installed as the head of a state) are not enjoined to sit at the door of anyone in this way. (17)

उत्तिष्ठ नरशार्दूल हित्वैतद् दारुणं व्रतम्।
पुरवर्यामितः क्षिप्रमयोध्यां याहि राघव॥ १८॥

"Get up, O tiger among men ! Giving up this terrible vow, return, O scion of Raghu, speedily to Ayodhyā, the foremost of cities, from this place." (18)

आसीनस्त्वेव भरतः पौरजानपदं जनम्।
उवाच सर्वतः प्रेक्ष्य किमार्यं नानुशासथ॥ १९॥

Gazing on all sides, Bharata, even while sitting, said to the citizens as well as to the people of the countryside, "Wherefore do you not plead with my elder brother?" (19)

ते तदोचुर्महात्मानं पौरजानपदा जनाः।
काकुत्स्थमभिजानीमः सम्यग् वदति राघवः॥ २०॥

The people of the city as well as of the countryside then replied as follows to Bharata, an exalted soul : "We know full well that you, a scion of Raghu, speak aright to Śrī Rāma, a scion of Kakutstha. (20)

एषोऽपि हि महाभागः पितुर्वचसि तिष्ठति।
अत एव न शक्ताः स्मो व्यावर्तयितुमञ्जसा॥ २१॥

"This highly blessed prince, Śrī Rāma, too sincerely abides by the command of his father. For this very reason we are, truly speaking, not easily able to divert him from his purpose." (21)

तेषामाज्ञाय वचनं रामो वचनमब्रवीत्।
एवं निबोध वचनं सुहृदां धर्मचक्षुषाम्॥ २२॥

Hearing their submission Śrī Rāma addressed the following words to Bharata : "Listen to the foregoing words of our friends, who have their eyes fixed on what is right. (22)

एतच्चैवोभयं श्रुत्वा सम्यक् सम्पश्य राघव।
उत्तिष्ठ त्वं महाबाहो मां च स्पृश तथोदकम्॥ २३॥

"Nay, hearing both these utterances (mine as well as that of these people) weigh them fully, O scion of Raghu. Get you up, O mighty-armed prince, and touch water in order to sip it as well as myself as an indication of your resolve to break the vow that you have just taken." (23)

अथोत्थाय जलं स्पृष्ट्वा भरतो वाक्यमब्रवीत्।
शृण्वन्तु मे परिषदो मन्त्रिणः शृणुयुस्तथा॥ २४॥

Getting up immediately and touching water, Bharata spoke as follows : "Let all the members of this assembly hear me. Let the king's counsellors too listen. (24)

न याचे पितरं राज्यं नानुशासामि मातरम्।
एवं परमधर्मज्ञं नानुजानामि राघवम्॥ २५॥

"I never begged sovereignty of my father nor did I instruct my mother to do it on my behalf. Nor did I approve of this step of Śrī Rāma (a scion of Raghu), viz., that he should go into exile for fourteen years, he knows best what is right. (25)

यदि त्ववश्यं वस्तव्यं कर्तव्यं च पितुर्वचः।
अहमेव निवत्स्यामि चतुर्दश वने समाः॥ २६॥

"If the behest of our father must be carried out and if one must live in the forest at all events, I myself shall do so for a period of fourteen years." (26)

धर्मात्मा तस्य सत्येन भ्रातुर्वाक्येन विस्मितः।
उवाच रामः सम्प्रेक्ष्य पौरजानपदं जनम्॥ २७॥
विक्रीतमाहितं क्रीतं यत् पित्रा जीवता मम।
न तल्लोपयितुं शक्यं मया वा भरतेन वा॥ २८॥

Fixing his gaze on the citizens of Ayodhyā as well as on the people of the countryside, Śrī Rāma, whose mind is set on righteousness and who felt astonished at the sincere vow of his aforesaid brother, said "The sale, deposit or purchase effected by our father while alive cannot be nullified either by me or even by Bharata. (27-28)

उपाधिर्न मया कार्यो वनवासे जुगुप्सितः।
युक्तमुक्तं च कैकेय्या पित्रा मे सुकृतं कृतम्॥ २९॥

"No proxy should be sent by me into exile in the woods; for that would be a

matter for reproach, since a proxy is allowed only in case the man replaced by him is unable to discharge the obligation imposed on him. The demand of Kaikeyī was but reasonable inasmuch as it was based firstly on the stipulation made by the king while marrying Kaikeyī that a son born to her alone would succeed him on the throne, and secondly on the debt the former owed to her for the invaluable service rendered by her on the field of battle; and only a virtuous act was done by our father in granting the boons asked by her. (29)

जानामि भरतं क्षान्तं गुरुसत्कारकारिणम्।
सर्वमेवात्र कल्याणं सत्यसंधे महात्मनि॥ ३०॥

"I know Bharata to be forgiving by nature and fond of paying respects to his elders. Indeed, all will be well with this high-souled prince, who is true to his promise. (30)

अनेन धर्मशीलेन वनात् प्रत्यागतः पुनः।
भ्रात्रा सह भविष्यामि पृथिव्याः पतिरुत्तमः॥ ३१॥

"When returned from the forest I shall indeed become the paramount ruler of the earth with this pious brother of mine. (31)

वृतो राजा हि कैकेय्या मया तद्वचनं कृतम्।
अनृतान्मोचयानेन पितरं तं महीपतिम्॥ ३२॥

"As the king was solicited for a boon by Kaikeyī, his pledge given to her has been implemented by me by being in exile in the forest. Now, acquit the said king, our father, of the charge of falsehood by ruling over Ayodhyā and thereby discharging your part of the obligation." (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकादशाधिकशततमः सर्गः॥ १११॥

Thus ends Canto One hundred and eleven in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशाधिकशततमः सर्गः

Canto CXII

Collected in the heavens to hear the dialogue of Bharata and Śrī Rāma, heavenly beings applaud the two brothers. Having decided upon his course of action, Śrī Rāma turns his face towards his hut; while pleading his inability to protect the kingdom, now that his attempts to take Śrī Rāma back to Ayodhyā had been frustrated, Bharata prays to Śrī Rāma for mercy once more. But when he comes to know that his elder brother cannot be made to swerve an inch from his vow, he places a new pair of wooden sandals decked with gold in front of his brother and requests him to place his feet on them. Readily acceding to his request, Śrī Rāma hands over the sandals to Bharata, who takes a vow before the former to enter the fire in case he did not return immediately on the expiry of his term of exile. Śrī Rāma confirms his vow and after embracing Bharata and Śatrughna and bidding good-bye to all with due respect according to the rank of each, enters his cottage

तमप्रतिमतेजोभ्यां भ्रातृभ्यां रोमहर्षणम्।
विस्मिताः संगमं प्रेक्ष्य समुपेता महर्षयः॥ १॥

The eminent sages who had assembled there were astonished to behold at close quarters that thrilling meeting of the two brothers, Śrī Rāma and Bharata, who were endowed with matchless glory. (1)

अन्तर्हिता मुनिगणाः स्थिताश्च परमर्षयः।
तौ भ्रातरौ महाभागौ काकुत्स्थौ प्रशशंसिरे॥ २॥

Hosts of sages who stood invisible in the air and most eminent Ṛṣis bodily present there applauded in the following words those two highly blessed brothers, Śrī Rāma and Bharata, the scions of Kakutstha : (2)

सदार्यौ राजपुत्रौ द्वौ धर्मज्ञौ धर्मविक्रमौ।
श्रुत्वा वयं हि सम्भाषामुभयोः स्पृहयामहे॥ ३॥

"Ever noble are the two princes, Śrī Rāma and Bharata, who not only know what is right but also tread the path of virtue. Indeed, having heard the dialogue of the two, we long to hear it again and again." (3)

ततस्त्वृषिगणाः क्षिप्रं दशग्रीववधैषिणः।
भरतं राजशार्दूलमित्यूचुः संगता वचः॥ ४॥

Then the hosts of Ṛṣis for their part, who longed for the death of Rāvaṇa, hastily addressed with one voice the following exhortation to Bharata, a tiger among princes : (4)

कुले जात महाप्राज्ञ महावृत्त महायशः।
ग्राह्यं रामस्य वाक्यं ते पितरं यद्यवेक्षसे॥ ५॥

"O prince of high birth, nay, endowed with exceptional intelligence, distinguished by a noble conduct and enjoying great renown, the advice of Śrī Rāma ought to be accepted by you, if you have the least regard for your father. (5)

सदानृणमिमं रामं वयमिच्छामहे पितुः।
अनृणत्वाच्च कैकेय्याः स्वर्गं दशरथो गतः॥ ६॥

"We wish to see Śrī Rāma absolved forever from all obligations to his father; for due to his getting square with Kaikeyī as a result of Śrī Rāma's having readily offered to be in exile, King Daśaratha has ascended to heaven." (6)

एतावदुक्त्वा वचनं गन्धर्वाः समहर्षयः।
राजर्षयश्चैव तथा सर्वे स्वां स्वां गतिं गताः॥ ७॥

Having uttered these few words, the Gandharvas alongwith the eminent sages as well as the royal sages and all others went each his own way. (7)

ह्लादितस्तेन वाक्येन शुशुभे शुभदर्शनः।
रामः संहृष्टवदनस्तानृषीनभ्यपूजयत्॥ ८॥

Gladdened by this observation, Śrī Rāma of blessed appearance looked brighter. Nay, his face thrilled with joy, he duly extolled the aforesaid Ṛṣis. (8)

त्रस्तगात्रस्तु भरतः स वाचा सज्जमानया।
कृताञ्जलिरिदं वाक्यं राघवं पुनरब्रवीत्॥ ९॥

The celebrated Bharata for his part, whose limbs were seized with a tremor, made the following submission to Śrī Rāma (a scion of Raghu) with folded hands in faltering accents : (9)

राम धर्ममिमं प्रेक्ष्य कुलधर्मानुसंततम्।
कर्तुमर्हसि काकुत्स्थ मम मातुश्च याचनाम्॥ १०॥

"Fully considering, O Rāma, this sacred obligation of getting yourself consecrated for the rulership of Ayodhyā and protecting the people, which is also linked with our family usage, you ought to fulfil it, O scion of Kakutstha, and grant my prayer as well as that of your mother, Kausalyā. (10)

रक्षितुं सुमहद् राज्यमहमेकस्तु नोत्सहे।
पौरजानपदांश्चापि रक्तान् रञ्जयितुं तदा॥ ११॥

"I for my part cannot protect the vast dominion single-handed, nor can I please the citizens and the people of the countryside, so devoted to you. (11)

ज्ञातयश्चापि योधाश्च मित्राणि सुहृदश्च नः।
त्वामेव हि प्रतीक्षन्ते पर्जन्यमिव कर्षकाः॥ १२॥

"Indeed our kinsmen, nay, warriors, friends and relations too wait for you alone as cultivators do for the rumbling cloud. (12)

इदं राज्यं महाप्राज्ञ स्थापय प्रतिपद्य हि।
शक्तिमान् स हि काकुत्स्थ लोकस्य परिपालने॥ १३॥

"Accepting the kingdom, O highly intelligent brother, actually place it on a sound footing. Such as you are, you are capable of protecting the people on all sides, O scion of Kakutstha !" (13)

एवमुक्त्वापतद् भ्रातुः पादयोर्भरतस्तदा।
भृशं सम्प्रार्थयामास राघवेऽतिप्रियं वदन्॥ १४॥

Saying so, Bharata then fell at the feet of his elder brother and made a fervent appeal to him to accept the sovereignty, speaking in most endearing tones to Śrī Rāma, a scion of Raghu. (14)

तमङ्के भ्रातरं कृत्वा रामो वचनमब्रवीत्।
श्यामं नलिनपत्राक्षं मत्तहंसस्वरः स्वयम्॥ १५॥

Placing on his lap the aforesaid brother, Bharata, who was dark-brown of complexion and had eyes resembling the petals of a lotus, Śrī Rāma, who was himself endowed with a voice resembling the cackling of a swan in rut, replied to him as follows : (15)

आगता त्वामियं बुद्धिः स्वजा वैनयिकी च या।
भृशमुत्सहसे तात रक्षितुं पृथिवीमपि॥ १६॥

"You can very well protect even the earth, to say nothing of Ayodhyā, through this innate wisdom in the shape of under-estimation of your worth born of humility, that has dawned on you, my darling ! (16)

अमात्यैश्च सुहृद्भिश्च बुद्धिमद्भिश्च मन्त्रिभिः।
सर्वकार्याणि सम्मन्त्र्य महान्त्यपि हि कारय॥ १७॥

"Nay, coolly deliberating with your ministers, friends and wise counsellors too, get through even your major concerns. (17)

लक्ष्मीश्चन्द्रादपेयाद् वा हिमवान् वा हिमं त्यजेत्।
अतीयात् सागरो वेलां न प्रतिज्ञामहं पितुः॥ १८॥

"Splendour would sooner depart from the moon, nay, the Himalaya mountain would sooner shed its snow and the ocean would sooner transgress its limits than I shall violate the plighted word of my father. (18)

कामाद् वा तात लोभाद् वा मात्रा तुभ्यमिदं कृतम्।
न तन्मनसि कर्तव्यं वर्तितव्यं च मातृवत्॥ १९॥

"No matter whether all this was wrought by your mother in your interest from affection for you or from greed of sovereignty through your installation as Prince-Regent, my darling, it should not be taken to heart by you and you should behave towards her as towards a mother." (19)

एवं ब्रुवाणं भरतः कौसल्यासुतमब्रवीत्।
तेजसाऽऽदित्यसंकाशं प्रतिपच्चन्द्रदर्शनम्॥ २०॥

To Śrī Rāma, the son of Kausalyā—who was speaking as aforesaid, nay, who vied with the sun in glory, and who was pleasing to the sight as the new moon appearing on the first day of a bright fortnight—Bharata replied as follows : (20)

अधिरोहार्य पादाभ्यां पादुके हेमभूषिते।
एते हि सर्वलोकस्य योगक्षेमं विधास्यतः॥ २१॥

"Pray, stand with your feet on the pair of wooden sandals embellished with gold placed before you, O noble brother ! Surely these will supply the needs and ensure the safety of men." (21)

सोऽधिरुह्य नरव्याघ्रः पादुके व्यवमुच्य च।
प्रायच्छत् सुमहातेजा भरताय महात्मने॥ २२॥

Placing his feet on the sandals and immediately leaving them, Śrī Rāma, a tiger among men, who was endowed with exceptional glory, gave them to the high-souled Bharata. (22)

स पादुके सम्प्रणम्य रामं वचनमब्रवीत्।
चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम्॥ २३॥
फलमूलाशनो वीर भवेयं रघुनन्दन।
तवागमनमाकांक्षन् वसन् वै नगराद् बहिः॥ २४॥
तव पादुकयोर्न्यस्य राज्यतन्त्रं परंतप।
चतुर्दशे हि सम्पूर्णे वर्षेऽहनि रघूत्तम॥ २५॥
न द्रक्ष्यामि यदि त्वां तु प्रवेक्ष्यामि हुताशनम्।
तथेति च प्रतिज्ञाय तं परिष्वज्य सादरम्॥ २६॥
शत्रुघ्नं च परिष्वज्य वचनं चेदमब्रवीत्।
मातरं रक्ष कैकेयीं मा रोषं कुरु तां प्रति॥ २७॥

Reverentially bowing down to the wooden sandals, he spoke as follows to Śrī Rāma : "Indeed, having relegated the burden of rulership to the wooden sandals, O gallant brother, I should like to live on fruits and roots alone for fourteen years, O delight of the Raghus, wearing matted locks on my head and the bark of trees on my person and actually dwelling outside the city, longing for your return to the capital, O scorcher of enemies ! If, however, when the fourteenth year of your exile has fully ended, O jewel among the Raghus, I do not see you returned to Ayodhyā, the following day, I for my part shall enter the fire once for all." Giving his approval in the words "So be it !" and embracing Bharata with love, nay, embracing Śatrughna as well, Śrī Rāma spoke as follows : "Take care of mother Kaikeyī; be not angry with her. (23—27)

मया च सीतया चैव शप्तोऽसि रघुनन्दन।
इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विससर्ज ह॥ २८॥

"You are hereby adjured to do so by me as well as by Sītā, O delight of the Raghus !" Saying so, his eyes suffused with tears, Śrī Rāma bade good-bye to Bharata. (28)

स पादुके ते भरतः स्वलंकृते
महोज्ज्वले सम्परिगृह्य धर्मवित्।
प्रदक्षिणं चैव चकार राघवं
चकार चैवोत्तमनागमूर्धनि॥ २९॥

Receiving with reverence the aforesaid pair of exceedingly bright-ornate wooden sandals, the celebrated Bharata, who knew

what is right, went clockwise round Śrī Rāma, a scion of Raghu, and further placed the pair of sandals on the head of an excellent elephant. (29)

अथानुपूर्व्या प्रतिपूज्य तं जनं
गुरूंश्च मन्त्रीन् प्रकृतीस्तथानुजौ।
व्यसर्जयद् राघववंशवर्धनः
स्थितः स्वधर्मे हिमवानिवाचलः॥ ३०॥

Then, paying respects in the order of precedence to all those men who had gathered there as well as to his preceptors, counsellors, subjects and two younger brothers, Bharata and Śatrughna, who were going to Ayodhyā, Śrī Rāma, the promoter of Raghu's race, who stood by his duty unshaken like the Himalaya mountain, bade them goodbye. (30)

तं मातरो बाष्पगृहीतकण्ठ्यो
दुःखेन नामन्त्रयितुं हि शेकुः।
स चैव मातॄरभिवाद्य सर्वा
रुदन् कुटीं स्वां प्रविवेश रामः॥ ३१॥

His mothers, whose throat was choked with tears through agony, could not even speak to him. Greeting all his mothers, the celebrated Śrī Rāma too re-entered his hut weeping. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
द्वादशाधिकशततमः सर्गः॥ ११२॥

Thus ends Canto One hundred and twelve in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशाधिकशततमः सर्गः

Canto CXIII

Departed back for Ayodhyā alongwith Sage Vasiṣṭha and others, Bharata pays his respects on the way to Sage Bharadwāja and, apprising him of what had happened at Citrakūṭa and also of the pair of wooden sandals that he had received from Śrī Rāma as the latter's representative, and proceeding further, crosses the rivers Gaṅgā and Yamunā alongwith his followers. Departing from Śṛṅgaverapura, he catches sight of Ayodhyā and points out to Sumantra its gloomy appearance

ततः शिरसि कृत्वा तु पादुके भरतस्तदा।
आरुरोह रथं हृष्टः शत्रुघ्नसहितस्तदा॥ १॥

Then, placing the pair of wooden sandals on his head, Bharata for his part, full of joy and accompanied by Śatrughna, forthwith ascended the chariot. (1)

वसिष्ठो वामदेवश्च जाबालिश्च दृढव्रतः।
अग्रतः प्रययुः सर्वे मन्त्रिणो मन्त्रपूजिताः॥ २॥

The counsellors, Vasiṣṭha and Vāmadeva and Jābāli of steadfast vows and all others, adored for their sage counsel, travelled in the forefront. (2)

मन्दाकिनीं नदीं रम्यां प्राङ्मुखास्ते ययुस्तदा।
प्रदक्षिणं च कुर्वाणाश्चित्रकूटं महागिरिम्॥ ३॥

Keeping the lovely river Mandākinī and the great Citrakūṭa mountain to their right they then departed with their face turned towards the east. (3)

पश्यन् धातुसहस्राणि रम्याणि विविधानि च।
प्रययौ तस्य पार्श्वेन ससैन्यो भरतस्तदा॥ ४॥

Seeing on the way thousands of minerals of every description, which were charming too, Bharata, accompanied by his army, now proceeded along the (northern) side of the aforesaid mountain. (4)

अदूराच्चित्रकूटस्य ददर्श भरतस्तदा।
आश्रमं यत्र स मुनिर्भरद्वाजः कृतालयः॥ ५॥

Not far from Citrakūṭa. Bharata now beheld the hermitage in which Sage Bharadwāja had taken up his abode.* (5)

स तमाश्रममागम्य भरद्वाजस्य वीर्यवान्।
अवतीर्य रथात् पादौ ववन्दे कुलनन्दनः॥ ६॥

Reaching the said hermitage of Bharadwāja and alighting from his chariot, the valiant Bharata, the delight of his race, saluted the sage's feet. (6)

ततो हृष्टो भरद्वाजो भरतं वाक्यमब्रवीत्।
अपि कृत्यं कृतं तात रामेण च समागतम्॥ ७॥

Full of delight, Bharadwāja thereupon spoke to Bharata as follows : "Did you meet Śrī Rāma, my darling, and has your purpose been accomplished?" (7)

एवमुक्तः स तु ततो भरद्वाजेन धीमता।
प्रत्युवाच भरद्वाजं भरतो धर्मवत्सलः॥ ८॥

Questioned thus by the wise Bharadwāja, the celebrated Bharata for his part, who was lovingly devoted to righteousness, then replied to Bharadwāja as follows : (8)

स याच्यमानो गुरुणा मया च दृढविक्रमः।
राघवः परमप्रीतो वसिष्ठं वाक्यमब्रवीत्॥ ९॥

"Supremely delighted on being solicited by my preceptor and myself to return to Ayodhyā, the celebrated Śrī Rāma, a scion of Raghu, of unrelenting prowess replied to Vasiṣṭha as follows : (9)

पितुः प्रतिज्ञां तामेव पालयिष्यामि तत्त्वतः।
चतुर्दश हि वर्षाणि या प्रतिज्ञा पितुर्मम॥ १०॥

" 'I shall without doubt unequivocally implement that pledge of my father given to my mother Kaikeyī, which was to the effect that I should actually remain in exile for fourteen years.' (10)

एवमुक्तो महाप्राज्ञो वसिष्ठः प्रत्युवाच ह।
वाक्यज्ञो वाक्यकुशलं राघवं वचनं महत्॥ ११॥

"Spoken to as aforesaid, the highly enlightened Vasiṣṭha, who knows how to speak, actually addressed the following momentous words to Śrī Rāma, a scion of Raghu, who is an adept in expression : (11)

एते प्रयच्छ संहृष्टः पादुके हेमभूषिते।
अयोध्यायां महाप्राज्ञ योगक्षेमकरो भव॥ १२॥

" 'Full of great delight, please gift these wooden sandals decked with gold to Bharata. Existing in the form of these sandals, supply the needs of the people in Ayodhyā and safeguard their interests, O highly intelligent prince !' (12)

एवमुक्तो वसिष्ठेन राघवः प्राङ्मुखः स्थितः।
पादुके हेमविकृते मम राज्याय ते ददौ॥ १३॥

"Requested in these words by Vasiṣṭha, Śrī Rāma (a scion of Raghu) stood on the sandals facing the east and allowed me to take the aforesaid pair of wooden sandals, adorned with gold, for carrying on the rule (on his behalf). (13)

निवृत्तोऽहमनुज्ञातो रामेण सुमहात्मना।
अयोध्यामेव गच्छामि गृहीत्वा पादुके शुभे॥ १४॥

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* From the above verse it transpires that there existed in those times a hermitage of Sage Bharadwāja on the southern bank of the Yamunā as well, not far away from Citrakūṭa. The hermitage existing between the Gaṅgā and Yamunā rivers, where Śrī Rāma and his party halted and where Bharata and his entourage were sumptuously entertained appears to be different from that referred to here. The fact of Bharata and his followers having crossed the Yamunā after taking leave of Bharadwāja (mentioned in verse 21 below) seems to warrant this conclusion. The sage must in all probability have shifted since to the former place in order to keep himself in touch with what was going on at Citrakūṭa.

"Departed, as permitted by the exceptionally high-souled Śrī Rāma, I am returning to Ayodhyā itself taking the blessed pair of sandals with me." (14)

एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः।
भरद्वाजः शुभतरं मुनिर्वाक्यमुदाहरत्॥ १५॥

Hearing this happy report of the high-souled Bharata, Sage Bharadwāja made the following reply, which was still more agreeable to hear : (15)

नैतच्चित्रं नरव्याघ्रे शीलवृत्तविदां वरे।
यदार्यं त्वयि तिष्ठेत्तु निम्नोत्सृष्टमिवोदकम्॥ १६॥

"It is no wonder that, even as water discharged from above collects into a depression, noble conduct for its part should find its place in you, a tiger among men and the foremost of those who know how to behave well and conduct themselves with propriety. (16)

अनृणः स महाबाहुः पिता दशरथस्तव।
यस्य त्वमीदृशः पुत्रो धर्मात्मा धर्मवत्सलः॥ १७॥

"Free from all debt is your mighty-armed father, the celebrated Daśaratha, of whom was born such a pious son as you, fondly devoted to virtue." (17)

तमृषिं तु महाप्राज्ञमुक्तवाक्यं कृताञ्जलिः।
आमन्त्रयितुमारेभे चरणावुपगृह्य च॥ १८॥

Bharata for his part stood with folded hands before the highly wise Ṛṣi, Sage Bharadwāja, who had spoken as above, and clasping his feet, proceeded to take leave of him. (18)

ततः प्रदक्षिणं कृत्वा भरद्वाजं पुनः पुनः।
भरतस्तु ययौ श्रीमानयोध्यां सह मन्त्रिभिः॥ १९॥

Going clockwise round Bharadwāja as a mark of respect, again and again, the glorious Bharata for his part then left for Ayodhyā alongwith his counsellors. (19)

यानैश्च शकटैश्चैव हयैर्नागैश्च सा चमूः।
पुनर्निवृत्ता विस्तीर्णा भरतस्यानुयायिनी॥ २०॥

That large army following Bharata returned along the same route on chariots and bullock-carts as well as on horseback and on the back of elephants. (20)

ततस्ते यमुनां दिव्यां नदीं तीर्त्वोर्मिमालिनीम्।
ददृशुस्तां पुनः सर्वे गङ्गां शिवजलां नदीम्॥ २१॥

Having crossed the divine river, Yamunā, adorned with a succession of waves, they all then beheld once more the river Gaṅgā, containing holy waters. (21)

तां रम्यजलसम्पूर्णां संतीर्य सहबान्धवः।
शृङ्गवेरपुरं रम्यं प्रविवेश ससैनिकः॥ २२॥

Having easily crossed with his kinsfolk the aforesaid river, which was brimful with delightful waters, Bharata, with his army men, duly entered the lovely town of Śṛngaverapura. (22)

शृङ्गवेरपुराद् भूय अयोध्यां संददर्श ह।
अयोध्यां तु तदा दृष्ट्वा पित्रा भ्रात्रा विवर्जिताम्॥ २३॥
भरतो दुःखसंतप्तः सारथिं चेदमब्रवीत्।
सारथे पश्य विध्वस्ता अयोध्या न प्रकाशते॥ २४॥
निराकारा निरानन्दा दीना प्रतिहतस्वना॥ २५॥

Proceeding from Śṛngaverapura he vividly saw Ayodhyā once more: so the tradition goes. Seeing Ayodhyā deserted by his father and elder brother, Śrī Rāma, Bharata for his part felt sore stricken with agony at that moment and spoke as follows to the charioteer Sumantra : "Look, O charioteer ! Desolate and shorn of its grace, bereft of joy, wretched and lifeless, Ayodhyā does not look bright as before." (23—25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे त्रयोदशाधिकशततमः सर्गः॥ ११३॥

Thus ends Canto One hundred and thirteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशाधिकशततमः सर्गः

Canto CXIV

Vālmīki portrays the gloomy appearance of Ayodhyā with the help of a number of similes. Bharata enters his father's palace with a heavy heart, speaking to Sumantra about the sorry spectacle which Ayodhyā presented at the moment

स्निग्धगम्भीरघोषेण स्यन्दनेनोपयान् प्रभुः।
अयोध्यां भरतः क्षिप्रं प्रविवेश महायशाः॥ १॥

Journeying forth in a chariot which produced an agreeable deep sound, the powerful and highly illustrious Bharata duly entered Ayodhyā in no time. (1)

बिडालोलूकचरितामालीननरवारणाम्।
तिमिराभ्याहतां कालीमप्रकाशां निशामिव॥ २॥

Haunted by cats and owls, obscured by darkness and devoid of light, with the house doors of its men closed, the city presented the appearance of a dark night. (2)

राहुशत्रोः प्रियां पत्नीं श्रिया प्रज्वलितप्रभाम्।
ग्रहेणाभ्युदितेनैकां रोहिणीमिव पीडिताम्॥ ३॥

It looked desolate like Rohiṇī, the beloved consort of the moon-god (treated as an enemy by the demon Rāhu*), tormented in the form of her spouse whose better half she is by the planet Rāhu in the ascendant, though ordinarily invested with an exceedingly bright splendour by virtue of her glory. (3)

अल्पोष्णाक्षुब्धसलिलां घर्मतप्तविहंगमाम्।
लीनमीनझषग्राहां कृशां गिरिनदीमिव॥ ४॥

It further looked attenuated like a mountain-stream whose scanty waters had become hot and agitated due to the rays of the sun, birds living in which were scorched by the sun and whose fish, small and big, and alligators had disappeared into the mire. (4)

विधूमामिव हेमाभां शिखामग्नेः समुत्थिताम्।
हविरभ्युक्षितां पश्चाच्छिखां विप्रलयं गताम्॥ ५॥

It resembled a fully developed tongue of fire, devoid of smoke and bright as gold, later reduced to extinction when sprinkled all over with milk. (5)

विध्वस्तकवचां रुग्णगजवाजिरथध्वजाम्।
हतप्रवीरामापन्नां चमूमिव महाहवे॥ ६॥

It looked like an army which had met with reverses in a major conflict—whose armours had been shattered, whose ensigns borne on elephants, horses and chariots had been torn and whose foremost heroes had been killed. (6)

सफेनां सस्वनां भूत्वा सागरस्य समुत्थिताम्।
प्रशान्तमारुतोद्धूतां जलोर्मिमिव निःस्वनाम्॥ ७॥

It presented the appearance of an oceanic wave which, though tossed very high by a strong gale with foam and a roar, is rendered noiseless when stirred by a quiet wind. (7)

त्यक्तां यज्ञायुधैः सर्वैरभिरूपैश्च याजकैः।
सुत्याकाले सुनिर्वृत्ते वेदिं गतरवामिव॥ ८॥

It resembled an altar which, when the period of offering oblations into the sacred fire has completely expired, has been cleared

* The demon presiding over a planet of the same name figuring in Indian astronomy and identified by modern astronomy with the shadow of the earth cast on the orb of the moon during what is known as a lunar eclipse.

of all sacrificial implements and deserted by the learned priests, and where all sound has consequently ceased. (8)

गोष्ठमध्ये स्थितामार्तामचरन्तीं नवं तृणम्।
गोवृषेण परित्यक्तां गवां पत्नीमिवोत्सुकाम्॥ ९॥

It looked like a cow fit to be coveted by bulls and longing for copulation but bereft of an excellent bull and standing disconsolate in a cow-pen, refusing to feed on fresh grass. (9)

प्रभाकराद्यैः सुस्निग्धैः प्रज्वलद्भिरिवोत्तमैः।
वियुक्तां मणिभिर्जात्यैर्नवां मुक्तावलीमिव॥ १०॥

It further resembled a new necklace of pearls stripped of its highly polished, dazzling, excellent rubies and other gems of superior quality. (10)

सहसाचरितां स्थानान्महीं पुण्यक्षयाद् गताम्।
संहृतद्युतिविस्तारां तारामिव दिवश्च्युताम्॥ ११॥

Again, it presented the appearance of a meteor suddenly shifted from its position and fallen from the heavens, and consequently shorn of its expanse of light when descended on earth through exhaustion of its merit. (11)

पुष्पनद्धां वसन्तान्ते मत्तभ्रमरशालिनीम्।
द्रुतदावाग्निविप्लुष्टां क्लान्तां वनलतामिव॥ १२॥

It further looked blighted in appearance like a forest creeper laden with blossom at the close of spring and appearing lovely with drunken bees surrounding it but later on scorched by a raging wild fire. (12)

सम्मूढनिगमां सर्वां संक्षिप्तविपणापणाम्।
प्रच्छन्नशशिनक्षत्रां द्यामिवाम्बुधरैर्युताम्॥ १३॥

The entire city with its trafficless streets and markets carrying on a dull business resembled a cloudy sky with the moon and other stars obscured. (13)

क्षीणपानोत्तमैर्भग्नैः शरावैरभिसंवृताम्।
हतशौण्डामिव ध्वस्तां पानभूमिमसंस्कृताम्॥ १४॥

With its streets and lanes unswept and full of rubbish, Ayodhyā presented the appearance of a deserted and uncleaned tavern strewn with broken vessels devoid of any excellent liquor, the wine-drinkers having been killed. (14)

वृक्णभूमितलां निम्नां वृक्णपात्रैः समावृताम्।
उपयुक्तोदकां भग्नां प्रपां निपतितामिव॥ १५॥

Again it looked like a shed erected for storage and distribution of water, but now broken and collapsed with its platform razed and sunk, and covered with broken vessels, its water having been used up. (15)

विपुलां विततां चैव युक्तपाशां तरस्विनाम्।
भूमौ बाणैर्विनिष्कृत्तां पतितां ज्यामिवायुधात्॥ १६॥

It further resembled a bow-string, broad and long (extended over the entire length of a bow) with a noose at both ends in order to fasten it to the bow, severed from the bow by the arrows of heroes and fallen to the ground. (16)

सहसा युद्धशौण्डेन हयारोहेण वाहिताम्।
निहतां प्रतिसैन्येन वडवामिव पातिताम्॥ १७॥

It further resembled a mare spurred on precipitately by a horseman, skilled in warfare, and fallen down when killed by the opposite army. (17)

भरतस्तु रथस्थः सन् श्रीमान् दशरथात्मजः।
वाहयन्तं रथश्रेष्ठं सारथिं वाक्यमब्रवीत्॥ १८॥

Seated in his chariot, the glorious Bharata, son of Daśaratha, for his part, spoke as follows to the charioteer, Sumantra, who was driving the foremost of the king's chariot : (18)

किं नु खल्वद्य गम्भीरो मूर्च्छितो न निशाम्यते।
यथापुरमयोध्यायां गीतवादित्रनिःस्वनः॥ १९॥

"How is it, I wonder, that the deep and resonant sound of vocal and instrumental music is not heard as before in Ayodhyā today? (19)

वारुणीमदगन्धश्च माल्यगन्धश्च मूर्च्छितः।
चन्दनागुरुगन्धश्च न प्रवाति समन्ततः॥ २०॥

"The intoxicating fragrance of spirituous liquor, the scent of flowers and the odour of sandalwood and aloewood, which once used to be spread on all sides, is not being wafted. (20)

यानप्रवरघोषश्च सुस्निग्धहयनिःस्वनः।
प्रमत्तगजनादश्च महांश्च रथनिःस्वनः॥ २१॥
नेदानीं श्रूयते पुर्यामस्यां रामे विवासिते।
चन्दनागुरुगन्धांश्च महार्हाश्च वनस्रजः॥ २२॥
गते रामे हि तरुणाः संतप्ता नोपभुञ्जते।
बहिर्यात्रां न गच्छन्ति चित्रमाल्यधरा नराः॥ २३॥

"Śrī Rāma having been sent into exile, neither the noise of the foremost of chariots nor the most delightful neighing of horses, neither the trumpeting of highly excited elephants nor the great noise of chariots is heard in this city now. Sore distressed on Śrī Rāma having departed from Ayodhyā, indeed, young men here no longer use the paste of aloewood and sandalwood nor costly garlands of sylvan flowers to cool their body with; nor do men go out for excursion wearing wreaths of various flowers. (21—23)

नोत्सवाः सम्प्रवर्तन्ते रामशोकार्दिते पुरे।
सा हि नूनं मम भ्रात्रा पुरस्यास्य द्युतिर्गता॥ २४॥

"Festivities no longer duly proceed in the capital, stricken, as it is, with grief caused by separation from Śrī Rāma; the former splendour of this city has, truly speaking, undoubtedly departed with my elder brother, Śrī Rāma. (24)

नहि राजत्ययोध्येयं सासारेवार्जुनी क्षपा।
कदा नु खलु मे भ्राता महोत्सव इवागतः॥ २५॥
जनयिष्यत्ययोध्यायां हर्षं ग्रीष्म इवाम्बुदः।
तरुणैश्चारुवेषैश्च नरैरुन्नतगामिभिः॥ २६॥
सम्पतद्भिरयोध्यायां नाभिभान्ति महापथाः।
इति ब्रुवन् सारथिना दुःखितो भरतस्तदा॥ २७॥
अयोध्यां सम्प्रविश्यैव विवेश वसतिं पितुः।
तेन हीनां नरेन्द्रेण सिंहहीनां गुहामिव॥ २८॥

"This Ayodhyā, with tears flowing from the eyes of its citizens, does not look charming any more than the night of a bright fortnight, with a continuous shower. Oh, when will my elder brother, returned to Ayodhyā like a great festival, bring forth joy in Ayodhyā like a rainy cloud in summer? The highways no longer shine forth with youngmen, clad in an attractive garb and walking with a proud gait, pouring into Ayodhyā from outside." Immediately on penetrating into the heart of Ayodhyā, Bharata, who was talking in the above strain with his charioteer, Sumantra, at that time, stricken as he was with agony, entered his father's palace, which looked desolate like a cave without a lion, bereft as it was of that ruler of men. (25—28)

तदा तदन्तःपुरमुज्झितप्रभं
सुरैरिवोत्कृष्टमभास्करं दिनम्।
निरीक्ष्य सर्वत्र विभक्तमात्मवान्
मुमोच बाष्पं भरतः सुदुःखितः॥ २९॥

Sore distressed to gaze at that moment on the well-known gynaeceum—which, having shed its splendour, resembled a day without the sun, bewailed by gods*, and was untidy everywhere, Bharata, who though self-possessed, shed tears. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे चतुर्दशाधिकशततमः सर्गः॥ ११४॥

Thus ends Canto One hundred and fourteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The commentators refer here to a story in the Purāṇas, according to which, in the course of the great conflict between gods and demons the former lost ground and the sun-god was thrown down by Rāhu. This was followed by a chaos in the universe, when there was no division of days and nights. The gods approached Brahmā, who appointed Sage Atri to officiate for the sun-god for a week. One of these days of chaos is referred to here as a day without the sun, deplored by gods.

पञ्चदशाधिकशततमः सर्गः

Canto CXV

Permitted by Vasiṣṭha and accompanied by Śatrughna and others, when the queens had entered the gynaeceum, Bharata proceeds to Nandigrāma and, installing the wooden sandals of Śrī Rāma on the royal seat, himself puts on the garb of an ascetic and carries on the rule under orders ascribed to the sandals, holding the royal umbrella over them

ततो निक्षिप्य मातॄस्ता अयोध्यायां दृढव्रतः।
भरतः शोकसंतप्तो गुरूनिदमथाब्रवीत्॥ १॥

Having brought his celebrated mothers back to Ayodhyā, Bharata of steadfast vows, sore stricken with grief as he was, then submitted to his preceptors (Vasiṣṭha, Vāmadeva and others) forthwith as follows : (1)

नन्दिग्रामं गमिष्यामि सर्वानामन्त्रयेऽत्र वः।
तत्र दुःखमिदं सर्वं सहिष्ये राघवं विना॥ २॥

"I take leave of you all here: I shall at once proceed to Nandigrāma. Bereft of Śrī Rāma, a scion of Raghu, I shall endure all this suffering there. (2)

गतश्चाहो दिवं राजा वनस्थः स गुरुर्मम।
रामं प्रतीक्षे राज्याय स हि राजा महायशाः॥ ३॥

"Alas, the king has ascended to heaven and that elder brother of mine has taken up his abode in the forest. I look forward to Śrī Rāma to take care of the kingdom; for he is the highly illustrious ruler of Ayodhyā." (3)

एतच्छ्रुत्वा शुभं वाक्यं भरतस्य महात्मनः।
अब्रुवन् मन्त्रिणः सर्वे वसिष्ठश्च पुरोहितः॥ ४॥

Hearing this blessed utterance of the high-souled Bharata, all his counsellors as well as Vasiṣṭha, the chief family-priest, replied as follows : (4)

सुभृशं श्लाघनीयं च यदुक्तं भरत त्वया।
वचनं भ्रातृवात्सल्यादनुरूपं तवैव तत्॥ ५॥

"The statement that has been made by you through loving devotion to your elder brother is extremely laudable; nay, it is worthy of you alone. (5)

नित्यं ते बन्धुलुब्धस्य तिष्ठतो भ्रातृसौहृदे।
मार्गमार्यं प्रपन्नस्य नानुमन्येत कः पुमान्॥ ६॥

"What man would not approve of the resolution of Your Royal Highness, who are ever covetous of the welfare of your kinsmen and are steadfast in your affection for your brothers, nay, who have taken to the noble path, the path of virtue?" (6)

मन्त्रिणां वचनं श्रुत्वा यथाभिलषितं प्रियम्।
अब्रवीत् सारथिं वाक्यं रथो मे युज्यतामिति॥ ७॥

Hearing the agreeable reply of the counsellors, which was in consonance with his desire, Bharata spoke as follows to the charioteer, Sumantra : "Let my chariot be got ready !" (7)

प्रहृष्टवदनः सर्वा मातॄः समभिभाष्य च।
आरुरोह रथं श्रीमान्शत्रुघ्नेन समन्वितः॥ ८॥

Having spoken kindly with a most cheerful countenance, to all his mothers and accompanied by Śatrughna, the glorious prince got into the chariot. (8)

आरुह्य तु रथं क्षिप्रं शत्रुघ्नभरतावुभौ।
ययतुः परमप्रीतौ वृतौ मन्त्रिपुरोहितैः॥ ९॥

Mounting the chariot, supremely delighted and surrounded by the counsellors and family priests, both Bharata and Śatrughna for their part quickly departed. (9)

अग्रतो गुरवः सर्वे वसिष्ठप्रमुखा द्विजाः।
प्रययुः प्राङ्मुखाः सर्वे नन्दिग्रामो यतो भवेत्॥ १०॥

All the preceptors, headed by Vasiṣṭha, and other Brāhmaṇas being in the forefront, all proceeded with their face turned eastward on the path by which Nandigrāma could be reached. (10)

बलं च तदनाहूतं गजाश्वरथसंकुलम्।
प्रययौ भरते याते सर्वे च पुरवासिनः॥ ११॥

When Bharata had left, the army too, full of elephants, horses and chariots, marched, though not called by Bharata, as well as the citizens. (11)

रथस्थः स तु धर्मात्मा भरतो भ्रातृवत्सलः।
नन्दिग्रामं ययौ तूर्णं शिरस्यादाय पादुके॥ १२॥

Seated in his chariot, the celebrated Bharata, for his part, whose mind was given to piety and who was so lovingly devoted to his elder brother, drove fast to Nandigrāma, taking the pair of wooden sandals on his head. (12)

भरतस्तु ततः क्षिप्रं नन्दिग्रामं प्रविश्य सः।
अवतीर्य रथात् तूर्णं गुरूनिदमभाषत॥ १३॥

Having speedily entered Nandigrāma and quickly alighting from his chariot, the said Bharata for his part then submitted to his preceptors as follows : (13)

एतद् राज्यं मम भ्रात्रा दत्तं संन्यासमुत्तमम्।
योगक्षेमवहे चेमे पादुके हेमभूषिते॥ १४॥

"This kingdom has been given to me by my elder brother, Śrī Rāma, as a foremost sacred trust, as well as these wooden sandals decked with gold, which will supply all our needs and bring security to us." (14)

भरतः शिरसा कृत्वा संन्यासं पादुके ततः।
अब्रवीद् दुःखसंतप्तः सर्वं प्रकृतिमण्डलम्॥ १५॥

Having dedicated the sacred trust to the pair of wooden sandals with his head bent low, Bharata, who was sore stricken with agony, then spoke as follows to the entire body of his ministers : (15)

छत्रं धारयत क्षिप्रमार्यपादाविमौ मतौ।
आभ्यां राज्ये स्थितो धर्मः पादुकाभ्यां गुरोर्मम॥ १६॥

"Hold the royal umbrella over these sandals; they are considered by me to be as good as the feet of my elder brother. By these wooden sandals of my elder brother will righteousness be established in the kingdom. (16)

भ्रात्रा तु मयि संन्यासो निक्षिप्तः सौहृदादयम्।
तमिमं पालयिष्यामि राघवागमनं प्रति॥ १७॥

"From affection alone has this sacred trust been committed to my charge by my elder brother. I shall keep this aforesaid trust till the return of Śrī Rāma, a scion of Raghu. (17)

क्षिप्रं संयोजयित्वा तु राघवस्य पुनः स्वयम्।
चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ॥ १८॥

"Having undoubtedly restored these wooden sandals to Śrī Rāma's feet immediately on his return to the capital myself, I for my part shall behold those feet placed on the wooden sandals. (18)

ततो निक्षिप्तभारोऽहं राघवेण समागतः।
निवेद्य गुरवे राज्यं भजिष्ये गुरुवर्तिताम्॥ १९॥

"Having restored the kingdom to my elder brother, when re-united with Śrī Rāma, a scion of Raghu, and thereby laid down the burden of responsibility, I shall then assume the role of a servant of my elder brother. (19)

राघवाय च संन्यासं दत्त्वेमे वरपादुके।
राज्यं चेदमयोध्यां च धूतपापो भवाम्यहम्॥ २०॥

"Nay, having given back to Śrī Rāma, a scion of Raghu, this kingdom, held as a trust till then, as well as the city of Ayodhyā and the pair of excellent wooden sandals, I shall have shaken off the stigma of having been instrumental in bringing about the exile of my elder brother. (20)

अभिषिक्ते तु काकुत्स्थे प्रहृष्टमुदिते जने।
प्रीतिर्मम यशश्चैव भवेद् राज्याच्चतुर्गुणम्॥ २१॥

"After Śrī Rama, descendant of the Kakutstha lineage, is coronated on the throne and the subjects are blissfully happy, it will

give me fourfold more fame and happiness than that from having obtained the kingdom." (21)

एवं तु विलपन् दीनो भरतः स महायशाः।
नन्दिग्रामेऽकरोद् राज्यं दुःखितो मन्त्रिभिः सह॥ २२॥

Lamenting this way the dispirited Bharata of great fame, even though sad, looked after the state administration alongwith the council of ministers from Nandigrāma. (22)

स वल्कलजटाधारी मुनिवेषधरः प्रभुः।
नन्दिग्रामेऽवसद् धीरः ससैन्यो भरतस्तदा॥ २३॥

Wearing the bark of trees on his person and matted locks on his head and thus assuming the garb of an ascetic, the said powerful and wise Bharata then lived at Nandigrāma with the army; (23)

रामागमनमाकांक्षन् भरतो भ्रातृवत्सलः।
भ्रातुर्वचनकारी च प्रतिज्ञापारगस्तदा।
पादुके त्वभिषिच्याथ नन्दिग्रामेऽवसत् तदा॥ २४॥

Bharata, obedient to his elder brother, fulfiller of his vows, lover of his brothers, wishing always the return of Śrī Rāma, lived in Nandigrāma after coronating the wooden-sandals on the throne. (24)

सवालव्यजनं छत्रं धारयामास स स्वयम्।
भरतः शासनं सर्वं पादुकाभ्यां निवेदयन्॥ २५॥

Committing the whole administration to the care of the wooden sandals, the celebrated Bharata himself held the royal umbrella alongwith the Chowrie over them as a mark of respect. (25)

ततस्तु भरतः श्रीमानभिषिच्यार्यपादुके।
तदधीनस्तदा राज्यं कारयामास सर्वदा॥ २६॥

Having then consecrated the wooden sandals of his elder brother on the throne of Ayodhyā, the glorious Bharata for his part now carried on the rule, being always subordinate to them. (26)

तदा हि यत् कार्यमुपैति किंचि-
दुपायनं चोपहृतं महार्हम्।
स पादुकाभ्यां प्रथमं निवेद्य
चकार पश्चाद् भरतो यथावत्॥ २७॥

Submitting in the first instance to the wooden sandals whatever affair of the State came up before him, nay, whatever highly valuable present was offered to the State, the said Bharata dealt with it in the proper way afterwards. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
पञ्चदशाधिकशततमः सर्गः॥ ११५॥

Thus ends Canto One hundred and fifteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशाधिकशततमः सर्गः

Canto CXVI

Learning from outward signs that the ascetics who lived in the vicinity of Śrī Rāma were anxious to shift to some other forest, the latter asks them why they wished to leave the place. Being told in reply that they were being molested by Rākṣasas under the leadership of Khara, he gives his consent and, sending them away with great respect, retires to his own hermitage

प्रतियाते तु भरते वसन् रामस्तदा वने।
लक्षयामास सोद्वेगमथौत्सुक्यं तपस्विनाम्॥ १॥

Living in the forest when Bharata had returned to Ayodhyā, Śrī Rāma for his part forthwith noticed during that period anxiety accompanied by perturbation among the ascetics. (1)

ये तत्र चित्रकूटस्य पुरस्तात् तापसाश्रमे।
राममाश्रित्य निरतास्तानलक्षयदुत्सुकान्॥ २॥

He perceived the ascetics, who looked formerly quite pleased in that hermitage at Citrakūṭa, depending, as they did, on Śrī Rāma, anxious. (2)

नयनैर्भ्रुकुटीभिश्च रामं निर्दिश्य शङ्किताः।
अन्योन्यमुपजल्पन्तः शनैश्चक्रुर्मिथः कथाः॥ ३॥

Making references to Śrī Rāma through the movements of their eyes and eyebrows and calling one another, full of misgiving, they whispered among themselves. (3)

तेषामौत्सुक्यमालक्ष्य रामस्त्वात्मनि शङ्कितः।
कृताञ्जलिरुवाचेदमृषिं कुलपतिं ततः॥ ४॥

Perceiving their anxiety, Śrī Rāma was filled with apprehension about himself and accordingly submitted with folded hands as follows to the Ṛṣi (a seer of Vedic Mantras) who presided over the hermitage : (4)

न कश्चिद् भगवन् किंचित् पूर्ववृत्तमिदं मयि।
दृश्यते विकृतं येन विक्रियन्ते तपस्विनः॥ ५॥

"I fear, O venerable sir, the conduct of my forefathers is not seen in me here, or there is some change for the worse in me, due to which the ascetics feel agitated. (5)

प्रमादाच्चरितं किंचित् कच्चिन्नावरजस्य मे।
लक्ष्मणस्यर्षिभिर्दृष्टं नानुरूपं महात्मनः॥ ६॥

"I hope no lapse, unbecoming of an exalted soul, on the part of my younger brother, Lakṣmaṇa, has been detected by the sages. (6)

कच्चिच्छुश्रूषमाणा वः शुश्रूषणपरा मयि।
प्रमदाभ्युचितां वृत्तिं सीता युक्तां न वर्तते॥ ७॥

"While attending on you, Sītā, who remains solely devoted to my service, does not, I am afraid, follow the conduct wholly worthy of a young lady and showing due respect to you." (7)

अथर्षिर्जरया वृद्धस्तपसा च जरां गतः।
वेपमान इवोवाच रामं भूतदयापरम्॥ ८॥

The Ṛṣi, who was not only worn out from age but had also attained ripeness through askesis, replied as follows, as though quaking, to Śrī Rāma, who regarded compassion for created beings as the highest virtue : (8)

कुतः कल्याणसत्त्वायाः कल्याणाभिरतेः सदा।
चलनं तात वैदेह्यास्तपस्विषु विशेषतः॥ ९॥

"How can there be any aberration, my darling, on the part of Sītā, a princess of the Videha kingdom, who has a benign disposition and is ever devoted to goodness, particularly in her attitude towards ascetics? (9)

त्वन्निमित्तमिदं तावत् तापसान् प्रति वर्तते।
रक्षोभ्यस्तेन संविग्नाः कथयन्ति मिथः कथाः॥ १०॥

"This peril from the Rākṣasas threatens the ascetics because of you, who are kindly disposed to the latter. Alarmed by it, they hold conversation among themselves. (10)

रावणावरजः कश्चित् खरो नामेह राक्षसः।
उत्पाट्य तापसान् सर्वाञ्जनस्थाननिवासिनः॥ ११॥
धृष्टश्च जितकाशी च नृशंसः पुरुषादकः।
अवलिप्तश्च पापश्च त्वां च तात न मृष्यते॥ १२॥

"Having uprooted all the ascetics in Janasthāna (a portion of the Daṇḍaka forest), a man-eating Rākṣasa, Khara by name—who is a younger brother of Rāvaṇa and is presumptuous, victorious in battle, brutal, haughty and sinful—is intolerant of you too, my darling ! (11-12)

त्वं यदाप्रभृति ह्यस्मिन्नाश्रमे तात वर्तसे।
तदाप्रभृति रक्षांसि विप्रकुर्वन्ति तापसान्॥ १३॥

"Ever since, O darling, you are in this hermitage, the ogres continue to ill-treat the ascetics. (13)

दर्शयन्ति हि बीभत्सैः क्रूरैर्भीषणकैरपि।
नानारूपैर्विरूपैश्च रूपैरसुखदर्शनैः॥ १४॥

"They reveal themselves in diverse odious, savage, hideous and ugly forms, whose very sight brings sorrow in its wake. (14)

अप्रशस्तैरशुचिभिः सम्प्रयुज्य च तापसान्।
प्रतिघ्नन्त्यपरान् क्षिप्रमनार्याः पुरतः स्थितान्॥ १५॥

"Nay, forcibly bringing the ascetics into touch with forbidden and impure substances, the ignoble fellows quickly dispose of others standing in front of them. (15)

तेषु तेष्वाश्रमस्थानेष्वबुद्धमवलीय च।
रमन्ते तापसांस्तत्र नाशयन्तोऽल्पचेतसः॥ १६॥

'They incognito hide themselves in this hermitage and killing the dull-witted and unconscious ascetics, move about there in glee. (16)

अवक्षिपन्ति स्रुग्भाण्डानग्नीन् सिञ्चन्ति वारिणा।
कलशांश्च प्रमर्दन्ति हवने समुपस्थिते॥ १७॥

"When the time of pouring oblations into the sacred fire has approached, they fling away sacrificial vessels such as the ladle, sprinkle the fires with water and smash the water-pots. (17)

तैर्दुरात्मभिराविष्टानाश्रमान् प्रजिहासवः।
गमनायान्यदेशस्य चोदयन्त्यृषयोऽद्य माम्॥ १८॥

"Desirous of leaving for good the hermitages defiled by those evil-minded fellows, the sages urge me to shift to another region today. (18)

तत् पुरा राम शारीरीमुपहिंसां तपस्विषु।
दर्शयन्ति हि दुष्टास्ते त्यक्ष्याम इममाश्रमम्॥ १९॥

"Therefore, O Rāma, we shall certainly abandon this hermitage before those wicked fellows exhibit bodily violence towards the ascetics. (19)

बहुमूलफलं चित्रमविदूरादितो वनम्।
अश्वस्याश्रममेवाहं श्रयिष्ये सगणः पुनः॥ २०॥

"I shall then resort with my followers to the hermitage of Sage Aśwa (lit., who does not lay by anything for the morrow), consisting of an excellent woodland abounding in roots and fruits, not very far from this place. (20)

खरस्त्वय्यपि चायुक्तं पुरा राम प्रवर्तते।
सहास्माभिरितो गच्छ यदि बुद्धिः प्रवर्तते॥ २१॥

"If your mind feels so inclined, O Rāma, depart from this place alongwith us before Khara proceeds unjustly with you as well, O Rāma ! (21)

सकलत्रस्य संदेहो नित्यं युक्तस्य राघव।
समर्थस्यापि हि सतो वासो दुःखमिहाद्य ते॥ २२॥

"Your continuance too at this place, O scion of Raghu, with your consort, although you are ever alert and even though you are powerful enough to put him down, is attended with peril and conducive to misery now."(22)

इत्युक्तवन्तं रामस्तं राजपुत्रस्तपस्विनम्।
न शशाकोत्तरैर्वाक्यैरवबद्धुं समुत्सुकम्॥ २३॥

Prince Rāma could not with counter-arguments check the said ascetic when he

had spoken as above, impatient as he was to leave the place. (23)

अभिनन्द्य समापृच्छ्य समाधाय च राघवम्।
स जगामाश्रमं त्यक्त्वा कुलैः कुलपतिः सह॥ २४॥

Extolling, duly taking leave of and consoling Śrī Rāma (a scion of Raghu), the aforesaid leader of the sages departed with the hosts of sages, leaving the hermitage. (24)

रामः संसाध्य ऋषिगणमनुगमनाद्
देशात् तस्मात् कुलपतिमभिवाद्य ऋषिम्।
सम्यक्प्रीतैस्तैरनुमत उपदिष्टार्थः
पुण्यं वासाय स्वनिलयमुपसम्पेदे॥ २५॥

Seeing off the multitude of sages from that area by following them to a distance, and greeting the Ṛṣi who presided over the entire host, nay, instructed by the sages about his duty, Śrī Rāma, when permitted by them, who were highly pleased with him, returned to his sacred dwelling for rest. (25)

आश्रममृषिविरहितं प्रभुः
क्षणमपि न जहौ स राघवः।
राघवं हि सततमनुगता-
स्तापसाश्चार्षचरिते धृतगुणाः॥ २६॥

The powerful Śrī Rāma, a scion of Raghu, referred to above, did not leave the hermitage, now bereft of the sages, even for a moment; while the ascetics, who had fixed their mind on Śrī Rāma, who followed the conduct of sages, constantly followed Śrī Rāma, with their mind. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
षोडशाधिकशततमः सर्गः॥ ११६॥

Thus ends Canto One hundred and sixteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशाधिकशततमः सर्गः

Canto CXVII

Afraid of prolonging his stay at Citrakūṭa because of many handicaps, Śrī Rāma leaves that mountain and, reaching the hermitage of Sage Atri, greets the aforesaid Ṛṣi. Glorifying the ascetic life of his wife, Anasūyā, the sage urges Rāma to send his consort, Sītā, to her. Kindly receiving the princess, who greeted the venerable old lady on reaching her, as instructed by her husband, Anasūyā gives her instructions on the duties of a devoted wife

राघवस्त्वपयातेषु सर्वेष्वनुविचिन्तयन्।
न तत्रारोचयद् वासं कारणैर्बहुभिस्तदा॥ १॥

Reflecting again and again, when all the ascetics had left, Śrī Rāma, a scion of Raghu, for his part did not like to continue his stay there any more for many reasons. (1)

इह मे भरतो दृष्टो मातरश्च सनागराः।
सा च मे स्मृतिरन्वेति तान् नित्यमनुशोचतः॥ २॥

"At this place was Bharata seen by me as well as my mothers with the people of Ayodhyā. Nay, that memory still haunts me, and I mourn for them daily. (2)

स्कन्धावारनिवेशेन तेन तस्य महात्मनः।
हयहस्तिकरीषैश्च उपमर्दः कृतो भृशम्॥ ३॥

"Moreover much impurity has been caused to the land by the dry dung of horses and elephants due to the camping, referred to above, of the army of that high-souled prince, Bharata. (3)

तस्मादन्यत्र गच्छाम इति संचिन्त्य राघवः।
प्रातिष्ठत स वैदेह्या लक्ष्मणेन च संगतः॥ ४॥

"We shall, therefore, move elsewhere !" Pondering thus, the celebrated Śrī Rāma, a scion of Raghu, accompanied by Sītā, a princess of the Videha kingdom, and Lakṣmaṇa, departed from Citrakūṭa. (4)

सोऽत्रेराश्रममासाद्य तं ववन्दे महायशाः।
तं चापि भगवानत्रिः पुत्रवत् प्रत्यपद्यत॥ ५॥

Having reached the hermitage of Sage Atri, that highly illustrious prince saluted him; and the glorious Atri too received him as his own son. (5)

स्वयमातिथ्यमादिश्य सर्वमस्य सुसत्कृतम्।
सौमित्रिं च महाभागं सीतां च समसान्त्वयत्॥ ६॥

Having personally shown every hospitality with full honours to him, he comforted the highly blessed Lakṣmaṇa and Sītā too. (6)

पत्नीं च तामनुप्राप्तां वृद्धामामन्त्र्य सत्कृताम्।
सान्त्वयामास धर्मज्ञः सर्वभूतहिते रतः॥ ७॥
अनसूयां महाभागां तापसीं धर्मचारिणीम्।
प्रतिगृह्णीष्व वैदेहीमब्रवीदृषिसत्तमः॥ ८॥

Calling by name his aged and highly blessed wife, Anasūyā, who had reached his presence and was received with attentions by him, and who was given to austerities and the practice of virtue, Atri, the foremost of sages, who knew what is right and was devoted to the good of all created beings, spoke kindly to her, and said, "Welcome Sītā, a princess of the Videha kingdom." (7-8)

रामाय चाचचक्षे तां तापसीं धर्मचारिणीम्।
दश वर्षाण्यनावृष्ट्या दग्धे लोके निरन्तरम्॥ ९॥
यया मूलफले सृष्टे जाह्नवी च प्रवर्तिता।
उग्रेण तपसा युक्ता नियमैश्चाप्यलंकृता॥ १०॥
दश वर्षसहस्राणि यया तप्तं महत् तपः।
अनसूयाव्रतैस्तात प्रत्यूहाश्च निबर्हिताः॥ ११॥
देवकार्यनिमित्तं च यया संत्वरमाणया।
दशरात्रं कृता रात्रिः सेयं मातेव तेऽनघ॥ १२॥

He further introduced to Śrī Rāma as follows the aforesaid lady, who was given to austerities and the practice of virtue: "Like a mother to you, O sinless prince, is this celebrated Anasūyā, distinguished by severe asceticism and adorned with sacred vows, by whom roots and fruits were produced and the river Gaṅgā, a foster-daughter of the royal king Jahnu, was made to flow close to my hermitage by virtue of her asceticism at a time when the world had been dried up by a drought continuing for ten years without break, nay, by whom great askesis were practised for ten thousand years and obstacles in the way of Ṛṣis were done away with and by whom for the purpose* of gods in a great hurry ten nights were reduced to one night. (9—12)

तामिमां सर्वभूतानां नमस्कार्यां तपस्विनीम्।
अभिगच्छतु वैदेही वृद्धामक्रोधनां सदा॥ १३॥

"Let Sītā, a princess of the Videha kingdom, meekly approach this celebrated

* We read in the Purāṇas how Sage Māṇḍavya once pronounced a curse against a hermitess, Śāṇḍili by name, who was a friend of Anasūyā, that she would be widowed one morning within the next ten days. The hermitess in her turn pronounced a counter-curse saying that there would be no dawn any more. Alarmed at this gods approached Anasūyā, who by virtue of her asceticism converted the period of ten nights into one and in this way averted the death of the hermitess' husband and accomplished the purpose of gods.

and aged hermitess, who is worth saluting in the eyes of all created beings, and is ever free from anger." (13)

एवं ब्रुवाणं तमृषिं तथेत्युक्त्वा स राघवः।
सीतामालोक्य धर्मज्ञामिदं वचनमब्रवीत्॥ १४॥

Saying "Amen!" to the aforesaid Ṛṣi, who was speaking in this strain and looking at Sītā, who knew what is right, the celebrated Śrī Rāma (a scion of Raghu) addressed the following words to her : 14)

राजपुत्रि श्रुतं त्वेतन्मुनेरस्य समीरितम्।
श्रेयोऽर्थमात्मनः शीघ्रमभिगच्छ तपस्विनीम्॥ १५॥

"The foregoing utterance of this sage has surely been heard by you, O princess! For your own good, therefore, quickly approach the hermitess with reverence. (15)

अनसूयेति या लोके कर्मभिः ख्यातिमागता।
तां शीघ्रमभिगच्छ त्वमभिगम्यां तपस्विनीम्॥ १६॥

"Speedily seek you respectfully the ascetic lady, who is worth approaching with reverence and who has attained celebrity in the world through her actions under the name of Anasūyā (lit., free from jealousy)." (16)

सीता त्वेतद् वचः श्रुत्वा राघवस्य यशस्विनी।
तामत्रिपत्नीं धर्मज्ञामभिचक्राम मैथिली॥ १७॥
शिथिलां वलितां वृद्धां जरापाण्डुरमूर्धजाम्।
सततं वेपमानाङ्गीं प्रवाते कदलीमिव॥ १८॥

Hearing this exhortation of Śrī Rāma (a scion of Raghu), the illustrious Sītā, a princess of Mithilā, for her part proceeded to meet the celebrated and aged consort of Atri, who knew what is right, nay, who was feeble of body and wrinkled, with her hair turned grey due to old age, and whose frame constantly shook like a banana tree in a storm. (17-18)

तां तु सीता महाभागामनसूयां पतिव्रताम्।
अभ्यवादयदव्यग्रा स्वं नाम समुदाहरत्॥ १९॥

Sītā for her part calmly greeted the highly blessed Anasūyā, devoted to her husband, and duly uttered her own name by way of introduction. (19)

अभिवाद्य च वैदेही तापसीं तां दमान्विताम्।
बद्धाञ्जलिपुटा हृष्टा पर्यपृच्छदनामयम्॥ २०॥

Nay, having greeted that hermitess, who was endowed with self-restraint, Sītā (a princess of the Videha kingdom), full of joy, enquired after her health with folded hands. (20)

ततः सीतां महाभागां दृष्ट्वा तां धर्मचारिणीम्।
सान्वयन्त्यब्रवीद् वृद्धा दिष्ट्या धर्ममवेक्षसे॥ २१॥

Seeing the highly blessed and celebrated Sītā, who was given to the practice of virtue, the old lady, thereupon, comfortingly said to her, "Luckily enough, you have your eyes fixed on righteousness. (21)

त्यक्त्वा ज्ञातिजनं सीते मानवृद्धिं च मानिनि।
अवरुद्धं वने रामं दिष्ट्या त्वमनुगच्छसि॥ २२॥

"Having forsaken your relations and given up your exaltation, O proud Sītā, I am glad, you are following your husband, Śrī Rāma, who has been exiled into the forest. (22)

नगरस्थो वनस्थो वा शुभो वा यदि वाशुभः।
यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः॥ २३॥

"Worlds that are attended with great prosperity await those women to whom their husband is dear, no matter whether he lives in a city or in a forest, whether he is propitious or adverse. (23)

दुःशीलः कामवृत्तो वा धनैर्वा परिवर्जितः।
स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः॥ २४॥

"In the eyes of women who are blessed with a noble disposition the husband is the highest deity, no matter whether he is ill-mannered or licentious or entirely devoid of riches. (24)

नातो विशिष्टं पश्यामि बान्धवं विमृशन्त्यहम्।
सर्वत्र योग्यं वैदेहि तपःकृतमिवाव्ययम्॥ २५॥

"Though deeply pondering, I do not see for a woman a friend greater than the husband and more capable of yielding one's

desired object at all places like the imperishable fruit of one's austerities, O princess of the Videha kingdom ! (25)

न त्वेवमनुगच्छन्ति गुणदोषमसत्स्त्रियः।
कामवक्तव्यहृदया भर्तृनाथाश्चरन्ति याः॥ २६॥

"Those evil women, however, whose hearts are swayed by desire, nay, who lord it over their husband, having no sense of virtue and vice, and move about at will, do not follow him in the aforesaid manner. (26)

प्राप्नुवन्त्ययशश्चैव धर्मभ्रंशं च मैथिलि।
अकार्यवशमापन्नाः स्त्रियो याः खलु तद्विधाः॥ २७॥

"Indeed, fallen a prey to concupiscence, which is worth giving up, women who belong to that category, O princess of Mithilā, meet with a fall from virtue and also reap infamy. (27)

त्वद्विधास्तु गुणैर्युक्ता दृष्टलोकपरावराः।
स्त्रियः स्वर्गे चरिष्यन्ति यथा पुण्यकृतस्तथा॥ २८॥

"Women like you, on the other hand, who are adorned with virtues like devotion to their husband and have discovered what is good and evil in the world, will hereafter dwell in heaven in the same way as those who have performed meritorious deeds. (28)

तदेवमेतं त्वमनुव्रता सती
पतिप्रधाना समयानुवर्तिनी।
भव स्वभर्तुः सहधर्मचारिणी
यशश्च धर्मं च ततः समाप्स्यसि॥ २९॥

"Therefore, remaining devoted to the service of this prince, nay, looking upon your husband as the foremost object of your worship and attending on him at the proper time, practise virtue in co-operation with your husband. Thereby you will easily attain fame as well as religious merit." (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे सप्तदशाधिकशततमः सर्गः॥ ११७॥

Thus end Canto One hundred and seventeen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशाधिकशततमः सर्गः

Canto CXVIII

At the end of her dialogue with Sītā, Anasūyā requests her to ask a boon and, highly pleased with her, the hermitess bestows heavenly flowers and ornaments on her. Urged by Anasūyā, She relates to the hermitess the story of her marriage

सा त्वेवमुक्ता वैदेही त्वनसूयानसूयया।
प्रतिपूज्य वचो मन्दं प्रवक्तुमुपचक्रमे॥ १॥

Applauding her speech when instructed in the foregoing words by Anasūyā, Sītā, a princess of the Videha kingdom, for her part, who was free from the carping spirit, actually began slowly to reply as follows : (1)

नैतदाश्चर्यमार्यायां यन्मां त्वमनुभाषसे।
विदितं तु ममाप्येतद् यथा नार्याः पतिर्गुरुः॥ २॥

"This instruction which you have given to me is no matter for wonder on Your Holiness' part. It is, however, already known to me as well how the husband is the adored of a matron. (2)

यद्यप्येष भवेद् भर्ता अनार्यो वृत्तिवर्जितः।
अद्वैधमत्र वर्तव्यं यथाप्येष मया भवेत्॥ ३॥

"Even if this husband of mine were ignoble and without any means of livelihood, I ought to have nonetheless conducted

myself just in the same way without any hesitation or scruple towards him: this was my duty. (3)

किं पुनर्यो गुणश्लाघ्यः सानुक्रोशो जितेन्द्रियः।
स्थिरानुरागो धर्मात्मा मातृवत्पितृवत्प्रियः॥ ४॥

"How much more worthy of devotion then is he who is deserving of praise by virtue of his excellences and full of compassion, nay, who has controlled all his senses including the mind, the inner sense, who is constant in his love, whose mind is set on righteousness and who is loving both as a mother and father combined! (4)

यां वृत्तिं वर्तते रामः कौसल्यायां महाबलः।
तामेव नृपनारीणामन्यासामपि वर्तते॥ ५॥

"Śrī Rāma, who is possessed of great might, conducted himself towards the other consorts of the king, his stepmothers, in the same way as he did towards Kausalyā, his own mother. (5)

सकृद् दृष्टास्वपि स्त्रीषु नृपेण नृपवत्सलः।
मातृवद् वर्तते वीरो मानमुत्सृज्य धर्मवित्॥ ६॥

"Giving up all self-esteem, the gallant prince, who was lovingly devoted to the king, his father, and knew what is right, conducted himself as he would towards his own mother, even towards the women who had been looked upon with love by the king but once. (6)

आगच्छन्त्याश्च विजनं वनमेवं भयावहम्।
समाहितं हि मे श्वश्र्वा हृदये यत् स्थिरं मम॥ ७॥

"Whatever was taught to me by my mother-in law while I was coming to the lonely forest, which is so frightful as well, stands inscribed on my heart. (7)

पाणिप्रदानकाले च यत् पुरा त्वग्निसंनिधौ।
अनुशिष्टं जनन्या मे वाक्यं तदपि मे धृतम्॥ ८॥

"Nay, that lesson too which was actually imparted to me in the past by my mother, while making over my hand to the bridegroom at the time of marriage in the presence of the sacred fire is still remembered by me. (8)

न विस्मृतं तु मे सर्वं वाक्यैः स्वैर्धर्मचारिणि।
पतिशुश्रूषणान्नार्यास्तपो नान्यद् विधीयते॥ ९॥

"All that teaching has actually been renewed in my mind by your teachings, O lady given to the practice of virtue! No askesis other than the service of one's husband is enjoined on a matron. (9)

सावित्री पतिशुश्रूषां कृत्वा स्वर्गे महीयते।
तथावृत्तिश्च याता त्वं पतिशुश्रूषया दिवम्॥ १०॥

"Having rendered service to her husband all her life, Sāvitrī (the celebrated wife of Prince Satyavān) is now greatly respected in heaven; nay, conducting yourself in the same way, you too have virtually ascended to heaven through service to your husband. (10)

वरिष्ठा सर्वनारीणामेषा च दिवि देवता।
रोहिणी न विना चन्द्रं मुहूर्तमपि दृश्यते॥ ११॥

"By virtue of her devotion to her spouse, this Rohiṇī (the most favourite consort of the moon-god, presiding over a constellation of the same name), the most excellent of all women and now dwelling in heaven as a deity, is not seen in the heavens without the moon even for a while. (11)

एवंविधाश्च प्रवराः स्त्रियो भर्तृदृढव्रताः।
देवलोके महीयन्ते पुण्येन स्वेन कर्मणा॥ १२॥

"Nay, steadfast in their vow of fidelity to their husband, more such exalted women are highly respected in the realm of gods by virtue of their meritorious action." (12)

ततोऽनसूया संहृष्टा श्रुत्वोक्तं सीतया वचः।
शिरसाऽऽघ्राय चोवाच मैथिलीं हर्षयन्त्युत॥ १३॥

Highly rejoiced to hear the reply made by Sītā, and smelling her head as a token of affection, Anasūyā thereupon said, cheering the princess of Mithilā at the same time: (13)

नियमैर्विविधैराप्तं तपो हि महदस्ति मे।
तत् संश्रित्य बलं सीते छन्दये त्वां शुचिव्रते॥ १४॥

"Indeed there exists to my credit ample spiritual energy earned through religious observances of various kinds; banking on that energy, O Sītā of holy vows, I request you to ask a boon of me. (14)

उपपन्नं च युक्तं च वचनं तव मैथिलि।
प्रीता चास्म्युचितां सीते करवाणि प्रियं च किम्॥ १५॥

"What you have said, O princess of Mithilā, is reasonable and just; and I am pleased to hear it. Tell me, O Sītā, what kindly act can I do for you?" (15)

तस्यास्तद् वचनं श्रुत्वा विस्मिता मन्दविस्मया।
कृतमित्यब्रवीत् सीता तपोबलसमन्विताम्॥ १६॥

Astonished to hear the aforesaid utterance of Anasūyā, Sītā, gently smiling, replied to the lady, who was richly endowed with spiritual energy earned through askesis—"Everything stands already accomplished by Your Holiness's grace alone." (16)

सा त्वेवमुक्ता धर्मज्ञा तया प्रीततराभवत्।
सफलं च प्रहर्षं ते हन्त सीते करोम्यहम्॥ १७॥

Spoken to in these words by Sītā, Anasūyā for her part who knew what is right felt all the more gratified and said, "Ha ha! I make your extreme gratification born of contentment fruitful by offering loving gifts to you. (17)

इदं दिव्यं वरं माल्यं वस्त्रमाभरणानि च।
अङ्गरागं च वैदेहि महार्हमनुलेपनम्॥ १८॥

"Here are an excellent celestial garland, garment and ornaments, cosmetics and a precious unguent, O princess of the Videha kingdom ! (18)

मया दत्तमिदं सीते तव गात्राणि शोभयेत्।
अनुरूपमसंक्लिष्टं नित्यमेव भविष्यति॥ १९॥

"Let this gift, bestowed by me, O Sītā, beautify your limbs. It will prove worthy of you and will remain intact for all time to come even after constant use. (19)

अङ्गरागेण दिव्येन लिप्ताङ्गी जनकात्मजे।
शोभयिष्यसि भर्तारं यथा श्रीर्विष्णुमव्ययम्॥ २०॥

"Your limbs smeared with the celestial cosmetic, O daughter of Janaka, you will adorn your husband as Lakṣmī (the goddess of fortune and beauty) does the imperishable Lord Viṣṇu." (20)

सा वस्त्रमङ्गरागं च भूषणानि स्रजस्तथा।
मैथिली प्रतिजग्राह प्रीतिदानमनुत्तमम्॥ २१॥

The aforesaid princess of Mithilā accepted the garment as well as the cosmetic, jewels and wreaths of flowers as an unsurpassed gift of love. (21)

प्रतिगृह्य च तत् सीता प्रीतिदानं यशस्विनी।
श्लिष्टाञ्जलिपुटा धीरा समुपास्त तपोधनाम्॥ २२॥

Accepting that gift of love, the illustrious and wise Sītā remained sitting with folded hands by the side of that lady, whose sole wealth was her asceticism. (22)

तथा सीतामुपासीनामनसूया दृढव्रता।
वचनं प्रष्टुमारेभे कथां कांचिदनुप्रियाम्॥ २३॥

Anasūyā of steadfast vows next proceeded to speak as follows to Sītā, sitting beside her as aforesaid, in order to draw out from her a pleasing narrative : (23)

स्वयंवरे किल प्राप्ता त्वमनेन यशस्विना।
राघवेणेति मे सीते कथा श्रुतिमुपागता॥ २४॥

"The story has actually reached my ears, O Sītā, that you were secured by this illustrious prince, Śrī Rāma, a scion of Raghu, in a bow-stringing event. (24)

तां कथां श्रोतुमिच्छामि विस्तरेण च मैथिलि।
यथाभूतं च कात्स्न्र्येन तन्मे त्वं वक्तुमर्हसि॥ २५॥

"I long to hear that story in extenso too, O princess of Mithilā ! You should therefore tell me in full how it happened."(25)

एवमुक्ता तु सा सीता तापसीं धर्मचारिणीम्।
श्रूयतामिति चोक्त्वा वै कथयामास तां कथाम्॥ २६॥

Saying, "Be pleased to listen!" when requested in the foregoing words, the aforesaid Sītā, for her part, actually began as follows to narrate that story to the hermitess, who was given to the practice of virtue : (26)

मिथिलाधिपतिर्वीरो जनको नाम धर्मवित्।
क्षत्रकर्मण्यभिरतो न्यायतः शास्ति मेदिनीम्॥ २७॥

"The gallant king of Mithilā, Janaka by name, who knows what is right and is devoted to the duties of a Kṣatriya, rules over the earth with equity. (27)

तस्य लाङ्गलहस्तस्य कृषतः क्षेत्रमण्डलम्।
अहं किलोत्थिता भित्त्वा जगतीं नृपतेः सुता॥ २८॥

"While he was furrowing a plot of land (fit to serve as a sacrificial ground), plough in hand, I emerged, they say, breaking through the earth and came to be the king's daughter since that time. (28)

स मां दृष्ट्वा नरपतिर्मुष्टिविक्षेपतत्परः।
पांसुगुण्ठितसर्वाङ्गीं विस्मितो जनकोऽभवत्॥ २९॥

"The said King Janaka, who was diligently engaged in scattering handfuls of seeds (of annual plants), was astonished to behold me, all my limbs covered with dust. (29)

अनपत्येन च स्नेहादङ्कमारोप्य च स्वयम्।
ममेयं तनयेत्युक्त्वा स्नेहो मयि निपातितः॥ ३०॥

"Nay, spontaneously lifting me up in his arms out of affection and saying 'This shall be my daughter!', since he had no issue then, love was bestowed lavishly by him on me. (30)

अन्तरिक्षे च वागुक्ता प्रतिमामानुषी किल।
एवमेतन्नरपते धर्मेण तनया तव॥ ३१॥

"A superhuman voice, they say, was also heard in the sky about me : 'Let it be so, O protector of men! She will be your daughter from the moral point of view, indeed.' (31)

ततः प्रहृष्टो धर्मात्मा पिता मे मिथिलाधिपः।
अवाप्तो विपुलामृद्धिं मामवाप्य नराधिपः॥ ३२॥

"My father, the ruler of Mithilā, whose mind is given to piety, felt highly rejoiced at that. Nay, the king attained a vast fortune on securing me (as his foster-daughter). (32)

दत्ता चास्मीष्टवद्देव्यै ज्येष्ठायै पुण्यकर्मणे।
तया सम्भाविता चास्मि स्निग्धया मातृसौहृदात्॥ ३३॥

"I was further given over, like a coveted issue, to the seniormost queen, who was given to meritorious deeds; and I was brought up by that tender lady through motherly affection. (33)

पतिसंयोगसुलभं वयो दृष्ट्वा तु मे पिता।
चिन्तामभ्यगमद् दीनो वित्तनाशादिवाधनः॥ ३४॥

"Perceiving my age to be such when union with a husband can be easily had, my father for his part fell a prey to anxiety, feeling distressed as a destitute would through loss of fortune. (34)

सदृशाच्चापकृष्टाच्च लोके कन्यापिता जनात्।
प्रधर्षणमवाप्नोति शक्रेणापि समो भुवि॥ ३५॥

"The father of an unmarried girl, even though he is a compeer of Indra (the lord of paradise) on earth, suffers indignity in the world at the hands of a suitor's men, no matter if they are equal or even inferior in status to him. (35)

तां धर्षणामदूरस्थां संदृश्यात्मनि पार्थिवः।
चिन्तार्णवगतः पारं नाससादाप्लवो यथा॥ ३६॥

"Perceiving that indignity threatening him at no distant date, the king was plunged in a sea of anxiety and did not reach its end any more than a man without a bark would reach the end of a sea. (36)

अयोनिजां हि मां ज्ञात्वा नाध्यगच्छत् स चिन्तयन्।
सदृशं चाभिरूपं च महीपालः पतिं मम॥ ३७॥

"Knowing me, as he did, undoubtedly to be one not emerged from a mother's womb, the aforesaid king could not, even though reflecting, find out a befitting and worthy match for me. (37)

तस्य बुद्धिरियं जाता चिन्तयानस्य संततम्।
स्वयंवरं तनूजायाः करिष्यामीति धर्मतः॥ ३८॥

"As he was constantly reflecting the idea struck his mind : According to the moral code prescribed for the Kṣatriyas, I shall so arrange that my daughter selects a match for herself of her own free will at an assembly of suitors. (38)

महायज्ञे तदा तस्य वरुणेन महात्मना।
दत्तं धनुर्वरं प्रीत्या तूणी चाक्षय्यसायकौ॥ ३९॥

"At a great sacrifice (performed by Dakṣa, a lord of created beings, at the beginning of creation) an excellent bow capable of subduing the enemy as well as a pair of quivers containing an inexhaustible stock of arrows was bestowed with love by the high-souled Varuṇa (as an agent of gods as enjoined by Lord Śiva, whom the gods had approached for such a bow) upon the celebrated Devarāta (a forbear of King Janaka) at a time when the gods were oppressed by Lord Śiva, infuriated by the self-immolation of His divine Consort, Satī. (39)

असंचाल्यं मनुष्यैश्च यत्नेनापि च गौरवात्।
तत्र शक्ता नमयितुं स्वप्नेष्वपि नराधिपाः॥ ४०॥

"Nay, monarchs were not able even in their dreams to bend it, as it could not even be moved with effort by men because of its heavy weight. (40)

तद्धनुः प्राप्य मे पित्रा व्याहृतं सत्यवादिना।
समवाये नरेन्द्राणां पूर्वमामन्त्र्य पार्थिवान्॥ ४१॥
इदं च धनुरुद्यम्य सज्यं यः कुरुते नरः।
तस्य मे दुहिता भार्या भविष्यति न संशयः॥ ४२॥

"Having in the first instance invited rulers of the earth and then with reverence sought the aforesaid bow, it was announced by my father, who always spoke the truth, in an assembly of monarchs, that 'my daughter shall come to be the wife of that man who, having lifted up this bow, forthwith strings it: there is no doubt about it.' (41-42)

तच्च दृष्ट्वा धनुःश्रेष्ठं गौरवाद् गिरिसंनिभम्।
अभिवाद्य नृपा जग्मुरशक्तास्तस्य तोलने॥ ४३॥

"Beholding that jewel among bows, which to a great extent compared with a mountain in point of its weight, and saluting it, the rulers of men withdrew, unable as they were even to support it on their hands. (43)

सुदीर्घस्य तु कालस्य राघवोऽयं महाद्युतिः।
विश्वामित्रेण सहितो यज्ञं द्रष्टुं समागतः॥ ४४॥

"After a sufficiently long time, however, Śrī Rāma, who is present here and who is possessed of great splendour, duly arrived at the scene, accompanied by Sage Viśwāmitra, to behold the bow-stringing event. (44)

लक्ष्मणेन सह भ्रात्रा रामः सत्यपराक्रमः।
विश्वामित्रस्तु धर्मात्मा मम पित्रा सुपूजितः॥ ४५॥

"Śrī Rāma, who is possessed of an unfailing prowess, alongwith his younger brother, Lakṣmaṇa, as well as Sage Viśwāmitra, whose mind is set on piety, was undoubtedly treated with great respect by my father. (45)

प्रोवाच पितरं तत्र राघवौ रामलक्ष्मणौ।
सुतौ दशरथस्येमौ धनुर्दर्शनकांक्षिणौ।
धनुर्दर्शय रामाय राजपुत्राय दैविकम्॥ ४६॥

"Viśwāmitra on that occasion said to my father, 'Here are the two sons of Daśaratha, Śrī Rāma and Lakṣmaṇa by name, scions of Raghu, who are keen to behold the bow. Therefore, please show the celestial bow to Prince Rāma.' (46)

इत्युक्तस्तेन विप्रेण तद् धनुः समुपानयत्।
तद् धनुर्दर्शयामास राजपुत्राय दैविकम्॥ ४७॥

"Urged in these words by that Brāhmaṇa (Viśwāmitra), my father caused that bow to be duly brought to their presence and showed that celestial bow to the prince. (47)

निमेषान्तरमात्रेण तदानम्य महाबलः।
ज्यां समारोप्य झटिति पूरयामास वीर्यवान्॥ ४८॥

"Bending it a little in a mere instant and fixing the string to it, the very mighty prince, who was full of valour, quickly drew it at full length. (48)

तेनापूरयता वेगान्मध्ये भग्नं द्विधा धनुः।
तस्य शब्दोऽभवद् भीमः पतितस्याशनेर्यथा॥ ४९॥

"The bow was broken in two at the middle by Śrī Rāma while he was pulling it with force. A terrific sound like that of a thunderbolt falling on earth rose from it. (49)

ततोऽहं तत्र रामाय पित्रा सत्याभिसंधिना।
उद्यता दातुमुद्यम्य जलभाजनमुत्तमम्॥ ५०॥

"I was then kept by my father—who is true to his promise and had by his side an excellent vessel of water in order to wash the feet and hands of the bridegroom as a token of respect before giving me away to him in marriage—in readiness for being given away on that very spot to Śrī Rāma. (50)

दीयमानां न तु तदा प्रतिजग्राह राघवः।
अविज्ञाय पितुश्छन्दमयोध्याधिपतेः प्रभोः॥ ५१॥

"Not knowing full well the mind of his father, the paramount ruler of Ayodhyā and his master, Śrī Rāma, a scion of Raghu, however, did not accept me as a bride while I was being offered in marriage. (51)

ततः श्वशुरमामन्त्र्य वृद्धं दशरथं नृपम्।
मम पित्रा त्वहं दत्तां रामाय विदितात्मने॥ ५२॥

"Thereupon inviting to his capital my father-in-law, the aged King Daśaratha, I for my part was then given away in marriage to Śrī Rāma, who has realized the Self. (52)

मम चैवानुजा साध्वी ऊर्मिला शुभदर्शना।
भार्यार्थे लक्ष्मणस्यापि दत्ता पित्रा मम स्वयम्॥ ५३॥

"My younger sister, the virtuous Ūrmilā of blessed appearance, was also given away by my father of his own accord to Lakṣmaṇa for being taken to wife. (53)

एवं दत्तास्मि रामाय तथा तस्मिन् स्वयंवरे।
अनुरक्तास्मि धर्मेण पतिं वीर्यवतां वरम्॥ ५४॥

"Thus I was given away in marriage to Śrī Rāma in that wise on the aforesaid occasion of election of a bridegroom by myself. And since then I remain devoted with piety to my husband, the foremost of those who are possessed of valour." (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डेऽष्टादशाधिकशततमः सर्गः॥ ११८॥

Thus ends Canto One hundred and eighteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशत्यधिकशततमः सर्गः

Canto CXIX

Glorifying the evening shades, that had now fallen, Anasūyā sends away Sītā, decked with the ornaments bestowed on her by herself, to the presence of Śrī Rāma. To the latter, who was agreeably surprised to behold Sītā resplendent with heavenly jewels, she relates how she received the jewels as a loving gift from the hermitess. Accepting the hospitality of the hermits and staying with them for the night, Śrī Rāma asks leave of them in the morning to proceed further and, following the route shown by the hermits, the princely party enters the Daṇḍaka forest

अनसूया तु धर्मज्ञा श्रुत्वा तां महतीं कथाम्।
पर्यष्वजत बाहुभ्यां शिरस्याघ्राय मैथिलीम्॥ १॥

Hearing that great narrative and smelling the head of the princess of Mithilā as a token of affection, Anasūyā for her part, who knew what is right, folded her in her arms and said : (1)

व्यक्ताक्षरपदं चित्रं भाषितं मधुरं त्वया।
यथा स्वयंवरं वृत्तं तत् सर्वं च श्रुतं मया॥ २॥

"What you have said in distinct tones and words is surprising and sweet. The way in which your self-choice-marriage took place has also been fully heard by me. (2)

रमेयं कथया ते तु दृढं मधुरभाषिणि।
रविरस्तं गतः श्रीमानुपोह्य रजनीं शुभाम्॥ ३॥

"I would have been delighted much to hear more of your story, O sweet-speaking lady ! Ushering in the charming night, the glorious sun has, however, sunk below horizon. (3)

दिवसं परिकीर्णानामाहारार्थं पतत्रिणाम्।
संध्याकाले निलीनानां निद्रार्थं श्रूयते ध्वनिः॥ ४॥

"The noise is being heard of birds scattered about during the daytime in search of food and roosted in their nests at eventide for sleep. (4)

एते चाप्यभिषेकार्द्रा मुनयः कलशोद्यताः।
सहिता उपवर्तन्ते सलिलाप्लुतवल्कलाः॥ ५॥

"These hermits too, wet after a bath and their coverings of bark too soaked with water, are returning in a body with uplifted vessels full of water. (5)

अग्निहोत्रे च ऋषिणा हुते च विधिपूर्वकम्।
कपोताङ्गारुणो धूमो दृश्यते पवनोद्धतः॥ ६॥

"The rite of offering oblations into the sacred fire having been performed by the sage Atri according to the scriptural ordinance, a column of smoke, dark-blue like a pigeon's neck, raised by the wind, is seen over there. (6)

अल्पवर्णा हि तरवो घनीभूताः समन्ततः।
विप्रकृष्टेन्द्रिये देशे न प्रकाशन्ति वै दिशः॥ ७॥

"In the landscape remote from our eyes trees, though clothed with sparse leaves, indeed look dense all round with foliage, so that the quarters do not shine vividly. (7)

रजनीचरसत्त्वानि प्रचरन्ति समन्ततः।
तपोवनमृगा ह्येते वेदितीर्थेषु शेरते॥ ८॥

"Ogres, who range at night, are freely moving all round, while these deer of groves reserved for practising austerities are lying down on the sacred altars. (8)

सम्प्रवृत्ता निशा सीते नक्षत्रसमलंकृता।
ज्योत्स्नाप्रावरणश्चन्द्रो दृश्यतेऽभ्युदितोऽम्बरे॥ ९॥

"The night richly adorned with stars has fairly set in, O Sītā; the moon enveloped

in moonlight is seen clearly risen in the sky. (9)

गम्यतामनुजानामि रामस्यानुचरी भव।
कथयन्त्या हि मधुरं त्वयाहमपि तोषिता॥ १०॥

"You may go now, I permit you to depart. Wait you as a maid-servant on Śrī Rāma. I too have undoubtedly been pleased by you, speaking as you did sweet words to me. (10)

अलंकुरु च तावत् त्वं प्रत्यक्षं मम मैथिलि।
प्रीतिं जनय मे वत्से दिव्यालंकारशोभिनी॥ ११॥

"Adorn yourself in the meantime with the garment and ornaments gifted by me before my eyes, O princess of Mithilā! Heightening the charm of the heavenly jewels with your personal charm, cause delight to me, my darling!" (11)

सा तदा समलंकृत्य सीता सुरसुतोपमा।
प्रणम्य शिरसा पादौ रामं त्वभिमुखी ययौ॥ १२॥

Having duly adorned herself and saluting with reverence the feet of Anasūyā with her head bent low, Sītā for her part, who looked like a daughter of gods, went forward to meet Śrī Rāma on that occasion. (12)

तथा तु भूषितां सीतां ददर्श वदतां वरः।
राघवः प्रीतिदानेन तपस्विन्या जहर्ष च॥ १३॥

Śrī Rāma, a scion of Raghu, the foremost of speakers, for his part beheld Sītā adorned as aforesaid and felt delighted with the gift made out of love by the hermitess. (13)

न्यवेदयत् ततः सर्वं सीता रामाय मैथिली।
प्रीतिदानं तपस्विन्या वसनाभरणस्त्रजाम्॥ १४॥

Sītā, the princess of Mithilā, then related to Śrī Rāma all about the loving gift made by the hermitess of a garment, ornaments and garland. (14)

प्रहृष्टस्त्वभवद् रामो लक्ष्मणश्च महारथः।
मैथिल्याः सत्क्रियां दृष्ट्वा मानुषेषु सुदुर्लभाम्॥ १५॥

Śrī Rāma, for his part, as well as Lakṣmaṇa, the great chariot-warrior, felt highly rejoiced to see the reception of Sītā (the princess of Mithilā), which was extremely rare among human beings. (15)

ततः स शर्वरीं प्रीतः पुण्यां शशिनिभाननाम्।
अर्चितस्तापसैः सर्वैरुवास रघुनन्दनः॥ १६॥

Beholding Sītā, whose countenance shone like the moon, consecrated by the sacred gift of the holy lady, the celebrated Śrī Rāma (the delight of the Raghus) who was received with honour by the hermits, then spent the night with all. (16)

तस्यां रात्र्यां व्यतीतायामभिषिच्य हुताग्निकान्।
आपृच्छेतां नरव्याघ्रौ तापसान् वनगोचरान्॥ १७॥

Having finished their ablutions when that night had fully expired, Śrī Rāma and Lakṣmaṇa, who were tiger among men, took leave of the ascetics dwelling in the forest, who had just offered oblations into the sacred fire. (17)

तावूचुस्ते वनचरास्तापसा धर्मचारिणः।
वनस्य तस्य संचारं राक्षसैः समभिप्लुतम्॥ १८॥

The aforesaid ascetics dwelling in the forest and practising virtue there told the two princes about the region of that forest infested by ogres. (18)

रक्षांसि पुरुषादानि नानारूपाणि राघव।
वसन्त्यस्मिन् महारण्ये व्यालाश्च रुधिराशनाः॥ १९॥

"Ogres feeding upon the human flesh and appearing in various guises, as well as blood-sucking beasts of prey live in this great forest, O scion of Raghu! (19)

उच्छिष्टं वा प्रमत्तं वा तापसं ब्रह्मचारिणम्।
अदन्त्यस्मिन् महारण्ये तान् निवारय राघव॥ २०॥

"They devour an ascetic or celibate who has not rinsed his mouth after partaking of some solid or liquid food or who is delinquent in this great forest; pray, ward them off, O scion of Raghu! (20)

एष पन्था महर्षीणां फलान्याहरतां वने।
अनेन तु वनं दुर्गं गन्तुं राघव ते क्षमम्॥ २१॥

"This is the path followed by eminent Ṛṣis gathering fruits in the forest. It would be advisable for you to make to the forest, which is difficult of access, by this path alone." (21)

इतीरितः प्राञ्जलिभिस्तपस्विभि-
र्द्विजैः कृतस्वस्त्ययनः परंतपः।
वनं सभार्यः प्रविवेश राघवः
सलक्ष्मणः सूर्य इवाभ्रमण्डलम्॥ २२॥

Spoken to as above by the ascetics with folded hands as a gesture of supplication, Śrī Rāma, a scion of Raghu, the scorcher of his foes, when he had been presented by the Brāhmaṇas with flowers etc., accompanied by good wishes and benedictions, made his way into the heart of the forest alongwith his consort and Lakṣmaṇa, as the sun would penetrate a mass of clouds. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽयोध्याकाण्डे
एकोनविंशत्यधिकशततमः सर्गः॥ ११९॥

Thus ends Canto One hundred and nineteen in the Ayodhyākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ अयोध्याकाण्डं सम्पूर्णम्॥

The End of Ayodhyākāṇḍa

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

अरण्यकाण्डम्

Śrīmad Vālmīki-Rāmāyaṇa

Book Three

(Araṇyakāṇḍa)

प्रथमः सर्गः

Canto I

Reception of Śrī Rāma, Lakṣmaṇa and Sītā in the hermitages of sages

प्रविश्य तु महारण्यं दण्डकारण्यमात्मवान्।
रामो ददर्श दुर्धर्षस्तापसाश्रममण्डलम्॥ १॥

Having entered the dense forest of Daṇḍaka, the self-controlled and unassailable Śrī Rāma saw a group of hermitages of sages. (1)

कुशचीरपरिक्षिप्तं ब्राह्म्या लक्ष्म्या समावृतम्।
यथा प्रदीप्तं दुर्दर्शं गगने सूर्यमण्डलम्॥ २॥
शरण्यं सर्वभूतानां सुसम्मृष्टाजिरं सदा।
मृगैर्बहुभिराकीर्णं पक्षिसंघैः समावृतम्॥ ३॥
पूजितं चोपनृत्तं च नित्यमप्सरसां गणैः।
विशालैरग्निशरणैः स्रुग्भाण्डैरजिनैः कुशैः॥ ४॥
समिद्भिस्तोयकलशैः फलमूलैश्च शोभितम्।
आरण्यैश्च महावृक्षैः पुण्यैः स्वादुफलैर्वृतम्॥ ५॥
बलिहोमार्चितं पुण्यं ब्रह्मघोषनिनादितम्।
पुष्पैश्चान्यैः परिक्षिप्तं पद्मिन्या च सपद्मया॥ ६॥
फलमूलाशनैर्दान्तैश्चीरकृष्णाजिनाम्बरैः ।
सूर्यवैश्वानराभैश्च पुराणैर्मुनिभिर्युतम्॥ ७॥
पुण्यैश्च नियताहारैः शोभितं परमर्षिभिः।
तद् ब्रह्मभवनप्रख्यं ब्रह्मघोषनिनादितम्॥ ८॥

With the sacred Kuśa grass and bark-garments scattered all around, nay, enveloped in grandeur of the knowledge of Brahma, looking like the dazzling orb of the sun in the sky, difficult to look at, the resort of all beings, with courtyards always well-swept, crowded with several wild beasts and swarmed with groups of birds, always revered and admired with dance by teams of celestial nymphs, decorated with large fire-sanctuaries, sacrificial utensils, skin-carpets, blades of the Kuśa grass and faggots, vessels of water and fruits and roots, surrounded by large sacred forest-trees having sweet fruits, worshipped with oblations and sacrifices, auspicious, resounding with the chanting of Vedic hymns, having ponds with lotuses and scattered all over with other flowers, inhabited by old sages of controlled senses, living on fruits and roots, wearing garments of bark and the skin of black antelopes and shining like the sun and fire, and graced by the greatest of sages auspicious and restrained in diet; it

shone like the residence of Lord Brahmā resounding with the chanting to Vedic hymns. (2—8)

ब्रह्मविद्भिर्महाभागैर्ब्राह्मणैरुपशोभितम् ।
तद् दृष्ट्वा राघवः श्रीमांस्तापसाश्रममण्डलम्॥ ९॥
अभ्यगच्छन्महातेजा विज्यं कृत्वा महद् धनुः।
दिव्यज्ञानोपपन्नास्ते रामं दृष्ट्वा महर्षयः॥ १०॥
अभिजग्मुस्तदा प्रीता वैदेहीं च यशस्विनीम्।
ते तु सोममिवोद्यन्तं दृष्ट्वा वै धर्मचारिणम्॥ ११॥
लक्ष्मणं चैव दृष्ट्वा तु वैदेहीं च यशस्विनीम्।
मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढव्रताः॥ १२॥
रूपसंहननं लक्ष्मीं सौकुमार्यं सुवेषताम्।
ददृशुर्विस्मिताकारा रामस्य वनवासिनः॥ १३॥

Seeing that group of hermitages of sages, adorned with highly blessed Brāhmaṇas, knowers of Brahma, the glorious and highly lustrous Rāma removed the string of his great bow and entered into the hermitages. Then, beholding Rāma, those great sages possessed of divine knowledge approached him and the renowned Vaidehī with pleasure. They saw him given to the practice of virtue and charming like the rising moon and also Lakṣmaṇa and Vaidehī of renown and, being firm observers of vows, welcomed them performing auspicious rites. The forest-dwellers saw with amazement the handsome build of the body, grandeur, tenderness and ascetic dress of Rāma. (9—13)

वैदेहीं लक्ष्मणं रामं नेत्रैरनिमिषैरिव।
आश्चर्यभूतान् ददृशुः सर्वे ते वनवासिनः॥ १४॥

All those forest dwellers saw Vaidehī, the princess of Videha country, Lakṣmaṇa and Rāma as a wonder with eyes as though steady. (14)

अत्रैनं हि महाभागाः सर्वभूतहिते रताः।
अतिथिं पर्णशालायां राघवं संन्यवेशयन्॥ १५॥

Here, indeed, the highly fortunate sages, taking delight in the good of all beings, lodged the scion of Raghu as a guest in a hut made of leaves. (15)

ततो रामस्य सत्कृत्य विधिना पावकोपमाः।
आजह्रुस्ते महाभागाः सलिलं धर्मचारिणः॥ १६॥

Then, honouring Rāma with traditional rites, the fire-like righteous sages of great fortune offered water. (16)

मङ्गलानि प्रयुञ्जाना मुदा परमया युताः।
मूलं पुष्पं फलं सर्वमाश्रमं च महात्मनः॥ १७॥
निवेदयित्वा धर्मज्ञास्ते तु प्राञ्जलयोऽब्रुवन्।
धर्मपालो जनस्यास्य शरण्यश्च महायशाः॥ १८॥
पूजनीयश्च मान्यश्च राजा दण्डधरो गुरुः।
इन्द्रस्यैव चतुर्भागः प्रजा रक्षति राघव॥ १९॥

Performing auspicious rites with great delight the magnanimous sages offered roots, flowers, fruits and even the whole hermitage and those knowers of the righteous customs, with joined palms, said, "The king being the protector of righteousness and also the resort for these people, famous, revered and respectable holder of the staff of justice, worshipful and the fourth part of Indra himself, protects the subjects, O scion of Raghu ! (17—19)

राजा तस्माद् वरान् भोगान् रम्यान् भुङ्क्ते नमस्कृतः।
ते वयं भवता रक्ष्या भवद्विषयवासिनः।
नगरस्थो वनस्थो वा त्वं नो राजा जनेश्वरः॥ २०॥

"It is hence that the king, who is saluted by all, enjoys the foremost, delightful pleasures. We being the residents of your kingdom deserve protection by you. Whether staying in the city or in the forest, you, the lord of the people, are our king. (20)

न्यस्तदण्डा वयं राजञ्जितक्रोधा जितेन्द्रियाः।
रक्षणीयास्त्वया शश्वद् गर्भभूतास्तपोधनाः॥ २१॥

"Having given up punishment, controlled anger and conquered the senses and having the wealth of asceticism, we should always be protected by you as a foetus by the mother." (21)

एवमुक्त्वा फलैर्मूलैः पुष्पैरन्यैश्च राघवम्।
वन्यैश्च विविधाहारैः सलक्ष्मणमपूजयन्॥ २२॥

Thus speaking, they entertained the

scion of Raghu, Śrī Rāma and Sītā, together with Lakṣmaṇa, with fruits, roots, flowers and several other forest-products. (22)

तथान्ये तापसाः सिद्धा रामं वैश्वानरोपमाः।
न्यायवृत्ता यथान्यायं तर्पयामासुरीश्वरम्॥ २३॥

Similarly, other hermits, well-accomplished, comparable with fire and following a just tradition honoured Lord Rāma in accordance with the custom. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Virādha's attack on Rāma, Lakṣmaṇa and Sītā in the forest

कृतातिथ्योऽथ रामस्तु सूर्यस्योदयनं प्रति।
आमन्त्र्य स मुनीन् सर्वान् वनमेवान्वगाहत॥ १॥

Then, Rāma after receiving the hospitality, took leave of all the sages at sunrise and plunged into the depths of the forest. (1)

नानामृगगणाकीर्णमृक्षशार्दूलसेवितम्।
ध्वस्तवृक्षलतागुल्मं दुर्दर्शसलिलाशयम्॥ २॥
निष्कूजमानशकुनिं झिल्लिकागणनादितम्।
लक्ष्मणानुचरो रामो वनमध्यं ददर्श ह॥ ३॥

Rāma, with Lakṣmaṇa as his follower, saw the heart of the forest crowded with herds of various deer, resorted to by boars and tigers; the shrubs, trees and creepers in which had been destroyed, the water-reservoirs in which were not visible, in which the birds were not singing and which was made noisy by swarms of crickets. (2-3)

सीतया सह काकुत्स्थस्तस्मिन् घोरमृगायुते।
ददर्श गिरिशृङ्गाभं पुरुषादं महास्वनम्॥ ४॥
गभीराक्षं महावक्त्रं विकटं विकटोदरम्।
बीभत्सं विषमं दीर्घं विकृतं घोरदर्शनम्॥ ५॥
वसानं चर्म वैयाघ्रं वसार्द्रं रुधिरोक्षितम्।
त्रासनं सर्वभूतानां व्यादितास्यमिवान्तकम्॥ ६॥
त्रीन् सिंहांश्चतुरो व्याघ्रान् द्वौ वृकौ पृषतान् दश।
सविषाणं वसादिग्धं गजस्य च शिरो महत्॥ ७॥
अवसज्यायसे शूले विनदन्तं महास्वनम्।
स रामं लक्ष्मणं चैव सीतां दृष्ट्वा च मैथिलीम्।
अभ्यधावत् सुसंक्रुद्धः प्रजाः काल इवान्तकः॥ ८॥
स कृत्वा भैरवं नादं चालयन्निव मेदिनीम्॥ ९॥
अङ्केनादाय वैदेहीमपक्रम्य तदाब्रवीत्।
युवां जटाचीरधरौ सभार्यौ क्षीणजीवितौ॥ १०॥
प्रविष्टौ दण्डकारण्यं शरचापासिपाणिनौ।
कथं तापसयोर्वां च वासः प्रमदया सह॥ ११॥

Rāma (a descendant of Kakutstha) together with Sītā saw in that forest, full of wild animals, a dreadful man-eating ogre of terrific voice, looking like a mountain-peak, having deep eyes, a huge mouth, a fierce belly, despicable, uneven, tall, abnormal, presenting a terrible sight, wearing a tiger's skin wet with fat and sprinkled with blood, molesting all beings, resembling the god of death with his mouth wide open, tying three lions, four tigers, two wolves, ten spotted deer and the big head of an elephant with tusks, and wet with fat, to an iron lance, and roaring in a terrific voice. He saw Rāma, Lakṣmaṇa and also Sītā, the princess of Mithilā, and attacked them with great anger as Kāla, the destroyer of people, attacks them. He made a terrific sound as though making the earth tremble, took the princess

of Videha country, Sītā, in his arms, went afar and then said, "You two having matted hair and wearing a bark-garment, and still having a wife with you, with your life coming to an end, have entered the Daṇḍaka forest, taking arrows, bow and sword in your hands. Again, how are you two ascetics staying with a woman? (4—11)

अधर्मचारिणौ पापौ कौ युवां मुनिदूषकौ।
अहं वनमिदं दुर्गं विराधो नाम राक्षसः॥ १२॥
चरामि सायुधो नित्यमृषिमांसानि भक्षयन्।
इयं नारी वरारोहा मम भार्या भविष्यति॥ १३॥
युवयोः पापयोश्चाहं पास्यामि रुधिरं मृधे।
तस्यैवं ब्रुवतो दुष्टं विराधस्य दुरात्मनः॥ १४॥
श्रुत्वा सगर्वितं वाक्यं सम्भ्रान्ता जनकात्मजा।
सीता प्रवेपितोद्वेगात् प्रवाते कदली यथा॥ १५॥

"Who are you two sinners, doing unrighteous deeds, bringing a blot upon the sages? Armed with weapons, I, an ogre named Virādha, always wander in this forest, which is difficult of access, eating the flesh of sages. This beautiful lady will become my wife and I shall drink the blood of you two sinners on the battlefield." Hearing thus the wicked and boastful speech of that wicked Virādha, the overawed Sītā, the daughter of Janaka, trembled with fear as does a plantain tree in a storm. (12—15)

तां दृष्ट्वा राघवः सीतां विराधाङ्कगतां शुभाम्।
अब्रवील्लक्ष्मणं वाक्यं मुखेन परिशुष्यता॥ १६॥

Beholding that auspicious Sītā in the lap of Virādha, Rāma (a scion of Raghu) said to Lakṣmaṇa with his mouth getting parched : (16)

पश्य सौम्य नरेन्द्रस्य जनकस्यात्मसम्भवाम्।
मम भार्यां शुभाचारां विराधाङ्के प्रवेशिताम्॥ १७॥
अत्यन्तसुखसंवृद्धां राजपुत्रीं यशस्विनीम्।
यदभिप्रेतमस्मासु प्रियं वरवृतं च यत्॥ १८॥
कैकेय्यास्तु सुसंवृत्तं क्षिप्रमद्यैव लक्ष्मण।
या न तुष्यति राज्येन पुत्रार्थे दीर्घदर्शिनी॥ १९॥
ययाहं सर्वभूतानां प्रियः प्रस्थापितो वनम्।
अद्येदानीं सकामा सा या माता मध्यमा मम॥ २०॥

"Oh dear ! see this daughter of King Janaka, my wife of good conduct, brought up in great prosperity, a princess of renown, having passed into the lap of Virādha. What the far-sighted Kaikeyī—who was not satisfied with the kingdom for her son, who has sent me, liked by all beings, to the forest—had fondly cherished regarding us, that for which she had asked for two boons has well happened quickly, today only, O Lakṣmaṇa ! Today, know, that mother of mine, Kaikeyī, has her desire fulfilled. (17—20)

परस्पर्शात् तु वैदेह्या न दुःखतरमस्ति मे।
पितुर्विनाशात् सौमित्रे स्वराज्यहरणात् तथा॥ २१॥

"There is nothing more sorrowful to me than the princess of the Videha country being touched by another, which is more painful even than the death of my father and the loss of my kingdom, O son of Sumitrā". (21)

इति ब्रुवति काकुत्स्थे बाष्पशोकपरिप्लुतः।
अब्रवील्लक्ष्मणः क्रुद्धो रुद्धो नाग इव श्वसन्॥ २२॥

While the descendant of Kakutstha, Rāma, was thus speaking, shedding tears of sorrow, Lakṣmaṇa getting angry and hissing like an impeded cobra, said: (22)

अनाथ इव भूतानां नाथस्त्वं वासवोपमः।
मया प्रेष्येण काकुत्स्थ किमर्थं परितप्यसे॥ २३॥

"Why are you, the lord of all beings like Indra, with a servant like me, grieving like an orphan, O descendant of Kakutstha? (23)

शरेण निहतस्याद्य मया क्रुद्धेन रक्षसः।
विराधस्य गतासोर्हि मही पास्यति शोणितम्॥ २४॥

"Today, the earth will drink the blood of Virādha, the ogre, losing his life when killed by my angry self with an arrow. (24)

राज्यकामे मम क्रोधो भरते यो बभूव ह।
तं विराधे विमोक्ष्यामि वज्री वज्रमिवाचले॥ २५॥

My anger, which was directed against Bharata, having the desire for kingdom, now I shall ventilate against Virādha as did the

wielder of the thunderbolt, discharge the thunderbolt against a mountain. (25)

मम भुजबलवेगवेगितः
पततु शरोऽस्य महान् महोरसि।
व्यपनयतु तनोश्च जीवितं
पततु ततश्च महीं विघूर्णितः॥ २६॥

"Let the great arrow getting impulse from the force exerted by the strength of my arms fall on his huge breast and take away the life from the body and then let him fall down on the earth whirling round." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Conversation between Rāma and Virādha; Rāma and Lakṣmaṇa strike at him; he goes with them to another forest

अथोवाच पुनर्वाक्यं विराधः पूरयन् वनम्।
पृच्छतो मम हि ब्रूतं कौ युवां क्व गमिष्यथः॥ १॥

Then, Virādha again said filling the forest with his voice, "While I am asking you, tell me, who are you two and where will you go?" (1)

तमुवाच ततो रामो राक्षसं ज्वलिताननम्।
पृच्छन्तं सुमहातेजा इक्ष्वाकुकुलमात्मनः॥ २॥
क्षत्रियौ वृत्तसम्पन्नौ विद्धि नौ वनगोचरौ।
त्वां तु वेदितुमिच्छावः कस्त्वं चरसि दण्डकान्॥ ३॥

Then, Rāma of extraordinary lustre spoke of his own Ikṣwāku dynasty to that demon of flaming mouth, who was inquiring, "Know us two to be Kṣatriyas of character, who have come to the forest. For our part, we want to know you—who are you wandering in the Daṇḍaka forest?" (2-3)

तमुवाच विराधस्तु रामं सत्यपराक्रमम्।
हन्त वक्ष्यामि ते राजन् निबोध मम राघव॥ ४॥

Virādha for his part said to Rāma of unfailing valour : "Ah ! O king ! I shall tell you. Listen to me, O scion of Raghu ! (4)

पुत्रः किल जवस्याहं माता मम शतह्रदा।
विराध इति मामाहुः पृथिव्यां सर्वराक्षसाः॥ ५॥

"They say that I am the son of Java; my mother is Śatahradā; all the ogres on earth call me 'Virādha'. (5)

तपसा चाभिसम्प्राप्ता ब्रह्मणो हि प्रसादजा।
शस्त्रेणावध्यता लोकेऽच्छेद्याभेद्यत्वमेव च॥ ६॥

"I have attained, through penance, protection from being killed in the world by a weapon, from being cut or broken, by the grace of Lord Brahmā. (6)

उत्सृज्य प्रमदामेनामनपेक्षौ यथागतम्।
त्वरमाणौ पलायेथां न वां जीवितमाददे॥ ७॥

"Run away with haste as you have come, giving up this lady without any expectation; I shall not take your life." (7)

तं रामः प्रत्युवाचेदं कोपसंरक्तलोचनः।
राक्षसं विकृताकारं विराधं पापचेतसम्॥ ८॥

Rāma, with his eyes blood-red from anger, replied thus to that ogre, Virādha, of ugly form and sinful mind : (8)

क्षुद्र धिक् त्वां तु हीनार्थं मृत्युमन्वेषसे ध्रुवम्।
रणे प्राप्स्यसि संतिष्ठ न मे जीवन् विमोक्ष्यसे॥ ९॥

"O petty fellow, fie upon you of vile purpose ! You are certainly seeking death. Wait, you will get it on the battlefield. You will not be left alive by me." (9)

ततः सज्यं धनुः कृत्वा रामः सुनिशितान् शरान्।
सुशीघ्रमभिसंधाय राक्षसं निजघान ह॥ १०॥

Then promptly stringing his bow and fitting very sharp arrows to it, Rāma struck at the ogre. (10)

धनुषा ज्यागुणवता सप्त बाणान् मुमोच ह।
रुक्मपुङ्खान् महावेगान् सुपर्णानिलतुल्यगान्॥ ११॥

He discharged, they say, seven arrows with golden feathers, of terrific speed, equal to that of Garuḍa and the wind, with his bow fitted with the string. (11)

ते शरीरं विराधस्य भित्त्वा बर्हिणवाससः।
निपेतुः शोणितादिग्धा धरण्यां पावकोपमाः॥ १२॥

Decorated with peacock feathers, they pierced the body of Virādha who fell on the earth drenched with blood and looking like fire. (12)

स विद्धो न्यस्य वैदेहीं शूलमुद्यम्य राक्षसः।
अभ्यद्रवत् सुसंक्रुद्धस्तदा रामं सलक्ष्मणम्॥ १३॥

When hurt, that ogre put down the princess of the Videha territory and, then, holding up the lance, ran in great fury towards Rāma and Lakṣmaṇa. (13)

स विनद्य महानादं शूलं शक्रध्वजोपमम्।
प्रगृह्याशोभत तदा व्यात्तानन इवान्तकः॥ १४॥

Making a great roar and holding the lance resembling the banner of Indra, he then appeared like the god of Death with open mouth. (14)

अथ तौ भ्रातरौ दीप्तं शरवर्षं ववर्षतुः।
विराधे राक्षसे तस्मिन् कालान्तकयमोपमे॥ १५॥

Then, those two brothers rained a shining shower of arrows on that ogre, Virādha, who looked like the Time-Spirit, death and Yama. (15)

स प्रहस्य महारौद्रः स्थित्वाजृम्भत राक्षसः।
जृम्भमाणस्य ते बाणाः कायान्निष्पेतुराशुगाः॥ १६॥

That most terrible ogre laughed, stopped and yawned. While he was yawning, those speedy arrows fell down from his body. (16)

स्पर्शात् तु वरदानेन प्राणान् संरोध्य राक्षसः।
विराधः शूलमुद्यम्य राघवावभ्यधावत॥ १७॥

By virtue of the boon, the ogre Virādha held up the vital airs and, lifting up the lance, attacked the two scions of Raghu. (17)

तच्छूलं वज्रसंकाशं गगने ज्वलनोपमम्।
द्वाभ्यां शराभ्यां चिच्छेद रामः शस्त्रभृतां वरः॥ १८॥

Rāma, the foremost of warriors, broke with two arrows that lance looking like the thunderbolt and a fire while still in the air.(18)

तद् रामविशिखैश्छिन्नं शूलं तस्यापतद् भुवि।
पपाताशनिना छिन्नं मेरोरिव शिलातलम्॥ १९॥

That lance of his, broken by the arrows of Rāma, fell on the earth like the rocky ledge of Mount Meru split by the thunderbolt. (19)

तौ खड्गौ क्षिप्रमुद्यम्य कृष्णसर्पाविवोद्यतौ।
तूर्णमापेततुस्तस्य तदा प्रहरतां बलात्॥ २०॥

They two raised their swords like two black snakes getting up, and quickly fell upon him and then struck him with force. (20)

स वध्यमानः सुभृशं भुजाभ्यां परिगृह्य तौ।
अप्रकम्प्यौ नरव्याघ्रौ रौद्रः प्रस्थातुमैच्छत॥ २१॥

That terrible one, being violently hurt, took those two unshakable tiger-men by the arms and wanted to move. (21)

तस्याभिप्रायमाज्ञाय रामो लक्ष्मणमब्रवीत्।
वहत्वयमलं तावत् पथानेन तु राक्षसः॥ २२॥
यथा चेच्छति सौमित्रे तथा वहतु राक्षसः।
अयमेव हि नः पन्था येन याति निशाचरः॥ २३॥

Reading his mind, Rāma said to Lakṣmaṇa—"Let this ogre gladly carry us by this way, O son of Sumitrā ! Let the ogre carry us as he will. Indeed this is the path of ours by which the night-wanderer is going." (22-23)

स तु स्वबलवीर्येण समुत्क्षिप्य निशाचरः।
बालाविव स्कन्धगतौ चकारातिबलोद्धतः॥ २४॥

That night-wanderer, for his part, proud

of his great strength, lifted them up by dint of his sturdiness and energy like two children and placed them on his shoulders. (24)

तावारोप्य ततः स्कन्धं राघवौ रजनीचरः।
विराधो विनदन् घोरं जगामाभिमुखो वनम्॥ २५॥

Then placing those two scions of Raghu on his shoulders, that night-wanderer, Virādha, proceeded towards the forest roaring fiercely. (25)

वनं महामेघनिभं प्रविष्टो
द्रुमैर्महद्भिर्विविधैरुपेतम्।
नानाविधैः पक्षिकुलैर्विचित्रं
शिवायुतं व्यालमृगैर्विकीर्णम्॥ २६॥

He entered the forest looking like a huge cloud, containing big trees of many species, adorned with flocks of birds of various kinds, having jackals and thronged with beasts of prey. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Śrī Rāma and Lakṣmaṇa kill Virādha

ह्रियमाणौ तु काकुत्स्थौ दृष्ट्वा सीता रघूत्तमौ।
उच्चैः स्वरेण चुक्रोश प्रगृह्य सुमहाभुजौ॥ १॥

Seeing the descendants of Kakutstha, the foremost of Raghu's race, possessed of very powerful arms, (Śrī Rāma and Lakṣmaṇa) being forcibly taken away, Sītā, however, cried in a loud voice : (1)

एष दाशरथी रामः सत्यवाञ्छीलवान् शुचिः।
रक्षसा रौद्ररूपेण ह्रियते सहलक्ष्मणः॥ २॥

"This Rāma, son of Daśaratha, truthful, well-behaved and pious, is being taken away together with Lakṣmaṇa by an ogre of terrible form. (2)

मामृक्षा भक्षयिष्यन्ति शार्दूलद्वीपिनस्तथा।
मां हरोत्सृज काकुत्स्थौ नमस्ते राक्षसोत्तम॥ ३॥

"O jewel among ogres, hail to you! Take me away. Bears will eat me up and so will tigers and panthers. Release the descendants of Kakutstha." (3)

तस्यास्तद् वचनं श्रुत्वा वैदेह्या रामलक्ष्मणौ।
वेगं प्रचक्रतुर्वीरौ वधे तस्य दुरात्मनः॥ ४॥

Hearing the aforesaid appeal of that princess of Videha territory, the heroic Rāma and Lakṣmaṇa made haste in killing the wicked ogre. (4)

तस्य रौद्रस्य सौमित्रिः सव्यं बाहुं बभञ्ज ह।
रामस्तु दक्षिणं बाहुं तरसा तस्य रक्षसः॥ ५॥

The son of Sumitrā broke the left arm of that terrible one and Rāma for his part the right arm of the said ogre with expedition. (5)

स भग्नबाहुः संविग्नः पपाताशु विमूर्च्छितः।
धरण्यां मेघसंकाशो वज्रभिन्न इवाचलः॥ ६॥

He with his arms broken, and frightened fell quickly on the ground in swoon looking like a cloud or a mountain rent asunder by lightning. (6)

मुष्टिभिर्बाहुभिः पद्भिः सूदयन्तौ तु राक्षसम्।
उद्यम्योद्यम्य चाप्येनं स्थण्डिले निष्पिपेषतुः॥ ७॥

Those two, while beating the ogre with their fists, arms and kicks, also crushed him on the ground, lifting him again and again. (7)

स विद्धौ बहुभिर्बाणैः खड्गाभ्यां च परिक्षतः।
निष्पिष्टो बहुधा भूमौ न ममार स राक्षसः॥ ८॥

Though pierced with many arrows and injured with two swords and crushed several times on the ground, that ogre did not die. (8)

तं प्रेक्ष्य रामः सुभृशमवध्यमचलोपमम्।
भयेष्वभयदः श्रीमानिदं वचनमब्रवीत्॥ ९॥

Seeing him very much incapable of being killed and looking like a mountain, the glorious Rāma, who gave protection in danger, spoke these words to Lakṣmaṇa : (9)

तपसा पुरुषव्याघ्र राक्षसोऽयं न शक्यते।
शस्त्रेण युधि निर्जेतुं राक्षसं निखनावहे॥ १०॥

"O tiger-man, by virtue of his penance this ogre cannot be conquered in battle with a weapon. We two shall bury him in a pit. (10)

कुञ्जरस्येव रौद्रस्य राक्षसस्यास्य लक्ष्मण।
वनेऽस्मिन् सुमहच्छ्वभ्रं खन्यतां रौद्रवर्चसः॥ ११॥

"O Lakṣmaṇa, dig a very big pit in this forest for this terrible ogre of fierce lustre, looking like an elephant." (11)

इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति।
तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान्॥ १२॥

Thus telling Lakṣmaṇa to dig a pit, the valorous Rāma stood stamping his foot on the neck of Virādha. (12)

तच्छ्रुत्वा राघवेणोक्तं राक्षसः प्रश्रितं वचः।
इदं प्रोवाच काकुत्स्थं विराधः पुरुषर्षभम्॥ १३॥

Hearing the command given by the scion of Raghu, the ogre Virādha made this polite submission to the descendant of Kakutstha, the best among men : (13)

हतोऽहं पुरुषव्याघ्र शक्रतुल्यबलेन वै।
मया तु पूर्वं त्वं मोहान्न ज्ञातः पुरुषर्षभ॥ १४॥

"O tiger-man, I stand killed by you, equal in strength to Indra. However, O jewel among men, earlier due to delusion you were not recognized by me. (14)

कौसल्या सुप्रजास्तात रामस्त्वं विदितो मया।
वैदेही च महाभागा लक्ष्मणश्च महायशाः॥ १५॥

"O dear, Kausalyā is possessed of good progeny in you. You are known by me as Rāma, as also the princess of Videha territory, who is very fortunate, and Lakṣmaṇa, who is very well-known. (15)

अभिशापादहं घोरां प्रविष्टो राक्षसीं तनुम्।
तुम्बुरुर्नाम गन्धर्वः शप्तो वैश्रवणेन हि॥ १६॥

"Indeed, I am a Gandharva named Tumburu, cursed by Kubera. Due to the curse I entered the fierce form of an ogre. (16)

प्रसाद्यमानश्च मया सोऽब्रवीन्मां महायशाः।
यदा दाशरथी रामस्त्वां वधिष्यति संयुगे॥ १७॥
तदा प्रकृतिमापन्नो भवान् स्वर्गं गमिष्यति।
अनुपस्थीयमानो मां स क्रुद्धो व्याजहार ह॥ १८॥

"When requested for grace by me, he, possessed of great fame, said to me, 'When Rāma, son of Daśaratha, will kill you in battle, then regaining your pristine state you will go to paradise.' He, not being attended upon by me, angrily addressed me thus. (17-18)

इति वैश्रवणो राजा रम्भासक्तमुवाच ह।
तव प्रसादान्मुक्तोऽहमभिशापात् सुदारुणात्॥ १९॥

'King Kubera spoke thus to me, who was attached to Rambhā. With your grace I stand freed from a very terrible curse. (19)

भुवनं स्वं गमिष्यामि स्वस्ति वोऽस्तु परंतप।
इतो वसति धर्मात्मा शरभङ्गः प्रतापवान्॥ २०॥
अध्यर्धयोजने तात महर्षिः सूर्यसंनिभः।
तं क्षिप्रमभिगच्छ त्वं स ते श्रेयोऽभिधास्यति॥ २१॥

"I shall go to my own realm, O tormentor of foes, good luck be to you. There lives the righteous and powerful great sage Śarabhaṅga, effulgent like the sun—just a Yojana and a half from here. Go quickly to him. He will give you good advice. (20-21)

अवटे चापि मां राम निक्षिप्य कुशली व्रज।
रक्षसां गतसत्त्वानामेष धर्मः सनातनः॥ २२॥

अवटे ये निधीयन्ते तेषां लोकाः सनातनाः।
एवमुक्त्वा तु काकुत्स्थं विराधः शरपीडितः॥ २३॥
बभूव स्वर्गसम्प्राप्तो न्यस्तदेहो महाबलः।
तच्छ्रुत्वा राघवो वाक्यं लक्ष्मणं व्यादिदेश ह॥ २४॥
कुञ्जरस्येव रौद्रस्य राक्षसस्यास्य लक्ष्मण।
वनेऽस्मिन्सुमहान् श्वभ्रः खन्यतां रौद्रकर्मणः॥ २५॥

Go happily, throwing me into the pit. This is the time-honoured practice for the dead ogres. Eternal worlds exist for them who are interred in a pit." Thus saying to the descendant of Kakutstha, the mighty Virādha, for his part, being tormented by arrows, left his body and reached heaven. Hearing that speech Rāma said to Lakṣmaṇa: "O Lakṣmaṇa, dig a very big pit in this forest for this dreadful ogre of fierce activities like an elephant." (22—25)

इत्युक्त्वा लक्ष्मणं रामः प्रदरः खन्यतामिति।
तस्थौ विराधमाक्रम्य कण्ठे पादेन वीर्यवान्॥ २६॥

Thus telling Lakṣmaṇa to dig a pit, the valorous Rāma stood laying his foot on the neck of Virādha. (26)

ततः खनित्रमादाय लक्ष्मणः श्वभ्रमुत्तमम्।
अखनत् पार्श्वतस्तस्य विराधस्य महात्मनः॥ २७॥

Then taking the pick, Lakṣmaṇa dug an excellent pit by the side of that high-souled Virādha. (27)

तं मुक्तकण्ठमुत्क्षिप्य शङ्कुकर्णं महास्वनम्।
विराधं प्राक्षिपच्छ्वभ्रे नदन्तं भैरवस्वनम्॥ २८॥

Lifting up Virādha, who was possessed of spike-like ears and a sonorous voice, Śrī Rāma threw him into the pit while he was crying in a fearful voice. (28)

तमाहवे दारुणमाशुविक्रमौ
स्थिरावुभौ संयति रामलक्ष्मणौ।
मुदान्वितौ चिक्षिपतुर्भयावहं
नदन्तमुत्क्षिप्य बलेन राक्षसम्॥ २९॥

Full of joy, Rāma and Lakṣmaṇa of quick valour, both firm on the battlefield, threw that fierce, frightening and roaring demon into the pit after lifting him up with force. (29)

अवध्यतां प्रेक्ष्य महासुरस्य तौ
शितेन शस्त्रेण तदा नरर्षभौ।
समर्थ्य चात्यर्थविशारदावुभौ
बिले विराधस्य वधं प्रचक्रतुः॥ ३०॥

Having realized that the great demon could not be killed with a sharp weapon, both those foremost men, highly skilled, then killed Virādha burying him in a pit with full justification. (30)

स्वयं विराधेन हि मृत्युमात्मनः
प्रसह्य रामेण यथार्थमीप्सितः।
निवेदितः काननचारिणा स्वयं
न मे वधः शस्त्रकृतो भवेदिति॥ ३१॥

In fact, Virādha himself had desired his own forcible death from Rāma. Hence the forest-wanderer himself said, "My death cannot happen with a weapon." (31)

तदेव रामेण निशम्य भाषितं
कृता मतिस्तस्य बिलप्रवेशने।
बिलं च तेनातिबलेन रक्षसा
प्रवेश्यमानेन वनं विनादितम्॥ ३२॥

Having heard this very speech, Rāma made up his mind to throw him into a pit and while that mighty ogre was being thrown into the pit he made the forest resound. (32)

प्रहृष्टरूपाविव रामलक्ष्मणौ
विराधमुर्व्यां प्रदरे निपात्य तम्।
ननन्दतुर्वीतभयौ महावने
शिलाभिरन्तर्दधतुश्च राक्षसम्॥ ३३॥

Appearing as though pleased on having thrown that Virādha into a pit in the earth, Rāma and Lakṣmaṇa rejoiced in the great forest, their fear being removed, and covered the ogre with rocks. (33)

ततस्तु तौ काञ्चनचित्रकार्मुकौ
निहत्य रक्षः परिगृह्य मैथिलीम्।
विजह्रतुस्तौ मुदितौ महावने
दिवि स्थितौ चन्द्रदिवाकराविव॥ ३४॥

And then, having killed the ogre and

received Maithilī, those two princes, possessed of lovely golden bows, happily moved about in the great forest, like the moon and the sun in the sky. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्थः सर्गः ॥ ४ ॥

Thus ends Canto Four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Rāma, Lakṣmaṇa and Sītā visit the hermitage of Śarabhaṅga, see the deities, and are honoured by the sage. Sage Śarabhaṅga ascends to Brahmaloka

हत्वा तु तं भीमबलं विराधं राक्षसं वने।
ततः सीतां परिष्वज्य समाश्वास्य च वीर्यवान्॥ १॥
अब्रवीद् भ्रातरं रामो लक्ष्मणं दीप्ततेजसम्।
कष्टं वनमिदं दुर्गं न च स्मो वनगोचराः॥ २॥

Killing in the forest that ogre Virādha of terrible might and then embracing and consoling Sītā, the heroic Rāma spoke to brother Lakṣmaṇa of shining lustre—"This is a very dangerous forest, difficult of access, and we are not accustomed to it. (1-2)

अभिगच्छामहे शीघ्रं शरभङ्गं तपोधनम्।
आश्रमं शरभङ्गस्य राघवोऽभिजगाम ह॥ ३॥

"We will quickly visit the ascetic Śarabhaṅga." Rāghava then went towards the hermitage of Śarabhaṅga. (3)

तस्य देवप्रभावस्य तपसा भावितात्मनः।
समीपे शरभङ्गस्य ददर्श महदद्भुतम्॥ ४॥

In the vicinity of the said Śarabhaṅga, possessing divine power and purified with penance, he saw a great wonder. (4)

विभ्राजमानं वपुषा सूर्यवैश्वानरप्रभम्।
रथप्रवरमारूढमाकाशे विबुधानुगम्॥ ५॥
असंस्पृशन्तं वसुधां ददर्श विबुधेश्वरम्।
सम्प्रभाभरणं देवं विरजोऽम्बरधारिणम्॥ ६॥
तद्विधैरेव बहुभिः पूज्यमानं महात्मभिः।
हरितैर्वाजिभिर्युक्तमन्तरिक्षगतं रथम्॥ ७॥
ददर्शादूरतस्तस्य तरुणादित्यसंनिभम्।
पाण्डुराभ्रघनप्रख्यं चन्द्रमण्डलसंनिभम्॥ ८॥
अपश्यद् विमलं छत्रं चित्रमाल्योपशोभितम्।
चामरव्यजने चाग्र्ये रुक्मदण्डे महाधने॥ ९॥
गृहीते वरनारीभ्यां धूयमाने च मूर्धनि।
गन्धर्वामरसिद्धाश्च बहवः परमर्षयः॥ १०॥
अन्तरिक्षगतं देवं गीर्भिरग्र्याभिरैडयन्।
सह सम्भाषमाणे तु शरभङ्गेन वासवे॥ ११॥

He saw the lord of the gods, shining with his body, possessing a lustre like the sun and the fire, seated in a fine chariot in the sky not touching the earth, followed by gods, wearing shining ornaments and clean garments, being worshipped by many high-souled beings of the same type. Not far from him, he saw a chariot in the sky drawn by green horses, looking like the midday sun. He saw an immaculate canopy resembling a white cloud and possessing the lustre of the orb of the moon and decorated with magnificent garlands. He also saw excellent and very precious whisks having gold handles, held by two beautiful women and being waved over the head. Gandharvas, gods, Siddhas and many great sages praised the god in the sky with excellent verses, while Indra was conversing with Śarabhaṅga. (5—11)

दृष्ट्वा शतक्रतुं तत्र रामो लक्ष्मणमब्रवीत्।
रामोऽथ रथमुद्दिश्य भ्रातुर्दर्शयताद्भुतम्॥ १२॥

Seeing Indra there, Rāma addressed

Lakṣmaṇa and then pointing to the chariot showed the wonder to his brother. (12)

अर्चिष्मन्तं श्रिया जुष्टमद्भुतं पश्य लक्ष्मण।
प्रतपन्तमिवादित्यमन्तरिक्षगतं रथम्॥ १३॥

"O Lakṣmaṇa, see in the sky the wonderful chariot possessed of lustre, attended by grandeur and glowing like the sun. (13)

ये हयाः पुरुहूतस्य पुरा शक्रस्य नः श्रुताः।
अन्तरिक्षगता दिव्यास्त इमे हरयो ध्रुवम्॥ १४॥

"Indeed, here in the sky are those celestial horses of Indra—the horses of which we had heard so much earlier. (14)

इमे च पुरुषव्याघ्र ये तिष्ठन्त्यभितो दिशम्।
शतं शतं कुण्डलिनो युवानः खड्गपाणयः॥ १५॥
विस्तीर्णविपुलोरस्काः परिघायतबाहवः।
शोणांशुवसनाः सर्वे व्याघ्रा इव दुरासदाः॥ १६॥

"And O tiger-man, those who are standing all round in groups of hundreds—youngmen wearing earrings, holding swords in their hands, having very broad chests and large arms resembling iron clubs and wearing red garments—all are unassailable like tigers. (15-16)

उरोदेशेषु सर्वेषां हारा ज्वलनसंनिभाः।
रूपं बिभ्रति सौमित्रे पञ्चविंशतिवार्षिकम्॥ १७॥

"At the breast-regions of all hang garlands bright as fire. O son of Sumitrā, all are possessed of a form aged twenty-five years. (17)

एतद्धि किल देवानां वयो भवति नित्यदा।
यथेमे पुरुषव्याघ्रा दृश्यन्ते प्रियदर्शनाः॥ १८॥

"Indeed, they say this is the permanent age of gods, as these tiger-men of agreeable looks appear. (18)

इहैव सह वैदेह्या मुहूर्तं तिष्ठ लक्ष्मण।
यावज्जानाम्यहं व्यक्तं क एष द्युतिमान् रथे॥ १९॥

"Lakṣmaṇa, stay here only awhile with Vaidehī till I find out clearly who this lustrous being in the chariot is." (19)

तमेवमुक्त्वा सौमित्रिमिहैव स्थीयतामिति।
अभिचक्राम काकुत्स्थः शरभङ्गाश्रमं प्रति॥ २०॥

Thus telling the said Saumitri to stay there only, Kākutstha walked towards the hermitage of Śarabhaṅga. (20)

ततः समभिगच्छन्तं प्रेक्ष्य रामं शचीपतिः।
शरभङ्गमनुज्ञाप्य विबुधानिदमब्रवीत्॥ २१॥

Then, seeing Rāma coming near, the husband of Śacī, Indra, took leave of Śarabhaṅga and said this to the gods: (21)

इहोपयात्यसौ रामो यावन्मां नाभिभाषते।
निष्ठां नयत तावत् तु ततो मां द्रष्टुमर्हति॥ २२॥
जितवन्तं कृतार्थं हि तदाहमचिरादिमम्।
कर्म ह्यनेन कर्तव्यं महदन्यैः सुदुष्करम्॥ २३॥

"Here comes this Rāma; before he speaks to me, make a move, let him not see me. Shortly when he has conquered Rāvaṇa and achieved his purpose, then I shall see him. For, he has to do a great deed which is very difficult to be done by others." (22-23)

अथ वज्री तमामन्त्र्य मानयित्वा च तापसम्।
रथेन हययुक्तेन ययौ दिवमरिंदमः॥ २४॥

Then having taken leave of and having honoured that ascetic, the wielder of the thunderbolt, a subduer of enemies, rose to heaven in his chariot drawn by horses. (24)

प्रयाते तु सहस्राक्षे राघवः सपरिच्छदः।
अग्निहोत्रमुपासीनं शरभङ्गमुपागमत्॥ २५॥

When, however, the thousand-eyed one had left, Rāghava together with his followers approached Śarabhaṅga, who was worshipping the fire. (25)

तस्य पादौ च संगृह्य रामः सीता च लक्ष्मणः।
निषेदुस्तदनुज्ञाता लब्धवासा निमन्त्रिताः॥ २६॥

Rāma, Sītā and Lakṣmaṇa touched his feet and sat down with his permission. He invited them to be his guests and gave them rooms to stay. (26)

ततः शक्रोपयानं तु पर्यपृच्छत्स राघवः।
शरभङ्गश्च तत् सर्वं राघवाय न्यवेदयत्॥ २७॥

Then Rāma, for his part, asked the purpose of Indra's visit and Śarabhaṅga related the whole thing to Rāghava. (27)

मामेष वरदो राम ब्रह्मलोकं निनीषति।
जितमुग्रेण तपसा दुष्प्रापमकृतात्मभिः॥ २८॥

"This bestower of boons, Indra, O Rāma, desires to take me to Brahmaloka, which has been won by me through severe penance and which is difficult to be attained by those who are not self-controlled. (28)

अहं ज्ञात्वा नरव्याघ्र वर्तमानमदूरतः।
ब्रह्मलोकं न गच्छामि त्वामदृष्ट्वा प्रियातिथिम्॥ २९॥

"O tiger-man, I, having known you to be present nearby, decided not to go to Brahmaloka without seeing you, my beloved guest. (29)

त्वयाहं पुरुषव्याघ्र धार्मिकेण महात्मना।
समागम्य गमिष्यामि त्रिदिवं चावरं परम्॥ ३०॥
अक्षया नरशार्दूल जिता लोका मया शुभाः।
ब्राह्म्याश्च नाकपृष्ठ्याश्च प्रतिगृह्णीष्व मामकान्॥ ३१॥

"Having had a meeting with you, a high-souled prince of righteous nature, I shall go to the lower heaven and then to the higher. I have won, O tiger-man, auspicious and unending worlds—heavenly and those of Lord Brahmā; please accept all these my worlds." (30-31)

एवमुक्तो नरव्याघ्रः सर्वशास्त्रविशारदः।
ऋषिणा शरभङ्गेन राघवो वाक्यमब्रवीत्॥ ३२॥

When thus spoken to by Sage Śarabhaṅga, the tiger-man, Rāma, well-versed in all sciences—replied as follows: (32)

अहमेवाहरिष्यामि सर्वाल्लोकान् महामुने।
आवासं त्वहमिच्छामि प्रदिष्टमिह कानने॥ ३३॥

"O great sage, I shall myself bring all the worlds to you. However, I desire that a place of abode be pointed out to me in this forest." (33)

राघवेणैवमुक्तस्तु शक्रतुल्यबलेन वै।
शरभङ्गो महाप्राज्ञः पुनरेवाब्रवीद् वचः॥ ३४॥

Thus addressed by Rāghava, equal in might to Indra, the very wise Śarabhaṅga once again uttered the following words : (34)

इह राम महातेजाः सुतीक्ष्णो नाम धार्मिकः।
वसत्यरण्ये नियतः स ते श्रेयो विधास्यति॥ ३५॥

"Rāma, here in the forest dwells a righteous and self-restrained sage, named Sutīkṣṇa, possessed of great lustre. He will do you good. (35)

सुतीक्ष्णमभिगच्छ त्वं शुचौ देशे तपस्विनम्।
रमणीये वनोद्देशे स ते वासं विधास्यति॥ ३६॥

"Approach you the ascetic Sutīkṣṇa in that pious region. He will arrange for your residence in a charming region of the forest. (36)

इमां मन्दाकिनीं राम प्रतिस्रोतामनुव्रज।
नदीं पुष्पोडुपवहां ततस्तत्र गमिष्यसि॥ ३७॥

"Rāma, follow against the current this river Mandākinī carrying boats of flowers; then you will reach there. (37)

एष पन्था नरव्याघ्र मुहूर्तं पश्य तात माम्।
यावज्जहामि गात्राणि जीर्णां त्वचमिवोरगः॥ ३८॥

"This is the path, O tiger-man ! Dear, look at me for a while as I shed the old and worn-out limbs, just as a serpent casts off its slough." (38)

ततोऽग्निं स समाधाय हुत्वा चाज्येन मन्त्रवत्।
शरभङ्गो महातेजाः प्रविवेश हुताशनम्॥ ३९॥

Then, kindling the fire and pouring oblations of ghee with chants, that Śarabhaṅga of great lustre entered the fire. (39)

तस्य रोमाणि केशांश्च तदा वह्निर्महात्मनः।
जीर्णां त्वचं तदस्थीनि यच्च मांसं च शोणितम्॥ ४०॥

Presently the fire burnt the hair on the body and head, old skin and bones and whatever flesh and blood that great soul had. (40)

स च पावकसंकाशः कुमारः समपद्यत।
उत्थायाग्निचयात् तस्माच्छरभङ्गो व्यरोचत॥ ४१॥

And he appeared as a boy glowing like fire. Rising from that heap of fire, Śarabhaṅga shone bright. (41)

स लोकानाहिताग्नीनामृषीणां च महात्मनाम्।
देवानां च व्यतिक्रम्य ब्रह्मलोकं व्यरोहत॥ ४२॥

He crossed the worlds of fire-worshippers, high-souled sages and gods and rose to the Brahmaloka. (42)

स पुण्यकर्मा भुवने द्विजर्षभः
पितामहं सानुचरं ददर्श ह।
पितामहश्चापि समीक्ष्य तं द्विजं
ननन्द सुस्वागतमित्युवाच ह॥ ४३॥

That meritorious jewel among the twice-born, Śarabhaṅga, in the world saw the grandfather, Brahmā, with his attendants; the grandfather also was delighted to see that Brāhmaṇa and said "You are fully welcome." (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

षष्ठः सर्गः

Canto VI

The sages request Rāma for protection from the molestations of the ogres and Rāma assures them of it

शरभङ्गे दिवं प्राप्ते मुनिसङ्घाः समागताः।
अभ्यगच्छन्त काकुत्स्थं रामं ज्वलिततेजसम्॥ १॥

Śarabhaṅga having risen to heaven, the hosts of sages assembled there approached Kākutstha Rāma of burning lustre. (1)

वैखानसा वालखिल्याः सम्प्रक्षाला मरीचिपाः।
अश्मकुट्टाश्च बहवः पत्राहाराश्च तापसाः॥ २॥
दन्तोलूखलिनश्चैव तथैवोन्मज्जकाः परे।
गात्रशय्या अशय्याश्च तथैवानवकाशिकाः॥ ३॥
मुनयः सलिलाहारा वायुभक्षास्तथापरे।
आकाशनिलयाश्चैव तथा स्थण्डिलशायिनः॥ ४॥
तथोर्ध्ववासिनो दान्तास्तथाऽऽर्द्रपटवाससः।
सजपाश्च तपोनिष्ठास्तथा पञ्चतपोऽन्विताः॥ ५॥
सर्वे ब्राह्म्या श्रिया युक्ता दृढयोगसमाहिताः।
शरभङ्गाश्रमे राममभिजग्मुश्च तापसाः॥ ६॥

The Vaikhānasas (a class of ascetics born of the nails of Brahmā), the Vālakhilyas (another class of sages born of Brahmā's hair), sages who washed the utensils after their meals (keeping nothing for another time), those who lived on the sun's or moon's rays, those who powdered grains by stones, many ascetics living on leaves, those using teeth as the mortar and pestle, others doing penance in neck-deep water, those using limbs of the body alone for bed, those without bed, those enjoying no respite from their religious observances, sages living on water alone, others on air alone, those having sky as the only roof, those sleeping on the alter, those dwelling on high altitudes, those who controlled their senses, those who used to wear wet clothes, those doing Japa, those devoted to penance, those doing the penance of sitting in the middle of four fires, with the sun (the fifth) overhead, all possessed of Brahmic lustre, and with their mind concentrated through steadfast practice of yoga—these ascetics approached Rāma in the hermitage of Śarabhaṅga. (2—6)

अभिगम्य च धर्मज्ञा रामं धर्मभृतां वरम्।
ऊचुः परमधर्मज्ञमृषिसङ्घाः समागताः॥ ७॥

Having approached him, the assembled hosts of sages—the knowers of Dharma—said to Rāma, the best amongst the upholders of Dharma and the supreme knower of Dharma : (7)

त्वमिक्ष्वाकुकुलस्यास्य पृथिव्याश्च महारथः।
प्रधानश्चापि नाथश्च देवानां मघवानिव॥ ८॥

"You are a great car-warrior and the principal personality and master of this Ikṣwāku dynasty as well as of the earth, as Indra is of gods. (8)

विश्रुतस्त्रिषु लोकेषु यशसा विक्रमेण च।
पितृव्रतत्वं सत्यं च त्वयि धर्मश्च पुष्कलः॥ ९॥

"You are well-known in the three worlds by virtue of your fame and valour. In you abide filial devotion, truth and abundant virtue. (9)

त्वामासाद्य महात्मानं धर्मज्ञं धर्मवत्सलम्।
अर्थित्वान्नाथ वक्ष्यामस्तच्च नः क्षन्तुमर्हसि॥ १०॥

"Having met you, the magnanimous knower of Dharma and lover of righteousness, we shall speak like a petitioner. You may please forgive us for this encroachment, O lord ! (10)

अधर्मः सुमहान् नाथ भवेत् तस्य तु भूपतेः।
यो हरेद् बलिषड्भागं न च रक्षति पुत्रवत्॥ ११॥

"It would be a great Adharma (failure in duty), O master, on the part of that king who would just take away the sixth part by way of land revenue and not protect his subjects like his own children. (11)

युञ्जानः स्वानिव प्राणान् प्राणैरिष्टान् सुतानिव।
नित्ययुक्तः सदा रक्षन् सर्वान् विषयवासिनः॥ १२॥
प्राप्नोति शाश्वतीं राम कीर्तिं स बहुवार्षिकीम्।
ब्रह्मणः स्थानमासाद्य तत्र चापि महीयते॥ १३॥

"Always attentively protecting all the people dwelling within the kingdom like his own life or like the sons who are dearer than life, keeping himself engaged, he attains, O Rāma, continuous fame lasting for many years and, having reached the realm of Brahmā, is honoured even there. (12-13)

यत् करोति परं धर्मं मुनिर्मूलफलाशनः।
तत्र राज्ञश्चतुर्भागः प्रजा धर्मेण रक्षतः॥ १४॥

"Whatever great Dharma a sage living on roots and fruits does, the fourth part of it goes to the king, who protects the people with Dharma. (14)

सोऽयं ब्राह्मणभूयिष्ठो वानप्रस्थगणो महान्।
त्वन्नाथोऽनाथवद् राम राक्षसैर्हन्यते भृशम्॥ १५॥

"This great multitude of forest-dwellers, mainly consisting of Brāhmaṇas and having you as their master, O Rāma, is being killed like the forlorn in large numbers by the ogres. (15)

एहि पश्य शरीराणि मुनीनां भावितात्मनाम्।
हतानां राक्षसैर्घोरैर्बहूनां बहुधा वने॥ १६॥

"Come, see the bodies of many pure minded sages killed by the terrible ogres in several ways in the forest. (16)

पम्पानदीनिवासानामनुमन्दाकिनीमपि ।
चित्रकूटालयानां च क्रियते कदनं महत्॥ १७॥

"A great destruction is being wrought of the sages living along the Pampā river, and by the side of Mandākinī and also of those having their residence on Citrakūṭa. (17)

एवं वयं न मृष्यामो विप्रकारं तपस्विनाम्।
क्रियमाणं वने घोरं रक्षोभिर्भीमकर्मभिः॥ १८॥

"Thus we cannot brook the awful persecution to which ascetics in the forest are being subjected by the ogres of fierce activities. (18)

ततस्त्वां शरणार्थं च शरण्यं समुपस्थिताः।
परिपालय नो राम वध्यमानान् निशाचरैः॥ १९॥

"Hence we have come to you, who are a fit resort, for protection. Rāma, protect us; we are being killed by the ogres, the night-stalkers. (19)

परा त्वत्तो गतिर्वीर पृथिव्यां नोपपद्यते।
परिपालय नः सर्वान् राक्षसेभ्यो नृपात्मज॥ २०॥

"O brave prince, there can be no better help on earth than you. Protect us all from the ogres." (20)

एतच्छ्रुत्वा तु काकुत्स्थस्तापसानां तपस्विनाम्।
इदं प्रोवाच धर्मात्मा सर्वानेव तपस्विनः॥ २१॥

Hearing this from the ascetic sages, the righteous Kākutstha for his part addressed all the ascetics as follows: (21)

नैवमर्हथ मां वक्तुमाज्ञाप्योऽहं तपस्विनाम्।
केवलेन स्वकार्येण प्रवेष्टव्यं वनं मया॥ २२॥
विप्रकारमपाक्रष्टुं राक्षसैर्भवतामिमम्।
पितुस्तु निर्देशकरः प्रविष्टोऽहमिदं वनम्॥ २३॥

"You should not pray to me thus. I am at the service of the ascetics. I have to enter the forest not only for my own business, it is to stop this persecution of yours by the ogres that I have entered this forest in obedience to the command of my father. (22-23)

भवतामर्थसिद्ध्यर्थमागतोऽहं यदृच्छया।
तस्य मेऽयं वने वासो भविष्यति महाफलः॥ २४॥

"By chance, I have come here to achieve your purpose. Thus getting the opportunity, this stay of mine in the forest is going to yield great results. (24)

तपस्विनां रणे शत्रून् हन्तुमिच्छामि राक्षसान्।
पश्यन्तु वीर्यमृषयः सभ्रातुर्मे तपोधनाः॥ २५॥

"I desire to kill ogres, the enemies of ascetics, on the battlefield. Let the ascetic sages see my valour together with my brother's." (25)

दत्त्वा वरं चापि तपोधनानां
धर्मे धृतात्मा सह लक्ष्मणेन।
तपोधनैश्चापि सहार्यदत्तः
सुतीक्ष्णमेवाभिजगाम वीरः॥ २६॥

Giving an assurance to the ascetics, the righteous-minded hero, Śrī Rāma, the bestower of noble gifts, proceeded towards Sutīkṣṇa alone, together with Lakṣmaṇa (and Sītā) as well as with all the ascetics. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Rāma goes to Sutīkṣṇa together with Sītā and Lakṣmaṇa and stays with him during the night

रामस्तु सहितो भ्रात्रा सीतया च परंतपः।
सुतीक्ष्णस्याश्रमपदं जगाम सह तैर्द्विजैः॥ १॥

Rāma, the tormentor of foes, together with his brother and Sītā and also with the Brāhmaṇas, went to the site of Sutīkṣṇa's hermitage. (1)

स गत्वा दूरमध्वानं नदीस्तीर्त्वा बहूदकाः।
ददर्श विमलं शैलं महामेरुमिवोन्नतम्॥ २॥

Going a long distance and crossing the rivers of deep waters he saw a bright mountain, high like the great Meru. (2)

ततस्तदिक्ष्वाकुवरौ सततं विविधैर्द्रुमैः।
काननं तौ विविशतुः सीतया सह राघवौ॥ ३॥

Then those two Rāghavas, the best amongst the Ikṣwākus, together with Sītā, entered that forest full of a variety of trees.(3)

प्रविष्टस्तु वनं घोरं बहुपुष्पफलद्रुमम्।
ददर्शाश्रममेकान्ते चीरमालापरिष्कृतम्॥ ४॥

Having entered the fearful forest having trees laden with flowers and fruits, he saw in one corner a hermitage decorated with bark-garments and garlands. (4)

तत्र तापसमासीनं मलपङ्कजधारिणम्।
रामः सुतीक्ष्णं विधिवत् तपोधनमभाषत॥ ५॥

Rāma spoke with due decorum to the ascetic, Sage Sutīkṣṇa, sitting there in the posture of Padmāsana for purification : (5)

रामोऽहमस्मि भगवन् भवन्तं द्रष्टुमागतः।
तन्माभिवद धर्मज्ञ महर्षे सत्यविक्रम॥ ६॥

"Sir, I am Rāma, come to see you. Hence, O knower of Dharma, great sage of true spiritual might, please speak to me." (6)

स निरीक्ष्य ततो धीरो रामं धर्मभृतां वरम्।
समाश्लिष्य च बाहुभ्यामिदं वचनमब्रवीत्॥ ७॥

That wise seer then saw Rāma, the best amongst the upholders of Dharma, folded him in his arms and addressed to him the following words : (7)

स्वागतं ते रघुश्रेष्ठ राम सत्यभृतां वर।
आश्रमोऽयं त्वयाऽऽक्रान्तः सनाथ इव साम्प्रतम्॥ ८॥

"Welcome to you, O Rāma, the foremost amongst the Raghus, the best amongst the upholders of truth. With your arrival this hermitage has now found its master, as it were. (8)

प्रतीक्षमाणस्त्वामेव नारोहेऽहं महायशः।
देवलोकमितो वीर देहं त्यक्त्वा महीतले॥ ९॥

"Awaiting you only, I am not ascending to the realm of gods from here, abandoning the body on the surface of the earth, O highly illustrious hero ! (9)

चित्रकूटमुपादाय राज्यभ्रष्टोऽसि मे श्रुतः।
इहोपयातः काकुत्स्थ देवराजः शतक्रतुः॥ १०॥

"O Kākutstha, Indra, the king of gods, had come here. I have heard that abandoning the kingdom you have come over to Citrakūṭa. (10)

उपागम्य च मे देवो महादेवः सुरेश्वरः।
सर्वाँल्लोकाञ्जितानाह मम पुण्येन कर्मणा॥ ११॥

तेषु देवर्षिजुष्टेषु जितेषु तपसा मया।
मत्प्रसादात् सभार्यस्त्वं विहरस्व सलक्ष्मणः॥ १२॥

"Coming to me, Indra, the great god, the king of gods, told me that I have won all the higher worlds through meritorious action. I urge you that, you may please rejoice in those worlds inhabited by divine sages, won by me, together with your wife and Lakṣmaṇa." (11-12)

तमुग्रतपसं दीप्तं महर्षिं सत्यवादिनम्।
प्रत्युवाचात्मवान् रामो ब्रह्माणमिव वासवः॥ १३॥

The self-restrained Rāma replied to that great resplendent sage of austere penance, who had taken a vow to speak the truth, as Indra does to Brahmā : (13)

अहमेवाहरिष्यामि स्वयं लोकान् महामुने।
आवासं त्वहमिच्छामि प्रदिष्टमिह कानने॥ १४॥

"O great sage, I shall myself bring all the worlds within your reach. However, at this moment, I desire that a place for my abode in this forest be pointed out to me.(14)

भवान् सर्वत्र कुशलः सर्वभूतहिते रतः।
आख्यातं शरभङ्गेन गौतमेन महात्मना॥ १५॥

"The high-souled Śarabhaṅga of Gautama family told me that you are well-versed in all sciences and devoted to the good of all creatures." (15)

एवमुक्तस्तु रामेण महर्षिर्लोकविश्रुतः।
अब्रवीन्मधुरं वाक्यं हर्षेण महता युतः॥ १६॥

Thus addressed by Rāma, the great sage, well-known in the world, uttered the following sweet words with great delight : (16)

अयमेवाश्रमो राम गुणवान् रम्यतामिति।
ऋषिसंघानुचरितः सदा मूलफलैर्युतः॥ १७॥

"Rāma, this very hermitage, frequented by multitudes of sages and always abounding in roots and fruits, is comfortable; you may please stay happily here. (17)

इममाश्रममागम्य मृगसंघा महीयसः।
अहत्वा प्रतिगच्छन्ति लोभयित्वाकुतोभयाः॥ १८॥

"Coming to this hermitage, large herds of deer roam everywhere; they return without harming anyone and having lured everyone with their beauty. (18)

नान्यो दोषो भवेदत्र मृगेभ्योऽन्यत्र विद्धि वै।
तच्छ्रुत्वा वचनं तस्य महर्षेर्लक्ष्मणाग्रजः॥ १९॥
उवाच वचनं धीरो विगृह्य सशरं धनुः।
तानहं सुमहाभाग मृगसंघान् समागतान्॥ २०॥
हन्यां निशितधारेण शरेणानतपर्वणा।
भवांस्तत्राभिषज्येत किं स्यात् कृच्छ्रतरं ततः॥ २१॥

"Rest assured that there will be no disturbance here except that from the frolicking deer." Hearing that speech of the great sage, the valiant elder brother of Lakṣmaṇa uttered the following words picking up the bow with arrow: "O highly fortunate sage, if perchance I happen to kill those herds of deer collected here with an arrow of sharp edge, bent at the joint, you will be insulted thereby; what could be more painful than that? (19—21)

एतस्मिन्नाश्रमे वासं चिरं तु न समर्थये।
तमेवमुक्त्वोपरमं रामः संध्यामुपागमत्॥ २२॥

"Hence I don't favour a long stay in this hermitage." Saying thus to him, Rāma stopped short and left for the evening worship. (22)

अन्वास्य पश्चिमां संध्यां तत्र वासमकल्पयत्।
सुतीक्ष्णस्याश्रमे रम्ये सीतया लक्ष्मणेन च॥ २३॥

Having performed the evening worship, he took up his abode there in the charming hermitage of Sutīkṣṇa, together with Sītā and Lakṣmaṇa. (23)

ततः शुभं तापसयोग्यमन्नं
स्वयं सुतीक्ष्णः पुरुषर्षभाभ्याम्।
ताभ्यां सुसत्कृत्य ददौ महात्मा
संध्यानिवृत्तौ रजनीं समीक्ष्य॥ २४॥

Then at the close of evening, seeing the nightfall, the high-souled Sutīkṣṇa himself honoured those jewels among men and offered them pious food fit for ascetics. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

In the morning Rāma, together with Lakṣmaṇa and Sītā, takes leave of Sutīkṣṇa and departs

रामस्तु सहसौमित्रिः सुतीक्ष्णेनाभिपूजितः।
परिणाम्य निशां तत्र प्रभाते प्रत्यबुध्यत॥ १॥

Honoured by Sutīkṣṇa, Rāma for his part together with Lakṣmaṇa passed the night there and got up in the morning. (1)

उत्थाय च यथाकालं राघवः सह सीतया।
उपस्पृश्य सुशीतेन तोयेनोत्पलगन्धिना॥ २॥

Getting up at the proper time, Rāma together with Sītā bathed in pleasantly cold water fragrant with the scent of lotuses. (2)

अथ तेऽग्निं सुरांश्चैव वैदेही रामलक्ष्मणौ।
काल्यं विधिवदभ्यर्च्य तपस्विशरणे वने॥ ३॥
उदयन्तं दिनकरं दृष्ट्वा विगतकल्मषाः।
सुतीक्ष्णमभिगम्येदं श्लक्ष्णं वचनमब्रुवन्॥ ४॥

Then they—Rāma, Lakṣmaṇa and Sītā—who were free from sins, worshipped in time the fire and other gods according to the rites, in the forest resorted to by ascetics and, having seen the rising sun and going to Sutīkṣṇa, uttered the following sweet words: (3-4)

सुखोषिताः स्म भगवंस्त्वया पूज्येन पूजिताः।
आपृच्छामः प्रयास्यामो मुनयस्त्वरयन्ति नः॥ ५॥

"Sir, happily have we stayed, honoured by Your Holiness. We now take leave of you and shall depart. The sages are hastening us. (5)

त्वरामहे वयं द्रष्टुं कृत्स्नमाश्रममण्डलम्।
ऋषीणां पुण्यशीलानां दण्डकारण्यवासिनाम्॥ ६॥

"We shall hasten to see the whole circle of hermitages of the sages of meritorious deeds, staying in the Daṇḍaka forest. (6)

अभ्यनुज्ञातुमिच्छामः सहैभिर्मुनिपुंगवैः।
धर्मनित्यैस्तपोदान्तैर्विशिखैरिव पावकैः॥ ७॥

"We desire to take leave of you together with these jewels among foremost sages, always persistent in virtue and self-restraint through penance, looking like a fire without smoke. (7)

अविषह्यातपो यावत् सूर्यो नातिविराजते।
अमार्गेणागतां लक्ष्मीं प्राप्येवान्वयवर्जितः॥ ८॥
तावदिच्छामहे गन्तुमित्युक्त्वा चरणौ मुनेः।
ववन्दे सहसौमित्रिः सीतया सह राघवः॥ ९॥

"Before the sun starts shining brightly with unbearable heat, just as a man from a low family becomes unbearable after getting wealth earned through unfair means, we desire to go." Saying this, Rāghava bowed down at the feet of the sage, together with Lakṣmaṇa and Sītā. (8-9)

तौ संस्पृशन्तौ चरणावुत्थाप्य मुनिपुंगवः।
गाढमाश्लिष्य सस्नेहमिदं वचनमब्रवीत्॥ १०॥

The great sage lifted the two princes touching his feet and, closely embracing them, uttered these affectionate words : (10)

अरिष्टं गच्छ पन्थानं राम सौमित्रिणा सह।
सीतया चानया सार्धं छाययेवानुवृत्तया॥ ११॥

"Rāma, proceed on your journey devoid of any danger together with the son of Sumitrā and with Sītā, who is following you like a shadow. (11)

पश्याश्रमपदं रम्यं दण्डकारण्यवासिनाम्।
एषां तपस्विनां वीर तपसा भावितात्मनाम्॥ १२॥

"O hero, see the charming site of the hermitages of these ascetics, dwelling in the Daṇḍaka forest, their soul purified with penance. (12)

सुप्राज्यफलमूलानि पुष्पितानि वनानि च।
प्रशस्तमृगयूथानि शान्तपक्षिगणानि च॥ १३॥
फुल्लपङ्कजखण्डानि प्रसन्नसलिलानि च।
कारण्डवविकीर्णानि तटाकानि सरांसि च॥ १४॥
द्रक्ष्यसे दृष्टिरम्याणि गिरिप्रस्रवणानि च।
रमणीयान्यरण्यानि मयूराभिरुतानि च॥ १५॥

"You will see beautiful forests abounding in fruits and roots and full of flowers with excellent herds of deer and peaceful flocks of birds, lakes and ponds containing cluster of blossoming lotuses with crystal waters and thronged with water-fowls, springs on mountains, charming to the eye, and beautiful forests resounding with the noise of peacocks. (13—15)

गम्यतां वत्स सौमित्रे भवानपि च गच्छतु।
आगन्तव्यं च ते दृष्ट्वा पुनरेवाश्रमं प्रति॥ १६॥

"Go, dear Rāma; you too may go, O son of Sumitrā ! You should come back to this very hermitage after seeing these things." (16)

एवमुक्तस्तथेत्युक्त्वा काकुत्स्थः सहलक्ष्मणः।
प्रदक्षिणं मुनिं कृत्वा प्रस्थातुमुपचक्रमे॥ १७॥

Thus addressed, Kākutstha, together with Lakṣmaṇa, said, "So be it !" and going round the sage keeping him to the right, started on his journey. (17)

ततः शुभतरे तूणी धनुषी चायतेक्षणा।
ददौ सीता तयोर्भ्रात्रोः खड्गौ च विमलौ ततः॥ १८॥

Then Sītā, possessed of large eyes, handed to those two brothers highly superb quivers, bows and polished swords. (18)

आबध्य च शुभे तूणी चापे चादाय सस्वने।
निष्क्रान्तावाश्रमाद् गन्तुमुभौ तौ रामलक्ष्मणौ॥ १९॥

Both of them, Rāma as well as Lakṣmaṇa, fastened the beautiful quivers, took with a twang the bows and left the hermitage for proceeding on their journey. (19)

शीघ्रं तौ रूपसम्पन्नावनुज्ञातौ महर्षिणा।
प्रस्थितौ धृतचापासी सीतया सह राघवौ॥ २०॥

Permitted by the great sage and holding the bows and the swords, the two handsome Rāghavas started with Sītā. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Sītā requests Rāma not to kill innocent animals and to observe non-violence

सुतीक्ष्णेनाभ्यनुज्ञातं प्रस्थितं रघुनन्दनम्।
हृद्यया स्निग्धया वाचा भर्तारमिदमब्रवीत्॥ १॥

Sītā spoke thus to her husband, the delight of Raghu, who had left with the permission of Sutīkṣṇa, in the following charming and loving words : (1)

अधर्मं तु सुसूक्ष्मेण विधिना प्राप्यते महान्।
निवृत्तेन च शक्योऽयं व्यसनात् कामजादिह॥ २॥
त्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत।
मिथ्यावाक्यं तु परमं तस्माद् गुरुतरावुभौ॥ ३॥
परदाराभिगमनं विना वैरं च रौद्रता।
मिथ्यावाक्यं न ते भूतं न भविष्यति राघव॥ ४॥

"In a very subtle way, a great man is led to 'Adharma'. If one keeps away from addictions born of desire, it can be avoided in this world. Indeed, the addiction born of desire in this world are only three in number: False speech is extremely bad; the other two are even worse than that—copulation with the wife of another and cruelty without enmity. A false statement you have never made nor will you ever make, O Rāghava ! (2—4)

कुतोऽभिलषणं स्त्रीणां परेषां धर्मनाशनम्।
तव नास्ति मनुष्येन्द्र न चाभूत् ते कदाचन॥ ५॥

"O ruler of men, how can there spring up in you the desire for others' wives, that destroys Dharma? You have not got it, nor was it ever with you. (5)

मनस्यपि तथा राम न चैतद् विद्यते क्वचित्।
स्वदारनिरतश्चैव नित्यमेव नृपात्मज॥ ६॥

"Rāma, nowhere is it even in your mind. And you are always devoted to your own wife, O prince ! (6)

धर्मिष्ठः सत्यसंधश्च पितुर्निर्देशकारकः।
त्वयि धर्मश्च सत्यं च त्वयि सर्वं प्रतिष्ठितम्॥ ७॥

"Dharma and Truth—everything is well-established in you. You are the best observer of Dharma and true to your promise and obedient to your father. (7)

तच्च सर्वं महाबाहो शक्यं वोढुं जितेन्द्रियैः।
तव वश्येन्द्रियत्वं च जानामि शुभदर्शन॥ ८॥

"All these, O mighty-armed one, can be cherished by those who have conquered the senses; I know your control over the senses, O handsome prince ! (8)

तृतीयं यदिदं रौद्रं परप्राणाभिहिंसनम्।
निर्वैरं क्रियते मोहात् तच्च ते समुपस्थितम्॥ ९॥

"But the third terrible evil, viz., the taking of others' lives, which is done without enmity due to ignorance, is facing you. (9)

प्रतिज्ञातस्त्वया वीर दण्डकारण्यवासिनाम्।
ऋषीणां रक्षणार्थाय वधः संयति रक्षसाम्॥ १०॥

एतन्निमित्तं च वनं दण्डका इति विश्रुतम्।
प्रस्थितस्त्वं सह भ्रात्रा धृतबाणशरासनः॥ ११॥

"O hero, you have undertaken a vow to kill the ogres on the battlefield for the protection of sages living in the Daṇḍaka forest; and for this very purpose you have set out with arrows and a bow towards the forest well-known as Daṇḍaka, with your brother. (10-11)

ततस्त्वां प्रस्थितं दृष्ट्वा मम चिन्ताकुलं मनः।
त्वद्वृत्तं चिन्तयन्त्या वै भवेन्निःश्रेयसं हितम्॥ १२॥

"Hence, seeing you on your way to the Daṇḍaka, my mind is perturbed with anxiety, thinking of your imminent doings and of your highest well-being and worldly interests. (12)

नहि मे रोचते वीर गमनं दण्डकान् प्रति।
कारणं तत्र वक्ष्यामि वदन्त्याः श्रूयतां मम॥ १३॥

"I do not like, O hero, your going towards the Daṇḍaka. I shall tell you the reason for that; while I speak of it, please listen. (13)

त्वं हि बाणधनुष्पाणिर्भ्रात्रा सह वनं गतः।
दृष्ट्वा वनचरान् सर्वान् कच्चित् कुर्याः शरव्ययम्॥ १४॥

"When you go to the forest with arrows and bow in hand together with your brother and see all kinds of animals in the forest, you may perhaps shoot an arrow somewhere. (14)

क्षत्रियाणामिह धनुर्हुताशस्येन्धनानि च।
समीपतः स्थितं तेजोबलमुच्छ्रयते भृशम्॥ १५॥

"The bow and the fuel when placed near the warriors and a fire, respectively, greatly enhance their strength in this world. (15)

पुरा किल महाबाहो तपस्वी सत्यवान् शुचिः।
कस्मिंश्चिदभवत् पुण्ये वने रतमृगद्विजे॥ १६॥

"They say, formerly, O mighty-armed prince, there was a truthful and pious ascetic in some holy forest, where animals and birds lived in joy. (16)

तस्यैव तपसो विघ्नं कर्तुमिन्द्रः शचीपतिः।
खड्गपाणिरथागच्छदाश्रमं भटरूपधृक्॥ १७॥

"Then, only to create obstruction in his austerities, Indra, the lord of Śacī, in the guise of a soldier, came to the hermitage, sword in hand. (17)

तस्मिंस्तदाश्रमपदे निहितः खड्ग उत्तमः।
स न्यासविधिना दत्तः पुण्ये तपसि तिष्ठतः॥ १८॥

"He kept the excellent sword in the precincts of his hermitage. It was given as a deposit to the sage, who was keeping himself busy with holy austerities. (18)

स तच्छस्त्रमनुप्राप्य न्यासरक्षणतत्परः।
वने तु विचरत्येव रक्षन् प्रत्ययमात्मनः॥ १९॥

"Getting that weapon and being constantly mindful of guarding the deposit, he wandered even in the forest keeping the trust with him. (19)

यत्र गच्छत्युपादातुं मूलानि च फलानि च।
न विना याति तं खड्गं न्यासरक्षणतत्परः॥ २०॥

"Wherever he went even to bring roots and fruits, he would not go without that sword, being ever mindful of guarding the trust. (20)

नित्यं शस्त्रं परिवहन् क्रमेण स तपोधनः।
चकार रौद्रीं स्वां बुद्धिं त्यक्त्वा तपसि निश्चयम्॥ २१॥

"Constantly carrying the weapon as he did, that ascetic's mind turned cruel in course of time, giving up his determination to carry on his austerities. (21)

ततः स रौद्राभिरतः प्रमत्तोऽधर्मकर्षितः।
तस्य शस्त्रस्य संवासाज्जगाम नरकं मुनिः॥ २२॥

"Then, while taking pleasure in cruelty due to the company of that weapon, the said sage became negligent, was led astray by 'Adharma' and descended into hell. (22)

एवमेतत् पुरावृत्तं शस्त्रसंयोगकारणम्।
अग्निसंयोगवद्धेतुः शस्त्रसंयोग उच्यते॥ २३॥

"This is what happened in the past as a result of association with that weapon. Association with a weapon is said to be of the same consequence as is the association with fire. (23)

स्नेहाच्च बहुमानाच्च स्मारये त्वां तु शिक्षये।
न कथंचन सा कार्या गृहीतधनुषा त्वया॥ २४॥
बुद्धिर्वैरं विना हन्तुं राक्षसान् दण्डकाश्रितान्।
अपराधं विना हन्तुं लोको वीर न मंस्यते॥ २५॥

"Due to love and great respect I am making you acquainted with this and advising you that while taking the bow you should never take into your head to kill the ogres residing in Daṇḍaka without enmity. People do not commend killing without fault, O hero ! (24-25)

क्षत्रियाणां तु वीराणां वनेषु नियतात्मनाम्।
धनुषा कार्यमेतावदार्तानामभिरक्षणम्॥ २६॥

"The function of the bow for self-restrained heroic Kṣatriyas is only this much, viz., protection of those who are suffering. (26)

क्व च शस्त्रं क्व च वनं क्व च क्षात्रं तपः क्व च।
व्याविद्धमिदमस्माभिर्देशधर्मस्तु पूज्यताम्॥ २७॥

"What connection is there between a weapon and forest-life? What affinity is there between the duty of a Kṣatriya and asceticism? The two are contradictory. Let us respect the laws of the place. (27)

कदर्यकलुषा बुद्धिर्जायते शस्त्रसेवनात्।
पुनर्गत्वा त्वयोध्यायां क्षत्रधर्मं चरिष्यसि॥ २८॥

"By use of arms the mind becomes contaminated with sin as in the case of unworthy men. After returning to Ayodhyā you can again follow the duty of a warrior.(28)

अक्षया तु भवेत् प्रीतिः श्वश्रूश्वशुरयोर्मम।
यदि राज्यं हि संन्यस्य भवेस्त्वं निरतो मुनिः॥ २९॥

"It will bring endless joy to my mother-in-law and father-in-law if indeed after renouncing the kingdom you become a devoted sage. (29)

धर्मादर्थः प्रभवति धर्मात् प्रभवते सुखम्।
धर्मेण लभते सर्वं धर्मसारमिदं जगत्॥ ३०॥

"From Dharma follows wealth, from Dharma comes happiness, by recourse to Dharma one gets everything. This world has Dharma as its essence. (30)

आत्मानं नियमैस्तैस्तैः कर्षयित्वा प्रयत्नतः।
प्राप्यते निपुणैर्धर्मो न सुखाल्लभते सुखम्॥ ३१॥

"The wise emaciate themselves with effort by imposing several restrictions on themselves and achieve Dharma. Dharma does not follow from merriment. (31)

नित्यं शुचिमतिः सौम्य चर धर्मं तपोवने।
सर्वं तु विदितं तुभ्यं त्रैलोक्यामपि तत्त्वतः॥ ३२॥

"With a pious mind, O gentle Rāma, always practise righteousness in the forest, suited for austerities. In fact, everything comprised in the three worlds is truly known to you. (32)

स्त्रीचापलादेतदुपाहृतं मे
धर्मं च वक्तुं तव कः समर्थः।
विचार्य बुद्ध्या तु सहानुजेन
यद् रोचते तत् कुरु माचिरेण॥ ३३॥

"I have said this just in consonance with the frivolity of a woman. Who is really capable of teaching Dharma to you? However, thinking over it by recourse to reason together with your younger brother, you may do whatever appeals to you. Let there be no delay." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Rāma expresses his firmness in keeping the vow of killing the ogres for the protection of sages

वाक्यमेतत् तु वैदेह्या व्याहृतं भर्तृभक्तया।
श्रुत्वा धर्मे स्थितो रामः प्रत्युवाचाथ जानकीम्॥ १॥

Having heard these words uttered by Vaidehī, devoted to her husband, Rāma, firmly adhering to Dharma, then, replied to Jānakī : (1)

हितमुक्तं त्वया देवि स्निग्धया सदृशं वचः।
कुलं व्यपदिशन्त्या च धर्मज्ञे जनकात्मजे॥ २॥

"O daughter of Janaka, knower of Dharma, O queen, you being affectionate, have given a wholesome advice, which is becoming of you, referring as it does to the duty of my race. (2)

किं नु वक्ष्याम्यहं देवि त्वयैवोक्तमिदं वचः।
क्षत्रियैर्धार्यते चापो नार्तशब्दो भवेदिति॥ ३॥

"O queen, what shall I say? You yourself have stated that a bow is wielded by Kṣatriyas so that there should be no cry of the sufferers. (3)

ते चार्ता दण्डकारण्ये मुनयः संशितव्रताः।
मां सीते स्वयमागम्य शरण्यं शरणं गताः॥ ४॥

"In the Daṇḍaka forest those suffering sages, with austere vows, themselves came to me, O Sītā, and resorted to me, knowing me capable to protect them. (4)

वसन्तः कालकालेषु वने मूलफलाशनाः।
न लभन्ते सुखं भीरु राक्षसैः क्रूरकर्मभिः॥ ५॥

"Always dwelling in the forest, eating roots and fruits, they are not getting happiness, O timid one, due to ogres of cruel activities. (5)

भक्ष्यन्ते राक्षसैर्भीमैर्नरमांसोपजीविभिः।
ते भक्ष्यमाणा मुनयो दण्डकारण्यवासिनः॥ ६॥
अस्मानभ्यवपद्येति मामूचुर्द्विजसत्तमाः।
मया तु वचनं श्रुत्वा तेषामेवं मुखाच्च्युतम्॥ ७॥
कृत्वा वचनशुश्रूषां वाक्यमेतदुदाहृतम्।
प्रसीदन्तु भवन्तो मे ह्रीरेषा तु ममातुला॥ ८॥
यदीदृशैरहं विप्रैरुपस्थेयैरुपस्थितः।
किं करोमीति च मया व्याहृतं द्विजसंनिधौ॥ ९॥

"They are being eaten up by the terrible ogres living on human flesh. Being devoured by these, the sages dwelling in the Daṇḍaka forest, the best among the Brāhmaṇas, asked me to show favour to them. I, for my part, having heard the words that had escaped from their mouth and having shown the desire to listen to their speech, made the following statement: 'Be you gracious to me. Indeed it is a great shame for me that I have been approached by such Brāhmaṇas as are worthy of being approached.' I then asked the Brāhmaṇas as to what I should do. (6—9)

सर्वैरेव समागम्य वागियं समुदाहृता।
राक्षसैर्दण्डकारण्ये बहुभिः कामरूपिभिः॥ १०॥
अर्दिताः स्म भृशं राम भवान् नस्तत्र रक्षतु।
होमकाले तु सम्प्राप्ते पर्वकालेषु चानघ॥ ११॥
धर्षयन्ति सुदुर्धर्षा राक्षसाः पिशिताशनाः।
राक्षसैर्धर्षितानां च तापसानां तपस्विनाम्॥ १२॥
गतिं मृगयमाणानां भवान् नः परमा गतिः।
कामं तपःप्रभावेण शक्ता हन्तुं निशाचरान्॥ १३॥
चिरार्जितं न चेच्छामस्तपः खण्डयितुं वयम्।
बहुविघ्नं तपो नित्यं दुश्चरं चैव राघव॥ १४॥

"Coming together, all of them made the following submission : 'We have been greatly tormented in the Daṇḍaka forest by many ogres assuming different forms according to their will. Rāma, you protect us from them. When the time comes for pouring oblations into the sacred fire and also on holy occasions, the flesh-eating, unassailable

ogres attack us, O sinless one ! You are the greatest asylum for us poor ascetics, who are seeking an asylum, assailed as we are by the ogres. Although we are able to kill the night-wanderers by virtue of our austerities, we do not desire to waste the power accumulated by us for a long time. O Rāghava, austerities are beset with many obstacles and are always difficult to be performed. (10—14)

तेन शापं न मुञ्चामो भक्ष्यमाणाश्च राक्षसैः।
तदर्द्यमानान् रक्षोभिर्दण्डकारण्यवासिभिः॥ १५॥
रक्ष नस्त्वं सह भ्रात्रा त्वन्नाथा हि वयं वने।
मया चैतद्वचः श्रुत्वा कात्स्न्र्येन परिपालनम्॥ १६॥
ऋषीणां दण्डकारण्ये संश्रुतं जनकात्मजे।
संश्रुत्य च न शक्ष्यामि जीवमानः प्रतिश्रवम्॥ १७॥
मुनीनामन्यथा कर्तुं सत्यमिष्टं हि मे सदा।
अप्यहं जीवितं जह्यां त्वां वा सीते सलक्ष्मणाम्॥ १८॥
न तु प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः।
तदवश्यं मया कार्यमृषीणां परिपालनम्॥ १९॥
अनुक्तेनापि वैदेहि प्रतिज्ञाय कथं पुनः।
मम स्नेहाच्च सौहार्दादिदमुक्तं त्वया वचः॥ २०॥

" 'Therefore, though being eaten up by the ogres, we do not pronounce a curse. Hence, alongwith your brother, you protect us, oppressed as we are by ogres dwelling in the Daṇḍaka forest. For, you alone are our master in the forest.' And having heard this speech, I promised complete protection to the sages living in the Daṇḍaka forest, O daughter of Janaka ! And having made a promise, I dare not, as long as I am alive, falsify the word given to the sages. For, truth is always dear to me. I can even give up my life for you, together with Lakṣmaṇa, but not my plighted word, given especially to the Brāhmaṇas. Therefore, O Vaidehī, I am compelled to protect the sages, even if I had not given the word, much more so when a vow has been taken. You have uttered these words due to your love and goodwill for me. (15—20)

परितुष्टोऽस्म्यहं सीते न ह्यनिष्टोऽनुशास्यते।
सदृशं चानुरूपं च कुलस्य तव शोभने।
सधर्मचारिणी मे त्वं प्राणेभ्योऽपि गरीयसी॥ २१॥

"O Sītā, I am fully pleased. For, a person is never advised unless he is dear. And, it is becoming and proper not only for you but for your family too, O beautiful lady ! You are dearer to me even than life, being my companion in Dharma." (21)

इत्येवमुक्त्वा वचनं महात्मा
सीतां प्रियां मैथिलराजपुत्रीम्।
रामो धनुष्मान् सह लक्ष्मणेन
जगाम रम्याणि तपोवनानि॥ २२॥

Having addressed these words to his beloved Sītā, the princess of Mithilā, the high-souled Rāma, the wielder of a bow, together with Lakṣmaṇa, proceeded to the charming groves inhabited by ascetics. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

The episode of Sage Māṇḍakarṇi and the Pañcāpsara Lake. Rāma visits several hermitages and returns to Sutīkṣṇa's hermitage. From there he goes to the hermitage of Agastya

अग्रतः प्रययौ रामः सीता मध्ये सुशोभना।
पृष्ठतस्तु धनुष्पाणिर्लक्ष्मणोऽनुजगाम ह॥ १॥

Rāma walked in the van, the most beautiful Sītā in the middle, and in the rear followed Lakṣmaṇa, bow in hand. (1)

तौ पश्यमानौ विविधान् शैलप्रस्थान् वनानि च।
नदीश्च विविधा रम्या जग्मतुः सह सीतया॥ २॥

They two, together with Sītā, went on seeing several mountain-peaks and forests, and several charming rivers. (2)

सारसांश्चक्रवाकांश्च नदीपुलिनचारिणः।
सरांसि च सपद्मानि युतानि जलजैः खगैः॥ ३॥
यूथबद्धांश्च पृषतान् मदोन्मत्तान् विषाणिनः।
महिषांश्च वराहांश्च गजांश्च द्रुमवैरिणः॥ ४॥

They further saw cranes and Cakravāka birds moving on river banks, lakes with lotuses and aquatic birds, spotted deer moving in herds, horned buffaloes in rut, boars and elephants, the destroyers of trees. (3-4)

ते गत्वा दूरमध्वानं लम्बमाने दिवाकरे।
ददृशुः सहिता रम्यं तटाकं योजनायुतम्॥ ५॥
पद्मपुष्करसम्बाधं गजयूथैरलंकृतम्।
सारसैर्हंसकादम्बैः संकुलं जलजातिभिः॥ ६॥

Covering a long distance, they sighted together, while the sun was going down, a beautiful lake with an area of a square Yojana, full of red and white lotuses, adorned with herds of elephants and crowded with cranes, flocks of swans and other aquatic creatures. (5-6)

प्रसन्नसलिले रम्ये तस्मिन् सरसि शुश्रुवे।
गीतवादित्रनिर्घोषो न तु कश्चन दृश्यते॥ ७॥

In that beautiful lake of clear water the sound of singing and musical instruments was heard, but nobody was to be seen. (7)

ततः कौतूहलाद् रामो लक्ष्मणश्च महारथः।
मुनिं धर्मभृतं नाम प्रष्टुं समुपचक्रमे॥ ८॥

Then, out of curiosity Śrī Rāma and Lakṣmaṇa, the great car-warrior, proceeded to ask the sage named Dharmabhṛt, who accompanied them : (8)

इदमत्यद्भुतं श्रुत्वा सर्वेषां नो महामुने।
कौतूहलं महज्जातं किमिदं साधु कथ्यताम्॥ ९॥

"O great sage, hearing this most wonderful sound we are all seized with great curiosity. What is this? Pray, tell us in detail about it." (9)

तेनैवमुक्तो धर्मात्मा राघवेण मुनिस्तदा।
प्रभावं सरसः क्षिप्रमाख्यातुमुपचक्रमे॥ १०॥

Thus addressed by Rāghava, the righteous sage forthwith started speaking about the greatness of the lake : (10)

इदं पञ्चाप्सरो नाम तटाकं सार्वकालिकम्।
निर्मितं तपसा राम मुनिना माण्डकर्णिना॥ ११॥

"This is a lake named Pañcāpsara, ever full of water and created by Sage Māṇḍakarṇi by dint of his ascetic power, O Rāma ! (11)

स हि तेपे तपस्तीव्रं माण्डकर्णिर्महामुनिः।
दशवर्षसहस्राणि वायुभक्षो जलाशये॥ १२॥

"That great Sage Māṇḍakarṇi performed severe austerities in the lake living on air alone for ten thousand years. (12)

ततः प्रव्यथिताः सर्वे देवाः साग्निपुरोगमाः।
अब्रुवन् वचनं सर्वे परस्परसमागताः॥ १३॥

"Thereupon getting disquieted, all the gods, with the god of fire at the head,

gathered together and all of them spoke as follows : (13)

अस्माकं कस्यचित् स्थानमेष प्रार्थयते मुनिः।
इति संविग्नमनसः सर्वे तत्र दिवौकसः॥ १४॥

" 'This sage is seeking the state of some one among us.' Thus all the denizens of heaven felt disturbed in mind. (14)

ततः कर्तुं तपोविघ्नं सर्वदेवैर्नियोजिताः।
प्रधानाप्सरसः पञ्च विद्युच्चलितवर्चसः॥ १५॥

"Then, for causing interruption in his austerities, all the gods appointed five principal nymphs with bodies flashing like lightning. (15)

अप्सरोभिस्ततस्ताभिर्मुनिर्दृष्टपरावरः।
नीतो मदनवश्यत्वं देवानां कार्यसिद्धये॥ १६॥

"Now that sage, who had seen what is wholesome or otherwise in this world as well as in the other, was captured with love by those nymphs for accomplishing the work of gods. (16)

ताश्चैवाप्सरसः पञ्च मुनेः पत्नीत्वमागताः।
तटाके निर्मितं तासां तस्मिन्नन्तर्हितं गृहम्॥ १७॥

"The same five nymphs have become the wives of the sage. In the lake has been built a secret house for them. (17)

तत्रैवाप्सरसः पञ्च निवसन्त्यो यथासुखम्।
रमयन्ति तपोयोगान्मुनिं यौवनमास्थितम्॥ १८॥

"Dwelling happily in that very house, the five nymphs delight the sage, who has regained his youth, by virtue of his austerities. (18)

तासां संक्रीडमानानामेष वादित्रनिःस्वनः।
श्रूयते भूषणोन्मिश्रो गीतशब्दो मनोहरः॥ १९॥

"This is the sound of the musical instruments and the charming song of the nymphs sung while they are playing, mixed with the tinkling of ornaments, that is the sound being heard." (19)

आश्चर्यमिति तस्यैतद् वचनं भावितात्मनः।
राघवः प्रतिजग्राह सह भ्रात्रा महायशाः॥ २०॥

Rāghava of great renown together with his brother accepted the report of the pure-minded sage as a piece of wonder. (20)

एवं कथयमानः स ददर्शाश्रममण्डलम्।
कुशचीरपरिक्षिप्तं ब्राह्म्या लक्ष्म्या समावृतम्॥ २१॥

While speaking thus, he saw a group of hermitages enveloped in Brahmic grandeur with Kuśa grass and bark garments spread round about. (21)

प्रविश्य सह वैदेह्या लक्ष्मणेन च राघवः।
तदा तस्मिन् स काकुत्स्थः श्रीमत्याश्रममण्डले॥ २२॥
उषित्वा स सुखं तत्र पूज्यमानो महर्षिभिः।
जगाम चाश्रमांस्तेषां पर्यायेण तपस्विनाम्॥ २३॥
येषामुषितवान् पूर्वं सकाशे स महास्त्रवित्।
क्वचित् परिदशान् मासानेकसंवत्सरं क्वचित्॥ २४॥
क्वचिच्च चतुरो मासान् पञ्च षट् च परान् क्वचित्।
अपरत्राधिकान् मासानध्यर्धमधिकं क्वचित्॥ २५॥
त्रीन् मासानष्टमासांश्च राघवो न्यवसत् सुखम्।
तत्र संवसतस्तस्य मुनीनामाश्रमेषु वै॥ २६॥
रमतश्चानुकूल्येन ययुः संवत्सरा दश।
परिसृत्य च धर्मज्ञो राघवः सह सीतया॥ २७॥
सुतीक्ष्णस्याश्रमपदं पुनरेवाजगाम ह।
स तमाश्रममागम्य मुनिभिः परिपूजितः॥ २८॥
तत्रापि न्यवसद् रामः किंचित् कालमरिंदमः।
अथाश्रमस्थो विनयात् कदाचित् तं महामुनिम्॥ २९॥
उपासीनः स काकुत्स्थः सुतीक्ष्णमिदमब्रवीत्।
अस्मिन्नरण्ये भगवन्नगस्त्यो मुनिसत्तमः॥ ३०॥

Rāghava together with Vaidehī and Lakṣmaṇa then entered that beautiful group of hermitages and staying there happily, being honoured by great sages, that descendant of Kakutstha visited one by one the hermitages of those sages with whom that knower of great weapons had previously stayed. Rāghava happily stayed somewhere for ten months, somewhere for a year, somewhere for four months, somewhere five, six and (even) more, elsewhere for more months, somewhere half a month more and in other hermitages for eight and three months. While he was thus staying in the hermitages of the

sages and passing time happily and comfortably, ten years passed. Having thus wandered, Rāghava, the knower of Dharma, together with Sītā came again, they say, to the site of Sutīkṣṇa's hermitage. Coming to that hermitage, and honoured by the sages, the said Rāma, the vanquisher of foes, stayed there also for some time. Then, while sitting in the hermitage modestly beside the great sage, the said Kākutstha on one occasion spoke as follows to Sutīkṣṇa: "Sir, I have heard from those talking among themselves that Agastya, the foremost of sages, permanently dwells in this forest. However, due to the vastness of this forest, I do not know that place. (22—30)

वसतीति मया नित्यं कथाः कथयतां श्रुतम्।
न तु जानामि तं देशं वनस्यास्य महत्तया॥ ३१॥
कुत्राश्रमपदं रम्यं महर्षेस्तस्य धीमतः।
प्रसादार्थं भगवतः सानुजः सह सीतया॥ ३२॥
अगस्त्यमधिगच्छेयमभिवादयितुं मुनिम्।
मनोरथो महानेष हृदि सम्परिवर्तते॥ ३३॥
यदहं तं मुनिवरं शुश्रूषेयमपि स्वयम्।
इति रामस्य स मुनिः श्रुत्वा धर्मात्मनो वचः॥ ३४॥
सुतीक्ष्णः प्रत्युवाचेदं प्रीतो दशरथात्मजम्।
अहमप्येतदेव त्वां वक्तुकामः सलक्ष्मणम्॥ ३५॥
अगस्त्यमभिगच्छेति सीतया सह राघव।
दिष्ट्या त्विदानीमर्थेऽस्मिन् स्वयमेव ब्रवीषि माम्॥ ३६॥

"Where is the lovely site of the hermitage of that wise and eminent sage? There exists a great desire in my heart that I should get an opportunity to pay my obeisance to Sage Agastya alongwith my younger brother and Sītā for obtaining his grace, so that I may personally do some service also to that great sage." Pleased to hear this submission of the righteous Rāma, the aforesaid Sage Sutīkṣṇa replied as follows to the son of Daśaratha: "I too wanted to tell you as well as Lakṣmaṇa the same thing, viz., that you should go to Agastya with Sītā, O Rāghava! It is good that you are speaking to me about it yourself. (31—36)

अयमाख्यामि ते राम यत्रागस्त्यो महामुनिः।
योजनान्याश्रमात् तात याहि चत्वारि वै ततः।
दक्षिणेन महान् श्रीमानगस्त्यभ्रातुराश्रमः॥ ३७॥
स्थलीप्रायवनोद्देशे पिप्पलीवनशोभिते।
बहुपुष्पफले रम्ये नानाविहगनादिते॥ ३८॥

"I am just telling you, O Rāma, where the great Sage Agastya lives. Proceed, O dear son, southward to a distance of four Yojanas from this hermitage; there lies in a well-nigh flat portion of the forest the great and grand hermitage of Agastya's brother, adorned with a grove of Pippalī (long pepper) trees, nay, having many flowers and fruits, and charming and resonant with the chirping of various birds. (37-38)

पद्मिन्यो विविधास्तत्र प्रसन्नसलिलाशयाः।
हंसकारण्डवाकीर्णाश्चक्रवाकोपशोभिताः॥ ३९॥

"There are several lotus-ponds and lakes with limpid water, crowded with swans and Kāraṇḍavas and adorned with Cakravāka birds. (39)

तत्रैकां रजनीं व्युष्य प्रभाते राम गम्यताम्।
दक्षिणां दिशमास्थाय वनखण्डस्य पार्श्वतः॥ ४०॥

"Staying there for a night, Rāma, you may proceed in the morning in a southerly direction along side the grove. (40)

तत्रागस्त्याश्रमपदं गत्वा योजनमन्तरम्।
रमणीये वनोद्देशे बहुपादपशोभिते॥ ४१॥

"Covering a distance of eight miles you will reach the site of Agastya's hermitage in a delightful part of the forest, adorned with many trees. (41)

रंस्यते तत्र वैदेही लक्ष्मणश्च त्वया सह।
स हि रम्यो वनोद्देशो बहुपादपसंयुतः॥ ४२॥

"There Vaidehī and Lakṣmaṇa will dwell happily with you. For, that is a charming part of the forest with many trees. (42)

यदि बुद्धिः कृता द्रष्टुमगस्त्यं तं महामुनिम्।
अद्यैव गमने बुद्धिं रोचयस्व महामते॥ ४३॥

"If you have made up your mind to see that great sage, Agastya, O highly

intelligent prince, decide to proceed this very day." (43)

इति रामो मुनेः श्रुत्वा सह भ्रात्राभिवाद्य च।
प्रतस्थेऽगस्त्यमुद्दिश्य सानुगः सह सीतया॥ ४४॥

Hearing thus the sage's words and saluting him with his brother, Rāma set out with Lakṣmaṇa and Sītā to meet Agastya. (44)

पश्यन् वनानि चित्राणि पर्वतांश्चाभ्रसंनिभान्।
सरांसि सरितश्चैव पथि मार्गवशानुगान्॥ ४५॥
सुतीक्ष्णेनोपदिष्टेन गत्वा तेन पथा सुखम्।
इदं परमसंहृष्टो वाक्यं लक्ष्मणमब्रवीत्॥ ४६॥

Seeing varied forests and cloud-like mountains, lakes and rivers on the way, he proceeded happily along the path directed by Sutīkṣṇa and, being supremely delighted, he spoke as follows to Lakṣmaṇa : (45-46)

एतदेवाश्रमपदं नूनं तस्य महात्मनः।
अगस्त्यस्य मुनेर्भ्रातुर्दृश्यते पुण्यकर्मणः॥ ४७॥

"Indeed this very place appears to be the site of the hermitage of that high-souled brother of Sage Agastya of holy deeds. (47)

यथा हीमे वनस्यास्य ज्ञाताः पथि सहस्रशः।
संनताः फलभारेण पुष्पभारेण च द्रुमाः॥ ४८॥

"As was pointed out by Sutīkṣṇa, these thousands of trees of this forest are seen in the way bent down with their load of fruits and the mass of flowers. (48)

पिप्पलीनां च पक्वानां वनादस्मादुपागतः।
गन्धोऽयं पवनोत्क्षिप्तः सहसा कटुकोदयः॥ ४९॥

"This scent of the ripe Pippalī fruits wafted by the breeze and coming from this forest is suddenly giving rise to a pungent taste. (49)

तत्र तत्र च दृश्यन्ते संक्षिप्ताः काष्ठसंचयाः।
लूनाश्च परिदृश्यन्ते दर्भा वैदूर्यवर्चसः॥ ५०॥

"Here and there are seen collected heaps of wood and blades of Darbha grass, having the lustre of Vaidūrya (a cat's-eye gem) are seen cut. (50)

एतच्च वनमध्यस्थं कृष्णाभ्रशिखरोपमम्।
पावकस्याश्रमस्थस्य धूमाग्रं सम्प्रदृश्यते॥ ५१॥

"And here in the middle of the forest is vividly seen a column of smoke from the fire in the hermitage, looking like the top of a dark cloud. (51)

विविक्तेषु च तीर्थेषु कृतस्नाना द्विजातयः।
पुष्पोपहारं कुर्वन्ति कुसुमैः स्वयमर्जितैः॥ ५२॥

"Having had their bath in the holy waters, the Brāhmaṇas are giving offerings (to the gods) with the flowers collected by themselves. (52)

ततः सुतीक्ष्णवचनं यथा सौम्य मया श्रुतम्।
अगस्त्यस्याश्रमो भ्रातुर्नूनमेष भविष्यति॥ ५३॥
निगृह्य तरसा मृत्युं लोकानां हितकाम्यया।
यस्य भ्रात्रा कृतेयं दिक्शरण्या पुण्यकर्मणा॥ ५४॥

"Hence, O gentle Lakṣmaṇa, according to the description of Sutīkṣṇa heard by me, surely this must be the hermitage of the brother of Agastya, by whose brother Agastya of holy deeds, with intent to do good to the people and controlling by his spiritual might death (in the form of the ogres Vātāpi and Ilvala), this (southern) quarter has been made habitable. (53-54)

इहैकदा किल क्रूरो वातापिरपि चेल्वलः।
भ्रातरौ सहितावास्तां ब्राह्मणघ्नौ महासुरौ॥ ५५॥

"Once, they say, here dwelt together two brothers—great ogres and killers of Brāhmaṇas—Vātāpi and also Ilvala. (55)

धारयन् ब्राह्मणं रूपमिल्वलः संस्कृतं वदन्।
आमन्त्रयति विप्रान् स श्राद्धमुद्दिश्य निर्घृणः॥ ५६॥

"Assuming the form of a Brāhmaṇa and speaking Sanskrit, that merciless Ilvala used to invite Brāhmaṇas for the sake of Śrāddha. (56)

भ्रातरं संस्कृतं कृत्वा ततस्तं मेषरूपिणम्।
तान् द्विजान् भोजयामास श्राद्धदृष्टेन कर्मणा॥ ५७॥

"Thereupon, cooking that brother of his, who used to take the form of a ram, he

used to feed those Brāhmaṇas according to the injunctions laid down for Śrāddha. (57)

ततो भुक्तवतां तेषां विप्राणामिल्वलोऽब्रवीत्।
वातापे निष्क्रमस्वेति स्वरेण महता वदन्॥ ५८॥

"Then, after those Brāhmaṇas had finished the dinner, Ilvala used to call out in a loud voice, "O Vātāpi, come out!" (58)

ततो भ्रातुर्वचः श्रुत्वा वातापिर्मेषवन्नदन्।
भित्त्वा भित्त्वा शरीराणि ब्राह्मणानां विनिष्पतत्॥ ५९॥

"Now, hearing the voice of his brother, Vātāpi used to come out tearing the bodies of the Brāhmaṇas and bleating like a ram. (59)

ब्राह्मणानां सहस्राणि तैरेवं कामरूपिभिः।
विनाशितानि संहत्य नित्यशः पिशिताशनैः॥ ६०॥

"Thus thousands of Brāhmaṇas were killed by those flesh-eaters always coming together and assuming forms at will. (60)

अगस्त्येन तदा देवैः प्रार्थितेन महर्षिणा।
अनुभूय किल श्राद्धे भक्षितः स महासुरः॥ ६१॥

"That time, they say, that great ogre was eaten up with taste by the great sage Agastya as requested by gods. (61)

ततः सम्पन्नमित्युक्त्वा दत्त्वा हस्तेऽवनेजनम्।
भ्रातरं निष्क्रमस्वेति चेल्वलः समभाषत॥ ६२॥

"Thereupon, saying 'It is finished' and offering water for washing the hands, Ilvala cried out to the brother: 'Come out!' (62)

स तदा भाषमाणं तु भ्रातरं विप्रघातिनम्।
अब्रवीत् प्रहसन् धीमानगस्त्यो मुनिसत्तमः॥ ६३॥

"Then, while he was addressing these words to his brother, the killer of Brāhmaṇas, that jewel among sages, the intelligent Agastya said laughingly: (63)

कुतो निष्क्रमितुं शक्तिर्मया जीर्णस्य रक्षसः।
भ्रातुस्तु मेषरूपस्य गतस्य यमसादनम्॥ ६४॥

'Where is the power to come out left in the ogre, your brother in the form of a ram, who stands digested by me and is gone to the abode of Yama?' (64)

अथ तस्य वचः श्रुत्वा भ्रातुर्निधनसंश्रितम्।
प्रधर्षयितुमारेभे मुनिं क्रोधान्निशाचरः॥ ६५॥

"Thereupon, hearing his words declaring the death of his brother; the night-wanderer started assailing the sage in anger. (65)

सोऽभ्यद्रवद् द्विजेन्द्रं तं मुनिना दीप्ततेजसा।
चक्षुषानलकल्पेन निर्दग्धो निधनं गतः॥ ६६॥

"He attacked the Indra amongst the Brāhmaṇas and, being burnt with his fire-like glance by that sage of blazing lustre, he died. (66)

तस्यायमाश्रमो भ्रातुस्तटाकवनशोभितः।
विप्रानुकम्पया येन कर्मेदं दुष्करं कृतम्॥ ६७॥

"This is the hermitage—beautified by lakes and forest—of the brother of that sage who did this difficult deed out of pity for the Brāhmaṇas." (67)

एवं कथयमानस्य तस्य सौमित्रिणा सह।
रामस्यास्तं गतः सूर्यः संध्याकालोऽभ्यवर्तत॥ ६८॥

While the celebrated Rāma was thus talking to the son of Sumitrā, the sun set and the time of evening devotions arrived. (68)

उपास्य पश्चिमां संध्यां सह भ्रात्रा यथाविधि।
प्रविवेशाश्रमपदं तमृषिं चाभ्यवादयत्॥ ६९॥

Having performed his evening devotions according to scriptural ordinance together with his younger brother, he entered the site of the hermitage and greeted that sage. (69)

सम्यक्प्रतिगृहीतस्तु मुनिना तेन राघवः।
न्यवसत् तां निशामेकां प्राश्य मूलफलानि च॥ ७०॥

Warmly received by the said sage, Rāghava stayed there that one night taking roots and fruits alone. (70)

तस्यां रात्र्यां व्यतीतायामुदिते रविमण्डले।
भ्रातरं तमगस्त्यस्य आमन्त्रयत राघवः॥ ७१॥

When the night had passed, Rāghava at sunrise took leave of that brother of Agastya with the following words: (71)

अभिवादये त्वां भगवन् सुखमस्म्युषितो निशाम्।
आमन्त्रये त्वां गच्छामि गुरुं ते द्रष्टुमग्रजम्॥ ७२॥

"I pay obeisance to you, sir; I have stayed happily for the night. I take leave of you. I am going to see your revered elder brother." (72)

गम्यतामिति तेनोक्तो जगाम रघुनन्दनः।
यथोद्दिष्टेन मार्गेण वनं तच्चावलोकयन्॥ ७३॥

Spoken to by him in the words 'You may go', the delight of Raghu left along the path pointed out to him, seeing that forest. (73)

नीवारान् पनसान् सालान् वञ्जुलांस्तिनिशांस्तथा।
चिरिबिल्वान् मधूकांश्च बिल्वानथ च तिन्दुकान्॥ ७४॥
पुष्पितान् पुष्पिताग्राभिर्लताभिरुपशोभितान्।
ददर्श रामः शतशस्तत्र कान्तारपादपान्॥ ७५॥
हस्तिहस्तैर्विमृदितान् वानरैरुपशोभितान्।
मत्तैः शकुनिसङ्घैश्च शतशः प्रतिनादितान्॥ ७६॥

Rāma saw there hundreds of forest trees—Nīvāra, Panasa, sāl and Vañjula, Tiniśa, Ciribilva, and Madhūka, Bilva and Tinduka too in flower and beautified by blossoming climbers, damaged by the trunks of elephants, adorned by monkeys and made resonant by the noise of flocks of birds in heat. (74—76)

ततोऽब्रवीत् समीपस्थं रामो राजीवलोचनः।
पृष्ठतोऽनुगतं वीरं लक्ष्मणं लक्ष्मिवर्धनम्॥ ७७॥

Then the lotus-eyed Rāma said to the heroic Lakṣmaṇa, who was closely following behind him and added to his glory : (77)

स्निग्धपत्रा यथा वृक्षा यथा क्षान्ता मृगद्विजाः।
आश्रमो नातिदूरस्थो महर्षेर्भावितात्मनः॥ ७८॥

"As (can be seen from the fact that) the trees are clothed with glossy leaves and the animals and birds are docile, the hermitage of that pure-souled great sage is not far. (78)

अगस्त्य इति विख्यातो लोके स्वेनैव कर्मणा।
आश्रमो दृश्यते तस्य परिश्रान्तश्रमापहः॥ ७९॥
प्राज्यधूमाकुलवनश्रीरमालापरिष्कृतः।
प्रशान्तमृगयूथश्च नानाशकुनिनादितः॥ ८०॥

"The hermitage, relieving the fatigue of the tired, of him who has become famous in the world as Agastya by his own deed, is seen filling the forest with the smoke rising from oblations thrown into the sacred fire, adorned with bark-garments and garlands, containing very peaceful herds of deer and resounding with the cries of various birds. (79-80)

निगृह्य तरसा मृत्युं लोकानां हितकाम्यया।
दक्षिणा दिक् कृता येन शरण्या पुण्यकर्मणा॥ ८१॥
तस्येदमाश्रमपदं प्रभावाद् यस्य राक्षसैः।
दिगियं दक्षिणा त्रासाद् दृश्यते नोपभुज्यते॥ ८२॥

"This is the site of the hermitage of him who, having by his might controlled death and performing holy deeds, made the southern quarter habitable with intent to do good to the people, and through whose spiritual force this southern quarter is looked on with alarm by the ogres, and not enjoyed. (81-82)

यदाप्रभृति चाक्रान्ता दिगियं पुण्यकर्मणा।
तदाप्रभृति निर्वैराः प्रशान्ता रजनीचराः॥ ८३॥

"No sooner had this quarter been set foot on by this sage of holy deeds than the night-wanderers became extremely quiet and free from enmity. (83)

नाम्ना चेयं भगवतो दक्षिणा दिक्प्रदक्षिणा।
प्रथिता त्रिषु लोकेषु दुर्धर्षा क्रूरकर्मभिः॥ ८४॥

"This southern quarter has become well-known by the name of the revered sage as most safe and unassailable by people of cruel deeds. (84)

मार्गं निरोद्धुं सततं भास्करस्याचलोत्तमः।
संदेशं पालयंस्तस्य विन्ध्यशैलो न वर्धते॥ ८५॥

"Constantly obeying his command, the Vindhya mountain, the foremost of mountains, is not growing up to obstruct the path of the sun. (85)

अयं दीर्घायुषस्तस्य लोके विश्रुतकर्मणः।
अगस्त्यस्याश्रमः श्रीमान् विनीतमृगसेवितः॥ ८६॥

"This is the beautiful hermitage, the resort of tame animals, of that long-lived Agastya whose deeds are well-known in the world. (86)

एष लोकार्चितः साधुर्हिते नित्यं रतः सताम्।
अस्मानधिगतानेष श्रेयसा योजयिष्यति॥ ८७॥

"He is a saint adored by the people and always devoted to the good of the virtuous. He will endow us, who have come to him, with blessings. (87)

आराधयिष्याम्यत्राहमगस्त्यं तं महामुनिम्।
शेषं च वनवासस्य सौम्य वत्स्याम्यहं प्रभो॥ ८८॥

"Here I shall adore that great sage, Agastya, and stay for the rest of my period of exile in the forest, O gentle and powerful prince ! (88)

अत्र देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
अगस्त्यं नियताहाराः सततं पर्युपासते॥ ८९॥

"Here gods and Gandharvas, Siddhas and the greatest sages always wait upon Agastya, living on a restricted diet. (89)

नात्र जीवेन्मृषावादी क्रूरो वा यदि वा शठः।
नृशंसः पापवृत्तो वा मुनिरेष तथाविधः॥ ९०॥

"This sage is such that a liar, or a cruel man, a knave, a wicked person or a sinner cannot live here. (90)

अत्र देवाश्च यक्षाश्च नागाश्च पतगैः सह।
वसन्ति नियताहारा धर्ममाराधयिष्णवः॥ ९१॥

"Seeking to observe piety, gods as well as Yakṣas and Nāgas together with birds abide here with their diet controlled.(91)

अत्र सिद्धा महात्मानो विमानैः सूर्यसंनिभैः।
त्यक्त्वा देहान् नवैर्देहैः स्वर्याताः परमर्षयः॥ ९२॥

"Here exalted and realized souls and greatest sages endowed with new bodies have ascended to heaven in aerial cars bright as the sun, giving up their (worn-out) bodies. (92)

यक्षत्वममरत्वं च राज्यानि विविधानि च।
अत्र देवाः प्रयच्छन्ति भूतैराराधिताः शुभैः॥ ९३॥

"Adored by good people, gods confer Yakṣahood, divinity and different kingdoms on their worshippers here. (93)

आगताः स्माश्रमपदं सौमित्रे प्रविशाग्रतः।
निवेदयेह मां प्राप्तमृषये सह सीतया॥ ९४॥

"O son of Sumitrā we have reached the site of the hermitage. Go ahead and tell the sage that I have come here with Sītā." (94)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Rāma and others enter the hermitage of Agastya, enjoy his hospitality and receive divine missiles and weapons

स प्रविश्याश्रमपदं लक्ष्मणो राघवानुजः।
अगस्त्यशिष्यमासाद्य वाक्यमेतदुवाच ह॥ १॥

Entering the site of the hermitage and approaching a disciple of Agastya, that younger brother of Rāghava, Lakṣmaṇa, spoke as follows : (1)

राजा दशरथो नाम ज्येष्ठस्तस्य सुतो बली।
रामः प्राप्तो मुनिं द्रष्टुं भार्यया सह सीतया॥ २॥

"There was a king named Daśaratha. His mighty, eldest son, Rāma, has come with Sītā, his wife, to call on the sage. (2)

लक्ष्मणो नाम तस्याहं भ्राता त्ववरजो हितः।
अनुकूलश्च भक्तश्च यदि ते श्रोत्रमागतः॥ ३॥

"It is possible You may have heard the name. I am his younger brother, Lakṣmaṇa, rendering service to him, favourably disposed and devoted to him. (3)

ते वयं वनमत्युग्रं प्रविष्टाः पितृशासनात्।
द्रष्टुमिच्छामहे सर्वे भगवन्तं निवेद्यताम्॥ ४॥

"We have entered a very frightful forest at the command of our father and all of us desire to see the revered sage. May this please be reported to him." (4)

तस्य तद् वचनं श्रुत्वा लक्ष्मणस्य तपोधनः।
तथेत्युक्त्वाग्निशरणं प्रविवेश निवेदितुम्॥ ५॥

Hearing the aforesaid words of the celebrated Lakṣmaṇa, the ascetic said, 'Well', and entered the fire-sanctuary to make a report. (5)

स प्रविश्य मुनिश्रेष्ठं तपसा दुष्प्रधर्षणम्।
कृताञ्जलिरुवाचेदं रामागमनमञ्जसा॥ ६॥
यथोक्तं लक्ष्मणेनैव शिष्योऽगस्त्यस्य सम्मतः।
पुत्रौ दशरथस्येमौ रामो लक्ष्मण एव च॥ ७॥
प्रविष्टावाश्रमपदं सीतया सह भार्यया।
द्रष्टुं भवन्तमायातौ शुश्रूषार्थमरिंदमौ॥ ८॥

Entering the sanctuary and joining his palms, that favourite disciple of Agastya reported at once the arrival of Rāma, exactly as requested by Lakṣmaṇa, to the foremost sage, unassailable through askesis : "The yonder two sons of Daśaratha, Rāma and Lakṣmaṇa, have entered the site of our hermitage with Sītā, the former's wife. Those vanquishers of foes have come to see you in order to be of some service to you. (6—8)

यदत्रानन्तरं तत् त्वमाज्ञापयितुमर्हसि।
ततः शिष्यादुपश्रुत्य प्राप्तं रामं सलक्ष्मणम्॥ ९॥
वैदेहीं च महाभागामिदं वचनमब्रवीत्।
दिष्ट्या रामश्चिरस्याद्य द्रष्टुं मां समुपागतः॥ १०॥

"You may be pleased to order what to do next." Then, hearing from his pupil that Rāma and Vaidehī of great fortune had arrived with Lakṣmaṇa, he spoke as follows : "It is good that after a long time today Śrī Rāma has come to see me. (9-10)

मनसा कांक्षितं ह्यस्य मयाप्यागमनं प्रति।
गम्यतां सत्कृतो रामः सभार्यः सहलक्ष्मणः॥ ११॥
प्रवेश्यतां समीपं मे किमसौ न प्रवेशितः।
एवमुक्तस्तु मुनिना धर्मज्ञेन महात्मना॥ १२॥
अभिवाद्याब्रवीच्छिष्यस्तथेति नियताञ्जलिः।
तदा निष्क्रम्य सम्भ्रान्तः शिष्यो लक्ष्मणमब्रवीत्॥ १३॥
कोऽसौ रामो मुनिं द्रष्टुमेतु प्रविशतु स्वयम्।
ततो गत्वाऽऽश्रमपदं शिष्येण सह लक्ष्मणः॥ १४॥
दर्शयामास काकुत्स्थं सीतां च जनकात्मजाम्।
तं शिष्यः प्रश्रितं वाक्यमगस्त्यवचनं ब्रुवन्॥ १५॥
प्रावेशयद् यथान्यायं सत्कारार्हं सुसत्कृतम्।
प्रविवेश ततो रामः सीतया सह लक्ष्मणः॥ १६॥
प्रशान्तहरिणाकीर्णमाश्रमं ह्यवलोकयन्।
स तत्र ब्रह्मणः स्थानमग्नेः स्थानं तथैव च॥ १७॥
विष्णोः स्थानं महेन्द्रस्य स्थानं चैव विवस्वतः।
सोमस्थानं भगस्थानं स्थानं कौबेरमेव च॥ १८॥
धातुर्विधातुः स्थानं च वायोः स्थानं तथैव च।
स्थानं च पाशहस्तस्य वरुणस्य महात्मनः॥ १९॥
स्थानं तथैव गायत्र्या वसूनां स्थानमेव च।
स्थानं च नागराजस्य गरुडस्थानमेव च॥ २०॥
कार्तिकेयस्य च स्थानं धर्मस्थानं च पश्यति।
ततः शिष्यैः परिवृतो मुनिरप्यभिनिष्पतत्॥ २१॥

"I too had longed in my mind for his arrival. You may go and escort Rāma respectfully together with his wife and Lakṣmaṇa in my presence. Wherefore was he not allowed to enter?" Thus told by the high-souled sage, the knower of Dharma, the pupil prostrated to him and said 'Amen' with joined palms. Then, hurriedly coming out, the pupil said to Lakṣmaṇa, "Who is that Rāma? Let him enter the Āśrama and go to see the sage. Let him enter the sanctuary." Moving to the entrance of the hermitage with the pupil, Lakṣmaṇa showed to him Kākutstha and Sītā, the daughter of

Janaka. Repeating the words of Agastya, the pupil modestly ushered him into the sanctuary with due respect and ceremony such as he deserved. Then Rāma with Sītā and Lakṣmaṇa actually entered the sanctuary, seeing the hermitage crowded with peaceful deer. He saw there the place assigned to Brahmā (the creator) and also the place of Śiva, the place of Viṣṇu, the place of the great Indra as also of Vivaswān (the sun-god), the place of Soma (the moon-god), the place of Bhaga and the place of Kubera (the deity presiding over the northern quarter), the place of Dhātā and Vidhātā and also the place of Vāyu (the wind-god) and the place of the high-souled Varuṇa distinguished by a noose in his hand, as also the place of Gāyatrī (one of the consorts of Brahmā) and the place of the Vasus as well and the place of Vāsuki (the king of the Nāgas) and the place of Garuḍa (the king of birds), the place of Kārtikeya (the younger son of Lord Śiva) and the place of Dharma (the god of piety). Then, surrounded by his pupils, the sage also came forward. (11—21)

तं ददर्शाग्रतो रामो मुनीनां दीप्ततेजसाम्।
अब्रवीद् वचनं वीरो लक्ष्मणं लक्ष्मिवर्धनम्॥ २२॥

Śrī Rāma saw him at the head of the sages of bright lustre. The hero addressed the following words to Lakṣmaṇa of increasing grandeur : (22)

बहिर्लक्ष्मण निष्क्रामत्यगस्त्यो भगवानृषिः।
औदार्येणावगच्छामि निधानं तपसामिमम्॥ २३॥

"Lakṣmaṇa, the revered sage Agastya is coming out. From his magnanimity I am able to recognize this abode of askesis." (23)

एवमुक्त्वा महाबाहुरगस्त्यं सूर्यवर्चसम्।
जग्राहापततस्तस्य पादौ च रघुनन्दनः॥ २४॥

Thus saying, the mighty-armed scion of Raghu met Agastya of sun-like lustre and touched his feet as he came. (24)

अभिवाद्य तु धर्मात्मा तस्थौ रामः कृताञ्जलिः।
सीतया सह वैदेह्या तदा रामः सलक्ष्मणः॥ २५॥

Having saluted him, the righteous Rāma stood with joined palms together with Sītā, the princess of Videha, and Lakṣmaṇa. (25)

प्रतिगृह्य च काकुत्स्थमर्चयित्वाऽऽसनोदकैः।
कुशलप्रश्नमुक्त्वा च आस्यतामिति सोऽब्रवीत्॥ २६॥

The sage welcomed Kākutstha, offered him a seat and water (to wash his hands and feet), inquired after his welfare and asked him to sit down. (26)

अग्निं हुत्वा प्रदायार्घ्यमतिथीन् प्रतिपूज्य च।
वानप्रस्थेन धर्मेण स तेषां भोजनं ददौ॥ २७॥

He first poured oblations into the sacred fire, then offered water to the guests, honoured them according to the code prescribed for anchorites and offered them meals. (27)

प्रथमं चोपविश्याथ धर्मज्ञो मुनिपुंगवः।
उवाच राममासीनं प्राञ्जलिं धर्मकोविदम्॥ २८॥

Sitting down himself first, the knower of Dharma, the foremost among sages, said to Śrī Rāma, who now sat with folded hands, well-versed as he was in the code of right conduct : (28)

अग्निं हुत्वा प्रदायार्घ्यमतिथिं प्रतिपूजयेत्।
अन्यथा खलु काकुत्स्थ तपस्वी समुदाचरन्।
दुःसाक्षीव परे लोके स्वानि मांसानि भक्षयेत्॥ २९॥

"An ascetic should pour oblations into the sacred fire, offer water to a guest (to wash his hands) and honour him (in other ways). An ascetic behaving otherwise, O Kākutstha, will, like a false-witness, have to eat his own flesh in the other world. (29)

राजा सर्वस्य लोकस्य धर्मचारी महारथः।
पूजनीयश्च मान्यश्च भवान् प्राप्तः प्रियातिथिः॥ ३०॥

"You, the king of the whole world, a righteous and great car-warrior, an adorable and respectable dear guest, have come." (30)

एवमुक्त्वा फलैर्मूलैः पुष्पैश्चान्यैश्च राघवम्।
पूजयित्वा यथाकामं ततोऽगस्त्यस्तमब्रवीत्॥ ३१॥

Thus saying and entertaining Rāghava according to the latter's desire with fruits, roots, flowers and other things, Agastya then said to him : (31)

इदं दिव्यं महच्चापं हेमवज्रविभूषितम्।
वैष्णवं पुरुषव्याघ्र निर्मितं विश्वकर्मणा॥ ३२॥

"Here is a great divine bow of Viṣṇu ornamented with gold and diamonds and manufactured by Viśwakarmā, O tiger among men ! (32)

अमोघः सूर्यसंकाशो ब्रह्मदत्तः शरोत्तमः।
दत्तौ मम महेन्द्रेण तूणी चाक्षय्यसायकौ॥ ३३॥
सम्पूर्णौ निशितैर्बाणैर्ज्वलद्भिरिव पावकैः।
महाराजतकोशोऽयमसिर्हेमविभूषितः॥ ३४॥

"This jewel among arrows, never failing and bright as the sun, was given by Brahmā. Mahendra gave me two inexhaustible quivers full of sharp arrows burning like fire. This is a sword ornamented with gold and kept in a gold sheath. (33-34)

अनेन धनुषा राम हत्वा संख्ये महासुरान्।
आजहार श्रियं दीप्तां पुरा विष्णुर्दिवौकसाम्॥ ३५॥

"Formerly, O Rāma, Viṣṇu killed on the battlefield great demons with this bow and brought back to the denizens of heaven their bright splendour. (35)

तद्धनुस्तौ च तूणी च शरं खड्गं च मानद।
जयाय प्रतिगृह्णीष्व वज्रं वज्रधरो यथा॥ ३६॥

"O bestower of honour, accept for your victory that bow, those two quivers, the arrow and the sword, as Indra accepted the thunderbolt." (36)

एवमुक्त्वा महातेजाः समस्तं तद्वरायुधम्।
दत्त्वा रामाय भगवानगस्त्यः पुनरब्रवीत्॥ ३७॥

Thus speaking and giving all that collection of foremost weapons to Rāma, the revered Agastya of great lustre said again : (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Agastya advises Rāma and others to stay in Pañcavaṭī

राम प्रीतोऽस्मि भद्रं ते परितुष्टोऽस्मि लक्ष्मण।
अभिवादयितुं यन्मां प्राप्तौ स्थः सह सीतया॥ १॥

"Rāma, I am pleased with you. Luck be to you ! Lakṣmaṇa, I am fully satisfied that you two have come to greet me together with Sītā. (1)

अध्वश्रमेण वां खेदो बाधते प्रचुरश्रमः।
व्यक्तमुत्कण्ठते वापि मैथिली जनकात्मजा॥ २॥

"Fatigue due to exertion entailed by journey and marked by profuse perspiration is troubling you two and it is evident that the Princess of Mithilā, daughter of Janaka, too longs for rest. (2)

एषा च सुकुमारी च खेदैश्च न विमानिता।
प्राज्यदोषं वनं प्राप्ता भर्तृस्नेहप्रचोदिता॥ ३॥

"She is tender and has never been tormented by fatigue before; she has come to the forest full of risks due to sheer love for her husband. (3)

यथैषा रमते राम इह सीता तथा कुरु।
दुष्करं कृतवत्येषा वने त्वामभिगच्छती॥ ४॥

"O Rāma, do that by which Sītā may

this Sītā feels happy and comfortable here. Coming with you to the forest, she has done a difficult thing. (4)

एषा हि प्रकृतिः स्त्रीणामासृष्टे रघुनन्दन।
समस्थमनुरज्यन्ते विषमस्थं त्यजन्ति च॥ ५॥

"Ever since the dawn of creation, it has been the nature of women that they love a man only so long as he is in prosperity and give him up when he is in adversity. (5)

शतह्रदानां लोलत्वं शस्त्राणां तीक्ष्णतां तथा।
गरुडानिलयोः शैघ्र्यमनुगच्छन्ति योषितः॥ ६॥

"Women follow the inconstancy of lightning, the sharpness of weapons and the speed of an eagle and wind. (6)

इयं तु भवतो भार्या दोषैरेतैर्विवर्जिता।
श्लाघ्या च व्यपदेश्या च यथा देवीष्वरुन्धती॥ ७॥

"This wife of yours, however, is entirely free from these blemishes and praiseworthy; and deserves to be reckoned among the divine ladies like Arundhatī. (7)

अलंकृतोऽयं देशश्च यत्र सौमित्रिणा सह।
वैदेह्या चानया राम वत्स्यसि त्वमरिंदम॥ ८॥

"Nay, this region where you are going to stay, O Rāma, vanquisher of foes, together with the son of Sumitrā and this Sītā, stands graced today." (8)

एवमुक्तस्तु मुनिना राघवः संयताञ्जलिः।
उवाच प्रश्रितं वाक्यमृषिं दीप्तमिवानलम्॥ ९॥

Thus spoken to by the sage, Rāghava, with folded hands, addressed the following polite words to the sage, who looked like a blazing fire : (9)

धन्योऽस्म्यनुगृहीतोऽस्मि यस्य मे मुनिपुंगवः।
गुणैः सभ्रातृभार्यस्य गुरुर्नः परितुष्यति॥ १०॥

"Blessed and favoured am I, with whose virtues as well as with those of my brother and wife, you, the foremost of sages and our object of veneration, are fully pleased. (10)

किं तु व्यादिश मे देशं सोदकं बहुकाननम्।
यत्राश्रमपदं कृत्वा वसेयं निरतः सुखम्॥ ११॥

"But please tell me the region, abounding in water and forests, where I can happily and joyously stay, setting up a hermitage." (11)

ततोऽब्रवीन्मुनिश्रेष्ठः श्रुत्वा रामस्य भाषितम्।
ध्यात्वा मुहूर्तं धर्मात्मा ततोवाच वचः शुभम्॥ १२॥

Hearing the submission of Śrī Rāma, the righteous Agastya, the foremost of sages, meditated a while and then spoke the following auspicious words : (12)

इतो द्वियोजने तात बहुमूलफलोदकः।
देशो बहुमृगः श्रीमान् पञ्चवट्यभिविश्रुतः॥ १३॥

"Two Yojanas (sixteen miles) from here, O dear one, is a splendid region abounding in roots, fruits and water, having many deer, and is known all round as Pañcavaṭī. (13)

तत्र गत्वाऽऽश्रमपदं कृत्वा सौमित्रिणा सह।
रमस्व त्वं पितुर्वाक्यं यथोक्तमनुपालयन्॥ १४॥

"Going there with Lakṣmaṇa and setting up a hermitage, live you all happily fully obeying to the letter the command of your father. (14)

विदितो ह्येष वृत्तान्तो मम सर्वस्तवानघ।
तपसश्च प्रभावेण स्नेहाद् दशरथस्य च॥ १५॥

"O sinless one, all this story of yours' as well as that of Daśaratha (your father) is known to me through the power of my austerities and by virtue of my affection to you all. (15)

हृदयस्थं च ते च्छन्दो विज्ञातं तपसा मया।
इह वासं प्रतिज्ञाय मया सह तपोवने॥ १६॥

"I have also come to know the purpose in your mind in inquiring of me a place suitable for your abode after having agreed to stay in this penance-grove with me.(16)

अतश्च त्वामहं ब्रूमि गच्छ पञ्चवटीमिति।
स हि रम्यो वनोद्देशो मैथिली तत्र रंस्यते॥ १७॥

"It is, therefore, that I say to you : 'Go to Pañcavaṭī'. For, that part of the forest is charming. The princess of Mithilā will rejoice there. (17)

स देशः श्लाघनीयश्च नातिदूरे च राघव।
गोदावर्याः समीपे च मैथिली तत्र रंस्यते॥ १८॥

"That region is commendable and also not very far off from this place, O Rāghava, and stands near the Godāvarī. The princess of Mithilā will feel delighted there. (18)

प्राज्यमूलफलैश्चैव नानाद्विजगणैर्युतः।
विविक्तश्च महाबाहो पुण्यो रम्यस्तथैव च॥ १९॥

"Having abundant roots and fruits and full of diverse flocks of birds. O mighty-armed one, it is solitary, holy and charming as well. (19)

भवानपि सदाचारः शक्तश्च परिरक्षणे।
अपि चात्र वसन् राम तापसान् पालयिष्यसि॥ २०॥

"You too are of good conduct and capable of protecting the weak. Nay, staying there, O Rāma, you will protect the ascetics. (20)

एतदालक्ष्यते वीर मधूकानां महावनम्।
उत्तरेणास्य गन्तव्यं न्यग्रोधमपि गच्छता॥ २१॥

"O hero, here is seen the great forest of Madhūka trees; from there you have to proceed along the northern route leading to a banyan tree. (21)

ततः स्थलमुपारुह्य पर्वतस्याविदूरतः।
ख्यातः पञ्चवटीत्येव नित्यपुष्पितकाननः॥ २२॥

"Then, moving up a plateau, will be reached by you not far away from a mountain, a region full of woodlands, ever laden with blossoms and known by the name of Pañcavaṭī." (22)

अगस्त्येनैवमुक्तस्तु रामः सौमित्रिणा सह।
सत्कृत्यामन्त्रयामास तमृषिं सत्यवादिनम्॥ २३॥

Thus spoken to by Agastya, Rāma together with the son of Sumitrā honoured and took leave of that sage, who always spoke the truth. (23)

तौ तु तेनाभ्यनुज्ञातौ कृतपादाभिवन्दनौ।
तमाश्रमं पञ्चवटीं जग्मतुः सह सीतया॥ २४॥

Permitted by him and having bowed down at his feet in reverence, the two brothers moved with Sītā towards the Pañcavaṭī hermitage. (24)

गृहीतचापौ तु नराधिपात्मजौ
विषक्ततूणी समरेष्वकातरौ।
यथोपदिष्टेन पथा महर्षिणा
प्रजग्मतुः पञ्चवटीं समाहितौ॥ २५॥

With their quivers fastened at the back and wielding their bows, the two princes, who were of concentrated mind and fearless in battle, proceeded to Pañcavaṭī along the path as directed by the great sage. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Meeting with Jaṭāyu

अथ पञ्चवटीं गच्छन्नन्तरा रघुनन्दनः।
आससाद महाकायं गृध्रं भीमपराक्रमम्॥ १॥

Now, while going to Pañcavaṭī, the scion of Raghu met on the way a vulture with a gigantic body and possessed of terrific prowess. (1)

तं दृष्ट्वा तौ महाभागौ वनस्थं रामलक्ष्मणौ।
मेनाते राक्षसं पक्षिं ब्रुवाणौ को भवानिति॥ २॥

Seeing him in the forest, those two highly blessed princes, Rāma and Lakṣmaṇa, thought the bird to be an ogre and said to him, "Who are you?" (2)

ततो मधुरया वाचा सौम्यया प्रीणयन्निव।
उवाच वत्स मां विद्धि वयस्यं पितुरात्मनः॥ ३॥

Then, as though delighting them with a gentle and sweet speech, he said, "O dear son, know me to be a friend of your father." (3)

स तं पितृसखं मत्वा पूजयामास राघवः।
स तस्य कुलमव्यग्रमथ पप्रच्छ नाम च॥ ४॥

Believing him to be a friend of his father, the scion of Raghu honoured him and gently enquired his name and race. (4)

रामस्य वचनं श्रुत्वा कुलमात्मानमेव च।
आचचक्षे द्विजस्तस्मै सर्वभूतसमुद्भवम्॥ ५॥

Hearing the speech of Rāma, the bird told him about himself and his descent and the origin of all beings. (5)

पूर्वकाले महाबाहो ये प्रजापतयोऽभवन्।
तान् मे निगदतः सर्वानादितः शृणु राघव॥ ६॥

"O mighty-armed scion of Raghu, listen to me, while I am speaking from the beginning about all the lords of creation who existed in the past. (6)

कर्दमः प्रथमस्तेषां विकृतस्तदनन्तरम्।
शेषश्च संश्रयश्चैव बहुपुत्रश्च वीर्यवान्॥ ७॥
स्थाणुर्मरीचिरत्रिश्च क्रतुश्चैव महाबलः।
पुलस्त्यश्चाङ्गिराश्चैव प्रचेताः पुलहस्तथा॥ ८॥

"Kardama was the first of them; after him came Vikṛta, Śeṣa, Saṁśraya and the powerful Bahuputra and Sthāṇu, Marīci, Atri, the mighty Kratu, Pulastya, Aṅgirā, Pracetā and also Pulaha. (7-8)

दक्षो विवस्वानपरोऽरिष्टनेमिश्च राघव।
कश्यपश्च महातेजास्तेषामासीच्च पश्चिमः॥ ९॥

"Then came Dakṣa, Vivaswān and Ariṣṭanemi, O Rāghava, and the last one of great lustre amongst them was Kaśyapa. (9)

प्रजापतेस्तु दक्षस्य बभूवुरिति विश्रुताः।
षष्टिर्दुहितरो राम यशस्विन्यो महायशः॥ १०॥

"Prajāpati Dakṣa had sixty well-known and illustrious daughters, O Rāma of great fame ! (10)

कश्यपः प्रतिजग्राह तासामष्टौ सुमध्यमाः।
अदितिं च दितिं चैव दनूमपि च कालकाम्॥ ११॥
ताम्रां क्रोधवशां चैव मनुं चाप्यनलामपि।
तास्तु कन्यास्ततः प्रीतः कश्यपः पुनरब्रवीत्॥ १२॥

"Kaśyapa married eight beautiful girls of them—Aditi and Diti, Danu and also Kālakā, Tāmrā and Krodhavaśā, Manu and also Analā. Then, pleased with them, Kaśyapa again said to those girls : (11-12)

पुत्रांस्त्रैलोक्यभर्तॄन् वै जनयिष्यथ मत्समान्।
अदितिस्तन्मना राम दितिश्च दनुरेव च॥ १३॥
कालका च महाबाहो शेषास्त्वमनसोऽभवन्।
अदित्यां जज्ञिरे देवास्त्रयस्त्रिंशदरिंदम॥ १४॥
आदित्या वसवो रुद्रा अश्विनौ च परंतप।
दितिस्त्वजनयत् पुत्रान् दैत्यांस्तात यशस्विनः॥ १५॥

" 'You will give birth to sons like me, masters of the three worlds.' O Rāma of mighty arms, Aditi, Diti, Danu and Kālakā were attentive, the rest were indifferent. "Of Aditi thirty-three gods were born, O vanquisher of foes—the twelve Ādityas, the eight Vasus, the eleven Rudras and the two Aświns, O tormentor of foes ! Diti for her part gave birth to the famous Daityas (demons), O dear one ! (13—15)

तेषामियं वसुमती पुराऽऽसीत् सवनार्णवा।
दनुस्त्वजनयत् पुत्रमश्वग्रीवमरिंदम॥ १६॥

"Formerly they owned all this earth with forests and oceans. Danu for her part bore a son, Aśwagrīva, O vanquisher of foes ! (16)

नरकं कालकं चैव कालकापि व्यजायत।
क्रौञ्चीं भासीं तथा श्येनीं धृतराष्ट्रीं तथा शुकीम्॥ १७॥
ताम्रा तु सुषुवे कन्याः पञ्चैता लोकविश्रुताः।
उलूकाञ्जनयत् क्रौञ्ची भासी भासान् व्यजायत॥ १८॥
श्येनी श्येनांश्च गृध्रांश्च व्यजायत सुतेजसः।
धृतराष्ट्री तु हंसांश्च कलहंसाश्च सर्वशः॥ १९॥

"Kālakā too gave birth to Naraka and also Kālaka. Tāmrā for her part bore the following five daughters well-known in the world—Krauñcī, Bhāsī as also Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñcī gave birth to Ulūkas (owls), Bhāsī bore Bhāsas (a species of birds of prey), Śyenī gave birth to Śyenas (hawks) and vultures of bright lustre. Dhṛtarāṣṭrī for her part bore swans and Kalahaṁsas of all types. (17—19)

चक्रवाकांश्च भद्रं ते विजज्ञे सापि भामिनी।
शुकी नतां विजज्ञे तु नतायां विनता सुता॥ २०॥

"Luck be to you ! That lady also gave birth to Cakravāka birds. Śukī bore a daughter, Natā by name, and of Natā was born a daughter, Vinatā. (20)

दश क्रोधवशा राम विजज्ञेऽप्यात्मसंभवाः।
मृगीं च मृगमन्दां च हरीं भद्रमदामपि॥ २१॥
मातङ्गीमथ शार्दूलीं श्वेतां च सुरभीं तथा।
सर्वलक्षणसम्पन्नां सुरसां कद्रुकामपि॥ २२॥

"O Rāma, Krodhavaśā also bore ten daughters—Mṛgī and Mṛgamandā, Harī as also Bhadramadā, Mātaṅgī and then Śārdūlī, Śwetā as also Surabhī, Surasā endowed with all auspicious characteristics and also Kadrū. (21-22)

अपत्यं तु मृगाः सर्वे मृग्या नरवरोत्तम।
ऋक्षाश्च मृगमन्दायाः सृमराश्चमरास्तथा॥ २३॥

"O jewel among the foremost of men, all the deer are the progeny of Mṛgī; Ṛkṣas (bears), Sṛmaras (a species of antelopes) and camaras (another species of antelopes), of Mṛgamandā. (23)

ततस्त्विरावतीं नाम जज्ञे भद्रमदा सुताम्।
तस्यास्त्वैरावतः पुत्रो लोकनाथो महागजः॥ २४॥

"Then Bhadramadā bore a daughter named Irāvatī. The great elephant, Airāvata, coveted by the world, is her son. (24)

हर्याश्च हरयोऽपत्यं वानराश्च तपस्विनः।
गोलाङ्गूलाश्च शार्दूली व्याघ्रांश्चाजनयत् सुतान्॥ २५॥

"Lions and the poor monkeys and baboons are the progeny of Harī. Śārdūlī bore tigers as her sons. (25)

मातङ्ग्यास्त्वथ मातङ्गा अपत्यं मनुजर्षभ।
दिशागजं तु काकुत्स्थ श्वेता व्यजनयत् सुतम्॥ २६॥

"O jewel among men, the elephants are the progeny of Mātaṅgī; O Kākutstha ! Śwetā bore a son, Diśāgaja (the elephant guarding the quarters). (26)

ततो दुहितरौ राम सुरभिर्द्वे व्यजायत।
रोहिणीं नाम भद्रं ते गन्धर्वीं च यशस्विनीम्॥ २७॥

"Then, O Rāma, Surabhi bore two daughters named Rohiṇī and the famous Gandharvī. Luck be to you ! (27)

रोहिण्यजनयद् गावो गन्धर्वी वाजिनः सुतान्।
सुरसाजनयन्नागान् राम कद्रूश्च पन्नगान्॥ २८॥

"Rohiṇī gave birth to the bovine race and Gandharvī to the horses as her sons. Surasā bore the Nāgas and Kadrū the serpents, O Rāma ! (28)

मनुर्मनुष्याञ्जनयत् कश्यपस्य महात्मनः।
ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्रांश्च मनुजर्षभ॥ २९॥

"Manu, wife of the high-souled Kaśyapa, gave birth to men—viz., Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, O jewel among men ! (29)

मुखतो ब्राह्मणा जाता उरसः क्षत्रियास्तथा।
ऊरुभ्यां जज्ञिरे वैश्याः पद्भ्यां शूद्रा इति श्रुतिः॥ ३०॥

"Brāhmaṇas appeared from the mouth, the Kṣatriyas from the breast, the Vaiśyas from the thighs and the Śūdras from the feet—so says the Śruti text. (30)

सर्वान् पुण्यफलान् वृक्षाननलापि व्यजायत।
विनता च शुकीपौत्री कद्रूश्च सुरसास्वसा॥ ३१॥

"Analā also gave birth to all the trees of holy fruits; Vinatā was the grand-daughter of Śukī (the daughter of Tāmrā) and Kadrū was the sister of Surasā. (31)

कद्रूर्नागसहस्रं तु विजज्ञे धरणीधरान्।
द्वौ पुत्रौ विनतायास्तु गरुडोऽरुण एव च॥ ३२॥

"Kadrū bore a thousand Nāgas, the

supporters of the earth. Garuḍa and Aruṇa are the two sons of Vinatā. (32)

तस्माज्जातोऽहमरुणात् सम्पातिश्च ममाग्रजः।
जटायुरिति मां विद्धि श्येनीपुत्रमरिंदम॥ ३३॥

"I came into being from the said Aruṇa, and also my elder brother, Sampāti. Know me to be Jaṭāyu, the son of Śyenī, O vanquisher of foes ! (33)

सोऽहं वाससहायस्ते भविष्यामि यदीच्छसि।
इदं दुर्गं हि कान्तारं मृगराक्षससेवितम्।
सीतां च तात रक्षिष्ये त्वयि याते सलक्ष्मणे॥ ३४॥

"If you so desire, I shall be your assistant at your dwelling. For, this inaccessible forest is frequented by beasts and ogres; and, O dear one, when you go out with Lakṣmaṇa, I shall guard Sītā." (34)

जटायुषं तु प्रतिपूज्य राघवो
मुदा परिष्वज्य च संनतोऽभवत्।
पितुर्हि शुश्राव सखित्वमात्मवा-
ञ्जटायुषा संकथितं पुनः पुनः॥ ३५॥

Rāghava honoured Jaṭāyu, embraced him with joy and bowed low to him; for, the self-restrained Rāma had heard about the vulture's friendship with his father, Daśaratha, spoken of by Jaṭāyu again and again. (35)

स तत्र सीतां परिदाय मैथिलीं
सहैव तेनातिबलेन पक्षिणा।
जगाम तां पञ्चवटीं सलक्ष्मणो
रिपून् दिधक्षञ्शलभानिवानलः॥ ३६॥

Entrusting Sītā, the princess of Mithilā, to the care of Jaṭāyu, he proceeded to the well-known Pañcavaṭī, together with the selfsame mighty bird and Lakṣmaṇa, seeking, as it were, to burn the enemy as fire would burn moths. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Rāma, Sītā and Lakṣmaṇa dwell in a cottage built by Lakṣmaṇa in Pañcavaṭī

ततः पञ्चवटीं गत्वा नानाव्यालमृगायुताम्।
उवाच लक्ष्मणं रामो भ्रातरं दीप्ततेजसम्॥ १॥

Then going to Pañcavaṭī full of various beasts of prey and deer, Rāma said to Lakṣmaṇa, his brother of bright lustre : (1)

आगताः स्म यथोद्दिष्टं यं देशं मुनिरब्रवीत्।
अयं पञ्चवटीदेशः सौम्य पुष्पितकाननः॥ २॥

"According to our plan we have come to the region of which the sage spoke to us. O gentle brother, this is the region of Pañcavaṭī with woodlands in blossom. (2)

सर्वतश्चार्यतां दृष्टिः कानने निपुणो ह्यसि।
आश्रमः कतरस्मिन् नो देशे भवति सम्मतः॥ ३॥

"Since you are a man of insight, cast a look all around in the forest: At which place will a hermitage be suitable for us? (3)

रमते यत्र वैदेही त्वमहं चैव लक्ष्मण।
तादृशो दृश्यतां देशः संनिकृष्टजलाशयः॥ ४॥
वनरामण्यकं यत्र जलरामण्यकं तथा।
संनिकृष्टं च यस्मिंस्तु समित्पुष्पकुशोदकम्॥ ५॥

"Look about for a site with a pool nearby, in which the princess of Videha, yourself and

I will feel delighted, where there is beauty of forest and beauty of water, and also in the vicinity of which there are firewood, flowers, the holy Kuśa grass and water." (4-5)

एवमुक्तस्तु रामेण लक्ष्मणः संयताञ्जलिः।
सीतासमक्षं काकुत्स्थमिदं वचनमब्रवीत्॥ ६॥

Thus addressed by Rāma, Lakṣmaṇa with folded hands spoke as follows to Kākutstha in the presence of Sītā : (6)

परवानस्मि काकुत्स्थ त्वयि वर्षशतं स्थिते।
स्वयं तु रुचिरे देशे क्रियतामिति मां वद॥ ७॥

"O Kākutstha, so long as you are present, say, a hundred years, I am a dependent only. Therefore, tell me of your own accord to erect a hut at a place which is agreeable to you." (7)

सुप्रीतस्तेन वाक्येन लक्ष्मणस्य महाद्युतिः।
विमृशन् रोचयामास देशं सर्वगुणान्वितम्॥ ८॥

Very much pleased by this reply of Lakṣmaṇa and thinking for a while, Śrī Rāma of surpassing lustre, selected a spot, possessed of all good qualities. (8)

स तं रुचिरमाक्रम्य देशमाश्रमकर्मणि।
हस्ते गृहीत्वा हस्तेन रामः सौमित्रिमब्रवीत्॥ ९॥

He went to that spot selected for setting up a hermitage and clasping Lakṣmaṇa by the hand, Śrī Rāma said to the son of Sumitrā : (9)

अयं देशः समः श्रीमान् पुष्पितैस्तरुभिर्वृतः।
इहाश्रमपदं रम्यं यथावत् कर्तुमर्हसि॥ १०॥

"This plot is even, grand and surrounded by trees in blossom. Here you ought duly to set up a beautiful hermitage. (10)

इयमादित्यसंकाशैः पद्मैः सुरभिगन्धिभिः।
अदूरे दृश्यते रम्या पद्मिनी पद्मशोभिता॥ ११॥

"Here is seen nearby a lake looking delightful with fragrant sun-like lotuses and further beautified by blue lotuses. (11)

यथाख्यातमगस्त्येन मुनिना भावितात्मना।
इयं गोदावरी रम्या पुष्पितैस्तरुभिर्वृता॥ १२॥

"As pointed out by sage Agastya, the pure-minded sage, this is the site of charming Godāvarī, hemmed with trees in blossom. (12)

हंसकारण्डवाकीर्णा चक्रवाकोपशोभिता।
नातिदूरे न चासन्ने मृगयूथनिपीडिता॥ १३॥

"Crowded with swans and Kāraṇḍava birds, beautified by Caravāka birds and stirred by herds of deer, it is neither very far nor very near. (13)

मयूरनादिता रम्याः प्रांशवो बहुकन्दराः।
दृश्यन्ते गिरयः सौम्य फुल्लैस्तरुभिरावृताः॥ १४॥

"Here are seen lofty and charming mountains made noisy by peacocks, having many caves and covered with trees, in blossom, O gentle Lakṣmaṇa ! (14)

सौवर्णै राजतैस्ताम्रैर्देशे देशे तथा शुभैः।
गवाक्षिता इवाभान्ति गजाः परमभक्तिभिः॥ १५॥

"Speckled here and there with shining golden, silvery and coppery minerals, they look like elephants decorated with exquisite coloured diagrams resembling latticed windows. (15)

सालैस्तालैस्तमालैश्च खर्जूरैः पनसैर्द्रुमैः।
नीवारैस्तिनिशैश्चैव पुन्नागैश्चोपशोभिताः॥ १६॥
चूतैरशोकैस्तिलकैः केतकैरपि चम्पकैः।
पुष्पगुल्मलतोपेतैस्तैस्तैस्तरुभिरावृताः॥ १७॥
स्यन्दनैश्चन्दनैर्नीपैः पर्णासैर्लकुचैरपि।
धवाश्वकर्णखदिरैः शमीकिंशुकपाटलैः॥ १८॥

"The mountains are graced with Sāl, palmyra, Tamāla, date, jack-fruit, Nīvāra (watery Kadamba), Tiniśa and Punnāga trees and covered by mango, Aśoka, Tilaka, Ketaka, Campaka, Syandana, sandalwood, Nīpa, Parṇāsa, Lakuca, Dhava, Aśwakarṇa, Khadira, Śamī, Kiṁśuka and Pāṭala trees laden with blossoms and surrounded with shrubs and climbers. (16—18)

इदं पुण्यमिदं रम्यमिदं बहुमृगद्विजम्।
इह वत्स्याम सौमित्रे सार्धमेतेन पक्षिणा॥ १९॥

"This spot is holy, this is charming, this

abounds in deer and birds, O son of Sumitrā ! We will stay here with this bird (Jaṭāyu)." (19)

एवमुक्तस्तु रामेण लक्ष्मणः परवीरहा।
अचिरेणाश्रमं भ्रातुश्चकार सुमहाबलः॥ २०॥

Spoken to in these words by Rāma, Lakṣmaṇa, the slayer of hostile warriors, possessed as he was of extraordinary might, set up a hermitage for his brother without delay. (20)

पर्णशालां सुविपुलां तत्र संघातमृत्तिकाम्।
सुस्तम्भां मस्करैर्दीर्घैः कृतवंशां सुशोभनाम्॥ २१॥
शमीशाखाभिरास्तीर्य दृढपाशावपाशिताम्।
कुशकाशशरैः पर्णैः सुपरिच्छादितां तथा॥ २२॥
समीकृततलां रम्यां चकार सुमहाबलः।
निवासं राघवस्यार्थे प्रेक्षणीयमनुत्तमम्॥ २३॥

Lakṣmaṇa, who was possessed of extraordinary might, erected a lovely and excellent abode for Śrī Rāma in the shape of a very extensive hut with a wall of mud supported on good pillars and roofed with long bamboo sticks, and looking very attractive and charming, thatching it with boughs of a Śamī tree, fastened with strong cords and also well covered with blades of Kuśa and flowers of Kāśa grass and reeds and levelling the floor. (21—23)

स गत्वा लक्ष्मणः श्रीमान् नदीं गोदावरीं तदा।
स्नात्वा पद्मानि चादाय सफलः पुनरागतः॥ २४॥

The glorious Lakṣmaṇa forthwith went to the river Godāvarī, bathed in it and taking lotuses and fruits returned. (24)

ततः पुष्पबलिं कृत्वा शान्तिं च स यथाविधि।
दर्शयामास रामाय तदाश्रमपदं कृतम्॥ २५॥

Then, making a flower-offering and performing a propitiatory rite with due ceremony, he showed the hermitage, which he had duly set up, to Śrī Rāma. (25)

स तं दृष्ट्वा कृतं सौम्यमाश्रमं सह सीतया।
राघवः पर्णशालायां हर्षमाहारयत् परम्॥ २६॥

Seeing that delightful hermitage set up for him, the said Śrī Rāma with Sītā derived supreme joy in that cottage. (26)

सुसंहृष्टः परिष्वज्य बाहुभ्यां लक्ष्मणं तदा।
अतिस्निग्धं च गाढं च वचनं चेदमब्रवीत्॥ २७॥

Being supremely delighted and tightly clasping Lakṣmaṇa with his arms most affectionately, Śrī Rāma then sopke to him as follows : (27)

प्रीतोऽस्मि ते महत् कर्म त्वया कृतमिदं प्रभो।
प्रदेयो यन्निमित्तं ते परिष्वङ्गो मया कृतः॥ २८॥

"I am pleased with you. O powerful brother, you have accomplished this great work, as a reward for which I have given you a well-deserved embrace. (28)

भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण।
त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम॥ २९॥

"Lakṣmaṇa, with you as his son, knowing my feelings, grateful and a knower of what is right, my pious-minded father is not dead." (29)

एवं लक्ष्मणमुक्त्वा तु राघवो लक्ष्मिवर्धनः।
तस्मिन् देशे बहुफले न्यवसत् स सुखं सुखी॥ ३०॥

Having thus spoken to Lakṣmaṇa, the happy Rāghava, the promoter of others' grandeur, stayed in that region of abundant fruits happily. (30)

कञ्चित् कालं स धर्मात्मा सीतया लक्ष्मणेन च।
अन्वास्यमानो न्यवसत् स्वर्गलोके यथामरः॥ ३१॥

Attended upon by Sītā and Lakṣmaṇa, that righteous prince stayed for some period like a god in heaven. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Lakṣmaṇa describes the early winter. Bath in Godāvarī

वसतस्तस्य तु सुखं राघवस्य महात्मनः।
शरद्व्यपाये हेमन्त ऋतुरिष्टः प्रवर्तत॥ १॥

While the magnanimous Rāghava was staying happily, the desired winter set in at the expiry of autumn. (1)

स कदाचित् प्रभातायां शर्वर्यां रघुनन्दनः।
प्रययावभिषेकार्थं रम्यां गोदावरीं नदीम्॥ २॥

Once that delight of the Raghus, Śrī Rāma, at the break of day went to the beautiful Godāvarī river for a bath. (2)

प्रह्वः कलशहस्तस्तु सीतया सह वीर्यवान्।
पृष्ठतोऽनुव्रजन् भ्राता सौमित्रिरिदमब्रवीत्॥ ३॥

Following at the heels of Śrī Rāma, his brave brother, the son of Sumitrā, alongwith Sītā, and with a vessel for water in his hand, spoke as follows : (3)

अयं स कालः सम्प्राप्तः प्रियो यस्ते प्रियंवद।
अलंकृत इवाभाति येन संवत्सरः शुभः॥ ४॥

"Now has arrived that season which is dear to you, O polite brother, with which the blessed year appears as though ornamented. (4)

नीहारपरुषो लोकः पृथिवी सस्यमालिनी।
जलान्यनुपभोग्यानि सुभगो हव्यवाहनः॥ ५॥

"The people feel dry with cold, the earth is rich with crops; the waters are unenjoyable, the fire is agreeable. (5)

नवाग्रयणपूजाभिरभ्यर्च्य पितृदेवताः।
कृताग्रयणकाः काले सन्तो विगतकल्मषाः॥ ६॥

"Having propitiated the manes and gods with offerings of the first fruits of the preceding harvest and partaken of them themselves, virtuous people have been rid of sin. (6)

प्राज्यकामा जनपदाः सम्पन्नतरगोरसाः।
विचरन्ति महीपाला यात्रार्थं विजिगीषवः॥ ७॥

"The people of the countryside have their desires for foodgrains abandantly fulfilled and have richer supply of cow's milk etc. The kings are moving on their expedition with the desire for conquest. (7)

सेवमाने दृढं सूर्ये दिशमन्तकसेविताम्।
विहीनतिलकेव स्त्री नोत्तरा दिक् प्रकाशते॥ ८॥

"As the sun firmly adheres to the quarter inhabited by the god of Death (viz., the south), the northern quarter looks no more charming than a lady without *Tilaka* (an auspicious mark on the forehead). (8)

प्रकृत्या हिमकोशाढ्यो दूरसूर्यश्च साम्प्रतम्।
यथार्थनामा सुव्यक्तं हिमवान् हिमवान् गिरिः॥ ९॥

"Rich in its treasure of snow by nature, and abounding in snow at present, the sun being away (in the southern hemisphere), the Himālaya mountain more perceptibly justifies its name. (9)

अत्यन्तसुखसंचारा मध्याह्ने स्पर्शतः सुखाः।
दिवसाः सुभगादित्याश्छायासलिलदुर्भगाः॥ १०॥

"At noontide the days are exceedingly pleasant for a walk, and afford delight by the touch of the sun's rays; the sun is agreeable, while shade and water are disagreeable. (10)

मृदुसूर्याः सुनीहाराः पटुशीताः समारुताः।
शून्यारण्या हिमध्वस्ता दिवसा भान्ति साम्प्रतम्॥ ११॥

"With an unoppressive sun, beautiful thick fog, bitter cold and wind and desolate woodlands blighted by frost, the days look calm (devoid of activity and bustle). (11)

निवृत्ताकाशशयनाः पुष्यनीता हिमारुणाः।
शीतवृद्धतरायामास्त्रियामा यान्ति साम्प्रतम्॥ १२॥

"The nights now preclude repose in open air, are marked with the presence of

the constellation known by the name of Puṣya, look dusty with frost, and become colder and longer. (12)

रविसंक्रान्तसौभाग्यस्तुषाररुणमण्डलः ।
निःश्वासान्ध इवादर्शश्चन्द्रमा न प्रकाशते॥ १३॥

"Having transferred her pleasantness to the sun, and with its orb looking reddish due to snow, the moon does not shine any more than a mirror soiled with exhalation. (13)

ज्योत्स्ना तुषारमलिना पौर्णमास्यां न राजते।
सीतेव चातपश्यामा लक्ष्यते न च शोभते॥ १४॥

"Even on a full-moon day the moonlight does not look bright, obscured as it is with frost even as Sītā appears tanned with the sun and does not look as attractive as earlier. (14)

प्रकृत्या शीतलस्पर्शो हिमविद्धश्च साम्प्रतम्।
प्रवाति पश्चिमो वायुः काले द्विगुणशीतलः॥ १५॥

"Cool to the touch by its very nature and now saturated with snow the westerly wind blows doubly cold in the morning. (15)

बाष्पच्छन्नान्यरण्यानि यवगोधूमवन्ति च।
शोभन्तेऽभ्युदिते सूर्ये नदद्भिः क्रौञ्चसारसैः॥ १६॥

"Shrouded in mist and rich with crops of barley and wheat, the woodlands look attractive at sunrise with noisy herons and cranes. (16)

खर्जूरपुष्पाकृतिभिः शिरोभिः पूर्णतण्डुलैः।
शोभन्ते किंचिदालम्बाः शालयः कनकप्रभाः॥ १७॥

"Wearing a golden lustre and slightly bent with their weight of corn, paddy crops look charming with their ears full of corn and resembling date flowers in appearance. (17)

मयूखैरुपसर्पद्भिर्हिमनीहारसंवृतैः ।
दूरमभ्युदितः सूर्यः शशाङ्क इव लक्ष्यते॥ १८॥

"With its approaching rays wrapped in frost and fog, the sun, though risen high, looks like the moon. (18)

आग्राह्यवीर्यः पूर्वाह्णे मध्याह्ने स्पर्शतः सुखः।
संरक्तः किंचिदापाण्डुरातपः शोभते क्षितौ॥ १९॥

"With its glory faintly perceptible in the forenoon and agreeable to the touch at noon, the sunshine, which is partially bright red and partially pale, is spreading its charm on the earth. (19)

अवश्यायनिपातेन किंचित्प्रक्लिन्नशाद्वला।
वनानां शोभते भूमिर्निविष्टतरुणातपा॥ २०॥

"With its grass slightly drenched with dew-drops, the land of the woods penetrated as it is with the morning sunshine, looks charming. (20)

स्पृशन् सुविपुलं शीतमुदकं द्विरदः सुखम्।
अत्यन्ततृषितो वन्यः प्रतिसंहरते करम्॥ २१॥

"Though touching for the sake of gratification the excessively cold water of a pool, the wild elephant, seized as it was with extreme thirst, withdraws its trunk (due to its cold touch). (21)

एते हि समुपासीना विहगा जलचारिणः।
नावगाहन्ति सलिलमप्रगल्भा इवाहवम्॥ २२॥

"Though standing very close to water, the aquatic birds do not actually dive into it even as the pusillanimous do not plunge into a fight though standing very close to the scene of fighting. (22)

अवश्यायतमोनद्धा नीहारतमसावृताः।
प्रसुप्ता इव लक्ष्यन्ते विपुष्पा वनराजयः॥ २३॥

"Covered with dewdrops and enveloped in darkness at night and shrouded in the dark occasioned by fog, the rows of forest trees bereft of their blossom appear as though buried in slumber. (23)

बाष्पसंछन्नसलिला रुतविज्ञेयसारसाः।
हिमार्द्रवालुकैस्तीरैः सरितो भान्ति साम्प्रतम्॥ २४॥

"With their water shrouded in mist and the cranes inhabiting them, discernible only by their cries, the streams are perceptible at this time only through their banks with their sands wet with frost. (24)

तुषारपतनाच्चैव मृदुत्वाद् भास्करस्य च।
शैत्यादगाग्रस्थमपि प्रायेण रसवज्जलम्॥ २५॥

"Due to cold occasioned by the fall of frost as also the mildness of the sun, the water even on mountain-tops is generally tasty. (25)

जराजर्जरितैः पत्रैः शीर्णकेसरकर्णिकैः।
नालशेषा हिमध्वस्ता न भान्ति कमलाकराः॥ २६॥

"With their lotuses worn out due to decay and their filaments and pericarps withered, the lotus-beds, blasted as they are by snow, are reduced to mere stalks and no longer look charming. (26)

अस्मिंस्तु पुरुषव्याघ्र काले दुःखसमन्वितः।
तपश्चरति धर्मात्मा त्वद्भक्त्या भरतः पुरे॥ २७॥

"At this time of the year, O tiger among men, the pious-minded Bharata, full of agony (caused by separation from you) is practising austerities in the city out of devotion to you. (27)

त्यक्त्वा राज्यं च मानं च भोगांश्च विविधान् बहून्।
तपस्वी नियताहारः शेते शीते महीतले॥ २८॥

"Giving up the sovereignty and honour as well as the manifold and diverse enjoyments and living on a restricted diet, the ascetic reposes on the cold surface of the earth. (28)

सोऽपि वेलामिमां नूनमभिषेकार्थमुद्यतः।
वृतः प्रकृतिभिर्नित्यं प्रयाति सरयूं नदीम्॥ २९॥

"Ready for a dip in the river, and followed by his ministers, he too without doubt walks to the Sarayū river daily at this hour. (29)

अत्यन्तसुखसंवृद्धः सुकुमारो हिमार्दितः।
कथं त्वपरारात्रेषु सरयूमवगाहते॥ ३०॥

"Tormented by cold, though brought up in the highest luxury and tender as he is, how indeed does he take a dip in the Sarayū during the last watch of the night? (30)

पद्मपत्रेक्षणः श्यामः श्रीमान् निरुदरो महान्।
धर्मज्ञः सत्यवादी च ह्रीनिषेवी जितेन्द्रियः॥ ३१॥
प्रियाभिभाषी मधुरो दीर्घबाहुररिंदमः।
संत्यज्य विविधान् सौख्यानार्यं सर्वात्मनाश्रितः॥ ३२॥

"With his eyes resembling the petals of a lotus, dark-brown of complexion, majestic, almost without a belly, a great knower of Dharma, truthful, bashful, master of his senses, polite of expression, amiable, long-armed, the subduer of enemies, he has given up the various pleasures and is devoted to you (his elder brother) with all his being. (31-32)

जितः स्वर्गस्तव भ्रात्रा भरतेन महात्मना।
वनस्थमपि तापस्ये यस्त्वामनुविधीयते॥ ३३॥

"Paradise has been conquered by your high-souled brother, Bharata, who is following you in your ascetic life, even though you are staying in the forest (away from him). (33)

न पित्र्यमनुवर्तन्ते मातृकं द्विपदा इति।
ख्यातो लोकप्रवादोऽयं भरतेनान्यथा कृतः॥ ३४॥

"The well-known popular saying that men follow the nature of their mother and not of their father has been belied by Bharata. (34)

भर्ता दशरथो यस्याः साधुश्च भरतः सुतः।
कथं नु साम्बा कैकेयी तादृशी क्रूरदर्शिनी॥ ३५॥

"How is it that mother Kaikeyī, whose husband was Daśaratha and whose son is the virtuous Bharata, wears such a cruel aspect?" (35)

इत्येवं लक्ष्मणे वाक्यं स्नेहाद् वदति धार्मिके।
परिवादं जनन्यास्तमसहन् राघवोऽब्रवीत्॥ ३६॥

Unable to endure such condemnation of his (step-) mother, while the righteous Lakṣmaṇa was speaking as above out of affection (for Śrī Rāma), Rāghava said : (36)

न तेऽम्बा मध्यमा तात गर्हितव्या कदाचन।
तामेवेक्ष्वाकुनाथस्य भरतस्य कथां कुरु॥ ३७॥

"Dear brother, Kaikeyī, our second mother, should never be condemned by you. Speak exclusively about that Bharata, the king of the Ikṣvākus. (37)

निश्चितैव हि मे बुद्धिर्वनवासे दृढव्रता।
भरतस्नेहसंतप्ता बालिशीक्रियते पुनः॥ ३८॥

"To be sure, my mind is intent on my vow of residing in the forest alone, and is of firm resolve; yet, being agonized by Bharata's affection, it gets infatuated once more. (38)

संस्मराम्यस्य वाक्यानि प्रियाणि मधुराणि च।
हृद्यान्यमृतकल्पानि मनःप्रह्लादनानि च॥ ३९॥

"I fully recollect his agreeable, sweet, affectionate, nectar-like and soul-ravishing words. (39)

कदा ह्यहं समेष्यामि भरतेन महात्मना।
शत्रुघ्नेन च वीरेण त्वया च रघुनन्दन॥ ४०॥

"When shall I actually be united with the high-souled Bharata, the heroic Śatrughna, together with you, O scion of Raghu?" (40)

इत्येवं विलपंस्तत्र प्राप्य गोदावरीं नदीम्।
चक्रेऽभिषेकं काकुत्स्थः सानुजः सह सीतया॥ ४१॥

Discoursing thus on the aforesaid topic and reaching the river Godāvarī, Śrī Rāma with his younger brother and Sītā bathed in it. (41)

तर्पयित्वाथ सलिलैस्तैः पितॄन् दैवतानपि।
स्तुवन्ति स्मोदितं सूर्यं देवताश्च तथानघाः॥ ४२॥

Having propitiated with those waters the manes as well as the gods, the sinless trio then glorified the shining sun and the other gods as well. (42)

कृताभिषेकः स रराज रामः
सीताद्वितीयः सह लक्ष्मणेन।
कृताभिषेकस्त्वगराजपुत्र्या
रुद्रः सनन्दिर्भगवानिवेशः॥ ४३॥

Having finished his bath, Śrī Rāma shone with Sītā and Lakṣmaṇa even as Lord Śiva (the Destroyer of the universe) with Nandī (His beloved associate) and Pārvatī (the Daughter of the lord of mountains) on having concluded His bath in the Gaṅgā. (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

The arrival of Śūrpaṇakhā at the hermitage

कृताभिषेको रामस्तु सीता सौमित्रिरेव च।
तस्माद् गोदावरीतीरात् ततो जग्मुः स्वमाश्रमम्॥ १॥

Having taken their bath, Rāma, Sītā and also Lakṣmaṇa then returned to their hermitage from the aforesaid bank of the Godāvarī. (1)

आश्रमं तमुपागम्य राघवः सहलक्ष्मणः।
कृत्वा पौर्वाह्णिकं कर्म पर्णशालामुपागमत्॥ २॥

Having reached that hermitage on performing the morning devotions, Rāghava with Lakṣmaṇa entered his hut thatched with leaves. (2)

उवास सुखितस्तत्र पूज्यमानो महर्षिभिः।
स रामः पर्णशालायामासीनः सह सीतया॥ ३॥
विरराज महाबाहुश्चित्रया चन्द्रमा इव।
लक्ष्मणेन सह भ्रात्रा चकार विविधाः कथाः॥ ४॥

Being honoured by great sages, he stayed happily there. Seated with Sītā in that hut thatched with leaves, the mighty-armed Śrī Rāma shone brightly like the moon accompanied with the constellation Citrā, and discussed various topics with his brother, Lakṣmaṇa. (3-4)

तदासीनस्य रामस्य कथासंसक्तचेतसः।
तं देशं राक्षसी काचिदाजगाम यदृच्छया॥ ५॥

While Śrī Rāma was seated there, his mind engrossed in talk, a certain ogress visited that region by chance. (5)

सा तु शूर्पणखा नाम दशग्रीवस्य रक्षसः।
भगिनी राममासाद्य ददर्श त्रिदशोपमम्॥ ६॥

Having arrived there, the aforesaid sister of the ogre Rāvaṇa, (who was endowed with ten heads), Śūrpaṇakhā (whose nails resembled a winnowing basket) beheld Śrī Rāma, who looked like a god. (6)

दीप्तास्यं च महाबाहुं पद्मपत्रायतेक्षणम्।
गजविक्रान्तगमनं जटामण्डलधारिणम्॥ ७॥
सुकुमारं महासत्त्वं पार्थिवव्यञ्जनान्वितम्।
राममिन्दीवरश्यामं कंदर्पसदृशप्रभम्॥ ८॥
बभूवेन्द्रोपमं दृष्ट्वा राक्षसी काममोहिता।
सुमुखं दुर्मुखी रामं वृत्तमध्यं महोदरी॥ ९॥
विशालाक्षं विरूपाक्षी सुकेशं ताम्रमूर्धजा।
प्रियरूपं विरूपा सा सुस्वरं भैरवस्वना॥ १०॥
तरुणं दारुणा वृद्धा दक्षिणं वामभाषिणी।
न्यायवृत्तं सुदुर्वृत्ता प्रियमप्रियदर्शना॥ ११॥
शरीरजसमाविष्टा राक्षसी राममब्रवीत्।
जटी तापसवेषेण सभार्यः शरचापधृक्॥ १२॥
आगतस्त्वमिमं देशं कथं राक्षससेवितम्।
किमागमनकृत्यं ते तत्त्वमाख्यातुमर्हसि॥ १३॥

Seeing Śrī Rāma with a radiant countenance, mighty arms, eyes large like the petals of a lotus, and a majestic gait like that of an elephant, wearing a rounded mass of matted hair, tender, yet possessed of extraordinary strength, endowed with the bodily marks of a monarch, cerulean like a blue lotus, having a splendour similar to that of Cupid and looking like Indra (the ruler of gods), the ogress got infatuated with love. Overcome with passion, the ogress, who had an ugly face, large belly, deformed eyes, coppery hair, was misshapen, had a frightful voice, was hard-hearted and aged, spoke adversely, was extremely vile of conduct and had a repelling aspect, spoke as follows to Śrī Rāma, who had a charming face, a slender waist, large eyes, beautiful locks, a pleasing aspect and a sweet voice, was youthful and candid, of right conduct and amiable : "Wearing matted locks and dressed in an ascetic garb, wielding a bow and arrows and accompanied with your wife, how have you come to this region frequented by ogres? What is the object of your visit? Be pleased to relate that." (7—13)

एवमुक्तस्तु राक्षस्या शूर्पणख्या परंतपः।
ऋजुबुद्धितया सर्वमाख्यातुमुपचक्रमे॥ १४॥

Thus spoken to by the ogress Śūrpaṇakhā, Śrī Rāma (the tormentor of foes) proceeded to narrate everything, possessed as he was of a guileless mind : (14)

आसीद् दशरथो नाम राजा त्रिदशविक्रमः।
तस्याहमग्रजः पुत्रो रामो नाम जनैः श्रुतः॥ १५॥

"There was a king named Daśaratha, possessing the prowess of gods. I am his eldest son, known among the people by the name of Rāma. (15)

भ्रातायं लक्ष्मणो नाम यवीयान् मामनुव्रतः।
इयं भार्या च वैदेही मम सीतेति विश्रुता॥ १६॥

"Here is my younger brother, Lakṣmaṇa by name, devoted to me, and here is my wife, the princess of Videha, known by the name of Sītā. (16)

नियोगात् तु नरेन्द्रस्य पितुर्मातुश्च यन्त्रितः।
धर्मार्थं धर्मकांक्षी च वनं वस्तुमिहागतः॥ १७॥

"Fettered by the command of my father, the king, and my mother (Kaikeyī), and seeking to discharge my sacred obligation to them and in order to practise virtue in the form of austerities, I have come to stay in this forest. (17)

त्वां तु वेदितुमिच्छामि कस्य त्वं कासि कस्य वा।
त्वं हि तावन्मनोज्ञाङ्गी राक्षसी प्रतिभासि मे॥ १८॥

"I, for my part, desire to know you. Whose daughter are you? What is your name and whose wife are you? Possessed

as you are of charming limbs, you appear to me to be an ogress (capable of assuming any form at will) on the face of it. (18)

इह वा किंनिमित्तं त्वमागता ब्रूहि तत्त्वतः।
साब्रवीद् वचनं श्रुत्वा राक्षसी मदनार्दिता॥ १९॥

"Tell me truly what for you have come here." Stricken with love to hear this, the ogress in question replied as follows : (19)

श्रूयतां राम तत्त्वार्थं वक्ष्यामि वचनं मम।
अहं शूर्पणखा नाम राक्षसी कामरूपिणी॥ २०॥

"Hear my word, O Rāma ! I shall give out to you the real truth. I am an ogress, Śūrpaṇakhā by name, and capable of assuming any form at will. (20)

अरण्यं विचरामीदमेका सर्वभयंकरा।
रावणो नाम मे भ्राता यदि ते श्रोत्रमागतः॥ २१॥

"Causing fear to all, I haunt this forest alone. I have a brother, Rāvaṇa by name; I wonder if his name has ever reached your ears. (21)

वीरो विश्रवसः पुत्रो यदि ते श्रोत्रमागतः।
प्रवृद्धनिद्रश्च सदा कुम्भकर्णो महाबलः॥ २२॥

"He is a valiant son of Viśravā, if you have ever heard of him. The very mighty Kumbhakarṇa too, who is given to excessive sleep, is my brother. (22)

विभीषणस्तु धर्मात्मा न तु राक्षसचेष्टितः।
प्रख्यातवीर्यौ च रणे भ्रातरौ खरदूषणौ॥ २३॥

"Vibhīṣaṇa, my third brother, for his part, is pious-minded; he has none of the activities of an ogre. Again, my other two brothers, Khara and Dūṣaṇa, are well-known for their valour on the battlefield. (23)

तानहं समतिक्रान्तां राम त्वापूर्वदर्शनात्।
समुपेतास्मि भावेन भर्तारं पुरुषोत्तमम्॥ २४॥

"I definitely surpass them all in point of valour, O Rāma ! Ever since I saw you for the first time, I have sought you, the foremost among men, as my husband in my mind. (24)

अहं प्रभावसम्पन्ना स्वच्छन्दबलगामिनी।
चिराय भव भर्ता मे सीतया किं करिष्यसि॥ २५॥

"I am richly endowed with power. I am able to range at will by dint of my strength. Therefore, be my husband for long. What can you hope to accomplish with Sītā as your partner? (25)

विकृता च विरूपा च न सेयं सदृशी तव।
अहमेवानुरूपा ते भार्यारूपेण पश्य माम्॥ २६॥

"Being deformed and ugly too, she is not worthy of you. I alone stand as a match for you. Look upon me as your wife. (26)

इमां विरूपामसतीं करालां निर्णतोदरीम्।
अनेन सह ते भ्रात्रा भक्षयिष्यामि मानुषीम्॥ २७॥

"Alongwith this brother of yours I shall devour this ugly, vile, hideous human lady with a sunken belly. (27)

ततः पर्वतशृङ्गाणि वनानि विविधानि च।
पश्यन् सह मया कामी दण्डकान् विचरिष्यसि॥ २८॥

"Then, beholding the peaks of mountains and forests of every description, you full of concupiscence will wander with me through the Daṇḍaka forest." (28)

इत्येवमुक्तः काकुत्स्थः प्रहस्य मदिरेक्षणाम्।
इदं वचनमारेभे वक्तुं वाक्यविशारदः॥ २९॥

Spoken to in these words and laughing heartily, Śrī Rāma (a scion of Kakutstha), who was an adept in expression, proceeded to reply as follows to that woman with love-intoxicated eyes : (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Lakṣmaṇa lops the nose and ears of Śūrpaṇakhā

तां तु शूर्पणखां रामः कामपाशावपाशिताम्।
स्वेच्छया श्लक्ष्णया वाचा स्मितपूर्वमथाब्रवीत्॥ १॥

To the aforesaid Śūrpaṇakhā, bound by the cords of love, Śrī Rāma then spoke with a smile in sweet words as follows according to his own liking : (1)

कृतदारोऽस्मि भवति भार्येयं दयिता मम।
त्वद्विधानां तु नारीणां सुदुःखा ससपत्नता॥ २॥

"O lady, I am already married. Here is my beloved wife. For ladies like you the presence of a co-wife is most painful. (2)

अनुजस्त्वेष मे भ्राता शीलवान् प्रियदर्शनः।
श्रीमानकृतदारश्च लक्ष्मणो नाम वीर्यवान्॥ ३॥

"Of course, here is my younger brother, Lakṣmaṇa by name, of good conduct, lovely to look at, glorious and brave and has not got a wife with him. (3)

अपूर्वी भार्यया चार्थी तरुणः प्रियदर्शनः।
अनुरूपश्च ते भर्ता रूपस्यास्य भविष्यति॥ ४॥

"He is possessed of unique qualities, young and pleasing of aspect, and will prove to be a husband worthy of this comely form of yours if he seeks to obtain a wife. (4)

एनं भज विशालाक्षि भर्तारं भ्रातरं मम।
असपत्ना वरारोहे मेरुमर्कप्रभा यथा॥ ५॥

"Accept this brother of mine as your husband, O large eyed and charming lady, without a rival even as sunlight woos Mount Meru." (5)

इति रामेण सा प्रोक्ता राक्षसी काममोहिता।
विसृज्य रामं सहसा ततो लक्ष्मणमब्रवीत्॥ ६॥

Leaving Rāma, when spoken to in these words by Śrī Rāma, the aforesaid ogress, infatuated as she was through love, suddenly spoke to Lakṣmaṇa as follows : (6)

अस्य रूपस्य ते युक्ता भार्याहं वरवर्णिनी।
मया सह सुखं सर्वान् दण्डकान् विचरिष्यसि॥ ७॥

"Possessing as I do an excellent complexion, I shall be a wife worthy of this comely form of yours. You will happily wander through the entire range of the Daṇḍaka forest with me." (7)

एवमुक्तस्तु सौमित्री राक्षस्या वाक्यकोविदः।
ततः शूर्पनखीं स्मित्वा लक्ष्मणो युक्तमब्रवीत्॥ ८॥

Spoken to in these words by the ogress, Lakṣmaṇa, the son of Sumitrā, who was an adept in expression, smilingly made the following just reply to Śūrpaṇakhā : (8)

कथं दासस्य मे दासी भार्या भवितुमिच्छसि।
सोऽहमार्येण परवान् भ्रात्रा कमलवर्णिनि॥ ९॥

"How do you seek to turn a maid-servant by becoming a wife to me, a slave, possessing as you do the hue of a red lotus? I am only dependent on my worthy brother. (9)

समृद्धार्थस्य सिद्धार्था मुदितामलवर्णिनी।
आर्यस्य त्वं विशालाक्षि भार्या भव यवीयसी॥ १०॥

"Become you, O large-eyed lady, a happy younger wife of spotless complexion of my elder brother, who is fully endowed with all riches, and be accomplished of purpose thereby. (10)

एतां विरूपामसतीं करालां निर्णतोदरीम्।
भार्यां वृद्धां परित्यज्य त्वामेवैष भजिष्यति॥ ११॥

"Giving up for good this deformed, vile, hideous and aged wife with a sunken belly, he will accept you alone. (11)

को हि रूपमिदं श्रेष्ठं संत्यज्य वरवर्णिनि।
मानुषीषु वरारोहे कुर्याद् भावं विचक्षणः॥ १२॥

"Abandoning this excellent form of yours, what wise man indeed would fasten his love

on human ladies, O charming lady with an excellent complexion?" (12)

इति सा लक्ष्मणेनोक्ता कराला निर्णतोदरी।
मन्यते तद्वचः सत्यं परिहासाविचक्षणा॥ १३॥

Spoken to in these words by Lakṣmaṇa, that hideous woman with a prominent belly, who was too naive to catch the jest, took his words to be true. (13)

सा रामं पर्णशालायामुपविष्टं परंतपम्।
सीतया सह दुर्धर्षमब्रवीत् काममोहिता॥ १४॥

Infatuated through love, she spoke once more to Rāma, the tormentor of his foes, who was hard to overpower, and was sitting in the hut thatched with leaves in the company of Sītā: (14)

इमां विरूपामसतीं करालां निर्णतोदरीम्।
वृद्धां भार्यामवष्टभ्य न मां त्वं बहु मन्यसे॥ १५॥

"Clinging to this old, deformed, vile, hideous and aged wife with a sunken belly, you do not make much of me. (15)

अद्येमां भक्षयिष्यामि पश्यतस्तव मानुषीम्।
त्वया सह चरिष्यामि निःसपत्ना यथासुखम्॥ १६॥

"Today I shall devour this human lady even while you are looking on. Having been rid of a rival, I shall roam with you at ease." (16)

इत्युक्त्वा मृगशावाक्षीमलातसदृशेक्षणा।
अभ्यगच्छत् सुसंक्रुद्धा महोल्का रोहिणीमिव॥ १७॥

Saying so, the woman, whose eyes shone like live embers, highly enraged as she was, rushed upon the fawn-eyed Sītā, even as a large meteor would descend on the constellation known by the name of Rohiṇī. (17)

तां मृत्युपाशप्रतिमामापतन्तीं महाबलः।
विगृह्य रामः कुपितस्ततो लक्ष्मणमब्रवीत्॥ १८॥

Checking by his very menacing sound the woman, who was rushing towards Sītā like the noose of Death, Śrī Rāma, who was possessed of extraordinary might, now angrily said to Lakṣmaṇa : (18)

क्रूरैरनार्यैः सौमित्रे परिहासः कथंचन।
न कार्यः पश्य वैदेहीं कथंचित् सौम्य जीवतीम्॥ १९॥

"You should in no case jest, O son of Sumitrā, with cruel and unworthy people. See the princess of Videha surviving with great difficulty (having narrowly escaped being devoured by the ogress), O gentle brother ! (19)

इमां विरूपामसतीमतिमत्तां महोदरीम्।
राक्षसीं पुरुषव्याघ्र विरूपयितुमर्हसि॥ २०॥

"You ought to mutilate, O tiger among men, this ugly, vile, highly wanton and big-bellied woman." (20)

इत्युक्तो लक्ष्मणस्तस्याः क्रुद्धो रामस्य पश्यतः।
उद्धृत्य खड्गं चिच्छेद कर्णनासे महाबलः॥ २१॥

Drawing his sword, when spoken to in these words, the angry Lakṣmaṇa, who was possessed of great might, lopped off her ears and nose while Śrī Rāma looked on. (21)

निकृत्तकर्णनासा तु विस्वरं सा विनद्य च।
यथागतं प्रदुद्राव घोरा शूर्पणखा वनम्॥ २२॥

With her ears and nose severed, that fierce Śūrpaṇakhā for her part ran away into the forest, as she had come, yelling dissonantly. (22)

सा विरूपा महाघोरा राक्षसी शोणितोक्षिता।
ननाद विविधान् नादान् यथा प्रावृषि तोयदः॥ २३॥

Bathed in blood, that ugly and extraordinarily fierce ogress roared in various ways like a cloud in the monsoon. (23)

सा विक्षरन्ती रुधिरं बहुधा घोरदर्शना।
प्रगृह्य बाहू गर्जन्ती प्रविवेश महावनम्॥ २४॥

Dropping profusely blood on the way, raising her arms and roaring in various ways, that woman of fierce looks entered the heart of the great forest. (24)

ततस्तु सा राक्षससङ्घसंवृतं
खरं जनस्थानगतं विरूपिता।
उपेत्य तं भ्रातरमुग्रतेजसं
पपात भूमौ गगनाद् यथाशनिः॥ २५॥

Then, approaching her notorious brother, Khara of terrific energy, who lived in Janasthāna, surrounded by a multitude of ogres, that mutilated woman then dropped down on the ground like a bolt from the blue. (25)

ततः सभार्यं भयमोहमूर्च्छिता
सलक्ष्मणं राघवमागतं वनम्।
विरूपणं चात्मनि शोणितोक्षिता
शशंस सर्वं भगिनी खरस्य सा॥ २६॥

Overcome with a swoon through fear and drenched in blood, that sister of Khara then told him everything about Rāghava having arrived in the forest with his wife and Lakṣmaṇa and of her own mutilation. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Khara sends fourteen ogres with her for despatching Rāma

तां तथा पतितां दृष्ट्वा विरूपां शोणितोक्षिताम्।
भगिनीं क्रोधसंतप्तः खरः पप्रच्छ राक्षसः॥ १॥

Inflamed with anger to see his aforesaid sister fallen as she had done, mutilated and drenched in blood, the ogre Khara said : (1)

उत्तिष्ठ तावदाख्याहि प्रमोहं जहि सम्भ्रमम्।
व्यक्तमाख्याहि केन त्वमेवंरूपा विरूपिता॥ २॥

"Get up, shake off your unconsciousness and fear and point out explicitly by whom you have been mutilated in this way. (2)

कः कृष्णसर्पमासीनमाशीविषमनागसम्।
तुदत्यभिसमापन्नमङ्गुल्यग्रेण लीलया॥ ३॥

"Who has hit in sport with the tip of his finger a poisonous black serpent arrived in front and sitting harmlessly: (3)

कालपाशं समासज्य कण्ठे मोहान्न बुध्यते।
यस्त्वामद्य समासाद्य पीतवान् विषमुत्तमम्॥ ४॥

"He who having assailed you has drunk up a most effective poison (in the form of mutilating you) is not conscious of his having fastened the noose of Death round his neck. (4)

बलविक्रमसम्पन्ना कामगा कामरूपिणी।
इमामवस्थां नीता त्वं केनान्तकसमागता॥ ५॥

"By whom were you approached and reduced to this state—you, who are richly endowed with strength and prowess, nay, moving at will, are capable of assuming any form you like and are a compeer of Death? (5)

देवगन्धर्वभूतानामृषीणां च महात्मनाम्।
कोऽयमेवं महावीर्यस्त्वां विरूपां चकार ह॥ ६॥

"Possessed of extraordinary prowess among gods, Gandharvas (celestial musicians) and high-souled seers of Vedic Mantras, who is it that has actually mutilated you thus? (6)

नहि पश्याम्यहं लोके यः कुर्यान्मम विप्रियम्।
अमरेषु सहस्राक्षं महेन्द्रं पाकशासनम्॥ ७॥

"Really I do not perceive in the world anyone who dare give offence to me—not even the mighty Indra, the thousand-eyed tamer of the demon Pāka. (7)

अद्याहं मार्गणैः प्राणानादास्ये जीवितान्तगैः।
सलिले क्षीरमासक्तं निष्पिबन्निव सारसः॥ ८॥

"Today I shall take the offender's life with my deadly arrows, even as a swan drains off the milk mixed up in water, while heartily drinking it. (8)

निहतस्य मया संख्ये शरसंकृत्तमर्मणः।
सफेनं रुधिरं कस्य मेदिनी पातुमिच्छति॥ ९॥

"Whose foaming blood does the earth seek to suck when he has been slain by me on the battlefield, his vital parts having been cut through with my arrows? (9)

कस्य पत्ररथाः कायान्मांसमुत्कृत्य संगताः।
प्रहृष्टा भक्षयिष्यन्ति निहतस्य मया रणे॥ १०॥

"Whose flesh will the birds, come together, most delightedly swallow tearing it off from his body when he has been killed by me on the battlefield? (10)

तं न देवा न गन्धर्वा न पिशाचा न राक्षसाः।
मयापकृष्टं कृपणं शक्तास्त्रातुं महाहवे॥ ११॥

"Neither gods nor Gandharvas, nor fiends nor ogres shall be able to save the wretch dragged by me on the battlefield. (11)

उपलभ्य शनैः संज्ञां तं मे शंसितुमर्हसि।
येन त्वं दुर्विनीतेन वने विक्रम्य निर्जिता॥ १२॥

"Gradually recovering consciousness, please tell me the name of the unruly fellow by whom you were assailed and subdued in the forest." (12)

इति भ्रातुर्वचः श्रुत्वा क्रुद्धस्य च विशेषतः।
ततः शूर्पणखा वाक्यं सबाष्पमिदमब्रवीत्॥ १३॥

Hearing these words of her brother, Khara, especially when he was seized with fury, Śūrpaṇakhā now made the following reply with tears in her eyes : (13)

तरुणौ रूपसम्पन्नौ सुकुमारौ महाबलौ।
पुण्डरीकविशालाक्षौ चीरकृष्णाजिनाम्बरौ॥ १४॥
फलमूलाशनौ दान्तौ तापसौ ब्रह्मचारिणौ।
पुत्रौ दशरथस्यास्तां भ्रातरौ रामलक्ष्मणौ॥ १५॥

"Young and richly endowed with comeliness, tender yet possessed of extraordinary might, having large lotus-like eyes and clad in the bark of trees and black antelope skin, living on fruits and roots, self-controlled, practising austerities and continence, there are two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha. (14-15)

गन्धर्वराजप्रतिमौ पार्थिवव्यञ्जनान्वितौ।
देवौ वा दानवावेतौ न तर्कयितुमुत्सहे॥ १६॥

"They look like the king of Gandharvas and are endowed with the bodily marks of kings. I am unable to guess whether they are gods or demons. (16)

तरुणी रूपसम्पन्ना सर्वाभरणभूषिता।
दृष्टा तत्र मया नारी तयोर्मध्ये सुमध्यमा॥ १७॥

"In their midst was seen by me there a young lady with a slender waist, richly endowed with bodily charm and adorned with all kinds of ornaments. (17)

ताभ्यामुभाभ्यां सम्भूय प्रमदामधिकृत्य ताम्।
इमामवस्थां नीताहं यथानाथासती तथा॥ १८॥

"I was reduced to this plight by both the aforesaid brothers together on account of that young lady, in the same way as an unprotected and vile woman would be. (18)

तस्याश्चानृजुवृत्तायास्तयोश्च हतयोरहम्।
सफेनं पातुमिच्छामि रुधिरं रणमूर्धनि॥ १९॥

"I long to drink the foaming blood of that woman of crooked ways as well as of those two brothers, killed in the van of a combat. (19)

एष मे प्रथमः कामः कृतस्तत्र त्वया भवेत्।
तस्यास्तयोश्च रुधिरं पिबेयमहमाहवे॥ २०॥

"This foremost desire of mine may be accomplished by you there, viz., that I may drink on the battlefield the blood of that lady as well as of those two brothers." (20)

इति तस्यां ब्रुवाणायां चतुर्दश महाबलान्।
व्यादिदेश खरः क्रुद्धो राक्षसानन्तकोपमान्॥ २१॥

Even while she was speaking thus, the infuriated Khara commanded (as follows) fourteen ogres, who were possessed

of extraordinary might and resembled Death : (21)

मानुषौ शस्त्रसम्पन्नौ चीरकृष्णाजिनाम्बरौ।
प्रविष्टौ दण्डकारण्यं घोरं प्रमदया सह॥ २२॥

"Two human beings, fully equipped with arms, clad in bark and black antelope skin, and accompanied by a young woman, have entered the frightful Daṇḍaka forest. (22)

तौ हत्वा तां च दुर्वृत्तामुपावर्तितुमर्हथ।
इयं च भगिनी तेषां रुधिरं मम पास्यति॥ २३॥

"Having made short work of the two brothers, you should also kill that vile woman. This sister of mine will drink their blood. (23)

मनोरथोऽयमिष्टोऽस्या भगिन्या मम राक्षसाः।
शीघ्रं सम्पाद्यतां गत्वा तौ प्रमथ्य स्वतेजसा॥ २४॥

"Proceeding quickly and killing those two brothers with your own might, accomplish this cherished longing of this sister of mine, O ogres ! (24)

युष्माभिर्निहतौ दृष्ट्वा तावुभौ भ्रातरौ रणे।
इयं प्रहृष्टा मुदिता रुधिरं युधि पास्यति॥ २५॥

"Highly delighted to see those two brothers killed on the battlefield by you, this lady will drink their blood on the battlefield with joy." (25)

इति प्रतिसमादिष्टा राक्षसास्ते चतुर्दश।
तत्र जग्मुस्तया सार्धं घना वातेरिता इव॥ २६॥

Commanded in these words by Khara, those fourteen ogres went there with her like clouds driven by a blast. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Rāma kills the fourteen ogres

ततः शूर्पणखा घोरा राघवाश्रममागता।
राक्षसानाचचक्षे तौ भ्रातरौ सह सीतया॥ १॥

Having reached the hermitage of Rāghava, the dreadful Śūrpaṇakhā then pointed out to the ogres the two brothers with Sītā. (1)

ते रामं पर्णशालायामुपविष्टं महाबलम्।
ददृशुः सीतया सार्धं लक्ष्मणेनापि सेवितम्॥ २॥

They saw the exceptionally mighty Śrī Rāma seated with Sītā in his hut thatched with leaves and waited upon by Lakṣmaṇa. (2)

तां दृष्ट्वा राघवः श्रीमानागतांस्तांश्च राक्षसान्।
अब्रवीद् भ्रातरं रामो लक्ष्मणं दीप्ततेजसम्॥ ३॥

Seeing her as well as those ogres come, the glorious Rāma, a scion of Raghu, said to his brother, Lakṣmaṇa of resplendent lustre: (3)

मुहूर्तं भव सौमित्रे सीतायाः प्रत्यनन्तरः।
इमानस्या वधिष्यामि पदवीमागतानिह॥ ४॥

"Remain, O son of Sumitrā, by the side of Sītā for a while. I shall make short work of these ogres, who have come here to back the ogress". (4)

वाक्यमेतत् ततः श्रुत्वा रामस्य विदितात्मनः।
तथेति लक्ष्मणो वाक्यं राघवस्य प्रपूजयन्॥ ५॥

Hearing these words of Rāma, the knower of his own Self, and bowing his head to the utterance of Rāghava, Lakṣmaṇa said 'Amen !' (5)

राघवोऽपि महच्चापं चामीकरविभूषितम्।
चकार सज्यं धर्मात्मा तानि रक्षांसि चाब्रवीत्॥ ६॥

The pious-minded Rāghava too strung his mighty bow ornamented with gold and said to those ogres : (6)

पुत्रौ दशरथस्यावां भ्रातरौ रामलक्ष्मणौ।
प्रविष्टौ सीतया सार्धं दुश्चरं दण्डकावनम्॥ ७॥

"We two brothers, Rāma and Lakṣmaṇa, sons of Daśaratha, have entered with Sītā the forest of Daṇḍaka, which is difficult to pass through. (7)

फलमूलाशनौ दान्तौ तापसौ ब्रह्मचारिणौ।
वसन्तौ दण्डकारण्ये किमर्थमुपहिंसथ॥ ८॥

"Why do you seek to injure us, who subsist on fruits and roots, are self-disciplined, practise austerities and continence and are living in the Daṇḍaka forest? (8)

युष्मान् पापात्मकान् हन्तुं विप्रकारान् महाहवे।
ऋषीणां तु नियोगेन सम्प्राप्तः सशरासनः॥ ९॥

"Armed with a bow, I for my part have duly come here at the behest of sages to kill in a major conflict you, whose mind is given to sin and who have offended against the sages. (9)

तिष्ठतैवात्र संतुष्टा नोपवर्तितुमर्हथ।
यदि प्राणैरिहार्थो वो निवर्तध्वं निशाचराः॥ १०॥

"Halt where you stand, if you love war and you should not run away. If, however, you love your life, go back, O night-stalkers !" (10)

तस्य तद् वचनं श्रुत्वा राक्षसास्ते चतुर्दश।
ऊचुर्वाचं सुसंक्रुद्धा ब्रह्मघ्नाः शूलपाणयः॥ ११॥
संरक्तनयना घोरा रामं संरक्तलोचनम्।
परुषा मधुराभाषं हृष्टा दृष्टपराक्रमम्॥ १२॥

Highly enraged and delighted (at the same time) to hear the aforesaid challenge of Śrī Rāma, those fourteen dreadful ogres, the slayers of Brāhmaṇas, who were armed with lances and had bloodshot eyes, spoke harshly as follows to Rāma, who had naturally deep red eyes, who always spoke sweet words and whose prowess had been seen by them : (11-12)

क्रोधमुत्पाद्य नो भर्तुः खरस्य सुमहात्मनः।
त्वमेव हास्यसे प्राणान् सद्योऽस्माभिर्हतो युधि॥ १३॥

"Having provoked the anger of our extremely high-souled master, Khara, you will surely give up your ghost in no time, when struck by us on the battlefield. (13)

का हि ते शक्तिरेकस्य बहूनां रणमूर्धनि।
अस्माकमग्रतः स्थातुं किं पुनर्योद्धुमाहवे॥ १४॥

"Indeed what power have you to stand single-handed in front of us, who are so many, in the van of a fight, much less to give fight in a battle? (14)

एभिर्बाहुप्रयुक्तैश्च परिघैः शूलपट्टिशैः।
प्राणांस्त्यक्ष्यसि वीर्यं च धनुश्च करपीडितम्॥ १५॥

"Under the pressure of these iron clubs, darts and Paṭṭiśas (a kind of sharp-edged sword) hurled by our arms, you will give up the ghost, your valour too as well as the bow pressed in your hands." (15)

इत्येवमुक्त्वा संरब्धा राक्षसास्ते चतुर्दश।
उद्यतायुधनिस्त्रिंशा राममेवाभिदुद्रुवुः॥ १६॥

Saying so, those fourteen ogres ran in their zeal towards Rāma alone, their weapons, including swords, uplifted. (16)

चिक्षिपुस्तानि शूलानि राघवं प्रति दुर्जयम्।
तानि शूलानि काकुत्स्थः समस्तानि चतुर्दश॥ १७॥
तावद्भिरेव चिच्छेद शरैः काञ्चनभूषितैः।
ततः पश्चान्महातेजा नाराचान् सूर्यसंनिभान्॥ १८॥
जग्राह परमक्रुद्धश्चतुर्दश शिलाशितान्।
गृहीत्वा धनुरायम्य लक्ष्यानुद्दिश्य राक्षसान्॥ १९॥
मुमोच राघवो बाणान् वज्रानिव शतक्रतुः।
ते भित्त्वा रक्षसां वेगाद् वक्षांसि रुधिरप्लुताः॥ २०॥
विनिष्पेतुस्तदा भूमौ वल्मीकादिव पन्नगाः।
तैर्भग्नहृदया भूमौ छिन्नमूला इव द्रुमाः॥ २१॥
निपेतुः शोणितस्नाता विकृता विगतासवः।
तान् भूमौ पतितान् दृष्ट्वा राक्षसी क्रोधमूर्छिता॥ २२॥
उपगम्य खरं सा तु किंचित्संशुष्कशोणिता।
पपात पुनरेवार्ता सनिर्यासेव वल्लरी॥ २३॥

They threw those darts at Rāghava, who was difficult to conquer. Kākutstha cut

down all those fourteen darts with as many arrows decked with gold. Possessed of tremendous energy and highly enraged, Śrī Rāma after that took out fourteen pointless arrows sharpened on a stone and shining brightly as the sun and, stretching his bow, discharged the arrows aiming them at the ogres as the target, as Indra would hurl thunderbolts. Having pierced the chests of the ogres and being soaked in blood, they then dashed against the ground like serpents rushing out of an ant-hill. With their hearts rent by them, and bathed in blood, the ogres fell down on the ground, maimed and dead, like uprooted trees. Blinded with rage to see them fallen on the ground and approaching Khara, that ogress, for her part, the blood on her person having now somewhat dried up, once again fell agonized like a climber with resin sticking to it. (17—23)

भ्रातुः समीपे शोकार्ता ससर्ज निनदं महत्।
सस्वरं मुमुचे बाष्पं विवर्णवदना तदा॥ २४॥
निपातितान् प्रेक्ष्य रणे तु राक्षसान्
प्रधाविता शूर्पणखा पुनस्ततः।
वधं च तेषां निखिलेन रक्षसां
शशंस सर्वं भगिनी खरस्य सा॥ २५॥

Palefaced and stricken with grief, she raised a great alarm in the presence of her brother and shed tears accompanied with sobs. On seeing the ogres killed in battle, Śūrpaṇakhā for her part darted once more from that place and the said sister of Khara reported to him the wholesale destruction of all those ogres and everything connected with it. (24-25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Śūrpaṇakhā again goes to Khara

स पुनः पतितां दृष्ट्वा क्रोधाच्छूर्पणखां पुनः।
उवाच व्यक्तया वाचा तामनर्थार्थमागताम्॥ १॥

Seeing Śūrpaṇakhā, who had come to bring disaster to her brothers' family in her wake, fallen again, Khara spoke to her once more in anger in the following clear words : (1)

मया त्विदानीं शूरास्ते राक्षसाः पिशिताशनाः।
त्वत्प्रियार्थं विनिर्दिष्टाः किमर्थं रुद्यते पुनः॥ २॥

"Those brave flesh-eating ogres have just now been despatched by me to oblige you. Why are you crying again? (2)

भक्ताश्चैवानुरक्ताश्च हिताश्च मम नित्यशः।
हन्यमाना न हन्यन्ते न न कुर्युर्वचो मम॥ ३॥

"They are devoted to me, attached to me and are ever friendly to me. They cannot be killed even though being attacked; nor is it possible that they will fail to do my bidding. (3)

किमेतच्छ्रोतुमिच्छामि कारणं यत्कृते पुनः।
हा नाथेति विनर्दन्ती सर्पवच्चेष्टसे क्षितौ॥ ४॥

"What is the reason on account of which you are tossing about on the ground like a serpent again, crying 'O lord !' I wish to hear this. (4)

अनाथवद् विलपसि किं नु नाथे मयि स्थिते।
उत्तिष्ठोत्तिष्ठ मा मैवं वैक्लव्यं त्यज्यतामिति॥ ५॥

"With me standing as your protector, why on earth should you wail like a forlorn

creature? Get up. Rise. Don't, don't behave like this. Cease to be unnerved." (5)

इत्येवमुक्ता दुर्धर्षा खरेण परिसान्त्विता।
विमृज्य नयने सास्रे खरं भ्रातरमब्रवीत्॥ ६॥

Feeling comforted in everyway when spoken to in these words by Khara, and rubbing her tearful eyes, the ogress (who was hard to placate) replied as follows to her brother Khara : (6)

अस्मीदानीमहं प्राप्ता हतश्रवणनासिका।
शोणितौघपरिक्लिन्ना त्वया च परिसान्त्विता॥ ७॥

"I called on you a little while ago with my ears and nose lopped off, drenched in a stream of blood, and was fully consoled by you. (7)

प्रेषिताश्च त्वया शूरा राक्षसास्ते चतुर्दश।
निहन्तुं राघवं घोरं मत्प्रियार्थं सलक्ष्मणम्॥ ८॥

"Nay, in order to make short work of the terrible Rāma, a scion of Raghu, with Lakṣmaṇa, his younger brother, and thereby to please me, those fourteen valiant ogres were despatched by you. (8)

ते तु रामेण सामर्षाः शूलपट्टिशपाणयः।
समरे निहताः सर्वे सायकैर्मर्मभेदिभिः॥ ९॥

"Though full of indignation and armed with darts and Paṭṭiśas, they were all, however, killed in battle by Rāma with arrows piercing the vital parts. (9)

तान् भूमौ पतितान् दृष्ट्वा क्षणेनैव महाजवान्।
रामस्य च महत्कर्म महांस्त्रासोऽभवन्मम॥ १०॥

"Ever since I saw those ogres of great impetuosity fallen in an instant and witnessing the extraordinary exploit of Rāma, a great fear has seized me. (10)

सास्मि भीता समुद्विग्ना विषण्णा च निशाचर।
शरणं त्वां पुनः प्राप्ता सर्वतो भयदर्शिनी॥ ११॥

"Dismayed, highly perturbed and dejected, and seeing fear on all sides, O night-stalker, I have sought you as my protector once more. (11)

विषादनक्राध्युषिते परित्रासोर्मिमालिनि।
किं मां न त्रायसे मग्नां विपुले शोकसागरे॥ १२॥

"Why do you not rescue me, drowned as I am in a vast ocean of grief, infested with the crocodile of dejection and rough with billows of terror? (12)

एते च निहता भूमौ रामेण निशितैः शरैः।
ये च मे पदवीं प्राप्ता राक्षसाः पिशिताशनाः॥ १३॥

"And those flesh-eating ogres who followed me are lying on the ground, killed by Rāma with exceptionally sharp arrows. (13)

मयि ते यद्यनुक्रोशो यदि रक्षःसु तेषु च।
रामेण यदि शक्तिस्ते तेजो वास्ति निशाचर॥ १४॥
दण्डकारण्यनिलयं जहि राक्षसकण्टकम्।
यदि राममित्रघ्नं न त्वमद्य वधिष्यसि॥ १५॥
तव चैवाग्रतः प्राणांस्त्यक्ष्यामि निरपत्रपा।
बुद्ध्याहमनुपश्यामि न त्वं रामस्य संयुगे॥ १६॥
स्थातुं प्रतिमुखे शक्तः सबलोऽपि महारणे।
शूरमानी न शूरस्त्वं मिथ्यारोपितविक्रमः॥ १७॥

"If you have compassion for me and if you have mercy for those ogres, nay, if you have power or prowess to contend with Rāma, O prowler of the night, make short work of that thorn in the side of the ogres, who has taken up his abode in the Daṇḍaka forest. If, however, you do not kill Rāma, the slayer of his foes, today, I shall give up the ghost, already divested as I am of my honour (in the shape of my mutilated nose and ears). I can vividly see with the eye of my intuition that, even though followed by your army on the battlefield, you cannot stand in front of Rāma in a major combat. Even though you account yourself to be brave, you are not really valiant; you have falsely assumed that you are brave. (14—17)

अपयाहि जनस्थानात् त्वरितः सहबान्धवः।
जहि त्वं समरे मूढान्यथा तु कुलपांसन॥ १८॥
मानुषौ तौ न शक्नोषि हन्तुं वै रामलक्ष्मणौ।
निःसत्त्वस्याल्पवीर्यस्य वासस्ते कीदृशस्त्विह॥ १९॥

"Kill the two princes in a combat, or get away quickly with your kinsmen from Janasthāna, O fool ! If, on the other hand, O disgrace of your race, you cannot really dispose of those two human beings, Rāma and Lakṣmaṇa, how shameful indeed is your residence in this forest, lacking in strength and scanty of valour, as you are! (18-19)

रामतेजोऽभिभूतो हि त्वं क्षिप्रं विनशिष्यसि।
स हि तेजःसमायुक्तो रामो दशरथात्मजः॥ २०॥
भ्राता चास्य महावीर्यो येन चास्मि विरूपिता।
एवं विलप्य बहुशो राक्षसी प्रदरोदरी॥ २१॥
भ्रातुः समीपे शोकार्ता नष्टसंज्ञा बभूव ह।
कराभ्यामुदरं हत्वा रुरोद भृशदुःखिता॥ २२॥

"Humbled by his energy, you will surely perish in no time. Richly endowed with energy is the aforesaid Rāma, son of Daśaratha, as also his brother, possessed of extraordinary prowess, by whom I stand mutilated." Wailing in many ways as above, the ogress of sunken belly fell unconscious beside her brother, stricken with grief, so the tradition goes; and, beating her belly with her hands, highly afflicted as she was, burst into tears. (20—22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Khara and Dūṣaṇa march towards Pañcavaṭī with an army of fourteen thousand ogres

एवमाधर्षितः शूरः शूर्पणख्या खरस्ततः।
उवाच रक्षसां मध्ये खरः खरतरं वचः॥ १॥

Thus reproached by Śūrpaṇakhā, the valiant and cruel Khara then uttered the following very sharp words in the midst of other ogres: (1)

तवापमानप्रभवः क्रोधोऽयमतुलो मम।
न शक्यते धारयितुं लवणाम्भ इवोल्बणम्॥ २॥

"This immeasurable anger of mine, arising from your insult, cannot be held in check like a powerful wave of the ocean.(2)

न रामं गणये वीर्यान्मानुषं क्षीणजीवितम्।
आत्मदुश्चरितैः प्राणान् हतो योऽद्य विमोक्ष्यते॥ ३॥

"By virtue of my prowess I hold of no account the human Rāma, whose life is already worn away and who will be deprived of his life today, being killed by his own misdeeds. (3)

बाष्पः संधार्यतामेष सम्भ्रमश्च विमुच्यताम्।
अहं रामं सह भ्रात्रा नयामि यमसादनम्॥ ४॥

"Restrain these tears and completely shed your fear. I am despatching Rāma with his brother to the abode of Yama. (4)

परश्वधहतस्याद्य मन्दप्राणस्य भूतले।
रामस्य रुधिरं रक्तमुष्णं पास्यसि राक्षसि॥ ५॥

"O ogress, you will drink today the red and hot blood of Rāma fallen on the ground, struck dead with my axe." (5)

सम्प्रहृष्टा वचः श्रुत्वा खरस्य वदनाच्च्युतम्।
प्रशशंस पुनर्मौर्ख्याद् भ्रातरं रक्षसां वरम्॥ ६॥

Extremely delighted to hear the words fallen from the lips of Khara, she once again extolled in her folly her brother, a giant among ogres. (6)

तया परुषितः पूर्वं पुनरेव प्रशंसितः।
अब्रवीद् दूषणं नाम खरः सेनापतिं तदा॥ ७॥

Snubbed in the first instance and then definitely praised by her, Khara now commanded his general, Dūṣaṇa by name in the following words : (7)

चतुर्दश सहस्राणि मम चित्तानुवर्तिनाम्।
रक्षसां भीमवेगानां समरेष्वनिवर्तिनाम्॥ ८॥
नीलजीमूतवर्णानां लोकहिंसाविहारिणाम्।
सर्वोद्योगमुदीर्णानां रक्षसां सौम्य कारय॥ ९॥

"O gentle one, get all the fourteen thousand ogres who follow my mind, who are possessed of terrible impetuosity, who never restreat from the fields of battle, who possess the hue of dark blue clouds, who divert themselves by indulging in carnage and are full of martial zeal, to exert in every way for war. (8-9)

उपस्थापय मे क्षिप्रं रथं सौम्य धनूंषि च।
शरांश्च चित्रान् खड्गांश्च शक्तीश्च विविधाः शिताः॥ १०॥

"Place before me quickly my chariot and bows, as well as my arrows, swords of diverse kinds and various sharp javelins, O gentle one ! (10)

अग्रे निर्यातुमिच्छामि पौलस्त्यानां महात्मनाम्।
वधार्थं दुर्विनीतस्य रामस्य रणकोविद॥ ११॥

"I wish to march at the head of the high-souled Paulastyas (ogres claiming their descent from Sage Pulastya) for the destruction of the haughty Rāma, O brother skilled in warfare !" (11)

इति तस्य ब्रुवाणस्य सूर्यवर्णं महारथम्।
सदश्वैः शबलैर्युक्तमाचचक्षेऽथ दूषणः॥ १२॥

"Even while he was speaking as aforesaid, Dūṣaṇa presently announced to Khara the arrival of a huge chariot shining like the sun and drawn by excellent spotted horses. (12)

तं मेरुशिखराकारं तप्तकाञ्चनभूषणम्।
हेमचक्रमसम्बाधं वैदूर्यमयकूबरम्॥ १३॥
मत्स्यैः पुष्पैर्द्रुमैः शैलैश्चन्द्रसूर्यैश्च काञ्चनैः।
माङ्गल्यैः पक्षिसङ्घैश्च ताराभिश्च समावृतम्॥ १४॥
ध्वजनिस्त्रिंशसम्पन्नं किंकिणीवरभूषितम्।
सदश्वयुक्तं सोऽमर्षादारुरोह खरस्तदा॥ १५॥

The celebrated Khara then indignantly ascended the aforesaid spacious chariot, resembling a peak of Mount Meru, decked with refined gold, furnished with golden wheels and a pole of cat's-eye jewels, and encompassed with decorative golden figures of alligators, flowers, trees, mountains, moons and suns, flocks of birds and stars, furnished with ensigns and swords etc., decorated with excellent small bells and drawn by high breed horses. (13—15)

खरस्तु तन्महत्सैन्यं रथचर्मायुधध्वजम्।
निर्यातेत्यब्रवीत् प्रेक्ष्य दूषणः सर्वराक्षसान्॥ १६॥

Keenly observing that mighty army equipped with chariots, shields, weapons and ensigns, Khara and Dūṣaṇa charged all the ogres to advance. (16)

ततस्तद् राक्षसं सैन्यं घोरचर्मायुधध्वजम्।
निर्जगाम जनस्थानान्महानादं महाजवम्॥ १७॥

Then that army of ogres, equipped with dreadful shields, weapons and ensigns, sallied forth from Janasthāna with a loud noise and great onrush. (17)

मुद्गरैः पट्टिशैः शूलैः सुतीक्ष्णैश्च परश्वधैः।
खड्गैश्चक्रैश्च हस्तस्थैर्भ्राजमानैः सतोमरैः॥ १८॥
शक्तिभिः परिघैर्घोरैरतिमात्रैश्च कार्मुकैः।
गदासिमुसलैर्वज्रैर्गृहीतैर्भीमदर्शनैः॥ १९॥
राक्षसानां सुघोराणां सहस्राणि चतुर्दश।
निर्यातानि जनस्थानात् खरचित्तानुवर्तिनाम्॥ २०॥

With clubs, Paṭṭiśas, darts, exceptionally sharp axes, glittering swords, discuses held in their hands alongwith iron clubs and also with javelins, fearful clubs tipped with iron and huge bows, maces, scimitars, Musalas and terrible-looking thunderbolts seized by them, all the fourteen thousand of the most dreadful ogres, who followed the mind of Khara, sallied forth from Janasthāna. (18—20)

तांस्तु निर्धावतो दृष्ट्वा राक्षसान् भीमदर्शनान्।
खरस्याथ रथः किंचिज्जगाम तदनन्तरम्॥ २१॥

Seeing those ogres of terrible aspect issuing forth, the chariot of Khara too followed closely after them. (21)

ततस्ताञ्छबलानश्वांस्तप्तकाञ्चनभूषितान्।
खरस्य मतमाज्ञाय सारथिः पर्यचोदयत्॥ २२॥

Reading the mind of Khara, the charioteer forthwith spurred on those spotted horses decorated with refined gold. (22)

संचोदितो रथः शीघ्रं खरस्य रिपुघातिनः।
शब्देनापूरयामास दिशः सप्रदिशस्तथा॥ २३॥

Urged on with speed, the chariot of Khara, the slayer of his foes, quickly filled with its sound the four quarters as well as the intermediate points of the compass. (23)

प्रवृद्धमन्युस्तु खरः खरस्वरो
रिपोर्वधार्थं त्वरितो यथान्तकः।
अचूचुदत् सारथिमुन्नदन् पुन-
र्महाबलो मेघ इवाश्मवर्षवान्॥ २४॥

With his indignation risen high and thundering like a cloud raining hail-stones, the very mighty Khara, who was seized with a flurry to kill the enemy and looked like Death, urged on his charioteer once more in a sharp tone. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Evil omens to Khara. The army approaches Rāma's hermitage

तत्प्रयातं बलं घोरमशिवं शोणितोदकम्।
अभ्यवर्षन्महाघोरस्तुमुलो गर्दभारुणः॥ १॥

As the aforesaid dreadful army marched on, an exceptionally terrible cloud greyish in colour like a donkey showered inauspicious blood-red water. (1)

निपेतुस्तुरगास्तस्य रथयुक्ता महाजवाः।
समे पुष्पचिते देशे राजमार्गे यदृच्छया॥ २॥

The horses possessed of great speed yoked to his chariot fell down by accident on the highway on the level ground strewn with flowers. (2)

श्यामं रुधिरपर्यन्तं बभूव परिवेषणम्।
अलातचक्रप्रतिमं प्रतिगृह्य दिवाकरम्॥ ३॥

Round the sun there appeared a darkish red-edged halo looking like a revolving firebrand. (3)

ततो ध्वजमुपागम्य हेमदण्डं समुच्छ्रितम्।
समाक्रम्य महाकायस्तस्थौ गृध्रः सुदारुणः॥ ४॥

Approaching the standard raised high on a golden pole, a gigantic and most frightful vulture settled on it. (4)

जनस्थानसमीपे च समाक्रम्य खरस्वनाः।
विस्वरान् विविधान् नादान् मांसादा मृगपक्षिणः॥ ५॥
व्याजह्रुरभिदीप्तायां दिशि वै भैरवस्वनम्।
अशिवं यातुधानानां शिवा घोरा महास्वनाः॥ ६॥

Reaching the precincts of Janasthāna, carnivorous beasts and birds uttering shrill cries raised various discordant notes and in the sun-lit quarter terrible jackals making a great noise uttered a frightful yell foreboding ill luck to the ogres. (5-6)

प्रभिन्नगजसंकाशास्तोयशोणितधारिणः ।
आकाशं तदनाकाशं चक्रुर्भीमाम्बुवाहकाः ॥ ७ ॥

Fearful clouds carrying blood in the form of water and looking like elephants in rut screened the heavens. (7)

बभूव तिमिरं घोरमुद्धतं रोमहर्षणम् ।
दिशो वा प्रदिशो वापि सुव्यक्तं न चकाशिरे ॥ ८ ॥

A fearful and thick darkness that caused the hair to stand prevailed. Neither the quarters nor the intermediate points were clearly discernible. (8)

क्षतजार्द्रसवर्णाभा संध्या कालं विना बभौ ।
खरं चाभिमुखं नेदुस्तदा घोरा मृगाः खगाः ॥ ९ ॥

Evening shades resembling a canopy drenched with blood fell before time and frightful beasts and birds cried at that time facing Khara. (9)

कङ्कगोमायुगृध्राश्च चुक्रुशुर्भयशंसिनः ।
नित्याशिवकरा युद्धे शिवा घोरनिदर्शनाः ॥ १० ॥
नेदुर्बलस्याभिमुखं ज्वालोद्गारिभिराननैः ।
कबन्धः परिघाभासो दृश्यते भास्करान्तिके ॥ ११ ॥

Foreboding danger, buzzards, jackals and vultures uttered shrill notes; and female jackals invariably bringing disaster in war and presenting a terrible aspect shrieked with their mouths vomitting flames. Again, a headless human figure resembling an iron club appeared near the sun. (10-11)

जग्राह सूर्यं स्वर्भानुरपर्वणि महाग्रहः ।
प्रवाति मारुतः शीघ्रं निष्प्रभोऽभूद् दिवाकरः ॥ १२ ॥

The great planet Rāhu (now identified with the shadow of the earth) obscured the sun even when there was no time for it; the wind blew violently and the sun became lustreless. (12)

उत्पेतुश्च विना रात्रिं तारा: खद्योतसप्रभाः ।
संलीनमीनविहगा नलिन्यः शुष्कपङ्कजाः ॥ १३ ॥

Stars flashing like fire-flies appeared even when there was no night. Lotus-ponds found their lotuses withered and their fishes and aquatic birds hidden in its depths. (13)

तस्मिन् क्षणे बभूवुश्च विना पुष्पफलैर्द्रुमाः ।
उद्धूतश्च विना वातं रेणुर्जलधरारुणः ॥ १४ ॥

At that moment, the trees were bereft of their blossom and fruit, and dust, greyish as the cloud, arose even without wind. (14)

चीचीकूचीति वाश्यन्त्यो बभूवुस्तत्र सारिकाः ।
उल्काश्चापि सनिर्घोषा निपेतुर्घोरदर्शनाः ॥ १५ ॥

Minas started warbling in that region and even meteors, presenting a terrible aspect, descended with a crash. (15)

प्रचचाल मही चापि सशैलवनकानना ।
खरस्य च रथस्थस्य नर्दमानस्य धीमतः ॥ १६ ॥
प्राकम्पत भुजः सव्यः स्वरश्चास्यावसज्जत ।
सास्रा सम्पद्यते दृष्टिः पश्यमानस्य सर्वतः ॥ १७ ॥

Nay, the earth with its mountains, forests and woodlands violently shook. Again, while the wise Khara was thundering in his chariot, his left arm throbbed violently and voice grew faint. While he was looking around, his vision got bedimmed with tears. (16-17)

ललाटे च रुजो जाता न च मोहान्व्यवर्तत ।
तान् समीक्ष्य महोत्पातानुत्थितान् रोमहर्षणान् ॥ १८ ॥
अब्रवीद् राक्षसान् सर्वान् प्रहसन् स खरस्तदा ।
महोत्पातानिमान् सर्वानुत्थितान् घोरदर्शनान् ॥ १९ ॥
न चिन्तयाम्यहं वीर्याद् बलवान् दुर्बलानिव ।
तारा अपि शरैस्तीक्ष्णैः पातयेयं नभस्तलात् ॥ २० ॥

A pain also arose in his forehead, yet he did not give up his folly. Observing those stunning evil portents of a stirring nature sprung up at that moment, and laughing loudly, the celebrated Khara said to all the ogres (constituting his army), "Banking on my strength I do not care for all these stupendous evil portents sprung up, even though they are terrible to look at, any more than a powerful man does for weaklings. With my sharp arrows I can even shoot down the stars from the heavens.(18—20)

मृत्युं मरणधर्मेण संक्रुद्धो योजयाम्यहम् ।
राघवं तं बलोत्सिक्तं भ्रातरं चापि लक्ष्मणम् ॥ २१ ॥

अहत्वा सायकैस्तीक्ष्णैर्नोपावर्तितुमुत्सहे।
यन्निमित्तं तु रामस्य लक्ष्मणस्य विपर्ययः॥ २२॥
सकामा भगिनी मेऽस्तु पीत्वा तु रुधिरं तयोः।
न क्वचित् प्राप्तपूर्वो मे संयुगेषु पराजयः॥ २३॥

"Highly enraged I shall invest Death himself with mortal nature. I dare not return without killing with my sharp arrows the celebrated Rāma, a scion of Raghu, proud of his strength, and his brother Lakṣmaṇa, too. "Let my sister, Śūrpaṇakhā, with reference to whom a wrong act has been done by Rāma and Lakṣmaṇa, will have her desire fulfilled by drinking their blood. A defeat has never been faced by me on the fields of battle. (21—23)

युष्माकमेतत् प्रत्यक्षं नानृतं कथयाम्यहम्।
देवराजमपि क्रुद्धो मत्तैरावतगामिनम्॥ २४॥
वज्रहस्तं रणे हन्यां किं पुनस्तौ च मानवौ।
सा तस्य गर्जितं श्रुत्वा राक्षसानां महाचमूः॥ २५॥
प्रहर्षमतुलं लेभे मृत्युपाशावपाशिता।
समेयुश्च महात्मानो युद्धदर्शनकांक्षिणः॥ २६॥
ऋषयो देवगन्धर्वाः सिद्धाश्च सह चारणैः।
समेत्य चोचुः सहितास्तेऽन्योन्यं पुण्यकर्मणः॥ २७॥

"This is evident to you. I am not telling a lie. Enraged in battle I can make short work even of Indra, the lord of celestials, riding on the mad Airāvata, holding the thunderbolt in his hand, to say nothing of these two mortals." Hearing his roar, that huge army of ogres, caught as it was in the noose of Death, derived joy that knew no parallel. Longing to witness the encounter, high-souled Ṛṣis (seers of Vedic Mantras), gods and Gandharvas (celestial musicians) as well as Siddhas (a class of demigods endowed with mystic powers from their very birth) alongwith Cāraṇas (celestial bards) assembled there and, meeting together, the aforesaid beings of meritorious deeds, who were friendly to all, spoke to one another as follows : (24—27)

स्वस्ति गोब्राह्मणेभ्यस्तु लोकानां ये च सम्मताः।
जयतां राघवो युद्धे पौलस्त्यान् रजनीचरान्॥ २८॥
चक्रहस्तो यथा विष्णुः सर्वानसुरसत्तमान्।
एतच्चान्यच्च बहुशो ब्रुवाणाः परमर्षयः॥ २९॥
जातकौतूहलास्तत्र विमानस्थाश्च देवताः।
ददृशुर्वाहिनीं तेषां राक्षसानां गतायुषाम्॥ ३०॥

"May all be well with the cows and the Brāhmaṇas as well as with those who are highly esteemed by the people. Even as Lord Viṣṇu, holding the discus in His hand, conquered all the foremost of demons, may Śrī Rāma, a scion of Raghu, conquer the ogres born in the line of Sage Pulastya."

Speaking as aforesaid and saying many other such things, the greatest of Ṛṣis as well as gods seated in their aerial cars, in whom curiosity had sprung up, beheld there the army of those ogres, the sands of whose life had already run out. (28—30)

रथेन तु खरो वेगात् सैन्यस्याग्राद् विनिःसृतः।
श्येनगामी पृथुग्रीवो यज्ञशत्रुर्विहंगमः॥ ३१॥
दुर्जयः करवीराक्षः परुषः कालकार्मुकः।
हेममाली महामाली सर्पास्यो रुधिराशनः॥ ३२॥
द्वादशैते महावीर्याः प्रतस्थुरभितः खरम्।
महाकपालः स्थूलाक्षः प्रमाथस्त्रिशिरास्तथा।
चत्वार एते सेनाग्रे दूषणं पृष्ठतोऽन्वयुः॥ ३३॥

Khara for his part hurriedly rode in his chariot beyond his army; while Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihangama, Durjaya, Karavīrākṣa, Paruṣa, Kālakārmuka, Hemamālī, Mahāmālī, Sarpāsya and Rudhirāśana—these twelve, who were possessed of great prowess, marched round about Khara. Mahākapāla, Sthūlākṣa, Pramatha and Triśirā—these four followed at the heels of Dūṣaṇa at the head of the army. (31—33)

सा भीमवेगा समराभिकांक्षिणी
सुदारुणा राक्षसवीरसेना।
तौ राजपुत्रौ सहसाभ्युपेता
माला ग्रहाणामिव चन्द्रसूर्यौ॥ ३४॥

Eagerly seeking a combat, that most formidable army of Rākṣasa warriors,

possessed as it was with terrible impetuosity, suddenly approached those two princes like a group of planets rushing towards the moon and the sun. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Thus ends Canto Twenty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Good omens to Rāma. Rāma prepares for the fight

आश्रमं प्रतियाते तु खरे खरपराक्रमे।
तानेवौत्पातिकान् रामः सह भ्रात्रा ददर्श ह॥ १ ॥

When Khara of terrible prowess arrived at the hermitage, Rāma, they say, with his brother perceived the same evil portents. (1)

तानुत्पातान् महाघोरान् रामो दृष्ट्वात्यमर्षणः।
प्रजानामहितान् दृष्ट्वा वाक्यं लक्ष्मणमब्रवीत्॥ २ ॥

Filled with great indignation to see those most ominous portents, harmful to the people (viz., the Rākṣasas), Śrī Rāma said to Lakṣmaṇa: (2)

इमान् पश्य महाबाहो सर्वभूतापहारिणः।
समुत्थितान् महोत्पातान् संहर्तुं सर्वराक्षसान्॥ ३ ॥

"Behold, O mighty-armed brother, these evil portents of a major type, foreboding universal destruction, that have appeared for the destruction of all the ogres. (3)

अमी रुधिरधारास्तु विसृजन्ते खरस्वनाः।
व्योम्नि मेघा निवर्तन्ते परुषा गर्दभारुणाः॥ ४ ॥

"Those clouds, greyish like a donkey, which float in the heavens, are for their part raining torrents of blood with a violent crash. (4)

सधूमाश्च शराः सर्वे मम युद्धाभिनन्दिताः।
रुक्मपृष्ठानि चापानि विचेष्टन्ते विचक्षण॥ ५ ॥

"In reference to the smoke arising, as an evil portent all my arrows feel transported with joy at the prospect of a conflict, while my gold-plated bows too are bestirring, as it were, in their endeavour to get strung of themselves, O clever brother! (5)

यादृशा इह कूजन्ति पक्षिणो वनचारिणः।
अग्रतो नोऽभयं प्राप्तं संशयो जीवितस्य च॥ ६ ॥

"The type of wild birds which are crying here proclaim that security stands ahead for us and risk of life for the ogres. (6)

सम्प्रहारस्तु सुमहान् भविष्यति न संशयः।
अयमाख्याति मे बाहुः स्फुरमाणो मुहुर्मुहुः॥ ७ ॥
संनिकर्षे तु नः शूर जयं शत्रोः पराजयम्।
सुप्रभं च प्रसन्नं च तव वक्त्रं हि लक्ष्यते॥ ८ ॥

"A very great conflict will take place : there is no doubt about it. Throbbing again and again, this right arm of mine foretells victory for us and defeat for the enemy in the immediate future. Moreover, your face is undoubtedly perceived to be extremely radiant and cheerful, O valiant brother! (7-8)

उद्यतानां हि युद्धार्थं येषां भवति लक्ष्मण।
निष्प्रभं वदनं तेषां भवत्यायुः परिक्षयः॥ ९ ॥

"Loss of life surely awaits those, O Lakṣmaṇa, whose face is bereft of lustre at the time they are ready for a combat. (9)

रक्षसां नर्दतां घोरः श्रूयतेऽयं महाध्वनिः।
आहतानां च भेरीणां राक्षसैः क्रूरकर्मभिः॥ १० ॥

"Here is the terrible roar of the thundering ogres as also the crash of kettledrums beaten by the ogres of cruel deeds. (10)

अनागतविधानं तु कर्तव्यं शुभमिच्छता।
आपदं शङ्कमानेन पुरुषेण विपश्चिता॥ ११॥

"A calamity that has not yet arrived must at all events be provided against by a wise man seeking his welfare and apprehending danger. (11)

तस्माद् गृहीत्वा वैदेहीं शरपाणिर्धनुर्धरः।
गुहामाश्रय शैलस्य दुर्गां पादपसंकुलाम्॥ १२॥

"Therefore, taking Sītā (a princess of the Videha territory) and carrying your bow, arrow in hand, take cover in a mountain cave, difficult of access and surrounded by trees. (12)

प्रतिकूलितुमिच्छामि न हि वाक्यमिदं त्वया।
शापितो मम पादाभ्यां गम्यतां वत्स मा चिरम्॥ १३॥

"Surely I don't want this command of mine to be opposed by you. Conjured by me in the name of my feet, let you be gone without delay, my darling ! (13)

त्वं हि शूरश्च बलवान् हन्या एतान् न संशयः।
स्वयं निहन्तुमिच्छामि सर्वानेव निशाचरान्॥ १४॥

"You are valiant and mighty indeed and can kill these : there is no doubt about it. I, however, wish to kill all the ogres myself."(14)

एवमुक्तस्तु रामेण लक्ष्मणः सह सीतया।
शरानादाय चापं च गुहां दुर्गां समाश्रयत्॥ १५॥

Seizing his arrows and bow, when commanded thus by Rāma, Lakṣmaṇa with Sītā sought for protection a cave which was difficult of access. (15)

तस्मिन् प्रविष्टे तु गुहां लक्ष्मणे सह सीतया।
हन्त निर्युक्तमित्युक्त्वा रामः कवचमाविशत्॥ १६॥

Saying "I am glad my command has been promptly carried out", when the said Lakṣmaṇa had duly entered the cave with Sītā, Śrī Rāma for his part donned his coat of mail. (16)

स तेनाग्निनिकाशेन कवचेन विभूषितः।
बभूव रामस्तिमिरे महानग्निरिवोत्थितः॥ १७॥

Highly adorned with that armour, resplendent as fire, Śrī Rāma looked like a great flame appeared suddenly in darkness. (17)

स चापमुद्यम्य महच्छरानादाय वीर्यवान्।
सम्बभूवास्थितस्तत्र ज्यास्वनैः पूरयन् दिशः॥ १८॥

Lifting his great bow and picking up arrows, the valiant Śrī Rāma stood rooted there filling the quarters with the twangs of his bow-string. (18)

ततो देवाः सगन्धर्वाः सिद्धाश्च सह चारणैः।
समेयुश्च महात्मानो युद्धदर्शनकांक्षया॥ १९॥

Then high-souled gods accompanied by Gandharvas, as well as Siddhas with Cāraṇas too gathered together with intent to witness the combat. (19)

ऋषयश्च महात्मानो लोके ब्रह्मर्षिसत्तमाः।
समेत्य चोचुः सहितास्तेऽन्योन्यं पुण्यकर्मणः॥ २०॥

Coming together, high-souled Ṛṣis too, as well as those recognized as the foremost of Brahman sages in the world, who had performed virtuous deeds, said to one another in a body : (20)

स्वस्ति गोब्राह्मणानां च लोकानां चेति संस्थिताः।
जयतां राघवो युद्धे पौलस्त्यान् रजनीचरान्॥ २१॥
चक्रहस्तो यथा युद्धे सर्वानसुरपुंगवान्।
एवमुक्त्वा पुनः प्रोचुरालोक्य च परस्परम्॥ २२॥

"Good luck to the cows and the Brāhmaṇas, as well as to people who are well-established ! May Rāghava conquer the night-stalkers, born in the line of Sage Pulastya, as did Viṣṇu, discus in hand, conquer the foremost of all demons on the battlefield". Saying so and looking at one another, they exclaimed again : (21-22)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
एकश्च रामो धर्मात्मा कथं युद्धं भविष्यति॥ २३॥

"Here are fourteen thousand ogres of terrible deeds, while the pious-minded Rāma is alone. How will there be a conflict under such circumstances?" (23)

इति राजर्षयः सिद्धाः सगणाश्च द्विजर्षभाः।
जातकौतूहलास्तस्थुर्विमानस्थाश्च देवताः॥ २४॥

Speaking thus, royal sages and Siddhas accompanied by their entourage, as also gods, the foremost of Brāhmaṇas seated in their aerial cars stood filled with curiosity. (24)

आविष्टं तेजसा रामं संग्रामशिरसि स्थितम्।
दृष्ट्वा सर्वाणि भूतानि भयाद् विव्यथिरे तदा॥ २५॥

All living beings, who were ignorant of Śrī Rāma's greatness, felt stricken with fear at that time to behold Rāma invested with martial glory, standing in the van of fight. (25)

रूपमप्रतिमं तस्य रामस्याक्लिष्टकर्मणः।
बभूव रूपं क्रुद्धस्य रुद्रस्येव महात्मनः॥ २६॥

The peerless form of the celebrated Rāma, who was unwearied in action, resembled the form of the high-minded Rudra in fury. (26)

इति सम्भाष्यमाणे तु देवगन्धर्वचारणैः।
ततो गम्भीरनिर्ह्रादं घोरचर्मायुधध्वजम्॥ २७॥
अनीकं यातुधानानां समन्तात् प्रत्यपद्यत।
वीरालापान् विसृजतामन्योन्यमभिगच्छताम्॥ २८॥
चापानि विस्फारयतां जृम्भतां चाप्यभीक्ष्णशः।
विप्रघुष्टस्वनानां च दुन्दुभींश्चापि निघ्नताम्॥ २९॥
तेषां सुतुमुलः शब्दः पूरयामास तद् वनम्।
तेन शब्देन वित्रस्ताः श्वापदा वनचारिणः॥ ३०॥
दुद्रुवुर्यत्र निःशब्दं पृष्ठतो नावलोकयन्।
तच्चानीकं महावेगं रामं समनुवर्तत॥ ३१॥
धृतनानाप्रहरणं गम्भीरं सागरोपमम्।
रामोऽपि चारयंश्चक्षुः सर्वतो रणपण्डितः॥ ३२॥
ददर्श खरसैन्यं तद् युद्धायाभिमुखो गतः।
वितत्य च धनुर्भीमं तूण्याश्चोद्धृत्य सायकान्॥ ३३॥
क्रोधमाहारयत् तीव्रं वधार्थं सर्वरक्षसाम्।
दुष्प्रेक्ष्यश्चाभवत् क्रुद्धो युगान्ताग्निरिव ज्वलन्॥ ३४॥

While the foregoing words (vide verses 21—23) were being sympathetically uttered by the gods, Gandharvas and Cāraṇas, the army of the ogres, armed with fearful shields and weapons and distinguished by equally fearful ensigns, closed in on all sides, making a deep roar. The highly tumultuous noise of those ogres—who were uttering heroic slogans, approaching one another to give instructions in tactics of war, twanging their bows and bounding again and again in their drunkenness, making clamorous sounds and also beating their drums—filled that forest. Terribly frightened by that noise, the wild beasts of prey ran away to a far-off place where the sound could not be heard, and did not look behind. Nay, wielding various weapons, that army of great impetuosity, deep like the ocean, headed towards Rāma. Casting his eyes on all sides, and moving forward to give battle, Śrī Rāma too, who was skilled in warfare, surveyed that army of Khara. Nay, drawing at full length his terrible bow and pulling out arrows from his quiver, he summoned (to his aid) violent anger for the destruction of the ogres; and burning with anger, he was dreadful to look at like fire at the time of universal dissolution. (27—34)

तं दृष्ट्वा तेजसाऽऽविष्टं प्राव्यथन् वनदेवताः।
तस्य रुष्टस्य रूपं तु रामस्य ददृशे तदा।
दक्षस्येव क्रतुं हन्तुमुद्यतस्य पिनाकिनः॥ ३५॥

Seeing him invested with martial glory, the sylvan deities felt sore distressed. The form of angry Śrī Rāma then looked like that of Lord Rudra (the Wielder of the Pināka bow) out to wreck the sacrificial performance of Dakṣa. (35)

तत्कार्मुकैराभरणै रथैश्च
तद्वर्मभिश्चाग्निसमानवर्णैः।
बभूव सैन्यं पिशिताशनानां
सूर्योदये नीलमिवाभ्रजालम्॥ ३६॥

With their bows, ornaments and chariots, as well as with their coats of mail shining like fire, the army of the flesh-eating ogres looked like a blue mass of clouds at sunrise. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

The ogres attack Śrī Rāma, Rāma kills them all

अवष्टब्धधनुं रामं क्रुद्धं तं रिपुघातिनम्।
ददर्शाश्रममागम्य खरः सह पुरःसरैः॥ १॥

Reaching the hermitage, Khara with his attendants saw the celebrated Śrī Rāma, the slayer of his enemies, with the bow held tightly in anger. (1)

तं दृष्ट्वा सगुणं चापमुद्यम्य खरनिःस्वनम्।
रामस्याभिमुखं सूतं चोद्यतामित्यचोदयत्॥ २॥

Seeing him and lifting his bow, furnished with a string and making a sharp twang, he commanded the charioteer in the following words : "Let the chariot be driven in front of Rāma." (2)

स खरस्याज्ञया सूतस्तुरगान् समचोदयत्।
यत्र रामो महाबाहुरेको धुन्वन् धनुः स्थितः॥ ३॥

At the command of Khara the said charioteer goaded the horses on to where the mighty-armed Rāma stood alone tweaking his bow. (3)

तं तु निष्पतितं दृष्ट्वा सर्वतो रजनीचराः।
मुञ्चमाना महानादं सचिवाः पर्यवारयन्॥ ४॥

Seeing him arrived near Rāma and uttering a loud roar, his ogre companions, for their part, surrounded him on all sides. (4)

स तेषां यातुधानानां मध्ये रथगतः खरः।
बभूव मध्ये ताराणां लोहिताङ्ग इवोदितः॥ ५॥

Seated in his chariot in the midst of those ogres, the celebrated Khara looked like the Mars risen in the midst of stars. (5)

ततः शरसहस्रेण राममप्रतिमौजसम्।
अर्दयित्वा महानादं ननाद समरे खरः॥ ६॥

Striking Śrī Rāma of incomparable vigour with a thousand arrows, Khara forthwith made a loud roar on the battlefield. (6)

ततस्तं भीमधन्वानं क्रुद्धाः सर्वे निशाचराः।
रामं नानाविधैः शस्त्रैरभ्यवर्षन्त दुर्जयम्॥ ७॥

Feeling enraged, all the night-stalkers assaulted with various kinds of weapons the celebrated Śrī Rāma, who was armed with a terrible bow and was hard to conquer. (7)

मुद्गरैरायसैः शूलैः प्रासैः खड्गैः परश्वधैः।
राक्षसाः समरे शूरं निजघ्नू रोषतत्पराः॥ ८॥

Given up to fury, the ogres violently struck the hero on the battlefield, with clubs, iron pikes, barbed missiles, swords and axes. (8)

ते बलाहकसंकाशा महाकाया महाबलाः।
अभ्यधावन्त काकुत्स्थं रथैर्वाजिभिरेव च॥ ९॥
गजैः पर्वतकूटाभै रामं युद्धे जिघांसवः।
ते रामे शरवर्षाणि व्यसृजन् रक्षसां गणाः॥ १०॥
शैलेन्द्रमिव धाराभिर्वर्षमाणा महाघनाः।
सर्वैः परिवृतो रामो राक्षसैः क्रूरदर्शनैः॥ ११॥
तिथिष्विव महादेवो वृतः पारिषदां गणैः।
तानि मुक्तानि शस्त्राणि यातुधानैः स राघवः॥ १२॥
प्रतिजग्राह विशिखैर्नद्योघानिव सागरः।
स तैः प्रहरणैर्घोरैर्भिन्नगात्रो न विव्यथे॥ १३॥
रामः प्रदीप्तैर्बहुभिर्वज्रैरिव महाचलः।
स विद्धः क्षतजादिग्धः सर्वगात्रेषु राघवः॥ १४॥
बभूव रामः संध्याभ्रैर्दिवाकर इवावृतः।
विषेदुर्देवगन्धर्वाः सिद्धाश्च परमर्षयः॥ १५॥
एकं सहस्रैर्बहुभिस्तदा दृष्ट्वा समावृतम्।
ततो रामस्तु संक्रुद्धो मण्डलीकृतकार्मुकः॥ १६॥
ससर्ज निशितान् बाणान् शतशोऽथ सहस्रशः।
दुरावारान् दुर्विषहान् कालपाशोपमान् रणे॥ १७॥
मुमोच लीलया कङ्कपत्रान् काञ्चनभूषणान्।
ते शराः शत्रुसैन्येषु मुक्ता रामेण लीलया॥ १८॥
आददू रक्षसां प्राणान् पाशाः कालकृता इव।
भित्त्वा राक्षसदेहांस्तांस्ते शरा रुधिराप्लुताः॥ १९॥

अन्तरिक्षगता रेजुर्दीप्ताग्निसमतेजसः।
असंख्येयास्तु रामस्य सायकाश्चापमण्डलात्॥ २०॥
विनिष्पेतुरतीवोग्रा रक्षःप्राणापहारिणः।
तैर्धनूंषि ध्वजाग्राणि चर्माणि कवचानि च॥ २१॥
बाहून् सहस्ताभरणानूरून् करिकरोपमान्।
चिच्छेद रामः समरे शतशोऽथ सहस्रशः॥ २२॥

Riding in their chariots as well as on horseback, as also on elephants resembling mountain-peaks, the ogres, who were endowed with gigantic bodies and possessed of extraordinary might and looked like clouds, rushed on Śrī Rāma with intent to kill him in battle. Like huge clouds assailing Sumeru (the king of mountains) with torrents, those hordes of ogres rained showers of arrows on Śrī Rāma. Surrounded by all the ogres, who wore a cruel aspect, Rāma looked like Lord Mahādeva surrounded by hordes of his attendants on days bearing the name of Pradoṣa (and sacred to Śiva). By means of his arrows the celebrated Śrī Rāma, a scion of Raghu, absorbed those weapons discharged by the ogres even as the ocean does the rushing waters of rivers. The said Śrī Rāma did not feel afflicted even with his limbs pierced by those terrible weapons any more than a huge mountain rent with many blazing thunderbolts. Pierced and besmeared with blood in all limbs the celebrated Śrī Rāma, a scion of Raghu, looked like the sun screened by evening clouds. Gods and Gandharvas, Siddhas and great Ṛṣis felt dejected to behold him standing alone surrounded by many thousands at that time. With his bow bent to the shape of a circle (when drawn at full length), Śrī Rāma, for his part, who felt highly enraged on the battle-field, pulled out from his quiver hundreds and thousands of very sharp arrows, which were difficult to intercept and hard to endure and resembled the noose of Death in their action, and discharged in sport arrows tipped with gold.

Sportfully hurled on the enemy's ranks by Śrī Rāma, the aforesaid shafts took away the lives of the ogres like the nooses of Death. Having reached the air piercing through those bodies of the ogres, those arrows soaked in blood shone bright like kindled fire. Most formidable arrows without number flew from the circular bow of Śrī Rāma, taking away the lives of the ogres. With them Śrī Rāma split their bows, the tops of their ensigns, shields and coats of mail, arms adorned with ornaments for the hands and thighs resembling the trunks of elephants in their hundreds and thousands on the battlefield. (9—22)

हयान् काञ्चनसंनाहान् रथयुक्तान् ससारथीन्।
गजांश्च सगजारोहान् सहयान् सादिनस्तदा॥ २३॥
चिच्छिदुर्बिभिदुश्चैव रामबाणा गुणच्युताः।
पदातीन् समरे हत्वा ह्यनयद् यमसादनम्॥ २४॥

The arrows of Śrī Rāma, released from his bow-string on that occasion, tore and pierced the horses though protected by golden armour, alongwith the chariots and the charioteers, the elephants with their riders and the horsemen with their horses; nay, killing the foot soldiers in the encounter, he firmly despatched them to the abode of Yama, the god of death. (23-24)

ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः।
भीममार्तस्वरं चक्रुश्छिद्यमाना निशाचराः॥ २५॥

Being torn with his Nālīkas (steel-pointed arrows), Nārācas (arrows wholly made of steel) and sharp-pointed Vikarṇis (barbed arrows), the ogres then raised a terrific piteous wail. (25)

तत्सैन्यं विविधैर्बाणैरर्दितं मर्मभेदिभिः।
न रामेण सुखं लेभे शुष्कं वनमिवाग्निना॥ २६॥

Tormented by Śrī Rāma with arrows of various kinds piercing their vital parts, the said army was ill at ease like a dry forest oppressed by fire. (26)

केचिद् भीमबलाः शूराः प्रासान् शूलान् परश्वधान्।
चिक्षिपुः परमक्रुद्धा रामाय रजनीचराः॥ २७॥

Extremely enraged, some gallant night-

stalkers possessed of terrible might hurled at Śrī Rāma barbed missiles, iron pikes and axes. (27)

तेषां बाणैर्महाबाहुः शस्त्राण्यावार्य वीर्यवान्।
जहार समरे प्राणांश्चिच्छेद च शिरोधरान्॥ २८॥

Intercepting their weapons with his arrows, the valiant and mighty-armed Śrī Rāma severed their necks and took away their lives in the encounter. (28)

ते छिन्नशिरसः पेतुश्छिन्नचर्मशरासनाः।
सुपर्णवातविक्षिप्ता जगत्यां पादपा यथा॥ २९॥

With their heads lopped off and their shields and bows pierced, they toppled on the ground like trees (in the Nandana garden in heaven) knocked down by the blast raised by the flight of Garuḍa, the king of birds. (29)

अवशिष्टाश्च ये तत्र विषण्णास्ते निशाचराः।
खरमेवाभ्यधावन्त शरणार्थं शराहताः॥ ३०॥

Wounded with the arrows and feeling dejected, those ogres who were left alive there, flew for protection towards Khara alone. (30)

तान् सर्वान् धनुरादाय समाश्वास्य च दूषणः।
अभ्यधावत् सुसंक्रुद्धः क्रुद्धं क्रुद्ध इवान्तकः॥ ३१॥

Consoling them all and taking his bow, Dūṣaṇa, who felt extremely enraged, rushed towards the infuriated Rāma like the angry Yama. (31)

निवृत्तास्तु पुनः सर्वे दूषणाश्रयनिर्भयाः।
राममेवाभ्यधावन्त सालतालशिलायुधाः॥ ३२॥

Rendered fearless by the backing of Dūṣaṇa, all returned once more and rushed towards Rāma alone using sal and palmyra trees and slabs of stone for weapons. (32)

शूलमुद्गरहस्ताश्च पाशहस्ता महाबलाः।
सृजन्तः शरवर्षाणि शस्त्रवर्षाणि संयुगे॥ ३३॥
द्रुमवर्षाणि मुञ्चन्तः शिलावर्षाणि राक्षसाः।
तद् बभूवाद्भुतं युद्धं तुमुलं रोमहर्षणम्॥ ३४॥
रामस्यास्य महाघोरं पुनस्तेषां च रक्षसाम्।
ते समन्तादभिक्रुद्धा राघवं पुनरार्दयन्॥ ३५॥

Nay, holding iron pikes and clubs as well as nooses in their hands, the ogres, who were possessed of great might, began to rain on the field of battle showers of arrows and weapons, as well as volleys of trees and slabs of stones. That encounter between the celebrated Śrī Rāma and the aforesaid ogres was indeed wonderful, tumultuous and most dreadful and caused one's hair to stand on end. Waving in wrath, they tormented Śrī Rāma once more on all sides. (33—35)

ततः सर्वा दिशो दृष्ट्वा प्रदिशश्च समावृताः।
राक्षसैः सर्वतः प्राप्तैः शरवर्षाभिरावृतः॥ ३६॥
स कृत्वा भैरवं नादमस्त्रं परमभास्वरम्।
समयोजयद् गान्धर्वं राक्षसेषु महाबलः॥ ३७॥

Seeing all the quarters as well as the intermediate points encompassed by the ogres arrived from all sides, and uttering a terrible roar, Śrī Rāma, who was now covered with showers of shafts and who was possessed of extraordinary might, discharged the most resplendent missile presided over by the Gandharvas against the ogres. (36-37)

ततः शरसहस्राणि निर्ययुश्चापमण्डलात्।
सर्वा दश दिशो बाणैरापूर्यन्त समागतैः॥ ३८॥

Then from his circular bow sped thousands of arrows. All the ten directions were fully covered by those arrows. (38)

नाददानं शरान् घोरान् विमुञ्चन्तं शरोत्तमान्।
विकर्षमाणं पश्यन्ति राक्षसास्ते शरार्दिताः॥ ३९॥

Tormented by the arrows, the said ogres did not perceive Śrī Rāma picking up the dreadful and excellent arrows or discharging them. They only saw him pulling his bow-string alone. (39)

शरान्धकारमाकाशमावृणोत् सदिवाकरम्।
बभूवावस्थितो रामः प्रक्षिपन्निव तान् शरान्॥ ४०॥

The darkness spread by the arrows enveloped the sky including the sun. And Śrī Rāma simply stood sending forth those

arrows as though mechanically. (40)

युगपत्पतमानैश्च युगपच्च हतैर्भृशम्।
युगपत्पतितैश्चैव विकीर्णा वसुधाभवत्॥ ४१॥

The earth was strewn in no time with the ogres hit hard by the arrows all at a time, toppling down all and fallen on the ground all at once. (41)

निहताः पतिताः क्षीणाश्छिन्ना भिन्ना विदारिताः।
तत्र तत्र स्म दृश्यन्ते राक्षसास्ते सहस्रशः॥ ४२॥

The ogres were seen in their thousands killed outright, struck down, exhausted, split into two, hacked to pieces and disembowelled here and there. (42)

सोष्णीषैरुत्तमाङ्गैश्च साङ्गदैर्बाहुभिस्तथा।
ऊरुभिर्बाहुभिश्छिन्नैर्नानारूपैर्विभूषणैः॥ ४३॥
हयैश्च द्विपमुख्यैश्च रथैर्भिन्नैरनेकशः।
चामरव्यजनैश्छत्रैर्ध्वजैर्नानाविधैरपि॥ ४४॥
रामेण बाणाभिहतैर्विच्छिन्नैः शूलपट्टिशैः।
खड्गैः खण्डीकृतैः प्रासैर्विकीर्णैश्च परश्वधैः॥ ४५॥
चूर्णिताभिः शिलाभिश्च शरैश्चित्रैरनेकशः।
विच्छिन्नैः समरे भूमिर्विस्तीर्णाभूद् भयंकरा॥ ४६॥

Thickly strewn with heads wrapped in turbans, as well as with arms adorned with armlets, nay, with severed thighs and arms, ornaments of various designs as also with horses, foremost elephants and chariots broken at many places, whisks, canopies and ensigns of various patterns, all struck down by the arrows of Śrī Rāma, iron pikes, scimitars and swords torn into pieces, barbed missiles shattered, axes scattered all over, slabs of stone reduced to powder and numerous arrows of various kinds torn into splinters, the earth looked ghastly. (43—46)

तान् दृष्ट्वा निहतान् सर्वे राक्षसाः परमातुराः।
न तत्र चलितुं शक्ता रामं परपुरंजयम्॥ ४७॥

Sore distressed to see them slain, all the surviving ogres were unable to advance towards Śrī Rāma, the conqueror of the enemy's citadels. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Rāma kills all the fourteen thousand ogres including Dūṣaṇa

दूषणस्तु स्वकं सैन्यं हन्यमानं विलोक्य च।
संदिदेश महाबाहुर्भीमवेगान् दुरासदान्॥ १॥
राक्षसान् पञ्चसाहस्रान् समरेष्वनिवर्तिनः।
ते शूलैः पट्टिशैः खड्गैः शिलावर्षैर्द्रुमैरपि॥ २॥
शरवर्षैरविच्छिन्नं ववर्षुस्तं समन्ततः।
तद् द्रुमाणां शिलानां च वर्षं प्राणहरं महत्॥ ३॥
प्रतिजग्राह धर्मात्मा राघवस्तीक्ष्णसायकैः।
प्रतिगृह्य च तद् वर्षं निमीलित इवर्षभः॥ ४॥
रामः क्रोधं परं लेभे वधार्थं सर्वरक्षसाम्।
ततः क्रोधसमाविष्टः प्रदीप्त इव तेजसा॥ ५॥
शरैरभ्यकिरत् सैन्यं सर्वतः सहदूषणम्।
ततः सेनापतिः क्रुद्धो दूषणः शत्रुदूषणः॥ ६॥
शरैरशनिकल्पैस्तं राघवं समवारयत्।
ततो रामः सुसंक्रुद्धः क्षुरेणास्य महद् धनुः॥ ७॥
चिच्छेद समरे वीरश्चर्तुभिश्चतुरो हयान्।
हत्वा चाश्वान् शरैस्तीक्ष्णैरर्धचन्द्रेण सारथेः॥ ८॥
शिरो जहार तद्रक्षस्त्रिभिर्विव्याध वक्षसि।
स च्छिन्नधन्वा विरथो हताश्वो हतसारथिः॥ ९॥
जग्राह गिरिशृङ्गाभं परिघं रोमहर्षणम्।
वेष्टितं काञ्चनैः पट्टैर्देवसैन्याभिमर्दनम्॥ १०॥

आयसैः शङ्कुभिस्तीक्ष्णैः कीर्णं परवसोक्षितम्।
वज्राशनिसमस्पर्शं परगोपुरदारणम्॥ ११॥

Seeing his army being wiped out, the mighty-armed Dūṣaṇa urged five thousand ogres of terrible impetuosity, who were hard to approach and never turned their back on the battlefield, to march on. They incessantly assailed Rāma on all sides with iron pikes, scimitars, swords, showers of slabs of stone, as also with trees and volleys of arrows. The pious-minded Śrī Rāma (a scion of Raghu) intercepted that great and deadly shower of trees and slabs of stone with his sharp arrows. Having intercepted that volley standing (fearlessly) like a bull with eyes closed, Śrī Rāma summoned extreme wrath for the extermination of all the ogres. Possessed by anger as though burning with glory, he thereupon covered on all sides the army including Dūṣaṇa, with his arrows. Getting angry, General Dūṣaṇa, the belittler of enemies, effectively intercepted the celebrated Śrī Rāma (a scion of Raghu) with his arrows that vied with thunderbolts. Extremely enraged, the heroic Śrī Rāma then split his mighty bow with a razor-like arrow and with four other arrows pierced the four horses of his chariot. Nay, having killed the horses with his sharp arrows, he severed the head of Dūṣaṇa's charioteer with an arrow having a crescent-shaped head and with three more arrows pierced that ogre in the chest. With his bow broken, as well as horses and charioteer killed, Dūṣaṇa, who was now left without a chariot, seized an iron-capped club looking like a mountain-peak, which was plated with belts of gold, studded with sharp iron pikes and soaked with the fat of enemies, which was hard to the touch like a thunderbolt and caused the hair to stand on its end, and which was capable of crushing the celestial army and smashing the gates of the enemies' citadels. (1—11)

तं महोरगसंकाशं प्रगृह्य परिघं रणे।
दूषणोऽभ्यपतद् रामं क्रूरकर्मा निशाचरः॥ १२॥

Tightly grasping that club, which appeared like a large serpent, Dūṣaṇa, an ogre of cruel deeds, rushed at Śrī Rāma on the field of battle. (12)

तस्याभिपतमानस्य दूषणस्य च राघवः।
द्वाभ्यां शराभ्यां चिच्छेद सहस्ताभरणौ भुजौ॥ १३॥

While Dūṣaṇa was darting at him, Śrī Rāma (a scion of Raghu) lopped off with a pair of arrows both his arms with ornaments on the hands. (13)

भ्रष्टस्तस्य महाकायः पपात रणमूर्धनि।
परिघश्छिन्नहस्तस्य शक्रध्वज इवाग्रतः॥ १४॥

Loosed from his grasp, the colossal club of Dūṣaṇa, whose arms had been severed (from his body), dropped in the van of the fight like a banner raised in honour of Indra. (14)

कराभ्यां च विकीर्णाभ्यां पपात भुवि दूषणः।
विषाणाभ्यां विशीर्णाभ्यां मनस्वीव महागजः॥ १५॥

Alongwith his severed arms Dūṣaṇa fell on the ground like a proud lordly elephant with up-rooted tusks. (15)

दृष्ट्वा तं पतितं भूमौ दूषणं निहतं रणे।
साधु साध्विति काकुत्स्थं सर्वभूतान्यपूजयन्॥ १६॥

Seeing the celebrated Dūṣaṇa killed in battle and fallen on the ground, all beings present there acclaimed Śrī Rāma (a scion of Kakutstha) saying "Well-done ! Bravo !" (16)

एतस्मिन्नन्तरे क्रुद्धास्त्रयः सेनाग्रयायिनः।
संहत्याभ्यद्रवन् रामं मृत्युपाशावपाशिताः॥ १७॥
महाकपालः स्थूलाक्षः प्रमाथी च महाबलः।
महाकपालो विपुलं शूलमुद्यम्य राक्षसः॥ १८॥
स्थूलाक्षः पट्टिशं गृह्य प्रमाथी च परश्वधम्।
दृष्ट्वैवापततस्तांस्तु राघवः सायकैः शितैः॥ १९॥
तीक्ष्णाग्रैः प्रतिजग्राह सम्प्राप्तानतिथीनिव।
महाकपालस्य शिरश्चिच्छेद रघुनन्दनः॥ २०॥
असंख्येयैस्तु बाणौघैः प्रममाथ प्रमाथिनम्।
स्थूलाक्षस्याक्षिणी स्थूले पूरयामास सायकैः॥ २१॥

In the meanwhile, three generals (who

marched in the van of the army)—Mahākapāla, Sthūlākṣa and Pramāthī, who was possessed of great might—rushed towards Śrī Rāma together, bound as they were with the noose of Death, the ogre Mahākapāla lifting a huge pike, Sthūlākṣa holding a scimitar and Pramāthī an axe. Seeing them approaching, Śrī Rāma (a scion of Raghu) for his part greeted them with whetted and sharp-edged arrows as one would receive newcomers arrived in one's presence. Śrī Rāma (the delight of the Raghus) severed the head of Mahākapāla, overpowered Pramāthī with innumerable volleys of arrows and filled the large eyes of Sthūlākṣa with arrows. (17—21)

स पपात हतो भूमौ विटपीव महाद्रुमः।
दूषणस्यानुगान् पञ्चसाहस्रान् कुपितः क्षणात्॥ २२॥
हत्वा तु पञ्चसाहस्रैरनयद् यमसादनम्।
दूषणं निहतं श्रुत्वा तस्य चैव पदानुगान्॥ २३॥
व्यादिदेश खरः क्रुद्धः सेनाध्यक्षान् महाबलान्।
अयं विनिहतः संख्ये दूषणः सपदानुगः॥ २४॥
महत्या सेनया सार्धं युद्ध्वा रामं कुमानुषम्।
शस्त्रैर्नानाविधाकारैर्हनध्वं सर्वराक्षसाः॥ २५॥

Having been killed, the trio dropped down on the ground like a large tree with branches. Striking the five thousand followers of Dūṣaṇa with an equal number of arrows, the angry Śrī Rāma for his part despatched them to the abode of death. Enraged to hear of Dūṣaṇa and of those following at his heels having been killed, Khara commanded the generals of his army, who were possessed of great might, as follows : "Here is Dūṣaṇa slain in battle as well as all those who followed at his heels. Giving battle to Rāma, the wretched human being, with your mighty army, let you all ogres kill him with the weapons of various shapes." (22—25)

एवमुक्त्वा खरः क्रुद्धो राममेवाभिदुद्रुवे।
श्येनगामी पृथुग्रीवो यज्ञशत्रुर्विहंगमः॥ २६॥
दुर्जयः करवीराक्षः परुषः कालकार्मुकः।
हेममाली महामाली सर्पास्यो रुधिराशनः॥ २७॥
द्वादशैते महावीर्या बलाध्यक्षाः ससैनिकाः।
राममेवाभ्यधावन्त विसृजन्तः शरोत्तमान्॥ २८॥

Saying so, the angry Khara attacked Rāma at once. Nay, Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihaṅgama, Durjaya, Karavīrākṣa, Paruṣa, Kālakārmuka, Hemamālī, Mahāmālī, Sarpāsya and Rudhirāśana—these twelve generals also, who were possessed of extraordinary prowess, together with the rank and file attacked Rāma together, discharging the best of arrows. (26—28)

ततः पावकसंकाशैर्हेमवज्रविभूषितैः।
जघान शेषं तेजस्वी तस्य सैन्यस्य सायकैः॥ २९॥

Then with his arrows encrusted with gold and diamonds, and shining like flames the glorious Rāma destroyed the remnant of Khara's army. (29)

ते रुक्मपुङ्खा विशिखाः सधूमा इव पावकाः।
निजघ्नुस्तानि रक्षांसि वज्रा इव महाद्रुमान्॥ ३०॥

Those arrows with golden feathers, which shone like flames emitting smoke, made short work of those ogres even as thunderbolts destroy large trees. (30)

रक्षसां तु शतं रामः शतेनैकेन कर्णिना।
सहस्रं तु सहस्रेण जघान रणमूर्धनि॥ ३१॥

In the van of the fight Śrī Rāma despatched a hundred ogres with a hundred arrows and a thousand ogres with a thousand all atonce. (31)

तैर्भिन्नवर्माभरणाश्छिन्नभिन्नशरासनाः।
निपेतुः शोणितादिग्धा धरण्यां रजनीचराः॥ ३२॥

With their coats of mail and ornaments shattered and bows split into two and broken and themselves besmeared with blood, the night-stalkers dropped on the ground. (32)

तैर्मुक्तकेशैः समरे पतितैः शोणितोक्षितैः।
विस्तीर्णा वसुधा कृत्स्ना महावेदिः कुशैरिव॥ ३३॥

Like a large sacrificial altar with blades of the sacred Kuśa grass, the whole area was completely strewn with the ogres fallen

bathed in blood, with dishevelled hair on the battlefield. (33)

तत्क्षणे तु महाघोरं वनं निहतराक्षसम्।
बभूव निरयप्रख्यं मांसशोणितकर्दमम्॥ ३४॥

Covered with corpses of the slain ogres, the forest, which had been rendered muddy with blood and flesh, appeared most ghastly like a veritable hell. (34)

चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम्।
हतान्येकेन रामेण मानुषेण पदातिना॥ ३५॥

Fourteen thousand ogres of terrible deeds were killed by Rāma, a human being, fighting on foot, single-handed. (35)

तस्य सैन्यस्य सर्वस्य खरः शेषो महारथः।
राक्षसस्त्रिशिराश्चैव रामश्च रिपुसूदनः॥ ३६॥

Out of that entire army, the great car-warrior Khara as also the ogre Triśirā and (its exterminator) Śrī Rāma, the slayer of his foes, survived. (36)

शेषा हता महावीर्या राक्षसा रणमूर्धनि।
घोरा दुर्विषहाः सर्वे लक्ष्मणस्याग्रजेन ते॥ ३७॥

The other ogres, who were well-known, possessed of great prowess, fierce and hard to encounter, were all killed by the elder brother of Lakṣmaṇa in the van of the fight. (37)

ततस्तु तद्भीमबलं महाहवे
समीक्ष्य रामेण हतं बलीयसा।
रथेन रामं महता खरस्ततः
समाससादेन्द्र इवोद्यताशनिः॥ ३८॥

Then, perceiving that terrible army killed in a major conflict by Śrī Rāma, who proved superior in strength (when matched with the entire host), Khara then rode in a large chariot like Indra with his thunderbolt uplifted, and attacked Śrī Rāma from where he was. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Rāma kills Triśirā

खरं तु रामाभिमुखं प्रयान्तं वाहिनीपतिः।
राक्षसस्त्रिशिरा नाम संनिपत्येदमब्रवीत्॥ १॥

Approaching Khara who was marching to meet Śrī Rāma, his other general, the ogre Triśirā, for his part, spoke as follows : (1)

मां नियोजय विक्रान्तं त्वं निवर्तस्व साहसात्।
पश्य रामं महाबाहुं संयुगे विनिपातितम्॥ २॥

"Command me, your valiant general, to take the field and cease you from the daring act. See the mighty-armed Rāma thrown down in an encounter. (2)

प्रतिजानामि ते सत्यमायुधं चाहमालभे।
यथा रामं वधिष्यामि वधार्हं सर्वरक्षसाम्॥ ३॥

"I take an unfailing vow before you and swear by my weapon that I shall surely kill Rāma, who deserves death at the hands of all the ogres. (3)

अहं वास्य रणे मृत्युरेष वा समरे मम।
विनिवर्त्य रणोत्साहं मुहूर्तं प्राश्निको भव॥ ४॥

"Either I shall prove to be his death on the battlefield or he will be my death in battle. Therefore, curbing your martial ardour stand aloof as a judge awhile. (4)

प्रहृष्टो वा हते रामे जनस्थानं प्रयास्यसि।
मयि वा निहते रामं संयुगाय प्रयास्यसि॥ ५॥

"You will either return to Janasthāna highly delighted in the event of Rāma being killed by me or in the event of my being slain, you will march against Rāma for an engagement with him." (5)

खरस्त्रिशिरसा तेन मृत्युलोभात् प्रसादितः।
गच्छ युध्येत्यनुज्ञातो राघवाभिमुखो ययौ॥ ६॥

When Khara was won over by the said Triśirā due to his being covetous of death at the hands of Śrī Rāma, and Triśirā was granted leave in the words "Go, fight", the latter proceeded towards Śrī Rāma, a scion of Raghu. (6)

त्रिशिरास्तु रथेनैव वाजियुक्तेन भास्वता।
अभ्यद्रवद् रणे रामं त्रिशृङ्ग इव पर्वतः॥ ७॥

Triśirā, for his part, who with his three heads looked like a three-peaked mountain, drove in a glittering chariot drawn by horses against Śrī Rāma on the field of battle. (7)

शरधारासमूहान् स महामेघ इवोत्सृजन्।
व्यसृजत् सदृशं नादं जलार्द्रस्येव दुन्दुभेः॥ ८॥

Pouring volleys of arrows like a huge cloud, he uttered a roar like the crash of a drum drenched with water. (8)

आगच्छन्तं त्रिशिरसं राक्षसं प्रेक्ष्य राघवः।
धनुषा प्रतिजग्राह विधुन्वन् सायकान् शितान्॥ ९॥

Perceiving the ogre Triśirā coming, Śrī Rāma (a scion of Raghu), greeted him with his bow discharging sharp arrows. (9)

स सम्प्रहारस्तुमुलो रामत्रिशिरसोस्तदा।
सम्बभूवातिबलिनोः सिंहकुञ्जरयोरिव॥ १०॥

That clash between Śrī Rāma and Triśirā, who were both possessed of great might, raged fiercely at that time like the clash between a lion and an elephant. (10)

ततस्त्रिशिरसा बाणैर्ललाटे ताडितस्त्रिभिः।
अमर्षी कुपितो रामः संरब्ध इदमब्रवीत्॥ ११॥

Feeling provoked and excited when hit by Triśirā with three arrows on the forehead, the indignant Śrī Rāma spoke as follows : (11)

अहो विक्रमशूरस्य राक्षसस्येदृशं बलम्।
पुष्पैरिव शरैर्योऽहं ललाटेऽस्मि परिक्षतः॥ १२॥

"O ! Such is the strength of this ogre, who is brave in launching an offensive, and by whom I have been struck on the forehead with arrows like flowers ! (12)

ममापि प्रतिगृह्णीष्व शरांश्चापगुणाच्च्युतान्।
एवमुक्त्वा सुसंरब्धः शरानाशीविषोपमान्॥ १३॥
त्रिशिरो वक्षसि क्रुद्धो निजघान चतुर्दश।
चतुर्भिस्तुरगानस्य शरैः संनतपर्वभिः॥ १४॥
न्यपातयत तेजस्वी चतुरस्तस्य वाजिनः।
अष्टभिः सायकैः सूतं रथोपस्थे न्यपातयत्॥ १५॥

"Now receive the arrows shot from my bow-string too." Saying so, Śrī Rāma, who was highly excited and enraged discharged fourteen serpent-like arrows on the chest of Triśirā. With four arrows having bent nodes, the glorious Śrī Rāma struck down the four swift-footed horses of his chariot, while with eight more arrows he knocked down the charioteer on his very seat in the chariot. (13—15)

रामश्चिच्छेद बाणेन ध्वजं चास्य समुच्छ्रितम्।
ततो हतरथात् तस्मादुत्पतन्तं निशाचरम्॥ १६॥
चिच्छेद रामस्तं बाणैर्हृदये सोऽभवज्जडः।
सायकैश्चाप्रमेयात्मा सामर्षस्तस्य रक्षसः॥ १७॥
शिरांस्यपातयत् त्रीणि वेगवद्भिस्त्रिभिः शरैः।
स धूमशोणितोद्गारी रामबाणाभिपीडितः॥ १८॥
न्यपतत् पतितैः पूर्वं समरस्थो निशाचरः।
हतशेषास्ततो भग्ना राक्षसाः खरसंश्रयाः॥ १९॥
द्रवन्ति स्म न तिष्ठन्ति व्याघ्रत्रस्ता मृगा इव।
तान् खरो द्रवतो दृष्ट्वा निवर्त्य रुषितस्त्वरन्।
राममेवाभिदुद्राव राहुश्चन्द्रमसं यथा॥ २०॥

Śrī Rāma further broke his tall ensign with an arrow. Then he pierced with arrows the ogre himself in his heart while he was jumping from his shattered chariot, so that he became motionless. Nay, full of indignation, Śrī Rāma

(of immeasurable prowess) struck off the three heads of that ogre with three swift arrows. Spurting steaming blood when thus mortally hurt by the shafts of Rāma, that night-stalker fell down where he stood on the field of battle, joining the company of his heads already fallen. Feeling disheartened the surviving ogres, who had taken shelter under the banner of Khara, took to their heels and did not tarry any more than the deer scared away by a tiger. Enraged to see them running away, and rallying them, Khara hurriedly rushed towards Rāma alone as the planet Rāhu assails the moon. (16—20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Thus ends Canto Twenty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Śrī Rāma's encounter with Khara

निहतं दूषणं दृष्ट्वा रणे त्रिशिरसा सह।
खरस्याप्यभवत् त्रासो दृष्ट्वा रामस्य विक्रमम्॥ १॥

Seeing Dūṣaṇa killed in battle together with Triśirā, fear entered the mind of Khara too when he witnessed the prowess of Śrī Rāma. (1)

स दृष्ट्वा राक्षसं सैन्यमविषह्यं महाबलम्।
हतमेकेन रामेण दूषणस्त्रिशिरा अपि॥ २॥
तद्बलं हतभूयिष्ठं विमनाः प्रेक्ष्य राक्षसः।
आससाद खरो रामं नमुचिर्वासवं यथा॥ ३॥

Bewildered to see the very mighty and irresistible army of ogres as also Dūṣaṇa and Triśirā killed by Rāma single-handed, and also perceiving most of the troops wiped out, the ogre Khara attacked Śrī Rāma as did the demon Namuci attack Indra. (2-3)

विकृष्य बलवच्चापं नाराचान् रक्तभोजनान्।
खरश्चिक्षेप रामाय क्रुद्धानाशीविषानिव॥ ४॥

Pulling at full length his mighty bow, Khara discharged at Śrī Rāma blood-sucking arrows known by the name of Nārācas and resembling angry serpents. (4)

ज्यां विधुन्वन् सुबहुशः शिक्षयास्त्राणि दर्शयन्।
चचार समरे मार्गान् शरै रथगतः खरः॥ ५॥

Shaking the string of his bow in numerous ways and displaying (the use of) mystic missiles by virtue of his military practice, Khara in his chariot rode on the battlefield employing devices with his arrows. (5)

स सर्वाश्च दिशो बाणैः प्रदिशश्च महारथः।
पूरयामास तं दृष्ट्वा रामोऽपि सुमहद् धनुः॥ ६॥

That great chariot-warrior filled all the quarters as also the intermediate points with arrows. Seeing him, Śrī Rāma also took up his very mighty bow. (6)

स सायकैर्दुर्विषहैर्विस्फुलिङ्गैरिवाग्निभिः।
नभश्चकाराविवरं पर्जन्य इव वृष्टिभिः॥ ७॥

He covered the entire sky with his formidable arrows resembling sparks of fire as does the god of rain with showers. (7)

तद् बभूव शितैर्बाणैः खररामविसर्जितैः।
पर्याकाशमनाकाशं सर्वतः शरसंकुलम्॥ ८॥

Thickly set with arrows on all sides because of the sharp arrows discharged both by Khara and Śrī Rāma, the sky round about them was left without any empty space. (8)

शरजालावृतः सूर्यो न तदा स्म प्रकाशते।
अन्योन्यवधसंरम्भादुभयोः सम्प्रयुध्यतोः॥ ९॥

Screened by the network of arrows discharged by both the warriors, who were fiercely fighting in their zeal to kill each other, the sun was not visible at that time. (9)

ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः।
आजघान रणे रामं तोत्रैरिव महाद्विपम्॥ १०॥

Then, like one striking a lordly elephant with a goad, Khara hit Śrī Rāma with arrows of various kinds such as, Nālīkas, Nārācas and sharp-pointed Vikarṇis on the field of battle. (10)

तं रथस्थं धनुष्पाणिं राक्षसं पर्यवस्थितम्।
ददृशुः सर्वभूतानि पाशहस्तमिवान्तकम्॥ ११॥

All created beings saw that ogre rooted firmly in his chariot, bow in hand, like Death himself with a noose in his hand. (11)

हन्तारं सर्वसैन्यस्य पौरुषे पर्यवस्थितम्।
परिश्रान्तं महासत्त्वं मेने रामं खरस्तदा॥ १२॥

At that time Khara thought Śrī Rāma, the destroyer of his entire army, who was possessed of great might and intent on heroism, to be dead tired. (12)

तं सिंहमिव विक्रान्तं सिंहविक्रान्तगामिनम्।
दृष्ट्वा नोद्विजते रामः सिंहः क्षुद्रमृगं यथा॥ १३॥

Śrī Rāma, however, did not feel perturbed in the least to see him bold as a lion and striding like one, any more than a lion would feel perturbed to see a small deer. (13)

ततः सूर्यनिकाशेन रथेन महता खरः।
आससादाथ तं रामं पतङ्ग इव पावकम्॥ १४॥

Then, in a large chariot blazing as the sun, Khara approached the celebrated Śrī Rāma even, as a moth would approach a fire. (14)

ततोऽस्य सशरं चापं मुष्टिदेशे महात्मनः।
खरश्चिच्छेद रामस्य दर्शयन् हस्तलाघवम्॥ १५॥

Thereupon, displaying his dexterity of hand, Khara split the bow alongwith the arrow near the fist of the high-souled Śrī Rāma. (15)

स पुनस्त्वपरान् सप्त शरानादाय मर्मणि।
निजघान रणे क्रुद्धः शक्राशनिसमप्रभान्॥ १६॥

Again, taking seven more arrows, shining brightly as the thunderbolt of Indra, Khara, for his part, angrily discharged them at the vital parts of Śrī Rāma on the battle-field. (16)

ततः शरसहस्रेण राममप्रतिमौजसम्।
अर्दयित्वा महानादं ननाद समरे खरः॥ १७॥

Then, hurting Śrī Rāma of unparalleled prowess with a thousand arrows, Khara uttered a loud roar on the battlefield. (17)

ततस्तत्प्रहतं बाणैः खरमुक्तैः सुपर्वभिः।
पपात कवचं भूमौ रामस्यादित्यवर्चसम्॥ १८॥

Hit hard by the smooth-knobbed arrows discharged by Khara, the well-known armour of Śrī Rāma, bright like the sun, thereupon fell on the ground. (18)

स शरैरर्पितः क्रुद्धः सर्वगात्रेषु राघवः।
रराज समरे रामो विधूमोऽग्निरिव ज्वलन्॥ १९॥

Getting enraged when pierced with arrows all over his limbs, Śrī Rāma (a scion of Raghu) shone on the battlefield like a smokeless burning fire. (19)

ततो गम्भीरनिर्ह्रादं रामः शत्रुनिबर्हणः।
चकारान्ताय स रिपोः सज्यमन्यन्महद्धनुः॥ २०॥

Then Śrī Rāma, the exterminator of his foes, strung another mighty bow, which made a deep sound, to bring about the end of his enemy. (20)

सुमहद् वैष्णवं यत् तदतिसृष्टं महर्षिणा।
वरं तद् धनुरुद्यम्य खरं समभिधावत॥ २१॥

Raising that excellent and very mighty bow belonging to Lord Viṣṇu, that had been gifted by the eminent sage, Agastya, he darted towards Khara. (21)

ततः कनकपुङ्खैस्तु शरैः संनतपर्वभिः।
चिच्छेद रामः संक्रुद्धः खरस्य समरे ध्वजम्॥ २२॥

Then, highly enraged, Śrī Rāma cut down the ensign of Khara on the battle-field by

means of gold-feathered arrows with level nodes. (22)

स दर्शनीयो बहुधा विच्छिन्नः काञ्चनो ध्वजः।
जगाम धरणीं सूर्यो देवतानामिवाज्ञया॥ २३॥

Split into many parts, that attractive gold ensign fell down on the earth like the sun at the command (imprecation) of gods. (23)

तं चतुर्भिः खरः क्रुद्धो रामं गात्रेषु मार्गणैः।
विव्याध हृदि मर्मज्ञो मातङ्गमिव तोमरैः॥ २४॥

With four arrows the angry Khara, who was aware of the vulnerable parts in a body, hit Rāma in his various limbs and particularly in his heart even as one would strike an elephant with javelins. (24)

स रामो बहुभिर्बाणैः खरकार्मुकनिःसृतैः।
विद्धो रुधिरसिक्ताङ्गो बभूव रुषितो भृशम्॥ २५॥

The aforesaid Śrī Rāma felt highly enraged when pierced with many arrows released from the bow of Khara and bathed in blood all over his body. (25)

स धनुर्धन्विनां श्रेष्ठः संगृह्य परमाहवे।
मुमोच परमेष्वासः षट् शरानभिलक्षितान्॥ २६॥

Grasping firmly his bow in that great battle, Śrī Rāma, the foremost of bowmen, who wielded a great bow, discharged six well-aimed arrows. (26)

शिरस्येकेन बाणेन द्वाभ्यां बाह्वोरथार्पयत्।
त्रिभिश्चन्द्रार्धवक्त्रैश्च वक्षस्यभिजघान ह॥ २७॥

They say he pierced Khara in the head with one arrow, with two more the arms, and with three crescent-headed arrows hit him hard in the chest. (27)

ततः पश्चान्महातेजा नाराचान् भास्करोपमान्।
जघान राक्षसं क्रुद्धस्त्रयोदश शिलाशितान्॥ २८॥

After that Śrī Rāma, who was exceptionally glorious, discharged at the ogre thirteen arrows whetted on the stone and blazing like the sun. (28)

रथस्य युगमेकेन चतुर्भिः शबलान् हयान्।
षष्ठेन च शिरः संख्ये चिच्छेद खरसारथेः॥ २९॥

With one arrow he cut down the yoke of the chariot; with four, the spotted horses; and with the sixth he cut off the head of Khara's charioteer on the battle-field. (29)

त्रिभिस्त्रिवेणून् बलवान् द्वाभ्यामक्षं महाबलः।
द्वादशेन तु बाणेन खरस्य सशरं धनुः॥ ३०॥
छित्त्वा वज्रनिकाशेन राघवः प्रहसन्निव।
त्रयोदशेनेन्द्रसमो बिभेद समरे खरम्॥ ३१॥

Having cut down with three arrows the three shafts supporting the yoke, with two the axle and with the twelfth, which shone brightly like a thunderbolt, the bow and the arrow of Khara, Śrī Rāma (a scion of Raghu) for his part, who was possessed of exceptional might and looked like Indra, pierced Khara in the heart as though laughing on the battle-field with the thirteenth. (30-31)

प्रभग्नधन्वा विरथो हताश्वो हतसारथिः।
गदापाणिरवप्लुत्य तस्थौ भूमौ खरस्तदा॥ ३२॥

Then, jumping down, Khara, who was deprived of his chariot and had his bow shattered, horses killed and charioteer slain, stood on the ground mace in hand. (32)

तत् कर्म रामस्य महारथस्य
समेत्य देवाश्च महर्षयश्च।
अपूजयन् प्राञ्जलयः प्रहृष्टा-
स्तदा विमानाग्रगताः समेताः॥ ३३॥

Collecting in the fore-part of their aerial cars at that time, gods and eminent Ṛṣis too, who felt highly rejoiced, applauded in a body with joined palms that feat of Śrī Rāma, the great car-warrior. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Exchange of hot words between Khara and Śrī Rāma

खरं तु विरथं रामो गदापाणिमवस्थितम्।
मृदुपूर्वं महातेजाः परुषं वाक्यमब्रवीत्॥ १॥

Śrī Rāma, for his part, who was possessed of exceptional glory, addressed to Khara, who, having been deprived of his chariot, stood below, mace in hand, the following harsh words, though preceded by soft words: (1)

गजाश्वरथसम्बाधे बले महति तिष्ठता।
कृतं ते दारुणं कर्म सर्वलोकजुगुप्सितम्॥ २॥

"Presiding over a huge army crowded with elephants, horses and chariots, a ruthless course of action despised by all people has been adopted by you. (2)

उद्वेजनीयो भूतानां नृशंसः पापकर्मकृत्।
त्रयाणामपि लोकानामीश्वरोऽपि न तिष्ठति॥ ३॥

"He who oppresses all created beings, is hard-hearted and perpetrates sinful deeds does not survive, be he the ruler of all the three worlds. (3)

कर्म लोकविरुद्धं तु कुर्वाणं क्षणदाचर।
तीक्ष्णं सर्वजनो हन्ति सर्पं दुष्टमिवागतम्॥ ४॥

"Everyone, O night-stalker, injures him who adopts a severe course of action running counter to the interests of the people, as one strikes a wicked serpent arrived near. (4)

लोभात् पापानि कुर्वाणः कामाद् वा यो न बुध्यते।
हृष्टः पश्यति तस्यान्तं ब्राह्मणी करकादिव॥ ५॥

"He who does not awaken even though committing sins through greed or concupiscence, and feels delighted in doing so, sees with his own eyes the end of his sinful deeds alongwith his own as a Brāhmaṇī (a kind of venomless lizard) perceives its own end through the eating of hailstones. (5)

वसतो दण्डकारण्ये तापसान् धर्मचारिणः।
किं नु हत्वा महाभागान् फलं प्राप्स्यसि राक्षस॥ ६॥

"What reward on earth will you get by killing highly blessed ascetics living in the Daṇḍaka forest and practising virtue, O ogre ! (6)

न चिरं पापकर्माणः क्रूरा लोकजुगुप्सिताः।
ऐश्वर्यं प्राप्य तिष्ठन्ति शीर्णमूला इव द्रुमाः॥ ७॥

"Even on attaining lordship, cruel men perpetrating sinful deeds and despised by the people cannot live long any more than trees with rotten roots. (7)

अवश्यं लभते कर्ता फलं पापस्य कर्मणः।
घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम्॥ ८॥

"The perpetrator of a sinful deed inevitably reaps its terrible consequence when the time comes, even as a tree puts forth its blossom in the proper season. (8)

नचिरात् प्राप्यते लोके पापानां कर्मणां फलम्।
सविषाणामिवान्नानां भुक्तानां क्षणदाचर॥ ९॥

"The fruit of one's sinful deeds, O night-stalker, is reaped not long after like that of poisoned foods eaten. (9)

पापमाचरतां घोरं लोकस्याप्रियमिच्छताम्।
अहमासादितो राज्ञा प्राणान् हन्तुं निशाचर॥ १०॥

"I have been deputed by the king, my father, O night-stalker, to take the lives of those who commit terrible sins and wish evil to the people. (10)

अद्य भित्त्वा मया मुक्ताः शराः काञ्चनभूषणाः।
विदार्यातिपतिष्यन्ति वल्मीकमिव पन्नगाः॥ ११॥

"Penetrating through your body and rending the earth, the arrows decked with gold discharged by me today will reach beyond the earth to the subterranean regions like serpents entering the ant-hill. (11)

ये त्वया दण्डकारण्ये भक्षिता धर्मचारिणः।
तानद्य निहतः संख्ये ससैन्योऽनुगमिष्यसि॥ १२॥

"Killed in battle today, you will follow with your army those ascetics of pious deeds who have been eaten by you in the Daṇḍaka forest. (12)

अद्य त्वां निहतं बाणैः पश्यन्तु परमर्षयः।
निरयस्थं विमानस्था ये त्वया निहताः पुरा॥ १३॥

"Let those great sages who were killed by you in the past see you from their aerial cars killed with my arrows and rotting in hell. (13)

प्रहरस्व यथाकामं कुरु यत्नं कुलाधम।
अद्य ते पातयिष्यामि शिरस्तालफलं यथा॥ १४॥

"Strike as you will and do your best, O the disgrace of your race ! I shall this very day strike down your head like a palm fruit." (14)

एवमुक्तस्तु रामेण क्रुद्धः संरक्तलोचनः।
प्रत्युवाच ततो रामं प्रहसन् क्रोधमूर्च्छितः॥ १५॥

Enraged when spoken to as aforesaid, and laughing heartily, Khara, who was beside himself with anger, then replied as follows with blood-red eyes to Śrī Rāma: (15)

प्राकृतान् राक्षसान् हत्वा युद्धे दशरथात्मज।
आत्मना कथमात्मानमप्रशस्यं प्रशंससि॥ १६॥

"Having killed ordinary ogres on the battle-field, O son of Daśaratha, how are you extolling yourself, though unworthy of praise? (16)

विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः।
कथयन्ति न ते किंचित् तेजसा चातिगर्विताः॥ १७॥

"Those jewels among men, who are brave or mighty, do not speak anything about themselves, puffed up with pride of valour. (17)

प्राकृतास्त्वकृतात्मानो लोके क्षत्रियपांसनाः।
निरर्थकं विकत्थन्ते यथा राम विकत्थसे॥ १८॥

"Only the vulgar, who have not subdued the self and are a disgrace to the Kṣatriyas in the world, brag in vain as you do, O Rāma ! (18)

कुलं व्यपदिशन् वीरः समरे कोऽभिधास्यति।
मृत्युकाले तु सम्प्राप्ते स्वयमप्रस्तवे स्तवम्॥ १९॥

"In the course of a battle when the hour of death is at hand what heroic man indeed will utter his own praise without any occasion for it, mentioning his own race?(19)

सर्वथा तु लघुत्वं ते कत्थनेन विदर्शितम्।
सुवर्णप्रतिरूपेण तप्तेनेव कुशाग्निना॥ २०॥

"Through self-praise baseness alone has been exhibited by you in every way, as is done by brass (bearing the semblance of gold) when heated in fire lighted for the purpose of refining gold. (20)

न तु मामिह तिष्ठन्तं पश्यसि त्वं गदाधरम्।
धराधरमिवाकम्प्यं पर्वतं धातुभिश्चितम्॥ २१॥

"You do not see me wielding a mace and standing immovable like a principal mountain holding the earth in balance and enriched with minerals ! (21)

पर्याप्तोऽहं गदापाणिर्हन्तुं प्राणान् रणे तव।
त्रयाणामपि लोकानां पाशहस्त इवान्तकः॥ २२॥

"Like Yama (the god of death) standing noose in hand, I, who hold a mace in hand, am strong enough to take your life as also the life of the inhabitants of all the three worlds. (22)

कामं बह्वपि वक्तव्यं त्वयि वक्ष्यामि न त्वहम्।
अस्तं प्राप्नोति सविता युद्धविघ्नस्ततो भवेत्॥ २३॥

"Even though there is much to be said about you, I shall not speak more; for the sun is setting and interruption may be caused thereby in the combat. (23)

चतुर्दश सहस्राणि राक्षसानां हतानि ते।
त्वद्विनाशात् करोम्यद्य तेषामश्रुप्रमार्जनम्॥ २४॥

"Fourteen thousand ogres stand killed by you. By bringing about your destruction I shall avenge their death and wipe away the tears of their dear ones." (24)

इत्युक्त्वा परमक्रुद्धः स गदां परमाङ्गदाम्।
खरश्चिक्षेप रामाय प्रदीप्तामशनिं यथा॥ २५॥

Saying so and getting highly enraged, he hurled his mace adorned with excellent gold rings and resembling a blazing thunderbolt at Śrī Rāma. (25)

खरबाहुप्रमुक्ता सा प्रदीप्ता महती गदा।
भस्म वृक्षांश्च गुल्मांश्च कृत्वागात् तत्समीपतः॥ २६॥

Reducing to ashes the intervening trees and shrubs, that huge and blazing mace released from the hands of Khara drew near Śrī Rāma. (26)

तामापतन्तीं महतीं मृत्युपाशोपमां गदाम्।
अन्तरिक्षगतां रामश्चिच्छेद बहुधा शरैः॥ २७॥

With his arrows Śrī Rāma split into pieces that huge mace, resembling the noose of Yama in its deadly action even as it came flying and while it was yet in the air. (27)

सा विशीर्णा शरैर्भिन्ना पपात धरणीतले।
गदा मन्त्रौषधिबलैर्व्यालीव विनिपातिता॥ २८॥

Broken and smashed with the arrows, that mace fell on the ground like a female serpent thrown down by the power of charms and herbs. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Rāma kills Khara. Gods and sages applaud Him

भित्त्वा तु तां गदां बाणै राघवो धर्मवत्सलः।
स्मयमान इदं वाक्यं संरब्धमिदमब्रवीत्॥ १॥

Having shattered that mace with arrows, Śrī Rāma, a scion of Raghu, for his part, who was fond of virtue, smilingly uttered the following furious words : (1)

एतत् ते बलसर्वस्वं दर्शितं राक्षसाधम।
शक्तिहीनतरो मत्तो वृथा त्वमुपगर्जसि॥ २॥

"Is this the totality of your strength that you have exhibited, O vile ogre? Though much deficient in strength as compared to me, you brag in vain ! (2)

एषा बाणविनिर्भिन्ना गदा भूमितलं गता।
अभिधानप्रगल्भस्य तव प्रत्ययघातिनी॥ ३॥

"Fallen to the ground when split into pieces by my arrows, this mace of yours, you being bold in braggadocio alone, has dashed to pieces the confidence reposed in it by you. (3)

यत् त्वयोक्तं विनष्टानामिदमश्रुप्रमार्जनम्।
राक्षसानां करोमीति मिथ्या तदपि ते वचः॥ ४॥

"Even the declaration that was made by you in the following words : 'I hereby wipe away the tears of the relatives of the ogres killed in battle' has proved false. (4)

नीचस्य क्षुद्रशीलस्य मिथ्यावृत्तस्य रक्षसः।
प्राणानपहरिष्यामि गरुत्मानमृतं यथा॥ ५॥

"Even as Garuḍa, the king of birds, snatched away nectar from the custody of the gods in heaven, I shall take away the life of the vile ogre that you are, mean of nature and immoral of conduct. (5)

अद्य ते भिन्नकण्ठस्य फेनबुद्बुदभूषितम्।
विदारितस्य मद्बाणैर्मही पास्यति शोणितम्॥ ६॥

"The earth will quaff your blood enriched with foam and bubbles, when your throat has been pierced and your body torn with my shafts. (6)

पांसुरूषितसर्वाङ्गः स्त्रस्तन्यस्तभुजद्वयः।
स्वप्स्यसे गां समाश्लिष्य दुर्लभां प्रमदामिव॥ ७॥

"Closely embracing the earth like a young woman hard to win, you will lie asleep forever covered with dust all over the body, with both of your arms severed. (7)

प्रवृद्धनिद्रे शयिते त्वयि राक्षसपांसने।
भविष्यन्ति शरण्यानां शरण्या दण्डका इमे॥ ८॥

"When you, the disgrace of the ogres, are laid in protracted slumber, this Daṇḍaka forest will turn out to be a place of resort for sages, who afford shelter to all. (8)

जनस्थाने हतस्थाने तव राक्षस मच्छरैः।
निर्भया विचरिष्यन्ति सर्वतो मुनयो वने॥ ९॥

"When your abode in Janasthāna has been destroyed by my arrows, O ogre, ascetics will roam about fearlessly everywhere in the forest. (9)

अद्य विप्रसरिष्यन्ति राक्षस्यो हतबान्धवाः।
बाष्पार्द्रवदना दीना भयादन्यभयावहाः॥ १०॥

"Ogresses who caused terror in others, will run away, afflicted through fear, from the Daṇḍaka forest today, their faces wet with tears, their kith and kin having been killed by me. (10)

अद्य शोकरसज्ञास्ता भविष्यन्ति निरर्थिकाः।
अनुरूपकुलाः पत्न्यो यासां त्वं पतिरीदृशः॥ ११॥

"Your wives, whose husband is of such immoral conduct as you and who are born of like families will taste the sentiment of pathos today, being deprived of all enjoyments coveted by all. (11)

नृशंसशील क्षुद्रात्मन् नित्यं ब्राह्मणकण्टक।
त्वत्कृते शङ्कितैरग्नौ मुनिभिः पात्यते हविः॥ १२॥

"O ogre of cruel disposition and mean mentality, a standing thorn in the side of Brāhmaṇa, oblations are poured into the fire by ascetics full of apprehension on account of you." (12)

तमेवमभिसंरब्धं ब्रुवाणं राघवं वने।
खरो निर्भर्त्सयामास रोषात् खरतरस्वरः॥ १३॥

Khara, whose voice waxed sterner due to wrath, censured in the following words Śrī Rāma, a scion of Raghu, who was uttering such angry words in the forest : (13)

दृढं खल्ववलिप्तोऽसि भयेष्वपि च निर्भयः।
वाच्यावाच्यं ततो हि त्वं मृत्योर्वश्यो न बुध्यसे॥ १४॥
कालपाशपरिक्षिप्ता भवन्ति पुरुषा हि ये।
कार्याकार्यं न जानन्ति ते निरस्तषडिन्द्रियाः॥ १५॥

"Surely you are excessively vainglorious and fearless even in the face of dangers. Evidently you are in the grip of death; that is why you cannot judge what should be spoken and what should not be spoken. Indeed men who are caught in the noose of Death can no longer distinguish what ought to be done and what ought not to be done, their senses and mind having been thrown out of order." (14-15)

एवमुक्त्वा ततो रामं संरुध्य भृकुटिं ततः।
स ददर्श महासालमविदूरे निशाचरः॥ १६॥
रणे प्रहरणस्यार्थे सर्वतो ह्यवलोकयन्।
स तमुत्पाटयामास संदष्टदशनच्छदम्॥ १७॥

Speaking as aforesaid to Śrī Rāma and then knitting his eyebrows and further eagerly casting his eyes all round for some weapon to be used in the encounter, the said ogre saw a big sal tree not far off; and sharply biting his lips he uprooted it. (16-17)

तं समुत्क्षिप्य बाहुभ्यां विनर्दित्वा महाबलः।
राममुद्दिश्य चिक्षेप हतस्त्वमिति चाब्रवीत्॥ १८॥

Whirling it with his arms and loudly roaring, the ogre, who was possessed of extraordinary might, hurled it at Śrī Rāma and said, "You are killed." (18)

तमापतन्तं बाणौघैश्छित्त्वा रामः प्रतापवान्।
रोषमाहारयत् तीव्रं निहन्तुं समरे खरम्॥ १९॥

Cutting down with his volleys of arrows the approaching tree, the glorious Śrī Rāma

summoned violent anger to make short work of Khara in the battle. (19)

जातस्वेदस्ततो रामो रोषरक्तान्तलोचनः।
निर्बिभेद सहस्त्रेण बाणानां समरे खरम्॥ २०॥

Covered with perspiration due to anger and with the outer corners of his eyes reddened through anger, Śrī Rāma thereupon pierced Khara on the battlefield with a thousand arrows. (20)

तस्य बाणान्तराद् रक्तं बहु सुस्राव फेनिलम्।
गिरेः प्रस्त्रवणस्येव धाराणां च परिस्त्रवः॥ २१॥

Like the flow of torrents from Mount Prasravaṇa, copious foaming blood gushed forth from the cuts made in his body by the arrows. (21)

विकलः स कृतो बाणैः खरो रामेण संयुगे।
मत्तो रुधिरगन्धेन तमेवाभ्यद्रवद् द्रुतम्॥ २२॥

Rendered uneasy with his arrows by Śrī Rāma in battle, and maddened by the smell of blood indeed, Khara ran fast towards Śrī Rāma. (22)

तमापतन्तं संक्रुद्धं कृतास्त्रो रुधिराप्लुतम्।
अपासर्पद् द्वित्रिपदं किंचित्त्वरितविक्रमः॥ २३॥

Taking a bit hasty strides, Śrī Rāma, who was skilled in the use of missiles, retreated two or three steps in order to be able to strike Khara, who was rushing towards him, highly infuriated and bathed in blood. (23)

ततः पावकसंकाशं वधाय समरे शरम्।
खरस्य रामो जग्राह ब्रह्मदण्डमिवापरम्॥ २४॥

Then, for the destruction of Khara in battle, Śrī Rāma seized an arrow blazing like fire and looking like another rod of Brahmā, the creator. (24)

स तद् दत्तं मघवता सुरराजेन धीमता।
संदधे च स धर्मात्मा मुमोच च खरं प्रति॥ २५॥

Nay, the celebrated Śrī Rāma, whose mind was given to righteousness, fitted to his bow the said arrow gifted, through the medium of Sage Agastya, by the wise Indra, the ruler of gods, and discharged it towards Khara. (25)

स विमुक्तो महाबाणो निर्घातसमनिःस्वनः।
रामेण धनुरायम्य खरस्योरसि चापतत्॥ २६॥

Discharged with great vehemence by Śrī Rāma, stretching his bow, that mighty arrow hit the chest of Khara, making a thunder-like sound. (26)

स पपात खरो भूमौ दह्यमानः शराग्निना।
रुद्रेणेव विनिर्दग्धः श्वेतारण्ये यथान्धकः॥ २७॥

Being burnt by the fire of the arrow, the notorious Khara fell to the ground as did the demon Andhaka, entirely burnt by Lord Rudra (the god of destruction) in the Śweta forest. (27)

स वृत्र इव वज्रेण फेनेन नमुचिर्यथा।
बलो वेन्द्राशनिहतो निपपात हतः खरः॥ २८॥

Killed by Śrī Rāma with that arrow, as Vṛtra with a thunderbolt, Namuci with foam or Bala with a stroke of lightning by Indra, Khara fell down dead. (28)

एतस्मिन्नन्तरे देवाश्चारणैः सह संगताः।
दुन्दुभींश्चाभिनिघ्नन्तः पुष्पवर्षं समन्ततः॥ २९॥
रामस्योपरि संहृष्टा ववर्षुर्विस्मितास्तदा।
अर्धाधिकमुहूर्तेन रामेण निशितैः शरैः॥ ३०॥
चतुर्दश सहस्त्राणि रक्षसां कामरूपिणाम्।
खरदूषणमुख्यानां निहतानि महामृधे॥ ३१॥

In the meanwhile, united with the Cāraṇas (celestial bards) and loudly beating their large drums on all sides, gods, who felt greatly rejoiced and wonder-struck, rained a shower of flowers all round at that moment on Śrī Rāma. They said, 'In the course of an hour and a half fourteen thousand ogres, headed by Khara and Dūṣaṇa and capable of assuming any form at will, were got rid of with sharp arrows in a major operation. (29—31)

अहो बत महत्कर्म रामस्य विदितात्मनः।
अहो वीर्यमहो दार्ढ्यं विष्णोरिव हि दृश्यते॥ ३२॥

Ah, great indeed was the feat of Śrī

Rāma, the knower of the Self ! Wonderful is his prowess. Oh, his firmness too looks like that of Lord Viṣṇu !" (32)

इत्येवमुक्त्वा ते सर्वे ययुर्देवा यथागतम्।
ततो राजर्षयः सर्वे संगताः परमर्षयः॥ ३३॥
सभाज्य मुदिता रामं सागस्त्या इदमब्रुवन्।
एतदर्थं महातेजा महेन्द्रः पाकशासनः॥ ३४॥
शरभङ्गाश्रमं पुण्यमाजगाम पुरंदरः।
आनीतस्त्वमिमं देशमुपायेन महर्षिभिः॥ ३५॥
एषां वधार्थं शत्रूणां रक्षसां पापकर्मणाम्।
तदिदं नः कृतं कार्यं त्वया दशरथात्मज॥ ३६॥

Speaking as aforesaid, all those gods went as they had come. Hailing Śrī Rāma then, all the royal sages and great sages assembled, including Sage Agastya, who all felt rejoiced, spoke as follows : "For this very purpose of bringing about your sojourn in this area the great Indra, the subduer of the demon Pāka and the smasher of enemies' fortresses, who is possessed of exceptional glory, visited the holy hermitage of Sage Śarabharṅga. You were brought to the region tactfully by great sages for compassing the extermination of their sworn enemies, the ogres of sinful deeds. This aforesaid purpose of ours has been accomplished by you O son of Daśaratha ! (33—36)

स्वधर्मं प्रचरिष्यन्ति दण्डकेषु महर्षयः।
एतस्मिन्नन्तरे वीरो लक्ष्मणः सह सीतया।
गिरिदुर्गाद् विनिष्क्रम्य संविवेशाश्रमे सुखी॥ ३७॥
ततो रामस्तु विजयी पूज्यमानो महर्षिभिः॥ ३८॥
प्रविवेशाश्रमं वीरो लक्ष्मणेनाभिपूजितः।
तं दृष्ट्वा शत्रुहन्तारं महर्षीणां सुखावहम्॥ ३९॥
बभूव हृष्टा वैदेही भर्तारं परिषस्वजे।
मुदा परमया युक्ता दृष्ट्वा रक्षोगणान् हतान्।
रामं चैवाव्ययं दृष्ट्वा तुतोष जनकात्मजा॥ ४०॥

"The great sages will henceforward vigorously practise their devotions in the Daṇḍaka forest." In the meantime, issuing forth from the mountain cavern, which was difficult of access, with Sītā, the valiant Lakṣmaṇa sat down in an easy posture in the hermitage. Being glorified by great sages and honoured in every way by Lakṣmaṇa, the victorious and heroic Śrī Rāma duly entered the hermitage. Seeing her husband, who had made short work of his enemies and brought happiness to the great sages, Sītā, a princess of the Videha territory, felt rejoiced and embraced him. Nay, transported with supreme felicity to see the hordes of ogres killed, the daughter of Janaka, Sītā, felt gratified to find Śrī Rāma all well. (37—40)

ततस्तु तं राक्षससङ्घमर्दनं
सम्पूज्यमानं मुदितैर्महात्मभिः।
पुनः परिष्वज्य मुदान्विताननां
बभूव हृष्टा जनकात्मजा तदा॥ ४१॥

Then closely embracing once more that destroyer of the ogre-hordes, who was being highly extolled by exalted souls full of delight, the daughter of Janaka, Sītā, felt rejoiced, her countenance lit with joy. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Rāvaṇa goes over to take away Sītā on the advice of Akampana and returns in deference to the advice of Mārīca

त्वरमाणस्ततो गत्वा जनस्थानादकम्पनः।
प्रविश्य लङ्कां वेगेन रावणं वाक्यमब्रवीत्॥ १॥

Then, proceeding in haste from Janasthāna and entering Laṅkā with speed the ogre Akampana spoke as follows to Rāvaṇa : (1)

जनस्थानस्थिता राजन् राक्षसा बहवो हताः।
खरश्च निहतः संख्ये कथंचिदहमागतः॥ २॥

"O king, numerous ogres stationed in Janasthāna have been killed. Khara too is killed in battle. I have somehow contrived to come." (2)

एवमुक्तो दशग्रीवः क्रुद्धः संरक्तलोचनः।
अकम्पनमुवाचेदं निर्दहन्निव तेजसा॥ ३॥

Enraged when spoken to as aforesaid, Rāvaṇa, the ten-headed monster, with blood-red eyes spoke as follows to Akampana, as if he would consume him with his martial glory : (3)

केन भीमं जनस्थानं हतं मम परासुना।
को हि सर्वेषु लोकेषु गतिं नाधिगमिष्यति॥ ४॥

"By what man, whose life has virtually departed, has my Janasthāna, which was a source of terror to all, been devastated? Who dares antagonize me on pain of not getting shelter in all the worlds? (4)

न हि मे विप्रियं कृत्वा शक्यं मघवता सुखम्।
प्राप्तुं वैश्रवणेनापि न यमेन च विष्णुना॥ ५॥

"Giving offence to me no happiness can ever be found by Indra nor by Kubera (son of Sage Viśravā) nor by Yama (the god of death) nor even by Lord Viṣṇu (the Protector of the universe). (5)

कालस्य चाप्यहं कालो दहेयमपि पावकम्।
मृत्युं मरणधर्मेण संयोजयितुमुत्सहे॥ ६॥

"I am the death even of the time-spirit. I can burn even fire. I can invest Death with mortality. (6)

वातस्य तरसा वेगं निहन्तुमपि चोत्सहे।
दहेयमपि संक्रुद्धस्तेजसाऽऽदित्यपावकौ॥ ७॥

"When enraged, I can with my vigour arrest the speed even of wind and can burn with my fiery spirit the sun and the fire." (7)

तथा क्रुद्धं दशग्रीवं कृताञ्जलिरकम्पनः।
भयात् संदिग्धया वाचा रावणं याचतेऽभयम्॥ ८॥

In a voice confused through fear Akampana with joined palms begged protection of Rāvaṇa, the ten-headed monster, who angrily spoke as aforesaid. (8)

दशग्रीवोऽभयं तस्मै प्रददौ रक्षसां वरः।
स विस्रब्धोऽब्रवीद् वाक्यमसंदिग्धमकम्पनः॥ ९॥

Rāvaṇa (the ten-headed monster), the foremost of ogres, accordingly gave him an assurance of safety, whereupon the said Akampana confidently broke the following news in unambiguous terms : (9)

पुत्रो दशरथस्यास्ते सिंहसंहननो युवा।
रामो नाम महास्कन्धो वृत्तायतमहाभुजः॥ १०॥
श्यामः पृथुयशाः श्रीमानतुल्यबलविक्रमः।
हतस्तेन जनस्थाने खरश्च सहदूषणः॥ ११॥

"There is a youthful son of Daśaratha, Rāma by name, well-built like a lion, broad-shouldered, with rounded long arms, dark-brown of hue, of wide renown, glorious and endowed with matchless strength and valour. By him even Khara, alongwith Dūṣaṇa, has been killed in the region known by the name of Janasthāna." (10-11)

अकम्पनवचः श्रुत्वा रावणो राक्षसाधिपः।
नागेन्द्र इव निःश्वस्य इदं वचनमब्रवीत्॥ १२॥

Hearing the report of Akampana, and hissing like a king-cobra, Rāvaṇa, the King of ogres, spoke as follows : (12)

स सुरेन्द्रेण संयुक्तो रामः सर्वामरैः सह।
उपयातो जनस्थानं ब्रूहि कच्चिदकम्पन॥ १३॥

"Speak, O Akampana, if that Rāma has come to Janasthāna accompanied by Indra (the ruler of gods) and all other gods." (13)

रावणस्य पुनर्वाक्यं निशम्य तदकम्पनः।
आचचक्षे बलं तस्य विक्रमं च महात्मनः॥ १४॥

Hearing the aforesaid question of Rāvaṇa, Akampana once more described the strength and valour of that high-souled prince as follows : (14)

रामो नाम महातेजाः श्रेष्ठः सर्वधनुष्मताम्।
दिव्यास्त्रगुणसम्पन्नः परं धर्मं गतो युधि॥ १५॥

"Rāma is indeed possessed of exceptional glory, the foremost of all bowmen, and richly endowed with prominence attendant on skill in the use of celestial weapons and has reached the highest peak of valour in warfare. (15)

तस्यानुरूपो बलवान् रक्ताक्षो दुन्दुभिस्वनः।
कनीयाँल्लक्ष्मणो भ्राता राकाशशिनिभाननः॥ १६॥

"His younger brother, Lakṣmaṇa, is his like in strength with reddish eyes, a voice resembling the sound of a large drum and a face shining bright as the full moon. (16)

स तेन सह संयुक्तः पावकेनानिलो यथा।
श्रीमान् राजवरस्तेन जनस्थानं निपातितम्॥ १७॥

"Conjoined with him, that brilliant jewel among princes, Rāma, resembles the wind united with fire; Janasthāna has been devastated by him alone. (17)

नैव देवा महात्मानो नात्र कार्या विचारणा।
शरा रामेण तूत्सृष्टा रुक्मपुङ्खाः पतत्रिणः॥ १८॥
सर्पाः पञ्चानना भूत्वा भक्षयन्ति स्म राक्षसान्।
येन येन च गच्छन्ति राक्षसा भयकर्षिताः॥ १९॥
तेन तेन स्म पश्यन्ति राममेवाग्रतः स्थितम्।
इत्थं विनाशितं तेन जनस्थानं तवानघ॥ २०॥

"Certainly no high-minded gods have come with him: no anxiety should be harboured on this score. Turning into five-headed serpents, the golden-winged arrows, provided with feathers of buzzards, discharged by Rāma, devoured the ogres. Whatever way the ogres, stricken with fear, went they beheld Rāma alone standing in front on that very way. In this manner, O sinless one, was your Janasthāna laid waste by him." (18—20)

अकम्पनवचः श्रुत्वा रावणो वाक्यमब्रवीत्।
गमिष्यामि जनस्थानं रामं हन्तुं सलक्ष्मणम्॥ २१॥

Hearing the statement of Akampana Rāvaṇa replied as follows : "I shall proceed to Janasthāna to make short work of Rāma with Lakṣmaṇa." (21)

अथैवमुक्ते वचने प्रोवाचेदमकम्पनः।
शृणु राजन् यथावृत्तं रामस्य बलपौरुषम्॥ २२॥

When these words were uttered by Rāvaṇa, Akampana spoke as follows: "Hear O king, of the might and valour of Rāma as it actually stands. (22)

असाध्यः कुपितो रामो विक्रमेण महायशाः।
आपगायास्तु पूर्णाया वेगं परिहरेच्छरैः॥ २३॥
सताराग्रहनक्षत्रं नभश्चाप्यवसादयेत्।
असौ रामस्तु सीदन्तीं श्रीमानभ्युद्धरेन्महीम्॥ २४॥

"When enraged, the highly illustrious Rāma is incapable of being tamed. He can with his arrows even stem the current of a flooded river, and pull down even the vault of heaven with its stars, planets and constellations. That glorious Rāma can even lift up the sinking earth. (23-24)

भित्त्वा वेलां समुद्रस्य लोकानाप्लावयेद् विभुः।
वेगं वापि समुद्रस्य वायुं वा विधमेच्छरैः॥ २५॥

"Breaking the limits of the ocean the powerful Rāma can deluge the worlds or even stem the tide of an ocean or scatter the wind with his arrows. (25)

संहृत्य वा पुनर्लोकान् विक्रमेण महायशाः।
शक्तः श्रेष्ठः स पुरुषः स्रष्टुं पुनरपि प्रजाः॥ २६॥

"Or, again, dissolving the worlds by dint of his prowess, that highly illustrious and foremost man is capable of evolving the creation anew. (26)

नहि रामो दशग्रीव शक्यो जेतुं रणे त्वया।
रक्षसां वापि लोकेन स्वर्गः पापजनैरिव॥ २७॥

"Rāma, O Rāvaṇa, cannot in any case be conquered in battle by you, or even by the world of ogres any more than paradise can be won by sinful people. (27)

न तं वध्यमहं मन्ये सर्वैर्देवासुरैरपि।
अयं तस्य वधोपायस्तन्ममैकमनाः शृणु॥ २८॥

"I do not account him capable of being slain even by all the gods and demons taken together. The following is the only means of compassing his death. Hear of it from me with an undivided mind. (28)

भार्या तस्योत्तमा लोके सीता नाम सुमध्यमा।
श्यामा समविभक्ताङ्गी स्त्रीरत्नं रत्नभूषिता॥ २९॥

"His wife, Sītā by name, is the best woman in the world. Marked with a slender waist and well-proportioned limbs and adorned with jewels, she is in the full bloom of youth and the very jewel among women. (29)

नैव देवी न गन्धर्वी नाप्सरा न च पन्नगी।
तुल्या सीमन्तिनी तस्या मानुषी तु कुतो भवेत्॥ ३०॥

"Certainly no Goddess, nor a Gandharva woman, nor a celestial nymph, nor a Nāga woman—in fact, no woman can be compared with her; how, then, can a human lady stand comparison with her? (30)

तस्यापहर भार्यां त्वं तं प्रमथ्य महावने।
सीतया रहितो रामो न चैव हि भविष्यति॥ ३१॥

"Putting him off the scent in the great forest, take you away his wife by force. And bereft of Sītā, Rāma will no longer survive in any case." (31)

अरोचयत तद्वाक्यं रावणो राक्षसाधिपः।
चिन्तयित्वा महाबाहुरकम्पनमुवाच ह॥ ३२॥

Rāvaṇa, the suzerain lord of the ogres, liked his suggestion. Pondering awhile, the mighty-armed ogre, so they say, spoke as follows to Akampana : (32)

बाढं कल्यं गमिष्यामि ह्येकः सारथिना सह।
आनेष्यामि च वैदेहीमिमां हृष्टो महापुरीम्॥ ३३॥

"All right ! Tomorrow morning I shall undoubtedly go alone with my charioteer and joyfully bring Sītā (a princess of the Videha territory) to this great city." (33)

तदेवमुक्त्वा प्रययौ खरयुक्तेन रावणः।
रथेनादित्यवर्णेन दिशः सर्वाः प्रकाशयन्॥ ३४॥

Speaking as aforesaid, Rāvaṇa sallied forth in a chariot bright as the sun and drawn by mules, illumining all the quarters. (34)

स रथो राक्षसेन्द्रस्य नक्षत्रपथगो महान्।
चञ्च्यूर्यमाणः शुशुभे जलदे चन्द्रमा इव॥ ३५॥

Coursing rapidly through the heavens (the path of the stars) that huge chariot of Rāvaṇa, the ruler of ogres, shone like the moon behind a cloud. (35)

स दूरे चाश्रमं गत्वा ताटकेयमुपागमत्।
मारीचेनार्चितो राजा भक्ष्यभोज्यैरमानुषैः॥ ३६॥

Nay, reaching a hermitage in a distant place, he met Mārīca, the son of Tāṭakā. The king was entertained with foods worth masticating and those worth gulping, unknwon to human beings. (36)

तं स्वयं पूजयित्वा तु आसनेनोदकेन च।
अर्थोपहितया वाचा मारीचो वाक्यमब्रवीत्॥ ३७॥

Honouring him personally by offering a seat and water (to wash his hands and feet and for rinsing his mouth with, Mārīca spoke to him as follows in words full of meaning: (37)

कच्चित् सकुशलं राजँल्लोकानां राक्षसाधिप।
आशङ्के नाधिजाने त्वं यतस्तूर्णमुपागतः॥ ३८॥

"I hope all is pretty well with the people in your kingdom, O monarch ! Since, however, you have approached me in haste

I am full of apprehension and do not anticipate that everything is quite well, O suzerain Lord of ogres." (38)

एवमुक्तो महातेजा मारीचेन स रावणः।
ततः पश्चादिदं वाक्यमब्रवीद् वाक्यकोविदः॥ ३९॥

Spoken to in those words by Mārīca the said Rāvaṇa, who was possessed of exceptional glory, and was adept in expression, then spoke as follows : (39)

आरक्षो मे हतस्तात रामेणाक्लिष्टकारिणा।
जनस्थानमवध्यं तत् सर्वं युधि निपातितम्॥ ४०॥

"Khara and others (the soldiers guarding my frontiers) have been killed, O dear friend, by Rāma of unwearied action; nay, the entire colony of Janasthāna, which was hitherto incapable of being destroyed, has been exterminated in an encounter. (40)

तस्य मे कुरु साचिव्यं तस्य भार्यापहारणे।
राक्षसेन्द्रवचः श्रुत्वा मारीचो वाक्यमब्रवीत्॥ ४१॥

"Lend your co-operation to me as such in abducting his wife." Hearing the request of Rāvaṇa, the ruler of ogres, Mārīca replied as follows : (41)

आख्याता केन वा सीता मित्ररूपेण शत्रुणा।
त्वया राक्षसशार्दूल को न नन्दति नन्दितः॥ ४२॥

"By what enemy, in the guise of a friend, has Sītā been mentioned to you as fit for abduction? Gladdened by you (through gifts etc.), O tiger among ogres, who does not rejoice in your welfare and wishes harm to you by putting you on the wrong track? (42)

सीतामिहानयस्वेति को ब्रवीति ब्रवीहि मे।
रक्षोलोकस्य सर्वस्य कः शृङ्गं छेत्तुमिच्छति॥ ४३॥

"Tell me, who says, 'Bring Sītā to Laṅkā'? Who seeks to get rid of the top most figure of the ogre world? (43)

प्रोत्साहयति यश्च त्वां स च शत्रुरसंशयम्।
आशीविषमुखाद् दंष्ट्रामुद्धर्तुं चेच्छति त्वया॥ ४४॥

"Nay, whoever encourages you in this behalf is without doubt your enemy. Through you (as his tool) he desires to extract a fang from the jaws of a snake. (44)

कर्मणानेन केनासि कापथं प्रतिपादितः।
सुखसुप्तस्य ते राजन् प्रहृतं केन मूर्धनि॥ ४५॥

"By whom have you been led astray by suggesting to you this course of action? By whom, O king, has a blow been dealt on your head while you were lying asleep at ease? (45)

विशुद्धवंशाभिजनाग्रहस्त-
तेजोमदः संस्थितदोर्विषाणः।
उदीक्षितुं रावण नेह युक्तः
स संयुगे राघवगन्धहस्ती॥ ४६॥

"That elephant in rut (whose very scent scares away other elephants) in the form of Śrī Rāma (a scion of Raghu)—whose birth in an immaculate lineage is his proboscis and whose glory is his temporal fluid, and whose shapely arms constitute his tusks—O Rāvaṇa, should not even be stared in the face in an encounter by you at this juncture. (46)

असौ रणान्तःस्थितसंधिवालो
विदग्धरक्षोमृगहा नृसिंहः।
सुप्तस्त्वया बोधयितुं न शक्यः
शराङ्गपूर्णो निशितासिदंष्ट्रः॥ ४७॥

"That lion among men, whose presence in a field of battle constitutes his joints and hair, who kills animals in the form of ogres skilled in fighting, who is complete in point of his limbs in the form of arrows and whose sword constitutes his sharp teeth, dare not be aroused by you when asleep. (47)

चापापहारे भुजवेगपङ्के
शरोर्मिमाले सुमहाहवौघे।
न रामपातालमुखेऽतिघोरे
प्रस्कन्दितुं राक्षसराज युक्तम्॥ ४८॥

"It is not advisable for you, O king of ogres, to jump into the subterranean fire forming the most dreadful mouth of the

fathomless ocean in the form of Rāma, which is infested with alligators in the form of his bow, whose bottom contains mire in the form of the might of his arms, which is rough with waves in the form of arrows and which contains waters in the form of a fierce battle. (48)

प्रसीद लङ्केश्वर राक्षसेन्द्र
लङ्कां प्रसन्नो भव साधु गच्छ।
त्वं स्वेषु दारेषु रमस्व नित्यं
रामः सभार्यो रमतां वनेषु॥ ४९॥

"Be pleased, O lord of Laṅkā and ruler of ogres ! Remain gratified and return safely to Laṅkā. Always revel in the midst of your own wives and let Rāma revel with his own wife in the woods." (49)

एवमुक्तो दशग्रीवो मारीचेन स रावणः।
न्यवर्तत पुरीं लङ्कां विवेश च गृहोत्तमम्॥ ५०॥

Exhorted thus by Mārīca, Rāvaṇa, that ten-headed monster, returned to the city of Laṅkā and entered his excellent abode. (50)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Thus ends Canto Thirty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Śūrpaṇakhā approaches Rāvaṇa in Laṅkā

ततः शूर्पणखा दृष्ट्वा सहस्राणि चतुर्दश।
हतान्येकेन रामेण रक्षसां भीमकर्मणाम्॥ १॥
दूषणं च खरं चैव हतं त्रिशिरसं रणे।
दृष्ट्वा पुनर्महानादान् ननाद जलदोपमा॥ २॥

Then, seeing fourteen thousand ogres of terrible deeds killed by Rāma single-handed and also perceiving Dūṣaṇa, Khara and Triśirā too killed in battle, Śūrpaṇakhā uttered loud roars like a cloud. (1-2)

सा दृष्ट्वा कर्म रामस्य कृतमन्यैः सुदुष्करम्।
जगाम परमोद्विग्ना लङ्कां रावणपालिताम्॥ ३॥

Extremely perturbed to perceive the feat of Śrī Rāma, hard to accomplish for others, she proceeded to Laṅkā protected by Rāvaṇa. (3)

सा ददर्श विमानाग्रे रावणं दीप्ततेजसम्।
उपोपविष्टं सचिवैर्मरुद्भिरिव वासवम्॥ ४॥

She beheld Rāvaṇa of dazzling glory sitting on the top of his seven-storeyed palace, surrounded by his ministers as Indra by the wind-gods. (4)

आसीनं सूर्यसंकाशे काञ्चने परमासने।
रुक्मवेदिगतं प्राज्यं ज्वलन्तमिव पावकम्॥ ५॥

He was seated on highly excellent golden throne, shining brightly as the sun and looked like a fire fed with abundant ghee and burning on a golden altar. (5)

देवगन्धर्वभूतानामृषीणां च महात्मनाम्।
अजेयं समरे घोरं व्यात्ताननमिवान्तकम्॥ ६॥

He was unconquerable in battle by gods, Gandharvas, genii and high-souled Ṛṣis and looked fierce like Death with mouth wide open. (6)

देवासुरविमर्देषु वज्राशनिकृतव्रणम्।
ऐरावतविषाणाग्रैरुत्कृष्टकिणवक्षसम् ॥ ७॥

He bore on his person scars of wounds caused by the thunderbolt and lightning in the course of conflicts between the gods and the demons and his chest was marked with callosities resulting

from abrasions caused by the tusks of Airāvata. (7)

विंशद्भुजं दशग्रीवं दर्शनीयपरिच्छदम्।
विशालवक्षसं वीरं राजलक्षणलक्षितम्॥ ८॥

The hero had twenty arms, ten heads, attractive royal paraphernalia, a broad chest and was distinguished by bodily marks found on the person of a king. (8)

नद्धवैदूर्यसंकाशं तप्तकाञ्चनभूषणम्।
सुभुजं शुक्लदशनं महास्यं पर्वतोपमम्॥ ९॥

He wore the hue of Vaidūryas (cat's-eye jewels) fastened on his person, was adorned with ornaments of refined gold, had shapely arms, white teeth, an enormous mouth and looked like a mountain. (9)

विष्णुचक्रनिपातैश्च शतशो देवसंयुगे।
अन्यैः शस्त्रैः प्रहारैश्च महायुद्धेषु ताडितम्॥ १०॥

He was struck hundreds of times during the wars with gods with the blows of Viṣṇu's discus as also with the strokes of other weapons in great conflicts. (10)

अहताङ्गैः समस्तैस्तं देवप्रहरणैस्तदा।
अक्षोभ्याणां समुद्राणां क्षोभणं क्षिप्रकारिणम्॥ ११॥

With all his limbs that could not be injured even with the weapons of gods, he churned up the seas, which could not be churned up by others and was prompt in action. (11)

क्षेप्तारं पर्वताग्राणां सुराणां च प्रमर्दनम्।
उच्छेत्तारं च धर्माणां परदाराभिमर्शनम्॥ १२॥

He hurled peaks of mountains by way of missiles and crushed the gods. He uprooted the moral laws and enjoyed others' wives. (12)

सर्वदिव्यास्त्रयोक्तारं यज्ञविघ्नकरं सदा।
पुरीं भोगवतीं गत्वा पराजित्य च वासुकिम्॥ १३॥
तक्षकस्य प्रियां भार्यां पराजित्य जहार यः।
कैलासं पर्वतं गत्वा विजित्य नरवाहनम्॥ १४॥
विमानं पुष्पकं तस्य कामगं वै जहार यः।
वनं चैत्ररथं दिव्यं नलिनीं नन्दनं वनम्॥ १५॥
विनाशयति यः क्रोधाद् देवोद्यानानि वीर्यवान्।
चन्द्रसूर्यौ महाभागावुत्तिष्ठन्तौ परंतपौ॥ १६॥
निवारयति बाहुभ्यां यः शैलशिखरोपमः।
दशवर्षसहस्राणि तपस्तप्त्वा महावने॥ १७॥
पुरा स्वयंभुवे धीरः शिरांस्युपजहार यः।
देवदानवगन्धर्वपिशाचपतगोरगैः॥ १८॥
अभयं यस्य संग्रामे मृत्युतो मानुषादृते।
मन्त्रैरभिष्टुतं पुण्यमध्वरेषु द्विजातिभिः॥ १९॥
हविर्धानेषु यः सोममुपहन्ति महाबलः।
प्राप्तयज्ञहरं दुष्टं ब्रह्मघ्नं क्रूरकारिणम्॥ २०॥
कर्कशं निरनुक्रोशं प्रजानामहिते रतम्।
रावणं सर्वभूतानां सर्वलोकभयावहम्॥ २१॥
राक्षसी भ्रातरं क्रूरं सा ददर्श महाबलम्।
तं दिव्यवस्त्राभरणं दिव्यमाल्योपशोभितम्॥ २२॥
आसने सूपविष्टं तं काले कालमिवोद्यतम्।
राक्षसेन्द्रं महाभागं पौलस्त्यकुलनन्दनम्॥ २३॥
उपगम्याब्रवीद् वाक्यं राक्षसी भयविह्वला।
रावणं शत्रुहन्तारं मन्त्रिभिः परिवारितम्॥ २४॥

He knew the use of all celestial missiles and even caused interruption in sacrifices. Proceeding to the city of Bhogavatī (the capital of the Nāgas), vanquishing Vāsukī (the ruler of the Nāgas) and routing Takṣaka (a leader of Nāgas), he took away the latter's dear wife. Reaching Mount Kailāsa and fully conquering Kubera (who usually moves on a palanquin carried by men), he took away his aerial car, Puṣpaka, which could go wherever its master liked, the valiant Rāvaṇa in his anger laid waste the celestial garden Caitraratha (of Kubera) and the lake Nalinī (situated in the centre of Caitraratha), the garden Nandana (of Indra, the lord of paradise) as well as the other gardens of gods. Resembling a mountain-peak in size, he intercepted with his arms the highly blessed moon and sun, the tormentors of their enemies, appearing at the horizon.

Having practised austerities in a large forest for ten thousand years, the strong-minded man offered to Brahmā (the self-

born) in the remote past his ten heads by way of oblation at a sacrifice. As a result of this, immunity was secured by him on the battlefield from fear of death at the hands of gods, demons, Gandharvas, fiends, birds and serpents barring human beings. In the course of sacrifices that ogre of great might used to spill the holy Soma drink glorified through the chanting of sacred texts by Brāhmaṇas in sanctuaries where the Soma juice was extracted. The wicked fellow used to wreck sacrifices which had reached the stage of completion, killed Brāhmaṇas and perpetrated other cruel acts, was rough, pitiless and intent on doing harm to created beings. The said ogress saw her cruel brother, who was possessed of great might, made all living beings cry through his tyranny and persecution and was a source of terror to all the worlds. Approaching him, the celebrated and highly blessed Rāvaṇa, the ruler of ogres, the delight of the race of Rākṣasas (the scions of Pulastya), the slayer of enemies—who was comfortably seated on his throne in celestial robes, adorned with celestial jewels, and decked with heavenly garlands, looked like Kāla (the all-destroying Time-Spirit active at the time of universal dissolution) and was surrounded by his counsellors—the ogress, Śūrpaṇakhā, who was overpowered with fear, proceeded to speak as follows: (13—24)

तमब्रवीद् दीप्तविशाललोचनं
प्रदर्शयित्वा भयलोभमोहिता।
सुदारुणं वाक्यमभीतचारिणी
महात्मना शूर्पणखा विरूपिता॥ २५॥

Displaying her disfiguration, Śūrpaṇakhā, who stood bewildered with fear and covetousness for Śrī Rāma and who formerly roamed about fearlessly and had been mutilated by the high-souled Lakṣmaṇa, addressed to Rāvaṇa, who was possessed of large burning eyes, the following exceptionally harsh words. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Śūrpaṇakhā twits Rāvaṇa

ततः शूर्पणखा दीना रावणं लोकरावणम्।
अमात्यमध्ये संक्रुद्धा परुषं वाक्यमब्रवीत्॥ १॥

Getting highly enraged, the afflicted Śūrpaṇakhā then addressed the following harsh words to Rāvaṇa, who made people cry by his tyranny and oppression, in the midst of his ministers : (1)

प्रमत्तः कामभोगेषु स्वैरवृत्तो निरङ्कुशः।
समुत्पन्नं भयं घोरं बोद्धव्यं नावबुध्यसे॥ २॥

"Being strongly attached to sense-enjoyments, licentious and unbridled, you do not perceive the frightful danger that has cropped up and which ought to be perceived. (2)

सक्तं ग्राम्येषु भोगेषु कामवृत्तं महीपतिम्।
लुब्धं न बहु मन्यन्ते श्मशानाग्निमिव प्रजाः॥ ३॥

"The people do not hold in high esteem a rapacious monarch attached to vulgar sense-enjoyments and acting according to his will, any more than the fire in a crematorium. (3)

स्वयं कार्याणि यः काले नानुतिष्ठति पार्थिवः।
स तु वै सह राज्येन तैश्च कार्यैर्विनश्यति॥ ४॥

"That monarch who does not personally attend to his affairs gets ruined without doubt alongwith his kingdom as well as those affairs. (4)

अयुक्तचारं दुर्दर्शमस्वाधीनं नराधिपम्।
वर्जयन्ति नरा दूरान्नदीपङ्कमिव द्विपाः॥ ५॥

"People shun from a distance the king who has not appointed spies, is difficult to behold for his subjects and is not self-dependent, even as elephants shun the mud in a river. (5)

ये न रक्षन्ति विषयमस्वाधीनं नराधिपाः।
ते न वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा॥ ६॥

"Those rulers of men who do not reclaim a territory which is no longer under their control, do not shine through prosperity any more than mountains submerged in an ocean. (6)

आत्मवद्भिर्विगृह्य त्वं देवगन्धर्वदानवैः।
अयुक्तचारश्चपलः कथं राजा भविष्यसि॥ ७॥

"Having entered into a conflict with gods, Gandharvas and demons, who are masters of their self and having not appointed spies, how can you hope to continue as a king, fickle as you are? (7)

त्वं तु बालस्वभावश्च बुद्धिहीनश्च राक्षस।
ज्ञातव्यं तन्न जानीषे कथं राजा भविष्यसि॥ ८॥

"You are undoubtedly childish of disposition and devoid of intelligence and do not know what ought to be known, O ogre! How then will you continue to be a king? (8)

येषां चाराश्च कोशश्च नयश्च जयतां वर।
अस्वाधीना नरेन्द्राणां प्राकृतैस्ते जनैः समाः॥ ९॥

"Those rulers of men whose spies and coffers and policy too are not under their control, O jewel among the victorious, are as good as laymen. (9)

यस्मात् पश्यन्ति दूरस्थान् सर्वानर्थान् नराधिपाः।
चारेण तस्मादुच्यन्ते राजानो दीर्घचक्षुषः॥ १०॥

"Because rulers of men are able to perceive all remote things through their spies, hence they are called far-sighted. (10)

अयुक्तचारं मन्ये त्वां प्राकृतैः सचिवैर्युतः।
स्वजनं च जनस्थानं निहतं नावबुध्यसे॥ ११॥

"I firmly believe, you have not appointed spies in your kingdom, inasmuch as you being assisted by untutored counsellors do not know of your own people having been killed and the area inhabited by them devastated. (11)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
हतान्येकेन रामेण खरश्च सहदूषणः॥ १२॥

"Fourteen thousand ogres of terrible deeds as also Khara with Dūṣaṇa have been made short work of by Rāma single-handed. (12)

ऋषीणामभयं दत्तं कृतक्षेमाश्च दण्डकाः।
धर्षितं च जनस्थानं रामेणाक्लिष्टकारिणा॥ १३॥

"An assurance of safety has been vouchsafed to Ṛṣis (the seers of Vedic Mantras), the forest of Daṇḍaka has been rendered secure for them and Janasthāna devastated by Rāma of unwearied action.(13)

त्वं तु लुब्धः प्रमत्तश्च पराधीनश्च राक्षस।
विषये स्वे समुत्पन्नं यद् भयं नावबुध्यसे॥ १४॥

"You, on the other hand, are avaricious, careless and a slave of passion inasmuch as you do not perceive the danger that has cropped up in your own territory, O ogre! (14)

तीक्ष्णमल्पप्रदातारं प्रमत्तं गर्वितं शठम्।
व्यसने सर्वभूतानि नाभिधावन्ति पार्थिवम्॥ १५॥

"All beings decline to rush in succour of a monarch in distress who is severe, niggardly, careless, proud and deceitful. (15)

अतिमानिनमग्राह्यमात्मसम्भावितं नरम्।
क्रोधनं व्यसने हन्ति स्वजनोऽपि नराधिपम्॥ १६॥

"Even his own people kill in adversity a man or a ruler of men excessively vain, worth disowning and egotistic. (16)

नानुतिष्ठति कार्याणि भयेषु न बिभेति च।
क्षिप्रं राज्याच्च्युतो दीनस्तृणैस्तुल्यो भवेदिह॥ १७॥

"A king who does not perform his duties and is not apprehensive even in the face of dangers is soon deprived of his kingdom and reduced to a wretched condition, and becomes of no more worth than straw in this world. (17)

शुष्ककाष्ठैर्भवेत् कार्यं लोष्ठैरपि च पांसुभिः।
न तु स्थानात् परिभ्रष्टैः कार्यं स्याद् वसुधाधिपैः॥ १८॥

"Some purpose may be served by dry pieces of wood, even clods and dust, but no purpose can be served by monarchs fallen from their position. (18)

उपभुक्तं यथा वासः स्रजो वा मृदिता यथा।
एवं राज्यात् परिभ्रष्टः समर्थोऽपि निरर्थकः॥ १९॥

"Just as a used garment or a squeezed garland becomes useless for others, so even a powerful king deprived of his kingdom becomes useless. (19)

अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः।
कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम्॥ २०॥

"That king who is vigilant, knows everything about himself and his enemy, whose senses are fully controlled, who recognizes the services of others, and is pious by disposition continues on his throne for long. (20)

नयनाभ्यां प्रसुप्तो वा जागर्ति नयचक्षुषा।
व्यक्तक्रोधप्रसादश्च स राजा पूज्यते जनैः॥ २१॥

"That king who, though fast asleep with his eyes closed remains awake with his eye of prudence wide open and whose frown and favour are manifest in the form of punishment and reward is honoured by the people. (21)

त्वं तु रावण दुर्बुद्धिर्गुणैरेतैर्विवर्जितः।
यस्य तेऽविदितश्चारै रक्षसां सुमहान् वधः॥ २२॥

"You, however, O Rāvaṇa, are silly and utterly destitute of all these virtues inasmuch as the great slaughter of ogres has remained unknown to your spies. (22)

परावमन्ता विषयेषु सङ्गवान्
न देशकालप्रविभागतत्त्ववित्।
अयुक्तबुद्धिर्गुणदोषनिश्चये
विपन्नराज्यो न चिराद् विपत्स्यसे॥ २३॥

"Showing disrespect to others, full of attachment to the pleasures of sense, not knowing in reality the right division of time and place, and having never applied your mind to the task of determining the merits and demerits of a thing or proposition, you will find your sovereignty endangered and perish soon." (23)

इति स्वदोषान् परिकीर्तितांस्तथा
समीक्ष्य बुद्ध्या क्षणदाचरेश्वरः।
धनेन दर्पेण बलेन चान्वितो
विचिन्तयामास चिरं स रावणः॥ २४॥

Examining with his mind his own weaknesses recounted by her, the celebrated Rāvaṇa, the lord of night-stalkers, possessed as he was of opulence, vanity and might, reflected for long. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Śūrpaṇakhā instigates Rāvaṇa to abduct Sītā

ततः शूर्पणखां दृष्ट्वा ब्रुवन्तीं परुषं वचः।
अमात्यमध्ये संक्रुद्धः परिपप्रच्छ रावणः॥ १॥

Highly enraged to see Śūrpaṇakhā speaking harsh words in the midst of ministers, Rāvaṇa then interrogated her as follows : (1)

कश्च रामः कथं वीर्यः किं रूपः किं पराक्रमः।
किमर्थं दण्डकारण्यं प्रविष्टश्च सुदुस्तरम्॥ २॥

"Who is Rāma? What is his strength? What does he look like, and what is the measure of his prowess and what for has he penetrated into the forest of Daṇḍaka, which is exceedingly difficult to pass through? (2)

आयुधं किं च रामस्य येन ते राक्षसा हताः।
खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा॥ ३॥

"And what is the weapon in the possession of Rāma, with which those ogres have been killed by him as also Khara, Dūṣaṇa and Triśirā on the battlefield? (3)

तत्त्वं ब्रूहि मनोज्ञाङ्गि केन त्वं च विरूपिता।
इत्युक्ता राक्षसेन्द्रेण राक्षसी क्रोधमूर्च्छिता॥ ४॥
ततो रामं यथान्यायमाख्यातुमुपचक्रमे।
दीर्घबाहुर्विशालाक्षश्चीरकृष्णाजिनाम्बरः॥ ५॥
कन्दर्पसमरूपश्च रामो दशरथात्मजः।
शक्रचापनिभं चापं विकृष्य कनकाङ्गदम्॥ ६॥
दीप्तान् क्षिपति नाराचान् सर्पानिव महाविषान्।
नाददानं शरान् घोरान् विमुञ्चन्तं महाबलम्॥ ७॥
न कार्मुकं विकर्षन्तं रामं पश्यामि संयुगे।
हन्यमानं तु तत्सैन्यं पश्यामि शरवृष्टिभिः॥ ८॥
इन्द्रेणेवोत्तमं सस्यमाहतं त्वश्मवृष्टिभिः।
रक्षसां भीमवीर्याणां सहस्राणि चतुर्दश॥ ९॥
निहतानि शरैस्तीक्ष्णैस्तेनैकेन पदातिना।
अर्धाधिकमुहूर्तेन खरश्च सहदूषणः॥ १०॥

"Also tell me in truth, O lady of captivating limbs, by whom were you deformed." Overwhelmed with anger when questioned by the ruler of ogres in these words, the ogress then proceeded to portray Śrī Rāma correctly as follows : "Distinguished by long arms and large eyes and clad in the bark of trees and the skin of a black antelope, Rāma, son of Daśaratha, vies with the god of love in appearance. Stretching at full length his bow shining brightly like a rainbow and provided with rings of gold, he lets loose effulgent Nārācas (steel arrows) resembling highly venomous snakes. I could not perceive when Rāma of extraordinary might seized the dreadful arrows, when he pulled the bow at full length and when he discharged them on the battlefield. I only saw the army of the ogres being exterminated by the volleys of his arrows, just like an excellent crop destroyed by Indra (the god of rain) with showers of hailstones. "By him, fighting single-handed on foot, fourteen thousand ogres of terrible prowess as also Khara and Dūṣaṇa were killed with sharp arrows in the span of an hour and a half. (4—10)

ऋषीणामभयं दत्तं कृतक्षेमाश्च दण्डकाः॥ ११॥

"Nay, an assurance of safety was granted by him to the Ṛṣis (seers of Vedic Mantras) and the Daṇḍaka forest rendered secure for their habitation. (11)

एका कथंचिन्मुक्ताहं परिभूय महात्मना।
स्त्रीवधं शङ्कमानेन रामेण विदितात्मना॥ १२॥

"I alone was spared somehow, after disgracing me in the form of mutilation, by the high-souled Rāma, who has realized the Self, afraid as he was of the sin of killing a woman. (12)

भ्राता चास्य महातेजा गुणतस्तुल्यविक्रमः।
अनुरक्तश्च भक्तश्च लक्ष्मणो नाम वीर्यवान्॥ १३॥

"Nay, his mighty brother, Lakṣmaṇa by name, who is possessed of exceptional glory and equally valorous, is attached and devoted to him because of his (rare) virtues. (13)

अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली।
रामस्य दक्षिणो बाहुर्नित्यं प्राणो बहिश्चरः॥ १४॥

"Intolerant, hard to conquer, victorious in battle, heroic, talented and strong, he is always the right hand of Rāma, nay, his very life exteriorized. (14)

रामस्य तु विशालाक्षी पूर्णेन्दुसदृशानना।
धर्मपत्नी प्रिया नित्यं भर्तुः प्रियहिते रता॥ १५॥

"Rāma's beloved wife, wedded according to religious rites, has large eyes and a countenance resembling the full moon. She is ever intent on doing what is pleasing and beneficial to her lord. (15)

सा सुकेशी सुनासोरूः सुरूपा च यशस्विनी।
देवतेव वनस्यास्य राजते श्रीरिवापरा॥ १६॥

"Having charming hair, a shapely nose and thighs and a comely appearance and illustrious as she is, she is, as it were, the presiding deity of this forest and shines like another Lakṣmī, the goddess of beauty and fortune. (16)

तप्तकाञ्चनवर्णाभा रक्ततुङ्गनखी शुभा।
सीता नाम वरारोहा वैदेही तनुमध्यमा॥ १७॥
नैव देवी न गन्धर्वी न यक्षी न च किंनरी।
तथारूपा मया नारी दृष्टपूर्वा महीतले॥ १८॥

"Possessing the hue and lustre of molten gold, prominent ruddy nails, shapely hips and a slender waist, the blessed lady is a daughter of Janaka (the ruler of the Videha territory), Sītā by name. No woman of such comeliness—neither a goddess, nor a Gandharva woman nor a Yakṣa woman nor again a Kinnara woman was seen by me on the earth's surface ever before. (17-18)

यस्य सीता भवेद् भार्या यं च हृष्टा परिष्वजेत्।
अभिजीवेत् स सर्वेषु लोकेष्वपि पुरंदरात्॥ १९॥

"He with whom Sītā lives as a wife and whom she embraces with delight is sure to live more happily in all the worlds even than Indra. (19)

सा सुशीला वपुःश्लाघ्या रूपेणाप्रतिमा भुवि।
तवानुरूपा भार्या सा त्वं च तस्याः पतिर्वरः॥ २०॥

"She is a woman of good disposition, praiseworthy of form and peerless on earth in point of comeliness. She will be a consort worthy of you and you will be her excellent husband. (20)

तां तु विस्तीर्णजघनां पीनोत्तुङ्गपयोधराम्।
भार्यार्थे तु तवानेतुमुद्यताहं वराननाम्॥ २१॥
विरूपितास्मि क्रूरेण लक्ष्मणेन महाभुज।
तां तु दृष्ट्वाद्य वैदेहीं पूर्णचन्द्रनिभाननाम्॥ २२॥
मन्मथस्य शराणां च त्वं विधेयो भविष्यसि।
यदि तस्यामभिप्रायो भार्यात्वे तव जायते।
शीघ्रमुद्धियतां पादो जयार्थमिह दक्षिणः॥ २३॥

"I for my part was intent on bringing that lady of broad hips and rounded and prominent breasts in order that she may be a wife to you; but I was deformed by the cruel Lakṣmaṇa. O mighty-armed brother ! Nay, if you behold today the aforesaid princess of the Videha territory with her face shining brightly as the full moon, you will undoubtedly become a target of the shafts of love. If your mind feels inclined to take her to wife, your right foot may soon be raised at this very place to conquer Rāma. (21—23)

रोचते यदि ते वाक्यं ममैतद् राक्षसेश्वर।
क्रियतां निर्विशङ्केन वचनं मम रावण॥ २४॥

"If this counsel of mine finds favour with you, let my advice be fearlessly followed by you, O Rāvaṇa, the lord of Rākṣasas ! (24)

विज्ञायैषामशक्तिं च क्रियतां च महाबल।
सीता तवानवद्याङ्गी भार्यात्वे राक्षसेश्वर॥ २५॥

"Realizing the weakness of these people, Rāma and others, and your own superior strength, O ruler of ogres, let Sītā of faultless limbs be taken to wife, O my brother of extraordinary might ! (25)

निशम्य रामेण शरैरजिह्मगै-
र्हताञ्जनस्थानगतान् निशाचरान्।
खरं च दृष्ट्वा निहतं च दूषणं
त्वमद्य कृत्यं प्रतिपत्तुमर्हसि॥ २६॥

"Hearing of the night-stalkers stationed in Janasthāna having been killed with his straight-going arrows, and knowing Khara as well as Dūṣaṇa slain by Rāma, you ought to realize your duty today." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Rāvaṇa calls on Mārīca once more

ततः शूर्पणखावाक्यं तच्छ्रुत्वा रोमहर्षणम्।
सचिवानभ्यनुज्ञाय कार्यं बुद्ध्वा जगाम ह॥ १॥

Hearing that nerve-racking report of Śūrpaṇakhā, nay, determining his duty and granting leave to disperse to his ministers, Rāvaṇa forthwith departed from his palace : so it is said. (1)

तत् कार्यमनुगम्यान्तर्यथावदुपलभ्य च।
दोषाणां च गुणानां च सम्प्रधार्य बलाबलम्॥ २॥
इति कर्तव्यमित्येव कृत्वा निश्चयमात्मनः।
स्थिरबुद्धिस्ततो रम्यां यानशालां जगाम ह॥ ३॥

Pursuing that object in mind and viewing it properly, nay, fully weighing the merits and demerits of the question and ascertaining his own strength and weakness and finally making up his mind to launch on that undertaking of abducting Sītā positively, Rāvaṇa with a resolute mind next proceeded to his charming carriage-shed : so the tradition goes. (2-3)

यानशालां ततो गत्वा प्रच्छन्नं राक्षसाधिपः।
सूतं संचोदयामास रथः संयुज्यतामिति॥ ४॥

Covertly reaching the carriage-shed, Rāvaṇa, the ruler of ogres, commanded the charioteer in the following words : "Let my chariot be got ready." (4)

एवमुक्तः क्षणेनैव सारथिर्लघुविक्रमः।
रथं संयोजयामास तस्याभिमतमुत्तमम्॥ ५॥

Commanded thus, the charioteer, who took quick strides, got fully ready in a trice an excellent chariot liked by him. (5)

कामगं रथमास्थाय काञ्चनं रत्नभूषितम्।
पिशाचवदनैर्युक्तं खरैः कनकभूषणैः॥ ६॥
मेघप्रतिमनादेन स तेन धनदानुजः।
राक्षसाधिपतिः श्रीमान् ययौ नदनदीपतिम्॥ ७॥

Mounting the golden car decked with jewels, which could go wherever one liked and was drawn by mules with heads resembling those of fiends, adorned with ornaments of gold and the glorious Rāvaṇa, a younger (half)-brother of Kubera, the lord of riches, and the suzerain lord of ogres, drove in that chariot, which made a sound like thunder towards the ocean (the lord of rivers and streams). (6-7)

स श्वेतवालव्यजनः श्वेतच्छत्रो दशाननः।
स्निग्धवैदूर्यसंकाशस्तप्तकाञ्चनभूषणः॥ ८॥
दशग्रीवो विंशतिभुजो दर्शनीयपरिच्छदः।
त्रिदशारिर्मुनीन्द्रघ्नो दशशीर्ष इवाद्रिराट्॥ ९॥
कामगं रथमास्थाय शुशुभे राक्षसाधिपः।
विद्युन्मण्डलवान् मेघः सबलाक इवाम्बरे॥ १०॥

Having taken his seat in that chariot, which could go wherever one liked, the ten-headed Rāvaṇa, the suzerain ruler of ogres, the avowed enemy of gods and the slayer

of the foremost among ascetics—who was being fanned with a white whisk, and had a white canopy spread over him, who shone brightly like a glossy cat's-eye gem and was adorned with ornaments of refined gold, and who was distinguished by ten necks and twenty arms and attractive parapharnalia and looked like a great mountain with ten peaks—cast his splendour like a cloud in the sky encircled with lightning and accompanied by a flock of herons. (8—10)

सशैलसागरानूपं वीर्यवानवलोकयन्।
नानापुष्पफलैर्वृक्षैरनुकीर्णं सहस्त्रशः॥ ११॥

The mighty ogre moved on surveying the sea-coast crested with mountains and crowded with trees, thousands in number, bearing varieties of flowers and fruits. (11)

शीतमङ्गलतोयाभिः पद्मिनीभिः समन्ततः।
विशालैराश्रमपदैर्वेदिमद्भिरलंकृतम् ॥ १२॥

The coast-line was adorned on all sides with lotus-ponds full of cool and auspicious water and with spacious grounds of hermitages scattered with sacrificial altars. (12)

कदल्यटविसंशोभं नारिकेलोपशोभितम्।
सालैस्तालैस्तमालैश्च तरुभिश्च सुपुष्पितैः॥ १३॥

It looked most charming with its plantain groves and was embellished with coconut, sāl, palmyra and Tamāla trees as also with other trees in full blossom. (13)

अत्यन्तनियताहारैः शोभितं परमर्षिभिः।
नागैः सुपर्णैर्गन्धर्वैः किंनरैश्च सहस्त्रशः॥ १४॥

It was graced with foremost Ṛṣis (seers of Vedic Mantras), living on an exceedingly restricted diet, Nāgas (a species of semi-divine being having the head and trunk of a human being and the lower extremities of a serpent), Suparṇas (a class of bird-like beings of a semi divine character), Gandharvas and Kinnaras (another species of semi-divine beings having a human figure with the head of a horse) in thousands. (14)

जितकामैश्च सिद्धैश्च चारणैश्चोपशोभितम्।
आजैर्वैखानसैर्मार्षैर्वालखिल्यैर्मरीचिपैः ॥ १५॥

The coast-line was further graced by the presence of Siddhas, who had subdued their passion, and Cāraṇas, as well as by the mind born sons of Brahmā (the creator), Vaikhānasas (an order of ascetics born of Brahmā's nails[1] and endowed with the mystic power of assuming many forms), Māṣas (another class of ascetics), Vālakhilyas[2] (a special order of ascetics born of the hair of Brahmā and possessing the size of a human thumb), and Marīcipas (another order of ascetics living on the sun's rays alone). (15)

दिव्याभरणमाल्याभिर्दिव्यरूपाभिरावृतम् ।
क्रीडारतविधिज्ञाभिरप्सरोभिः सहस्त्रशः॥ १६॥

It was thronged in thousands with celestial nymphs adorned with heavenly jewels and garlands and endowed with ethereal forms and conversant with the technique of amorous sports and sexual enjoyment. (16)

सेवितं देवपत्नीभिः श्रीमतीभिरुपासितम्।
देवदानवसङ्घैश्च चरितं त्वमृताशिभिः॥ १७॥

Again it was resorted to and visited by graceful consorts of heavenly beings and frequented by hosts of gods and demons subsisting on nectar (the drink of heavenly beings). (17)

हंसक्रौञ्चप्लवाकीर्णं सारसैः सम्प्रसादितम्।
वैदूर्यप्रस्तरं स्निग्धं सान्द्रं सागरतेजसा॥ १८॥

The coast-line was crowded with swans, herons and frogs and graced with cranes. It was strewn with Vaidūrya-like stones of a dark hue and was alluvial and

1. Vide the Śruti text : **ये नखास्ते वैखानसाः.**

2. Vide the Śruti text : **ये बालास्ते वालखिल्याः.** The Vālakhilyās are said to walk in a procession in front of the chariot of the sun-god with their faces turned towards the sun-god in prayer.

cool due to the softening influence of the ocean. (18)

पाण्डुराणि विशालानि दिव्यमाल्ययुतानि च।
तूर्यगीताभिजुष्टानि विमानानि समन्ततः॥ १९॥
तपसा जितलोकानां कामगान्यभिसम्पतन्।
गन्धर्वाप्सरसश्चैव ददर्श धनदानुजः॥ २०॥

Driving at full speed through the air, Rāvaṇa (the younger half-brother of Kubera, the lord of riches) beheld on all sides spacious aerial cars of a whitish colour, festooned with celestial wreaths and enlivened by both instrumental and vocal music, belonging to those who had won the higher worlds by virtue of their austerities and coursing according to one's will, and also beheld Gandharvas and celestial nymphs. (19-20)

निर्यासरसमूलानां चन्दनानां सहस्रशः।
वनानि पश्यन् सौम्यानि घ्राणतृप्तिकराणि च॥ २१॥
अगुरूणां च मुख्यानां वनान्युपवनानि च।
तक्कोलानां च जात्यानां फलिनां च सुगन्धिनाम्॥ २२॥
पुष्पाणि च तमालस्य गुल्मानि मरिचस्य च।
मुक्तानां च समूहानि शुष्यमाणानि तीरतः॥ २३॥
शैलानि प्रवरांश्चैव प्रवालनिचयांस्तथा।
काञ्चनानि च शृङ्गाणि राजतानि तथैव च॥ २४॥
प्रस्रवाणि मनोज्ञानि प्रसन्नान्यद्भुतानि च।
धनधान्योपपन्नानि स्त्रीरत्नैरावृतानि च॥ २५॥
हस्त्यश्वरथगाढानि नगराणि विलोकयन्।
तं समं सर्वतः स्निग्धं मृदुसंस्पर्शमारुतम्॥ २६॥
अनूपे सिन्धुराजस्य ददर्श त्रिदिवोपमम्।
तत्रापश्यत् स मेघाभं न्यग्रोधं मुनिभिर्वृतम्॥ २७॥
समन्ताद् यस्य ताः शाखाः शतयोजनमायताः।
यस्य हस्तिनमादाय महाकायं च कच्छपम्॥ २८॥
भक्षार्थं गरुडः शाखामाजगाम महाबलः।
तस्य तां सहसा शाखां भारेण पतगोत्तमः॥ २९॥
सुपर्णः पर्णबहुलां बभञ्जाथ महाबलः।
तत्र वैखानसा माषा वालखिल्या मरीचिपाः॥ ३०॥
आजा बभूवुर्धूम्राश्च संगताः परमर्षयः।
तेषां दयार्थं गरुडस्तां शाखां शतयोजनाम्॥ ३१॥
भग्नामादाय वेगेन तौ चोभौ गजकच्छपौ।
एकपादेन धर्मात्मा भक्षयित्वा तदामिषम्॥ ३२॥
निषादविषयं हत्वा शाखया पतगोत्तमः।
प्रहर्षमतुलं लेभे मोक्षयित्वा महामुनीन्॥ ३३॥

Nay, he proceeded further beholding delightful forests pleasing to the olfactory sense, of sandal-trees, whose roots exuded a sap in the form of resin, and also surveying forests of excellent Aguru trees and groves of fragrant Takkola trees of superior quality and laden with fruits, also the flowers of Tamāla trees and shrubs of pepper, nay, heaps of pearls getting dried up on the shore, rocks as also heaps of excellent coral and similarly peaks of gold as well as of silver, charming, crystal and wonderful caskets as also cities provided with wealth and food-grains, crowded with jewels of womanhood and thick with elephants, horses and chariots. He saw on the shore of the ocean a level piece of ground smooth on every side, fanned by breezes which were soft to the touch, and delightful as heaven. There he saw a banyan tree looking like a cloud and resorted to on all sides by ascetics, whose prominent branches extended up to a hundred Yojanas (800 miles) all round.

It was to a bough of this tree that Garuḍa (the king of birds and the carrier of Lord Viṣṇu), who was possessed of extraordinary might, flew taking (in his claws) an elephant and a gigantic tortoise for repast. With his enormous weight the very mighty Garuḍa, the foremost of birds, forthwith broke all of a sudden the bough which was thick with leaves. There, under that tree, were assembled foremost Ṛṣis (seers of Vedic Mantras) belonging to the categories of Vaikhānasas, Māṣas, Vālakhilyas, Marīcipas and Dhūmras (who inhaled smoke while remaining suspended from the boughs of trees head downwards). Carrying with speed that broken bough, a hundred Yojanas long, as also the elephant and the tortoise both in one claw and eating up their flesh (in the air itself), nay, destroying with the bough the territory of the Niṣādas (who lived by hunting

and fishery etc.) and delivering the eminent ascetics, Garuḍa (the foremost of birds), whose mind was set on righteousness, derived excessive joy beyond comparison. (21—33)

स तु तेन प्रहर्षेण द्विगुणीकृतविक्रमः।
अमृतानयनार्थं वै चकार मतिमान् मतिम्॥ ३४॥

Finding his prowess redoubled by that excessive joy, the talented Garuḍa for his part actually made up his mind to fetch nectar from heaven. (34)

अयोजालानि निर्मथ्य भित्त्वा रत्नगृहं वरम्।
महेन्द्रभवनाद् गुप्तमाजहारामृतं ततः॥ ३५॥

Crushing the iron lattice-work and demolishing the excellent jewelled safe, kept protected by that lattice-work, he then secretly bore away the nectar from the palace of the mighty Indra. (35)

तं महर्षिगणैर्जुष्टं सुपर्णकृतलक्षणम्।
नाम्ना सुभद्रं न्यग्रोधं ददर्श धनदानुजः॥ ३६॥

Rāvaṇa (a younger half-brother of Kubera) beheld that banyan tree, Subhadra by name, resorted to by hosts of eminent Ṛṣis (the seers of Vedic Mantras), and which retained a vestige of the havoc in the shape of destruction of a gigantic bough wrought by Garuḍa. (36)

तं तु गत्वा परं पारं समुद्रस्य नदीपतेः।
ददर्शाश्रममेकान्ते पुण्ये रम्ये वनान्तरे॥ ३७॥

Reaching that other shore of the ocean, the lord of rivers, Rāvaṇa beheld a hermitage in a lonely, holy and charming part of the forest. (37)

तत्र कृष्णाजिनधरं जटामण्डलधारिणम्।
ददर्श नियताहारं मारीचं नाम राक्षसम्॥ ३८॥

There he saw an ogre, Mārīca by name, clad in a black antelope-skin and wearing a coil of matted locks and living on a restricted diet. (38)

स रावणः समागम्य विधिवत् तेन रक्षसा।
मारीचेनार्चितो राजा सर्वकामैरमानुषैः॥ ३९॥

Meeting that ogre with due ceremony, the said King Rāvaṇa was entertained by Mārīca with all luxuries unknown to man. (39)

तं स्वयं पूजयित्वा च भोजनेनोदकेन च।
अर्थोपहितया वाचा मारीचो वाक्यमब्रवीत्॥ ४०॥

Entertaining him personally with food and water, Mārīca spoke to him in the following meaningful words : (40)

कच्चित्ते कुशलं राजन् लङ्कायां राक्षसेश्वर।
केनार्थेन पुनस्त्वं वै तूर्णमेव इहागतः॥ ४१॥

"I hope, O king, all is well in your Laṅkā, O ruler of ogres ! With what object have you called here so quickly again?" (41)

एवमुक्तो महातेजा मारीचेन स रावणः।
ततः पश्चादिदं वाक्यमब्रवीद् वाक्यकोविदः॥ ४२॥

Questioned in these words by Mārīca, the celebrated Rāvaṇa, who was invested with extraordinary glory, and was a master of expression, then replied as follows : (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

Thus ends Canto Thirty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Rāvaṇa tells Mārīca how he has been wronged by Rāma and asks for his help in taking away Sītā

मारीच श्रूयतां तात वचनं मम भाषतः।
आर्तोऽस्मि मम चार्तस्य भवान् हि परमा गतिः॥ १॥

"Mārīca dear, listen to my words even as I speak. I feel distressed and undoubtedly you are my supreme resort, afflicted as I am. (1)

जानीषे त्वं जनस्थानं भ्राता यत्र खरो मम।
दूषणश्च महाबाहुः स्वसा शूर्पणखा च मे॥ २॥
त्रिशिराश्च महाबाहू राक्षसः पिशिताशनः।
अन्ये च बहवः शूरा लब्धलक्षा निशाचराः॥ ३॥
वसन्ति मन्नियोगेन अधिवासं च राक्षसाः।
बाधमाना महारण्ये मुनीन् ये धर्मचारिणः॥ ४॥

"You know Janasthāna, where my brother, Khara, and the mighty-armed Dūṣaṇa as well as my sister Śūrpaṇakhā as also the mighty-armed Triśirā, the flesh eating ogre, and many other valiant night-stalking ogres, who received encouragement in the form of victory in warfare, made their abode at my command, molesting ascetics who practised virtue in the great forest of Daṇḍaka. (2—4)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
शूराणां लब्धलक्षाणां खरचित्तानुवर्तिनाम्॥ ५॥

Fourteen thousand valiant ogres of terrible deeds, who received encouragement in warfare and followed the mind of Khara, lived there. (5)

ते त्विदानीं जनस्थाने वसमाना महाबलाः।
सङ्गताः परमायत्ता रामेण सह संयुगे॥ ६॥
नानाशस्त्रप्रहरणाः खरप्रमुखराक्षसाः।
तेन संजातरोषेण रामेण रणमूर्धनि॥ ७॥
अनुक्त्वा परुषं किंचिच्छरैर्व्यापारितं धनुः।
चतुर्दश सहस्राणि रक्षसामुग्रतेजसाम्॥ ८॥
निहतानि शरैर्दीप्तैर्मानुषेण पदातिना।
खरश्च निहतः संख्ये दूषणश्च निपातितः॥ ९॥
हत्वा त्रिशिरसं चापि निर्भया दण्डकाः कृताः।
पित्रा निरस्तः क्रुद्धेन सभार्यः क्षीणजीवितः॥ १०॥
स हन्ता तस्य सैन्यस्य रामः क्षत्रियपांसनः।
अशीलः कर्कशस्तीक्ष्णो मूर्खो लुब्धोऽजितेन्द्रियः॥ ११॥
त्यक्तधर्मा त्वधर्मात्मा भूतानामहिते रतः।
येन वैरं विनारण्ये सत्त्वमास्थाय केवलम्॥ १२॥
कर्णनासापहारेण भगिनी मे विरूपिता।
अस्य भार्यां जनस्थानात् सीतां सुरसुतोपमाम्॥ १३॥
आनयिष्यामि विक्रम्य सहायस्तत्र मे भव।
त्वया ह्यहं सहायेन पार्श्वस्थेन महाबल॥ १४॥
भ्रातृभिश्च सुरान् सर्वान् नाहमत्राभिचिन्तये।
तत्सहायो भव त्वं मे समर्थो ह्यसि राक्षस॥ १५॥

"Living in Janasthāna with Khara as their head, those exceptionally mighty ogres for their part, who were fully prepared, skilled as they were in the use of various weapons, came into a clash with Rāma on the battlefield. Without uttering any harsh word, the bow with arrows was made use of by Rāma, in whom anger had burst forth, in the van of the fight. Fourteen thousand ogres of terrific energy were made short work of by a human being, contending on foot, single-handed, with fiery arrows. Nay, Khara was slain by him on the battlefield and Dūṣaṇa too was killed; and, disposing of Triśirā too, the forest of Daṇḍaka was rendered secure for the habitation of ascetics. Exiled alongwith his wife by his enraged father, the aforesaid Rāma, whose life has been spent and who has brought disgrace to the Kṣatriyas, is the slayer of that army. Ill-behaved, hard-hearted, fiery, stupid, avaricious and having no control over his senses, he has abandoned virtue, his mind being set on unrighteousness, and is intent on doing harm to all created beings. By use of might I shall bring from

Janasthāna Sītā, resembling a daughter of gods, the wife of Rāma, by whom, relying on his physical strength alone, was my sister, Śūrpaṇakhā, deformed in the forest by depriving her of her ears and nose without any show of hostility. Be my helper in the said undertaking. Indeed, with you as my associate standing by my side here and backed by my brothers (Kumbhakarṇa and others), O exceptionally mighty ogre, I do not care a fig for all the gods. Therefore, be you my helper since you are powerful enough to help me. (6—15)

वीर्ये युद्धे च दर्पे च न ह्यस्ति सदृशस्तव।
उपायतो महान् शूरो महामायाविशारदः॥ १६॥

"Indeed, none is your equal in prowess, warfare and martial pride, an eminent hero as you are even in devising manoeuvres and an adept in major conjuring tricks. (16)

एतदर्थमहं प्राप्तस्त्वत्समीपं निशाचर।
शृणु तत् कर्म साहाय्ये यत् कार्यं वचनान्मम॥ १७॥

"With this object alone have I sought your presence, O night-stalker ! Hear now about that role which has to be played by you by way of help to me at my instance. (17)

सौवर्णस्त्वं मृगो भूत्वा चित्रो रजतबिन्दुभिः।
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर॥ १८॥

"Assuming the form of a golden deer freckled with silvery spots, roam you at the hermitage of the said Rāma before Sītā. (18)

त्वां तु निःसंशयं सीता दृष्ट्वा तु मृगरूपिणम्।
गृह्यतामिति भर्तारं लक्ष्मणं चाभिधास्यति॥ १९॥
ततस्तयोरपाये तु शून्ये सीतां यथासुखम्।
निराबाधो हरिष्यामि राहुश्चन्द्रप्रभामिव॥ २०॥

"Beholding you in the form of a deer, Sītā for her part will undoubtedly say to her lord and Lakṣmaṇa, "Let it be captured." When Rāma and Lakṣmaṇa go far away from their hermitage, then rid of all hindrance. I shall for my part bear Sītā away easily in solitude, as does Rāhu take away the splendour of the moon. (19-20)

ततः पश्चात् सुखं रामे भार्याहरणकर्शिते।
विश्रब्धं प्रहरिष्यामि कृतार्थेनान्तरात्मना॥ २१॥

"After that, with my inner mind satisfied as a result of my object having been accomplished I shall with ease confidently strike at Rāma emaciated through the abduction of his wife." (21)

तस्य रामकथां श्रुत्वा मारीचस्य महात्मनः।
शुष्कं समभवद् वक्त्रं परित्रस्तो बभूव च॥ २२॥

On hearing the mention of Śrī Rāma, the mouth of that high-minded Mārīca was parched and he got alarmed. (22)

ओष्ठौ परिलिहन् शुष्कौ नेत्रैरनिमिषैरिव।
मृतभूत इवार्तस्तु रावणं समुदैक्षत॥ २३॥

Licking his dry lips, Mārīca, for his part, who looked like one dead, afflicted as he was, stared at Rāvaṇa with unwinking eyes. (23)

स रावणं त्रस्तविषण्णचेता
महावने रामपराक्रमज्ञः।
कृताञ्जलिस्तत्त्वमुवाच वाक्यं
हितं च तस्मै हितमात्मनश्च॥ २४॥

With a frightened and dejected mind and joined palms, Mārīca, who had come to know the prowess of Rāma in a great forest, addressed to Rāvaṇa the following truthful words, which were conducive to his good as well as to his own. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Mārīca tries to dissuade Rāvaṇa from his purpose

तच्छ्रुत्वा राक्षसेन्द्रस्य वाक्यं वाक्यविशारदः।
प्रत्युवाच महातेजा मारीचो राक्षसेश्वरम्॥ १॥

Hearing the aforesaid proposal of Rāvaṇa, the ruler of ogres, Mārīca, who was possessed of exceptional glory and was a master of expression, replied as follows to the king of Rākṣasas : (1)

सुलभाः पुरुषा राजन् सततं प्रियवादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥ २॥

"People speaking agreeable words are always easy to find. He, however, who speaks words which, though unpalatable, are yet wholesome, is difficult to find. (2)

न नूनं बुध्यसे रामं महावीर्यगुणोन्नतम्।
अयुक्तचारश्चपलो महेन्द्रवरुणोपमम्॥ ३॥

"Having not employed spies to find out the real state of affairs in your kingdom and being fidgety yourself, you surely do not know Rāma, who is elevated in point of excellences going together with exceptional valour and is a compeer of the mighty Indra and Varuṇa, the god of water. (3)

अपि स्वस्ति भवेत् तात सर्वेषामपि रक्षसाम्।
अपि रामो न संक्रुद्धः कुर्याल्लोकानराक्षसान्॥ ४॥

"May all be well with all the ogres, O dear Rāvaṇa! Let not the infuriated Rāma render the worlds empty of ogres. (4)

अपि ते जीवितान्ताय नोत्पन्ना जनकात्मजा।
अपि सीतानिमित्तं च न भवेद् व्यसनं महत्॥ ५॥

"Would that Sītā, the daughter of Janaka, were not born to compass the end of your life. Would that no great calamity befell you on account of Sītā. (5)

अपि त्वामीश्वरं प्राप्य कामवृत्तं निरङ्कुशम्।
न विनश्येत् पुरी लङ्का त्वया सह सराक्षसा॥ ६॥

"Would that, having obtained you, licentious and unbridled as you are, as its master, the city of Laṅkā did not perish alongwith you as also with the ogres inhabiting it. (6)

त्वद्विधः कामवृत्तो हि दुःशीलः पापमन्त्रितः।
आत्मानं स्वजनं राष्ट्रं स राजा हन्ति दुर्मतिः॥ ७॥

"A king who is licentious and evil minded, is of evil conduct and is counselled by sinful men surely ruins himself, his own kith and kin as well as his state. (7)

न च पित्रा परित्यक्तो नामर्यादः कथंचन।
न लुब्धो न च दुःशीलो न च क्षत्रियपांसनः॥ ८॥

"Rāma has not been disowned by his father nor has he transgressed the bounds of morality in anyway; nor is he greedy, nor of evil conduct, nor again has he brought disgrace to the Kṣatriyas. (8)

न च धर्मगुणैर्हीनः कौसल्यानन्दवर्धनः।
न च तीक्ष्णो हि भूतानां सर्वभूतहिते रतः॥ ९॥

"Nor is he devoid of piety and virtues, enhancing as he does the joy of Kausalyā, his mother. Nor again is he severe to living beings, devoted as he is to the good of all created beings. (9)

वञ्चितं पितरं दृष्ट्वा कैकेय्या सत्यवादिनम्।
करिष्यामीति धर्मात्मा ततः प्रव्रजितो वनम्॥ १०॥

"Seeing his father, who always spoke the truth, hoodwinked by Kaikeyī (his stepmother), Rāma, whose mind is set on virtue, departed for the forest from Ayodhyā, saying 'I will prove him to be truthful of speech.' (10)

कैकेय्याः प्रियकामार्थं पितुर्दशरथस्य च।
हित्वा राज्यं च भोगांश्च प्रविष्टो दण्डकावनम्॥ ११॥

"Renouncing the throne of Ayodhyā as well as the enjoyments of sense, he penetrated into the forest of Daṇḍaka in

order to accomplish the cherished desire of Kaikeyī as well as of King Daśaratha. (11)

न रामः कर्कशस्तात नाविद्वान् नाजितेन्द्रियः।
अनृतं न श्रुतं चैव नैव त्वं वक्तुमर्हसि॥ १२॥

"Nor is Rāma hard-hearted, O dear one, nor ignorant, nor are his senses unsubdued. Nor has any charge of falsehood been heard about him, nor ought you to level any such charge against him. (12)

रामो विग्रहवान् धर्मः साधुः सत्यपराक्रमः।
राजा सर्वस्य लोकस्य देवानामिव वासवः॥ १३॥

"Rāma is virtue incarnate, pious and of unfailing prowess. He is the ruler of the entire humanity even as Indra is the ruler of gods. (13)

कथं नु तस्य वैदेहीं रक्षितां स्वेन तेजसा।
इच्छसे प्रसभं हर्तुं प्रभामिव विवस्वतः॥ १४॥

"How I wonder do you intend to bear away by force his consort Sītā, a princess of the Videha territory, protected by her own spiritual energy, any more than one can take away the brilliance of the sun? (14)

शरार्चिषमनाधृष्यं चापखड्गेन्धनं रणे।
रामाग्निं सहसा दीप्तं न प्रवेष्टुं त्वमर्हसि॥ १५॥

"You ought not precipitately to enter the inviolable fire blazing on a battlefield in the form of Rāma with arrows as its flames and the bow and sword as fuel. (15)

धनुर्व्यादितदीप्तास्यं शरार्चिषममर्षणम्।
चापबाणधरं तीक्ष्णं शत्रुसेनापहारिणम्॥ १६॥
राज्यं सुखं च संत्यज्य जीवितं चेष्टमात्मनः।
नात्यासादयितुं तात रामान्तकमिहार्हसि॥ १७॥

"Relinquishing for good your throne and happiness as well as your beloved life, O dear one, you ought not to meet at close quarters Death in the form of Rāma, with the bow as his wide open blazing mouth, the arrows as his rays, wearing a stern aspect in indignation and capable of wiping off the enemy's forces. (16-17)

अप्रमेयं हि तत्तेजो यस्य सा जनकात्मजा।
न त्वं समर्थस्तां हर्तुं रामचापाश्रयां वने॥ १८॥

"Immeasurable is the glory of the prince to whom that daughter of Janaka belongs. You are not capable of bearing her away, protected as she is in the forest by the bow of Rāma. (18)

तस्य वै नरसिंहस्य सिंहोरस्कस्य भामिनी।
प्राणेभ्योऽपि प्रियतरा भार्या नित्यमनुव्रता॥ १९॥

"The young lady is the consort of that lion among men, who has a chest broad as the lion's, and is dearer to him than his very life and ever devoted to him. (19)

न सा धर्षयितुं शक्या मैथिल्योजस्विनः प्रिया।
दीप्तस्येव हुताशस्य शिखा सीता सुमध्यमा॥ २०॥

"Sītā, that princess of Mithilā, who is distinguished by a slender waist, is the beloved wife of a powerful man and cannot be over-powered any more than the flame of a blazing fire. (20)

किमुद्यमं व्यर्थमिमं कृत्वा ते राक्षसाधिप।
दृष्टश्चेत् त्वं रणे तेन तदन्तमुपजीवितम्॥ २१॥

"What will be gained by you by entering on this futile endeavour, O suzerain lord of ogres? If you are ever seen by him on a field of battle, that will be the end of your life. (21)

जीवितं च सुखं चैव राज्यं चैव सुदुर्लभम्।
यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम्॥ २२॥

"If you wish to enjoy for long life and happiness as also the throne, which is extremely hard to win, pray, don't give offence to Rāma. (22)

स सर्वैः सचिवैः सार्धं विभीषणपुरस्कृतैः।
मन्त्रयित्वा स धर्मिष्ठैः कृत्वा निश्चयमात्मनः।
दोषाणां च गुणानां च सम्प्रधार्य बलाबलम्॥ २३॥
आत्मनश्च बलं ज्ञात्वा राघवस्य च तत्त्वतः।
हितं हि तव निश्चित्य क्षमं त्वं कर्तुमर्हसि॥ २४॥

"Taking counsel with all your most virtuous ministers headed by Vibhīṣaṇa, and

making up your mind, nay, weighing carefully the preponderance and otherwise of the merits and demerits of the proposition and judging aright your own strength as well as that of Rāma (a scion of Raghu), and ascertaining what is conducive to your good, you ought to do the proper thing. (23-24)

अहं तु मन्ये तव न क्षमं रणे
समागमं कोसलराजसूनुना।
इदं हि भूयः शृणु वाक्यमुत्तमं
क्षमं च युक्तं च निशाचराधिप॥ २५॥

"I, for my part, do not deem fit your encounter on a field of battle with Rāma, the prince of Kosala. Listen once more, O suzerain lord of ogres, to my following most useful, appropriate and reasonable submission. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Narrating his own experience of Śrī Rāma's prowess, Mārīca asks Rāvaṇa not to provoke Śrī Rāma

कदाचिदप्यहं वीर्यात् पर्यटन् पृथिवीमिमाम्।
बलं नागसहस्रस्य धारयन् पर्वतोपमः॥ १॥
नीलजीमूतसंकाशस्तप्तकाञ्चनकुण्डलः।
भयं लोकस्य जनयन् किरीटी परिघायुधः॥ २॥
व्यचरन् दण्डकारण्यमृषिमांसानि भक्षयन्।
विश्वामित्रोऽथ धर्मात्मा मद्वित्रस्तो महामुनिः॥ ३॥
स्वयं गत्वा दशरथं नरेन्द्रमिदमब्रवीत्।
अयं रक्षतु मां रामः पर्वकाले समाहितः॥ ४॥

"Once while I was ranging this earth through pride of valour, looking like a mountain and possessing the might of a thousand elephants and the hue of a dark blue cloud, adorned with ear-rings of refined gold with a diadem on my head and an iron club in my hand, I roamed about in the Daṇḍaka forest eating the flesh of Ṛṣis (seers of Vedic Mantras) and causing terror in the hearts of men. Personally approaching Daśaratha, the great Sage Viśwāmitra, whose mind was set on righteousness, and who was greatly afraid of me, spoke to the king as follows: 'Let this Rāma protect me at the time of a sacrifice, remaining vigilant all the time. (1—4)

मारीचान्मे भयं घोरं समुत्पन्नं नरेश्वर।
इत्येवमुक्तो धर्मात्मा राजा दशरथस्तदा॥ ५॥
प्रत्युवाच महाभागं विश्वामित्रं महामुनिम्।
ऊनद्वादशवर्षोऽयमकृतास्त्रश्च राघवः॥ ६॥

" 'A terrible calamity has arisen before me through Mārīca, O ruler of men!' Solicited in the above words, on that occasion, King Daśaratha, whose mind was set on piety, replied as follows to the eminent and highly blessed Sage Viśwāmitra: 'This scion of Raghu is less than twelve* years of age and has not yet practised archery. (5-6)

कामं तु मम तत् सैन्यं मया सह गमिष्यति।
बलेन चतुरङ्गेण स्वयमेत्य निशाचरम्॥ ७॥

* In I. xx. 2 the age of Rāma at that time was declared by Daśaratha to be less than fifteen years. Mārīca, however, minimizes it here to impress upon Rāvaṇa the extraordinary might of Śrī Rāma even at that tender age.

वधिष्यामि मुनिश्रेष्ठ शत्रुं तव यथेप्सितम्।
एवमुक्तः स तु मुनी राजानमिदमब्रवीत्॥ ८॥

" 'My distinguished army will no doubt gladly go with you. Personally reaching with my army consisting of four limbs (viz., elephants, cavalry, chariots and foot soldiers), I shall make short work of your enemy, the night-stalker, as desired by you, O jewel among ascetics!' Reassured in these words, the aforesaid sage for his part replied to the king as follows: (7-8)

रामान्नान्यद् बलं लोके पर्याप्तं तस्य रक्षसः।
देवतानामपि भवान् समरेष्वभिपालकः॥ ९॥

" 'No power in the world other than Śrī Rāma is adequate to meet that ogre, even though you have been the protector even of gods on the fields of battle. (9)

आसीत् तव कृतं कर्म त्रिलोकविदितं नृप।
काममस्ति महत् सैन्यं तिष्ठत्विह परंतप॥ १०॥

" 'The feat accomplished by you is known through all the three worlds, O protector of men! Even though there is a great army with you, let it remain here, O scorcher of your enemy! (10)

बालोऽप्येष महातेजाः समर्थस्तस्य निग्रहे।
गमिष्ये राममादाय स्वस्ति तेऽस्तु परंतप॥ ११॥

" 'Though still a boy, Śrī Rāma is endowed with great energy and is capable of subduing the ogre. I shall, therefore, depart taking him with me. May all be well with you, O tormentor of foes!' (11)

इत्येवमुक्त्वा स मुनिस्तमादाय नृपात्मजम्।
जगाम परमप्रीतो विश्वामित्रः स्वमाश्रमम्॥ १२॥

Saying so and taking the aforesaid prince with him, Viśwāmitra returned to his own hermitage, supremely gratified. (12)

तं तथा दण्डकारण्ये यज्ञमुद्दिश्य दीक्षितम्।
बभूवोपस्थितो रामश्चित्रं विस्फारयन् धनुः॥ १३॥

"Twanging his wonderful bow, Śrī Rāma stood by the side of the sage, consecrated for a sacrifice in the Daṇḍaka forest as prearranged. (13)

अजातव्यञ्जनः श्रीमान् बालः श्यामः शुभेक्षणः।
एकवस्त्रधरो धन्वी शिखी कनकमालया॥ १४॥
शोभयन् दण्डकारण्यं दीप्तेन स्वेन तेजसा।
अदृश्यत तदा रामो बालचन्द्र इवोदितः॥ १५॥

"Illumining the Daṇḍaka forest with his refulgent splendour, the glorious Rāma—who was still a boy, in whom the marks of manhood (in the shape of moustaches etc.) had not yet appeared, dark-brown of complexion, with charming eyes and a single cloth wrapped about his loins as a token of celibacy, wielding a bow and wearing a tuft of hair on the crown of his head and adorned with a string of gold—looked at that time like the new moon just risen. (14-15)

ततोऽहं मेघसंकाशस्तप्तकाञ्चनकुण्डलः।
बली दत्तवरो दर्पादाजगामाश्रमान्तरम्॥ १६॥

"At that time I—who looked like a cloud, and was adorned with ear-rings of refined gold, full of might and puffed up with arrogance, a boon having been conferred on me by Brahmā—reached the heart of the hermitage. (16)

तेन दृष्टः प्रविष्टोऽहं सहसैवोद्यतायुधः।
मां तु दृष्ट्वा धनुः सज्यमसम्भ्रान्तश्चकार ह॥ १७॥

"The moment I entered the hermitage I was espied by him. Having suddenly lifted up his weapon on seeing me, he strung his bow calmly indeed. (17)

अवजानन्नहं मोहाद् बालोऽयमिति राघवम्।
विश्वामित्रस्य तां वेदिमभ्यधावं कृतत्वरः॥ १८॥

"Disregarding Rāma (a scion of Raghu) through ignorance, thinking that he was a mere boy, I rushed with speed towards the well-known altar occupied by Viśwāmitra. (18)

तेन मुक्तस्ततो बाणः शितः शत्रुनिबर्हणः।
तेनाहं ताडितः क्षिप्तः समुद्रे शतयोजने॥ १९॥

"By him was discharged at that time a sharp arrow capable of destroying the enemy. Struck by it I was cast into the sea which

was a hundred Yojanas (800 miles) long. (19)

नेच्छता तात मां हन्तुं तदा वीरेण रक्षितः।
रामस्य शरवेगेन निरस्तो भ्रान्तचेतनः॥ २०॥
पातितोऽहं तदा तेन गम्भीरे सागराम्भसि।
प्राप्य संज्ञां चिरात् तात लङ्कां प्रति गतः पुरीम्॥ २१॥

"Spared on that occasion by the hero, who did not want to kill me, O dear one, and flung by the impetus of Rāma's arrow at that moment, I was hurled by him into the deep waters, rendered unconscious. Regaining consciousness after a long time, I proceeded towards the city of Laṅkā, O dear one ! (20-21)

एवमस्मि तदा मुक्तः सहायास्ते निपातिताः।
अकृतास्त्रेण रामेण बालेनाक्लिष्टकर्मणा॥ २२॥

"In this way I was let go at that time, while my well-known companions were slain by the child Rāma of unwearied action, who had not yet practised archery. (22)

तन्मया वार्यमाणस्तु यदि रामेण विग्रहम्।
करिष्यस्यापदां घोरां क्षिप्रं प्राप्य न शिष्यसि॥ २३॥

"If, therefore, you enter into hostilities with Rāma, though being dissuaded by me, you will soon meet with a terrible catastrophe, and shall not survive. (23)

क्रीडारतिविधिज्ञानां समाजोत्सवदर्शिनाम्।
रक्षसां चैव संतापमनर्थं चाहरिष्यसि॥ २४॥

"Nay, you will also bring suffering and doom to the ogres, who know the technique of sports and enjoyment and are fond of enjoying social festivities. (24)

हर्म्यप्रासादसम्बाधां नानारत्नविभूषिताम्।
द्रक्ष्यसि त्वं पुरीं लङ्कां विनष्टां मैथिलीकृते॥ २५॥

"You will see the city of Laṅkā, thick with mansions and palaces and adorned with jewels of every description, laid waste on account of Sītā, the princess of Mithilā. (25)

अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात्।
परपापैर्विनश्यन्ति मत्स्या नागह्रदे यथा॥ २६॥

"Though not committing sins themselves, even innocent people perish because of others' sins through contact with the sinful, even like the fish living in a snake-infested lake. (26)

दिव्यचन्दनदिग्धाङ्गान् दिव्याभरणभूषितान्।
द्रक्ष्यस्यभिहतान् भूमौ तव दोषात् तु राक्षसान्॥ २७॥

"You will see ogres with their bodies besmeared with celestial sandal-paste as well as those adorned with heavenly ornaments, lying killed on the ground for your fault. (27)

हृतदारान् सदारांश्च दश विद्रवतो दिशः।
हतशेषानशरणान् द्रक्ष्यसि त्वं निशाचरान्॥ २८॥

"You will also see night-stalkers, other than those killed in action, fleeing without a protector in all directions, their wives having been borne away, and others with their wives. (28)

शरजालपरिक्षिप्तामग्निज्वालासमावृताम् ।
प्रदग्धभवनां लङ्कां द्रक्ष्यसि त्वमसंशयम्॥ २९॥

"You will without doubt see Laṅkā screened with a network of arrows and surrounded with flames with its houses (consequently) reduced to ashes. (29)

परदाराभिमर्शात् तु नान्यत् पापतरं महत्।
प्रमदानां सहस्राणि तव राजन् परिग्रहे॥ ३०॥

"Surely there is no greater sin than consorting with another's wife. There are thousands of young ladies in your gynaeceum, O king ! (30)

भव स्वदारनिरतः स्वकुलं रक्ष राक्षसान्।
मानं वृद्धिं च राज्यं च जीवितं चेष्टमात्मनः॥ ३१॥

"Remain devoted to your own wives and preserve your race, as well as the ogres, as also your honour, prosperity, kingdom and your dear life. (31)

कलत्राणि च सौम्यानि मित्रवर्गं तथैव च।
यदीच्छसि चिरं भोक्तुं मा कृथा रामविप्रियम्॥ ३२॥

"Nay, if you wish to enjoy for long your charming wives as also the company of

your friends, do not give offence to Rāma. (32)

निवार्यमाणः सुहृदा मया भृशं
प्रसह्य सीतां यदि धर्षयिष्यसि।
गमिष्यसि क्षीणबलः सबान्धवो
यमक्षयं रामशरास्तजीवितः॥ ३३॥

"If you forcibly take away Sītā, in spite of being repeatedly dissuaded by me—your disinterested friend—you will reach the abode of Death together with your kith and kin, your army being destroyed and your life being brought to an end by the arrows of Rāma. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वरिंशः सर्गः

Canto XXXIX

Mārīca tries to bring Rāvaṇa round

एवमस्मि तदा मुक्तः कथंचित् तेन संयुगे।
इदानीमपि यद् वृत्तं तच्छृणुष्व यदुत्तरम्॥ १॥

"As aforesaid, I was somehow let go by him in the encounter on that occasion. Now hear of that which happened latterly and which is something out of the common. (1)

राक्षसाभ्यामहं द्वाभ्यामनिर्विण्णस्तथाकृतः।
सहितो मृगरूपाभ्यां प्रविष्टो दण्डकावने॥ २॥

"Never daunted, though dealt with in that way by Rāma, I penetrated deep into the Daṇḍaka forest accompanied by two ogres, who had assumed the form of deer. (2)

दीप्तजिह्वो महादंष्ट्रस्तीक्ष्णशृङ्गो महाबलः।
व्यचरन् दण्डकारण्यं मांसभक्षो महामृगः॥ ३॥

"I ranged the Daṇḍaka forest in the form of a large carnivorous stag possessed of great strength with a flaming tongue, big teeth and pointed horns. (3)

अग्निहोत्रेषु तीर्थेषु चैत्यवृक्षेषु रावण।
अत्यन्तघोरो व्यचरंस्तापसांस्तान् प्रधर्षयन्॥ ४॥
निहत्य दण्डकारण्ये तापसान् धर्मचारिणः।
रुधिराणि पिबंस्तेषां तन्मांसानि च भक्षयन्॥ ५॥

"Looking most frightful and assaulting the ascetics in fire-sanctuaries, the descents of rivers and lakes etc., and under the shade of trees growing on holy spots, O Rāvaṇa, nay, quaffing the blood of ascetics practising virtue in the Daṇḍaka forest, and feeding on their flesh after killing them, I roamed at will. (4-5)

ऋषिमांसाशनः क्रूरस्त्रासयन् वनगोचरान्।
तदा रुधिरमत्तोऽहं व्यचरं दण्डकावनम्॥ ६॥

"Living on the flesh of Ṛṣis (the seers of Vedic Mantras), cruel as I was, nay, causing fear to the denizens of the forest and drunk with their blood, I ranged the Daṇḍaka forest at that time. (6)

तदाहं दण्डकारण्ये विचरन् धर्मदूषकः।
आसादयं तदा रामं तापसं धर्ममाश्रितम्॥ ७॥
वैदेहीं च महाभागां लक्ष्मणं च महारथम्।
तापसं नियताहारं सर्वभूतहिते रतम्॥ ८॥

"Roaming about in the Daṇḍaka forest at that time offending against righteousness, I forthwith approached Rāma, who had adopted the course of conduct prescribed for ascetics, as well as the highly blessed Sītā (a princess of the Videha territory) and the great chariot-warrior, Lakṣmaṇa, who was practising austerities and living on a

restricted diet, and was devoted to the good of all created beings. (7-8)

सोऽहं वनगतं रामं परिभूय महाबलम्।
तापसोऽयमिति ज्ञात्वा पूर्ववैरमनुस्मरन्॥ ९॥
अभ्यधावं सुसंक्रुद्धस्तीक्ष्णशृङ्गो मृगाकृतिः।
जिघांसुरकृतप्रज्ञस्तं प्रहारमनुस्मरन्॥ १०॥

"Belittling Rāma, who had retired to the forest, even though he was possessed of great might, thinking that he was an ascetic only, and recalling my past enmity with him, I rushed towards him, highly enraged, in the form of a sharp-horned deer, thoughtlessly seeking to kill him, remembering as I did the blow dealt by him. (9-10)

तेन त्यक्तास्त्रयो बाणाः शिताः शत्रुनिबर्हणाः।
विकृष्य सुमहच्चापं सुपर्णानिलतुल्यगाः॥ ११॥

"Stretching at full length his very mighty bow, three sharp arrows—which were capable of putting an end to the enemy and which sped like Garuḍa, the king of birds and the carrier of Lord Viṣṇu, and the wind—were shot by him. (11)

ते बाणा वज्रसंकाशाः सुघोरा रक्तभोजनाः।
आजग्मुः सहिताः सर्वे त्रयः संनतपर्वणः॥ १२॥

"All those three most dreadful and flat-knobbed arrows, which shone brightly as lightning, and were fond of sucking blood—sped towards me together. (12)

पराक्रमज्ञो रामस्य शठो दृष्टभयः पुरा।
समुत्क्रान्तस्ततो मुक्तस्तावुभौ राक्षसौ हतौ॥ १३॥

"Knowing as I did the prowess of Rāma and having seen the peril to which I had exposed myself on a previous occasion, I slipped away, cunning as I was, and was thereby saved since the arrow of Rāma never hits a fugitive while both those ogres (my companions) were killed. (13)

शरेण मुक्तो रामस्य कथंचित् प्राप्य जीवितम्।
इह प्रव्राजितो युक्तस्तापसोऽहं समाहितः॥ १४॥

"Having somehow got back my life, being spared by the shaft of Rāma, I have been forced to turn a recluse here and, being calm and collected, have taken to the practice of yoga (concentration of mind), adopting an ascetic life. (14)

वृक्षे वृक्षे हि पश्यामि चीरकृष्णाजिनाम्बरम्।
गृहीतधनुषं रामं पाशहस्तमिवान्तकम्॥ १५॥

"In every tree I actually perceive Śrī Rāma clad in the bark of trees and the black antelope-skin, wielding a bow and resembling Death with a noose in his hand. (15)

अपि रामसहस्राणि भीतः पश्यामि रावण।
रामभूतमिदं सर्वमरण्यं प्रतिभाति मे॥ १६॥

"Being terrified, O Rāvaṇa, I even behold thousands of Rāma. Nay, to me the whole of this forest appears as having turned into Rāma. (16)

राममेव हि पश्यामि रहिते राक्षसेश्वर।
दृष्ट्वा स्वप्नगतं राममुद्भ्रमामि विचेतनः॥ १७॥

"Indeed, I perceive Rāma even in a solitary place, O lord of ogres! Nay, beholding Rāma in a dream I get bewildered like one returned to waking life. (17)

रकारादीनि नामानि रामत्रस्तस्य रावण।
रत्नानि च रथाश्चैव वित्रासं जनयन्ति मे॥ १८॥

"Names beginning with the letter 'R' such as the word 'Ratnas' (jewels) and 'Rathas' (chariots) as well cause terror to me, afraid as I am of Rāma, O Rāvaṇa! (18)

अहं तस्य प्रभावज्ञो न युद्धं तेन ते क्षमम्।
बलिं वा नमुचिं वापि हन्याद्धि रघुनन्दनः॥ १९॥

"I am aware of his power; an encounter with him is, therefore, not advisable for you. Rāma, the delight of the Raghus, can surely kill Bali and even Namuci. (19)

रणे रामेण युद्धस्व क्षमां वा कुरु रावण।
न ते रामकथा कार्या यदि मां द्रष्टुमिच्छसि॥ २०॥

"Either contend with Rāma on a field of battle or bear with him, O Rāvaṇa! In no case should a reference be made to Rāma

in my presence, if you would see me alive. (20)

बहवः साधवो लोके युक्ता धर्ममनुष्ठिताः।
परेषामपराधेन विनष्टाः सपरिच्छदाः॥ २१॥

"Many innocent souls of right conduct in the world, who practised virtue all their life, have perished with their associates for the fault of others. (21)

सोऽहं परापराधेन विनशेयं निशाचर।
कुरु यत् ते क्षमं तत्त्वमहं त्वां नानुयामि वै॥ २२॥

"As such I too am sure to perish for the fault of another (viz., yourself), O ranger of the night ! Therefore, do what is proper for you, I for my part am not going to follow you. (22)

रामश्च हि महातेजा महासत्त्वो महाबलः।
अपि राक्षसलोकस्य भवेदन्तकरोऽपि हि॥ २३॥

"For, Rāma is possessed of extraordinary prowess, great intellectual calibre and inordinate strength. He can surely prove to be the exterminator of the entire world of ogres. (23)

यदि शूर्पणखाहेतोर्जनस्थानगतः खरः।
अतिवृत्तो हतः पूर्वं रामेणाक्लिष्टकर्मणा।
अत्र ब्रूहि यथातत्त्वं को रामस्य व्यतिक्रमः॥ २४॥

"If Khara, stationed in Janasthāna, who transgressed his limits on account of Śūrpaṇakhā, was killed in the past by Rāma, of unwearied action, tell me in truth, what was the fault of Rāma in this matter? (24)

इदं वचो बन्धुहितार्थिना मया
यथोच्यमानं यदि नाभिपत्स्यसे।
सबान्धवस्त्यक्ष्यसि जीवितं रणे
हतोऽद्य रामेण शरैरजिह्मगैः॥ २५॥

"If you do not accept this advice being tendered in right earnest by me, seeking the welfare of my relative in your person, you will, when pierced by Rāma with the straight-going arrows today, will give up the ghost with your kith and kin on the field of battle." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Rāvaṇa reproaches Mārīca and commands him to help him in his mission

मारीचस्य तु तद् वाक्यं क्षमं युक्तं च रावणः।
उक्तो न प्रतिजग्राह मर्तुकाम इवौषधम्॥ १॥

Though counselled by Mārīca, Rāvaṇa for his part did not accept that proper and reasonable advice of Mārīca, any more than a man courting death would accept a remedy. (1)

तं पथ्यहितवक्तारं मारीचं राक्षसाधिपः।
अब्रवीत् परुषं वाक्यमयुक्तं कालचोदितः॥ २॥

Impelled by Death, Rāvaṇa, the suzerain lord of ogres, spoke the following harsh and ill-advised words to the said Mārīca, who had tendered a salutary and friendly advice to him : (2)

दुष्कुलैतदयुक्तार्थं मारीच मयि कथ्यते।
वाक्यं निष्फलमत्यर्थं बीजमुप्तमिवोषरे॥ ३॥

"O Mārīca of ignoble descent, this ill-conceived advice, which is being tendered to me, is altogether fruitless like a seed sown in a barren soil. (3)

त्वद्वाक्यैर्न तु मां शक्यं भेत्तुं रामस्य संयुगे।
मूर्खस्य पापशीलस्य मानुषस्य विशेषतः॥ ४॥

"It is not possible by your words to deter me from my resolve to enter into hostility through abduction of Sītā with Rāma, who is stupid, addicted to sin and, above all, a human being. (4)

यस्त्यक्त्वा सुहृदो राज्यं मातरं पितरं तथा।
स्त्रीवाक्यं प्राकृतं श्रुत्वा वनमेकपदे गतः॥ ५॥
अवश्यं तु मया तस्य संयुगे खरघातिनः।
प्राणैः प्रियतरा सीता हर्तव्या तव संनिधौ॥ ६॥

"I need must at all events bear away in your presence Sītā, who is dearer than life to him who, having heard the valueless words of a woman (viz., his stepmother, Kaikeyī) departed at once for the forest, renouncing his near and dear ones, sovereignty and parents, and who killed Khara in battle. (5-6)

एवं मे निश्चिता बुद्धिर्हृदि मारीच विद्यते।
न व्यावर्तयितुं शक्या सेन्द्रैरपि सुरासुरैः॥ ७॥

"This resolute determination exists in my mind, O Mārīca ! It cannot be altered even by gods and demons including Indra, the lord of paradise. (7)

दोषं गुणं वा सम्पृष्टस्त्वमेवं वक्तुमर्हसि।
अपायं वा उपायं वा कार्यस्यास्य विनिश्चये॥ ८॥
सम्पृष्टेन तु वक्तव्यं सचिवेन विपश्चिता।
उद्यताञ्जलिना राज्ञो य इच्छेद् भूतिमात्मनः॥ ९॥

"When asked about the merits and demerits or about the means of accomplishing a thing or the risks involved in it, while finally deciding upon a particular course of action, you ought to have said like this. By a wise counsellor, who seeks his own prosperity from a king, counsel should be given with uplifted and joined palms only when he is duly asked for it. (8-9)

वाक्यमप्रतिकूलं तु मृदुपूर्वं शुभं हितम्।
उपचारेण वक्तव्यो युक्तं च वसुधाधिपः॥ १०॥

"A monarch should be spoken to in words which are not repugnant but pleasing, yet wholesome, and are uttered with politeness and in soft accents. (10)

सावमर्दं तु यद्वाक्यमथवा हितमुच्यते।
नाभिनन्देत तद् राजा मानार्थी मानवर्जितम्॥ ११॥

"A king seeking honour would not welcome that counsel which is uttered in an insulting tone, and is lacking in respect, even though it is wholesome. (11)

पञ्च रूपाणि राजानो धारयन्त्यमितौजसः।
अग्नेरिन्द्रस्य सोमस्य यमस्य वरुणस्य च॥ १२॥

"Kings possessed of unlimited prowess assume five roles, viz., those of the god of fire, Indra (the ruler of gods), the moon-god, Yama (the god of retribution) and Varuṇa (the god of water). (12)

औष्ण्यं तथा विक्रमं च सौम्यं दण्डं प्रसन्नताम्।
धारयन्ति महात्मानो राजानः क्षणदाचर॥ १३॥
तस्मात् सर्वास्ववस्थासु मान्याः पूज्याश्च नित्यदा।
त्वं तु धर्ममविज्ञाय केवलं मोहमाश्रितः॥ १४॥
अभ्यागतं तु दौरात्म्यात् परुषं वदसीदृशम्।
गुणदोषौ न पृच्छामि क्षेमं चात्मनि राक्षस॥ १५॥

"High-souled kings, O prowler of the night, embody ardour and prowess, gentleness, violence and grace (the virtues of the above-noted deities) and are, therefore, worthy of honour and respect at all times. Not knowing your duty, you, on the other hand, have clung to infatuation alone and due to evil-mindedness address such harsh words to me, your guest ! I do not ask you about the merits and demerits of what I propose to do, nor what is advisable for me, O ogre ! (13–15)

मयोक्तमपि चैतावत् त्वां प्रत्यमितविक्रम।
अस्मिंस्तु स भवान् कृत्ये साहाय्यं कर्तुमर्हसि॥ १६॥

"On the other hand, my request to you is only this, O ogre of unlimited prowess: urged by me, you ought at all events to render help in this mission of abducting Sītā. (16)

शृणु तत्कर्म साहाय्ये यत्कार्यं वचनान्मम।
सौवर्णस्त्वं मृगो भूत्वा चित्रो रजतबिन्दुभिः॥ १७॥

आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर।
प्रलोभयित्वा वैदेहीं यथेष्टं गन्तुमर्हसि॥ १८॥

"Now hear of that role which has to be played by you by way of co-operation at my instance : turning into a golden deer freckled with silvery spots, roam you in the hermitage of the aforesaid Rāma, before the eyes of Sītā. Having cast your full charm on her, you may go wherever you please. (17-18)

त्वां हि मायामयं दृष्ट्वा काञ्चनं जातविस्मया।
आनयैनमिति क्षिप्रं रामं वक्ष्यति मैथिली॥ १९॥

"Wonder-struck to see you transformed into a golden deer by dint of Māyā (conjuring tricks), Sītā, a princess of Mithilā, will surely speak to Rāma at once : 'Pray, fetch the deer for me.' (19)

अपक्रान्ते च काकुत्स्थे दूरं गत्वाप्युदाहर।
हा सीते लक्ष्मणेत्येवं रामवाक्यानुरूपकम्॥ २०॥

"Also moving to some distance, when Rāma (a scion of Kakutstha) is away from his hut, exclaim in a voice similar to Rāma's, 'Ah, Sītā, O Lakṣmaṇa !' (20)

तच्छ्रुत्वा रामपदवीं सीतया च प्रचोदितः।
अनुगच्छति सम्भ्रान्तः सौमित्रिरपि सौहृदात्॥ २१॥

Hearing the call and importuned by Sītā, Lakṣmaṇa, son of Sumitrā, too will follow in the wake of Rāma in a flurry out of affection for his brother. (21)

अपक्रान्ते च काकुत्स्थे लक्ष्मणे च यथासुखम्।
आहरिष्यामि वैदेहीं सहस्राक्षः शचीमिव॥ २२॥

When Rāma (a scion of Kakutstha) and Lakṣmaṇa too are away from their cottage, I shall bear away Sītā, a princess of the Videha territory, with ease as Indra, the thousand-eyed god would take away Śacī, his own consort. (22)

एवं कृत्वा त्विदं कार्यं यथेष्टं गच्छ राक्षस।
राज्यस्यार्धं प्रदास्यामि मारीच तव सुव्रत॥ २३॥

"Of course, having accomplished this work in this way, go wherever you please, O ogre ! I shall confer half of my kingdom on you, O Mārīca of noble vows ! (23)

गच्छ सौम्य शिवं मार्गं कार्यस्यास्य विवृद्धये।
अहं त्वानुगमिष्यामि सरथो दण्डकावनम्॥ २४॥

"Proceed on your auspicious journey, my good friend, for the accomplishment of this object. I shall follow at your heels in a chariot to the Daṇḍaka forest. (24)

प्राप्य सीतामयुद्धेन वञ्चयित्वा तु राघवम्।
लङ्कां प्रति गमिष्यामि कृतकार्यः सह त्वया॥ २५॥

"Having hoodwinked Rāma and won Sītā without any struggle, I shall for my part return to Laṅkā with you, my purpose being accomplished. (25)

नो चेत् करोषि मारीच हन्मि त्वामहमद्य वै।
एतत् कार्यमवश्यं मे बलादपि करिष्यसि।
राज्ञो विप्रतिकूलस्थो न जातु सुखमेधते॥ २६॥

"If you don't do this, O Mārīca, I shall make short work of you this very day. You need must do this work of mine even perforce. None who stands directly opposed to a king can live happily. (26)

आसाद्य तं जीवितसंशयस्ते
मृत्युर्ध्रुवो ह्यद्य मया विरुध्यतः।
एतद् यथावत् परिगण्य बुद्ध्या
यदत्र पथ्यं कुरु तत्तथा त्वम्॥ २७॥

"Approaching Rāma, danger to life will be met by you; whereas death is certain for you this very day if you are at variance with me. Weighing this carefully in the scales of reason, do that which is wholesome for you on this point accordingly." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Once more Mārīca tries to deter Rāvaṇa from his purpose by picturing to him the disastrous consequences of his action

आज्ञप्तो रावणेनेत्थं प्रतिकूलं च राजवत्।
अब्रवीत् परुषं वाक्यं निःशङ्को राक्षसाधिपम्॥ १॥

Commanded in the foregoing words by Rāvaṇa like a king to do a thing which was repugnant to him, Mārīca fearlessly spoke the following harsh words to Rāvaṇa, the suzerain lord of ogres : (1)

केनायमुपदिष्टस्ते विनाशः पापकर्मणा।
सपुत्रस्य सराज्यस्य सामात्यस्य निशाचर॥ २॥

"What man of sinful deeds has advised you this course of action, which spells your doom alongwith that of your sons, kingdom and ministers, O night-stalker? (2)

कस्त्वया सुखिना राजन् नाभिनन्दति पापकृत्।
केनेदमुपदिष्टं ते मृत्युद्वारमुपायतः॥ ३॥

"Who is that man of sinful deeds, who does not rejoice with you while you are enjoying happiness, O king? By whom has this door to death been directed to you in the guise of an expedient, O king? (3)

शत्रवस्तव सुव्यक्तं हीनवीर्या निशाचर।
इच्छन्ति त्वां विनश्यन्तमुपरुद्धं बलीयसा॥ ४॥

"Obviously enough, O ranger of the night, your enemies of meagre strength wish to see you besieged by a stronger power and meeting with your doom in consequence. (4)

केनेदमुपदिष्टं ते क्षुद्रेणाहितबुद्धिना।
यस्त्वामिच्छति नश्यन्तं स्वकृतेन निशाचर॥ ५॥

"By what mean fellow of noxious designs has this course of action been urged on you? He wishes you to perish as a result of your own deeds, O prowler of the night ! (5)

वध्याः खलु न वध्यन्ते सचिवास्तव रावण।
ये त्वामुत्पथमारूढं न निगृह्णन्ति सर्वशः॥ ६॥

"Worthy of execution indeed are your ministers, O Rāvaṇa, who do not hold you back by every means even though seeing you having set your foot on a wrong path; yet they are not put to death by you. (6)

अमात्यैः कामवृत्तो हि राजा कापथमाश्रितः।
निग्राह्यः सर्वथा सद्भिः स निग्राह्यो न गृह्यसे॥ ७॥

"A licentious king, who has taken to evil ways, surely deserves to be checked in everyway by virtuous ministers. Though deserving to be so checked, you have, however, not been checked. (7)

धर्ममर्थं च कामं च यशश्च जयतां वर।
स्वामिप्रसादात् सचिवाः प्राप्नुवन्ति निशाचर॥ ८॥

"By the grace of their lord, O ranger of the night, ministers acquire religious merit, wealth and sensuous enjoyment as well as fame, O jewel among the victorious ! (8)

विपर्यये तु तत्सर्वं व्यर्थं भवति रावण।
व्यसनं स्वामिवैगुण्यात् प्राप्नुवन्तीतरे जनाः॥ ९॥

"In the reverse case, however, everything becomes useless, O Rāvaṇa ! Other people meet with adversity through the fault of a master. (9)

राजमूलो हि धर्मश्च यशश्च जयतां वर।
तस्मात् सर्वास्ववस्थासु रक्षितव्या नराधिपाः॥ १०॥

"Virtue as well as fame have their root in a king, O jewel among the victorious ! Hence the rulers of men deserve to be protected under all circumstances. (10)

राज्यं पालयितुं शक्यं न तीक्ष्णेन निशाचर।
न चातिप्रतिकूलेन नाविनीतेन राक्षस॥ ११॥

"No state can be ruled by a king who is severe, nor by him who is most adversely disposed to the people, nor again by him

who is boorish in his manners, O night-stalker ! (11)

ये तीक्ष्णमन्त्राः सचिवा भुञ्यन्ते सह तेन वै।
विषमेषु रथाः शीघ्रं मन्दसारथयो यथा॥ १२॥

"Ministers who counsel violent measures surely reap suffering alongwith the counselled even as chariots driven by a dull-witted charioteer, coursing swiftly on uneven roads perish with the chariot. (12)

बहवः साधवो लोके युक्तधर्ममनुष्ठिताः।
परेषामपराधेन विनष्टाः सपरिच्छदाः॥ १३॥

"Many righteous souls in the world who have practised virtue enjoined on them have perished with their followers through the offence of others. (13)

स्वामिना प्रतिकूलेन प्रजास्तीक्ष्णेन रावण।
रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा॥ १४॥

"Being protected by a violent and adversely disposed master, O Rāvaṇa, people do not prosper any more than the rams protected by a jackal. (14)

अवश्यं विनशिष्यन्ति सर्वे रावण राक्षसाः।
येषां त्वं कर्कशो राजा दुर्बुद्धिरजितेन्द्रियः॥ १५॥

"The ogres, O Rāvaṇa, whose ruler are you, cruel, evil-minded and a slave to senses will all surely perish. (15)

तदिदं काकतालीयं घोरमासादितं मया।
अत्र त्वं शोचनीयोऽसि ससैन्यो विनशिष्यसि॥ १६॥

"Although this terrible and unforeseen calamity in the form of death at your hands has been met with by me, nevertheless on this score you alone deserve to be pitied and not I, inasmuch as you are going to meet your doom with your army. (16)

मां निहत्य तु रामोऽसावचिरात् त्वां वधिष्यति।
अनेन कृतकृत्योऽस्मि म्रिये चाप्यरिणा हतः॥ १७॥

"Having killed me, the aforesaid Rāma for his part will dispose you of before long. I shall, however, feel accomplished of purpose through such death; for I would fain give up the ghost when killed by an enemy rather than be killed by you, my king. (17)

दर्शनादेव रामस्य हतं मामवधारय।
आत्मानं च हतं विद्धि हृत्वा सीतां सबान्धवम्॥ १८॥

"Take me as killed at the very sight of Rāma and deem yourself as killed with your kith and kin as soon as you bear away Sītā. (18)

आनयिष्यसि चेत् सीतामाश्रमात् सहितो मया।
नैव त्वमपि नाहं वै नैव लङ्का न राक्षसाः॥ १९॥

"If, accompanied by me, you fetch Sītā from the hermitage, under no circumstance will you survive, nor I, nor even Laṅkā, your capital, nor the ogres. (19)

निवार्यमाणस्तु मया हितैषिणा
न मृष्यसे वाक्यमिदं निशाचर।
परेतकल्पा हि गतायुषो नरा
हितं न गृह्णन्ति सुहृद्धिरीरितम्॥ २०॥

"You do not heed this counsel of mine, though being checked by me, your well-wisher, O ranger of the night ! For men whose span of life has come to an end and who are on the verge of death do not accept the salutary advice tendered by their selfless friends. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Assuming the form of a golden deer, Mārīca reaches the hermitage of Rāma and is caught sight of by Sītā

एवमुक्त्वा तु परुषं मारीचो रावणं ततः।
गच्छावेत्यब्रवीद् दीनो भयाद् रात्रिंचरप्रभोः॥ १॥

Having spoken such harsh words to Rāvaṇa, Mārīca, for his part, who felt afflicted through fear of the king of ogres, said, "Let us both depart. (1)

दृष्टश्चाहं पुनस्तेन शरचापासिधारिणा।
मद्वधोद्यतशस्त्रेण निहतं जीवितं च मे॥ २॥

"Nay, if I am seen again by Rāma, the wielder of arrows, a bow and a sword, with his weapon raised to make short work of me, my life is doomed. (2)

नहि रामं पराक्रम्य जीवन् प्रतिनिवर्तते।
वर्तते प्रतिरूपोऽसौ यमदण्डहतस्य ते॥ ३॥

"Showing valour against Rāma nobody can return alive. He is quite a match for you, who stand already killed by the rod of Death. (3)

किं नु कर्तुं मया शक्यमेवं त्वयि दुरात्मनि।
एष गच्छाम्यहं तात स्वस्ति तेऽस्तु निशाचर॥ ४॥

"When you are so evil-minded, what on earth can be done by me to check you? Here do I go, my dear Rāvaṇa ! May all be well with you, O prowler of the night !" (4)

प्रहृष्टस्त्वभवत् तेन वचनेन स राक्षसः।
परिष्वज्य सुसंश्लिष्टमिदं वचनमब्रवीत्॥ ५॥

The ogre Rāvaṇa felt highly rejoiced at these words. Closely embracing Mārīca, he spoke to him as follows : (5)

एतच्छौटीर्ययुक्तं ते मच्छन्दवशवर्तिनः।
इदानीमसि मारीचः पूर्वमन्यो हि राक्षसः॥ ६॥

"This utterance of yours is full of valour, since you now follow my mind. You are now the same Mārīca as you were before. Heretofore some other unknown ogre possessed you. (6)

आरुह्यतामयं शीघ्रं खगो रत्नविभूषितः।
मया सह रथो युक्तः पिशाचवदनैः खरैः॥ ७॥

"Let this aerial car tastefully decorated with jewels and drawn by donkeys with the head of a goblin be mounted quickly by you with me. (7)

प्रलोभयित्वा वैदेहीं यथेष्टं गन्तुमर्हसि।
तां शून्ये प्रसभं सीतामानयिष्यामि मैथिलीम्॥ ८॥

"Having fascinated Sītā (the princess of the Videha territory), you may go wherever you please. At a time when there is none beside her, I shall forcibly fetch Sītā, the aforesaid princess of Mithilā." (8)

ततस्तथेत्युवाचैनं रावणं ताटकासुतः।
ततो रावणमारीचौ विमानमिव तं रथम्॥ ९॥
आरुह्याययतुः शीघ्रं तस्मादाश्रममण्डलात्।
तथैव तत्र पश्यन्तौ पत्तनानि वनानि च॥ १०॥
गिरींश्च सरितः सर्वा राष्ट्राणि नगराणि च।
समेत्य दण्डकारण्यं राघवस्याश्रमं ततः॥ ११॥
ददर्श सहमारीचो रावणो राक्षसाधिपः।
अवतीर्य रथात् तस्मात् ततः काञ्चनभूषणात्॥ १२॥
हस्ते गृहीत्वा मारीचं रावणो वाक्यमब्रवीत्।
एतद् रामाश्रमपदं दृश्यते कदलीवृतम्॥ १३॥

Thereupon Mārīca (son of the ogress Tāṭakā) answered him saying, "Be it so !" Mounting the aforesaid chariot looking like an aerial car, Rāvaṇa and Mārīca then departed from the circumference of that hermitage. Beholding as before on the way towns and forests, mountains and all the rivers falling on the way, states and cities, both reached the Daṇḍaka forest together. Accompanied by Mārīca, Rāvaṇa, the

suzerain lord of ogres, than beheld the hermitage of Śrī Rāma, a scion of Raghu. Descending from that chariot decked with gold and taking Mārīca by the hand, Rāvaṇa spoke to him as follows : "Here is seen the site of Rāma's hermitage, hemmed in with plantain trees. (9—13)

क्रियतां तत् सखे शीघ्रं यदर्थं वयमागताः।
स रावणवचः श्रुत्वा मारीचो राक्षसस्तदा॥ १४॥
मृगो भूत्वाऽऽश्रमद्वारि रामस्य विचचार ह।
स तु रूपं समास्थाय महदद्भुतदर्शनम्॥ १५॥
मणिप्रवरशृङ्गाग्रः सितासितमुखाकृतिः।
रक्तपद्मोत्पलमुख इन्द्रनीलोत्पलश्रवाः॥ १६॥
किंचिदभ्युन्नतग्रीव इन्द्रनीलनिभोदरः।
मधूकनिभपार्श्वश्च कञ्जकिञ्जल्कसंनिभः॥ १७॥
वैदूर्यसंकाशखुरस्तनुजङ्घः सुसंहतः।
इन्द्रायुधसवर्णेन पुच्छेनोर्ध्वं विराजितः॥ १८॥
मनोहरस्निग्धवर्णो रत्नैर्नानाविधैर्वृतः।
क्षणेन राक्षसो जातो मृगः परमशोभनः॥ १९॥

"Do that quickly, my friend, for which we have come." Turning into a deer the moment he heard the request of Rāvaṇa, that ogre, Mārīca, paced to and fro at the entrance of Śrī Rāma's hermitage: so the tradition goes, Assuming a remarkable form presenting a wonderful sight, the aforesaid ogre for his part turned in an instant into a most attractive deer, with the tips of its horns bright as sapphire, its head partly white and partly dark, the upper part of its snout bearing the hue of a red lotus and the lower that of a blue lotus, its ears shining as sapphire and resembling a blue lotus, its neck slightly projecting upwards, its belly having the hue of a sapphire, its flanks pale as a Madhūka flower and the animal itself shining brightly like the filaments of a lotus, its hoofs resembling a cat's-eye gem and body well-compacted with slender legs and looking splendid with its tail resembling the rainbow at the top and wearing a charming glossy skin freckled with a number of jewel-like spots. (14—19)

वनं प्रज्वलयन् रम्यं रामाश्रमपदं च तत्।
मनोहरं दर्शनीयं रूपं कृत्वा स राक्षसः॥ २०॥
प्रलोभनार्थं वैदेह्या नानाधातुविचित्रितम्।
विचरन् गच्छते सम्यक् शाद्वलानि समन्ततः॥ २१॥

Having assumed a soul-captivating and attractive form, coloured with various minerals in order to fascinate Sītā (a princess of the Videha territory), the aforesaid ogre began to move about with confidence, illumining that lovely forest and the site of Śrī Rāma's hermitage and grazing heartily the green verdure. (20-21)

रौप्यैर्बिन्दुशतैश्चित्रं भूत्वा च प्रियदर्शनः।
विटपीनां किसलयान् भक्षयन् विचचार ह॥ २२॥

Putting on an enchanting appearance with hundreds of silvery spots and lovely to look at, the ogre strayed here and there nibbling the tender shoots of trees : so it is said. (22)

कदलीगृहकं गत्वा कर्णिकारानितस्ततः।
समाश्रयन् मन्दगतिं सीतासंदर्शनं ततः॥ २३॥
राजीवचित्रपृष्ठः स विरराज महामृगः।
रामाश्रमपदाभ्याशे विचचार यथासुखम्॥ २४॥

Entering the plantain grove, and then the cluster of Karṇikāra trees, and seeking to attract the full notice of Sītā, nay, adopting a tardy gait, that large stag with its back looking attractive like the filament of a lotus shone brightly and paced hither and thither complacently near the site of Śrī Rāma's hermitage. (23-24)

पुनर्गत्वा निवृत्तश्च विचचार मृगोत्तमः।
गत्वा मुहूर्तं त्वरया पुनः प्रतिनिवर्तते॥ २५॥

Having returned after disappearing awhile, that jewel among the deer roamed about on that very spot. Leaving the place for an hour or so, it came back again in haste. (25)

विक्रीडंश्च क्वचिद् भूमौ पुनरेव निषीदति।
आश्रमद्वारमागम्य मृगयूथानि गच्छति॥ २६॥

Nay, playing about at one time, it sat down on the ground once more. And reaching

the entrance of the hermitage, it joined the herds of deer. (26)

मृगयूथैरनुगतः पुनरेव निवर्तते।
सीतादर्शनमाकांक्षन् राक्षसो मृगतां गतः॥ २७॥

Keenly longing to attract the notice of Sītā, the ogre, who had converted into the form of a deer, returned once more, followed by herds of deer. (27)

परिभ्रमति चित्राणि मण्डलानि विनिष्पतन्।
समुद्वीक्ष्य च सर्वे तं मृगा येऽन्ये वनेचराः॥ २८॥
उपगम्य समाघ्राय विद्रवन्ति दिशो दश।
राक्षसः सोऽपि तान् वन्यान् मृगान् मृगवधे रतः॥ २९॥
प्रच्छादनार्थं भावस्य न भक्षयति संस्पृशन्।
तस्मिन्नेव ततः काले वैदेही शुभलोचना॥ ३०॥
कुसुमापचये व्यग्रा पादपानत्यवर्तत।
कर्णिकारानशोकांश्च चूतांश्च मदिरेक्षणा॥ ३१॥
कुसुमान्यपचिन्वन्ती चचार रुचिरानना।
अनर्हा वनवासस्य सा तं रत्नमयं मृगम्॥ ३२॥
मुक्तामणिविचित्राङ्गं ददर्श परमाङ्गना।
तं वै रुचिरदन्तोष्ठं रूप्यधातुतनूरुहम्॥ ३३॥
विस्मयोत्फुल्लनयना सस्नेहं समुदैक्षत।
स च तां रामदयितां पश्यन् मायामयो मृगः॥ ३४॥
विचचार ततस्तत्र दीपयन्निव तद् वनम्।
अदृष्टपूर्वं दृष्ट्वा तं नानारत्नमयं मृगम्।
विस्मयं परमं सीता जगाम जनकात्मजा॥ ३५॥

Nay, while coming near Sītā, he spun describing round a number of circles. Gazing on him from a distance, approaching him and snuffing him, all other deer that hunted that forest scattered in all directions. In order to hide his intention, that ogre, though fond of killing deer, would not devour those wild deer even though fully touching them. That very moment Sītā (a princess of the Videha territory), who was possessed of lovely and bewitching eyes and a charming countenance and was intently plucking flowers, just appeared on this side of the Karṇikāra, Aśoka and mango trees and moved about plucking flowers. Unworthy of exile in the forest, that excellent lady sighted that jewel among antelopes, having its limbs freckled with pearl-like spots. With her eyes dilated through wonder, she fondly surveyed that deer with lovely teeth and jaws and hair shining like silver and other minerals. Looking on her beloved consort, Śrī Rāma, that illusory deer too presently roamed about on that spot, illumining that forest, as it were. Seeing that deer, the like of which had never been seen before, and which was made up of varied jewels, as it were, Sītā, Janaka's daughter, experienced great wonder. (28—35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Rāma goes to hunt the deer at the persistent demand of Sītā

सा तं सम्प्रेक्ष्य सुश्रोणी कुसुमानि विचिन्वती।
हेमराजतवर्णाभ्यां पार्श्वाभ्यामुपशोभितम्॥ १॥
प्रहृष्टा चानवद्याङ्गी मृष्टहाटकवर्णिनी।
भर्तारमपि चक्रन्द लक्ष्मणं चैव सायुधम्॥ २॥

Highly delighted to perceive the deer adorned with flanks, presenting the hue of gold and silver, respectively, the comely Sītā, who was possessed of faultless limbs and the hue of burnished gold, and was eagerly plucking flowers, called to her husband as well as to Lakṣmaṇa with arms in the following words: (1-2)

आहूयाहूय च पुनस्तं मृगं साधु वीक्षते।
आगच्छागच्छ शीघ्रं वै आर्यपुत्र सहानुज॥ ३॥

"Come along, come soon, my lord, with your younger brother (Lakṣmaṇa)!" Calling again and again as above, she looked intently on the deer once more. (3)

तावाहूतौ नरव्याघ्रौ वैदेह्या रामलक्ष्मणौ।
वीक्षमाणौ तु तं देशं तदा ददृशतुर्मृगम्॥ ४॥

Surveying that region when called by Sītā (a princess of the Videha territory), those two tigers among men, Śrī Rāma and Lakṣmaṇa, for their part, presently beheld the deer. (4)

शङ्कमानस्तु तं दृष्ट्वा लक्ष्मणो वाक्यमब्रवीत्।
तमेवैनमहं मन्ये मारीचं राक्षसं मृगम्॥ ५॥

Seized with suspicion to see it, Lakṣmaṇa for his part observed as follows: "I conclude this deer to be the same as that ogre, Mārīca. (5)

चरन्तो मृगयां हृष्टाः पापेनोपाधिना वने।
अनेन निहता राम राजानः कामरूपिणा॥ ६॥

"Hunting game in the forest with delight, many kings, O Rāma, have been killed by assuming a deceptive form by this sinful ogre, who is capable of assuming any form at will. (6)

अस्य मायाविदो माया मृगरूपमिदं कृतम्।
भानुमत् पुरुषव्याघ्र गन्धर्वपुरसंनिभम्॥ ७॥

"This effulgent form of a deer assumed by him, O tiger among men, is a hoax on the part of the ogre—who is well-versed in conjuring tricks—and is much like a magic show. (7)

मृगो ह्येवंविधो रत्नविचित्रो नास्ति राघव।
जगत्यां जगतीनाथ मायैषा हि न संशयः॥ ८॥

"To be sure, no such deer, freckled with jewel-like spots, exists on the face of the earth, O scion of Raghu! It is surely a phantom, O ruler of the globe: there is no doubt about it." (8)

एवं ब्रुवाणं काकुत्स्थं प्रतिवार्य शुचिस्मिता।
उवाच सीता संहृष्टा छद्मना हृतचेतना॥ ९॥

Interrupting Lakṣmaṇa (a scion of Kakutstha), who was speaking in this strain, Sītā, who had been robbed of her faculty of judgment by the hoax practised by the ogre and who felt overjoyed at the prospect of laying her hands on the weird deer, spoke as follows with a bright smile playing on her lips: (9)

आर्यपुत्राभिरामोऽसौ मृगो हरति मे मनः।
आनयैनं महाबाहो क्रीडार्थं नो भविष्यति॥ १०॥

"The yonder charming deer captivates my mind. Fetch it, O mighty-armed lord; it will serve as a means of diversion. (10)

इहाश्रमपदेऽस्माकं बहवः पुण्यदर्शनाः।
मृगाश्चरन्ति सहिताश्चमराः सृमरास्तथा॥ ११॥
ऋक्षाः पृषतसङ्घाश्च वानराः किन्नरास्तथा।
विहरन्ति महाबाहो रूपश्रेष्ठा महाबलाः॥ १२॥
न चान्यः सदृशो राजन् दृष्टः पूर्वं मृगो मया।
तेजसा क्षमया दीप्त्या यथायं मृगसत्तमः॥ १३॥

"On the grounds of this hermitage of ours range together numerous deer of hallowed appearance as well as Camaras and Sṛmaras (two distinct species of deer with white and dark hair respectively at the end of their tail) as also bears, herds of spotted deer, monkeys and Kinnaras (another species of deer), foremost in comeliness of form and possessed of great might. No other deer equal in agility, gentleness and splendour of this jewel among deer has ever been seen by me before, O prince! (11—13)

नानावर्णविचित्राङ्गो रत्नभूतो ममाग्रतः।
द्योतयन् वनमव्यग्रं शोभते शशिसंनिभः॥ १४॥

"Shining brightly as the moon, and illumining the forest with its limbs diversified because of their varied colours, this jewel of a deer stands at ease before me spreading its charm all-round. (14)

अहो रूपमहो लक्ष्मीः स्वरसम्पच्च शोभना।
मृगोऽद्भुतो विचित्राङ्गो हृदयं हरतीव मे॥ १५॥

"Wonderful is its colour and marvellous its splendour. The richness of its sound is also lovely. Endowed with spotted limbs, this wonderful deer captivates my heart, as it were. (15)

यदि ग्रहणमभ्येति जीवन्नेव मृगस्तव।
आश्चर्यभूतं भवति विस्मयं जनयिष्यति॥ १६॥

"If the deer is caught by you alive, it will be a miraculous feat on your part and will cause wonder. (16)

समाप्तवनवासानां राज्यस्थानां च नः पुनः।
अन्तःपुरे विभूषार्थो मृग एष भविष्यति॥ १७॥

"When we have concluded the term of our exile and are installed on the throne again, this deer will serve as an adornment to our gynaeceum. (17)

भरतस्यार्यपुत्रस्य श्वश्रूणां मम च प्रभो।
मृगरूपमिदं दिव्यं विस्मयं जनयिष्यति॥ १८॥

"This weird and excellent deer will cause wonder, my lord, to Prince Bharata, to yourself, to my mothers-in-law as well as to myself. (18)

जीवन्न यदि तेऽभ्येति ग्रहणं मृगसत्तमः।
अजिनं नरशार्दूल रुचिरं तु भविष्यति॥ १९॥

"If, on the other hand, the jewel among the deer does not allow itself to be captured by you alive, its skin itself will afford delight, O tiger among men! (19)

निहतस्यास्य सत्त्वस्य जाम्बूनदमयत्वचि।
शष्पबृस्यां विनीतायामिच्छाम्यहमुपासितुम्॥ २०॥

"When this animal has been killed by you, I long to sit with you on its golden skin spread on a mat of young grass. (20)

कामवृत्तमिदं रौद्रं स्त्रीणामसदृशं मतम्।
वपुषा त्वस्य सत्त्वस्य विस्मयो जनितो मम॥ २१॥

"This conduct of mine (in the shape of urging my husband to comply with my wishes), actuated as it is by desire, is indecorous and is deemed unworthy on the part of women. Curiosity has, however, been aroused in me by the weird form of this animal." (21)

तेन काञ्चनरोम्णा तु मणिप्रवरशृङ्गिणा।
तरुणादित्यवर्णेन नक्षत्रपथवर्चसा॥ २२॥
बभूव राघवस्यापि मनो विस्मयमागतम्।
इति सीतावचः श्रुत्वा दृष्ट्वा च मृगमद्भुतम्॥ २३॥
लोभितस्तेन रूपेण सीतया च प्रचोदितः।
उवाच राघवो हृष्टो भ्रातरं लक्ष्मणं वचः॥ २४॥

The mind of Śrī Rāma (a scion of Raghu) too was, however, filled with curiosity by that deer with its golden coat and horns of sapphire, nay, shining like the rising sun and possessing the splendour of the starry region. Rejoiced to hear the aforesaid request of Sītā and beholding the wonderful deer, nay, allured by that weird form and importuned by Sītā, Śrī Rāma, a scion of Raghu, spoke to his brother, Lakṣmaṇa, in the following words: (22—24)

पश्य लक्ष्मण वैदेह्याः स्पृहामुल्लसितामिमाम्।
रूपश्रेष्ठतया ह्येष मृगोऽद्य न भविष्यति॥ २५॥

"Mark, O Lakṣmaṇa, this burning desire of Sītā (a princess of the Videha territory). Surely because of its surpassing beauty this deer will not survive today. (25)

न वने नन्दनोद्देशे न चैत्ररथसंश्रये।
कुतः पृथिव्यां सौमित्रे योऽस्य कश्चित् समो मृगः॥ २६॥

"No deer whatsoever which is similar to it exists in the grove bearing the appellation of Nandana, nor in that going by the name of Caitraratha; how then could it exist on the earth? (26)

प्रतिलोमानुलोमाश्च रुचिरा रोमराजयः।
शोभन्ते मृगमाश्रित्य चित्राः कनकबिन्दुभिः॥ २७॥

"The glossy rows of hair, both horizontal and vertical, and freckled with golden spots, look charming on the body of the deer. (27)

पश्यास्य जृम्भमाणस्य दीप्तामग्निशिखोपमाम्।
जिह्वां मुखान्निःसरन्तीं मेघादिव शतह्रदाम्॥ २८॥

"Behold the tongue, burning like a flame, shooting forth from its mouth when it yawns, like a flash of lightning darting from a cloud. (28)

मसारगल्वर्कमुखः शङ्खमुक्तानिभोदरः।
कस्य नामानिरूप्योऽसौ न मनो लोभयेन्मृगः॥ २९॥

"With its mouth resembling a cup made of sapphire and its belly shining as a conch-shell or pearls, whose mind will that deer, which baffles description, not lure? (29)

कस्य रूपमिदं दृष्ट्वा जाम्बूनदमयप्रभम्।
नानारत्नमयं दिव्यं न मनो विस्मयं व्रजेत्॥ ३०॥

"Whose mind will not be struck with wonder to behold this celestial beauty shedding a golden lustre and freckled with numerous jewel-like spots? (30)

मांसहेतोरपि मृगान् विहारार्थं च धन्विनः।
घ्नन्ति लक्ष्मण राजानो मृगयायां महावने॥ ३१॥

"Even for the sake of skin and for diversion kings wielding bows kill the deer in sport, O Lakṣmaṇa, in large forests. (31)

धनानि व्यवसायेन विचीयन्ते महावने।
धातवो विविधाश्चापि मणिरत्नसुवर्णिनः॥ ३२॥

"Through sporting enterprise treasures too are laid hands on in large forests in the form of minerals of various kinds comprising gems, precious stones and ores of gold. (32)

तत् सारमखिलं नृणां धनं निचयवर्धनम्।
मनसा चिन्तितं सर्वं यथा शुक्रस्य लक्ष्मण॥ ३३॥

"Swelling their coffers, such wealth is all valuable like all the objects of enjoyment brought into being by the very thought of one who has attained the realm of Brahmā, the creator, O Lakṣmaṇa ! (33)

अर्थी येनार्थकृत्येन संव्रजत्यविचारयन्।
तमर्थमर्थशास्त्रज्ञाः प्राहुरर्थ्याः सुलक्ष्मण॥ ३४॥

"People well-versed in economics and adept in producing wealth, O brother, endowed with auspicious bodily marks, speak of that alone as wealth (lit., an object of pursuit) which a seeker of wealth fondly pursues without premeditation, through endeavour calculated to achieve that object. (34)

एतस्य मृगरत्नस्य परार्ध्ये काञ्चनत्वचि।
उपवेक्ष्यति वैदेही मया सह सुमध्यमा॥ ३५॥

"Sītā, a princess of the Videha territory, who is endowed with a slender waist, will sit with me on the most excellent golden skin of this jewel among the deer. (35)

न कादली न प्रियकी न प्रवेणी न चाविकी।
भवेदेतस्य सदृशी स्पर्शेऽनेनेति मे मतिः॥ ३६॥

"Neither the skin of a Kadalī (a species of deer distinguished by soft, fine, long and variegated hair, blue at the end) nor that of a Priyakī* (another species of antelope distinguished by a soft, long, sleek and thick coat) nor that of Praveṇa (a particular species of goats) nor that of a sheep can compare with it in softness of touch : such is my conclusion. (36)

एष चैव मृगः श्रीमान् यश्च दिव्यो नभश्चरः।
उभावेतौ मृगौ दिव्यौ तारामृगमहीमृगौ॥ ३७॥

"This splendid deer as well as its heavenly counterpart, bearing the name of Mṛga, which courses in the heavens—both these are divine deer, the one in the form of a star known by the name of Mṛga and the other moving on earth. (37)

यदि वायं तथा यन्मां भवेद् वदसि लक्ष्मण।
मायैषा राक्षसस्येति कर्तव्योऽस्य वधो मया॥ ३८॥

"If, O Lakṣmaṇa, this deer is such as you tell me, it must be put an end to because it is a phantom conjured up by an ogre. (38)

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* We read in the lexicon known as Vaijayanti :
कदली तु बिले शेते मृदुसूक्ष्मोच्चकर्बुरैः। नीलाग्रैर्लोमभिर्युक्ता सा विंशत्यङ्गुलायता।
प्रियकी लोमभिर्युक्ता मृदूच्चमसृणैर्घनैः।

एतेन हि नृशंसेन मारीचेनाकृतात्मना।
वने विचरता पूर्वं हिंसिता मुनिपुंगवाः॥ ३९॥

"Surely many jewels among ascetics have been killed in the past by this cruel Mārīca of evil mind while roaming about in the forest. (39)

उत्थाय बहवोऽनेन मृगयायां जनाधिपाः।
निहताः परमेष्वासास्तस्माद् वध्यस्त्वयं मृगः॥ ४०॥

"Many monarchs wielding large bows have been killed by him, suddenly appearing in his real form; hence this deer deserves to be made short work of. (40)

पुरस्तादिह वातापिः परिभूय तपस्विनः।
उदरस्थो द्विजान् हन्ति स्वगर्भोऽश्वतरीमिव॥ ४१॥

"Practising deception on ascetics in this forest in the past and entering their abdomen, the ogre Vātāpi used to kill Brāhmaṇas (by splitting open their bellies from within) as the embryo of a she-mule causes the death of the she-mule (in that it does not emerge from its womb unless the belly of the mother is cut open). (41)

स कदाचिच्चिराल्लोभादाससाद महामुनिम्।
अगस्त्यं तेजसा युक्तं भक्ष्यस्तस्य बभूव ह॥ ४२॥

"After a long time, out of greed, they say, the ogre once met the eminent Sage Agastya, endowed with spiritual power, and entering his stomach by fraud was consumed by him as food. (42)

समुत्थाने च तद्रूपं कर्तुकामं समीक्ष्य तम्।
उत्स्मयित्वा तु भगवान् वातापिमिदमब्रवीत्॥ ४३॥

"Smiling to see him eager to resume his original form of an ogre at the conclusion of the Śrāddha ceremony, the revered sage spoke to Vātāpi as follows : (43)

त्वयाविगण्य वातापे परिभूताश्च तेजसा।
जीवलोके द्विजश्रेष्ठास्तस्मादसि जरां गतः॥ ४४॥

" 'Not minding the consequences, O Vātāpi, the foremost of Brāhmaṇas in this world of mortals were made short work of by you through your might; hence by way of retribution for this sin you have been digested by me.' (44)

तद् रक्षो न भवेदेव वातापिरिव लक्ष्मण।
मद्विधं योऽतिमन्येत धर्मनित्यं जितेन्द्रियम्॥ ४५॥

"The yonder ogre too, who dares despise one like me, constantly devoted to virtue and a master of his senses, will cease to be as Vātāpi did, O Lakṣmaṇa ! (45)

भवेद्धतोऽयं वातापिरगस्त्येनेव मा गतः।
इह त्वं भव संनद्धो यन्त्रितो रक्ष मैथिलीम्॥ ४६॥

"Having met me in a hostile manner, this ogre too is sure to be killed by me as Vātāpi by Agastya. Stay you protected with armour and, remaining confined to this place, guard Sītā (a princess of Mithilā). (46)

अस्यामायत्तमस्माकं यत् कृत्यं रघुनन्दन।
अहमेनं वधिष्यामि ग्रहीष्याम्यथवा मृगम्॥ ४७॥

"Whatever is to be done by us hereafter depends on her, O delight of the race of Raghu ! I shall dispose of this deer or capture it alive. (47)

यावद् गच्छामि सौमित्रे मृगमानयितुं द्रुतम्।
पश्य लक्ष्मण वैदेह्या मृगत्वचि गतां स्पृहाम्॥ ४८॥

"In the meantime, O darling of Sumitrā, I proceed apace to bring the deer. Mark, O Lakṣmaṇa, the craving of Sītā (a princess of the Videha territory) directed towards the skin of this deer. (48)

त्वचा प्रधानया ह्येष मृगोऽद्य न भविष्यति।
अप्रमत्तेन ते भाव्यमाश्रमस्थेन सीतया॥ ४९॥
यावत् पृषतमेकेन सायकेन निहन्म्यहम्।
हत्वैतच्चर्म चादाय शीघ्रमेष्यामि लक्ष्मण॥ ५०॥

"Indeed this deer will perish today because of its superb skin. You must remain wide awake in the hermitage with Sītā till I dispose of this spotted deer with a single arrow. Having made short work of it and taking its skin, I shall forthwith return, O Lakṣmaṇa ! (49-50)

प्रदक्षिणेनातिबलेन पक्षिणा
जटायुषा बुद्धिमता च लक्ष्मण।
भवाप्रमत्तः प्रतिगृह्य मैथिलीं
प्रतिक्षणं सर्वत एव शङ्कितः॥ ५१॥

"Keeping Sītā (a princess of Mithilā) by your side, O Lakṣmaṇa, remain vigilant every moment and full of apprehension from all quarters in the company of the wise bird Jaṭāyu, who is very powerful and possessed of great might." (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Rāma kills Mārīca and feels concerned to hear his call to Sītā and Lakṣmaṇa

तथा तु तं समादिश्य भ्रातरं रघुनन्दनः।
बबन्धासिं महातेजा जाम्बूनदमयत्सरुम्॥ १॥

Having duly cautioned as above his aforesaid brother, Lakṣmaṇa, Śrī Rāma (the delight of the Raghus), for his part, who was possessed of exceptional glory fastened to his girdle his sword with a golden hilt. (1)

ततस्त्रिविनतं चापमादायात्मविभूषणम्।
आबध्य च कलापौ द्वौ जगामोदग्रविक्रमः॥ २॥

Then, seizing his triply-curved bow, which served as his adornment, and fastening two quivers, Śrī Rāma of terrific prowess sallied forth. (2)

तं वन्यराजो राजेन्द्रमापतन्तं निरीक्ष्य वै।
बभूवान्तर्हितस्त्रासात् पुनः संदर्शनेऽभवत्॥ ३॥

Observing Śrī Rāma, the ruler of rulers, approaching, Mārīca, the foremost of deer, went out of sight awhile through fear and again came into full view. (3)

बद्धासिर्धनुरादाय प्रदुद्राव यतो मृगः।
तं स्म पश्यति रूपेण द्योतयन्तमिवाग्रतः॥ ४॥
अवेक्ष्यावेक्ष्य धावन्तं धनुष्पाणिर्महावने।
अतिवृत्तमिवोत्पाताल्लोभयानं कदाचन॥ ५॥

Taking his bow, with the sword fastened to his girdle, Śrī Rāma (the wielder of a bow) ran fast towards the spot where the deer stood and saw it radiating lustre as it were by its form in front of it. Looking back again and again it ran in the large forest. Now it slipped past after a leap and then tempted Śrī Rāma to catch hold of it by coming very near. (4-5)

शङ्कितं तु समुद्भ्रान्तमुत्पतन्तमिवाम्बरम्।
दृश्यमानमदृश्यं च वनोद्देशेषु केषुचित्॥ ६॥
छिन्नाभ्रैरिव संवीतं शारदं चन्द्रमण्डलम्।
मुहूर्तादेव ददृशे मुहुर्दूरात् प्रकाशते॥ ७॥

Now it appeared seized with fear of being hurt by Śrī Rāma's arrow, utterly confused and leaping in the air; while at other times it disappeared into some depths of the forest like the orb of the autumnal moon screened by fragmented clouds. Just after a while it became visible at hand and again flashed into view at a distance the very next moment. (6-7)

दर्शनादर्शनेनैव सोऽपाकर्षत राघवम्।
स दूरमाश्रमस्यास्य मारीचो मृगतां गतः॥ ८॥

Just by coming into view and going out of sight, that notorious Mārīca, who had assumed the form of a deer, bore Śrī Rāma, a scion of Raghu, far away from his hermitage. (8)

आसीत् क्रुद्धस्तु काकुत्स्थो विवशस्तेन मोहितः।
अथावतस्थे सुश्रान्तश्छायामाश्रित्य शाद्वले॥ ९॥

Beguiled by him and feeling helpless, Śrī Rāma (a scion of Kakutstha) for his part felt enraged and, seeking the shade of a tree, thoroughly exhausted as he was, stood at ease on a spot covered with velvety grass. (9)

स तमुन्मादयामास मृगरूपो निशाचरः।
मृगैः परिवृतोऽथान्यैरदूरात् प्रत्यदृश्यत॥ १०॥

That ogre appearing in the form of a deer puzzled him. Surrounded by other deer, he presently came into view not far off. (10)

ग्रहीतुकामं दृष्ट्वा तं पुनरेवाभ्यधावत।
तत्क्षणादेव संत्रासात् पुनरन्तर्हितोऽभवत्॥ ११॥

Beholding Rāma eager to capture it, it took to flight once more and out of fright instantly went out of sight again. (11)

पुनरेव ततो दूराद् वृक्षखण्डाद् विनिःसृतः।
दृष्ट्वा रामो महातेजास्तं हन्तुं कृतनिश्चयः॥ १२॥
भूयस्तु शरमुद्धृत्य कुपितस्तत्र राघवः।
सूर्यरश्मिप्रतीकाशं ज्वलन्तमरिमर्दनम्॥ १३॥
संधाय सुदृढे चापे विकृष्य बलवद्बली।
तमेव मृगमुद्दिश्य श्वसन्तमिव पन्नगम्॥ १४॥
मुमोच ज्वलितं दीप्तमस्त्रं ब्रह्मविनिर्मितम्।
शरीरं मृगरूपस्य विनिर्भिद्य शरोत्तमः॥ १५॥
मारीचस्यैव हृदयं बिभेदाशनिसंनिभः।
तालमात्रमथोत्प्लुत्य न्यपतत् स भृशातुरः॥ १६॥
व्यनदद् भैरवं नादं धरण्यामल्पजीवितः।
म्रियमाणस्तु मारीचो जहौ तां कृत्रिमां तनुम्॥ १७॥

Then again it issued forth from a distant cluster of trees. Seeing the deer and pulling out with great fury a blazing arrow bright as a sunbeam and capable of destroying the enemy, nay, firmly setting it to the bow and aiming it at that very animal, drawing the bow with full force, the mighty Śrī Rāma, the celebrated scion of Raghu, for his part, who was endowed with extraordinary energy and had made up his mind to make short work of the deer, discharged in that forest that flaming and effulgent missile fashioned by Brahmā (the creator) and looking like a fiery serpent. Having thoroughly and deeply penetrated through the heart of the deer form, that excellent arrow, which shone brightly as lightning, pierced the heart of Mārīca himself. Bounding as high as a palmyra tree, the deer, which felt sore afflicted, fell down to the ground and uttered a terrific roar, its life being very short, while dying, however, Mārīca shed that assumed form. (12—17)

स्मृत्वा तद्वचनं रक्षो दध्यौ केन तु लक्ष्मणम्।
इह प्रस्थापयेत् सीता तां शून्ये रावणो हरेत्॥ १८॥

Recalling the instruction of Rāvaṇa, the ogre for his part reflected how Sītā should send away Lakṣmaṇa to that spot and how Rāvaṇa should bear her away in her isolation. (18)

स प्राप्तकालमाज्ञाय चकार च ततः स्वनम्।
सदृशं राघवस्येव हा सीते लक्ष्मणेति च॥ १९॥

Nay, perceiving what was opportune, the ogre forthwith uttered a cry precisely resembling the voice of Śrī Rāma (a scion of Raghu), saying "Alas Sītā ! Ah Lakṣmaṇa !" (19)

तेन मर्मणि निर्विद्धं शरेणानुपमेन हि।
मृगरूपं तु तत् त्यक्त्वा राक्षसं रूपमास्थितः॥ २०॥
चक्रे स सुमहाकायं मारीचो जीवितं त्यजन्।
तं दृष्ट्वा पतितं भूमौ राक्षसं भीमदर्शनम्॥ २१॥
रामो रुधिरसिक्ताङ्गं चेष्टमानं महीतले।
जगाम मनसा सीतां लक्ष्मणस्य वचः स्मरन्॥ २२॥

Casting off the aforesaid form of a deer, deeply pierced in the vital parts by that peerless arrow, and taking on the form of an ogre, the said Mārīca, while giving up the ghost, revealed his gigantic body. Seeing that ogre of terrible aspect, fallen on the ground, writhing on the earth's surface, his limbs bathed in blood, Śrī Rāma mentally turned towards Sītā, recollecting the warning of Lakṣmaṇa. (20—22)

मारीचस्य तु मायैषा पूर्वोक्तं लक्ष्मणेन तु।
तत् तथा ह्यभवच्चाद्य मारीचोऽयं मया हतः॥ २३॥

(He said to himself) : 'Indeed this was a conjuring trick played by Mārīca, which had already been pointed out by Lakṣmaṇa. Indeed, what he said has come to be true and it is Mārīca who has been killed by me today. (23)

हा सीते लक्ष्मणेत्येवमाक्रुश्य तु महास्वनम्।
ममार राक्षसः सोऽयं श्रुत्वा सीता कथं भवेत्॥ २४॥

'Since this notorious ogre has breathed his last uttering a loud wail : 'Alas Sītā ! Ah Lakṣmaṇa !' how will Sītā feel on hearing it? (24)

लक्ष्मणश्च महाबाहुः कामवस्थां गमिष्यति।
इति संचिन्त्य धर्मात्मा रामो हृष्टतनूरुहः॥ २५॥

'And what moods will the mighty armed Lakṣmaṇa pass through?' Reflecting thus, Śrī Rāma, whose mind was set on virtue, found his hair standing on end (through apprehension about the future of Sītā). (25)

तत्र रामं भयं तीव्रमाविवेश विषादजम्।
राक्षसं मृगरूपं तं हत्वा श्रुत्वा च तत्स्वनम्॥ २६॥

A poignant fear, born of dejection, seized Śrī Rāma on his having slain that ogre appearing in the form of a deer and hearing his cry. (26)

निहत्य पृषतं चान्यं मांसमादाय राघवः।
त्वरमाणो जनस्थानं ससाराभिमुखं तदा॥ २७॥

Having made short work of that uncommon spotted deer and taking fruits etc., fit for the consumption of ascetics, Śrī Rāma, a scion of Raghu, then hastily proceeded towards his hermitage in Janasthāna. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Lashed with castigating remarks, Lakṣmaṇa seeks the presence of Śrī Rāma

आर्तस्वरं तु तं भर्तुर्विज्ञाय सदृशं वने।
उवाच लक्ष्मणं सीता गच्छ जानीहि राघवम्॥ १॥

Recognizing the piteous cry heard in the forest as akin to the voice of her lord, Sītā spoke to Lakṣmaṇa (as follows) : "Go and ascertain the truth about Śrī Rāma (the scion of Raghu). (1)

नहि मे जीवितं स्थाने हृदयं वावतिष्ठते।
क्रोशतः परमार्तस्य श्रुतः शब्दो मया भृशम्॥ २॥

"Neither my life-breath nor my heart is functioning properly. I have heard the voice of someone like him crying for help at a high pitch in great distress. (2)

आक्रन्दमानं तु वने भ्रातरं त्रातुमर्हसि।
तं क्षिप्रमभिधाव त्वं भ्रातरं शरणैषिणम्॥ ३॥
रक्षसां वशमापन्नं सिंहानामिव गोवृषम्।
न जगाम तथोक्तस्तु भ्रातुराज्ञाय शासनम्॥ ४॥

"Surely, you ought to rescue your elder brother, crying piteously in the forest. Rush you at once to the side of your brother fallen into the hands of ogres as a bull into the clutches of lions and as such seeking your protection." Recalling as he did the command of his brother not to leave her alone, Lakṣmaṇa, however, did not stir even though urged in the foregoing words. (3-4)

तमुवाच ततस्तत्र क्षुभिता जनकात्मजा।
सौमित्रे मित्ररूपेण भ्रातुस्त्वमसि शत्रुवत्॥ ५॥
यस्त्वमस्यामवस्थायां भ्रातरं नाभिपद्यसे।
इच्छसि त्वं विनश्यन्तं रामं लक्ष्मण मत्कृते॥ ६॥

Getting upset thereby, Sītā (daughter of Janaka) spoke to him on that occasion as follows : "You are as it were an enemy of your brother in the guise of a friend, O Lakṣmaṇa (son of Sumitrā), in that you do not rush to the help of your brother even in this predicament. For my sake, O Lakṣmaṇa, you wish Śrī Rāma to perish. (5-6)

लोभात्तु मत्कृते नूनं नानुगच्छसि राघवम्।
व्यसनं ते प्रियं मन्ये स्नेहो भ्रातरि नास्ति ते॥ ७॥

"Surely due to greed for me you do not follow Śrī Rāma (a scion of Raghu). I believe that your brother's sad plight is dear to you and that there is no affection in you for him. (7)

तेन तिष्ठसि विस्रब्धं तमपश्यन् महाद्युतिम्।
किं हि संशयमापन्ने तस्मिन्निह मया भवेत्॥ ८॥
कर्तव्यमिह तिष्ठन्त्या यत्प्रधानस्त्वमागतः।
एवं ब्रुवाणां वैदेहीं बाष्पशोकसमन्विताम्॥ ९॥
अब्रवील्लक्ष्मणस्त्रस्तां सीतां मृगवधूमिव।
पन्नगासुरगन्धर्वदेवदानवराक्षसैः॥ १०॥
अशक्यस्तव वैदेहि भर्ता जेतुं न संशयः।
देवि देवमनुष्येषु गन्धर्वेषु पतत्रिषु॥ ११॥
राक्षसेषु पिशाचेषु किन्नरेषु मृगेषु च।
दानवेषु च घोरेषु न स विद्येत शोभने॥ १२॥
यो रामं प्रतियुध्येत समरे वासवोपमम्।
अवध्यः समरे रामो नैवं त्वं वक्तुमर्हसि॥ १३॥

"That is why you stand unperturbed without seeing Śrī Rāma, who is possessed of extraordinary splendour. Indeed, what purpose will be served by me, remaining secure here when he, with whom as your leader you have come, has fallen into danger?" To Sītā, a princess of the Videha territory—who was full of tears and possessed with grief and felt frightened as a female deer, and who was speaking in the above strain—Lakṣmaṇa replied as follow : "Your husband, O princess of the Videha kingdom, is unconquerable by Nāgas, demons, Gandharvas, gods, titans and ogres : there is no doubt about it. There exists none among gods and human beings, Gandharvas, birds, ogres, fiends, Kinnaras and wild beasts as well as among the terrible demons, O blessed lady, who can encounter in battle Śrī Rāma, who is equal to Indra. Nay, Śrī Rāma cannot be killed in an encounter. You ought not (therefore) to speak like that. (8—13)

न त्वामस्मिन् वने हातुमुत्सहे राघवं विना।
अनिवार्यं बलं तस्य बलैर्बलवतामपि॥ १४॥
त्रिभिर्लोकैः समुदितैः सेश्वरैः सामरैरपि।
हृदयं निर्वृतं तेऽस्तु संतापस्त्यज्यतां तव॥ १५॥

"I dare not leave you in the forest without Śrī Rāma (a scion of Raghu). His might cannot be repulsed even by the forces of mighty warriors nor even by the three worlds joined together including gods and the three lords of the universe, Brahmā, Viṣṇu and Śiva. Let your heart, therefore, be at ease and let all agony be shed by you. (14-15)

आगमिष्यति ते भर्ता शीघ्रं हत्वा मृगोत्तमम्।
न स तस्य स्वरो व्यक्तं न कश्चिदपि दैवतः॥ १६॥

Having killed the foremost of deer, your husband will soon return. Clearly it was not his voice, which was heard by us, nor was it the incorporeal voice of any deity. (16)

गन्धर्वनगरप्रख्या माया तस्य च रक्षसः।
न्यासभूतासि वैदेहि न्यस्ता मयि महात्मना॥ १७॥
रामेण त्वं वरारोहे न त्वां त्यक्तुमिहोत्सहे।
कृतवैराश्च कल्याणि वयमेतैर्निशाचरैः॥ १८॥
खरस्य निधने देवि जनस्थानवधं प्रति।
राक्षसा विविधा वाचो व्याहरन्ति महावने॥ १९॥
हिंसाविहारा वैदेहि न चिन्तयितुमर्हसि।
लक्ष्मणेनैवमुक्ता तु क्रुद्धा संरक्तलोचना॥ २०॥
अब्रवीत् परुषं वाक्यं लक्ष्मणं सत्यवादिनम्।
अनार्याकरुणारम्भ नृशंस कुलपांसन॥ २१॥
अहं तव प्रियं मन्ये रामस्य व्यसनं महत्।
रामस्य व्यसनं दृष्ट्वा तेनैतानि प्रभाषसे॥ २२॥

It was surely a conjuring trick of that ogre and unreal like an imaginary city in the sky (visible due to some natural phenomenon). You are a sacred trust placed in my charge by the high-souled Śrī Rāma, O comely princess of the Videha territory. I dare not, therefore, leave you alone. On the score of extermination of the ogres' colony in Janasthāna at the time of Khara's death we have been made into enemies by these night-stalkers, O blessed lady ! Ogres who indulge in destruction of life as a recreation simulate diverse voices in the huge forest, O princess of the Videha kingdom ! You need not, therefore, feel anxious." Reassured in these words by Lakṣmaṇa, Sītā for her part addressed the following harsh words to Lakṣmaṇa, who had spoken the truth, her eyes turning blood-red through anger : "O ignoble and merciless Lakṣmaṇa of cruel deeds, O disgrace of your race, I believe Śrī Rāma's great adversity is dear to you. That is why you complacently utter such words even on seeing the distress of Śrī Rāma. (17—22)

नैव चित्रं सपत्नेषु पापं लक्ष्मण यद् भवेत्।
त्वद्विधेषु नृशंसेषु नित्यं प्रच्छन्नचारिषु॥ २३॥

"It is not at all strange, O Lakṣmaṇa, that a sinful propensity should exist in the mind of cruel enemies like you, ever moving in disguise. (23)

सुदुष्टस्त्वं वने राममेकमेकोऽनुगच्छसि।
मम हेतोः प्रतिच्छन्नः प्रयुक्तो भरतेन वा॥ २४॥

"With your motive cleverly concealed, you have followed in the forest Śrī Rāma, who was without a male companion, alone for my sake or because you were engaged by Bharata as his agent. (24)

तन्न सिध्यति सौमित्रे तवापि भरतस्य वा।
कथमिन्दीवरश्यामं रामं पद्मनिभेक्षणम्॥ २५॥
उपसंश्रित्य भर्तारं कामयेयं पृथग्जनम्।
समक्षं तव सौमित्रे प्राणांस्त्यक्ष्याम्यसंशयम्॥ २६॥

"But that object of yours or even of Bharata will not be accomplished, O son of Sumitrā ! Having served as my husband Śrī Rāma of lotus-like eyes and dark-brown as a blue lotus, how can I covet an ordinary man like you? I shall undoubtedly give up the ghost in your presence, O son of Sumitrā ! (25-26)

रामं विना क्षणमपि नैव जीवामि भूतले।
इत्युक्तः परुषं वाक्यं सीतया रोमहर्षणम्॥ २७॥
अब्रवील्लक्ष्मणः सीतां प्राञ्जलिः स जितेन्द्रियः।
उत्तरं नोत्सहे वक्तुं दैवतं भवती मम॥ २८॥

"I shall certainly not survive on the surface of the earth even for an instant without Śrī Rāma." Spoken to in these harsh words, which made one's hair stand on end, by Sītā, the celebrated Lakṣmaṇa, who had mastered his senses, replied with joined palms as follows : "I dare not make a reply to you, since you are a deity to me. (27-28)

वाक्यमप्रतिरूपं तु न चित्रं स्त्रीषु मैथिलि।
स्वभावस्त्वेष नारीणामेषु लोकेषु दृश्यते॥ २९॥

"It is no wonder at all for women to utter words which are not worthy of them, O princess of Mithilā ! For such is the nature of women, which is observed in these worlds. (29)

विमुक्तधर्माश्चपलास्तीक्ष्णा भेदकराः स्त्रियः।
न सहे हीदृशं वाक्यं वैदेहि जनकात्मजे॥ ३०॥
श्रोत्रयोरुभयोर्मध्ये तप्तनाराचसंनिभम्।
उपशृण्वन्तु मे सर्वे साक्षिणो हि वनेचराः॥ ३१॥

"Women are generally such as have cast decorum to the winds, are fickle, hard-hearted and disposed to create discord. Surely I cannot put up, O princess of the Videha territory and daughter of Janaka, with such words as penetrate into both my ears like a heated steel arrow. Let all the denizens of the forest listen to my words as so many witnesses. (30-31)

न्यायवादी यथा वाक्यमुक्तोऽहं परुषं त्वया।
धिक् त्वामद्य विनश्यन्तीं यन्मामेवं विशङ्कसे॥ ३२॥

स्त्रीत्वाद् दुष्टस्वभावेन गुरुवाक्ये व्यवस्थितम्।
गच्छामि यत्र काकुत्स्थः स्वस्ति तेऽस्तु वरानने॥ ३३॥

"Since I, who have spoken what is right, have been castigated by you in harsh words, fie upon you, who are going to perish inasmuch as you distrust in this way, through feminine nature and a wicked disposition, me, who firmly abide by the words of my elder brother. I leave for the spot where Śrī Rāma (a scion of Kakutstha) is. May all be well with you, O lady of charming countenance ! (32-33)

रक्षन्तु त्वां विशालाक्षि समग्रा वनदेवताः।
निमित्तानि हि घोराणि यानि प्रादुर्भवन्ति मे।
अपि त्वां सह रामेण पश्येयं पुनरागतः॥ ३४॥

"Let all the sylvan deities protect you, O large-eyed lady ! The fearful evil protents which appear before my eyes indeed make me doubtful whether when come back with Śrī Rāma, I shall be able to see you." (34)

लक्ष्मणेनैवमुक्ता तु रुदती जनकात्मजा।
प्रत्युवाच ततो वाक्यं तीव्रबाष्पपरिप्लुता॥ ३५॥

Crying and bathed in a gushing stream of tears, when spoken to in these words, Sītā (the daughter of Janaka) forthwith replied as follows: (35)

गोदावरीं प्रवेक्ष्यामि हीना रामेण लक्ष्मण।
आबन्धिष्येऽथवा त्यक्ष्ये विषमे देहमात्मनः॥ ३६॥

"Bereft of Śrī Rāma, O Lakṣmaṇa, I shall take a plunge into the Godāvarī or hang myself or cast off my body by climbing up a precipice and falling from it. (36)

पिबामि वा विषं तीक्ष्णं प्रवेक्ष्यामि हुताशनम्।
न त्वहं राघवादन्यं कदापि पुरुषं स्पृशे॥ ३७॥

"Or I shall drink a strong poison or enter the fire. But I shall never touch any male other than Śrī Rāma (a scion of Raghu)." (37)

इति लक्ष्मणमाश्रुत्य सीता शोकसमन्विता।
पाणिभ्यां रुदती दुःखादुदरं प्रजघान ह॥ ३८॥

Having taken this vow before Lakṣmaṇa, Sītā, who was overwhelmed with grief, beat her abdomen with her hands, crying through agony: so the tradition goes. (38)

तामार्तरूपां विमना रुदन्तीं
सौमित्रिरालोक्य विशालनेत्राम्।
आश्वासयामास न चैव भर्तु-
स्तं भ्रातरं किंचिदुवाच सीता॥ ३९॥

Depressed in spirit to perceive her weeping with a distressed air, Lakṣmaṇa, son of Sumitrā, consoled the large-eyed lady. Sītā, however, did not utter even a word to her aforesaid brother-in-law. (39)

ततस्तु सीतामभिवाद्य लक्ष्मणः
कृताञ्जलिः किंचिदभिप्रणम्य।
अवेक्षमाणो बहुशः स मैथिलीं
जगाम रामस्य समीपमात्मवान्॥ ४०॥

Then, greeting Sītā with joined palms and respectfully bowing down a little, nay, looking at the princess of Mithilā again and again, the celebrated Lakṣmaṇa, who had mastered his self, sought the presence of Śrī Rāma. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Rāvaṇa seeks the presence of Sītā in the guise of a recluse; Sītā invites him to accept her hospitality

तया परुषमुक्तस्तु कुपितो राघवानुजः।
स विकांक्षन् भृशं रामं प्रतस्थे नचिरादिव॥ १॥

Enraged when spoken to in harsh words by Sītā, and ardently longing to meet Śrī Rāma, Lakṣmaṇa, the younger brother of Śrī Rāma, departed without delay as it were. (1)

तदासाद्य दशग्रीवः क्षिप्रमन्तरमास्थितः।
अभिचक्राम वैदेहीं परिव्राजकरूपधृक्॥ २॥

Getting an opportunity to meet Sītā alone, provided by the departure of Lakṣmaṇa and availing himself of it, nay, assuming the form of a wandering anchorite, Rāvaṇa, the ten-headed monster, quickly advanced towards Sītā, a princess of the Videha territory. (2)

श्लक्ष्णकाषायसंवीतः शिखी छत्री उपानही।
वामे चांसेऽवसज्याथ शुभे यष्टिकमण्डलू॥ ३॥
परिव्राजकरूपेण वैदेहीमन्ववर्तत।
तामाससादातिबलो भ्रातृभ्यां रहितां वने॥ ४॥
रहितां सूर्यचन्द्राभ्यां संध्यामिव महत्तमः।
तामपश्यत् ततो बालां राजपुत्रीं यशस्विनीम्॥ ५॥
रोहिणीं शशिना हीनां ग्रहवद् भृशदारुणः।
तमुग्रं पापकर्माणं जनस्थानगता द्रुमाः॥ ६॥
संदृश्य न प्रकम्पन्ते न प्रवाति च मारुतः।
शीघ्रस्रोताश्च तं दृष्ट्वा वीक्षन्तं रक्तलोचनम्॥ ७॥
स्तिमितं गन्तुमारेभे भयाद् गोदावरी नदी।
रामस्य त्वन्तरं प्रेप्सुर्दशग्रीवस्तदन्तरे॥ ८॥
उपतस्थे च वैदेहीं भिक्षुरूपेण रावणः।
अभव्यो भव्यरूपेण भर्तारमनुशोचतीम्॥ ९॥
अभ्यवर्तत वैदेहीं चित्रामिव शनैश्चरः।
सहसा भव्यरूपेण तृणैः कूप इवावृतः॥ १०॥
अतिष्ठत् प्रेक्ष्य वैदेहीं रामपत्नीं यशस्विनीम्।
तिष्ठन् सम्प्रेक्ष्य च तदा पत्नीं रामस्य रावणः॥ ११॥
शुभां रुचिरदन्तोष्ठीं पूर्णचन्द्रनिभाननाम्।
आसीनां पर्णशालायां बाष्पशोकाभिपीडिताम्॥ १२॥
स तां पद्मपलाशाक्षीं पीतकौशेयवासिनीम्।
अभ्यगच्छत वैदेहीं हृष्टचेता निशाचरः॥ १३॥

Appearing in the form of a wandering recluse, clad in a neat ochre-coloured garment, with a tuft of hair on the crown of his head and with shoes on, carrying an umbrella on the right shoulder and bearing a glossy staff and a bright Kamaṇḍalu (a vessel made of marine cocoanut shell for carrying water) on the left shoulder, he tried to humour Sītā, a princess of the Videha kingdom. Rāvaṇa, who was possessed of great might, approached her while she was bereft of the two brothers, Śrī Rāma and Lakṣmaṇa, even as thick darkness overtakes dusk, which is without the sun and the moon. The exceedingly cruel fellow then saw that illustrious and youthful princess in the same way as an unpropitious planet would frown at Rohiṇī (a consort of the moon-god and a constellation of that name) bereft of the moon. Perceiving that fierce ogre of sinful deeds, the trees existing in Janasthāna did not wave nor did the wind blow freely. Seeing the red-eyed monster looking intently on the river, the river Godāvarī too, which had a swift current, began to course slowly for fear of him. Seeking to obtain an opportunity when Śrī Rāma should be away from Sītā, Rāvaṇa, the ten-headed monster, sought the presence of Sītā, a princess of the Videha territory, in the guise of a wandering mendicant during the absence of Śrī Rāma. In a propitious garb the unpropitious Rāvaṇa approached Sītā, a princess of the Videha kingdom, who was then grieving for her husband, even as the

planet Saturn would approach the constellation, Citrā. Looking intently at Sītā, a princess of the Videha territory, the illustrious consort of Śrī Rāma, Rāvaṇa suddenly stood before her in an auspicious garb and thereby resembling a well overgrown with blades of grass.

Standing delighted in mind to gaze at that moment on Sītā, a princess of the Videha kingdom, the blessed consort of Śrī Rāma—who had lovely teeth and lips, a countenance shining brightly as the full moon and eyes resembling the petals of a lotus, was clad in yellow silk—sitting in her hut of leaves tormented with grief and flooded with tears, the ogre, Rāvaṇa, drew near her. (3—13)

दृष्ट्वा कामशराविद्धो ब्रह्मघोषमुदीरयन्।
अब्रवीत् प्रश्रितं वाक्यं रहिते राक्षसाधिपः॥ १४॥

Pierced with the darts of Love to see her and chanting Vedic Mantras in order to impress on her that he was a Brāhmaṇa recluse, Rāvaṇa, the suzerain lord of ogres, proceeded to address polite words to her in that lonely place. (14)

तामुत्तमां त्रिलोकानां पद्महीनामिव श्रियम्।
विभ्राजमानां वपुषा रावणः प्रशशंस ह॥ १५॥

Rāvaṇa, they say, extolled that lady, who was the foremost among women in all the three worlds, and shone brightly with her body like Lakṣmī, the goddess of beauty and fortune, without a lotus, in the following words : (15)

रौप्यकाञ्चनवर्णाभे पीतकौशेयवासिनि।
कमलानां शुभां मालां पद्मिनीव च बिभ्रती॥ १६॥
ह्रीः श्रीः कीर्तिः शुभा लक्ष्मीरप्सरा वा शुभानने।
भूतिर्वा त्वं वरारोहे रतिर्वा स्वैरचारिणी॥ १७॥

"O lady possessing the hue and splendour of silver and gold and clad in yellow silk, and having in your person a cluster of lotuses (in the guise of eyes, countenance, hands, feet and so on) like a lotus pond, are you Hrī (the deity presiding over modesty), Śrī (the goddess of elegance), Kīrti (the deity presiding over fame), the blessed Lakṣmī (the goddess of fortune), or a celestial nymph or Bhūti (the goddess presiding over the mystic powers) or Rati (the consort of Love) acting according to her own inclinations, O lady with a charming countenance and other comely limbs? (16-17)

समाः शिखरिणः स्निग्धाः पाण्डुरा दशनास्तव।
विशाले विमले नेत्रे रक्तान्ते कृष्णतारके॥ १८॥

"How even smooth and white are your teeth with their surface resembling jasmine buds and how large and fair are your eyes red at the end with dark pupils. (18)

विशालं जघनं पीनमूरू करिकरोपमौ।
एतावुपचितौ वृत्तौ संहतौ सम्प्रगल्भितौ॥ १९॥
पीनोन्नतमुखौ कान्तौ स्निग्धतालफलोपमौ।
मणिप्रवेकाभरणौ रुचिरौ ते पयोधरौ॥ २०॥

"Broad and fleshy are your hips and thighs resembling the trunk of an elephant; and these breasts of yours are fully developed, round, joined together, and prominent with rounded and elevated teats, lovable and charming, resembling a pair of smooth palmyra fruits and adorned with strings of excellent gems. (19-20)

चारुस्मिते चारुदति चारुनेत्रे विलासिनि।
मनो हरसि मे रामे नदीकूलमिवाम्भसा॥ २१॥

"O playful and charming lady with sweet smiles, shapely teeth and lovely eyes, you steal away my heart even as a river washes away its banks with its current. (21)

करान्तमितमध्यासि सुकेशे संहतस्तनि।
नैव देवी न गन्धर्वी न यक्षी न च किंनरी॥ २२॥
नैवंरूपा मया नारी दृष्टपूर्वा महीतले।
रूपमग्र्यं च लोकेषु सौकुमार्यं वयश्च ते॥ २३॥
इह वासश्च कान्तारे चित्तमुन्माथयन्ति मे।
सा प्रतिक्राम भद्रं ते न त्वं वस्तुमिहार्हसि॥ २४॥

"Your waist can be enclosed within the tips of one thumb and index finger, O lady with sleek hair and close breasts! Neither a goddess, nor a Gandharva lady, nor a Yakṣa woman nor a Kinnara girl nor a human lady of such passing comeliness was seen by me ever before on the face of the earth. Your comeliness, which is foremost in all the three worlds, as also your tenderness and youth, on the one hand, and your residence in this forest, on the other hand, agitate my mind. As such depart from this place, may prosperity attend on you ! You ought no longer to stay here. (22—24)

राक्षसानामयं वासो घोराणां कामरूपिणाम्।
प्रासादाग्राणि रम्याणि नगरोपवनानि च॥ २५॥
सम्पन्नानि सुगन्धीनि युक्तान्याचरितुं त्वया।
वरं माल्यं वरं गन्धं वरं वस्त्रं च शोभने॥ २६॥
भर्तारं च वरं मन्ये त्वद्युक्तमसितेक्षणे।
का त्वं भवसि रुद्राणां मरुतां वा शुचिस्मिते॥ २७॥
वसूनां वा वरारोहे देवता प्रतिभासि मे।
नेह गच्छन्ति गन्धर्वा न देवा न च किन्नराः॥ २८॥

"This forest is the home of fierce ogres capable of assuming any form at will. The charming topmost storeys of palaces as well as prosperous cities and sweet-smelling gardens alone are fit to be occupied and frequented by you. I consider that garland as foremost, that fragrant substance as excellent and that article of wearing apparel as the best and also that husband as worth choosing, that is united with you, O charming lady with dark eyes! Who are you, O lady with bright smiles? To me you appear to be a goddess married to the (eleven) Rudras, the (forty-nine) wind-gods or the (eight) Vasus, O lady with charming limbs! Neither Gandharvas nor gods nor Kinnaras visit this forest. (25—28)

राक्षसानामयं वासः कथं तु त्वमिहागता।
इह शाखामृगाः सिंहा द्वीपिव्याघ्रमृगा वृकाः॥ २९॥
ऋक्षास्तरक्षवः कङ्काः कथं तेभ्यो न बिभ्यसे।
मदान्वितानां घोराणां कुञ्जराणां तरस्विनाम्॥ ३०॥
कथमेका महारण्ये न बिभेषि वरानने।
कासि कस्य कुतश्च त्वं किं निमित्तं च दण्डकान्॥ ३१॥
एका चरसि कल्याणि घोरान् राक्षससेवितान्।
इति प्रशस्ता वैदेही रावणेन महात्मना॥ ३२॥
द्विजातिवेषेण हि तं दृष्ट्वा रावणमागतम्।
सर्वैरतिथिसत्कारैः पूजयामास मैथिली॥ ३३॥

"This forest is the home of ogres. How did you come to this place at all? Here live monkeys, lions, leopards, tigers and deer, wolves, bears, hyenas and buzzards. How do you not feel afraid of them? How do you not feel afraid of dreadful elephants in rut and full of speed, though living alone in this huge forest, O lady with a charming countenance? Who are you? Whose consort are you and where do you hail from? And for what purpose do you range alone in the frightful Daṇḍaka forest frequented by ogres, O blessed one?" Eulogized as above by the swindler Rāvaṇa and actually seeing the aforesaid Rāvaṇa come in the garb of a Brāhmaṇa, Sītā, the princess of Mithilā, adored him with all honours due to an unexpected guest. (29—33)

उपानीयासनं पूर्वं पाद्येनाभिनिमन्त्र्य च।
अब्रवीत् सिद्धमित्येव तदा तं सौम्यदर्शनम्॥ ३४॥

Having offered him a seat first and tended upon him with water to wash his feet with, she then said to Rāvaṇa of gentle aspect only this: "Cooked food is ready." (34)

द्विजातिवेषेण समीक्ष्य मैथिली
समागतं पात्रकुसुम्भधारिणम्।
अशक्यमुद्वेष्टुमुपायदर्शना-
न्न्यमन्त्रयद् ब्राह्मणवत् तथागतम्॥ ३५॥

Perceiving him arrived without previous notice in the garb of a Brāhmaṇa, carrying a water-pot (made of marine cocoanut-shell) and clad in saffron-coloured robes and unworthy of neglect because of her having perceived the marks of a Brāhmaṇa on his person, Sītā invited him in the following

words to dinner as a Brāhmaṇa since he had come dressed as such : (35)

इयं बृसी ब्राह्मण काममास्यता-
मिदं च पाद्यं प्रतिगृह्यतामिति।
इदं च सिद्धं वनजातमुत्तमं
त्वदर्थमव्यग्रमिहोपभुज्यताम् ॥ ३६ ॥

"Here is a seat of green grass, O Brāhmaṇa ! Let yourself be seated at will on it. Also let this water to wash your feet with be accepted. And here is excellent produce of the forest dressed for you. This may be partaken of by you on this spot at ease." (36)

निमन्त्र्यमाणः प्रतिपूर्णभाषिणीं
नरेन्द्रपत्नीं प्रसमीक्ष्य मैथिलीम्।
प्रसह्य तस्या हरणे दृढं मनः
समर्पयामास वधाय रावणः ॥ ३७ ॥

Being invited to dine in the aforesaid words and closely observing Queen Sītā, the princess of Mithilā, who had uttered the full formula with which a guest is invited to dine, Rāvaṇa fully and resolutely made up his mind to carry her away by force and thereby to bring about his own death. (37)

ततः सुवेषं मृगयागतं पतिं
प्रतीक्षमाणा सहलक्ष्मणं तदा।
निरीक्षमाणा हरितं ददर्श त-
न्महद् वनं नैव तु रामलक्ष्मणौ ॥ ३८ ॥

Then, looking out for her neatly dressed husband—who had gone ahunting with Lakṣmaṇa—and casting her eyes round, Sītā only saw at that moment that vast green forest but not Śrī Rāma and Lakṣmaṇa. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

Thus ends Canto Forty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Sītā tells Rāvaṇa about herself and her husband and also the reason of their coming to the forest. Rāvaṇa expresses his desire to make her his principal queen. Sītā reproaches him

रावणेन तु वैदेही तदा पृष्टा जिहीर्षुणा।
परिव्राजकरूपेण शशंसात्मानमात्मना ॥ १ ॥

Questioned by Rāvaṇa, who, though disguised as a wandering recluse, intended to carry her away, Sītā, a princess of the Videha territory, for her part, spoke to him about herself of her own accord. (1)

ब्राह्मणश्चातिथिश्चैष अनुक्तो हि शपेत माम्।
इति ध्यात्वा मुहूर्तं तु सीता वचनमब्रवीत् ॥ २ ॥

Reflecting awhile that, being a Brāhmaṇa and an unexpected guest, he might likely curse her if not told about herself, Sītā for her part spoke to him as follows : (2)

दुहिता जनकस्याहं मैथिलस्य महात्मनः।
सीता नाम्नास्मि भद्रं ते रामस्य महिषी प्रिया ॥ ३ ॥

"A daughter of the high-souled Janaka, king of Mithilā, Sītā by name, I am the beloved consort of Śrī Rāma. May all be well with you ! (3)

उषित्वा द्वादश समा इक्ष्वाकूणां निवेशने।
भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी ॥ ४ ॥

"Having lived for twelve years in the palace of the kings of Ikṣwāku's line, and

enjoying the luxuries available to humankind, I lived in the midst of an abundance of all kinds of enjoyments. (4)

तत्र त्रयोदशे वर्षे राजाऽमन्त्रयत प्रभुः।
अभिषेचयितुं रामं समेतो राजमन्त्रिभिः॥ ५॥

"In the thirteenth year of my stay in that palace, the powerful monarch, my father-in-law, accompanied by his counsellors, decided to install Śrī Rāma as Prince Regent. (5)

तस्मिन् सम्भ्रियमाणे तु राघवस्याभिषेचने।
कैकेयी नाम भर्तारं ममार्या याचते वरम्॥ ६॥

"While the aforesaid installation in the office of Prince Regent of Śrī Rāma (a scion of Raghu) was being arranged, my mother-in-law, Kaikeyī by name, asked a boon of her husband. (6)

परिगृह्य तु कैकेयी श्वशुरं सुकृतेन मे।
मम प्रव्राजनं भर्तुर्भरतस्याभिषेचनम्॥ ७॥
द्वावयाचत भर्तारं सत्यसंधं नृपोत्तमम्।
नाद्य भोक्ष्ये न च स्वप्स्ये न पास्ये न कदाचन॥ ८॥
एष मे जीवितस्यान्तो रामो यदभिषिच्यते।
इति ब्रुवाणां कैकेयीं श्वशुरो मे स पार्थिवः॥ ९॥
अयाचतार्थैरन्वर्थैर्न च याच्ञां चकार सा।
मम भर्ता महातेजा वयसा पञ्चविंशकः॥ १०॥
अष्टादश हि वर्षाणि मम जन्मनि गण्यते।
रामेति प्रथितो लोके सत्यवान् शीलवान् शुचिः॥ ११॥
विशालाक्षो महाबाहुः सर्वभूतहिते रतः।
कामार्तश्च महाराजः पिता दशरथः स्वयम्॥ १२॥
कैकेय्याः प्रियकामार्थं तं रामं नाभ्यषेचयत्।
अभिषेकाय तु पितुः समीपं राममागतम्॥ १३॥
कैकेयी मम भर्तारमित्युवाच द्रुतं वचः।
तव पित्रा समाज्ञप्तं ममेदं शृणु राघव॥ १४॥

"Binding my father-in-law with an oath in the name of virtue, Kaikeyī for her part asked of her lord, that jewel among kings, who was true to his promise, a couple of boons in the shape of exile of my husband and the installation as Prince Regent of Bharata, her own son, and added : "If Rāma is installed today, I shall neither eat nor sleep nor drink any longer. This event, viz., the installation of Rāma, will constitute the end of my life." The said king, my father-in-law, sought to win over Kaikeyī, who was speaking in this strain, by means of things worth coveting and enjoying; she, however, did not grant his request. My husband, who is possessed of great energy, was over twenty-five years of age when he left for the forest, while my age at the time of our departure from Ayodhyā was calculated to be eighteen years from my birth. Known in the world by the name of Rāma, my husband is truthful, amiable of disposition and virtuous; is possessed of large eyes and mighty arms and devoted to the good of all created beings. Yet, in order to fulfil the cherished object of Kaikeyī's desire, his father, the emperor, who was himself stricken with love (for her), did not install Śrī Rāma as Prince Regent. To Śrī Rāma, my husband, arrived in the presence of his father for getting installed (as Prince Regent), Kaikeyī for her part promptly spoke as follows : 'Hear from me, O scion of Raghu, the following decree duly issued by your father : (7—14)

भरताय प्रदातव्यमिदं राज्यमकण्टकम्।
त्वया तु खलु वस्तव्यं नव वर्षाणि पञ्च च॥ १५॥
वने प्रव्रज काकुत्स्थ पितरं मोचयानृतात्।
तथेत्युवाच तां रामः कैकेयीमकुतोभयः॥ १६॥
चकार तद्वचः श्रुत्वा भर्ता मम दृढव्रतः।
दद्यान्न प्रतिगृह्णीयात् सत्यं ब्रूयान्न चानृतम्॥ १७॥

"This kingdom has to be bestowed on Bharata without any hindrance and you at all events must dwell in the forest for nine years and five. Therefore, depart, O scion of Kakutstha, to the forest and save your father from the sin of falsehood. Hearing her command, my husband, Śrī Rāma, who had no fear from any quarter and is firm of vows, replied as follows : 'Let it be so,' and followed it. He would ever bestow and never accept a gift. He would ever speak the truth and never tell a lie. (15—17)

एतद् ब्राह्मण रामस्य व्रतं धृतमनुत्तमम्।
तस्य भ्राता तु वैमात्रो लक्ष्मणो नाम वीर्यवान्॥ १८॥
रामस्य पुरुषव्याघ्रः सहायः समरेऽरिहा।
स भ्राता लक्ष्मणो नाम ब्रह्मचारी दृढव्रतः॥ १९॥
अन्वगच्छद् धनुष्पाणिः प्रव्रजन्तं मया सह।
जटी तापसरूपेण मया सह सहानुजः॥ २०॥
प्रविष्टो दण्डकारण्यं धर्मनित्यो दृढव्रतः।
ते वयं प्रच्युता राज्यात् कैकेय्यास्तु कृते त्रयः॥ २१॥
विचराम द्विजश्रेष्ठ वनं गम्भीरमोजसा।
समाश्वस मुहूर्तं तु शक्यं वस्तुमिह त्वया॥ २२॥

"Such, O Brāhmaṇa, is the unsurpassed vow held fast by Śrī Rāma. A powerful half-brother of his, Lakṣmaṇa by name, a tiger among men and the slayer of his foes on the battlefield, is the companion of Śrī Rāma. The aforesaid brother, Lakṣmaṇa by name, who is firm of vows and is practising continence, followed, bow in hand, Śrī Rāma, who was going into exile with me. Wearing matted locks, and accompanied by his aforesaid half-brother, Śrī Rāma, who is ever devoted to piety and firm of vows, penetrated in the form of an ascetic into the Daṇḍaka forest with me. Expelled from the kingdom on account of Kaikeyī, we, the aforesaid three, O jewel among the Brāhmaṇas, are ranging the dense forest banking on our own strength. Rest awhile if it is possible for you to stay here. (18—22)

आगमिष्यति मे भर्ता वन्यमादाय पुष्कलम्।
रुरून् गोधान् वराहांश्च हत्वाऽऽदायामिषं बहु॥ २३॥

"Having killed Rurus (a species of deer), iguanas and boars (by way of sport), and taking all kinds of wild products fit for the consumption of ascetics in abundance for repast, my husband will come back very soon. (23)

स त्वं नाम च गोत्रं च कुलमाचक्ष्व तत्त्वतः।
एकश्च दण्डकारण्ये किमर्थं चरसि द्विज॥ २४॥

"Now please make known to me accurately your name as well as your family name and descent. Please also relate, O Brāhmaṇa, what for you roam about in the Daṇḍaka forest alone." (24)

एवं ब्रुवत्यां सीतायां रामपत्न्यां महाबलः।
प्रत्युवाचोत्तरं तीव्रं रावणो राक्षसाधिपः॥ २५॥

While Sītā, the consort of Śrī Rāma, was speaking as aforesaid, Rāvaṇa, the suzerain lord of ogres, who was possessed of great might, made the following sharp reply : (25)

येन वित्रासिता लोकाः सदेवासुरमानुषाः।
अहं स रावणो नाम सीते रक्षोगणेश्वरः॥ २६॥

"I am the celebrated ruler of the hordes of ogres, Rāvaṇa by name, by whom all people, including gods, demons and human beings, have been struck with terror, O Sītā ! (26)

त्वां तु काञ्चनवर्णाभां दृष्ट्वा कौशेयवासिनीम्।
रतिं स्वकेषु दारेषु नाधिगच्छाम्यनिन्दिते॥ २७॥

"Having seen you possessing the hue and brilliance of gold and clad in silk, I no longer find delight in my own consorts, O lady beyond reproach in point of comeliness of form ! (27)

बह्वीनामुत्तमस्त्रीणामाहृतानामितस्ततः।
सर्वासामेव भद्रं ते ममाग्रमहिषी भव॥ २८॥

"Become the foremost queen among all the numerous excellent women carried away from here and there by me. (28)

लङ्का नाम समुद्रस्य मध्ये मम महापुरी।
सागरेण परिक्षिप्ता निविष्टा गिरिमूर्धनि॥ २९॥

"My great capital, Laṅkā by name, is set in the midst of the sea, girt by the ocean and built on the summit of a hill. (29)

तत्र सीते मया सार्धं वनेषु विचरिष्यसि।
न चास्य वनवासस्य स्पृहयिष्यसि भामिनि॥ ३०॥

"There you will roam about with me in woodlands and will never long for this sojourn in the forest, O youthful Sītā ! (30)

पञ्च दास्यः सहस्राणि सर्वाभरणभूषिताः।
सीते परिचरिष्यन्ति भार्या भवसि मे यदि॥ ३१॥

"Five thousand maid-servants decked with all kinds of ornaments will wait on you, if you choose to become my wife, O Sītā !" (31)

रावणेनैवमुक्ता तु कुपिता जनकात्मजा।
प्रत्युवाचानवद्याङ्गी तमनादृत्य राक्षसम्॥ ३२॥

Enraged when spoken to as above by Rāvaṇa and disdaining that ogre, Sītā, daughter of Janaka, of faultless limbs for her part replied as follows: (32)

महागिरिमिवाकम्प्यं महेन्द्रसदृशं पतिम्।
महोदधिमिवाक्षोभ्यमहं राममनुव्रता॥ ३३॥

"I have taken a vow to follow the mind of Śrī Rāma, my husband, who is unshakable like a big mountain, who is a compeer of the mighty Indra, and who is imperturbable (calm) like the ocean. (33)

सर्वलक्षणसम्पन्नं न्यग्रोधपरिमण्डलम्।
सत्यसंधं महाभागमहं राममनुव्रता॥ ३४॥

"I have taken a vow to follow the wishes of the highly blessed Śrī Rāma, who is richly endowed with all auspicious bodily marks, who affords shelter to all like a banyan tree and who is true to his promise. (34)

महाबाहुं महोरस्कं सिंहविक्रान्तगामिनम्।
नृसिंहं सिंहसंकाशमहं राममनुव्रता॥ ३५॥

"I am devoted to the mighty-armed Śrī Rāma, a lion among men, who is distinguished by a broad chest, who walks with the proud gait of a lion and resembles a lion in prowess. (35)

पूर्णचन्द्राननं रामं राजवत्सं जितेन्द्रियम्।
पृथुकीर्तिं महाबाहुमहं राममनुव्रता॥ ३६॥

"I follow the vows of the mighty-armed Śrī Rāma, whose countenance resembles the full moon, who delights all, who is the foremost of kings, who has mastered his senses, and who is of wide renown. (36)

त्वं पुनर्जम्बुकः सिंहीं मामिहेच्छसि दुर्लभाम्।
नाहं शक्या त्वया स्प्रष्टुमादित्यस्य प्रभा यथा॥ ३७॥

"Nevertheless, you, a jackal, covet me, a lioness, so hard to win here. I am unsusceptible of even being touched by you as the glow of the sun. (37)

पादपान् काञ्चनान् नूनं बहून् पश्यसि मन्दभाक्।
राघवस्य प्रियां भार्यां यस्त्वमिच्छसि राक्षस॥ ३८॥

"Surely you behold numerous golden trees (a portentous spectacle beheld by men who are on the verge of death), O short-lived ogre—you who covet the beloved consort of Śrī Rāma, a scion of Raghu ! (38)

क्षुधितस्य च सिंहस्य मृगशत्रोस्तरस्विनः।
आशीविषस्य वदनाद् दंष्ट्रामादातुमिच्छसि॥ ३९॥
मन्दरं पर्वतश्रेष्ठं पाणिना हर्तुमिच्छसि।
कालकूटं विषं पीत्वा स्वस्तिमान् गन्तुमिच्छसि॥ ४०॥
अक्षि सूच्या प्रमृजसि जिह्वया लेढि च क्षुरम्।
राघवस्य प्रियां भार्यामधिगन्तुं त्वमिच्छसि॥ ४१॥

"You seek to extract a tooth from the jaws of a hungry yet powerful lion, the avowed enemy of deer, or a fang from the jaws of a poisonous snake; nay, you seek to carry away in your hand Mount Mandara, the foremost of mountains, and desire to escape safely (even) after having drunk a deadly poison; nay, you rub your eyes with a needle and lick a razor with your tongue—you who seek to lay your hands on the beloved consort of Śrī Rāma. (39—41)

अवसज्य शिलां कण्ठे समुद्रं तर्तुमिच्छसि।
सूर्याचन्द्रमसौ चोभौ पाणिभ्यां हर्तुमिच्छसि॥ ४२॥
यो रामस्य प्रियां भार्यां प्रधर्षयितुमिच्छसि।
अग्निं प्रज्वलितं दृष्ट्वा वस्त्रेणाहर्तुमिच्छसि॥ ४३॥
कल्याणवृत्तां यो भार्यां रामस्याहर्तुमिच्छसि।
अयोमुखानां शूलानामग्रे चरितुमिच्छसि।
रामस्य सदृशीं भार्यां योऽधिगन्तुं त्वमिच्छसि॥ ४४॥

"You desire to cross a sea having tied a slab of stone to your neck and wish to snatch away the sun and the moon both with your hands—you who seek to bear away by force the beloved consort of Śrī Rāma ! Seeing a blazing fire, you desire to

carry it away in a piece of cloth—you who seek to bear away Śrī Rāma's wife of virtuous conduct. Nay, you desire to tread on the heads of iron-tipped pikes—you who seek to lay your hands on the worthy consort of Śrī Rāma ! (42—44)

यदन्तरं सिंहसृगालयोर्वने
यदन्तरं स्यन्दनिकासमुद्रयोः।
सुराग्र्यसौवीरकयोर्यदन्तरं
तदन्तरं दाशरथेस्तवैव च॥ ४५॥

"The same disparity exists between Śrī Rāma (son of Daśaratha) and yourself as does between a lion and a jackal in a forest, between a sea and a brook, between nectar (the foremost of beverages) and Sauvīraka (a sour and savoury drink prepared by dissolving powdered rye-seeds into water and preserving it for a day or two). (45)

यदन्तरं काञ्चनसीसलोहयो-
र्यदन्तरं चन्दनवारिपङ्क्योः।
यदन्तरं हस्तिबिडालयोर्वने
तदन्तरं दाशरथेस्तवैव च॥ ४६॥

"Nay, the same disparity exists between Śrī Rāma (son of Daśaratha) and you as does between gold and a base metal like lead, between sandal-paste and mud and between an elephant and a cat in a jungle. (46)

यदन्तरं वायसवैनतेययो-
र्यदन्तरं मद्गुमयूरयोरपि।
यदन्तरं हंसकगृध्रयोर्वने
तदन्तरं दाशरथेस्तवैव च॥ ४७॥

"Again, the same disparity exists between you and Śrī Rāma (son of Daśaratha) as does between Garuḍa (son of Vinatā and the King of birds) and a crow, between a peacock and a diver bird, between a swan (which is believed to feed on pearls) and a vulture (which feeds on the rotten flesh of carcasses). (47)

तस्मिन् सहस्राक्षसमप्रभावे
रामे स्थिते कार्मुकबाणपाणौ।
हृतापि तेऽहं न जरां गमिष्ये
आज्यं यथा मक्षिकयावगीर्णम्॥ ४८॥

"So long as Śrī Rāma, whose might equals that of Indra (the thousand-eyed god), is alive holding a bow and an arrow in his hand, I shall not be retained by you, even though carried away by you, any more than ghee swallowed by a bee (which ultimately causes its death)." (48)

इतीव तद्वाक्यमदुष्टभावा
सुदुष्टमुक्त्वा रजनीचरं तम्।
गात्रप्रकम्पाद् व्यथिता बभूव
वातोद्धता सा कदलीव तन्वी॥ ४९॥

Having thus addressed the foregoing most pungent words to the said ranger of the night, the lean and thin Sītā, who harboured no vile motive towards him, felt afflicted due to a tremor in her body like a plantain tree shaken by a blast. (49)

तां वेपमानामुपलक्ष्य सीतां
स रावणो मृत्युसमप्रभावः।
कुलं बलं नाम च कर्म चात्मनः
समाचचक्षे भयकारणार्थम्॥ ५०॥

Perceiving Sītā shaking through uncertainty, the said Rāvaṇa, who was mighty as Death, proudly mentioned his own descent, strength, name and exploits in order to intimidate her. (50)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Rāvaṇa boasts of his prowess and Sītā twits him sharp

एवं ब्रुवत्यां सीतायां संरब्धः परुषं वचः।
ललाटे भ्रुकुटिं कृत्वा रावणः प्रत्युवाच ह॥ १॥

Knitting his brows on his forehead while Sītā was speaking as aforesaid, Rāvaṇa felt provoked and replied in the following harsh words : so the tradition goes : (1)

भ्राता वैश्रवणस्याहं सापत्नो वरवर्णिनि।
रावणो नाम भद्रं ते दशग्रीवः प्रतापवान्॥ २॥
यस्य देवाः सगन्धर्वाः पिशाचपतगोरगाः।
विद्रवन्ति सदा भीता मृत्योरिव सदा प्रजाः॥ ३॥
येन वैश्रवणो भ्राता वैमात्राः कारणान्तरे।
द्वन्द्वमासादितः क्रोधाद् रणे विक्रम्य निर्जितः॥ ४॥

"Good luck to you, O lady of excellent complexion ! I am the glorious ten-headed half-brother of Kubera (son of Sage Viśravā), Rāvaṇa by name, from whom gods including Gandharvas, nay, fiends, birds and serpents ever flee in terror as created beings are always afraid of death, nay, provoked by whom to a conflict on some excuse, his half-brother, Kubera (son of Sage Viśravā) was assailed and utterly vanquished. (2—4)

मद्भयार्तः परित्यज्य स्वमधिष्ठानमृद्धिमत्।
कैलासं पर्वतश्रेष्ठमध्यास्ते नरवाहनः॥ ५॥

"Deserting for good his sumptuous abode, Laṅkā, stricken as he was with fear of me, Kubera (who is carried from place to place on a palanquin borne by human beings) dwells on the top of Kailāsa, the foremost of mountains. (5)

यस्य तत् पुष्पकं नाम विमानं कामगं शुभम्।
वीर्यादावर्जितं भद्रे येन यामि विहायसम्॥ ६॥

"His celebrated and beautiful aerial car, Puṣpaka by name, which can go wherever one likes, and in which I range the skies, was snatched by me by dint of my prowess, O good lady ! (6)

मम संजातरोषस्य मुखं दृष्ट्वैव मैथिलि।
विद्रवन्ति परित्रस्ताः सुराः शक्रपुरोगमाः॥ ७॥

"Alarmed to see my very face when I am provoked to anger, gods headed by Indra take to flight, O princess of Mithilā ! (7)

यत्र तिष्ठाम्यहं तत्र मारुतो वाति शङ्कितः।
तीव्रांशुः शिशिरांशुश्च भयात् सम्पद्यते दिवि॥ ८॥

"Wheresoever I halt, the wind blows gently through apprehension and the sun with its fierce rays is transformed into the moon (because of its cool rays) in the heavens. (8)

निष्कम्पपत्रास्तरवो नद्यश्च स्तिमितोदकाः।
भवन्ति यत्र तत्राहं तिष्ठामि च चरामि च॥ ९॥

"Nay, wherever I stay and move, the trees find their leaves motionless and the rivers find their waters still. (9)

मम पारे समुद्रस्य लङ्का नाम पुरी शुभा।
सम्पूर्णा राक्षसैर्घोरैर्यथेन्द्रस्यामरावती॥ १०॥

"Beyond the sea stands my beautiful capital, Laṅkā by name, vying with Amarāvatī, the capital of Indra, and full of fierce ogres. (10)

प्राकारेण परिक्षिप्ता पाण्डुरेण विराजिता।
हेमकक्ष्या पुरी रम्या वैदूर्यमयतोरणा॥ ११॥

"Enclosed and beautified by a white enclosure wall, the city looks charming with the inner apartments of its houses built of gold and outer gates made of cat's-eye jewels. (11)

हस्त्यश्वरथसम्बाधा तूर्यनादविनादिता।
सर्वकामफलैर्वृक्षैः संकुलोद्यानभूषिता॥ १२॥

"The city is crowded with elephants, horses and chariots and rendered noisy by the sound of musical instruments of every description; nay, it abounds in trees yielding

all kinds of coveted fruits and is beautified by gardens. (12)

तत्र त्वं वस हे सीते राजपुत्रि मया सह।
न स्मरिष्यसि नारीणां मानुषीणां मनस्विनि॥ १३॥

"Dwell you there with me, O princess Sītā! There you will no longer remember mortal women, O proud lady! (13)

भुञ्जाना मानुषान् भोगान् दिव्यांश्च वरवर्णिनि।
न स्मरिष्यसि रामस्य मानुषस्य गतायुषः॥ १४॥

"Enjoying human as well as celestial delights, you will no longer think of the mortal Rāma, whose life has now well-nigh departed, O lady of excellent complexion! (14)

स्थापयित्वा प्रियं पुत्रं राज्ये दशरथो नृपः।
मन्दवीर्यस्ततो ज्येष्ठः सुतः प्रस्थापितो वनम्॥ १५॥
तेन किं भ्रष्टराज्येन रामेण गतचेतसा।
करिष्यसि विशालाक्षि तापसेन तपस्विना॥ १६॥

"What use can you have for the aforesaid Rāma, an ascetic practising austerities, who has lost his sovereignty and consequently been deprived of his reasoning faculty, and who, possessed as he was of negligible prowess, though the eldest son of his father, was consequently sent into exile to the forest by King Daśaratha after installing on the throne as Prince Regent his pet son, Bharata, O large-eyed lady? (15-16)

रक्ष राक्षसभर्तारं कामय स्वयमागतम्।
न मन्मथशराविष्टं प्रत्याख्यातुं त्वमर्हसि॥ १७॥

"Save the lord of ogres, i.e., myself, who has sought you in person, and love him. You ought not to spurn me, overpowered as I am by shafts of love. (17)

प्रत्याख्याय हि मां भीरु पश्चात्तापं गमिष्यसि।
चरणेनाभिहत्येव पुरूरवसमुर्वशी॥ १८॥

"Spurning me, O timid one, you will surely suffer contrition as did Urvaśī on having kicked King Purūravā. (18)

अङ्गुल्या न समो रामो मम युद्धे स मानुषः।
तव भाग्येन सम्प्राप्तं भजस्व वरवर्णिनि॥ १९॥

"The mortal Rāma is not equal even to my finger on the field of battle. Therefore, accept me, who have sought you by your good luck, O lady with an excellent complexion!" (19)

एवमुक्ता तु वैदेही क्रुद्धा संरक्तलोचना।
अब्रवीत् परुषं वाक्यं रहिते राक्षसाधिपम्॥ २०॥

Enraged when spoken to as aforesaid, Sītā, a princess of the Videha territory, for her part with blood-red eyes addressed the following harsh words to Rāvaṇa, the suzerain lord of ogres, in that lonely place: (20)

कथं वैश्रवणं देवं सर्वदेवनमस्कृतम्।
भ्रातरं व्यपदिश्य त्वमशुभं कर्तुमिच्छसि॥ २१॥

"How after calling god Kubera (son of Viśravā), who is hailed by all gods, your (half-) brother, do you seek to perpetrate a foul deed? (21)

अवश्यं विनशिष्यन्ति सर्वे रावण राक्षसाः।
येषां त्वं कर्कशो राजा दुर्बुद्धिरजितेन्द्रियः॥ २२॥

"All ogres, O Rāvaṇa, will inevitably perish inasmuch as you, who are so hard-hearted and evil-minded and have not been able to subdue your senses, are their ruler. (22)

अपहृत्य शचीं भार्यां शक्यमिन्द्रस्य जीवितुम्।
नहि रामस्य भार्यां मामानीय स्वस्तिमान् भवेत्॥ २३॥

"It may be possible to survive on abducting Śacī, the consort of Indra, the lord of paradise; but none can survive peacefully after carrying away me, the consort of Śrī Rāma. (23)

जीवेच्चिरं वज्रधरस्य पश्चा-
च्छचीं प्रधृष्याप्रतिरूपरूपाम्।
न मादृशीं राक्षस धर्षयित्वा
पीतामृतस्यापि तवास्ति मोक्षः॥ २४॥

"Having laid one's hands on Śacī, the consort of Indra, the wielder of the thunderbolt, of peerless beauty, one might

survive long, but on treating with indignity a woman like me there is no escape from death for you even though you have quaffed the drink of immortality, O ogre ! (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Thus ends Canto Forty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Rāvaṇa takes away Sītā; Sītā wails and catches sight of Jaṭāyu

सीताया वचनं श्रुत्वा दशग्रीवः प्रतापवान्।
हस्ते हस्तं समाहत्य चकार सुमहद् वपुः ॥ १ ॥

Hearing the rebuke of Sītā, and violently striking his hand against the other hand in anger, the mighty Rāvaṇa, the ten-headed monster, revealed his gigantic form. (1)

स मैथिलीं पुनर्वाक्यं बभाषे वाक्यकोविदः।
नोन्मत्तया श्रुतौ मन्ये मम वीर्यपराक्रमौ ॥ २ ॥

A master of expression, he once more addressed the following words to Sītā, the princess of Mithilā : "I believe my valour and prowess have not been heard of by you, insane as you are. (2)

उद्वहेयं भुजाभ्यां तु मेदिनीमम्बरे स्थितः।
आपिबेयं समुद्रं च मृत्युं हन्यां रणे स्थितः ॥ ३ ॥

"Standing in the air, I can actually lift up the earth with my hands, drink up the ocean on all sides and, stationed on a field of battle, can kill even Death. (3)

अर्कं तुद्यां शरैस्तीक्ष्णैर्विभिन्द्यां हि महीतलम्।
कामरूपेण उन्मत्ते पश्य मां कामरूपिणम् ॥ ४ ॥

"With my sharp arrows I can torment the sun and cleave the surface of the earth. Look at me, who can take any form at will, O lady ! intoxicated with passion and pride of beauty !" (4)

एवमुक्तवतस्तस्य रावणस्य शिखिप्रभे।
क्रुद्धस्य हरिपर्यन्ते रक्ते नेत्रे बभूवतुः ॥ ५ ॥

By the time he had spoken thus the eyes of the angry Rāvaṇa with dark corners turned red and began to burn as fire. (5)

सद्यः सौम्यं परित्यज्य तीक्ष्णरूपं स रावणः।
स्वं रूपं कालरूपाभं भेजे वैश्रवणानुजः ॥ ६ ॥

Abandoning his benign aspect at once, the said Rāvaṇa, a younger (half-) brother of Kubera (son of Sage Viśravā), resumed his own native fierce form, resembling that of Death. (6)

संरक्तनयनः श्रीमांस्तप्तकाञ्चनभूषणः।
क्रोधेन महताविष्टो नीलजीमूतसंनिभः ॥ ७ ॥

With blood-red eyes the glorious ogre, who was decked with ornaments of refined gold and seized with great anger, looked like a dark cloud. (7)

दशास्यो विंशतिभुजो बभूव क्षणदाचरः।
स परिव्राजकच्छद्म महाकायो विहाय तत् ॥ ८ ॥

Shaking off the aforesaid disguise of a wandering ascetic, the ranger of the night assumed a colossal form with ten heads and twenty arms. (8)

प्रतिपेदे स्वकं रूपं रावणो राक्षसाधिपः।
रक्ताम्बरधरस्तस्थौ स्त्रीरत्नं प्रेक्ष्य मैथिलीम् ॥ ९ ॥

Rāvaṇa, the suzerain lord of ogres, resumed his native form and gazing on Sītā, the princess of Mithilā, a veritable jewel among women, stood clad in a red robe. (9)

स तामसितकेशान्तां भास्करस्य प्रभामिव।
वसनाभरणोपेतां मैथिलीं रावणोऽब्रवीत् ॥ १० ॥

The said Rāvaṇa spoke as follows to that princess of Mithilā, who with her dark ends of hair was duly dressed and adorned with jewels and shone like the radiance of the sun : (10)

त्रिषु लोकेषु विख्यातं यदि भर्तारमिच्छसि।
मामाश्रय वरारोहे तवाहं सदृशः पतिः॥ ११॥

"If you desire a husband well-known throughout the three worlds (heaven, earth and the intermediate region), betake yourself to me, O lady with charming limbs ! I am a husband worthy of you. (11)

मां भजस्व चिराय त्वमहं श्लाघ्यः पतिस्तव।
नैव चाहं क्वचिद् भद्रे करिष्ये तव विप्रियम्॥ १२॥

"Serve me for a long time ! I am a husband worthy of praise for you. I shall certainly never do anything unpalatable to you, O good lady ! (12)

त्यज्यतां मानुषो भावो मयि भावः प्रणीयताम्।
राज्याच्च्युतमसिद्धार्थं रामं परिमितायुषम्॥ १३॥
कैर्गुणैरनुरक्तासि मूढे पण्डितमानिनि।
यः स्त्रियो वचनाद् राज्यं विहाय ससुहृज्जनम्॥ १४॥
अस्मिन् व्यालानुचरिते वने वसति दुर्मतिः।
इत्युक्त्वा मैथिलीं वाक्यं प्रियार्हां प्रियवादिनीम्॥ १५॥
अभिगम्य सुदुष्टात्मा राक्षसः काममोहितः।
जग्राह रावणः सीतां बुधः खे रोहिणीमिव॥ १६॥

"Let your affection for a human being be given up and let it be placed on me. Due to what virtues do you feel attached to the silly Rāma, who has been banished from his kingdom, nay, who has failed to achieve his object and whose days are numbered, O deluded woman accounting yourself wise, and who, having given up the throne of Ayodhyā as well as his kith and kin at the instance of a woman, is dwelling in this forest frequented by beasts of prey?" Having spoken as aforesaid to Sītā, the princess of Mithilā, who spoke kindly to all and deserved kind words from all, and approaching her, the ogre, Rāvaṇa, who was extremely vile of disposition and was infatuated with passion, caught hold of Sītā (who was like a mother to him) as Budha (the deity presiding over the planet Mercury and son of the moon-god) would seize Rohiṇī (the principal consort of the moon-god and the deity presiding over a constellation of that name). (13—16)

वामेन सीतां पद्माक्षीं मूर्धजेषु करेण सः।
ऊर्वोस्तु दक्षिणेनैव परिजग्राह पाणिना॥ १७॥

With his left hand he caught hold of the lotus-eyed Sītā by her locks, while with his right hand he clasped her by her thighs. (17)

तं दृष्ट्वा गिरिशृङ्गाभं तीक्ष्णदंष्ट्रं महाभुजम्।
प्राद्रवन् मृत्युसंकाशं भयार्ता वनदेवताः॥ १८॥

Stricken with fear to see him looking like a mountain-peak in stature and resembling Death himself, endowed as he was with sharp teeth and mighty arms, the sylvan deities ran away. (18)

स च मायामयो दिव्यः खरयुक्तः खरस्वनः।
प्रत्यदृश्यत हेमाङ्गो रावणस्य महारथः॥ १९॥

And there appeared close by at that very moment the well-known, enchanted, huge celestial car of Rāvaṇa, which was drawn by mules, made a jarring sound, and was made of gold. (19)

ततस्तां परुषैर्वाक्यैरभितर्ज्य महास्वनः।
अंकेनादाय वैदेहीं रथमारोपयत् तदा॥ २०॥

Then, overawing Sītā, the princess of the Videha territory, with harsh words, and taking her in his arms, Rāvaṇa, who uttered a loud roar, forthwith placed her in the car. (20)

सा गृहीतातिचुक्रोश रावणेन यशस्विनी।
रामेति सीता दुःखार्ता रामं दूरं गतं वने॥ २१॥

Stricken with agony when seized by Rāvaṇa, the illustrious and well-known Sītā cried at the top of her voice 'O Rāma', addressing Śrī Rāma, who had penetrated deep into the forest. (21)

तामकामां स कामार्तः पन्नगेन्द्रवधूमिव।
विचेष्टमानामादाय उत्पपाताथ रावणः॥ २२॥

Taking Sītā, who had no desire to meet Rāvaṇa and who was wriggling like a consort of the king of Nāgas, the aforesaid Rāvaṇa, who was stricken with passion, presently rose to the skies in his aerial car. (22)

ततः सा राक्षसेन्द्रेण ह्रियमाणा विहायसा।
भृशं चुक्रोश मत्तेव भ्रान्तचित्ता यथातुरा॥ २३॥

While being borne away through the air by Rāvaṇa, the ruler of ogres, she then began to wail loudly as follows like one mad and injured, her mind distracted through grief : (23)

हा लक्ष्मण महाबाहो गुरुचित्तप्रसादक।
ह्रियमाणां न जानीषे रक्षसा कामरूपिणा॥ २४॥

"O mighty-armed Lakṣmaṇa, O delighter of the mind of your elder brother, Śrī Rāma, you do not perceive me being carried away by an ogre, who is able to assume any form at will. (24)

जीवितं सुखमर्थं च धर्महेतोः परित्यजन्।
ह्रियमाणामधर्मेण मां राघव न पश्यसि॥ २५॥

(Addressing Śrī Rāma) "even though you have fully renounced your happiness and whatever is solicited by all, nay, staked your very life, for the sake of virtue, O scion of Raghu, you are not able to see me being borne away unrighteously. (25)

ननु नामाविनीतानां विनेतासि परंतप।
कथमेवंविधं पापं न त्वं शाधि हि रावणम्॥ २६॥

"Undoubtedly you are the tamer of the unruly, O scorcher of your enemies ! How, then, do you not punish Rāvaṇa, who is so sinful, (26)

न तु सद्योऽविनीतस्य दृश्यते कर्मणः फलम्।
कालोऽप्यङ्गीभवत्यत्र सस्यानामिव पक्तये॥ २७॥

(Turning to Rāvaṇa, she continued :) "Of course, the fruit of the evil deed of an insolent man is not perceived immediately. Time as well plays a part in the fructification of an act, as it does in the ripening of foodgrains. (27)

त्वं कर्म कृतवानेतत् कालोपहतचेतनः।
जीवितान्तकरं घोरं रामाद् व्यसनमाप्नुहि॥ २८॥

"Your understanding having been vitiated by an adverse fate, you have perpetrated this outrageous act. As such suffer terrible misfortune, which is sure to bring your life to an end, at the hands of Śrī Rāma. (28)

हन्तेदानीं सकामा तु कैकेयी बान्धवैः सह।
ह्रियेयं धर्मकामस्य धर्मपत्नी यशस्विनः॥ २९॥

"Alas, Kaikeyī with her kith and kin has her desire fulfilled in that I, the lawful consort of an illustrious hero, who is covetous of virtue alone, am being borne away by a desperado. (29)

आमन्त्रये जनस्थाने कर्णिकारांश्च पुष्पितान्।
क्षिप्रं रामाय शंसध्वं सीतां हरति रावणः॥ ३०॥

"Nay, I pray to the Karṇikāra trees in blossom in Janasthāna in the following words: 'Kindly tell Śrī Rāma promptly that Rāvaṇa is taking away Sītā.' (30)

हंससारससंघुष्टां वन्दे गोदावरीं नदीम्।
क्षिप्रं रामाय शंस त्वं सीतां हरति रावणः॥ ३१॥

"I salute the river Godāvarī made noisy by swans and cranes and pray to her as follows: 'Please tell Śrī Rāma (when he comes to you) at once that Rāvaṇa is carrying away Sītā.' (31)

दैवतानि च यान्यस्मिन् वने विविधपादपे।
नमस्करोम्यहं तेभ्यो भर्तुः शंसत मां हृताम्॥ ३२॥

"Nay I offer salutations to all those deities who dwell in this forest full of various trees, and pray to them : '(Kindly) speak to my husband of my having been borne away.' (32)

यानि कानिचिदप्यत्र सत्त्वानि विविधानि च।
सर्वाणि शरणं यामि मृगपक्षिगणानि वै॥ ३३॥
ह्रियमाणां प्रियां भर्तुः प्राणेभ्योऽपि गरीयसीम्।
विवशा ते हृता सीता रावणेनेति शंसत॥ ३४॥

I seek the protection of all the animals of different species, the herds of deer and the flocks of birds, which actually dwell in this forest, and pray : "Kindly tell my husband of his beloved spouse, more valuable to him than his very life, being borne away, and add the following : Your Sītā has been carried away by Rāvaṇa, helpless as she was. (33-34)

विदित्वा तु महाबाहुरमुत्रापि महाबलः।
आनेष्यति पराक्रम्य वैवस्वतहृतामपि॥ ३५॥

"Taking recourse to his prowess on coming to know of my presence even in the other world, the mighty-armed prince, possessed as he is of great strength, will recover me even though carried away by Yama (son of the sun-god)." (35)

सा तदा करुणा वाचो विलपन्ती सुदुःखिता।
वनस्पतिगतं गृध्रं ददर्शायतलोचना॥ ३६॥

Uttering loud laments as aforesaid, sore distressed as she was, the large-eyed Sītā presently caught sight of the vulture, Jaṭāyu, perched on a tree. (36)

सा तमुद्वीक्ष्य सुश्रोणी रावणस्य वशंगता।
समाक्रन्दद् भयपरा दुःखोपहतया गिरा॥ ३७॥

Perceiving him, Sītā of comely limbs, who had given way to fear, fallen as she was into the clutches of Rāvaṇa, cried loudly in a voice choked with agony : (37)

जटायो पश्य मामार्य ह्रियमाणामनाथवत्।
अनेन राक्षसेन्द्रेणाकरुणं पापकर्मणा॥ ३८॥

"Look at me being ruthlessly borne away, like a woman bereft of her protector, by this Rāvaṇa, king of ogres, of sinful deeds, O noble Jaṭāyu ! (38)

नैष वारयितुं शक्यस्त्वया क्रूरो निशाचरः।
सत्ववाञ्जितकाशी च सायुधश्चैव दुर्मतिः॥ ३९॥

"This cruel prowler of the night is incapable of being stopped by you, mighty and proud of his victory, armed with weapons and evil-minded too as he is. (39)

रामाय तु यथातत्त्वं जटायो हरणं मम।
लक्ष्मणाय च तत् सर्वमाख्यातव्यमशेषतः॥ ४०॥

"In any case, O Jaṭāyu, my abduction as well as all that is worth relating in that connection must be correctly reported by you to Śrī Rāma and Lakṣmaṇa in full." (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Jaṭāyu tries to deter Rāvaṇa from his evil design and eventually challenges him to a duel

तं शब्दमवसुप्तस्तु जटायुरथ शुश्रुवे।
निरैक्षद् रावणं क्षिप्रं वैदेहीं च ददर्श सः॥ १॥

Jaṭāyu, for his part, who was lying fast asleep at that time, presently heard that call. He forthwith perceived Rāvaṇa and also saw Sītā, a princess of the Videha territory. (1)

ततः पर्वतशृङ्गाभस्तीक्ष्णतुण्डः खगोत्तमः।
वनस्पतिगतः श्रीमान् व्याजहार शुभां गिरम्॥ २॥

Continuing on the tree, the glorious Jaṭāyu, the foremost of birds, who looked like a mountain-peak and had a sharp bill, thereupon addressed the following wholesome words to Rāvaṇa : (2)

दशग्रीव स्थितो धर्मे पुराणे सत्यसंश्रयः।
भ्रातस्त्वं निन्दितं कर्म कर्तुं नार्हसि साम्प्रतम्॥ ३॥
जटायुर्नाम नाम्नाहं गृध्रराजो महाबलः।
राजा सर्वस्य लोकस्य महेन्द्रवरुणोपमः॥ ४॥
लोकानां च हिते युक्तो रामो दशरथात्मजः।
तस्यैषा लोकनाथस्य धर्मपत्नी यशस्विनी॥ ५॥
सीता नाम वरारोहा यां त्वं हर्तुमिहेच्छसि।
कथं राजा स्थितो धर्मे परदारान् परामृशेत्॥ ६॥

"Rāvaṇa (who are endowed with ten heads), I am the well-known king of vultures, Jaṭāyu by name, possessed of great might, devoted to the eternal code of virtue and true to my promise. Brother, you ought not to perpetrate a reproachful act at least at this moment in my presence. Śrī Rāma, son of Daśaratha, is the ruler of the entire globe, vying with the mighty Indra and Varuṇa (the god presiding over the waters) and devoted to the welfare of all beings. This lady, whom you seek to bear away at this moment, is the illustrious and lawfully wedded wife of excellent limbs of the aforesaid protector of the world, Sītā by name. How dare a king, firm on virtue, lay his finger on another's consort? (3—6)

रक्षणीया विशेषेण राजदारा महाबल।
निवर्तय गतिं नीचां परदाराभिमर्शनात्॥ ७॥

"The consorts of kings, O ogre of extraordinary might, are deserving of protection in a special degree. Therefore, avert a vile destiny which is sure to follow from the sin of laying one's finger on another's wife. (7)

न तत् समाचरेद् धीरो यत् परोऽस्य विगर्हयेत्।
यथाऽऽत्मनस्तथान्येषां दारा रक्ष्या विमर्शनात्॥ ८॥

"A wise man should not deliberately do that on account of which others may revile him. The consorts of others should be protected from another's touch in the same way as one's own wife. (8)

अर्थं वा यदि वा कामं शिष्टाः शास्त्रेष्वनागतम्।
व्यवस्यन्त्यनुराजानं धर्मं पौलस्त्यनन्दन॥ ९॥

"The cultured pursue wealth or sensuous enjoyment or even virtue not sanctioned in the scriptures following the example of a king, O delight of Pulastya's race ! (9)

राजा धर्मश्च कामश्च द्रव्याणां चोत्तमो निधिः।
धर्मः शुभं वा पापं वा राजमूलं प्रवर्तते॥ १०॥

"A king embodies virtue and sensuous enjoyment and is an excellent repertory of riches in that virtue; right conduct or sin has its root in a king and proceeds from him. (10)

पापस्वभावश्चपलः कथं त्वं रक्षसां वर।
ऐश्वर्यमभिसम्प्राप्तो विमानमिव दुष्कृती॥ ११॥

"Though sinful of disposition and fickle, how have you stumbled upon lordship, O jewel among ogres, as a man of sinful deeds would come upon an aerial car (which as a rule is the lot of the virtuous alone)? (11)

कामस्वभावो यः सोऽसौ न शक्यस्तं प्रमार्जितुम्।
नहि दुष्टात्मनामार्यमावसत्यालये चिरम्॥ १२॥

"The man, who is licentious by nature, is not able to get rid of such nature; for eminence does not abide for long in the house of the evil-minded. (12)

विषये वा पुरे वा ते यदा रामो महाबलः।
नापराध्यति धर्मात्मा कथं तस्यापराध्यसि॥ १३॥

"When Śrī Rāma, who is possessed of extraordinary might and whose mind is set on virtue, does not commit any wrong in your territory or capital, why should you (take into your head to) wrong him? (13)

यदि शूर्पणखाहेतोर्जनस्थानगतः खरः।
अतिवृत्तो हतः पूर्वं रामेणाक्लिष्टकर्मणा॥ १४॥
अत्र ब्रूहि यथातत्त्वं को रामस्य व्यतिक्रमः।
यस्य त्वं लोकनाथस्य हृत्वा भार्यां गमिष्यसि॥ १५॥

"If Khara stationed in Janasthāna, who transgressed his limits in order to wipe the tears of Śūrpaṇakhā, was killed in action in the past by Śrī Rāma of unwearied action, tell me truly what the fault of Śrī Rāma was

in this matter, for which you are bearing away the spouse of that ruler of the worlds? (14-15)

क्षिप्रं विसृज वैदेहीं मा त्वा घोरेण चक्षुषा।
दहेद् दहनभूतेन वृत्रमिन्द्राशनिर्यथा॥ १६॥

"Release Sītā, a princess of the Videha territory, at once. Let not Śrī Rāma consume you with his fearful eye converted into fire, as the thunderbolt of Indra consumed the demon, Vṛtra. (16)

सर्पमाशीविषं बद्ध्वा वस्त्रान्ते नावबुध्यसे।
ग्रीवायां प्रतिमुक्तं च कालपाशं न पश्यसि॥ १७॥

"Though having tied a poisonous snake in the end of your cloth you are unconscious of it, and you do not perceive the noose of Death placed round your neck; (17)

स भारः सौम्य भर्तव्यो यो नरं नावसादयेत्।
तदन्नमपि भोक्तव्यं जीर्यते यदनामयम्॥ १८॥

"That load alone, O gentle one, should be borne by a man, which may not oppress him. And that food alone should be eaten, which may be digested without giving rise to an ailment. (18)

यत् कृत्वा न भवेद् धर्मो न कीर्तिर्न यशो ध्रुवम्।
शरीरस्य भवेत् खेदः कस्तत् कर्म समाचरेत्॥ १९॥

"Who will knowingly perform an act as a sequel to which follows neither religious merit, nor glory, nor lasting fame, but in whose wake ensues weariness of body? (19)

षष्टिवर्षसहस्राणि जातस्य मम रावण।
पितृपैतामहं राज्यं यथावदनुतिष्ठतः॥ २०॥

"Sixty thousand years have elapsed, O Rāvaṇa, ever since I was born, during which I have duly carried on the hereditary rulership of birds. (20)

वृद्धोऽहं त्वं युवा धन्वी सरथः कवची शरी।
न चाप्यादाय कुशली वैदेहीं मे गमिष्यसि॥ २१॥

"I have grown old, while you are still young, and are armed with a bow and arrows, protected by an armour and mounted on a chariot. Nevertheless you shall not bear away Sītā, a princess of the Videha territory, safely before my eyes. (21)

न शक्तस्त्वं बलाद्धर्तुं वैदेहीं मम पश्यतः।
हेतुभिर्न्यायसंयुक्तैर्ध्रुवां वेदश्रुतीमिव॥ २२॥

"You will not be able to carry away Sītā, a princess of the Videha kingdom, by force while I stand looking on, any more than one can alter an unalterable Vedic text by force of arguments consistent with logic. (22)

युध्यस्व यदि शूरोऽसि मुहूर्तं तिष्ठ रावण।
शयिष्यसे हतो भूमौ यथा पूर्वं खरस्तथा॥ २३॥

"Fight with me if you are a hero; halt awhile, O Rāvaṇa ! Struck dead by me, you will lie on the ground as Khara did in the past. (23)

असकृत्संयुगे येन निहता दैत्यदानवाः।
न चिराच्चीरवासास्त्वां रामो युधि वधिष्यति॥ २४॥

"Clad in the bark of trees, Śrī Rāma, by whom Daityas and Dānavas have been slain on the battlefield more than once, will make short work of you before long. (24)

किं नु शक्यं मया कर्तुं गतौ दूरं नृपात्मजौ।
क्षिप्रं त्वं नश्यसे नीच तयोर्भीतो न संशयः॥ २५॥

"What can be done by me when the two princes have gone afar? If I proceed to call them you will flee at once, afraid of them : there is no doubt about it, O vile ogre ! (25)

नहि मे जीवमानस्य नयिष्यसि शुभामिमाम्।
सीतां कमलपत्राक्षीं रामस्य महिषीं प्रियाम्॥ २६॥

"So long as I breathe, you can on no account carry away this blessed lady, Sītā, the beloved consort of Śrī Rāma, whose eyes resemble the petals of a lotus. (26)

अवश्यं तु मया कार्यं प्रियं तस्य महात्मनः।
जीवितेनापि रामस्य तथा दशरथस्य च॥ २७॥

"What is pleasing to him, the high-souled Śrī Rāma, as well as to the late King Daśaratha, needs must be done by me at all events even at the cost of my life. (27)

तिष्ठ तिष्ठ दशग्रीव मुहूर्तं पश्य रावण।
वृन्तादिव फलं त्वां तु पातयेयं रथोत्तमात्।
युद्धातिथ्यं प्रदास्यामि यथाप्राणं निशाचर॥ २८॥

"Tarry, tarry awhile, O ten-headed monster! See, O Rāvaṇa, how I knock you down from the foremost of chariots on which you are mounted as one would dash down a fruit from its stalk. I shall offer hospitality to you on the battlefield according to my strength, O prowler of the night!" (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Jaṭāyu's encounter with Rāvaṇa; Rāvaṇa kills Jaṭāyu

इत्युक्तः क्रोधताम्राक्षस्तप्तकाञ्चनकुण्डलः।
राक्षसेन्द्रोऽभिदुद्राव पतगेन्द्रममर्षणः॥ १॥

When challenged in the aforesaid words, Rāvaṇa, the ruler of ogres, who was adorned with ear-rings of refined gold, indignantly rushed towards Jaṭāyu, the king of winged creatures, his eyes red with anger. (1)

स सम्प्रहारस्तुमुलस्तयोस्तस्मिन् महामृधे।
बभूव वातोद्धुतयोर्मेघयोर्गगने यथा॥ २॥

The sustained exchange of blows which ensued between the two warriors (viz., Jaṭāyu and Rāvaṇa) in that great conflict was tumultuous like a clash between two clouds impelled by a blast in the sky. (2)

तद् बभूवाद्भुतं युद्धं गृध्रराक्षसयोस्तदा।
सपक्षयोर्माल्यवतोर्महापर्वतयोरिव॥ ३॥

The said conflict between a vulture (Jaṭāyu) and an ogre (Rāvaṇa) at that time was astounding like the encounter of the two large mountains known by the name of Mālyavān (one situated in the Daṇḍakāraṇya near Kiṣkindhā and the other near Mount Meru) and endowed with wings. (3)

ततो नालीकनाराचैस्तीक्ष्णाग्रैश्च विकर्णिभिः।
अभ्यवर्षन्महाघोरैर्गृध्रराजं महाबलम्॥ ४॥

Thereupon Rāvaṇa assailed the king of vultures, who was possessed of great might, with most terrible Nālīkas, Nārācas and sharp-pointed Vikarṇis (three particular varieties of arrows). (4)

स तानि शरजालानि गृध्रः पत्ररथेश्वरः।
जटायुः प्रतिजग्राह रावणास्त्राणि संयुगे॥ ५॥

In the encounter the celebrated vulture, Jaṭāyu, the king of winged creatures, put up with those volleys of arrows discharged by Rāvaṇa. (5)

तस्य तीक्ष्णनखाभ्यां तु चरणाभ्यां महाबलः।
चकार बहुधा गात्रे व्रणान् पतगसत्तमः॥ ६॥

With his feet endowed with sharp talons, Jaṭāyu (the foremost of birds), for his part, who was possessed of great might, inflicted many wounds on the person of Rāvaṇa. (6)

अथ क्रोधाद् दशग्रीवो जग्राह दश मार्गणान्।
मृत्युदण्डनिभान् घोरान् शत्रोर्निधनकांक्षया॥ ७॥

With intent to compass the death of his adversary, Rāvaṇa (the ten-headed monster) presently seized in anger ten dread arrows resembling the rod of Death. (7)

स तैर्बाणैर्महावीर्यः पूर्णमुक्तैरजिह्मगैः।
बिभेद निशितैस्तीक्ष्णैर्गृध्रं घोरैः शिलीमुखैः॥ ८॥

Rāvaṇa, who was possessed of

extraordinary prowess, pierced the vulture with those straight-going, sharp and terrible barbed arrows whetted on a stone and discharged with full force. (8)

स राक्षसरथे पश्यञ्जानकीं बाष्पलोचनाम्।
अचिन्तयित्वा बाणांस्तान् राक्षसं समभिद्रवत्॥ ९॥

Beholding Sītā (daughter of Janaka) in the ogre's chariot with tears in her eyes, and not minding those arrows, Jaṭāyu darted towards the ogre. (9)

ततोऽस्य सशरं चापं मुक्तामणिविभूषितम्।
चरणाभ्यां महातेजा बभञ्ज पतगोत्तमः॥ १०॥

Then Jaṭāyu (the foremost of birds), who was possessed of great energy, broke with his talons the bow, fitted with an arrow, of Rāvaṇa, artistically decked with pearls. (10)

ततोऽन्यद् धनुरादाय रावणः क्रोधमूर्च्छितः।
ववर्ष शरवर्षाणि शतशोऽथ सहस्रशः॥ ११॥

Thereupon, seizing another bow, Rāvaṇa, who was beside himself with anger, rained showers of arrows in hundreds and thousands. (11)

शरैरावारितस्तस्य संयुगे पतगेश्वरः।
कुलायमभिसम्प्राप्तः पक्षिवच्च बभौ तदा॥ १२॥

Enclosed by the arrows of Rāvaṇa on the field of battle at that time, Jaṭāyu (the king of birds) looked like a bird having found shelter in a nest. (12)

स तानि शरजालानि पक्षाभ्यां तु विधूय ह।
चरणाभ्यां महातेजा बभञ्जास्य महद् धनुः॥ १३॥

Having shaken off that network of arrows with his wings, Jaṭāyu (who was endowed with great energy) for his part snapped the mighty bow of Rāvaṇa with his feet. (13)

तच्चाग्निसदृशं दीप्तं रावणस्य शरावरम्।
पक्षाभ्यां च महातेजा व्यधुनोत् पतगेश्वरः॥ १४॥

The king of birds, who was endowed with great energy, also broke his coat of mail, blazing like fire. (14)

काञ्चनोरश्छदान् दिव्यान् पिशाचवदनान् खरान्।
तांश्चास्य जवसम्पन्नाञ्जघान समरे बली॥ १५॥

The mighty bird further killed in the course of the encounter the celebrated swift-going heavenly mules of Rāvaṇa, endowed with the heads of fiends and protected by breast-plates of gold. (15)

अथ त्रिवेणुसम्पन्नं कामगं पावकार्चिषम्।
मणिसोपानचित्राङ्गं बभञ्ज च महारथम्॥ १६॥

Jaṭāyu presently smashed the huge chariot as well (of Rāvaṇa) provided with a pole to which the yoke is fixed and flaming like fire, which could go wherever one liked and whose frame looked charming with its steps of gems. (16)

पूर्णचन्द्रप्रतीकाशं छत्रं च व्यजनैः सह।
पातयामास वेगेन ग्राहिभी राक्षसैः सह॥ १७॥

Jaṭāyu also knocked down with vehemence the canopy (over the seat of Rāvaṇa) shining as the full moon, alongwith the whisks as also the ogres holding them. (17)

सारथेश्चास्य वेगेन तुण्डेन च महच्छिरः।
पुनर्व्यपहनच्छ्रीमान् पक्षिराजो महाबलः॥ १८॥

Nay, the glorious Jaṭāyu (the king of birds), who was possessed of great might, then vehemently struck off with his bill the big head of the charioteer of Rāvaṇa. (18)

स भग्नधन्वा विरथो हताश्वो हतसारथिः।
अङ्केनादाय वैदेहीं पपात भुवि रावणः॥ १९॥

Clasping in his arms Sītā (a princess of the Videha territory), Rāvaṇa, whose bow had been broken, nay, who was left without a chariot and whose horses and charioteer had been killed—fell to the ground. (19)

दृष्ट्वा निपतितं भूमौ रावणं भग्नवाहनम्।
साधु साध्विति भूतानि गृध्रराजमपूजयन्॥ २०॥

Seeing Rāvaṇa dashed to the ground, his chariot smashed, all beings applauded the king of vultures in the words "Well done, bravo !" (20)

परिश्रान्तं तु तं दृष्ट्वा जरया पक्षियूथपम्।
उत्पपात पुनर्हृष्टो मैथिलीं गृह्य रावणः॥ २१॥

Clasping the princess of Mithilā, Rāvaṇa, for his part—who felt rejoiced to see Jaṭāyu, the ruler of the feathered kingdom, exhausted due to age—rose once more to the heavens. (21)

तं प्रहृष्टं निधायाङ्के रावणं जनकात्मजाम्।
गच्छन्तं खड्गशेषं च प्रणष्टहतसाधनम्॥ २२॥
गृध्रराजः समुत्पत्य रावणं समभिद्रवत्।
समावार्य महातेजा जटायुरिदमब्रवीत्॥ २३॥

Springing up on his wings, the king of vultures rushed towards Rāvaṇa, who was now on his move, highly rejoiced, clasping the daughter of Janaka in his arms, the sword alone being left with him, all his other implements of war destroyed. Intercepting Rāvaṇa, Jaṭāyu (who was—endowed with great energy) spoke as follows to Rāvaṇa : (22-23)

वज्रसंस्पर्शबाणस्य भार्यां रामस्य रावण।
अल्पबुद्धे हरस्येनां वधाय खलु रक्षसाम्॥ २४॥

"Surely it is for the destruction of ogres that you are carrying away this spouse of Śrī Rāma, whose arrows impinge on the body like the thunderbolt, O Rāvaṇa of meagre understanding ! (24)

समित्रबन्धुः सामात्यः सबलः सपरिच्छदः।
विषपानं पिबस्येतत् पिपासित इवोदकम्॥ २५॥

"With your near and dear ones, ministers, army and retinue you are drinking this beverage mixed with poison (in the shape of princess Sītā) as a thirsty man would drink water. (25)

अनुबन्धमजानन्तः कर्मणामविचक्षणाः।
शीघ्रमेव विनश्यन्ति यथा त्वं विनशिष्यसि॥ २६॥

"Not foreseeing the result of their evil acts, unwise men perish very soon as you are going to perish. (26)

बद्धस्त्वं कालपाशेन क्व गतस्तस्य मोक्ष्यसे।
वधाय बडिशं गृह्य सामिषं जलजो यथा॥ २७॥

"Caught as you are in the noose of Death, where can you hope to be delivered from it, like the fish which has swallowed a hook alongwith the bait? (27)

नहि जातु दुराधर्षौ काकुत्स्थौ तव रावण।
धर्षणं चाश्रमस्यास्य क्षमिष्येते तु राघवौ॥ २८॥

"Nay, Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, for their part, who are descended from the stock of Kakutstha, and are hard to overcome, will never on any account brook the violation of the sanctity of their hermitage. (28)

यथा त्वया कृतं कर्म भीरुणा लोकगर्हितम्।
तस्कराचरितो मार्गो नैष वीरनिषेवितः॥ २९॥

"The way in which an act denounced by the world has been perpetrated by you, a coward that you are, is the path trodden by thieves; it is not the path followed by heroes. (29)

युद्ध्यस्व यदि शूरोऽसि मुहूर्तं तिष्ठ रावण।
शयिष्यसे हतो भूमौ यथा भ्राता खरस्तथा॥ ३०॥

"Fight with me, if you are a hero and pause awhile, O Rāvaṇa ! Struck dead by me, you will lie on the ground in the same way as did your brother Khara. (30)

परेतकाले पुरुषो यत् कर्म प्रतिपद्यते।
विनाशायात्मनोऽधर्म्यं प्रतिपन्नोऽसि कर्म तत्॥ ३१॥

"For your own destruction you have adopted such an unrighteous conduct as a man does at the hour of death. (31)

पापानुबन्धो वै यस्य कर्मणः को नु तत् पुमान्।
कुर्वीत लोकाधिपतिः स्वयंभूर्भगवानपि॥ ३२॥

"What man on earth, be he even Lord Brahmā (the self-born) and the ruler of all the worlds, would undertake an action that results invariably in sin?" (32)

एवमुक्त्वा शुभं वाक्यं जटायुस्तस्य रक्षसः।
निपपात भृशं पृष्ठे दशग्रीवस्य वीर्यवान्॥ ३३॥

Uttering these wholesome words, the powerful Jaṭāyu swooped on the back of that ten-headed ogre. (33)

तं गृहीत्वा नखैस्तीक्ष्णैर्विददार समन्ततः।
अधिरूढो गजारोहो यथा स्याद् दुष्टवारणम्॥ ३४॥

Catching hold of the latter, he tore the ogre all over with his sharp talons as the rider of an elephant, mounted on it, would prick the elephant with his goad. (34)

विददार नखैरस्य तुण्डं पृष्ठे समर्पयन्।
केशांश्चोत्पाटयामास नखपक्षमुखायुधः॥ ३५॥

Plunging his beak into the ogre's back, Jaṭāyu (who had claws, wings and a bill for his weapons) tore him and pulled his hair with his talons. (35)

स तथा गृध्रराजेन क्लिश्यमानो मुहुर्मुहुः।
अमर्षस्फुरितोष्ठः सन् प्राकम्पत च राक्षसः॥ ३६॥

Nay, being tormented again and again by the king of vultures as aforesaid, the said ogre trembled with rage, his lips throbbing through indignation. (36)

सम्परिष्वज्य वैदेहीं वामेनाङ्केन रावणः।
तलेनाभिजघानार्तो जटायुं क्रोधमूर्च्छितः॥ ३७॥

Pressing Sītā (a princess of the Videha territory) tightly in his left lap, the afflicted Rāvaṇa, who was beside himself with rage, struck Jaṭāyu with the palm of his hand. (37)

जटायुस्तमतिक्रम्य तुण्डेनास्य खगाधिपः।
वामबाहून् दश तदा व्यपाहरदरिंदमः॥ ३८॥

Dodging that blow, Jaṭāyu, the king of birds, the chastiser of his foes, presently tore off his ten left arms with his beak. (38)

संछिन्नबाहोः सद्यो वै बाहवः सहसाभवन्।
विषज्वालावलीयुक्ता वल्मीकादिव पन्नगाः॥ ३९॥

Even though his ten arms had been severed, fresh arms sprang up all of a sudden even like serpents issuing from an ant-hill and emitting sprouts of poison. (39)

ततः क्रोधाद् दशग्रीवः सीतामुत्सृज्य वीर्यवान्।
मुष्टिभ्यां चरणाभ्यां च गृध्रराजमपोथयत्॥ ४०॥

Thereupon, letting alone Sītā, the powerful Rāvaṇa (the ten-headed monster) angrily struck the king of vultures with his fists and feet. (40)

ततो मुहूर्तं संग्रामो बभूवातुलवीर्ययोः।
राक्षसानां च मुख्यस्य पक्षिणां प्रवरस्य च॥ ४१॥

Then, for an hour or so, a duel ensued between the two warriors of incomparable prowess, Rāvaṇa, the foremost of ogres, and Jaṭāyu, the chief of vultures. (41)

तस्य व्यायच्छमानस्य रामस्यार्थे स रावणः।
पक्षौ पादौ च पार्श्वौ च खड्गमुद्धृत्य सोऽच्छिनत्॥ ४२॥

Again, unsheathing his sword, the said Rāvaṇa lopped off the wings, the feet and the flanks too of Jaṭāyu, who was contending in the cause of Śrī Rāma. (42)

स च्छिन्नपक्षः सहसा रक्षसा रौद्रकर्मणा।
निपपात महागृध्रो धरण्यामल्पजीवितः॥ ४३॥

With his wings sundered all at once by the ogre of fierce deeds, the great vulture, whose life was now of short duration, dropped down on the ground. (43)

तं दृष्ट्वा पतितं भूमौ क्षतजार्द्रं जटायुषम्।
अभ्यधावत वैदेही स्वबन्धुमिव दुःखिता॥ ४४॥

Distressed to see Jaṭāyu fallen on the ground drenched with blood, Sītā, a princess of the Videha territory, rushed towards him as towards one of her own kin. (44)

तं नीलजीमूतनिकाशकल्पं
सपाण्डुरोरस्कमुदारवीर्यम्।
ददर्श लङ्काधिपतिः पृथिव्यां
जटायुषं शान्तमिवाग्निदावम्॥ ४५॥

The said Rāvaṇa (the sovereign ruler of Laṅkā) beheld the celebrated Jaṭāyu of exalted prowess—who approached the splendour of a dark-blue cloud and was marked with a white breast—lying on the ground like an extinguished forest fire. (45)

ततस्तु तं पत्ररथं महीतले
निपातितं रावणवेगमर्दितम्।
पुनश्च संगृह्य शशिप्रभानना
रुरोद सीता जनकात्मजा तदा॥ ४६॥

Then, embracing the aforesaid bird,

who had been fatally injured by the vehemence of Rāvaṇa and thrown on the ground, Sītā, daughter of Janaka, for her part, whose countenance shone like the moon, cried once more on that occasion. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

Thus ends Canto Fifty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Rāvaṇa carries away Sītā

सा तु ताराधिपमुखी रावणेन निरीक्ष्य तम्।
गृध्रराजं विनिहतं विललाप सुदुःखिता॥ १॥

Sore distressed to perceive the aforesaid king of vultures mortally wounded by Rāvaṇa, Sītā, whose countenance resembled the full moon (the king of stars), for her part wailed as follows addressing Śrī Rāma : (1)

निमित्तं लक्षणं स्वप्नं शकुनिस्वरदर्शनम्।
अवश्यं सुखदुःखेषु नराणां परिदृश्यते॥ २॥

"Omens, dreams and the sight of the movement of birds and deer etc., to one's left or right and the hearing of their cries are invariably found to foreshadow joy or sorrow in the case of human beings. (2)

न नूनं राम जानासि महद्व्यसनमात्मनः।
धावन्ति नूनं काकुत्स्थ मदर्थं मृगपक्षिणः॥ ३॥

"Surely, O Rāma, you do not perceive the great calamity in the shape of my abduction which has befallen you, although deer and birds are moving in a direction foreboding evil in order to indicate my abduction, O scion of Kakutstha ! (3)

अयं हि कृपया राम मां त्रातुमिह संगतः।
शेते विनिहतो भूमौ ममाभाग्याद् विहंगमः॥ ४॥

"Here lies on the ground, mortally wounded due to my misfortune, the bird, Jaṭāyu, who actually arrived here to rescue me out of compassion, O Rāma ! (4)

त्राहि मामद्य काकुत्स्थ लक्ष्मणेति वराङ्गना।
सुसंत्रस्ता समाक्रन्दच्छृण्वतां तु यथान्तिके॥ ५॥

"Deliver me today, O Rāma, a scion of Kakutstha, and Lakṣmaṇa !" So did Sītā (a lovely lady), who was greatly alarmed, cry bitterly at such a pitch that those listening at close quarters at least might hear her. (5)

तां क्लिष्टमाल्याभरणां विलपन्तीमनाथवत्।
अभ्यधावत वैदेहीं रावणो राक्षसाधिपः॥ ६॥

Rāvaṇa, the suzerain lord of ogres, darted towards the aforesaid Sītā (a princess of the Videha territory), whose garland and ornaments had been squeezed and who was wailing like a woman without her lord. (6)

तां लतामिव वेष्टन्तीमालिङ्गन्तीं महाद्रुमान्।
मुञ्च मुञ्चेति बहुशः प्राप तां राक्षसाधिपः॥ ७॥

Rāvaṇa (the suzerain lord of ogres) approached the aforesaid Sītā—who was embracing huge trees like a climber entwining them—saying again and again, "Save, Save me, O trees ! (7)

क्रोशन्तीं राम रामेति रामेण रहितां वने।
जीवितान्ताय केशेषु जग्राहान्तकसंनिभः॥ ८॥

For his destruction the ogre (who resembled Death) seized by the hair Sītā, who was crying "Rāma, O Rāma !" bereft as she was of Śrī Rāma in the forest. (8)

प्रधर्षितायां वैदेह्यां बभूव सचराचरम्।
जगत् सर्वममर्यादं तमसान्धेन संवृतम्॥ ९॥

When Sītā, a princess of the Videha territory, was assaulted in this way, the whole world including the animate and inanimate creation went out of order and was enveloped in thick darkness. (9)

न वाति मारुतस्तत्र निष्प्रभोऽभूद् दिवाकरः।
दृष्ट्वा सीतां परामृष्टां देवो दिव्येन चक्षुषा॥ १०॥
कृतं कार्यमिति श्रीमान् व्याजहार पितामहः।
प्रहृष्टा व्यथिताश्चासन् सर्वे ते परमर्षयः॥ ११॥
दृष्ट्वा सीतां परामृष्टां दण्डकारण्यवासिनः।
रावणस्य विनाशं च प्राप्तं बुद्ध्वा यदृच्छया॥ १२॥

The wind did not blow at that moment and the sun grew lustreless. Perceiving by his divine eye Sītā, laid violent hands on by Rāvaṇa, the glorious Lord Brahmā (the grandfather of the entire creation) exclaimed: "Our purpose is accomplished!" Seeing Sītā seized by Rāvaṇa, all the great sages dwelling in the Daṇḍaka forest and mentioned before, felt agonized. They were also highly rejoiced to foresee the destruction of Rāvaṇa brought about as a matter of course. (10—12)

स तु तां राम रामेति रुदतीं लक्ष्मणेति च।
जगामादाय चाकाशं रावणो राक्षसेश्वरः॥ १३॥

Nay, laying hold of Sītā, who was crying "Rāma, O Rāma, O Lakṣmaṇa!" Rāvaṇa, the ruler of ogres, rose to the skies. (13)

तप्ताभरणवर्णाङ्गी पीतकौशेयवासिनी।
रराज राजपुत्री तु विद्युत्सौदामनी यथा॥ १४॥

With her limbs possessing the hue of her ornaments of molten gold and clad in yellow silk, the princess for her part shone like lightning athwart a cloud. (14)

उद्धूतेन च वस्त्रेण तस्याः पीतेन रावणः।
अधिकं परिबभ्राज गिरिर्दीप्त इवाग्निना॥ १५॥

Because of her yellow garment being shaken violently by the wind, Rāvaṇa shone all the more brightly like a mountain illumined by a fire. (15)

तस्याः परमकल्याण्यास्ताम्राणि सुरभीणि च।
पद्मपत्राणि वैदेह्या अभ्यकीर्यन्त रावणम्॥ १६॥

The coppery and fragrant petals of lotuses dropping from the person of the aforesaid supremely blessed Sītā, a princess of the Videha territory, covered Rāvaṇa. (16)

तस्याः कौशेयमुद्धूतमाकाशे कनकप्रभम्।
बभौ चादित्यरागेण ताम्रमभ्रमिवातपे॥ १७॥

Nay, shaken violently in the air, her silken garment possessing a golden hue, shone like a cloud rendered coppery by the sun's rays at dusk. (17)

तस्यास्तद् विमलं वक्त्रमाकाशे रावणाङ्कगम्।
न रराज विना रामं विनालमिव पङ्कजम्॥ १८॥

Lying in the lap of Rāvaṇa in the air, that fair countenance of Sītā did not shine, bereft as it was of Śrī Rāma, any more than a lotus detached from its stalk. (18)

बभूव जलदं नीलं भित्त्वा चन्द्र इवोदितः।
सुललाटं सुकेशान्तं पद्मगर्भाभमव्रणम्॥ १९॥
शुक्लैः सुविमलैर्दन्तैः प्रभावद्भिरलंकृतम्।
तस्याः सुनयनं वक्त्रमाकाशे रावणाङ्कगम्॥ २०॥

Marked with a fair brow, lovely locks and charming eyes and resembling the interior of a lotus in hue, nay, devoid of scars and adorned with white, entirely spotless and brilliant teeth, her countenance placed in the lap of Rāvaṇa in the air resembled the moon emerged after splitting a cloud. (19-20)

रुदितं व्यपमृष्टास्त्रं चन्द्रवत्प्रियदर्शनम्।
सुनासं चारुताम्रोष्ठमाकाशे हाटकप्रभम्॥ २१॥
राक्षसेन्द्रसमाधूतं तस्यास्तद् वदनं शुभम्।
शुशुभे न विना रामं दिवा चन्द्र इवोदितः॥ २२॥

Shaken with fear of Rāvaṇa (the ruler of ogres), that lovely face of Sītā—which had just burst into tears, although her tears had been wiped off, nay which was pleasing like the moon to look upon, was marked with a shapely nose and beautiful coppery

lips and possessed a golden hue—did not look charming in the heavens in the absence of Śrī Rāma any more than the moon risen during the day. (21-22)

सा हेमवर्णा नीलाङ्गं मैथिली राक्षसाधिपम्।
शुशुभे काञ्चनी काञ्ची नीलं गजमिवाश्रिता॥ २३॥

Confined in the lap of the dark-bodied Rāvaṇa (the suzerain lord of ogres), the said princess of Mithilā, who possessed a golden hue, shone brightly like a girth of gold round a dark-blue elephant. (23)

सा पद्मपीता हेमाभा रावणं जनकात्मजा।
विद्युद् घनमिवाविश्य शुशुभे तप्तभूषणा॥ २४॥

Nearing Rāvaṇa's back, the said daughter of Janaka—who possessed a yellowish hue, resembling the filaments of a lotus, and was bright as gold, nay, who was adorned with jewels of refined gold—shone like lightning flashing athwart a cloud. (24)

तस्या भूषणघोषेण वैदेह्या राक्षसेश्वरः।
बभूव विमलो नीलः सघोष इव तोयदः॥ २५॥

Due to the jingling of ornaments of the aforesaid Sītā (a princess of the Videha territory) the king of ogres appeared like a clear dark-blue rumbling rain-cloud. (25)

उत्तमाङ्गच्युता तस्याः पुष्पवृष्टिः समन्ततः।
सीताया ह्रियमाणायाः पपात धरणीतले॥ २६॥

While Sītā was being borne away, a shower of flowers dropped from her head, rained on all sides on the earth's surface. (26)

सा तु रावणवेगेन पुष्पवृष्टिः समन्ततः।
समाधूता दशग्रीवं पुनरेवाभ्यवर्तत॥ २७॥

Raised on all sides by the tempest released by the vehemence of Rāvaṇa, however, the rain of blossoms covered the ten-headed monster once more. (27)

अभ्यवर्तत पुष्पाणां धारा वैश्रवणानुजम्।
नक्षत्रमाला विमला मेरुं नगमिवोन्नतम्॥ २८॥

That shower of flowers descended on Rāvaṇa (a younger half-brother of Kubera) as does the immaculate belt of the lunar mansions descend on Mount Meru, the foremost of mountains. (28)

चरणान्नूपुरं भ्रष्टं वैदेह्या रत्नभूषितम्।
विद्युन्मण्डलसंकाशं पपात धरणीतले॥ २९॥

A bejewelled anklet of gold, loosed from a foot of Sītā (a princess of the Videha territory) and resembling a circular flash of lightning, dropped on the earth's surface.(29)

तरुप्रवालरक्ता सा नीलाङ्गं राक्षसेश्वरम्।
प्रशोभयत वैदेही गजं कक्ष्येव काञ्चनी॥ ३०॥

Ruddy like the shoots of certain trees, the aforesaid princess of the Videha kingdom adorned the dark-limbed king of ogres as a girth of gold would adorn an elephant. (30)

तां महोल्कामिवाकाशे दीप्यमानां स्वतेजसा।
जहाराकाशमाविश्य सीतां वैश्रवणानुजः॥ ३१॥

Betaking himself to the heavens, the younger brother of Kubera, Rāvaṇa (son of Sage Viśravā), bore away the celebrated Sītā, who was blazing with her own effulgence as a big meteor in the heavens. (31)

तस्यास्तान्यग्निवर्णानि भूषणानि महीतले।
सघोषाण्यवशीर्यन्त क्षीणास्तारा इवाम्बरात्॥ ३२॥

The aforesaid jewels of Sītā, shining like fire, dropped on the earth's surface with a jingling sound like worn-away meteors falling from the firmament. (32)

तस्याः स्तनान्तराद् भ्रष्टो हारस्ताराधिपद्युतिः।
वैदेह्या निपतन् भाति गङ्गेव गगनच्युता॥ ३३॥

Dissociated from the heart of the aforesaid princess of the Videha territory and dropping down, the necklace of pearls, which shone like the moon (the suzerain lord of stars) looked like the Gaṅgā descending from the heavens. (33)

उत्पातवाताभिरता नानाद्विजगणायुताः।
मा भैरिति विधूताग्रा व्याजह्रुरिव पादपाः॥ ३४॥

Violently shaken by a portentous blast (released by the flight of Rāvaṇa) and inhabited by birds of every description, the

trees with their topmost branches set into motion said (to Sītā) as it were : "Don't be afraid !" (34)

नलिन्यो ध्वस्तकमलास्त्रस्तमीनजलेचराः।
सखीमिव गतोत्साहां शोचन्तीव स्म मैथिलीम्॥ ३५॥

With their faded lotuses and frightened fishes and other aquatic creatures, the lotus-ponds, as it were, felt sorry for the princess of Mithilā as for a dispirited friend. (35)

समन्तादभिसम्पत्य सिंहव्याघ्रमृगद्विजाः।
अन्वधावंस्तदा रोषात् सीताच्छायानुगामिनः॥ ३६॥

Collecting from all sides, lions, tigers, as well as other beasts and birds angrily rushed behind on that occasion following the shadow of Sītā. (36)

जलप्रपातास्त्रमुखाः शृङ्गैरुच्छ्रितबाहुभिः।
सीतायां ह्रियमाणायां विक्रोशन्तीव पर्वताः॥ ३७॥

While Sītā was being carried away by Rāvaṇa, mountains with their faces bathed in tears in the form of cataracts and with their arms uplifted in the form of peaks, screamed, as it were. (37)

ह्रियमाणां तु वैदेहीं दृष्ट्वा दीनो दिवाकरः।
प्रविध्वस्तप्रभः श्रीमानासीत् पाण्डुरमण्डलः॥ ३८॥

Seeing Sītā, a princess of the Videha territory, being borne away by Rāvaṇa, the glorious sun itself felt wretched with its splendour totally eclipsed and its orb rendered pale. (38)

नास्ति धर्मः कुतः सत्यं नार्जवं नानृशंसता।
यत्र रामस्य वैदेहीं सीतां हरति रावणः॥ ३९॥

"Righteousness is extinct, how then could truth prevail? Guilelessness is no more, nor is there kindness, now that Rāvaṇa is carrying away Sītā, a princess of the Videha kingdom, and the consort of Śrī Rāma !" (39)

इति भूतानि सर्वाणि गणशः पर्यदेवयन्।
वित्रस्तका दीनमुखा रुरुदुर्मृगपोतकाः॥ ४०॥

So did all living beings lament in multitudes. Even fawns shed tears with dejected looks, greatly alarmed. (40)

उद्वीक्ष्योद्वीक्ष्य नयनैर्भयादिव विलक्षणैः।
सुप्रवेपितगात्राश्च बभूवुर्वनदेवताः॥ ४१॥
विक्रोशन्तीं दृढं सीतां दृष्ट्वा दुःखं तथा गताम्।
तां तु लक्ष्मण रामेति क्रोशन्तीं मधुरस्वराम्॥ ४२॥
अवेक्षमाणां बहुशो वैदेहीं धरणीतलम्।
स तामाकुलकेशान्तां विप्रमृष्टविशेषकाम्।
जहारात्मविनाशाय दशग्रीवो मनस्विनीम्॥ ४३॥

Seeing Sītā fallen in great distress as aforesaid and uttering a loud cry, and looking at her again and again with eyes shorn of their lustre, the deities presiding over the forest found their limbs seized with a violent tremor through fear of Rāvaṇa. To his own destruction Rāvaṇa (the ten-headed monster), however, carried away the aforesaid princess of the Videha territory, that strong-minded lady, who was crying in sweet accents : "Lakṣmaṇa, O Rāma !!" and repeatedly looking towards the earth's surface, whose hair had got dishevelled and whose auspicious mark on the forehead had effaced. (41—43)

ततस्तु सा चारुदती शुचिस्मिता
विनाकृता बन्धुजनेन मैथिली।
अपश्यती राघवलक्ष्मणावुभौ
विवर्णवक्त्रा भयभारपीडिता॥ ४४॥

Bereft of her own kin and failing to perceive both Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, the aforesaid princess of Mithilā for her part, who had beautiful teeth and was distinguished by a bright smile, was oppressed by the weight of fear and her face grew pale. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Sītā reproaches Rāvaṇa

खमुत्पतन्तं तं दृष्ट्वा मैथिली जनकात्मजा।
दुःखिता परमोद्विग्ना भये महति वर्तिनी॥ १॥
रोषरोदनताम्राक्षी भीमाक्षं राक्षसाधिपम्।
रुदती करुणं सीता ह्रियमाणा तमब्रवीत्॥ २॥

Distressed and greatly alarmed to see the aforesaid Rāvaṇa, the suzerain lord of ogres, of fearful eyes rising to the heavens, Sītā, a princess of Mithilā and daughter of Janaka—who was involved in a great risk (of losing her honour and chastity) and whose eyes had grown red through indignation and weeping—spoke to him as follows, crying piteously while being borne away through the sky : (1-2)

न व्यपत्रपसे नीच कर्मणानेन रावण।
ज्ञात्वा विरहितां यो मां चोरयित्वा पलायसे॥ ३॥

"Do you not feel ashamed of this act, O vile Rāvaṇa—you, who, having stealthily abducted me, knowing me to be alone, are fleeing away like a coward? (3)

त्वयैव नूनं दुष्टात्मन् भीरुणा हर्तुमिच्छता।
ममापवाहितो भर्ता मृगरूपेण मायया॥ ४॥

"Seeking to abduct me, surely it was you alone, O evil-minded fellow, who caused my husband to be lured away by an ogre appearing in the disguise of a deer through a conjuring trick, timid as you are. (4)

यो हि मामुद्यतस्त्रातुं सोऽप्ययं विनिपातितः।
गृध्रराजः पुराणोऽसौ श्वशुरस्य सखा मम॥ ५॥

"Even the yonder aged Jaṭāyu, the king of vultures, a friend of my father-in-law, who actually strove to rescue me, lies killed there. (5)

परमं खलु ते वीर्यं दृश्यते राक्षसाधम।
विश्राव्य नामधेयं हि युद्धे नास्मि जिता त्वया॥ ६॥

"Indeed the highest valour is seen in you in that I have not been won by you in a combat with my husband even after disclosing your name, O vile ogre! (6)

ईदृशं गर्हितं कर्म कथं कृत्वा न लज्जसे।
स्त्रियाश्चाहरणं नीच रहिते च परस्य च॥ ७॥

"How do you not feel ashamed even after perpetrating such a reproachful act as bearing away a woman, much more the wife of another, and that too in a lonely place where there is none to protect her? (7)

कथयिष्यन्ति लोकेषु पुरुषाः कर्म कुत्सितम्।
सुनृशंसमधर्मिष्ठं तव शौटीर्यमानिनः॥ ८॥

"People will poclaim throughout the worlds the aforesaid act of yours—even though you pride yourself on your valour—as reproachful, extremely cruel and most unrighteous. (8)

धिक् ते शौर्यं च सत्त्वं च यत्त्वया कथितं तदा।
कुलाक्रोशकरं लोके धिक् ते चारित्रमीदृशम्॥ ९॥

"Fie upon your valour and energy too, of which you spoke at that time. And accursed in the world is such conduct of yours, which brings reproach on your race! (9)

किं शक्यं कर्तुमेवं हि यज्जवेनैव धावसि।
मुहूर्तमपि तिष्ठ त्वं न जीवन् प्रतियास्यसि॥ १०॥

"Of course, what can be done just at this moment when you are flying with such speed? Halt you but for an hour or so and you will not return alive. (10)

नहि चक्षुःपथं प्राप्य तयोः पार्थिवपुत्रयोः।
ससैन्योऽपि समर्थस्त्वं मुहूर्तमपि जीवितुम्॥ ११॥

"Having reached the range of sight of those two princes, Śrī Rāma and Lakṣmaṇa, you will surely not be able to survive even for an hour or so, no matter if you are followed by an army. (11)

न त्वं तयोः शरस्पर्शं सोढुं शक्तः कथंचन।
वने प्रज्वलितस्येव स्पर्शमग्नेर्विहंगमः॥ १२॥

"You will in no way be able to bear the impact of their arrows any more than a bird is able to bear the impact of a blazing fire in a forest. (12)

साधु कृत्वाऽऽत्मनः पथ्यं साधु मां मुञ्च रावण।
मत्प्रधर्षणसंक्रुद्धो भ्रात्रा सह पतिर्मम॥ १३॥
विधास्यति विनाशाय त्वं मां यदि न मुञ्चसि।
येन त्वं व्यवसायेन बलान्मां हर्तुमिच्छसि॥ १४॥
व्यवसायस्तु ते नीच भविष्यति निरर्थकः।
नह्यहं तमपश्यन्ती भर्तारं विबुधोपमम्॥ १५॥
उत्सहे शत्रुवशगा प्राणान् धारयितुं चिरम्।
न नूनं चात्मनः श्रेयः पथ्यं वा समवेक्षसे॥ १६॥
मृत्युकाले यथा मर्त्यो विपरीतानि सेवते।
मुमूर्षूणां तु सर्वेषां यत् पथ्यं तन्न रोचते॥ १७॥

"Therefore, duly considering your own welfare, you had better leave me alone, O Rāvaṇa ! Enraged by my abduction, my lord with his younger brother, Lakṣmaṇa, will strive for your destruction if you do not let me go. Your sinister purpose, for which you seek to bear me away by force, O mean fellow, will undoubtedly prove infructuous. For if, when fallen into the clutches of an enemy, I fail to behold my husband, who vies with gods, I shall not be able to sustain my life for long. Surely you do not look to your own immediate good or your lasting good and, even as a man who has reached the hour of death relishes objects which run counter to his interests, you also do the same. As a rule, that which is good for one's health does not find favour with all those who are about to die. (13—17)

पश्यामीह हि कण्ठे त्वां कालपाशावपाशितम्।
यथा चास्मिन् भयस्थाने न बिभेषि निशाचर॥ १८॥

"I know you to be caught in the noose of Death about your neck indeed, in that you do not feel diffident in embarking on this risky adventure of abducting the virtuous wife of a hero, O prowler of the night ! (18)

व्यक्तं हिरण्मयांस्त्वं हि सम्पश्यसि महीरुहान्।
नदीं वैतरणीं घोरां रुधिरौघविवाहिनीम्॥ १९॥
खड्गपत्रवनं चैव भीमं पश्यसि रावण।
तप्तकाञ्चनपुष्पां च वैदूर्यप्रवरच्छदाम्॥ २०॥
द्रक्ष्यसे शाल्मलीं तीक्ष्णामायसैः कण्टकैश्चिताम्।
नहि त्वमीदृशं कृत्वा तस्यालीकं महात्मनः॥ २१॥
धारितुं शक्ष्यसि चिरं विषं पीत्वेव निर्घृण।
बद्धस्त्वं कालपाशेन दुर्निवारेण रावण॥ २२॥

"Obviously you are vividly viewing trees as made of gold (an unmistakable sign of approaching death). Nay, you are going to see in the near future, O Rāvaṇa, the fearful river Vaitaraṇī, carrying a flood of blood in place of water as well as the dreadful grove known by the name of Asipatravana (a hell of this name depicted as consisting of a cluster of trees or shrubs with leaves sharp-edged as a sword) and will behold a dentate Śālmalī (a silk-cotton tree) containing flowers of heated gold and leaves of excellent cat's eye gems and bristling with thorns of steel. Having done such a grievous wrong to the high-souled Śrī Rāma, you shall not be able to survive long any more than on drinking poison, O merciless ogre ! You are caught in the noose of Death, which is difficult to repulse, O Rāvaṇa ! (19—22)

क्व गतो लप्स्यसे शर्म मम भर्तुर्महात्मनः।
निमेषान्तरमात्रेण विना भ्रातरमाहवे॥ २३॥
राक्षसा निहता येन सहस्राणि चतुर्दश।
कथं स राघवो वीरः सर्वास्त्रकुशलो बली॥ २४॥
न त्वां हन्याच्छरैस्तीक्ष्णैरिष्टभार्यापहारिणम्।
एतच्चान्यच्च परुषं वैदेही रावणाङ्कगा।
भयशोकसमाविष्टा करुणं विललाप ह॥ २५॥

"Transferred to which place will you get shelter from the rage of my high-minded husband? How will the aforesaid Śrī Rāma, a scion of Raghu, a mighty hero, who is adept in the use of all mystic missiles, not despatch with sharp arrows you, who are carrying away his beloved spouse?" Having uttered these and many other harsh words, while still etrapped by Rāvaṇa, Sītā, a princess of the

Videha territory, who was fully possessed with fear and grief, wailed piteously: so the tradition goes. (23—25)

तदा भृशार्तां बहु चैव भाषिणीं
विलापपूर्वं करुणं च भामिनीम्।
जहार पापस्तरुणीं विचेष्टतीं
नृपात्मजामागतगात्रवेपथुः ॥ २६ ॥

The villain, however, continued to bear away the lovely and youthful princess, who was talking much in a pathetic tone in the wake of crying, sore distressed as she was, and was struggling hard all the time to get released, although a tremor ran through his limbs. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Thus ends Canto Fifty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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चतुष्पञ्चाशः सर्गः

Canto LIV

Sītā throws her jewels and articles of wearing apparel in the midst of five monkeys; Reaching Laṅkā, Rāvaṇa keeps Sītā in his gynaeceum and sends eight ogres to Janasthāna for espionage

ह्रियमाणा तु वैदेही कंचिन्नाथमपश्यती।
ददर्श गिरिशृङ्गस्थान् पञ्च वानरपुङ्गवान्॥ १ ॥

Not finding any saviour while being carried away by Rāvaṇa, Sītā, a princess of the Videha territory, for her part caught sight of five Vānara (monkey) chiefs sitting on a mountain-peak. (1)

तेषां मध्ये विशालाक्षी कौशेयं कनकप्रभम्।
उत्तरीयं वरारोहा शुभान्याभरणानि च॥ २ ॥
मुमोच यदि रामाय शंसेयुरिति भामिनी।
वस्त्रमुत्सृज्य तन्मध्ये निक्षिप्तं सहभूषणम्॥ ३ ॥

The lovely lady with large eyes and other comely limbs took off from her person her silken upper garment, brilliant as gold, as well as her shining jewels. Having placed other articles of her wearing apparel in the said garment, the latter was dropped alongwith the jewels in the midst of the monkeys in the hope that they might break the news of her being carried away by Rāvaṇa to Śrī Rāma if he ever happened to meet them. (2-3)

सम्भ्रमात् तु दशग्रीवस्तत्कर्म च न बुद्धवान्।
पिङ्गाक्षास्तां विशालाक्षीं नेत्रैरनिमिषैरिव॥ ४ ॥
विक्रोशन्तीं तदा सीतां ददृशुर्वानरोत्तमाः।
स च पम्पामतिक्रम्य लङ्कामभिमुखः पुरीम्॥ ५ ॥
जगाम मैथिलीं गृह्य रुदतीं राक्षसेश्वरः।
तां जहार सुसंहृष्टो रावणो मृत्युमात्मनः॥ ६ ॥
उत्सङ्गेनैव भुजगीं तीक्ष्णदंष्ट्रां महाविषाम्।
वनानि सरितः शैलान् सरांसि च विहायसा॥ ७ ॥
स क्षिप्रं समतीयाय शरश्चापादिव च्युतः।
तिमिनक्रनिकेतं तु वरुणालयमक्षयम्॥ ८ ॥
सरितां शरणं गत्वा समतीयाय सागरम्।
सम्भ्रमात् परिवृत्तोर्मी रुद्धमीनमहोरगः॥ ९ ॥
वैदेह्यां ह्रियमाणायां बभूव वरुणालयः।
अन्तरिक्षगता वाचः ससृजुश्चारणास्तदा॥ १० ॥
एतदन्तो दशग्रीव इति सिद्धास्तथाब्रुवन्।
स तु सीतां विचेष्टन्तीमङ्केनादाय रावणः॥ ११ ॥
प्रविवेश पुरीं लङ्कां रूपिणीं मृत्युमात्मनः।
सोऽभिगम्य पुरीं लङ्कां सुविभक्तमहापथाम्॥ १२ ॥
संरूढकक्ष्यां बहुलां स्वमन्तःपुरमाविशत्।
तत्र तामसितापाङ्गीं शोकमोहसमन्विताम्॥ १३ ॥

निदधे रावणः सीतां मयो मायामिवासुरीम्।
अब्रवीच्च दशग्रीवः पिशाचीर्घोरदर्शनाः॥ १४॥
यथा नैनां पुमान् स्त्री वा सीतां पश्यत्यसम्मतः।
मुक्तामणिसुवर्णानि वस्त्राण्याभरणानि च॥ १५॥
यद् यदिच्छेत् तदैवास्या देयं मच्छन्दतो यथा।
या च वक्ष्यति वैदेहीं वचनं किंचिदप्रियम्॥ १६॥
अज्ञानाद् यदि वा ज्ञानान्न तस्या जीवितं प्रियम्।
तथोक्त्वा राक्षसीस्तास्तु राक्षसेन्द्रः प्रतापवान्॥ १७॥
निष्क्रम्यान्तःपुरात् तस्मात् किं कृत्यमिति चिन्तयन्।
ददर्शाष्टौ महावीर्यान् राक्षसान् पिशिताशनान्॥ १८॥

In his flurry, however, Rāvaṇa (the ten-headed monster) did not at all perceive the aforesaid act of Sītā. The tawny-eyed monkey chiefs then beheld with unwinking eyes as it were (through wonder and compassion) that large-eyed Sītā crying loudly. Having passed beyond the Pampā lake, that ruler of ogres proceeded with his face towards the city of Laṅkā, taking the princess of Mithilā, who continued to cry all the time. Extremely delighted, Rāvaṇa bore in his arms his own death in the form of Sītā as one would carry in one's arms a highly venomous female serpent with sharp fangs. Coursing through the air like an arrow shot from a bow, he quickly left clearly behind forests, rivers, mountains and lakes. Having reached the Indian ocean, the abode of Timis (a species of fish of an enormous size) and crocodiles, the seat of Varuṇa (the god of waters), which knows no depletion, and the resting-place of rivers, Rāvaṇa for his part passed clearly beyond it. While Sītā (a princess of the Videha territory) was being carried away by Rāvaṇa, the ocean (the seat of Varuṇa) found its billows brought to a standstill and its fishes and large aquatic serpents rendered motionless due to fear of Rāvaṇa. At that moment Cāraṇas (the celestial bards) standing in the airspace uttered the following remark: "This act of bearing away Sītā marks the end of Rāvaṇa, the ten-headed monster." The Siddhas too spoke likewise.

Bearing in his arms Sītā, his death-incarnate, the said Rāvaṇa for his part entered the city of Laṅkā. Reaching the large city of Laṅkā, which contained well-ramified roads and whose gateways remained thronged with people, he entered his own gynaeceum. There Rāvaṇa lodged the celebrated Sītā, who was noted for the dark corners of her eyes and was seized with grief and infatuation—even as the demon Maya (the suzerain lord of Tripura) would shed his demoniac Māyā (conjuring trick). Nay, Rāvaṇa commanded fiendesses of terrible aspect as follows: "Take care that no unauthorized man or woman looks on Sītā. Pearls, gems and gold, articles of wearing apparel and ornaments—whatever she desires should be supplied to her that very moment in deference to my wishes according to her choice. Nay, I presume life is not dear to the ogress who utters any harsh word to her through ignorance or consciously." Having instructed the aforesaid ogresses accordingly and sallying forth from that gynaeceum contemplating as to what should be done next, the powerful Rāvaṇa (the king of ogres) for his part granted interview to eight exceptionally powerful flesh-eating ogres. (4—18)

स तान् दृष्ट्वा महावीर्यो वरदानेन मोहितः।
उवाच तानिदं वाक्यं प्रशस्य बलवीर्यतः॥ १९॥

Having met and extolled them on the score of their strength and prowess, and blinded by the boon he had received from Brahmā, the exceptionally powerful Rāvaṇa spoke to them as follows: (19)

नानाप्रहरणाः क्षिप्रमितो गच्छत सत्वराः।
जनस्थानं हतस्थानं भूतपूर्वं खरालयम्॥ २०॥

"Equipped with diverse weapons proceed at once from this place with all speed to Janasthāna, which was formerly the abode of Khara, but whose dwellings have since been laid waste by Rāma. (20)

तत्रास्यतां जनस्थाने शून्ये निहतराक्षसे।
पौरुषं बलमाश्रित्य त्रासमुत्सृज्य दूरतः॥ २१॥

"Relying on your own manliness and strength and casting off fear at a distance, get yourself established in the said Janasthāna, which is now desolate, the ogres living there having been exterminated by Rāma. (21)

बहुसैन्यं महावीर्यं जनस्थाने निवेशितम्।
सदूषणखरं युद्धे निहतं रामसायकैः॥ २२॥

"The very powerful and large army stationed in Janasthāna has been wiped out on the battlefield alongwith Dūṣaṇa and Khara by the arrows of Rāma. (22)

ततः क्रोधो ममापूर्वो धैर्यस्योपरि वर्धते।
वैरं च सुमहज्जातं रामं प्रति सुदारुणम्॥ २३॥

"As a sequel to it a rage which was never known before has taken possession of me and is growing beyond the limits of forbearance. Nay, a very great and fierce enmity has since then been set up with Rāma. (23)

निर्यातयितुमिच्छामि तच्च वैरं महारिपोः।
नहि लप्स्याम्यहं निद्रामहत्वा संयुगे रिपुम्॥ २४॥

"I wish to put an end to the enmity by being quits with my great enemy, Rāma, and I shall not get a wink of sleep till I have slain the enemy in battle. (24)

तं त्विदानीमहं हत्वा खरदूषणघातिनम्।
रामं शर्मोपलप्स्यामि धनं लब्ध्वेव निर्धनः॥ २५॥

"I shall have peace of mind now only after killing the slayer of Khara and Dūṣaṇa, as a destitute would on obtaining wealth. (25)

जनस्थाने वसद्भिस्तु भवद्भी राममाश्रिता।
प्रवृत्तिरुपनेतव्या किं करोतीति तत्त्वतः॥ २६॥

"Information bearing on Rāma as to what he is doing should be correctly made available to me by you while staying in Janasthāna. (26)

अप्रमादाच्च गन्तव्यं सर्वैरेव निशाचरैः।
कर्तव्यश्च सदा यत्नो राघवस्य वधं प्रति॥ २७॥

"Journey should be undertaken by all the rangers of the night with vigilance and an endeavour should always be made for the destruction of Rāma. (27)

युस्माकं तु बलं ज्ञातं बहुशो रणमूर्धनि।
अतश्चास्मिञ्जनस्थाने मया यूयं निवेशिताः॥ २८॥

"Your strength, of course, has been witnessed on many an occasion in the van of fight and hence you have been selected by me for being stationed in yonder Janasthāna." (28)

ततः प्रियं वाक्यमुपेत्य राक्षसा
महार्थमष्टावभिवाद्य रावणम्।
विहाय लङ्कां सहिताः प्रतस्थिरे
यतो जनस्थानमलक्ष्यदर्शनाः॥ २९॥

Receiving the command couched in endearing terms and full of deep meaning, nay, greeting Rāvaṇa and quitting Laṅkā, all the eight ogres thereupon set out towards the quarter in which lay Janasthāna, their body remaining invisible. (29)

ततस्तु सीतामुपलभ्य रावणः
सुसम्प्रहृष्टः परिगृह्य मैथिलीम्।
प्रसज्य रामेण च वैरमुत्तमं
बभूव मोहान्मुदितः स रावणः॥ ३०॥

Extremely rejoiced to secure Sītā, the princess of Mithilā, and having placed her within the four walls of his gynaeceum and having set up bitter enmity with Śrī Rāma, the aforesaid Rāvaṇa, for his part, who made people cry by his cruel deeds, felt happy through ignorance. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुष्पञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Rāvaṇa shows his gynaeceum to Sītā and coaxes her to become his wife

संदिश्य राक्षसान् घोरान् रावणोऽष्टौ महाबलान्।
आत्मानं बुद्धिवैक्लव्यात् कृत्कृत्यममन्यत॥ १॥

Having given instruction to the eight fierce ogres of inordinate strength to leave for Janasthāna, Rāvaṇa thought, due to perversity of intellect, that he had accomplished his object. (1)

स चिन्तयानो वैदेहीं कामबाणैः प्रपीडितः।
प्रविवेश गृहं रम्यं सीतां द्रष्टुमभित्वरन्॥ २॥

Thinking of Sītā (a princess of the Videha territory), sore stricken as he was with darts of love, and being in a great hurry to see Sītā, he directly entered his delightful gynaeceum. (2)

स प्रविश्य तु तद्वेश्म रावणो राक्षसाधिपः।
अपश्यद् राक्षसीमध्ये सीतां दुःखपरायणाम्॥ ३॥
अश्रुपूर्णमुखीं दीनां शोकभारावपीडिताम्।
वायुवेगैरिवाक्रान्तां मज्जन्तीं नावमर्णवे॥ ४॥
मृगयूथपरिभ्रष्टां मृगीं श्वभिरिवावृताम्।
अधोगतमुखीं सीतां तामभ्येत्य निशाचरः॥ ५॥
तां तु शोकवशाद् दीनामवशां राक्षसाधिपः।
सबलाद् दर्शयामास गृहं देवगृहोपमम्॥ ६॥

Having duly entered that palace, Rāvaṇa, the suzerain lord of ogres, for his part saw Sītā given over to woe in the mind of ogresses, her face bathed in tears, distressed as she was, nay, weighed down by the load of grief (she carried in her heart) and resembling a bark buffeted by blasts of wind and foundering in the ocean or a female deer strayed from the herd of deer and beset by hounds. Approaching the aforesaid Sītā, who sat with her face bent down (through humiliation and shame), afflicted as she was through grief, the night-stalker, Rāvaṇa, the ruler of ogres, for his part, forcibly showed her, even though she was unwilling to see it, his palace resembling an abode of gods. (3—6)

हर्म्यप्रासादसम्बाधं स्त्रीसहस्रनिषेवितम्।
नानापक्षिगणैर्जुष्टं नानारत्नसमन्वितम्॥ ७॥

The palace was thickly set with mansions and seven-storeyed buildings, was occupied by thousands of women, inhabited by flocks of birds of every description and full of jewels of various kinds. (7)

दान्तकैस्तापनीयैश्च स्फाटिकै राजतैस्तथा।
वज्रवैदूर्यचित्रैश्च स्तम्भैर्दृष्टिमनोरमैः॥ ८॥

It was supported on pillars of ivory, gold, crystal and silver, and studded with diamonds and cat's-eye jewels and was pleasing to the sight as well as to the mind. (8)

दिव्यदुन्दुभिनिर्घोषं तप्तकाञ्चनभूषणम्।
सोपानं काञ्चनं चित्रमारुरोह तया सह॥ ९॥

The palace resounded with the crash of large kettledrums and was decked with ornaments of refined gold. (In order to show her the palace) he ascended with her the magnificent stairway of gold. (9)

दान्तका राजताश्चैव गवाक्षाः प्रियदर्शनाः।
हेमजालावृताश्चासंस्तत्र प्रासादपङ्क्तयः॥ १०॥

Along the stairway there were air-holes of ivory as well as of silver and above them ranged rows of palaces pleasing to look at and covered with trellises of gold. (10)

सुधामणिविचित्राणि भूमिभागानि सर्वशः।
दशग्रीवः स्वभवने प्रादर्शयत मैथिलीम्॥ ११॥

Rāvaṇa (the ten-headed monster) showed Sītā (the princess of Mithilā) the floors in his palace paved with mortar and inlaid with gems and hence looking picturesque on all sides. (11)

दीर्घिकाः पुष्करिण्यश्च नानापुष्पसमावृताः।
रावणो दर्शयामास सीतां शोकपरायणाम्॥ १२॥

Rāvaṇa also showed Sītā, who was given over to grief, spacious wells with staircases and ponds hemmed in with flowers of various kinds. (12)

दर्शयित्वा तु वैदेहीं कृत्स्नं तद्भवनोत्तमम्।
उवाच वाक्यं पापात्मा सीतां लोभितुमिच्छया॥ १३॥

Having shown Sītā (a princess of the Videha territory) the whole of that excellent palace, Rāvaṇa (whose mind was set on sin) for his part spoke as follows to Sītā with intent to enamour her : (13)

दश राक्षसकोट्यश्च द्वाविंशतिरथापराः।
वर्जयित्वा जरावृद्धान् बालांश्च रजनीचरान्॥ १४॥

"Barring the aged ones and infant rangers of the night, there are other ten and twenty-two crores of ogres in my kingdom. (14)

तेषां प्रभुरहं सीते सर्वेषां भीमकर्मणाम्।
सहस्त्रमेकमेकस्य मम कार्यपुरःसरम्॥ १५॥

"I am the lord, O Sītā, of all the aforesaid ogres of terrible deeds. One thousand of them remain at my beck and call for doing my work alone. (15)

यदिदं राज्यतन्त्रं मे त्वयि सर्वं प्रतिष्ठितम्।
जीवितं च विशालाक्षि त्वं मे प्राणैर्गरीयसी॥ १६॥

"The entire administration of this state of mine as well as my life, O large-eyed lady, stands consecrated to you. You are more valuable to me even than my life. (16)

बह्वीनामुत्तमस्त्रीणां मम योऽसौ परिग्रहः।
तासां त्वमीश्वरी सीते मम भार्या भव प्रिये॥ १७॥

"Be my wife, O beloved Sītā, and as such the queen of all the numerous excellent women, who are my wives. (17)

साधु किं तेऽन्यथाबुद्ध्या रोचयस्व वचो मम।
भजस्व माभितप्तस्य प्रसादं कर्तुमर्हसि॥ १८॥

"Accept my wholesome advice; what will you gain by thinking otherwise (fixing your mind on Rāma)? Therefore, look favourably on me; you ought to show grace to me, who am sore stricken with love. (18)

परिक्षिप्ता समुद्रेण लङ्केयं शतयोजना।
नेयं धर्षयितुं शक्या सेन्द्रैरपि सुरासुरैः॥ १९॥

"This city of Laṅkā surrounded by the ocean, covers an area of eight hundred miles. It cannot be taken by storm even by gods and demons (taken together) including Indra, the ruler of gods. (19)

न देवेषु न यक्षेषु न गन्धर्वेषु नर्षिषु।
अहं पश्यामि लोकेषु यो मे वीर्यसमो भवेत्॥ २०॥

"I do not perceive in all the three worlds anyone, among the gods or the Yakṣas or the Gandharvas or the seers of Vedic Mantras, who may prove my equal in prowess. (20)

राज्यभ्रष्टेन दीनेन तापसेन पदातिना।
किं करिष्यसि रामेण मानुषेणाल्पतेजसा॥ २१॥

"What will you do with the human Rāma of scant energy, who has been deprived of his sovereignty, is a pauper given to austerities and travels on foot? (21)

भजस्व सीते मामेव भर्तारं सदृशस्तव।
यौवनं त्वध्रुवं भीरु रमस्वेह मया सह॥ २२॥

"Accept me alone, O Sītā; I am a consort worthy of you. Youth is but fleeting, O timid lady; enjoy life with me here in Laṅkā. (22)

दर्शने मा कृथा बुद्धिं राघवस्य वरानने।
कास्य शक्तिरिहागन्तुमपि सीते मनोरथैः॥ २३॥

"Do not harbour even the thought of beholding again in this life Rāma, a scion of Raghu, O lady of charming countenance! What power has he to reach this place even in thought, O Sītā? (23)

न शक्यो वायुराकाशे पाशैर्बद्धुं महाजवः।
दीप्यमानस्य वाप्यग्नेर्ग्रहीतुं विमलाः शिखाः॥ २४॥

"A very powerful wind cannot be bound with ropes in the sky nor can the smokeless flames of a blazing fire be seized. (24)

त्रयाणामपि लोकानां न तं पश्यामि शोभने।
विक्रमेण नयेद् यस्त्वां मद्बाहुपरिपालिताम्॥ २५॥

"In all the three worlds, viz., heaven

earth and the intermediate region, I do not perceive a man who may snatch by dint of prowess you, who are protected by my arms, O beautiful lady ! (25)

लङ्कायाः सुमहद्राज्यमिदं त्वमनुपालय।
त्वत्प्रेष्या मद्विधाश्चैव देवाश्चापि चराचरम्॥ २६॥

"Rule you over this vast dominion of Laṅkā. If you agree to this proposal of mine, those like me (viz., the ogres) as well as gods, nay, the entire mobile and immobile creation will automatically become your servants (inasmuch as they are all subservient to my will and I shall be at your beck and call). (26)

अभिषेकजलक्लिन्ना तुष्टा च रमयस्व च।
दुष्कृतं यत्पुरा कर्म वनवासेन तद्गतम्॥ २७॥
यच्च ते सुकृतं कर्म तस्येह फलमाप्नुहि।
इह सर्वाणि माल्यानि दिव्यगन्धानि मैथिलि॥ २८॥
भूषणानि च मुख्यानि तानि सेव मया सह।
पुष्पकं नाम सुश्रोणि भ्रातुर्वैश्रवणस्य मे॥ २९॥
विमानं सूर्यसंकाशं तरसा निर्जितं रणे।
विशालं रमणीयं च तद्विमानं मनोजवम्॥ ३०॥

"Nay,[1] drenched with the water meant for bath and gratified on being relieved from fatigue, afford delight to me. Whatever sinful act was done by you in the past has been exhausted through exile in the forest. And enjoy here the fruit of such meritorious acts as stand to your credit. Share with me all these garlands emitting a heavenly fragrance as well as the excellent ornments that are available here, O princess of Mithilā. Moreover, there exists an aerial car, Puṣpaka by name, belonging to my (half-) brother, Kubera (son of Sage Viśravā), which shines brightly as the sun and was won by me in an encounter by sheer dint of superior strength, O lady of comely limbs ! Spacious and delightful, the said aerial car is swift as thought. (27—30)

तत्र सीते मया सार्धं विहरस्व यथासुखम्।
वदनं पद्मसंकाशं विमलं चारुदर्शनम्॥ ३१॥
शोकार्तं तु वरारोहे न भ्राजति वरानने।
एवं वदति तस्मिन् सा वस्त्रान्तेन वराङ्गना॥ ३२॥
पिधायेन्दुनिभं सीता मन्दमश्रूण्यवर्तयत्।
ध्यायन्तीं तामिवास्वस्थां सीतां चिन्ताहतप्रभाम्॥ ३३॥
उवाच वचनं वीरो रावणो रजनीचरः।
अलं व्रीडेन वैदेहि धर्मलोपकृतेन ते॥ ३४॥
आर्षोऽयं देवि निष्यन्दो यस्त्वामभिभविष्यति।
एतौ पादौ मया स्निग्धौ शिरोभिः परिपीडितौ॥ ३५॥

"Divert yourself with me in that car so long as it gratifies you, O Sītā ! Your flawless countenance, resembling a lotus and lovely to look at, does not look charming, oppressed as it is with grief, O lady with a beautiful face and other limbs !" Covering her moonlike face while Rāvaṇa was speaking thus, that lovely lady, Sītā, gently allowed her tears to flow. Rāvaṇa, the valiant prowler of the night, addressed the following words to the aforesaid Sītā, who was definitely ill at ease, her splendour having been bedimmed through anxiety, and was contemplating on Śrī Rāma: "Have done with bashfulness occasioned by transgression of the prescribed course of conduct in the shape of leaving one's husband and accepting another. The tie of love which is going to be established with you by me, O queen, is permitted by the seers of Vedic Mantras, who allow marriage[2] by force, giving it the name of Rākṣasa-Vivāha. These tender soles of yours are being lovingly pressed with my heads. (31—35)

प्रसादं कुरु मे क्षिप्रं वश्यो दासोऽहमस्मि ते।
इमाः शून्या मया वाचः शुष्यमाणेन भाषिताः॥ ३६॥
न चापि रावणः कांचिन्मूर्ध्ना स्त्रीं प्रणमेत ह।
एवमुक्त्वा दशग्रीवो मैथिलीं जनकात्मजाम्।
कृतान्तवशमापन्नो ममेयमिति मन्यते॥ ३७॥

1. This shows that Sītā had not washed herself (ever since her abduction by Rāvaṇa).

2. Rāvaṇa is evidently trying here to twist the scriptural passages, which allow such marriages only in the case of virgins and not in the case of a married woman.

"Show your grace to me at once; I am your obedient servant. Let not these words uttered by me pining from love fall flat on your ears. It is well-known that Rāvaṇa never salutes any woman whatsoever with his head bent low." Having spoken as aforesaid to Sītā (the princess of Mithilā), daughter of Janaka, Rāvaṇa, the ten-headed monster, who had fallen a prey to Death, thought to himself, 'She is now mine.' (36-37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Thus ends Canto Fifty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Giving expression to her undivided love for Śrī Rāma, Sītā reproaches Rāvaṇa, whereupon under his orders ogresses take her to the Aśoka Garden and intimidate her

सा तथोक्ता तु वैदेही निर्भया शोककर्शिता।
तृणमन्तरतः कृत्वा रावणं प्रत्यभाषत॥ १॥

*Interposing a blade of grass between herself and Rāvaṇa when spoken to as aforesaid, Sītā (a princess of the Videha territory), for her part, emaciated as she was through grief, fearlessly replied to Rāvaṇa as follows : (1)

राजा दशरथो नाम धर्मसेतुरिवाचलः।
सत्यसंधः परिज्ञातो यस्य पुत्रः स राघवः॥ २॥
रामो नाम स धर्मात्मा त्रिषु लोकेषु विश्रुतः।
दीर्घबाहुर्विशालाक्षो दैवतं स पतिर्मम॥ ३॥

"There was a king, Daśaratha by name, who was, as it were, an unflinching bulwark of righteousness, was true to his promise and well-known for these virtues all over the world, whose son is the celebrated scion of Raghu, Śrī Rāma by name. The latter, whose mind is set on virtue, is equally well-known in all three worlds, and is distinguished by long arms and large eyes. He is my husband, and the object of my adoration. (2-3)

इक्ष्वाकूणां कुले जातः सिंहस्कन्धो महाद्युतिः।
लक्ष्मणेन सह भ्रात्रा यस्ते प्राणान् वधिष्यति॥ ४॥

"Born in the line of Ikṣwākus, he has shoulders like those of a lion and is possessed of extraordinary splendour. It is he who, with his younger brother, Lakṣmaṇa, will put an end to your life. (4)

प्रत्यक्षं यद्यहं तस्य त्वया वै धर्षिता बलात्।
शयिता त्वं हतः संख्ये जनस्थाने यथा खरः॥ ५॥

"Had I been forcibly laid violent hands upon by you before his eyes, you would have surely lain on the ground, killed in battle by him as Khara in Janasthāna. (5)

य एते राक्षसाः प्रोक्ता घोररूपा महाबलाः।
राघवे निर्विषाः सर्वे सुपर्णे पन्नगा यथा॥ ६॥

"These ogres of grim visage and extraordinary might, who have just been commanded by you to proceed to Janasthāna will all become powerless in the presence of Śrī Rāma, a scion of Raghu, as serpents turn venomless in the presence of Garuḍa of beautiful wings. (6)

* According to the Hindu etiquette a virtuous lady must not talk to a male stranger, much less to a sinner like Rāvaṇa, without a medium. Being forced to violate this rule at this emergency, Sītā takes recourse to this expedient.

तस्य ज्याविप्रमुक्तास्ते शराः काञ्चनभूषणाः।
शरीरं विधमिष्यन्ति गङ्गाकूलमिवोर्मयः॥ ७॥

"Shafts decked with gold, shot from his bow-string, will tear your body to pieces as the waters of the sacred Gaṅgā wear away its banks. (7)

असुरैर्वा सुरैर्वा त्वं यद्यवध्योऽसि रावण।
उत्पाद्य सुमहद् वैरं जीवंस्तस्य न मोक्ष्यसे॥ ८॥

"In case you cannot be killed by demons or, say, by gods (by virtue of the boon granted in your favour by Brahmā, the creator), O Rāvaṇa, you shall not be allowed to escape alive having set up bitter enmity, as you have done, with him. (8)

स ते जीवितशेषस्य राघवोऽन्तकरो बली।
पशोर्यूपगतस्येव जीवितं तव दुर्लभम्॥ ९॥

"That mighty scion of Raghu will put an end to the remnant of your life. Your life, like that of the animal tied to a sacrificial post, is now difficult to save. (9)

यदि पश्येत् स रामस्त्वां रोषदीप्तेन चक्षुषा।
रक्षस्त्वमद्य निर्दग्धो यथा रुद्रेण मन्मथः॥ १०॥

"If the said Rāma were to regard you with an eye inflamed with anger, O ogre, you will be consumed that very moment as Love was by Lord Śiva (the Destroyer of the universe). (10)

यश्चन्द्रं नभसो भूमौ पातयेन्नाशयेत वा।
सागरं शोषयेद् वापि स सीतां मोचयेदिह॥ ११॥

"He, who is able to bring the moon down to the earth or destroy it or again to dry up the ocean, is able (even) to be here and deliver Sītā. (11)

गतासुस्त्वं गतश्रीको गतसत्त्वो गतेन्द्रियः।
लङ्का वैधव्यसंयुक्ता त्वत्कृतेन भविष्यति॥ १२॥

"Your life has all but departed; your royal fortune too is gone; gone too is your strength and your organs of perception and action have also left you. Nay, Laṅkā too will be endowed with widowhood through your fault. (12)

न ते पापमिदं कर्म सुखोदर्कं भविष्यति।
याहं नीता विनाभावं पतिपार्श्वात् त्वया बलात्॥ १३॥

"This sinful act of yours will not result in happiness inasmuch as I have been forcibly weaned by you from the side of my husband. (13)

स हि देवरसंयुक्तो मम भर्ता महाद्युतिः।
निर्भयो वीर्यमाश्रित्य शून्ये वसति दण्डके॥ १४॥

"Actually depending on his own prowess and accompanied by my brother-in-law, the aforesaid husband of mine, possessed as he is of extraordinary splendour, lives fearlessly in the desolate Daṇḍaka forest, indeed. (14)

स ते वीर्यं बलं दर्पमुत्सेकं च तथाविधम्।
अपनेष्यति गात्रेभ्यः शरवर्षेण संयुगे॥ १५॥

"By the shower of his arrows on the battlefield he will squeeze out of your limbs your prowess, strength, arrogance and impropriety of conduct of aforesaid description. (15)

यदा विनाशो भूतानां दृश्यते कालचोदितः।
तदा कार्ये प्रमाद्यन्ति नराः कालवशं गताः॥ १६॥

"When the destruction of beings as ordained by the god of death is at hand, people under the sway of Death commit lapses in their duty. (16)

मां प्रधृष्य स ते कालः प्राप्तोऽयं राक्षसाधम।
आत्मनो राक्षसानां च वधायान्तःपुरस्य च॥ १७॥

"Death, O vile ogre, has arrived at your door consequent on your having laid violent hands upon me—for your own destruction as also the entire ogre race and of the inmates of your gynaeceum. (17)

न शक्या यज्ञमध्यस्था वेदिः स्रुग्भाण्डमण्डिता।
द्विजातिमन्त्रसम्पूता चण्डालेनावमर्दितुम्॥ १८॥

"An altar existing in the centre of a sacrificial pavilion, adorned with ladies for pouring ghee etc., on the sacred fire with and other sacrificial vessels and consecrated with the sacred texts uttered by Brāhmaṇas, cannot be trampled upon by a pariah. (18)

तथाहं धर्मनित्यस्य धर्मपत्नी दृढव्रता।
त्वया स्प्रष्टुं न शक्याहं राक्षसाधम पापिना॥ १९॥

"I, the lawful wife, firm of vows, of him who is constantly devoted to virtue, cannot likewise be laid hands upon by you, a sinner as you are, O vile ogre! (19)

क्रीडन्ती राजहंसेन पद्मषण्डेषु नित्यशः।
हंसी सा तृणमध्यस्थं कथं द्रक्ष्येत मद्गुकम्॥ २०॥

"How can a female swan, well-known for its rare virtues, and ever sporting with a male swan among tufts of lotuses, cast its wistful eyes on a diver bird standing in the midst of reeds? (20)

इदं शरीरं निःसंज्ञं बन्ध वा घातयस्व वा।
नेदं शरीरं रक्ष्यं मे जीवितं वापि राक्षस॥ २१॥

"Put this body, which is insentient by itself, in chains or cause it to be put to death, as you will. This body is not to be preserved by me, not even life, O ogre! (21)

न तु शक्यमपक्रोशं पृथिव्यां दातुमात्मनः।
एवमुक्त्वा तु वैदेही क्रोधात् सुपरुषं वचः॥ २२॥
रावणं जानकी तत्र पुनर्नोवाच किंचन।
सीताया वचनं श्रुत्वा परुषं रोमहर्षणम्॥ २३॥
प्रत्युवाच ततः सीतां भयसंदर्शनं वचः।
शृणु मैथिलि मद्वाक्यं मासान् द्वादश भामिनि॥ २४॥

"It is not possible for me to give a bad name to myself on earth." Having spoken very harsh words as aforesaid in anger to Rāvaṇa, Sītā (a princess of the Videha territory), daughter to King Janaka, for her part, said nothing further on that occasion. Hearing the harsh words of Sītā, which made his hair stand on their end, Rāvaṇa now made the following threatening reply to Sītā : "Hear my warning, O Princess of Mithilā : I allow you an interval of twelve months, O comely and youthful lady! (22—24)

कालेनानेन नाभ्येषि यदि मां चारुहासिनि।
ततस्त्वां प्रातराशार्थं सूदाश्छेत्स्यन्ति लेशशः॥ २५॥

"If you do not yield voluntarily to me within this period, O lady of smiles with love, my cooks will then cut you into small pieces for my breakfast." (25)

इत्युक्त्वा परुषं वाक्यं रावणः शत्रुरावणः।
राक्षसीश्च ततः क्रुद्ध इदं वचनमब्रवीत्॥ २६॥

Having given this stern warning to Sītā, Rāvaṇa, who made his enemies cry by his cruel actions, then angrily addressed the following words to the ogresses guarding Sītā : (26)

शीघ्रमेव हि राक्षस्यो विरूपा घोरदर्शनाः।
दर्पमस्यापनेष्यन्तु मांसशोणितभोजनाः॥ २७॥

"Take away without delay the vanity of this lady, O misshapen ogresses of terrible aspect, subsisting on flesh and blood!" (27)

वचनादेव तास्तस्य सुघोरा घोरदर्शनाः।
कृतप्राञ्जलयो भूत्वा मैथिलीं पर्यवारयन्॥ २८॥

Joining their palms at his very command, those ferocious ogresses of grim visage surrounded the princess of Mithilā. (28)

स ताः प्रोवाच राजासौ रावणो घोरदर्शनाः।
प्रचल्य चरणोत्कर्षैर्दारयन्निव मेदिनीम्॥ २९॥

Taking a few strides, the celebrated King Rāvaṇa, referred to above, spoke to those ogresses of terrifying looks as follows, rending the earth with his very footsteps, as it were : (29)

अशोकवनिकामध्ये मैथिली नीयतामिति।
तत्रेयं रक्ष्यतां गूढं युष्माभिः परिवारिता॥ ३०॥

"Let the princess of Mithilā be taken to the heart of the Aśoka grove. Let her remain surrounded by you and guarded in a clandestine way. (30)

तत्रैनां तर्जनैर्घोरैः पुनः सान्त्वैश्च मैथिलीम्।
आनयध्वं वशं सर्वा वन्यां गजवधूमिव॥ ३१॥

"Win over, all of you, this princess of Mithilā there by recourse to fearful threats and again with conciliatory words as one would tame a wild she-elephant." (31)

इति प्रतिसमादिष्टा राक्षस्यो रावणेन ताः।
अशोकवनिकां जग्मुर्मैथिलीं परिगृह्य तु॥ ३२॥

सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृताम् ।
सर्वकालमदैश्चापि द्विजैः समुपसेविताम्॥ ३३॥

Taking the princess of Mithilā with them when commanded thus by Rāvaṇa, those ogresses for their part left for the Aśoka grove, encompassed with trees yielding all one's desires and laden with flowers and fruits of every description and inhabited by birds remaining in heat every moment. (32-33)

सा तु शोकपरीताङ्गी मैथिली जनकात्मजा।
राक्षसीवशमापन्ना व्याघ्रीणां हरिणी यथा॥ ३४॥

The aforesaid princess of Mithilā, Sītā, daughter of Janaka, however, found her limbs overpowered by grief. Fallen into the clutches of the ogresses, she was reduced to the plight of a female deer fallen into the clutches of tigresses. (34)

शोकेन महता ग्रस्ता मैथिली जनकात्मजा।
न शर्म लभते भीरुः पाशबद्धा मृगी यथा॥ ३५॥

Overwhelmed with excessive grief, the timid Sītā (a princess of Mithilā), daughter of Janaka, did not find peace of mind any more than a female deer caught in a snare. (35)

न विन्दते तत्र तु शर्म मैथिली
विरूपनेत्राभिरतीव तर्जिता।
पतिं स्मरन्ती दयितं च देवरं
विचेतनाभूद् भयशोकपीडिता॥ ३६॥

Thereatened in an excessive measure by those misshapen ogresses of deformed eyes, the princess of Mithilā, however, did not find rest there. Remembering her beloved lord as well as her brother-in-law, Lakṣmaṇa, she lost her consciousness, oppressed as she was with fear and grief. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

प्रक्षिप्तः सर्गः

An Interpolated Canto*

At the command of Brahmā (the creator), Indra, the ruler of gods, goes to Laṅkā with Nidrā and offers a heavenly menu in the form of milk boiled with rice and sugar to Sītā

प्रवेशितायां सीतायां लङ्कां प्रति पितामहः।
तदा प्रोवाच देवेन्द्रं परितुष्टं शतक्रतुम्॥ १॥

When Sītā had been brought into Laṅkā, Brahmā, the progenitor of the entire creation, presently instructed as follows Indra (who had performed in his previous existences a hundred Aśwamedha sacrifices as a condition precedent for Indrahood), the ruler of gods, who felt highly gratified to hear the news as the event, to his mind, had sealed the fate of Rāvaṇa. (1)

त्रैलोक्यस्य हितार्थाय रक्षसामहिताय च।
लङ्कां प्रवेशिता सीता रावणेन दुरात्मना॥ २॥

"To the good of the three worlds and the detriment of ogres Sītā has been brought by the evil-minded Rāvaṇa into Laṅkā. (2)

पतिव्रता महाभागा नित्यं चैव सुखैधिता।
अपश्यन्ती च भर्तारं पश्यन्ती राक्षसीजनम्॥ ३॥
राक्षसीभिः परिवृता भर्तृदर्शनलालसा।
निविष्टा हि पुरी लङ्का तीरे नदनदीपतेः॥ ४॥

* This canto is believed by some to be an interpolation since it has not been commented upon by classical commentators. However, it is being included in this Volume since it serves as an interesting and fitting interlude to the main story.

"The highly blessed Sītā, who is pledged to the service of her lord and has ever been brought up in comfort, is now unable to see her husband and sees all around her ogresses alone, surrounded as she always is by them, and is eager to see her husband. The city of Laṅkā is located on the brink of the ocean (the lord of rivers and streams). (3-4)

कथं ज्ञास्यति तां रामस्तत्रस्थां तामनिन्दिताम्।
दुःखं संचिन्तयन्ती सा बहुशः परिदुर्लभा॥ ५॥

"How will Śrī Rāma come to know of that irreproachable lady being present there? Being very hard to find for her lord, she frequently remains brooding on her suffering. (5)

प्राणयात्रामकुर्वाणा प्राणांस्त्यक्ष्यत्यसंशयम्।
स भूयः संशयो जातः सीतायाः प्राणसंक्षये॥ ६॥

"Nay, failing to support her life by refusing any nourishment, she will undoubtedly give up the ghost. In the event of Sītā's life coming to an end, doubt will arise again about the success of our plans. (6)

स त्वं शीघ्रमितो गत्वा सीतां पश्य शुभाननाम्।
प्रविश्य नगरीं लङ्कां प्रयच्छ हविरुत्तमम्॥ ७॥

"Therefore, departing from this place without delay and penetrating into the city of Laṅkā, see Sītā of charming countenance and offer to her the foremost food worth offering to the sacred fire in the shape of milk boiled with rice and sugar." (7)

एवमुक्तोऽथ देवेन्द्रः पुरीं रावणपालिताम्।
आगच्छन्निद्रया सार्धं भगवान् पाकशासनः॥ ८॥
निद्रां चोवाच गच्छ त्वं राक्षसान् सम्प्रमोहय।
सा तथोक्ता मघवता देवी परमहर्षिता॥ ९॥
देवकार्यार्थसिद्ध्यर्थं प्रामोहयत राक्षसान्।
एतस्मिन्नन्तरे देवः सहस्राक्षः शचीपतिः॥ १०॥
आससाद वनस्थां तां वचनं चेदमब्रवीत्।
देवराजोऽस्मि भद्रं ते इह चास्मि शुचिस्मिते॥ ११॥

Commanded thus by Brahmā, the glorious Indra (the tamer of the demon Pāka), the ruler of gods, presently reached alongwith Nidrā (the deity presiding over sleep) the city of Laṅkā protected by Rāvaṇa, and commanded Nidrā as follows : "Depart you and stupefy the ogres by burying them in sleep." Supremely gratified when instructed thus by Indra, the goddess of sleep stupefied the ogres in order to accomplish the object aimed at by gods. In the meanwhile, Indra, the consort of Śacī, the thousand-eyed god, approached Sītā, residing in the Aśoka grove and spoke to her as follows : "I am Indra, the ruler of gods, and am now here, O lady of bright smiles! May all be well with you ! (8—11)

अहं त्वां कार्यसिद्ध्यर्थं राघवस्य महात्मनः।
साहाय्यं कल्पयिष्यामि मा शुचो जनकात्मजे॥ १२॥

"I will render assistance to you in order to accomplish the object of the high-souled Śrī Rāma (a scion of Raghu). Pray, do not grieve, O daughter of Janaka ! (12)

मत्प्रसादात् समुद्रं स तरिष्यति बलैः सह।
मयैवेह च राक्षस्यो मायया मोहिताः शुभे॥ १३॥

"Through my goodwill he will be able to cross the ocean with his armed forces. Nay, by me alone have the ogresses been stupefied by dint of Māyā (my enchanting potency) here, O good lady ! (13)

तस्मादन्नमिदं सीते हविष्यान्नमहं स्वयम्।
स त्वां संगृह्य वैदेहि आगतः सह निद्रया॥ १४॥

"Therefore, procuring this food fit to be offered as an oblation to the sacred fire, I have personally come to you with Nidrā, O Sītā, princess of the Videha territory ! (14)

एतदत्स्यसि मद्धस्तान्न त्वां बाधिष्यते शुभे।
क्षुधा तृषा च रम्भोरु वर्षाणामयुतैरपि॥ १५॥

"If you partake of this from my hand, O good lady, neither hunger nor thirst will trouble you, O lady with charming limbs, even for myriad of years." (15)

एवमुक्ता तु देवेन्द्रमुवाच परिशङ्किता।
कथं जानामि देवेन्द्रं त्वामिहस्थं शचीपतिम्॥ १६॥

Full of misgiving, when requested as aforesaid by Indra, Sītā for her part replied as follows to Indra, the ruler of gods : "How can I know you to be the ruler of gods, the lord of Śacī, present here? (16)

देवलिङ्गानि दृष्टानि रामलक्ष्मणसंनिधौ।
तानि दर्शय देवेन्द्र यदि त्वं देवराट् स्वयम्॥ १७॥

"The distinguishing marks of gods have been seen by me in the presence of Śrī Rāma and Lakṣmaṇa. Kindly reveal them to me, O ruler of gods, if you are Indra (the king of gods) himself." (17)

सीताया वचनं श्रुत्वा तथा चक्रे शचीपतिः।
पृथिवीं नास्पृशत् पद्भ्यामनिमेषेक्षणानि च॥ १८॥

Hearing the request of Sītā, Indra, the spouse of Śacī, did the same. He did not touch the ground with his feet and his eyes did not wink. (18)

अरजोऽम्बरधारी च नम्लानकुसुमस्तथा।
तं ज्ञात्वा लक्षणैः सीता वासवं परिहर्षिता॥ १९॥
उवाच वाक्यं रुदती भगवन् राघवं प्रति।
सह भ्रात्रा महाबाहुर्दिष्ट्या मे श्रुतिमागतः॥ २०॥

His clothes were free from dust and the flowers of his garland did not fade even after his very long journey. Greatly rejoiced to recognize him by his distinguishing marks to be no other than Indra, Sītā spoke as follows to Indra, shedding tears for Śrī Rāma, a scion of Raghu : "The mighty-armed prince, Śrī Rāma, with his younger brother, Lakṣmaṇa, has by good luck reached my ears in the form of their names. (19-20)

यथा मे श्वशुरो राजा यथा च मिथिलाधिपः।
तथा त्वामद्य पश्यामि सनाथो मे पतिस्त्वया॥ २१॥

"I view you today to be the same as my father-in-law, the late king of Ayodhyā and as my father the sovereign ruler of Mithilā. My lord, Śrī Rāma, has found a protector in you. (21)

तवाज्ञया च देवेन्द्र पयोभूतमिदं हविः।
अशिष्यामि त्वया दत्तं रघूणां कुलवर्धनम्॥ २२॥

"Nay, at your bidding, O ruler of gods, I shall partake of this food fit to be offered as an oblation to the sacred fire in the form of milk, boiled with rice and sugar, offered by you, which may prove to be the promoter of Raghu's race." (22)

इन्द्रहस्ताद् गृहीत्वा तत् पायसं सा शुचिस्मिता।
न्यवेदयत भर्त्रे सा लक्ष्मणाय च मैथिली॥ २३॥

Taking that preparation of milk and rice sweetened with sugar from the hands of Indra, that renowned princess of Mithilā of bright smiles mentally offered it to her husband and her brother-in-law, Lakṣmaṇa, in the following words : (23)

यदि जीवति मे भर्ता सह भ्रात्रा महाबलः।
इदमस्तु तयोर्भक्त्या तदाश्नात् पायसं स्वयम्॥ २४॥

"If my husband, who is possessed of extraordinary might, is yet alive with his younger brother, let this food offered with devotion by me conduce to their gratification." Then she partook of it herself. (24)

इतीव तत् प्राश्य हविर्वरानना
जहौ क्षुधादुःखसमुद्भवं च तम्।
इन्द्रात् प्रवृत्तिम् उपलभ्य जानकी
काकुत्स्थयोः प्रीतमना बभूव॥ २५॥

Having thus partaken of that food fit to be offered as an oblation to the sacred fire, Sītā, the daughter of King Janaka, who was possessed of a charming countenance, bade adieu to the agony caused by the pangs of hunger and experienced by all hunger-stricken creatures, and felt delighted in mind to gather from Indra the news of Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha. (25)

स चापि शक्रस्त्रिदिवालयं तदा
प्रीतो ययौ राघवकार्यसिद्धये।
आमन्त्र्य सीतां स ततो महात्मा
जगाम निद्रासहितः स्वमालयम्॥ २६॥

Taking leave of Sītā, the said celebrated and high-souled Indra too, accompanied by Nidrā, then joyously left forthwith for the

heaven-world in order to accomplish the purpose of Śrī Rāma (a scion of Raghu) and reached his own abode in Amarāvatī, the capital of heaven. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे प्रक्षिप्तः सर्गः॥

Thus ends the interpolated Canto in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

While returning to his hermitage Śrī Rāma feels concerned to perceive ill omens and on meeting Lakṣmaṇa scolds him for leaving Sītā unprotected and feels apprehensive about Sītā's safety

राक्षसं मृगरूपेण चरन्तं कामरूपिणम्।
निहत्य रामो मारीचं तूर्णं पथि न्यवर्तत॥ १॥

Having slain the ogre Mārīca, who was capable of changing his form at will, moving about in the form of a deer, Śrī Rāma quickly returned to the trodden path leading to his hermitage. (1)

तस्य संत्वरमाणस्य द्रष्टुकामस्य मैथिलीम्।
क्रूरस्वनोऽथ गोमायुर्विननादास्य पृष्ठतः॥ २॥

While he was making all possible haste to return to the hermitage, eager as he was to see Sītā (a princess of Mithilā), a jackal uttering a fierce yell presently cried loudly at his back. (2)

स तस्य स्वरमाज्ञाय दारुणं रोमहर्षणम्।
चिन्तयामास गोमायोः स्वरेण परिशङ्कितः॥ ३॥

Concluding the yell of that jackal, which made one's hair stand on end, to be of fearful consequence, Śrī Rāma, who was already seized with apprehension to hear Mārīca's voice in imitation of his own, became thoughtful. (3)

अशुभं बत मन्येऽहं गोमायुर्वाश्यते यथा।
स्वस्ति स्यादपि वैदेह्या राक्षसैर्भक्षणं विना॥ ४॥

He said to himself 'From the way in which the jackal is yelling, alas, I apprehend some evil. Is all well with Sītā (a princess of the Videha territory)? Has she escaped being devoured by the ogres? (4)

मारीचेन तु विज्ञाय स्वरमालक्ष्य मामकम्।
विक्रुष्टं मृगरूपेण लक्ष्मणः शृणुयाद् यदि॥ ५॥
स सौमित्रिः स्वरं श्रुत्वा तां च हित्वाथ मैथिलीम्।
तयैव प्रहितः क्षिप्रं मत्सकाशमिहैष्यति॥ ६॥

'If Lakṣmaṇa happens to have heard the piteous wail, knowingly uttered in imitation of my voice by Mārīca, appearing in the disguise of a deer, then, hearing that voice and forthwith leaving the said Sītā (a princess of Mithilā), and sent by that very lady, the aforesaid son of Sumitrā will speedily seek my presence here. (5-6)

राक्षसैः सहितैर्नूनं सीताया ईप्सितो वधः।
काञ्चनश्च मृगो भूत्वा व्यपनीयाश्रमात्तु माम्॥ ७॥
दूरं नीत्वाथ मारीचो राक्षसोऽभूच्छराहतः।
हा लक्ष्मण हतोऽस्मीति यद्वाक्यं व्याजहार ह॥ ८॥
अपि स्वस्ति भवेद् द्वाभ्यां रहिताभ्यां मया वने।
जनस्थाननिमित्तं हि कृतवैरोऽस्मि राक्षसैः॥ ९॥

'The destruction of Sītā is surely sought by the ogres joined together. From the way in which the ogre, Mārīca, appearing as a golden deer, nay, luring me away from my hermitage and taking me afar, uttered the cry, 'Alas, O Lakṣmaṇa, I am killed indeed!' when he was pierced with my arrow, I for

my part am very doubtful that all is well with Sītā and Lakṣmaṇa, bereft of me in the forest; for, I stand antagonized by the ogres on the score of my having devastated their colony at Janasthāna. (7—9)

निमित्तानि च घोराणि दृश्यन्तेऽद्य बहूनि च।
इत्येवं चिन्तयन् रामः श्रुत्वा गोमायुनिःस्वनम्॥ १०॥
निवर्तमानस्त्वरितो जगामाश्रममात्मवान्।
आत्मनश्चापनयनं मृगरूपेण रक्षसा॥ ११॥
आजगाम जनस्थानं राघवः परिशङ्कितः।
तं दीनमानसं दीनमासेदुर्मृगपक्षिणः॥ १२॥
सव्यं कृत्वा महात्मानं घोरांश्च ससृजुः स्वरान्।
तानि दृष्ट्वा निमित्तानि महाघोराणि राघवः।
न्यवर्ततार्थ त्वरितो जवेनाश्रममात्मनः॥ १३॥

'Nay, many evil portents too of a fearful nature are seen by me today.' Reflecting thus on hearing the cry of the jackal, and hastily retracing his steps, Śrī Rāma, the master of his Self, proceeded towards his hermitage. Reviewing with apprehension the event of his having been lured away by the ogre, Mārīca, appearing in the disguise of a deer, Śrī Rāma, a scion of Raghu, proceeded on his way back to Janasthāna. Śrī Rāma passed beasts and birds, who felt miserable and distressed in mind, keeping the high-souled prince to their left, and uttered fearful cries. Witnessing those exceedingly fearful portents and taking rapid strides, Śrī Rāma, a scion of Raghu, presently retraced his steps with expedition to his hermitage. (10—13)

ततो लक्ष्मणमायान्तं ददर्श विगतप्रभम्।
ततोऽविदूरे रामेण समीयाय स लक्ष्मणः॥ १४॥
विषण्णः सन् विषण्णेन दुःखितो दुःखभागिना।
स जगर्हेऽथ तं भ्राता दृष्ट्वा लक्ष्मणमागतम्॥ १५॥
विहाय सीतां विजने वने राक्षससेविते।
गृहीत्वा च करं सव्यं लक्ष्मणं रघुनन्दनः॥ १६॥
उवाच मधुरोदर्कमिदं परुषमार्तवत्।
अहो लक्ष्मण गर्ह्यं ते कृतं यत् त्वं विहाय ताम्॥ १७॥
सीतामिहागतः सौम्य कच्चित् स्वस्ति भवेदिति।
न मेऽस्ति संशयो वीर सर्वथा जनकात्मजा॥ १८॥
विनष्टा भक्षिता वापि राक्षसैर्वनचारिभिः।
अशुभान्येव भूयिष्ठं यथा प्रादुर्भवन्ति मे॥ १९॥

In the meantime he espied Lakṣmaṇa approaching, his splendour entirely gone. Presently at no considerable distance the said Lakṣmaṇa, who was feeling despondent and afflicted, got united with Śrī Rāma, who too looked dejected and shared the agony of Lakṣmaṇa. Seeing Lakṣmaṇa come, having abandoned Sītā in a lonely forest frequented by ogres, the aforesaid brother, Śrī Rāma, forthwith proceeded to censure him. Taking hold of his left hand, Śrī Rāma (the delight of the Raghus), like one distressed, addressed to Lakṣmaṇa the following harsh words, though agreeable in consequence : "Ah Lakṣmaṇa, a reproachful act has been done by you in that you came away here leaving alone Sītā, who deserved protection, O gentle brother ! Can she be expected to be doing well? No, doubt lurks in my mind, O heroic brother, that the daughter of Janaka has at all events been removed out of sight or even devoured by ogres ranging in the forest, as is evident from the fact that evil portents alone appear before me in abundance. (14—19)

अपि लक्ष्मण सीतायाः सामग्र्यं प्राप्नुयामहे।
जीवन्त्याः पुरुषव्याघ्र सुताया जनकस्य वै॥ २०॥

"Shall we actually be able to find, O Lakṣmaṇa, the entire being of Sītā, daughter of Janaka, continuing to live, O tiger among men? (20)

यथा वै मृगसंघाश्च गोमायुश्चैव भैरवम्।
वाश्यन्ते शकुनाश्चापि प्रदीप्तामभितो दिशम्।
अपि स्वस्ति भवेत् तस्या राजपुत्र्या महाबल॥ २१॥

"Nay, from the way in which herds of deer as well as the jackal as also birds actually utter fierce cries facing the quarter brightened by the sun it is doubtful that all may be well with that princess, O brother, possessed of extraordinary might ! (21)

इदं हि रक्षो मृगसंनिकाशं
प्रलोभ्य मां दूरमनुप्रयातम्।

हतं कथंचिन्महता श्रमेण
स राक्षसोऽभून्म्रियमाण एव॥ २२॥

"This ogre, Mārīca, who, having seduced me, in a form closely resembling a deer, had gone far away, reappeared as an ogre only while dying when killed anyhow by me with great exertion. (22)

मनश्च मे दीनमिहाप्रहृष्टं
चक्षुश्च सव्यं कुरुते विकारम्।
असंशयं लक्ष्मण नास्ति सीता
हृता मृता वा पथि वर्तते वा॥ २३॥

"My mind is distressed at this moment and not much rejoiced as my left eye is throbbing. Without doubt, O Lakṣmaṇa, Sītā is no more in the hermitage; she has either been borne away to some other place or is dead or is on the way to some unknown destination being forcibly carried away by someone." (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Indulging in various speculations about the fate of Sītā, Śrī Rāma with Lakṣmaṇa arrives at his hermitage and is pained not to find Sītā there

स दृष्ट्वा लक्ष्मणं दीनं शून्यं दशरथात्मजः।
पर्यपृच्छत धर्मात्मा वैदेहीमागतं विना॥ १॥

Seeing Lakṣmaṇa distressed and cheerless and arrived without Sītā (a princess of the Videha territory), Śrī Rāma, son of Daśaratha, whose mind was set on virtue, anxiously questioned him as follows : (1)

प्रस्थितं दण्डकारण्यं या मामनुजगाम ह।
क्व सा लक्ष्मण वैदेही यां हित्वा त्वमिहागतः॥ २॥

"Where is that Sītā (a princess of the Videha kingdom) who actually followed me as I set out towards the Daṇḍaka forest, and leaving whom you have come hither? (2)

राज्यभ्रष्टस्य दीनस्य दण्डकान् परिधावतः।
क्व सा दुःखसहाया मे वैदेही तनुमध्यमा॥ ३॥

"Where is that Sītā (a princess of the Videha kingdom) of graceful limbs who shared my sufferings as I knocked about in the Daṇḍaka forest, deprived of my sovereignty and dispirited? (3)

यां विना नोत्सहे वीर मुहूर्तमपि जीवितुम्।
क्व सा प्राणसहाया मे सीता सुरसुतोपमा॥ ४॥

"Where is that Sītā, my life's companion, who resembled a daughter of the gods and without whom, O heroic Lakṣmaṇa, I cannot live even for a while? (4)

पतित्वममराणां हि पृथिव्याश्चापि लक्ष्मण।
विना तां तपनीयाभां नेच्छेयं जनकात्मजाम्॥ ५॥

"Bereft of that daughter of Jahaka, who possessed the lustre of gold, I do not really seek even the lordship of gods, much less the sovereignty of the earth, O Lakṣmaṇa ! (5)

कच्चिज्जीवति वैदेही प्राणैः प्रियतरा मम।
कच्चित् प्रव्राजनं वीर न मे मिथ्या भविष्यति॥ ६॥
सीतानिमित्तं सौमित्रे मृते मयि गते त्वयि।
कच्चित् सकामा कैकेयी सुखिता सा भविष्यति॥ ७॥

"Is Sītā (a princess of the Videha territory), who is dearer to me than life, still living? I hope my exile to the forest for a period of fourteen years will not be rendered

void by my death due to separation from Sītā before the expirity of this period. I am sure Kaikeyī will have her desire fulfilled and feel gratified when I, O Lakṣmaṇa, son of Sumitrā, am dead because of my separation from Sītā and you return to Ayodhyā alone. (6-7)

सपुत्रराज्यां सिद्धार्थां मृतपुत्रा तपस्विनी।
उपस्थास्यति कौसल्या कच्चित् सौम्येन कैकयीम्॥ ८॥

"Will my mother, the wretched Kausalyā with her son (myself) dead, wait with reverence on Kaikeyī, who is with her son by her side and also enjoying sovereignty, and has her object accomplished? (8)

यदि जीवति वैदेही गमिष्याम्याश्रमं पुनः।
संवृत्ता यदि वृत्ता सा प्राणांस्त्यक्ष्यामि लक्ष्मण॥ ९॥

"If Sītā (a princess of the Videha kingdom) is alive, I shall enter my hermitage once more. If, however, that lady of excellent conduct is dead and gone, I shall yield up my life, O Lakṣmaṇa ! (9)

यदि मामाश्रमगतं वैदेही नाभिभाषते।
पुरः प्रहसिता सीता विनशिष्यामि लक्ष्मण॥ १०॥

"If Sītā, a princess of the Videha territory, does not speak to me with her smiling face before me, when I reach the hermitage, I shall perish. (10)

ब्रूहि लक्ष्मण वैदेही यदि जीवति वा न वा।
त्वयि प्रमत्ते रक्षोभिर्भक्षिता वा तपस्विनी॥ ११॥

"Speak, O Lakṣmaṇa, if Sītā (a princess of the Videha kingdom) is still alive. And if not, has the poor lady been, on the other hand, devoured by ogres since you failed in your duty of protecting her? (11)

सुकुमारी च बाला च नित्यं चादुःखभागिनी।
मद्वियोगेन वैदेही व्यक्तं शोचति दुर्मनाः॥ १२॥

"Tender and youthful, and having never experienced agony, Sītā (a princess of the Videha territory) is evidently feeling disconsolate and grieving due to separation from me. (12)

सर्वथा रक्षसा तेन जिह्मेन सुदुरात्मना।
वदता लक्ष्मणेत्युच्चैस्तवापि जनितं भयम्॥ १३॥

"Fear was in all probability incited even in you by that crooked and most evil-minded ogre, crying out 'Lakṣmaṇa !' (13)

श्रुतश्च मन्ये वैदेह्या स स्वरः सदृशो मम।
त्रस्तया प्रेषितस्त्वं च द्रष्टुं मां शीघ्रमागतः॥ १४॥

"That cry for help, uttered in a voice resembling mine, was I believe heard by Sītā (a princess of the Videha kingdom) too. And sent by her, alarmed as she was, you came away with all speed to see me. (14)

सर्वथा तु कृतं कष्टं सीतामुत्सृजता वने।
प्रतिकर्तुं नृशंसानां रक्षसां दत्तमन्तरम्॥ १५॥

"But an error, which was grievous in every respect, has been committed by you, leaving Sītā alone in the forest, inasmuch as an opportunity has been afforded thereby to the cruel ogres to retaliate. (15)

दुःखिताः खरघातेन राक्षसाः पिशिताशनाः।
तैः सीता निहता घोरैर्भविष्यति न संशयः॥ १६॥

"The flesh-eating ogres were feeling aggrieved on account of the destruction of Khara; Sītā must have been slain by those fearful ogres : there is no doubt about it.(16)

अहोऽस्मि व्यसने मग्नः सर्वथा रिपुनाशन।
किं त्विदानीं करिष्यामि शङ्के प्राप्तव्यमीदृशम्॥ १७॥

"Alas, I stand plunged in adversity in everyway, O exterminator of foes ! But what shall I do now to avert this tragedy? I fear such a calamity must be faced." (17)

इति सीतां वरारोहां चिन्तयन्नेव राघवः।
आजगाम जनस्थानं त्वरया सहलक्ष्मणः॥ १८॥

Thus thinking solely of Sītā of excellent limbs, Śrī Rāma, a scion of Raghu, hastened to his hermitage in Janasthāna with Lakṣmaṇa. (18)

विगर्हमाणोऽनुजमार्तरूपं
क्षुधाश्रमेणैव पिपासया च।
विनिःश्वसन् शुष्कमुखो विषण्णः
प्रतिश्रयं प्राप्य समीक्ष्य शून्यम्॥ १९॥

Severely reproaching his younger brother, Lakṣmaṇa, who wore a distressed appearance, nay, heaving a deep breath, Śrī Rāma, whose mouth was parched from hunger, fatigue and thirst, grew despondent to perceive the site of his hermitage desolate on reaching it. (19)

स्वमाश्रमं स प्रविगाह्य वीरो
विहारदेशाननुसृत्य कांश्चित्।
एतत्तदित्येव निवासभूमौ
प्रहृष्टरोमा व्यथितो बभूव॥ २०॥

Directly entering his own hermitage, nay, exploring some of Sītā's sporting grounds and saying to himself that it was the same place where she used to disport, the aforesaid hero felt disquieted in his own abode, his hair standing on end through agony. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Thus ends Canto Fifty-eight in the Araṇyakāṇḍa the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्ठितमः सर्गः

Canto LIX

Dialogue between Śrī Rāma and Lakṣmaṇa

अथाश्रमादुपावृत्तमन्तरा रघुनन्दनः।
परिपप्रच्छ सौमित्रिं रामो दुःखादिदं वचः॥ १॥

Earlier Śrī Rāma, the delight of the Raghus, painfully proceeded to put the following question to Lakṣmaṇa (son of Sumitrā), returned from his hermitage, meeting him half way. (1)

तमुवाच किमर्थं त्वमागतोऽपास्य मैथिलीम्।
यदा सा तव विश्वासाद् वने विरहिता मया॥ २॥

Śrī Rāma said to him, "What for have you come leaving Sītā (the princess of Mithilā) alone, when she had been confided by me to your care in the forest? (2)

दृष्ट्वैवाभ्यागतं त्वां मे मैथिलीं त्यज्य लक्ष्मण।
शङ्कमानं महत् पापं यत्सत्यं व्यथितं मनः॥ ३॥

"Apprehending grave danger, my mind was forsooth filled with pain the moment I saw you come back leaving the princess of Mithilā alone, O Lakṣmaṇa ! (3)

स्फुरते नयनं सव्यं बाहुश्च हृदयं च मे।
दृष्ट्वा लक्ष्मण दूरे त्वां सीताविरहितं पथि॥ ४॥

"Seeing you alone, without Sītā, on the way at some distance, my left eye and arm as well as the heart began to throb, O Lakṣmaṇa !"(4)

एवमुक्तस्तु सौमित्रिर्लक्ष्मणः शुभलक्षणः।
भूयो दुःखसमाविष्टो दुःखितं राममब्रवीत्॥ ५॥

Twitted in these words, Lakṣmaṇa, son of Sumitrā, for his part, who was endowed with auspicious bodily marks, and was overcome with sorrow all the more, submitted as follows to the afflicted Śrī Rāma : (5)

न स्वयं कामकारेण तां त्यक्त्वाहमिहागतः।
प्रचोदितस्तयैवोग्रैस्त्वत्सकाशमिहागतः॥ ६॥

"I have not come here leaving her of myself voluntarily by action. I have sought your presence here only when urged by her in pungent words. (6)

आर्येणेव परिक्रुष्टं लक्ष्मणेति सुविस्वरम्।
परित्राहीति यद्वाक्यं मैथिल्यास्तच्छ्रुतिं गतम्॥ ७॥

(The fact is that) the shrill cry in the words "Lakṣmaṇa, protect me !" which was uttered in a voice resembling your's, as it were, reached the ears of Sītā, the princess of Mithilā, (7)

सा तमार्तस्वरं श्रुत्वा तव स्नेहेन मैथिली।
गच्छ गच्छेति मामाशु रुदती भयविक्लवा॥ ८॥

"unnerved with fear to hear that plaintive cry and crying through affection for you, Sītā, a princess of Mithilā, urged me at once in the words "Go, depart!" (8)

प्रचोद्यमानेन मया गच्छेति बहुशस्तया।
प्रत्युक्ता मैथिली वाक्यमिदं तत् प्रत्ययान्वितम्॥ ९॥

"By me, however, who was being repeatedly goaded by her to depart, Sītā (a princess of Mithilā) was answered in the following words calculated to inspire confidence in her: (9)

न तत् पश्याम्यहं रक्षो यदस्य भयमावहेत्।
निर्वृता भव नास्त्येतत् केनाप्येतदुदाहृतम्॥ १०॥

"I do not know of that ogre who could arouse fear in Śrī Rāma. Be at ease. It was not his cry; it was uttered by a stranger.(10)

विगर्हितं च नीचं च कथमार्योऽभिधास्यति।
त्राहीति वचनं सीते यस्त्रायेत् त्रिदशानपि॥ ११॥

"How could my eldest brother, who can protect even the gods (who pass through only three stages in life, viz., childhood, adolescence and youth), O Sītā, utter the reproachful and mean words "Save me !"? (11)

किं निमित्तं तु केनापि भ्रातुरालम्ब्य मे स्वरम्।
विस्वरं व्याहृतं वाक्यं लक्ष्मण त्राहि मामिति॥ १२॥

"In fact, imitating the voice of my eldest brother, Śrī Rāma, with some sinister motive, the words 'Lakṣmaṇa, save me !' were loudly uttered by a stranger. (12)

राक्षसेनेरितं वाक्यं त्रासात् त्राहीति शोभने।
न भवत्या व्यथा कार्या कुनारीजनसेविता॥ १३॥

"The words 'Save me' were uttered through fear by the ogre himself, O good lady ! Hence no agony, which is harboured only by bad women, should be entertained by you. (13)

अलं विक्लवतां गन्तुं स्वस्था भव निरुत्सुका।
न चास्ति त्रिषु लोकेषु पुमान् यो राघवं रणे॥ १४॥
जातो वा जायमानो वा संयुगे यः पराजयेत्।
अजेयो राघवो युद्धे देवैः शक्रपुरोगमैः॥ १५॥

"You should not yield to nervousness. Be at ease and free from anxiety. There is no man born or going to be born in all the three worlds, who can vanquish Śrī Rāma (a scion of Raghu) in an encounter. Śrī Rāma (a scion of Raghu) cannot be conquered in battle even by gods headed by Indra. (14-15)

एवमुक्ता तु वैदेही परिमोहितचेतना।
उवाचाश्रूणि मुञ्चन्ती दारुणं मामिदं वचः॥ १६॥

"Reassured in these words by me, Sītā (a princess of the Videha territory) for her part, whose judgment was utterly clouded, addressed the following poignant words, shedding tears all the time : (16)

भावो मयि तवात्यर्थं पाप एव निवेशितः।
विनष्टे भ्रातरि प्राप्तुं न च त्वं मामवाप्स्यसे॥ १७॥

" 'The grossly sinful intention of winning me when your eldest brother has been slain has definitely been cherished by you with regard to me; but you shall never secure me. (17)

संकेताद् भरतेन त्वं रामं समनुगच्छसि।
क्रोशन्तं हि यथात्यर्थं नैनमभ्यवपद्यसे॥ १८॥

" 'You are closely following Śrī Rāma in pursuance of a pact entered into by you with Bharata in that you do not actually run to the side of Śrī Rāma, who is crying for your help at the top of his voice ! (18)

रिपुः प्रच्छन्नचारी त्वं मदर्थमनुगच्छसि।
राघवस्यान्तरं प्रेप्सुस्तथैनं नाभिपद्यसे॥ १९॥

" 'An enemy of Śrī Rāma in disguise, you have been following him for my sake only, seeking an opportunity to harm him. Hence you do not run to his succour.' (19)

एवमुक्तस्तु वैदेह्या संरब्धो रक्तलोचनः।
क्रोधात् प्रस्फुरमाणोष्ठ आश्रमादभिनिर्गतः॥ २०॥

"Waxing wroth, when accused thus by Sītā (a princess of the Videha kingdom), with eyes red and lips quivering from anger,

I for my part came away straight from the hermitage." (20)

एवं ब्रुवाणं सौमित्रिं रामः संतापमोहितः।
अब्रवीद् दुष्कृतं सौम्य तां विना त्वमिहागतः॥ २१॥

Distracted with agony, Śrī Rāma replied as follows to Lakṣmaṇa (son of Sumitrā) when he was speaking as aforesaid : "An unbecoming act has been done by you in that you came hither without her. (21)

जानन्नपि समर्थं मां रक्षसामपवारणे।
अनेन क्रोधवाक्येन मैथिल्या निर्गतो भवान्॥ २२॥

"Though knowing me to be capable of repulsing the ogres, you came away annoyed by this angry rebuke from Sītā (a princess of Mithilā) ! (22)

नहि ते परितुष्यामि त्यक्त्वा यदसि मैथिलीम्।
क्रुद्धायाः परुषं श्रुत्वा स्त्रिया यत् त्वमिहागतः॥ २३॥

"Surely I am not much pleased with you for the fact that you came hither leaving Sītā (a princess of Mithilā) and that too on hearing a harsh word uttered by an angry woman. (23)

सर्वथा त्वपनीतं ते सीतया यत् प्रचोदितः।
क्रोधस्य वशमागम्य नाकरोः शासनं मम॥ २४॥

"It was wholly unjustifiable on your part that, falling a prey to anger when goaded by Sītā to leave her, you did not carry out my behest. (24)

असौ हि राक्षसः शेते शरेणाभिहतो मया।
मृगरूपेण येनाहमाश्रमादपवाहितः॥ २५॥

"Indeed, the ogre by whom, disguised as a deer, I was lured away from our hermitage, lies there killed, being fatally wounded with an arrow aimed at by me.(25)

विकृष्य चापं परिधाय सायकं
सलीलबाणेन च ताडितो मया।
मार्गीं तनुं त्यज्य च विक्लवस्वरो
बभूव केयूरधरः स राक्षसः॥ २६॥

"Giving up the form of a deer when struck by me with an arrow sportfully discharged after pulling my bow at full length and putting the arrow to it, the fellow appeared as an ogre adorned with armlets and emitting a cry of agony. (26)

शराहतेनैव तदार्तया गिरा
स्वरं ममालम्ब्य सुदूरसुश्रवम्।
उदाहृतं तद् वचनं सुदारुणं
त्वमागतो येन विहाय मैथिलीम्॥ २७॥

"Feigning my voice, that most poignant cry, which could be easily heard at a long distance, was uttered in plaintive tones by the ogre the moment he was hit with the shaft, led by which you came away leaving Sītā (the princess of Mithilā) alone. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे
एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Uttering a loud wail Śrī Rāma inquires of the trees the whereabouts of Sītā, cries like one distracted and looks about for her again and again

भृशमाव्रजमानस्य तस्याधो वामलोचनम्।
प्रास्फुरच्चास्खलद् रामो वेपथुश्चास्य जायते॥ १॥

While Śrī Rāma was returning to his hermitage, his lower left eyelid* violently throbbed again and again, he himself stumbled and a tremor ran through his limbs. (1)

उपालक्ष्य निमित्तानि सोऽशुभानि मुहुर्मुहुः।
अपि क्षेमं तु सीताया इति वै व्याजहार ह॥ २॥

Observing the evil omens appearing again and again, he instinctively spoke as follows, so the tradition goes: "Is all well with Sītā?" (2)

त्वरमाणो जगामाथ सीतादर्शनलालसः।
शून्यमावसथं दृष्ट्वा बभूवोद्विग्नमानसः॥ ३॥

Eager to see Sītā, he went with hasty steps, but he felt perturbed in mind to find the dwelling deserted. (3)

उद्भ्रमन्निव वेगेन विक्षिपन् रघुनन्दनः।
तत्र तत्रोटजस्थानमभिवीक्ष्य समन्ततः॥ ४॥
ददर्श पर्णशालां च सीतया रहितां तदा।
श्रिया विरहितां ध्वस्तां हेमन्ते पद्मिनीमिव॥ ५॥

Appearing on account of his speed as though he were flying and moving his hands etc., with impatience on his not finding Sītā anywhere, nay, closely examining the site of the hut made of leaves all over, on every side, Śrī Rāma (the delight of the Raghus) found the hut at the moment bereft of Sītā and resembling a lotus flower blighted and deprived of its charm in winter. (4-5)

रुदन्तमिव वृक्षैश्च ग्लानपुष्पमृगद्विजम्।
श्रिया विहीनं विध्वस्तं संत्यक्तं वनदैवतैः॥ ६॥
विप्रकीर्णाजिनकुशं विप्रविद्धबृसीकटम्।
दृष्ट्वा शून्योटजस्थानं विललाप पुनः पुनः॥ ७॥

Seeing the site of the lonely hut desolate and shorn of its charm, deserted by the sylvan deities and crying as it were through its creaking trees, its flowers faded, deer and birds ill at case, deerskin and blades of Kuśa grass scattered all around and seats of fresh grass and mats lying in disorder, he wailed again and again as follows : (6-7)

हृता मृता वा नष्टा वा भक्षिता वा भविष्यति।
निलीनाप्यथवा भीरुरथवा वनमाश्रिता॥ ८॥

"The timid lady Sītā must have been carried away or devoured or is dead or lost in the way or she lies hidden somewhere out of fun or has entered the forest. (8)

गता विचेतुं पुष्पाणि फलान्यपि च वा पुनः।
अथवा पद्मिनीं याता जलार्थं वा नदीं गता॥ ९॥

"Or she has gone out to pluck flowers or even fruits for that matter or has gone to the lotus pond for a bath or to the river to bring water." (9)

यत्नान्मृगयमाणस्तु नाससाद वने प्रियाम्।
शोकरक्तेक्षणः श्रीमानुन्मत्त इव लक्ष्यते॥ १०॥

Though looking about for her in that forest with effort, he did not find his darling. His eyes red through grief, the glorious one looked as though gone mad. (10)

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* We read in books on the science of omens 'अधोवामदृशः स्फूर्ती बह्वनिष्टं भजेत्पुमान्'.
"When a man's left lower eyelid throbs, he meets with grave danger."
प्रयाणकाले स्खलनं करोतीष्टस्य भञ्जनम्।
"The act of stumbling at the time of one's leaving a place is sure to shatter one's cherished purpose."

वृक्षाद् वृक्षं प्रधावन् स गिरींश्चापि नदीनदम्।
बभ्राम विलपन् रामः शोकपङ्कार्णवप्लुतः॥ ११॥

Running fast from tree to tree the said Śrī Rāma roamed about along the slopes of mountains as well as on the banks of rivers and streams wailing and accosting trees as below, plunged as he was in an ocean of bog in the form of grief : (11)

अस्ति कच्चित्त्वया दृष्टा सा कदम्बप्रिया प्रिया।
कदम्ब यदि जानीषे शंस सीतां शुभाननाम्॥ १२॥

"Was my celebrated darling, who is so fond of Kadamba flowers, seen by you, O Kadamba? If you know anything about Sītā of charming countenance, pray, tell me. (12)

स्निग्धपल्लवसंकाशां पीतकौशेयवासिनीम्।
शंसस्व यदि सा दृष्टा बिल्व बिल्वोपमस्तनी॥ १३॥

"If Sītā, whose breasts resemble a Bilva fruit in shape, O Bilva, was seen by you, please tell me the whereabouts of that lady, who is tender as a soft shoot and is clad in yellow silk. (13)

अथवार्जुन शंस त्वं प्रियां तामर्जुनप्रियाम्।
जनकस्य सुता तन्वी यदि जीवति वा न वा॥ १४॥

"Else, O Arjuna, give you me the news of my aforesaid darling, who is fond of Arjuna flowers. Tell me if the frail daughter of Janaka is still alive or not. (14)

ककुभः ककुभोरुं तां व्यक्तं जानाति मैथिलीम्।
लतापल्लवपुष्पाढ्यो भाति ह्येष वनस्पतिः॥ १५॥

"The Kakubha tree evidently knows the aforesaid princess of Mithilā, whose thighs are smooth as the boughs of a Kakubha tree. Enriched with climbers, shoots and blossoms this tree looks charming indeed. (15)

भ्रमरैरुपगीतश्च यथा द्रुमवरो ह्यसि।
एष व्यक्तं विजानाति तिलकस्तिलकप्रियाम्॥ १६॥

"As you are no doubt the foremost of trees, O Tilaka, whose praises are sung by bees humming close by, you the Tilaka tree, evidently know the truth about her, who is fond of Tilaka flowers. (16)

अशोक शोकापनुद शोकोपहतचेतनम्।
त्वन्नामानं कुरु क्षिप्रं प्रियासंदर्शनेन माम्॥ १७॥

"O Aśoka tree, the dispeller of grief by bringing my darling clearly to my view, make me, whose understanding has been clouded by grief, your namesake soon by ridding me of my grief. (17)

यदि ताल त्वया दृष्टा पक्वतालोपमस्तनी।
कथयस्व वरारोहां कारुण्यं यदि ते मयि॥ १८॥

"O palmyra, if Sītā, whose breasts resemble a ripe palmyra fruit, has been seen by you, pray, give me the news about that lady of excellent limbs, if there is any compassion in your heart for me. (18)

यदि दृष्टा त्वया जम्बो जाम्बूनदसमप्रभा।
प्रियां यदि विजानासि निःशङ्कं कथयस्व मे॥ १९॥

"If, O Jambu (a rose-apple tree), Sītā, who possesses the splendour of gold, has been seen by you or if you know the truth about my darling, pray, let me know without fear. (19)

अहो त्वं कर्णिकाराद्य पुष्पितः शोभसे भृशम्।
कर्णिकारप्रियां साध्वीं शंस दृष्टा यदि प्रिया॥ २०॥

"Laden with flowers, O Karṇikāra tree, you look most charming today. Tell me the whereabouts of the virtuous Sītā, who is fond of Karṇikāra flowers, if my darling has been seen by you." (20)

चूतनीपमहासालान् पनसान् कुरवान् धवान्।
दाडिमानपि तान् गत्वा दृष्ट्वा रामो महायशाः॥ २१॥
बकुलानथ पुन्नागांश्चन्दनान् केतकांस्तथा।
पृच्छन् रामो वने भ्रान्त उन्मत्त इव लक्ष्यते॥ २२॥

Seeing the familiar mango and Nīpa trees, gigantic sal trees, jack-fruit and Kurava and Dhava trees as also pomegranate trees, the highly illustrious Śrī Rāma went up to them. Nay, addressing questions to Bakula, Punnāga, sandalwood and Ketaka trees, while roaming about in the forest, Śrī Rāma looked hysterical, as it were. (21-22)

अथवा मृगशावाक्षीं मृग जानासि मैथिलीम्।
मृगविप्रेक्षणी कान्ता मृगीभिः सहिता भवेत्॥ २३॥

Addressing the animals of the forest, he said: "O deer, do you know of Sītā, a princess of Mithilā, whose eyes resemble those of a fawn? My darling, who glances round like a female deer, is likely to be with female deer. (23)

गज सा गजनासोरुर्यदि दृष्टा त्वया भवेत्।
तां मन्ये विदितां तुभ्यमाख्याहि वरवारण॥ २४॥

"O elephant, tell me if Sītā, whose thighs resemble the proboscis of an elephant (in their tapering shape), has been seen by you? I presume her to be known to you, O excellent elephant! (24)

शार्दूल यदि सा दृष्टा प्रिया चन्द्रनिभानना।
मैथिली मम विस्रब्धः कथयस्व न ते भयम्॥ २५॥

"Tell me without fear, O tiger, if that darling, the princess of Mithilā, who has a moon-like countenance, has been seen by you? There is no cause for fear to you. (25)

किं धावसि प्रिये नूनं दृष्टासि कमलेक्षणे।
वृक्षैराच्छाद्य चात्मानं किं मां न प्रतिभाषसे॥ २६॥

Imagining to see Sītā before him, he addresses her: "Why do you run, my darling? You have undoubtedly been seen by me, O lotus-eyed one ! Screening yourself behind the trees, why do you not answer me? (26)

तिष्ठ तिष्ठ वरारोहे न तेऽस्ति करुणा मयि।
नात्यर्थं हास्यशीलासि किमर्थं मामुपेक्षसे॥ २७॥

"Stay, tarry awhile, O Sītā with excellent limbs ! Is there no compassion in your heart for me? You are not excessively given to fun; why then do you disregard me? (27)

पीतकौशेयकेनासि सूचिता वरवर्णिनि।
धावन्त्यपि मया दृष्टा तिष्ठ यद्यस्ति सौहृदम्॥ २८॥

"You stand disclosed by your yellow silk garment, O lady with an excellent complexion! You have been seen by me even while running. Therefore, halt if there is any affection left in you for me. (28)

नैव सा नूनमथवा हिंसिता चारुहासिनी।
कृच्छ्रं प्राप्तं न मां नूनं यथोपेक्षितुमर्हति॥ २९॥

"Or, it was definitely not Sītā of charming smiles, who has most probably been killed; surely she could not have ignored me, fallen in adversity. (29)

व्यक्तं सा भक्षिता बाला राक्षसैः पिशिताशनैः।
विभज्याङ्गानि सर्वाणि मया विरहिता प्रिया॥ ३०॥

"Bereft of me, my youthful darling has evidently been devoured by flesh-eating ogres, dividing all her limbs among themselves. (30)

नूनं तच्छुभदन्तोष्ठं सुनासं शुभकुण्डलम्।
पूर्णचन्द्रनिभं ग्रस्तं मुखं निष्प्रभतां गतम्॥ ३१॥

"Seized by the ogres, that face of Sītā, which was distinguished by charming teeth and lips and a shapely nose and adorned with beautiful earrings and resembled the full moon, must have surely been eclipsed. (31)

सा हि चम्पकवर्णाभा ग्रीवा ग्रैवेयकोचिता।
कोमला विलपन्त्यास्तु कान्ताया भक्षिता शुभा॥ ३२॥

"That lovely and delicate neck, possessing the hue and splendour of a Campaka flower and worthy of being adorned with a necklace, of my wailing darling has undoubtedly been devoured by the ogres. (32)

नूनं विक्षिप्यमाणौ तौ बाहू पल्लवकोमलौ।
भक्षितौ वेपमानाग्रौ सहस्ताभरणाङ्गदौ॥ ३३॥

"Being thrown restlessly, those arms of hers, tender as shoots and adorned with bracelets and armlets, with their fore parts trembling through fear have surely been eaten up. (33)

मया विरहिता बाला रक्षसां भक्षणाय वै।
सार्थेनेव परित्यक्ता भक्षिता बहुबान्धवा॥ ३४॥

"The youthful lady was left alone by me only for being eaten up by the ogres. Though having numerous kinsfolk, she has been devoured by the ogres like a women deserted by co-travellers. (34)

हा लक्ष्मण महाबाहो पश्यसे त्वं प्रियां क्वचित्।
हा प्रिये क्व गता भद्रे हा सीतेति पुनः पुनः॥ ३५॥
इत्येवं विलपन् रामः परिधावन् वनाद् वनम्।
क्वचिदुद्भ्रमते वेगात् क्वचिद् विभ्रमते बलात्॥ ३६॥

"Ah, mighty-armed Lakṣmaṇa, do you perceive my darling anywhere? Ah Sītā, my darling, where have you gone, O blessed one?" Wailing in these words again and again and running about from grove to grove, Śrī Rāma now sprang up and now violently revolved like a whirlwind. (35-36)

क्वचिन्मत्त इवाभाति कान्तान्वेषणतत्परः।
स वनानि नदीः शैलान् गिरिप्रस्रवणानि च।
काननानि च वेगेन भ्रमत्यपरिसंस्थितः॥ ३७॥

Intent on finding out his darling, he now appeared as though drunk and (now) he would range with rapidity forests, rivers, mountains, cataracts falling from mountains and woodlands too, knowing no rest. (37)

तदा स गत्वा विपुलं महद् वनं
परीत्य सर्वं त्वथ मैथिलीं प्रति।
अनिष्ठिताशः स चकार मार्गणे
पुनः प्रियायाः परमं परिश्रमम्॥ ३८॥

Then entering the large and dense forest and forthwith ransacking it all with a view to tracing out Sītā, the princess of Mithilā, the aforesaid Śrī Rāma, who had not yet given up hope of finding out Sītā, once more put forth great exertion for tracing out his darling. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

The quest of Śrī Rāma and Lakṣmaṇa for Sītā; not finding her, Śrī Rāma gets unnerved

दृष्ट्वाऽऽश्रमपदं शून्यं रामो दशरथात्मजः।
रहितां पर्णशालां च प्रविद्धान्यासनानि च॥ १॥
अदृष्ट्वा तत्र वैदेहीं संनिरीक्ष्य च सर्वशः।
उवाच रामः प्राक्रुश्य प्रगृह्य रुचिरौ भुजौ॥ २॥

Seeing the site of the hermitage desolate, the hut made of leaves deserted and the grassy seats cast away, nay, fully casting his eyes all round and yet not finding Sītā (a princess of the Videha territory) there, Śrī Rāma spoke as follows to Lakṣmaṇa, calling out Sītā at the top of his voice and lifting up his charming arms : (1-2)

क्व नु लक्ष्मण वैदेही कं वा देशमितो गता।
केनाहृता वा सौमित्रे भक्षिता केन वा प्रिया॥ ३॥

"Where on earth, O Lakṣmaṇa, could Sītā, a princess of the Videha kingdom, be? Nay, to what territory has she gone from this place? Or, by whom, O darling of Sumitrā, has she been borne away or by whom has she been devoured? (3)

वृक्षेणावार्य यदि मां सीते हसितुमिच्छसि।
अलं ते हसितेनाद्य मां भजस्व सुदुःखितम्॥ ४॥

(Addressing fantasy of Sītā, he continued) "If, hiding yourself behind a tree, O Sītā, you want to jest with me, have done with your jest today. Pray, betake yourself to me, sore distressed as I am. (4)

यैः परिक्रीडसे सीते विश्वस्तैर्मृगपोतकैः।
एते हीनास्त्वया सौम्ये ध्यायन्त्यस्त्राविलेक्षणाः॥ ५॥

"Bereft of you, the fearless offsprings

of deer with which you used to sport, O gentle Sītā, are thoughtful, their eyes bedimmed with tears. (5)

सीतया रहितोऽहं वै नहि जीवामि लक्ष्मण।
वृतं शोकेन महता सीताहरणजेन माम्॥ ६॥
परलोके महाराजो नूनं द्रक्ष्यति मे पिता।
कथं प्रतिज्ञां संश्रुत्य मया त्वमभियोजितः॥ ७॥
अपूरयित्वा तं कालं मत्सकाशमिहागतः।
कामवृत्तमनार्यं वा मृषावादिनमेव च॥ ८॥
धिक् त्वामिति परे लोके व्यक्तं वक्ष्यति मे पिता।
विवशं शोकसंतप्तं दीनं भग्नमनोरथम्॥ ९॥
मामिहोत्सृज्य करुणं कीर्तिर्नरमिवानृजुम्।
क्व गच्छसि वरारोहे मा मोत्सृज सुमध्यमे॥ १०॥

"Deprived of Sītā I shall certainly not survive, O Lakṣmaṇa! My father, the late emperor, will surely find me in the other world, overwhelmed as I am with excessive grief sprung from abduction of Sītā. 'How, having plighted your word to remain in exile in the forest for fourteen years, when charged by me to do so, have you sought my presence here without completing the stipulated period of fourteen years? Fie upon you, who are licentious, ignoble as well as a liar.' In the foregoing words will my father reproach me without doubt in the other world. Deserting at this place me, helpless, tormented with grief, afflicted and pitiable as I am, my aspirations shattered—even as a fair name forsakes a crooked man—where are you going, O lady with charming limbs? Pray, do not, O do not leave me, O lovely Sītā! (6—10)

त्वया विरहितश्चाहं त्यक्ष्ये जीवितमात्मनः।
इतीव विलपन् रामः सीतादर्शनलालसः॥ ११॥
न ददर्श सुदुःखार्तो राघवो जनकात्मजाम्।
अनासादयमानं तं सीतां शोकपरायणम्॥ १२॥
पङ्कमासाद्य विपुलं सीदन्तमिव कुञ्जरम्।
लक्ष्मणो राममत्यर्थमुवाच हितकाम्यया॥ १३॥

"Bereft of you I shall yield up my life." Wailing as aforesaid, Śrī Rāma, who was longing for a sight of Sītā, felt sore stricken with agony. Śrī Rāma (a scion of Raghu) could not, however, see Janaka's daughter anywhere. To the said Śrī Rāma, who was given over to grief, unable as he was to find Sītā, and resembled an elephant feeling afflicted on getting stuck into a large stretch of marshy land, Lakṣmaṇa spoke as follows out of extreme solicitude for his welfare: (11—13)

मा विषादं महाबुद्धे कुरु यत्नं मया सह।
इदं गिरिवरं वीर बहुकन्दरशोभितम्॥ १४॥

"Don't give way to despondency, O prince possessed of great wisdom! Put forth endeavour with me. The yonder crown of mountains, O heroic prince, is adorned with many caves. (14)

प्रियकाननसंचारा वनोन्मत्ता च मैथिली।
सा वनं वा प्रविष्टा स्यान्नलिनीं वा सुपुष्पिताम्॥ १५॥
सरितं वापि सम्प्राप्ता मीनवञ्जुलसेविताम्।
वित्रासयितुकामा वा लीना स्यात् कानने क्वचित्॥ १६॥
जिज्ञासमाना वैदेही त्वां मां च पुरुषर्षभ।
तस्या ह्यन्वेषणे श्रीमन् क्षिप्रमेव यतावहे॥ १७॥

"And Sītā, a princess of Mithilā, is fond of frequenting groves and is enraptured at the sight of a forest. As such she must have penetrated deep into the forest or dived into a lotus pond abounding in lotus flowers or may have reached a river teeming with fishes and cane. Sītā, a princess of the Videha territory, may be hiding somewhere in a woodland with intent to alarm us and in order to test your and mine capacity to trace her out, O jewel among men! Hence, O glorious prince, let us both strive to search for her at once. (15—17)

वनं सर्वं विचिनुवो यत्र सा जनकात्मजा।
मन्यसे यदि काकुत्स्थ मा स्म शोके मनः कृथाः॥ १८॥

"We shall explore the whole forest where the said daughter of Janaka is likely to be, if you deem fit, O scion of Kākutstha! Pray, do not give over your mind to grief." (18)

एवमुक्तः स सौहार्दाल्लक्ष्मणेन समाहितः।
सह सौमित्रिणा रामो विचेतुमुपचक्रमे॥ १९॥

Getting composed when exhorted in these words by Lakṣmaṇa out of affection, Śrī Rāma with Lakṣmaṇa (son of Sumitrā) proceeded to search for Sītā. (19)

तौ वनानि गिरींश्चैव सरितश्च सरांसि च।
निखिलेन विचिन्वन्तौ सीतां दशरथात्मजौ॥ २०॥

Looking about for Sītā, the aforesaid two sons of Daśaratha fully explored forests as well as mountains, rivers and lakes too. (20)

तस्य शैलस्य सानूनि शिलाश्च शिखराणि च।
निखिलेन विचिन्वन्तौ नैव तामभिजग्मतुः॥ २१॥

Nay, even while ransacking the tablelands of the Prasravaṇa mountain as well as its rocks and peaks in their entirety, they did not meet her at all. (21)

विचित्य सर्वतः शैलं रामो लक्ष्मणमब्रवीत्।
नेह पश्यामि सौमित्रे वैदेहीं पर्वते शुभाम्॥ २२॥

Having searched the mountain on all sides Śrī Rāma said to Lakṣmaṇa, "I do not behold, O darling of Sumitrā, the lovely Sītā (a princess of the Videha kingdom) on this mountain anywhere. (22)

ततो दुःखाभिसंतप्तो लक्ष्मणो वाक्यमब्रवीत्।
विचरन् दण्डकारण्यं भ्रातरं दीप्ततेजसम्॥ २३॥

Overwhelmed with agony, while ranging the forest of Daṇḍaka, Lakṣmaṇa thereupon submitted as follows to his eldest brother, Śrī Rāma, of flaming energy: (23)

प्राप्स्यसे त्वं महाप्राज्ञ मैथिलीं जनकात्मजाम्।
यथा विष्णुर्महाबाहुर्बलिं बद्ध्वा महीमिमाम्॥ २४॥

"You will recover Sītā (a princess of Mithilā), Janaka's daughter, O highly sagacious prince, even as the mighty-armed Lord Viṣṇu, in the form of the Divine Dwarf, got back this globe for his elder brother, Indra, after tying down Bali as a captive." (24)

एवमुक्तस्तु वीरेण लक्ष्मणेन स राघवः।
उवाच दीनया वाचा दुःखाभिहतचेतनः॥ २५॥

Consoled in these words by the gallant Lakṣmaṇa, the aforesaid Śrī Rāma (a scion of Raghu) for his part, whose understanding had been dulled by agony, replied in a piteous tone : (25)

वनं सुविचितं सर्वं पद्मिन्यः फुल्लपङ्कजाः।
गिरिश्चायं महाप्राज्ञ बहुकन्दरनिर्झरः।
नहि पश्यामि वैदेहीं प्राणेभ्योऽपि गरीयसीम्॥ २६॥

"The entire forest has been fully explored as well as the lotus ponds with expanded lotuses. This mountain (Prasravaṇa) too, abounding in caves and cascades, has been thoroughly searched, O highly wise brother! But I do not find Sītā (a princess of the Videha territory), who is more valuable to me even than my life." (26)

एवं स विलपन् रामः सीताहरणकर्षितः।
दीनः शोकसमाविष्टो मुहूर्तं विह्वलोऽभवत्॥ २७॥

Wailing thus, Śrī Rāma, who looked emaciated due to agony caused by the abduction of Sītā and felt miserable, overwhelmed as he was with grief, was beside himself for a while. (27)

स विह्वलितसर्वाङ्गो गतबुद्धिर्विचेतनः।
निषसादातुरो दीनो निःश्वस्याशीतमायतम्॥ २८॥

Drawing hot and deep breaths, Śrī Rāma, whose all limbs had become out of control, nay, who had lost his reason and stood motionless, and who was feeling over-anxious and miserable, gave way to despondency. (28)

बहुशः स तु निःश्वस्य रामो राजीवलोचनः।
हा प्रियेति विचुक्रोश बहुशो बाष्पगद्गदः॥ २९॥

Sighing again and again, the aforesaid Śrī Rāma, for his part, who had lotus-like eyes and had his voice choked through tears, repeatedly cried out : "Ah, my darling !" (29)

तं सान्त्वयामास ततो लक्ष्मणः प्रियबान्धवम्।
बहुप्रकारं शोकार्तः प्रश्रितः प्रश्रिताञ्जलिः॥ ३०॥

Thereupon Lakṣmaṇa, though himself stricken with grief, humbly comforted with folded hands in many ways his beloved kinsman, Śrī Rāma. (30)

अनादृत्य तु तद् वाक्यं लक्ष्मणोष्ठपुटच्युतम्।
अपश्यंस्तां प्रियां सीतां प्राक्रोशत् स पुनः पुनः॥ ३१॥

Turning a deaf ear to that submission, issued from the lips of Lakṣmaṇa, which looked like a cup of tender leaves, Śrī Rāma, however, continued to cry again and again, unable as he was to see his aforesaid darling, Sītā. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Rāma's Lament

सीतामपश्यन् धर्मात्मा शोकोपहतचेतनः।
विललाप महाबाहू रामः कमललोचनः॥ १॥

Not perceiving Sītā, Śrī Rāma, whose mind was set on virtue, and who was distinguished by mighty arms and lotus-like eyes, began to wail, his understanding having been dulled by grief. (1)

पश्यन्निव च तां सीतामपश्यन्मन्मथार्दितः।
उवाच राघवो वाक्यं विलापाश्रयदुर्वचम्॥ २॥

As though seeing her, seized as he was with hallucination, though actually not seeing Sītā, Śrī Rāma (a scion of Raghu), who was tormented with love, uttered the following words, which could not be easily articulated due to his sobs: (2)

त्वमशोकस्य शाखाभिः पुष्पप्रियतरा प्रिये।
आवृणोषि शरीरं ते मम शोकविवर्धनी॥ ३॥

"Very fond of flowers, you are hiding your body behind the boughs of an Aśoka tree, thereby augmenting my grief all the more, my darling! (3)

कदलीकाण्डसदृशौ कदल्या संवृतावुभौ।
ऊरू पश्यामि ते देवि नासि शक्ता निगूहितुम्॥ ४॥

"I descry, O queen, both your thighs, even though screened with the plantain tree, resembling as they do the stem of a plantain tree; you are no longer able to hide them from my view! (4)

कर्णिकारवनं भद्रे हसन्ती देवि सेवसे।
अलं ते परिहासेन मम बाधावहेन वै॥ ५॥

"Jestingly you have taken cover in the grove of Karṇikāra trees, O blessed lady! But have done with your jest, which is causing annoyance to me. (5)

विशेषेणाश्रमस्थाने हासोऽयं न प्रशस्यते।
अवगच्छामि ते शीलं परिहासप्रियं प्रिये॥ ६॥

"Such fun is not praiseworthy in a hermitage in particular, although I know your nature, which is fond of sport, O darling! (6)

आगच्छ त्वं विशालाक्षि शून्योऽयमुटजस्तव।
सुव्यक्तं राक्षसैः सीता भक्षिता वा हृतापि वा॥ ७॥
न हि सा विलपन्तं मामुपसम्प्रैति लक्ष्मण।
एतानि मृगयूथानि साश्रुनेत्राणि लक्ष्मण॥ ८॥
शंसन्तीव हि मे देवीं भक्षितां रजनीचरैः।
हा ममार्ये क्व यातासि हा साध्वि वरवर्णिनि॥ ९॥

"Return, O large-eyed one! This hut of yours is desolate." Getting disillusioned soon after, he said to Lakṣmaṇa: "Clearly enough, Sītā has either been devoured or borne away by ogres; for she does not

hasten to me, O Lakṣmaṇa, even though I am wailing for her. These herds of deer with tearful eyes inform me, as it were, of my queen having actually been devoured by ogres, O Lakṣmaṇa ! (Addressing Sītā, he continued :) Ah my worthy queen, where have you gone? Ah, pious lady with excellent complexion ! (7—9)

हा सकामाद्य कैकेयी देवि मेऽद्य भविष्यति।
सीतया सह निर्यातो विना सीतामुपागतः॥ १०॥
कथं नाम प्रवेक्ष्यामि शून्यमन्तःपुरं मम।
निर्वीर्य इति लोको मां निर्दयश्चेति वक्ष्यति॥ ११॥

"Alas, my queen, Kaikeyī will have her desire fulfilled this day. Come away from Ayodhyā with Sītā and returned to Ayodhyā without Sītā, how, I wonder, shall I be able to enter my gynaeceum, which will be desolate now? People will brand me as powerless and merciless. (10-11)

कातरत्वं प्रकाशं हि सीतापनयनेन मे।
निवृत्तवनवासश्च जनकं मिथिलाधिपम्॥ १२॥
कुशलं परिपृच्छन्तं कथं शक्ष्ये निरीक्षितुम्।
विदेहराजो नूनं मां दृष्ट्वा विरहितं तया॥ १३॥
सुताविनाशसंतप्तो मोहस्य वशमेष्यति।
अथवा न गमिष्यामि पुरीं भरतपालिताम्॥ १४॥

"My cowardice too will be manifest through the abduction of Sītā. Again, how, when my exile is over, shall I stare Janaka, the suzerain lord of Mithilā, in the face as he lovingly inquires about my welfare? Agonized by the death of his daughter, on seeing me bereft of her, the ruler of the Videha kingdom will surely fall a prey to infatuation. "Or I shall never return to the city of Ayodhyā, being ruled over by Bharata. (12—14)

स्वर्गोऽपि हि तया हीनः शून्य एव मतो मम।
तन्मामुत्सृज्य हि वने गच्छायोध्यापुरीं शुभाम्॥ १५॥

"Devoid of her heaven too is deemed by me as desolate without doubt. Therefore, leaving me in the forest itself, O Lakṣmaṇa ! return alone to the lovely city of Ayodhyā.(15)

न त्वहं तां विना सीतां जीवेयं हि कथंचन।
गाढमाश्लिष्य भरतो वाच्यो मद्वचनात् त्वया॥ १६॥

"I for my part may not actually survive without the said Sītā in any case. Closely embracing Bharata, he should be spoken to by you in my name as follows : (16)

अनुज्ञातोऽसि रामेण पालयेति वसुंधराम्।
अम्बा च मम कैकेयी सुमित्रा च त्वया विभो॥ १७॥
कौसल्या च यथान्यायमभिवाद्या ममाज्ञया।
रक्षणीया प्रयत्नेन भवता सूक्तचारिणा॥ १८॥

" 'Rule over the earth. You have been permitted by Śrī Rāma to do so.' Again, my brother, Kaikeyī, as well as Sumitrā as also Kausalyā should be properly greeted by you in obedience to my command, O powerful brother, and should be protected by you with diligence, following good counsel. (17-18)

सीतायाश्च विनाशोऽयं मम चामित्रसूदन।
विस्तरेण जनन्या मे विनिवेद्यस्त्वया भवेत्॥ १९॥

"The death of Sītā, which has already taken place, as also mine, which is going to happen very soon, should be reported in extenso to my mother, Kausalyā, by you O destroyer of foes !" (19)

इति विलपति राघवे तु दीने
वनमुपगम्य तया विना सुकेश्या।
भयविकलमुखस्तु लक्ष्मणोऽपि
व्यथितमना भृशमातुरो बभूव॥ २०॥

While, having entered the forest, Śrī Rāma (a scion of Raghu) was wailing as aforesaid, feeling miserable in the absence of that lady of lovely locks, Lakṣmaṇa too for his part, whose countenance looked withered through fear, afflicted as he was in mind, grew extremely sick at heart. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Śrī Rāma's Lament Continue

स राजपुत्रः प्रियया विहीनः
शोकेन मोहेन च पीड्यमानः।
विषादयन् भ्रातरमार्तरूपो
भूयो विषादं प्रविवेश तीव्रम्॥ १॥

Filling his younger brother, Lakṣmaṇa, with despondency, the aforesaid prince, Śrī Rāma, who was being tormented with grief and infatuation, bereft as he was of his beloved consort and wore a distressed air, once more sank into the slough of acute despondency. (1)

स लक्ष्मणं शोकवशाभिपन्नं
शोके निमग्नो विपुले तु रामः।
उवाच वाक्यं व्यसनानुरूप-
मुष्णं विनिःश्वस्य रुदन् सशोकम्॥ २॥

Drawing a hot and deep breath, and crying with grief, Śrī Rāma for his part, who was plunged in profound grief, addressed to Lakṣmaṇa, who had likewise fallen a prey to grief, the following words befitting the misfortune in the shape of his sister-in-law's abduction that had befallen him : (2)

न मद्विधो दुष्कृतकर्मकारी
मन्ये द्वितीयोऽस्ति वसुंधरायाम्।
शोकानुशोको हि परम्पराया
मामेति भिन्दन् हृदयं मनश्च॥ ३॥

"I believe none else on earth has perpetrated sinful deeds as I have done, in that grief after grief is overtaking me in uninterrupted succession, breaking my heart and disturbing the mind. (3)

पूर्वं मया नूनमभीप्सितानि
पापानि कर्माण्यसकृत्कृतानि।
तत्रायमद्यापतितो विपाको
दुःखेन दुःखं यदहं विशामि॥ ४॥

"Surely in my previous existences sinful deeds, fondly designed, were perpetrated by me more than once. The fruit of some of them has appeared suddenly before me today in that through one sorrow I pass to another. (4)

राज्यप्रणाशः स्वजनैर्वियोगः
पितुर्विनाशो जननीवियोगः।
सर्वाणि मे लक्ष्मण शोकवेग-
मापूरयन्ति प्रविचिन्तितानि॥ ५॥

"The loss of sovereignty, separation from my kith and kin, the demise of my father, the parting from my mother, Kausalyā—all these, when pondered deeply over, aggravate the force of my grief, O Lakṣmaṇa ! (5)

सर्वं तु दुःखं मम लक्ष्मणेदं
शान्तं शरीरे वनमेत्य क्लेशम्।
सीतावियोगात् पुनरप्युदीर्णं
काष्ठैरिवाग्निः सहसोपदीप्तः॥ ६॥

"All this agony, which was followed by bodily discomfort, O Lakṣmaṇa, on my reaching the forest had disappeared on account of Sītā's presence. It has flared up once more consequent on separation from Sītā even as a fire would burst into flames all of a sudden with the addition of pieces of firewood. (6)

सा नूनमार्या मम राक्षसेन
ह्याभ्याहृता खं समुपेत्य भीरुः।
अपस्वरं सुस्वरविप्रलापा
भयेन विक्रन्दितवत्यभीक्ष्णम्॥ ७॥

"On reaching the skies when actually carried away by force by an ogre through the air-space, that noble and timid consort of mine, who used to converse so sweetly, must have surely cried again and again in a dissonant voice from fear. (7)

तौ लोहितस्य प्रियदर्शनस्य
सदोचितावुत्तमचन्दनस्य ।

वृत्तौ स्तनौ शोणितपङ्कदिग्धौ
नूनं प्रियाया मम नाभिपातः॥ ८॥

"Those spherical breasts of my beloved spouse, which were ever worthy of being smeared with excellent red sandal-paste, so lovely to look at, must surely have been soiled with thickened blood (when put to the knife for being eaten up). Yet my accursed body does not fall to pieces! (8)

तत् श्लक्ष्णसुव्यक्तमृदुप्रलापं
तस्या मुखं कुञ्चितकेशभारम्।
रक्षोवशं नूनमुपागताया
न भ्राजते राहुमुखे यथेन्दुः॥ ९॥

"That face—which uttered bland, very distinct and soft words and bore a mass of curly hair on its head—of Sītā, who has surely fallen into the clutches of ogres, no longer shines any more than the moon in the mouth of Rāhu (the deity presiding over a planet of the same name, which is now identified with the shadow of the earth falling on the orb of the moon). (9)

तां हारपाशस्य सदोचितान्तां
ग्रीवां प्रियाया मम सुव्रतायाः।
रक्षांसि नूनं परिपीतवन्ति
शून्ये हि भित्त्वा रुधिराशनानि॥ १०॥

"Having cut open in a lonely place the shapely neck of my beloved spouse of noble vows—whose circumference ever deserved to be adorned with a beautiful string of pearls: ogres have surely, I presume, drunk to their heart's content beverages in the shape of her blood. (10)

मया विहीना विजने वने सा
रक्षोभिराहृत्य विकृष्यमाणा।
नूनं विनादं कुररीव दीना
सा मुक्तवत्यायतकान्तनेत्रा॥ ११॥

"Being dragged by ogres after surrounding her, bereft of me, in the lonely forest that lady of large and lovely eyes must have surely uttered a loud cry like a female osprey, afflicted as she was. (11)

अस्मिन् मया सार्धमुदारशीला
शिलातले पूर्वमुपोपविष्टा।
कान्तस्मिता लक्ष्मण जातहासा
त्वामाह सीता बहुवाक्यजातम्॥ १२॥

"Seated close to me by my side on this slab of rock and seized with laughter in the days gone by, Sītā, who was blessed with a generous disposition and had a lovely smile on her lips, talked to you of many things, O Lakṣmaṇa! (12)

गोदावरीयं सरितां वरिष्ठा
प्रिया प्रियाया मम नित्यकालम्।
अप्यत्र गच्छेदिति चिन्तयामि
नैकाकिनी याति हि सा कदाचित्॥ १३॥

"This Godāvarī, the foremost of rivers, has been the favourite resort of my darling at all times. I think she might have gone that side; but she never sought its bank alone. (13)

पद्माननापद्मपलाशनेत्रा
पद्मानि वानेतुमभिप्रयाता।
तदप्ययुक्तं नहि सा कदाचि-
न्मया विना गच्छति पङ्कजानि॥ १४॥

"Possessed as she is of a lotus-like countenance and eyes resembling the petals of a lotus, she might have probably sallied forth to gather lotuses. That too, however, is absurd; for she would never approach lotuses without me. (14)

कामं त्विदं पुष्पितवृक्षषण्डं
नानाविधैः पक्षिगणैरुपेतम्।
वनं प्रयाता नु तदप्ययुक्त-
मेकाकिनी सातिबिभेति भीरुः॥ १५॥

"It is quite probable that she has left for the yonder forest containing clusters of trees in blossom and visited by flocks of birds of various species. That too, however, is improbable; for, the timid lady felt very much afraid when left alone. (15)

आदित्य भो लोककृताकृतज्ञ
लोकस्य सत्यानृतकर्मसाक्षिन्।

मम प्रिया सा क्व गता हृता वा
शंसस्व मे शोकहतस्य सर्वम्॥ १६॥

(Addressing the sun-god) "O sun-god (son of Aditi), the knower of what has been done and what has not been done in the world and the witness of the good and evil deeds of the people, where has my darling, Sītā, gone or has been borne away? Pray, let me know everything, stricken with sorrow as I am. (16)

लोकेषु सर्वेषु न नास्ति किंचिद्
यत् ते न नित्यं विदितं भवेत् तत्।
शंसस्व वायो कुलपालिनीं तां
मृता हृता वा पथि वर्तते वा॥ १७॥

(Addressing the wind-god) "There is nothing, absolutely nothing, in all the worlds, which is not always known to you. Pray, give me news about Sītā—(that guardian angel of my race)—whether she is dead or has been borne away or is on her way to some unknown destination, having been carried away by some desperado." (17)

इतीव तं शोकविधेयदेहं
रामं विसंज्ञं विलपन्तमेव।
उवाच सौमित्रिरदीनसत्त्वो
न्याय्ये स्थितः कालयुतं च वाक्यम्॥ १८॥

To Śrī Rāma, who had been deprived of his understanding, his body having been utterly overpowered by grief, even while he was wailing as aforesaid, Lakṣmaṇa (son of Sumitrā) who was positive in spirit and ever stuck to the right path, tendered the following opportune advice: (18)

शोकं विसृज्याद्य धृतिं भजस्व
सोत्साहता चास्तु विमार्गणेऽस्याः।
उत्साहवन्तो हि नरा न लोके
सीदन्ति कर्मस्वतिदुष्करेषु॥ १९॥

"Casting off grief, take heart now. And let vigorousness be brought to bear upon the quest for Sītā: for men who are full of vigour never lose heart even when engaged in pursuits which are most difficult to carry through." (19)

इतीव सौमित्रिमुदग्रपौरुषं
ब्रुवन्तमार्तो रघुवंशवर्धनः।
न चिन्तयामास धृतिं विमुक्तवान्
पुनश्च दुःखं महदभ्युपागमत्॥ २०॥

Śrī Rāma (the promoter of Raghu's race), who felt distressed due to the disappearance of Sītā, took no notice of Lakṣmaṇa (son of Sumitrā), who was speaking as aforesaid and was possessed of great manliness, lost courage once for all and once more fell a prey to deep agony. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे
त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Śrī Rāma and Lakṣmaṇa carry on the search for Sītā; Śrī Rāma gives vent to his grief over her disappearance; catching a hint from the deer, the two brothers proceed in a southerly direction; Śrī Rāma shows his anger towards the mountain; descrying the flowers dropped from the person of Sītā and particles of her ornaments as well as the vestiges of an encounter, Śrī Rāma ventilates his anger towards all the three worlds including gods

स दीनो दीनया वाचा लक्ष्मणं वाक्यमब्रवीत्।
शीघ्रं लक्ष्मण जानीहि गत्वा गोदावरीं नदीम्॥ १॥
अपि गोदावरीं सीता पद्मान्यानयितुं गता।
एवमुक्तस्तु रामेण लक्ष्मणः पुनरेव हि॥ २॥
नदीं गोदावरीं रम्यां जगाम लघुविक्रमः।
तां लक्ष्मणस्तीर्थवतीं विचित्वा राममब्रवीत्॥ ३॥

Feeling miserable, Śrī Rāma in piteous accents spoke as follows to Lakṣmaṇa : "Proceeding apace to the Godāvarī river, O Lakṣmaṇa, find out if Sītā has repaired to the Godāvarī to gather lotuses." Commanded thus by Śrī Rāma, Lakṣmaṇa for his part readily sought with quick paces once more the delightful Godāvarī river. Having explored the river, provided with many excellent descents, Lakṣmaṇa submitted as follows to Śrī Rāma : (1—3)

नैनां पश्यामि तीर्थेषु क्रोशतो न शृणोति मे।
कं नु सा देशमापन्ना वैदेही क्लेशनाशिनी॥ ४॥

"I did not find her at any of the many descents nor did she hear my crying even as I called her out by name. I wonder to what region Sītā (a princess of the Videha territory), who used to drive away all agony by her very presence, has gone. (4)

नहि तं वेद्मि वै राम यत्र सा तनुमध्यमा।
लक्ष्मणस्य वचः श्रुत्वा दीनः संतापमोहितः॥ ५॥
रामः समभिचक्राम स्वयं गोदावरीं नदीम्।
स तामुपस्थितो रामः क्व सीतेत्येवमब्रवीत्॥ ६॥

"I have no knowledge whatever of the region where that lady of slender waist may be, O Rāma." Distressed to hear the report of Lakṣmaṇa, Śrī Rāma, who felt distracted through agony, himself sallied forth towards the Godāvarī river. Having reached the river, Śrī Rāma spoke to her as follows : "Where is Sītā?" (5-6)

भूतानि राक्षसेन्द्रेण वधार्हेण हृतामपि।
न तां शशंसू रामाय तथा गोदावरी नदी॥ ७॥

Even living beings (questioned by him before) did not report to Śrī Rāma about her having been borne away by Rāvaṇa, the king of ogres, who deserved death at his hands and so the river Godāvarī too kept mum on the point. (7)

ततः प्रचोदिता भूतैः शंस चास्मै प्रियामिति।
न च सा ह्यवदत् सीतां पृष्टा रामेण शोचता॥ ८॥

Thereupon the river was requested by the elements in the following words: "Pray, give him news about his beloved spouse." Even though questioned by the grieving Śrī Rāma, the river, however, did not say anything about Sītā. (8)

रावणस्य च तद्रूपं कर्मापि च दुरात्मनः।
ध्यात्वा भयात् तु वैदेहीं सा नदी न शशंस ह॥ ९॥

Nay, recollecting that terrible form as well as the deed of the evil-minded Rāvaṇa, the said river for her part did not speak about Sītā (a princess of the Videha territory) for fear of Rāvaṇa : so the tradition goes.(9)

निराशस्तु तया नद्या सीताया दर्शने कृतः।
उवाच रामः सौमित्रिं सीतादर्शनकर्शितः॥ १०॥

Disappointed by that river with regard to the sight of Sītā, Śrī Rāma for his part, who looked emaciated due to the disappearance of Sītā, spoke as follows to Lakṣmaṇa (son of Sumitrā) : (10)

एषा गोदावरी सौम्य किंचिन्न प्रतिभाषते।
किं नु लक्ष्मण वक्ष्यामि समेत्य जनकं वचः॥ ११॥
मातरं चैव वैदेह्या विना तामहमप्रियम्।
या मे राज्यविहीनस्य वने वन्येन जीवतः॥ १२॥
सर्वं व्यपानयच्छोकं वैदेही क्व नु सा गता।
ज्ञातिवर्गविहीनस्य वैदेहीमप्यपश्यतः॥ १३॥
मन्ये दीर्घा भविष्यन्ति रात्रयो मम जाग्रतः।
मन्दाकिनीं जनस्थानमिमं प्रस्रवणं गिरिम्॥ १४॥
सर्वाण्यनुचरिष्यामि यदि सीता हि लभ्यते।
एते महामृगा वीर मामीक्षन्ते पुनः पुनः॥ १५॥
वक्तुकामा इह हि मे इङ्गितान्युपलक्षये।
तांस्तु दृष्ट्वा नरव्याघ्रो राघवः प्रत्युवाच ह॥ १६॥
क्व सीतेति निरीक्षन् वै बाष्पसंरुद्धया गिरा।
एवमुक्ता नरेन्द्रेण ते मृगाः सहसोत्थिताः॥ १७॥
दक्षिणाभिमुखाः सर्वे दर्शयन्तो नभःस्थलम्।
मैथिली ह्रियमाणा सा दिशं यामभ्यपद्यत॥ १८॥
तेन मार्गेण गच्छन्तो निरीक्षन्ते नराधिपम्।
येन मार्गं च भूमिं च निरीक्षन्ते स्म ते मृगाः॥ १९॥
पुनर्नदन्तो गच्छन्ति लक्ष्मणेनोपलक्षिताः।
तेषां वचनसर्वस्वं लक्षयामास चेङ्गितम्॥ २०॥

"This Godāvarī does not (choose to) make any reply to me, O gentle brother ! I wonder how I shall be able to break, O Lakṣmaṇa, the unpalatable news of Sītā's death to King Janaka (my father in-law) on meeting him as well as the mother of Sītā (a Princess of the Videha kingdom), without Sītā? I wonder where has that princess of the Videha territory gone, who beguiled all my grief, deprived as I was of sovereignty and was living in the forest on the produce of the forest. I presume nights will be unusually long for me as I shall have to keep awake (during them) due to my not being able to see Sītā (a princess of the Videha kingdom) apart from the fact that I was already bereft of all my kinsfolk. Indeed, I shall attend (as a servant) on the Mandākinī, a river of that name in Janasthāna, on the tract known by the name of Janasthāna as well as on this Prasravaṇa hill if Sītā is found in any of these places. Actually desirous of speaking to me, these large deer, O heroic Lakṣmaṇa, look at me again and again on this spot. I observe indications to this effect in their glances." Perceiving them eager to speak, Śrī Rāma (a scion of Raghu), a tiger among men, for his part, said to them, they say, in a voice choked with tears, "Where is Sītā?" and kept looking intently with a view to reading their mind through their eyes. Questioned thus by Śrī Rāma (a ruler of men), the aforesaid deer sprang on their feet all of a sudden and, pointing towards the vault of heaven with their eyes, all turned their heads towards the south thereby indicating that the princess had been borne away in a southerly direction by air. Moving in the direction in which the aforesaid Sītā (a princess of Mithilā) had left while being carried away by Rāvaṇa, they continued to look at Śrī Rāma (the suzerain lord of men). Since they cast their eyes towards the aerial route as also towards the ground, and then moved along lowing, they were correctly understood by Lakṣmaṇa. The latter also understood their gesture, which conveyed everything that words could express. (11—20)

उवाच लक्ष्मणो धीमान् ज्येष्ठं भ्रातरमार्तवत्।
क्व सीतेति त्वया पृष्टा यथेमे सहसोत्थिताः॥ २१॥
दर्शयन्ति क्षितिं चैव दक्षिणां च दिशं मृगाः।
साधु गच्छावहे देव दिशमेतां च नैर्ऋतीम्॥ २२॥

Like one distressed, the wise Lakṣmaṇa submitted to his eldest brother, Śrī Rāma, as follows : "Inasmuch as, having sprung on their feet all at once when accosted by you in the words : 'Where is Sītā?' These

deer pointed to the vault of heaven as well as to the southern quarter, we had better move in this south-westerly direction, which is presided over by ogres headed by Nirṛti, my lord ! (21-22)

यदि तस्यागमः कश्चिदार्या वा साथ लक्ष्यते।
बाढमित्येव काकुत्स्थः प्रस्थितो दक्षिणां दिशम्॥ २३॥
लक्ष्मणानुगतः श्रीमान् वीक्षमाणो वसुंधराम्।
एवं सम्भाषमाणौ तावन्योन्यं भ्रातरावुभौ॥ २४॥
वसुंधरायां पतितपुष्पमार्गमपश्यताम्।
पुष्पवृष्टिं निपतितां दृष्ट्वा रामो महीतले॥ २५॥
उवाच लक्ष्मणं वीरो दुःखितो दुःखितं वचः।
अभिजानामि पुष्पाणि तानीमानीह लक्ष्मण॥ २६॥
अपिनद्धानि वैदेह्या मया दत्तानि कानने।
मन्ये सूर्यश्च वायुश्च मेदिनी च यशस्विनी॥ २७॥
अभिरक्षन्ति पुष्पाणि प्रकुर्वन्तो मम प्रियम्।
एवमुक्त्वा महाबाहुर्लक्ष्मणं पुरुषर्षभम्॥ २८॥
उवाच रामो धर्मात्मा गिरिं प्रस्त्रवणाकुलम्।
कच्चित् क्षितिभृतां नाथ दृष्टा सर्वाङ्गसुन्दरी॥ २९॥
रामा रम्ये वनोद्देशे मया विरहिता त्वया।
क्रुद्धोऽब्रवीद् गिरिं तत्र सिंहः क्षुद्रमृगं यथा॥ ३०॥
तां हेमवर्णां हेमाङ्गीं सीतां दर्शय पर्वत।
यावत् सानूनि सर्वाणि न ते विध्वंसयाम्यहम्॥ ३१॥

"Perchance some trace of Sītā may be found or that noble lady herself may come to our view." Saying "All right !" and nothing more and gazing on the earth, the glorious Śrī Rāma (a scion of Kakutstha), followed by Lakṣmaṇa, set out in a southerly direction. Conversing with each other as aforesaid, both those brothers saw a track on the earth with flowers scattered on it. Seeing a shower of flowers fallen on the earth's surface, the heroic Śrī Rāma, who was full of agony, spoke as follows to the afflicted Lakṣmaṇa : "I recognize these flowers. The flowers lying here, O Lakṣmaṇa, were given by me in the forest to Sītā (a princess of the Videha territory) and tied by her on her hair. I believe the sun-god and the wind-god as well as the illustrious Mother Earth preserved the flowers from decay in order kindly to do what is pleasing to me." Having spoken as aforesaid to Lakṣmaṇa; the flower of men, the mighty-armed Śrī Rāma, whose mind was set on virtue, accosted the mountain, which was full of cascades (and hence known by the name of Prasravaṇa), as follows : "Was a young lady comely of every limb, bereft of me, seen by you in a delightful part of this forest, O lord of mountains?" Provoked to anger (on not getting an answer) Śrī Rāma on that spot challenged the mountain (in the following words) as a lion would a petty deer : "Show to me Sītā, possessing a golden hue and endowed with golden limbs, before I shatter all your crests, O mountain !" (23—31)

एवमुक्तस्तु रामेण पर्वतो मैथिलीं प्रति।
दर्शयन्निव तां सीतां नादर्शयत राघवे॥ ३२॥

Though seeming to reveal that princess of Mithilā (in the shape of some tokens) when threatened as aforesaid by Śrī Rāma, the mountain for its part did not actually show Sītā to Śrī Rāma (a scion of Raghu). (32)

ततो दाशरथी राम उवाच च शिलोच्चयम्।
मम बाणाग्निनिर्दग्धो भस्मीभूतो भविष्यसि॥ ३३॥

Thereupon Śrī Rāma (son of Daśaratha) once more said to the rocky mass, "Consumed by the fire of my shafts you will be reduced to ashes in no time. (33)

असेव्यः सर्वतश्चैव निस्तृणद्रुमपल्लवः।
इमां वा सरितं चाद्य शोषयिष्यामि लक्ष्मण॥ ३४॥
यदि नाख्याति मे सीतामद्य चन्द्रनिभाननाम्।
एवं प्ररुषितो रामो दिधक्षन्निव चक्षुषा॥ ३५॥

"Nay, stripped of all grass, trees and leaves, you will become uninhabitable on all sides. Turning to Lakṣmaṇa, he continued: Nay, I shall even dry up this Godāvarī river today, O Lakṣmaṇa, if it does not tell me the whereabouts of Sītā of moon-like countenance." Thus enraged Śrī Rāma looked at the river as though he would consume it with his fiery eye. (34-35)

ददर्श भूमौ निष्क्रान्तं राक्षसस्य पदं महत्।
त्रस्ताया रामकांक्षिण्याः प्रधावन्त्या इतस्ततः॥ ३६॥
राक्षसेनानुसृप्ताया वैदेह्याश्च पदानि तु।
स समीक्ष्य परिक्रान्तं सीताया राक्षसस्य च॥ ३७॥
भग्नं धनुश्च तूणी च विकीर्णं बहुधा रथम्।
सम्भ्रान्तहृदयो रामः शशंस भ्रातरं प्रियम्॥ ३८॥

In the meantime he saw imprinted on the ground the enormous foot of an ogre. Nay, he also beheld the footprints of Sītā (a princess of the Videha territory) running fast terrified hither and thither, when chased by the ogre, and longing to meet Śrī Rāma. Perplexed at heart to observe the foot-prints of Sītā as well as of an ogre as also a shattered bow and a quiver and a chariot thrown about in parts, Śrī Rāma spoke as follows to his beloved brother, Lakṣmaṇa: (36—38)

पश्य लक्ष्मण वैदेह्या कीर्णाः कनकबिन्दवः।
भूषणानां हि सौमित्रे माल्यानि विविधानि च॥ ३९॥

"See, O Lakṣmaṇa, that particles of gold forming parts of ornaments of Sītā (a princess of the Videha kingdom) as also flowers of various kinds are lying scattered on the ground, O son of Sumitrā! (39)

तप्तबिन्दुनिकाशैश्च चित्रैः क्षतजबिन्दुभिः।
आवृतं पश्य सौमित्रे सर्वतो धरणीतलम्॥ ४०॥

"Also behold, O darling of Sumitrā, the earth's surface covered on all sides with drops of blood of a varying size, shining brightly like particles of gold. (40)

मन्ये लक्ष्मण वैदेही राक्षसैः कामरूपिभिः।
भित्त्वा भित्त्वा विभक्ता वा भक्षिता वा भविष्यति॥ ४१॥

"I presume, O Lakṣmaṇa, that Sītā, a princess of the Videha territory, was divided among themselves at this place by ogres capable of assuming any form at will after splitting her into pieces, and then devoured. (41)

तस्या निमित्तं सीताया द्वयोर्विवदमानयोः।
बभूव युद्धं सौमित्रे घोरं राक्षसयोरिह॥ ४२॥

"At this place, O darling of Sumitrā, has ensued a terrible conflict between two ogres contending for the sake of the aforesaid Sītā. (42)

मुक्तामणिचितं चेदं रमणीयं विभूषितम्।
धरण्यां पतितं सौम्य कस्य भग्नं महद् धनुः॥ ४३॥

"Here lies broken and fallen on the ground this lovely and large bow encrusted with pearls and gems and richly adorned, O gentle brother! Whose may this be? (43)

राक्षसानामिदं वत्स सुराणामथवापि वा।
तरुणादित्यसंकाशं वैदूर्यगुलिकाचितम्॥ ४४॥
विशीर्णं पतितं भूमौ कवचं कस्य काञ्चनम्।
छत्रं शतशलाकं च दिव्यमाल्योपशोभितम्॥ ४५॥
भग्नदण्डमिदं सौम्य भूमौ कस्य निपातितम्।
काञ्चनोरश्छदाश्चेमे पिशाचवदनाः खराः॥ ४६॥
भीमरूपा महाकायाः कस्य वा निहता रणे।
दीप्तपावकसंकाशो द्युतिमान् समरध्वजः॥ ४७॥
अपविद्धश्च भग्नश्च कस्य साङ्ग्रामिको रथः।
रथाक्षमात्रा विशिखास्तपनीयविभूषणाः॥ ४८॥
कस्येमे निहता बाणाः प्रकीर्णा घोरदर्शनाः।
शरावरौ शरैः पूर्णौ विध्वस्तौ पश्य लक्ष्मण॥ ४९॥

"This belongs either to ogres or to gods, my darling! Whose is this armour of gold, shining brightly as the morning sun and encrusted with cats'-eye gems and lying shattered on the ground? Again, whose is this canopy spread on a hundred ribs and adorned with celestial wreaths and dashed to the ground with its handle broken, O gentle brother? Nay, whose are these mules of grim aspect and gigantic bodies endowed with the heads of goblins and provided with breastplates of gold, lying slain on the battlefield? Whose may be this brilliant chariot of war, shining brightly as a flame and bearing a distinct ensign on the field of battle, lying overturned and broken? Whose are these shafts of terrifying appearance, thick and long as the axle of a chariot, lying broken and scattered with their heads detached? Also behold, O Lakṣmaṇa, a pair of quivers full of arrows lying smashed. (44—49)

प्रतोदाभीषुहस्तोऽयं कस्य वा सारथिर्हतः।
पदवी पुरुषस्यैषा व्यक्तं कस्यापि रक्षसः॥ ५०॥

"And whose is this charioteer lying slain with the lash and reins still in his hands? Clearly these are the footprints of some male ogre. (50)

वैरं शतगुणं पश्य मम तैर्जीवितान्तकम्।
सुघोरहृदयैः सौम्य राक्षसैः कामरूपिभिः॥ ५१॥

"Know that my enmity with these ogres possessed of fierce heart and capable of assuming any form at will has been intensified a hundredfold and will end with their life only, O gentle brother! (51)

हृता मृता वा वैदेही भक्षिता वा तपस्विनी।
न धर्मस्त्रायते सीतां ह्रियमाणां महावने॥ ५२॥

"Poor Sītā (a princess of the Videha territory) has been killed or devoured by ogres or is dead through agony of separation from me. Even virtue was not able to protect Sītā while she was being carried away by ogres in the great forest! (52)

भक्षितायां हि वैदेह्यां हृतायामपि लक्ष्मण।
के हि लोके प्रियं कर्तुं शक्ताः सौम्य ममेश्वराः॥ ५३॥

"When even Sītā (a princess of the Videha kingdom) has been devoured or borne away for that matter, what powerful beings in this world are really capable of rendering good offices to me, O gentle Lakṣmaṇa? (53)

कर्तारमपि लोकानां शूरं करुणवेदिनम्।
अज्ञानादवमन्येरन् सर्वभूतानि लक्ष्मण॥ ५४॥

"All living beings, O Lakṣmaṇa, would through ignorance of His power hold in contempt even Lord Śiva, the maker, protector and destroyer of the worlds, though valiant in the extreme, if He remains looking on with compassion without meddling with the affairs of the world. (54)

मृदुं लोकहिते युक्तं दान्तं करुणवेदिनम्।
निर्वीर्य इति मन्यन्ते नूनं मां त्रिदशेश्वराः॥ ५५॥

"Surely the rulers of gods (such as Brahmā and Indra) take me—mild, intent on the welfare of the world, disciplined and compassionate of outlook as I am—to be powerless. (55)

मां प्राप्य हि गुणो दोषः संवृत्तः पश्य लक्ष्मण।
अद्यैव सर्वभूतानां रक्षसामभवाय च॥ ५६॥
संहृत्यैव शशिज्योत्स्नां महान् सूर्य इवोदितः।
संहृत्यैव गुणान् सर्वान् मम तेजः प्रकाशते॥ ५७॥

"See, O Lakṣmaṇa, how the aforesaid virtues have turned into vices on reaching me and how, having definitely thrown into the background all the aforesaid virtues, my glory shines forth this very day for the annihilation of all living beings including ogres, even as the exceptionally glorious sun risen at the time of universal dessolution blazes forth, decidedly eclipsing the moonshine. (56-57)

नैव यक्षा न गन्धर्वा न पिशाचा न राक्षसाः।
किं नरा वा मनुष्या वा सुखं प्राप्स्यन्ति लक्ष्मण॥ ५८॥

"Neither Yakṣas nor Gandharvas nor fiends nor ogres nor Kinnaras nor human beings will find happiness any longer, O Lakṣmaṇa! (58)

ममास्त्रबाणसम्पूर्णमाकाशं पश्य लक्ष्मण।
असम्पातं करिष्यामि ह्यद्य त्रैलोक्यचारिणाम्॥ ५९॥

"Behold, O Lakṣmaṇa, the space filled before long with mystic missiles and arrows discharged by me. Today by filling the space with my arrows I will arrest the motion of all those moving about in all the three worlds. (59)

संनिरुद्धग्रहगणमावारितनिशाकरम्।
विप्रणष्टानलमरुद्धास्करद्युतिसंवृतम्॥ ६०॥
विनिर्मथितशैलाग्रं शुष्यमाणजलाशयम्।
ध्वस्तद्रुमलतागुल्मं विप्रणाशितसागरम्॥ ६१॥
त्रैलोक्यं तु करिष्यामि संयुक्तं कालकर्मणा।
न ते कुशलिनीं सीतां प्रदास्यन्ति ममेश्वराः॥ ६२॥
अस्मिन् मुहूर्ते सौमित्रे मम द्रक्ष्यन्ति विक्रमम्।
नाकाशमुत्पतिष्यन्ति सर्वभूतानि लक्ष्मण॥ ६३॥

मम चापगुणोन्मुक्तैर्बाणजालैर्निरन्तरम्।
मर्दितं मम नाराचैर्ध्वस्तभ्रान्तमृगद्विजम्॥ ६४॥
समाकुलममर्यादं जगत् पश्याद्य लक्ष्मण।
आकर्णपूर्णैरिषुभिर्जीवलोकदुरावरैः॥ ६५॥
करिष्ये मैथिलीहेतोरपिशाचमराक्षसम्।
मम रोषप्रयुक्तानां विशिखानां बलं सुराः॥ ६६॥
द्रक्ष्यन्त्यद्य विमुक्तानाममर्षाद् दूरगामिनाम्।
नैव देवा न दैतेया न पिशाचा न राक्षसाः॥ ६७॥
भविष्यन्ति मम क्रोधात् त्रैलोक्ये विप्रणाशिते।
देवदानवयक्षाणां लोका ये रक्षसामपि॥ ६८॥
बहुधा निपतिष्यन्ति बाणौघैः शकलीकृताः।
निर्मर्यादानिमाँल्लोकान् करिष्याम्यद्य सायकैः॥ ६९॥
हृतां मृतां वा सौमित्रे न दास्यन्ति ममेश्वराः।
तथारूपां हि वैदेहीं न दास्यन्ति यदि प्रियाम्॥ ७०॥
नाशयामि जगत् सर्वं त्रैलोक्यं सचराचरम्।
यावद् दर्शनमस्या वै तापयामि च सायकैः॥ ७१॥

"I will subject the three worlds (viz., heaven, earth and the intermediate region) to annihilation (the work of the Time-Spirit) with the result that the planets will be completely brought to a standstill, the moon will be veiled, the elements of fire and air will be annihilated and the brightness of the sun obscured; the crests of the mountains will be crushed, the seats of water (lakes and ponds etc.,) will get dry, trees, creepers and shrubs will be uprooted and the oceans drained. If those in authority, viz., gods, due to whose negligence my consort has been carried away by ogres, do not restore Sītā intact to me, they will witness my prowess this very hour, O darling of Sumitrā! All feathered creatures, O Lakṣmaṇa, will no longer be able to fly in air-space, which will be rendered compact with the network of arrows shot from the string of my bow, O Lakṣmaṇa! Behold the world crushed today, O Lakṣmaṇa, by my steel arrows and consequently greatly perplexed with all the bounds of propriety gone and all the beasts and birds destroyed or gone astray. With my arrows loosed from the sides of the ear with full force and as such difficult for the world of mortals to ward off, I shall rid the world of fiends and ogres for Sītā's sake. The gods will witness today the power of my headless shafts discharged in indignation and impelled by anger and covering a long range.

"When all the three worlds are annihilated through my anger, neither gods nor demons (the son of Diti) nor goblins nor ogres will survive. Torn to a number of pieces by the volley of my arrows, the worlds of gods, demons and Yakṣas as also those which are inhabited by ogres will collapse. With my arrows I will reduce these worlds to a state of utter confusion today if those in authority, viz., the gods in power, do not restore Sītā to me, no matter if she has been killed or is dead. If they do not hand over my beloved Sītā (a princess of the Videha territory) in that very condition (to which she may have been reduced), I will annihilate the entire universe consisting of the three worlds and comprising both the animate and inanimate creation, and shall continue to scorch them with my arrows till I am able to see her." (60—71)

इत्युक्त्वा क्रोधताम्राक्षः स्फुरमाणोष्ठसम्पुटः।
वल्कलाजिनमाबद्ध्य जटाभारमबन्धयत्॥ ७२॥

Having spoken thus and tightened his robes of the bark of trees and deerskin, Śrī Rāma knotted his head of matted hair, his eyes rendered coppery through anger and both his lips compressed and trembling. (72)

तस्य क्रुद्धस्य रामस्य तथाभूतस्य धीमतः।
त्रिपुरं जघ्नुषः पूर्वं रुद्रस्येव बभौ तनुः॥ ७३॥

The personality of the aforesaid Śrī Rāma, who, though full of wisdom, looked so terrible, enraged as he was, shone like that of Lord Rudra, the god of destruction, bent upon in the former times on the destruction of the three cities (of gold, silver and steel in the sky, air and earth, built by the demon Maya). (73)

लक्ष्मणादथ चादाय रामो निष्पीड्य कार्मुकम्।
शरमादाय संदीप्तं घोरमाशीविषोपमम्॥ ७४॥
संदधे धनुषि श्रीमान् रामः परपुरञ्जयः।
युगान्ताग्निरिव क्रुद्ध इदं वचनमब्रवीत्॥ ७५॥

Then, taking his bow from Lakṣmaṇa and holding it tightly with his fist and snatching from his quiver a dreadful and blazing shaft resembling a venomous serpent, the glorious Rāma, the conqueror of the enemies' stronghold, put it to his bow and, provoked to anger like the fire flaring up at the time of universal destruction, spoke as follows to Lakṣmaṇa : (74-75)

यथा जरा यथा मृत्युर्यथा कालो यथा विधिः।
नित्यं न प्रतिहन्यन्ते सर्वभूतेषु लक्ष्मण।
तथाहं क्रोधसंयुक्तो न निवार्योऽस्म्यसंशयम्॥ ७६॥

"Even as old age, death, the Time-Spirit and destiny assailing all created beings cannot be warded off, O Lakṣmaṇa, so I, when filled with wrath am without doubt incapable of being repelled. (76)

पुरेव मे चारुदतीमनिन्दितां
दिशन्ति सीतां यदि नाद्य मैथिलीम्।
सदेवगन्धर्वमनुष्यपन्नगं
जगत् सशैलं परिवर्तयाम्यहम्॥ ७७॥

"If gods do not restore to me this very day Sītā, the princess of Mithilā, who is possessed of charming teeth and is beyond reproach, as she was before, I will upset the whole world consisting of gods, Gandharvas, human beings and Nāgas, inclusive of mountains. (77)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Lakṣmaṇa consoles Śrī Rāma

तप्यमानं तदा रामं सीताहरणकर्शितम्।
लोकानामभवे युक्तं सांवर्तकमिवानलम्॥ १॥
वीक्षमाणं धनुः सज्यं निःश्वसन्तं पुनः पुनः।
दग्धुकामं जगत् सर्वं युगान्ते च यथा हरम्॥ २॥
अदृष्टपूर्वं संक्रुद्धं दृष्ट्वा रामं स लक्ष्मणः।
अब्रवीत् प्राञ्जलिर्वाक्यं मुखेन परिशुष्यता॥ ३॥

Perceiving Śrī Rāma suffering agony at that time, emaciated as he was due to abduction of Sītā, and intent on the annihilation of the worlds like the fire at the time of universal dissolution, nay, gazing on his stringed bow, sighing again and again, and desiring to consume the whole world like Lord Śiva (the Destroyer of the universe) at the end of the world-cycle, enraged as he was as never seen before, the aforesaid Lakṣmaṇa submitted as follows with joined palms and lips getting parched : (1—3)

पुरा भूत्वा मृदुर्दान्तः सर्वभूतहिते रतः।
न क्रोधवशमापन्नः प्रकृतिं हातुमर्हसि॥ ४॥

"Having been mild, disciplined and devoted to the good of all created beings before, you should not abandon your nature, now that you have fallen a prey to anger. (4)

चन्द्रे लक्ष्मीः प्रभा सूर्ये गतिर्वायौ भुवि क्षमा।
एतच्च नियतं नित्यं त्वयि चानुत्तमं यशः॥ ५॥

"As loveliness dwells in the moon, brilliance in the sun, movement in the wind and forbearance in the earth, all these as also unsurpassed fame ever invariably dwell in you. (5)

एकस्य नापराधेन लोकान् हन्तुं त्वमर्हसि।
ननु जानामि कस्यायं भग्नः सांग्रामिको रथः॥ ६॥
केन वा कस्य वा हेतोः सयुगः सपरिच्छदः।
खुरनेमिक्षतश्चायं सिक्तो रुधिरबिन्दुभिः॥ ७॥
देशो निर्वृत्तसंग्रामः सुघोरः पार्थिवात्मज।
एकस्य तु विमर्दोऽयं न द्वयोर्वदतां वर॥ ८॥

"You ought not to annihilate the worlds for the offence of one individual. I shall surely try to ascertain whose is this chariot of war, and by whom and for what purpose it was broken with its yoke and external appendages such as a canopy and whisks. This piece of ground has been cleft by hoofs and felloes and sprinkled with drops of blood and presents a most horrid appearance, which leads me to think that a combat has taken place here, O prince ! But this has been the encounter of a single chariot-warrior, not of two, O jewel among the eloquent ! (6—8)

नहि वृत्तं हि पश्यामि बलस्य महतः पदम्।
नैकस्य तु कृते लोकान् विनाशयितुमर्हसि॥ ९॥
युक्तदण्डा हि मृदवः प्रशान्ता वसुधाधिपाः।
सदा त्वं सर्वभूतानां शरण्यः परमा गतिः॥ १०॥

"I do not actually perceive the footprints of a large army imprinted on this ground. And you ought not to annihilate the worlds on account of one man; for suzerain lords of the earth are just in their punishment, mild and very composed; while you are always fit to protect all created beings, nay, their supreme asylum. (9-10)

को नु दारप्रणाशं ते साधु मन्येत राघव।
सरितः सागराः शैला देवगन्धर्वदानवाः॥ ११॥
नालं ते विप्रियं कर्तुं दीक्षितस्येव साधवः।
येन राजन् हृता सीता तमन्वेषितुमर्हसि॥ १२॥
मद्द्वितीयो धनुष्पाणिः सहायैः परमर्षिभिः।
समुद्रं वा विचेष्यामः पर्वतांश्च वनानि च॥ १३॥
गुहाश्च विविधा घोराः पद्मिन्यो विविधास्तथा।
देवगन्धर्वलोकांश्च विचेष्यामः समाहिताः॥ १४॥
यावन्नाधिगमिष्यामस्तव भार्यापहारिणम्।
न चेत् साम्ना प्रदास्यन्ति पत्नीं ते त्रिदशेश्वराः।
कोसलेन्द्र ततः पश्चात् प्राप्तकालं करिष्यसि॥ १५॥

"Who on earth would approve of the disappearance or destruction of your spouse? Even rivers, seas, mountains, gods, Gandharvas and demons have no power to give offence to you any more than the saintly priests officiating at a sacrifice to do anything distasteful to the man consecrated for a sacrificial performance. With me as your companion, and bow in hand, and with the greatest of sages as your helpers, you ought to seek out him by whom Sītā has been borne away. We shall explore the ocean as well as the mountains and forests as also the various fearful caves and the different lotus-ponds, and shall also steadfastly search the realms of gods and Gandharvas until we find the abductor of your consort. If the rulers of gods do not restore your spouse by peaceful means, you may then adopt a measure which is opportune, viz., coercion, O ruler of the kingdom of Kosala? (11—15)

शीलेन साम्ना विनयेन सीतां
नयेन न प्राप्स्यसि चेन्नरेन्द्र।
ततः समुत्सादय हेमपुङ्खै-
र्महेन्द्रवज्रप्रतिमैः शरौघैः॥ १६॥

"If you do not recover Sītā through exemplary conduct, concilation, modesty and prudence, then annihilate the worlds with volleys of golden-feathered arrows vying with the thunderbolt of the mighty Indra (the ruler of gods), O ruler of men ! (16)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Lakṣmaṇa seeks to inspire Śrī Rāma with courage

तं तथा शोकसंतप्तं विलपन्तमनाथवत्।
मोहेन महता युक्तं परिद्यूनमचेतसम्॥ १॥
ततः सौमित्रिराश्वस्य मुहूर्तादिव लक्ष्मणः।
रामं सम्बोधयामास चरणौ चाभिपीडयन्॥ २॥

Having comforted awhile Śrī Rāma, who was tormented as aforesaid with grief and was wailing like one without a protector, nay, who was seized with great infatuation and was feeling sorrowful and sick at heart, Lakṣmaṇa, son of Sumitrā, exhorted him in the following words, lovingly pressing his feet : (1-2)

महता तपसा चापि महता चापि कर्मणा।
राज्ञा दशरथेनासील्लब्धोऽमृतमिवामरैः॥ ३॥

"You were obtained by King Daśaratha (our father) by means of great austerities in the form of religious vows and fasts and great pious acts such as the performance of a Putreṣṭi sacrifice, as nectar was obtained by gods. (3)

तव चैव गुणैर्बद्धस्त्वद्वियोगान्महीपतिः।
राजा देवत्वमापन्नो भरतस्य यथा श्रुतम्॥ ४॥

"The king, who was the ruler of the entire globe, and was bound to this world by your virtues alone, attained the heavenly state due to separation from you, as was heard from the lips of Bharata. (4)

यदि दुःखमिदं प्राप्तं काकुत्स्थ न सहिष्यसे।
प्राकृतश्चाल्पसत्त्वश्च इतरः कः सहिष्यति॥ ५॥

"If, O scion of Kakutstha, you are not able to endure this suffering that has befallen you, what other man, who is of the common run and of meagre strength, will bear it? (5)

आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य नापदः।
संस्पृशन्त्यग्निवद् राजन् क्षणेन व्यपयान्ति च॥ ६॥

Take heart, O flower of men ! What living being do calamities not visit? They impinge on a man like fire and recede in an instant.(6)

दुःखितो हि भवाँल्लोकांस्तेजसा यदि धक्ष्यते।
आर्ताः प्रजा नरव्याघ्र क्व नु यास्यन्ति निर्वृतिम्॥ ७॥

"If, when afflicted, you actually consume all the worlds with your heroic lustre, where will, O tiger among men, created beings in distress get relief? (7)

लोकस्वभाव एवैष ययातिर्नहुषात्मजः।
गतः शक्रेण सालोक्यमनयस्तं समस्पृशत्॥ ८॥

"This impact of suffering is but natural with human beings. King Yayāti, son of Nahuṣa, attained by his meritorious deeds residence in the same heaven with Indra (the lord of paradise); but even there misfortune in the shape of fall from heaven brought about by indiscretion visited him. (8)

महर्षिर्यो वसिष्ठस्तु यः पितुर्नः पुरोहितः।
अह्ना पुत्रशतं जज्ञे तथैवास्य पुनर्हतम्॥ ९॥

"To Vasiṣṭha, who is an eminent seer of Vedic Mantras and who has been the family priest of our father (King Daśaratha), a hundred sons were born in the course of a day and again in the course of a day they were all killed by King Viśwāmitra. (9)

या चेयं जगतो माता सर्वलोकनमस्कृता।
अस्याश्च चलनं भूमेर्दृश्यते कोसलेश्वर॥ १०॥

"Nay, volcanic convulsion is seen even on the surface of this Earth, who is the mother of the mobile creation and is greeted by all people. O lord of Kosala ! (10)

यौ धर्मौ जगतो नेत्रौ यत्र सर्वं प्रतिष्ठितम्।
आदित्यचन्द्रौ ग्रहणमभ्युपेतौ महाबलौ॥ ११॥

"Even the sun and the moon endowed

with extraordinary might, which set virtue on foot by giving light and energy to the world and set the world going by providing a measure of time and on which everything in the world rest, have to suffer eclipse. (11)

सुमहान्त्यपि भूतानि देवाश्च पुरुषर्षभ।
न दैवस्य प्रमुञ्चन्ति सर्वभूतानि देहिनः॥ १२॥

"Even very great beings and gods are not immune from the control of fate, much less all embodied beings, O flower of men ! (12)

शक्रादिष्वपि देवेषु वर्तमानौ नयानयौ।
श्रूयेते नरशार्दूल न त्वं शोचितुमर्हसि॥ १३॥

"Righteousness and unrighteousness are known to yield their fruit in the shape of happiness and misery, even in the case of Indra and other gods, O tiger among men! You ought not, therefore, to grieve. (13)

मृतायामपि वैदेह्यां नष्टायामपि राघव।
शोचितुं नार्हसे वीर यथान्यः प्राकृतस्तथा॥ १४॥

"Even in the event of Sītā (a princess of the Videha territory) being dead or having disappeared as a result of being carried away by someone, O heroic Rāma (a scion of Raghu), you ought not to grieve in the same way as any other common man. (14)

त्वद्विधा नहि शोचन्ति सततं सर्वदर्शनाः।
सुमहत्स्वपि कृच्छ्रेषु रामानिर्विण्णदर्शनाः॥ १५॥

"People like you, who perceive everything with their intuitive eye, do not really give way to grief even in the face of the gravest perils, O Rāma, but ever remain undepressed in their outlook. (15)

तत्त्वतो हि नरश्रेष्ठ बुद्ध्या समनुचिन्तय।
बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभाशुभे॥ १६॥

"Discriminate between right and wrong in true perspective by recourse to reason. Endowed with reason, highly intelligent souls are correctly able to know what is good and evil, O jewel among men ! (16)

अदृष्टगुणदोषाणामध्रुवाणां तु कर्मणाम्।
नान्तरेण क्रियां तेषां फलमिष्टं च वर्तते॥ १७॥

"Actions, whose merits and demerits have not been perceived except through the scriptures and which are not everlasting, inasmuch as they cease after yielding their fruit, cannot be performed without individual effort. And once they are performed their welcome as well as unwelcome fruit is inevitable and must be reaped. (17)

मामेवं हि पुरा वीर त्वमेव बहुशोक्तवान्।
अनुशिष्याद्धि को नु त्वामपि साक्षाद् बृहस्पतिः॥ १८॥

"Indeed you alone have often instructed me accordingly in the past, O heroic brother ! In fact, who on earth can instruct you, be he Bṛhaspati, the preceptor of gods, himself. (18)

बुद्धिश्च ते महाप्राज्ञ देवैरपि दुरन्वया।
शोकेनाभिप्रसुप्तं ते ज्ञानं सम्बोधयाम्यहम्॥ १९॥

"Nay, your intelligence, O highly sagacious prince, cannot be fathomed even by gods. I simply try to awaken your wisdom, which has been dimmed, as it were, by grief. (19)

दिव्यं च मानुषं चैवमात्मनश्च पराक्रमम्।
इक्ष्वाकुवृषभावेक्ष्य यतस्व द्विषतां वधे॥ २०॥

"Nay, bearing in mind your divine as well as human prowess, strive for the destruction of your enemies, O flower of the Ikṣwākus ! (20)

किं ते सर्वविनाशेन कृतेन पुरुषर्षभ।
तमेव तु रिपुं पापं विज्ञायोद्धर्तुमर्हसि॥ २१॥

"What object of yours will be achieved through universal destruction wrought by you? Therefore, finding out your sinful adversary, you ought to root him out alone. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Śrī Rāma and Lakṣmaṇa meet Jaṭāyu and, embracing the vulture, Śrī Rāma bursts into a wail

पूर्वजोऽप्युक्तमात्रस्तु लक्ष्मणेन सुभाषितम्।
सारग्राही महासारं प्रतिजग्राह राघवः॥ १॥

Though elder, Śrī Rāma (a scion of Raghu) for his part, who was capable of picking up the best part of everything, accepted, when exhorted in the aforesaid words by Lakṣmaṇa, his beautifully-worded and highly valuable advice. (1)

स निगृह्य महाबाहुः प्रवृद्धं रोषमात्मनः।
अवष्टभ्य धनुश्चित्रं रामो लक्ष्मणमब्रवीत्॥ २॥

Controlling his highly intensified anger and leaning on his wonderful bow, the mighty-armed Śrī Rāma spoke to Lakṣmaṇa as follows : (2)

किं करिष्यावहे वत्स क्व वा गच्छाव लक्ष्मण।
केनोपायेन पश्यावः सीतामिह विचिन्तय॥ ३॥

"What shall we do, my darling? And whither shall we go, O Lakṣmaṇa? By what expedient shall we be able to see Sītā in this forest? Ponder over this." (3)

तं तथा परितापार्तं लक्ष्मणो वाक्यमब्रवीत्।
इदमेव जनस्थानं त्वमन्वेषितुमर्हसि॥ ४॥
राक्षसैर्बहुभिः कीर्णं नानाद्रुमलतायुतम्।
सन्तीह गिरिदुर्गाणि निर्दराः कन्दराणि च॥ ५॥
गुहाश्च विविधा घोरा नानामृगगणाकुलाः।
आवासाः किंनराणां च गन्धर्वभवनानि च॥ ६॥

To Śrī Rāma,who was stricken with agony as aforesaid, Lakṣmaṇa replied as follows: "You would do well to search this region of Janasthāna alone, which is full of numerous ogres and covered with trees and climbers of every description. There are many mountain-gorges, chasms and valleys, as well as fearful caves of various kinds crowded with herds of beasts of different species, nay, habitats of Kinnaras and dwellings of Gandharvas. (4—6)

तानि युक्तो मया सार्धं समन्वेषितुमर्हसि।
त्वद्विधा बुद्धिसम्पन्ना महात्मानो नरर्षभाः॥ ७॥
आपत्सु न प्रकम्पन्ते वायुवेगैरिवाचलाः।
इत्युक्तस्तद् वनं सर्वं विचचार सलक्ष्मणः॥ ८॥
क्रुद्धो रामः शरं घोरं संधाय धनुषि क्षुरम्।
ततः पर्वतकूटाभं महाभागं द्विजोत्तमम्॥ ९॥
ददर्श पतितं भूमौ क्षतजार्द्रं जटायुषम्।
तं दृष्ट्वा गिरिशृङ्गाभं रामो लक्ष्मणमब्रवीत्॥ १०॥

"You would do well to ransack these strenuously with me. Richly endowed with intelligence, high-souled jewels among men like you are never shaken by calamities any more than mountains by blasts." Angrily setting to his bow a dreadful arrow known by the name of Kṣura (so-called because it was sharp-edged as a razor), when exhorted thus by Lakṣmaṇa, Śrī Rāma, accompanied by Lakṣmaṇa, ranged the whole of that forest. Thereupon he saw fallen on the ground, drenched with blood, the highly blessed Jaṭāyu, the foremost of birds, who looked like a mountain-peak. Seeing the vulture, which looked like a mountain-peak, Śrī Rāma spoke as follows to Lakṣmaṇa : (7—10)

अनेन सीता वैदेही भक्षिता नात्र संशयः।
गृध्ररूपमिदं व्यक्तं रक्षो भ्रमति काननम्॥ ११॥

"Sītā, a princess of the Videha territory, has been devoured by this bird : there is no doubt about it. Evidently it is an ogre ranging the forest in the guise of a vulture. (11)

भक्षयित्वा विशालाक्षीमास्ते सीतां यथासुखम्।
एनं वधिष्ये दीप्ताग्रैः शरैर्घोरैरजिह्मगैः॥ १२॥

"Having eaten up the large-eyed Sītā, it is lying at ease. I shall make short work of it by means of straight-going dreaded arrows with fiery heads." (12)

इत्युक्त्वाभ्यपतद् द्रष्टुं संधाय धनुषि क्षुरम्।
क्रुद्धो रामः समुद्रान्तां चालयन्निव मेदिनीम्॥ १३॥

Saying so and angrily setting an arrow going by the name of Kṣura to his bow, Śrī Rāma rushed to see him, shaking as it were the whole earth bounded by the ocean. (13)

तं दीनदीनया वाचा सफेनं रुधिरं वमन्।
अभ्यभाषत पक्षी स रामं दशरथात्मजम्॥ १४॥

Vomiting foaming blood, the aforesaid vulture submitted to the celebrated Śrī Rāma, son of Daśaratha, in most piteous accents as follows : (14)

यामोषधीमिवायुष्मन्नन्वेषसि महावने।
सा देवी मम च प्राणा रावणेनोभयं हृतम्॥ १५॥

"That godly lady whom you are seeking in the great forest as one would a life-giving herb, as well as my life, both have been snatched away by Rāvaṇa, O child blessed with long life ! (15)

त्वया विरहिता देवी लक्ष्मणेन च राघव।
ह्रियमाणा मया दृष्टा रावणेन बलीयसा॥ १६॥

"Bereft of you as well as of Lakṣmaṇa, O scion of Raghu, the queen was seen by me being carried away by Rāvaṇa of superior might. (16)

सीतामभ्यवपन्नोऽहं रावणश्च रणे प्रभो।
विध्वंसितरथच्छत्रः पतितो धरणीतले॥ १७॥

"I flew to the succour of Sītā as soon as I heard her cry and in the course of the struggle that ensued with the powerful ogre, Rāvaṇa, my lord, fell down on the earth's surface with his chariot and canopy shattered. (17)

एतदस्य धनुर्भग्नमेते चास्य शरास्तथा।
अयमस्य रणे राम भग्नः सांग्रामिको रथः॥ १८॥

"Here is his broken bow and here are his arrows reduced to splinters. And here, O Rāma, is his chariot of war smashed by me in the contest. (18)

अयं तु सारथिस्तस्य मत्पक्षनिहतो भुवि।
परिश्रान्तस्य मे पक्षौ छित्त्वा खड्गेन रावणः॥ १९॥
सीतामादाय वैदेहीमुत्पपात विहायसम्।
रक्षसा निहतं पूर्वं मां न हन्तुं त्वमर्हसि॥ २०॥

"Here, again, is his charioteer lying slain on the ground with the stroke of my wings. Severing with his sword both my wings, exhausted as I was, and taking Sītā, the princess of the Videha kingdom, Rāvaṇa eventually flew in the air. You ought not to kill me, who stand already slain by the ogre." (19-20)

रामस्तस्य तु विज्ञाय सीतासक्तां प्रियां कथाम्।
गृध्रराजं परिष्वज्य परित्यज्य महद् धनुः॥ २१॥
निपपातावशो भूमौ रुरोद सहलक्ष्मणः।
द्विगुणीकृततापार्तो रामो धीरतरोऽपि सन्॥ २२॥

Abandoning his mighty bow on coming to know his pleasing story, connected as it was with Sītā, and embracing Jaṭāyu, the king of vultures, Śrī Rāma for his part fell down to the ground, having lost control over his self. Nay, though very resolute, he cried with Lakṣmaṇa, afflicted as he was with double agony. (21-22)

एकमेकायने कृच्छ्रे निःश्वसन्तं मुहुर्मुहुः।
समीक्ष्य दुःखितो रामः सौमित्रिमिदमब्रवीत्॥ २३॥

Distressed to perceive the vulture lying all by himself in a precarious condition on a narrow passage accessible to only one man, and drawing a deep breath again and again, Śrī Rāma spoke as follows to Lakṣmaṇa, son of Sumitrā : (23)

राज्यं भ्रष्टं वने वासः सीता नष्टा मृतो द्विजः।
ईदृशीयं ममालक्ष्मीर्दहेदपि हि पावकम्॥ २४॥

"My sovereignty is lost, exile to the forest has been forced on me, Sītā too has disappeared and the bird, my great ally in the forest, has all but died. Such is my misfortune, which can surely consume even fire itself that consumes all. (24)

सम्पूर्णमपि चेदद्य प्रतरेयं महोदधिम्।
सोऽपि नूनं ममालक्ष्म्या विशुष्येत् सरितां पतिः॥ २५॥

"Even if I were to cross the ocean full

to the brim just to refresh myself and assuage my feelings today, even the ocean, the lord of rivers, will surely dry up due to my misfortune. (25)

नास्त्यभाग्यतरो लोके मत्तोऽस्मिन् स चराचरे।
येनेयं महती प्राप्ता मया व्यसनवागुरा॥ २६॥

"In this world comprising the animate and inanimate beings there is none more unlucky than myself, by whom this great trap in the shape of adversity has been found. (26)

अयं पितुर्वयस्यो मे गृध्रराजो महाबलः।
शेते विनिहतो भूमौ मम भाग्यविपर्ययात्॥ २७॥

"Due to adverseness of my fate alone this friend of my father, Jaṭāyu, the king of vultures, though possessed of extraordinary might, lies mortally wounded on the ground." (27)

इत्येवमुक्त्वा बहुशो राघवः सहलक्ष्मणः।
जटायुषं च पस्पर्श पितृस्नेहं निदर्शयन्॥ २८॥

Having spoken thus, Śrī Rāma (a scion of Raghu) with Lakṣmaṇa stroked Jaṭāyu again and again, showing filial affection to him. (28)

निकृत्तपक्षं रुधिरावसिक्तं
तं गृध्रराजं परिगृह्य राघवः।
क्व मैथिली प्राणसमा गतेति
विमुच्य वाचं निपपात भूमौ॥ २९॥

Embracing the aforesaid king of vultures—whose wings had been lopped off and who was lying bathed in blood—and uttering the words "Where has the princess of Mithilā, who was dear to me as life, gone?" Śrī Rāma (a scion of Raghu) sank down on the earth. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Jaṭāyu gives up the ghost and is cremated by Śrī Rāma

रामः प्रेक्ष्य तु तं गृध्रं भुवि रौद्रेण पातितम्।
सौमित्रिं मित्रसम्पन्नमिदं वचनमब्रवीत्॥ १॥

Perceiving the aforesaid vulture struck down on the earth by the fierce ogre, Rāvaṇa, Śrī Rāma for his part spoke as follows to Lakṣmaṇa (son of Sumitrā), who was richly endowed with a friendly spirit towards all : (1)

ममायं नूनमर्थेषु यतमानो विहंगमः।
राक्षसेन हतः संख्ये प्राणांस्त्यजति मत्कृते॥ २॥

"Mortally struck by the ogre in an encounter, while striving in my interests, this bird, Jaṭāyu, is surely giving up the ghost for my sake alone. (2)

अतिखिन्नः शरीरेऽस्मिन् प्राणो लक्ष्मण विद्यते।
तथा स्वरविहीनोऽयं विक्लवं समुदीक्षते॥ ३॥

"Life in this body of Jaṭāyu, O Lakṣmaṇa, is very faint. And he is getting speechless by degrees as he is gazing on us wildly. (3)

जटायो यदि शक्नोषि वाक्यं व्याहरितुं पुनः।
सीतामाख्याहि भद्रं ते वधमाख्याहि चात्मनः॥ ४॥

Turning towards Jaṭāyu, "Jaṭāyu, if you can utter a word again, speak something more about Sītā and also as to how you came to be killed. May all be well with you ! (4)

किं निमित्तो जहारार्यां रावणस्तस्य किं मया।
अपराधं तु यं दृष्ट्वा रावणेन हृता प्रिया॥ ५॥

"What for did Rāvaṇa bear away the noble lady and what offence was given to him by me, in consideration of which my darling was borne away by Rāvaṇa? (5)

कथं तच्चन्द्रसंकाशं मुखमासीन्मनोहरम्।
सीतया कानि चोक्तानि तस्मिन् काले द्विजोत्तम॥ ६॥

"How did that soul-captivating moon-like face appear and what words were uttered by Sītā at that moment, O jewel among birds? (6)

कथं वीर्यः कथं रूपः किं कर्मा स च राक्षसः।
क्व चास्य भवनं तात ब्रूहि मे परिपृच्छतः॥ ७॥

"How powerful is that ogre, how does he look and what are his doings? Also where is his home, dear uncle? Answer me as I question you." (7)

तमुद्वीक्ष्य स धर्मात्मा विलपन्तमनाथवत्।
वाचा विक्लवया राममिदं वचनमब्रवीत्॥ ८॥

Fondly perceiving Śrī Rāma lamenting like one without a protector, Jaṭāyu, whose mind was set on virtue, replied to him in faltering accents as follows : (8)

सा हृता राक्षसेन्द्रेण रावणेन दुरात्मना।
मायामास्थाय विपुलां वातदुर्दिनसंकुलाम्॥ ९॥

"Falling back upon extensive conjuring tricks ushering a storm and cloudy weather, Sītā was borne away by the evil-minded Rāvaṇa, the ruler of ogres. (9)

परिक्लान्तस्य मे तात पक्षौ छित्त्वा निशाचरः।
सीतामादाय वैदेहीं प्रयातो दक्षिणामुखः॥ १०॥

"Lopping off my wings, exhausted as I was, O dear one, and taking Sītā, a princess of the Videha territory, the night-stalker departed with his face towards the south. (10)

उपरुध्यन्ति मे प्राणा दृष्टिर्भ्रमति राघव।
पश्यामि वृक्षान् सौवर्णानुशीरकृतमूर्धजान्॥ ११॥

"My senses are becoming dull and my vision is growing unsteady. I perceive the trees made of gold with hair resembling the Uśīra grass growing on their tops. (11)

येन याति मुहूर्तेन सीतामादाय रावणः।
विप्रणष्टं धनं क्षिप्रं तत्स्वामी प्रतिपद्यते॥ १२॥

"The owner of a treasure, wantonly lost during the hour in which Rāvaṇa departed taking Sītā, is able to recover it speedily. (12)

विन्दो नाम मुहूर्तोऽसौ न च काकुत्स्थ सोऽबुधत्।
त्वत्प्रियां जानकीं हृत्वा रावणो राक्षसेश्वरः।
झषवद् बडिशं गृह्य क्षिप्रमेव विनश्यति॥ १३॥

"It was an hour 'Vinda' by name. Rāvaṇa, however did not know it, O scion of Kakutstha! Having borne away your beloved spouse, Sītā (daughter of Janaka), Rāvaṇa, the king of ogres, will perish very soon as a fish on swallowing a hook. (13)

न च त्वया व्यथा कार्या जनकस्य सुतां प्रति।
वैदेह्या रंस्यसे क्षिप्रं हत्वा तं रणमूर्धनि॥ १४॥

"Nor should anxiety be felt by you on the score of Janaka's daughter; for, having killed him soon in the van of fight, you will feel happy with Sītā, a princess of the Videha territory." (14)

असम्मूढस्य गृध्रस्य रामं प्रत्यनुभाषतः।
आस्यात् सुस्राव रुधिरं म्रियमाणस्य सामिषम्॥ १५॥

While the vulture, who remained undeluded even though dying, was replying to Śrī Rāma, blood with pieces of flesh flowed from his mouth. (15)

पुत्रो विश्रवसः साक्षाद् भ्राता वैश्रवणस्य च।
इत्युक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः॥ १६॥

"He (Rāvaṇa) is a son of Sage Viśravā himself and a half-brother of Kubera, the first-born son of Viśravā." Saying so, Jaṭāyu, the king of birds, yielded up his life, which was difficult to retain. (16)

ब्रूहि ब्रूहीति रामस्य ब्रुवाणस्य कृताञ्जलेः।
त्यक्त्वा शरीरं गृध्रस्य प्राणा जग्मुर्विहायसम्॥ १७॥

In the presence of Śrī Rāma, who went on saying : "Speak, speak (further)!" with joined palms as a mark of respect to his father's friend, the life-breath of the vulture rose to the skies leaving his body. (17)

स निक्षिप्य शिरौ भूमौ प्रसार्य चरणौ तथा।
विक्षिप्य च शरीरं स्वं पपात धरणीतले॥ १८॥

Dropping his head on the ground, nay, stretching his legs and throwing his bodyback, Jaṭāyu sank on the earth's surface. (18)

तं गृध्रं प्रेक्ष्य ताम्राक्षं गतासुमचलोपमम्।
रामः सुबहुभिर्दुःखैर्दीनः सौमित्रिमब्रवीत्॥ १९॥

Gazing on the aforesaid vulture with coppery eyes, who looked like a mountain, his life having departed, Śrī Rāma, who was weighed down by numerous misfortunes, spoke as follows to Lakṣmaṇa, son of Sumitrā : (19)

बहूनि रक्षसां वासे वर्षाणि वसता सुखम्।
अनेन दण्डकारण्ये विशीर्णमिह पक्षिणा॥ २०॥

"His body has been shed here by this bird, who lived happily in the Daṇḍaka forest, the home of ogres, for many years. (20)

अनेकवार्षिको यस्तु चिरकालसमुत्थितः।
सोऽयमद्य हतः शेते कालो हि दुरतिक्रमः॥ २१॥

"This vulture, for his part, who lived many years and thrived for a long period, is lying killed today. Indeed the Time-Spirit is difficult to overcome. (21)

पश्य लक्ष्मण गृध्रोऽयमुपकारी हतश्च मे।
सीतामभ्यवपन्नो हि रावणेन वलीयसा॥ २२॥

"Behold, O Lakṣmaṇa, how this vulture, who rendered good offices to me and rushed to the succour of Sītā, has actually been killed by Rāvaṇa of superior strength. (22)

गृध्रराज्यं परित्यज्य पितृपैतामहं महत्।
मम हेतोरयं प्राणान् मुमोच पतगेश्वरः॥ २३॥

"Having renounced the mighty rulership of vultures, inherited by him from his forefathers, this king of birds has laid down his life for my sake ! (23)

सर्वत्र खलु दृश्यन्ते साधवो धर्मचारिणः।
शूराः शरण्याः सौमित्रे तिर्यग्योनिगतेष्वपि॥ २४॥

"Indeed pious and valiant souls practising virtue and worth approaching for protection are found everywhere—even amongst those belonging to the sub-human species, O Lakṣmaṇa (son of Sumitrā) ! (24)

सीताहरणजं दुःखं न मे सौम्य तथागतम्।
यथा विनाशो गृध्रस्य मत्कृते च परंतप॥ २५॥

"Nay, agony caused by the abduction of Sītā does not pinch me so much, O gentle brother, as the death of this vulture and that too for my sake, O scorcher of foes ! (25)

राजा दशरथः श्रीमान् यथा मम महायशाः।
पूजनीयश्च मान्यश्च तथायं पतगेश्वरः॥ २६॥

"This ruler of the feathered kingdom is worthy of adoration and honour too in the same way as the glorious and highly illustrious King Daśaratha, our own father. (26)

सौमित्रे हर काष्ठानि निर्मथिष्यामि पावकम्।
गृध्रराजं दिधक्ष्यामि मत्कृते निधनं गतम्॥ २७॥

"Fetch logs of wood, O darling of Sumitrā, so that I shall produce fire by attrition, as I intend to cremate the king of vultures, who has suffered death for my sake. (27)

नाथं पतगलोकस्य चितिमारोपयाम्यहम्।
इमं धक्ष्यामि सौमित्रे हतं रौद्रेण रक्षसा॥ २८॥

"I will place the lord of the feathered kingdom on a funeral pile and will then set fire to this bird killed by the fierce ogre, O darling of Sumitrā ! (28)

या गतिर्यज्ञशीलानामाहिताग्नेश्च या गतिः।
अपरावर्तिनां या च या च भूमिप्रदायिनाम्॥ २९॥
मया त्वं समनुज्ञातो गच्छ लोकाननुत्तमान्।
गृध्रराज महासत्त्व संस्कृतश्च मया व्रज॥ ३०॥

(Turning to the vulture,) "duly permitted by me, ascend you to unsurpassed realms, O king of vultures of extraordinary energy ! Nay, cremated by me, attain the destiny which is the lot of those given to the performance of sacrifices and which is attained by him who has maintained the sacred fire all his life, nay, which is reserved for those who never retreat on the battle-field and which is intended for those who make gifts of land." (29-30)

एवमुक्त्वा चितां दीप्तामारोप्य पतगेश्वरम्।
ददाह रामो धर्मात्मा स्वबन्धुमिव दुःखितः॥ ३१॥

Saying so, and placing the king of winged creatures on the pyre, which was got ready in the meantime by Lakṣmaṇa and was then lighted, distressed though he was, Śrī Rāma, whose mind was set on virtue, cremated him as one would cremate one's own kinsman. (31)

रामोऽथ सहसौमित्रिर्वनं गत्वा स वीर्यवान्।
स्थूलान् हत्वा महारोहीननुतस्तार तं द्विजम्॥ ३२॥

Repairing to the interior of the forest alongwith Lakṣmaṇa (son of Sumitrā) and digging out bulky roots known by the name of Mahārohi, the powerful, Śrī Rāma, who then covered the ground with blades of the sacred Kuśa grass with a view to offering them to the spirit of the deceased bird. (32)

रोहिमांसानि चोद्धृत्य पेशीकृत्वा महायशाः।
शकुनाय ददौ रामो रम्ये हरितशाद्वले॥ ३३॥

Nay, tearing off the pulp of the Mahārohi roots and kneading it into balls, the highly illustrious Śrī Rāma offered them to the soul of the cremated bird on the ground overspread with green Kuśa grass and lovely to look at. (33)

यत् तत् प्रेतस्य मर्त्यस्य कथयन्ति द्विजातयः।
तत् स्वर्गगमनं पित्र्यं तस्य रामो जजाप ह॥ ३४॥

For the benefit of the bird Śrī Rāma also uttered, they say, in a low voice the body of those holy texts, sacred to the manes, which the Brāhmaṇas recommend as conducive to the ascent of the spirit of a deceased mortal to heaven. (34)

ततो गोदावरीं गत्वा नदीं नरवरात्मजौ।
उदकं चक्रतुस्तस्मै गृध्रराजाय तावुभौ॥ ३५॥

Repairing to the bank of the Godāvarī river, both the aforesaid sons of Daśaratha, the foremost of men, then proceeded to offer water to the spirit of the said king of vultures. (35)

शास्त्रदृष्टेन विधिना जलं गृध्राय राघवौ।
स्नात्वा तौ गृध्रराजाय उदकं चक्रतुस्तदा॥ ३६॥

Having first bathed in the river, those two scions of Raghu then offered water to the spirit of the king of vultures according to the ceremony found prescribed in the scriptures. (36)

स गृध्रराजः कृतवान् यशस्करं
सुदुष्करं कर्म रणे निपातितः।
महर्षिकल्पेन च संस्कृतस्तदा
जगाम पुण्यां गतिमात्मनः शुभाम्॥ ३७॥

Having in the first place accomplished a glorious deed (in the shape of staking his life to rescue Sītā from the clutches of Rāvaṇa, which was most difficult to accomplish, and secondly having been killed in action against Rāvaṇa and further cremated by Śrī Rāma, who was as good as an eminent seer of Vedic Mantras, the aforesaid king of vultures presently attained a holy destiny conducive to the blessedness of the soul. (37)

कृतोदकौ तावपि पक्षिसत्तमे
स्थिरां च बुद्धिं प्रणिधाय जग्मतुः।
प्रवेश्य सीताधिगमे ततो मनो
वनं सुरेन्द्राविव विष्णुवासवौ॥ ३८॥

Having offered water to the bird and setting their mind fully at rest about the future of Jaṭāyu, the foremost of birds, nay, focussing their mind on the recovery of Sītā, the two princes thereupon proceeded on their journey to the forest like Lord Viṣṇu and Indra, the two rulers of gods. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Lakṣmaṇa punishes Ayomukhī. Falling a prey to the grip of Kabandha, Rāma and Lakṣmaṇa give way to anxiety

कृत्वैवमुदकं तस्मै प्रस्थितौ राघवौ तदा।
अवेक्षन्तौ वने सीतां जग्मतुः पश्चिमां दिशम्॥ १॥

Set out on their journey after offering water to the spirit of the deceased Jaṭāyu, as aforesaid, and looking about for Sītā in the forest, the two scions of Raghu now proceeded in a south-westerly direction. (1)

तां दिशं दक्षिणां गत्वा शरचापासिधारिणौ।
अविप्रहतमैक्ष्वाकौ पन्थानं प्रतिपेदतुः॥ २॥
गुल्मैर्वृक्षैश्च बहुभिर्लताभिश्च प्रवेष्टितम्।
आवृतं सर्वतो दुर्गं गहनं घोरदर्शनम्॥ ३॥

Having moved in that south-westerly direction, the two scions of Ikṣwāku, who wielded a bow, a sword and arrows each, reached an untrodden track blocked with many shrubs, trees and creepers, covered on all sides, difficult to tread, impenetrable and dreadful to look at. (2-3)

व्यतिक्रम्य तु वेगेन गृहीत्वा दक्षिणां दिशम्।
सुभीमं तन्महारण्यं व्यतियातौ महाबलौ॥ ४॥

Passing beyond it with speed and taking to a southerly direction, the two princes, who were possessed of great might, left that vast and most fearful forest behind. (4)

ततः परं जनस्थानात् त्रिकोशं गम्य राघवौ।
क्रौञ्चारण्यं विविशतुर्गहनं तौ महौजसौ॥ ५॥
नानामेघघनप्रख्यं प्रहृष्टमिव सर्वतः।
नानावर्णैः शुभैः पुष्पैर्मृगपक्षिगणैर्युतम्॥ ६॥

Having covered a distance of two leagues beyond Janasthāna, those two scions of Raghu, who were endowed with great energy, penetrated into the dense Krauñca forest, which wore the hue of a mass of clouds and looked highly rejoiced on all sides, adorned as it was with beautiful flowers of various colours and inhabited by herds of beasts and flocks of birds. (5-6)

दिदृक्षमाणौ वैदेहीं तद् वनं तौ विचिक्यतुः।
तत्र तत्रावतिष्ठन्तौ सीताहरणदुःखितौ॥ ७॥

Eager to behold Sītā (a princess of the Videha territory), they explored that forest, halting here and there when exhausted, distressed as they were due to the abduction of Sītā. (7)

ततः पूर्वेण तौ गत्वा त्रिक्रोशं भ्रातरौ तदा।
क्रौञ्चारण्यमतिक्रम्य मतङ्गाश्रममन्तरे॥ ८॥
दृष्ट्वा तु तद् वनं घोरं बहुभीममृगद्विजम्।
नानावृक्षसमाकीर्णं सर्वं गहनपादपम्॥ ९॥
ददृशाते गिरौ तत्र दरीं दशरथात्मजौ।
पातालसमगम्भीरां तमसा नित्यसंवृताम्॥ १०॥
आसाद्य च नरव्याघ्रौ दर्यास्तस्याविदूरतः।
ददर्शतुर्महारूपां राक्षसीं विकृताननाम्॥ ११॥
भयदामल्पसत्त्वानां बीभत्सां रौद्रदर्शनाम्।
लम्बोदरीं तीक्ष्णदंष्ट्रां करालीं परुषत्वचम्॥ १२॥
भक्षयन्तीं मृगान् भीमान् विकटां मुक्तमूर्धजाम्।
अवैक्षतां तु तौ तत्र भ्रातरौ रामलक्ष्मणौ॥ १३॥

Then having travelled two leagues in an easterly direction and leaving the Krauñca forest behind, and seeing the hermitage of Sage Mataṅga midway, the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, for their part sighted the dreadful forest adjoining it, which was infested with many fearful beasts and birds and thickly set with trees of every description, and which was all full of dense clusters of trees. Reaching there a cave in the mountain, which was deep like Pātāla (the nethermost of the subterranean regions) and eternally enveloped in darkness, the two sons of Daśaratha, tigers among men, beheld not far from that cave an ogress of

gigantic form and hideous appearance. The aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, found her there to be a source of terror to men of deficient strength, loathsome and grim of aspect, with a protruding belly and sharp teeth and a hard skin, fierce and tall of stature, given to devouring fearful beasts, her hair dishevelled. (8—13)

सा समासाद्य तौ वीरौ व्रजन्तं भ्रातुरग्रतः।
एहि रंस्यावहेत्युक्त्वा समालम्भत लक्ष्मणम्॥ १४॥

Approaching the aforesaid heroes and saying to Lakṣmaṇa. who was walking ahead of his eldest brother, "Come, let us revel!" caught Lakṣmaṇa by the hand. (14)

उवाच चैनं वचनं सौमित्रिमुपगुह्य च।
अहं त्वयोमुखी नाम लाभस्ते त्वमसि प्रियः॥ १५॥

Nay, embracing the darling of Sumitrā, she spoke to him as follows : "I am Ayomukhī by name and a veritable acquisition to you, while you are beloved of me. (15)

नाथ पर्वतदुर्गेषु नदीनां पुलिनेषु च।
आयुश्चिरमिदं वीर त्वं मया सह रंस्यसे॥ १६॥

"O valiant lord, you shall revel with me throughout this long life on mountain defiles and on the banks of rivers." (16)

एवमुक्तस्तु कुपितः खड्गमुद्धृत्य लक्ष्मणः।
कर्णनासस्तनं तस्या निचकर्तारिसूदनः॥ १७॥

Drawing his sword when spoken to as aforesaid, Lakṣmaṇa, the destroyer of his enemies, for his part, angrily cut off her ears, nose and breasts. (17)

कर्णनासे निकृत्ते तु विस्वरं विननाद सा।
यथागतं प्रदुद्राव राक्षसी घोरदर्शना॥ १८॥

Her ears and nose having been lopped off, the aforesaid ogress of grim visage for her part screamed loudly and ran away as she had come. (18)

तस्यां गतायां गहनं व्रजन्तौ वनमोजसा।
आसेदतुरमित्रघ्नौ भ्रातरौ रामलक्ष्मणौ॥ १९॥

Marching forward vigorously when she had left, the two brothers, Śrī Rāma and Lakṣmaṇa, the slayers of their foes, reached an impenetrable forest. (19)

लक्ष्मणस्तु महातेजाः सत्त्ववाञ्छीलवाञ्छुचिः।
अब्रवीत् प्राञ्जलिर्वाक्यं भ्रातरं दीप्ततेजसम्॥ २०॥

With joined palms Lakṣmaṇa, for his part, who was endowed with great energy, full of courage, possessed of good conduct and pious, submitted as follows to his eldest brother of fiery spirit : (20)

स्पन्दते मे दृढं बाहुरुद्विग्नमिव मे मनः।
प्रायशश्चाप्यनिष्टानि निमित्तान्युपलक्षये॥ २१॥

"My left arm is steadily throbbing, nay, my mind is feeling perturbed as it were, and I also behold mostly evil portents. (21)

तस्मात् सज्जीभवार्य त्वं कुरुष्व वचनं मम।
ममैव हि निमित्तानि सद्यः शंसन्ति सम्भ्रमम्॥ २२॥

"Therefore, follow my advice and get you ready to meet the impending peril, O noble brother! The portents unmistakably and definitely betoken imminent danger to my mind. (22)

एष वञ्जुलको नाम पक्षी परमदारुणः।
आवयोर्विजयं युद्धे शंसन्निव विनर्दति॥ २३॥

"This most frightful bird, known by the name of Vañjulaka, is emitting a shrill cry, foretelling, as it were, victory for us in an encounter." (23)

तयोरन्वेषतोरेवं सर्वं तद् वनमोजसा।
संजज्ञे विपुलः शब्दः प्रभञ्जन्निव तद् वनम्॥ २४॥

While the two brothers were vigorously exploring the whole of that forest in this way, a loud noise arose, rending the aforesaid forest, as it were. (24)

संवेष्टितमिवात्यर्थं गहनं मातरिश्वना।
वनस्य तस्य शब्दोऽभूद् वनमापूरयन्निव॥ २५॥

The forest was enveloped, as it were, in a storm. From the heart of the forest there arose a sound, making the whole forest resound, as it were. (25)

तं शब्दं कांक्षमाणस्तु रामः खड्गी सहानुजः।
ददर्श सुमहाकायं राक्षसं विपुलोरसम्॥ २६॥

Seeking to find out the cause of that sound, sword in hand, Śrī Rāma for his part with his younger brother, Lakṣmaṇa, beheld an ogre of vast proportions and distinguished by a broad chest. (26)

आसेदतुश्च तद्रक्षस्तावुभौ प्रमुखे स्थितम्।
विवृद्धमशिरोग्रीवं कबन्धमुदरेमुखम्॥ २७॥

Both the princes approached that ogre stationed before them. Colossal in size, the ogre consisted of a mere trunk without a head or neck and having his mouth in the belly. (27)

रोमभिर्निशितैस्तीक्ष्णैर्महागिरिमिवोच्छ्रितम्।
नीलमेघनिभं रौद्रं मेघस्तनितनिःस्वनम्॥ २८॥

Covered with sharp bristling hair and tall as a big mountain, he possessed the hue of a blue cloud, was ferocious and had a voice resembling thunder. (28)

अग्निज्वालानिकाशेन ललाटस्थेन दीप्यता।
महापक्षेण पिङ्गेन विपुलेनायतेन च॥ २९॥
एकेनोरसि घोरेण नयनेन सुदर्शिना।
महादंष्ट्रोपपन्नं तं लेलिहानं महामुखम्॥ ३०॥

Endowed with a single fearful reddish yet brown fiery eye, both long and wide and bright as a flame, located in a forehead in the centre of the chest, nay, furnished with long lashes and possessing a good vision, the ogre was licking again and again his enormous mouth set with big teeth. (29-30)

भक्षयन्तं महाघोरानृक्षसिंहमृगद्विजान्।
घोरौ भुजौ विकुर्वाणमुभौ योजनमायतौ॥ ३१॥
कराभ्यां विविधान् गृह्य ऋक्षान् पक्षिगणान् मृगान्।
आकर्षन्तं विकर्षन्तमनेकान् मृगयूथपान्॥ ३२॥

The ogre devoured the fiercest bears and lions as well as other beasts and birds. Stretching out both his frightful arms, each eight miles long, and seizing with his hands bears and other beasts and flocks of birds of various kinds, he drew towards himself many leaders of herds of deer and cast aside others. (31-32)

स्थितमावृत्य पन्थानं तयोर्भ्रात्रोः प्रपन्नयोः।
अथ तं समतिक्रम्य क्रोशमात्रं ददर्शतुः॥ ३३॥
महान्तं दारुणं भीमं कबन्धं भुजसंवृतम्।
कबन्धमिव संस्थानादतिघोरप्रदर्शनम्॥ ३४॥

The ogre was stationed blocking the way of the two brothers when they drew near him. Thereupon receding to a distance of two miles, the two brothers looked on the great ogre, Kabandha by name, who was cruel and terrible, a mere trunk, as it were, encircled with arms and most fearful to behold by his very constitution. (33-34)

स महाबाहुरत्यर्थं प्रसार्य विपुलौ भुजौ।
जग्राह सहितावेव राघवौ पीडयन् बलात्॥ ३५॥

Stretching his extensive arms at full length, the mighty-armed ogre forcibly seized the two scions of Raghu together, squeezing them with his grip. (35)

खड्गिनौ दृढधन्वानौ तिग्मतेजौ महाभुजौ।
भ्रातरौ विवशं प्राप्तौ कृष्यमाणौ महाबलौ॥ ३६॥

Though armed with swords and wielding strong bows, and possessed of great strength, the two mighty-armed brothers of fiery energy were reduced to a helpless plight when being pulled by the ogre. (36)

तत्र धैर्याच्च शूरस्तु राघवौ नैव विव्यथे।
बाल्यादनाश्रयाच्चैव लक्ष्मणस्त्वभिविव्यथे॥ ३७॥

Of them, by virtue of his firmness, the heroic Śrī Rāma (a scion of Raghu) for his part did not feel distressed at all. Due to his puerile nature and feeling of helplessness too, Lakṣmaṇa, however, completely gave himself up to agony. (37)

उवाच च विषण्णः सन् राघवं राघवानुजः।
पश्य मां विवशं वीर राक्षसस्य वशंगतम्॥ ३८॥

Nay, feeling despondent, Lakṣmaṇa, the younger brother of Śrī Rāma, submitted

as follows to Śrī Rāma (a scion of Raghu) : "Look at me helplessly fallen into the clutches of the ogre. (38)

मयैकेन तु निर्युक्तः परिमुच्यस्व राघव।
मां हि भूतबलिं दत्त्वा पलायस्व यथासुखम्॥ ३९॥

"Having offered sacrifice to this ogre with me alone (as a victim), manage to escape from the clutches of this monster, O scion of Raghu ! Offering me as a sacrifice to the devil in the form of this ogre run away at your convenience. (39)

अधिगन्तासि वैदेहीमचिरेणेति मे मतिः।
प्रतिलभ्य च काकुत्स्थ पितृपैतामहीं महीम्॥ ४०॥
तत्र मां राम राज्यस्थः स्मर्तुमर्हसि सर्वदा।
लक्ष्मणेनैवमुक्तस्तु रामः सौमित्रिमब्रवीत्॥ ४१॥

"You will recover Sītā (a princess of the Videha territory) before long: such is my conviction. Nay, getting back the rulership of the earth inherited from your forefathers, and installed on the throne, O Rāma, you should always remember me there." Spoken to as aforesaid by Lakṣmaṇa, Śrī Rāma for his part replied to him as follows: (40-41)

मा स्म त्रासं वृथा वीर नहि त्वादृग् विषीदति।
एतस्मिन्नन्तरे क्रूरो भ्रातरौ रामलक्ष्मणौ॥ ४२॥
तावुवाच महाबाहुः कबन्धो दानवोत्तमः।
कौ युवां वृषभस्कन्धौ महाखड्गधनुर्धरौ॥ ४३॥
घोरं देशमिमं प्राप्तौ दैवेन मम चाक्षुषौ।
वदतं कार्यमिह वां किमर्थं चागतौ युवाम्॥ ४४॥

"Pray, do not give way to fear, O valiant Lakṣmaṇa ! A man like you would never feel dejected." In the meanwhile the cruel and mighty-armed Kabandha, the foremost of demons, spoke as follows to the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa : "Who are you with shoulders like those of a bull and wielding large swords and bows? Having reached this dreadful region, you have fallen within the range of my sight by will of Providence. Reveal the purpose of your visit here and declare what for you have come here. (42—44)

इमं देशमनुप्राप्तौ क्षुधार्तस्येह तिष्ठतः।
सबाणचापखड्गौ च तीक्ष्णशृङ्गाविवर्षभौ॥ ४५॥
मां तूर्णमनुसम्प्राप्तौ दुर्लभं जीवितं हि वाम्।
तस्य तद् वचनं श्रुत्वा कबन्धस्य दुरात्मनः॥ ४६॥
उवाच लक्ष्मणं रामो मुखेन परिशुष्यता।
कृच्छ्रात् कृच्छ्रतरं प्राप्य दारुणं सत्यविक्रम॥ ४७॥
व्यसनं जीवितान्ताय प्राप्तमप्राप्य तां प्रियाम्।
कालस्य सुमहद् वीर्यं सर्वभूतेषु लक्ष्मण॥ ४८॥

"You have reached this region while I stood oppressed with hunger. Since, armed with bows, swords and arrows and as such appearing like a pair of bulls with pointed horns, you have speedily approached me, your life is now difficult to get back (now that it is my hands)." Hearing the aforesaid challenge of that evil-minded Kabandha, Śrī Rāma spoke as follows to Lakṣmaṇa, whose mouth was getting parched : "A calamity which threatens to terminate our life has befallen us without our being able to recover the aforesaid darling, while we had already suffered a terrible disaster in the shape of the loss of Sītā, which was more painful than the one we had already undergone in the shape of loss of sovereignty and exile to the forest, O Lakṣmaṇa of unfailing prowess ! Very great is the power of the Time-Spirit over all living beings, O Lakṣmaṇa ! (45—48)

त्वां च मां च नरव्याघ्र व्यसनैः पश्य मोहितौ।
नहि भारोऽस्ति दैवस्य सर्वभूतेषु लक्ष्मण॥ ४९॥

"Look at yourself and me too, O tiger among men, distracted by misfortunes. Surely the control of Destiny on all living beings, O Lakṣmaṇa, does not constitute a burden to it. (49)

शूराश्च बलवन्तश्च कृतास्त्राश्च रणाजिरे।
कालाभिपन्नाः सीदन्ति यथा वालुकसेतवः॥ ५०॥

"Caught in the grip of the Time-Spirit, even valiant and mighty souls, nay, even those who have practised archery on the field of battle perish like dams of sand." (50)

इति ब्रुवाणो दृढसत्यविक्रमो
महायशा दाशरथिः प्रतापवान्।
अवेक्ष्य सौमित्रिमुदग्रविक्रमः
स्थिरां तदा स्वां मतिमात्मनाकरोत्॥ ५१॥

Looking at Lakṣmaṇa (son of Sumitrā), who looked miserable, while speaking, as aforesaid, the highly illustrious and glorious Śrī Rāma (son of Daśaratha) who was possessed of unflinching and unfailing prowess and exalted valour, presently collected his mind by himself. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनसप्ततितमः सर्गः॥ ६९॥

Thus ends Canto Sixty-nine in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

After deliberation with each other, Śrī Rāma and Lakṣmaṇa sever the arms of Kabandha, who extends his welcome to them

तौ तु तत्र स्थितौ दृष्ट्वा भ्रातरौ रामलक्ष्मणौ।
बाहुपाशपरिक्षिप्तौ कबन्धो वाक्यमब्रवीत्॥ १॥

Seeing the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, standing there encircled by the cord of his arms, Kabandha for his part spoke as follows : (1)

तिष्ठतः किं नु मां दृष्ट्वा क्षुधार्तं क्षत्रियर्षभौ।
आहारार्थं तु संदिष्टौ दैवेन हतचेतनौ॥ २॥

"With your wits come to an end, destined as you are by fate to serve as my food, why, I wonder, do you for your part stand motionless even on seeing me, oppressed with hunger, O jewels among Kṣatriyas?" (2)

तच्छ्रुत्वा लक्ष्मणो वाक्यं प्राप्तकालं हितं तदा।
उवाचार्तिसमापन्नो विक्रमे कृतनिश्चयः॥ ३॥

Hearing the aforesaid question, Lakṣmaṇa, who was stricken with agony and had made up his mind to fall upon his prowess, presently tendered the following opportune and friendly advice to Śrī Rāma : (3)

त्वां च मां च पुरा तूर्णमादत्ते राक्षसाधमः।
तस्मादसिभ्यामस्याशु बाहू छिन्दावहे गुरू॥ ४॥

"This vile ogre promptly caught hold of us at the very outset without any provocation from us, hence let us quickly cut off his vast arms with our swords. (4)

भीषणोऽयं महाकायो राक्षसा भुजविक्रमः।
लोकं ह्यतिजितं कृत्वा ह्यावां हन्तुमिहेच्छति॥ ५॥

"This gigantic ogre, whose prowess, inasmuch as he is unarmed, resides in his arms alone, is frightful. Indeed, having thoroughly conquered the people, he actually seeks to make short work of us. (5)

निश्चेष्टानां वधो राजन् कुत्सितो जगतीपतेः।
क्रतुमध्योपनीतानां पशूनामिव राघव॥ ६॥

"Like the slaughter of animals brought in the course of a sacrificial performance, killing those, who, being unarmed, are defenceless, is reproachful for a ruler of the earth, O royal scion of Raghu!" (6)

एतत् संजल्पितं श्रुत्वा तयोः क्रुद्धस्तु राक्षसः।
विदार्यास्यं ततो रौद्रं तौ भक्षयितुमारभत्॥ ७॥

Enraged to hear this talk of the two princes and opening his fearful mouth wide, the ogre for his part now proceeded to devour them. (7)

ततस्तौ देशकालज्ञौ खड्गाभ्यामेव राघवौ।
अच्छिन्दन्तां सुसंहृष्टौ बाहू तस्यांसदेशतः॥ ८॥

Extremely delighted, those two scions of Raghu, who knew the proper place and time for an action, severed his arms from his shoulders with their swords alone. (8)

दक्षिणो दक्षिणं बाहुमसक्तमसिना ततः।
चिच्छेद रामो वेगेन सव्यं वीरस्तु लक्ष्मणः॥ ९॥

With alacrity Śrī Rāma, who stood to his right, severed his right arm with his sword vehemently without any obstruction, while the heroic Lakṣmaṇa, who stood to his left, cut off his left. (9)

स पपात महाबाहुश्छिन्नबाहुर्महास्वनः।
खं च गां च दिशश्चैव नादयञ्जलदो यथा॥ १०॥

With his arms severed that mighty-armed ogre dropped down thundering like a cloud and making the heaven and earth as well as the quarters resound. (10)

स निकृत्तौ भुजौ दृष्ट्वा शोणितौघपरिप्लुतः।
दीनः पप्रच्छ तौ वीरौ कौ युवामिति दानवः॥ ११॥

Afflicted to behold his arms lopped off and bathed in a stream of blood, the aforesaid demon inquired of those heroes : "Who are you?" (11)

इति तस्य ब्रुवाणस्य लक्ष्मणः शुभलक्षणः।
शशंस तस्य काकुस्थं कबन्धस्य महाबलः॥ १२॥

While the said Kabandha was inquiring as above, Lakṣmaṇa, who was endowed with auspicious bodily marks and possessed of great might, introduced to him Śrī Rāma, a scion of Kākutstha, as below : (12)

अयमिक्ष्वाकुदायादो रामो नाम जनैः श्रुतः।
तस्यैवावरजं विद्धि भ्रातरं मां च लक्ष्मणम्॥ १३॥

"A son of Daśaratha (born in the line of Ikṣwāku), he is known by the people by the name of 'Rāma'. And know me to be Lakṣmaṇa, a younger brother of the selfsame Śrī Rāma. (13)

मात्रा प्रतिहते राज्ये रामः प्रव्राजितो वनम्।
मया सह चरत्येष भार्यया च महद् वनम्॥ १४॥

"Exiled to the forest when his installation as Prince Regent on the throne of Ayodhyā had been interrupted by his step-mother, Kaikeyī, this Rāma continued to range the great forest of Daṇḍaka with his spouse and myself. (14)

अस्य देवप्रभावस्य वसतो विजने वने।
रक्षसापहृता भार्या यामिच्छन्ताविहागतौ॥ १५॥

"While this prince, mighty as a god, was dwelling in an uninhabited forest, his consort was carried away by an ogre; seeking her alone we have come hither. (15)

त्वं तु को वा किमर्थं वा कबन्धसदृशो वने।
आस्येनोरसि दीप्तेन भग्नजङ्घो विचेष्टसे॥ १६॥

"As for yourself, who are you and what for do you roll about in the forest like a headless trunk with your shanks broken and with a flaming mouth located in your breast (belly)?" (16)

एवमुक्तः कबन्धस्तु लक्ष्मणेनोत्तरं वचः।
उवाच वचनं प्रीतस्तदिन्द्रवचनं स्मरन्॥ १७॥

Rejoiced when spoken to in these excellent words by Lakṣmaṇa, Kabandha for his part made the following reply, recalling the assurance given to him by Indra as going to be detailed in the following canto : (17)

स्वागतं वां नरव्याघ्रौ दिष्ट्या पश्यामि वामहम्।
दिष्ट्या चेमौ निकृत्तौ मे युवाभ्यां बाहुबन्धनौ॥ १८॥

"Welcome to you, O tigers among men ! By stroke of good luck, I am able to behold you. And luckily enough for me these arms, which served as a halter to me, have been cut off by you. (18)

विरूपं यच्च मे रूपं प्राप्तं ह्यविनयाद् यथा।
तन्मे शृणु नरव्याघ्र तत्त्वतः शंसतस्तव॥ १९॥

"Now hear from me, even as I truthfully

relate to you, O tiger among men, how and through what insolence this monstrous shape actually came to be acquired by me. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे सप्ततितमः सर्गः ॥ ७० ॥

Thus ends Canto Seventy in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

Kabandha narrates his story and gives assurance of help in the discovery of Sītā after his cremation

पुरा राम महाबाहो महाबलपराक्रमम्।
रूपमासीन्ममाचिन्त्यं त्रिषु लोकेषु विश्रुतम्॥ १॥
यथा सूर्यस्य सोमस्य शक्रस्य च यथा वपुः।
सोऽहं रूपमिदं कृत्वा लोकवित्रासनं महत्॥ २॥
ऋषीन् वनगतान् राम त्रासयामि ततस्ततः।
ततः स्थूलशिरा नाम महर्षिः कोपितो मया॥ ३॥

"In my former existence, O mighty-armed Rāma, my form was endowed with extraordinary might and prowess, possessed of inconceivable splendour and well-known through all the three worlds, resembled as it did the forms of the sun-god, the moon-god and Indra, the ruler of gods. Assuming this gigantic form of an ogre, which was a source of terror to the people, I used even then to move from place to place and frighten the Ṛṣis inhabiting the forest, O Rāma ! During that period an eminent Ṛṣi (a seer of Vedic Mantras), Sthūlaśirā by name, was provoked to anger by me. (1—3)

स चिन्वन् विविधं वन्यं रूपेणानेन धर्षितः।
तेनाहमुक्तः प्रेक्ष्यैवं घोरशापाभिधायिना॥ ४॥

"While gathering the produce of various kinds of the forest, he was on one occasion assailed by me in this very form. By the aforesaid Ṛṣi, who pronounced a terrible curse on me on perceiving me, I was spoken to in the following words : (4)

एतदेवं नृशंसं ते रूपमस्तु विगर्हितम्।
स मया याचितः क्रुद्धः शापस्यान्तो भवेदिति॥ ५॥
अभिशापकृतस्येति तेनेदं भाषितं वचः।
यदा छित्त्वा भुजौ रामस्त्वां दहेद् विजने वने॥ ६॥
तदा त्वं प्राप्स्यसे रूपं स्वमेव विपुलं शुभम्।
श्रिया विराजितं पुत्रं दनोस्त्वं विद्धि लक्ष्मण॥ ७॥

'Let this very form, cruel and reprehensible as it is, be retained by you (forever).' When the angry Ṛṣi was requested by me in following words: 'Let there be an end to this curse called forth by my accursed behaviour', the following reply was made by him to this request of mine: 'When, having severed both your arms, Śrī Rāma cremates you in a lonely forest, then alone you will regain your own enormous and charming form adorned with splendour.' Therefore, know me originally to be a son of Danu, O Lakṣmaṇa ! (5—7)

इन्द्रकोपादिदं रूपं प्राप्तमेवं रणाजिरे।
अहं हि तपसोग्रेण पितामहमतोषयम्॥ ८॥

"This monstrous form was acquired by me through the wrath of Indra (the ruler of gods) on a field of battle in the following way : "When endowed with the form of an ogre, I actually propitiated Brahmā (the progenitor of the entire creation) through my rigorous austerities, (8)

दीर्घमायुः स मे प्रादात् ततो मां विभ्रमोऽस्पृशत्।
दीर्घमायुर्मया प्राप्तं किं मां शक्रः करिष्यति॥ ९॥
इत्येवं बुद्धिमास्थाय रणे शक्रमधर्षयम्।
तस्य बाहुप्रमुक्तेन वज्रेण शतपर्वणा॥ १०॥

सक्थिनी च शिरश्चैव शरीरे सम्प्रवेशितम्।
स मया याच्यमानः सन् नानयद् यमसादनम्॥ ११॥

"The latter in his turn vouchsafed a long life to me. As a result of the aforesaid boon of longevity granted by Brahmā, pride took possession of me. I said to myself, 'A long life has been secured by me, what harm will Indra (the avowed enemy of my race) do to me?' Banking on this conviction I assailed Indra on a field of battle. By the thunderbolt of one hundred edges hurled by him, my thighs as well as my head was thrust into my body. Though as requested by me, he did not despatch me to the abode of Yama, the god of death. (9—11)

पितामहवचः सत्यं तदस्त्विति ममाब्रवीत्।
अनाहारः कथं शक्तो भग्नसक्थिशिरोमुखः॥ १२॥
वज्रेणाभिहतः कालं सुदीर्घमपि जीवितुम्।
स एवमुक्तः शक्रो मे बाहू योजनमायतौ॥ १३॥
तदा चास्यं च मे कुक्षौ तीक्ष्णदंष्ट्रमकल्पयत्।
सोऽहं भुजाभ्यां दीर्घाभ्यां संक्षिप्यास्मिन् वनेचरान्॥ १४॥
सिंहद्वीपिमृगव्याघ्रान् भक्षयामि समन्ततः।
स तु मामब्रवीदिन्द्रो यदा रामः सलक्ष्मणः॥ १५॥
छेत्स्यते समरे बाहू तदा स्वर्गं गमिष्यसि।
अनेन वपुषा तात वनेऽस्मिन् राजसत्तम॥ १६॥
यद् यत् पश्यामि सर्वस्य ग्रहणं साधु रोचये।
अवश्यं ग्रहणं रामो मन्येऽहं समुपैष्यति॥ १७॥

"He replied as follows to me, 'Let that boon of Brahmā (granting you long life) prove true.' 'Struck by your thunderbolt I have been deprived of my thighs, head and mouth which have disappeared into my trunk; how then shall I be able to servive for a very long time even without subsistence?' Questioned thus, Indra forthwith made my arms eight miles long and placed a mouth provided with sharp teeth in my belly. Throwing into my mouth with my exceptionally long arms, lions, leopards, deer and tigers roaming in the forest all around, I eat them up. The aforesaid Indra also said to me. 'When Śrī Rāma, in conjunction with Lakṣmaṇa, severs your arms in an encounter, you will forthwith ascend to heaven' I prefer to lay hold of with this body of every creature that I behold in this forest, O beloved Rāma, the foremost of kings; for I thought within myself: 'Rāma will surely fall within my grip.' (12—17)

इमां बुद्धिं पुरस्कृत्य देहन्यासकृतश्रमः।
स त्वं रामोऽसि भद्रं ते नाहमन्येन राघव॥ १८॥
शक्यो हन्तुं यथा तत्त्वमेवमुक्तं महर्षिणा।
अहं हि मतिसाचिव्यं करिष्यामि नरर्षभ॥ १९॥
मित्रं चैवोपदेक्ष्यामि युवाभ्यां संस्कृतोऽग्निना।
एवमुक्तस्तु धर्मात्मा दनुना तेन राघवः॥ २०॥
इदं जगाद वचनं लक्ष्मणस्य च पश्यतः।
रावणेन हृता भार्या सीता मम यशस्विनी॥ २१॥
निष्क्रान्तस्य जनस्थानात् सह भ्रात्रा यथासुखम्।
नाममात्रं तु जानामि न रूपं तस्य रक्षसः॥ २२॥

"Keeping this thought before me I have all along striven to cast off my unwieldy body by laying my hands on every living being in the hope that it might turn out to be Rāma. I am now convinced that you are the aforesaid Rāma. May prosperity attend on you ! For, I am not capable of being slain by anyone other than you, O scion of Raghu: this was truthfully declared by the great sage, Sthūlaśirā. When going to be consecrated with fire by you both, I will surely render help to you through my counsel and will also point out to you an ally, O jewel among men !" Spoken to as aforesaid by the demon, Śrī Rāma, a scion of Raghu, for his part, whose mind was set on virtue, replied to him as follows, while Lakṣmaṇa stood looking on : "Sītā, my illustrious spouse, was borne away at ease by Rāvaṇa at a time when I had gone out of Janasthāna with my younger brother, Lakṣmaṇa. I know the name only but not the look of the ogre. (18—22)

निवासं वा प्रभावं वा वयं तस्य न विद्महे।
शोकार्तानामनाथानामेवं विपरिधावताम्॥ २३॥
कारुण्यं सदृशं कर्तुमुपकारेण वर्तताम्।
काष्ठान्यानीय भग्नानि काले शुष्काणि कुञ्जरैः॥ २४॥

धक्ष्यामस्त्वां वयं वीर श्वभ्रे महति कल्पिते।
स त्वं सीतां समाचक्ष्व येन वा यत्र वा हृता॥ २५॥

"Nor are we aware of his home or even of his might. It is but becoming of you to show compassion to us, who are helplessly knocking about here and there in this way, stricken as we are with grief at the loss of Sītā, and behaving with benevolence towards all. Fetching dry logs of wood broken by elephants, we shall in course of time cremate you, o valiant ogre, after throwing you in an extensive pit dug by us. While being cremated by us as aforesaid, furnish to us detailed information about Sītā as to by whom she has been borne away and where she has been kept. (23—25)

कुरु कल्याणमत्यर्थं यदि जानासि तत्त्वतः।
एवमुक्तस्तु रामेण वाक्यं दनुरनुत्तमम्॥ २६॥
प्रोवाच कुशलो वक्ता वक्तारमपि राघवम्।
दिव्यमस्ति न मे ज्ञानं नाभिजानामि मैथिलीम्॥ २७॥

"Render this great service to us if you know the thing correctly." Requested in these words by Śrī Rāma, the demon for his part, who was an eloquent speaker, addressed the following most excellent reply to Śrī Rāma (a scion of Raghu), who too was an orator : "I have no divine knowledge, nor am I aware of Sītā, the princess of Mithilā. (26-27)

यस्तां वक्ष्यति तं वक्ष्ये दग्धः स्वं रूपमास्थितः।
योऽभिजानाति तद्रक्षस्तद् वक्ष्ये राम तत्परम्॥ २८॥

"Having got back my native form when cremated by you I shall point out to you him who will be able to give correct information about Sītā. After that alone I shall point out who is aware of that ogre, O Rāma ! (28)

अदग्धस्य हि विज्ञातुं शक्तिरस्ति न मे प्रभो।
राक्षसं तु महावीर्यं सीता येन हृता तव॥ २९॥

"The power does not lie in me, so long as I am not cremated, to know definitely anything about the ogre, possessed of great prowess, by whom your Sītā, has been borne away, my lord ! (29)

विज्ञानं हि महद् भ्रष्टं शापदोषेण राघव।
स्वकृतेन मया प्राप्तं रूपं लोकविगर्हितम्॥ ३०॥

"My extraordinary supersensuous knowledge has indeed been interrupted by the detrimental effect of the curse pronounced on me, O scion of Raghu ! Because of my own doing again, has this form, condemned by the people, attained by me. (30)

किं तु यावन्न यात्यस्तं सविता श्रान्तवाहनः।
तावन्मामवटे क्षिप्त्वा दह राम यथाविधि॥ ३१॥

"But, throwing me into a pit, cremate me, O Rāma, in accordance with the scriptural ordinance before the sun sinks below horizon, his horses exhausted. (31)

दग्धस्त्वयाहमवटे न्यायेन रघुनन्दन।
वक्ष्यामि तं महावीर यस्तं वेत्स्यति राक्षसम्॥ ३२॥

"Cremated by you in a pit with due ceremony, O joy of the Raghus, I shall point out to you the individual, O great hero, who will know the whereabouts of the ogre. (32)

तेन सख्यं च कर्तव्यं न्याय्यवृत्तेन राघव।
कल्पयिष्यति ते वीर साहाय्यं लघुविक्रम॥ ३३॥

"An alliance should be made by you with that individual of righteous conduct, O scion of Raghu ! He will render help to you, O hero of quick steps ! (33)

नहि तस्यास्त्यविज्ञातं त्रिषु लोकेषु राघव।
सर्वान् परिवृतो लोकान् पुरा वै कारणान्तरे॥ ३४॥

"Nothing is really unknown to him in all the three worlds, O scion of Raghu; for, due to some reason he has actually travelled through all the worlds in the past." (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे एकोनसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Appearing in his ethereal form when cremated by Śrī Rāma and Lakṣmaṇa, Kabandha counsels them to make an alliance with Sugrīva

एवमुक्तौ तु तौ वीरौ कबन्धेन नरेश्वरौ।
गिरिप्रदरमासाद्य पावकं विससर्जतुः॥ १॥

Taking Kabandha to the hollow of a mountain (and placing him on logs of wood piled in the hollow), those two valiant rulers of men, Śrī Rāma and Lakṣmaṇa, for their part, when spoken to as above by Kabandha, ignited a fire. (1)

लक्ष्मणस्तु महोल्काभिर्ज्वलिताभिः समन्ततः।
चितामादीपयामास सा प्रजज्वाल सर्वतः॥ २॥

With the aid of large burning brands, Lakṣmaṇa for his part lit the pyre on all sides and lo ! it began to burn fiercely all-round.(2)

तच्छरीरं कबन्धस्य घृतपिण्डोपमं महत्।
मेदसा पच्यमानस्य मन्दं दहत पावकः॥ ३॥

The fire slowly consumed the aforesaid body of Kabandha, which, while being cremated, looked like a huge lump of clarified butter, plump with fat as he was. (3)

सविधूय चितामाशु विधूमोऽग्निरिवोत्थितः।
अरजे वाससी बिभ्रन्माल्यं दिव्यं महाबलः॥ ४॥

Throwing about the pyre, the aforesaid Kabandha, who was possessed of great might, speedily rose like a smokeless flame, wearing a spotless pair of garments and a heavenly garland. (4)

ततश्चिताया वेगेन भास्वरो विरजाम्बरः।
उत्पपाताशु संहृष्टः सर्वप्रत्यङ्गभूषणः॥ ५॥

Full of brilliance, clad in spotless raiment, highly rejoiced and having all his limbs adorned with ornaments, he promptly flew from the pyre with impetuosity. (5)

विमाने भास्वरे तिष्ठन् हंसयुक्ते यशस्करे।
प्रभया च महातेजा दिशो दश विराजयन्॥ ६॥
सोऽन्तरिक्षगतो वाक्यं कबन्धो राममब्रवीत्।
शृणु राघव तत्त्वेन यथा सीतामवाप्स्यसि॥ ७॥

Taking his seat in a splendid aerial car, conferring glory on its occupant and drawn by swans, and illumining all the ten directions by his effulgence, the aforesaid Kabandha, who was endowed with extraordinary energy, spoke to Śrī Rāma as follows, while remaining in the air: "Hear, O scion of Raghu, how in reality you will be able to recover Sītā. (6-7)

राम षड् युक्तयो लोके याभिः सर्वं विमृश्यते।
परिमृष्टो दशान्तेन दशाभागेन सेव्यते॥ ८॥

"There are six expedients by recourse to which everything can be had after due deliberation by monarchs in the worlds. One who is overtaken by the height of misfortune is served only by another who has met with a similar fate. (8)

दशाभागगतो हीनस्त्वं हि राम सलक्ष्मणः।
यत्कृते व्यसनं प्राप्तं त्वया दारप्रधर्षणम्॥ ९॥

"You alongwith Lakṣmaṇa are fallen in the height of adversity, deprived as you are of sovereignty and amenities of life. Because of this adverse fate, a misfortune in the shape of abduction of your wife (Sītā) has been suffered by you. (9)

तदवश्यं त्वया कार्यः स सुहृत् सुहृदां वर।
अकृत्वा नहि ते सिद्धिमहं पश्यामि चिन्तयन्॥ १०॥

"Therefore, such an individual who has reached the culmination of adverse fate like you, must be made an ally, O jewel among the kind-hearted ! Even though reflecting, I do not anticipate success for you without having an ally. (10)

श्रूयतां राम वक्ष्यामि सुग्रीवो नाम वानरः।
भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्रसूनुना॥ ११॥

"Listen, O Rāma ! I shall point out such an individual. There is a monkey (chief), Sugrīva by name, disowned by his enraged brother, Vālī, son of Indra. (11)

ऋष्यमूके गिरिवरे पम्पापर्यन्तशोभिते।
निवसत्यात्मवान् वीरश्चतुर्भिः सह वानरैः॥ १२॥

"With four other monkeys the high-minded hero lives on Ṛṣyamūka, the foremost of mountains, adorned with the catchment of the Pampā lake. (12)

वानरेन्द्रो महावीर्यस्तेजोवानमितप्रभः।
सत्यसंधो विनीतश्च धृतिमान् मतिमान् महान्॥ १३॥
दक्षः प्रगल्भो द्युतिमान् महाबलपराक्रमः।
भ्रात्रा विवासितो वीर राज्यहेतोर्महात्मना॥ १४॥

"That monkey-chief—who is possessed of extraordinary prowess, is full of energy and endowed with unbounded effulgence, true to his promise, cultured, resolute and highly talented, clever, intrepid, glorious and possessed of extraordinary might and valour—has been exiled by his high-minded brother for the sake of sovereignty. (13-14)

स ते सहायो मित्रं च सीतायाः परिमार्गणे।
भविष्यति हि ते राम मा च शोके मनः कृथाः॥ १५॥

"He will surely prove to be your helper in your quest for Sītā as well as your friend, O Rāma; therefore, do not give over your mind to grief. (15)

भवितव्यं हि तच्चापि न तच्छक्यमिहान्यथा।
कर्तुमिक्ष्वाकुशार्दूल कालो हि दुरतिक्रमः॥ १६॥

"That which is destined to happen in this world can never be altered in any case, O tiger among the Ikṣwākus ! For the Time-Spirit cannot be easily overstepped. (16)

गच्छ शीघ्रमितो वीर सुग्रीवं तं महाबलम्।
वयस्यं तं कुरु क्षिप्रमितो गत्वाद्य राघव॥ १७॥

"Depart with all speed from this place to the presence of the said Sugrīva, who is possessed of great might. Nay, departing from this place today, O heroic scion of Raghu, quickly make him your friend. (17)

अद्रोहाय समागम्य दीप्यमाने विभावसौ।
न च ते सोऽवमन्तव्यः सुग्रीवो वानराधिपः॥ १८॥

"Get united with him as a friend when a fire is blazing, with a view to remaining free from enmity ever afterwards. And the said chief of monkeys, Sugrīva, should never be disregarded by you. (18)

कृतज्ञः कामरूपी च सहायार्थी च वीर्यवान्।
शक्तौ ह्यद्य युवां कर्तुं कार्यं तस्य चिकीर्षितम्॥ १९॥

"He is grateful and capable of assuming any form at will; he seeks to get an ally and is powerful. And indeed you two are capable even now of accomplishing the purpose sought to be accomplished by him. (19)

कृतार्थो वाकृतार्थो वा तव कृत्यं करिष्यति।
स ऋक्षरजसः पुत्रः पम्पामटति शङ्कितः॥ २०॥
भास्करस्यौरसः पुत्रो वालिना कृतकिल्बिषः।
संनिधायायुधं क्षिप्रमृष्यमूकालयं कपिम्॥ २१॥
कुरु राघव सत्येन वयस्यं वनचारिणम्।
स हि स्थानानि कात्स्न्र्येन सर्वाणि कपिकुञ्जरः॥ २२॥
नरमांसाशिनां लोके नैपुण्यादधिगच्छति।
न तस्याविदितं लोके किंचिदस्ति हि राघव॥ २३॥

"Irrespective of whether his object is accomplished or not, he will surely accomplish your purpose. Sprung from the loins of the sun-god, the aforesaid son of Ṛkṣarāja's consort, roams about on the brink of the Pampā lake, full of apprehension of an attack from Vālī, since he has entered into hostilities with his elder brother, Vālī. Laying aside your weapons as a token of your friendly attitude, quickly make the monkey-chief, who has taken up his abode on the Ṛṣyamūka hill and wanders in the forest, your friend on oath, O scion of Raghu ! Indeed that elephant among the monkeys thoroughly knows all the haunts of ogres (feeding on the human flesh) in the world by virtue of his cleverness. Really speaking, nothing is unknown to him in the world, O scion of Raghu ! (20—23)

यावत् सूर्यः प्रतपति सहस्त्रांशुः परंतप।
स नदीर्विपुलान् शैलान् गिरिदुर्गाणि कन्दरान्॥ २४॥
अन्विष्य वानरैः सार्धं पत्नीं तेऽधिगमिष्यति।
वानरांश्च महाकायान् प्रेषयिष्यति राघव॥ २५॥

दिशो विचेतुं तां सीतां त्वद्वियोगेन शोचतीम्।
अन्वेष्यति वरारोहां मैथिलीं रावणालये॥ २६॥

"Searching with the monkeys rivers, large mountains, crags and caves to the extent the thousand-rayed sun blazes forth, O scourge of enemies, he will trace out your spouse. Nay, he will send out monkeys of large proportions to scour the quarters and will seek for the aforesaid Sītā, (a princess of Mithilā) of excellent limbs, grieving through separation from you in the abode of Rāvaṇa. (24—26)

स मेरुशृङ्गाग्रगतामनिन्दितां
प्रविश्य पातालतलेऽपि वाश्रिताम्।
प्लवङ्गमानामृषभस्तव प्रियां
निहत्य रक्षांसि पुनः प्रदास्यति॥ २७॥

"Having entered his abode and exterminated the ogres, that jewel among monkeys will restore to you your beloved spouse, who is beyond reproach, even if she has reached the summit of Mount Meru or has found place in the depths of Pātāla (the nethermost subterranean region)." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे द्विसप्ततितमः सर्गः॥ ७२॥

Thus ends Canto Seventy-two in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

Appearing in an ethereal form, Kabandha shows to Śrī Rāma and Lakṣmaṇa the way to Ṛṣyamūka Hill and the Pampā Lake and, giving them information about the grove of Sage Mataṅga and his hermitage, takes leave of them

दर्शयित्वा तु रामाय सीतायाः परिमार्गणे।
वाक्यमन्वर्थमर्थज्ञः कबन्धः पुनरब्रवीत्॥ १॥

Having shown to Śrī Rāma the means of searching out Sītā, Kabandha, who knew the matter in hand, again spoke the following meaningful words : (1)

एष राम शिवः पन्था यत्रैते पुष्पिता द्रुमाः।
प्रतीचीं दिशमाश्रित्य प्रकाशन्ते मनोरमाः॥ २॥

"Going westward, this is the path propitious for you to reach Ṛṣyamūka, O Rāma, where these trees in blossom, so pleasing to the mind, appear. (2)

जम्बूप्रियालपनसा न्यग्रोधप्लक्षतिन्दुकाः।
अश्वत्थाः कर्णिकाराश्च चूताश्चान्ये च पादपाः॥ ३॥
धन्वना नागवृक्षाश्च तिलका नक्तमालकाः।
नीलाशोकाः कदम्बाश्च करवीराश्च पुष्पिताः॥ ४॥
अग्निमुख्या अशोकाश्च सुरक्ताः पारिभद्रकाः।
तानारुह्याथवा भूमौ पातयित्वा च तान् बलात्॥ ५॥
फलान्यमृतकल्पानि भक्षयित्वा गमिष्यथः।
तदतिक्रम्य काकुत्स्थ वनं पुष्पितपादपम्॥ ६॥
नन्दनप्रतिमं चान्यत् कुरवस्तूत्तरा इव।
सर्वकालफला यत्र पादपा मधुरस्रवाः॥ ७॥

"They are Jambū (rose-apple), Priyāla and jack-fruit trees, banyans, Plakṣas and Tindukas, peepul trees and Karṇikāras, mango and other trees too, Dhavas and Nāgakesara trees, Tilakas, Naktamālakas, blue Aśokas and Kadambas, blossomed Karavīras too, Agnimukhyas and Aśokas, red sandalwood trees and Mandāras. Climbing them or bending their branches by force to the ground, and partaking of their nectar-like fruits, you should march along. Passing beyond that forest with trees in

blossom, O scion of Kākutstha, you will reach another woodland resembling the Nandana grove in paradise, the trees in which bear fruit during all the seasons and drip honey all the time as is the case with the territory of the Uttarakurus (one of the nine divisions of the world). (3—7)

सर्वे च ऋतवस्तत्र वने चैत्ररथे यथा।
फलभारनतास्तत्र महाविटपधारिणः॥ ८॥
शोभन्ते सर्वतस्तत्र मेघपर्वतसंनिभाः।
तानारुह्याथवा भूमौ पातयित्वाथवा सुखम्॥ ९॥
फलान्यमृतकल्पानि लक्ष्मणस्ते प्रदास्यति।
चङ्क्रमन्तौ वरान् शैलान् शैलाच्छैलं वनाद् वनम्॥ १०॥
ततः पुष्करिणीं वीरौ पम्पां नाम गमिष्यथः।
अशर्करामविभ्रंशां समतीर्थामशैवलाम्॥ ११॥

"All the seasons are represented simultaneously in that woodland as in the Caitraratha grove (belonging to Kubera, the deity presiding over the northern quarter). Carrying large boughs, the trees in that forest ever remain bent under the weight of their fruits. Resembling clouds and mountains, they spread their charm on all sides in that forest. Climbing them or bending their branches to the ground at ease, Lakṣmaṇa will offer you their nectar-like fruits. Ranging over the loveliest mountains and wandering from hill to hill and from wood to wood, O valiant princes, you will then proceed to the lotus-pond, Pampā by name, which is free from gravel and has no slime etc., (which may cause one treading on them to slip), is provided with level banks and free from duck-weeds. (8—11)

राम संजातवालूकां कमलोत्पलशोभिताम्।
तत्र हंसाः प्लवाः क्रौञ्चाः कुरराश्चैव राघव॥ १२॥
वल्गुस्वरा निकूजन्ति पम्पासलिलगोचराः।
नोद्विजन्ते नरान् दृष्ट्वा वधस्याकोविदाः शुभाः॥ १३॥

"Its rocky bed causes sand to be formed on it and it remains ever adorned with lotuses and lilies, O Rāma ! Swimming on the water of Pampā, lovely swans, ducks, Krauñcas and ospreys call in sweet tones there, O scion of Raghu ! Having not known destruction before, they are not frightened to see human beings. (12-13)

घृतपिण्डोपमान् स्थूलांस्तान् द्विजान् भक्षयिष्यथः।
रोहितान् वक्रतुण्डांश्च नलमीनांश्च राघव॥ १४॥
पम्पायामिषुभिर्मत्स्यांस्तत्र राम वरान् हतान्।
निस्त्वक्पक्षानयस्तप्तानकृशानैककण्टकान्॥ १५॥
तव भक्त्या समायुक्तो लक्ष्मणः सम्प्रदास्यति।
भृशं तान् खादतो मत्स्यान् पम्पायाः पुष्पसंचये॥ १६॥
पद्मगन्धि शिवं वारि सुखशीतमनामयम्।
उद्धृत्य स तदाक्लिष्टं रूप्यस्फटिकसंनिभम्॥ १७॥
अथ पुष्करपर्णेन लक्ष्मणः पाययिष्यति।
स्थूलान् गिरिगुहाशय्यान् वानरान् वनचारिणः॥ १८॥
सायाह्ने विचरन् राम दर्शयिष्यति लक्ष्मणः।
अपां लोभादुपावृत्तान् वृषभानिव नर्दतः॥ १९॥
स्थूलान् पीतांश्च पम्पायां द्रक्ष्यसि त्वं नरोत्तम।
सायाह्ने विचरन् राम विटपी माल्यधारिणः॥ २०॥
शिवोदकं च पम्पायां दृष्ट्वा शोकं विहास्यसि।
सुमनोभिश्चितास्तत्र तिलका नक्तमालकाः॥ २१॥
उत्पलानि च फुल्लानि पङ्कजानि च राघव।
न तानि कश्चिन्माल्यानि तत्रारोपयिता नरः॥ २२॥

"You two should feed there on the edge of the said Pampā, O scion of Raghu, those plump birds as well as the beautiful fishes well-known by the names of Rohita, Vakratuṇḍa and Nalamīna on fresh edibles (in the form of bulbs and roots) stripped of their rind and other coverings with the heads of your arrows with not a single thorn left in them and looking like balls of clarified butter and roasted on the steel heads of those very arrows, which Lakṣmaṇa, who is richly adorned with devotion, will lovingly offer you. Then, taking out in the leaves (formed into a hollow) of a lotus the delightful, pleasantly cool, wholesome and limpid water of the Pampā, fragrant with the scent of lotuses and sparkling like silver and crystal, the said Lakṣmaṇa will forthwith give it to you to drink while you are busy feeding again and again those fishes in the midst of the collection of flowers in the Pampā. Rambling at dusk, O

Rāma, Lakṣmaṇa will show you stout monkeys roaming in the forest and reposing in caves. You will see those stout monkeys arrived on the brink of the Pampā due to longing for water, and having drunk water, lowing like bulls, O jewel among men! Beholding trees putting on blossom and the delightful water of the Pampā while roving at dusk, O Rāma, you will cast off grief. The Tilaka and Naktamāla trees in that forest are covered with blossom and the lotuses and lilies in the lake are expanded, O scion of Raghu! The lake being beyond human reach, no man would ever venture to pluck and wear those flowers on his person. (14—22)

न च वै म्लानतां यान्ति न च शीर्यन्ति राघव।
मतङ्गशिष्यास्तत्रासन्नृषयः सुसमाहिताः॥ २३॥

"The flowers in that region neither fade nor decay, O scion of Raghu! Formerly there lived in that forest Ṛṣis (seers of Vedic Mantras) who were pupils of Sage Mataṅga and were highly composed. (23)

तेषां भाराभितप्तानां वन्यमाहरतां गुरोः।
ये प्रपेतुर्महीं तूर्णं शरीरात् स्वेदबिन्दवः॥ २४॥
तानि माल्यानि जातानि मुनीनां तपसा तदा।
स्वेदबिन्दुसमुत्थानि न विनश्यन्ति राघव॥ २५॥

"The drops of perspiration that fell down from their body to the ground when they felt oppressed with their load while bringing the produce of the forest for their teacher quickly turned into flowers by force of their austerities at that time. Sprung as they are of those drops of perspiration, they never die, O scion of Raghu! (24-25)

तेषां गतानामद्यापि दृश्यते परिचारिणी।
श्रमणी शबरी नाम काकुत्स्थ चिरजीविनी॥ २६॥

"Even though they have departed for the higher worlds earned by virtue of their austerities, their female attendant, an ascetic woman, Śabarī by name, who is long lived, is still to be seen, O scion of Kākutstha! (26)

त्वां तु धर्मे स्थिता नित्यं सर्वभूतनमस्कृतम्।
दृष्ट्वा देवोपमं राम स्वर्गलोकं गमिष्यति॥ २७॥

"The woman, who is ever devoted to virtue, will ascend to heaven (the realm of Brahmā) only after seeing you, who are greeted by the whole world, godlike as you are, O Rāma! (27)

ततस्तद्राम पम्पायास्तीरमाश्रित्य पश्चिमम्।
आश्रमस्थानमतुलं गुह्यं काकुत्स्थ पश्यसि॥ २८॥

"After that, O Rāma, you will see the site of a well-known hermitage, the former abode of Mataṅga, now occupied by Śabarī, located on the western edge of Pampā, which is incomparable and hidden from public view, being inaccessible to man, O scion of Kākutstha! (28)

न तत्राक्रमितुं नागाः शक्नुवन्ति तदाश्रमे।
ऋषेस्तस्य मतङ्गस्य विधानात् तच्च काननम्॥ २९॥
मतङ्गवनमित्येव विश्रुतं रघुनन्दन।
तस्मिन् नन्दनसंकाशे देवारण्योपमे वने॥ ३०॥
नानाविहगसंकीर्णे रंस्यसे राम निर्वृतः।
ऋष्यमूकस्तु पम्पायाः पुरस्तात् पुष्पितद्रुमः॥ ३१॥
सुदुःखारोहणश्चैव शिशुनागाभिरक्षितः।
उदारो ब्रह्मणा चैव पूर्वकालेऽभिनिर्मितः॥ ३२॥

"Through the spiritual power of the aforesaid Sage Mataṅga (who cast off his body long ago) elephants, which abound in the forest round about the hermitage, are not able to intrude into that hermitage in that forest. The forest in question is widely known by the name of Mataṅgavana only (inasmuch as it is the haunt of elephants), O joy of the race of Raghu! In that forest, resembling the Nandana grove in paradise and looking like a heavenly forest, crowded with birds of different species, you will enjoy life happily, O Rāma! To the east of Pampā stands the munificent Ṛṣyamūka Hill, the trees on which are ever in blossom, nay which being steep and high is most difficult of ascent and is guarded on all sides by young elephants, and which was specially evolved by Brahmā (the creator) in the olden days. (29—32)

शयानः पुरुषो राम तस्य शैलस्य मूर्धनि।
यत् स्वप्नं लभते वित्तं तत् प्रबुद्धोऽधिगच्छति॥ ३३॥

"A man who, reposing on the top of that mountain, lays his hands on a treasure in a dream, attains it even when awake (after sleep), O Rāma ! (33)

यस्त्वेनं विषमाचारः पापकर्माधिरोहति।
तत्रैव प्रहरन्त्येनं सुप्तमादाय राक्षसाः॥ ३४॥

"Seizing, on the other hand, even while he is asleep, him who climbs up this mountain though partial in his conduct and engaged in sinful acts, ogres strike him. (34)

तत्रापि शिशुनागानामाक्रन्दः श्रूयते महान्।
क्रीडतां राम पम्पायां मतङ्गाश्रमवासिनाम्॥ ३५॥

"The loud trumpeting of young elephants, inhabiting the forest surrounding the hermitage of Sage Mataṅga and disporting in the Pampā lake, O Rāma, is heard even on that mountain. (35)

सक्ता रुधिरधाराभिः संहत्य परमद्विपाः।
प्रचरन्ति पृथक्कीर्णा मेघवर्णास्तरस्विनः॥ ३६॥

"Wet with streams of reddish ichor, huge elephants possessing the dark hue of clouds and full of ardour roam there in a herd, remaining distinct from other herds. (36)

ते तत्र पीत्वा पानीयं विमलं चारु शोभनम्।
अत्यन्तसुखसंस्पर्शं सर्वगन्धसमन्वितम्॥ ३७॥
निर्वृत्ताः संविगाहन्ते वनानि वनगोचराः।
ऋक्षांश्च द्वीपिनश्चैव नीलकोमलकप्रभान्॥ ३८॥
रुरूनपेतानजयान् दृष्ट्वा शोकं प्रहास्यसि।
राम तस्य तु शैलस्य महती शोभते गुहा॥ ३९॥
शिलापिधाना काकुत्स्थ दुःखं चास्याः प्रवेशनम्।
तस्या गुहायाः प्राग्द्वारे महान् शीतोदको ह्रदः॥॥४०
बहुमूलफलो रम्यो नानानगसमाकुलः।
तस्यां वसति धर्मात्मा सुग्रीवः सह वानरैः॥ ४१॥
कदाचिच्छिखरे तस्य पर्वतस्यापि तिष्ठति।
कबन्धस्त्वनुशास्यैवं तावुभौ रामलक्ष्मणौ॥ ४२॥
स्रग्वी भास्करवर्णाभः खे व्यरोचत वीर्यवान्।
तं तु खस्थं महाभागं तावुभौ रामलक्ष्मणौ॥ ४३॥
प्रस्थितौ त्वं व्रजस्वेति वाक्यमूचतुरन्तिके।
गम्यतां कार्यसिद्ध्यर्थमिति तावब्रवीत् स च॥ ४४॥

"Gratified after drinking the limpid, agreeable and lovely water of the lake, which is most delightful to touch and fragrant with all kinds of odours, the wild elephants penetrate into the woodlands again. Beholding the bears possessed of a blue and soft shining coat and leopards as well as the Rurus (a species of deer) unconquered by man and arrived near without fear, you will shed grief altogether. Spreading its charm on that mountain, O Rāma, there is a big cave which has its mouth blocked with a rock and as such is difficult to enter, O scion of Kakutstha ! At the eastern entrance of that cave there is a large lovely deep pool of cool water abounding in roots and fruits and surrounded by trees of various species. Sugrīva, whose mind is set on virtue, dwells in that cave with other monkeys. Sometimes he resides even on the top of that mountain." Having instructed as aforesaid both the princes, Śrī Rāma and Lakṣmaṇa, the powerful Kabandha for his part, who was adorned with a garland and possessed a splendour resembling the sun's, shone brightly in the air. To the highly blessed Kabandha, who remained standing in the air for sometime to take leave of the two princes, both the princes, Śrī Rāma and Lakṣmaṇa, for their part, already set out on their journey, spoke as follows standing near the ogre : "Depart you !" He too said to them, "Proceed on your journey for accomplishing your purpose." (37—44)

सुप्रीतौ तावनुज्ञाप्य कबन्धः प्रस्थितस्तदा॥ ४५॥

Taking leave of the two princes, who felt highly pleased, Kabandha departed forthwith. (45)

स तत् कबन्धः प्रतिपद्य रूपं
वृतः श्रिया भास्वरसर्वदेहः।
निदर्शयन् राममवेक्ष्य खस्थः
सख्यं कुरुष्वेति तदाभ्युवाच॥ ४६॥

Having regained his pristine form, and

showing the path to the Ṛṣyamūka Hill, nay, gazing on Śrī Rāma, Kabandha, who was enveloped in glory and whose entire body was full of glow, presently said to Śrī Rāma, while remaining in the air, 'Do enter into an alliance with Sugrīva!'" (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Thus ends Canto Seventy-three in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Śrī Rāma and Lakṣmaṇa visit the hermitage of Śabarī on the brink of the Pampā in the forest named Mataṅgavana, receive her hospitality and go round the forest with her. Casting her body into the sacred fire, Śabarī ascends to the heavenly world

तौ कबन्धेन तं मार्गं पम्पाया दर्शितं वने।
आतस्थतुर्दिशं गृह्य प्रतीचीं नृवरात्मजौ॥ १॥

Taking up the route through the forest to the Pampā lake, as shown by Kabandha, the aforesaid two sons of Daśaratha (the foremost among men) proceeded towards the west. (1)

तौ शैलेष्वाचितानेकान् क्षौद्रपुष्पफलद्रुमान्।
वीक्षन्तौ जग्मतुर्द्रष्टुं सुग्रीवं रामलक्ष्मणौ॥ २॥

Gazing on the numerous trees collected in the form of a cluster on the mountain rocks and laden with flowers and fruits and dripping honey, the two princes, Śrī Rāma and Lakṣmaṇa, marched on their mission to see Sugrīva. (2)

कृत्वा तु शैलपृष्ठे तु तौ वासं रघुनन्दनौ।
पम्पायाः पश्चिमं तीरं राघवावुपतस्थतुः॥ ३॥

Staying for the night on a plateau, those two scions of Raghu, the delights of Raghu's race, for their part approached the western edge of Pampā. (3)

तौ पुष्करिण्याः पम्पायास्तीरमासाद्य पश्चिमम्।
अपश्यतां ततस्तत्र शबर्या रम्यमाश्रमम्॥ ४॥

Having reached the western brink of the lotus pond, Pampā, the two princes then sighted the lovely hermitage of Śabarī on the aforesaid brink of Pampā. (4)

तौ तमाश्रममासाद्य द्रुमैर्बहुभिरावृतम्।
सुरम्यमभिवीक्षन्तौ शबरीमभ्युपेयतुः॥ ५॥

Reaching that most delightful hermitage, hemmed in with many trees, and looking all-round, the two princes met Śabarī. (5)

तौ दृष्ट्वा तु तदा सिद्धा समुत्थाय कृताञ्जलिः।
पादौ जग्राह रामस्य लक्ष्मणस्य च धीमतः॥ ६॥
पाद्यमाचमनीयं च सर्वं प्रादाद् यथाविधि।
तामुवाच ततो रामः श्रमणीं धर्मसंस्थिताम्॥ ७॥

Rising respectfully with joined palms on seeing the two princes, Śabarī (who had attained perfection through Yoga or abstraction) for her part presently clasped the feet of Śrī Rāma and the prudent Lakṣmaṇa and offered her honoured guests with due ceremony water to bathe their feet and rinse their mouth with and every other form of hospitality. Śrī Rāma then spoke as follows to the aforesaid ascetic woman, who was intent upon virtue: (6-7)

कच्चित्ते निर्जिता विघ्नाः कच्चित्ते वर्धते तपः।
कच्चित्ते नियतः कोप आहारश्च तपोधने॥ ८॥

"Have all impediments to the practice of your austerities been thoroughly overcome by you? Is your asceticism steadily growing?

Has anger been fully controlled by you as well as your diet, O lady! with asceticism alone as your wealth? (8)

कच्चित्ते नियमाः प्राप्ताः कच्चित्ते मनसः सुखम्।
कच्चित्ते गुरुशुश्रूषा सफला चारुभाषिणि॥ ९॥

"Are all your religious vows fully observed and has satisfaction come to your mind? Has your attendance on your preceptor borne fruit, O lady of pleasing speech?" (9)

रामेण तापसी पृष्टा सा सिद्धा सिद्धसम्मता।
शशंस शबरी वृद्धा रामाय प्रत्यवस्थिता॥ १०॥

Stationed before Śrī Rāma when enquired as above by the latter, the aforesaid ascetic woman, the aged Śabarī, who had not only attained perfection through Yoga, but was esteemed by perfect souls, submitted as follows to Śrī Rāma: (10)

अद्य प्राप्ता तपःसिद्धिस्तव संदर्शनान्मया।
अद्य मे सफलं जन्म गुरवश्च सुपूजिताः॥ ११॥

"Today has the fruition of my austerities been attained by me through your blessed sight. Today my birth as a human being has borne fruit and my elders have been duly adored. (11)

अद्य मे सफलं तप्तं स्वर्गश्चैव भविष्यति।
त्वयि देववरे राम पूजिते पुरुषर्षभ॥ १२॥

"My asceticism too has become fruitful today and the highest heaven too will definitely fall to my lot, now that you, the foremost of gods, have been worshipped by me, O Rāma, the flower of humanity. (12)

तवाहं चक्षुषा सौम्य पूता सौम्येन मानद।
गमिष्याम्यक्षयाँल्लोकांस्त्वत्प्रसादादरिंदम ॥ १३॥

"Hallowed by your gracious look, O gentle one, bestowing honour on others, I shall by your grace ascend to realms knowing no decay, O subduer of foes! (13)

चित्रकूटं त्वयि प्राप्ते विमानैरतुलप्रभैः।
इतस्ते दिवमारूढा यानहं पर्यचारिषम्॥ १४॥

"When you reached Citrakūṭa, the sages whom I served, viz., the pupils of Sage Mataṅga, ascended to heaven from this place in aerial cars of incomparable splendour. (14)

तैश्चाहमुक्ता धर्मज्ञैर्महाभागैर्महर्षिभिः।
आगमिष्यति ते रामः सुपुण्यमिममाश्रमम्॥ १५॥

"Nay, I was reassured in the following words by those eminent and highly blessed seers of Vedic Mantras, who knew what is right: 'Śrī Rāma will visit this highly sacrosanct hermitage of yours. (15)

स ते प्रतिग्रहीतव्यः सौमित्रिसहितोऽतिथिः।
तं च दृष्ट्वा वराँल्लोकानक्षयांस्त्वं गमिष्यसि॥ १६॥

" 'Alongwith Lakṣmaṇa (son of Sumitrā), Śrī Rāma should be hospitably received by you as a guest. Having seen him (before casting off your body) you will ascend to realms that know no decay.' (16)

एवमुक्ता महाभागैस्तदाहं पुरुषर्षभ।
मया तु संचितं वन्यं विविधं पुरुषर्षभ॥ १७॥
तवार्थे पुरुषव्याघ्र पम्पायास्तीरसम्भवम्।
एवमुक्तः स धर्मात्मा शबर्या शबरीमिदम्॥ १८॥
राघवः प्राह विज्ञाने तां नित्यमबहिष्कृताम्।
दनोः सकाशात् तत्त्वेन प्रभावं ते महात्मनाम्॥ १९॥
श्रुतं प्रत्यक्षमिच्छामि संद्रष्टुं यदि मन्यसे।
एतत्तु वचनं श्रुत्वा रामवक्त्रविनिःसृतम्॥ २०॥
शबरी दर्शयामास तावुभौ तद्वनं महत्।
पश्य मेघघनप्रख्यं मृगपक्षिसमाकुलम्॥ २१॥
मतङ्गवनमित्येव विश्रुतं रघुनन्दन।
इह ते भावितात्मानो गुरवो मे महाद्युते।
जुहवाञ्चक्रिरे नीडं मन्त्रवन्मन्त्रपूजितम्॥ २२॥

"I was reassured by those highly blessed souls in these words on that occasion, O jewel among men! Produce of the forest of every description growing on the brink of Pampā has, therefore, been gathered by me for you, O tiger among men, the flower of humanity!" Spoken to, as aforesaid, by Śabarī, the said Śrī Rāma (a scion of Raghu), whose mind was set on virtue, lovingly spoke as follows to Śabarī, who had been eternally admitted into the portals of divine wisdom: "If you deem fit, I wish to perceive with my

own eyes the glory of your high-souled preceptors, heard of by me of its true character from the demon Kabandha." Hearing these words issued from the lips of Śrī Rāma, Śabarī for her part showed both the brothers round that vast forest, saying: "Behold the forest dark as a rainy cloud and thronged with beasts and birds and widely known by the name of Mataṅgavana only, O joy of the House of Raghu!" She said: "Here the aforesaid preceptors of mine, who had purified the soul by meditating on God, sacrificed their body consecrated by repeating the holy text of Gāyatrī while uttering the Mantra which are recited at the time of pouring oblations into the sacred fire, O prince endowed with great splendour! (17—22)

इयं प्रत्यक्स्थली वेदी यत्र ते मे सुसत्कृताः।
पुष्पोपहारं कुर्वन्ति श्रमादुद्वेपिभिः करैः॥ २३॥

"This is the altar known by the name of Pratyaksthalī, where the aforesaid Ṛṣis, highly adored by me, offered worship with flowers to the deities with their hands shaking due to exhaustion caused by old age, coupled with austerity of life. (23)

तेषां तपःप्रभावेण पश्याद्यापि रघूत्तम।
द्योतयन्ती दिशः सर्वाः श्रिया वेद्यतुलप्रभा॥ २४॥

"See how the altar retains its matchless effulgence even to this day, illumining all the quarters by its splendour through the power of their asceticism, O flower of Raghu's race! (24)

अशक्नुवद्भिस्तैर्गन्तुमुपवासश्रमालसैः।
चिन्तितेनागतान् पश्य समेतान् सप्त सागरान्॥ २५॥

"Behold all the seven oceans encircling the earth drawn in a collective form to this spot by the very thought of those sages when they had grown feeble due to exhaustion occasioned by fasting and were consequently unable to undertake a journey to the seven oceans. (25)

कृताभिषेकैस्तैर्न्यस्ता वल्कलाः पादपेष्विह।
अद्यापि न विशुष्यन्ति प्रदेशे रघुनन्दन॥ २६॥

"The barks of trees (clothes) spread by them on the trees in this region, after they had finished their ablutions, have not dried up till today, O delight of the Raghus! (26)

देवकार्याणि कुर्वद्भिर्यानीमानि कृतानि वै।
पुष्पैः कुवलयैः सार्धं म्लानत्वं न तु यान्ति वै॥ २७॥

"The garlands which were actually made by them with flowers interspersed with blue water-lilies while going through rites undertaken to propitiate the gods have not really faded till now. (27)

कृत्स्नं वनमिदं दृष्टं श्रोतव्यं च श्रुतं त्वया।
तदिच्छाम्यभ्यनुज्ञाता त्यक्ष्याम्येतत् कलेवरम्॥ २८॥

"The whole of this forest has been seen and what was worth hearing about it has been heard by you. I, therefore, wish that duly permitted by you, I may cast off this body. (28)

तेषामिच्छाम्यहं गन्तुं समीपं भावितात्मनाम्।
मुनीनामाश्रमो येषामहं च परिचारिणी॥ २९॥

"I long to approach those ascetics of purified mind to whom this hermitage belongs and whose servant I have been." (29)

धर्मिष्ठं तु वचः श्रुत्वा राघवः सहलक्ष्मणः।
प्रहर्षमतुलं लेभे आश्चर्यमिति चाब्रवीत्॥ ३०॥

Hearing the most pious submission of Śabarī, Śrī Rāma (a scion of Raghu) for his part together with Lakṣmaṇa experienced incomparable exultation and said, "Wonderful!" (30)

तामुवाच ततो रामः शबरीं संशितव्रताम्।
अर्चितोऽहं त्वया भद्रे गच्छ कामं यथासुखम्॥ ३१॥

Śrī Rāma then replied to the said Śabarī of austere vows, "I have been duly honoured by you, O blessed lady! Now depart happily at will." (31)

इत्येवमुक्ता जटिला चीरकृष्णाजिनाम्बरा।
अनुज्ञाता तु रामेण हुत्वाऽऽत्मानं हुताशने॥ ३२॥
ज्वलत्पावकसंकाशा स्वर्गमेव जगाम ह।
दिव्याभरणसंयुक्ता दिव्यमाल्यानुलेपना॥ ३३॥
दिव्याम्बरधरा तत्र बभूव प्रियदर्शना।
विराजयन्ती तं देशं विद्युत्सौदामनी यथा॥ ३४॥

Casting herself into the fire when spoken to as aforesaid and granted leave by Śrī Rāma, Śabarī, who wore matted locks on her head and was clad in the bark of trees and black deerskin before she leapt into the fire, rose to the highest heaven alone, looking, as she did, like a blazing fire : so the tradition goes. Adorned with celestial jewels and celestial garlands, daubed with heavenly sandal-paste and clad in heavenly raiment, she wore a pleasing aspect in that ethereal form, illumining that region like a streak of lightning flashing from a cloud. (32—34)

यत्र ते सुकृतात्मानो विहरन्ति महर्षयः।
तत् पुण्यं शबरी स्थानं जगामात्मसमाधिना॥ ३५॥

Through deep concentration of mind Śabarī attained that holy realm where those eminent Ṛṣis, whose mind was set on virtue, enjoyed life. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे चतुःसप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Śrī Rāma and Lakṣmaṇa seek the brink of Pampā lake conversing together

दिवं तु तस्यां यातायां शबर्यां स्वेन तेजसा।
लक्ष्मणेन सह भ्रात्रा चिन्तयामास राघवः॥ १॥

When, illumined by her own spiritual lustre, the aforesaid Śabarī had ascended to heaven, Śrī Rāma (a scion of Raghu) for his part with his younger brother, Lakṣmaṇa, reflected on the spiritual might of the aforesaid Ṛṣis. (1)

चिन्तयित्वा तु धर्मात्मा प्रभावं तं महात्मनाम्।
हितकारिणमेकाग्रं लक्ष्मणं राघवोऽब्रवीत्॥ २॥

Pondering over that spiritual power of those high-souled Ṛṣis, Śrī Rāma (a scion of Raghu) for his part whose mind was set on virtue, spoke as follows to Lakṣmaṇa of undivided mind, who always rendered good offices to him : (2)

दृष्टो मयाऽऽश्रमः सौम्य बह्वाश्चर्यः कृतात्मनाम्।
विश्वस्तमृगशार्दूलो नानाविहगसेवितः॥ ३॥

"The hermitage of the sages, who had subdued their mind through contemplation on God, which is full of many wonders and is inhabited by birds of different species and in which deer and tigers live confidently together, has been seen by me, O gentle brother ! (3)

सप्तानां च समुद्राणां तेषां तीर्थेषु लक्ष्मण।
उपस्पृष्टं च विधिवत् पितरश्चापि तर्पिताः॥ ४॥

"A bath has been taken with due ceremony in the sacred water of all the seven oceans girding the earth, drawn by them in a miniature form, O Lakṣmaṇa, and the manes too have been propitiated with offerings of water. (4)

प्रणष्टमशुभं यन्नः कल्याणं समुपस्थितम्।
तेन त्वेतत् प्रहृष्टं मे मनो लक्ष्मण सम्प्रति॥ ५॥

"Whatever evil Karma stood to our credit has been nullified and good fortune in the shape of a meeting with Sugrīva and the consequent hope of recovering Sītā, is well within reach. Consequently this mind too of mine now feels highly rejoiced, O Lakṣmaṇa ! (5)

हृदये मे नरव्याघ्र शुभमाविर्भविष्यति।
तदागच्छ गमिष्यावः पम्पां तां प्रियदर्शनाम्॥ ६॥

"Joy occasioned by some welcome event will flash in my heart, O tiger among

men ! Therefore, come, let us proceed to the celebrated Pampā lake, which is so pleasing to look at. (6)

ऋष्यमूको गिरिर्यत्र नातिदूरे प्रकाशते।
यस्मिन् वसति धर्मात्मा सुग्रीवोंऽशुमतः सुतः॥ ७॥
नित्यं वालिभयात् त्रस्तश्चतुर्भिः सह वानरैः।
अहं त्वरे च तं द्रष्टुं सुग्रीवं वानरर्षभम्॥ ८॥
तदधीनं हि मे कार्यं सीतायाः परिमार्गणम्।
इति ब्रुवाणं तं वीरं सौमित्रिरिदमब्रवीत्॥ ९॥

"Not very far from it appears the Ṛṣyamūka Hill, on which dwells the high-souled Sugrīva, son of the sun-god, with four other monkeys, seized with constant dread of Vālī. And I am in a hurry to see the aforesaid Sugrīva, a flower of the monkey race. For my mission of seeking Sītā hinges on him." Lakṣmaṇa (son of Sumitrā) replied as follows to the aforesaid hero, Śrī Rāma, who was speaking as above : (7—9)

गच्छावस्त्वरितं तत्र ममापि त्वरते मनः।
आश्रमात्तु ततस्तस्मान्निष्क्रम्य स विशाम्पतिः॥ १०॥
आजगाम ततः पम्पां लक्ष्मणेन सह प्रभुः।
समीक्षमाणः पुष्पाढ्यं सर्वतो विपुलद्रुमम्॥ ११॥

"Let us repair thither quickly; my mind too is getting impatient to reach there." Thereupon issuing from that hermitage, that powerful prince, the ruler of men, then arrived on the brink of Pampā with Lakṣmaṇa, surveying the forest, which consisted of big trees enriched with flowers on all sides. (10-11)

कोयष्टिभिश्चार्जुनकैः शतपत्रैश्च कीरकैः।
एतैश्चान्यैश्च बहुभिर्नादितं तद् वनं महत्॥ १२॥

That big forest was rendered noisy by lapwings and peacocks as well as by wood-peckers and parrots as also by many other birds. (12)

स रामो विविधान् वृक्षान् सरांसि विविधानि च।
पश्यन् कामाभिसंतप्तो जगाम परमं ह्रदम्॥ १३॥

Beholding trees of every description as well as lakes of various kinds, the aforesaid Śrī Rāma, who was tormented with pangs of love for Sītā, sought that excellent lake. (13)

स तामासाद्य वै रामो दूरात् पानीयवाहिनीम्।
मतङ्गसरसं नाम ह्रदं समवगाहत॥ १४॥

Having actually reached that lake, which drew its waters from afar, Śrī Rāma bathed in a pool forming part of Pampā, Mataṅgasara by name. (14)

तत्र जग्मतुरव्यग्रौ राघवौ हि समाहितौ।
स तु शोकसमाविष्टो रामो दशरथात्मजः॥ १५॥
विवेश नलिनीं रम्यां पंकजैश्च समावृताम्।
तिलकाशोकपुंनागबकुलोद्दालकाशिनीम् ॥ १६॥

The two scions of Raghu reached there actually unruffled and composed. The celebrated Śrī Rāma, son of Daśaratha, however, was overwhelmed with grief (caused by separation from Sītā) when he entered the lotus-pond, which was covered with lotuses and appeared delightful. It looked charming with the Tilaka, Aśoka, Punnāga, Bakula and Uddāla trees by which it was surrounded. (15-16)

रम्योपवनसम्बाधां पद्मसम्पीडितोदकाम्।
स्फटिकोपमतोयां तां श्लक्ष्णवालुकसंततम्॥ १७॥

It had become narrow on account of lovely groves that had encroached upon it; its crystalline water was fully covered with lotuses and its bed was spread over with soft sand. (17)

मत्स्यकच्छपसम्बाधां तीरस्थद्रुमशोभिताम्।
सखीभिरिव संयुक्तां लताभिरनुवेष्टिताम्॥ १८॥

It was crowded with alligators and turtles and adorned with the trees that stood on its margin. Surrounded with creepers, it looked as if united with its female companions. (18)

किंनरोरगगन्धर्वयक्षराक्षससेविताम् ।
नानाद्रुमलताकीर्णां शीतवारिनिधिं शुभाम्॥ १९॥

Frequented by Kinnaras, Nāgas, Gandharvas, Yakṣas and ogres and hemmed in with trees and creepers of various kinds, it was a beautiful reservoir of cool water. (19)

पद्मसौगन्धिकैस्ताम्रां शुक्लां कुमुदमण्डलैः।
नीलां कुवलयोद्घाटैर्बहुवर्णां कुथामिव॥ २०॥

Looking coppery with its rosy lotuses, white with its clusters of water-lilies and blue with its bunches of blue lotuses, it presented the appearance of a multi-coloured carpet. (20)

अरविन्दोत्पलवतीं पद्मसौगन्धिकायुताम्।
पुष्पिताम्रवणोपेतां बर्हिणोद्घुष्टनादिताम्॥ २१॥

Full of blue lotuses and water-lilies, it was adorned with white lotuses and 'Saugandhika' flowers, encompassed with mango groves in blossom and made noisy with the cries of peacocks. (21)

स तां दृष्ट्वा ततः पम्पां रामः सौमित्रिणा सह।
विललाप च तेजस्वी रामो दशरथात्मजः॥ २२॥
तिलकैर्बीजपूरैश्च वटैः शुक्लद्रुमैस्तथा।
पुष्पितैः करवीरैश्च पुंनागैश्च सुपुष्पितैः॥ २३॥
मालतीकुन्दगुल्मैश्च भण्डीरैर्निचुलैस्तथा।
अशोकैः सप्तपर्णैश्च कतकैरतिमुक्तकैः॥ २४॥
अन्यैश्च विविधैर्वृक्षैः प्रमदामिव शोभिताम्।
अस्यास्तीरे तु पूर्वोक्तः पर्वतो धातुमण्डितः॥ २५॥
ऋष्यमूक इति ख्यातश्चित्रपुष्पितपादपः।
हरिर्ऋक्षरजोनाम्नः पुत्रस्तस्य महात्मनः॥ २६॥
अध्यास्ते तु महावीर्यः सुग्रीव इति विश्रुतः।
सुग्रीवमभिगच्छ त्वं वानरेन्द्रं नरर्षभ॥ २७॥

Seeing with Lakṣmaṇa (son of Sumitrā) the aforesaid Pampā lake, which was adorned with Tilaka and Bījapūra, banyan and Śukla trees, as well as with the Karavīra trees in blossom and Punnāga trees in full blossom, nay, with shrubs of Mālatī and Kunda as well as with the Bhaṇḍīra and Nicula trees, the Aśoka, Saptaparṇa, Kataka and Atimukta trees and other trees of different species, and looked like a decorated young lady, the glorious Śrī Rāma, son of Daśaratha, wailed. On the brink of this lake stood the aforementioned mountain known by the name of Ṛṣyamūka, which was enriched with minerals of every description and crowned with various trees in blossom. The highly valiant monkey, widely known by the name of Sugrīva and a son of the high-souled Ṛkṣarajā, for his part, lived on this mountain. "Seek you the monkey-chief, Sugrīva, flower of humanity!" (22—27)

इत्युवाच पुनर्वाक्यं लक्ष्मणं सत्यविक्रमः।
कथं मया विना सीतां शक्यं लक्ष्मण जीवितुम्॥ २८॥

Thus spoke Śrī Rāma of unfailing prowess to Lakṣmaṇa, adding: "How will it be possible for me to live without Sītā, O Lakṣmaṇa?" (28)

इत्येवमुक्त्वा मदनाभिपीडितः
स लक्ष्मणं वाक्यमनन्यचेतनः।
विवेश पम्पां नलिनीमनोरमां
तमुत्तमं शोकमुदीरयाणः॥ २९॥

Having spoken in these words to Lakṣmaṇa and giving vent to that foremost grief of his, Śrī Rāma, who was deeply tormented with love and whose mind was exclusively fixed on her, entered Pampā, which ravished the soul by its lotuses. (29)

क्रमेण गत्वा प्रविलोकयन् वनं
ददर्श पम्पां शुभदर्शकाननाम्।
अनेकनानाविधपक्षिसंकुलां
विवेश रामः सह लक्ष्मणेन॥ ३०॥

Proceeding by stages and gazing on the forest, Śrī Rāma beheld Pampā, surrounded with groves which were lovely to look at, and thronged with numerous birds of every description, and entered it with Lakṣmaṇa. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्येऽरण्यकाण्डे पञ्चसप्ततितमः सर्गः॥ ७५॥

Thus ends Canto Seventy-five in the Araṇyakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ अरण्यकाण्डं सम्पूर्णम्॥

THE END OF ARAṆYAKĀṆḌA

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

किष्किन्धाकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

[Book Four]

(Kiṣkindhākāṇḍa)

Canto I

When Śrī Rāma approached the Pampā lake, the sight of the lovely surroundings intensified his pangs of separation from Sītā. Put in mind of Sītā, he laments for her. Living with his ministers on the summit of the Ṛṣyamūka hill, Sugrīva catches sight of the two princes and gets alarmed

स तां पुष्करिणीं गत्वा पद्मोत्पलझषाकुलाम्।
रामः सौमित्रिसहितो विललापाकुलेन्द्रियः॥ १॥

Reaching alongwith Lakṣmaṇa (son of Sumitrā) the aforesaid pond abounding in lotuses, lilies and fishes, Śrī Rāma, whose mind was troubled, burst into a wail. (1)

तत्र दृष्ट्वैव तां हर्षादिन्द्रियाणि चकम्पिरे।
स कामवशमापन्नः सौमित्रिमिदमब्रवीत्॥ २॥

Immediately on seeing the pond there the senses of Śrī Rāma felt excited through delight. Fallen a prey to love, he spoke as follows to Lakṣmaṇa (son of Sumitrā) : (2)

सौमित्रे शोभते पम्पा वैदूर्यविमलोदका।
फुल्लपद्मोत्पलवती शोभिता विविधैर्द्रुमैः॥ ३॥

"Containing full-blown lotuses and lilies and adorned with trees of every description, and with its water transparent as a cat's-eye gem, O Lakṣmaṇa (son of Sumitrā), Pampā looks charming. (3)

सौमित्रे पश्य पम्पायाः काननं शुभदर्शनम्।
यत्र राजन्ति शैला वा द्रुमाः सशिखरा इव॥ ४॥

"Behold, O Lakṣmaṇa (son of Sumitrā), the woodland surrounding Pampā, so pleasant to the sight, the trees looking as though crested with their towering boughs, spread their charm like mountains. (4)

मां तु शोकाभिसंतप्तमाधयः पीडयन्ति वै।
भरतस्य च दुःखेन वैदेह्या हरणेन च॥ ५॥

"Agonies of various kinds for their part undoubtedly afflict me, sore-stricken as I already am with grief caused by Bharata's sad plight and the abduction of Sītā, a princess of the Videha territory. (5)

शोकार्तस्यापि मे पम्पा शोभते चित्रकानना।
व्यवकीर्णा बहुविधैः पुष्पैः शीतोदका शिवा॥ ६॥

"The delightful Pampā, which is lined by a picturesque woodland and interspersed

with flowers of various kinds and is known for its cool water, fascinates me, stricken though I am with grief. (6)

नलिनैरपि संछन्ना ह्यत्यर्थशुभदर्शना।
सर्पव्यालानुचरिता मृगद्विजसमाकुला॥ ७॥

"Though thickly covered with lotuses, infested with serpents and beasts of prey and surrounded by deer and birds, it actually wears an exceedingly pleasant aspect. (7)

अधिकं प्रविभात्येतन्नीलपीतं तु शाद्वलम्।
द्रुमाणां विविधैः पुष्पैः परिस्तोमैरिवार्पितम्॥ ८॥

"Scattered with blossoms of various kinds dropped from trees, this turf, which presents a blue and yellow hue, looks extremely charming, overspread, as it were, with carpets. (8)

पुष्पभारसमृद्धानि शिखराणि समन्ततः।
लताभिः पुष्पिताग्राभिरुपगूढानि सर्वतः॥ ९॥

"Enriched by loads of flowers on all sides, the tree-tops stand entwined all-round by climbers with blossomed ends. (9)

सुखानिलोऽयं सौमित्रे कालः प्रचुरमन्मथः।
गन्धवान् सुरभिर्मासो जातपुष्पफलद्रुमः॥ १०॥

"This month of Caitra (the first month of the vernal season, roughly corresponding to the month of March), O Lakṣmaṇa, represents a period of agreeable breezes, awakening deep love and full of pride (on this achievement), when trees blossom and bear fruit. (10)

पश्य रूपाणि सौमित्रे वनानां पुष्पशालिनाम्।
सृजतां पुष्पवर्षाणि वर्षं तोयमुचामिव॥ ११॥

"Behold, O Lakṣmaṇa (son of Sumitrā), the scenery of these woods adorned with flowers and raining volumes of flowers like clouds discharging showers. (11)

प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः।
वायुवेगप्रचलिताः पुष्पैरवकिरन्ति गाम्॥ १२॥

"Nay, shaken by the tempo of blasts, forest trees of every description standing in the midst of pleasing flat rocks cover the ground with flowers. (12)

पतितैः पतमानैश्च पादपस्थैश्च मारुतः।
कुसुमैः पश्य सौमित्रे क्रीडतीव समन्ततः॥ १३॥

"See how the breeze is sporting as it were on all sides with the flowers that have fallen, are falling and are still on the trees, O Lakṣmaṇa ! (13)

विक्षिपन् विविधाः शाखां नगानां कुसुमोत्कटाः।
मारुतश्चलितस्थानैः षट्पदैरनुगीयते॥ १४॥

"Violently shaking the various branches, richly endowed with blossom of trees, the breeze is being celebrated in song by black bees which have shifted from their position (on the flowers, dislodged as they were by the breeze). (14)

मत्तकोकिलसंनादैर्नर्तयन्निव पादपान्।
शैलकंदरनिष्क्रान्तः प्रगीत इव चानिलः॥ १५॥

"Emerging from mountain-caves and as though making the trees dance by the dulcet notes of cuckoos in heat, the breeze has started singing, as it were. (15)

तेन विक्षिपतात्यर्थं पवनेन समन्ततः।
अमी संसक्तशाखाग्रा ग्रथिता इव पादपाः॥ १६॥

"With the tips of their branches united on all sides by the aforesaid breeze, which was violently shaking them, those trees appear as though strung together. (16)

स एव सुखसंस्पर्शो वाति चन्दनशीतलः।
गन्धमभ्यवहन् पुण्यं श्रमापनयनोऽनिलः॥ १७॥

"Delightful to the touch and rendered cool by the touch of sandalwood and hence relieving fatigue, and wafting its pleasing fragrance, the aforesaid breeze moves along. (17)

अमी पवनविक्षिप्ता विनदन्तीव पादपाः।
षट्पदैरनुकूजद्भिर्वनेषु मधुगन्धिषु॥ १८॥

"Violently shaken by the blast, those trees in the groves, fragrant with honey, are singing as it were through the black bees continuously humming. (18)

गिरिप्रस्थेषु रम्येषु पुष्पवद्भिर्मनोरमैः।
संसक्तशिखराः शैला विराजन्ति महाद्रुमैः॥ १९॥

"The mountains look exceptionally charming with their peaks joined together by large trees laden with blossom and hence pleasing to the mind, standing on their lovely plateaus. (19)

पुष्पसंछन्नशिखरा मारुतोत्क्षेपचञ्चलाः।
अमी मधुकरोत्तंसाः प्रगीता इव पादपाः॥ २०॥

"With their tops thickly covered with blossom, the yonder trees, unsteady due to the shaking given by the wind and crested with black bees, are singing, as it were. (20)

सुपुष्पितांस्तु पश्यैतान् कर्णिकारान् समन्ततः।
हाटकप्रतिसंछन्नान् नरान् पीताम्बरानिव॥ २१॥

"Behold these Karṇikāra trees laden with flowers on all sides and looking like men heavily adorned with gold ornaments and clad in yellow. (21)

अयं वसन्तः सौमित्रे नानाविहगनादितः।
सीतया विप्रहीणस्य शोकसंदीपनो मम॥ २२॥

"Made noisy by birds of different species, this vernal season, O Lakṣmaṇa (son of Sumitrā), fully awakens my grief, disunited as I am once for all from Sītā. (22)

मां हि शोकसमाक्रान्तं संतापयति मन्मथः।
हृष्टं प्रवदमानश्च समाह्वयति कोकिलः॥ २३॥

"Indeed love torments me, overwhelmed as I am with grief; and engaging in a quarrel (with me), the cuckoo merrily challenges me. (23)

एष दात्यूहको हृष्टो रम्ये मां वननिर्झरे।
प्रणदन्मन्मथाविष्टं शोचयिष्यति लक्ष्मण॥ २४॥

"Joyously cackling near the wild lovely cascade, O Lakṣmaṇa, this water-fowl fills me with grief, possessed as I am with love, O Lakṣmaṇa ! (24)

श्रुत्वैतस्य पुरा शब्दमाश्रमस्था मम प्रिया।
मामाहूय प्रमुदिताः परमं प्रत्यनन्दत॥ २५॥

"Overjoyed to hear its cry in the past, and calling me, my darling Sītā, when present in the hermitage, hailed me with excessive joy. (25)

एवं विचित्राः पतगा नानारावविराविणः।
वृक्षगुल्मलताः पश्य सम्पतन्ति समन्ततः॥ २६॥

"See how, uttering notes of various kinds, birds of every description descend on trees, bushes and climbers on all sides. (26)

विमिश्रा विहगाः पुंभिरात्मव्यूहाभिनन्दिताः।
भृङ्गराजप्रमुदिताः सौमित्रे मधुरस्वराः॥ २७॥

"When united with male birds, female birds, feeling rejoiced in the midst of their own kind, and female bees too are uttering sweet notes, overjoyed as they are at the sight of drones, O Lakṣmaṇa ! (27)

अस्याः कूले प्रमुदिताः सङ्घशः शकुनास्त्विह।
दात्यूहरतिविक्रन्दैः पुंस्कोकिलरुतैरपि॥ २८॥
स्वनन्ति पादपाश्चेमे ममानङ्गप्रदीपकाः।
अशोकस्तबकाङ्गारः षट्पदस्वननिःस्वनः॥ २९॥
मां हि पल्लवताम्रार्चिर्वसन्ताग्निः प्रधक्ष्यति।
नहि तां सूक्ष्मपक्ष्माक्षीं सुकेशीं मृदुभाषिणीम्॥ ३०॥
अपश्यतो मे सौमित्रे जीवितेऽस्ति प्रयोजनम्।
अयं हि रुचिरस्तस्याः कालो रुचिरकाननः॥ ३१॥
कोकिलाकुलसीमान्तो दयिताया ममानघ।
मन्मथायाससम्भूतो वसन्तगुणवर्धितः॥ ३२॥
अयं मां धक्ष्यति क्षिप्रं शोकाग्निर्नचिरादिव।
अपश्यतस्तां वनितां पश्यतो रुचिरान् द्रुमान्॥ ३३॥
ममायमात्मप्रभवो भूयस्त्वमुपयास्यति।
अदृश्यमाना वैदेही शोकं वर्धयतीह मे॥ ३४॥
दृश्यमानो वसन्तश्च स्वेदसंसर्गदूषकः।
मां हि सा मृगशावाक्षी चिन्ताशोकबलात्कृतम्॥ ३५॥
संतापयति सौमित्रे क्रूरश्चैत्रवनानिलः।
अमी मयूराः शोभन्ते प्रनृत्यन्तस्ततस्ततः॥ ३६॥
स्वैः पक्षैः पवनोद्धूतैर्गवाक्षैः स्फाटिकैरिव।
शिखिनीभिः परिवृतास्त एते मदमूर्च्छिताः॥ ३७॥
मन्मथाभिपरीतस्य मम मन्मथवर्धनाः।
पश्य लक्ष्मण नृत्यन्तं मयूरमुपनृत्यति॥ ३८॥
शिखिनी मन्मथार्तैषा भर्तारं गिरिसानुनि।
तामेव मनसा रामां मयूरोऽप्यनुधावति॥ ३९॥
वितत्य रुचिरौ पक्षौ रुतैरुपहसन्निव।
मयूरस्य वने नूनं रक्षसा न हृता प्रिया॥ ४०॥

"Living in flocks, birds for their part feel highly rejoiced on this strand of Pampā. Nay, through the notes of the water-fowls uttered during their amorous sports as well as through the shrill notes of male cuckoos these trees themselves sing, fully kindling (the fire of) love in me. Fire in the shape of the vernal season, which has bunches of crimson flowers of Aśoka trees for its live embers, the humming of bees for its crackle and the fresh leaves for its coppery tongues will undoubtedly consume me. Surely there is no purpose in my surviving, O Lakṣmaṇa, unable as I am to see that lady, Sītā, with lovely locks, eyes having fine eye-lashes and gentle speech. Surely the present season, in which woodlands look charming and their boundaries are thronged with cuckoos, was delightful to that darling of mine, O sinless one! This fire of grief, which has its source in the pangs of love and has been augmented by the charms of Spring will forthwith consume me without delay, as it were. This longing of my heart to meet her will reach its climax even as I am unable to perceive that beloved one and look on the charming trees. Being out of sight, Sītā, a princess of the Videha territory, intensifies my grief in this forest, and so does Spring, which is discernible at present and shuts out all contact with sweat due to cool and delightful breezes. That fawn-eyed lady, O Lakṣmaṇa (son of Sumitrā), unquestionably torments me, overpowered as I already am by worry and grief, and so does the cruel breeze from the woods characteristic of the month of Caitra. Dancing here and there with their wings, resembling crystal windows, shaken by the wind, the yonder peacocks spread their charm. Surrounded by peahens and intoxicated with joy, these peacocks intensify my longing to meet Sītā, overwhelmed as I already am with love. Behold, O Lakṣmaṇa, how this love-lorn peahen is dancing by the side of her mate, the dancing peacock, on the top of the hill. Spreading his charming wings and mocking me, as it were, by his cries, the peacock too is mentally following the aforesaid beloved one. Surely the beloved of the peacock has not been stolen away by a demon in the forest. (28—40)

तस्मान्नृत्यति रम्येषु वनेषु सह कान्तया।
मम त्वयं विना वासः पुष्पमासे सुदुःसहः॥ ४१॥

"Hence it is that he is dancing with his beloved peahen in the delightful groves. For me, however, it is most unbearable to live in desolation in this vernal month of abundant flowers. (41)

पश्य लक्ष्मण संरागस्तिर्यग्योनिगतेष्वपि।
यदेषा शिखिनी कामाद् भर्तारमभिवर्तते॥ ४२॥

"See, O Lakṣmaṇa, how intense love is found even among those belonging to the sub-human creation, as is clear from the fact that this peahen approaches her mate through love. (42)

ममाप्येवं विशालाक्षी जानकी जातसम्भ्रमा।
मदनेनाभिवर्तेत यदि नापहृता भवेत्॥ ४३॥

"The large-eyed Sītā (daughter of Janaka) too would approach me through love in a flurry, had she not been borne away by the demon. (43)

पश्य लक्ष्मण पुष्पाणि निष्फलानि भवन्ति मे।
पुष्पभारसमृद्धानां वनानां शिशिरात्यये॥ ४४॥

"See, O Lakṣmaṇa, how the blossoms of the forests, rich in their load of flowers, are proving of no use to me in the absence of Sītā, at the close of winter. (44)

रुचिराण्यपि पुष्पाणि पादपानामतिश्रिया।
निष्फलानि महीं यान्ति समं मधुकरोत्करैः॥ ४५॥

"The blossom of the trees, though lovely due to their surpassing charm, fall to the ground alongwith the swarms of black bees, being of no use to me. (45)

नदन्ति कामं शकुना मुदिताः सङ्घशः कलम्।
आह्वयन्त इवान्योन्यं कामोन्मादकरा मम॥ ४६॥

"Full of joy the birds carol at will in flocks, calling to one another, as it were, and intoxicating me with love. (46)

वसन्तो यदि तत्रापि यत्र मे वसति प्रिया।
नूनं परवशा सीता सापि शोचत्यहं यथा॥ ४७॥

"If spring has set in even in that region where my darling, Sītā is living, fallen as she is under the sway of others, undoubtedly she too is pining as I do. (47)

नूनं न तु वसन्तस्तं देशं स्पृशति यत्र सा।
कथं ह्यसितपद्माक्षी वर्तयेत् सा मया विना॥ ४८॥

"Surely Spring will never touch the fringe of that region where Sītā dwells. Even then how can that lady with dark lotus-like eyes survive without me? (48)

अथवा वर्तते तत्र वसन्तो यत्र मे प्रिया।
किं करिष्यति सुश्रोणी सा तु निर्भर्त्सिता परैः॥ ४९॥

"Or, Spring does prevail where my darling dwells. But, scolded, as she is, by enemies, what will that fair-limbed lady do? (49)

श्यामा पद्मपलाशाक्षी मृदुभाषा च मे प्रिया।
नूनं वसन्तमासाद्य परित्यक्ष्यति जीवितम्॥ ५०॥

"Surely on crossing the threshold of Spring my juvenescent darling, who has eyes resembling lotus petals and is gentle of speech, will forthwith give up the ghost. (50)

दृढं हि हृदये बुद्धिर्मम सम्परिवर्तते।
नालं वर्तयितुं सीता साध्वी मद्विरहं गता॥ ५१॥

"The thought steadily revolves in my heart that, having fallen a prey to separation from me, the virtuous Sītā is unable to survive. (51)

मयि भावो हि वैदेह्यास्तत्त्वतो विनिवेशितः।
ममापि भावः सीतायां सर्वथा विनिवेशितः॥ ५२॥

"The affection of Sītā (a princess of the Videha territory) is undoubtedly and truly riveted on me and my affection too is riveted wholly on Sītā. (52)

एष पुष्पवहो वायुः सुखस्पर्शो हिमावहः।
तां विचिन्तयतः कान्तां पावकप्रतिमो मम॥ ५३॥

"This breeze carrying the fragrance of flowers, which is delightful to the touch and brings coolness to the body, is like fire to me even as I think deeply of my darling. (53)

सदा सुखमहं मन्ये यं पुरा सह सीतया।
मारुतः स विना सीतां शोकसंजननो मम॥ ५४॥

"The selfsame breeze which I considered as ever agreeable at one time in the company of Sītā is causing grief to me, bereft, as I am, of Sītā. (54)

तां विनाथ विहङ्गोऽसौ पक्षी प्रणदितस्तदा।
वायसः पादपगतः प्रहृष्टमभिकूजति॥ ५५॥

"In the past the yonder bird (which is a crow) emitted a hoarse cry while flying through the air (thereby foreboding the abduction of Sītā). Now, in the absence of Sītā, the crow is crying most delightfully while remaining perched on the tree (thereby predicting her return). (55)

एष वै तत्र वैदेह्या विहगः प्रतिहारकः।
पक्षी मां तु विशालाक्ष्याः समीपमुपनेष्यति॥ ५६॥

"While this bird, viz.,a crow, proved at that time (viz., during the presence of Sītā) instrumental (by foreboding evil) in bringing about the abduction of Sītā (a princess of the Videha territory), the bird will this time lead me to the presence of Sītā, a lady with large eyes. (56)

पश्य लक्ष्मण संनादं वने मदविवर्धनम्।
पुष्पिताग्रेषु वृक्षेषु द्विजानामवकूजताम्॥ ५७॥

"Know the chorus in the forest of the birds warbling on the trees crested with flowers to be instrumental in heightening my joy beyond measure, O Lakṣmaṇa! (57)

विक्षिप्तां पवनेनैतामसौ तिलकमञ्जरीम्।
षट्पदः सहसाभ्येति मदोद्धूतामिव प्रियाम्॥ ५८॥

"The yonder bee suddenly approaches this flower-stalk of a Tilaka tree, shaken by the wind, even as a lover would approach his loved one thrilled with joy. (58)

कामिनामयमत्यन्तमशोकः शोकवर्धनः।
स्तबकैः पवनोत्क्षिप्तैस्तर्जयन्निव मां स्थितः॥ ५९॥

"Accentuating beyond measure the grief of lovers, this Aśoka tree (which is supposed to rid those who approach it of their grief) stands threatening me, as it were, through its plumes of flowers shaken by the wind. (59)

अमी लक्ष्मण दृश्यन्ते चूताः कुसुमशालिनः।
विभ्रमोत्सिक्तमनसः साङ्गरागा नरा इव॥ ६०॥

"Adorned with blossom, the yonder mango trees, O Lakṣmaṇa, look like human beings anointed with cosmetics, their mind distracted through love. (60)

सौमित्रे पश्य पम्पायाश्चित्रासु वनराजिषु।
किंनरा नरशार्दूल विचरन्ति यतस्ततः॥ ६१॥

"See, O Lakṣmaṇa (son of Sumitrā), how Kinnaras (a species of demigods) range hither and thither through the picturesque rows of forest trees standing on the brink of Pampā, O tiger among men! (61)

इमानि शुभगन्धीनि पश्य लक्ष्मण सर्वशः।
नलिनानि प्रकाशन्ते जले तरुणसूर्यवत्॥ ६२॥

"Behold, O Lakṣmaṇa, how these fragrant red lotuses shine on all sides on the water like the rising sun reflected in every ripple of the Pampā. (62)

एषा प्रसन्नसलिला पद्मनीलोत्पलायुता।
हंसकारण्डवाकीर्णा पम्पा सौगन्धिकायुता॥ ६३॥

"Here is Pampā distinguished by its placid water, nay covered all over with lotuses and blue water-lilies, thronged with swans and water-fowl and overspread with Saugandhika flowers (a species of Kalhāra). (63)

जले तरुणसूर्याभैः षट्पदाहतकेसरैः।
पङ्कजैः शोभते पम्पा समन्तादभिसंवृता॥ ६४॥

"Covered on all sides with lotuses shining like the rising sun reflected in water, their pollen having been scattered by black bees, Pampā spreads its charm. (64)

चक्रवाकयुता नित्यं चित्रप्रस्थवनान्तरा।
मातङ्गमृगयूथैश्च शोभते सलिलार्थिभिः॥ ६५॥

"Inhabited by Cakravākas (ruddy geese) all the year, the woodlands about it consisting of wonderful glades, the lake looks charming with herds of elephants and deer seeking its water. (65)

पवनाहतवेगाभिरूर्मिभिर्विमलेऽम्भसि।
पङ्कजानि विराजन्ते ताड्यमानानि लक्ष्मण॥ ६६॥

"Being lashed, O Lakṣmaṇa, by the waves which have gained velocity through the impact of winds, the lotuses shine brightly on the limpid water of the lake. (66)

पद्मपत्रविशालाक्षीं सततं प्रियपङ्कजाम्।
अपश्यतो मे वैदेहीं जीवितं नाभिरोचते॥ ६७॥

"Life no longer attracts me, unable as I am to see Sītā (a princess of the Videha territory), who has eyes large as lotus petals and who is ever fond of lotuses. (67)

अहो कामस्य वामत्वं यो गतामपि दुर्लभाम्।
स्मारयिष्यति कल्याणीं कल्याणतरवादिनीम्॥ ६८॥

"Oh, the crookedness of Cupid, who puts me in mind of the blessed Sītā, who spoke highly agreeable words, nay, who has disappeared and is difficult to recover. (68)

शक्यो धारयितुं कामो भवेदभ्यागतो मया।
यदि भूयो वसन्तो मां न हन्यात् पुष्पितद्रुमः॥ ६९॥

"The longing to meet her that has appeared in me may yet be restrained by me if Spring, marked by blossomed trees, were not to smite me in addition. (69)

यानि स्म रमणीयानि तया सह भवन्ति मे।
तान्येवारमणीयानि जायन्ते मे तया विना॥ ७०॥

"Those very things which were delightful to me in her company have grown unattractive to me in her absence. (70)

पद्मकोशपलाशानि द्रष्टुं दृष्टिर्हि मन्यते।
सीताया नेत्रकोशाभ्यां सदृशानीति लक्ष्मण॥ ७१॥

"My eyes love to see the petals of

lotus cups in that they are akin to Sītā's bud-like eyes, O Lakṣmaṇa ! (71)

पद्मकेसरसंसृष्टो वृक्षान्तरविनिःसृतः।
निःश्वास इव सीताया वाति वायुर्मनोहरः॥ ७२॥

"The soul-ravishing breeze brought into contact with the filaments of lotuses and emerged through other trees blows like the breath of Sītā. (72)

सौमित्रे पश्य पम्पाया दक्षिणे गिरिसानुषु।
पुष्पितां कर्णिकारस्य यष्टिं परमशोभिताम्॥ ७३॥

"Behold, O Lakṣmaṇa (son of Sumitrā), the trunk of the blossomed Karṇikāra tree invested with supreme charm on the mountain-peaks to the south of Pampā. (73)

अधिकं शैलराजोऽयं धातुभिस्तु विभूषितः।
विचित्रं सृजते रेणुं वायुवेगविघट्टितम्॥ ७४॥

"Specially adorned in a large measure by minerals, this Ṛṣyamūka (a king of mountains) for its part is discharging a dust of various colours and odours wafted by force of winds. (74)

गिरिप्रस्थास्तु सौमित्रे सर्वतः सम्प्रपुष्पितैः।
निष्पत्रैः सर्वतो रम्यैः प्रदीप्ता इव किंशुकैः॥ ७५॥

"With their lovely Kiṁśuka trees richly endowed with flowers and shorn of leaves, the peaks of this mountain for their part, O Lakṣmaṇa (son of Sumitrā), appear ignited on all sides. (75)

पम्पातीररुहाश्चेमे संसिक्ता मधुगन्धिनः।
मालतीमल्लिकापद्मकरवीराश्च पुष्पिताः॥ ७६॥

"Here are Mālatī, Mallikā, Padma and Karavīra trees in blossom, that have grown on the edge of the Pampā and have been nurtured by it and emit a sweet aroma. (76)

केतक्यः सिन्दुवाराश्च वासन्त्यश्च सुपुष्पिताः।
माधव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च सर्वशः॥ ७७॥

"There are Ketakī and Sinduvāra trees and climbers named Vāsantī in full blossom as also climbers named Mādhavī and jasmine shrubs, all full of fragrance on every side. (77)

चिरिबिल्वा मधूकाश्च वञ्जुला बकुलास्तथा।
चम्पकास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः॥ ७८॥

"Nay, here are Ciribilva and Madhūka, Vañjula, Bakula, Campaka and Tilaka as well as Nāga trees, all in blossom. (78)

पद्मकाश्चैव शोभन्ते नीलाशोकाश्च पुष्पिताः।
लोध्राश्च गिरिपृष्ठेषु सिंहकेसरपिञ्जराः॥ ७९॥

"On hill-tops Padmaka and blue Aśoka trees in blossom and also Lodhra trees, tawny as the manes of a lion, spread their charm. (79)

अङ्कोलाश्च कुरण्टाश्च चूर्णकाः पारिभद्रकाः।
चूताः पाटलयश्चापि कोविदाराश्च पुष्पिताः॥ ८०॥
मुचुकुन्दार्जुनाश्चैव दृश्यन्ते गिरिसानुषु।
केतकोद्दालकाश्चैव शिरीषाः शिंशपा धवाः॥ ८१॥
शाल्मल्यः किंशुकाश्चैव रक्ताः कुरवकास्तथा।
तिनिशा नक्तमालाश्च चन्दनाः स्यन्दनास्तथा॥ ८२॥
हिन्तालास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः।
पुष्पितान् पुष्पिताग्राभिर्लताभिः परिवेष्टितान्॥ ८३॥
द्रुमान् पश्येह सौमित्रे पम्पाया रुचिरान् बहून्।
वातविक्षिप्तविटपान् यथासन्नान् द्रुमानिमान्॥ ८४॥
लताः समनुवर्तन्ते मत्ता इव वरस्त्रियः।
पादपात् पादपं गच्छन् शैलाच्छैलं वनाद् वनम्॥ ८५॥
वाति नैकरसास्वादसम्मोदित इवानिलः।
केचित् पर्याप्तकुसुमाः पादपा मधुगन्धिनः॥ ८६॥
केचिन्मुकुलसंवीताः श्यामवर्णा इवाबभुः।
इदं मृष्टमिदं स्वादु प्रफुल्लमिदमित्यपि॥ ८७॥
रागरक्तो मधुकरः कुसुमेष्वेव लीयते।
निलीय पुनरुत्पत्य सहसान्यत्र गच्छति।
मधुलुब्धो मधुकरः पम्पातीरद्रुमेष्वसौ॥ ८८॥

"Aṅkola, Kuraṇṭa, Cūrṇaka and Pāribhadraka trees, mango, Pāṭali and Kovidāra trees as also Mucukunda and Arjuna trees are seen in blossom on mountain-peaks. Here are Ketaka as also Uddālaka, Śirīṣa, Śiṁśapā, Dhava, Śālmalī and Kiṁśuka trees as well as red Kurabaka trees, Tiniśa and Naktamāla, sandalwood and Syandana, Hintāla and Tilaka as well

as Nāga trees, all in blossom. Behold here, O Lakṣmaṇa (son of Sumitrā), the numerous lovely trees in blossom entwined by climbers crested with blossom on the edge of the Pampā. Like pretty women drunk with love, the climbers embrace these trees, whose branches are tossed by the wind and which are bent so low as to appear quite at hand. Passing from tree to tree, from crag to crag and from wood to wood, the wind blows gently as though enraptured by enjoying diverse tastes from diverse flowers. Some trees are in full blossom and emit the fragrance of honey; while others are covered all over with buds and appear dark-brown of hue because of these buds. 'How sweet is this ! How delicious is that ! How full-blown is that (the other) !' Reflecting thus, the black bee steeped in love for the flowers remains buried in flowers alone. Remaining hidden (in flowers for some time) and then flying off, the black bee, covetous of honey, suddenly moves to other trees on the margin of the Pampā. (80—88)

इयं कुसुमसंघातैरुपस्तीर्णा सुखाकृता।
स्वयं निपतितैर्भूमिः शयनप्रस्तरैरिव॥ ८९॥

"Strewn with heaps of flowers, fallen off themselves, this plot looks as if made smug by bedsheets. (89)

विविधा विविधैः पुष्पैस्तैरेव नगसानुषु।
विस्तीर्णाः पीतरक्ताभाः सौमित्रे प्रस्तराः कृताः॥ ९०॥

"Extensive beds of a mixed yellow and red colour and of various sizes and designs have been made, as it were, with those flowers of different kinds on tops of the mountain, O Lakṣmaṇa (son of Sumitrā). (90)

हिमान्ते पश्य सौमित्रे वृक्षाणां पुष्पसम्भवम्।
पुष्पमासे हि तरवः संघर्षादिव पुष्पिताः॥ ९१॥

"Behold the wealth of flowers on the trees at the close of winter, O Lakṣmaṇa (son of Sumitrā) ! Indeed in the month of Caitra (a month of flowers) the trees stand clothed with blossom as if in a spirit of rivalry. (91)

आह्वयन्त इवान्योन्यं नगाः षट्पदनादिताः।
कुसुमोत्तंसविटपाः शोभन्ते बहु लक्ष्मण॥ ९२॥

"Rendered noisy by the humming of bees and as such challenging one another as it were, and their boughs crowned with flowers, the trees, O Lakṣmaṇa, look very charming. (92)

एष कारण्डवः पक्षी विगाह्य सलिलं शुभम्।
रमते कान्तया सार्धं काममुद्दीपयन्निव॥ ९३॥

"Diving into the limpid water this bird of the Kāraṇḍava species (a kind of water-fowl) is sporting with its beloved mate, thereby inspiring love as it were (in me, who have been torn away from my beloved). (93)

मन्दाकिन्यास्तु यदिदं रूपमेतन्मनोरमम्।
स्थाने जगति विख्याता गुणास्तस्या मनोरमाः॥ ९४॥

"Since this beauty of Pampā, which looks like the Mandākinī, is so soul-ravishing, it is but proper that its soul-enchanting excellences are famed throughout the world. (94)

यदि दृश्येत सा साध्वी यदि चेह वसेमहि।
स्पृहयेयं न शक्राय नायोध्यायै रघूत्तम॥ ९५॥

"If that pious lady comes to view and if we live in this forest, I shall not look with envy on Indra, the ruler of gods, nor long to be at Ayodhyā, O jewel among the Raghus ! (95)

न ह्येवं रमणीयेषु शाद्वलेषु तया सह।
रमतो मे भवेच्चिन्ता न स्पृहान्येषु वा भवेत्॥ ९६॥

"If I sport with her on such lovely lawns, no worry will ever seize me, nor any craving for other pleasures. (96)

अमी हि विविधैः पुष्पैस्तरवो विविधच्छदाः।
काननेऽस्मिन् विना कान्तां चिन्तामुत्पादयन्ति मे॥ ९७॥

"Clothed with leaves of various kinds and laden with flowers of every description, the yonder trees in this forest cause worry to Me, bereft as I am of Sītā. (97)

पश्य शीतजलां चेमां सौमित्रे पुष्करायुताम्।
चक्रवाकानुचरितां कारण्डवनिषेविताम्॥ ९८॥
प्लवैः क्रौञ्चैश्च सम्पूर्णां महामृगनिषेविताम्।
अधिकं शोभते पम्पा विकूजद्भिर्विहंगमैः॥ ९९॥

"Behold, O Lakṣmaṇa (son of Sumitrā), this lake full of cool water, covered all over with lotuses, frequented by Cakravākas (red geese), nay, inhabited by water-fowls, teeming with ducks and herons and visited by large deer. Pampā looks very charming with birds singing melodiously. (98-99)

दीपयन्तीव मे कामं विविधा मुदिता द्विजाः।
श्यामां चन्द्रमुखीं स्मृत्वा प्रियां पद्मनिभेक्षणाम्॥ १००॥

"Putting me in mind of my youthful darling, whose countenance resembles the full moon and who has lotus-like eyes, the merry birds of different species intensely inflame my love, as it were. (100)

पश्य सानुषु चित्रेषु मृगीभिः सहितान् मृगान्।
मां पुनर्मृगशावाक्ष्या वैदेह्या विरहीकृतम्।
व्यथयन्तीव मे चित्तं संचरन्तस्ततस्ततः॥ १०१॥

"Behold, on the one hand, the deer O Lakṣmaṇa, accompanied by female deer, on the picturesque peaks and on the other hand, myself, who stand disunited from the fawn-eyed Sītā (a princess of the Videha territory); moving freely here and there they afflict my mind, as it were. (101)

अस्मिन् सानुनि रम्ये हि मत्तद्विजगणाकुले।
पश्येयं यदि तां कान्तां ततः स्वस्ति भवेन्मम॥ १०२॥

"Happiness will come to me then only if I am able to behold that beloved one on this delightful peak thronged with flocks of birds in heat. (102)

जीवेयं खलु सौमित्रे मया सह सुमध्यमा।
सेवेत यदि वैदेही पम्पायाः पवनं शुभम्॥ १०३॥

"I should certainly survive, O Lakṣmaṇa, if Sītā (a princess of the Videha territory) of charming limbs enjoys with me the pleasant breeze coming from the Pampā. (103)

पद्मसौगन्धिकवहं शिवं शोकविनाशनम्।
धन्या लक्ष्मण सेवन्ते पम्पाया वनमारुतम्॥ १०४॥

"Only blessed souls drink, O Lakṣmaṇa, the delightful breeze from the woodlands surrounding Pampā, carrying as it does the fragrance of lotuses and Saugandhika flowers (the white water-lilies) and uprooting all grief. (104)

श्यामा पद्मपलाशाक्षी प्रिया विरहिता मया।
कथं धारयति प्राणान् विवशा जनकात्मजा॥ १०५॥

"How, I wonder, does the beloved and youthful Sītā (Janaka's daughter), who has eyes resembling lotus petals, preserve her life, disunited as she is from me and helpless as such? (105)

किं नु वक्ष्यामि धर्मज्ञं राजानं सत्यवादिनम्।
जनकं पृष्टसीतं तं कुशलं जनसंसदि॥ १०६॥

"How, I wonder, shall I tell the celebrated King Janaka, who knows what is right and always speaks the truth, when he asks me about Sītā in an assemblage of men, that all is well with her? (106)

या मामनुगता मन्दं पित्रा प्रस्थापितं वनम्।
सीता धर्मं समास्थाय क्व नु सा वर्तते प्रिया॥ १०७॥

"Where on earth is that beloved Sītā, who, clinging fast as she did to the principles of virtue, followed me when I was exiled to the forest by my father, unlucky as I was? (107)

तया विहीनः कृपणः कथं लक्ष्मण धारये।
या मामनुगता राज्याद् भ्रष्टं विहतचेतसम्॥ १०८॥

"How, O Lakṣmaṇa, shall I survive, miserable as I am because bereft of Sītā, who followed me even when I was deprived of my sovereignty and dispirited? (108)

तच्चार्वाञ्चितपद्माक्षं सुगन्धि शुभमव्रणम्।
अपश्यतो मुखं तस्याः सीदतीव मतिर्मम॥ १०९॥

"My mind is indeed troubled as I fail to behold her comely and bright face with graceful lotus-like eyes, free from scars and emitting a sweet fragrance. (109)

स्मितहास्यान्तरयुतं गुणवन्मधुरं हितम्।
वैदेह्या वाक्यमतुलं कदा श्रोष्यामि लक्ष्मण॥ ११०॥

When shall I hear, O Lakṣmaṇa, the

incomparable speech of Sītā (a princess of the Videha territory), excellent, sweet and wholesome and interspersed with smiles and fun? (110)

प्राप्य दुःखं वने श्यामा मां मन्मथविकर्शितम्।
नष्टदुःखेव हृष्टेव साध्वी साध्वभ्यभाषत॥ १११॥

"Even though undergoing suffering in the forest, the youthful and virtuous lady spoke lovingly to me, sore stricken as I was with love, as though she were happy and as though she had no suffering. (111)

किं नु वक्ष्याम्ययोध्यायां कौसल्यां हि नृपात्मज।
क्व सा स्नुषेति पृच्छन्तीं कथं चापि मनस्विनीम्॥ ११२॥

"What on earth shall I actually tell the lofty-minded Kausalyā (my mother) when she puts the following question to me in Ayodhyā (on my return from exile): 'Where and also how is that princess, my daughter-in-law?' (112)

गच्छ लक्ष्मण पश्य त्वं भरतं भ्रातृवत्सलम्।
नह्यहं जीवितुं शक्तस्तामृते जनकात्मजाम्॥ ११३॥

"Depart, O Lakṣmaṇa, and see you Bharata, who is so fond of his brothers; for I am no longer able to survive without the said daughter of Janaka." (113)

इति रामं महात्मानं विलपन्तमनाथवत्।
उवाच लक्ष्मणो भ्राता वचनं युक्तमव्ययम्॥ ११४॥

Brother Lakṣmaṇa made the following judicious and flawless reply to the high-souled Śrī Rāma, who was lamenting like a forlorn creature : (114)

संस्तम्भ राम भद्रं ते मा शुचः पुरुषोत्तम।
नेदृशानां मतिर्मन्दा भवत्यकलुषात्मनाम्॥ ११५॥

"Have fortitude, O Rāma! May prosperity attend on you. Pray, do not grieve, O jewel among men ! The intellect of such people as you, whose mind is free from sin, never gets languid. (115)

स्मृत्वा वियोगजं दुःखं त्यज स्नेहं प्रिये जने।
अतिस्नेहपरिष्वङ्गाद् वर्तिरार्द्रापि दह्यते॥ ११६॥

"Bearing in mind the grief born of desolation, give up your fondness for the beloved ones. Even a wet wick begins to burn through contact with excessive oil (the word used here to denote oil is 'Sneha', which also means love). (116)

यदि गच्छति पातालं ततोऽभ्यधिकमेव वा।
सर्वथा रावणस्तात न भविष्यति राघव॥ ११७॥

"Rāvaṇa, O dear brother, will not survive at all even if he descends into Pātāla (the nethermost subterranean region) or a still darker region than that, O scion of Raghu. (117)

प्रवृत्तिर्लभ्यतां तावत् तस्य पापस्य रक्षसः।
ततो हास्यति वा सीतां निधनं वा गमिष्यति॥ ११८॥

"Let the whereabouts of that sinful ogre be ascertained first. He will then either yield up Sītā or meet his end. (118)

यदि याति दितेर्गर्भं रावणं सह सीतया।
तत्राप्येनं हनिष्यामि न चेद् दास्यति मैथिलीम्॥ ११९॥

"If Rāvaṇa enters with Sītā the womb of Diti (the mother of the demon race), I shall kill him even there in case he refuses to yield up Sītā (a princess of Mithilā). (119)

स्वास्थ्यं भद्रं भजस्वार्य त्यज्यतां कृपणा मतिः।
अर्थो हि नष्टकार्यार्थैरयत्नेनाधिगम्यते॥ १२०॥

"Have recourse to blessed forbearance which is your normal state, O noble sir, and let the abject mentality of despondency be given up. For, the object of pursuit cannot be attained without exertion by those whose endeavour has been foiled and purpose thwarted. (120)

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम्।
सोत्साहस्य हि लोकेषु न किंचिदपि दुर्लभम्॥ १२१॥

"Strenuous effort alone is powerful, O worthy Sir ! There is no might greater than exertion. Indeed nothing whatsoever is difficult to attain in all the worlds for a man given to endeavour. (121)

उत्साहवन्तः पुरुषा नावसीदन्ति कर्मसु।
उत्साहमात्रमाश्रित्य प्रतिलप्स्याम जानकीम्॥ १२२॥

"Men of endeavour do not get disheartened when faced with hardest duties. Falling back upon bare exertion we shall be able to recover Sītā (Janaka's daughter). (122)

त्यजतां कामवृत्तत्वं शोकं संन्यस्य पृष्ठतः।
महात्मानं कृतात्मानमात्मानं नावबुध्यसे॥ १२३॥

"Casting grief to the background, abandon the behaviour of one dominated by concupiscence. It is a pity you no longer recognize yourself to be an exalted soul who has disciplined his mind." (123)

एवं सम्बोधितस्तेन शोकोपहतचेतनः।
त्यज्य शोकं च मोहं च रामो धैर्यमुपागमत्॥ १२४॥

Shaking off grief and infatuation too, when admonished thus by Lakṣmaṇa, Śrī Rāma, whose understanding had been clouded by grief, regained his firmness. (124)

सोऽभ्यतिक्रामदव्यग्रस्तामचिन्त्यपराक्रमः ।
रामः पम्पां सुरुचिरां रम्यां पारिप्लवद्रुमाम्॥ १२५॥

The celebrated Śrī Rāma, who was possessed of inconceivable prowess and was now unruffled, passed clearly beyond the aforesaid Pampā, which was exceedingly charming and delightful and was hemmed on all sides with waving trees. (125)

निरीक्षमाणः सहसा महात्मा
सर्वं वनं निर्झरकन्दरं च।
उद्विग्नचेताः सह लक्ष्मणेन
विचार्य दुःखोपहतः प्रतस्थे॥ १२६॥

Having deliberated with Lakṣmaṇa and surveying the entire forest as well as the cascades and caves comprised in it, the exalted soul, who was feeling perturbed in mind and was overwhelmed with sorrow, precipitately sallied forth in quest of Sītā. (126)

तं मत्तमातङ्गविलासगामी
गच्छन्तमव्यग्रमना महात्मा।
स लक्ष्मणो राघवमिष्टचेष्टो
ररक्ष धर्मेण बलेन चैव॥ १२७॥

Walking with the sportful gait of an elephant in rut, the celebrated and high-souled Lakṣmaṇa, whose mind was unruffled and whose movements were agreeable to his eldest brother, protected Śrī Rāma (a scion of Raghu), who was walking ahead, by showing him his duty and describing his own might too. (127)

तावृष्यमूकस्य समीपचारी
चरन् ददर्शाद्भुतदर्शनीयौ।
शाखामृगाणामधिपस्तरस्वी
वितत्रसे नैव विचेष्ट चेष्टाम्॥ १२८॥

Moving about on the verge of Pampā, one day, the mighty Sugrīva (the overlord of monkeys), who used to ramble in the vicinity of Mount Ṛṣyamūka, espied the two princes, who were marvellously good-looking, and got so much frightened that he did not even move to take his food (which was coveted by him). (128)

स तौ महात्मा गजमन्दगामी
शाखामृगस्तत्र चरंश्चरन्तौ।
दृष्ट्वा विषादं परमं जगाम
चिन्तापरीतो भयभारभग्नः॥ १२९॥

Overwhelmed with anxiety and weighed down with a load of fear to see while rambling the two princes moving about in that area, that high-souled monkey, who walked with the slow gait of an elephant, fell a victim to supreme despondency. (129)

तमाश्रमं पुण्यसुखं शरण्यं
सदैव शाखामृगसेवितान्तम्।
त्रस्ताश्च दृष्ट्वा हरयोऽभिजग्मु-
र्महौजसौ राघवलक्ष्मणौ तौ॥ १३०॥

Frightened to see the aforesaid Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, who were possessed of great bodily strength, and whom they suspected to be allies of Vālī, the other monkeys too, who had cast their lot with Sugrīva and lived with him, retired for safety to the hermitage, referred to above, (of Sage Mataṅga, which had been rendered a forbidden land

for Vālī due to an imprecation uttered by the sage) and hence was capable of affording protection to them, nay, which was sacred and pleasant and whose interior was permanently inhabited by monkeys. (130)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे प्रथमः सर्गः ॥ १ ॥

Thus ends Canto One in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Seeing the two princely brothers and suspecting them to have been sent by his elder brother, Vālī, Sugrīva goes into hiding with his counsellors. There Hanumān reassures him by recourse to reasoning. Sugrīva then sends Hanumān to ascertain what was in the mind of the two princes

तौ तु दृष्ट्वा महात्मानौ भ्रातरौ रामलक्ष्मणौ।
वरायुधधरौ वीरौ सुग्रीवः शङ्कितोऽभवत्॥ १॥

Sugrīva was seized with apprehension to see the two aforesaid gallant brothers, the high-souled Śrī Rāma and Lakṣmaṇa, who for their part carried excellent weapons on their person. (1)

उद्विग्नहृदयः सर्वा दिशः समवलोकयन्।
न व्यतिष्ठत कस्मिंश्चिद् देशे वानरपुंगवः॥ २॥

Glancing round on all sides, perturbed at heart as he was, Sugrīva (the foremost of monkeys) could not find rest at any one place. (2)

नैव चक्रे मनः स्थातुं वीक्षमाणौ महाबलौ।
कपेः परमभीतस्य चित्तं व्यवससाद ह॥ ३॥

Perceiving the two princes of extraordinary might, Sugrīva did not feel inclined to stay at his own place. The mind of the monkey who was extremely frightened, gave way to despondency: so the tradition goes. (3)

चिन्तयित्वा स धर्मात्मा विमृश्य गुरुलाघवम्।
सुग्रीवः परमोद्विग्नः सर्वैस्तैर्वानरैः सह॥ ४॥

Pondering himself and considering with his ministers the superiority of the enemy's strength and his own weakness, the celebrated Sugrīva, whose mind was set on virtue, felt extremely perturbed with all the aforesaid monkeys. (4)

ततः स सचिवेभ्यस्तु सुग्रीवः प्लवगाधिपः।
शशंस परमोद्विग्नः पश्यंस्तौ रामलक्ष्मणौ॥ ५॥

Beholding the said Śrī Rāma and Lakṣmaṇa, the celebrated Sugrīva, the overlord of monkeys, for his part, who was extremely sad, thereupon pointed out the two princes to his ministers in the following words : (5)

एतौ वनमिदं दुर्गं वालिप्रणिहितौ ध्रुवम्।
छद्मना चीरवसनौ प्रचरन्ताविहागतौ॥ ६॥

"Undoubtedly sent by Vālī (my elder brother), these two princes, who are clad in the bark of trees by way of disguise, have come roaming about to this forest here, which is difficult of access." (6)

ततः सुग्रीवसचिवा दृष्ट्वा परमधन्विनौ।
जग्मुर्गिरितटात् तस्मादन्यच्छिखरमुत्तमम्॥ ७॥

Seeing the two great bowmen, the counsellors of Sugrīva moved from that mountain-side to another excellent peak. (7)

ते क्षिप्रमभिगम्याथ यूथपा यूथपर्षभम्।
हरयो वानरश्रेष्ठं परिवार्योपतस्थिरे॥ ८॥

Reaching the peak in no time, the monkeys, who were all leaders of troops, stood surrounding Sugrīva (the foremost of monkeys), the leader of those leaders. (8)

एवमेकायनगताः प्लवमाना गिरेर्गिरिम्।
प्रकम्पयन्तो वेगेन गिरीणां शिखराणि च॥ ९॥

Leaping from crag to crag, and violently shaking the hill-tops with their vehemence, the monkeys thus reached a common track. (9)

ततः शाखामृगाः सर्वे प्लवमाना महाबलाः।
बभञ्जुश्च नगांस्तत्र पुष्पितान् दुर्गमाश्रितान्॥ १०॥

Nay, while leaping (from crag to crag), the monkeys, who were all possessed of extraordinary might, thereupon broke down the trees in blossom standing on the hill at that time. (10)

आप्लवन्तो हरिवराः सर्वतस्तं महागिरिम्।
मृगमार्जारशार्दूलांस्त्रासयन्तो ययुस्तदा॥ ११॥

Jumping on that great mountain from all sides and scaring the deer, wild cats and leopards (living on that hill), the foremost of monkeys then moved on. (11)

ततः सुग्रीवसचिवाः पर्वतेन्द्रे समाहिताः।
संगम्य कपिमुख्येन सर्वे प्राञ्जलयः स्थिताः॥ १२॥

Coming together with Sugrīva (the chief of monkeys), all the ministers of Sugrīva then stood attentive on the Ṛṣyamūka hill (the lord of mountains) with joined palms. (12)

ततस्तु भयसंत्रस्तं वालिकिल्बिषशङ्कितम्।
उवाच हनुमान् वाक्यं सुग्रीवं वाक्यकोविदः॥ १३॥

Thereupon Hanumān, for his part, who was an adept in expression, spoke as follows to Sugrīva, who was distracted through fear and was apprehensive of some mischief on the part of Vālī : (13)

सम्भ्रमस्त्यज्यतामेष सर्वैर्वालिकृते महान्।
मलयोऽयं गिरिवरो भयं नेहास्ति वालिनः॥ १४॥

"Let this great flurry on account of Vālī be given up by all. This jewel among mountains is no other than Malaya (otherwise known as Ṛṣyamūka); there is no fear here from Vālī. (14)

यस्मादुद्विग्नचेतास्त्वं विद्रुतो हरिपुङ्गव।
तं क्रूरदर्शनं क्रूरं नेह पश्यामि वालिनम्॥ १५॥

"I do not see here that cruel Vālī of ferocious aspect, because of whom you have run away, perturbed in mind, O bull among monkeys ! (15)

यस्मात् तव भयं सौम्य पूर्वजात् पापकर्मणः।
स नेह वाली दुष्टात्मा न ते पश्याम्यहं भयम्॥ १६॥

"That Vālī of wicked mind, your elder brother of sinful deeds, from whom there is danger to you, O gentle one, is not here. I, therefore, see no cause of fear to you. (16)

अहो शाखामृगत्वं ते व्यक्तमेव प्लवङ्गम।
लघुचित्ततयाऽऽत्मानं न स्थापयसि यो मतौ॥ १७॥

"Oh, too evident is the ape in you, O bull among monkeys, who due to light-mindedness, are not able to keep yourself fixed on a particular conclusion. (17)

बुद्धिविज्ञानसम्पन्न इङ्गितैः सर्वमाचर।
नह्यबुद्धि गतो राजा सर्वभूतानि शास्ति हि॥ १८॥

"Reading the mind of others through their gestures, richly endowed as you are with intelligence and wisdom, do everything needful in the proper way. Surely a king who has taken recourse to thoughtlessness cannot effectively rule over all his subjects." (18)

सुग्रीवस्तु शुभं वाक्यं श्रुत्वा सर्वं हनूमतः।
ततः शुभतरं वाक्यं हनूमन्तमुवाच ह॥ १९॥

Hearing the brilliant speech of Hanumān in its entirety, Sugrīva for his part addressed to Hanumān the following observation, which was more brilliant than the former (that of Hanumān) : (19)

दीर्घबाहू विशालाक्षौ शरचापासिधारिणौ।
कस्य न स्याद् भयं दृष्ट्वा ह्येतौ सुरसुतोपमौ॥ २०॥

"Who will not be actually seized with fear to see these two warriors possessed of

unusually long arms and large eyes, nay, carrying a bow, sword and arrow on their person and looking like the offspring of gods? (20)

वालिप्रणिहितावेव शङ्केऽहं पुरुषोत्तमौ।
राजानो बहुमित्राश्च विश्वासो नात्र हि क्षमः॥ २१॥

"I suspect these two jewels among men to have been sent by Vālī alone; for kings have many friends and no reliance should be placed in them. (21)

अरयश्च मनुष्येण विज्ञेयाश्छद्मचारिणः।
विश्वस्तानामविश्वस्ताश्छिद्रेषु प्रहरन्त्यपि॥ २२॥

"Enemies moving in disguise ought to be recognized by a clever man. For remaining distrustful themselves, they instil, trust in their enemies and then go the length of assailing the vulnerable points of their trustful adversaries. (22)

कृत्येषु वाली मेधावी राजानो बहुदर्शिनः।
भवन्ति परहन्तारस्ते ज्ञेयाः प्राकृतैर्नरैः॥ २३॥

"Vālī is shrewd in his state affairs; nay, kings are well-versed in many expedients and destroy their enemies. They should be known (in their true colours) with the help of spies clad as ordinary men. (23)

तौ त्वया प्राकृतेनेव गत्वा ज्ञेयौ प्लवंगम।
इङ्गितानां प्रकारैश्च रूपव्याभाषणेन च॥ २४॥

"Making a move to them like one unconcerned, the aforesaid two strangers ought to be truly known by you, O monkey hero, through the nature of their gestures, as also through their facial expression and mutual talks. (24)

लक्षयस्व तयोर्भावं प्रहृष्टमनसौ यदि।
विश्वासयन् प्रशंसाभिरिङ्गितैश्च पुनः पुनः॥ २५॥
ममैवाभिमुखं स्थित्वा पृच्छ त्वं हरिपुङ्गव।
प्रयोजनं प्रवेशस्य वनस्यास्य धनुर्धरौ॥ २६॥

"Find out their intentions and, inspiring confidence in them again and again by means of my praises and gestures (corroborating them), if they are highly rejoiced in mind, and standing with your face turned towards me, inquire of the two bowmen the purpose of their entry into this forest, O bull among monkeys ! (25-26)

शुद्धात्मानौ यदि त्वेतौ जानीहि त्वं प्लवङ्गम।
व्याभाषितैर्वा रूपैर्वा विज्ञेया दुष्टतानयोः॥ २७॥

"Even if you conclude them to be honest of purpose, O monkey hero, their wickedness should be discovered by means of their talks as well as by their facial expression." (27)

इत्येवं कपिराजेन संदिष्टो मारुतात्मजः।
चकार गमने बुद्धि यत्र तौ रामलक्ष्मणौ॥ २८॥

Instructed thus by Sugrīva (a king of monkeys), Hanumān, son of wind-god, made up his mind to proceed to the spot where the aforesaid Śrī Rāma and Lakṣmaṇa were. (28)

तथेति सम्पूज्य वचस्तु तस्य
कपेः सुभीतस्य दुरासदस्य।
महानुभावो हनुमान् ययौ तदा
स यत्र रामोऽतिबली सलक्ष्मणः॥ २९॥

Bowing with the words "So be it" to the command of Sugrīva, who felt dismayed, though otherwise difficult to approach, that high-souled monkey, Hanumān, then left for the place where Śrī Rāma, who was possessed of extraordinary might, was with Lakṣmaṇa. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Approaching in the guise of a mendicant Śrī Rāma and Lakṣmaṇa and bowing low to them, Hanumān enquired of them as to who they were and, having narrated to them the story of Sugrīva, apprised them of the latter's anxiety to enlist their goodwill. Pleased with the cleverness of Hanumān, Śrī Rāma compliments the former on his knowledge of the Veda and grammar. With the approval of Śrī Rāma, Lakṣmaṇa gives utterance to the former's desire to secure Sugrīva's alliance

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः।
पर्वतादृष्यमूकात् तु पुप्लुवे यत्र राघवौ॥ १॥

Receiving respectfully the bidding of the high-souled Sugrīva, Hanumān for his part jumped from (the top of) the Ṛṣyamūka hill to the spot where stood Śrī Rāma and Lakṣmaṇa, the two scions of Raghu. (1)

कपिरूपं परित्यज्य हनुमान् मारुतात्मजः।
भिक्षुरूपं ततो भेजे शठबुद्धितया कपिः॥ २॥

Concealing the form of a monkey, because of his having a suspicious mind, a monkey as he was, Hanumān, son of the wind-god, thereupon assumed the form of a mendicant (recluse). (2)

ततश्च हनुमान् वाचा श्लक्ष्णया सुमनोज्ञया।
विनीतवदुपागम्य राघवौ प्रणिपत्य च॥ ३॥
आबभाषे च तौ वीरौ यथावत् प्रशशंस च।
सम्पूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः॥ ४॥
उवाच कामतो वाक्यं मृदु सत्यपराक्रमौ।
राजर्षिदेवप्रतिमौ तापसौ संशितव्रतौ॥ ५॥
देशं कथमिमं प्राप्तौ भवन्तौ वरवर्णिनौ।
त्रासयन्तौ मृगगणानन्यांश्च वनचारिणः॥ ६॥
पम्पातीररुहान् वृक्षान् वीक्षमाणौ समन्ततः।
इमां नदीं शुभजलां शोभयन्तौ तरस्विनौ॥ ७॥

Approaching the two scions of Raghu like a humble man and falling prostrate before them, Hanumān then accosted the aforesaid two heroes in a soft and most pleasing language and duly extolled them. Offering due homage to the two heroes according to the scriptural ordinance, Hanumān, the foremost of monkeys, addressed the following gentle words to them according to the desire of Sugrīva: "How have you two ascetics of remarkable vigour, unfailing prowess, most austere vows and excellent appearance and resembling a couple of royal sages or gods, come to this region, causing fright to the herds of deer and other denizens of the forest, nay, surveying the trees growing on all sides on the brink of Pampā and lending charm as you do to this lake of sparkling water? (3—7)

धैर्यवन्तौ सुवर्णाभौ कौ युवां चीरवाससौ।
निःश्वसन्तौ वरभुजौ पीडयन्ताविमाः प्रजाः॥ ८॥

"Who are you of charming arms and remarkable fortitude, clad in the bark of trees and possessing a charming complexion and lustre, sighing and causing discomfort to these creatures by your very august presence? (8)

सिंहविप्रेक्षितौ वीरौ महाबलपराक्रमौ।
शक्रचापनिभे चापे गृहीत्वा शत्रुनाशनौ॥ ९॥
श्रीमन्तौ रूपसम्पन्नौ वृषभश्रेष्ठविक्रमौ।
हस्तिहस्तोपमभुजौ द्युतिमन्तौ नरर्षभौ॥ १०॥
प्रभया पर्वतेन्द्रोऽसौ युवयोरवभासितः।
राज्यार्हावमरप्रख्यौ कथं देशमिहागतौ॥ ११॥

"Wielding a pair of bows shining brightly like rainbows, how have you, two heroic jewels among men, visited this region—you, who are endowed with the gaze of a lion and are possessed of extraordinary might and

prowess, are capable of destroying the foes, are full of glory and splendour and rich in comeliness, who are distinguished by the noble gait of a bull and arms resembling the proboscis of an elephant, who are worthy of sovereignty and shine brightly like gods? The yonder Ṛṣyamūka (a king of mountains) stands illumined by your effulgence. (9—11)

पद्मपत्रेक्षणौ वीरौ जटामण्डलधारिणौ।
अन्योन्यसदृशौ वीरौ देवलोकादिहागतौ॥ १२॥

"Having eyes resembling the petals of a lotus and wearing a rounded mass of matted locks, you two gallant men match each other and are heroes come down to this earth from the celestial world. (12)

यदृच्छयेव सम्प्राप्तौ चन्द्रसूर्यौ वसुंधराम्।
विशालवक्षसौ वीरौ मानुषौ देवरूपिणौ॥ १३॥

"Endowed with a broad chest, you two heroic men possess the exterior of gods. It appears as if the moon-god and the sun-god have duly reached the earth by the will of Providence. (13)

सिंहस्कन्धौ महोत्साहौ समदाविव गोवृषौ।
आयताश्च सुवृत्ताश्च बाहवः परिघोपमाः॥ १४॥
सर्वभूषणभूषार्हाः किमर्थं न विभूषिताः।
उभौ योग्यावहं मन्ये रक्षितुं पृथिवीमिमाम्॥ १५॥
ससागरवनां कृत्स्नां विन्ध्यमेरुविभूषिताम्।
इमे च धनुषी चित्रे श्लक्ष्णे चित्रानुलेपने॥ १६॥
प्रकाशेते यथेन्द्रस्य वज्रे हेमविभूषिते।
सम्पूर्णाश्च शितैर्बाणैस्तूणाश्च शुभदर्शनाः॥ १७॥
जीवितान्तकरैर्घोरैर्ज्वलद्भिरिव पन्नगैः।
महाप्रमाणौ विपुलौ तप्तहाटकभूषणौ॥ १८॥
खड्गावेतौ विराजेते निर्मुक्तभुजगाविव।
एवं मां परिभाषन्तं कस्माद् वै नाभिभाषतः॥ १९॥

"Having shoulders resembling those of a lion and, possessed of extraordinary vigour, you look like a pair of bulls in heat. Wherefore have these arms of yours, long and perfectly round and resembling a pair of clubs, have not been artistically adorned, even though they deserve to be embellished with all kinds of jewels? I consider you both as fit to protect this entire earth with its oceans and forests and richly adorned with the Vindhya and Meru mountains. Nay, these wonderful, charming and strangely gilded bows of yours shine like Indra's thunderbolts decorated with gold. Besides, filled to capacity with blazing sharp-pointed shafts, capable of ending one's life and dreadful like serpents, these quivers of yours look so charming. These swords of considerable length and enormous size and decorated with refined gold, shine brightly like a pair of serpents that have shed their slough. But wherefore do you not answer me even though I am uttering your praises, as I have done? (14—19)

सुग्रीवो नाम धर्मात्मा कश्चिद् वानरपुङ्गवः।
वीरो विनिकृतो भ्रात्रा जगद्भ्रमति दुःखितः॥ २०॥

"A gallant jewel among monkeys, Sugrīva by name, whose mind is set on virtue, roams the earth, afflicted as he is, having been banished by his elder brother. (20)

प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना।
राज्ञा वानरमुख्यानां हनुमान् नाम वानरः॥ २१॥

"Sent by that high-minded Sugrīva, king of the leaders of monkeys, I, a monkey, Hanumān by name, have sought you. (21)

युवाभ्यां स हि धर्मात्मा सुग्रीवः सख्यमिच्छति।
तस्य मां सचिवं वित्तं वानरं पवनात्मजम्॥ २२॥
भिक्षुरूपप्रतिच्छन्नं सुग्रीवप्रियकारणात्।
ऋष्यमूकादिह प्राप्तं कामगं कामचारिणम्॥ २३॥

"The said pious-minded Sugrīva actually seeks your friendship. Know me to be his minister, a monkey sprung from the loins of the wind-god and arrived here from Ṛṣyamūka in order to serve the cause of Sugrīva and disguised in the form of a recluse, capable as I am of going wherever I please and assuming any form as I please."(22-23)

एवमुक्त्वा तु हनुमांस्तौ वीरौ रामलक्ष्मणौ।
वाक्यज्ञो वाक्यकुशलः पुनर्नोवाच किंचन॥ २४॥

Having spoken thus to the aforesaid heroes, Śrī Rāma and Lakṣmaṇa, Hanumān, for his part, who understood the true meaning of words and was an adept in expression, said nothing further. (24)

एतच्छ्रुत्वा वचस्तस्य रामो लक्ष्मणमब्रवीत्।
प्रहृष्टवदनः श्रीमान् भ्रातरं पार्श्वतः स्थितम्॥ २५॥

Hearing the foregoing speech of Hanumān, the glorious Rāma, who wore a most cheerful countenance, spoke as follows to his brother, Lakṣmaṇa, standing by his side : (25)

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः।
तमेव कांक्षमाणस्य ममान्तिकमिहागतः॥ २६॥

"He who has arrived here in my presence is a minister of Sugrīva, the high-minded chief of monkeys, whom alone I was seeking. (26)

तमभ्यभाष सौमित्रे सुग्रीवसचिवं कपिम्।
वाक्यज्ञं मधुरैर्वाक्यैः स्नेहयुक्तमरिंदमम्॥ २७॥

"Answer in sweet words with affection the aforesaid monkey, who is a minister of Sugrīva, knows how to speak and is a tamer of foes, O Lakṣmaṇa ! (27)

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः।
नासामवेदविदुषः शक्यमेवं विभाषितुम्॥ २८॥

"To speak in the way he has done is not possible for one who has not studied Ṛgveda with an eye to its meaning, not memorized Yajurveda and has no knowledge of Sāmaveda either. (28)

नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम्।
बहु व्याहरतानेन न किंचिदपशब्दितम्॥ २९॥

"Surely the entire range of Sanskrit grammar has been studied by him in many ways, as is clear from the fact that nothing has been wrongly worded by him even though speaking a good deal. (29)

न मुखे नेत्रयोश्चापि ललाटे च भ्रुवोस्तथा।
अन्येष्वपि च सर्वेषु दोषः संविदितः क्वचित्॥ ३०॥

"No fault of expression was noticed anywhere in his face nor even in his eyes, nor again in his forehead nor in his eyebrows nor in anyone of his other limbs. (30)

अविस्तरमसंदिग्धमविलम्बितमव्यथम्।
उरःस्थं कण्ठगं वाक्यं वर्तते मध्यमस्वरम्॥ ३१॥

"The speech emanating from his bosom and articulated by his throat is marked by absence of prolixity, is unambiguous and unfaltering and does not make a grating impression on one's ears, uttered as it is in a modulated tone. (31)

संस्कारक्रमसम्पन्नामद्भुतामविलम्बिताम्।
उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम्॥ ३२॥

"He utters a wholesome, distinct and remarkable speech, which is grammatically correct, fluent and delightful to the mind. (32)

अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया।
कस्य नाराध्यते चित्तमुद्यतासेररेरपि॥ ३३॥

"Whose mind will not be rendered favourable by this wonderful speech, which has its seat in three articulating organs, viz., the bosom, throat and head. To say nothing of others, the mind even of an enemy with his sword uplifted will be made friendly thereby. (33)

एवंविधो यस्य दूतो न भवेत् पार्थिवस्य तु।
सिद्ध्यन्ति हि कथं तस्य कार्याणां गतयोऽनघ॥ ३४॥

"How can the progress of undertakings of a king in whose service no such envoy exists actually meet with success, O sinless brother? (34)

एवंगुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः।
तस्य सिद्ध्यन्ति सर्वेऽर्था दूतवाक्यप्रचोदिताः॥ ३५॥

"By the very pleading of an envoy, all the objects of a sovereign in whose service there happen to be agents adorned with hosts of such virtues are surely accomplished." (35)

एवमुक्तस्तु सौमित्रिः सुग्रीवसचिवं कपिम्।
अभ्यभाषत वाक्यज्ञो वाक्यज्ञं पवनात्मजम्॥ ३६॥

Spoken to in these words by Śrī Rāma, Lakṣmaṇa (son of Sumitrā) for his part, who knew how to speak, replied as follows to the monkey, Hanumān (son of the wind-god), a minister of Sugrīva, who also knew how to speak : (36)

विदिता नौ गुणा विद्वन् सुग्रीवस्य महात्मनः।
तमेव चावां मार्गावः सुग्रीवं प्लवगेश्वरम्॥ ३७॥

"The virtues of the high-minded Surgrīva are known to us, O learned monkey ! We too are looking for the self same Sugrīva, a ruler of monkeys. (37)

यथा ब्रवीषि हनुमन् सुग्रीववचनादिह।
तत् तथा हि करिष्यावो वचनात् तव सत्तम॥ ३८॥

"O excellent Hanumān, as desired by Sugrīva, we are prepared for an alliance with him." (38)

तत् तस्य वाक्यं निपुणं निशम्य
प्रहृष्टरूपः पवनात्मजः कपिः।
मनः समाधाय जयोपपत्तौ
सख्यं तदा कर्तुमियेष ताभ्याम्॥ ३९॥

Having carefully heard the aforesaid reply of Lakṣmaṇa, and setting his heart on the consummation of Sugrīva's truimph, Hanumān (the monkey sprung from the loins of the wind-god), who wore a most cheerful countenance, sought then and there to negotiate an alliance with the two princes. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Hanumān inquires of Śrī Rāma the purpose of his visit to Pampā. Having narrated to Hanumān, as urged by Śrī Rāma, his life-story up to his separation from Sītā, Lakṣmaṇa tells him that cultivation of friendship with Sugrīva, in pursuance of the advice of Kabandha, was the purpose of their visit to the Pampā. Observing that Sugrīva was in a predicament similar to the one in which Śrī Rāma found himself placed and as such stood in need of Śrī Rāma's sympathy and goodwill, Hanumān resumes his real form and, placing Śrī Rāma and Lakṣmaṇa on his shoulders, reaches Ṛṣyamūka

ततः प्रहृष्टो हनुमान् कृत्यवानिति तद्वचः।
श्रुत्वा मधुरभावं च सुग्रीवं मनसा गतः॥ १॥

Highly rejoiced to hear the aforesaid speech of Śrī Rāma as well as of Śrī Rāma's friendly feeling towards Sugrīva and to learn that Śrī Rāma too had some purpose in meeting him, Hanumān then mentally sought the presence of Sugrīva. (1)

भाव्यो राज्यागमस्तस्य सुग्रीवस्य महात्मनः।
यदयं कृत्यवान् प्राप्तः कृत्यं चैतदुपागतम्॥ २॥

He said to himself, 'Attainment of sovereignty on the part of that high-souled Sugrīva is sure to come about as is clear from the fact that Śrī Rāma has come here with a purpose and the duty of accomplishing it has devolved on Sugrīva.' (2)

ततः परमसंहृष्टो हनूमान् प्लवगोत्तमः।
प्रत्युवाच ततो वाक्यं रामं वाक्यविशारदः॥ ३॥

Supremely rejoiced at the thought, Hanumān, the foremost of monkeys, thereupon replied as follows to Śrī Rāma, who was an adept in expression : (3)

किमर्थं त्वं वनं घोरं पम्पाकाननमण्डितम्।
आगतः सानुजो दुर्गं नानाव्यालमृगायुतम्॥ ४॥

"What for have you come with your younger brother to this dreadful forest of Daṇḍaka, which is so difficult of access and is infested with birds of prey and deer of every description, though adorned with the woodland encompassing Pampā?" (4)

तस्य तद् वचनं श्रुत्वा लक्ष्मणो रामचोदितः।
आचचक्षे महात्मानं रामं दशरथात्मजम्॥ ५॥

Hearing the aforesaid question of Hanumān, Lakṣmaṇa, as urged by Śrī Rāma (by means of gestures), spoke as follows about the high-souled Śrī Rāma, son of Emperor Daśaratha : (5)

राजा दशरथो नाम द्युतिमान् धर्मवत्सलः।
चातुर्वर्ण्यं स्वधर्मेण नित्यमेवाभिपालयन्॥ ६॥

"Ruling all the four grades of society from day to day according to the code of conduct prescribed for himself, there was a king, Daśaratha by name, who was full of splendour and fond of virtue. (6)

न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कंचन।
स तु सर्वेषु भूतेषु पितामह इवापरः॥ ७॥

"None was inimical to him nor did he for his part hate anyone. He was in fact another Brahmā (the grandfather of the entire creation) to all created beings. (7)

अग्निष्टोमादिभिर्यज्ञैरिष्टवानाप्तदक्षिणैः।
तस्यायं पूर्वजः पुत्रो रामो नाम जनैः श्रुतः॥ ८॥

"He propitiated the Lord by means of sacrificial performances such as Agniṣṭoma, in which handsome fees were paid to the priests officiating in them. This prince is his first-born son, called by the people by the name of Śrī Rāma. (8)

शरण्यः सर्वभूतानां पितुर्निर्देशपारगः।
ज्येष्ठो दशरथस्यायं पुत्राणां गुणवत्तरः॥ ९॥

"Fit to protect all created beings, he has fully carried out the commands of his father. He is the eldest of all Daśaratha's sons and is more qualified than all of them. (9)

राजलक्षणसंयुक्तः संयुक्तो राज्यसम्पदा।
राज्याद् भ्रष्टो मया वस्तुं वने सार्धमिहागतः॥ १०॥
भार्यया च महाभाग सीतयानुगतो वशी।
दिनक्षये महातेजाः प्रभयेव दिवाकरः॥ ११॥

"Endowed with the bodily marks of a king, he was just going to be invested by his father with royal fortune (in the shape of the office of Prince Regent) when he was suddenly disinherited of his sovereignty and came here to live in the forest with me, followed by his consort, Sītā too—even as the sun sinks below horizon with its splendour at the close of the day—possessed as he was of extraordinary brilliance and had fully controlled himself. (10-11)

अहमस्यावरो भ्राता गुणैर्दास्यमुपागतः।
कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः॥ १२॥

"I am his younger brother, Lakṣmaṇa by name, who was lovingly drawn by his virtues to become his servant, appreciating as he does the services, rendered to him and making much of even small services. (12)

सुखार्हस्य महार्हस्य सर्वभूतहितात्मनः।
ऐश्वर्येण विहीनस्य वनवासे रतस्य च॥ १३॥
रक्षसापहृता भार्या रहिते कामरूपिणा।
तच्च न ज्ञायते रक्षः पत्नी येनास्य वा हृता॥ १४॥

"The spouse of my aforesaid brother, who is worthy of all comforts, who deserves to be adored even by the trio adored by all (viz., Brahmā, Viṣṇu and Śiva) and whose mind is set on the good of all created beings, nay, who is now totally bereft of all lordship and is devoted to a forest life, was carried off at a place where none was beside her, by an ogre who is capable of

assuming any form at will. That ogre, however, by whom his consort has been stolen away is not known. (13-14)

दनुर्नाम दितेः पुत्रः शापाद् राक्षसतां गतः।
आख्यातस्तेन सुग्रीवः समर्थो वानराधिपः॥ १५॥

"There was a son of Diti, Danu (Kabandha) by name, who had by virtue of an imprecation assumed the state of an ogre. Sugrīva, the powerful overlord of monkeys, was mentioned to us by him. (15)

स ज्ञास्यति महावीर्यस्तव भार्यापहारिणम्।
एवमुक्त्वा दनुः स्वर्गं भ्राजमानो दिवं गतः॥ १६॥

" 'That exceptionally powerful monkey will find out the ogre who stole away your consort!' Saying so, and emitting light (all-round), Danu rose to the skies on his way to heaven. (16)

एतत् ते सर्वमाख्यातं याथातथ्येन पृच्छतः।
अहं चैव च रामश्च सुग्रीवं शरणं गतौ॥ १७॥

"All this has been narrated in all sincerity to you, who inquired about it. Now Śrī Rāma as well as myself have sought Sugrīva as our refuge. (17)

एष दत्त्वा च वित्तानि प्राप्य चानुत्तमं यशः।
लोकनाथः पुरा भूत्वा सुग्रीवं नाथमिच्छति॥ १८॥

"Having given away all his riches to beggars while leaving Ayodhyā for the forest and earned unsurpassed glory, and having been in the past the protector of the world, Śrī Rāma desires to have Sugrīva as his benefactor. (18)

सीता यस्य स्नुषा चासीच्छरण्यो धर्मवत्सलः।
तस्य पुत्रः शरण्यश्च सुग्रीवं शरणं गतः॥ १९॥

"Himself affording shelter to others and fond of virtues, the son of King Daśaratha, (who was fit to protect others and), whose daughter-in-law was Sītā, has sought Sugrīva as his refuge. (19)

सर्वलोकस्य धर्मात्मा शरण्यः शरणं पुरा।
गुरुर्मे राघवः सोऽयं सुग्रीवं शरणं गतः॥ २०॥

"The selfsame Śrī Rāma (a scion of Raghu), my eldest brother, whose mind is set on virtue and who was once not only fit to protect, but the actual protector of the whole world, has sought Sugrīva as his asylum. (20)

यस्य प्रसादे सततं प्रसीदेयुरिमाः प्रजाः।
स रामो वानरेन्द्रस्य प्रसादमभिकांक्षते॥ २१॥

"That Rāma, on whose being propitious all these created beings remain constantly pleased, seeks the favour of Sugrīva, king of monkeys! (21)

येन सर्वगुणोपेताः पृथिव्यां सर्वपार्थिवाः।
मानिताः सततं राज्ञा सदा दशरथेन वै॥ २२॥
तस्यायं पूर्वजः पुत्रस्त्रिषु लोकेषु विश्रुतः।
सुग्रीवं वानरेन्द्रं तु रामः शरणमागतः॥ २३॥

"Śrī Rāma, the first-born son, well-known through all the three worlds, of King Daśaratha—by whom in reality all the kings on earth, endowed with all kinds of virtues, were unceasingly honoured everyday, has for his part sought Sugrīva, the lord of monkeys, as his refuge. (22-23)

शोकाभिभूते रामे तु शोकार्ते शरणं गते।
कर्तुमर्हति सुग्रीवः प्रसादं सह यूथपैः॥ २४॥

"Sugrīva alongwith his troop-leaders ought in his turn to show his grace to Śrī Rāma, who is overwhelmed and stricken with grief and has sought Sugrīva as his refuge." (24)

एवं ब्रुवाणं सौमित्रिं करुणं साश्रुपातनम्।
हनूमान् प्रत्युवाचेदं वाक्यं वाक्यविशारदः॥ २५॥

To Lakṣmaṇa (son of Sumitrā), speaking as aforesaid in a pathetic tone accompanied by a flow of tears, Hanumān, who was an adept in expression, replied as follows : (25)

ईदृशा बुद्धिसम्पन्ना जितक्रोधा जितेन्द्रियाः।
द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनमागताः॥ २६॥

"Through good luck people like you, who are rich in wisdom, have subdued their anger and mastered their senses, and who

deserve to be seen by Sugrīva (the ruler of monkeys), have fallen within the range of our sight. (26)

स हि राज्याश्च विभ्रष्टः कृतवैरश्च वालिना।
हृतदारो वने त्रस्तो भ्रात्रा विनिकृतो भृशम्॥ २७॥

"Antagonized and deposed from his throne, nay, actually deprived of his spouse and exiled by his elder brother, Vālī, Sugrīva lives in the forest greatly alarmed. (27)

करिष्यति स साहाय्यं युवयोर्भास्करात्मजः।
सुग्रीवः सह चास्माभिः सीतायाः परिमार्गणे॥ २८॥

"Alongwith us (monkeys) the said Sugrīva, sprung from the loins of the sun-god, will render help to you in tracing out Sītā." (28)

इत्येवमुक्त्वा हनुमान् श्लक्ष्णं मधुरया गिरा।
बभाषे साधु गच्छामः सुग्रीवमिति राघवम्॥ २९॥

Having spoken thus in a sweet tone, Hanumān softly said to Śrī Rāma, a scion of Raghu, "Well, let us proceed to meet Sugrīva." (29)

एवं ब्रुवन्तं धर्मात्मा हनूमन्तं स लक्ष्मणः।
प्रतिपूज्य यथान्यायमिदं प्रोवाच राघवम्॥ ३०॥

Having honoured according to the rules of propriety Hanumān, who was speaking thus, the celebrated Lakṣmaṇa, whose mind was set on virtue, submitted as follows to Śrī Rāma (a scion of Raghu) : (30)

कपिः कथयते हृष्टो यथायं मारुतात्मजः।
कृत्यवान् सोऽपि सम्प्राप्तः कृतकृत्योऽसि राघव॥ ३१॥

"Full of joy, this son of the wind-god speaks aright. Sugrīva too has some end to be achieved (through you). Having arrived here at the right time, you have your object accomplished, O scion of Raghu! (31)

प्रसन्नमुखवर्णश्च व्यक्तं हृष्टश्च भाषते।
नानृतं वक्ष्यते वीरो हनूमान् मारुतात्मजः॥ ३२॥

"Full of delight, Hanumān speaks unambiguously and with a cheerful glow on his face. The gallant son of the wind-god would not tell a lie." (32)

ततः स सुमहाप्राज्ञो हनूमान् मारुतात्मजः।
जगामादाय तौ वीरौ हरिराजाय राघवौ॥ ३३॥

Taking Śrī Rāma and Lakṣmaṇa, the two heroic scions of Raghu, the aforesaid Hanumān, the extremely wise son of the wind-god, thereupon sallied forth to meet Sugrīva (the ruler of monkeys). (33)

भिक्षुरूपं परित्यज्य वानरं रूपमास्थितः।
पृष्ठमारोप्य तौ वीरौ जगाम कपिकुञ्जरः॥ ३४॥

Having abandoned the guise of a mendicant (recluse) and resumed the form of a monkey, and placing the aforesaid two heroes on his shoulders, Hanumān (a veritable elephant among monkeys) departed for Ṛṣyamūka. (34)

स तु विपुलयशाः कपिप्रवीरः
पवनसुतः कृतकृत्यवत् प्रहृष्टः।
गिरिवरमुरुविक्रमः प्रयातः
स शुभमतिः सह रामलक्ष्मणाभ्याम्॥ ३५॥

Overjoyed like one whose object has been accomplished, that great hero among the monkeys, the noble-minded son of the wind-god, for his part, who had earned an extensive fame and was possessed of extraordinary prowess, proceeded alongwith Śrī Rāma and Lakṣmaṇa to Ṛṣyamūka (the foremost of mountains). (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Having presented himself before Sugrīva on the Malaya mountain and apprised him of his having brought the two scions of Raghu to Ṛṣyamūka, Hanumān narrates to him the story of the two princes. Pleased to hear this news and approaching Śrī Rāma in the form of a human being, Sugrīva offers his hand for being clasped by Śrī Rāma as a token of friendship. Śrī Rāma responds by clasping it with his own and hugs him to his bosom. Their friendship having been solemnized in the presence of a fire, Sugrīva narrates to him his tale of woe and requests Śrī Rāma to get rid of Vālī, his hostile brother. Śrī Rāma promises this

ऋष्यमूकात् तु हनुमान् गत्वा तं मलयं गिरिम्।
आचचक्षे तदा वीरौ कपिराजाय राघवौ॥ १॥

Springing to the celebrated Mount Malaya (an offshoot of Ṛṣyamūka) from the Ṛṣyamūka hill, Hanumān for his part forthwith announced Śrī Rāma and Lakṣmaṇa (the two scions of Raghu) to Sugrīva (the king of monkeys). (1)

अयं रामो महाप्राज्ञ सम्प्राप्तो दृढविक्रमः।
लक्ष्मणेन सह भ्रात्रा रामोऽयं सत्यविक्रमः॥ २॥

"Here is Rāma duly arrived with Lakṣmaṇa, his younger brother, O highly wise king of unbending prowess! The aforesaid Rāma is possessed of unfailing prowess. (2)

इक्ष्वाकूणां कुले जातो रामो दशरथात्मजः।
धर्मे निगदितश्चैव पितुर्निर्देशकारकः॥ ३॥

"Born in the line of Ikṣwākus, Śrī Rāma is sprung from the loins of King Daśaratha, and is well-known for his devotion to duty. He has come to the forest in obedience to the behest of his father. (3)

राजसूयाश्वमेधैश्च वह्निर्येनाभितर्पितः।
दक्षिणाश्च तथोत्सृष्टा गावः शतसहस्रशः॥ ४॥

Śrī Rāma is a son of the same King Daśaratha by whom the god of fire was fully propitiated by means of Rājasūya and Aśwamedha sacrifices and liberal fees were given away as well as cows in hundreds of thousands. (4)

तपसा सत्यवाक्येन वसुधा येन पालिता।
स्त्रीहेतोस्तस्य पुत्रोऽयं रामोऽरण्यं समागतः॥ ५॥

"Nay, the earth was ruled by him by recourse to truthful words and asceticism. Because of the plighted word given by the aforesaid king to his wife (Kaikeyī, Rāma's stepmother) Śrī Rāma has come to (live in) the forest. (5)

तस्यास्य वसतोऽरण्ये नियतस्य महात्मनः।
रावणेन हृता भार्या स त्वां शरणमागतः॥ ६॥

"The spouse of the same high-souled Śrī Rāma was carried off by Rāvaṇa while the former was leading a disciplined life in the forest. He has accordingly sought you as his refuge. (6)

भवता सख्यकामौ तौ भ्रातरौ रामलक्ष्मणौ।
प्रगृह्य चार्चयस्वैतौ पूजनीयतमावुभौ॥ ७॥

"Receiving and accepting as your own the aforesaid two brothers, Śrī Rāma and Lakṣmaṇa, who seek friendship with you and are most deserving of homage, pray, offer (formal) worship to both these princes." (7)

श्रुत्वा हनूमतो वाक्यं सुग्रीवो वानराधिपः।
दर्शनीयतमो भूत्वा प्रीत्योवाच च राघवम्॥ ८॥

Hearing the submission of Hanumān and appearing most good-looking, Sugrīva, the overlord of monkeys, lovingly approached and submitted as follows to Śrī Rāma (a scion of Raghu) : (8)

भवान् धर्मविनीतश्च सुतपाः सर्ववत्सलः।
आख्याता वायुपुत्रेण तत्त्वतो मे भवद्गुणाः॥ ९॥

"You have been trained in the practice of righteousness, and are highly ascetic and fond of all; your virtues have already been recounted by Hanumān, son of the wind-god, in their reality. (9)

तन्ममैवैष सत्कारो लाभश्चैवोत्तमः प्रभो।
यत्त्वमिच्छसि सौहार्दं वानरेण मया सह॥ १०॥

"It is an honour to myself and my foremost gain too, my lord, that you seek amity with me, a monkey. (10)

रोचते यदि मे सख्यं बाहुरेष प्रसारितः।
गृह्यतां पाणिना पाणिर्मर्यादा बध्यतां ध्रुवा॥ ११॥

"If my friendship is acceptable to you, here is my hand extended before you. Let this hand be clasped with yours and an abiding pact entered into with me." (11)

एतत् तु वचनं श्रुत्वा सुग्रीवस्य सुभाषितम्।
सम्प्रहृष्टमना हस्तं पीडयामास पाणिना॥ १२॥

Extremely delighted at heart to hear this beautifully-worded submission of Sugrīva, Śrī Rāma for his part pressed his hand with his own. (12)

हृष्टः सौहृदमालम्ब्य पर्यष्वजत पीडितम्।
ततो हनूमान् संत्यज्य भिक्षुरूपमरिंदमः॥ १३॥
काष्ठयोः स्वेन रूपेण जनयामास पावकम्।
दीप्यमानं ततो वह्निं पुष्पैरभ्यर्च्य सत्कृतम्॥ १४॥
तयोर्मध्ये तु सुप्रीतो निदधौ सुसमाहितः।
ततोऽग्निं दीप्यमानं तौ चक्रतुश्च प्रदक्षिणम्॥ १५॥
सुग्रीवो राघवश्चैव वयस्यत्वमुपागतौ।
ततः सुप्रीतमनसौ तावुभौ हरिराघवौ॥ १६॥
अन्योन्यमभिवीक्षन्तौ न तृप्तिमभिजग्मतुः।
त्वं वयस्योऽसि हृद्यो मे ह्येकं दुःखं सुखं च नौ॥ १७॥
सुग्रीवो राघवं वाक्यमित्युवाच प्रहृष्टवत्।
ततः सुपर्णबहुलां भङ्क्त्वा शाखां सुपुष्पिताम्॥ १८॥
सालस्यास्तीर्य सुग्रीवो निषसाद सराघवः।
लक्ष्मणायाथ संहृष्टो हनुमान् मारुतात्मजः॥ १९॥
शाखां चन्दनवृक्षस्य ददौ परमपुष्पिताम्।
ततः प्रहृष्टः सुग्रीवः श्लक्ष्णं मधुरया गिरा॥ २०॥
प्रत्युवाच तदा रामं हर्षव्याकुललोचनः।
अहं विनिकृतो राम चरामीह भयार्दितः॥ २१॥

Nay, adopting a friendly attitude, he joyously embraced Sugrīva, who had been subjected to oppression. Giving up the form of a mendicant (recluse), and appearing in his own native form, Hanumān, the tamer of his foes, thereupon lighted a fire out of a pair of logs of wood. Highly pleased and fully composed, Hanumān for his part thereupon placed the fire, after it had been honoured by being worshipped with flowers, between Śrī Rāma and Sugrīva. Having contracted friendship (with each other), the aforesaid Sugrīva and Śrī Rāma (a scion of Raghu) too then went round the inflamed fire clockwise. Highly delighted in mind, both the aforesaid friends, Sugrīva (a monkey) and Śrī Rāma (a scion of Raghu) did not experience satiety while gazing on each other. Full of excessive joy, Sugrīva spoke as follows to Śrī Rāma (a scion of Raghu) : "Since you are now a friend beloved of my heart, our woe and joy are one." Breaking a bough of a sal tree, laden with flowers and thick with beautiful leaves, and laying it down, Sugrīva then sat down on it with Śrī Rāma (a scion of Raghu). Highly rejoiced, Hanumān, son of the wind-god, now offered to Lakṣmaṇa a fully blossomed bough of a sandalwood tree. Highly rejoiced, Sugrīva thereupon gently submitted forthwith in a sweet tone as follows to Śrī Rāma, his eyes bedimmed with joy : "Having been exiled (by my elder brother, Vālī), I move about in this forest, oppressed as I am with fear, O Rāma ! (13—21)

हृतभार्यो वने त्रस्तो दुर्गमेतदुपाश्रितः।
सोऽहं त्रस्तो वने भीतो वसाम्युद्भ्रान्तचेतनः॥ २२॥
वालिना निकृतो भ्रात्रा कृतवैरश्च राघव।
वालिनो मे महाभाग भयार्तस्याभयं कुरु॥ २३॥

"Alarmed as I am, my spouse too having been taken away, I have sought shelter for my protection in this mountain, which is difficult of access for Vālī. Having been banished and antagonized by my brother, (Vālī), O scion of Raghu, I live in the forest perturbed and alarmed, my mind being confused. Therefore, grant me security, O highly blessed one, from Vālī, stricken with fear as I am. (22-23)

कर्तुमर्हसि काकुत्स्थ भयं मे न भवेद् यथा।
एवमुक्तस्तु तेजस्वी धर्मज्ञो धर्मवत्सलः॥ २४॥
प्रत्यभाषत काकुत्स्थः सुग्रीवं प्रहसन्निव।
उपकारफलं मित्रं विदितं मे महाकपे॥ २५॥

"You ought to ensure, O scion of Kākutstha, that no fear may linger in me." Implored thus, the glorious Śrī Rāma (a scion of Kākutstha), for his part, who knew what is right and was fond of righteousness, replied (as follows) to Sugrīva as though heartily laughing : "It is known to me that service is the fruit yielded by a friend, O mighty monkey ! (24-25)

वालिनं तं वधिष्यामि तव भार्यापहारिणम्।
अमोघाः सूर्यसंकाशा ममेमे निशिताः शराः॥ २६॥

"I shall dispose of the notorious Vālī, who has wrested your wife. Infallible are these sharpened shafts of mine, glorious as the sun. (26)

तस्मिन् वालिनि दुर्वृत्ते निपतिष्यन्ति वेगिताः।
कङ्कपत्रप्रतिच्छन्ना महेन्द्राशनिसंनिभाः॥ २७॥
तीक्ष्णाग्रा ऋजुपर्वाणः सरोषा भुजगा इव।
तमद्य वालिनं पश्य तीक्ष्णैराशीविषोपमैः॥ २८॥
शरैर्विनिहतं भूमौ प्रकीर्णमिव पर्वतम्।

स तु तद् वचनं श्रुत्वा राघवस्यात्मनो हितम्।
सुग्रीवः परमप्रीतः परमं वाक्यमब्रवीत्॥ २९॥

"Covered at the end with the feathers of a buzzard and provided with a momentum, and shining brightly like the thunderbolt of the mighty Indra (the lord of paradise), these arrows with pointed heads and straight joints will descend like angry serpents on that Vālī of immoral conduct. See Vālī struck down today on the earth like a scattered mountain with pointed shafts resembling venomous serpents." Supremely rejoiced to hear the aforesaid assurance, favourable to him, of Śrī Rāma (a scion of Raghu), the celebrated Sugrīva for his part uttered the following excellent words : (27—29)

तव प्रसादेन नृसिंह वीर
प्रियां च राज्यं च समाप्नुयामहम्।
तथा कुरु त्वं नरदेव वैरिणं
यथा न हिंस्यात् स पुनर्ममाग्रजम्॥ ३०॥

"By your goodwill, O lion among men, I hope to recover my darling as well as my sovereignty. Pray, handle my hostile elder brother in such a way, O heroic prince, that he may not persecute me any more." (30)

सीताकपीन्द्रक्षणदाचराणां
राजीवहेमज्वलनोपमानि ।
सुग्रीवरामप्रणयप्रसङ्गे
वामानि नेत्राणि समं स्फुरन्ति॥ ३१॥

On the occasion of the friendship concluded between Sugrīva and Śrī Rāma the left eyes of Sītā, Vālī (the king of monkeys) and Rāvaṇa (an ogre, lit., a night-stalker)—which were lotus-like, gold-like and fire-like, respectively, synchronously throbbed.* (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* According to the science of omens the throbbing of left limbs is believed to be auspicious in the case of females and inauspicious in that of males.

षष्ठः सर्गः

Canto VI

Telling Śrī Rāma that he had come to know from Hanumān all about his misfortune (in the shape of the abduction of his wife) and assuring him that he will have her traced out wherever she may be and restore her to him, Sugrīva fetches from inside his cave an ornament tied in a corner of a silk wrapper and dropped by her from the air while being carried away by Rāvaṇa, and shows it to Śrī Rāma. Recognizing it as belonging to Sītā alone, Śrī Rāma is plunged once more in grief born of separation from his beloved spouse and, violently hissing like a serpent, impatiently inquires who that Rāvaṇa was and where from he hailed

पुनरेवाब्रवीत् प्रीतो राघवं रघुनन्दनम्।
अयमाख्याति ते राम सचिवो मन्त्रिसत्तमः॥ १॥
हनुमान् यन्निमित्तं त्वं निर्जनं वनमागतः।
लक्ष्मणेन सह भ्रात्रा वसतश्च वने तव॥ २॥
रक्षसापहृता भार्या मैथिली जनकात्मजा।
त्वया वियुक्ता रुदती लक्ष्मणेन च धीमता॥ ३॥
अन्तरं प्रेप्सुना तेन हत्वा गृध्रं जटायुषम्।
भार्यावियोगजं दुःखं प्रापितस्तेन रक्षसा॥ ४॥

Sugrīva once more lovingly submitted as follows to Śrī Rāma (a scion of Raghu), the delight of the Raghus : "This Hanumān, a veritable jewel among my counsellors and your servant, has revealed to me the purpose for which you have sought this lonely forest, O Rāma ! He has told me how while you were living in the forest with your brother, Lakṣmaṇa, your consort, Sītā (a princess of Mithilā), daughter of Janaka, was carried off, wailing at a time when she was disunited from you as well as from the talented Lakṣmaṇa, after killing the vulture, Jaṭāyu, by that ogre Rāvaṇa, who had (all along) been seeking an opportune moment (to lay his violent hands on her), and how you have been subjected by that ogre to the agony of separation from your spouse. (1—4)

भार्यावियोगजं दुःखं नचिरात् त्वं विमोक्ष्यसे।
अहं तामानयिष्यामि नष्टां वेदश्रुतीमिव॥ ५॥

"You will cast away before long the agony of separation from your consort; for I will bring her back even as the Lord (in His descent as the Divine Fish) recovered the Veda (the Divine Revelation) that had vanished out of sight. (5)

रसातले वा वर्तन्तीं वर्तन्तीं वा नभस्तले।
अहमानीय दास्यामि तव भार्यामरिंदम॥ ६॥

"Recovering your consort, O tamer of foes, no matter whether she exists in the bowels of the earth or is living in the vaults of heaven, I shall deliver her to you. (6)

इदं तथ्यं मम वचस्त्वमवेहि च राघव।
न शक्या सा जरयितुमपि सेन्द्रैः सुरासुरैः॥ ७॥
तव भार्या महाबाहो भक्ष्यं विषकृतं यथा।
त्यज शोकं महाबाहो तां कान्तामानयामि ते॥ ८॥

"Know this statement of mine to be true, O mighty-armed scion of Raghu, that the aforesaid consort of yours cannot be absorbed (with impunity) even by gods and demons including Indra, any more than food cooked with poison. Cast away grief, O mighty-armed prince, I shall surely bring back that darling of yours. (7-8)

अनुमानात् तु जानामि मैथिली सा न संशयः।
ह्रियमाणा मया दृष्टा रक्षसा रौद्रकर्मणा॥ ९॥
क्रोशन्ती रामरामेति लक्ष्मणेति च विस्वरम्।
स्फुरन्ती रावणस्याङ्के पन्नगेन्द्रवधूर्यथा॥ १०॥

"By surmise on my part I conclude that the aforesaid princess of Mithilā was seen by me while being carried off by Rāvaṇa (the ogre) of terrible deeds, crying in a husky voice "Rāma, Rāma !" and "Lakṣmaṇa !" and wriggling like a female serpent in the arms of Rāvaṇa—there is no doubt about it. (9-10)

आत्मना पञ्चमं मां हि दृष्ट्वा शैलतले स्थितम्।
उत्तरीयं तया त्यक्तं शुभान्याभरणानि च॥ ११॥

"Seeing me standing at the foot of Mount Malaya (in the company of four others) with myself as the fifth, a wrapper was actually dropped by her as also shining jewels. (11)

तान्यस्माभिर्गृहीतानि निहितानि च राघव।
आनयिष्याम्यहं तानि प्रत्यभिज्ञातुमर्हसि॥ १२॥

"They were collected by us and have been preserved, O scion of Raghu ! I shall presently bring them; you ought to (be able to) recognize them (as belonging to Sītā)." (12)

तमब्रवीत् ततो रामः सुग्रीवं प्रियवादिनम्।
आनयस्व सखे शीघ्रं किमर्थं प्रविलम्बसे॥ १३॥

Śrī Rāma thereupon said to the celebrated Sugrīva, who had spoken agreeable words to him, "Bring them soon, my friend; wherefore do you tarry !" (13)

एवमुक्तस्तु सुग्रीवः शैलस्य गहनां गुहाम्।
प्रविवेश ततः शीघ्रं राघवप्रियकाम्यया॥ १४॥

Urged in these words, Sugrīva for his part then quickly penetrated deep into a cavern in the mountain, which was difficult of access, with intent to sooth Śrī Rāma (a scion of Raghu). (14)

उत्तरीयं गृहीत्वा तु स तान्याभरणानि च।
इदं पश्येति रामाय दर्शयामास वानरः॥ १५॥

Taking hold of the wrapper as well as of the aforesaid jewels, the said monkey, Sugrīva, for his part showed them to Śrī Rāma, saying : "Look here !" (15)

ततो गृहीत्वा वासस्तु शुभान्याभरणानि च।
अभवद् बाष्पसंरुद्धो नीहारेणेव चन्द्रमाः॥ १६॥

Then holding the raiment as well as the sparkling jewels, Śrī Rāma for his part was fully covered up with tears even as the moon is with fog. (16)

सीतास्नेहप्रवृत्तेन स तु बाष्पेण दूषितः।
हा प्रियेति रुदन् धैर्यमुत्सृज्य न्यपतत् क्षितौ॥ १७॥

Stained with tears that gushed forth due to his affection for Sītā, and losing his presence of mind, Śrī Rāma for his part toppled down to the ground crying "Ah my darling !" (17)

हृदि कृत्वा स बहुशस्तमलंकारमुत्तमम्।
निशश्वास भृशं सर्पो बिलस्थ इव रोषितः॥ १८॥

Pressing that excellent jewel to his bosom repeatedly, he violently hissed like a serpent provoked in its hole. (18)

अविच्छिन्नाश्रुवेगस्तु सौमित्रिं प्रेक्ष्य पार्श्वतः।
परिदेवयितुं दीनं रामः समुपचक्रमे॥ १९॥

Perceiving Lakṣmaṇa (son of Sumitrā) by his side, Śrī Rāma for his part duly began to wail piteously as follows, the stream of his tears remaining unbroken : (19)

पश्य लक्ष्मण वैदेह्या संत्यक्तं ह्रियमाणया।
उत्तरीयमिदं भूमौ शरीराद् भूषणानि च॥ २०॥

"Behold, O Lakṣmaṇa, this wrapper as well as the jewels consciously dropped on the ground from her person by Sītā (a princess of the Videha territory) while being borne away by the ogre. (20)

शाद्वलिन्यां ध्रुवं भूम्यां सीतया ह्रियमाणया।
उत्सृष्टं भूषणमिदं तथा रूपं हि दृश्यते॥ २१॥

"Surely this jewel was dropped on a grassy ground by Sītā while being borne away as is evident from the fact that it looks just the same in appearance." (21)

एवमुक्तस्तु रामेण लक्ष्मणो वाक्यमब्रवीत्।
नाहं जानामि केयूरे नाहं जानामि कुण्डले॥ २२॥
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात्।
ततस्तु राघवो वाक्यं सुग्रीवमिदमब्रवीत्॥ २३॥

Spoken to as aforesaid by Śrī Rāma,

Lakṣmaṇa for his part replied as follows : "Neither do I recognize the armlets nor do I know the earrings, I only recognize the anklets due to my bowing at her feet everyday." Thereupon Śrī Rāma (a scion of Raghu) for his part spoke as follows to Sugrīva : (22-23)

ब्रूहि सुग्रीव कं देशं ह्रियन्ती लक्षिता त्वया।
रक्षसा रौद्ररूपेण मम प्राणप्रिया हृता॥ २४॥

"Pray, point out, O Sugrīva, to which land Sītā (who is dearer to me than my life) was borne away by the ogre of terrible aspect as she was perceived by you while being carried off. (24)

क्व वा वसति तद् रक्षो महद् व्यसनदं मम।
यन्निमित्तमहं सर्वान् नाशयिष्यामि राक्षसान्॥ २५॥
हरता मैथिलीं येन मां च रोषयता ध्रुवम्।
आत्मनो जीवितान्ताय मृत्युद्वारमपावृतम्॥ २६॥

"Also, let me know where dwells that ogre, who has inflicted enormous suffering on me and on whose account I shall exterminate all the ogres, and by whom the portals of Death have undoubtedly been opened for the termination of his own life, carrying off (as he did) Sītā (the princess of Mithilā) and provoking me. (25-26)

मम दयिततमा हृता वनाद्
रजनिचरेण विमथ्य येन सा।
कथय मम रिपुं तमद्य वै
प्लवगपते यमसंनिधिं नयामि॥ २७॥

"Point out to me, O lord of monkeys, the ranger of the night, my enemy, by whom my most beloved spouse was borne away from the forest after being put off the scent. I shall surely despatch him to the presence of Death today." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Consoled by Sugrīva with the assurance that, even though ignorant of the abode of that vile ogre who bore away Sītā, he would see that Śrī Rāma is reunited with her; Śrī Rāma compliments him and promises to kill Vālī

एवमुक्तस्तु सुग्रीवो रामेणार्तेन वानरः।
अब्रवीत् प्राञ्जलिर्वाक्यं सबाष्पं बाष्पगद्गदः॥ १॥

Spoken to as aforesaid by Śrī Rāma in distress, the monkey chief, Sugrīva, for his part, replied as follows to Śrī Rāma (who had tears in his eyes) with joined palms and in a voice choked with tears : (1)

न जाने निलयं तस्य सर्वथा पापरक्षसः।
सामर्थ्यं विक्रमं वापि दौष्कुलेयस्य वा कुलम्॥ २॥

"I do not know at all the abode or strength or prowess or even the pedigree of that sinful ogre of vile birth. (2)

सत्यं तु प्रतिजानामि त्यज शोकमरिंदम।
करिष्यामि तथा यत्नं यथा प्राप्स्यसि मैथिलीम्॥ ३॥

"Cast away grief, O tamer of foes ! I for my part make an unfailing promise to you : I will strive in such a way that you will be able to recover Sītā (a princess of Mithilā). (3)

रावणं सगणं हत्वा परितोष्यात्मपौरुषम्।
तथास्मि कर्ता नचिराद् यथा प्रीतो भविष्यसि॥ ४॥

"Having killed Rāvaṇa with his followers and given satisfaction to you (thereby), I will exert my strength before long in such a way that you will get pleased with me. (4)

अलं वैक्लव्यमालम्ब्य धैर्यमात्मगतं स्मर।
त्वद्विधानां न सदृशमीदृशं बुद्धिलाघवम्॥ ५॥

"Cease giving way to mental weakness and call to mind your native fortitude. Such littleness of mind is not becoming of people like you. (5)

मयापि व्यसनं प्राप्तं भार्याविरहजं महत्।
नाहमेवं हि शोचामि धैर्यं न च परित्यजे॥ ६॥

"Great adversity born of separation from my spouse has been met with by me too. I, however, neither grieve nor lose courage thus. (6)

नाहं तामनुशोचामि प्राकृतो वानरोऽपि सन्।
महात्मा च विनीतश्च किं पुनर्धृतिमान् महान्॥ ७॥

"A common monkey though I am, I do not grieve for her; how much less should you, a great man, high-souled and cultured and endowed with courage as you are? (7)

बाष्पमापतितं धैर्यान्निग्रहीतुं त्वमर्हसि।
मर्यादां सत्त्ववयुक्तानां धृतिं नोत्स्रष्टुमर्हसि॥ ८॥

"By recourse to fortitude you ought to restrain the tears which have appeared in your eyes. You ought not to abandon propriety of conduct and fortitude, characteristic of those possessed of resolution. (8)

व्यसने वार्थकृच्छ्रे वा भये वा जीवितान्तगे।
विमृशंश्च स्वया बुद्ध्या धृतिमान् नावसीदति॥ ९॥

"Deliberating by recourse to his own faculty of judgment as to what remedy be adopted in suffering, caused by separation from one's object of love or in a financial crisis or in a danger leading to the end of one's life, a man of fortitude does not come to grief. (9)

बालिशस्तु नरो नित्यं वैक्लव्यं योऽनुवर्तते।
स मज्जत्यवशः शोके भाराक्रान्तेव नौर्जले॥ १०॥

"A foolish man, however, who always gives way to mental weakness, is helplessly plunged in grief, even as a boat loaded with excessive weight sinks in water. (10)

एषोऽञ्जलिर्मया बद्धः प्रणयात् त्वां प्रसादये।
पौरुषं श्रय शोकस्य नान्तरं दातुमर्हसि॥ ११॥

"Here are palms joined by me (in supplication) and I beseech you through love: pray, have recourse to manliness; you ought not to allow grief a passage to enter your mind. (11)

ये शोकमनुवर्तन्ते न तेषां विद्यते सुखम्।
तेजश्च क्षीयते तेषां न त्वं शोचितुमर्हसि॥ १२॥

"Happiness does not dwell in them who yield to grief; their strength too diminishes. Hence you should not grieve. (12)

शोकेनाभिप्रपन्नस्य जीविते चापि संशयः।
स शोकं त्यज राजेन्द्र धैर्यमाश्रय केवलम्॥ १३॥

"There is danger even to the life of a man, who is overwhelmed with grief. Therefore, cast away grief, O king of kings, and have recourse to fortitude alone. (13)

हितं वयस्यभावेन ब्रूहि नोपदिशामि ते।
वयस्यतां पूजयन्मे न त्वं शोचितुमर्हसि॥ १४॥

"I tender a salutary advice to you in a spirit of friendship and do not moralize. Honouring my friendship you should not grieve." (14)

मधुरं सान्त्वितस्तेन सुग्रीवेण स राघवः।
मुखमश्रुपरिक्लिन्नं वस्त्रान्तेन प्रमार्जयत्॥ १५॥

Sweetly comforted in these words by the aforesaid Sugrīva, the celebrated Śrī Rāma wiped his face, which had been bathed in tears, with an end of his loin-cloth. (15)

प्रकृतिस्थस्तु काकुत्स्थः सुग्रीवचनात् प्रभुः।
सम्परिष्वज्य सुग्रीवमिदं वचनमब्रवीत्॥ १६॥

Closely embracing Sugrīva, when he (Śrī Rāma) had returned to his normal condition, as a result of the former's words of consolation, Lord Śrī Rāma (a scion of Kakutstha) for his part replied as follow : (16)

कर्तव्यं यद् वयस्येन स्निग्धेन च हितेन च।
अनुरूपं च युक्तं च कृतं सुग्रीव तत् त्वया॥ १७॥

"That which ought to be done by a loving and benevolent friend, nay, that which is worthy of you as well as proper has been done by you, O Sugrīva! (17)

एष च प्रकृतिस्थोऽहमनुनीतस्त्वया सखे।
दुर्लभो हीदृशो बन्धुरस्मिन् काले विशेषतः॥ १८॥

"Counselled by you, my friend, I have returned to normalcy now. Such a friend as you are, is indeed difficult to get, particularly at this time of adversity. (18)

किं तु यत्नस्त्वया कार्यो मैथिल्याः परिमार्गणे।
राक्षसस्य च रौद्रस्य रावणस्य दुरात्मनः॥ १९॥

"Endeavour should, however, be made by you in the direction of tracing out Sītā (the princess of Mithilā) as well as the terrible and evil-minded ogre, Rāvaṇa. (19)

मया च यदनुष्ठेयं विस्रब्धेन तदुच्यताम्।
वर्षास्विव च सुक्षेत्रे सर्वं सम्पद्यते तव॥ २०॥

"It may also be pointed out by you unreservedly what should be done by me. All your desire will be accomplished even as all seeds sown in a good field during the rains bear fruit. (20)

मया च यदिदं वाक्यमभिमानात् समीरितम्।
तत्त्वया हरिशार्दूल तत्त्वमित्युपधार्यताम्॥ २१॥

"The assurance (to the effect that I shall kill Vālī) that has been duly given by me out of self-confidence should be taken by you to be a bare truth, O tiger among monkeys! (21)

अनृतं नोक्तपूर्वं मे न च वक्ष्ये कदाचन।
एतत्ते प्रतिजानामि सत्येनैव शपाम्यहम्॥ २२॥

"Never before has a falsehood been uttered by me nor shall I ever utter it. I solemnly affirm this to you and swear by truth alone." (22)

ततः प्रहृष्टः सुग्रीवो वानरैः सचिवैः सह।
राघवस्य वचः श्रुत्वा प्रतिज्ञातं विशेषतः॥ २३॥

Sugrīva alongwith his counsellors, who were all monkeys felt immensely delighted to hear the words of Śrī Rāma (a scion of Raghu), particularly the promise made by him. (23)

एवमेकान्तसम्पृक्तौ ततस्तौ नरवानरौ।
उभावन्योन्यसदृशं सुखं दुःखमभाषताम्॥ २४॥

United thus in a lonely retreat, both the aforesaid friends, a human being and a monkey, thereupon spoke each about his joys and sorrows, which were akin to those of the other. (24)

महानुभावस्य वचो निशम्य
हरिर्नृपाणामधिपस्य तस्य।
कृतं स मेने हरिवीरमुख्य-
स्तदा च कार्यं हृदयेन विद्वान्॥ २५॥

Hearing the assurance of Śrī Rāma, the king of kings, who was possessed of great might, the wise Sugrīva, the foremost of monkey heroes, forthwith took his object mentally accomplished. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

Congratulating himself as well as his near and dear ones on his having secured the friendship of Śrī Rāma, and sitting on a common bough alongwith the latter, Sugrīva seeks protection from Vālī. Dilating once more on the wrongs done to him by Vālī in the shape of wresting his wife and so on, he solicits Vālī's death at the hands of Śrī Rāma. Asked to account for this hostile attitude of Vālī, Sugrīva proceeds to relate the circumstances which led to it

परितुष्टस्तु सुग्रीवस्तेन वाक्येन हर्षितः।
लक्ष्मणस्याग्रजं शूरमिदं वचनमब्रवीत्॥ १॥

Much gratified at the aforesaid assurance of Śrī Rāma, Sugrīva for his part joyfully submitted as follows to the gallant eldest brother of Lakṣmaṇa : (1)

सर्वथाहमनुग्राह्यो देवतानां न संशयः।
उपपन्नो गुणोपेतः सखा यस्य भवान् मम॥ २॥

"I am undoubtedly deserving in everyway of the grace of gods in that you, who are rich in all natural endowments and endowed with virtues, are my friend. (2)

शक्यं खलु भवेद् राम सहायेन त्वयानघ।
सुरराज्यमपि प्राप्तुं स्वराज्यं किमुत प्रभो॥ ३॥

"With you as my ally, O sinless Rāma, it should indeed be possible for me to secure even the kingdom of gods, to say nothing of regaining my own lost sovereignty, O lord ! (3)

सोऽहं सभाज्यो बन्धूनां सुहृदां चैव राघव।
यस्याग्निसाक्षिकं मित्रं लब्धं राघववंशजम्॥ ४॥

"As such, O scion of Raghu, I deserve to be adored by my kinsmen and friends, in that a friend born in the line of Raghu has been secured by me with fire as a witness. (4)

अहमप्यनुरूपस्ते वयस्यो ज्ञास्यसे शनैः।
न तु वक्तुं समर्थोऽहं त्वयि आत्मगतान् गुणान्॥ ५॥

"You will gradually come to know that I too am a friend worthy of you. I am, however, not able to make known to you the virtues inhering in me. (5)

महात्मनां तु भूयिष्ठं त्वद्विधानां कृतात्मनाम्।
निश्चला भवति प्रीतिर्धैर्यमात्मवतां वर॥ ६॥

"The love of exalted souls like you, who have mastered their Self, is of course steady and their fortitude infinite, O jewel among masters of their Self ! (6)

रजतं वा सुवर्णं वा शुभान्याभरणानि च।
अविभक्तानि साधूनामवगच्छन्ति साधवः॥ ७॥

"Friends look upon their own silver or gold or even shining jewels as undivided with their friends. (7)

आढ्योवापि दरिद्रो वा दुःखितः सुखितोऽपि वा।
निर्दोषश्च सदोषश्च वयस्यः परमा गतिः॥ ८॥

"Rich or even poor, nay, afflicted or even happy, and faultless as well as full of faults, a friend is the supreme asylum to a friend. (8)

धनत्यागः सुखत्यागो देशत्यागोऽपि वानघ।
वयस्यार्थे प्रवर्तन्ते स्नेहं दृष्ट्वा तथाविधम्॥ ९॥

"Renunciation of wealth, renunciation of comforts and renunciation even of one's country follow in the interests of a friend on seeing love of a category evoking such a sacrifice, O sinless one !" (9)

तत् तथेत्यब्रवीद् रामः सुग्रीवं प्रियदर्शनम्।
लक्ष्मणस्याग्रतो लक्ष्म्या वासवस्येव धीमतः॥ १०॥

In the presence of the wise Lakṣmaṇa, who vied with Indra in splendour, Śrī Rāma

said to Sugrīva of pleasing aspect, "It is as you say." (10)

ततो रामं स्थितं दृष्ट्वा लक्ष्मणं च महाबलम्।
सुग्रीवः सर्वतश्चक्षुर्वने लोलमपातयत्॥ ११॥

Seeing Śrī Rāma as well as Lakṣmaṇa, who was possessed of great strength, Sugrīva thereupon cast his restless eyes all around in the forest. (11)

स ददर्श ततः सालमविदूरे हरीश्वरः।
सुपुष्पमीषत्पत्राढ्यं भ्रमरैरुपशोभितम्॥ १२॥

Sugrīva, the ruler of monkeys, presently sighted not far from that spot a sal tree of charming flowers, nay, clothed with a scanty foliage and adorned with black bees. (12)

तस्यैकां पर्णबहुलां शाखां भङ्क्त्वा सुशोभिताम्।
रामस्यास्तीर्य सुग्रीवो निषसाद सराघवः॥ १३॥

Breaking for the sake of Śrī Rāma one most lovely bough, thick with leaves, off that tree and laying it on the ground, Sugrīva sat on it alongwith Śrī Rāma (a scion of Raghu). (13)

तावासीनौ ततो दृष्ट्वा हनूमानपि लक्ष्मणम्।
शालशाखां समुत्पाट्य विनीतमुपवेशयत्॥ १४॥

Seeing them seated and duly tearing one more bough off the sal tree, Hanumān prevailed on the meek Lakṣmaṇa too to sit on it. (14)

सुखोपविष्टं रामं तु प्रसन्नमुदधिं यथा।
सालपुष्पावसंकीर्णे तस्मिन् गिरिवरोत्तमे॥ १५॥
ततः प्रहृष्टः सुग्रीवः श्लक्ष्णया शुभया गिरा।
उवाच प्रणयाद् रामं हर्षव्याकुलिताक्षरम्॥ १६॥

Then out of affection Sugrīva for his part most joyfully submitted in a soft and attractive tone and in words rendered indistinct through joy to Śrī Rāma, the delighter of all, comfortably seated and calm like an unruffled ocean on that jewel among the best of mountains, which was strewn with blossoms of sal. (15-16)

अहं विनिकृतो भ्रात्रा चराम्येष भयार्दितः।
ऋष्यमूकं गिरिवरं हृतभार्यः सुदुःखितः॥ १७॥

"Exiled by my elder brother, Vālī, and deprived of my spouse, I range on this Ṛṣyamūka, the best of mountains, stricken with fear and sore afflicted. (17)

सोऽहं त्रस्तो भये मग्नो वने सम्भ्रान्तचेतनः।
वालिना निकृतो भ्रात्रा कृतवैरश्च राघव॥ १८॥

"Having been exiled and antagonized by my elder brother, Vālī, O scion of Raghu, I dwell in this forest alarmed and submerged in fear, my mind being utterly confused. (18)

वालिनो मे भयार्तस्य सर्वलोकाभयंकर।
ममापि त्वमनाथस्य प्रसादं कर्तुमर्हसि॥ १९॥

"You ought to show favour to me as well, forlorn as I am and stricken with fear from Vālī, O prince ridding all people of fear!" (19)

एवमुक्तस्तु तेजस्वी धर्मज्ञो धर्मवत्सलः।
प्रत्युवाच स काकुत्स्थः सुग्रीवं प्रहसन्निव॥ २०॥

Requested thus by Sugrīva, the glorious Śrī Rāma, a scion of Kakutstha, for his part, who knew what is right and was fond of righteousness, replied to Sugrīva as follows, as though heartily laughing: (20)

उपकारफलं मित्रमपकारोऽरिलक्षणम्।
अद्यैव तं वधिष्यामि तव भार्यापहारिणम्॥ २१॥

"Service is the fruit yielded by a friend and an enemy is known by disservice (that he renders). I will this very day dispose of Vālī, who has wrested your spouse. (21)

इमे हि मे महाभाग पत्रिणस्तिग्मतेजसः।
कार्तिकेयवनोद्भूताः शरा हेमविभूषिताः॥ २२॥
कङ्कपत्रपरिच्छन्ना महेन्द्राशनिसंनिभाः।
सुपर्वाणः सुतीक्ष्णाग्राः सरोषा भुजगा इव॥ २३॥

"Here indeed are my winged shafts of dazzling brilliance sprung from a thicket of reeds (the birth-place of Lord Skanda), decked with gold and adorned with the feathers of buzzards, endowed with smooth joints and exceptionally sharp points, nay,

resembling the great Indra's thunderbolt and looking like angry serpents, O highly blessed one ! (22-23)

वालिसंज्ञममित्रं ते भ्रातरं कृतकिल्बिषम्।
शरैर्विनिहतं पश्य विकीर्णमिव पर्वतम्॥ २४॥

"See your hostile brother, known by the name of Vālī, who has done you wrong, struck down with arrows like a cleft mountain." (24)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनीपतिः।
प्रहर्षमतुलं लेभे साधु साध्विति चाब्रवीत्॥ २५॥

Sugrīva, who was the leader of an army, derived incomparable joy on hearing the assurance of Śrī Rāma (a scion of Raghu) and said, "Excellent ! Bravo !! (25)

राम शोकाभिभूतोऽहं शोकार्तानां भवान् गतिः।
वयस्य इति कृत्वा हि त्वय्यहं परिदेवये॥ २६॥

"I am overwhelmed with grief, while you are the refuge of those stricken with grief. I ventilate my grievance to you, knowing you as I do to be my friend. (26)

त्वं हि पाणिप्रदानेन वयस्यो मेऽग्निसाक्षिकम्।
कृतः प्राणैर्बहुमतः सत्येन च शपाम्यहम्॥ २७॥

"By offering my hand of friendship to you, we have been made friends, with fire as a witness and you are more highly esteemed than my very life. I swear by truth. (27)

वयस्य इति कृत्वा च विस्रब्धः प्रवदाम्यहम्।
दुःखमन्तर्गतं तन्मे मनो हरति नित्यशः॥ २८॥

"Nay, recognizing you to be my friend, I have revealed to you in confidence the sorrow residing in my heart, which distracts my mind from day to day." (28)

एतावदुक्त्वा वचनं बाष्पदूषितलोचनः।
बाष्पदूषितया वाचा नोच्चैः शक्नोति भाषितुम्॥ २९॥

Having spoken words to the extent noted above, his eyes bedimmed with tears, he could not speak aloud any more due to his voice getting choked with tears. (29)

बाष्पवेगं तु सहसा नदीवेगमिवागतम्।
धारयामास धैर्येण सुग्रीवो रामसंनिधौ॥ ३०॥

By recourse to firmness in the presence of Śrī Rāma, Sugrīva, however, controlled the stream of his tears that had precipitately welled up like a river in spate. (30)

स निगृह्य तु तं बाष्पं प्रमृज्य नयने शुभे।
विनिःश्वस्य च तेजस्वी राघवं पुनरूचिवान्॥ ३१॥

Restraining those tears, nay, wiping his charming eyes and drawing a deep breath, the strong-willed monkey for his part submitted to Śrī Rāma (a scion of Raghu) once more as follows : (31)

पुराहं वालिना राम राज्यात् स्वादवरोपितः।
परुषाणि च संश्राव्य निर्धूतोऽस्मि बलीयसा॥ ३२॥

"In the past, O Rāma, I was deposed by Vālī from my throne (which I had ascended under his instruction and with his concurrence) and, addressing pungent words, was exiled by him, mightier as he was. (32)

हृता भार्या च मे तेन प्राणेभ्योऽपि गरीयसी।
सुहृदश्च मदीया ये संयता बन्धनेषु ते॥ ३३॥

"My spouse too, who was more precious than my very life, was wrested (from me) by him and those who were my near and dear ones were bound with chains. (33)

यत्नवांश्च स दुष्टात्मा मद्विनाशाय राघव।
बहुशस्तप्रयुक्ताश्च वानरा निहता मया॥ ३४॥

"Nay, that malevolent fellow is endeavouring to bring about my destruction, O scion of Raghu ! Monkeys employed by him for this purpose on many occasions have been killed by me. (34)

शङ्क्या त्वेतयाहं च दृष्ट्वा त्वामपि राघव।
नोपसर्पाम्यहं भीतो भये सर्वे हि बिभ्यति॥ ३५॥

"Nay, dismayed through this fear alone I could not have courage to approach you even on seeing you, O scion of Raghu; for in the face of danger all get nervous. (35)

केवलं हि सहाया मे हनुमत्प्रमुखास्त्विमे।
अतोऽहं धारयाम्यद्य प्राणान् कृच्छ्रगतोऽपि सन्॥ ३६॥

"These monkeys with Hanumān as their leader for their part have in fact been my only companions. Hence I am able to preserve my life today, though reduced to straits. (36)

एते हि कपयः स्निग्धा मां रक्षन्ति समन्ततः।
सह गच्छन्ति गन्तव्ये नित्यं तिष्ठन्ति चास्थिते॥ ३७॥

"These loving monkeys actually protect me on all sides. They accompany me wherever I have to go and ever remain by my side when I have to stay. (37)

संक्षेपस्त्वेष मे राम किमुक्त्वा विस्तरं हि ते।
स मे ज्येष्ठो रिपुर्भ्राता वाली विश्रुतपौरुषः॥ ३८॥

"This in brief is all my story, O Rāma! Of what use is it to give you details? Vālī, that hostile elder brother of mine, is well-known for his valour. (38)

तद्विनाशेऽपि मे दुःखं प्रमृष्टं स्यादनन्तरम्।
सुखं मे जीवितं चैव तद्विनाशनिबन्धनम्॥ ३९॥

"My suffering can be immediately wiped out only after his destruction. My happiness, nay, my life itself hinges on his destruction. (39)

एष मे राम शोकान्तः शोकार्तेन निवेदितः।
दुःखितः सुखितो वापि सख्युर्नित्यं सखा गतिः॥ ४०॥

"In this way has the means of ending my suffering been submitted by me, stricken as I am with grief, O Rāma! Afflicted or happy, a friend alone is the refuge of a friend at any time." (40)

श्रुत्वैतच्च वचो रामः सुग्रीवमिदमब्रवीत्।
किं निमित्तमभूद् वैरं श्रोतुमिच्छामि तत्त्वतः॥ ४१॥

Hearing this submission, Śrī Rāma once more spoke as follows to Sugrīva: "What was the occasion for Vālī's hostility (with you)? I wish to hear this truly. (41)

सुखं हि कारणं श्रुत्वा वैरस्य तव वानर।
आनन्तर्याद् विधास्यामि सम्प्रधार्य बलाबलम्॥ ४२॥

"After duly ascertaining the relative strength and weakness of you both, on hearing the cause of this antagonism, O monkey, I shall forthwith provide relief to you (in the shape of Vālīs destruction). (42)

बलवान् हि ममामर्षः श्रुत्वा त्वामवमानितम्।
वर्धते हृदयोत्कम्पी प्रावृड्वेग इवाम्भसः॥ ४३॥

"Like the onrush of water (flowing in streams) during the monsoon, my indignation, which is already strong and shakes my heart, grows hearing about your being insulted. (43)

हृष्टः कथय विस्रब्धो यावदारोप्यते धनुः।
सृष्टश्च हि मया बाणो निरस्तश्च रिपुस्तव॥ ४४॥

"Speak joyfully and with confidence till the bow is strung by me. Your adversary (Vālī) will be killed as soon as an arrow is discharged by me." (44)

एवमुक्तस्तु सुग्रीवः काकुत्स्थेन महात्मना।
प्रहर्षमतुलं लेभे चतुर्भिः सह वानरैः॥ ४५॥

Reassured in these words by the high-souled Śrī Rāma (a scion of Kakutstha), Sugrīva for his part derived incomparable joy alongwith the four monkeys (who accompanied him). (45)

ततः प्रहृष्टवदनः सुग्रीवो लक्ष्मणाग्रजे।
वैरस्य कारणं तत्त्वमाख्यातुमुपचक्रमे॥ ४६॥

With his face extremely delighted, Sugrīva thereupon proceeded to relate to Śrī Rāma (the eldest brother of Lakṣmaṇa) the cause of their hostility, which constituted the reality. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Sugrīva tells Śrī Rāma how challenged to a duel at dead of night by a demon, Māyāvī by name, who owed him a grudge on the score of a woman, Vālī sallied forth with Sugrīva and following at the heels of the demon, who ran away on seeing him, and reaching the mouth of a cave, asked Sugrīva on oath to stay out, himself entering the cave. Since Vālī did not come out for a whole year and as from a confused din coming out of the cave as well as from a stream of blood issuing from it, it was concluded that Vālī had met his death at the hands of the demon, Sugrīva closed the mouth of the cave with a rock and, offering water to the spirit of his deceased elder brother, returned to Kiṣkindhā, where the ministers of Vālī installed him on the latter's throne in his absence. In the meantime Vālī returned from the cave and reprimanded Sugrīva for his having usurped Vālī's throne

वाली नाम मम भ्राता ज्येष्ठः शत्रुनिषूदनः।
पितुर्बहुमतो नित्यं मम चापि तथा पुरा॥ १॥

"Vālī by name is my elder brother, capable of exterminating his foes. He was held in great esteem by our father and likewise made much of by me too in the past. (1)

पितर्युपरते तस्मिन् ज्येष्ठोऽयमिति मन्त्रिभिः।
कपीनामीश्वरो राज्ये कृतः परमसम्मतः॥ २॥

"Our aforesaid father having died, Vālī, who was supremely honoured by all, was installed by the ministers on the throne of Kiṣkindhā as the ruler of monkeys, on the ground of his being the elder prince. (2)

राज्यं प्रशासतस्तस्य पितृपैतामहं महत्।
अहं सर्वेषु कालेषु प्रणतः प्रेष्यवत् स्थितः॥ ३॥

"While he justly ruled over his big ancestral kingdom, I remained submissive to him at all times and stood like his servant. (3)

मायावी नाम तेजस्वी पूर्वजो दुन्दुभेः सुतः।
तेन तस्य महद्वैरं वालिनः स्त्रीकृतं पुरा॥ ४॥

"There was a glorious son of the demon Maya, elder than Dundubhi. The said Vālī formerly had a bitter enmity with him on account of a woman. (4)

स तु सुप्ते जने रात्रौ किष्किन्धाद्वारमागतः।
नर्दति स्म सुसंरब्धो वालिनं चाह्वयद् रणे॥ ५॥

"Arrived at the gates of Kiṣkindhā at dead of night, when people were asleep, he for his part thundered and challenged Vālī to a duel, highly enraged as he was. (5)

प्रसुप्तस्तु मम भ्राता नर्दतो भैरवस्वनम्।
श्रुत्वा न ममृषे वाली निष्पपात जवात् तदा॥ ६॥

"Hearing the frightful roar of the thundering Māyāvī, my brother, Vālī, who was fast asleep, did not brook his challenge and briskly sallied forth at once. (6)

स तु वै निःसृतः क्रोधात् तं हन्तुमसुरोत्तमम्।
वार्यमाणस्ततः स्त्रीभिर्मया च प्रणतात्मना॥ ७॥

Emerged in fury to kill Māyāvī, the foremost of demons, Vālī for his part was actually restrained from that daring act by the women of his gynaeceum as well as by

me, whose body was bent low with submission. (7)

स तु निर्धूय सर्वान् नो निर्जगाम महाबलः।
ततोऽहमपि सौहार्दान्निःसृतो वालिना सह॥ ८॥

"Repelling us all, Vālī, however, who was possessed of extraordinary might, went forth. Out of affection I too thereupon sallied forth with Vālī. (8)

स तु मे भ्रातरं दृष्ट्वा मां च दूरादवस्थितम्।
असुरो जातसंत्रासः प्रदुद्राव तदा भृशम्॥ ९॥

"Seized with terror to see from a distance my elder brother, Vālī, stationed in a firm position to give battle, as well as myself, Māyāvī forthwith ran quickly for life. (9)

तस्मिन् द्रवति संत्रस्ते ह्यावां द्रुततरं गतौ।
प्रकाशोऽपि कृतो मार्गश्चन्द्रेणोद्गच्छता तदा॥ १०॥

"While he was fleeing alarmed for life, we two followed faster; the road was illumined at that time by the moon appearing in the horizon. (10)

स तृणैरावृतं दुर्गं धरण्या विवरं महत्।
प्रविवेशासुरो वेगादावामासाद्य विष्ठितौ॥ ११॥

"The aforesaid demon entered with expedition a large hole in the earth, which was covered with grass and hence difficult of access; while we two stood rooted on reaching the spot. (11)

तं प्रविष्टं रिपुं दृष्ट्वा बिलं रोषवशं गतः।
मामुवाच ततो वाली वचनं क्षुभितेन्द्रियः॥ १२॥

"Fallen a prey to anger on seeing his aforesaid adversary having penetrated deep into a hole, Vālī thereupon spoke to me as follows, his mind being agitated : (12)

इह तिष्ठाद्य सुग्रीव बिलद्वारि समाहितः।
यावदत्र प्रविश्याहं निहन्मि समरे रिपुम्॥ १३॥

" 'Remain alert at the mouth of this hole today, O Sugrīva, till I, penetrating deep into the hole, make short work of my enemy in the course of a duel.' (13)

मया त्वेतद् वचः श्रुत्वा याचितः स परंतपः।
शापयित्वा च मां पद्भ्यां प्रविवेश बिलं ततः॥ १४॥

"Though implored by me to take myself alongwith him on hearing this command, Vālī, for his part, the scorcher of his foes, thereupon penetrated deep into the hole, binding me on oath in the name of his own person to remain outside. (14)

तस्य प्रविष्टस्य बिलं साग्रः संवत्सरो गतः।
स्थितस्य च बिलद्वारि स कालो व्यत्यवर्तत॥ १५॥

"More than a year slipped away since he penetrated deep into the hole and the same period elapsed even as I remained stationed at the mouth of the hole. (15)

अहं तु नष्टं तं ज्ञात्वा स्नेहादागतसम्भ्रमः।
भ्रातरं न प्रपश्यामि पापशङ्कि च मे मनः॥ १६॥

"Since I did not perceive my elder brother with my own eyes all these long months, my mind began to apprehend his death. Nay, concluding him to have been killed by the demon, I for my part was overcome by a feeling of misgiving through affection. (16)

अथ दीर्घस्य कालस्य बिलात् तस्माद् विनिःसृतम्।
सफेनं रुधिरं दृष्ट्वा ततोऽहं भृशदुःखितः॥ १७॥

"Then, on seeing after a long time blood mixed with foam emerged from the aforesaid hole, I felt extremely distressed because of that. (17)

नर्दतामसुराणां च ध्वनिर्मे श्रोत्रमागतः।
न रतस्य च संग्रामे क्रोशतोऽपि स्वनो गुरोः॥ १८॥

"The yell of thundering demons too reached my ears, while the noise of my elder brother, even though he was roaring while engaged in the encounter, did not fall on my ears. (18)

अहं त्ववगतो बुद्ध्या चिह्नैस्तैर्भ्रातरं हतम्।
पिधाय च बिलद्वारं शिलया गिरिमात्रया॥ १९॥
शोकार्तश्चोदकं कृत्वा किष्किन्धामागतः सखे।
गूहमानस्य मे तत् त्वं यत्नतो मन्त्रिभिः श्रुतम्॥ २०॥

"By recourse to reason on the strength of the aforesaid indications, I, for my part,

concluded my elder brother to have been killed. Nay, blocking up the mouth of the hole with a rock as big as a hillock, and offering water to the spirit of the deceased, stricken as I was with grief, I returned to Kiṣkindhā, O friend! Although I concealed the truth, the secret was learnt by the ministers with effort. (19-20)

ततोऽहं तैः समागम्य समेतैरभिषेचितः।
राज्यं प्रशासतस्तस्य न्यायतो मम राघव॥ २१॥
आजगाम रिपुं हत्वा दानवं स तु वानरः।
अभिषिक्तं तु मां दृष्ट्वा क्रोधात् संरक्तलोचनः॥ २२॥

"Having met together and deliberated with one another, I was thereupon installed on the throne of Kiṣkindhā by the ministers in a body. Having got rid of his adversary, the demon (Māyāvī), the aforesaid monkey, my elder brother, Vālī, for his part came home while I was ruling his kingdom with justice, O scion of Raghu! Seeing me installed on the throne he had his eyes actually turned crimson due to anger. (21-22)

मदीयान् मन्त्रिणो बद्ध्वा परुषं वाक्यमब्रवीत्।
निग्रहे च समर्थस्य तं पापं प्रति राघव॥ २३॥
न प्रावर्तत मे बुद्धिर्भ्रातृगौरवयन्त्रिता।
हत्वा शत्रुं स मे भ्राता प्रविवेश पुरं तदा॥ २४॥

"Nay, binding my ministers in chains, he spoke harsh words to them. Even though I was capable of restraining that sinful monkey, Vālī, O scion of Raghu, my mind, which was weighed down by a feeling of reverence for my elder brother, did not feel inclined to do so. Having killed his adversary, the said brother of mine forthwith entered the capital in due course. (23-24)

मानयंस्तं महात्मानं यथावच्चाभिवादयम्।
उक्ताश्च नाशिषस्तेन प्रहृष्टेनान्तरात्मना॥ २५॥

"Holding as I did the high-minded Vālī in esteem, I greeted him with due reverence: benedictions, however, were not pronounced by him with a highly rejoiced mind. (25)

नत्वा पादावहं तस्य मुकुटेनास्पृशं प्रभो।
अपि वाली मम क्रोधान्न प्रसादं चकार सः॥ २६॥

"Bowing down to him I touched his feet with my crown, O lord! Due to anger, however, the said Vālī did not relent." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

While giving out the reasons of his hostility with Vālī, Sugrīva tells Śrī Rāma how in spite of his trying to pacify his elder brother, the latter exiled him

ततः क्रोधसमाविष्टं संरब्धं तमुपागतम्।
अहं प्रसादयांचक्रे भ्रातरं हितकाम्यया॥ १॥

"With intent to do him good I then sought to placate in the following words my elder brother Vālī, who came possessed of anger and was excited: (1)

दिष्ट्यासि कुशली प्राप्तो निहतश्च त्वया रिपुः।
अनाथस्य हि मे नाथस्त्वमेकोऽनाथनन्दन॥ २॥

"'By good luck you have returned home safe and the enemy has been killed by you. You are my only protector, protectorless as I was, O the delight of the forlorn! (2)

इदं बहुशलाकं ते पूर्णचन्द्रमिवोदितम्।
छत्रं सवालव्यजनं प्रतीच्छस्व मया धृतम्॥ ३॥

"'Here is your canopy supported on many ribs and resembling the full moon

appeared above horizon, held by me alongwith a pair of whisks; pray, accept it and allow it to be held over your head and the whisks to be waved on both sides of you. (3)

आर्तस्तत्र बिलद्वारि स्थितः संवत्सरं नृप।
दृष्ट्वा च शोणितं द्वारि बिलाच्चापि समुत्थितम्॥ ४॥
शोकसंविग्नहृदयो भृशं व्याकुलितेन्द्रियः।
अपिधाय बिलद्वारं शैलशृङ्गेण तत् तदा॥ ५॥
तस्माद् देशादपाक्रम्य किष्किन्धां प्राविशं पुनः।
विषादात्त्विह मां दृष्ट्वा पौरैर्मन्त्रिभिरेव च॥ ६॥
अभिषिक्तो न कामेन तन्मे क्षन्तुं त्वमर्हसि।
त्वमेव राजा मानार्हः सदा चाहं यथा पुरा॥ ७॥

" 'Having waited at the mouth of that hole for a full year, O monarch, even though I felt distressed over your entry into the hole, I felt agitated at heart through grief to see blood welled up from the hole and collected at its mouth, my mind being distracted. Closing the aforesaid mouth of the hole with the top of a cliff and withdrawing from that area, I then entered Kiṣkindhā again through despondency. Seeing me forlorn, without you for a year, I, for my part, was installed on the throne by the citizens as well as the ministers and not through covetousness on my part. You ought, therefore, to forgive the aforesaid offence on my part, unintentional as it was. You alone are the sovereign deserving of honour, while I am ever your servant as heretofore. (4—7)

राजभावे नियोगोऽयं मम त्वद्विरहात् कृतः।
सामात्यपौरनगरं स्थितं निहतकण्टकम्॥ ८॥
न्यासभूतमिदं राज्यं तव निर्यातयाम्यहम्।
मा च रोषं कृथाः सौम्य मम शत्रुनिषूदन॥ ९॥

" 'This installation of mine on the throne of Kiṣkindhā was brought about due to your absence. I hereby restore to you your kingdom including ministers, citizens and the city of Kiṣkindhā, which vested in me as a sacred trust and which has been rid of all thorns. Therefore, O gentle brother do not give vent to anger towards me, O exterminator of foes! (8-9)

याचे त्वां शिरसा राजन् मया बद्धोऽयमञ्जलिः।
बलादस्मिन् समागम्य मन्त्रिभिः पुरवासिभिः॥ १०॥
राजभावे नियुक्तोऽहं शून्यदेशजिगीषया।
स्निग्धमेवं ब्रुवाणं मां स विनिर्भर्त्स्य वानरः॥ ११॥
धिक्त्वामिति च मामुक्त्वा बहु तत्तदुवाच ह।
प्रकृतीश्च समानीय मन्त्रिणश्चैव सम्मतान्॥ १२॥
मामाह सुहृदां मध्ये वाक्यं परमगर्हितम्।
विदितं वो मया रात्रौ मायावी स महासुरः॥ १३॥
मां समाह्वयत क्रुद्धो युद्धाकांक्षी तदा पुरा।
तस्य तद् भाषितं श्रुत्वा निःसृतोऽहं नृपालयात्॥ १४॥

" 'I solicit you, O sovereign, with my head bent low to get pleased with me and here stand my palms joined together in supplication. I was forcibly installed on this throne by your ministers and the citizens in a body lest a rulerless state should tempt others to conquer it.' "Censuring me, even though I spoke such loving words, and saying 'Fie upon you!' the said monkey, Vālī, actually uttered many abusive words. Nay, calling together (accredited representatives of) the people as well as ministers who were held in high esteem, he spoke to me most contemptible words in the midst of my near and dear ones as follows : " 'It is known to you how that mighty demon, Māyāvī, who sought a trial of arms with me, angrily challenged me to a duel the other day at dead of night. Hearing his aforesaid challenge, I sallied forth from my royal residence. (10—14)

अनुयातश्च मां तूर्णमयं भ्राता सुदारुणः।
स तु दृष्ट्वैव मां रात्रौ सद्वितीयं महाबलः॥ १५॥
प्राद्रवद् भयसंत्रस्तो वीक्ष्यावां समुपागतौ।
अभिद्रुतस्तु वेगेन विवेश स महाबिलम्॥ १६॥

" 'This most cruel younger brother of mine too followed me apace. The moment the demon saw me followed by another at night, the fellow, even though possessed of great might, fled for life, distracted as he

was through fear. Nay, put to flight with greater speed on perceiving us arrived very near, he entered a big hole with impetuosity. (15-16)

तं प्रविष्टं विदित्वा तु सुघोरं सुमहद्बिलम्।
अयमुक्तोऽथ मे भ्राता मया तु क्रूरदर्शनः॥ १७॥

" 'Knowing him to have entered a most fearful and very large hole, this younger brother of mine of cruel aspect for his part was then spoken to by me as follows : (17)

अहत्वा नास्ति मे शक्तिः प्रतिगन्तुमितः पुरीम्।
बिलद्वारि प्रतीक्ष त्वं यावदेनं निहन्म्यहम्॥ १८॥

" 'Power is lacking in me to return from this place to the city of Kiṣkindhā without disposing of this demon. Therefore, wait you at the mouth of the gate till I get rid of him. (18)

स्थितोऽयमिति मत्वाहं प्रविष्टस्तु दुरासदम्।
तं मे मार्गयतस्तत्र गतः संवत्सरस्तदा॥ १९॥
स तु दृष्टो मया शत्रुरनिर्वेदाद् भयावहः।
निहतश्च मया सद्यः स सर्वैः सह बन्धुभिः॥ २०॥

" 'Presuming that my brother will remain standing there, I for my part penetrated deep into the cave, which was difficult of access. While I remained hunting the demon in that cave a whole year rolled by. Then that dreadful enemy for his part was seen by me without causing any despondency (in me because of his not having been seen for a whole year) and the demon was killed by me then and there with all his kinsmen. (19-20)

तस्यास्यात्तु प्रवृत्तेन रुधिरौघेण तद्बिलम्।
पूर्णमासीद् दुराक्रामं स्तनतस्तस्य भूतले॥ २१॥

" 'While he was thundering in the bowels of the earth, the said cave was for its part filled with a stream of blood which gushed forth from his mouth and consequently rendered difficult to pass through. (21)

सूदयित्वा तु तं शत्रुं विक्रान्तं तमहं सुखम्।
निष्क्रामं नैव पश्यामि बिलस्य पिहितं मुखम्॥ २२॥

" 'Having killed with ease my powerful enemy, the notorious Māyāvī, I would not find my way out of the cave as its entrance was closed. (22)

विक्रोशमानस्य तु मे सुग्रीवेति पुनः पुनः।
यतः प्रतिवचो नास्ति ततोऽहं भृशदुःखितः॥ २३॥

" 'Since no response whatever came from outside even though I cried out loudly 'O Sugrīva ! again and again, hence I felt sore afflicted. (23)

पादप्रहारैस्तु मया बहुभिः परिपातितम्।
ततोऽहं तेन निष्क्रम्य पथा पुरमुपागतः॥ २४॥

" 'The rock was, however, pushed back by me with many a kick. Emerging through that outlet I then returned to the city. (24)

तत्रानेनास्मि संरुद्धो राज्यं मृगयताऽऽत्मनः।
सुग्रीवेण नृशंसेन विस्मृत्य भ्रातृसौहृदम्॥ २५॥

" 'Disregarding brotherly affection, I was thus shut up in that cave by this cruel Sugrīva, who sought rulership for himself.' (25)

एवमुक्त्वा तु मां तत्र वस्त्रेणैकेन वानरः।
तदा निर्वासयामास वाली विगतसाध्वसः॥ २६॥

"Saying so, the monkey, Vālī, for his part, from whom all sense of shame had departed, banished me then and there with a single piece of cloth, stripping me of all my possessions. (26)

तेनाहमपविद्धश्च हृतदारश्च राघव।
तद्भयाच्च महीं सर्वां क्रान्तवान् सवनार्णवाम्॥ २७॥

"Expelled by him and deprived of my spouse too, O scion of Raghu, I ranged the whole earth with its forests and oceans for fear of him. (27)

ऋष्यमूकं गिरिवरं भार्याहरणदुःखितः।
प्रविष्टोऽस्मि दुराधर्षं वालिनः कारणान्तरे॥ २८॥

"Distressed by the usurpation of my consort, I have retired to Ṛṣyamūka, the foremost of mountains, which is difficult of access for Vālī due to another reason (the imprecation uttered by Sage Mataṅga). (28)

एतत्ते सर्वमाख्यातं वैरानुकथनं महत्।
अनागसा मया प्राप्तं व्यसनं पश्य राघव॥ २९॥

"In this way the whole momentous story of my hostility with Vālī has been narrated to you by me. See for yourself, O scion of Raghu, the misfortune met with by me, innocent though I am. (29)

वालिनश्च भयात् तस्य सर्वलोकभयापह।
कर्तुमर्हसि मे वीर प्रसादं तस्य निग्रहात्॥ ३०॥

"Nay, you ought to bring immunity to me, situated as I am, from the threat of Vālī through his subjugation, O gallant prince, the dispeller of the fear of all the worlds!" (30)

एवमुक्तः स तेजस्वी धर्मज्ञो धर्मसंहितम्।
वचनं वक्तुमारेभे सुग्रीवं प्रहसन्निव॥ ३१॥

Requested as aforesaid, the glorious Śrī Rāma, who knew what is right, proceeded to address the following words, conformable to righteousness, to Sugrīva as though laughing heartily : (31)

अमोघाः सूर्यसंकाशा निशिता मे शरा इमे।
तस्मिन् वालिनि दुर्वृत्ते पतिष्यन्ति रुषान्विताः॥ ३२॥

"Full of wrath these unfailing sharp arrows of mine, brilliant as the sun, will descend on that Vālī of immoral conduct. (32)

यावत् तं नहि पश्येयं तव भार्यापहारिणम्।
तावत् स जीवेत् पापात्मा वाली चारित्रदूषकः॥ ३३॥

"The aforesaid Vālī, whose mind is set on sin and who has transgressed morality, will survive only till I do not behold that usurper of your spouse. (33)

आत्मानुमानात् पश्यामि मग्नस्त्वं शोकसागरे।
त्वामहं तारयिष्यामि बाढं प्राप्स्यसि पुष्कलम्॥ ३४॥

"Through inference based on my own example I can see that you are plunged in an ocean of grief. I shall accordingly help you to cross it and you will surely be able to regain all that you have lost, viz., your consort and sovereignty, too." (34)

तस्य तद् वचनं श्रुत्वा हर्षपौरुषवर्धनम्।
सुग्रीवः परमप्रीतः सुमहद्वाक्यमब्रवीत्॥ ३५॥

Supremely rejoiced to hear the aforesaid assurance of Śrī Rāma, which intensified his joy and courage, Sugrīva gave a most momentous reply. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

With a view to ascertaining Śrī Rāma's actual strength, Sugrīva expatiates on the prowess of Vālī and tells him how Māyāvī's brother, the demon Dundubhi too challenged him to a duel and how, having made short work of him, Vālī listlessly hurled his dead body crossing over to the precincts of the hermitage of Sage Mataṅga, and how the site of the hermitage having been desecrated with blood, spattered here and there from it's mouth, Sage Mataṅga pronounced a curse forbidding the individual who had perpetrated the sacrilege to enter the hermitage on pain of death, thus enabling Sugrīva to live unmolested in that retreat. In order to convince Sugrīva of his superior might Śrī Rāma kicks the skeleton of Dundubhi away with his toe. Belittling this feat on the ground of the skeleton havng shrunk as a result of exposure, Sugrīva further asks Śrī Rāma to pierce with his arrow one of the seven sal trees standing there and thus demonstrate his strength

रामस्य वचनं श्रुत्वा हर्षपौरुषवर्धनम्।
सुग्रीवः पूजयांचक्रे राघवं प्रशशंस च॥ १॥

Hearing the assurance of Śrī Rāma, that enhanced his joy and courage, Sugrīva welcomed it and applauded him in the following words : (1)

असंशयं प्रज्वलितैस्तीक्ष्णैर्मर्मातिगैः शरैः।
त्वं दहेः कुपितो लोकान् युगान्त इव भास्करः॥ २॥

"Like the sun at the end of creation, you can doubtless consume, when provoked, all the worlds with your fiery and pointed arrows that are capable of piercing the vital parts. (2)

वालिनः पौरुषं यत्तद् यच्च वीर्यं धृतिश्च या।
तन्ममैकमनाः श्रुत्वा विधत्स्व यदनन्तरम्॥ ३॥

"Hearing from my lips with a concentrated mind of the prowess as well as of the valour and fortitude that exist in Vālī, do what should be done next. (3)

समुद्रात् पश्चिमात् पूर्वं दक्षिणादपि चोत्तरम्।
क्रामत्यनुदिते सूर्ये वाली व्यपगतक्लमः॥ ४॥

"Getting up at the close of night Vālī strides from the western to the eastern and (moving to the south) from the southern to the northern ocean too, fatigue having altogether departed from him. (4)

अग्राण्यारुह्य शैलानां शिखराणि महान्त्यपि।
ऊर्ध्वमुत्पात्य तरसा प्रतिगृह्णाति वीर्यवान्॥ ५॥

"Climbing up the tops of mountains, and tossing up even gigantic peaks with force, the mighty Vālī catches them up.(5)

बहवः सारवन्तश्च वनेषु विविधा द्रुमाः।
वालिना तरसा भग्ना बलं प्रथयताऽऽत्मनः॥ ६॥

"Nay, numerous solid trees of every description in the forests were forcibly snapped by Vālī while demonstrating his might. (6)

महिषो दुन्दुभिर्नाम कैलासशिखरप्रभः।
बलं नागसहस्रस्य धारयामास वीर्यवान्॥ ७॥

"A mighty demon appearing in the form of a buffalo, Dundubhi by name, who shone like the peak of Kailāsa, bore the strength of a thousand elephants. (7)

स वीर्योत्सेकदुष्टात्मा वरदानेन मोहितः।
जगाम स महाकायः समुद्रं सरितां पतिम्॥ ८॥

"Blinded by a boon, that gigantic buffalo, whose mind had been perverted by pride of strength, approached Ocean, the lord of rivers. (8)

ऊर्मिमन्तमतिक्रम्य सागरं रत्नसंचयम्।
मम युद्धं प्रयच्छेति तमुवाच महार्णवम्॥ ९॥

"Disdaining the turbulent sea, the storehouse of jewels, he said to the celebrated Ocean, 'Give battle to me!' (9)

ततः समुद्रो धर्मात्मा समुत्थाय महाबलः।
अब्रवीद् वचनं राजन्नसुरं कालचोदितम्॥ १०॥

Duly rising (as a mark of respect), the very mighty Ocean, whose mind was set on righteousness, then replied as follows to the demon, who was impelled by the Time-Spirit : (10)

समर्थो नास्मि ते दातुं युद्धं युद्धविशारद।
श्रूयतां त्वभिधास्यामि यस्ते युद्धं प्रदास्यति॥ ११॥

" 'I am not competent to give battle to you, O demon skilled in warfare! Listen, I will presently name him who will give battle to you. (11)

शैलराजो महारण्ये तपस्विशरणं परम्।
शंकरश्वशुरो नाम्ना हिमवानिति विश्रुतः॥ १२॥

" 'There exists in a large forest the lord of mountains, Himavān by name, the supreme resort of ascetics and the far-famed father-in-law of Lord Śiva. (12)

महाप्रस्रवणोपेतो बहुकन्दरनिर्झरः।
स समर्थस्तव प्रीतिमतुलां कर्तुमर्हति॥ १३॥

" 'Adorned with big waterfalls and comprising numerous caves and cascades, he is powerful and ought to render incomparable satisfaction to you through his skill in warfare. (13)

तं भीतमिति विज्ञाय समुद्रमसुरोत्तमः।
हिमवद्वनमागम्य शरश्चापादिव च्युतः॥ १४॥

" 'Concluding Ocean to be afraid of himself, Dundubhi (the foremost of demons) sped to the forest of Himavān like an arrow shot from a bow. (14)

ततस्तस्य गिरेः श्वेता गजेन्द्रप्रतिमाः शिलाः।
चिक्षेप बहुधा भूमौ दुन्दुभिर्विननाद च॥ १५॥

"Then he hurled to the ground in a large number white cliffs of that mountain, resembling lordly elephants, and loudly roared. (15)

ततः श्वेताम्बुदाकारः सौम्यः प्रीतिकराकृतिः।
हिमवानब्रवीद् वाक्यं स्व एव शिखरे स्थितः॥ १६॥

"Remaining established on his own summit, the gentle Himavān, who looked like a white cloud and wore a pleasing aspect, spoke as follows : (16)

क्लेष्टुमर्हसि मां न त्वं दुन्दुभे धर्मवत्सल।
रणकर्मस्वकुशलस्तपस्विशरणो ह्यहम्॥ १७॥

" 'You ought not to pester me, O Dundubhi, who are fond of righteousness. I am not adept in warfare, the resort as I am of ascetics.' (17)

तस्य तद् वचनं श्रुत्वा गिरिराजस्य धीमतः।
उवाच दुन्दुभिर्वाक्यं क्रोधात् संरक्तलोचनः॥ १८॥

"Hearing the aforesaid reply of the wise king of mountains, Dundubhi spoke as follows, his eyes turned crimson through anger : (18)

यदि युद्धेऽसमर्थस्त्वं मद्भयाद् वा निरुद्यमः।
तमाचक्ष्व प्रदद्यान्मे यो हि युद्धं युयुत्सतः॥ १९॥

" 'If you are incapable of an encounter (with me) or are inactive through fear of me, name him who may actually give battle to me in earnest, eager as I am to fight.' (19)

हिमवानब्रवीद् वाक्यं श्रुत्वा वाक्यविशारदः।
अनुक्तपूर्वं धर्मात्मा क्रोधात् तमसुरोत्तमम्॥ २०॥

"Hearing this, Himavān, who was an adept in expression and whose mind was set on virtue, angrily spoke as follows to Dundubhi the foremost of demons, to whom the name of a rival had not been mentioned before : (20)

वाली नाम महाप्राज्ञ शक्रपुत्रः प्रतापवान्।
अध्यास्ते वानरः श्रीमान् किष्किन्धामतुलप्रभाम्॥ २१॥

" 'A glorious and mighty monkey, Vālī by name, son of Indra (the ruler of gods), dwells in Kiṣkindhā, which is unequalled in splendour, O highly intelligent demon ! (21)

स समर्थो महाप्राज्ञस्तव युद्धविशारदः।
द्वन्द्वयुद्धं स दातुं ते नमुचेरिव वासवः॥ २२॥

" 'Highly intelligent and skilled in warfare, the aforesaid Vālī is capable of giving battle to you as Indra did to Namuci in the past. (22)

तं शीघ्रमभिगच्छ त्वं यदि युद्धमिहेच्छसि।
स हि दुर्मर्षणो नित्यं शूरः समरकर्मणि॥ २३॥

" 'Approach him quickly if you seek an encounter with some rival on this earth; for he does not easily brook opposition and is ever valiant in warfare." (23)

श्रुत्वा हिमवतो वाक्यं कोपाविष्टः स दुन्दुभिः।
जगाम तां पुरीं तस्य किष्किन्धां वालिनस्तदा॥ २४॥
धारयन् माहिषं रूपं तीक्ष्णशृङ्गो भयावहः।
प्रावृषीव महामेघस्तोयपूर्णो नभस्तले॥ २५॥

"Seized with wrath to hear the words of Himavān, nay, retaining the form of a buffalo and looking like a huge cloud surcharged with water in the vault of heavens during the rains, the said Dundubhi, who was endowed with pointed horns and inspired terror, forthwith sought Kiṣkindhā, the well-known capital of the celebrated Vālī. (24-25)

ततस्तु द्वारमागम्य किष्किन्धाया महाबलः।
ननर्द कम्पयन् भूमिं दुन्दुभिर्दुन्दुभिर्यथा॥ २६॥
समीपजान् द्रुमान् भञ्जन् वसुधां दारयन् खुरैः।
विषाणेनोल्लिखन् दर्पात् तद्द्वारं द्विरदो यथा॥ २७॥

"Reaching the gate of Kiṣkindhā, Dundubhi for his part, who was possessed of great might, thundered even as a large kettledrum would when beaten, causing the earth to shake, snapping the trees that had taken root in the neighbourhood, nay, rending the earth with its hoofs and arrogantly damaging the gate of Kiṣkindhā with its horns, as an elephant would with its tusk. (26-27)

अन्तःपुरगतो वाली श्रुत्वा शब्दममर्षणः।
निष्पपात सह स्त्रीभिस्ताराभिरिव चन्द्रमा॥ २८॥

"Hearing the roar, Vālī, who was in the gynaeceum, and who was intolerant by nature, rushed forth with his wives even as the moon would appear in the horizon with hosts of stars. (28)

मितं व्यक्ताक्षरपदं तमुवाच स दुन्दुभिम्।
हरीणामीश्वरो वाली सर्वेषां वनचारिणाम्॥ २९॥

"Vālī, the ruler of monkeys as well as of all the other denizens of the forest, spoke to the aforesaid Dundubhi in the following few words uttered with distinct accents : (29)

किमर्थं नगरद्वारमिदं रुद्ध्वा विनर्दसे।
दुन्दुभे विदितो मेऽसि रक्ष प्राणान् महाबल॥ ३०॥

" 'Why do you utter loud threats blocking this gate of the city, O Dundubhi? You are already known to me; (please) save your life (if you can), O demon possessed of extraordinary might !' (30)

तस्य तद् वचनं श्रुत्वा वानरेन्द्रस्य धीमतः।
उवाच दुन्दुभिर्वाक्यं क्रोधात् संरक्तलोचनः॥ ३१॥

"Hearing the aforesaid challenge of the wise Vālī, the ruler of monkeys, Dundubhi replied as follows, his eyes turned crimson with anger : (31)

न त्वं स्त्रीसंनिधौ वीर वचनं वक्तुमर्हसि।
मम युद्धं प्रयच्छाद्य ततो ज्ञास्यामि ते बलम्॥ ३२॥

" 'You ought not to throw out a challenge in the presence of ladies, O gallant monkey ! Give battle to me today, then only shall I come to know your might. (32)

अथवा धारयिष्यामि क्रोधमद्य निशामिमाम्।
गृह्यतामुदयः स्वैरं कामभोगेषु वानर॥ ३३॥

" 'Or, I shall restrain my anger today; let your passion for the enjoyment of sensuous pleasures be freely indulged in for this night, O monkey ! (33)

दीयतां सम्प्रदानं च परिष्वज्य च वानरान्।
सर्वशाखामृगेन्द्रस्त्वं संसादय सुहृज्जनम्॥ ३४॥

"'Let loving presents be given to the monkeys after embracing them. Take you leave of your dear and near ones, the ruler as you are of all monkeys. (34)

सुदृष्टां कुरु किष्किन्धां कुरुष्वात्मसमं पुरे।
क्रीडस्व च समं स्त्रीभिरहं ते दर्पशासनः॥ ३५॥

"'Let Kiṣkindhā be carefully seen for the last time, since you are not going to see it any more; place a replica of yours in the person of your son in charge of the city to look after it when you are no more and revel finally in the company of your wives till sunrise; for I am going to tame your arrogance soon. (35)

यो हि मत्तं प्रमत्तं वा भग्नं वा रहितं कृशम्।
हन्यात् स भ्रूणहा लोके त्वद्विधं मदमोहितम्॥ ३६॥

"'He who kills one who is drunk, is unwary, has broken a limb or has been deprived of his weapons, is emaciated of body or is blinded by passion like you is indeed as despicable as a foeticide.' (36)

स प्रहस्याब्रवीन्मन्दं क्रोधात् तमसुरेश्वरम्।
विसृज्य ताः स्त्रियः सर्वास्ताराप्रभृतिकास्तदा॥ ३७॥

Laughing heartily and dismissing all those ladies led by Tārā, Vālī now angrily replied as follows to the silly lord of demons : (37)

मत्तोऽयमिति मा मंस्था यद्यभीतोऽसि संयुगे।
मदोऽयं सम्प्रहारेऽस्मिन् वीरपानं समर्थ्यताम्॥ ३८॥

"'Do not be misled to think that I am drunk, if you are not afraid of engaging in a contest with me. Let this inebriety of mine be construed as a state of drunkenness resorted to by a hero on the occasion of this duel with you.' (38)

तमेवमुक्त्वा संक्रुद्धो मालामुत्क्षिप्य काञ्चनीम्।
पित्रा दत्तां महेन्द्रेण युद्धाय व्यवतिष्ठत॥ ३९॥

"Replying to him thus and throwing about his neck a chain of gold gifted to him by his father, the mighty Indra, Vālī stood prepared for an encounter with the demon, highly enraged. (39)

विषाणयोर्गृहीत्वा तं दुन्दुभिं गिरिसंनिभम्।
आविध्यत तथा वाली विनदन् कपिकुञ्जरः॥ ४०॥

"Seizing by the horns the aforesaid Dundubhi, who looked like a mountain, Vālī, an elephant among monkeys, forthwith began to revolve him, uttering a loud deep hoarse sound. (40)

बलाद् व्यापादयांचक्रे ननर्द च महास्वनम्।
श्रोत्राभ्यामथ रक्तं तु तस्य सुस्राव पात्यतः॥ ४१॥

"Vālī then threw him down and uttered a loud cry. While he was being thrown down, blood immediately flowed from his ears. (41)

तयोस्तु क्रोधसंरम्भात् परस्परजयैषिणोः।
युद्धं समभवद् घोरं दुन्दुभेर्वालिनस्तथा॥ ४२॥

"A terrible struggle then raged between the two combatants, Dundubhi and Vālī, who were keen to conquer each other in the vehemence of their wrath. (42)

अयुध्यत तदा वाली शक्रतुल्यपराक्रमः।
मुष्टिभिर्जानुभिः पद्भिः शिलाभिः पादपैस्तथा॥ ४३॥

"Vālī, who was equal to Indra, the ruler of gods, in prowess, then struck with fists, knees, feet, rocks and trees. (43)

परस्परं घ्नतोस्तत्र वानरासुरयोस्तदा।
आसीद्धीनोऽसुरो युद्धे शक्रसूनुर्व्यवर्धत॥ ४४॥

"While the monkey and the demon were striking one another on that spot at that time, the demon began to lose ground in the contest, while Vālī (Indra's son) gained the upper hand. (44)

तं तु दुन्दुभिमुद्यम्य धरण्यामभ्यपातयत्।
युद्धे प्राणहरे तस्मिन्निष्पिष्टो दुन्दुभिस्तदा॥ ४५॥

"Lifting Dundubhi, Vālī for his part dashed him to the ground with the result that Dundubhi was instantly crushed in that deadly contest. (45)

स्रोतोभ्यो बहु रक्तं तु तस्य सुस्राव पात्यतः।
पपात च महाबाहुः क्षितौ पञ्चत्वमागतः॥ ४६॥

"While he was being thrown down, profuse blood flowed from the openings in his body (viz., his eyes, ears, nostrils, mouth and so on) and the mighty-armed demon dropped dead to the ground. (46)

तं तोलयित्वा बाहुभ्यां गतसत्त्वमचेतनम्।
चिक्षेप वेगवान् वाली वेगेनैकेन योजनम्॥ ४७॥

"Lifting up with his arms Dundubhi, who was now lifeless and as such unconscious, the impetuous Vālī hurled him with a single effort to a distance of four miles. (47)

तस्य वेगप्रविद्धस्य वक्त्रात् क्षतजबिन्दवः।
प्रपेतुर्मारुतोत्क्षिप्ता मतङ्गस्याश्रमं प्रति॥ ४८॥

"Propelled by the wind, drops of blood from the mouth of the demon, when he was hurled with impetuosity, fell on the side of Mataṅga's hermitage. (48)

तान् दृष्ट्वा पतितांस्तत्र मुनिः शोणितविप्रुषः।
क्रुद्धस्तस्य महाभाग चिन्तयामास को न्वयम्॥ ४९॥

"Enraged to behold those drops of blood fallen in the precincts of his hermitage, O highly blessed prince, the sage contemplated as to who on earth was responsible for scattering the blood. (49)

येनाहं सहसा स्पृष्टः शोणितेन दुरात्मना।
कोऽयं दुरात्मा दुर्बुद्धिरकृतात्मा च बालिशः॥ ५०॥

" 'Who is the evil-minded, perverse, wanton and stupid fellow by whom I have been spattered with blood all at once?' he said to himself. (50)

इत्युक्त्वा स विनिष्क्रम्य ददृशे मुनिसत्तमः।
महिषं पर्वताकारं गतासुं पतितं भुवि॥ ५१॥

"Saying so and coming out in the open, the aforesaid jewel among ascetics beheld a buffalo, looking like a mountain, fallen dead on the ground. (51)

स तु विज्ञाय तपसा वानरेण कृतं हि तत्।
उत्ससर्ज महाशापं क्षेप्तारं वानरं प्रति॥ ५२॥

"Definitely coming to know by virtue of his askesis that it was surely the work of a monkey, he pronounced the following terrible imprecation on the monkey who had hurled the carcass. (52)

इह तेनाप्रवेष्टव्यं प्रविष्टस्य वधो भवेत्।
वनं मत्संश्रयं येन दूषितं रुधिरस्रवैः॥ ५३॥

" 'The monkey by whom the forest which is my abode has been desecrated with drops of blood ought not to set foot into this forest; his death will instantly follow if he steps into it. (53)

क्षिपता पादपाश्चेमे सम्भग्नाश्चासुरीं तनुम्।
समन्तादाश्रमं पूर्णं योजनं मामकं यदि॥ ५४॥
आगमिष्यति दुर्बुद्धिर्व्यक्तं स न भविष्यति।
ये चास्य सचिवाः केचित् संश्रिता मामकं वनम्॥ ५५॥
न च तैरिह वस्तव्यं श्रुत्वा यान्तु यथासुखम्।
तेऽपि वा यदि तिष्ठन्ति शपिष्ये तानपि ध्रुवम्॥ ५६॥
वनेऽस्मिन् मामके नित्यं पुत्रवत् परिरक्षिते।
पत्राङ्कुरविनाशाय फलमूलाभवाय च॥ ५७॥

" 'If the perverted fellow by whom these trees have been smashed while throwing away the corpse of a demon sets his foot within a radius of full four miles of my hermitage will surely no longer survive. Nor should his ministers, whosoever have encamped in my forest tarry here any longer. Let them on hearing this malediction conveniently depart. If, however, they too remain in this forest of mine—which has been nurtured by me like my own offspring—for the destruction of its leaves and shoots as well as for the extinction of its fruits and roots, I shall assuredly curse them too. (54—57)

दिवसश्चाद्य मर्यादा यं द्रष्टा श्वोऽस्मि वानरम्।
बहुवर्षसहस्राणि स वै शैलो भविष्यति॥ ५८॥

" 'This day (on which I pronounced this execration) is the deadline for their sojourn in this forest. The monkey whom I shall see here tomorrow will surely be changed into a rock and continue in that state for many thousands of years.' (58)

ततस्ते वानराः श्रुत्वा गिरं मुनिसमीरिताम्।
निश्चक्रमुर्वनात् तस्मात् तान् दृष्ट्वा वालिरब्रवीत्॥ ५९॥

"Hearing the malediction uttered by the sage, the aforesaid monkeys thereupon went away from that forest. Seeing them, Vālī said to them : (59)

किं भवन्तः समस्ताश्च मतङ्गवनवासिनः।
मत्समीपमनुप्राप्ता अपि स्वस्ति वनौकसाम्॥ ६०॥

" 'Wherefore have you and all the denizens of Mataṅgavana (the grove occupied by Sage Mataṅga) sought my presence? I hope all is well with the denizens of the said forest.' (60)

ततस्ते कारणं सर्वं तथा शापं च वालिनः।
शशंसुर्वानराः सर्वे वालिने हेममालिने॥ ६१॥

"Thereupon all those monkeys reported to Vālī, who was adorned with a chain of gold, the whole reason of their sudden departure from the forest and referred to the malediction pronounced on Vālī. (61)

एतच्छ्रुत्वा तदा वाली वचनं वानरेरितम्।
स महर्षिं समासाद्य याचते स्म कृताञ्जलिः॥ ६२॥

"Hearing the aforesaid explanation given by the monkeys, and duly approaching the eminent sage, the aforesaid Vālī with joined palms craved his indulgence. (62)

महर्षिस्तमनादृत्य प्रविवेशाश्रमं प्रति।
शापधारणभीतस्तु वाली विह्वलतां गतः॥ ६३॥

"Disregarding him, however, the eminent sage entered deep into the hermitage, while Vālī, who was afraid of receiving the curse, was reduced to a state of utter confusion. (63)

ततः शापभयाद् भीतो ऋष्यमूकं महागिरिम्।
प्रवेष्टुं नेच्छति हरिर्द्रष्टुं वापि नरेश्वर॥ ६४॥

"Stricken with fear of the curse, the monkey, Vālī, no longer seeks to enter the boundary of the great Ṛṣyamūka hill or even to look at it, O lord of human beings ! (64)

तस्याप्रवेशं ज्ञात्वाहमिदं राम महावनम्।
विचरामि सहामात्यो विषादेन विवर्जितः॥ ६५॥

"Knowing that he cannot penetrate into it, O Rāma, I roam about in this large forest with my ministers, entirely free from anxiety as I am. (65)

एषोऽस्थिनिचयस्तस्य दुन्दुभेः सम्प्रकाशते।
वीर्योत्सेकान्निरस्तस्य गिरिकूटनिभो महान्॥ ६६॥

"Here is the colossal heap, shining most conspicuously like a mountain-top, of the bones of Dundubhi, who was thrown with pride of virility. (66)

इमे च विपुलाः साला: सप्त शाखावलम्बिनः।
यत्रैकं घटते वाली निष्पत्रयितुमोजसा॥ ६७॥

"These are the seven gigantic sal trees, hanging low with their boughs, each of which Vālī can denude of its leaves by shaking it with his might. (67)

एतदस्यासमं वीर्यं मया राम प्रकाशितम्।
कथं तं वालिनं हन्तुं समरे शक्ष्यसे नृप॥ ६८॥

"Such is the matchless strength of Vālī revealed by me, O Rāma ! How will you be able to kill that Vālī in a combat, O protector of men?" (68)

तथा ब्रुवाणं सुग्रीवं प्रहसँल्लक्ष्मणोऽब्रवीत्।
कस्मिन् कर्मणि निर्वृत्ते श्रद्दध्या वालिनो वधम्॥ ६९॥

To Sugrīva, who was speaking as aforesaid, Lakṣmaṇa, heartily laughing, said, "On what feat being accomplished should you believe that Vālī can be disposed of by Śrī Rāma?" (69)

तमुवाचाथ सुग्रीवः सप्त सालानिमान् पुरा।
एवमेकैकशो वाली विव्याधाथ स चासकृत्॥ ७०॥

To him Sugrīva forthwith replied, "In the past Vālī pierced these seven sal trees one after another and he did so more than once even later. (70)

रामो निर्दारयेदेषां बाणेनैकेन च द्रुमम्।
वालिनं निहतं मन्ये दृष्ट्वा रामस्य विक्रमम्॥ ७१॥

"If Śrī Rāma too should be able to split one of these trees with a single arrow, I shall consider Vālī killed on witnessing Śrī Rāma's prowess. (71)

हतस्य महिषस्यास्थि पादेनैकेन लक्ष्मण।
उद्यम्य प्रक्षिपेच्चापि तरसा द्वे धनुःशते॥ ७२॥

"I shall deem him killed even if lifting with his single foot the bones of the buffalo made short work of by Vālī, Śrī Rāma should be able to throw them by his might to a distance of two hundred bows' (or eight hundred arms') length, O Lakṣmaṇa!" (72)

एवमुक्त्वा तु सुग्रीवो रामं रक्तान्तलोचनम्।
ध्यात्वा मुहूर्तं काकुत्स्थं पुनरेव वचोऽब्रवीत्॥ ७३॥

Saying so, and contemplating awhile on Śrī Rāma, Sugrīva, for his part, the corners of whose eyes were red, spoke once more as follows to Śrī Rāma (a scion of Kakutstha): (73)

शूरश्च शूरमानी च प्रख्यातबलपौरुषः।
बलवान् वानरो वाली संयुगेष्वपराजितः॥ ७४॥

"The powerful monkey, Vālī, is valiant and accounts himself valiant and is widely known for his strength and manliness. He has never been worsted in conflicts. (74)

दृश्यन्ते चास्य कर्माणि दुष्कराणि सुरैरपि।
यानि संचिन्त्य भीतोऽहमृष्यमूकमुपाश्रितः॥ ७५॥

"His exploits are seen to be such as are difficult to accomplish even for gods and pondering them I have taken shelter on Mount Ṛṣyamūka, afraid as I am. (75)

तमजय्यमधृष्यं च वानरेन्द्रममर्षणम्।
विचिन्तयन्न मुञ्चामि ऋष्यमूकममुं त्वहम्॥ ७६॥

"Thinking with apprehension of that lord of monkeys, who is invincible, nay, unassailable and intolerant, I, for my part, do not leave this Ṛṣyamūka mountain.(76)

उद्विग्नः शङ्कितश्चाहं विचरामि महावने।
अनुरक्तैः सहामात्यैर्हनुमत्प्रमुखैर्वरैः॥ ७७॥

"Perturbed and full of apprehension I roam about in the extensive forest with my devoted and excellent ministers headed by Hanumān. (77)

उपलब्धं च मे श्लाघ्यं सन्मित्रं मित्रवत्सल।
त्वामहं पुरुषव्याघ्र हिमवन्तमिवाश्रितः॥ ७८॥

"Nay, a praiseworthy and noble ally has been found by me in you, O prince, fond of your friends! I have taken refuge in you as one would resort to the Himālaya mountain, O tiger among men! (78)

किं तु तस्य बलज्ञोऽहं दुर्भ्रातुर्बलशालिनः।
अप्रत्यक्षं तु मे वीर्यं समरे तव राघव॥ ७९॥

"I am, however, aware of the strength of my mighty and vile brother; while your prowess in battle is not before my eyes, O scion of Raghu! (79)

न खल्वहं त्वां तुलये नावमन्ये न भीषये।
कर्मभिस्तस्य भीमैश्च कातर्यं जनितं मम॥ ८०॥

"Assuredly, I neither test you, nor belittle you, nor do I frighten you. Nay, pusillanimity has been engendered in me by his terrible deeds. (80)

कामं राघव ते वाणी प्रमाणं धैर्यमाकृतिः।
सूचयन्ति परं तेजो भस्मच्छन्नमिवानलम्॥ ८१॥

"Your (unfaltering) speech, which is trustworthy, as well as your confidence and divine look abundantly indicate your supreme strength, which is analogous to a fire covered with ashes, O scion of Raghu!" (81)

तस्य तद् वचनं श्रुत्वा सुग्रीवस्य महात्मनः।
स्मितपूर्वमथो रामः प्रत्युवाच हरिं प्रति॥ ८२॥

Hearing the aforesaid submission of that high-minded Sugrīva, Śrī Rāma then smilingly replied as follows to the monkey, Sugrīva: (82)

यदि न प्रत्ययोऽस्मासु विक्रमे तव वानर।
प्रत्ययं समरे श्लाघ्यमहमुत्पादयामि ते॥ ८३॥

"If you have no faith in the prowess inhering in us, O monkey, I shall presently inspire in you confidence which is laudable in a combat." (83)

एवमुक्त्वा तु सुग्रीवं सान्त्वयँल्लक्ष्मणाग्रजः।
राघवो दुन्दुभेः कायं पादाङ्गुष्ठेन लीलया॥ ८४॥
तोलयित्वा महाबाहुश्चिक्षेप दशयोजनम्।
असुरस्य तनुं शुष्कां पादाङ्गुष्ठेन वीर्यवान्॥ ८५॥

Saying so and lifting in sport the carcass of Dundubhi with his toe, the mighty-armed and powerful Śrī Rāma (a scion of Raghu), the eldest brother of Lakṣmaṇa, for his part hurled the dried up skeleton of the demon to a distance of ten Yojanas (eighty-miles), thereby reassuring Sugrīva. (84-85)

क्षिप्तं दृष्ट्वा ततः कायं सुग्रीवः पुनरब्रवीत्।
लक्ष्मणस्याग्रतो रामं तपन्तमिव भास्करम्।
हरीणामग्रतो वीरमिदं वचनमर्थवत्॥ ८६॥

Beholding the skeleton cast away by Śrī Rāma, Sugrīva then addressed once more to the heroic Śrī Rāma, scorching as the sun, in the presence of Lakṣmaṇa as well as of the other monkeys the following significant words : (86)

आर्द्रः समांसः प्रत्यग्रः क्षिप्तः कायः पुरा सखे।
परिश्रान्तेन मत्तेन भ्रात्रा मे वालिना तदा॥ ८७॥

"The carcass was thrown in the past, O my friend, while it was saturated with blood, full of flesh and fresh, having been shortly before killed by my elder brother, Vālī, at a time when he was exhausted and drunk. (87)

लघुः सम्प्रति निर्मांसस्तृणभूतश्च राघव।
क्षिप्त एवं प्रहर्षेण भवता रघुनन्दन॥ ८८॥

"Having been stripped of its flesh, it is now light and converted into mere straw, as compared to its former weight, O scion of Raghu, and has been hurled by you with such extreme joy, O delight of Raghu ! (88)

नात्र शक्यं बलं ज्ञातुं तव वा तस्य वाधिकम्।
आर्द्रं शुष्कमिति ह्येतत् सुमहद् राघवान्तरम्॥ ८९॥

"It is not possible under the circumstances to ascertain whose strength is greater—yours or his; for whether a carcass is saturated with blood or dried up makes a very great difference, O scion of Raghu ! (89)

स एव संशयस्तात तव तस्य च यद्बलम्।
सालमेकं विनिर्भिद्य भवेद् व्यक्तिर्बलाबले॥ ९०॥

"The same doubt still lingers in my mind about the strength which inheres in you as well as in Vālī, O dear friend ! Certainly in the matter of your relative strength or weakness will be arrived at by your thoroughly piercing a single sal tree (of the seven trees shown to you). (90)

कृत्वैतत् कार्मुकं सज्यं हस्तिहस्तमिवाततम्।
आकर्णपूर्णमायम्य विसृजस्व महाशरम्॥ ९१॥

"Stringing this bow, which is like another trunk of an elephant, and stretching it at full length up to your ear, discharge a big arrow. (91)

इमं हि सालं प्रहितस्त्वया शरो
न संशयोऽत्रास्ति विदारयिष्यति।
अलं विमर्शेन मम प्रियं ध्रुवं
कुरुष्व राजन् प्रतिशापितो मया॥ ९२॥

"Shot by you, the arrow will surely split up the yonder sal tree : there is no doubt about it. Reflect no more and, adjured by me, O king, oblige me unhesitatingly. (92)

यथा हि तेजःसु वरः सदा रवि-
र्यथा हि शैलो हिमवान् महाद्रिषु।
यथा चतुष्पात्सु च केसरी वर-
स्तथा नराणामसि विक्रमे वरः॥ ९३॥

"Even as the sun is always the foremost of all luminaries, even as the Himālaya mountain is the foremost of all large mountains and even as a lion is the foremost of all quadrupeds, so are you the foremost of all human beings in prowess." (93)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Amazed to behold Śrī Rāma's arrow re-enter his quiver after piercing all the seven sal trees and penetrating the bowels of the earth, and applauding Śrī Rāma, Sugrīva implores him to make short work of Vālī. Sending Sugrīva to challenge Vālī to a combat, Śrī Rāma sits in hiding behind a tree. When a passage at arms commenced with Vālī who would not brook a challenge, Śrī Rāma did not hit Vālī with an arrow because the two brothers so closely resembled each other that it was difficult for him to distinguish one from the other. The result was that Sugrīva lost heart and ultimately taking to his heels, returned to Ṛṣyamūka. Explaining to Sugrīva the reason of his failure to hit Vālī, Śrī Rāma reassures Sugrīva and encourages him to seek an encounter with Vālī again. Urged by Śrī Rāma, Lakṣmaṇa uproots a blossomed Gajapuṣpī creeper and ties it about the neck of Sugrīva for identification

एतच्च वचनं श्रुत्वा सुग्रीवस्य सुभाषितम्।
प्रत्ययार्थं महातेजा रामो जग्राह कार्मुकम्॥ १॥

Nay, hearing this well-worded submission of Sugrīva, Śrī Rāma, who was invested with exceptional glory, took up his bow to inspire confidence in the former. (1)

स गृहीत्वा धनुर्घोरं शरमेकं च मानदः।
सालमुद्दिश्य चिक्षेप पूरयन् स रवैर्दिशः॥ २॥

Taking up the dreadful bow and an arrow and aiming it at the sal tree (pointed out by Sugrīva), the celebrated Śrī Rāma, the bestower of honour on others, discharged it filling the quarters with the twang of the bow. (2)

स विसृष्टो बलवता बाणः स्वर्णपरिष्कृतः।
भित्त्वा सालान् गिरिप्रस्थं सप्तभूमिं विवेश ह॥ ३॥

Piercing all the seven sal trees (though it was aimed at only one of them), as well as the plateau on which they stood, as also the six subterranean regions, the aforesaid arrow, which was shot by the mighty prince and was decked with gold, entered Pātāla (the seventh subterranean region); so the tradition goes. (3)

सायकस्तु मुहूर्तेन सालान् भित्त्वा महाजवः।
निष्पत्य च पुनस्तूणं तमेव प्रविवेश ह॥ ४॥

Having pierced the sal trees (as well as the plateau and the bowels of the earth) in the course of less than an hour and forcing its way out, the arrow for its part, which was possessed of great velocity, quickly entered once more, they say, the same quiver from which it had emerged. (4)

तान् दृष्ट्वा सप्त निर्भिन्नान् सालान् वानरपुङ्गवः।
रामस्य शरवेगेन विस्मयं परमं गतः॥ ५॥

Sugrīva (the foremost of monkeys) was seized with great wonder to see (with his own eyes) those seven sal trees thoroughly pierced by the impetuosity of Śrī Rāma's arrow. (5)

स मूर्ध्ना न्यपतद् भूमौ प्रलम्बीकृतभूषणः।
सुग्रीवः परमप्रीतो राघवाय कृताञ्जलिः॥ ६॥

Supremely pleased, Sugrīva with joined palms fell flat on the ground as a token of respect towards Śrī Rāma (a scion of Raghu), with his head touching the ground and his ornaments also hanging loose in the process of bending low. (6)

इदं चोवाच धर्मज्ञं कर्मणा तेन हर्षितः।
रामं सर्वास्त्रविदुषां श्रेष्ठं शूरमवस्थितम्॥ ७॥

Nay, delighted with that feat of Śrī Rāma, he spoke as follows to the valiant Śrī Rāma, the foremost of those adept in the use of all types of missiles, who knew what is right and stood before him : (7)

सेन्द्रानपि सुरान् सर्वांस्त्वं बाणैः पुरुषर्षभ।
समर्थः समरे हन्तुं किं पुनर्वालिनं प्रभो॥ ८॥

"You are able to kill with your arrows in an encounter all the gods including even Indra, their ruler, O jewel among men, much more so, Vālī, my lord ! (8)

येन सप्त महासाला गिरिर्भूमिश्च दारिताः।
बाणेनैकेन काकुत्स्थ स्थाता ते को रणाग्रतः॥ ९॥

"Who can stand in the van of a battle before you, by whom seven big sal trees as well as the mountain on which the trees stood and the earth supporting it have been pierced with a single arrow, O scion of Kakutstha? (9)

अद्य मे विगतः शोकः प्रीतिरद्य परा मम।
सुहृदं त्वां समासाद्य महेन्द्रवरुणोपमम्॥ १०॥

"Now that I have duly met in the form of an ally you, who are a compeer of the mighty Indra (the ruler of gods) and Varuṇa (the god of waters), my grief has totally disappeared and my joy is supreme today. (10)

तमद्यैव प्रियार्थं मे वैरिणं भ्रातृरूपिणम्।
वालिनं जहि काकुत्स्थ मया बद्धोऽयमञ्जलिः॥ ११॥

"For my pleasure, O scion of Kākutstha, pray, make short work of Vālī, my enemy in the guise of a brother, this very day: so have these palms been joined by me." (11)

ततो रामः परिष्वज्य सुग्रीवं प्रियदर्शनम्।
प्रत्युवाच महाप्राज्ञो लक्ष्मणानुगतं वचः॥ १२॥

Embracing Sugrīva of pleasing aspect, Śrī Rāma, who was exceptionally wise, thereupon replied as follows to Sugrīva, who was dear as Lakṣmaṇa to him : (12)

अस्माद्गच्छाम किष्किन्धां क्षिप्रं गच्छ त्वमग्रतः।
गत्वा चाह्वय सुग्रीव वालिनं भ्रातृगन्धिनम्॥ १३॥

"Let us proceed, O Sugrīva, to Kiṣkindhā from this mountain; depart you ahead without delay and, going there, challenge to a duel Vālī, who bears the name of a brother !" (13)

सर्वे ते त्वरितं गत्वा किष्किन्धां वालिनः पुरीम्।
वृक्षैरात्मानमावृत्य ह्यतिष्ठन् गहने वने॥ १४॥

Reaching with hasty steps Kiṣkindhā, the capital of Vālī, and hiding themselves behind trees, they all halted in a dense forest. (14)

सुग्रीवोऽप्यनदद् घोरं वालिनो ह्वानकारणात्।
गाढं परिहितो वेगान्नादैर्भिन्दन्निवाम्बरम्॥ १५॥

Tightly girded about his loins, even Sugrīva roared frightfully by way of a challenge to Vālī, rending the air, as it were, by his shouts uttered with vehemence. (15)

तं श्रुत्वा निनदं भ्रातुः क्रुद्धो वाली महाबलः।
निष्पपात सुसंरब्धो भास्करोऽस्ततटादिव॥ १६॥

Enraged to hear that roar of his (younger) brother and highly excited, Vālī, who was possessed of extraordinary might, rushed forth as impetuously as the sun would slide from the edge of the western mountain (behind which the sun is supposed to set). (16)

ततः सुतुमुलं युद्धं वालिसुग्रीवयोरभूत्।
गगने ग्रहयोर्घोरं बुधाङ्गारकयोरिव॥ १७॥

Then ensued a most tumultuous and terrible combat between Vālī and Sugrīva, resembling a clash between Mercury and Mars in the heavens. (17)

तलैरशनिकल्पैश्च वज्रकल्पैश्च मुष्टिभिः।
जघ्नतुः समरेऽन्योन्यं भ्रातरौ क्रोधमूर्च्छितौ॥ १८॥

Blinded with anger, the two brothers struck each other in the course of their encounter with their palms and soles, which fell like lightning, and fists, which descended like the thunderbolt. (18)

ततो रामो धनुष्पाणिस्तावुभौ समुदैक्षत।
अन्योन्यसदृशौ वीरावुभौ देवाविवाश्विनौ॥ १९॥

Bow in hand, Śrī Rāma thereupon keenly watched both the aforesaid heroes, who both closely resembled each other like the two Aświns (the twin-gods presiding over the star, Gemini). (19)

यन्नावगच्छत् सुग्रीवं वालिनं वापि राघवः।
ततो न कृतवान् बुद्धिं मोक्तुमन्तकरं शरम्॥ २०॥

Since Śrī Rāma (a scion of Raghu) could not make out Sugrīva or Vālī because of their close resemblance, he, therefore, could not make up his mind to discharge his deadly arrow (lest it should hit Sugrīva and dispose him of). (20)

एतस्मिन्नन्तरे भग्नः सुग्रीवस्तेन वालिना।
अपश्यन् राघवं नाथमृष्यमूकं प्रदुद्रुवे॥ २१॥

Discomfited by the aforesaid Vālī and not perceiving Śrī Rāma as his protector, Sugrīva in the meantime ran for life towards Ṛṣyamūka. (21)

क्लान्तो रुधिरसिक्ताङ्गः प्रहारैर्जर्जरीकृतः।
वालिनाभिद्रुतः क्रोधात् प्रविवेश महावनम्॥ २२॥

Exhausted and battered with the blows of Vālī, his whole body bathed in blood, and chased in anger by Vālī, he entered the large forest (occupied by Sage Mataṅga). (22)

तं प्रविष्टं वनं दृष्ट्वा वाली शापभयात् ततः।
मुक्तो ह्यसि त्वमित्युक्त्वा स निवृत्तो महाबलः॥ २३॥

Seeing him having penetrated into the forest and saying "Indeed you are spared," the aforesaid Vālī, even though possessed of extraordinary might, desisted from the pursuit due to fear of the curse. (23)

राघवोऽपि सह भ्रात्रा सह चैव हनूमता।
तदेव वनमागच्छत् सुग्रीवो यत्र वानरः॥ २४॥

Alongwith his younger brother, Lakṣmaṇa, as well as Hanumān, Śrī Rāma (a scion of Raghu) too returned to the same forest where the monkey chief Sugrīva was. (24)

तं समीक्ष्यागतं रामं सुग्रीवः सहलक्ष्मणम्।
ह्रीमान् दीनमुवाचेदं वसुधामवलोकयन्॥ २५॥

Discerning Śrī Rāma returned with Lakṣmaṇa, Sugrīva piteously spoke to him as follows, looking at the ground, full of shame at his discomfiture, as he was : (25)

आह्वयस्वेति मामुक्त्वा दर्शयित्वा च विक्रमम्।
वैरिणा घातयित्वा च किमिदानीं त्वया कृतम्॥ २६॥

"Having demonstrated your prowess and saying to me 'Challenge Vālī to a duel', what have you done now by getting me smitten by the enemy? (26)

तामेव वेलां वक्तव्यं त्वया राघव तत्त्वतः।
वालिनं न निहन्मीति ततो नाहमितो व्रजे॥ २७॥

"In all faith it should have been pointed out by you that very moment : 'I am not going to kill Vālī'. Then I would not have moved from this place." (27)

तस्य चैवं ब्रुवाणस्य सुग्रीवस्य महात्मनः।
करुणं दीनया वाचा राघवः पुनरब्रवीत्॥ २८॥

To that high-minded Sugrīva, who was piteously speaking as aforesaid in doleful accents, Śrī Rāma (a scion of Raghu) replied again : (28)

सुग्रीव श्रूयतां तात क्रोधश्च व्यपनीयताम्।
कारणं येन बाणोऽयं स मया न विसर्जितः॥ २९॥

"Sugrīva, dear brother, let anger be banished from your mind and the reason why this deadly arrow was not discharged by me be heard. (29)

अलंकारेण वेषेण प्रमाणेन गतेन च।
त्वं च सुग्रीव वाली च सदृशौ स्थः परस्परम्॥ ३०॥

"You, O Sugrīva, and Vālī resemble each other in personal embellishment, costume, stature and gait too. (30)

स्वरेण वर्चसा चैव प्रेक्षितेन च वानर।
विक्रमेण च वाक्यैश्च व्यक्तिं वां नोपलक्षये॥ ३१॥

"I did not perceive any distinction between you two—in voice as well as in splendour, in look and in prowess as well as in speech.(31)

ततोऽहं रूपसादृश्यान्मोहितो वानरोत्तम।
नोत्सृजामि महावेगं शरं शत्रुनिबर्हणम्॥ ३२॥
जीवितान्तकरं घोरं सादृश्यात् तु विशङ्कितः।
मूलघातो न नौ स्याद्धि द्वयोरिति कृतो मया॥ ३३॥

"Puzzled as I was by the likeness of your features, O jewel among the monkeys, I, therefore, did not let fly the deadly and terrible arrow possessed of great velocity and capable of destroying the enemy. Seized as I was with apprehension, due to your close resemblance, lest the very root of us both should be destroyed by me by killing you unwittingly, this omission was deliberately committed by me. (32-33)

त्वयि वीर विपन्ने हि अज्ञानाल्लाघवान्मया।
मौढ्यं च मम बाल्यं च ख्यापितं स्यात् कपीश्वर॥ ३४॥

"In the event of your being killed by me through ignorance or frivolity, my stupidity and puerility would have been surely exposed, O gallant ruler of monkeys! (34)

दत्ताभयवधो नाम पातकं महदद्भुतम्।
अहं च लक्ष्मणश्चैव सीता च वरवर्णिनी॥ ३५॥
त्वदधीना वयं सर्वे वनेऽस्मिन् शरणं भवान्।
तस्माद् युध्यस्व भूयस्त्वं मा माशङ्कीश्च वानर॥ ३६॥

"Killing one to whom protection has been vouchsafed is professedly a great and astounding sin. Moreover, myself and Lakṣmaṇa too as well as Sītā of excellent complexion—we all depend on you. You are our refuge in this forest. Therefore, engage you in a combat with Vālī once more. Pray, do not, O do not fall a prey to misgiving, O monkey chief! (35-36)

एतन्मुहूर्ते तु मया पश्य वालिनमाहवे।
निरस्तमिषुणैकेन चेष्टमानं महीतले॥ ३७॥

"Within this hour behold Vālī struck down by me in course of the very combat with you with a single arrow and writhing on the ground. (37)

अभिज्ञानं कुरुष्व त्वमात्मनो वानरेश्वर।
येन त्वामभिजानीयां द्वन्द्वयुद्धमुपागतम्॥ ३८॥

"Wear some distinguishing mark on your person, O lord of monkeys, by means of which I might recognize you when actually come to grips with Vālī. (38)

गजपुष्पीमिमां फुल्लामुत्पाट्य शुभलक्षणाम्।
कुरु लक्ष्मण कण्ठेऽस्य सुग्रीवस्य महात्मनः॥ ३९॥

Turning to Lakṣmaṇa, he continued: "Uprooting this creeper, named Gajapuṣpī, which is in blossom and is propitious in character, fasten it, O Lakṣmaṇa, about the neck of the high-souled Sugrīva." (39)

ततो गिरितटे जातामुत्पाट्य कुसुमायुताम्।
लक्ष्मणो गजपुष्पीं तां तस्य कण्ठे व्यसर्जयत्॥ ४०॥

Plucking Gajapuṣpī creeper, adorned with flowers and growing on the side of the mountain, Lakṣmaṇa then fastened it about the neck of Sugrīva. (40)

स तया शुशुभे श्रीमाल्लतया कण्ठसक्तया।
मालयेव बलाकानां ससंध्य इव तोयदः॥ ४१॥

With that creeper fastened to his neck, the glorious Sugrīva shone like a cloud accompanied by twilight, and encircled by a string of herons. (41)

विभ्राजमानो वपुषा रामवाक्यसमाहितः।
जगाम सह रामेण किष्किन्धां पुनराप सः॥ ४२॥

Shining brightly with his body and reassured by Śrī Rāma's words, Sugrīva left with Śrī Rāma and reached Kiṣkindhā once more. (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

While going to Kiṣkindhā alongwith Sugrīva and others with intent to make short work of Vālī, Śrī Rāma sees a delightful grove and inquires of Sugrīva as to whose hermitage it was. Sugrīva tells him in reply that the hermitage belonged to a group of sages known by the name of Saptajanas, who had bodily ascended to heaven

ऋष्यमूकात् स धर्मात्मा किष्किन्धां लक्ष्मणाग्रजः।
जगाम सह सुग्रीवो वालिविक्रमपालिताम्॥ १॥
समुद्यम्य महच्चापं रामः काञ्चनभूषितम्।
शरांश्चादित्यसंकाशान् गृहीत्वा रणसाधकान्॥ २॥

Duly lifting up his great bow, decked with gold, and taking his arrows, which shone brightly like the sun and were so effective in battle, and accompanied by Sugrīva, Śrī Rāma (the eldest brother of Lakṣmaṇa), whose mind was set on virtue, proceeded from Ṛṣyamūka to Kiṣkindhā, which stood protected by Vālī's valour. (1-2)

अग्रतस्तु ययौ तस्य राघवस्य महात्मनः।
सुग्रीवः संहतग्रीवो लक्ष्मणश्च महाबलः॥ ३॥

In front of the high-souled Śrī Rāma, a scion of Raghu, strode Sugrīva who had a strongly built neck, as well as Lakṣmaṇa, who was possessed of extraordinary might. (3)

पृष्ठतो हनुमान् वीरो नलो नीलश्च वीर्यवान्।
तारश्चैव महातेजा हरियूथपयूथपः॥ ४॥

Behind him came the valiant Hanumān, Nala and the powerful Nīla and Tāra, who was endowed with exceptional energy and was a commander of commanders of monkey hordes. (4)

ते वीक्षमाणा वृक्षांश्च पुष्पभारावलम्बिनः।
प्रसन्नाम्बुवहाश्चैव सरितः सागरंगमाः॥ ५॥
कन्दराणि च शैलांश्च निर्दराणि गुहास्तथा।
शिखराणि च मुख्यानि दरीश्च प्रियदर्शनाः॥ ६॥
वैदूर्यविमलैस्तोयैः पद्मैश्चाकोशकुड्मलैः।
शोभितान् सजलान् मार्गे तटाकांश्चावलोकयन्॥ ७॥
कारण्डैः सारसैर्हंसैर्वञ्जुलैर्जलकुक्कुटैः।
चक्रवाकैस्तथा चान्यैः शकुनैः प्रतिनादितान्॥ ८॥
मृदुशष्पाङ्कुराहारान्निर्भयान् वनगोचरान्।
चरतः सर्वतः पश्यन् स्थलीषु हरिणान् स्थितान्॥ ९॥
तटाकवैरिणश्चापि शुक्लदन्तविभूषितान्।
घोरानेकचरान् वन्यान् द्विरदान् कूलघातिनः॥ १०॥
मत्तान् गिरितटोत्कृष्टान् पर्वतानिव जङ्गमान्।
वानरान् द्विरदप्रख्यान् महीरेणुसमुक्षितान्॥ ११॥
वने वनचरांश्चान्यान् खेचरांश्च विहंगमान्।
पश्यन्तस्त्वरिता जग्मुः सुग्रीववशवर्तिनः॥ १२॥

Observing trees which were bending under the load of their blossom as well as rivers journeying to the sea and carrying placid waters, also caves and cliffs, mountain-clefts and holes, also outstanding peaks and hollows pleasing to the sight, nay, seeing on the way ponds full of water, rendered charming by their waters, transparent as a cat's-eye jewel, and lotuses still in the state of buds up to their very mouths and rendered noisy by ducks, cranes, swans, Vañjulas, water-fowls, Cakrawākas and also by other birds, also beholding in the forest wild deer grazing on the tender shoots of grass, fearlessly moving everywhere or standing on tablelands and further perceiving fearful wild elephants in rut—which proved a menace to ponds in that they damaged their brinks (and rendered the water turbid), which were adorned with white tusks and moved all alone, nay, which tore asunder with their tusks the edges of mountains and looked like moving mountains—and monkeys looking like

elephants and bathed in the dust of the earth, as well as other denizens of the forest and birds moving in the air, they moved apace following the will of Sugrīva. (5—12)

तेषां तु गच्छतां तत्र त्वरितं रघुनन्दनः।
द्रुमषण्डवनं दृष्ट्वा रामः सुग्रीवमब्रवीत्॥ १३॥

Seeing a grove consisting of a cluster of trees, Śrī Rāma for his part among those who were moving apace towards Kiṣkindhā spoke to Sugrīva as follows : (13)

एष मेघ इवाकाशे वृक्षषण्डः प्रकाशते।
मेघसंघातविपुलः पर्यन्तकदलीवृतः॥ १४॥
किमेतज्ज्ञातुमिच्छामि सखे कौतूहलं मम।
कौतूहलापनयनं कर्तुमिच्छाम्यहं त्वया॥ १५॥

"Here shines prominently a clump of trees resembling a cloud in the sky. I wish to know, my friend, what is that which is huge as a mass of clouds and hemmed in at the end by plantain trees? I wish to know this; for great is my curiosity in the matter. I seek to overcome this curiosity through you." (14-15)

तस्य तद्वचनं श्रुत्वा राघवस्य महात्मनः।
गच्छन्नेवाचचक्षेऽथ सुग्रीवस्तन्महद् वनम्॥ १६॥

Hearing the aforesaid question of the high-souled Śrī Rāma, a scion of Raghu, Sugrīva, still moving on, forthwith related to him as follows the history of that momentous grove : (16)

एतद् राघव विस्तीर्णमाश्रमं श्रमनाशनम्।
उद्यानवनसम्पन्नं स्वादुमूलफलोदकम्॥ १७॥

"This extensive hermitage relieves the fatigue of all in that it is rich in gardens and groves and contains delicious roots, fruits and water. (17)

अत्र सप्तजना नाम मुनयः संशितव्रताः।
सप्तैवासन्नधःशीर्षा नियतं जलशायिनः॥ १८॥

"Here lived sages of most austere vows, Saptajanas by name, who were seven only in number, held their heads downward while practising their austerities and as a rule slept on water. (18)

सप्तरात्रे कृताहारा वायुनाचलवासिनः।
दिवं वर्षशतैर्याताः सप्तभिः सकलेवराः॥ १९॥

"They subsisted on air inhaled once at the end of seven nights and had their abode fixed (never stepping out of it). After seven hundred years they ascended in their bodies to heaven. (19)

तेषामेतत्प्रभावेण द्रुमप्राकारसंवृतम्।
आश्रमं सुदुराधर्षमपि सेन्द्रैः सुरासुरैः॥ २०॥

"By virtue of their glory this hermitage, surrounded as it is by an enclosure of trees, is most difficult to assail even for gods and demons including Indra (the ruler of gods). (20)

पक्षिणो वर्जयन्त्येतत् तथान्ये वनचारिणः।
विशन्ति मोहाद् येऽप्यत्र न निवर्तन्ति ते पुनः॥ २१॥

"Birds as well as other wild creatures eschew it; even they that step into it through ignorance never return. (21)

विभूषणरवाश्चात्र श्रूयन्ते सकलाक्षराः।
तूर्यगीतस्वनश्चापि गन्धो दिव्यश्च राघव॥ २२॥

"Sounds of ornaments together with sweet accents are heard in this hermitage, as also the music of instruments and singing and an ethereal fragrance is inhaled, O scion of Raghu! (22)

त्रेताग्नयोऽपि दीप्यन्ते धूमो ह्येष प्रदृश्यते।
वेष्टयन्निव वृक्षाग्रान् कपोताङ्गरुणो घनः॥ २३॥

"The three sacred fires (viz., Dakṣiṇa, Gārhapatya and Āhavanīya) are also lit; here is seen their smoke, grey as the body of a dove, enveloping the tops of trees like a cloud. (23)

एते वृक्षाः प्रकाशन्ते धूमसंसक्तमस्तकाः।
मेघजालप्रतिच्छन्ना वैडूर्यगिरयो यथा॥ २४॥

"With their crests crowned with smoke and covered by a mass of clouds, the trees sparkle like mountains of cat's-eye gems. (24)

कुरु प्रणामं धर्मात्मंस्तेषामुद्दिश्य राघव।
लक्ष्मणेन सह भ्रात्रा प्रयतः संहताञ्जलिः॥ २५॥

"Piously disposed alongwith your brother, Lakṣmaṇa, make obeisance, O pious-minded scion of Raghu, with joined palms with a view to the pleasure of the aforesaid sages. (25)

प्रणमन्ति हि ये तेषामृषीणां भावितात्मनाम्।
न तेषामशुभं किंचिच्छरीरे राम विद्यते॥ २६॥

"Indeed no evil of any kind, O Rāma, stays in the body of those who bow down with reverence to the aforesaid Ṛṣis, who contemplated on the Self." (26)

ततो रामः सह भ्रात्रा लक्ष्मणेन कृताञ्जलिः।
समुद्दिश्य महात्मानस्तानृषीनभ्यवादयत्॥ २७॥

"With joined palms alongwith his brother, Lakṣmaṇa, Śrī Rāma thereupon offered salutations to the memory of those high-souled Ṛṣis. (27)

अभिवाद्य च धर्मात्मा रामो भ्राता च लक्ष्मणः।
सुग्रीवो वानराश्चैव जग्मुः संहृष्टमानसाः॥ २८॥

"Having made obeisance to the memory of those sages alongwith his brother, Lakṣmaṇa, Śrī Rāma, whose mind was set on virtue, Sugrīva as well as the other monkeys walked on with a highly rejoiced mind. (28)

ते गत्वा दूरमध्वानं तस्मात् सप्तजनाश्रमात्।
ददृशुस्तां दुराधर्षां किष्किन्धां वालिपालिताम्॥ २९॥

"Having covered a long distance from that hermitage of the Saptajanas, they sighted the celebrated Kiṣkindhā, which stood protected by Vālī and was difficult to assail. (29)

ततस्तु रामानुजरामवानराः
प्रगृह्य शस्त्राण्युदितोग्रतेजसः।
पुरीं सुरेशात्मजवीर्यपालितां
वधाय शत्रोः पुनरागतास्त्विह॥ ३०॥

Taking up their weapons, Lakṣmaṇa (the younger brother of Śrī Rāma), Śrī Rāma as well as the monkeys, for their part, whose terrific energy had become visible, came once more to the city of Kiṣkindhā, which was protected by the valour of Vālī (sprung from the loins of Indra) with a view to the destruction of the enemy in the person of Vālī at this very place. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Śrī Rāma and others remain hiding behind the trees of a grove in the vicinity of Kiṣkindhā, Sugrīva implores Śrī Rāma to implement his vow of killing Vālī. Assuring Sugrīva that this will be done, Śrī Rāma encourages the latter to go and challenge his elder brother and Sugrīva does accordingly

सर्वे ते त्वरितं गत्वा किष्किन्धां वालिनः पुरीम्।
वृक्षैरात्मानमावृत्य व्यतिष्ठन् गहने वने॥ १॥

Reaching Kiṣkindhā, the capital of Vālī, expeditiously, and concealing themselves behind trees, they all halted in a dense forest. (1)

विसार्य सर्वतो दृष्टिं कानने काननप्रियः।
सुग्रीवो विपुलग्रीवः क्रोधमाहारयद् भृशम्॥ २॥

Casting his glance all-round in the forest, the thick-necked Sugrīva, who was fond of forests, exhibited extreme anger. (2)

ततस्तु निनदं घोरं कृत्वा युद्धाय चाह्वयत्।
परिवारैः परिवृतो नादैर्भिन्दन्निवाम्बरम्॥ ३॥

Uttering a terrible roar and rending the air with his yells, Sugrīva, for his part, who was surrounded by his followers, then challenged his brother to a duel. (3)

गर्जन्निव महामेघो वायुवेगपुरःसरः।
अथ बालार्कसदृशो दृप्तसिंहगतिस्ततः॥ ४॥
दृष्ट्वा रामं क्रियादक्षं सुग्रीवो वाक्यमब्रवीत्।
हरिवागुरया व्याप्तां तप्तकाञ्चनतोरणाम्॥ ५॥
प्राप्ताः स्म ध्वजयन्त्राढ्यां किष्किन्धां वालिनः पुरीम्।
प्रतिज्ञा या कृता वीर त्वया वालिवधे पुरा॥ ६॥
सफलां कुरु तां क्षिप्रं लतां काल इवागतः।
एवमुक्तस्तु धर्मात्मा सुग्रीवेण स राघवः॥ ७॥
तमेवोवाच वचनं सुग्रीवं शत्रुसूदनः।
कृताभिज्ञानचिह्नस्त्वमनया गजसाह्वया॥ ८॥
लक्ष्मणेन समुत्पाट्य एषा कण्ठे कृता तव।
शोभसेऽप्यधिकं वीर लतया कण्ठसक्तया॥ ९॥
विपरीत इवाकाशे सूर्यो नक्षत्रमालया।
अद्य वालिसमुत्थं ते भयं वैरं च वानर॥ १०॥
एकेनाहं प्रमोक्ष्यामि बाणमोक्षेण संयुगे।
मम दर्शय सुग्रीव वैरिणं भ्रातृरूपिणम्॥ ११॥

Thundering like a big cloud propelled by force of the wind and looking at Śrī Rāma, who was skilled in action, Sugrīva, who shone like the rising sun, and possessed the gait of a proud lion, spoke as follows: "We have arrived at Kiṣkindhā, the capital of Vālī, which was surrounded by a trap in the form of monkeys, decorated with arched gateways of gold and endowed with flags and instruments of war. Pray, implement without delay the vow that was undertaken by you the other day to kill Vālī, O valiant prince, in the same way as the season of fructification, when arrived, makes a creeper bear fruit." Requested thus by Sugrīva, the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, whose mind was set on virtue, replied to the same Sugrīva as follows :

"Having duly plucked this creeper, it has been fastened about your neck by Lakṣmaṇa. You have been provided with a distinguishing mark by this creeper called by the name of Gajapuṣpī (and hence associated with the name of an elephant). With this creeper fastened about your neck, O hero, you shine all the brighter even as the full moon adorned with a galaxy of stars in the heavens at night*. By discharging an arrow only once in the course of this encounter of yours with Vālī, I shall dispel this very day the fear as well as the feeling of animosity instilled in you by Vālī, O monkey chief! Simply point out to me your enemy in the guise of a brother, O Sugrīva! (4—11)

वाली विनिहतो यावद्भूमे पांसुषु चेष्टते।
यदि दृष्टिपथं प्राप्तो जीवन् स विनिवर्तते॥ १२॥
ततो दोषेण मागच्छेत् सद्यो गर्हेच्च मां भवान्।
प्रत्यक्षं सप्त ते साला मया बाणेन दारिताः॥ १३॥

"Struck down by me, Vālī will presently roll in the dust. If, having entered the range of my sight, he returns alive, you may justifiably hold me guilty and reproach me then and there. As many as seven sal trees were pierced by me with a single arrow before your very eyes. (12-13)

तेनावेहि बलेनाद्य वालिनं निहतं रणे।
अनृतं नोक्तपूर्वं मे चिरं कृच्छ्रेऽपि तिष्ठता॥ १४॥
धर्मलोभपरीतेन न च वक्ष्ये कथंचन।
सफलां च करिष्यामि प्रतिज्ञां जहि संभ्रमम्॥ १५॥
प्रसूतं कलमक्षेत्रं वर्षेणेव शतक्रतुः।
तदाह्वाननिमित्तं च वालिनो हेममालिनः॥ १६॥

* The words "Viparīte' occurring in this verse has been construed by some commentators to mean 'at night' and the word 'Sūryaḥ' as the full moon :

परीतं तु दिवा प्रोक्तं विपरीतं तु शर्वरी। पौर्णमासीगतश्चन्द्रः सूर्य इत्यभिधीयते॥

सुग्रीव कुरु तं शब्दं निष्पतेद् येन वानरः।
जितकाशी जयश्लाघी त्वया चाधर्षितः पुरात्॥ १७॥
निष्पतिष्यत्यसङ्गेन वाली स प्रियसंयुगः।
रिपूणां धर्षितं श्रुत्वा मर्षयन्ति न संयुगे॥ १८॥
जानन्तस्तु स्वकं वीर्यं स्त्रीसमक्षं विशेषतः।
स तु रामवचः श्रुत्वा सुग्रीवो हेमपिङ्गलः॥ १९॥
ननर्द क्रूरनादेन विनिर्भिन्दन्निवाम्बरम्।
तत्र शब्देन वित्रस्ता गावो यान्ति हतप्रभाः॥ २०॥
राजदोषपरामृष्टाः कुलस्त्रिय इवाकुलाः।
द्रवन्ति च मृगाः शीघ्रं भग्ना इव रणे हयाः।
पतन्ति च खगा भूमौ क्षीणपुण्या इव ग्रहाः॥ २१॥

"Therefore, know Vālī as killed on the battlefield this very day by my might. No falsehood has been uttered by me ever before even though I continued in adversity for a long time, overcome as I was by craving for piety, nor shall I tell a lie under any circumstances even hereafter. And I shall fulfil my vow even as Indra (the god of rain, lit., he who has performed in his previous lives a hundred horse-sacrifices, which is a condition precedent for attaining the position of Indra) invests a field of paddy, rich in sprouts, with fruit through a timely shower.

"Therefore, in order to summon to a duel Vālī, who is distinguished by a chain of gold, pray, raise a shout in response to which the monkey, Vālī, may come out of the palace. Vālī has attained pre-eminence through his victories, is proud of his valour, has never been subdued by you and is fond of fighting. As such he will surely come out of the city due to his being free from attachment for his consorts. Hearing the challenge of their foes for a combat, those who are conscious of their valour do not for their part brook such defiance, particularly in the presence of ladies." Hearing the exhortation of Śrī Rāma, the celebrated Sugrīva, for his part, who was reddish brown as gold, emitted a roar, pitilessly rending the air, as it were, with his fierce yell. Alarmed by the yell that was heard there and disconcerted, the cows began to run like ladies of noble birth laid hands on by others through the fault (in the shape of misrule) of rulers and therefore confused. Deer too ran with quick paces like horses that have taken fright in battle (due to their inability to endure the enemies' blows). And birds fell to the ground as gods whose merit (which entitled them to an abode in heaven) has been exhausted. (14—21)

ततः स जीमूतकृतप्रणादो
नादं ह्यमुञ्चत् त्वरया प्रतीतः।
सूर्यात्मजः शौर्यविवृद्धतेजाः
सरित्पतिर्वाऽनिलचञ्चलोर्मिः॥ २२॥

Thereupon the celebrated Sugrīva (a son of the sun-god), whose martial spirit was greatly enhanced through valour and whose roar resembled the rumbling of clouds, and who was well-known for his tempo in war, emitted his yell like an ocean (the lord of rivers) whose waves are lashed by the wind. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Angrily issuing forth for an encounter on hearing the roar of Sugrīva, Vālī is discouraged with cogent reasons by his wife, Tārā

अथ तस्य निनादं तं सुग्रीवस्य महात्मनः।
शुश्रावान्तःपुरगतो वाली भ्रातुरमर्षणः॥ १॥

Vālī, who was intolerant by nature, and who happened to be in his gynaeceum at the time, forthwith heard the aforesaid roar of the celebrated Sugrīva, who was noted for his extraordinary fortitude. (1)

श्रुत्वा तु तस्य निनदं सर्वभूतप्रकम्पनम्।
मदश्चैकपदे नष्टः क्रोधश्चापादितो महान्॥ २॥

On hearing his roar, which caused all created beings to tremble with fear, Vālī's vanity vanished all at once and a violent rage was aroused in him. (2)

ततो रोषपरीताङ्गो वाली स कनकप्रभः।
उपरक्त इवादित्यः सद्यो निष्प्रभतां गतः॥ ३॥

The notorious Vālī, who possessed the splendour of gold, thereupon lost his brilliance at once as the sun under eclipse, all his limbs seized with anger. (3)

वाली दंष्ट्राकरालस्तु क्रोधाद् दीप्ताग्निलोचनः।
भात्युत्पतितपद्माभः समृणाल इव ह्रदः॥ ४॥

Vālī, for his part, who looked fierce with his teeth and whose eyes shone like a blazing fire through anger, looked like a pond from which the splendour of lotuses has disappeared and in which the fibrous roots alone float. (4)

शब्दं दुर्मर्षणं श्रुत्वा निष्पपात ततो हरिः।
वेगेन च पदन्यासैर्दारयन्निव मेदिनीम्॥ ५॥

Hearing the roar, which was difficult to endure, the monkey (Vālī) issued forth from his palace with impetuosity, rending the earth, as it were, with his strides. (5)

तं तु तारा परिष्वज्य स्नेहाद् दर्शितसौहृदा।
उवाच त्रस्तसम्भ्रान्ता हितोदर्कमिदं वचः॥ ६॥

Embracing him through affection, Tārā, his wife, for her part, who felt frightened and agitated and exhibited her friendliness, tendered the following advice which was wholesome in consequence : (6)

साधु क्रोधमिमं वीर नदीवेगमिवागतम्।
शयनादुत्थितः काल्यं त्यज भुक्तामिव स्रजम्॥ ७॥

"Completely shake off this anger, which is occasional like a river-flood, even as one risen from bed in the morning discards a garland that has been enjoyed at night. (7)

काल्यमेतेन संग्रामं करिष्यसि च वानर।
वीर ते शत्रुबाहुल्यं फल्गुता वा न विद्यते॥ ८॥
सहसा तव निष्क्रामो मम तावन्न रोचते।
श्रूयतामभिधास्यामि यन्निमित्तं निवार्यते॥ ९॥

"You should enter into combat with Sugrīva in the morning. Although there is no multiplicity of enemies nor is there lack of strength in you, O gallant monkey-king, somehow your sallying forth precipitately does not appeal to me. Please listen: I shall presently disclose to you wherefore you are being discouraged by me. (8-9)

पूर्वमापतितः क्रोधात् स त्वामाह्वयते युधि।
निष्पत्य च निरस्तस्ते हन्यमानो दिशो गतः॥ १०॥

"Latterly arrived in anger, he challenged you to a duel; but, even as you sallied forth he was vanquished and, being repeatedly struck by you, he fled. (10)

त्वया तस्य निरस्तस्य पीडितस्य विशेषतः।
इहैत्य पुनराह्वानं शङ्कां जनयतीव मे॥ ११॥

"His coming here and challenging you once more, even though he was repulsed and tormented in particular by you rouses my suspicion, as it were. (11)

दर्पश्च व्यवसायश्च यादृशस्तस्य नर्दतः।
निनादस्य च संरम्भो नैतदल्पं हि कारणम्॥ १२॥

"There is no paltry ground for the insolent way in which he is roaring and the kind of determination which is evinced by him as also for the excited way in which he is roaring. (12)

नासहायमहं मन्ये सुग्रीवं तमिहागतम्।
अवष्टब्धसहायश्च यमाश्रित्यैष गर्जति॥ १३॥

"I do not consider the aforesaid Sugrīva to have come here without an ally. He has surely fallen back upon some ally, depending on whom he roars. (13)

प्रकृत्या निपुणश्चैव बुद्धिमांश्चैव वानरः।
नापरीक्षितवीर्येण सुग्रीवः सख्यमेष्यति॥ १४॥

"Moreover, the monkey, Sugrīva, is clever by his very nature and intelligent too. Sugrīva, I am sure, will not enter into friendship with one whose valour has not been tested. (14)

पूर्वमेव मया वीर श्रुतं कथयतो वचः।
अङ्गदस्य कुमारस्य वक्ष्याम्यद्य हितं वचः॥ १५॥

"I shall communicate to you today the useful report which has already been heard by me from the mouth of Prince Aṅgada speaking (on one occasion), O gallant one ! (15)

अङ्गदस्तु कुमारोऽयं वनान्तमुपनिर्गतः।
प्रवृत्तिस्तेन कथिता चारैरासीन्निवेदिता॥ १६॥

"The aforesaid Prince Aṅgada for his part had once gone to the interior of the forest. The following news which was broken to him by spies, was conveyed by him to me : (16)

अयोध्याधिपतेः पुत्रौ शूरौ समरदुर्जयौ।
इक्ष्वाकूणां कुले जातौ प्रथितौ रामलक्ष्मणौ॥ १७॥
सुग्रीवप्रियकामार्थं प्राप्तौ तत्र दुरासदौ।
स ते भ्रातुर्हि विख्यातः सहायो रणकर्मणि॥ १८॥
रामः परबलामर्दी युगान्ताग्निरिवोत्थितः।
निवासवृक्षः साधूनामापन्नानां परा गतिः॥ १९॥

"Two valiant sons of the emperor of Ayodhyā, Rāma and Lakṣmaṇa by name, born in the line of the Ikṣwākus and difficult even to approach, much more to conquer in battle, who were already on a journey, arrived there for fulfilling the cherished object of Sugrīva's desire. Indeed he who is the associate of your younger brother, Sugrīva, in fighting is widely known by the name of Rāma. He is capable of crushing the enemy's ranks and resembles the fire that flared up at the end of the world cycle. He is a tree affording shelter to all virtuous souls and the ultimate resort of those in the grip of a calamity. (17-19)

आर्तानां संश्रयश्चैव यशसश्चैकभाजनम्।
ज्ञानविज्ञानसम्पन्नो निदेशे निरतः पितुः॥ २०॥

"He is the refuge of the afflicted and the unique repository of glory. Richly endowed with worldly and spiritual wisdom, he is fully devoted to the command of his father. (20)

धातूनामिव शैलेन्द्रो गुणानामाकरो महान्।
तत् क्षमो न विरोधस्ते सह तेन महात्मना॥ २१॥
दुर्जयेनाप्रमेयेण रामेण रणकर्मसु।
शूर वक्ष्यामि ते किंचिन्न चेच्छाम्यभ्यसूयितुम्॥ २२॥

"As the Himālaya mountain (the king of mountains) is a large storehouse of minerals, he is a great repertory of virtues. Therefore, your antagonism is not desirable with that high-souled Rāma, who is difficult to excel in martial exploits and is immeasurable in greatness. I shall tell you something for your good, O heroic king, even though I do not wish to find fault with you. (21-22)

श्रूयतां क्रियतां चैव तव वक्ष्यामि यद्धितम्।
यौवराज्येन सुग्रीवं तूर्णं साध्वभिषेचय॥ २३॥

"Let the salutary advice that I am going to give you be heeded and acted upon: pray, invest Sugrīva speedily with the office of Prince Regent with due ceremony. (23)

विग्रहं मा कृथा वीर भ्रात्रा राजन् यवीयसा।
अहं हि ते क्षमं मन्ये तेन रामेण सौहृदम्॥ २४॥

सुग्रीवेण च सम्प्रीतिं वैरमुत्सृज्य दूरतः।
लालनीयो हि ते भ्राता यवीयानेष वानरः॥ २५॥

"Do not enter into a conflict with your younger brother, O valiant monarch: for I consider friendship with the aforesaid Rāma and affection towards Sugrīva desirable for you. For, relegating animosity to a distance, this monkey, Sugrīva, your younger brother, deserves to be lovingly cherished by you. (24-25)

तत्र वा सन्निहस्थो वा सर्वथा बन्धुरेव ते।
नहि तेन समं बन्धुं भुवि पश्यामि कंचन॥ २६॥

"Whether living on Ṛṣyamūka or staying here in Kiṣkindhā, he is your unqualified friend in everyway. I do not see any friend equal to him on earth. (26)

दानमानादिसत्कारैः कुरुष्व प्रत्यनन्तरम्।
वैरमेतत् समुत्सृज्य तव पार्श्वे स तिष्ठतु॥ २७॥

"Draw him close to you through gifts, honour and other attentions. Let him stay by your side, entirely giving up the present animosity. (27)

सुग्रीवो विपुलग्रीवो महाबन्धुर्मतस्तव।
भ्रातृसौहृदमालम्ब्य नान्या गतिरिहास्ति ते॥ २८॥

"The thick-necked Sugrīva is considered by me as your great friend. You can thrive only by banking on the goodwill of your younger brother, Sugrīva : there is no other way to happiness for you. (28)

यदि ते मत्प्रियं कार्यं यदि चावैषि मां हिताम्।
याच्यमानः प्रियत्वेन साधु वाक्यं कुरुष्व मे॥ २९॥

"If that which is pleasing to me is intended to be done by you and if you recognize me as friendly to you, pray, follow my advice fully, as solicited by me, due to your being dear to me. (29)

प्रसीद पथ्यं शृणु जल्पितं हि मे
न रोषमेवानुविधातुमर्हसि।
क्षमो हि ते कोशलराजसूनुना
न विग्रहः शक्रसमानतेजसा॥ ३०॥

"Be pleased with me and hear my wholesome advice; you should certainly not give way to anger. Indeed your conflict with the Prince of Kosala, whose might is equal to Indra's, is not desirable." (30)

तदा हि तारा हितमेव वाक्यं
तं वालिनं पथ्यमिदं बभाषे।
न रोचते तद् वचनं हि तस्य
कालाभिपन्नस्य विनाशकाले॥ ३१॥

Indeed, at that time Tārā tendered to the said Vālī the aforesaid advice, which was friendly in everyway and wholesome too. That advice, however, did not find favour with him, which spelt destruction for him, seized as he was by Death. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Spurning the advice of Tārā and reproaching her, Vālī goes forth to meet Sugrīva and there ensues a fierce encounter between the two brothers. When, however, Sugrīva is found losing ground, Vālī is struck with an arrow by Śrī Rāma and he falls to the ground

तामेवं ब्रुवतीं तारां ताराधिपनिभाननाम्।
वाली निर्भर्त्सयामास वचनं चेदमब्रवीत्॥ १॥

Vālī reproached the aforesaid Tārā, who was speaking as stated before and whose countenance shone brightly as the moon, the suzerain lord of the stars, and replied as follows : (1)

गर्जतोऽस्य सुसंरब्धं भ्रातुः शत्रोर्विशेषतः।
मर्षयिष्यामि केनापि कारणेन वरानने॥ २॥

"Wherefore shall I tolerate the arrogance of this younger brother of mine, particularly when he is hostile to me—thundering, as he does, O lady of charming countenance? (2)

अधर्षितानां शूराणां समरेष्वनिवर्तिनाम्।
धर्षणामर्षणं भीरु मरणादतिरिच्यते॥ ३॥

"Toleration of intrusion by the enemy on the part of heroes, who have never been overpowered and have never retreated in combats, is worse than death, O timid one ! (3)

सोढुं न च समर्थोऽहं युद्धकामस्य संयुगे।
सुग्रीवस्य च संरम्भं हीनग्रीवस्य गर्जितम्॥ ४॥

"Nay, I am not able to tolerate the arrogance, much less the roar, of the weak-necked Sugrīva, who seeks an encounter on the battlefield with me. (4)

न च कार्यो विषादस्ते राघवं प्रति मत्कृते।
धर्मज्ञश्च कृतज्ञश्च कथं पापं करिष्यति॥ ५॥

"Nor should any anxiety be entertained by you from the side of Śrī Rāma on my account. How can Śrī Rāma—who knows what is right and cognizes his duty—perpetrate sin (in the form of killing one who is innocent)? (5)

निवर्तस्व सह स्त्रीभिः कथं भूयोऽनुगच्छसि।
सौहृदं दर्शितं तावन्मयि भक्तिस्त्वया कृता॥ ६॥

"Please return with the other ladies. Why do you still follow me? Affection has been shown to such an extent and service rendered to me by you. (6)

प्रतियोत्स्याम्यहं गत्वा सुग्रीवं जहि सम्भ्रमम्।
दर्पं चास्य विनेष्यामि न च प्राणैर्वियोक्ष्यते॥ ७॥

"Going out I shall give battle to Sugrīva; pray, give up all perplexity. Nay, I shall take away his pride, yet he will not be rid of his life. (7)

अहं ह्याजिस्थितस्यास्य करिष्यामि यदीप्सितम्।
वृक्षैर्मुष्टिप्रहारैश्च पीडितः प्रतियास्यति॥ ८॥

"So long as he stays on the battlefield I shall do what is sought by him. Tormented with the strokes of trees and the blows of my fists, he will retreat. (8)

न मे गर्वितमायस्तं सहिष्यति दुरात्मवान्।
कृतं तारे सहायत्वं दर्शितं सौहृदं मयि॥ ९॥

"The evil-minded fellow will not be able to withstand my haughtiness and tempo. Assistance by way of friendly advice and sage counsel has been rendered and affection shown to me by you, O Tārā ! (9)

शापितासि मम प्राणैर्निवर्तस्व जनेन च।
अलं जित्वा निवर्तिष्ये तमहं भ्रातरं रणे॥ १०॥

"You are hereby, adjured by my life: pray, return with your retinue; while I shall return only after conquering my said brother in an encounter." (10)

तं तु तारा परिष्वज्य वालिनं प्रियवादिनी।
चकार रुदती मन्दं दक्षिणा सा प्रदक्षिणम्॥ ११॥

Embracing the aforesaid Vālī, Tārā for her part, who spoke agreeable words and was favourably disposed towards him, went clockwise round him (as a token of farewell and respect), gently weeping. (11)

ततः स्वस्त्ययनं कृत्वा मन्त्रविद् विजयैषिणी।
अन्तःपुरं सह स्त्रीभिः प्रविष्टा शोकमोहिता॥ १२॥

Having performed a religious rite called Swastyayana (which consists in scattering boiled rice on the ground and invoking blessings by the repetition of certain Mantras), Tārā, who was conversant with sacred texts pronounced on such occasions and desired victory for her husband, thereupon returned to the gynaeceum with the other ladies, dumbfounded as she was with grief. (12)

प्रविष्टायां तु तारायां सह स्त्रीभिः स्वमालयम्।
नगर्या निर्ययौ क्रुद्धो महासर्प इव श्वसन्॥ १३॥

When Tārā had entered her apartments with the other ladies, Vālī for his part sallied forth from his capital, hissing like a large angry serpent. (13)

स निःश्वस्य महारोषो वाली परमवेगवान्।
सर्वतश्चारयन् दृष्टिं शत्रुदर्शनकांक्षया॥ १४॥

Breathing heavily, full of rage, the aforesaid Vālī, who was possessed of great impetuosity, stood casting his glance on all sides with intent to have a look at his adversary. (14)

स ददर्श ततः श्रीमान् सुग्रीवं हेमपिङ्गलम्।
सुसंवीतमवष्टब्धं दीप्यमानमिवानलम्॥ १५॥

The glorious Vālī thereupon saw Sugrīva, reddish brown as gold, tightly clothed below the loins, firmly rooted and glowing as fire. (15)

तं स दृष्ट्वा महाबाहुः सुग्रीवं पर्यवस्थितम्।
गाढं परिदधे वासो वाली परमकोपनः॥ १६॥

Seeing the aforesaid Sugrīva standing firm nearby, the celebrated Vālī, who was endowed with mighty arms and was highly irascible, tightened his loin-cloth. (16)

स वाली गाढसंवीतो मुष्टिमुद्यम्य वीर्यवान्।
सुग्रीवमेवाभिमुखो ययौ योद्धुं कृतक्षणः॥ १७॥

Raising his fist, the aforesaid Vālī, who was tightly clothed below the loins and full of vigour, and felt rejoiced (to have secured an opportunity to fight), proceeded precisely against Sugrīva to give battle to him. (17)

श्लिष्टं मुष्टिं समुद्यम्य संरब्धतरमागतः।
सुग्रीवोऽपि समुद्दिश्य वालिनं हेममालिनम्॥ १८॥

Raising his clenched fist at full length and duly aiming it at Vālī, who was adorned with a chain of gold and was highly excited, Sugrīva too came up. (18)

तं वाली क्रोधताम्राक्षः सुग्रीवं रणकोविदम्।
आपतन्तं महावेगमिदं वचनमब्रवीत्॥ १९॥

To the aforesaid Sugrīva, whose eyes were red with anger and who was skilled in the art of fighting and was rushing with great impetuosity, Vālī spoke as follows : (19)

एष मुष्टिर्महान् बद्धो गाढः सुनियताङ्गुलिः।
मया वेगविमुक्तस्ते प्राणानादाय यास्यति॥ २०॥

"This mighty fist, tightly closed with its fingers properly set will, when flung with force by me, return only after taking your life." (20)

एवमुक्तस्तु सुग्रीवः क्रुद्धो वालिनमब्रवीत्।
तव चैष हरन् प्राणान् मुष्टिः पततु मूर्धनि॥ २१॥

Enraged when spoken as aforesaid by Vālī, Sugrīva for his part replied to Vālī, "Let this fist too descend on your head, taking away your life instantly." (21)

ताडितस्तेन तं क्रुद्धः समभिक्रम्य वेगतः।
अभवच्छोणितोद्गारी सापीड इव पर्वतः॥ २२॥

Enraged when struck by Vālī, who assailed him with impetuosity, Sugrīva vomited blood and looked like a mountain containing a cascade. (22)

सुग्रीवेण तु निःशङ्कं सालमुत्पाट्य तेजसा।
गात्रेष्वभिहतो वाली वज्रेणेव महागिरिः॥ २३॥

Forcibly tearing up a sal tree, Vālī too was fearlessly smitten on his limbs by Sugrīva even as a big mountain were struck with lightning. (23)

स तु वृक्षेण निर्भग्नः सालताडनविह्वलः।
गुरुभारभराक्रान्ता नौः ससार्थेव सागरे॥ २४॥

Crushed under the weight of the tree and overpowered by being beaten with a sal, Vālī began to shake like a bark full of passengers and pressed by the heavy weight of its load in a sea. (24)

तौ भीमबलविक्रान्तौ सुपर्णसमवेगितौ।
प्रवृद्धौ घोरवपुषौ चन्द्रसूर्याविवाम्बरे॥ २५॥
परस्परमभित्रघ्नौ छिद्रान्वेषणतत्परौ।
ततोऽवर्धत वाली तु बलवीर्यसमन्वितः॥ २६॥
सूर्यपुत्रो महावीर्यः सुग्रीवः परिहीयत।
वालिना भग्नदर्पस्तु सुग्रीवो मन्दविक्रमः॥ २७॥
वालिनं प्रति सामर्षो दर्शयामास राघवम्।
वृक्षैः सशाखैः शिखरैर्वज्रकोटिनिभैर्नखैः॥ २८॥
मुष्टिभिर्जानुभिः पद्भिर्बाहुभिश्च पुनः पुनः।
तयोर्युद्धमभूद्घोरं वृत्रवासवयोरिव॥ २९॥

The two brothers—who were endowed with terrible might and prowess and possessed the agility of Garuḍa (the carrier of Lord Viṣṇu), nay, who were engaged in a grim fight, were possessed of fearful bodies and capable of destroying the enemy and were intent on finding out the vulnerable points of each other—resembled the moon and the sun in the sky. Thereupon Vālī, for his part, who was richly endowed with strength and valour, gained the upper hand; while Sugrīva, son of the sun-god, even though possessed of extraordinary might, lost ground. Full of indignation towards Vālī, Sugrīva whose vanity was shattered by Vālī and whose strength grew feeble, becked Śrī Rāma about his failing strength. A terrible combat, resembling that between the demon Vṛtra and Indra, now ensued between the two brothers, who fought with trees including their branches, mountain-tops, their claws, which were as cutting as millions of diamonds, fists, knees, feet and arms repeatedly. (25—29)

तौ शोणिताक्तौ युध्येतां वानरौ वनचारिणौ।
मेघाविव महाशब्दैस्तर्जमानौ परस्परम्॥ ३०॥

Threatening each other with loud noise, the aforesaid two monkeys, who roamed about in the forest and stood smeared with blood, contended like a pair of clouds. (30)

हीयमानमथापश्यत् सुग्रीवं वानरेश्वरम्।
प्रेक्षमाणं दिशश्चैव राघवः स मुहुर्मुहुः॥ ३१॥

The celebrated Śrī Rāma (a scion of Raghu) presently beheld Sugrīva, a lord of monkeys, getting weaker and looking intently in all directions again and again. (31)

ततो रामो महातेजा आर्तं दृष्ट्वा हरीश्वरम्।
स शरं वीक्षते वीरो वालिनो वधकांक्षया॥ ३२॥

Seeing Sugrīva (a ruler of monkeys) afflicted, the aforesaid Śrī Rāma, a hero as he was, thereupon surveyed his arrow with intent to make short work of Vālī. (32)

ततो धनुषि संधाय शरमाशीविषोपमम्।
पूरयामास तच्चापं कालचक्रमिवान्तकः॥ ३३॥

Putting the arrow, which resembled a venomous serpent, to the bow, Śrī Rāma then stretched the aforesaid arrow at full length even as the god of death would lift his wheel for the destruction of the world. (33)

तस्य ज्यातलघोषेण त्रस्ताः पत्ररथेश्वराः।
प्रदुद्रुवुर्मृगाश्चैव युगान्त इव मोहिताः॥ ३४॥

Scared by the twang of the bow-string and bewildered as at the end of the world cycle, the foremost of birds flew and deer too ran helter-skelter. (34)

मुक्तस्तु वज्रनिर्घोषः प्रदीप्ताशनिसंनिभः।
राघवेण महाबाणो वालिवक्षसि पातितः॥ ३५॥

When discharged with a sound resembling the crash of thunder, the mighty

arrow, which shone brightly like a dazzling flash of lightning, was shot by Śrī Rāma (a scion of Raghu) at the breast of Vālī. (35)

ततस्तेन महातेजा वीर्ययुक्तः कपीश्वरः।
वेगेनाभिहतो वाली निपपात महीतले॥ ३६॥

Struck with vehemence by the arrow, Vālī, the mighty ruler of monkeys, who was endowed with extraordinary energy, thereupon fell flat on the earth's surface. (36)

इन्द्रध्वज इवोद्धूतः पौर्णमास्यां महीतले।
आश्वयुक्समये मासि गतश्रीको विचेतनः।
बाष्पसंरुद्धकण्ठस्तु वाली चार्तस्वरः शनैः॥ ३७॥

Struck down on the earth's surface on the full moon day (at the end of summer) as a flag hoisted in honour of Indra (the god of rain) in the month of Āświna (corresponding roughly to the month of September), Vālī for his part fell lustreless and unconscious, slowly uttering a cry of pain, his throat fully choked with tears. (37)

नरोत्तमः कालयुगान्तकोपमं
शरोत्तमं काञ्चनरूप्यभूषितम्।
ससर्ज दीप्तं तममित्रमर्दनं
सधूममग्निं मुखतो यथा हरः॥ ३८॥

Śrī Rāma, the foremost of men, discharged the fiery arrow, the foremost of arrows, decked with gold and silver at the end, nay, capable of crushing the enemy and terrible like the period of universal destruction, even as Lord Śiva (the Destroyer of the universe) emited fire with smoke from the third eye on his forehead to destroy Kāmadeva. (38)

अथोक्षितः शोणिततोयविस्रवैः
सुपुष्पिताशोक इवानिलोद्धतः।
विचेतनो वासवसूनुराहवे
प्रभ्रंशितेन्द्रध्वजवत् क्षितिं गतः॥ ३९॥

Nay, bathed in jets of blood and water and looking like an Aśoka tree laden with flowers and uprooted by a storm, Vālī (son of Indra), fell unconscious to the ground like a flag hoisted in honour of Indra* (the ruler of gods) and then thrown down. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Still retaining his life and vital energy by virtue of the gold chain bestowed on him by Indra, though pierced in the breast with a deadly arrow, Vālī indignantly reproaches Śrī Rāma in many ways

ततः शरेणाभिहतो रामेण रणकर्कशः।
पपात सहसा वाली निकृत्त इव पादपः॥ १॥

Pierced with an arrow by Śrī Rāma, Vālī, who was stiff in contest, fell precipitately like a hewn tree. (1)

स भूमौ न्यस्तसर्वाङ्गस्तप्तकाञ्चनभूषणः।
अपतद् देवराजस्य मुक्तरश्मिरिव ध्वजः॥ २॥

With all his limbs laid on the ground, Vālī, who was adored with ornaments of burnished gold, fell down like a flag hoisted

* During some festival observed on the full moon day in the month of Āświna in Bengal a flag is hoisted in honour of Indra and then let it fall at the end of the ceremony.

in honour of Indra, the god of rain, when the cord fastening it is loosed. (2)

अस्मिन् निपतिते भूमौ हर्यृक्षाणां गणेश्वरे।
नष्टचन्द्रमिव व्योम न व्यराजत मेदिनी॥ ३॥

On Vālī, the ruler of the hordes of monkeys and bears, having fallen to the ground, the part of the earth ruled by him did not shine brightly any more than the firmament when the moon has disappeared from it. (3)

भूमौ निपतितस्यापि तस्य देहं महात्मनः।
न श्रीर्जहाति न प्राणा न तेजो न पराक्रमः॥ ४॥

Even though he lay fallen to the ground, neither grace nor life-breath nor vital energy nor prowess left the body of the high-minded monkey. (4)

शक्रदत्ता वरा माला काञ्चनी रत्नभूषिता।
दधार हरिमुख्यस्य प्राणांस्तेजः श्रियं च सा॥ ५॥

The well-known excellent bejewelled chain of gold, bestowed on him by Indra, the ruler of gods, preserved the life, vital energy and grace of Vālī (the foremost of monkeys). (5)

स तया मालया वीरो हैमया हरियूथपः।
संध्यानुगतपर्यन्तः पयोधर इवाभवत्॥ ६॥

With that necklace of gold that heroic leader of monkey hordes appeared like a cloud whose outlines are tinged with the roseate hues of dusk. (6)

तस्य माला च देहश्च मर्मघाती च यः शरः।
त्रिधेव रचिता लक्ष्मीः पतितस्यापि शोभते॥ ७॥

His necklace and body as well as the arrow which pierced his vital parts, even while he lay fallen, shone as though his splendour had been divided into three parts. (7)

तदस्त्रं तस्य वीरस्य स्वर्गमार्गप्रभावनम्।
रामबाणासनक्षिप्तमावहत् परमां गतिम्॥ ८॥

Discharged from the bow of Śrī Rāma, that missile, while illuminating the path of the said hero, Vālī, to (the highest) heaven, brought to him the supreme state. (8)

तं तथा पतितं संख्ये गतार्चिषमिवानलम्।
ययातिमिव पुण्यान्ते देवलोकादिह च्युतम्॥ ९॥
आदित्यमिव कालेन युगान्ते भुवि पातितम्।
महेन्द्रमिव दुर्धर्षमुपेन्द्रमिव दुःसहम्॥ १०॥
महेन्द्रपुत्रं पतितं वालिनं हेममालिनम्।
व्यूढोरस्कं महाबाहुं दीप्तास्यं हरिलोचनम्॥ ११॥
लक्ष्मणानुचरो रामो ददर्शोपससर्प च।
तं तथा पतितं वीरं गतार्चिषमिवानलम्॥ १२॥

Śrī Rāma, followed by Lakṣmaṇa, saw the aforesaid Vālī, son of the mighty Indra—who was adorned with a chain of gold and was distinguished by a broad chest, long arms, a radiant face and yellow eyes, nay, who was difficult to overcome as the great Indra and hard to resist as Lord Viṣṇu (descended as a younger brother of Indra in the form of the Divine Dwarf)—fallen on the field of battle as mentioned in the foregoing lines like a fire without flame and resembling King Yayāti descended on earth from the realm of gods on the exhaustion of his merits (which entitled him to an abode in heaven) and further looking like the sun cast down on the earth by the Time-Spirit at the end of the world cycle, and proceeded towards the aforesaid hero fallen as described above like a fire without flame. (9—12)

बहुमान्य च तं वीरं वीक्षमाणं शनैरिव।
उपयातौ महावीर्यौ भ्रातरौ रामलक्ष्मणौ॥ १३॥

Nay, showing great honour to that hero, who was looking intently on them, the two brothers, Śrī Rāma and Lakṣmaṇa, who were possessed of extraordinary valour, went up to him slowly, as it were. (13)

तं दृष्ट्वा राघवं वाली लक्ष्मणं च महाबलम्।
अब्रवीत् परुषं वाक्यं प्रश्रितं धर्मसंहितम्॥ १४॥
स भूमावल्पतेजोऽसुर्निहतो नष्टचेतनः।
अर्थसंहितया वाचा गर्वितं रणगर्वितम्॥ १५॥

Seeing the celebrated Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, who was exceptionally strong, the said Vālī, who had scant vitality and life left in him and who lay

mortally wounded and motionless on the ground, spoke proudly to Śrī Rāma (who behaved proudly on the battlefield) in a language full of meaning the following harsh words, which were at the same time courteous and conformable to righteousness : (14—15)

त्वं नराधिपतेः पुत्रः प्रथितः प्रियदर्शनः।
पराङ्मुखवधं कृत्वा कोऽत्र प्राप्तस्त्वया गुणः।
यदहं युद्धसंरब्धस्त्वत्कृते निधनं गतः॥ १६॥

"You are the son of a sovereign, renowned and pleasing of aspect. Having brought about the death of one who did not face you in battle, what merit has been earned by you on this earth, since I met my death at your hands at a time when I was in the heat of contest with another? (16)

कुलीनः सत्त्वसम्पन्नस्तेजस्वी चरितव्रतः।
रामः करुणवेदी च प्रजानां च हिते रतः॥ १७॥

" 'Rāma is of noble birth, richly endowed with the quality of goodness and full of courage and has practised religious vows; he knows what is compassion and is devoted to the good of the people. (17)

सानुक्रोशो महोत्साहः समयज्ञो दृढव्रतः।
इत्येतत् सर्वभूतानि कथयन्ति यशो भुवि॥ १८॥

" 'Nay, he is compassionate, is endowed with great vigour, knows what should be done at what time and is firm in his vows.' In these words do all created beings utter your praises on earth. (18)

दमः शमः क्षमा धर्मो धृतिः सत्यं पराक्रमः।
पार्थिवानां गुणा राजन् दण्डश्चाप्यपकारिषु॥ १९॥

"Control of the senses and the mind, forgiveness, righteousness, fortitude, truthfulness, valour and punishing the evil-doers are the virtues of kings, O prince ! (19)

तान् गुणान् सम्प्रधार्याहमग्र्यं चाभिजनं तव।
तारया प्रतिषिद्धः सन् सुग्रीवेण समागतः॥ २०॥

"Believing the aforesaid virtues as existing in you and also fully considering your highest pedigree, I engaged in a combat with Sugrīva, though forbidden by Tārā. (20)

न मामन्येन संरब्धं प्रमत्तं वेद्धुमर्हसि।
इति मे बुद्धिरुत्पन्ना बभूवादर्शने तव॥ २१॥

"So long as I did not see you the idea cropped up in my mind that you would never stoop to strike me while I was furiously engaged with another and unwary. (21)

स त्वां विनिहतात्मानं धर्मध्वजमधार्मिकम्।
जाने पापसमाचारं तृणैः कूपमिवावृतम्॥ २२॥

"Now, however, I have come to know you to be one who has killed one's soul by acting against one's consciousness, nay, one who makes a show of virtue but is really impious, is sinful of conduct and is deceptive like a well of which the mouth is covered by grass and other vegetation. (22)

सतां वेषधरं पापं प्रच्छन्नमिव पावकम्।
नाहं त्वामभिजानामि धर्मच्छद्माभिसंवृतम्॥ २३॥

"I did not know you till now to be sinful, though wearing the guise of the virtuous, and wholly covered by a mask of piety, thus resembling a hidden fire. (23)

विषये वा पुरे वा ते यदा पापं करोम्यहम्।
न च त्वामवजानेऽहं कस्मात् तं हंस्यकिल्बिषम्॥ २४॥
फलमूलाशनं नित्यं वानरं वनगोचरम्।
मामिहाप्रतियुध्यन्तमन्येन च समागतम्॥ २५॥

"While I did not perpetrate any sin in your dominion or capital, nor did I show contumely to you, why did you kill me, a monkey free from guilt, who ever lived on fruit and roots alone and in woods, nay, who was not offering resistance to you and was engaged here in a combat with another? (24-25)

त्वं नराधिपतेः पुत्रः प्रतीतः प्रियदर्शनः।
लिङ्गमप्यस्ति ते राजन् दृश्यते धर्मसंहितम्॥ २६॥

"You are a sovereign's son, hence worthy of trust, and pleasing of aspect too.

Emblems too such as matted hair and the bark of trees for clothing, conformable to righteousness exist and are seen on your person, O prince ! (26)

कः क्षत्रियकुले जातः श्रुतवान् नष्टसंशयः।
धर्मलिङ्गप्रतिच्छन्नः क्रूरं कर्म समाचरेत्॥ २७॥

"Who, born in the Kṣatriya race and possessed of sacred knowledge, whose doubts regarding right and wrong have been resolved through such knowledge and who is furnished with emblems of piety, will perpetrate a cruel deed (like the one perpetrated by you)? (27)

त्वं राघवकुले जातो धर्मवानिति विश्रुतः।
अभव्यो भव्यरूपेण किमर्थं परिधावसे॥ २८॥

"Though born in the race of Raghu and widely known as a man of virtue, you are nevertheless cruel. Why then should you roam about in a gentle guise? (28)

साम दानं क्षमा धर्मः सत्यं धृतिपराक्रमौ।
पार्थिवानां गुणा राजन् दण्डश्चाप्यपकारिषु॥ २९॥

"The art of persuasion, liberality, forgiveness, righteousness, truthfulness, fortitude and valour and punishing the evil-doers are the virtues of rulers, O king ! (29)

वयं वनचरा राम मृगा मूलफलाशिनः।
एषा प्रकृतिरस्माकं पुरुषस्त्वं नरेश्वर॥ ३०॥

"We, O Rāma, are beasts living in the forest and subsisting on roots and fruit alone; for such is our nature, while you are a man living in urban areas and subsisting on cooked food of various kinds, O ruler of men ! (Hence there was no cause for any contention between us). (30)

भूमिर्हिरण्यं रूपं च विग्रहे कारणानि च।
तत्र कस्ते वने लोभो मदीयेषु फलेषु वा॥ ३१॥

"Land, gold and silver are the only occasions for chastisement. In the aforesaid forest what attraction could there possibly be in you for the fruits which belong to me? (31)

नयश्च विनयश्चोभौ निग्रहानुग्रहावपि।
राजवृत्तिरसंकीर्णा न नृपाः कामवृत्तयः॥ ३२॥

"Both administration and mildness, punishment and conferring benefits on the people, are the duties of a king, having different occasions for their exercise. Kings ought not to behave just as they please. (32)

त्वं तु कामप्रधानश्च कोपनश्चानवस्थितः।
राजवृत्तेषु संकीर्णः शरासनपरायणः॥ ३३॥

"You, on the other hand, are dominated by desire, irascible and fickle; you act indiscriminately in the sphere of kingly duties and have made it your prime object to discharge arrows wherever you please. (33)

न तेऽस्त्यपचितिर्धर्मे नार्थे बुद्धिरवस्थिता।
इन्द्रियैः कामवृत्तः सन् कृष्यसे मनुजेश्वर॥ ३४॥

"You have no respect for virtue, nor is your mind fixed so far as the pursuit of wealth is concerned. Acting according to your sweet will, you are carried away by your senses, O ruler of men ! (34)

हत्वा बाणेन काकुत्स्थ मामिहानपराधिनम्।
किं वक्ष्यसि सतां मध्ये कर्म कृत्वा जुगुप्सितम्॥ ३५॥

"Having killed me here with an arrow, even though I had not committed any offence, and thus perpetrated an abominable act, O scion of Kakutstha, what will you say (in your defence) in the midst of holy men? (35)

राजहा ब्रह्महा गोघ्नश्चोरः प्राणिवधे रतः।
नास्तिकः परिवेत्ता च सर्वे निरयगामिनः॥ ३६॥

"The regicide, the Brahminicide, the slaughterer of a cow, the thief, he who takes delight in the destruction of life, the unbeliever and he who weds before an elder brother, all go to hell. (36)

सूचकश्च कदर्यश्च मित्रघ्नो गुरुतल्पगः।
लोकं पापात्मनामेते गच्छन्ते नात्र संशयः॥ ३७॥

"The informer, the miser, the slayer of one's own friend and he who violates the

bed of his teacher—all these descend to the world of those whose mind is set on sin. (37)

अधार्यं चर्म मे सद्भी रोमाण्यस्थि च वर्जितम्।
अभक्ष्याणि च मांसानि त्वद्विधैर्धर्मचारिभिः॥ ३८॥

"My skin, in other words, the skin of a monkey, is not permitted to be worn by the virtuous; my hair and bones too are precluded from use and my flesh is not permitted to be partaken of by those practising virtue like you. (38)

पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण राघव।
शल्यकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः॥ ३९॥

"Only the following five species of animals endowed with five claws (on each paw), viz., the rhinoceros, the porcupine, the iguana and the hare, the turtle being the fifth, are permitted to be partaken of by (meat-eaters-among) the Brāhmaṇas and Kṣatriyas (and Vaiśyas too). (39)

चर्म चास्थि च मे राम न स्पृशन्ति मनीषिणः।
अभक्ष्याणि च मांसानि सोऽहं पञ्चनखो हतः॥ ४०॥

"The wise do not even touch my (i.e., a monkey's) skin and bones either, O Rāma, while my flesh is not at all worth eating. Yet I, an animal endowed with five claws (and therefore not fit to be partaken of) have been wantonly killed by you. (40)

तारया वाक्यमुक्तोऽहं सत्यं सर्वज्ञया हितम्।
तदतिक्रम्य मोहेन कालस्य वशमागतः॥ ४१॥

"I was given by Tārā, who knows everything, an advice which was correct and wholesome. Disregarding it through ignorance, I have fallen under the sway of Death. (41)

त्वया नाथेन काकुत्स्थ न सनाथा वसुंधरा।
प्रमदा शीलसम्पूर्णा पत्येव च विधर्मणा॥ ४२॥

"With you as its lord, O scion of Kakutstha, the earth is not blessed with a protector any more than a young woman, who is rich in moral character, is safe with a husband who is acting unlawfully. (42)

शठो नैकृतिकः क्षुद्रो मिथ्याप्रश्रितमानसः।
कथं दशरथेन त्वं जातः पापो महात्मना॥ ४३॥

"How were you, who are deceitful, mischievous, petty-minded, sinful and pseudo-tranquil-minded, procreated by the high-souled Daśaratha? (43)

छिन्नचारित्र्यकक्ष्येण सतां धर्मातिवर्तिना।
त्यक्तधर्माङ्कुशेनाहं निहतो रामहस्तिना॥ ४४॥

"I have been killed by the elephant in the form of Rāma, who has broken the chain of morality, transgressed the code of conduct of the virtuous and disregarded the goad of righteousness. (44)

अशुभं चाप्ययुक्तं च सतां चैव विगर्हितम्।
वक्ष्यसे चेदृशं कृत्वा सद्भिः सह समागतः॥ ४५॥

"Having done such a vicious and undesirable act, which is condemned by the virtuous, what will you say in justification of your conduct when come into contact with holy men? (45)

उदासीनेषु योऽस्मासु विक्रमोऽयं प्रकाशितः।
अपकारिषु ते राम नैवं पश्यामि विक्रमम्॥ ४६॥

"I do not find you exhibiting the same kind of valour against the wrongdoers that has now been shown by you against us, who have been neutral towards you. (46)

दृश्यमानस्तु युध्येथा मया युधि नृपात्मज।
अद्य वैवस्वतं देवं पश्येस्त्वं निहतो मया॥ ४७॥

"Had you fought with me on the battlefield remaining before my eyes, O prince, you would have seen God Yama (son of the sun-god) when killed by me this very day. (47)

त्वयादृश्येन तु रणे निहतोऽहं दुरासदः।
प्रसुप्तः पन्नगेनैव नरः पापवशं गतः॥ ४८॥

"Being difficult to approach, I have been killed by you, while you were not to be seen on the field of battle, even as a man fallen into the clutches of sin would when bitten by a serpent while fast asleep. (48)

सुग्रीवप्रियकामेन यदहं निहतस्त्वया।
मामेव यदि पूर्वं त्वमेतदर्थमचोदयः।
मैथिलीमहमेकाह्ना तव चानीतवान् भवेः॥ ४९॥
राक्षसं च दुरात्मानं तव भार्यापहारिणम्।
कण्ठे बद्ध्वा प्रदद्यां तेऽनिहतं रावणं रणे॥ ५०॥

"I would have brought back your wife (the princess of Mithilā) to you in a single day, had you but moved me in this behalf before; for, it is for this that I have been killed by you, keen as you were to oblige Sugrīva. Nay, tying round the neck the evil-minded ogre, Rāvaṇa, who stole away your wife, I would have handed him over to you without his being killed in battle. (49-50)

न्यस्तां सागरतोये वा पाताले वापि मैथिलीम्।
आनयेयं तवादेशाच्छ्वेतामश्वतरीमिव॥ ५१॥

"I could have brought back at your command the princess of Mithilā even if she had been kept in a place surrounded by sea-water or in the lowest subterranean region, just as Lord Hayagrīva (an Avatāra of Lord Viṣṇu carrying on His person a horse's head) brought back the Vedas stolen by the demons Madhu and Kaiṭabha and kept in Pātāla in the form of a white female mule. (51)

युक्तं यत्प्राप्नुयाद् राज्यं सुग्रीवः स्वर्गते मयि।
अयुक्तं यदधर्मेण त्वयाहं निहतो रणे॥ ५२॥

"It is but meet that Sugrīva should inherit the kingdom when I have ascended to heaven; it is, however, unjustifiable that I have been unrighteously slain by you while I was engaged otherwise on the battlefield. (52)

काममेवंविधो लोकः कालेन विनियुज्यते।
क्षमं चेद्भवता प्राप्तमुत्तरं साधु चिन्त्यताम्॥ ५३॥

"Granted that people are subjected to death at the appointed hour; for such is the rule. (I have no grievance on this score). But if a suitable answer to my question (as to why you took it into your mind to make me a target of your arrow) has been hit upon by you, pray, let it be carefully thought of." (53)

इत्येवमुक्त्वा परिशुष्कवक्त्रः
शराभिघाताद् व्यथितो महात्मा।
समीक्ष्य रामं रविसंनिकाशं
तूष्णीं बभौ वानरराजसूनुः॥ ५४॥

Having spoken as aforesaid and looking intently on Śrī Rāma, who shone brightly like the sun, the high-minded Vālī (son of a king of monkeys), who felt agonized due to his having been pierced with an arrow and whose mouth had become parched on all sides (due to the exertion caused by his speaking with emotion for a long time), became mute. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Śrī Rāma justifies his action by saying that the punishment meted out to Vālī in the form of taking his life was meet, having regard to the sin of depriving his own younger brother of his wedded wife, of which Vālī was guilty. Repenting for his having reproached Śrī Rāma, Vālī now seeks the latter's forgiveness and requests him to take care of his son, Aṅgada. Agreeing to do so, Śrī Rāma comforts Vālī

इत्युक्तः प्रश्रितं वाक्यं धर्मार्थसहितं हितम्।
परुषं वालिना रामो निहतेन विचेतसा॥ १॥
तं निष्प्रभमिवादित्यं मुक्ततोयमिवाम्बुदम्।
उक्तवाक्यं हरिश्रेष्ठमुपशान्तमिवानलम्॥ २॥
धर्मार्थगुणसम्पन्नं हरीश्वरमनुत्तमम्।
अधिक्षिप्तस्तदा रामः पश्चाद् वालिनमब्रवीत्॥ ३॥

Spoken to at that time in the foregoing harsh words, though seemingly courteous, wholesome and conformable to righteousness and worldly interests, and reproached by Vālī, who had been mortally wounded and whose mind was confused, Śrī Rāma afterwards replied in the following excellent words, which were conformable to righteousness and worldly interests and salutary, to the aforesaid Vālī, (the lord of monkeys), the foremost of monkeys, who resembled the sun shorn of its brilliance, a cloud which had discharged its water and a fire that had been extinguished and who had had his say : (1—3)

धर्ममर्थं च कामं च समयं चापि लौकिकम्।
अविज्ञाय कथं बाल्यान्मामिहाद्य विगर्हसे॥ ४॥

"Without fully knowing the secret of righteousness, worldly interests and enjoyment as well as of worldly conduct, how do you reproach me bitterly today on this spot through ignorance? (4)

अपृष्ट्वा बुद्धिसम्पन्नान् वृद्धानाचार्यसम्मतान्।
सौम्य वानरचापल्यात् त्वं मां वक्तुमिहेच्छसि॥ ५॥

"Nay, without consulting the elders, who are richly endowed with wisdom and esteemed by preceptors, O gentle one, you have sought to condemn me through simian frivolity. (5)

इक्ष्वाकूणामियं भूमिः सशैलवनकानना।
मृगपक्षिमनुष्याणां निग्रहानुग्रहेष्वपि॥ ६॥

"This entire globe including mountains, forests and woodlands belongs to the scions of Ikṣwāku (having been bequeathed to them by their progenitor, Manu). The right of punishing and rewarding the beasts, birds and human beings of this earth too vests in them. (6)

तां पालयति धर्मात्मा भरतः सत्यवानृजुः।
धर्मकामार्थतत्त्वज्ञो निग्रहानुग्रहे रतः॥ ७॥

"Bharata—whose mind is set on virtue, who is truthful and guileless, nay, who knows the truth about righteousness, self-gratification and wealth and is intent on chastising the evil-doers and recompensing the virtuous—rules over the earth. (7)

नयश्च विनयश्चोभौ यस्मिन् सत्यं च सुस्थितम्।
विक्रमश्च यथा दृष्टः स राजा देशकालवित्॥ ८॥

"He (Bharata) is a king in whom prudence and humility both are present in an equal degree, nay, in whom truthfulness is firmly established as also valour as ordained in the scriptures and who has an idea of time and place. (8)

तस्य धर्मकृतादेशा वयमन्ये च पार्थिवाः।
चरामो वसुधां कृत्स्नां धर्मसंतानमिच्छवः॥ ९॥

"Having received his command for the propagation of righteousness, we as well as

other rulers of the world range the entire globe, keen as we are to promote virtue. (9)

तस्मिन् नृपतिशार्दूले भरते धर्मवत्सले।
पालयत्यखिलां पृथ्वीं कश्चरेद् धर्मविप्रियम्॥ १०॥

"So long as the said Bharata, a veritable tiger among the rulers of men, who is fond of virtue, rules over the entire globe, who can dare do something repugnant to righteousness? (10)

ते वयं मार्गविभ्रष्टं स्वधर्मे परमे स्थिताः।
भरताज्ञां पुरस्कृत्य निगृह्णीमो यथाविधि॥ ११॥

"Keeping before us the command of Bharata, we, who are devoted to our paramount duty of upholding virtue, duly punish him who has strayed away from the path of virtue. (11)

त्वं तु संक्लिष्टधर्मश्च कर्मणा च विगर्हितः।
कामतन्त्रप्रधानश्च न स्थितो राजवर्त्मनि॥ १२॥

"As for yourself you have put down virtue and stand condemned for your doings. Nay, you top those who are slaves of lust and do not adhere to the path trodden by good kings. (12)

ज्येष्ठो भ्राता पिता वापि यश्च विद्यां प्रयच्छति।
त्रयस्ते पितरो ज्ञेया धर्मे च पथि वर्तिनः॥ १३॥

"By him who follows the path of virtue, an elder brother, father and even he who imparts learning—all the aforesaid three should be equally regarded as fathers.(13)

यवीयानात्मनः पुत्रः शिष्यश्चापि गुणोदितः।
पुत्रवत्ते त्रयश्चिन्त्या धर्मश्चैवात्र कारणम्॥ १४॥

"Similarly, a younger brother, one's own son and a virtuous pupil too, the aforesaid three should be accounted as good as a son and morality alone is the authority in this matter. (14)

सूक्ष्मः परमदुर्ज्ञेयः सतां धर्मः प्लवङ्गम।
हृदिस्थः सर्वभूतानामात्मा वेद शुभाशुभम्॥ १५॥

"The principle governing the conduct of the virtuous is subtle and altogether unknowable, O monkey! Installed in the heart of all created beings, the Self alone knows what is good and what is evil. (15)

चपलश्चपलैः सार्धं वानरैरकृतात्मभिः।
जात्यन्ध इव जात्यन्धैर्मन्त्रयन् प्रेक्षसे नु किम्॥ १६॥

"Deliberating as you do with monkeys, who are all frivolous and are of uncontrolled mind, like a man born blind deliberating with those who are likewise blind by birth, what can you, who are frivolous yourself, know about Dharma? (16)

अहं तु व्यक्ततामस्य वचनस्य ब्रवीमि ते।
नहि मां केवलं रोषात् त्वं विगर्हितुमर्हसि॥ १७॥

"As for myself I presently tell you the evident meaning of this assertion of mine. You should in no case bitterly condemn me as you have done out of sheer wrath. (17)

तदेतत् कारणं पश्य यदर्थं त्वं मया हतः।
भ्रातुर्वर्तसि भार्यायां त्यक्त्वा धर्मं सनातनम्॥ १८॥

"Now know the obvious reason why you have been struck down by me: casting to the wind the eternal law, you cohabit with your younger brother's wife. (18)

अस्य त्वं धरमाणस्य सुग्रीवस्य महात्मनः।
रुमायां वर्तसे कामात् स्नुषायां पापकर्मकृत्॥ १९॥

"You cohabit through lust with Rumā, the wedded wife of the high-souled Sugrīva, who is your virtual daughter-in-law, even while Sugrīva is alive; you have thus perpetrated a sinful deed. (19)

तद् व्यतीतस्य ते धर्मात् कामवृत्तस्य वानर।
भ्रातृभार्याभिमर्शेऽस्मिन् दण्डोऽयं प्रतिपादितः॥ २०॥

"This punishment has been meted out to you, who strayed from righteousness and acted as you liked, for embracing younger brother's wife, O monkey! (20)

नहि लोकविरुद्धस्य लोकवृत्तादपेयुषः।
दण्डादन्यत्र पश्यामि निग्रहं हरियूथप॥ २१॥

"For, other than punishment I do not see any way of restraining him who is opposed to public interests and has departed from the code of conduct prescribed for

the commonalty, O leader of monkey hordes ! (21)

न च ते मर्षये पापं क्षत्रियोऽहं कुलोद्गतः।
औरसीं भगिनीं वापि भार्यां वाप्यनुजस्य यः॥ २२॥
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः।
भरतस्तु महीपालो वयं त्वादेशवर्तिनः॥ २३॥

"And I, a Kṣatriya born of a high pedigree, cannot brook your sin. Death is the punishment ordained for a man who approaches carnally through lust a girl sprung from his own loins, a sister or a wife of his own younger brother. In fact, Bharata is the ruler of the earth, while our duty is to carry out his behests. (22-23)

त्वं च धर्मादतिक्रान्तः कथं शक्यमुपेक्षितुम्।
गुरुधर्मव्यतिक्रान्तं प्राज्ञो धर्मेण पालयन्॥ २४॥
भरतः कामयुक्तानां निग्रहे पर्यवस्थितः।
वयं तु भरतादेशावधिं कृत्वा हरीश्वर।
त्वद्विधान् भिन्नमर्यादान् निग्रहीतुं व्यवस्थिताः॥ २५॥

"And how can you, who have strayed from the path of virtue, be let go unpunished? Punishing him who has clearly deviated from a major duty and cherishing according to the principles of righteousness a man scrupulously following his duty, the wise Bharata is intent upon punishing those who are swayed by lust. Taking the behests of Bharata as our authority, O lord of monkeys, we are bent upon punishing people like you who have transgressed the bounds of morality. (24-25)

सुग्रीवेण च मे सख्यं लक्ष्मणेन यथा तथा।
दारराज्यनिमित्तं च निःश्रेयस्करः स मे॥ २६॥

"My friendship with Sugrīva is as indissolvable as that with Lakṣmaṇa. Nay, it has the recovery of his wife and kingdom for its motive. And in return he is expected to do the greatest good to me in the shape of getting back my lost spouse. (26)

प्रतिज्ञा च मया दत्ता तदा वानरसंनिधौ।
प्रतिज्ञा च कथं शक्या मद्विधेनानवेक्षितुम्॥ २७॥

"Again, at that time (when my friendship with Sugrīva was solemnized) a plighted word was given by me in the presence of other monkeys to get back for him his wife and sovereignty. And how can a plighted word be allowed by a man like me to remain unhonoured? (27)

तदेभिः कारणैः सर्वैर्महद्भिर्धर्मसंश्रितैः।
शासनं तव यद् युक्तं तद् भवाननुमन्यताम्॥ २८॥

"Therefore, for these mighty reasons, which are all broad-based on morality, you too should approve of your punishment, which was justified. (28)

सर्वथा धर्म इत्येव द्रष्टव्यस्तव निग्रहः।
वयस्यस्योपकर्तव्यं धर्ममेवानुपश्यता॥ २९॥

"Your punishment should be viewed by you as wholly in consonance with righteousness and good offices needs must be rendered to a friend by one recognizing one's duty. (29)

शक्यं त्वयापि तत्कार्यं धर्ममेवानुवर्तता।
श्रूयते मनुना गीतौ श्लोकौ चारित्रवत्सलौ।
गृहीतौ धर्मकुशलैस्तथा तच्चरितं मया॥ ३०॥

"By you too, had you followed the principle of righteousness, the same course of action should have been taken by way of expiation. The following two couplets, devoted to ideal kingly conduct and accepted as authoritative by those well-versed in ethics, are traditionally known to have been sung by Manu (the earliest and most respected law-giver). The principle enunciated in them has been acted upon by me in the way indicated in them. (30)

राजभिर्धृतदण्डाश्च कृत्वा पापानि मानवाः।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा॥ ३१॥

"They are reproduced below: 'Men who, having perpetrated sins, have been subjected to punishment by kings become stainless and ascend to heaven like those who have performed meritorious deeds. (31)

शासनाद् वापि मोक्षाद् वा स्तेनः पापात् प्रमुच्यते।
राजा त्वशासन् पापस्य तदवाप्नोति किल्बिषम्॥ ३२॥

"A thief (in particular and a sinner in general) gets fully absolved from sin either through punishment or by being let go free by way of mercy. A king not punishing a sinner, however, incurs his sin.* (32)

आर्येण मम मान्धात्रा व्यसनं घोरमीप्सितम्।
श्रमणेन कृते पापे यथा पापं कृतं त्वया॥ ३३॥

"A terrible suffering, which was absolutely desirable, was inflicted by my forbear, Emperor Māndhātā, by way of punishment on a monk, for a sin similar to the one perpetrated by you. (33)

अन्यैरपि कृतं पापं प्रमत्तैर्वसुधाधिपैः।
प्रायश्चित्तं च कुर्वन्ति तेन तच्छाम्यते रजः॥ ३४॥

"Sins perpetrated by blundering men were likewise punished by other rulers of the earth, too. Besides this, people undergo expiation themselves too and through such expiation that sin, which is expiated, gets neutralized. (34)

तदलं परितापेन धर्मतः परिकल्पितः।
वधो वानरशार्दूल न वयं स्ववशे स्थिताः॥ ३५॥

"Therefore, have done with grief, your death was contrived in accordance with the principles of righteousness, O tiger among monkeys; for we were not under our own control (being subject to the control of the Śāstras). (35)

शृणु चाप्यपरं भूयः कारणं हरिपुंगव।
तच्छ्रुत्वा हि महद् वीर न मन्युं कर्तुमर्हसि॥ ३६॥

"Again, know from me another reason why I killed you, O bull among the monkeys! After knowing that momentous reason, O hero, you should not be angry with me. (36)

न मे तत्र मनस्तापो न मन्युर्हरिपुंगव।
वागुराभिश्च पाशैश्च कूटैश्च विविधैर्नराः॥ ३७॥
प्रतिच्छन्नाश्च दृश्याश्च गृह्णन्ति सुबहून् मृगान्।
प्रधावितान् वा वित्रस्तान् विस्रब्धानतिविष्ठितान्॥ ३८॥

"No agony is felt by me nor any remorse for what I have done, O bull among monkeys! Remaining concealed or open to view, people catch by means of nets and nooses as well as by means of traps of various kinds numerous deer that have run away alarmed or remain firmly rooted, fearless as they are. (37-38)

प्रमत्तानप्रमत्तान् वा नरा मांसाशिनो भृशम्।
विध्यन्ति विमुखांश्चापि न च दोषोऽत्र विद्यते॥ ३९॥

"Meat-eating people hit with violence deer, which are unwary or circumspect, nay, even those which have their faces turned away from the hunters and no blame attaches to this. (39)

यान्ति राजर्षयश्चात्र मृगयां धर्मकोविदाः।
तस्मात् त्वं निहतो युद्धे मया बाणेन वानर।
अयुध्यन् प्रतियुध्यन् वा यस्माच्छाखामृगो ह्यसि॥ ४०॥

"Nay, even royal sages, well-versed in the principles of righteousness, go on hunting. Hence, O monkey, you were mortally wounded by me with an arrow in the course of your encounter with Sugrīva, no matter whether you were not fighting with me or fighting with another; for you are but a monkey. (40)

दुर्लभस्य च धर्मस्य जीवितस्य शुभस्य च।
राजानो वानरश्रेष्ठ प्रदातारो न संशयः॥ ४१॥

"Kings, O jewel among monkeys, are capable of dispensing religious merit, which is so difficult to attain otherwise—longevity and earthly blessings too: there is no doubt about it. (41)

तान् न हिंस्यान्न चाक्रोशेन्नाक्षिपेन्नाप्रियं वदेत्।
देवा मानुषरूपेण चरन्त्येते महीतले॥ ४२॥

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* In Manusmṛti as extant today we read the two verses as below:
राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः। निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा॥
शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते। अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम्॥
(VIII. 315, 316)

"One should, therefore, neither assassinate nor reproach nor insult nor speak unpalatable words to them. Being gods themselves, these kings move about on earth in human semblance. (42)

त्वं तु धर्ममविज्ञाय केवलं रोषमास्थितः।
विदूषयसि मां धर्मे पितृपैतामहे स्थितम्॥ ४३॥

"Not fully knowing the principles of righteousness and holding fast to anger alone, you bitterly reproach me, devoted as I am to the code of conduct, followed by my forefathers." (43)

एवमुक्तस्तु रामेण वाली प्रव्यथितो भृशम्।
न दोषं राघवे दध्यौ धर्मेऽधिगतनिश्चयः॥ ४४॥

Deeply pained when spoken to as aforesaid by Śrī Rāma, Vālī for his part no longer found fault with Śrī Rāma (a scion of Raghu), certainty with regard to righteousness having now been attained by him. (44)

प्रत्युवाच ततो रामं प्राञ्जलिर्वानरेश्वरः।
यत् त्वमात्थ नरश्रेष्ठ तत् तथैव न संशयः॥ ४५॥

With joined palms Vālī, the ruler of monkeys, thereupon replied as follows to Śrī Rāma : "What you have said, O jewel among men, is precisely true: there is no doubt about it. (45)

प्रतिवक्तुं प्रकृष्टे हि नापकृष्टस्तु शक्नुयात्।
यदयुक्तं मया पूर्वं प्रमादाद् वाक्यमप्रियम्॥ ४६॥
तत्रापि खलु मां दोषं कर्तुं नार्हसि राघव।
त्वं हि दृष्टार्थतत्त्वज्ञः प्रजानां च हिते रतः।
कार्यकारणसिद्धौ च प्रसन्ना बुद्धिरव्यया॥ ४७॥

"Indeed a dwarf cannot argue with a giant. Certainly you ought not to find fault, O scion of Raghu, with me even for the unbecoming and unpalatable words that were addressed by me to you before this through mistake. Indeed you have directly perceived the truth about the four objects of human pursuit and are a wise man. Nay, you are devoted to the good of the people and your mind is clear and unbaffled in determining your duty and weighing the circumstances on which you base your decision. (46-47)

मामप्यवगतं धर्माद् व्यतिक्रान्तपुरस्कृतम्।
धर्मसंहितया वाचा धर्मज्ञ परिपालय॥ ४८॥

"Encourage me too, O knower of what is right, placed as I am in the forefront of those who have definitely strayed from the path of virtue and known too as such, with words of consolation, conformable with righteousness." (48)

बाष्पसंरुद्धकण्ठस्तु वाली सार्तरवः शनैः।
उवाच रामं सम्प्रेक्ष्य पङ्कलग्न इव द्विपः॥ ४९॥

Looking intently on Śrī Rāma, and groaning like an elephant sunk in a morass, Vālī, for his part, whose throat was completely chocked with tears, slowly continued as follows : (49)

न चात्मानमहं शोचे न तारां नापि बान्धवान्।
यथा पुत्रं गुणज्येष्ठमङ्गदं कनकाङ्गदम्॥ ५०॥

"I neither grieve for myself nor for my wife Tārā, nor even for my kinsmen as I do for my son, Aṅgada, who is foremost in point of virtues and is adorned with armlets of gold. (50)

स ममादर्शनाद् दीनो बाल्यात् प्रभृति लालितः।
तटाक इव पीताम्बुरुपशोषं गमिष्यति॥ ५१॥

"Miserable at not being able to see me, the boy, who has been cherished by me since his very infancy, will pine away like a pond whose waters have been dried up. (51)

बालश्चाकृतबुद्धिश्च एकपुत्रश्च मे प्रियः।
तारेयो राम भवता रक्षणीयो महाबलः॥ ५२॥

"Aṅgada (son of Tārā), who is still young, though exceptionally mighty, and whose judgment has not yet matured, and who is my only son and as such dear to me, deserves to be protected by you, O Rāma ! (52)

सुग्रीवे चाङ्गदे चैव विधत्स्व मतिमुत्तमाम्।
त्वं हि गोप्ता च शास्ता च कार्याकार्यविधौ स्थितः॥ ५३॥

"Establish the very best understanding between Sugrīva and Aṅgada; for you stand as their protector and preceptor in teaching them what should be done and what should not be done. (53)

या ते नरपते वृत्तिर्भरते लक्ष्मणे च या।
सुग्रीवे चाङ्गदे राजंस्तां चिन्तयितुमर्हसि॥ ५४॥

"You ought to cherish, O king, the same attitude of mind towards Sugrīva and Aṅgada which exists at the present moment in relation to Bharata and Lakṣmaṇa, O ruler of men ! (54)

मद्दोषकृतदोषां तां यथा तारां तपस्विनीम्।
सुग्रीवो नावमन्येत तथावस्थातुमर्हसि॥ ५५॥

"Nay, you should handle the situation in such a way that Sugrīva may not treat with disrespect poor Tārā, mentioned above, who is guilty only because I have been guilty of persecuting him. (55)

त्वया ह्यनुगृहीतेन शक्यं राज्यमुपासितुम्।
त्वद्वशे वर्तमानेन तव चित्तानुवर्तिना॥ ५६॥
शक्यं दिवं चार्जयितुं वसुधां चापि शासितुम्।
त्वत्तोऽहं वधमाकांक्षन् वार्यमाणोऽपि तारया॥ ५७॥
सुग्रीवेण सह भ्रात्रा द्वन्द्वयुद्धमुपागतः।
इत्युक्त्वा वानरो रामं विरराम हरीश्वरः॥ ५८॥

"A kingdom can indeed be ruled by one who is subject to your control, follows your mind and has thus been favoured by you; nay, residence in heaven can be earned and even the entire globe can be ruled. Seeking death at your hands, I entered into a duel with my younger brother, Sugrīva, even though I was being kept back all the time by Tārā." Having spoken thus, the monkey, Vālī, who was a ruler of monkeys, became mute. (56—58)

स तमाश्वासयद् रामो वालिनं व्यक्तदर्शनम्।
साधुसम्मतया वाचा धर्मतत्त्वार्थयुक्तया॥ ५९॥

The celebrated Śrī Rāma in his turn reassured the said Vālī, in whom wisdom had now dawned, in the following words, which were full of meaning in the shape of the essence of piety, and were as such esteemed by holy men : (59)

न संतापस्त्वया कार्य एतदर्थं प्लवङ्गम।
न वयं भवता चिन्त्या नाप्यात्मा हरिसत्तम।
वयं भवद्विशेषेण धर्मतः कृतनिश्चयाः॥ ६०॥

"No anxiety should be felt by you on this score, O monkey ! Neither for us nor even your own self should you be worried about, O jewel among monkeys ! For, filled as we are with extraordinary affection for you, we have determined our course of action according to the principles of righteousness. (60)

दण्ड्यो यः पातयेद् दण्डं दण्ड्यो यश्चापि दण्ड्यते।
कार्यकारणसिद्धार्थावुभौ तौ नावसीदतः॥ ६१॥

"He who metes out punishment to one deserving of punishment and he who is punished as worthy of punishment, both never come to grief inasmuch as they have achieved their end, the punished by undergoing punishment and the punisher by meting it out. (61)

तद् भवान् दण्डसंयोगादस्माद् विगतकल्मषः।
गतः स्वां प्रकृतिं धर्म्यां दण्डदिष्टेन वर्त्मना॥ ६२॥

"Having been completely rid of sin by being subjected to this punishment according to the procedure enjoined by scriptures ordaining such punishment, you have regained your immaculate (spiritual) nature consistent with the principles of righteousness. (62)

त्यज शोकं च मोहं च भयं च हृदये स्थितम्।
त्वया विधानं हर्यग्र्य न शक्यमतिवर्तितुम्॥ ६३॥

"Cast away grief and infatuation and fear abiding in your heart. What has been ordained by Providence cannot be transgressed by you, O jewel among monkeys ! (63)

यथा त्वय्यङ्गदो नित्यं वर्तते वानरेश्वर।
तथा वर्तेत सुग्रीवे मयि चापि न संशयः॥ ६४॥

"Aṅgada will depend on Sugrīva and even on myself as he has ever done on

you, O lord of monkeys: there is no doubt about it." (64)

स तस्य वाक्यं मधुरं महात्मनः
समाहितं धर्मपथानुवर्तितम्।
निशम्य रामस्य रणावमर्दिनो
वचः सुयुक्तं निजगाद वानरः॥ ६५॥

Having listened to the sweet and reassuring words, which strictly followed the path of righteousness, of the high-souled Śrī Rāma, who stood before him and who was capable of crushing his enemy on the field of battle, the aforesaid monkey, Vālī, made the following well-reasoned answer : (65)

शराभितप्तेन विचेतसा मया
प्रभाषितस्त्वं यदजानता विभो।
इदं महेन्द्रोपमभीमविक्रम
प्रसादितस्त्वं क्षम मे नरेश्वर॥ ६६॥

"Pray, propitiated by me, O powerful ruler of men, possessed of terrific prowess and vying with the mighty Indra, forgive whatever unseemly and harsh words have been unwittingly uttered by me, agonized as I was with pain caused by your arrow and, therefore, confounded." (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Agonized with grief to hear about the death of her husband, Tārā, wife of Vālī, sallied forth from Kiṣkindhā to arrive in the presence of Vālī. Fleeing helter-skelter through fear of Śrī Rāma and meeting Tārā on the way, the monkeys try to send her back inspiring fear in her and advise her to make arrangements for the defence of the city and install Aṅgada on the throne. Rushing to the scene of contest after dismissing them, Tārā catches sight of Vālī lying on the ground, as well as of Śrī Rāma and others

स वानरमहाराजः शयानः शरपीडितः।
प्रत्युक्तो हेतुमद्वाक्यैर्नोत्तरं प्रत्यपद्यत॥ १॥

Answered in words which were supported with reason, Vālī, the overlord of monkeys, who was lying on the ground afflicted with pain caused by Śrī Rāma's arrow, could not make any reply. (1)

अश्मभिः परिभिन्नाङ्गः पादपैराहतो भृशम्।
रामबाणेन चाक्रान्तो जीवितान्ते मुमोह सः॥ २॥

Severely battered with trees and pierced with Śrī Rāma's arrow, his limbs shattered by rocks, he swooned at the close of his life. (2)

तं भार्या बाणमोक्षेण रामदत्तेन संयुगे।
हतं प्लवगशार्दूलं तारा शुश्राव वालिनम्॥ ३॥

His wife, Tārā, heard of the said Vālī, a tiger among the monkeys, having been killed with the propulsion of an arrow by Śrī Rāma while the former was engaged in a trial of strength with Sugrīva. (3)

सा सपुत्राप्रियं श्रुत्वा वधं भर्तुः सुदारुणम्।
निष्पपात भृशं तस्मादुद्विग्ना गिरिकन्दरात्॥ ४॥

Sore perturbed to hear the unpalatable and most cruel news of her husband's death, Tārā sallied forth with her son, Aṅgada, from that rocky cavern, which Kiṣkindhā was. (4)

ये त्वङ्गदपरीवारा वानरा हि महाबलाः।
ते सकार्मुकमालोक्य रामं त्रस्ताः प्रदुद्रुवुः॥ ५॥

Alarmed to see Śrī Rāma with a bow, the monkeys who followed Aṅgada as his bodyguard, ran helter-skelter even though they were possessed of extraordinary might. (5)

सा ददर्श ततस्त्रस्तान् हरीनापततो द्रुतम्।
यूथादेव परिभ्रष्टान् मृगान् निहतयूथपान्॥ ६॥

Presently she saw the terror-stricken monkeys rushing headlong like deer, the leader of whose herd had been killed and who had strayed from their herd. (6)

तानुवाच समासाद्य दुःखितान् दुःखिता सती।
रामवित्रासितान् सर्वाननुबद्धानिवेषुभिः॥ ७॥

Duly approaching them, who were all stricken with sorrow inspired as they were with terror of Śrī Rāma, as though they were being chased by his arrows, Tārā, a virtuous lady, who was full of sorrow herself, admonished them as follows : (7)

वानरा राजसिंहस्य यस्य यूयं पुरःसराः।
तं विहाय सुवित्रस्ताः कस्माद् द्रवत दुर्गताः॥ ८॥
राज्यहेतोः स चेद् भ्राता भ्रात्रा क्रूरेण पातितः।
रामेण प्रहितैर्दूरान्मार्गणैर्दूरपातिभिः॥ ९॥

"Deserting that lion among kings whose servants you are, O monkeys, why should you run away in a miserable state greatly dismayed, if, for the sake of sovereignty, Vālī, brother of Sugrīva, has been caused by his cruel brother Sugrīva to be laid low by Śrī Rāma with arrows hitting a remote target and discharged from afar?" (8-9)

कपिपत्न्या वचः श्रुत्वा कपयः कामरूपिणः।
प्राप्तकालमविश्लिष्टमूचुर्वचनमङ्गनाम्॥ १०॥

Hearing the admonition of Tārā, wife of Vālī, the monkey chief, the monkeys, who were capable of assuming any form at will, made the following reply, which was both unambiguous and appropriate to the occasion, to the lady : (10)

जीवपुत्रे निवर्तस्व पुत्रं रक्षस्व चाङ्गदम्।
अन्तको रामरूपेण हत्वा नयति वालिनम्॥ ११॥

"Go back, O mother of a surviving son, and protect your son, Aṅgada; having struck down Vālī, God of Death in the disguise of Rāma is bearing him away to his abode. (11)

क्षिप्तान् वृक्षान् समाविध्य विपुलाश्च तथा शिलाः।
वाली वज्रसमैर्बाणैर्वज्रेणेव निपातितः॥ १२॥

"Destroying with his arrows, resembling the lightning, the trees as well as the huge rocks hurled by Vālī, Śrī Rāma has struck him down as Indra would strike down a mountain with lightning. (12)

अभिभूतमिदं सर्वं विद्रुतं वानरं बलम्।
अस्मिन् प्लवगशार्दूले हते शक्रसमप्रभे॥ १३॥

"This tiger among monkeys, whose splendour equalled the splendour of Indra, having been killed, the whole of this army of monkeys has taken to flight as though overpowered by Rāma. (13)

रक्ष्यतां नगरी शूरैरङ्गदश्चाभिषिच्यताम्।
पदस्थं वालिनः पुत्रं भजिष्यन्ति प्लवंगमाः॥ १४॥

"Let the city of Kiṣkindhā be guarded by gallant soldiers and let Aṅgada be installed on the throne. All the monkeys will serve Vāli's son when he assumes office. (14)

अथवारुचितं स्थानमिह ते रुचिरानने।
आविशन्ति च दुर्गाणि क्षिप्रमद्यैव वानराः॥ १५॥

"Your continuance here (in Kiṣkindhā), however, is not to our liking, O lady with a charming countenance; for, hostile monkeys (Hanumān and others) will soon take possession of all the citadels in Kiṣkindhā this very day. (15)

अभार्याः सहभार्याश्च सन्त्यत्र वनचारिणः।
लुब्धेभ्यो विप्रलब्धेभ्यस्तेभ्यो नः सुमहद्भयम्॥ १६॥

"There are monkeys (lit., denizens of the forest) both with and without wives here, from whom there is very great fear, covetous of sovereignty as they are and victims of deprivation." (16)

अल्पान्तरगतानां तु श्रुत्वा वचनमङ्गना।
आत्मनः प्रतिरूपं सा बभाषे चारुहासिनी॥ १७॥

Hearing the submission of the monkeys, who were only at a short distance from her, the aforesaid lady, Tārā, of charming demeanour made a reply which was worthy of herself : (17)

पुत्रेण मम किं कार्यं राज्येनापि किमात्मना।
कपिसिंहे महाभागे तस्मिन् भर्तरि नश्यति॥ १८॥

"Now that the highly blessed Vālī, a veritable lion among monkeys, is dying, what purpose of mine will be served by my son, Aṅgada, or sovereignty or even by my own self? (18)

पादमूलं गमिष्यामि तस्यैवाहं महात्मनः।
योऽसौ रामप्रयुक्तेन शरेण विनिपातितः॥ १९॥

"I shall seek the soles of feet of that exalted soul alone, who has been laid low with an arrow discharged by Śrī Rāma."(19)

एवमुक्त्वा प्रदुद्राव रुदती शोकमूर्च्छिता।
शिरश्चोरश्च बाहुभ्यां दुःखेन समभिघ्नती॥ २०॥

Saying so, she ran fast crying and severely beating on all sides with both of her hands, her head and breast in agony, distracted as she was with grief. (20)

सा व्रजन्ती ददर्शाथ पतितं भुवि।
हन्तारं दानवेन्द्राणां समरेष्वनिवर्तिनाम्॥ २१॥
क्षेप्तारं पर्वतेन्द्राणां वज्राणामिव वासवम्।
महावातसमाविष्टं महामेघौघनिःस्वनम्॥ २२॥
शक्रतुल्यपराक्रान्तं वृष्ट्वेवोपरतं घनम्।
नर्दन्तं नर्दतां भीमं शूरं शूरेण पातितम्।
शार्दूलेनामिषस्यार्थे मृगराजमिवाहतम्॥ २३॥
अर्चितं सर्वलोकस्य सपताकं सवेदिकम्।
नागहेतोः सुपर्णेन चैत्यमुन्मथितं यथा॥ २४॥

While still on her way she presently saw fallen helpless on the ground her husband, Vālī, the slayer of demon chiefs who never retreated on the fields of battle—Vālī, who hurled against his enemy in the course of his fight the foremost of mountains as Indra, the ruler of gods, discharges his thunderbolt, who had the fury of a tempest and thundered like a mass of huge clouds, nay, who was equal in valour to Indra, the ruler of gods, and now looked like a cloud that had calmed down after discharging itself, who while roaring inspired terror in those who roared in opposition and who, though valiant, had been laid low by a greater hero, nay, who looked like a lion (the king of beasts) struck down for the sake of prey by a tiger and resembled a place of worship laid waste, though held sacred by all people, with its flag and altar, by Garuḍa, the king of birds, on account of a serpent dwelling in it. (21—24)

अवष्टभ्यावतिष्ठन्तं ददर्श धनुरूर्जितम्।
रामं रामानुजं चैव भर्तुश्चैव तथानुजम्॥ २५॥

She also beheld Śrī Rāma standing, leaning on his glorious bow as well as Lakṣmaṇa, younger brother of Śrī Rāma, and, even so, her brother-in-law, Surgīva. (25)

तानतीत्य समासाद्य भर्तारं निहतं रणे।
समीक्ष्य व्यथिता भूमौ सम्भ्रान्ता निपपात ह॥ २६॥

Passing beyond them and duly reaching her husband, who lay mortally wounded on the battlefield, Tārā, they say, was pained to gaze on him and toppled on the ground, deeply miserable as she was. (26)

सुप्तेव पुनरुत्थाय आर्यपुत्रेति वादिनी।
रुरोद सा पतिं दृष्ट्वा संवीतं मृत्युदामभिः॥ २७॥

Getting up once more like one who had been asleep and saying. "O son of a worthy father* !" she wept to see her husband tightly bound with the cords of Death. (27)

* Hindu ladies are not expected to utter the name of their husband. 'Āryaputra' (son of a worthy father) was the form of address generally employed by them while accosting him.

तामवेक्ष्य तु सुग्रीवः क्रोशन्तीं कुररीमिव।
विषादमगमत् कष्टं दृष्ट्वा चाङ्गदमागतम्॥ २८॥

Perceiving her screaming like a female osprey, and beholding Aṅgada too arrived on the scene, Sugrīva for his part, fell a prey to grievous despondency. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Clasping Vālī to her bosom and wailing piteously for the sake of Aṅgada, Tārā resolves upon a fast unto death

रामचापविसृष्टेन शरेणान्तकरेण तम्।
दृष्ट्वा विनिहतं भूमौ तारा ताराधिपानना॥ १॥
सा समासाद्य भर्तारं पर्यष्वजत भामिनी।
इषुणाभिहतं दृष्ट्वा वालिनं कुञ्जरोपमम्॥ २॥
वानरं पर्वतेन्द्राभं शोकसंतप्तमानसा।
तारा तरुमिवोन्मूलं पर्यदेवयतातुरा॥ ३॥

Beholding her aforesaid husband lying on the ground mortally wounded by a death-dealing arrow discharged from Śrī Rāma's bow, and duly reaching him, that proud lady, Tārā, whose face resembled the moon, clasped him to her bosom. Seeing Vālī, the monkey chief, who looked like an elephant and resembled a lordly mountain, struck down with an arrow and lying like an uprooted tree, Tārā, whose mind was tormented with grief, lamented as follows, distressed as she was : (1—3)

रणे दारुणविक्रान्त प्रवीर प्लवतां वर।
किमिदानीं पुरोभागामद्य त्वं नाभिभाषसे॥ ४॥

"Why don't you speak today to me, who stand before you at this moment, O great hero, the foremost of monkeys, possessed as you are of terrific prowess in combat? (4)

उत्तिष्ठ हरिशार्दूल भजस्व शयनोत्तमम्।
नैवंविधाः शेरते हि भूमौ नृपतिसत्तमाः॥ ५॥

"Get up, O tiger among monkeys, and take to your excellent couch. Surely, jewels among kings, such as you are, do not lie down on the ground. (5)

अतीव खलु ते कान्ता वसुधा वसुधाधिप।
गतासुरपि तां गात्रैर्मां विहाय निषेवसे॥ ६॥

"The earth, O suzerain lord of the earth, is indeed extremely beloved of you as is evident from the fact that, ignoring me, you hug her with your limbs even though your life has departed. (6)

व्यक्तमद्य त्वया वीर धर्मतः सम्प्रवर्तता।
किष्किन्धेव पुरी रम्या स्वर्गमार्गे विनिर्मिता॥ ७॥

"Evidently, O heroic king, a city as lovely as Kiṣkindhā, which you are leaving forever, has been specially built today on your way to heaven by you, who fought according to the principles of righteousness. (7)

यान्यस्माभिस्त्वया सार्धं वनेषु मधुगन्धिषु।
विहृतानि त्वया काले तेषामुपरमः कृतः॥ ८॥

"A dead stop has been given by you at this time to the pastimes which were enjoyed by us in your company in woodlands emitting sweet fragrance. (8)

निरानन्दा निराशाहं निमग्ना शोकसागरे।
त्वयि पञ्चत्वमापन्ने महायूथपयूथपे॥ ९॥

"Now that you, the leader of great generals are reduced to the five elements, I am bereft of all joy and hope and am deeply plunged in a sea of grief. (9)

हृदयं सुस्थितं मह्यं दृष्ट्वा निपतितं भुवि।
यन्न शोकाभिसंतप्तं स्फुटतेऽद्य सहस्त्रधा॥ १०॥

"My heart is very strong in that, even though tormented with grief to see you fallen helpless on the ground, it does not break into a thousand pieces today. (10)

सुग्रीवस्य त्वया भार्या हृता स च विवासितः।
यत् तत् तस्य त्वया व्युष्टिः प्राप्तेयं प्लवगाधिप॥ ११॥

"Since Sugrīva's wife was wrested and he was exiled by you, this is the fruit reaped by you of that wrongdoing of yours, O suzerain lord of monkeys! (11)

निःश्रेयसपरा मोहात् त्वया चाहं विगर्हिता।
यैषाब्रुवं हितं वाक्यं वानरेन्द्र हितैषिणी॥ १२॥

"I too, who tendered salutary advice to you, wishing well as I did of you, O ruler of monkeys, and who was intent on securing your highest good, was reproached by you through ignorance. (12)

रूपयौवनदृप्तानां दक्षिणानां च मानद।
नूनमप्सरसामार्य चित्तानि प्रमथिष्यसि॥ १३॥

"Blessed with an ethereal form, you will surely churn the minds of celestial nymphs clever at dalliance and proud of their comeliness and lasting youth, O worthy bestower of honour! (13)

कालो निःसंशयो नूनं जीवितान्तकरस्तव।
बलाद् येनावपन्नोऽसि सुग्रीवस्यावशो वशम्॥ १४॥

"The time which will put an end to your life and which is free from doubt, has surely arrived. It is by that time alone that you, who were subject to the control of none, were forcibly brought under the sway of Sugrīva. (14)

अस्थाने वालिनं हत्वा युध्यमानं परेण च।
न संतप्यति काकुत्स्थः कृत्वा कर्म सुगर्हितम्॥ १५॥

"It is not in the fitness of things that having struck Vālī, fighting with another and thus having done something highly despicable, Śrī Rāma, a scion of Kākutstha, should not feel sore distressed at heart. (15)

वैधव्यं शोकसंतापं कृपणाकृपणा सती।
अदुःखोपचिता पूर्वं वर्तयिष्याम्यनाथवत्॥ १६॥

"Having been brought up in an atmosphere bereft of suffering and having never felt miserable in the past, I shall now like one forlorn miserably suffer widowhood, full of grief and agony. (16)

लालितश्चाङ्गदो वीरः सुकुमारः सुखोचितः।
वत्स्यते कामवस्थां मे पितृव्ये क्रोधमूर्च्छिते॥ १७॥

"To what plight will the valiant, yet tender Aṅgada be reduced—Aṅgada, who has been tended affectionately by me and deserves every comfort—when his uncle, Sugrīva, is beside himself with anger? (17)

कुरुष्व पितरं पुत्र सुदृष्टं धर्मवत्सलम्।
दुर्लभं दर्शनं तस्य तव वत्स भविष्यति॥ १८॥

"(Turning towards Aṅgada) bring your father, who is fond of virtue, well within your sight, my son; henceforth his sight will become difficult to obtain, my darling! (18)

समाश्वासय पुत्रं त्वं संदेशं संदिशस्व मे।
मूर्ध्नि चैनं समाघ्राय प्रवासं प्रस्थितो ह्यसि॥ १९॥

"(Turning once more to Vālī) fully comfort your son and duly smelling him at the head, give to me your parting message, since you have now set out on your journey to the other world. (19)

रामेण हि महत् कर्म कृतं त्वामभिनिघ्नता।
आनृण्यं तु गतं तस्य सुग्रीवस्य प्रतिश्रवे॥ २०॥

"Indeed a great feat has been accomplished by Śrī Rāma in killing you. In fact acquittance has been obtained by him thereby in the matter of his plighted word to Sugrīva to dispose of you. (20)

सकामो भव सुग्रीव रुमां त्वं प्रतिपत्स्यसे।
भुङ्क्ष्व राज्यमनुद्विग्नः शस्तो भ्राता रिपुस्तव॥ २१॥

"(Turning to Sugrīva) be satisfied now

that your desire has been fulfilled, O Sugrīva ! You will now get back your wife, Rumā, too. Enjoy the kingdom without feeling perturbed, since your hostile brother has been killed. (21)

किं मामेवं प्रलपतीं प्रियां त्वं नाभिभाषसे।
इमाः पश्य वरा बाह्व्यो भार्यास्ते वानरेश्वर॥ २२॥

"(Turning to Vālī again) why do you not speak to me, your darling, lamenting thus? Lo ! Here are your numerous pretty wives, O ruler of monkeys !" (22)

तस्या विलपितं श्रुत्वा वानर्यः सर्वतश्च ताः।
परिगृह्याङ्गदं दीना दुःखार्ताः प्रतिचुक्रुशुः॥ २३॥

Hearing her lament and surrounding Aṅgada on all sides, all those Vānara ladies (the wives of Vālī) cried loudly, distressed and stricken with agony as they were : (23)

किमङ्गदं साङ्गदवीरबाहो
विहाय यातोऽसि चिरं प्रवासम्।
न युक्तमेवं गुणसंनिकृष्टं
विहाय पुत्रं प्रियचारुवेषम्॥ २४॥

Tārā continues : "Why have you departed on your long sojourn in the other world, deserting Aṅgada, O lord possessed of heroic arms adorned with armlets? It is not meet for you to leave abruptly in this way, abandoning your son, who is so proximate to you in point of excellences and is clad in an agreeable and lovely dress. (24)

यद्यप्रियं किंचिदसम्प्रधार्य
कृतं मया स्यात् तव दीर्घबाहो।
क्षमस्व मे तद्धरिवंशनाथ
व्रजामि मूर्ध्ना तव वीर पादौ॥ २५॥

"If anything repugnant to you has inconsiderately been done by me, O lord with long arms, pray, condone that offence of mine, O protector of the race of monkeys; I touch your feet with my head. O gallant one !" (25)

तथा तु तारा करुणं रुदन्ती
भर्तुः समीपे सह वानरीभिः।
व्यवस्यत प्रायमनिन्द्यवर्णा
उपोपवेष्टुं भुवि यत्र वाली॥ २६॥

Wailing piteously as aforesaid, with other Vānara ladies, by the side of her husband, Tārā of faultless complexion, for her part, resolved to abstain from food and drink and await death sitting on the ground close to the place where Vālī lay. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Comforting Tārā, who was lamenting through a variety of expressions, Hanumān urges her to have the obsequies performed in respect of the departed soul by Aṅgada and attend to the earthly good of Aṅgada. Tārā, however, refuses to flinch from her resolve and prefers to follow her husband to the other world rather than bestow any thought on the earthly welfare of her son

ततो निपतितां तारां च्युतां तारामिवाम्बरात्।
शनैराश्वासयामास हनुमान् हरियूथपः॥ १॥

Thereupon Hanumān, a commander of monkey hordes, slowly comforted (as follows) Tārā, who lay fallen on the ground

and shone like a star dropped from the heavens : (1)

गुणदोषकृतं जन्तुः स्वकर्म फलहेतुकम्।
अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाशुभम्॥ २॥

Hanumān pleaded : "An embodied soul steadily reaps on departing from this world all the good and evil fruit of his actions done under the notion of virtue or vice and with an eye to their good or evil consequences. (2)

शोच्या शोचसि कं शोच्यं दीनं दीनानुकम्पसे।
कश्च कस्यानुशोच्योऽस्ति देहेऽस्मिन् बुद्बुदोपमे॥ ३॥

"Yourself worth grieving for, whom else do you grieve for as pitiable and, yourself miserable, what miserable beings do you commiserate? This body being evanescent like a bubble, who is worth grieving for and to whom? (3)

अङ्गदस्तु कुमारोऽयं द्रष्टव्यो जीवपुत्रया।
आयत्यां च विधेयानि समर्थान्यस्य चिन्तय॥ ४॥

"This boy, Aṅgada, for his part should be looked after by you, the mother of a surviving son. Please also bestow your thought on the rites that should be performed by you hereafter for the good of Vālī, in the other world. (4)

जानास्यनियतामेवं भूतानामागतिं गतिम्।
तस्माच्छुभं हि कर्तव्यं पण्डिते नेह लौकिकम्॥ ५॥

"You know the birth and death of created beings to be indefinite; therefore, O wise lady, only that which yields good results hereafter should be done on these occasions of bereavement from one's near and dear ones and nothing which is purely worldly such as wailing and crying for a departed soul. (5)

यस्मिन् हरिसहस्राणि शतानि नियुतानि च।
वर्तयन्ति कृताशानि सोऽयं दिष्टान्तमागतः॥ ६॥

"This Vālī, on whom hundreds of thousands, nay, hundreds of millions of monkeys depended with their hopes centred in him, has reached the end of his allotted span of life. (6)

यदयं न्यायदृष्टार्थः सामदानक्षमापरः।
गतो धर्मजितां भूमिं नैनं शोचितुमर्हसि॥ ७॥

"Since Vālī, who attended to the affairs of his state in conformity with the principles of equity and was intent on giving solace to the afflicted, bestowing gifts on the needy and forgiving the wrongdoer—is sure to ascend to the realm of those who have scored a victory through righteousness, you ought not to grieve for him. (7)

सर्वे च हरिशार्दूलाः पुत्रश्चायं तवाङ्गदः।
हर्यृक्षपतिराज्यं च त्वत्सनाथमनिन्दिते॥ ८॥

"Nay, all the tigers among monkeys as well as this son of yours, Aṅgada, and the kingdom of the monkeys and the bears have their protector in you, O irreproachable lady ! (8)

ताविमौ शोकसंतप्तौ शनैः प्रेरय भामिनि।
त्वया परिगृहीतोऽयमङ्गदः शास्तु मेदिनीम्॥ ९॥

"Gradually spur on to activity these two, Sugrīva and Aṅgada, who are distracted with grief, O good lady ! Let Aṅgada, taken by the hand by you, rule the earth. (9)

संततिश्च यथा दृष्टा कृत्यं यच्चापि साम्प्रतम्।
राज्ञस्तत् क्रियतां सर्वमेष कालस्य निश्चयः॥ १०॥
संस्कार्यो हरिराजस्तु अङ्गदश्चाभिषिच्यताम्।
सिंहासनगतं पुत्रं पश्यन्ती शान्तिमेष्यसि॥ ११॥

"Let all that for which a male offspring is commended in the scriptures and which is salutary for the deceased king in the other world be gone through: this is the decree of Time. Vālī (the king of monkeys) ought in every case to be cremated and let Aṅgada be installed on the throne. Beholding your son seated on the throne you will have peace of mind." (10-11)

सा तस्य वचनं श्रुत्वा भर्तृव्यसनपीडिता।
अब्रवीदुत्तरं तारा हनूमन्तमवस्थितम्॥ १२॥

Hearing the admonition of Hanumān, the celebrated Tārā, who was afflicted due to the evil plight of her husband, made the following reply to Hanumān, standing near : (12)

अङ्गदप्रतिरूपाणां पुत्राणामेकतः शतम्।
हतस्याप्यस्य वीरस्य गात्रसंश्लेषणं वरम्॥ १३॥

"Let there be on one side full one hundred of sons like Aṅgada. Clasping to the bosom the limbs of this hero, even though he has been killed, is, however, preferable to them in my eyes. (13)

न चाहं हरिराज्यस्य प्रभवाम्यङ्गदस्य वा।
पितृव्यस्तस्य सुग्रीवः सर्वकार्येष्वनन्तरः॥ १४॥

"I have no power over the kingdom of monkeys nor over the installation of Aṅgada. His uncle, Sugrīva, is the authority in all matters and proximate to him. (14)

न ह्येषा बुद्धिरास्थेया हनूमन्नङ्गदं प्रति।
पिता हि बन्धुः पुत्रस्य न माता हरिसत्तम॥ १५॥

"This conclusion of yours with regard to Aṅgada (viz., that he is to be installed on the throne by me) is not worth maintaining; for, the father and in his absence an uncle is the friend (helper) of a son, and not the mother, O jewel among the monkeys! (15)

नहि मम हरिराजसंश्रयात्
क्षमतरमस्ति परत्र चेह वा।
अभिमुखहतवीरसेवितं
शयनमिदं मम सेवितुं क्षमम्॥ १६॥

"Indeed nothing is more advisable for me in this world or the next than to follow Vālī, the king of monkeys. This bed, in the form of the bare ground, used by the heroic Vālī, slain facing his enemy, is fit to be shared by me." (16)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīkī, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Craving the forgiveness of Sugrīva, though he was younger than he, and applauding the resolve of Tārā (to follow her husband), nay, urging Sugrīva to follow the advice of Tārā, look after Aṅgada affectionately and accomplish the purpose of Śrī Rāma, Vālī asks Sugrīva to take off the gold chain from the former's neck, and gives up the ghost while tendering wholesome advice to Aṅgada. Extolling the wonderful exploits of Vālī, hordes of monkeys lament in many ways. Stricken with agony caused by separation from Vālī, Tārā falls to the ground, embracing Vālī

वीक्षमाणस्तु मन्दासुः सर्वतो मन्दमुच्छ्वसन्।
आदावेव तु सुग्रीवं ददर्शानुजमग्रतः॥ १॥

Casting his eyes all-round and slowly breathing, Vālī for his part, whose vitality was now very low, beheld in the first instance his younger brother, Sugrīva, alone standing in front of him. (1)

तं प्राप्तविजयं वाली सुग्रीवं प्लवगेश्वरम्।
आभाष्य व्यक्तया वाचा सस्नेहमिदमब्रवीत्॥ २॥

Accosting Sugrīva, who had scored a victory over him and was now the ruler of monkeys, Vālī lovingly spoke to him in distinct accents as follows: (2)

सुग्रीव दोषेण न मां गन्तुमर्हसि किल्बिषात्।
कृष्यमाणं भविष्येण बुद्धिमोहेन मां बलात्॥ ३॥

"Sugrīva, you ought not to hold me guilty of wrong doing in the form of having exiled you and wrested your wife from you, but should conclude me to have been forcibly carried away by perversity occasioned by that which was bound to come. (3)

युगपद् विहितं तात न मन्ये सुखमावयोः।
सौहार्दं भ्रातृयुक्तं हि तदिदं जातमन्यथा॥ ४॥

"I believe, O dear brother, happiness was not ordained for us at one and the same time. That is why the well-known amity which ought to exist between two brothers came to be otherwise (was transformed into enmity). (4)

प्रतिपद्य त्वमद्यैव राज्यमेषां वनौकसाम्।
मामप्यद्यैव गच्छन्तं विद्धि वैवस्वतक्षयम्॥ ५॥

"Accept you this very day the rulership of these monkeys (lit., denizens of the forest) and know me as well to be ready to depart this very day to the abode of Yama (son of the sun-god and the god of retribution). (5)

जीवितं च हि राज्यं च श्रियं च विपुलां तथा।
प्रजहाम्येष वै तूर्णमहं चागर्हितं यशः॥ ६॥

"Indeed I am hereby quitting without doubt forever soon my life as well as my sovereignty and, even so, my extensive fortune as well as my untarnished fame. (6)

अस्यां त्वहमवस्थायां वीर वक्ष्यामि यद् वचः।
यद्यप्यसुकरं राजन् कर्तुमेव त्वमर्हसि॥ ७॥

"You ought certainly to accomplish, O heroic king whatever request I make to you in this dying state, even though it may be hard to accomplish. (7)

सुखार्हं सुखसंवृद्धं बालमेनमबालिशम्।
बाष्पपूर्णमुखं पश्य भूमौ पतितमङ्गदम्॥ ८॥

"See fallen on the ground this Aṅgada, who is not only deserving of all comfort but has actually been brought up in comfort, nay, whose, countenance is bathed in tears and who, though a mere boy, is not at all childish. (8)

मम प्राणैः प्रियतरं पुत्रं पुत्रमिवौरसम्।
मया हीनमहीनार्थं सर्वतः परिपालय॥ ९॥

"Protect in every way on all sides like a son sprung from your own loins, my son, Aṅgada, who is dearer than life to me, and is now going to be bereft of me, so that nothing may remain lacking to him. (9)

त्वमप्यस्य पिता दाता परित्राता च सर्वशः।
भयेष्वभयदश्चैव यथाहं प्लवगेश्वर॥ १०॥

"Be you his father, donor and protector too in everyway as also his refuge in dangers as I have been, O ruler of monkeys! (10)

एष तारात्मजः श्रीमांस्त्वया तुल्यपराक्रमः।
रक्षसां च वधे तेषामग्रतस्ते भविष्यति॥ ११॥

"This glorious son of Tārā is equal to you in prowess and will remain ahead of you in the destruction of those ogres. (11)

अनुरूपाणि कर्माणि विक्रम्य बलवान् रणे।
करिष्यत्येष तारेयस्तेजस्वी तरुणोऽङ्गदः॥ १२॥

"Exhibiting his prowess on the field of battle, this mighty and glorious son of Tārā, the youthful Aṅgada, will perform deeds worthy of me. (12)

सुषेणदुहिता चेयमर्थसूक्ष्मविनिश्चये।
औत्पातिके च विविधे सर्वतः परिनिष्ठिता॥ १३॥

"Nay, this Tārā (daughter of Suṣeṇa) is extremely clever in discerning the most profound matters as well as in deciphering the meaning of portents of various kinds as also in all other ways. (13)

यदेषा साध्विति ब्रूयात् कार्यं तन्मुक्तसंशयम्।
नहि तारामतं किंचिदन्यथा परिवर्तते॥ १४॥

"That which she recommends as right should be unhesitatingly done by you. No opinion of Tārā turns out to be wrong. (14)

राघवस्य च ते कार्यं कर्तव्यमविशङ्कया।
स्यादधर्मो ह्यकरणे त्वां च हिंस्यादमानितः॥ १५॥

"Nay, the purpose of Śrī Rāma (a scion of Raghu) should be unquestioningly accomplished by you; for sin will accrue to

you in the event of your failing to do so (bound as you are by your plighted word to help him in recovering his lost spouse) and he may kill you if he is disregarded. (15)

इमां च मालामाधत्स्व दिव्यां सुग्रीव काञ्चनीम्।
उदारा श्रीः स्थिता ह्यस्यां सम्प्रजह्यान्मृते मयि॥ १६॥

"Also wear this ethereal chain of gold, O Sugrīva; for the exalted goddess of victory abides in it and may leave it for good if it remains on my dead body, when I am dead." (16)

इत्येवमुक्तः सुग्रीवो वालिना भ्रातृसौहृदात्।
हर्षं त्यक्त्वा पुनर्दीनो ग्रहग्रस्त इवोडुराट्॥ १७॥

Giving up joy when instructed thus by Vālī out of brotherly affection, Sugrīva felt wretched again like the moon when seized by the demon Rāhu at the time of a lunar eclipse. (17)

तद्वालिवचनाच्छान्तः कुर्वन् युक्तमतन्द्रितः।
जग्राह सोऽभ्यनुज्ञातो मालां तां चैव काञ्चनीम्॥ १८॥

Pacified by the aforesaid conciliatory words of Vālī and carefully doing what was appropriate to the occasion, he also accepted, when permitted by him, that chain of gold. (18)

तां मालां काञ्चनीं दत्त्वा दृष्ट्वा चैवात्मजं स्थितम्।
संसिद्धः प्रेत्यभावाय स्नेहादङ्गदमब्रवीत्॥ १९॥

Parting with that chain of gold and gazing on his son, Aṅgada, standing before him, Vālī, who was now firmly resolved to die, fondly spoke to Aṅgada as follows : (19)

देशकालौ भजस्वाद्य क्षममाणः प्रियाप्रिये।
सुखदुःखसहः काले सुग्रीववशगो भव॥ २०॥

"Have due regard now to time and place while doing an action, viewing alike the agreeable and the disagreeable and ignoring joy and sorrow when the time comes for it, be amenable to the control of Sugrīva. (20)

यथा हि त्वं महाबाहो लालितः सततं मया।
न तथा वर्तमानं त्वां सुग्रीवो बहु मन्यते॥ २१॥

"Sugrīva may not hold you in high esteem if you behave in the same way as you actually did when constantly cherished by me, O mighty-armed prince! (21)

नास्यामित्रैर्गतं गच्छेर्मा शत्रुभिररिंदम।
भर्तुरर्थपरो दान्तः सुग्रीववशगो भव॥ २२॥

"You should not enter into an alliance with those who are not his friends, much less with his enemies, O tamer of your foes! Remain devoted to the interests of your master, self-disciplined and subordinate to the will of Sugrīva. (22)

न चातिप्रणयः कार्यः कर्तव्योऽप्रणयश्च ते।
उभयं हि महादोषं तस्मादन्तरदृग् भव॥ २३॥

"Neither excessive fondness nor lack of affection should be shown by you towards anyone; for both constitute a major fault; therefore keep your eye on the golden mean." (23)

इत्युक्त्वाथ विवृत्ताक्षः शरसम्पीडितो भृशम्।
विवृतैर्दशनैर्भीमैर्बभूवोत्क्रान्तजीवितः॥ २४॥

Having spoken as aforesaid, Vālī, who felt extremely agonized due to pain caused by the arrow, as could be seen by his upturned eyes and terrible teeth exposed, gave up his ghost. (24)

ततो विचुक्रुशुस्तत्र वानरा हतयूथपाः।
परिदेवयमानास्ते सर्वे प्लवगसत्तमाः॥ २५॥

Thereupon all the celebrated monkeys whose leader had been killed and who were present there, nay, who were the foremost of their race, fell acrying and wailed as follows : (25)

किष्किन्धा ह्यद्य शून्या च स्वर्गते वानरेश्वरे।
उद्यानानि च शून्यानि पर्वताः काननानि च॥ २६॥

"The ruler of monkeys having ascended to heaven, desolate indeed is Kiṣkindhā today and desolate its gardens, mountains and woodlands. (26)

हते प्लवगशार्दूले निष्प्रभा वानराः कृताः।
यस्य वेगेन महता काननानि वनानि च॥ २७॥

पुष्पौघेणानुबद्ध्यन्ते करिष्यति तदद्य कः।
येन दत्तं महद् युद्धं गन्धर्वस्य महात्मनः॥ २८॥
गोलभस्य महाबाहोर्दश वर्षाणि पञ्च च।
नैव रात्रौ न दिवसे तद् युद्धमुपशाम्यति॥ २९॥

"Vālī, a tiger among monkeys, by whose great might woodlands and groves were clothed with bunches of flowers all the year round, having been killed, the monkeys have been divested of their splendour. Who will do this now? A fierce encounter was granted by him to the high-minded and mighty-armed Gandharva, Golabha by name, which lasted for ten years and five. The said conflict did not cease by night or by day. (27—29)

ततः षोडशमे वर्षे गोलभो विनिपातितः।
तं हत्वा दुर्विनीतं तु वाली दंष्ट्राकरालवान्।
सर्वाभयंकरोऽस्माकं कथमेष निपातितः॥ ३०॥

"Ultimately Golabha was struck down in the sixteenth year. Even after slaying that insolent fellow, how has this Vālī—who was distinguished by the fearfulness of his teeth and who had rid us of fear from all quarters—been thrown down?" (30)

हते तु वीरे प्लवगाधिपे तदा
प्लवङ्गमास्तत्र न शर्म लेभिरे।
वनेचराः सिंहयुते महावने
यथा हि गावो निहते गवां पतौ॥ ३१॥

That heroic Vālī, the suzerain lord of monkeys, having been killed, the monkeys for their part on that occasion enjoyed no more happiness than wild cows, living in a large forest infested with a lion, on the bull leading their herd having been killed. (31)

ततस्तु तारा व्यसनार्णवप्लुता
मृतस्य भर्तुर्वदनं समीक्ष्य सा।
जगाम भूमिं परिरभ्य वालिनं
महाद्रुमं छिन्नमिवाश्रिता लता॥ ३२॥

Gazing on the face of her deceased husband and embracing Vālī like a creeper clinging to a huge uprooted tree, the celebrated Tārā for her part, who was submerged in an ocean of calamity, sank to the ground. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Though endeavouring, after smelling Vālī's face, to embrace him, Tārā finds herself unable to do so, bathed as he was in blood and daubed with dust. Nīla pulls out Śrī Rāma's arrow from his heart and, urged by Tārā, Aṅgada bows down at his feet

ततः समुपजिघ्रन्ती कपिराजस्य तन्मुखम्।
पतिं लोकश्रुता तारा मृतं वचनमब्रवीत्॥ १॥

While smelling through love the well-known face of Vālī (the king of monkeys), Tārā, who was famed throughout the world, then spoke as follows to her deceased husband : (1)

शेषे त्वं विषमे दुःखमकृत्वा वचनं मम।
उपलोपचिते वीर सुदुःखे वसुधातले॥ २॥

"Not having followed my advice, O hero, you are lying uncomfortably on an uneven and extremely hard and stony ground. (2)

मत्तः प्रियतरा नूनं वानरेन्द्र मही तव।
शेषे हि तां परिष्वज्य मां च न प्रतिभाषसे॥ ३॥

"Surely, O lord of monkeys, the earth is dearer to you in comparison with me as is clear from the fact that you lie embracing her and do not even respond to me. (3)

सुग्रीवस्य वशं प्राप्तो विधिरेष भवत्यहो।
सुग्रीव एव विक्रान्तो वीर साहसिकप्रिय॥ ४॥

"Oh, Fate in the form of Śrī Rāma has become subservient to the will of Sugrīva. Sugrīva alone is, therefore, powerful and will rule over Kiṣkindhā, O hero fond of daring acts! (4)

ऋक्षवानरमुख्यास्त्वां बलिनं पर्युपासते।
तेषां विलपितं कृच्छ्रमङ्गदस्य च शोचतः॥ ५॥
मम चेमा गिरः श्रुत्वा किं त्वं न प्रतिबुध्यसे।
इदं तद् वीरशयनं तत्र शेषे हतो युधि॥ ६॥
शायिता निहता यत्र त्वयैव रिपवः पुरा।
विशुद्धसत्त्वाभिजन प्रिययुद्ध मम प्रिय॥ ७॥

"The foremost of bears and monkeys sought shelter with you, mighty as you were. As such why don't you wake up even on hearing their cries of distress, and the utterances of wailing Aṅgada, as also these plaints of mine? This bed in the form of hard, uneven and stony ground, appropriate to a hero, is the same on which enemies killed by you were laid in the past. On that very bed you lie slain in combat today, O lord, fond of war and born in a race reputed for their immaculate strength, O my darling! (5—7)

मामनाथां विहायैकां गतस्त्वमसि मानद।
शूराय न प्रदातव्या कन्या खलु विपश्चिता॥ ८॥

"Leaving me alone, without a protector, for good, you have departed to the other world, O bestower of honour! 'A girl should never be given in marriage to a hero by a wise man.' (8)

शूरभार्यां हतां पश्य सद्यो मां विधवां कृताम्।
अवभग्नश्च मे मानो भग्ना मे शाश्वती गतिः॥ ९॥

"In corroboration of this statement look at me, the wife of a hero, widowed in no time and ruined forever. My pride of being the spouse of a sovereign stands crushed and so my everlasting happiness in this world has been shattered. (9)

अगाधे च निमग्नास्मि विपुले शोकसागरे।
अश्मसारमयं नूनमिदं मे हृदयं दृढम्॥ १०॥
भर्तारं निहतं दृष्ट्वा यन्नाद्य शतधा कृतम्।
सुहृच्चैव च भर्ता च प्रकृत्या च मम प्रियः॥ ११॥
प्रहारे च पराक्रान्तः शूरः पञ्चत्वमागतः।
पतिहीना तु या नारी कामं भवतु पुत्रिणी॥ १२॥
धनधान्यसमृद्धापि विधवेत्युच्यते जनैः।
स्वगात्रप्रभवे वीर शेषे रुधिरमण्डले॥ १३॥
कृमिरागपरिस्तोमे स्वकीये शयने यथा।
रेणुशोणितसंवीतं गात्रं तव समन्ततः॥ १४॥
परिरब्धुं न शक्नोमि भुजाभ्यां प्लवगर्षभ।
कृतकृत्योऽद्य सुग्रीवो वैरेऽस्मिन्नतिदारुणे॥ १५॥
यस्य रामविमुक्तेन हृतमेकेषुणा भयम्।
शरेण हृदि लग्नेन गात्रसंस्पर्शने तव॥ १६॥
वार्यामि त्वां निरीक्षन्ती त्वयि पञ्चत्वमागते।
उद्बर्ह शरं नीलस्तस्य गात्रगतं तदा॥ १७॥
गिरिगह्वरसंलीनं दीप्तमाशीविषं यथा।
तस्य निष्कृष्यमाणस्य बाणस्यापि बभौ द्युतिः॥ १८॥
अस्तमस्तकसंरुद्धरश्मेर्दिनकरादिव ।
पेतुः क्षतजधारास्तु व्रणेभ्यस्तस्य सर्वशः॥ १९॥
ताम्रगैरिकसम्पृक्ता धारा इव धराधरात्।
अवकीर्णं विमार्जन्ती भर्तारं रणरेणुना॥ २०॥
अस्त्रैर्नयनजैः शूरं सिषेचास्त्रसमाहतम्।
रुधिरोक्षितसर्वाङ्गं दृष्ट्वा विनिहतं पतिम्॥ २१॥
उवाच तारा पिङ्गाक्षं पुत्रमङ्गदमङ्गना।
अवस्थां पश्चिमां पश्य पितुः पुत्र सुदारुणाम्॥ २२॥

"Nay, I am completely submerged in a fathomless and vast ocean of grief. Surely this heart of mine, which is so stout, is made of steel as is evident from the fact that on seeing my husband slain it has not been split into a hundred fragments today. He, who was my disinterested friend and supporter too and was beloved of me by his very nature, nay, a hero powerful in dealing blows, has been reduced to the five elements. A woman who is bereft of her husband, no matter if she is blessed with a

son and even though she is richly endowed with wealth and foodgrains, is spoken of as a widow by the wise.

"You lie stretched, O hero, in a pool of blood flowing from your own limbs even as you did at home in your own bed with a covering of deep red colour resembling that of an insect called Indragopa. Your body being enveloped on all sides in dust and blood, I am unable to clasp you with my arms, O jewel among monkeys! Sugrīva, whose fear has been dispelled by a single arrow discharged by Śrī Rāma, has accomplished his purpose today through this most formidable antagonisms. I am prevented by the shaft fixed in your heart from embracing your limbs and merely stand gazing on you even though you have been reduced to the five elements." Nīla, a general of Sugrīva, then extracted the arrow fixed in his body even as one would pull out a fiery snake lying hidden in a mountain cave. The brilliance of that shaft even while it was being drawn out of Vālī's breast shone forth like that of the sun whose rays stand intercepted by a peak of the western mountain (behind which the sun is supposed to set). Streams of blood actually flowed from his wounds on all sides like rivulets mixed with red ochre flowing from a mountain. Wiping her gallant husband covered with the dust of combat, Tārā bathed him with the tears flowing from her eyes, badly wounded as he was with a missile. Seeing her killed husband bathed all over with blood, Tārā, his wife, spoke as follows to her son, Aṅgada, who had reddish brown eyes: "Behold, my son, the most tragic end of your father. (10—22)

सम्प्रसक्तस्य वैरस्य गतोऽन्तः पापकर्मणा।
बालसूर्योज्ज्वलतनुं प्रयातं यमसादनम्॥ २३॥
अभिवादय राजानं पितरं पुत्र मानदम्।
एवमुक्तः समुत्थाय जग्राह चरणौ पितुः॥ २४॥
भुजाभ्यां पीनवृत्ताभ्यामङ्गदोऽहमिति ब्रुवन्।
अभिवादयमानं त्वामङ्गदं त्वं यथा पुरा॥ २५॥
दीर्घायुर्भव पुत्रेति किमर्थं नाभिभाषसे।
अहं पुत्रसहाया त्वामुपासे गतचेतनम्।
सिंहेन पातितं सद्यो गौः सवत्सेव गोवृषम्॥ २६॥

"The end has thus been reached by him of the enmity which was forced on him by his sinful deeds of some past life. Greet, my son, your royal father, a bestower of honour on others, whose body shone brightly as the rising sun, and who has now departed to the abode of Death." Rising up, when exhorted thus, Aṅgada clasped the feet of his father with his stout and rounded arms, saying: "I am your son, Aṅgada." (Tārā then continued): "Why don't you bless Aṅgada, who is greeting you, in the words 'Live long, my son!' as you did before? Like a cow standing with its calf by the side of a bull instantly struck down by a lion, I wait with my son upon you, from whom consciousness has departed. (23—26)

इष्ट्वा संग्रामयज्ञेन रामप्रहरणाम्भसा।
तस्मिन्नवभृथे स्नातः कथं पत्न्या मया विना॥ २७॥

"Having propitiated the gods through a sacrificial performance in the form of a duel, how did you take part without me, your wife, in these ablutions, so well known, performed at the end of the sacrifice by you with water in the form of blood provided by Śrī Rāma's arrow? (27)

या दत्ता देवराजेन तव तुष्टेन संयुगे।
शातकौम्भीं प्रियां मालां तां ते पश्यामि नेह किम्॥ २८॥

"Why do I not see here on your person your favourite chain of gold, which was gifted to you by Indra (the ruler of gods) when pleased in an encounter? (28)

राज्यश्रीर्न जहाति त्वां गतासुमपि मानद।
सूर्यस्यावर्तमानस्य शैलराजमिव प्रभा॥ २९॥

"Even though life has departed from you, O bestower of honour on others, kingly glory does not leave you any more than the light of the setting sun leaves the western

mountain (behind which the sun is supposed to set). (29)

न मे वचः पथ्यमिदं त्वया कृतं
न चास्मि शक्ता हि निवारणे तव।
हता सपुत्रास्मि हतेन संयुगे
सह त्वया श्रीर्विजहाति मामपि॥ ३०॥

"Neither was my salutary advice referred to above followed by you nor was I actually able to restrain you. The result is that you having been killed in a combat, I, with my son, have been ruined and alongwith you the goddess of fortune is deserting me as well as my son." (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयोविंशः सर्गः॥ २३॥

Thus ends Canto Twenty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Beseeching Aṅgada and others to conduct the search for Sītā, Sugrīva, whose heart melted to hear the laments of Tārā, seeks Śrī Rāma's permission to enter fire to atone for Vālī's death, making Śrī Rāma sad. Approaching Śrī Rāma in her turn, Tārā extols him with devotion and expresses her intention to give up the ghost, on which Śrī Rāma expostulates with her and urges her to survive for the earthly good of Aṅgada

तामाशु वेगेन दुरासदेन
त्वभिप्लुतां शोकमहार्णवेन।
पश्यंस्तदा वाल्यनुजस्तरस्वी
भ्रातुर्वधेनाप्रतिमेन तेपे॥ १॥

Seeing Tārā flooded with an ocean of grief of dashing impetuosity and difficult to encounter, Sugrīva (younger brother of Vālī) for his part, who was full of energy, felt agonized at that time due to the death of his elder brother, which he was instrumental in bringing about and which he thought was unbecoming of him. (1)

स बाष्पपूर्णेन मुखेन पश्यन्
क्षणेन निर्विण्णमना मनस्वी।
जगाम रामस्य शनैः समीपं
भृत्यैर्वृतः सम्परिदूयमानः॥ २॥

Gazing with a face bathed in tears and getting disgusted at heart in a moment, nay, feeling sore distressed, the wise Sugrīva, surrounded by his dependants, slowly sought the presence of Śrī Rāma. (2)

स तं समासाद्य गृहीतचाप-
मुदात्तमाशीविषतुल्यबाणम्।
यशस्विनं लक्षणलक्षिताङ्ग-
मवस्थितं राघवमित्युवाच॥ ३॥

Duly approaching the celebrated, noble and glorious Śrī Rāma (a scion of Raghu), who stood with his bow held in his grip and whose arrows resembled a snake, nay, whose limbs were distinguished with marks of royalty, Sugrīva submitted to him as follows : (3)

यथा प्रतिज्ञातमिदं नरेन्द्र
कृतं त्वया दृष्टफलं च कर्म।
ममाद्य भोगेषु नरेन्द्रसूनो
मनो निवृत्तं हतजीवितेन॥ ४॥

"Although an exploit in the form of striking down Vālī with a single arrow, whose result in the shape of restoration of my kingdom and lost spouse is patent, has been accomplished as promised by you, O ruler of men,my mind, O prince, has recoiled from luxuries alongwith this accursed life, which has been responsible for the death of my own elder brother today. (4)

अस्यां महिष्यां तु भृशं रुदत्यां
पुरेऽतिविक्रोशति दुःखतप्ते।
हते नृपे संशयितेऽङ्गदे च
न राम राज्ये रमते मनो मे॥ ५॥

"Now that the king has been killed, this principal queen, Tārā, for her part is weeping bitterly, nay, the entire town is screaming, agonized as it is due to sorrow, and Aṅgada, his son, is in peril of losing his life due to extreme grief, my mind, O Rāma, no longer takes delight in sovereignty. (5)

क्रोधादमर्षादतिविप्रधर्षाद्
भ्रातुर्वधो मेऽनुमतः पुरस्तात्।
हते त्विदानीं हरियूथपेऽस्मिन्
सुतीक्ष्णमिक्ष्वाकुवर प्रतप्स्ये॥ ६॥

"Due to anger and indignation occasioned by utter humiliation at the hands of my deceased brother, I had consented the destruction of my elder brother in the past; but now that this Vālī (the leader of monkey hordes) has been killed, I shall bitterly repent for the whole of my life, O jewel among the Ikṣwākus ! (6)

श्रेयोऽद्य मन्ये मम शैलमुख्ये
तस्मिन् हि वासश्चिरमृष्यमूके।
यथा तथा वर्तयतः स्ववृत्त्या
नेमं निहत्य त्रिदिवस्य लाभः॥ ७॥

"I am of the opinion today that my dwelling for long on Ṛṣyamūka, that jewel among mountains, supporting life anyhow through the means of subsistence natural for monkeys, is surely preferable rather than attaining even heaven as a sequel to killing Vālī. (7)

न त्वा जिघांसामि चरेति यन्मा-
मयं महात्मा मतिमानुवाच।
तस्यैव तद् राम वचोऽनुरूप-
मिदं वचः कर्म च मेऽनुरूपम्॥ ८॥

"The familiar words: 'I do not wish to kill you, depart !" which, O Rāma, this high-souled and wise monkey spoke to me on my challenging him to a duel were worthy of him alone: while this request which I made to you to dispose of him and exploit (in the shape of getting him killed by you) are worthy of me ! (8)

भ्राता कथं नाम महागुणस्य
भ्रातुर्वधं राम विरोचयेत।
राज्यस्य दुःखस्य च वीर सारं
विचिन्तयन् कामपुरस्कृतोऽपि॥ ९॥

"How can a brother duly considering the weight of sovereignty acquired by killing his brother and sorrow following his death, even though he has placed lust in the forefront, O gallant Rāma, actually find pleasure in the destruction of his brother endowed with exceptional virtues? (9)

वधो हि मे मतो नासीत् स्वमाहात्म्यव्यतिक्रमात्।
ममासीद् बुद्धिदौरात्म्यात् प्राणहारी व्यतिक्रमः॥ १०॥

"My destruction was surely never deemed fit by him because it would detract from his greatness; while due to perversity of my intellect an offence was committed by me, which proved fatal to him. (10)

द्रुमशाखावभग्नोऽहं मुहूर्तं परिनिष्टनन्।
सान्त्वयित्वा त्वनेनोक्तो न पुनः कर्तुमर्हसि॥ ११॥

"While groaning for an hour or so, when wounded by him with a bough of a tree, I was simply admonished by him, after comforting me, in the words: 'You should not repeat this error.' (11)

भ्रातृत्वमार्यभावश्च धर्मश्चानेन रक्षितः।
मया क्रोधश्च कामश्च कपित्वं च प्रदर्शितम्॥ १२॥

"While brotherliness, nobility and righteousness were studiously maintained

by him, only wrath, lust and frivolity, the characteristics of a monkey, have been shown by me. (12)

अचिन्तनीयं परिवर्जनीय-
मनीप्सनीयं स्वनवेक्षणीयम्।
प्राप्तोऽस्मि पाप्मानमिदं वयस्य
भ्रातुर्वधात् त्वाष्ट्रवधादिवेन्द्रः॥ १३॥

"As a sequel to my planning the death of my own elder brother, I have reaped, as Indra (the ruler of gods) from the death of Viśwarūpa* (son of Twaṣṭā, one of the twelve sons of Aditi presiding over the sun, one after another, month by month), this fruit in the form of sin, which is inconceivable, worth eschewing, undesirable and utterly unthinkable, my friend! (13)

पाप्मानमिन्द्रस्य मही जलं च
वृक्षाश्च कामं जगृहुः स्त्रियश्च।
को नाम पाप्मानमिमं सहेत
शाखामृगस्य प्रतिपत्तुमिच्छेत्॥ १४॥

"While the earth and water as also the trees and the womenkind voluntarily took on their head the aforesaid sin of Indra, who would actually take on his own head this sin of a monkey and who would endure it (even if one undertakes to do so)? (14)

नार्हामि सम्मानमिमं प्रजानां
न यौवराज्यं कुत एव राज्यम्।
अधर्मयुक्तं कुलनाशयुक्त-
मेवंविधं राघव कर्म कृत्वा॥ १५॥

"Having perpetrated such a sinful deed, attended with the destruction of one's own race, O scion of Raghu, I do not deserve this great honour from the people and not even the office of Prince Regent, much less the throne of Kiṣkindhā. (15)

पापस्य कर्तास्मि विगर्हितस्य
क्षुद्रस्य लोकापकृतस्य लोके।
शोको महान् मामभिवर्ततेऽयं
वृष्टेर्यथा निम्नमिवाम्बुवेगः॥ १६॥

"I am the perpetrator of an abject sin which is severely condemned in the world and constitutes an injury to the whole world. An overwhelming grief is therefore engulfing me even as the onrush of water following a shower makes towards a depression. (16)

सोदर्यघातापरगात्रवालः
संतापहस्ताक्षिशिरोविषाणः।
एनोमयो मामभिहन्ति हस्ती
दृप्तो नदीकूलमिव प्रवृद्धः॥ १७॥

"The mad and fully grown elephant of sin, whose hind part and tail represent the destruction of a co-uterine brother and whose proboscis, eyes, head and tusks are made up of remorse, is striking me even as it would strike the bank of a river. (17)

अंहो बतेदं नृवराविषह्यं
निवर्तते मे हृदि साधुवृत्तम्।
अग्नौ विवर्णं परितप्यमानं
किट्टं यथा राघव जातरूपम्॥ १८॥

"Alas, coming in contact with this intolerable sin, O jewel among men, the stock of virtue too existing in my heart is fast disappearing even as the dross existing in gold, whose presence cannot be brooked long by gold, gets separated through contact with impure gold in the process of being heated at a stretch on fire. (18)

महाबलानां हरियूथपाना-
मिदं कुलं राघव मन्निमित्तम्।
अस्याङ्गदस्यापि च शोकतापा-
दर्धस्थितप्राणमितीव मन्ये॥ १९॥

"Since I have been instrumental in the destruction of Vālī, as also due to the burning caused by grief of separation from his beloved father in the heart of Aṅgada, I consider this race of very mighty monkey chiefs as only half living and half dead, as it were. (19)

* For the story of Viśwarūpa's death at the hands of Indra see Śrīmad Bhāgavata VI. ix.

सुतः सुलभ्यः सुजनः सुवश्यः
कुतस्तु पुत्रः सदृशोऽङ्गदेन।
न चापि विद्येत स वीर देशो
यस्मिन् भवेत् सोदरसंनिकर्षः॥ २०॥

"A son who is virtuous and fully amenable to control is easy to get; but nowhere can a son like Aṅgada be found. Nor is there a land where proximity to a co-uterine brother can be had, O gallant prince ! (20)

अद्याङ्गदो वीरवरो न जीवे-
ज्जीवेत माता परिपालनार्थम्।
विना तु पुत्रं परितापदीना
सा नैव जीवेदिति निश्चितं मे॥ २१॥

"Aṅgada, the foremost of heroes, may no longer survive the death of his father; while his mother can survive only to take care of her son. But without her son she will never survive, miserable as she is through agony caused by her husband's death: this is my positive belief. (21)

सोऽहं प्रवेक्ष्याम्यतिदीप्तमग्निं
भ्रात्रा च पुत्रेण च सख्यमिच्छन्।
इमे विचेष्यन्ति हरिप्रवीराः
सीतां निदेशे परिवर्तमानाः॥ २२॥

"Seeking to be on a par with my deceased brother and son (Aṅgada, who is sure to die), I shall accordingly enter a blazing fire. Remaining at your beck and call, these foremost heroes among monkeys will search for Sītā. (22)

कृत्स्नं तु ते सेत्स्यति कार्यमेत-
न्मय्यप्यतीते मनुजेन्द्रपुत्र।
कुलस्य हन्तारमजीवनार्हं
रामानुजानीहि कृतागसं माम्॥ २३॥

"Even when I have passed away, O prince, this object of yours will undoubtedly be accomplished in its entirety. Therefore, O Rāma, grant me leave to die, I, who am the destroyer of my race, and therefore an offender and as such not fit to survive." (23)

इत्येवमार्तस्य रघुप्रवीरः
श्रुत्वा वचो वालिजघन्यजस्य।
संजातबाष्पः परवीरहन्ता
रामो मुहूर्तं विमना बभूव॥ २४॥

Moved to tears to hear the foregoing lament of the wretched Sugrīva (the younger brother of Vālī), Śrī Rāma, the foremost hero of the Raghus, the slayer of hostile warriors, felt discomposed for a while. (24)

तस्मिन् क्षणेऽभीक्ष्णमवेक्षमाणः
क्षितिक्षमावान् भुवनस्य गोप्ता।
रामो रुदन्तीं व्यसने निमग्नां
समुत्सुकः सोऽथ ददर्श ताराम्॥ २५॥

Looking round again and again most eagerly, the celebrated Śrī Rāma, the protector of the world, who was full of forbearance like the earth, presently beheld at that moment Tārā, who was plunged overhead in adversity and was, therefore, weeping. (25)

तां चारुनेत्रां कपिसिंहनाथां
पतिं समाश्लिष्य तदा शयानाम्।
उत्थापयामासुरदीनसत्त्वां
मन्त्रिप्रधानाः कपिराजपत्नीम्॥ २६॥

The foremost of Vālī's ministers lifted up that noble-minded wife of Vālī, Tārā, who had lovely eyes and who lay at that moment closely embracing her husband, who was the sovereign of lions among monkeys. (26)

सा विस्फुरन्ती परिरभ्यमाणा
भर्तुः समीपादपनीयमाना।
ददर्श रामं शरचापपाणि
स्वतेजसा सूर्यमिव ज्वलन्तम्॥ २७॥

Struggling to extricate herself from their grip when being torn asunder from her husband, and clinging to him again, Tārā beheld Śrī Rāma, carrying an arrow and a bow in his hands, and shining like the blazing sun in his brilliance. (27)

सुसंवृतं पार्थिवलक्षणैश्च
तं चारुनेत्रं मृगशावनेत्रा।
अदृष्टपूर्वं पुरुषप्रधान-
मयं स काकुत्स्थ इति प्रजज्ञे॥ २८॥

The fawn-eyed lady recognized that lovely-eyed jewel among men, whom she had never seen before and who was richly endowed with the bodily marks of a sovereign, to be the same scion of Kakutstha of whom she had heard from the mouth of Aṅgada. (28)

तस्येन्द्रकल्पस्य दुरासदस्य
महानुभावस्य समीपमार्या।
आर्तातितूर्णं व्यसनं प्रपन्ना
जगाम तारा परिविह्वलन्ती॥ २९॥

The noble Tārā, who had fallen in adversity and, therefore, felt miserable, sought, tottering with very quick paces, the presence of Śrī Rāma, who vied with Indra, was difficult to approach and bore an exalted demeanour. (29)

तं सा समासाद्य विशुद्धसत्त्वं
शोकेन सम्भ्रान्तशरीरभावा।
मनस्विनी वाक्यमुवाच तारा
रामं रणोत्कर्षणलब्धलक्ष्यम्॥ ३०॥

Duly approaching Śrī Rāma, who was endowed with an utterly pure mind and who ever hit the target by virtue of his excelling all in combat, that high-minded Tārā, who had lost all consciousness of her body through grief, spoke to him as follows : (30)

त्वमप्रमेयश्च दुरासदश्च
जितेन्द्रियश्चोत्तमधर्मकश्च ।
अक्षीणकीर्तिश्च विचक्षणश्च
क्षितिक्षमावान् क्षतजोपमाक्षः॥ ३१॥

"You are immeasurable in point of time, space and substance, nay, difficult to approach even for Yogīs and have mastered your senses; you are possessed of the highest virtue and enjoy undecaying fame; you are wise and endowed with forbearance like the earth, and are distinguished by blood-red eyes. (31)

त्वमात्तबाणासनबाणपाणि-
र्महाबलः संहननोपपन्नः।
मनुष्यदेहाभ्युदयं विहाय
दिव्येन देहाभ्युदयेन युक्तः॥ ३२॥

"You are carrying a bow and hold an arrow in your hand, are possessed of extraordinary might and endowed with strong limbs. Having renounced the happiness enjoyable through a human form, you are still endowed with bodily happiness of an unearthly character. (32)

येनैव बाणेन हतः प्रियो मे
तेनैव बाणेन हि मां जहीहि।
हता गमिष्यामि समीपमस्य
न मां विना वीर रमेत वाली॥ ३३॥

"Pray, actually kill me with that very arrow with which my darling has surely been killed by you. When killed by you, I shall reach his presence; Vālī may not feel happy without me. (33)

स्वर्गेऽपि पद्मामलपत्रनेत्र
समेत्य सम्प्रेक्ष्य च मामपश्यन्।
न ह्येष उच्चावचताम्रचूडा
विचित्रवेषाप्सरसोऽभजिष्यत् ॥ ३४॥

"Even on coming in contact with celestial nymphs and gazing on them with curiosity he would certainly not love those nymphs though adorned with a chaplet of red flowers of every description and clad in a many-coloured costume, unless he sees me there, O prince, possessed of eyes resembling stainless lotus-petals ! (34)

स्वर्गेऽपि शोकं च विवर्णतां च
मया विना प्राप्स्यति वीर वाली।
रम्ये नगेन्द्रस्य तटावकाशे
विदेहकन्यारहितो यथा त्वम्॥ ३५॥

"Without me, O heroic prince, Vālī will only experience grief and loss of colour even in heaven, even as bereft of Sītā

(a princess of the Videha territory) you experience grief and cheerlessness on the delightful slopes of Mount Ṛṣyamūka, the king of mountains. (35)

त्वं वेत्थ तावद् वनितावियोगिनः
प्राप्नोति दुःखं पुरुषः कुमारः।
तत् त्वं प्रजानञ्जहि मां न वाली
दुःखं ममादर्शनजं भजेत॥ ३६॥

"You for one know how a young man bereft of his beloved wife undergoes suffering. Knowing this well, dispose you of me so that Vālī may not have to undergo suffering born of failure to see me. (36)

यच्चापि मन्येत भवान् महात्मा
स्त्रीघातदोषस्तु भवेन्न मह्यम्।
आत्मेयमस्येति हि मां जहि त्वं
न स्त्रीवधः स्यान्मनुजेन्द्रपुत्र॥ ३७॥

"If you, an exalted soul that you are, are keen that the sin of killing a woman should not fall on your head, pray, kill me taking me to be the other self of Vālī, in which case the sin of killing a woman will not descend on you, O prince ! (37)

शास्त्रप्रयोगाद् विविधाश्च वेदा-
दनन्यरूपाः पुरुषस्य दाराः।
दारप्रदानाद्धि न दानमन्यत्
प्रदृश्यते ज्ञानवतां हि लोके॥ ३८॥

"The title to perform sacrifice etc., enjoined in the scriptures being enjoyed in particular by a man in conjunction with his wedded wife only and also according to various Vedic texts[1], a wife is identical with her husband. Hence by men of wisdom no gift is actually regarded as greater than that of a wife in the world. (38)

त्वं चापि मां तस्य मम प्रियस्य
प्रदास्यसे धर्ममवेक्ष्य वीर।
अनेन दानेन न लप्स्यसे त्व-
मधर्मयोगं मम वीर घातात्॥ ३९॥

"If, having due regard to piety, O gallant prince, you restore me to my aforesaid darling, you too will by virtue of this gift not get your share of sin which will accrue from my destruction (according to the maxim that through virtue one drives away sin[2] O heroic prince !). (39)

आर्तामनाथामपनीयमाना-
मेवंगतां नार्हसि मामहन्तुम्।
अहं हि मातङ्गविलासगामिना
प्लवंगमानामृषभेण धीमता।
विना वरार्होत्तमहेममालिना
चिरं न शक्ष्यामि नरेन्द्र जीवितुम्॥ ४०॥

"You ought not to spare me, distressed, forlorn and reduced to this plight, as I am, and when I am being torn from my husband; for I shall not be able to survive long without the sagacious Vālī (the foremost of monkeys), whose graceful gait resembled that of an elephant and who was adorned with a valuable and excellent chain of gold, O ruler of men!" (40)

इत्येवमुक्तस्तु विभुर्महात्मा
तारां समाश्वास्य हितं बभाषे।
मा वीरभार्ये विमतिं कुरुष्व
लोको हि सर्वो विहितो विधात्रा॥ ४१॥
तं चैव सर्वं सुखदुःखयोगं
लोकोऽब्रवीत् तेन कृतं विधात्रा।
त्रयोऽपि लोका विहितं विधानं
नातिक्रमन्ते वशगा हि तस्य॥ ४२॥
प्रीतिं परां प्राप्स्यसि तां तथैव
पुत्रश्च ते प्राप्स्यति यौवराज्यम्।
धात्रा विधानं विहितं तथैव
न शूरपत्न्यः परिदेवयन्ति॥ ४३॥

Duly comforting Tārā when prayed to in the foregoing words, the powerful and high-souled prince, Śrī Rāma, for his part tendered to her the following salutary advice : "Pray, do not pursue a wrong line of thought, O consort of a hero! For the whole world

1. cf अर्धो वा एष आत्मनो यत्पत्नी—A wife is a part and parcel of one's own self.
2. धर्मेण पापमपनुदति।

was evolved at the dawn of creation by the Creator and people speak of the entire creation as having been united with joy and sorrow by the same Creator. All the three worlds dare not overstep the bounds that have been fixed by the said Creator inasmuch as they are subject to His control.You will enjoy supreme delight through Sugrīva in the same way as you did before in the presence of Vālī and your son, Aṅgada, will attain the position of Prince Regent. (41—43)

आश्वासिता तेन महात्मना तु
प्रभावयुक्तेन परंतपेन।
सा वीरपत्नी ध्वनता मुखेन
सुवेषरूपा विरराम तारा॥ ४४॥

"The course of events has been ordained precisely that way by Providence and the wives of heroes do not wail (as you do)." Reassured in the foregoing words by the high-souled and powerful Śrī Rāma, the scorcher of his foes, the celebrated Tārā, the consort of a hero, for her part, who was not only finely dressed but had a charming exterior too and was till now marked with a wailing countenance, became silent. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Śrī Rāma consoles Sugrīva and others. Entrusting Sugrīva with the work of getting firewood for the cremation of Vālī, Lakṣmaṇa asks Tārā to arrange for a palanquin to carry Vālī in state to the crematory. Placing the dead body of Vālī as commanded by Śrī Rāma on the palanquin brought by Tārā, Sugrīva and others carry the palanquin to the riverside and, taking it down on a sandy bank, prepare a pyre. Vānara women comfort Tārā mourning the death of Vālī with his head placed in her lap. Placing the dead body of Vālī on the pyre, Aṅgada sets fire to it. At the end of the cremation they all offer water to the spirit of the deceased and return to Śrī Rāma's presence

स सुग्रीवं च तारां च साङ्गदां सहलक्ष्मणः।
समानशोकः काकुत्स्थः सान्त्वयन्निदमब्रवीत्॥ १॥

Comforting Sugrīva and Tārā too, who was accompanied by Aṅgada, Śrī Rāma, a scion of Kākutstha, who shared their grief and was followed by Lakṣmaṇa, spoke to them as follows : (1)

न शोकपरितापेन श्रेयसा युज्यते मृतः।
यदत्रानन्तरं कार्यं तत् समाधातुमर्हथ॥ २॥

"A departed soul is not rendered fit for beatitude by grieving for him and giving way to remorse. You should, therefore, attend immediately to that which should be done now for the welfare of the departed soul, immediately after death. (2)

लोकवृत्तमनुष्ठेयं कृतं वो बाष्पमोक्षणम्।
न कालादुत्तरं किंचित् कर्मशक्यमुपासितुम्॥ ३॥

"Popular usage must also be observed

and the same has been done by you in the form of shedding tears for the deceased. And, no religious duty to a departed soul can be performed after the appointed time, which is now passing. (3)

नियतिः कारणं लोके नियतिः कर्मसाधनम्।
नियतिः सर्वभूतानां नियोगेष्विह कारणम्॥ ४॥

"The all-controlling Time-Spirit is the cause of all in the world. The Time-spirit again determines all duties and Time-Spirit again is the factor prompting all to action. (4)

न कर्ता कस्यचित् कश्चिन्नियोगे नापि चेश्वरः।
स्वभावे वर्तते लोकस्तस्य कालः परायणम्॥ ५॥

"There is no independent doer of any action nor is anyone competent to prompt anyone to action. The whole world follows its own nature and the Time-Spirit is the substratum of Nature. (5)

न कालः कालमत्येति न कालः परिहीयते।
स्वभावं च समासाद्य न कश्चिदतिवर्तते॥ ६॥

"The Time-Spirit does not overstep Its own bounds nor does It suffer diminution. Nay, coming face to face with Nature in the form of Destiny, no living being can transgress It. (6)

न कालस्यास्ति बन्धुत्वं न हेतुर्न पराक्रमः।
न मित्रज्ञातिसम्बन्धः कारणं नात्मनो वशः॥ ७॥
किं तु कालपरीणामो द्रष्टव्यः साधु पश्यता।
धर्मश्चार्थश्च कामश्च कालक्रमसमाहिताः॥ ८॥

"The Time-Spirit has no kinship, friendship or affinity with anyone nor is there any means of bringing It under control nor again can one's prowess prevail against It. Nor is God, who is the Cause of all, subject to the control of an individual soul. By a discerning man everything should be looked upon as an evolute of the Time-Spirit. Nay, even religious merit, and worldly prosperity and sensuous enjoyment are attained in process of Time. (7-8)

इतः स्वां प्रकृतिं वाली गतः प्राप्तः क्रियाफलम्।
सामदानार्थसंयोगैः पवित्रं प्लवगेश्वरः॥ ९॥

"Having attained in this world the immaculate fruit of his actions in the form of enjoyment through conciliation, gifts and proper use of wealth, Vālī, the ruler of monkeys, has now, departing from this world, regained his own spiritual nature. (9)

स्वधर्मस्य च संयोगाज्जितस्तेन महात्मना।
स्वर्गः परिगृहीतश्च प्राणानपरिरक्षता॥ १०॥

"The highest heaven, which was earned by him through steadfastness to his duty, has now been actually attained by that high-souled monkey by not preserving his life. (10)

एषा वै नियतिः श्रेष्ठा यां गतो हरियूथपः।
तदलं परितापेन प्राप्तकालमुपास्यताम्॥ ११॥

"This destiny which Vālī (the leader of monkey hordes) has attained, is indeed the highest. Therefore, have done with grief and let that which is appropriate to the occasion be attended to." (11)

वचनान्ते तु रामस्य लक्ष्मणः परवीरहा।
अवदत् प्रश्रितं वाक्यं सुग्रीवं गतचेतसम्॥ १२॥

After Śrī Rāma had finished speaking, Lakṣmaṇa, the slayer of hostile warriors, addressed the following polite words to Sugrīva, who had lost his balance of mind : (12)

कुरु त्वमस्य सुग्रीव प्रेतकार्यमनन्तरम्।
ताराङ्गदाभ्यां सहितो वालिनो दहनं प्रति॥ १३॥

"Perform you in conjunction with Tārā and Aṅgada, O Sugrīva, without delay, the rites relating to the disposal of the dead body of Vālī and make arrangements for his cremation. (13)

समाज्ञापय काष्ठानि शुष्काणि च बहूनि च।
चन्दनानि च दिव्यानि वालिसंस्कारकारणात्॥ १४॥

"Please command some responsible official to get together numerous logs of dry wood as well as excellent pieces of sandal-wood for the cremation of Vālī. (14)

समाश्वासय दीनं त्वमङ्गदं दीनचेतसम्।
मा भूर्बालिशबुद्धिस्त्वं त्वदधीनमिदं पुरम्॥ १५॥

"Duly comfort you the wretched Aṅgada, who is distressed in mind. Be you not puerile-minded; this city of Kiṣkindhā depends on you. (15)

अङ्गदस्त्वानयेन्माल्यं वस्त्राणि विविधानि च।
घृतं तैलमथो गन्धान् यच्चात्र समनन्तरम्॥ १६॥

"Let Aṅgada for his part fetch garlands and textiles of every description, ghee, oil and fragrant substances and whatever else is immediately required at this moment for the cremation. (16)

त्वं तार शिबिकां शीघ्रमादायागच्छसम्भ्रमात्।
त्वरा गुणवती युक्ता ह्यस्मिन् काले विशेषतः॥ १७॥

"Taking a palanquin quickly, return you, O Tārā, with expedition; for promptitude is praiseworthy and particularly called for at this hour. (17)

सज्जीभवन्तु प्लवगाः शिबिकावाहनोचिताः।
समर्था बलिनश्चैव निर्हरिष्यन्ति वालिनम्॥ १८॥

"Let competent and mighty monkeys fit to carry the palanquin, who will bear away Vālī to the crematory, get ready for the purpose." (18)

एवमुक्त्वा तु सुग्रीवं सुमित्रानन्दवर्धनः।
तस्थौ भ्रातृसमीपस्थो लक्ष्मणः परवीरहा॥ १९॥

Having instructed Sugrīva as aforesaid, Lakṣmaṇa, the slayer of hostile warriors, for his part, who heightened the joy of Sumitrā (his own mother), stood silent by the side of his eldest brother. (19)

लक्ष्मणस्य वचः श्रुत्वा तारः सम्भ्रान्तमानसः।
प्रविवेश गुहां शीघ्रं शिबिकासक्तमानसः॥ २०॥

Hearing the behest of Lakṣmaṇa, Tāra with an agitated mind quickly entered Kiṣkindhā (which was situated inside a cave), his heart set on getting a palanquin. (20)

आदाय शिबिकां तारः स तु पर्यापतत् पुनः।
वानरैरुह्यमानां तां शूरैरुद्वहनोचितैः॥ २१॥
दिव्यां भद्रासनयुतां शिबिकां स्यन्दनोपमाम्।
पक्षिकर्मभिराचित्रां द्रुमकर्मविभूषिताम्॥ २२॥
आचितां चित्रपत्तीभिः सुनिविष्टां समन्ततः।
विमानमिव सिद्धानां जालवातायनायुताम्॥ २३॥
सुनियुक्तां विशालां च सुकृतां शिल्पिभिः कृताम्।
दारुपर्वतकोपेतां चारुकर्मपरिष्कृताम्॥ २४॥
वराभरणहारैश्च चित्रमाल्योपशोभिताम्।
गुहागहनसंछन्नां रक्तचन्दनभूषिताम्॥ २५॥
पुष्पौघैः समभिच्छन्नां पद्ममालाभिरेव च।
तरुणादित्यवर्णाभिर्भ्राजमानाभिरावृताम्॥ २६॥

The celebrated Tāra for his part rushed back to the spot where Vālī lay dead, taking a well-known chariot-like palanquin, which was being borne by valiant monkeys fit to carry it, nay, which had been got from heaven, was furnished with an elevated and royal seat and brought good fortune to those travelling by it; which presented a weird aspect with carved wooden figures of birds of every description and was decorated with the figures of trees; which was crowded with the figures of foot-soldiers and had its parts artistically disposed on all sides; which looked like an aerial car belonging to Siddhas and was provided with lattices and eye-holes for the passage of air; which was well-jointed and commodious and had been carefully designed by carpenters; which was provided with pleasure-mounds of wood, and had been perfected by craftsmen of lovable workmanship; which was adorned with excellent ornaments and necklaces and embellished with flowers of different colours; which was upholstered with a net and painted with red sandal-paste; which was thickly covered on all sides with heaps of flowers as well as with shining garlands of lotuses possessing the hue of the rising sun. (21—26)

ईदृशीं शिबिकां दृष्ट्वा रामो लक्ष्मणमब्रवीत्।
क्षिप्रं विनीयतां वाली प्रेतकार्यं विधीयताम्॥ २७॥

Seeing such a palanquin, Śrī Rāma said to Lakṣmaṇa, "Let Vālī be borne away to the crematorium with all speed and let the obsequies relating to the deceased be gone through." (27)

ततो वालिनमुद्यम्य सुग्रीवः शिबिकां तदा।
आरोपयत विक्रोशन्नङ्गदेन सहैव तु॥ २८॥

Raising Vālī's body in conjunction with Aṅgada and crying loudly all the time, Sugrīva for his part thereupon placed the body on the palanquin. (28)

आरोप्य शिबिकां चैव वालिनं गतजीवितम्।
अलंकारैश्च विविधैर्माल्यैर्वस्त्रैश्च भूषितम्॥ २९॥
आज्ञापयत् तदा राजा सुग्रीवः प्लवगेश्वरः।
और्ध्वदेहिकमार्यस्य क्रियतामनुकूलतः॥ ३०॥

Nay, having laid on the palanquin the dead Vālī, who was also adorned with ornaments of various kinds as well as with garlands and articles of wearing apparel, King Sugrīva, the ruler of monkeys, then issued the following command : "Let the last rites with respect to my noble elder brother be performed in accordance with the scriptural ordinance. (29-30)

विश्राणयन्तो रत्नानि विविधानि बहूनि च।
अग्रतः प्लवगा यान्तु शिबिका तदनन्तरम्॥ ३१॥

"Let monkeys proceed in the van scattering jewels of every description in profusion, and the palanquin closely follow. (31)

राज्ञामृद्धिविशेषा हि दृश्यन्ते भुवि यादृशाः।
तादृशैरिह कुर्वन्तु वानरा भर्तृसत्क्रियाम्॥ ३२॥

"Let the monkeys perform the last rites with respect to their lord on this occasion with costly articles, the like of which are actually seen on earth on the occasion of obsequies of kings." (32)

तादृशं वालिनः क्षिप्रं प्राकुर्वन्नौर्ध्वदेहिकम्।
अङ्गदं परिरभ्याशु तारप्रभृतयस्तदा॥ ३३॥

Embracing Aṅgada, Tāra and others then proceeded apace with the obsequies with respect to Vālī according to that standard. (33)

क्रोशन्तः प्रययुः सर्वे वानरा हतबान्धवाः।
ततः प्रणिहिताः सर्वा वानर्योऽस्य वशानुगाः॥ ३४॥
चुक्रुशुर्वीरवीरेति भूयः क्रोशन्ति ताः प्रियम्।
ताराप्रभृतयः सर्वा वानर्यो हतबान्धवाः॥ ३५॥
अनुजग्मुश्च भर्तारं क्रोशन्त्यः करुणस्वनाः।
तासां रुदितशब्देन वानरीणां वनान्तरे॥ ३६॥
वनानि गिरयश्चैव विक्रोशन्तीव सर्वतः।
पुलिने गिरिनद्यास्तु विविक्ते जलसंवृते॥ ३७॥
चितां चक्रुः सुबहवो वानरा वनचारिणः।
अवरोप्य ततः स्कन्धाच्छिबिकां वानरोत्तमाः॥ ३८॥
तस्थुरेकान्तमाश्रित्य सर्वे शोकपरायणाः।
ततस्तारा पतिं दृष्ट्वा शिबिकातलशायिनम्॥ ३९॥
आरोप्याङ्के शिरस्तस्य विललाप सुदुःखिता।
हा वानरमहाराज हा नाथ मम वत्सल॥ ४०॥
हा महार्ह महाबाहो हा मम प्रिय पश्य माम्।
जनं न पश्यसीमं त्वं कस्माच्छोकाभिपीडितम्॥ ४१॥

All the monkeys, whose kinsman in the person of Vālī had been killed, walked in procession weeping to the crematorium. Then all the Vānara women who were amenable to the control of Vālī, cried loudly together, saying "O hero, O hero !" and they further mourned for their beloved lord. All the Vānara women headed by Tārā, whose kinsman in the person of Vālī had been killed, followed their husband crying in a pitiful tone. Through the cries of the Vānara women in the depths of the forest, the woodlands as well as the hills cried, as it were, on all sides. On a lonely bank, surrounded by water, of a mountain-stream good many monkeys living in forests got a pyre ready. Taking down the palanquin from their shoulders, the foremost of monkeys, who bore the palanquin, then halted on a lonely spot, all given over to grief. Seeing her deceased husband lying at the bottom of the palanquin, and placing his head in her lap, Tārā thereupon proceeded to lament as follows, sore afflicted as she was: "O eminent ruler of monkeys, O lord fond of me and adored by the great, O mighty-armed darling of mine, pray, look at me. Why don't you cast a glance on this maid-servant of yours, sore stricken with grief? (34—41)

प्रहृष्टमिह ते वक्त्रं गतासोरपि मानद।
अस्तार्कसमवर्णं च दृश्यते जीवतो यथा॥ ४२॥

"Even though life has departed from you, O bestower of honour on others, your countenance, whose colour resembles the hue of the setting sun, looks highly delighted even now as it did when you were living. (42)

एष त्वां रामरूपेण कालः कर्षति वानर।
येन स्म विधवाः सर्वाः कृता एकेषुणा रणे॥ ४३॥

"In the form of Śrī Rāma, by whom all of us have been widowed with a single arrow discharged on the battlefield where you were engaged in a passage of arms with another, the Time-Spirit alone is hereby snatching you away from our midst to the other world, O monkey chief! (43)

इमास्तास्तव राजेन्द्र वानर्योऽप्लवगास्तव।
पादैर्विकृष्टमध्वानमागताः किं न बुध्यसे॥ ४४॥

"Don't you know, O Indra among kings, that these consorts of yours, who, though belonging to the monkey race, cannot leap, have trodden the long path on foot? (44)

तवेष्टा ननु चैवेमा भार्याश्चन्द्रनिभाननाः।
इदानीं नेक्षसे कस्मात् सुग्रीवं प्लवगेश्वर॥ ४५॥

"Wherefore do you not cast your look at this moment on these wives of yours, whose countenance shines like the moon and who are surely dear to you, as well as on Sugrīva, O lord of monkeys? (45)

एते हि सचिवा राजंस्तारप्रभृतयस्तव।
पुरवासिजनश्चायं परिवार्य विषीदति॥ ४६॥

"These counsellors of yours, Tāra and others, O king, as also these citizens stand dejected around you indeed. (46)

विसर्जयैनान् सचिवान् यथापुरमरिंदम।
ततः क्रीडामहे सर्वा वनेषु मदनोत्कटाः॥ ४७॥

"Dismiss these counsellors as you did in the past, O tamer of your foes! Then, intoxicated with love we shall all sport with you in the woodlands." (47)

एवं विलपतीं तारां पतिशोकपरीवृताम्।
उत्थापयन्ति स्म तदा वानर्यः शोककर्शिताः॥ ४८॥

Emaciated through grief, the Vānara women then raised Tārā, who was overwhelmed with sorrow caused by the loss of her husband and was lamenting as aforesaid. (48)

सुग्रीवेण ततः सार्धं सोऽङ्गदः पितरं रुदन्।
चितामारोपयामास शोकेनाभिप्लुतेन्द्रियः॥ ४९॥

With the help of Sugrīva, the celebrated Aṅgada, who was weeping all the time, placed his father's body on the funeral pile, his mind plunged in grief. (49)

ततोऽग्निं विधिवद् दत्त्वा सोऽपसव्यं चकार ह।
पितरं दीर्घमध्वानं प्रस्थितं व्याकुलेन्द्रियः॥ ५०॥

Offering fire to the deceased in accordance with the scriptural ordinance, he then with a troubled mind went clockwise round his father, set out on his long journey to the other world: so the tradition goes.(50)

संस्कृत्य वालिनं तं तु विधिवत् प्लवगर्षभाः।
आजग्मुरुदकं कर्तुं नदीं शुभजलां शिवाम्॥ ५१॥

Having cremated the aforesaid Vālī with due ceremony, the foremost of monkeys for their part sought the blessed river (Tuṅgabhadrā) carrying sacred waters, in order to offer water to the departed soul for his satisfaction in the other world. (51)

ततस्ते सहितास्तत्र ह्यङ्गदं स्थाप्य चाग्रतः।
सुग्रीवतारासहिताः सिषिचुर्वालिने जलम्॥ ५२॥

Nay, placing Aṅgada ahead, they all with Sugrīva and Tārā then offered on that spot handfuls of water in a body to the spirit of Vālī. (52)

सुग्रीवेणैव दीनेन दीनो भूत्वा महाबलः।
समानशोकः काकुत्स्थः प्रेतकार्याण्यकारयत्॥ ५३॥

Feeling miserable, as it were, alongwith the wretched Sugrīva, whose grief he shared, the very mighty Śrī Rāma (a scion of Kakutstha) got the obsequies performed under his directions and guidance. (53)

ततोऽथ तं वालिनमग्र्यपौरुषं
प्रकाशमिक्ष्वाकुवरेषुणा हतम्।
प्रदीप्य दीप्ताग्निसमौजसं तदा
सलक्ष्मणं राममुपेयिवान् हरिः॥ ५४॥

Having cremated at that moment according to the scriptural ordinance the aforesaid Vālī of highest virility, who was universally noted and had been got killed with the arrow of Śrī Rāma (the foremost of Ikṣwākus), Sugrīva, the monkey-chief, then forthwith sought the presence of Śrī Rāma, who was present there with Lakṣmaṇa and whose splendour resembled that of a blazing fire. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Requested by Hanumān to visit Kiṣkindhā, Śrī Rāma declines to do so on the ground of his having been prohibited by his father to enter the limits of a village or town and, directing that Sugrīva may be installed on the throne of Kiṣkindhā and Aṅgada may assume the office of Prince Regent, he himself takes a vow to live in a cave till the end of the monsoon and leaves instructions to initiate a search for Sītā after the monsoon

ततः शोकाभिसंतप्तं सुग्रीवं क्लिन्नवाससम्।
शाखामृगमहामात्राः परिवार्योपतस्थिरे॥ १॥

Surrounding Sugrīva, who was tormented with grief and stood in wet clothes, having just finished his bath after cremation, those at the top of the Vānara army then stood near him. (1)

अभिगम्य महाबाहुं राममक्लिष्टकारिणम्।
स्थिताः प्राञ्जलयः सर्वे पितामहमिवर्षयः॥ २॥

Approaching the mighty-armed Śrī Rāma, who was unwearied in action, all stood with joined palms as so many Ṛṣis by the side of Brahmā, the father of the Prajāpatis, the progenitors of the universe. (2)

ततः काञ्चनशैलाभस्तरुणार्ककनिभाननः।
अब्रवीत् प्राञ्जलिर्वाक्यं हनूमान् मारुतात्मजः॥ ३॥

Thereupon Hanūmān, son of the wind-god, who looked like Sumeru (the golden mountain), and whose countenance shone like the rising sun, submitted as follows with joined palms : (3)

भवत्प्रसादात् काकुत्स्थ पितृपैतामहं महत्।
वानराणां सुदंष्ट्राणां सम्पन्नबलशालिनाम्॥ ४॥
महात्मनां सुदुष्प्रापं प्राप्तं राज्यमिदं प्रभो।
भवता समनुज्ञातः प्रविश्य नगरं शुभम्॥ ५॥
संविधास्यति कार्याणि सर्वाणि ससुहृद्गणः।
स्नातोऽयं विविधैर्गन्धैरौषधैश्च यथाविधि॥ ६॥
अर्चयिष्यति माल्यैश्च रत्नैश्च त्वां विशेषतः।
इमां गिरिगुहां रम्यामभिगन्तुं त्वमर्हसि॥ ७॥

"By your grace, O scion of Kakutstha, has this great ancestral kingdom which was most difficult to acquire, of the high-minded monkeys endowed with sharp teeth and rich in consummate strength, been acquired by Sugrīva, O lord! Entering in state the

prosperous city of Kiṣkindhā, when duly permitted by you, he, with his host of near and dear ones, will perform in the proper way all his kingly duties. Having gone through as a part of the installation ceremony the ceremonial bath with water made fragrant by perfumes and medicinal herbs in accordance with the scriptural ordinance, he will offer special worship to you with garlands and jewels. You should, therefore, visit this lovely mountain-cave in which the city of Kiṣkindhā is comprised. (4—7)

कुरुष्व स्वामिसम्बन्धं वानरान् सम्प्रहर्षय।
एवमुक्तो हनुमता राघवः परवीरहा॥ ८॥
प्रत्युवाच हनूमन्तं बुद्धिमान् वाक्यकोविदः।
चतुर्दश समाः सौम्य ग्रामं वा यदि वा पुरम्॥ ९॥
न प्रवेक्ष्यामि हनुमन् पितुर्निर्देशपालकः।
सुसमृद्धां गुहां दिव्यां सुग्रीवो वानरर्षभः॥ १०॥
प्रविष्टो विधिवद् वीरः क्षिप्रं राज्येऽभिषिच्यताम्।
एवमुक्त्वा हनूमन्तं रामः सुग्रीवमब्रवीत्॥ ११॥

"Pray, unite the monkeys with a master and thereby afford exceptional delight to them." Requested thus by Hanumān, the wise Śrī Rāma (a scion of Raghu), the slayer of hostile warriors, who was an adept in expression, replied as follows to Hanumān: "Obeying, O gentle Hanumān, the directions of my late lamented father, I will not enter for fourteen years even a village, much less a town. Let the valiant Sugrīva, the foremost of monkeys, be installed without delay on the throne of Kiṣkindhā with due ceremony as soon as he has entered the highly prosperous and wonderful cave comprising the city of Kiṣkindhā." Having replied thus to Hanumān, Śrī Rāma spoke as follows to Sugrīva : (8—11)

वृत्तज्ञो वृत्तसम्पन्नमुदारबलविक्रमम्।
इममप्यङ्गदं वीरं यौवराज्येऽभिषेचय॥ १२॥

"Conversant as you are with the rules of conduct, both wordly as well as religious, install in the office of Prince Regent this gallant prince, Aṅgada, too, who is rich in moral character and endowed with extraordinary strength and valour. (12)

ज्येष्ठस्य हि सुतो ज्येष्ठः सदृशो विक्रमेण च।
अङ्गदोऽयमदीनात्मा यौवराज्यस्य भाजनम्॥ १३॥

"Being the eldest son of your elder brother and equal to him in prowess, this boy, Aṅgada, noble-minded as he is, deserves the office of Prince Regent. (13)

पूर्वोऽयं वार्षिको मासः श्रावणः सलिलागमः।
प्रवृत्ताः सौम्य चत्वारो मासा वार्षिकसंज्ञिताः॥ १४॥

"This is the first rainy month of Śrāvaṇa (roughly corresponding to July), in which showers are expected. The four months known by the name of rainy months have already commenced, O gentle one ! (14)

नायमुद्योगसमयः प्रविश त्वं पुरीं शुभाम्।
अस्मिन् वत्स्याम्यहं सौम्य पर्वते सहलक्ष्मणः॥ १५॥

This is not the time for endeavour in the nature of a search for Sītā. Therefore, re-enter you the beautiful city of Kiṣkindhā; while I, O dear one, shall dwell with Lakṣmaṇa on this mountain. (15)

इयं गिरिगुहा रम्या विशाला युक्तमारुता।
प्रभूतसलिला सौम्य प्रभूतकमलोत्पला॥ १६॥

"This lovely cavern, O gentle brother, is commodious and airy, contains plenty of water in the form of cascades and bounds in lotuses and lilies. (16)

कार्तिके समनुप्राप्ते त्वं रावणवधे यत।
एष नः समयः सौम्य प्रविश त्वं स्वमालयम्॥ १७॥

"When the autumnal month of Kārtika (roughly corresponding to October) has duly set in, make you an endeavour to get rid of Rāvaṇa: such is our understanding, O dear friend ! For the present enter you your palace. (17)

अभिषिञ्चस्व राज्ये च सुहृदः सम्प्रहर्षय।
इति रामाभ्यनुज्ञातः सुग्रीवो वानरर्षभः॥ १८॥
प्रविवेश पुरीं रम्यां किष्किन्धां वालिपालिताम्।
तं वानरसहस्राणि प्रविष्टं वानरेश्वरम्॥ १९॥

अभिवार्य प्रविष्टानि सर्वतः प्लवगेश्वरम्।
ततः प्रकृतयः सर्वा दृष्ट्वा हरिगणेश्वरम्॥ २०॥
प्रणम्य मूर्ध्ना पतिता वसुधायं समाहिताः।
सुग्रीवः प्रकृतीः सर्वाः सम्भाष्योत्थाप्य वीर्यवान्॥ २१॥
भ्रातुरन्तःपुरं सौम्यं प्रविवेश महाबलः।
प्रविष्टं भीमविक्रान्तं सुग्रीवं वानरर्षभम्॥ २२॥
अभ्यषिञ्चन्त सुहृदः सहस्राक्षमिवामराः।
तस्य पाण्डुरमाजह्रुश्छत्रं हेमपरिष्कृतम्॥ २३॥
शुक्ले च वालव्यजने हेमदण्डे यशस्करे।
तथा रत्नानि सर्वाणि सर्वबीजौषधानि च॥ २४॥
सक्षीराणां च वृक्षाणां प्ररोहान् कुसुमानि च।
शुक्लानि चैव वस्त्राणि श्वेतं चैवानुलेपनम्॥ २५॥
सुगन्धीनि च माल्यानि स्थलजान्यम्बुजानि च।
चन्दनानि च दिव्यानि गन्धांश्च विविधान् बहून्॥ २६॥
अक्षतं जातरूपं च प्रियङ्गुं मधुसर्पिषी।
दधि चर्म च वैयाघ्रं परार्ध्यौ चाप्युपानहौ॥ २७॥

"Get yourself installed on the throne and bring extreme delight to your near and dear ones." Duly letting him go in these words by Śrī Rāma, Sugrīva, the foremost of monkeys, entered in state the delightful city of Kiṣkindhā, protected so long by Vālī. Saluting the aforesaid king of monkeys when he had entered the city, thousands of monkeys duly entered the city keeping on every side of Sugrīva, the ruler of monkeys. Seeing Sugrīva (the ruler of hordes of monkeys) and reverently saluting him with their head bent low, all his subjects thereupon fell prostrate on the ground in a body. Calling on all his subjects to rise and speaking politely to them, the valiant Sugrīva, who was possessed of extraordinary might, duly entered the pleasing gynaeceum of his brother, Vālī. When Sugrīva, the foremost of monkeys, had come out of the gynaeceum after entering it and returned to the assembly hall, his near and dear ones consecrated him with a ceremonial bath as a part of the installation ceremony, even as the gods consecrated Indra, the thousand-eyed god.

They brought him a white canopy decorated with gold as also a pair of white whisks provided with handles of gold—which brought him renown—nay, all kinds of jewels and all specimens of seeds and herbs, the fibrous offshoots of trees exuding milk, and flowers, also white raiments as well as white fragrant substances for smearing one's body with, fragrant flowers growing on land and water, pieces of sandalwood of the Divya class, numerous fragrant substances of various kinds, grains of unbroken rice dyed in turmeric (which are considered to be auspicious) and gold, panic seeds, honey and ghee, curds and tiger's skin as also a pair of costly shoes. (18—27)

समालम्भनमादाय गोरोचनं मनःशिलाम्।
आजग्मुस्तत्र मुदिता वराः कन्याश्च षोडश॥ २८॥

Taking a fragrant paste (for painting one's body with), Gorocana (a bright yellow orpiment prepared from the bile of a cow) and Manaḥśilā (realgar), there arrived on the spot sixteen excellent joyous maids. (28)

ततस्ते वानरश्रेष्ठमभिषेक्तुं यथाविधि।
रत्नैर्वस्त्रैश्च भक्ष्यैश्च तोषयित्वा द्विजर्षभान्॥ २९॥

Having propitiated the foremost of Brāhmaṇas with gifts of jewels and raiments, as well as with edibles of various kinds, they then proceeded to consecrate with a ceremonial bath, as a part of the installation ceremony, Sugrīva, the foremost of monkeys, in accordance with the scriptural ordinance. (29)

ततः कुशपरिस्तीर्णं समिद्धं जातवेदसम्।
मन्त्रपूतेन हविषा हुत्वा मन्त्रविदो जनाः॥ ३०॥

Then those knowing sacred texts propitiated the sacred fire, once it had been girdled by blades of the sacred Kuśa grass and duly ignited, with offerings consecrated through the recitation of sacred texts. (30)

ततो हेमप्रतिष्ठाने वरास्तरणसंवृते।
प्रासादशिखरे रम्ये चित्रमाल्योपशोभिते॥ ३१॥
प्राङ्मुखं विधिवन्मन्त्रैः स्थापयित्वा वरासने।
नदीनदेभ्यः संहृत्य तीर्थेभ्यश्च समन्ततः॥ ३२॥

आहृत्य च समुद्रेभ्यः सर्वेभ्यो वानरर्षभाः।
अपः कनककुम्भेषु निधाय विमलं जलम्॥ ३३॥
शुभैर्ऋषभशृङ्गैश्च कलशैश्चैव काञ्चनैः।
शास्त्रदृष्टेन विधिना महर्षिविहितेन च॥ ३४॥
गजो गवाक्षो गवयः शरभो गन्धमादनः।
मैन्दश्च द्विविदश्चैव हनूमाञ्जाम्बवांस्तथा॥ ३५॥
अभ्यषिञ्चत सुग्रीवं प्रसन्नेन सुगन्धिना।
सलिलेन सहस्राक्षं वसवो वासवं यथा॥ ३६॥

Then, having installed Sugrīva, his face turned east-ward, with due ceremony with the recitation of sacred texts, on an excellent seat with legs of gold and covered with rich draperies in a lovely attic, decorated with bright coloured garlands, nay, collecting water from the different streams and rivers as well as from sacred places in all the four quarters and bringing water from all the seas and storing the holy water in pitchers of gold, the foremost of monkeys, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda and Dwivida as well as Hanumān and Jāmbavān, the chief of bears, bathed Sugrīva with that limpid and fragrant water poured through beautiful horns of bulls and jars of gold according to the procedure laid down in the scriptures and enjoined by eminent sages, even as the Vasus (a class of gods, eight in number) bathed the thousand-eyed Indra. (31—36)

अभिषिक्ते तु सुग्रीवे सर्वे वानरपुङ्गवाः।
प्रचुक्रुशुर्महात्मानो हृष्टाः शतसहस्रशः॥ ३७॥

When Sugrīva had thus been consecrated with a ceremonial bath, the foremost of monkeys for their part, who were all lofty-minded and numbered hundreds of thousands, roared loudly with delight. (37)

रामस्य तु वचः कुर्वन् सुग्रीवो वानरेश्वरः।
अङ्गदं सम्परिष्वज्य यौवराज्येऽभ्यषेचयत्॥ ३८॥

Doing the bidding of Śrī Rāma and closely embracing Aṅgada, Sugrīva, the lord of monkeys, for his part installed him in the office of Prince Regent. (38)

अङ्गदे चाभिषिक्ते तु सानुक्रोशाः प्लवंगमाः।
साधु साध्विति सुग्रीवं महात्मानो ह्यपूजयन्॥ ३९॥

Aṅgada having been installed in the office of Prince Regent, the high-minded monkeys, who were all full of sympathy for Aṅgada, acclaimed Sugrīva, saying "Excellent ! Excellent !!" (39)

रामं चैव महात्मानं लक्ष्मणं च पुनः पुनः।
प्रीताश्च तुष्टुवुः सर्वे तादृशे तत्र वर्तिनि॥ ४०॥

Sugrīva and Aṅgada being present in Kiṣkindhā in the capacity of a ruler and Prince Regent, respectively, all felt rejoiced and extolled the high-souled Śrī Rāma as also Lakṣmaṇa again and again. (40)

हृष्टपुष्टजनाकीर्णा पताकाध्वजशोभिता।
बभूव नगरी रम्या किष्किन्धा गिरिगह्वरे॥ ४१॥

Crowded with joyous and well-fed people and decorated with buntings and flags, the city of Kiṣkindhā, which was situated inside a mountain-cave, presented a lovely look. (41)

निवेद्य रामाय तदा महात्मने
महाभिषेकं कपिवाहिनीपतिः।
रुमां च भार्यामुपलभ्य वीर्यवा-
नवाप राज्यं त्रिदशाधिपो यथा॥ ४२॥

Having reported to the high-souled Śrī Rāma the fact of his having gone through the momentous consecration as the ruler of Kiṣkindhā at that time, and having got back his wife, Rumā, the valiant Sugrīva (the leader of the monkey army) inherited the kingdom even as Indra, the suzerain lord of gods, attained the sovereignty of gods. (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Arrived at a cave of Mount Prasravaṇa and seeing the place suitable for his residence, Śrī Rāma takes up his abode there. One day when he is seized with anguish caused by his separation from Sītā, Lakṣmaṇa comforts him

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरे गुहाम्।
आजगाम सह भ्रात्रा रामः प्रस्त्रवणं गिरिम्॥ १॥
शार्दूलमृगसंघुष्टं सिंहैर्भीमरवैर्वृतम्।
नानागुल्मलतागूढं बहुपादपसंकुलम्॥ २॥
ऋक्षवानरगोपुच्छैर्मार्जारैश्च निषेवितम्।
मेघराशिनिभं शैलं नित्यं शुचिकरं शिवम्॥ ३॥

The monkey chief, Sugrīva, having been installed on the throne of Kiṣkindhā and having withdrawn to the cave comprising the town, Śrī Rāma for his part alongwith his younger brother, Lakṣmaṇa, retired to Mount Prasravaṇa, which was rendered noisy by tigers and deer, and infested with lions giving out a terrible roar, was covered with various shrubs and climbers and was thick with numerous trees, which was frequented by bears, monkeys, baboons and wild cats, nay, which looked like a mass of clouds, consisting as it mainly did of rocks, and was ever sanctifying and conducive to blessedness. (1—3)

तस्य शैलस्य शिखरे महतीमायतां गुहाम्।
प्रत्यगृह्णीत वासार्थं रामः सौमित्रिणा सह॥ ४॥

Śrī Rāma with Lakṣmaṇa (son of Sumitrā) chose for his residence a large and long cave on the summit of that hill. (4)

कृत्वा च समयं रामः सुग्रीवेण सहानघः।
कालयुक्तं महद्वाक्यमुवाच रघुनन्दनः॥ ५॥
विनीतं भ्रातरं भ्राता लक्ष्मणं लक्ष्मिवर्धनम्।
इयं गिरिगुहा रम्या विशाला युक्तमारुता॥ ६॥

Nay, having arrived at an understanding with Sugrīva that expeditions will be sent by the latter in all directions to carry out a search for Sītā after the rains, the sinless brother, Śrī Rāma, the delight of the Raghus, made the following opportune and momentous observation to his modest younger brother, Lakṣmaṇa, the promoter of fortune : "This mountain-cave is lovely, commodious and airy too. (5-6)

अस्यां वत्स्याम सौमित्रे वर्षरात्रमरिंदम।
गिरिशृङ्गमिदं रम्यमुत्तमं पार्थिवात्मज॥ ७॥
श्वेताभिः कृष्णताम्राभिः शिलाभिरुपशोभितम्।
नानाधातुसमाकीर्णं नदीदर्दुरसंयुतम्॥ ८॥

"Let us dwell, O son of Sumitrā, in this during the rainy nights, O tamer of foes! "This delightful and excellent mountain-peak, O prince, is adorned with white, black and red crags, is rich in various minerals, and abounds in frogs having their abode in rivers. (7-8)

विविधैर्वृक्षषण्डैश्च चारुचित्रलतायुतम्।
नानाविहगसंघुष्टं मयूरवरनादितम्॥ ९॥

"It is charming with clusters of trees of every description, and embellished with wonderful climbers, is rendered noisy by birds of different species and made resonant with the cries of excellent peacocks. (9)

मालतीकुन्दगुल्मैश्च सिन्दुवारैः शिरीषकैः।
कदम्बार्जुनसर्जैश्च पुष्पितैरुपशोभितम्॥ १०॥

"Nay, it is graced with Mālatī and jasmine shrubs and Sinduvāra, Śirīṣa, Kadamba, Arjuna and Sarja trees in blossom. (10)

इयं च नलिनी रम्या फुल्लपङ्कजमण्डिता।
नातिदूरे गुहाया नौ भविष्यति नृपात्मज॥ ११॥

"Again, this lovely pond embellished with full-blown lotuses will remain not very

far from our cave when the pond gets flooded with rain water, O prince ! (11)

प्रागुदक्प्रवणे देशे गुहा साधु भविष्यति।
पश्चाच्चैवोन्नता सौम्य निवातेयं भविष्यति॥ १२॥

"Located as it is in a place inclined towards the north-east, the cave will prove comfortable for us in that it opens to the south-west and, being elevated in the west alone, it will be protected from the easterly winds and showers too, O gentle one ! (12)

गुहाद्वारे च सौमित्रे शिला समतला शिवा।
कृष्णा चैवायता चैव भिन्नाञ्जनचयोपमा॥ १३॥

"Again, at the entrance of the cave, O son of Sumitrā, there is a level and smooth rock, black as a heap of powdered antimony and extensive too. (13)

गिरिशृङ्गमिदं तात पश्य चोत्तरतः शुभम्।
भिन्नाञ्जनचयाकारमम्भोधरमिवोदितम् ॥ १४॥

"Behold in the north, O dear brother, the yonder beautiful mountain-peak, resembling a heap of powdered antimony and looking like a cloud risen above the horizon. (14)

दक्षिणस्यामपि दिशि स्थितं श्वेतमिवाम्बरम्।
कैलासशिखरप्रख्यं नानाधातुविराजितम्॥ १५॥

"Behold in the southern quarter too another mountain-peak resembling a peak of Kailāsa and looking like a white cloth, rich in varied minerals. (15)

प्राचीनवाहिनीं चैव नदीं भृशमकर्दमाम्।
गुहायाः परतः पश्य त्रिकूटे जाह्नवीमिव॥ १६॥
चन्दनैस्तिलकैः सालैस्तमालैरतिमुक्तकैः।
पद्मकैः सरलैश्चैव अशोकैश्चैव शोभिताम्॥ १७॥

"Also behold on the other side of the cave a river resembling the Mandākinī at Trikūṭa (the place of our last sojourn), utterly free from mud, flowing in an easterly direction and fringed with sandalwood, Tilaka, sal, Tamāla, Atimukta, Padmaka and Sarala as well as by Aśoka trees. (16-17)

वानीरैस्तिमिदैश्चैव बकुलैः केतकैरपि।
हिन्तालैस्तिनिशैर्नीपैर्वेतसैः कृतमालकैः॥ १८॥
तीरजैः शोभिता भाति नानारूपैस्ततस्ततः।
वसनाभरणोपेता प्रमदेवाभ्यलंकृता॥ १९॥

"Adorned with Vānīra, Timida, Bakula, Ketaka, Hintāla, Tiniśa, Nīpa and Vetasa as well as with Kṛtamāla trees of various shapes growing here and there on its banks, it looks like a young woman provided with wearing apparel and ornaments and decorated all over her body. (18-19)

शतशः पक्षिसङ्घैश्च नानानादविनादिता।
एकैकमनुरक्तैश्च चक्रवाकैरलंकृता॥ २०॥
पुलिनैरतिरम्यैश्च हंससारससेविता।
प्रहसन्त्येव भात्येषा नानारत्नसमन्विता॥ २१॥

"It is made noisy with various notes by hundreds of flocks of birds and is adorned with Chakravāka birds (a species of red geese) fond of one another, and hemmed in with its most lovely sandy banks. Frequented by swan and cranes and enriched with precious stones of various kinds, the river looks as though it were heartily laughing. (20-21)

क्वचिन्नीलोत्पलैश्छन्ना भातिरक्तोत्पलैः क्वचित्।
क्वचिदाभाति शुक्लैश्च दिव्यैः कुमुदकुड्मलैः॥ २२॥

"Here it looks carpeted with blue lilies and there with the red and at a third place with the buds of white water-lilies useful for sport. (22)

पारिप्लवशतैर्जुष्टा बर्हिक्रौञ्चविनादिता।
रमणीया नदी सौम्या मुनिसङ्घनिषेविता॥ २३॥

"Visited by hundreds of ducks and made noisy by peacocks and cranes and frequented by multitudes of ascetics, this placid river appears delightful, O gentle one. (23)

पश्य चन्दनवृक्षाणां पङ्क्तीः सुरुचिरा इव।
ककुभानां च दृश्यन्ते मनसैवोदिताः समम्॥ २४॥

"Behold also the most charming rows of sandalwood trees. Rows of Kakubha

(Arjuna) trees, which have appeared, as it were, with my thought, are also seen here. (24)

अहो सुरमणीयोऽयं देशः शत्रुनिषूदन।
दृढं रंस्याव सौमित्रे साध्वत्र निवसावहे॥ २५॥

"Ah, this region is most delightful, O destroyer of foes! Let us live comfortably here, O son of Sumitrā! We shall surely enjoy life at this place. (25)

इतश्च नातिदूरे सा किष्किन्धा चित्रकानना।
सुग्रीवस्य पुरी रम्या भविष्यति नृपात्मज॥ २६॥

"Kiṣkindhā, that lovely capital of Sugrīva, consisting of wonderful woodlands, will not be very far from here, O prince! (26)

गीतवादित्रनिर्घोषः श्रूयते जयतां वर।
नदतां वानराणां च मृदङ्गाडम्बरैः सह॥ २७॥

"The sound of vocal music and the crash of musical instruments coming from monkeys howling to the beat of clay tomtoms is being heard, O jewel among the victorious! (27)

लब्ध्वा भार्यां कपिवरः प्राप्य राज्यं सुहृद्वृतः।
ध्रुवं नन्दति सुग्रीवः सम्प्राप्य महतीं श्रियम्॥ २८॥

"Having regained his wife and got back his kingdom and having fully recovered a great fortune, Sugrīva, the foremost of monkeys, is surely rejoicing in the midst of his near and dear ones." (28)

इत्युक्त्वा न्यवसत् तत्र राघवः सहलक्ष्मणः।
बहुदृश्यदरीकुञ्जे तस्मिन् प्रस्रवणे गिरौ॥ २९॥

Saying so, Śrī Rāma (a scion of Raghu) alongwith Lakṣmaṇa took up his abode on that Prasravaṇa hill comprising caves and bowers and full of numerous objects worth seeing in that region. (29)

सुसुखे हि बहुद्रव्ये तस्मिन् हि धरणीधरे।
वसतस्तस्य रामस्य रतिरल्पापि नाभवत्॥ ३०॥
हृतां हि भार्यां स्मरतः प्राणेभ्योऽपि गरीयसीम्।
उदयाभ्युदितं दृष्ट्वा शशाङ्कं च विशेषतः॥ ३१॥
आविवेश न तं निद्रा निशासु शयनं गतम्।
तत्समुत्थेन शोकेन बाष्पोपहतचेतनम्॥ ३२॥

Not the least joy was found by Śrī Rāma while he was actually living on that mountain, which was full of great comforts and contained abundant wealth in the shape of flowers and fruits etc., remembering as he did his abducted consort, who was more valuable to him than life. Sleep did not come upon him during the nights even though he lay on his bed, particularly on seeing the moon risen on the eastern mountain with a full orb, seized as he was with grief caused by the thought of his lost wife, his consciousness being obscured through his constantly shedding tears. (30—32)

तं शोचमानं काकुत्स्थं नित्यं शोकपरायणम्।
तुल्यदुःखोऽब्रवीद्भ्राता लक्ष्मणोऽनुनयं वचः॥ ३३॥

His younger brother, Lakṣmaṇa, who shared his grief, addressed the following words, full of supplication, to the aforesaid Śrī Rāma (a scion of Kakutstha), who was constantly mourning and was given over to grief: (33)

अलं वीर व्यथां गत्वा न त्वं शोचितुमर्हसि।
शोचतो ह्यवसीदन्ति सर्वार्था विदितं हि ते॥ ३४॥

"Cease giving way to agony, O heroic prince! you ought not to grieve. It is undoubtedly known to you how all the purposes of a grieving man get actually frustrated. (34)

भवान् क्रियापरो लोके भवान् देवपरायणः।
आस्तिको धर्मशीलश्च व्यवसायी च राघव॥ ३५॥

"You are devoted to your duties in this world. You are a votary of gods, believe in the existence of God and the other world and are pious by nature and energetic too, O scion of Raghu! (35)

न ह्यव्यवसितः शत्रुं राक्षसं तं विशेषतः।
समर्थस्त्वं रणे हन्तुं विक्रमे जिह्मकारिणम्॥ ३६॥

"Remaining inactive, you will not at all be able to kill in an encounter your enemy, particularly that ogre, Rāvaṇa, who practises wiles where prowess is needed. (36)

समुन्मूलय शोकं त्वं व्यवसायं स्थिरीकुरु।
ततः सपरिवारं तं राक्षसं हन्तुमर्हसि॥ ३७॥

"Root you out grief once for all and make your determination firm. Then only you ought to be able to kill that ogre with his family. (37)

पृथिवीमपि काकुत्स्थ ससागरवनाचलाम्।
परिवर्तयितुं शक्तः किं पुनस्तं हि रावणम्॥ ३८॥

"You are capable, O scion of Kākutstha, of turning upside down even the earth with its oceans, forests and mountains, much more surely you can overthrow the notorious Rāvaṇa. (38)

शरत्कालं प्रतीक्षस्व प्रावृट्कालोऽयमागतः।
ततः सराष्ट्रं सगणं रावणं तं वधिष्यसि॥ ३९॥

"Await the autumnal season, the rainy season has just commenced. Then you will destroy that Rāvaṇa with his kingdom and army. (39)

अहं तु खलु ते वीर्यं प्रसुप्तं प्रतिबोधये।
दीप्तैराहुतिभिः काले भस्मच्छन्नमिवानलम्॥ ४०॥

"I for my part simply rouse by means of stimulating words your dormant manliness as one would rekindle a fire covered with ashes by pouring oblations into it at the proper time." (40)

लक्ष्मणस्य हि तद् वाक्यं प्रतिपूज्य हितं शुभम्।
राघवः सुहृदं स्निग्धमिदं वचनमब्रवीत्॥ ४१॥

Acclaiming the aforesaid advice of Lakṣmaṇa, which was undoubtedly friendly and salutary too, Śrī Rāma addressed to his affectionate brother the following loving words : (41)

वाच्यं यदनुरक्तेन स्निग्धेन च हितेन च।
सत्यविक्रमयुक्तेन तदुक्तं लक्ष्मण त्वया॥ ४२॥

"Only such advice has been tendered by you, O Lakṣmaṇa, as ought to be tendered by one who is devoted, loving and benevolent as well as by one who is endowed with unfailing prowess. (42)

एष शोकः परित्यक्तः सर्वकार्यावसादकः।
विक्रमेष्वप्रतिहतं तेजः प्रोत्साहयाम्यहम्॥ ४३॥

"Grief, which mars all one's business, has now been completely shaken off by me. I shall stimulate my energy, which is unimpeded on occasions of valour. (43)

शरत्कालं प्रतीक्षिष्ये स्थितोऽस्मि वचने तव।
सुग्रीवस्य नदीनां च प्रसादमनुपालयन्॥ ४४॥

"I shall await the autumnal season and abide by your counsel, looking forward to the goodwill of Sugrīva and the pellucidity of the rivers. (44)

उपकारेण वीरस्तु प्रतिकारेण युज्यते।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः॥ ४५॥

"A heroic soul who has been placed under an obligation by a friend is invariably seized with an inclination to repay his debt. An ungrateful man, who does not repay his debt, hurts the feelings of those endowed with goodness." (45)

तदेव युक्तं प्रणिधाय लक्ष्मणः
कृताञ्जलिस्तत् प्रतिपूज्य भाषितम्।
उवाच रामं स्वभिरामदर्शनं
प्रदर्शयन् दर्शनमात्मनः शुभम्॥ ४६॥

Acclaiming the aforesaid observation of Śrī Rāma and concluding that alone to be just, Lakṣmaṇa with joined palms replied as follows to Śrī Rāma of extremely pleasing aspect, thereby demonstrating his blessed judgment : (46)

यथोक्तमेतत् तव सर्वमीप्सितं
नरेन्द्र कर्ता नचिरात् तु वानरः।
शरत्प्रतीक्षः क्षमतामिमं भवान्
जलप्रपातं रिपुनिग्रहे धृतः॥ ४७॥

"The monkey-King, Sugrīva, will before long surely accomplish all this desired object of yours according to your instructions, O ruler of men ! Awaiting the autumn, put you up with the obstruction caused by the rains, remaining intent on the destruction of the enemy. (47)

नियम्य कोपं परिपाल्यतां शरत्
क्षमस्व मासांश्चतुरो मया सह।
वसाचलेऽस्मिन् मृगराजसेविते
संवर्तयञ्शत्रुवधे समर्थः॥ ४८॥

"Restraining your anger, let the autumn be awaited and bear the delay of four months in my company. Pray, dwell on this mountain abounding with lions (lit., the kings of beasts), passing the interval here, even though you are capable of destroying the enemy." (48)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तविंशः सर्गः॥ २७॥

Thus ends Canto Twenty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki the work of a Ṛṣi and the oldest epic.

अष्टाविंशःसर्गः

Canto XXVIII

Even though unable to bear the cool weather during the monsoon, emaciated as he was due to the agony of his separation from Sītā, and chatting with Lakṣmaṇa on the unbearability of his said separation from Sītā, Śrī Rāma describes the rainy season

स तदा वालिनं हत्वा सुग्रीवमभिषिच्य च।
वसन् माल्यवतः पृष्ठे रामो लक्ष्मणमब्रवीत्॥ १॥

Having made short work of Vālī and installed Sugrīva on the throne of Kiṣkindhā, and dwelling on the table-land of Mount Mālyavān (Prasravaṇa), Śrī Rāma now spoke as follows to Lakṣmaṇa: (1)

अयं स कालः सम्प्राप्तः समयोऽद्य जलागमः।
सम्पश्य त्वं नभो मेघैः संवृतं गिरिसंनिभैः॥ २॥

"The well-known rainy season which was mutually fixed upon as an interval during which no endeavour for the search of Sītā was to be made has duly commenced today. Perceive you the sky overcast with clouds resembling mountains in size. (2)

नवमासधृतं गर्भं भास्करस्य गभस्तिभिः।
पीत्वा रसं समुद्राणां द्यौः प्रसूते रसायनम्॥ ३॥

"Having sucked up the water of the oceans through the sun's rays, the sky is giving birth to life-giving showers as a foetus carried in the womb for nine months (viz., from October to June). (3)

शक्यमम्बरमारुह्य मेघसोपानपंक्तिभिः।
कुटजार्जुनमालाभिरलंकर्तुं दिवाकरः॥ ४॥

"Ascending to the heavens by the stairway of the clouds, it is possible to adorn the sun with garlands of Kuṭaja and Arjuna flowers so commonly found during the rainy season. (4)

संध्यारागोत्थितैस्ताम्रैरन्तेष्वपि च पाण्डुभिः।
स्निग्धैरभ्रपटच्छेदैर्बद्धव्रणमिवाम्बरम्॥ ५॥

"The sky appears as though it's wounds have been dressed with moisture-laden white rags of clouds, red in the border, tinged as they were with the glow of twilight. (5)

मन्दमारुतनिःश्वासं संध्याचन्दनरञ्जितम्।
आपाण्डुजलदं भाति कामातुरमिवाम्बरम्॥ ६॥

"With the gentle winds for its sighs and its ashen clouds, which are suggestive of a pale face, the sky, which is painted with red sandal-paste in the form of the glow of twilight, appears love-sick, as it were. (6)

एषा घर्मपरिक्लिष्टा नववारिपरिप्लुता।
सीतेव शोकसंतप्ता मही बाष्पं विमुञ्चति॥ ७॥

"Tormented with sunshine in the first instance and eventually immersed in fresh rain-water, the earth is radiating heat even as Sītā, who is tormented with grief, is shedding tears profusely before my mind's eyes. (7)

मेघोदरविनिर्मुक्ताः कर्पूरदलशीतलाः।
शक्यमञ्जलिभिः पातुं वाताः केतकगन्धिनः॥ ८॥

"Released from the interior of clouds and cool as a leaf painted with camphor-paste and charged with the fragrance of Ketaka flowers, the wind can, as it were, be imbibed with the hollow of one's palms. (8)

एष फुल्लार्जुनः शैलः केतकैरभिवासितः।
सुग्रीव इव शान्तारिर्धाराभिरभिषिच्यते॥ ९॥

"With its Arjuna trees in blossom, and its enemy (in the form of wild fire) come to an end, this (Prasravaṇa) mountain, which is made fragrant with Ketaka flowers is being bathed with torrents even as Sugrīva, who is adorned with garlands of Arjuna flowers and whose raiment is charged with the fragrance of Ketaka flowers and whose enemy in the form of his own elder brother has come to an end, is being bathed with torrents poured from pitchers. (9)

मेघकृष्णाजिनधरा धारायज्ञोपवीतिनः।
मारुतापूरितगुहाः प्राधीता इव पर्वताः॥ १०॥

"Wearing a black deerskin in the form of dark clouds and sacred threads in the form of torrents and with their caverns filled with winds and as such emitting a sound like that of reciting the Vedas, the mountains look like religious students who have commenced their study of the Vedas. (10)

कशाभिरिव हैमीभिर्विद्युद्भिरभिताडितम्।
अन्तःस्तनितनिर्घोषं सवेदनमिवाम्बरम्॥ ११॥

"Lashed on all sides with whips of gold in the form of lightnings and emitting groans in the form of peals of thunder, the sky appears full of anguish inside. (11)

नीलमेघाश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे।
स्फुरन्ती रावणस्याङ्के वैदेहीव तपस्विनी॥ १२॥

"Flashing in the interior of a sombre cloud, the lightning appears to me like the poor Sītā, a princess of the Videha territory, struggling in the arms of Rāvaṇa. (12)

इमास्ता मन्मथवतां हिताः प्रतिहता दिशः।
अनुलिप्ता इव घनैर्नष्टग्रहनिशाकराः॥ १३॥

"Smeared, as it were, with clouds and, therefore, obscured, these well-known quarters, in which the planets including the moon have ceased to appear, are favourably disposed* to those who are pierced with darts of love in the absence of their beloved. (13)

क्वचिद् बाष्पाभिसंरुद्धान् वर्षागमसमुत्सुकान्।
कुटजान् पश्य सौमित्रे पुष्पितान् गिरिसानुषु।
मम शोकाभिभूतस्य कामसंदीपनान् स्थितान्॥ १४॥

"Look at the Kuṭaja trees in blossom (expressive of joy) standing on the mountain-peaks—trees, which are withered at places by the heat radiated by the earth after a fresh shower and appear as though bathed in tears, while at other places they look sated through rainfall (as a lover feels on meeting his beloved), and thus rekindle love in me, even though I am overwhelmed with grief, O son of Sumitrā! (14)

रजः प्रशान्तं सहिमोऽद्य वायु-
र्निदाघदोषप्रसराः प्रशान्ताः।
स्थिता हि यात्रा वसुधाधिपानां
प्रवासिनो यान्ति नराः स्वदेशान्॥ १५॥

"The dust of roads has now settled due to the recent shower, the wind is cool and the aggravation of the evils such as heat of hot weather has ceased. The expeditions for conquest of the rulers of the earth have actually come to a standstill and people living away from their home are returning to their own land. (15)

* The moon is supposed to accentuate the pangs of separation from one's darling. Hence the quarters, in which the moon and the stars are no longer visible have been spoken of as favourable to the love-sick.

सम्प्रस्थिता मानसवासलुब्धाः
प्रियान्विताः सम्प्रति चक्रवाकाः।
अभीक्ष्णवर्षोदकविक्षतेषु
यानानि मार्गेषु न सम्पतन्ति॥ १६॥

"Covetous of sojourn in the Mānasarovara lake (in Tibet), swans are well on their way to that region and the Cakravāka birds (the red geese) are now united with their mates. Conveyances (such as a chariot) no longer venture on the roads, which are badly damaged due to repeated showers. (16)

क्वचित् प्रकाशं क्वचिदप्रकाशं
नभः प्रकीर्णाम्बुधरं विभाति।
क्वचित्क्वचित् पर्वतसंनिरुद्धं
रूपं यथा शान्तमहार्णवस्य॥ १७॥

"The sky—which is visible at places and invisible at other places due to clouds being scattered here and there—appears like the surface of an unruffled ocean interspersed here and there with hills. (17)

व्यामिश्रितं सर्जकदम्बपुष्पै-
र्नवं जलं पर्वतधातुताम्रम्।
मयूरकेकाभिरनुप्रयातं
शैलापगाः शीघ्रतरं वहन्ति॥ १८॥

"The mountain-streams very swiftly carry to the sea their fresh waters, which are strewn with Sarja and Kadamba flowers, nay, are reddened with the mineral deposits of the rocks and are followed by the cries of peacocks. (18)

रसाकुलं षट्पदसंनिकाशं
प्रभुज्यते जम्बुफलं प्रकामम्।
अनेकवर्णं पवनावधूतं
भूमौ पतत्याम्रफलं विपक्वम्॥ १९॥

"The fruits of Jambu (rose-apple) trees which are bursting with juice and fully resemble a black bee in colour are partaken of freely by the people; while mango fruits, which assume diverse hues on getting fully ripe, fall to the earth when shaken by the wind. (19)

विद्युत्पताकाः सबलाकमालाः
शैलेन्द्रकूटाकृतिसंनिकाशाः।
गर्जन्ति मेघाः समुदीर्णनादा
मत्ता गजेन्द्रा इव संयुगस्थाः॥ २०॥

"With the lightning for their banner and adorned with garlands in the shape of rows of herons, the clouds, whose appearance resembles the shape of a mountain-peak and which emit a loud peal of thunder, rumble like elephants in rut standing in battle-array. (20)

वर्षोदकाप्यायितशाद्वलानि
प्रवृत्तनृत्तोत्सवबर्हिणानि।
वनानि निर्वृष्टबलाहकानि
पश्यापराह्णेष्वधिकं विभान्ति॥ २१॥

"Lo! With their grass made richer by rain-water, their peacocks having commenced their festivity of dance, the woodlands on which the clouds have poured their copious showers look more charming during the afternoons. (21)

समुद्वहन्तः सलिलातिभारं
बलाकिनो वारिधरा नदन्तः।
महत्सु शृङ्गेषु महीधराणां
विश्रम्य विश्रम्य पुनः प्रयान्ति॥ २२॥

"Having rested again and again on the colossal peaks of mountains, the thundering clouds, adorned with herons and strenuously carrying their big load of water, resume their journey. (22)

मेघाभिकामा परिसम्पतन्ती
सम्मोदिता भाति बलाकपंक्तिः।
वातावधूता वरपौण्डरीकी
लम्बेव माला रुचिराम्बरस्य॥ २३॥

"Flying with speed in a flock with a longing to meet the cloud—their beloved—the highly rejoiced row of herons looks like a long garland of excellent lotuses shaken by the wind and adorning the charming sky. (23)

बालेन्द्रगोपान्तरचित्रितेन
विभाति भूमिर्नवशाद्वलेन।

गात्रानुपृक्तेन शुकप्रभेण
नारीव लाक्षोक्षितकम्बलेन॥ २४॥

"With its carpet of fresh grass speckled here and there with young Indragopa insects, the earth looks charming like a woman with a blanket of parrot-like green hue sprinkled with the cochineal's red sap closely wrapped about her limbs. (24)

निद्रा शनैः केशवमभ्युपैति
द्रुतं नदी सागरमभ्युपैति।
हृष्टा बलाका घनमभ्युपैति
कान्ता सकामा प्रियमभ्युपैति॥ २५॥

"Sleep slowly steals over Lord Viṣṇu; the river runs swiftly to the sea; the female heron joyously moves on her wings to the cloud; while a loved woman full of longing approaches her darling. (25)

जाता वनान्ताः शिखिसुप्रनृत्ता
जाताः कदम्बाः सकदम्बशाखाः।
जाता वृषा गोषु समानकामा
जाता मही सस्यवनाभिरामा॥ २६॥

"The forest regions have become gay due to the charming and joyous dance of peacocks; the Kadamba trees have exhibited flowers of their boughs; the bulls have become eager for union with cows, which are equally so; the earth has assumed an attractive appearance by its cornfields and woodlands. (26)

वहन्ति वर्षन्ति नदन्ति भान्ति
ध्यायन्ति नृत्यन्ति समाश्वसन्ति।
नद्यो घना मत्तगजा वनान्ताः
प्रियाविहीनाः शिखिनः प्लवंगमाः॥ २७॥

"Rivers rush onwards, clouds discharge their water, elephants in rut trumpet, the forest regions assume a charming look, lovers bereft of their loved ones remain immersed in their thought, peacocks dance and monkeys feel reassured due to abundance of fruit. (27)

प्रहर्षिताः केतकिपुष्पगन्ध-
माघ्राय मत्ता वननिर्झरेषु।
प्रपातशब्दाकुलिता गजेन्द्राः
सार्धं मयूरैः समदा नदन्ति॥ २८॥

"Feeling overjoyed in the midst of sylvan cascades and getting intoxicated on inhaling the fragrance of Ketakī flowers, nay, bewildered to hear the sound of waterfalls, the lordly elephants in rut emit a shrill cry alongwith the peacocks. (28)

धारानिपातैरभिहन्यमानाः
कदम्बशाखासु विलम्बमानाः।
क्षणार्जितं पुष्परसावगाढं
शनैर्मदं षट्चरणास्त्यजन्ति॥ २९॥

"Being smitten with showers, the black bees resting on the branches of a Kadamba tree gradually shed their inebriety developed in a moment and heightened by sucking the honey of flowers. (29)

अङ्गारचूर्णोत्करसंनिकाशैः
फलैः सुपर्याप्तरसैः समृद्धैः।
जम्बूद्रुमाणां प्रविभान्ति शाखा
निपीयमाना इव षट्पदौघैः॥ ३०॥

"With their full-grown fruits looking like balls of powdered coal and containing copious juice, the branches of Jambu (rose-apple) trees appear as though being sucked to their heart's content by swarms of black bees. (30)

तडित्पताकाभिरलंकृताना-
मुदीर्णगम्भीरमहारवाणाम् ।
विभान्ति रूपाणि बलाहकानां
रणोत्सुकानामिव वारणानाम्॥ ३१॥

"The forms of clouds decorated with flags in the shape of flashes of lightning and emitting deep and loud peals look charming like those of elephants eager for a combat. (31)

मार्गानुगः शैलवनानुसारी
सम्प्रस्थितो मेघरवं निशम्य।
युद्धाभिकामः प्रतिनादशङ्की
मत्तो गजेन्द्रः प्रतिसंनिवृत्तः॥ ३२॥

Duly set out with a keen desire to fight and already on its way, the lordly elephant in rut, roaming about in forests of mountains, definitely turns back on hearing the rumbling of clouds behind its back and suspecting it to be a summon to a contest from a rival elephant. (32)

क्वचित् प्रगीता इव षट्पदौघैः
क्वचित् प्रनृत्ता इव नीलकण्ठैः।
क्वचित् प्रमत्ता इव वारणेन्द्रै-
र्विभान्त्यनेकाश्रयिणो वनान्ताः॥ ३३॥

"Singing melodiously as it were at one place through swarms of bees and dancing gaily, as it were, at another through peacocks (lit., the blue-necked birds) and as though getting furious elsewhere through lordly elephants, the forest regions appear endowed with different characteristics at one and the same time. (33)

कदम्बसर्जार्जुनकन्दलाढ्या
वनान्तभूमिर्मधुवारिपूर्णा।
मयूरमत्ताभिरुतप्रनृत्ते-
रापानभूमिप्रतिमा विभाति॥ ३४॥

"Abounding in Kadamba, Sarja, Arjuna and Kandala trees, full of water sweet as honey and characterized by the joyous cries and dance of peacocks, the land of the forest regions looks charming like a land reserved for drinking, where Kadamba, Sarja, Arjuna and Kandala flowers are had in abundance, wine is stored in large quantities and drunken men sing and dance merrily.(34)

मुक्तासमाभं सलिलं पतद् वै
सुनिर्मलं पत्रपुटेषु लग्नम्।
हृष्टा विवर्णच्छदना विहंगाः
सुरेन्द्रदत्तं तृषिताः पिबन्ति॥ ३५॥

"Thirsty birds actually drink with joy the crystal clear water poured by Indra, the ruler of gods, and resting in the first instance on the cup-like leaves and then dripping from them like pearls, their wings getting discoloured due to their being drenched. (35)

षट्पादतन्त्रीमधुराभिधानं
प्लवंगमोदीरितकण्ठतालम्।
आविष्कृतं मेघमृदङ्गनादै-
र्वनेषु संगीतमिव प्रवृत्तम्॥ ३६॥

"Concerted music produced by the sound of wooden tomtoms in the form of the rumbling of clouds and accompanied by the sweet melody of Vīṇās in the form of the humming of bees and the sound of beating time with the throat in the form of the croaking of frogs, has started, as it were, in the woodlands. (36)

क्वचित् प्रनृत्तैः क्वचिदुन्नदद्भिः
क्वचिच्च वृक्षाग्रनिषण्णकायैः।
व्यालम्बबर्हाभरणैर्मयूरै-
र्वनेषु संगीतमिव प्रवृत्तम्॥ ३७॥

"Nay, music with dancing has been set in operation as it were in the woodlands by peacocks merrily dancing at one place, singing loudly (like singers) at another and resting elsewhere with their bodies supported on tree-tops as though witnessing the dancing and listening to the music and with their jewel-like tails hanging loose. (37)

स्वनैर्घनानां प्लवगाः प्रबुद्धा
विहाय निद्रां चिरसंनिरुद्धाम्।
अनेकरूपाकृतिवर्णनादा
नवाम्बुधाराभिहता नदन्ति॥ ३८॥

"Shaking off their protracted slumber (in the form of hibernation) when roused by the repeated rumbling of clouds, frogs of different forms and shapes and colours and uttering various sounds, croak on being whipped by the fresh showers. (38)

नद्यः समुद्वाहितचक्रवाका-
स्तटानि शीर्णान्यपवाहयित्वा।
दृप्ता नवप्रावृतपूर्णभोगा-
दूतं स्वभर्तारमुपोपयान्ति॥ ३९॥

"Washing away their broken banks (impeding their motion towards the sea), the proud rivers (like young women) with the

Cakravāka birds borne on their surface (like a pair of heaving breasts) rush to meet their lord (the sea) chosen for full enjoyment with offerings in the shape of flowers etc. (39)

नीलेषु नीला नववारिपूर्णा
मेघेषु मेघाः प्रतिभान्ति सक्ताः।
दवाग्निदग्धेषु दवाग्निदग्धाः
शैलेषु शैला इव बद्धमूलाः॥ ४०॥

"Clinging to other dark clouds, sombre clouds charged with fresh water, appear like rocks scorched with a forest conflagration cohering with other such rocks with their bases firmly rooted. (40)

प्रमत्तसंनादितबर्हिणानि
सशक्रगोपाकुलशाद्वलानि ।
चरन्ति नीपार्जुनवासितानि
गजाः सुरम्याणि वनान्तराणि॥ ४१॥

"Elephants range over exceptionally delightful woodlands, in which the cries of peafowls fully in heat are heard, in which plots of grass are speckled with insects called by the name of Indragopa and which are rendered fragrant by Nīpa and Arjuna trees. (41)

नवाम्बुधाराहतकेसराणि
द्रुतं परित्यज्य सरोरुहाणि।
कदम्बपुष्पाणि सकेसराणि
नवानि हृष्टा भ्रमराः पिबन्ति॥ ४२॥

"Definitely ignoring the lotus flowers, whose filaments have been destroyed by recent showers, black bees full of joy suck the honey of fresh Kadamba flowers whose filaments are intact. (42)

मत्ता गजेन्द्रा मुदिता गवेन्द्रा
वनेषु विक्रान्ततरा मृगेन्द्राः।
रम्या नगेन्द्रा निभृता नरेन्द्राः
प्रक्रीडितो वारिधरैः सुरेन्द्रः॥ ४३॥

"Lordly elephants roam about in rut, bulls feel rejoiced, the kings of beasts exhibit greater prowess in forests, the foremost of mountains have assumed a lovely look, kings are quiet (having put off their plans of conquest), while Indra, the ruler of gods, is engaged in his brisk sport with the clouds. (43)

मेघाः समुद्धूतसमुद्रनादा
महाजलौघैर्गगनावलम्बाः ।
नदीस्तटाकानि सरांसि वापी-
र्महीं च कृत्स्नामपवाहयन्ति॥ ४४॥

"With their big torrents, clouds hanging over the sky and drowning the roar of the seas make the rivers, ponds, lakes and tanks overflow and flood the whole land. (44)

वर्षप्रवेगा विपुलाः पतन्ति
प्रवान्ति वाताः समुदीर्णवेगाः।
प्रणष्टकूलाः प्रवहन्ति शीघ्रं
नद्यो जलं विप्रतिपन्नमार्गाः॥ ४५॥

"Abundant downpours descend on earth, winds blow with redoubled violence, while rivers with their banks entirely washed away carry their waters swiftly, rendering the roads impassable. (45)

नरैर्नरेन्द्रा इव पर्वतेन्द्राः
सुरेन्द्रदत्तैः पवनोपनीतैः।
घनाम्बुकुम्भैरभिषिच्यमाना
रूपं श्रियं स्वामिव दर्शयन्ति॥ ४६॥

"Being bathed, as rulers of men are by men, with water carried in pitchers in the form of clouds by the wind-god as a gift from Indra (the ruler of gods), the foremost of mountains exhibit their beauty and splendour, as it were. (46)

घनोपगूढं गगनं न तारा
न भास्करो दर्शनमभ्युपैति।
नवैर्जलौघैर्धरणी वितृप्ता
तमोविलिप्ता न दिशः प्रकाशाः॥ ४७॥

"The sky being overcast with clouds, neither a star nor the sun comes to view. The earth is saturated with the recent downpours and, shrouded in darkness, the quarters too are not discernible. (47)

महान्ति कूटानि महीधराणां
धाराविधौतान्यधिकं विभान्ति।

महाप्रमाणैर्विपुलैः प्रपातै-
र्मुक्ताकलापैरिव लम्बमानैः ॥ ४८ ॥

"Fully washed by showers, the gigantic mountain-peaks look exceedingly charming due to numerous cascades of large dimensions falling from them like streams of pearls. (48)

शैलोपलप्रस्खलमानवेगाः
शैलोत्तमानां विपुलाः प्रपाताः।
गुहासु संनादितबर्हिणासु
हारा विकीर्यन्त इवावभान्ति ॥ ४९ ॥

"With their force getting diffused against the jutting rocks, the numerous waterfalls on the foremost of mountains sparkle like pearl necklaces getting broken and the pearls being scattered in caves in which peacocks are singing loudly. (49)

शीघ्रप्रवेगा विपुलाः प्रपाता
निर्धौतशृङ्गोपतला गिरीणाम्।
मुक्ताकलापप्रतिमाः पतन्तो
महागुहोत्सङ्गतलैर्ध्रियन्ते ॥ ५० ॥

"While falling with impetuous force like streams of pearls, after having cleanly washed the lowest reaches of the mountain-peaks the numerous cascades on mountains are arrested by the bottoms of large caves. (50)

सुरतामर्दविच्छिन्नाः स्वर्गस्त्रीहारमौक्तिकाः।
पतन्ति चातुला दिक्षु तोयधाराः समन्ततः ॥ ५१ ॥

"Resembling the pearls of necklaces of celestial women, disjoined when violently pressed during sexual embrace, the peerless streams of water are falling on every side in all the quarters. (51)

विलीयमानैर्विहगैर्निमीलद्भिश्च पङ्कजैः।
विकसन्त्या च मालत्या गतोऽस्तं ज्ञायते रविः ॥ ५२ ॥

"The sun, which has remained invisible during the whole day, is concluded to have set only because of the birds retiring to their nests, the lotus flowers closing and the Mālatī (evening jasmine) opening their petals. (52)

वृत्ता यात्रा नरेन्द्राणां सेना पथ्येव वर्तते।
वैराणि चैव मार्गाश्च सलिलेन समीकृताः ॥ ५३ ॥

"The warlike expeditions of the rulers of men have been turned back and their armies stand obstructed on the way itself. Nay, hostilities as well as the roads have been stopped and thus reduced to the same state by water. (53)

मासि प्रौष्ठपदे ब्रह्म ब्राह्मणानां विवक्षताम्।
अयमध्यायसमयः सामगानामुपस्थितः ॥ ५४ ॥

"Now has come the time in the bright half of the month of Bhādrapada (roughly corresponding to August of the Georgian calendar) of commencing the study of Veda for Brāhmaṇas belonging to that class, who chant the Sāmaveda and wishing to study the Veda. (54)

निवृत्तकर्मायतनो नूनं संचितसंचयः।
आषाढीमभ्युपगतो भरतः कोसलाधिपः ॥ ५५ ॥

"Having finished all the work such as thatching the roof relating to his dwelling (as a protection against the showers) and got together the necessaries of life (which may last him for the four rainy months), Bharata, the suzerain lord of the kingdom of Kosala, has surely undertaken his special vows relating to the four rainy months on the full moon of the month of Āṣāḍha (roughly corresponding to June). (55)

नूनमापूर्यमाणायाः सरय्वा वर्धते रयः।
मां समीक्ष्य समायान्तमयोध्याया इव स्वनः ॥ ५६ ॥

"The onrush of the Sarayū river, which is getting flooded, is without doubt increasing even as the shouts of acclamation of the people of Ayodhyā will be on perceiving me duly returning from the forest. (56)

इमाः स्फीतगुणा वर्षाः सुग्रीवः सुखमश्नुते।
विजितारिः सदारश्च राज्ये महति च स्थितः ॥ ५७ ॥

"Having fully overcome his enemy and having been re-united with his wife and established once more in his vast kingdom, Sugrīva is enjoying happiness during these rains, whose excellences are too many. (57)

अहं तु हृतदारश्च राज्याच्च महतश्च्युतः।
नदीकूलमिव क्लिन्नमवसीदामि लक्ष्मण॥ ५८॥

"Deprived of my wife and disinherited from my extensive kingdom, I, however, suffer in the same way as a river bank submerged in water gets corroded, O Lakṣmaṇa ! (58)

शोकश्च मम विस्तीर्णो वर्षाश्च भृशदुर्गमाः।
रावणश्च महाञ्छत्रुरपारः प्रतिभाति मे॥ ५९॥

"Nay, my grief is enormous and the rains are exceedingly difficult to pass; while my great enemy, Rāvaṇa, appears to me an endless expanse. (59)

अयात्रां चैव दृष्ट्वेमां मार्गांश्च भृशदुर्गमान्।
प्रणते चैव सुग्रीवे न मया किंचिदीरितम्॥ ६०॥

"Seeing the roads extremely difficult to tread and a martial expedition, therefore out of the question, no demand was made by me on Sugrīva even though he was submissive to me. (60)

अपि चापि परिक्लिष्टं चिराद् दारैः समागतम्।
आत्मकार्यगरीयस्त्वाद् वक्तुं नेच्छामि वानरम्॥ ६१॥

"I did not feel inclined to say anything to the monkey chief, who had been sore afflicted till the other day and was united with his wife after a long time and also because my own work of conducting a search for Sītā was very long and arduous. (61)

स्वयमेव हि विश्रम्य ज्ञात्वा कालमुपागतम्।
उपकारं च सुग्रीवो वेत्स्यते नात्र संशयः॥ ६२॥

"Having taken adequate rest after the heavy strain, he has had to bear in recovering his lost kingdom and come to know of the time for action, (viz., the end of the monsoon) having arrived, Sugrīva must of his own accord remember the obligation I have placed him under and try to repay it: there is no doubt about it. (62)

तस्मात् कालप्रतीक्षोऽहं स्थितोऽस्मि शुभलक्षण।
सुग्रीवस्य नदीनां च प्रसादमभिकांक्षयन्॥ ६३॥

"Therefore, keenly seeking the goodwill (in the shape of his inclination to take up my work) of Sugrīva as well as a favourable turn of rivers, I am biding my time, O prince bearing auspicious marks on your body ! (63)

उपकारेण वीरो हि प्रतीकारेण युज्यते।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः॥ ६४॥

"A heroic soul, who has been placed under an obligation by a friend, is surely seized with an inclination to pay his debt; while an ungrateful soul who does not repay his debt hurts the feelings of those endowed with goodness." (64)

अथैवमुक्तः प्रणिधाय लक्ष्मणः
कृताञ्जलिस्तत् प्रतिपूज्य भाषितम्।
उवाच रामं स्वभिरामदर्शनं
प्रदर्शयन् दर्शनमात्मनः शुभम्॥ ६५॥

Acclaiming the aforesaid observation of Śrī Rāma and reflecting awhile, Lakṣmaṇa, when told thus, replied with folded hands as follows to Śrī Rāma of extremely pleasing aspect, thereby demonstrating his good judgment : (65)

यदुक्तमेतत् तव सर्वमीप्सितं
नरेन्द्र कर्ता नचिराद्धरीश्वरः।
शरत्प्रतीक्षः क्षमतामिदं भवाञ्
जलप्रपातं रिपुनिग्रहे धृतः॥ ६६॥

"Sugrīva, the lord of monkeys, O ruler of men, will before long accomplish all this desired object of yours, which has been pointed out by you. Awaiting the autumn, bear you this obstruction caused by the rains, remaining intent on the destruction of the enemy." (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Recounting the virtues of Śrī Rāma to Sugrīva, who had due to his love of the pleasures of sense forgotten all about Śrī Rāma's business and was neglecting it even after the advent of autumn—and reminding him of the work of Śrī Rāma, Hanumān urges Sugrīva to collect an army with a view to conducting a search for Sītā. Awakened to a sense of his duty, Sugrīva enjoins Nīla to dispatch messengers to bring all the Vānara hordes together

समीक्ष्य विमलं व्योम गतविद्युद्बलाहकम्।
सारसाकुलसंघुष्टं रम्यज्योत्स्नानुलेपनम्॥ १॥
समृद्धार्थं च सुग्रीवं मन्दधर्मार्थसंग्रहम्।
अत्यर्थं चासतां मार्गमेकान्तगतमानसम्॥ २॥
निवृत्तकार्यं सिद्धार्थं प्रमदाभिरतं सदा।
प्राप्तवन्तमभिप्रेतान् सर्वानेव मनोरथान्॥ ३॥
स्वां च पत्नीमभिप्रेतां तारां चापि समीप्सिताम्।
विहरन्तमहोरात्रं कृतार्थं विगतज्वरम्॥ ४॥
क्रीडन्तमिव देवेशं गन्धर्वाप्सरसां गणैः।
मन्त्रिषु न्यस्तकार्यं च मन्त्रिणामनवेक्षकम्॥ ५॥
उच्छिन्नराज्यसंदेहं कामवृत्तमिव स्थितम्।
निश्चितार्थोऽर्थतत्त्वज्ञः कालधर्मविशेषवित्॥ ६॥
प्रसाद्य वाक्यैर्विविधैर्हेतुमद्भिर्मनोरमैः।
वाक्यविद् वाक्यतत्त्वज्ञं हरीशं मारुतात्मजः॥ ७॥
हितं तथ्यं च पथ्यं च सामधर्मार्थनीतिमत्।
प्रणयप्रीतिसंयुक्तं विश्वासकृतनिश्चयम्॥ ८॥
हरीश्वरमुपागम्य हनूमान् वाक्यमब्रवीत्।
राज्यं प्राप्तं यशश्चैव कौली श्रीरभिवर्धिता॥ ९॥

Vividly perceiving the sky to be clear and free from lightning and clouds, crowded with cranes and resonant with their cries and illumined with lovely light, seeing that Sugrīva, whose object had been fully achieved, was tardy in acquiring fortune and religious merit, that he had completely taken to the path of the unworthy (the path of sensuality) and neglecting the duties of kingship had set his mind on privacy, that, his work having been accomplished and purpose having been achieved, he ever felt delighted in the company of young women, that, having realized all the cherished objects of his desire and having got his own beloved wife, Rumā, as well as Tārā, who was keenly sought after by him, he was revelling day and night, his object having been accomplished and his anxiety having completely gone, and was diverting himself as Indra (the ruler of gods) does with troops of Gandharvas (celestial musicians) and Apsarās (celestial nymphs), that having entrusted the work of administration to his ministers, he did not keep an eye on them and that he had become licentious, as it were, the peril to his kingdom having ceased, thanks to the loyalty of his ministers, Hanumān, son of the wind-god—who had ascertained the tenor of all the sacred books and as such knew the truth about all that ought to be done and that ought not to be done, and further knew the special duties relating to a particular occasion—and was adept in expression—approached Sugrīva, the ruler of monkeys, who arrived at the truth underlying what was said to him, was full of love and affection for Hanumān and was definite about the latter's trustworthiness—and having propitiated him by means of various reasoned expressions, pleasing to the mind, addressed to Sugrīva the following friendly, truthful and wholesome words, which were persuasive, righteous, full of meaning and prudent too : "Sovereignty as well as fame have been

regained by you and the prosperity of your royal house stands heightened by you. (1—9)

मित्राणां संग्रहः शेषस्तद् भवान् कर्तुमर्हति।
यो हि मित्रेषु कालज्ञः सततं साधु वर्तते॥ १०॥
तस्य राज्यं च कीर्तिश्च प्रतापश्चापि वर्धते।
यस्य कोशश्च दण्डश्च मित्राण्यात्मा च भूमिप।
समान्येतानि सर्वाणि स राज्यं महदश्नुते॥ ११॥

"The earning of the goodwill of friends (by obliging them through opportune services) remains and that you must do. The dominion, fame and glory of a sovereign who, having a sense of time, conducts himself well towards his allies, grow. He to whom exchequer, military strength, allies and his own self—all these are equally dear enjoys a large dominion, O protector of the earth! (10-11)

तद् भवान् वृत्तसम्पन्नः स्थितः पथि निरत्यये।
मित्रार्थमभिनीतार्थं यथावत् कर्तुमर्हति॥ १२॥

"Rich in moral conduct and established in a path (the path of virtue) which is free from danger, you ought duly to accomplish the purpose of your friend, which has been undertaken by you. (12)

संत्यज्य सर्वकर्माणि मित्रार्थे यो न वर्तते।
सम्भ्रमाद् विकृतोत्साहः सोऽनर्थैर्नावरुध्यते॥ १३॥

"He who does not wholly give up all other duties and attend with alacrity to the cause of his friend exhibiting his zeal in a special degree for that cause, meets with disaster. (13)

यो हि कालव्यतीतेषु मित्रकार्येषु वर्तते।
स कृत्वा महतोऽप्यर्थान्न मित्रार्थेन युज्यते॥ १४॥

"He who actually attends to the concerns of his friend when their time has definitely passed, does not work in unison with the purpose of his friend, even though achieving great things. (14)

तदिदं मित्रकार्यं नः कालातीतमरिंदम।
क्रियतां राघवस्यैतद् वैदेह्याः परिमार्गणम्॥ १५॥

"The present object of our friend, viz, the search of Sītā (a princess of the Videha territory) will get delayed, O tamer of foes! Therefore, let this work of Śrī Rāma (a scion of Raghu) be accomplished apace. (15)

न च कालमतीतं ते निवेदयति कालवित्।
त्वरमाणोऽपि स प्राज्ञस्तव राजन् वशानुगः॥ १६॥

"Submitting, as he does, to your will, O king, the wise Śrī Rāma would not tell you the time for action had passed, even though he has a sense of time and is also in a hurry to get his work done. (16)

कुलस्य हेतुः स्फीतस्य दीर्घबन्धुश्च राघवः।
अप्रमेयप्रभावश्च स्वयं चाप्रतिमो गुणैः॥ १७॥

"Śrī Rāma, a scion of Raghu, is responsible for your race being prosperous and will continue to be your friend for a long time. Nay, immeasurable is his power and he is peerless in personal virtues. (17)

तस्य त्वं कुरु वै कार्यं पूर्वं तेन कृतं तव।
हरीश्वर कपिश्रेष्ठानाज्ञापयितुमर्हसि॥ १८॥

"Pray, accomplish his object in the same way as your purpose has already been accomplished by him, O lord of monkeys! In this behalf you ought to issue orders to the foremost of monkeys to bring together Vānara hordes. (18)

नहि तावद् भवेत् कालो व्यतीतश्चोदनादृते।
चोदितस्य हि कार्यस्य भवेत् कालव्यतिक्रमः॥ १९॥

"Time will not be considered as having elapsed in vain if the work is commenced without any pressure from him. If, however, the work is commenced under pressure from Śrī Rāma, delay will surely be regarded as having taken place. (19)

अकर्तुरपि कार्यस्य भवान् कर्ता हरीश्वर।
किं पुनः प्रतिकर्तुस्ते राज्येन च वधेन च॥ २०॥

"You ought to accomplish the work of Śrī Rāma even if he had not achieved your purpose, O lord of monkeys! Much more

should you render good offices to him who has placed you under an obligation by killing Vālī (your mortal enemy) and getting back your lost sovereignty to you. (20)

शक्तिमानतिविक्रान्तो वानरर्क्षगणेश्वर।
कर्तुं दाशरथेः प्रीतिमाज्ञायां किं नु सज्जसे॥ २१॥

"Though powerful and exceptionally gallant, O ruler of hordes of monkeys and bears, why do you lag behind in commanding the monkeys to get together the hordes of monkeys and bears in order to win the pleasure of Śrī Rāma, son of Emperor Daśaratha? (21)

कामं खलु शरैः शक्तः सुरासुरमहोरगान्।
वशे दाशरथिः कर्तुं त्वत्प्रतिज्ञामवेक्षते॥ २२॥

"Though actually able to subdue by means of his arrows gods as well as demons as also large serpents, Śrī Rāma (son of Daśaratha) is affording you an opportunity to implement your plighted word. (22)

प्राणत्यागाविशंकेन कृतं तेन महत् प्रियम्।
तस्य मार्गाम वैदेहीं पृथिव्यामपि चाम्बरे॥ २३॥

"A kindly act of no small magnitude has been done by him without entertaining any doubt about the propriety of taking the life of Vālī, who had done no harm to him. Let us, therefore, search for his Sītā (a princess of the Videha territory) on earth as well as in the heavens, if need be. (23)

देवदानवगन्धर्वा असुराः समरुद्गणाः।
न च यक्षा भयं तस्य कुर्युः किमिव राक्षसाः॥ २४॥

"Not even gods, Dānavas and Gandharvas as also demons alongwith the hosts of the wind-gods and Yakṣas can cause fright to him, much less ogres. (24)

तदेवं शक्तियुक्तस्य पूर्वं प्रतिकृतस्तथा।
रामस्यार्हसि पिङ्गेश कर्तुं सर्वात्मना प्रियम्॥ २५॥

"Therefore, O lord of monkeys, you ought to oblige with your whole soul Śrī Rāma, who is so powerful and has rendered good offices to you in the recent past.(25)

नाधस्तादवनौ नाप्सु गतिर्नोपरि चाम्बरे।
कस्यचित् सज्जतेऽस्माकं कपीश्वर तवाज्ञया॥ २६॥

"At your command, O lord of monkeys, the movement of any of us will not come to a standstill either below (in the subterranean regions) or on earth or in water or above (in the air-space) or still higher, in the heavens. (26)

तदाज्ञापय कः किं ते कुतो वापि व्यवस्यतु।
हरयो ह्यप्रधृष्यास्ते सन्ति कोट्यग्रतोऽनघ॥ २७॥

"Therefore, issue orders as to who should do what or even at what place. Indeed, monkeys numbering more than one crore and incapable of being overpowered are at your beck and call, O sinless one !" (27)

तस्य तद् वचनं श्रुत्वा काले साधु निरूपितम्।
सुग्रीवः सत्त्वसम्पन्नश्चकार मतिमुत्तमाम्॥ २८॥

Hearing the aforesaid submission of Hanumān, which was properly-worded and opportune, Sugrīva, who was richly endowed with sense, arrived at a supreme decision (of advancing the cause of Śrī Rāma). (28)

संदिदेशातिमतिमान् नीलं नित्यकृतोद्यमम्।
दिक्षु सर्वासु सर्वेषां सैन्यानामुपसंग्रहे॥ २९॥

Sugrīva, who was very wise, duly commanded Nīla (one of his foremost generals and counsellors), who was ever diligent, to collect all the troops in all quarters. (29)

यथा सेना समग्रा मे यूथपालाश्च सर्वशः।
समागच्छन्त्यसङ्गेन सेनाग्र्येण तथा कुरु॥ ३०॥

He said : "Please take steps to see that my entire army as well as all the troop-commanders muster without delay with its generalissimo. (30)

ये त्वन्तपालाः प्लवगाः शीघ्रगा व्यवसायिनः।
समानयन्तु ते शीघ्रं त्वरिताः शासनान्मम।
स्वयं चानन्तरं कार्यं भवानेवानुपश्यतु॥ ३१॥

"Let those swift-footed and energetic monkeys who guard the frontiers leave

their post hurriedly and muster soon in obedience to my command. And you alone should personally see what should be done next. (31)

त्रिपञ्चरात्रादूर्ध्वं यः प्राप्नुयादिह वानरः।
तस्य प्राणान्तिको दण्डो नात्र कार्याविचारणा॥ ३२॥

"Capital punishment will be awarded to the monkeys, who arrive here after fifteen nights from now: no reconsideration should be allowed on this point. (32)

हरींश्च वृद्धानुपयातु साङ्गदो
भवान् ममाज्ञामधिकृत्य निश्चितम्।
इति व्यवस्थां हरिपुङ्गवेश्वरो
विधाय वेश्म प्रविवेश वीर्यवान्॥ ३३॥

"Nay, accompanied by Aṅgada, you should positively approach the elderly monkeys personally with reference to my command." Having made this arrangement, the mighty Sugrīva, the lord of monkey chiefs, retired to his palace. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Glorifying Śrī Rāma as a hero, Lakṣmaṇa comforts his brother who was wailing in many ways at the thought of Sītā, his agony of separation from her having been accentuated by the sight of the autumnal full moon and the water-lilies opening their petals during the night, His heart being captured by the wealth of beauties of autumn, Śrī Rāma extols the autumnal season and seeing Sugrīva inactive even during this season, sends Lakṣmaṇa to whip the latter into activity

गृहं प्रविष्टे सुग्रीवे विमुक्ते गगने घनैः।
वर्षरात्रे स्थितो रामः कामशोकाभिपीडितः॥ १॥

Sugrīva having retired into his palace and the sky being completely free from clouds, Śrī Rāma, who had halted on Mount Prasravaṇa for the rainy nights only, felt agonized through love for Sītā and grief caused by separation from her. (1)

पाण्डुरं गगनं दृष्ट्वा विमलं चन्द्रमण्डलम्।
शारदीं रजनीं चैव दृष्ट्वा ज्योत्स्नानुलेपनाम्॥ २॥
कामवृत्तं च सुग्रीवं नष्टां च जनकात्मजाम्।
दृष्ट्वा कालमतीतं च मुमोह परमातुरः॥ ३॥

Sore afflicted to see the sky pale and the orb of the moon free from clouds and to perceive the autumnal night too illumined with moonlight and also to find Sugrīva leading a life of sensuality and Sītā (the daughter of Janaka) lost for ever and to perceive the time fixed for taking up the search for Sītā having already elapsed, Śrī Rāma felt perplexed. (2-3)

स तु संज्ञामुपागम्य मुहूर्तान्मतिमान् नृपः।
मनःस्थामपि वैदेहीं चिन्तयामास राघवः॥ ४॥

Regaining his balance of mind after a while, the wise Śrī Rāma (a scion of Raghu), a protector of men, for his part, thought deeply of Sītā, even though she ever existed in his mind. (4)

दृष्ट्वा च विमलं व्योम गतविद्युद्बलाहकम्।
सारसारावसंघुष्टं विललापार्तया गिरा॥ ५॥

Nay, seeing the sky clear, free as it was from lightning and clouds, and resonant with the cries of cranes, Śrī Rāma lamented in plaintive tones. (5)

आसीनः पर्वतस्याग्रे हेमधातुविभूषिते।
शारदं गगनं दृष्ट्वा जगाम मनसा प्रियाम्॥ ६॥

Observing the autumnal sky, while seated on the top of the mountain, rendered picturesque with minerals of golden hue, Śrī Rāma mentally approached his darling, Sītā. (6)

सारसारावसंनादैः सारसारावनादिनी।
याऽऽश्रमे रमते बाला साद्य मे रमते कथम्॥ ७॥

He said to himself : 'In what way does that youthful lady of mine—whose voice resembles the notes of a crane, nay, who diverted herself in the hermitage with the cries of cranes uttered with the intention of calling their mates—divert herself now? (7)

पुष्पितांश्चासनान् दृष्ट्वा काञ्चनानिव निर्मलान्।
कथं सा रमते बाला पश्यन्ती मामपश्यती॥ ८॥

'Beholding the Asana trees in blossom, which were bright as gold, but not seeing me, how does that youthful lady divert herself? (8)

या पुरा कलहंसानां कलेन कलभाषिणी।
बुध्यते चारुसर्वाङ्गी साद्य मे रमते कथम्॥ ९॥

'How does that lady of mine, who spoke in such sweet tones and was charming of every limb, and who used to wake up in the morning with the notes of swans, divert herself now? (9)

निःस्वनं चक्रवाकानां निशम्य सहचारिणाम्।
पुण्डरीकविशालाक्षी कथमेषा भविष्यति॥ १०॥

'How will that lady with eyes as big as a lotus feel on hearing the cry of Cakravāka birds (the red geese) moving about in pairs? (10)

सरांसि सरितो वापीः काननानि वनानि च।
तां विना मृगशावाक्षीं चरन्नाद्य सुखं लभे॥ ११॥

'I derive no more joy while roaming about on the brink of lakes, rivers and tanks and over woodlands and groves without that fawn-eyed lady. (11)

अपि तां मद्वियोगाच्च सौकुमार्याच्च भामिनीम्।
सुदूरं पीडयेत् कामः शरद्गुणनिरन्तरः॥ १२॥

'Constantly intensified by the beauties of autumn, the pangs of love are, I am afraid, cruelly tormenting that beloved lady due to her separation from me and due to her tenderness.' (12)

एवमादि नरश्रेष्ठो विललाप नृपात्मजः।
विहंग इव सारङ्गः सलिलं त्रिदशेश्वरात्॥ १३॥

In this and many other ways did Śrī Rāma (son of a monarch), a veritable jewel among men, wail after the manner of a Cātaka bird seeking water from Indra, the ruler of gods. (13)

ततश्चञ्चूर्य रम्येषु फलार्थी गिरिसानुषु।
ददर्श पर्युपावृत्तो लक्ष्मीवाँल्लक्ष्मणोऽग्रजम्॥ १४॥

Having duly returned after wandering hither and thither on the lovely mountain-peaks in quest of fruit, the charming Lakṣmaṇa presently saw his elder brother. (14)

स चिन्तया दुस्सहया परीतं
विसंज्ञमेकं विजने मनस्वी।
भ्रातुर्विषादात् त्वरितोऽतिदीनः
समीक्ष्य सौमित्रिरुवाच दीनम्॥ १५॥

Perceiving him in a lonely spot, desolate, absent-minded and miserable, nay, overcome with anxiety, which was difficult to endure, the high-minded Lakṣmaṇa, son of Sumitrā, who felt extremely wretched due to his brother's despondency, quickly submitted to him as follows : (15)

किमार्य कामस्य वशंगतेन
किमात्मपौरुष्यपराभवेन ।
अयं ह्रिया संह्रियते समाधिः
किमत्र योगेन निवर्तते न॥ १६॥

"What will be gained by you if you belittle your own virility allowing yourself to

be over-powered by love? The composure of your mind is hereby being disturbed by grief. Can't all your agony yield to concentration of mind at this juncture, O noble brother? (16)

क्रियाभियोगं मनसः प्रसादं
समाधियोगानुगतं च कालम्।
सहायसामर्थ्यमदीनसत्त्वः
स्वकर्महेतुं च कुरुष्व तात॥ १७॥

"Remaining undepressed in spirit, O dear brother, perform your daily duties in their entirety, have peace of mind and devote all your time to concentration of mind and enlist the help of the strong and increase your own strength, which is the only way to develop your manhood, O dear brother! (17)

न जानकी मानववंशनाथ
त्वया सनाथा सुलभा परेण।
न चाग्निचूडां ज्वलितामुपेत्य
न दह्यते वीर वराह कश्चित्॥ १८॥

"Having her protector in you, O lord of Manu's race, Sītā (daughter of Janaka) cannot be easily retained by another. Hugging a blazing flame none would escape being burnt, O hero worth being adored even by the foremost!" (18)

सलक्षणं लक्ष्मणमप्रधृष्यं
स्वभावजं वाक्यमुवाच रामः।
हितं च पथ्यं च नयप्रसक्तं
ससामधर्मार्थसमाहितं च॥ १९॥

Śrī Rāma addressed the following words, characteristic of his innate disposition, to Lakṣmaṇa, who was endowed with auspicious bodily marks and could not be (easily) overpowered: "What you have said, is useful and salutary and in consonance with propriety and full of consolation, justice and earthly good. (19)

निस्संशयं कार्यमवेक्षितव्यं
क्रियाविशेषोऽप्यनुवर्तितव्यः।
न तु प्रवृद्धस्य दुरासदस्य
कुमार वीर्यस्य फलं च चिन्त्यम्॥ २०॥

"The work in hand viz., the search for Sītā should undoubtedly be attended to, and special efforts too should be made in this behalf. The reward alone, however, of our potent action, which is fully intensified and difficult to counteract, should not be thought of, O prince!" (20)

अथ पद्मपलाशाक्षीं मैथिलीमनुचिन्तयन्।
उवाच लक्ष्मणं रामो मुखेन परिशुष्यता॥ २१॥

Recalling to mind Sītā (a princess of Mithilā), whose eyes resembled the petals of a lotus, Śrī Rāma with a withering face then spoke once more to Lakṣmaṇa as follows: (21)

तर्पयित्वा सहस्राक्षः सलिलेन वसुंधराम्।
निर्वर्तयित्वा सस्यानि कृतकर्मा व्यवस्थितः॥ २२॥

"Having saturated the earth with water and ripened the corns, Indra (the god with a thousand eyes) is now easy of mind, his task having been accomplished. (22)

दीर्घगम्भीरनिर्घोषाः शैलद्रुमपुरोगमाः।
विसृज्य सलिलं मेघाः परिशान्ता नृपात्मज॥ २३॥

"Having discharged their water while sailing in front of mountains and trees with a prolonged and deep rumbling, the clouds are fully at rest now, O prince! (23)

नीलोत्पलदलश्यामाः श्यामीकृत्वा दिशो दश।
विमदा इव मातङ्गाः शान्तवेगाः पयोधराः॥ २४॥

"The clouds, which were till recently dark like the petals of a blue lotus and stood darkening all the ten directions, now look like elephants free from rut, their fury having abated. (24)

जलगर्भा महावेगाः कुटजार्जुनगन्धिनः।
चरित्वा विरताः सौम्य वृष्टिवाताः समुद्यताः॥ २५॥

"Having finished their round, O gentle brother, the rainy winds, which were laden with moisture and full of great fury, and which bore the fragrance of Kuṭaja and

Arjuna flowers, have now ceased to blow, though fully prepared to march. (25)

घनानां वारणानां च मयूराणां च लक्ष्मण।
नादः प्रस्त्रवणानां च प्रशान्तः सहसानघ॥ २६॥

"The rumbling of clouds, the trumpeting of elephants, the cry of peacocks and the sound of waterfalls have become completely still all at once, O sinless one! (26)

अभिवृष्टा महामेघैर्निर्मलाश्चित्रसानवः।
अनुलिप्ता इवाभान्ति गिरयश्चन्द्ररश्मिभिः॥ २७॥

"Having been washed on all sides by huge clouds and thus cleansed of their impurities, the mountains with their picturesque peaks shine forth as though illumined by the rays of the moon. (27)

शाखासु सप्तच्छदपादपानां
प्रभासु तारार्कनिशाकराणाम्।
लीलासु चैवोत्तमवारणानां
श्रियं विभज्याद्य शरत्प्रवृत्ता॥ २८॥

"Autumn has now set in, severally manifesting her grace (in the form of blossom) on the boughs of Saptachhada trees, through the light of the stars, the sun and the moon and through the frolicking sport of excellent elephants. (28)

सम्प्रत्यनेकाश्रयचित्रशोभा
लक्ष्मीः शरत्कालगुणोपपन्ना।
सूर्याग्रहस्तप्रतिबोधितेषु
पद्माकरेष्वभ्यधिकं विभाति॥ २९॥

"With her diversified elegance manifested through various channels the goddess of loveliness, adorned with the beauties of autumn, spreads her charm in an extraordinary degree in the clusters of lotuses opened by the first rays of the sun. (29)

सप्तच्छदानां कुसुमोपगन्धी
षट्पादवृन्दैरनुगीयमानः।
मत्तद्विपानां पवनानुसारी
दर्पं विनेष्यन्नधिकं विभाति॥ ३०॥

"Bearing the fragrance of the blossom of Saptachhada trees, nay being celebrated in song by swarms of black bees, drying up the waters of the lakes and rivers etc., heightening the excitement of elephants in rut and thus following the ways of the wind-god, autumn is spreading its charm in a special degree. (30)

अभ्यागतैश्चारुविशालपक्षैः
स्मरप्रियैः पद्मरजोऽवकीर्णैः।
महानदीनां पुलिनोपयातैः
क्रीडन्ति हंसाः सह चक्रवाकैः॥ ३१॥

"The swans are sporting with Cakravākas (a species of red geese), that have newly arrived from the Mānasarovara lake with them, are distinguished by their lovely distended wings and covered over with the pollen of lotuses, are fond of amorous sport and have come in contact with them on the sandy banks of big rivers. (31)

मदप्रगल्भेषु च वारणेषु
गवां समूहेषु च दर्पितेषु।
प्रसन्नतोयासु च निम्नगासु
विभाति लक्ष्मीर्बहुधा विभक्ता॥ ३२॥

"Loveliness appears reflected severally in elephants mad through rut, in herds of excited bulls as well as in streams with pellucid waters. (32)

नभः समीक्ष्याम्बुधरैर्विमुक्तं
विमुक्तबर्हाभरणा वनेषु।
प्रियास्वरक्ता विनिवृत्तशोभा
गतोत्सवा ध्यानपरा मयूराः॥ ३३॥

"Perceiving the sky wholly devoid of clouds, the peacocks in the woods—that had shed their decoration in the form of their tail and were no longer fond of their mates, whose grace had totally disappeared and whose joy had departed—became absorbed in the thought of clouds. (33)

मनोज्ञगन्धैः प्रियकैरनल्पैः
पुष्पातिभारावनताग्रशाखैः।
सुवर्णगौरैर्नयनाभिरामै-
रुद्योतितानीव वनान्तराणि॥ ३४॥

"The depths of the forests were lit up, as it were, with the presence of numerous Priyaka (Asana) trees emitting delightful fragrance, which were bright as gold and were highly pleasing to the eye, and the tips of whose branches were bent under the excessive weight of their blossom. (34)

प्रियान्वितानां नलिनीप्रियाणां
वने प्रियाणां कुसुमोद्गतानाम्।
मदोत्कटानां मदलालसानां
गजोत्तमानां गतयोऽद्य मन्दाः॥ ३५॥

"The gait of the foremost of elephants—who are accompanied by their mates, are fond of lotus-ponds and the woods, who are out to enjoy the blossom of Saptachhada trees, are excited by passion and are full of ardent longing for sexual enjoyment, affected with rut as they are—has become slow now. (35)

व्यक्तं नभः शस्त्रविधौतवर्णं
कृशप्रवाहानि नदीजलानि।
कह्लारशीताः पवनाः प्रवान्ति
तमो विमुक्ताश्च दिशः प्रकाशाः॥ ३६॥

"The sky has clearly assumed the spotless hue of a sword sharpened on the whetstone, the waters of the rivers are flowing in a narrow stream, the winds are blowing cool due to contact with Kalhāra flowers and wafting their fragrance, while the quarters look bright, entirely free as they are from obscurity caused by clouds. (36)

सूर्यातपक्रामणनष्टपङ्का
भूमिश्चिरोद्घाटितसान्द्ररेणुः।
अन्योन्यवैरेण समायुताना-
मुद्योगकालोऽद्य नराधिपानाम्॥ ३७॥

"All mud having disappeared due to contact of sunshine, the soil is now covered with thick layers of dust come to light after a long time. Now is the time for military endeavour on the part of kings (lit., rulers of men) actuated by enmity towards one another. (37)

शरद्गुणाप्यायितरूपशोभाः
प्रहर्षिताः पांसुसमुत्थिताङ्गाः।
मदोत्कटाः सम्प्रति युद्धलुब्धा
वृषा गवां मध्यगता नदन्ति॥ ३८॥

"Overjoyed bulls—whose graceful comeliness of form has been heightened by the bracing qualities of autumn, whose limbs are powdered with dust, nay, who are excited with passion and are now covetous of fighting with one another—are bellowing in the midst of cows. (38)

समन्मथा तीव्रतरानुरागा
कुलान्विता मन्दगतिः करेणुः।
मदान्वितं सम्परिवार्य यान्तं
वनेषु भर्तारमनुप्रयाति॥ ३९॥

"Affected with rut and as such full of passionate love, hence walking with a slow tread, the she-elephant of noble breed follows her mate—also affected with rut and ranging through the woods—encompassing him now and then. (39)

त्यक्त्वा वराण्यात्मविभूषितानि
बर्हाणि तीरोपगता नदीनाम्।
निर्भर्त्स्यमाना इव सारसौघैः
प्रयान्ति दीना विमना मयूराः॥ ४०॥

"Shedding their excellent tails, which served as their natural adornment, peacocks arrived near the banks of rivers, come away distressed and disconsolate, as though being rebuffed by swarms of cranes. (40)

वित्रास्य कारण्डवचक्रवाकान्
महारवैर्भिन्नकटा गजेन्द्राः।
सरस्सुबद्धाम्बुजभूषणेषु
विक्षोभ्य विक्षोभ्य जलं पिबन्ति॥ ४१॥

"Scaring away Kāraṇḍavas and Cakravākas by their formidable cries, while standing in lakes adorned with open lotuses, lordly elephants with ichor exuding from their temples, drink their water after stirring it violently again and again. (41)

व्यपेतपङ्कासु सवालुकासु
प्रसन्नतोयासु सगोकुलासु।
ससारसारावविनादितासु
नदीषु हंसा निपतन्ति हृष्टाः॥ ४२॥

"Swans full of joy descend into rivers from which mud has altogether disappeared, which are now fringed with sands, whose waters have become clear, which are frequented by herds of cows and flocked with cranes and are rendered noisy with their cries. (42)

नदीघनप्रस्रवणोदकाना-
मतिप्रवृद्धानिलबर्हिणानाम् ।
प्लवंगमानां च गतोत्सवानां
ध्रुवं रवाः सम्प्रति सम्प्रणष्टाः॥ ४३॥

"The sound of the water flowing in rivers, the water discharged by clouds and the murmur of the water gushing from springs, the sound of furious winds, the cries of peacocks and the croaks of frogs, that are bereft of joy, have completely vanished now, to be sure. (43)

अनेकवर्णाः सुविनष्टकाया
नवोदितेष्वम्बुधरेषु नष्टाः।
क्षुधार्दिता घोरविषा बिलेभ्य-
श्चिरोषिता विप्रसरन्ति सर्पाः॥ ४४॥

"Serpents of many colours carrying terrible poison in their fangs, which remained shut up for a long time in holes for fear of rains ever since the time clouds newly made their appearance in the sky and which were all but dead, their means of sustenance having been completely cut off, are now emerging freely from their holes, tormented as they are with hunger. (44)

चञ्चच्चन्द्रकरस्पर्शहर्षोन्मीलिततारका ।
अहो रागवती संध्या जहाति स्वयमम्बरम्॥ ४५॥

"Full of passion in the form of roseate hue (in the western horizon) and the pupils of her eyes in the form of stars, brightened through joy at the touch of the hands of the charming moon in the form of moonbeams, the lady in the form of evening twilight automatically abandons herself the covering in the form of the sky. (45)

रात्रिः शशाङ्कोदितसौम्यवक्त्रा
तारागणोन्मीलितचारुनेत्रा ।
ज्योत्स्नांशुकप्रावरणा विभाति
नारीव शुक्लांशुकसंवृताङ्गी॥ ४६॥

"With her pleasing countenance in the form of the moon perceptible and her lovely eyes in the form of the hosts of stars opened and with her mantle of moonshine wrapped round her body, the night looks like a woman who has her limbs covered with a white cloth. (46)

विपक्वशालिप्रसवानि भुक्त्वा
प्रहर्षिता सारसचारुपङ्क्तिः।
नभः समाक्रामति शीघ्रवेगा
वातावधूता ग्रथितेव माला॥ ४७॥

"Overjoyed to eat ears of fully ripe paddy and holding them in their beaks, a charming row of cranes takes its flight across the sky with a dashing speed like a knotted garland carried by the wind. (47)

सुप्तैकहंसं कुमुदैरुपेतं
महाह्रदस्थं सलिलं विभाति।
घनैर्विमुक्तं निशि पूर्णचन्द्रं
तारागणाकीर्णमिवान्तरिक्षम्॥ ४८॥

"Adorned with water-lilies, the water in the big pond with a solitary swan lying asleep on it, looks delightful like the sky completely bereft of clouds, nay, illumined by the full moon and spangled with a host of stars at night. (48)

प्रकीर्णहंसाकुलमेखलानां
प्रबुद्धपद्मोत्पलमालिनीनाम् ।
वाप्युत्तमानामधिकाद्य लक्ष्मी-
र्वराङ्गनानामिव भूषितानाम्॥ ४९॥

"The loveliness of the best of tanks with their broken girdle of swans scattered here and there and their wreaths of full-blown lotuses, and, therefore, looking like

lovely women adorned with jewels, stands enhanced today. (49)

वेणुस्वरव्यञ्जिततूर्यमिश्रः
प्रत्यूषकालेऽनिलसम्प्रवृत्तः ।
सम्मूर्छितो गर्गरगोवृषाणा-
मन्योन्यमापूरयतीव शब्दः ॥ ५० ॥

"Blended with the music produced in the form of the whistling of bamboos and circulated by the breeze in the morning and, therefore, spread all round, the echo coming from the caves and the bellowing of the bulls supplement each other, as it were. (50)

नवैर्नदीनां कुसुमप्रहासै-
र्व्याधूयमानैर्मृदुमारुतेन ।
धौतामलक्षौमपटप्रकाशैः
कूलानि काशैरुपशोभितानि ॥ ५१ ॥

"The banks of rivers stand decorated with fresh bunches of Kāśa grass smiling joyfully in the form of their blossom, nay, being swung by a gentle breeze and shining brightly like strips of linen washed clean with water. (51)

वनप्रचण्डा मधुपानशौण्डाः
प्रियान्विताः षट्चरणाः प्रहृष्टाः ।
वनेषु मत्ताः पवनानुयात्रां
कुर्वन्ति पद्मासनरेणुगौराः ॥ ५२ ॥

"Flying unhampered in the woods and adept in sucking honey, nay, drunk with honey in the woods and turned grey with the pollen of lotus and Asana flowers, the black bees accompanied by their loved ones and transported with joy follow the course of the wind. (52)

जलं प्रसन्नं कुसुमप्रहासं
क्रौञ्चस्वनं शालिवनं विपक्वम् ।
मृदुश्च वायुर्विमलश्च चन्द्रः
शंसन्ति वर्षव्यपनीतकालम् ॥ ५३ ॥

"Pellucid water in the rivers, lakes etc., smiling joyfully in the form of lotus and other flowers and made noisy with the cries of cranes, fully ripe paddy-fields, nay, the gentle breeze and the cloudless moon betoken the time of passing away of the rains. (53)

मीनोपसंदर्शितमेखलानां
नदीवधूनां गतयोऽद्य मन्दाः ।
कान्तोपभुक्तालसगामिनीनां
प्रभातकालेष्विव कामिनीनाम् ॥ ५४ ॥

"The pace of matrons in the form of rivers with their girdles visible in the form of fishes is slow today like that of passionate women enjoyed (the previous night) by their beloved one and walking with a tardy gait at the time of sunrise. (54)

सचक्रवाकानि सशैवलानि
काशैर्दुकूलैरिव संवृतानि ।
सपत्ररेखाणि सरोचनानि
वधूमुखानीव नदीमुखानि ॥ ५५ ॥

"Full of Cakravāka birds (a species of red geese) and duck-weeds floating on them and covered with bunches of Kāśa grass as though with a piece of cloth, the faces of rivers resemble the faces of matrons severally painted with Gorocana (a yellow orpiment prepared from the bile of a cow) and decorated with lines or streaks drawn with musk and other fragrant substances. (55)

प्रफुल्लबाणासनचित्रितेषु
प्रहृष्टषट्पादनिकूजितेषु ।
गृहीतचापोद्यतदण्डचण्डः
प्रचण्डचापोऽद्य वनेषु कामः ॥ ५६ ॥

"Wielding a fierce bow, the god of love, who is cruel in his violence started against the love-lorn with the bow grasped in his hand, has made his appearance today in woodlands adorned with Bāṇa and Asana trees in full blossom and rendered very noisy by highly delighted black bees. (56)

लोकं सुवृष्ट्या परितोषयित्वा
नदीस्तटाकानि च पूरयित्वा ।

निष्पन्नसस्यां वसुधां च कृत्वा
त्यक्त्वा नभस्तोयधराः प्रणष्टाः ॥ ५७ ॥

"Having saturated the earth with abundant rainfall and filling the rivers and tanks, nay, having provided the earth with ripe corns and leaving the sky, the clouds have totally disappeared. (57)

दर्शयन्ति शरन्नद्यः पुलिनानि शनैः शनैः ।
नवसंगमसव्रीडा जघनानीव योषितः ॥ ५८ ॥

"The autumnal streams gradually reveal their banks in the same way as brides bashful in their first meeting with their spouse uncover their body by degrees. (58)

प्रसन्नसलिलाः सौम्य कुरराभिविनादिताः ।
चक्रवाकगणाकीर्णा विभान्ति सलिलाशयाः ॥ ५९ ॥

"With their pellucid water, the lakes and ponds, which are made noisy by ospreys and crowded with swarms of Cakravāka birds (a species of red geese), look very charming, O gentle one ! (59)

अन्योन्यबद्धवैराणां जिगीषूणां नृपात्मज ।
उद्योगसमयः सौम्य पार्थिवानामुपस्थितः ॥ ६० ॥

"The time has come for kings who have deep-seated animosity with one another and are thirsting for conquest to embark on their military campaigns, O gentle prince ! (60)

इयं सा प्रथमा यात्रा पार्थिवानां नृपात्मज ।
न च पश्यामि सुग्रीवमुद्योगं च तथाविधम् ॥ ६१ ॥

"This is the occasion for kings to undertake their very first expedition for conquest after the monsoon, O prince ! I, however, neither see Sugrīva nor any endeavour of that kind on his part so far. (61)

असनाः सप्तपर्णाश्च कोविदाराश्च पुष्पिताः ।
दृश्यन्ते बन्धुजीवाश्च श्यामाश्च गिरिसानुषु ॥ ६२ ॥

"Asana and Saptaparṇa as well as Kovidāra and Bandhujīva as also Tamāla trees are seen in blossom on the mountain-peaks. (62)

हंससारसचक्राह्वैः कुररैश्च समन्ततः ।
पुलिनान्यवकीर्णानि नदीनां पश्य लक्ष्मण ॥ ६३ ॥

"See, O Lakṣmaṇa, the sandy banks of rivers crowded with swans, cranes and Cakravākas as well as with ospreys on all sides. (63)

चत्वारो वार्षिका मासा गता वर्षशतोपमाः ।
मम शोकाभितप्तस्य तथा सीतामपश्यतः ॥ ६४ ॥

"The four rainy months have well-nigh elapsed like a hundred years past me, tormented as I am with grief because I do not behold Sītā. (64)

चक्रवाकीव भर्तारं पृष्ठतोऽनुगता वनम् ।
विषमं दण्डकारण्यमुद्यानमिव चाङ्गना ॥ ६५ ॥

"The belle followed at my back to the forest of Daṇḍaka, which was hard to penetrate, even as a female Cakravāka would follow her mate to a garden. (65)

प्रियाविहीने दुःखार्ते हृतराज्ये विवासिते ।
कृपां न कुरुते राजा सुग्रीवो मयि लक्ष्मण ॥ ६६ ॥

"King Sugrīva, O Lakṣmaṇa, is not showing his goodwill to me, even though I am bereft of my darling, stricken with agony, deprived of my kingdom and exiled from my home. (66)

अनाथो हृतराज्योऽहं रावणेन च धर्षितः ।
दीनो दूरगृहः कामी मां चैव शरणं गतः ॥ ६७ ॥
इत्येतैः कारणैः सौम्य सुग्रीवस्य दुरात्मनः ।
अहं वाननराजस्य परिभूतः परंतपः ॥ ६८ ॥

"A scorcher of foes, as I am, I have been held in contempt by Sugrīva, the evil-minded king of monkeys, on the grounds that I am forlorn, have been deprived of my kingdom and outraged by Rāvaṇa, that I am miserable, far from my home and love-sick and have sought him for protection. (67-68)

स कालं परिसंख्याय सीतायाः परिमार्गणे ।
कृतार्थः समयं कृत्वा दुर्मतिर्नावबुध्यते ॥ ६९ ॥

"Having fixed a limit of time for the search of Sītā and arrived at an

understanding with me on this score, the perverted fellow does not give heed to it, his object having already been accomplished. (69)

स किष्किन्धां प्रविश्य त्वं ब्रूहि वानरपुङ्गवम्।
मूर्खं ग्राम्यसुखे सक्तं सुग्रीवं वचनान्मम॥ ७०॥

"Therefore, duly entering Kiṣkindhā, admonish in my name the foolish Sugrīva, the foremost of monkeys, who is attached to carnal pleasures, as follows: (70)

अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम्।
आशां संश्रुत्य यो हन्ति स लोके पुरुषाधमः॥ ७१॥

'The vilest among men in this world is he who, having pledged his word to grant the desire of suppliants, who are themselves endowed with strength etc., and have also rendered good offices to him in the past, fails to implement his promise. (71)

शुभं वा यदि वा पापं यो हि वाक्यमुदीरितम्।
सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः॥ ७२॥

'He, on the other hand, who honours as inviolable his plighted word, be it productive of good or evil, is a hero and the best of men. (72)

कृतार्था ह्यकृतार्थानां मित्राणां न भवन्ति ये।
तान् मृतानपि क्रव्यादाः कृतघ्नान् नोपभुञ्जते॥ ७३॥

'Even carnivore refuse to feed on the flesh of those ungrateful beings, when they are dead, who, though having achieved their own end, actually fail to be of any service to their beneficent friends whose object has not yet been accomplished. (73)

नूनं काञ्चनपृष्ठस्य विकृष्टस्य मया रणे।
द्रष्टुमिच्छसि चापस्य रूपं विद्युद्गणोपमम्॥ ७४॥

'Do you really wish to see the shining frame, resembling a series of lightning flashes, of my gold-backed bow stretched at full length by me in combat? (74)

घोरं ज्यातलनिर्घोषं क्रुद्धस्य मम संयुगे।
निर्घोषमिव वज्रस्य पुनः संश्रोतुमिच्छसि॥ ७५॥

'Do you long to hear once more at close quarters the terrible twang of my bowstring resembling the crash of a thunderbolt when I am angered on a field of battle?' (75)

काममेवंगतेऽप्यस्य परिज्ञाते पराक्रमे।
त्वत्सहायस्य मे वीर न चिन्ता स्यान्नृपात्मज॥ ७६॥

"It is strange, O prince, that no anxious thought that I could as well slay Sugrīva, as I did Vālī, if he failed to implement his promise should cross the mind of Sugrīva even under such circumstances when my prowess is directly and fully known to him and especially when I have a helpful companion in you. (76)

यदर्थमयमारम्भः कृतः परपुरंजय।
समयं नाभिजानाति कृतार्थः प्लवगेश्वरः॥ ७७॥

"Sugrīva (the lord of monkeys), whose object has been accomplished, no longer remembers the understanding which was arrived at with him by me relating to the purpose in the shape of conducting a search for Sītā for which this endeavour in the form of cultivating friendship with him and killing Vālī was made by me, O conqueror of hostile cities! (77)

वर्षाः समयकालं तु प्रतिज्ञाय हरीश्वरः।
व्यतीतांश्चतुरो मासान् विहरन् नावबुध्यते॥ ७८॥

"Having given his plighted word to the effect that the understanding arrived at with me will be honoured at the end of the monsoon, Sugrīva (the king of monkeys), who is busy diverting himself by enjoying the pleasures of sense is not aware of the four rainy months that have already well-nigh elapsed. (78)

सामात्यपरिषत्क्रीडन् पानमेवोपसेवते।
शोकदीनेषु नास्मासु सुग्रीवः कुरुते दयाम्॥ ७९॥

"Amusing himself alongwith his ministers and court, Sugrīva is only enjoying drink, and does not commiserate with us, who are distressed through grief. (79)

उच्यतां गच्छ सुग्रीवस्त्वया वीर महाबल।
मम रोषस्य यद्रूपं ब्रूयाश्चैनमिदं वचः॥ ८०॥

"Go and let Sugrīva be apprised of the turn which my wrath may take, O valiant prince possessed of extraordinary might, and administer to him the following warning: (80)

न स संकुचितः पन्था येन वाली हतो गतः।
समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः॥ ८१॥

'The route by which Vālī has departed on being killed by me on the field of battle has not been closed. Therefore, abide by the pledge given by you, pray, do not follow the path of Vālī. (81)

एक एव रणे वाली शरेण निहतो मया।
त्वां तु सत्यादतिक्रान्तं हनिष्यामि सबान्धवम्॥ ८२॥

'Vālī alone was killed by me with an arrow while I will kill you with all your kinsfolk since you have deviated from truth.' (82)

यदेवं विहिते कार्ये यद्धितं पुरुषर्षभ।
तत् तद् ब्रूहि नरश्रेष्ठ त्वर कालव्यतिक्रमः॥ ८३॥

"When the work of initiating a search for Sītā has been impeded in this way, pray, speak to Sugrīva whatever is good for him as well as for us, O jewel among men! Make haste, O ornament of humanity! Let there be no delay. (83)

कुरुष्व सत्यं मम वानरेश्वर
प्रतिश्रुतं धर्ममवेक्ष्य शाश्वतम्।
मा वालिनं प्रेतगतो यमक्षये
त्वमद्य पश्येर्मम चोदितः शरैः॥ ८४॥

"Address in my name the following appeal to Sugrīva : 'Recognizing it to be an everlasting virtue, O lord of monkeys, implement the pledge given to me. Hurled by my arrows to the other world, pray, do not see you Vālī in the abode of Death today." (84)

स पूर्वजं तीव्रविवृद्धकोपं
लालप्यमानं प्रसमीक्ष्य दीनम्।
चकार तीव्रां मतिमुग्रतेजा
हरीश्वरे मानववंशवर्धनः॥ ८५॥

Perceiving his eldest brother, Śrī Rāma, babbling, distressed as he was, his anger having grown violent, Lakṣmaṇa, the promoter of the race of Manu (the progenitor of mankind), who was endowed with terrific energy, adopted a severe attitude towards Sugrīva, the ruler of monkeys. (85)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Concluding from the angry words of Śrī Rāma that he was wroth against Sugrīva, Lakṣmaṇa gets ready to kill the latter. Pacifying Lakṣmaṇa, Śrī Rāma, however, sends him to Sugrīva with instructions to adopt a conciliatory attitude towards him. Reaching Kiṣkindhā with a bow and arrow in hand and assuming an angry demeanour, Lakṣmaṇa asks Aṅgada to announce his arrival to Sugrīva. Even when apprised of Lakṣmaṇa's arrival by Aṅgada, Sugrīva, who was drunk with wine, is unable to follow Aṅgada and comes to realize the gravity of the situation only on hearing the clamour of the alarmed monkeys and on being awakened to the reality by two of his foremost ministers and implored by them to pacify Lakṣmaṇa

स कामिनं दीनमदीनसत्त्वं
शोकाभिपन्नं समुदीर्णकोपम्।
नरेन्द्रसूनुर्नरदेवपुत्रं
रामानुजः पूर्वजमित्युवाच॥ १॥

Prince Lakṣmaṇa, younger brother of Śrī Rāma, submitted as follows to his eldest brother (Śrī Rāma), the son of a king, who, though noble-minded, was feeling distressed, overcome as he was with grief and full of longing for his lost consort, his wrath having grown intense: (1)

न वानरः स्थास्यति साधुवृत्ते
न मन्यते कर्मफलानुषङ्गान्।
न भोक्ष्यते वानरराज्यलक्ष्मीं
तथा हि नातिक्रमतेऽस्य बुद्धिः॥ २॥

"Since Sugrīva, who is a monkey after all, would not stick to the conduct of the virtuous, who are constant in their friendship and love, nor does he recognize the relation of cause and effect between his virtuous action (in the shape of cultivating friendship with you and solemnizing it in the presence of fire) and its reward (in the shape of regaining his lost sovereignty and his wife), it is therefore clear that he is not going to enjoy long the fortune in the shape of the kingdom of the monkeys. Hence his mind does not take rapid strides on the path of discharging one's obligations towards a friend. (2)

मतिक्षयाद् ग्राम्यसुखेषु सक्त-
स्तव प्रसादात् प्रतिकारबुद्धिः।
हतोऽग्रजं पश्यतु वीरवालिनं
न राज्यमेवं विगुणस्य देयम्॥ ३॥

"He has got addicted to the vulgar pleasures due to loss of reason and the inclination to repay one's debt, springs up in one only as a result of your grace (which has evidently not descended on him). Let him, therefore, see, on his being killed, his elder brother, the heroic Vālī; rulership should not be conferred on an individual who is so destitute of virtues as he is. (3)

न धारये कोपमुदीर्णवेगं
निहन्मि सुग्रीवमसत्यमद्य।
हरिप्रवीरैः सह वालिपुत्रो
नरेन्द्रपुत्र्या विचयं करोतु॥ ४॥

"I am unable to contain my wrath, whose vehemence has been intensified, and shall get rid of the faithless Sugrīva this very day. Let the son of Vālī, on being installed on the

throne in place of Sugrīva, conduct the search for Sītā (the daughter of a ruler of men) alongwith the foremost heroes among monkeys." (4)

तमात्तबाणासनमुत्पतन्तं
निवेदितार्थं रणचण्डकोपम्।
उवाच रामः परवीरहन्ता
स्ववीक्षितं सानुनयं च वाक्यम्॥ ५॥

To Lakṣmaṇa, who was rushing forward towards Kiṣkindhā, bow in hand, nay, who had made known to Śrī Rāma, his purpose of sallying forth to Kiṣkindhā and manifested wild anger as a precursor of fight, Śrī Rāma, the destroyer of hostile warriors, gave the following reply, which was well thought out and full of civility : (5)

नहि वै त्वद्विधो लोके पापमेवं समाचरेत्।
कोपमार्येण यो हन्ति स वीरः पुरुषोत्तमः॥ ६॥

"Surely no one like you, who knows what is right, will ever knowingly perpetrate such a sin as indulging in the very thought of killing a friend. He who kills his anger through right judgment is a hero and the foremost of men. (6)

नेदमत्र त्वया ग्राह्यं साधुवृत्तेन लक्ष्मण।
तां प्रीतिमनुवर्तस्व पूर्ववृत्तं च संगतम्॥ ७॥

"No such idea should be entertained on this occasion by you, O Lakṣmaṇa, a man of pious conduct as you are. Pursue the former love that existed between us and Sugrīva and recollect what happened in the past and also our friendship. (7)

सामोपहितया वाचा रूक्षाणि परिवर्जयन्।
वक्तुमर्हसि सुग्रीवं व्यतीतं कालपर्यये॥ ८॥

"Avoiding harsh words, you ought to speak to Sugrīva, who stands guilty of delay, in a conciliatory language, reminding him of the time that has already elapsed." (8)

सोऽग्रजेनानुशिष्टार्थो यथावत् पुरुषर्षभः।
प्रविवेश पुरीं वीरो लक्ष्मणः परवीरहा॥ ९॥

Having been duly instructed as to what should be done, Lakṣmaṇa, the well-known hero, a veritable jewel among men and the slayer of hostile warriors, boldly proceeded to enter the city of Kiṣkindhā. (9)

ततः शुभमतिः प्राज्ञो भ्रातुः प्रियहिते रतः।
लक्ष्मणः प्रतिसंरब्धो जगाम भवनं कपेः॥ १०॥

Thereupon the wise and pious-minded Lakṣmaṇa—who was intent on doing what is pleasing and what is conducive to the good of his eldest brother, and was feeling indignant—made for the palace of the monkey chief. (10)

शक्रबाणासनप्रख्यं धनुः कालान्तकोपमम्।
प्रगृह्य गिरिशृङ्गाभं मन्दरः सानुमानिव॥ ११॥

"Bearing as he did his bow, shining brightly like the rainbow (the bow of Indra), nay, dreadful as the all-destroying, Time-Spirit and the god of death (the destroyer of the world) and resembling a mountain-peak, he stood like the Mandara mountain. (11)

यथोक्तकारी वचनमुत्तरं चैव सोत्तरम्।
बृहस्पतिसमो बुद्ध्या मत्वा रामानुजस्तदा॥ १२॥
कामक्रोधसमुत्थेन भ्रातुः क्रोधाग्निना वृतः।
प्रभञ्जन इवाप्रीतः प्रययौ लक्ष्मणस्ततः॥ १३॥
सालतालाश्वकर्णांश्च तरसा पातयन् बलात्।
पर्यस्यन् गिरिकूटानि द्रुमानन्यांश्च वेगितः॥ १४॥

Revolving in his mind what he had got to say to Sugrīva as well as the reply he expected from the latter alongwith his own contemplated rejoinder, Lakṣmaṇa, a younger brother of Śrī Rāma—who was wont to do as he was told by Śrī Rāma, who vied with Sage Bṛhaspati, the preceptor of gods, in intelligence, nay, who was encompassed by the fire of wrath sprung from the longing in his brother's heart (for getting a search for Sītā initiated) and its frustration and displeased with Sugrīva—then rushed from that place like a tempest, uprooting with his might sal, palmyra and Aśwakarṇa as well as other trees, throwing down mountain-peaks, full of impetuosity as he was. (12—14)

शिलाश्च शकलीकुर्वन् पद्भ्यां गज इवाशुगः।
दूरमेकपदं त्यक्त्वा ययौ कार्यवशाद् द्रुतम्॥ १५॥

Nay, crushing the rocks under his feet like a swift-going elephant, he moved speedily, taking long strides due to exigency of the moment. (15)

तामपश्यद् बलाकीर्णां हरिराजमहापुरीम्।
दुर्गामिक्ष्वाकुशार्दूलः किष्किन्धां गिरिसंकटे॥ १६॥

Lakṣmaṇa, a tiger among the Ikṣwākus, beheld Kiṣkindhā, the famous capital of the king of monkeys, situated in the midst of mountains and surrounded by an army of monkeys and, therefore, difficult of access. (16)

रोषात् प्रस्फुरमाणोष्ठः सुग्रीवं प्रति लक्ष्मणः।
ददर्श वानरान् भीमान् किष्किन्धायां बहिश्चरान्॥ १७॥

Lakṣmaṇa, whose lips were trembling through anger directed against Sugrīva, saw fearful monkeys roaming outside in Kiṣkindhā. (17)

तं दृष्ट्वा वानराः सर्वे लक्ष्मणं पुरुषर्षभम्।
शैलशृङ्गाणि शतशः प्रवृद्धांश्च महीरुहान्।
जगृहुः कुञ्जरप्रख्या वानराः पर्वतान्तरे॥ १८॥

Seeing the celebrated Lakṣmaṇa, a jewel among men, all the monkeys, who looked like elephants and behaved like men, snatched mountain-peaks in hundreds as well as fully grown up trees in the midst of mountains. (18)

तान् गृहीतप्रहरणान् सर्वान् दृष्ट्वा तु लक्ष्मणः।
बभूव द्विगुणं क्रुद्धो बह्विन्धन इवानलः॥ १९॥

Lakṣmaṇa for his part got doubly enraged to see them all, weapons in hand, as a fire would flare up when fed with abundant firewood. (19)

तं ते भयपरीताङ्गा क्षुब्धं दृष्ट्वा प्लवंगमाः।
कालमृत्युयुगान्ताभं शतशो विद्रुता दिशः॥ २०॥

Seeing him agitated like the all-devouring Time-Spirit, the god of death and the fire of universal destruction, the monkeys fled in their hundreds in all directions, their limbs overpowered through fear. (20)

ततः सुग्रीवभवनं प्रविश्य हरिपुंगवाः।
क्रोधमागमनं चैव लक्ष्मणस्य न्यवेदयन्॥ २१॥

Duly entering the palace of Sugrīva, the leaders of monkeys then apprised him of Lakṣmaṇa's arrival and wrath. (21)

तारया सहितः कामी सक्तः कपिवृषस्तदा।
न तेषां कपिसिंहानां शुश्राव वचनं तदा॥ २२॥

Sugrīva (the foremost of monkeys), who was accompanied by Tārā at that moment, and who was full of longing for women and deeply attached to the pleasure of sense, did not instantly heed the words of those lions among monkeys. (22)

ततः सचिवसंदिष्टा हरयो रोमहर्षणाः।
गिरिकुञ्जरमेघाभा नगरान्निर्ययुस्तदा॥ २३॥

As commanded by the ministers, the monkeys, who looked like mountains, elephants and clouds in size and made the hair of those who looked on them stand on end, thereupon issued out of the city at once. (23)

नखदंष्ट्रायुधाः सर्वे वीरा विकृतदर्शनाः।
सर्वे शार्दूलदंष्ट्राश्च सर्वे विवृतदर्शनाः॥ २४॥

Having nails and sharp teeth for their weapons, they were all heroic and terrible to look at. The teeth of them all were like those of a tiger and they could be clearly seen, standing as they were in the open. (24)

दशनागबलाः केचित् केचिद् दशगुणोत्तराः।
केचिन्नागसहस्रस्य बभूवुस्तुल्यवर्चसः॥ २५॥

Some of them possessed the strength of ten elephants, others were ten times stronger, while still others were equal in energy to ten thousand elephants. (25)

ततस्तैः कपिभिर्व्याप्तां द्रुमहस्तैर्महाबलैः।
अपश्यल्लक्ष्मणः क्रुद्धः किष्किन्धां तां दुरासदाम्॥ २६॥

Full of wrath, Lakṣmaṇa thereupon cast

his eyes on the aforesaid Kiṣkindhā, surrounded by those exceptionally mighty monkeys, standing trees in hand, which was difficult of access. (26)

ततस्ते हरयः सर्वे प्राकारपरिखान्तरात्।
निष्क्रम्योदग्रसत्त्वास्तु तस्थुराविष्कृतं तदा॥ २७॥

Coming out of the fortification wall and crossing the limits of the moat surrounding it, all the aforesaid monkeys for their part, who were exceptionally mighty, thereupon stood in the open on that occasion. (27)

सुग्रीवस्य प्रमादं च पूर्वजस्यार्थमात्मवान्।
दृष्ट्वा क्रोधवशं वीरः पुनरेव जगाम सः॥ २८॥

Considering the negligence on the part of Sugrīva as well as the purpose of his eldest brother, Śrī Rāma, the valiant Lakṣmaṇa, even though self-possessed, fell a victim to anger once more. (28)

स दीर्घोष्णमहोच्छ्वासः कोपसंरक्तलोचनः।
बभूव नरशार्दूलः सधूम इव पावकः॥ २९॥

Heaving deep and burning sighs, his eyes blood-red through anger, that tiger among men looked like fire enveloped in smoke. (29)

बाणशल्यस्फुरज्जिह्वः सायकासनभोगवान्।
स्वतेजोविषसम्भूतः पञ्चास्य इव पन्नगः॥ ३०॥

With the head of the arrow for its flickering tongues and the bow for its coils and full of poison in the shape of his martial ardour, Lakṣmaṇa stood like a five-headed serpent. (30)

तं दीप्तमिव कालाग्निं नागेन्द्रमिव कोपितम्।
समासाद्याङ्गदस्त्रासाद् विषादमगमत् परम्॥ ३१॥

Duly approaching Lakṣmaṇa, who shone like the blazing fire of universal destruction and resembled the infuriated king of serpents, Śeṣa, Prince Aṅgada gave way to utter despondency through fear. (31)

सोऽङ्गदं रोषताम्राक्षः संदिदेश महायशाः।
सुग्रीवः कथ्यतां वत्स ममागमनमित्युत॥ ३२॥

His eyes bloodshot through anger, the highly glorious Lakṣmaṇa commanded Aṅgada as follows : "Let Sugrīva, my child, be apprised of my arrival as below : (32)

एष रामानुजः प्राप्तस्त्वत्सकाशमरिंदम।
भ्रातुर्व्यसनसंतप्तो द्वारि तिष्ठति लक्ष्मणः॥ ३३॥

" 'Arrived in your presence, O tamer of enemies, here waits Lakṣmaṇa, Śrī Rāma's younger brother, at your door, tormented as he is by the said plight of his eldest brother, Śrī Rāma. (33)

तस्य वाक्यं यदि रुचिः क्रियतां साधु वानर।
इत्युक्त्वा शीघ्रमागच्छ वत्स वाक्यमरिंदम॥ ३४॥

" 'His advice may be duly followed if it pleases you, O monkey chief!' Delivering this message of mine, O tamer of foes, return soon, my child!" (34)

लक्ष्मणस्य वचः श्रुत्वा शोकाविष्टोऽङ्गदोऽब्रवीत्।
पितुः समीपमागम्य सौमित्रिरयमागतः॥ ३५॥

Overcome with grief to hear the message of Lakṣmaṇa, and seeking the presence of his uncle, Sugrīva, Aṅgada submitted to him, "Here is Lakṣmaṇa (son of Sumitrā) come." (35)

अथाङ्गदस्तस्य सुतीव्रवाचा
सम्भ्रान्तभावः परिदीनवक्त्रः।
निर्गत्य पूर्वं नृपतेस्तरस्वी
ततो रुमायाश्चरणौ ववन्दे॥ ३६॥

Slipping away from the presence of Lakṣmaṇa, the swift-footed Aṅgada, who was perplexed in mind at the highly pungent words of Lakṣmaṇa, and wore a most wretched look on his countenance, bowed first at the feet of the king (his uncle Sugrīva) and then at those of his aunt, Rumā, as well as of his own mother, Tārā. (36)

संगृह्य पादौ पितुरुग्रतेजा
जग्राह मातुः पुनरेव पादौ।
पादौ रुमायाश्च निपीडयित्वा
निवेदयामास ततस्तदर्थम्॥ ३७॥

Clasping tightly the feet of his uncle, Aṅgada, who was endowed with terrific

energy, caught hold once more of the feet of his mother and, pressing firmly the feet of Rumā, he then submitted to him the aforesaid matter. (37)

स निद्राक्लान्तसंवीतो वानरो न विबुद्धवान्।
बभूव मदमत्तश्च मदनेन च मोहितः॥ ३८॥

The aforesaid monkey, however, who was heavy with sleep and overwhelmed with it, nay, who was drunk with wine and infatuated with love, did not wake up to the situation. (38)

ततः किलकिलां चक्रुर्लक्ष्मणं प्रेक्ष्य वानराः।
प्रसादयन्तस्तं क्रुद्धं भयमोहितचेतसः॥ ३९॥

Perceiving Lakṣmaṇa enraged, the monkeys, whose mind was confused through fear, thereupon raised a hue and cry, seeking to pacify him. (39)

ते महौघनिभं दृष्ट्वा वज्राशनिसमस्वनम्।
सिंहनादं समं चक्रुर्लक्ष्मणस्य समीपतः॥ ४०॥

Descrying the presence of Lakṣmaṇa, they raised near about Sugrīva a clamour resembling all at once the sound of a great onrush of water or the peals of thunder or the roar of a lion. (40)

तेन शब्देन महता प्रत्यबुध्यत वानरः।
मदविह्वलताम्राक्षो व्याकुलः स्रग्विभूषणः॥ ४१॥

The monkey, Sugrīva, woke up at that loud noise. With blood-red eyes he was beside himself through intoxication and felt troubled, garlands being his only ornaments. (41)

अथाङ्गदवचः श्रुत्वा तेनैव च समागतौ।
मन्त्रिणौ वानरेन्द्रस्य सम्मतोदारदर्शनौ॥ ४२॥
प्लक्षश्चैव प्रभावश्च मन्त्रिणावर्थधर्मयोः।
वक्तुमुच्चावचं प्राप्तं लक्ष्मणं तौ शशंसतुः॥ ४३॥
प्रसादयित्वा सुग्रीवं वचनैः सार्थनिश्चितैः।
आसीनं पर्युपासीनौ यथा शक्रं मरुत्पतिम्॥ ४४॥

Hearing the submission of Aṅgada, and gladdening Sugrīva with words which expressed a definite opinion about the matter in hand, two famous counsellors of Sugrīva, the lord of monkeys, namely Plakṣa and Prabhāva—who gave sage counsel and had come with Prince Aṅgada himself, nay, who were highly esteemed by Sugrīva, and were noble of appearance, and who stood respectfully by the side of Sugrīva, sitting like Indra, the ruler of gods—announced to him the presence of Lakṣmaṇa, who had come to teach him various things about worldly fortune and righteousness. (42—44)

सत्यसंधौ महाभागौ भ्रातरौ रामलक्ष्मणौ।
मनुष्यभावं सम्प्राप्तौ राज्यार्हौ राज्यदायिनौ॥ ४५॥

They said: "Having assumed for sport a human semblance, the two brothers, Śrī Rāma and Lakṣmaṇa are true to their promise, highly blessed and deserving of sovereignty of all the three worlds and have conferred rulership on you. (45)

तयोरेको धनुष्पाणिर्द्वारि तिष्ठति लक्ष्मणः।
यस्य भीताः प्रवेपन्तो नादान् मुञ्चन्ति वानराः॥ ४६॥

"One of them, viz., Lakṣmaṇa, stands at your door, bow in hand. Afraid of him and violently shaking, the monkeys are raising shrill cries. (46)

स एष राघवभ्राता लक्ष्मणो वाक्यसारथिः।
व्यवसायरथः प्राप्तस्तस्य रामस्य शासनात्॥ ४७॥

"Here stands the celebrated Lakṣmaṇa, younger brother of Śrī Rāma (a scion of Raghu), arrived at the command of the same Śrī Rāma with the latter's message as his charioteer (guide) and the determination to achieve his purpose for his chariot. (47)

अयं च तनयो राजंस्तारायां दयितोऽङ्गदः।
लक्ष्मणेन सकाशं ते प्रेषितस्त्वरयानघ॥ ४८॥

"Nay, this beloved son of Tārā, Aṅgada, has been sent with expedition by Lakṣmaṇa to your presence, O sinless one! (48)

सोऽयं रोषपरीताक्षो द्वारि तिष्ठति वीर्यवान्।
वानरान् वानरपते चक्षुषा निर्दहन्निव॥ ४९॥

"And consuming, as it were, the

monkeys with his angry look, O lord of monkeys, there stands at your door the powerful Lakṣmaṇa, his eyes suffused with anger. (49)

तस्य मूर्ध्ना प्रणामं त्वं सपुत्रः सहबान्धवः।
गच्छ शीघ्रं महाराज रोषो ह्यद्योपशाम्यताम्॥ ५०॥

"Accompanied by your son and kinsfolk, make respectful obeisance to him with your head bent low. Depart quickly, O monarch! Let his anger be appeased this very day. (50)

यथा हि रामो धर्मात्मा तत्कुरुष्व समाहितः।
राजंस्तिष्ठ स्वसमये भव सत्यप्रतिश्रवः॥ ५१॥

"Devoutly act precisely as Śrī Rāma, whose mind is set on virtue, directs you to do, O king; abide by your understanding with him and remain true to your promise." (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Thus ends Canto Thirty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Seeing Sugrīva dismayed to hear of Lakṣmaṇa's wrath from the mouth of Aṅgada, Hanumān tells Sugrīva that the delay in honouring the understanding arrived at with Śrī Rāma was at the root of the latter's displeasure, and advises Sugrīva to pacify Lakṣmaṇa and initiate the search for Sītā

अङ्गदस्य वचः श्रुत्वा सुग्रीवः सचिवैः सह।
लक्ष्मणं कुपितं श्रुत्वा मुमोचासनमात्मवान्॥ १॥

Hearing the submission of Aṅgada accompanied by his own counsellors, Plakṣa and Prabhāva and learning of Lakṣmaṇa being angry, Sugrīva, who had control over his self, quitted his bed in a flurry. (1)

स च तानब्रवीद् वाक्यं निश्चित्य गुरुलाघवम्।
मन्त्रज्ञान् मन्त्रकुशलो मन्त्रेषु परिनिष्ठितः॥ २॥

Nay, having definitely come to know the greatness of Śrī Rāma and his own frivolity, Sugrīva, who was an adept in turning to account the counsel of his ministers and was exceptionally clever at deliberations, spoke to them who were skilled in counsel, as follows: (2)

न मे दुर्व्याहृतं किंचिन्नापि मे दुरनुष्ठितम्।
लक्ष्मणो राघवभ्राता क्रुद्धः किमिति चिन्तये॥ ३॥

"Neither has anything harsh been uttered by me nor has anything wrong been done by me to Śrī Rāma. I, therefore, wonder why Lakṣmaṇa, younger brother of Śrī Rāma (a scion of Raghu), is angry with me. (3)

असुहृद्भिर्ममामित्रैर्नित्यमन्तरदर्शिभिः।
मम दोषानसम्भूताञ्श्रावितो राघवानुजः॥ ४॥

"Surely Lakṣmaṇa, younger brother of Śrī Rāma, has been told of my imaginary faults by my malevolent enemies who are ever given to picking holes. (4)

अत्र तावद् यथाबुद्धिः सर्वैरेव यथाविधि।
भावस्य निश्चयस्तावद् विज्ञेयो निपुणं शनैः॥ ५॥

"In this connection, at the very outset, however, what exists in the mind of Lakṣmaṇa should by degrees be carefully ascertained by all taken together in the proper way so that we may know the cause of his anger. (5)

न खल्वस्ति मम त्रासो लक्ष्मणान्नापि राघवात्।
मित्रं स्वस्थानकुपितं जनयत्येव सम्भ्रमम्॥ ६॥

"Indeed I have no fear from Lakṣmaṇa nor even from Śrī Rāma since I have done no wrong to them; a friend, however, who is angry without justification does create misgiving. (6)

सर्वथा सुकरं मित्रं दुष्करं प्रतिपालनम्।
अनित्यत्वात् तु चित्तानां प्रीतिरल्पेऽपि भिद्यते॥ ७॥

"It is quite easy to make friends, but difficult to sustain friendship till the end. Due to fickleness of the minds, really speaking friendship is broken even in the event of a minor difference. (7)

अतोनिमित्तं त्रस्तोऽहं रामेण तु महात्मना।
यन्ममोपकृतं शक्यं प्रतिकर्तुं न तन्मया॥ ८॥

"For this reason alone I am apprehensive; for the good turn that has been done to me by the high-souled Śrī Rāma can in no way be repaid by me." (8)

सुग्रीवेणैवमुक्ते तु हनूमान् हरिपुंगवः।
उवाच स्वेन तर्केण मध्ये वानरमन्त्रिणाम्॥ ९॥

When Sugrīva had spoken as aforesaid, Hanūmān, the foremost among monkeys, for his part submitted as follows in the midst of Vānara counsellors on the basis of his own presumption : (9)

सर्वथा नैतदाश्चर्यं यत् त्वं हरिगणेश्वर।
न विस्मरसि सुस्निग्धमुपकारं कृतं शुभम्॥ १०॥

"It is not at all a matter of surprise that you, O lord of the hordes of monkeys, should not forget a conspicuous service rendered to you with the utmost love. (10)

राघवेण तु वीरेण भयमुत्सृज्य दूरतः।
त्वत्प्रियार्थं हतो वाली शक्रतुल्यपराक्रमः॥ ११॥

"Shedding fear of obloquy at a respectable distance, Vālī, who equalled Indra, the ruler of gods, in prowess, was actually slain by the heroic Śrī Rāma (a scion of Raghu) for the sake of your pleasure. (11)

सर्वथा प्रणयात् क्रुद्धो राघवो नात्र संशयः।
भ्रातरं सम्प्रहितवाँल्लक्ष्मणं लक्ष्मिवर्धनम्॥ १२॥

"Enraged purely through affection for you has Śrī Rāma (a scion of Raghu) duly sent to you his younger brother, Lakṣmaṇa, the promoter of fortune : there is no doubt about it. (12)

त्वं प्रमत्तो न जानीषे कालं कालविदां वर।
फुल्लसप्तच्छदश्यामा प्रवृत्ता तु शरच्छुभा॥ १३॥

"Heedless as you are, you have no idea of the passage of time, O jewel among those conversant with time ! The blessed autumn, green with Saptachhada trees in blossom, has already set in. (13)

निर्मलग्रहनक्षत्रा द्यौः प्रणष्टबलाहका।
प्रसन्नाश्च दिशः सर्वाः सरितश्च सरांसि च॥ १४॥

"The sky, from which clouds have totally dīsappeared, is illumined with bright planets and stars. All the four quarters as well as the rivers and lakes have assumed a cheerful aspect. (14)

प्राप्तमुद्योगकालं तु नावैषि हरिपुंगव।
त्वं प्रमत्त इति व्यक्तं लक्ष्मणोऽयमिहागतः॥ १५॥

"You are not at all aware of the time for military endeavour, which has already arrived, O jewel among monkeys ! Thus evidently you are forgetful. Hence has Lakṣmaṇa come here to remind you of your duty. (15)

आर्तस्य हृतदारस्य परुषं पुरुषान्तरात्।
वचनं मर्षणीयं ते राघवस्य महात्मनः॥ १६॥

"The harsh language of the high-souled Śrī Rāma (a scion of Raghu), who is in distress and has been deprived of his spouse, as heard from the mouth of another man, Lakṣmaṇa, ought to be tolerated by you. (16)

कृतापराधस्य हि ते नान्यत् पश्याम्यहं क्षमम्।
अन्तरेणाञ्जलिं बद्ध्वा लक्ष्मणस्य प्रसादनात्॥ १७॥

"Indeed I do not consider anything other than pacifying Lakṣmaṇa with joined palms

as meet for you, who have perpetrated an offence against Śrī Rāma. (17)

नियुक्तैर्मन्त्रिभिर्वाच्यो ह्यवश्यं पार्थिवो हितम्।
इत एव भयं त्यक्त्वा ब्रवीम्यवधृतं वचः॥ १८॥

"A king indeed must be tendered salutary advice by counsellors appointed for such service. It is for this reason that, shedding all fear of displeasing you, I tell you something which has been carefully considered by me. (18)

अभिक्रुद्धः समर्थो हि चापमुद्यम्य राघवः।
सदेवासुरगन्धर्वं वशे स्थापयितुं जगत्॥ १९॥

"Raising his bow when enraged, Śrī Rāma, a scion of Raghu, is surely able to reduce to submission the whole universe including gods, demons and Gandharvas (celestial musicians). (19)

न स क्षमः कोपयितुं यः प्रसाद्यः पुनर्भवेत्।
पूर्वोपकारं स्मरता कृतज्ञेन विशेषतः॥ २०॥

"He who deserves incessantly to be propitiated is not fit to be provoked particularly by a grateful soul who is alive to his past obligations. (20)

तस्य मूर्ध्ना प्रणम्य त्वं सपुत्रः ससुहृज्जनः।
राजंस्तिष्ठ स्वसमये भर्तुर्भार्येव तद्वशे॥ २१॥

"Bowing low at his feet with your head bent low, alongwith your son and near and dear ones, O king, honour your understanding with Śrī Rāma and remain subordinate to his will as a wife to the will of her husband. (21)

न रामरामानुजशासनं त्वया
कपीन्द्रयुक्तं मनसाप्यपोहितुम्।
मनो हि ते ज्ञास्यति मानुषं बलं
सराघवस्यास्य सुरेन्द्रवर्चसः॥ २२॥

"The command of Śrī Rāma and his younger brother, Lakṣmaṇa, O ruler of monkeys, does not deserve to be flouted by you even with your mind; for your mind alone knows the superhuman might of Śrī Rāma, who is glorious as Indra (the ruler of gods), as also of Lakṣmaṇa, a scion of Raghu." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Ushered into Kiṣkindhā by Aṅgada and others, Lakṣmaṇa beholds stately mansions and other curios on both sides of the main road and, hearing the sound of vocal music accompanied by the sound of various musical instruments as well as the sweet jingling of anklets etc., coming from the palace of Sugrīva, twangs his bowstring. Hearing the twang of his bow, Sugrīva dispatches Tārā to him and the latter tries to pacify Lakṣmaṇa by apprising him of Sugrīva having already sent his generalissimo Nīla to collect all the monkey forces scattered here and there. His anger having been appeased to some extent by the news, he is led by Tārā to the gynaeceum and sees Sugrīva

अथ प्रतिसमादिष्टो लक्ष्मणः परवीरहा।
प्रविवेश गुहां रम्यां किष्किन्धां रामशासनात्॥ १॥

Requested by Aṅgada on the latter's coming back from the presence of Sugrīva, Lakṣmaṇa, the destroyer of hostile warriors, duly entered the delightful cave comprising the city of Kiṣkindhā as per the command of Śrī Rāma. (1)

द्वारस्था हरयस्तत्र महाकाया महाबलाः।
बभूवुर्लक्ष्मणं दृष्ट्वा सर्वे प्राञ्जलयः स्थिताः॥ २॥

The monkeys that kept watch at the main gate of the city, who were gigantic of body and possessed of extraordinary might, all stood with folded hands on beholding Lakṣmaṇa. (2)

निःश्वसन्तं तु तं दृष्ट्वा क्रुद्धं दशरथात्मजम्।
बभूवुर्हरयस्त्रस्ता न चैनं पर्यवारयन्॥ ३॥

The monkeys for their part were alarmed to see the aforesaid son of King Daśaratha snorting in anger, and did not encompass him as he entered the gate to escort him. (3)

स तां रत्नमयीं दिव्यां श्रीमान् पुष्पितकाननाम्।
रम्यां रत्नसमाकीर्णां ददर्श महतीं गुहाम्॥ ४॥
हर्म्यप्रासादसम्बाधां नानारत्नोपशोभिताम्।
सर्वकामफलैर्वृक्षैः पुष्पितैरुपशोभिताम्॥ ५॥
देवगन्धर्वपुत्रैश्च वानरैः कामरूपिभिः।
दिव्यमाल्याम्बरधरैः शोभितां प्रियदर्शनैः॥ ६॥
चन्दनागुरुपद्मानां गन्धैः सुरभिगन्धिताम्।
मैरेयाणां मधूनां च सम्मोदितमहापथाम्॥ ७॥
विन्ध्यमेरुगिरिप्रख्यैः प्रासादैर्नैकभूमिभिः।
ददर्श गिरिनद्यश्च विमलास्तत्र राघवः॥ ८॥

The glorious Lakṣmaṇa beheld the aforesaid magnificent, delightful and extensive cave abounding in precious stones and full of precious things and containing groves laden with blossom, which was thickly set with mansions as well as with palaces and temples, was illumined with jewels of every description and adorned with trees in blossom bearing fruits that yielded all one's desires, which was graced with monkeys of pleasing looks, sprung from the loins of gods and Gandharvas (celestial musicians), capable of assuming any form at will, and wearing celestial garlands and raiment, which was rendered fragrant with the odour of sandalwood, aloewood and lotuses, nay, whose highways were scented with the fragrance of wines of various kinds and which was adorned with many-storeyed palaces looking like the Vindhya and Meru mountains in height. Lakṣmaṇa, a scion of Raghu, also saw there mountain-streams free from mud. (4—8)

अङ्गदस्य गृहं रम्यं मैन्दस्य द्विविदस्य च।
गवयस्य गवाक्षस्य गजस्य शरभस्य च॥ ९॥

विद्युन्मालेश्च सम्पातेः सूर्याक्षस्य हनूमतः।
वीरबाहोः सुबाहोश्च नलस्य च महात्मनः॥ १०॥
कुमुदस्य सुषेणस्य तारजाम्बवतोस्तथा।
दधिवक्त्रस्य नीलस्य सुपाटलसुनेत्रयोः॥ ११॥
एतेषां कपिमुख्यानां राजमार्गे महात्मनाम्।
ददर्श गृहमुख्यानि महासाराणि लक्ष्मणः॥ १२॥
पाण्डुराभ्रप्रकाशानि गन्धमाल्ययुतानि च।
प्रभूतधनधान्यानि स्त्रीरत्नैः शोभितानि च॥ १३॥

Lakṣmaṇa also surveyed the lovely abode of Aṅgada as well as the foremost abodes of the following high-souled leaders of monkeys, viz., Mainda and Dwivida, Gavaya, Gavākṣa, Gaja, Śarabha, Vidyunmāli, Sampāti, Sūryākṣa, Hanūmān, Vīrabāhu and Subāhu as also of the high-souled Nala, nay, those of Kumuda and Suṣeṇa, Tāra and Jāmbavān, Dadhivaktra, Nīla, Supāṭala and Sunetra, which stood on the highway and were very strong, nay, which shone like white clouds, were scented with fragrant substances and adorned with wreaths of flowers, full of abundant riches and plentiful foodgrains and graced with excellent women. (9—13)

पाण्डुरेण तु शैलेन परिक्षिप्तं दुरासदम्।
वानरेन्द्रगृहं रम्यं महेन्द्रसदनोपमम्॥ १४॥

There was the lovely abode of Sugrīva, the king of monkeys, which was indeed difficult to reach and was enclosed by a white mountain of crystal, and vied with the palace of the mighty Indra. (14)

शुक्लैः प्रासादशिखरैः कैलासशिखरोपमैः।
सर्वकामफलैर्वृक्षैः पुष्पितैरुपशोभितम्॥ १५॥
महेन्द्रदत्तैः श्रीमद्भिर्नीलजीमूतसंनिभैः।
दिव्यपुष्पफलैर्वृक्षैः शीतच्छायैर्मनोरमैः॥ १६॥

It was graced with white pinnacles looking like the peaks of Mount Kailāsa as well as with trees in blossom bearing fruits that yielded all one's desires, and was further adorned with graceful trees, pleasing to the mind, which had been gifted by the mighty Indra, and resembled dark clouds, which bore celestial blossoms and fruit and cast a cool shade. (15-16)

हरिभिः संवृतद्वारं बलिभिः शस्त्रपाणिभिः।
दिव्यमाल्यावृतं शुभ्रं तप्तकाञ्चनतोरणम्॥ १७॥

The palace, which was white in colour, had its gates guarded by mighty monkeys bearing weapons in their hands, was covered with heavenly wreaths and had arched doorways of refined gold. (17)

सुग्रीवस्य गृहं रम्यं प्रविवेश महाबलः।
अवार्यमाणः सौमित्रिर्महाभ्रमिव भास्करः॥ १८॥

Not being checked by anyone, Lakṣmaṇa, son of Sumitrā, who was possessed of extraordinary might, duly entered the lovely palace of Sugrīva even as the sun would penetrate into a big cloud. (18)

स सप्त कक्ष्या धर्मात्मा यानासनसमावृताः।
ददर्श सुमहद्गुप्तं ददर्शान्तःपुरं महत्॥ १९॥

Having crossed seven enclosures, which were filled with conveyances and couches etc., Lakṣmaṇa, whose mind was set on virtue, beheld the extensive gynaeceum, guarded with very great care. (19)

हैमराजतपर्यङ्कैर्बहुभिश्च वरासनैः।
महार्हास्तरणोपेतैस्तत्र तत्र समावृतम्॥ २०॥

It was adequately furnished at proper places with numerous gold and silver couches and excellent seats overspread with costly coverlets. (20)

प्रविशन्नेव सततं शुश्राव मधुरस्वनम्।
तन्त्रीगीतसमाकीर्णं समतालपदाक्षरम्॥ २१॥

The moment he entered the gynaeceum he constantly heard a sweet melody dominated by songs sung to the accompaniment of Vina, in which words and letters were being articulated in harmony with time. (21)

बह्वीश्च विविधाकारा रूपयौवनगर्विताः।
स्त्रियः सुग्रीवभवने ददर्श स महाबलः॥ २२॥

Lakṣmaṇa, who was possessed of extraordinary might, also saw in the palace of Sugrīva numerous ladies of different shapes, proud of their comeliness and youth. (22)

दृष्ट्वाभिजनसम्पन्नास्तत्र माल्यकृतस्रजः।
वरमाल्यकृतव्यग्रा भूषणोत्तमभूषिताः॥ २३॥
नातृप्तान् नाति चाव्यग्रान् नानुदात्तपरिच्छदान्।
सुग्रीवानुचरांश्चापि लक्षयामास लक्ष्मणः॥ २४॥

Seeing those women there, who were rich in pedigree, were adorned with wreaths made of flowers and busy knitting excellent garlands and were decked with the best of ornaments, Lakṣmaṇa also perceived Sugrīva's attendants, who were never unsated, never without zeal in service to their Master and never without excellent ornaments. (23-24)

कूजितं नूपुराणां च काञ्चीनां निःस्वनं तथा।
स निशम्य ततः श्रीमान् सौमित्रिर्लज्जितोऽभवत्॥ २५॥

The glorious Lakṣmaṇa (son of Sumitrā) now felt abashed because of his pious vow to shun the presence of others' wives to hear at close quarters the jingling of their anklets and the tinkling of the ornaments worn round their waist. (25)

रोषवेगप्रकुपितः श्रुत्वा चाभरणस्वनम्।
चकार ज्यास्वनं वीरो दिशः शब्देन पूरयन्॥ २६॥

Highly excited through vehemence of rage to hear the jingling of ornaments, the heroic prince, Lakṣmaṇa, twanged the string of his bow, filling all the four quarters with the aforesaid sound. (26)

चारित्रेण महाबाहुरपकृष्टः स लक्ष्मणः।
तस्थावेकान्तमाश्रित्य रामकोपसमन्वितः॥ २७॥

Restrained from entering Sugrīva's private apartments by his high moral sense, the said Lakṣmaṇa, who was distinguished by his mighty arms, stood receding to a lonely corner, possessed as he was with anger on Śrī Rāma's account whose cause had till then been totally and woefully neglected by Sugrīva. (27)

तेन चापस्वनेनाथ सुग्रीवः प्लवगाधिपः।
विज्ञायागमनं त्रस्तः स चचाल वरासनात्॥ २८॥

Alarmed to know for certain the arrival of Lakṣmaṇa from the aforesaid twanging of his bow, the said Sugrīva, the suzerain lord of monkeys, forthwith stirred from his excellent seat. (28)

अङ्गदेन यथा मह्यं पुरस्तात् प्रतिवेदितम्।
सुव्यक्तमेष सम्प्राप्तः सौमित्रिर्भ्रातृवत्सलः॥ २९॥

He said to himself: 'As was already announced to me by Prince Aṅgada, here has Lakṣmaṇa (son of Sumitrā), who is so fond of his eldest brother, most evidently arrived.' (29)

अङ्गदेन समाख्यातो ज्यास्वनेन च वानरः।
बुबुधे लक्ष्मणं प्राप्तं मुखं चास्य व्यशुष्यत॥ ३०॥

Duly informed by Aṅgada as well as by the twang of the bowstring of Lakṣmaṇa, Sugrīva, the monkey chief, came to know of Lakṣmaṇa having arrived at his very door and his mouth got parched through fear. (30)

ततस्तारां हरिश्रेष्ठः सुग्रीवः प्रियदर्शनाम्।
उवाच हितमव्यग्रस्त्राससम्भ्रान्तमानसः॥ ३१॥

Thereupon Sugrīva, the foremost of monkeys, calmly gave the following friendly admonition to Tārā of pleasing looks, though his mind was puzzled through fear: (31)

किं नु रुट्कारणं सुभ्रु प्रकृत्या मृदुमानसः।
सरोष इव सम्प्राप्तो येनायं राघवानुजः॥ ३२॥

"What may be the cause, I wonder, for anger, O lady with charming eyebrows, actuated by which this younger brother of Śrī Rāma, a scion of Raghu, who is soft-hearted by nature, has arrived as though full of anger? (32)

किं पश्यसि कुमारस्य रोषस्थानमनिन्दिते।
न खल्वकारणे कोपमाहरेन्नरपुङ्गवः॥ ३३॥

"Do you know the occasion for the prince's anger, O irreproachable lady? Surely Lakṣmaṇa, a jewel among men, would

not give way to anger without rhyme or reason. (33)

यद्यस्य कृतमस्माभिर्बुध्यसे किंचिदप्रियम्।
तद्बुद्ध्या सम्प्रधार्याशु क्षिप्रमेवाभिधीयताम्॥ ३४॥

"If you are aware of anything having been done by us, which is not to his liking, let it be made known to me without the least delay after divining it by your insight at once. (34)

अथवा स्वयमेवैनं द्रष्टुमर्हसि भामिनि।
वचनैः सान्त्वयुक्तैश्च प्रसादयितुमर्हसि॥ ३५॥

"Or you ought personally to see him, O charming lady, and should pacify him with words of conciliation. (35)

त्वद्दर्शने विशुद्धात्मा न स्म कोपं करिष्यति।
नहि स्त्रीषु महात्मानः क्वचित् कुर्वन्ति दारुणम्॥ ३६॥

"On seeing you, Lakṣmaṇa, who is endowed with an utterly pure mind, will never be angry; for magnanimous souls never practice harshness in relation to ladies. (36)

त्वया सान्त्वैरुपक्रान्तं प्रसन्नेन्द्रियमानसम्।
ततः कमलपत्राक्षं द्रक्ष्याम्यहमरिंदमम्॥ ३७॥

"When he is approached by you with mild words, and his senses and mind are soothed, then only I shall see Lakṣmaṇa (the tamer of his foes), whose eyes resemble the petals of a lotus." (37)

सा प्रस्खलन्ती मदविह्वलाक्षी
प्रलम्बकाञ्चीगुणहेमसूत्रा ।
सलक्षणा लक्ष्मण संनिधानं
जगाम तारा नमिताङ्गयष्टिः॥ ३८॥

The celebrated Tārā, whose eyes were rolling through intoxication, nay, who was endowed with auspicious marks on her body, sought tottering the presence of Lakṣmaṇa, the gold string of her girdle hanging loose and her slender frame bent low through feminine modesty. (38)

स तां समीक्ष्यैव हरीशपत्नीं
तस्थावुदासीनतया महात्मा।
अवाङ्मुखोऽभून्मनुजेन्द्रपुत्रः
स्त्रीसंनिकर्षाद् विनिवृत्तकोपः॥ ३९॥

The high-souled Prince Lakṣmaṇa stood unconcernedly without noticing her bodily charms, his face turned downwards, the moment he descried Tārā (the wife of the lord of monkeys), his anger having completely vanished due to his proximity to a woman. (39)

सा पानयोगाच्च निवृत्तलज्जा
दृष्टिप्रसादाच्च नरेन्द्रसूनोः।
उवाच तारा प्रणयप्रगल्भं
वाक्यं महार्थं परिसान्त्वरूपम्॥ ४०॥

Her bashfulness having gone as a result of her being drunk with wine as well as due to the kindness in the prince's look, Tārā addressed to Lakṣmaṇa the following submission, which was fearless through amity, full of great significance and couched in highly conciliatory words : (40)

किं कोपमूलं मनुजेन्द्रपुत्र
कस्ते न संतिष्ठति वाङ्निदेशे।
कः शुष्कवृक्षं वनमापतन्तं
दावाग्निमासीदति निर्विशङ्कः॥ ४१॥

"What is the root of your anger, O Prince? Who does not obey your verbal command? Who dares to approach recklessly a forest-fire rushing towards a thicket consisting of dried trees?" (41)

स तस्या वचनं श्रुत्वा सान्त्वपूर्वमशङ्कितः।
भूयः प्रणयदृष्टार्थं लक्ष्मणो वाक्यमब्रवीत्॥ ४२॥

Rid of all misgiving on hearing her submission, which was prefaced with words of conciliation and in which the purport was expressed in the most endearing terms, the celebrated Lakṣmaṇa replied as follows: (42)

किमयं कामवृत्तस्ते लुप्तधर्मार्थसंग्रहः।
भर्ता भर्तृहिते युक्ते न चैनमवबुध्यसे॥ ४३॥

"Intent upon the gratification of his senses, this husband of yours has lost

sight of the acquisition of religious merit and wordly riches, O lady charged with the duty of looking after the interests of your husband ! Why don't you admonish him? (43)

न चिन्तयति राज्यार्थं सोऽस्माञ्शोकपरायणान्।
सामात्यपरिषत् तारे काममेवोपसेवते॥ ४४॥

"He does not bestow his thought on the affairs of the state nor does he think of us, who are given over to grief. Alongwith his ministers and entourage he pursues pleasures alone, O Tārā ! (44)

स मासांश्चतुरः कृत्वा प्रमाणं प्लवगेश्वरः।
व्यतीतांस्तान् मदोदग्रो विहरन् नावबुध्यते॥ ४५॥

"Having fixed four months as the limit for inactivity before starting the operations relating to the search for Sītā, Sugrīva, the lord of monkeys, who remains heavily drunk with wine and is busy enjoying himself, is not aware that those four months have already passed. (45)

नहि धर्मार्थसिद्ध्यर्थं पानमेवं प्रशस्यते।
पानादर्थश्च कामश्च धर्मश्च परिहीयते॥ ४६॥

"Drinking to this extent is not spoken highly of for those who are endeavouring to acquire religious merit and earthly riches. Worldly prosperity and enjoyment and religious merit too are lost through drinking. (46)

धर्मलोपो महांस्तावत् कृते ह्यप्रतिकुर्वतः।
अर्थलोपश्च मित्रस्य नाशे गुणवतो महान्॥ ४७॥

"Serious loss of religious merit is undoubtedly incurred in the first instance by him who fails to requite a service rendered to him: while grave injury to one's mundane interests follows on the loss of friendship of a virtuous friend. (47)

मित्रं ह्यर्थगुणश्रेष्ठं सत्यधर्मपरायणम्।
तद्द्वयं तु परित्यक्तं न तु धर्मे व्यवस्थितम्॥ ४८॥

"Indeed a friend is, on the one hand, foremost in the virtue of promoting the interests of a friend; while, on the other, he is devoted to truthfulness and virtue. Really speaking, both the aforesaid virtues have been neglected by your husband; in any case, no steadfastness to the path of virtue is seen in him. (48)

तदेवं प्रस्तुते कार्ये कार्यमस्माभिरुत्तरम्।
तत् कार्यं कार्यतत्त्वज्ञे त्वमुदाहर्तुमर्हसि॥ ४९॥

"Therefore, O lady ! knowing the true nature of duty, you ought to point out to us that duty which should be performed by us next in the existing circumstances for achieving the purpose lying before us." (49)

सा तस्य धर्मार्थसमाधियुक्तं
निशम्य वाक्यं मधुरस्वभावम्।
तारा गतार्थे मनुजेन्द्रकार्ये
विश्वासयुक्तं तमुवाच भूयः॥ ५०॥

Hearing the reply of Lakṣmaṇa, which contained his conclusion about virtue and earthly prosperity and which revealed his sweet disposition, Tārā addressed to him once more the following rejoinder, which showed her faith in the success of the cause of Śrī Rāma, the ruler of human beings, the implications of which were known to her : (50)

न कोपकालः क्षितिपालपुत्र
न चापि कोपः स्वजने विधेयः।
त्वदर्थकामस्य जनस्य तस्य
प्रमादमप्यर्हसि वीर सोढुम्॥ ५१॥

"This is not the time for resentment, O prince ! Nor should displeasure be shown to a friend. You ought to put up even with the negligence on the part of Sugrīva, who seeks to accomplish your purpose, O gallant prince ! (51)

कोपं कथं नाम गुणप्रकृष्टः
कुमार कुर्यादपकृष्टसत्त्वे।
कस्त्वद्विधः कोपवशं हि गच्छेत्
सत्त्वावरुद्धस्तपसः प्रसूतिः॥ ५२॥

"How can a man who is pre-eminent in

point of virtues, O prince, really ventilate his anger against one of inferior strength? What man of your category, who is kept in check by his goodness and is a mine of sobriety would give way to anger? (52)

जानामि कोपं हरिवीरबन्धो-
र्जानामि कार्यस्य च कालसङ्गम्।
जानामि कार्यं त्वयि यत्कृतं न-
स्तच्चापि जानामि यदत्र कार्यम्॥ ५३॥

"I know the reason for the displeasure of Śrī Rāma, the befriender of the monkey hero, Sugrīva; I know also the cause of delay that has taken place in his work. I also know the service which was rendered to us by you and which was upto you alone and I also know what ought to be done in this connection by us in return for your services. (53)

तच्चापि जानामि तथाविषह्यं
बलं नरश्रेष्ठ शरीरजस्य।
जानामि यस्मिंश्च जनेऽवबद्धं
कामेन सुग्रीवमसक्तमद्य॥ ५४॥

"I also know how irresistible is the force of carnal desire, O jewel among men! I also know on whom his attachment stands fastened through love and further know Sugrīva to be unattached to everything else at this moment. (54)

न कामतन्त्रे तव बुद्धिरस्ति
त्वं वै यथा मन्युवशं प्रपन्नः।
न देशकालौ हि यथार्थधर्मा-
ववेक्षते कामरतिर्मनुष्यः॥ ५५॥

"As you have fallen under the sway of wrath, you have evidently no idea about one who is dominated by passion. To say nothing of a beast, a man who is full of passion for the gratification of his senses does not, really speaking, reckon time and place any more than he takes account of his worldly interests and religious merit. (55)

तं कामवृत्तं मम संनिकृष्टं
कामाभियोगाच्च विमुक्तलज्जम्।
क्षमस्व तावत् परवीरहन्त-
स्त्वद्भ्रातरं वानरवंशनाथम्॥ ५६॥

"Therefore, O slayer of hostile warriors, pardon that protector of the Vānara race, who is a brother to you, being a friend of your elder brother, nay, who is given to the gratification of his senses and was, therefore, at my side just now and has totally shaken off all sense of decorum possessed as he is with lust. (56)

महर्षयो धर्मतपोऽभिरामाः
कामानुकामाः प्रतिबद्धमोहाः।
अयं प्रकृत्या चपलः कपिस्तु
कथं न सज्जेत सुखेषु राजा॥ ५७॥

"Even eminent sages, who attract others by their piety and asceticism and have kept infatuation at a distance, sometimes hanker after sense-gratification. How, then, will Sugrīva, a monkey, who is fickle by nature, and who is a king to boot, not get addicted to pleasures?" (57)

इत्येवमुक्त्वा वचनं महार्थं
सा वानरी लक्ष्मणमप्रमेयम्।
पुनः सखेदं मदविह्वलाक्षी
भर्तुर्हितं वाक्यमिदं बभाषे॥ ५८॥

Having addressed the foregoing reply, which was full of great significance, to Lakṣmaṇa, who was immeasurable in prowess, Tārā, who belonged to the race of monkeys and whose eyes were rolling through drunkeness, once more made the following submission, conducive to the good of her husband, Sugrīva in a doleful voice: (58)

उद्योगस्तु चिराज्ञप्तः सुग्रीवेण नरोत्तम।
कामस्यापि विधेयेन तवार्थप्रतिसाधने॥ ५९॥

"Endeavour for accomplishing your purpose has, really speaking, long since been enjoined by Sugrīva, O jewel among men, even though he is a slave to passion. (59)

आगता हि महावीर्या हरयः कामरूपिणः।
कोटीः शतसहस्राणि नानानगनिवासिनः॥ ६०॥

"As a result of this lakhs and crores of monkeys possessed of extraordinary valour and capable of assuming any form at will and dwelling on different mountains have actually arrived. (60)

तदागच्छ महाबाहो चारित्रं रक्षितं त्वया।
अच्छलं मित्रभावेन सतां दारावलोकनम्॥ ६१॥

"Therefore, come in, O mighty-armed prince; chastity has been maintained by you in not intruding into the presence of women in our private apartments but by remaining outside. To look on others' ladies with a friendly eye, rather than with lustful eyes, is not sinful in the eyes of the virtuous." (61)

तारया चाभ्यनुज्ञातस्त्वरया वापि चोदितः।
प्रविवेश महाबाहुरभ्यन्तरमरिंदमः॥ ६२॥

Invited in the first instance by Tārā and further impelled by hurry to carry out the behest of his elder brother, the mighty-armed Lakṣmaṇa (the tamer of his foes) duly entered the inner apartments. (62)

ततः सुग्रीवमासीनं काञ्चने परमासने।
महार्हास्तरणोपेते ददर्शादित्यसंनिभम्॥ ६३॥
दिव्याभरणचित्राङ्गं दिव्यरूपं यशस्विनम्।
दिव्यमाल्याम्बरधरं महेन्द्रमिव दुर्जयम्॥ ६४॥
दिव्याभरणमाल्याभिः प्रमदाभिः समावृतम्।
संरब्धतररक्ताक्षो बभूवान्तकसंनिभः॥ ६५॥

Thereupon he beheld seated on an excellent couch of gold with a costly cover, and surrounded by young women adorned with celestial jewels and garlands, the illustrious Sugrīva, blazing like the sun and endowed with a godlike form, nay, wearing heavenly garlands and raiment and difficult to conquer like the mighty Indra, his limbs appearing wonderful with heavenly ornaments. Seeing this Lakṣmaṇa got enraged all the more, and with bloodshot eyes, looked dreadful like the god of death. (63—65)

रुमां तु वीरः परिरभ्य गाढं
वरासनस्थो वरहेमवर्णः।
ददर्श सौमित्रिमदीनसत्त्वं
विशालनेत्रः स विशालनेत्रम्॥ ६६॥

Seated on the excellent couch (referred to in the foregoing lines), closely embracing Rumā, the large-eyed heroic Sugrīva, for his part, who possessed the hue of excellent gold, saw the large-eyed Lakṣmaṇa (son of Sumitrā), who had a powerful mind. (66)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Lakṣmaṇa warns Sugrīva to rectify his mistake in neglecting his duty of conducting a search for Sītā, which amounted to ingratitude on his part, and not to follow the path of his elder brother, Vālī

तमप्रतिहतं क्रुद्धं प्रविष्टं पुरुषर्षभम्।
सुग्रीवो लक्ष्मणं दृष्ट्वा बभूव व्यथितेन्द्रियः॥ १॥

Seeing the aforesaid Lakṣmaṇa, the foremost of men, who had entered his inner apartments unchecked and was full of anger, Sugrīva felt agonized in mind. (1)

क्रुद्धं निःश्वसमानं तं प्रदीप्तमिव तेजसा।
भ्रातुर्व्यसनसंतप्तं दृष्ट्वा दशरथात्मजम्॥ २॥

उत्पपात हरिश्रेष्ठो हित्वा सौवर्णमासनम्।
महान् महेन्द्रस्य यथा स्वलंकृत इव ध्वजः॥ ३॥

Observing the said son of Emperor Daśaratha, breathing heavily in anger and blazing as it were with spirit, tormented as he was with the misfortune of his elder brother, Śrī Rāma, and leaving his seat of gold, Sugrīva, the foremost of monkeys, who was richly adorned, jumped to the floor like a tall flag raised in honour of the mighty Indra, the ruler of gods, profusely adorned. (2-3)

उत्पतन्तमनूत्पेतू रुमाप्रभृतयः स्त्रियः।
सुग्रीवं गगने पूर्णं चन्द्रं तारागणा इव॥ ४॥

Like hosts of stars bursting into view in the firmament in the wake of the full moon, the ladies too led by his own wedded wife, Rumā, jumped immediately after Sugrīva had done. (4)

संरक्तनयनः श्रीमान् संचचार कृताञ्जलिः।
बभूवावस्थितस्तत्र कल्पवृक्षो महानिव॥ ५॥

With his eyes blood-red through inebriety, the glorious monkey moved near with folded hands; while Lakṣmaṇa stood rooted there like a mighty wish-yielding tree. (5)

रुमाद्वितीयं सुग्रीवं नारीमध्यगतं स्थितम्।
अब्रवील्लक्ष्मणः क्रुद्धः सतारं शशिनं यथा॥ ६॥

Lakṣmaṇa angrily spoke as follows to Sugrīva, standing with Rumā at his side in the midst of other ladies like the full moon surrounded by stars : (6)

सत्त्वाभिजनसम्पन्नः सानुक्रोशो जितेन्द्रियः।
कृतज्ञः सत्यवादी च राजा लोके महीयते॥ ७॥

"A king who is endowed with goodness and is rich in pedigree, is compassionate and has subdued his senses, and who recognizes the services rendered to him and always speaks the truth is honoured in the world. (7)

यस्तु राजा स्थितोऽधर्मे मित्राणामुपकारिणाम्।
मिथ्या प्रतिज्ञां कुरुते को नृशंसतरस्ततः॥ ८॥

"Who, on the other hand, is more hard-hearted than the king who, being rooted in unrighteousness, makes a false promise to friends, who have rendered good offices to him? (8)

शतमश्वानृते हन्ति सहस्रं तु गवानृते।
आत्मानं स्वजनं हन्ति पुरुषः पुरुषानृते॥ ९॥

"On making a false promise with reference to the gift of a single horse, a man is supposed to have killed a hundred horses; on uttering a false promise with reference to the gift of a single cow, he is supposed to have actually killed a thousand cows; while on making a false promise to a man about some personal service, he is supposed to have committed suicide and killed his own people. (9)

पूर्वं कृतार्थो मित्राणां न तत्प्रतिकरोति यः।
कृतघ्नः सर्वभूतानां स वध्यः प्लवगेश्वर॥ १०॥

"He who having first accomplished his own purpose with the help of his friends, does not repay the service of his friends is ungrateful and deserves to be killed (ostracized) by all created beings, O lord of monkeys ! (10)

गीतोऽयं ब्रह्मणा श्लोकः सर्वलोकनमस्कृतः।
दृष्ट्वा कृतघ्नं क्रुद्धेन तन्निबोध प्लवंगम॥ ११॥

"The couplet which is being reproduced below and which is venerated by all men was uttered by Brahmā (or his own son, Swāyambhuva Manu) when enraged to see an ungrateful being. Pray, listen to it, O monkey : (11)

गोघ्ने चैव सुरापे च चौरे भग्नव्रते तथा।
निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः॥ १२॥

'An expiation has been prescribed by good men with respect to a man who has killed a cow, for him as well who has drunk wine, also for a thief and likewise for him who has violated a sacred vow; but there is no expiation for an ungrateful soul.' (12)

अनार्यस्त्वं कृतघ्नश्च मिथ्यावादी च वानर।
पूर्वं कृतार्थो रामस्य न तत्प्रतिकरोषि यत्॥ १३॥

"You are ignoble and ungrateful and a liar too, O monkey, in that having accomplished your purpose through the good offices of Śrī Rāma in the first instance, you are not requiting the services of Śrī Rāma. (13)

ननु नाम कृतार्थेन त्वया रामस्य वानर।
सीताया मार्गणे यत्नः कर्तव्यः कृतमिच्छता॥ १४॥

"Surely an effort ought to be made at all costs by you, O monkey, since you have acomplished your object through the good offices of Śrī Rāma; you ought to requite the services of Śrī Rāma by the discovery of Sītā. (14)

स त्वं ग्राम्येषु भोगेषु सक्तो मिथ्याप्रतिश्रवः।
न त्वां रामो विजानीते सर्पं मण्डूकराविणम्॥ १५॥

"On the contrary, you stand addicted to carnal enjoyments and have proved false to your promise. Śrī Rāma does not recognize you to be a serpent croaking through the throat of a frog held within its jaws. (15)

महाभागेन रामेण पापः करुणवेदिना।
हरीणां प्रापितो राज्यं त्वं दुरात्मा महात्मना॥ १६॥

"Though sinful and evil-minded, you have been enabled to secure the rulership of monkeys by the highly blessed and high-souled Śrī Rāma, who gets melted through pity. (16)

कृतं चेन्नातिजानीषे राघवस्य महात्मनः।
सद्यस्त्वं निशितैर्बाणैर्हतो द्रक्ष्यसि वालिनम्॥ १७॥

"Pierced with his sharp arrows, you will soon see Vālī (in the abode of Death) if you fail to recognize the services of the high-souled Śrī Rāma, a scion of Raghu.(17)

न स संकुचितः पन्था येन वाली हतो गतः।
समये तिष्ठ सुग्रीव मा वालिपथमन्वगाः॥ १८॥

"The well-known path along which Vālī had departed to the abode of Death when killed by Śrī Rāma has not been closed. Therefore, honour the understanding arrived at by you with Śrī Rāma, O Sugrīva; pray, do not follow in the wake of Vālī. (18)

न नूनमिक्ष्वाकुवरस्य कार्मुका-
च्छरांश्च तान् पश्यसि वज्रसंनिभान्।
ततः सुखं नाम विषेवसे सुखी
न रामकार्यं मनसाप्यवेक्षसे॥ १९॥

"Surely you do not behold the well-known arrows, resembling the thunderbolt, shot from the bow of Śrī Rāma, the foremost of the Ikṣwākus. Hence it is that you complacently enjoy pleasures to your heart's content and do not attend to the business of Śrī Rāma even with the mind." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Consoling Lakṣmaṇa, who was wroth against Sugrīva, by showing reasons for the delay, Tārā requests the former to compose himself, assuring him that everything will be accomplished

तथा ब्रुवाणं सौमित्रिं प्रदीप्तमिव तेजसा।
अब्रवील्लक्ष्मणं तारा ताराधिपनिभानना॥ १॥

To Lakṣmaṇa, son of Sumitrā, who was speaking as aforesaid, and who was inflamed, as it were, with a fiery spirit, Tārā,

whose countenance resembled the moon, replied as follows : (1)

नैवं लक्ष्मण वक्तव्यो नायं परुषमर्हति।
हरीणामीश्वरः श्रोतुं तव वक्त्राद् विशेषतः॥ २॥

"Sugrīva, the lord of monkeys, ought not to be spoken to in this strain, O Lakṣmaṇa ! He does not deserve to hear harsh words, particularly from your lips.(2)

नैवाकृतज्ञः सुग्रीवो न शठो नापि दारुणः।
नैवानृतकथो वीर न जिह्मश्च कपीश्वरः॥ ३॥

"Sugrīva, the ruler of monkeys, is not at all ungrateful nor perfidious nor even hard-hearted nor again a liar nor crooked, O gallant prince ! (3)

उपकारं कृतं वीरो नाप्ययं विस्मृतः कपिः।
रामेण वीर सुग्रीवो यदन्यैर्दुष्करं रणे॥ ४॥

"Nor has this gallant monkey, Sugrīva, forgotten the service rendered to him by Śrī Rāma, which was difficult for others to render on the field of battle, O heroic prince ! (4)

रामप्रसादात् कीर्तिं च कपिराज्यं च शाश्वतम्।
प्राप्तवानिह सुग्रीवो रुमां मां च परंतप॥ ५॥

"Nay, through the goodwill of Śrī Rāma, O scourge of your enemies, Sugrīva regained his lost glory as well as the lasting rulership of monkeys as also his own spouse, Rumā, and myself too. (5)

सुदुःखशयितः पूर्वं प्राप्येदं सुखमुत्तमम्।
प्राप्तकालं न जानीते विश्वामित्रो यथा मुनिः॥ ६॥

"Having secured this summit of happiness, Sugrīva, who had slept most uneasily in the past, did not, like Sage Viśwāmitra, recollect what was called for at a particular moment. (6)

घृताच्यां किल संसक्तो दश वर्षाणि लक्ष्मण।
अहोऽमन्यत धर्मात्मा विश्वामित्रो महामुनिः॥ ७॥

"Deeply attached to the celestial nymph, Ghṛtācī, O Lakṣmaṇa, the eminent sage, Viśwāmitra, whose mind was set on virtue, thought of, they say, a period of ten years as a day. (7)

स हि प्राप्तं न जानीते कालं कालविदां वरः।
विश्वामित्रो महातेजाः किं पुनर्यः पृथग्जनः॥ ८॥

"Indeed the said Viśwāmitra, the foremost of those having a sense of time, who was possessed of great ardour, did not come to know of the time that had stolen over him, to say nothing of ordinary people. (8)

देहधर्मगतस्यास्य परिश्रान्तस्य लक्ष्मण।
अवितृप्तस्य कामेषु रामः क्षन्तुमिहार्हति॥ ९॥

"Śrī Rāma, O Lakṣmaṇa, ought to grant pardon to Sugrīva, who is subject to the peculiarities of a body (viz., hunger, sleep, fear and sexual appetite), is fully exhausted and is not sated with enjoyments. (9)

न च रोषवशं तात गन्तुमर्हसि लक्ष्मण।
निश्चयार्थमविज्ञाय सहसा प्राकृतो यथा॥ १०॥

"And without ascertaining the conclusive truth you ought not unconsciously to give way to anger like an ordinary man, O dear Lakṣmaṇa ! (10)

सत्त्वयुक्ता हि पुरुषास्त्वद्विधाः पुरुषर्षभ।
अविमृश्य न रोषस्य सहसा यान्ति वश्यताम्॥ ११॥

"Indeed men who are endowed with goodness like you, O jewel among men, do not precipitately fall a prey to anger without due deliberation. (11)

प्रसादये त्वां धर्मज्ञ सुग्रीवार्थं समाहिता।
महान् रोषसमुत्पन्नः संरम्भस्त्यज्यतामयम्॥ १२॥

"I devoutly seek to propitiate you on behalf of Sugrīva, O knower of what is right ! Let this great excitement born of anger be given up. (12)

रुमां मां चाङ्गदं राज्यं धनधान्यपशूनि च।
रामप्रियार्थं सुग्रीवस्त्यजेदिति मतिर्मम॥ १३॥

"For the pleasure of Śrī Rāma, Sugrīva will renounce Rumā, myself, nay, even Aṅgada, his throne, fortune, stock of food-grain and cattle: such is my conviction.(13)

समानेष्यति सुग्रीवः सीतया सह राघवम्।
शशाङ्कमिव रोहिण्या हत्वा तं राक्षसाधमम्॥ १४॥

"Having killed that vile ogre, Rāvaṇa, Sugrīva will be able to re-unite Śrī Rāma (a scion of Raghu) with Sītā, as one would re-unite the moon-god with Rohiṇī, his principal spouse. (14)

शतकोटिसहस्राणि लङ्कायां किल रक्षसाम्।
अयुतानि च षट्त्रिंशत्सहस्राणि शतानि च॥ १५॥

"In Laṅkā, they say, there are a hundred thousand crore three lakh, ninety-nine thousand and six hundred ogres. (15)

अहत्वा तांश्च दुर्धर्षान् राक्षसान् कामरूपिणः।
न शक्यो रावणो हन्तुं येन सा मैथिली हृता॥ १६॥

"Without getting rid of those aforesaid ogres, who are difficult to overcome and are capable of assuming any form, it is impossible to kill Rāvaṇa, by whom the celebrated princess of Mithilā has been borne away. (16)

ते न शक्या रणे हन्तुमसहायेन लक्ष्मण।
रावणः क्रूरकर्मा च सुग्रीवेण विशेषतः॥ १७॥

"They as well as Rāvaṇa of cruel deeds are incapable of being killed in an encounter by anyone, unaided, particularly by Sugrīva, O Lakṣmaṇa ! (17)

एवमाख्यातवान् वाली स ह्यभिज्ञो हरीश्वरः।
आगमस्तु न मे व्यक्तः श्रवात् तस्य ब्रवीम्यहम्॥ १८॥

"So did Vālī say; for the said lord of monkeys had versatile knowledge. How all this number of ogres came to Rāvaṇa is not, however, known to me. I speak only on the basis of what I had heard from him. (18)

त्वत्सहायनिमित्तं हि प्रेषिता हरिपुङ्गवाः।
आनेतुं वानरान् युद्धे सुबहून् हरिपुङ्गवान्॥ १९॥

"For your knowledge the best of monkeys have been dispatched to all the four quarters to bring numerous monkeys, who are the foremost of their race in combat. (19)

तांश्च प्रतीक्षमाणोऽयं विक्रान्तान् सुमहाबलान्।
राघवस्यार्थसिद्ध्यर्थं न निर्याति हरीश्वरः॥ २०॥

"Nay, awaiting the arrival of those valiant monkeys, who are possessed of extraordinary might, Sugrīva, the lord of monkeys, is not moving out for accomplishing the object of Śrī Rāma, a scion of Raghu. (20)

कृता सुसंस्था सौमित्रे सुग्रीवेण पुरा यथा।
अद्य तैर्वानरैः सर्वैरागन्तव्यं महाबलैः॥ २१॥

"All those monkeys of extraordinary might must come today according to the time-limit already fixed for their welcome arrival by Sugrīva, O son of Sumitrā ! (21)

ऋक्षकोटिसहस्राणि गोलाङ्गूलशतानि च।
अद्य त्वामुपयास्यन्ति जहि कोपमरिंदम।
कोट्योऽनेकास्तु काकुत्स्थ कपीनां दीप्ततेजसाम्॥ २२॥

"Thousands of crores of bears, hundreds of crores of baboons and many crores of monkeys of a fiery spirit will meet you today. Pray, get rid of your anger, O tamer of foes ! (22)

तव हि मुखमिदं निरीक्ष्य कोपात्
क्षतजसमे नयने निरीक्षमाणाः।
हरिवरवनिता न यान्ति शान्तिं
प्रथमभयस्य हि शङ्किताः स्म सर्वाः॥ २३॥

"Observing this countenance of yours' and further perceiving your eyes blood-red through anger, the wives of the foremost of monkeys do not find peace, apprehensive as they all are of a repetition of the danger which overtook them earlier (in the form of Vālī's death)." (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

Thus ends Canto Thirty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

When Lakṣmaṇa gets pacified by the conciliatory words of Tārā, Sugrīva glorifies Śrī Rāma and requests Lakṣmaṇa to forgive his delinquency. Regaining his normal self, Lakṣmaṇa too craves the forgiveness of Sugrīva for the harsh language employed by him in a fit of anger and asks him to approach Śrī Rāma and beg his pardon

इत्युक्तस्तारया वाक्यं प्रश्रितं धर्मसंहितम्।
मृदुस्वभावः सौमित्रिः प्रतिजग्राह तद्वचः॥ १॥

Spoken to by Tārā in these polite words consistent with righteousness, Lakṣmaṇa (son of Sumitrā), who was gentle by nature, received those words with approbation. (1)

तस्मिन् प्रतिगृहीते तु वाक्ये हरिगणेश्वरः।
लक्ष्मणात् सुमहत्त्रासं वस्त्रं क्लिन्नमिवात्यजत्॥ २॥

The aforesaid submission of Tārā having been received with a nod, Sugrīva, the ruler of hordes of monkeys, for his part shed his very great fear of Lakṣmaṇa as one would discard one's wet clothes. (2)

ततः कण्ठगतं माल्यं चित्रं बहुगुणं महत्।
चिच्छेद विमदश्चासीत् सुग्रीवो वानरेश्वरः॥ ३॥

Thereupon Sugrīva, the lord of monkeys, tore off the wonderful and valuable garland capable of yielding various enjoyments, worn round his neck and was rid of his vanity thereby. (3)

स लक्ष्मणं भीमबलं सर्ववानरसत्तमः।
अब्रवीत् प्रश्रितं वाक्यं सुग्रीवः सम्प्रहर्षयन्॥ ४॥

The aforesaid Sugrīva, the foremost of all the mokeys, then addressed the following humble submission to Lakṣmaṇa of redoubtable might, thus causing him supreme gratification : (4)

प्रणष्टा श्रीश्च कीर्तिश्च कपिराज्यं च शाश्वतम्।
रामप्रसादात् सौमित्रे पुनश्चाप्तमिदं मया॥ ५॥

"My fortune and fame, too, as well as the lasting rulership of monkeys, which had been lost forever, all this has been regained by me through the grace of Śrī Rāma alone, O son of Sumitrā ! (5)

कः शक्तस्तस्य देवस्य ख्यातस्य स्वेन कर्मणा।
तादृशं प्रतिकुर्वीत अंशेनापि नृपात्मज॥ ६॥

"What powerful being can repay even in part, O prince, that kind of service on the part of the aforesaid divine personage, Śrī Rāma, who is known by his own exploits? (6)

सीतां प्राप्स्यति धर्मात्मा वधिष्यति च रावणम्।
सहायमात्रेण मया राघवः स्वेन तेजसा॥ ७॥

"With me as his mere companion, Śrī Rāma (a scion of Raghu), whose mind is set on virtue, will recover Sītā and dispose of Rāvaṇa by dint of his own fiery energy. (7)

सहायकृत्यं किं तस्य येन सप्त महाद्रुमाः।
गिरिश्च वसुधा चैव बाणेनैकेन दारिताः॥ ८॥

"What need is there for an assistant to Śrī Rāma, by whom seven giant trees as well as the mountain on which they stood as also the earth, forming the base of the mountain, were pierced with a single arrow? (8)

धनुर्विस्फारमाणस्य यस्य शब्देन लक्ष्मण।
सशैला कम्पिता भूमिः सहायैः किं नु तस्य वै॥ ९॥

"In fact what help on earth can be rendered by associates to Śrī Rāma, at the twang of whose bow, while he was stretching it, the earth with its mountains shook, O Lakṣmaṇa? (9)

अनुयात्रां नरेन्द्रस्य करिष्येऽहं नरर्षभ।
गच्छतो रावणं हन्तुं वैरिणं सपुरस्सरम्॥ १०॥

"I shall join the expedition of Śrī Rāma, a ruler of men, O jewel among men, when he goes forth to get rid of his enemy, Rāvaṇa, with those who go before him (to lead his army). (10)

यदि किंचिदतिक्रान्तं विश्वासात् प्रणयेन वा।
प्रेष्यस्य क्षमितव्यं मे न कश्चिन्नापराध्यति॥ ११॥

"If any transgression has been made by me, your servant, out of confidence or love, it should be forgiven by you, for there is none (among the servants) who does no wrong." (11)

इति तस्य ब्रुवाणस्य सुग्रीवस्य महात्मनः।
अभवल्लक्ष्मणः प्रीतः प्रेम्णा चेदमुवाच ह॥ १२॥

While the high-souled Sugrīva was speaking as aforesaid, Lakṣmaṇa got pleased with him, they say, and lovingly replied as follows : (12)

सर्वथा हि मम भ्राता सनाथो वानरेश्वर।
त्वया नाथेन सुग्रीव प्रश्रितेन विशेषतः॥ १३॥

"With you, O Sugrīva as his supporter, particularly so humble, my eldest brother, Śrī Rāma, is blessed in everyway, O lord of monkeys ! (13)

यस्ते प्रभावः सुग्रीव यच्च ते शौचमीदृशम्।
अर्हस्त्वं कपिराज्यस्य श्रियं भोक्तुमनुत्तमाम्॥ १४॥

"By virtue of the dignity that you possess, O Sugrīva, and the purity (guilelessness) of heart of the kind that exists in you, you deserve to enjoy the unsurpassed opulence of the kingdom of monkeys. (14)

सहायेन च सुग्रीव त्वया रामः प्रतापवान्।
वधिष्यति रणे शत्रूनचिरान्नात्र संशयः॥ १५॥

"With you as his associate, O Sugrīva, the glorious Śrī Rāma for his part will before long destroy his enemies on the battlefield : there is no doubt about it. (15)

धर्मज्ञस्य कृतज्ञस्य संग्रामेष्वनिवर्तिनः।
उपपन्नं च युक्तं च सुग्रीव तव भाषितम्॥ १६॥

"You being a knower of what is right, grateful and one who has never turned one's back on the fields of battle, your submission, O Sugrīva, is just and reasonable too. (16)

दोषज्ञः सति सामर्थ्ये कोऽन्यो भाषितुमर्हति।
वर्जयित्वा मम ज्येष्ठं त्वां च वानरसत्तम॥ १७॥

"What individual, who is conscious of his own faults, other than my eldest brother, Śrī Rāma, and yourself, O jewel among the monkeys, can speak so disparagingly of himself as you have done, even though possessed of strength? (17)

सदृशश्चासि रामेण विक्रमेण बलेन च।
सहायो दैवतैर्दत्तश्चिराय हरिपुंगव॥ १८॥

"You are on a par with Śrī Rāma in prowess and might and have been ordained by the gods as his associate for a long time to come, O jewel among the monkeys ! (18)

किं तु शीघ्रमितो वीर निष्क्रम त्वं मया सह।
सान्त्वयस्व वयस्यं च भार्याहरणदुःखितम्॥ १९॥

"But sally you forth with me speedily from this place, O gallant king, and reassure your friend, Śrī Rāma, who is afflicted through the abduction of his spouse. (19)

यच्च शोकाभिभूतस्य श्रुत्वा रामस्य भाषितम्।
मया त्वं परुषाण्युक्तस्तत् क्षमस्व सखे मम॥ २०॥

"And forgive, my friend, the way in which you have been spoken to in harsh words on hearing the lament of Śrī Rāma, who was overwhelmed with grief." (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Sugrīva commands Hanumān to dispatch messengers for collecting troops from all the four quarters. Receiving the message of Sugrīva, monkeys flock from all sides into his presence. Giving presents of fruits and roots etc., to their king, the messengers sent in advance by Nīla, announce to him the arrival of all the monkey hordes

एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना।
हनूमन्तं स्थितं पार्श्वे वचनं चेदमब्रवीत्॥ १॥

Spoken to as aforesaid by the high-souled Lakṣmaṇa, Sugrīva for his part spoke as follows to Hanumān standing by his side : (1)

महेन्द्रहिमवद्विन्ध्यकैलासशिखरेषु च।
मन्दरे पाण्डुशिखरे पञ्चशैलेषु ये स्थिताः॥ २॥
तरुणादित्यवर्णेषु भ्राजमानेषु नित्यशः।
पर्वतेषु समुद्रान्ते पश्चिमस्यां तु ये दिशि॥ ३॥
आदित्यभवने चैव गिरौ संध्याभ्रसंनिभे।
पद्माचलवनं भीमाः संश्रिता हरिपुंगवाः॥ ४॥
अञ्जनाम्बुदसंकाशाः कुञ्जरेन्द्रमहौजसः।
अञ्जने पर्वते चैव ये वसन्ति प्लवंगमाः॥ ५॥
महाशैलगुहावासा वानराः कनकप्रभाः।
मेरुपार्श्वगताश्चैव ये च धूम्रगिरिं श्रिताः॥ ६॥
तरुणादित्यवर्णाश्च पर्वते ये महारुणे।
पिबन्तो मधु मैरेयं भीमवेगाः प्लवंगमाः॥ ७॥
वनेषु च सुरम्येषु सुगन्धिषु महत्सु च।
तापसाश्रमरम्येषु वनान्तेषु समन्ततः॥ ८॥
तांस्तांस्त्वमानय क्षिप्रं पृथिव्यां सर्ववानरान्।
सामदानादिभिः कल्पैर्वानरैर्वेगवत्तरैः॥ ९॥

"Summon quickly by recourse to expedients such as persuasion, gifts etc., through monkeys possessed of superior agility the different hordes of monkeys on earth which are stationed on the heights of the following five mountain ranges, viz., the Mahendra, Himālaya, Vindhya, Kailāsa and Mandara mountains, the last-named of which is distinguished by yellowish white peaks; those which dwell on the ever resplendent mountains presenting the hue of the rising sun and standing on the other side of the ocean in the western quarter, those which live on the eastern and western mountains (the so-called abode of the sun-god), bright as the evening clouds; the terrible-looking leaders of monkeys which have taken up their abode in the forest on the Padma mountain, as also the monkeys possessing the hue of collyrium and sombre clouds and endowed with the superior strength of lordly elephants which live on the Añjana mountain, the monkeys possessing the splendour of gold and having their abode in the caves of the Mahāśaila mountain and those living on the slopes of Mount Meru, those who have taken up their abode on the Dhūmra mountain, the monkeys of terrible agility possessing the hue of the rising sun, which live on the Mahāruṇa mountain drinking the intoxicating beverage known by the name of Maireya, as also those living on all sides in exceedingly lovely, fragrant and vast forests and their neighbourhood charming with the hermitages of ascetics. (2—9)

प्रेषिताः प्रथमं ये च मयाऽऽज्ञाता महाजवाः।
त्वरणार्थं तु भूयस्त्वं सम्प्रेषय हरीश्वरान्॥ १०॥

"The monkeys of extraordinary agility already sent are known to me; yet, in order to goad them duly, send you leaders of monkeys once more. (10)

ये प्रसक्ताश्च कामेषु दीर्घसूत्राश्च वानराः।
इहानयस्व ताञ्शीघ्रं सर्वानेव कपीश्वरान्॥ ११॥

"Nay, bring here to my presence with

expedition all those leaders of monkeys without exception, who are deeply attached to the pleasures of sense and are given to procrastination. (11)

अहोभिर्दशभिर्ये च नागच्छन्ति ममाज्ञया।
हन्तव्यास्ते दुरात्मानो राजशासनदूषकाः॥ १२॥

"Again, those evil-minded monkeys who violate the royal command and do not return in ten days should be done to death in obedience to my behest. (12)

शतान्यथ सहस्राणि कोट्यश्च मम शासनात्।
प्रयान्तु कपिसिंहानां निदेशे मम ये स्थिताः॥ १३॥

"Let hundreds, nay, thousands and even crores of such lions among monkeys as abide by my order sally forth under my command. (13)

मेघपर्वतसंकाशाश्छादयन्त इवाम्बरम्।
घोररूपाः कपिश्रेष्ठा यान्तु मच्छासनादितः॥ १४॥

"Let select monkeys of terrible aspect resembling mountains of mist proceed from this place under my command shrouding the heavens, as it were. (14)

ते गतिज्ञा गतिं गत्वा पृथिव्यां सर्ववानराः।
आनयन्तु हरीन् सर्वांस्त्वरिताः शासनान्मम॥ १५॥

"Let all those monkeys, knowing the homes of the monkeys, bring with all speed at my command all the monkeys on earth, taking long strides." (15)

तस्य वानरराजस्य श्रुत्वा वायुसुतो वचः।
दिक्षु सर्वासु विक्रान्तान् प्रेषयामास वानरान्॥ १६॥

Hearing the command of the celebrated Sugrīva, the king of monkeys, Hanumān, son of the wind-god, dispatched valiant monkeys to all the quarters. (16)

ते पदं विष्णुविक्रान्तं पतत्रिज्योतिरध्वगाः।
प्रयाताः प्रहिता राज्ञा हरयस्तु क्षणेन वै॥ १७॥

Sent by the king, the aforesaid monkeys for their part soared in a moment to the very skies (the region covered in a single stride by Lord Viṣṇu in His descent as the Divine Dwarf), coursing along the route of birds as well as of the heavenly bodies. (17)

ते समुद्रेषु गिरिषु वनेषु च सरस्सु च।
वानरा वानरान् सर्वान् रामहेतोरचोदयन्॥ १८॥

The said monkeys caused all the monkeys living on the seashore, on mountains, in forests as well as on the margin of lakes to move towards Kiṣkindhā for the cause of Śrī Rāma. (18)

मृत्युकालोपमस्याज्ञां राजराजस्य वानराः।
सुग्रीवस्याययुः श्रुत्वा सुग्रीवभयशङ्किताः॥ १९॥

Hearing the command of Sugrīva, the ruler of rulers of monkeys, who was like Death himself to them, the monkeys turned up with all speed, unnerved as they were with fear of Sugrīva. (19)

ततस्तेऽञ्जनसंकाशा गिरेस्तस्मान्महाबलाः।
तिस्रः कोट्यः प्लवंगानां निर्ययुर्यत्र राघवः॥ २०॥

Then three crores of monkeys—monkeys who were like collyrium in colour and possessed of extraordinary might, rushed forth from the Añjana mountain to where Śrī Rāma (a scion of Raghu) was. (20)

अस्तं गच्छति यत्रार्कस्तस्मिन् गिरिवरे रताः।
संतप्तहेमवर्णाभास्तस्मात् कोट्यो दश च्युताः॥ २१॥

Ten crores of other monkeys, possessing the hue of molten gold and sporting on the foremost of mountains where the sun sets, moved from the said mountain. (21)

कैलासशिखरेभ्यश्च सिंहकेसरवर्चसाम्।
ततः कोटिसहस्राणि वानराणां समागमन्॥ २२॥

Again, thousands of crores of monkeys shining like the manes of a lion came in a body from the heights of the Kailāsa mountain. (22)

फलमूलेन जीवन्तो हिमवन्तमुपाश्रिताः।
तेषां कोटिसहस्राणां सहस्रं समवर्तत॥ २३॥

Another million crores of monkeys, who had taken up their abode on the Himalayan range and lived on fruits and roots, turned up. (23)

अङ्गारकसमानानां भीमानां भीमकर्मणाम्।
विन्ध्याद् वानरकोटीनां सहस्राण्यपतन् द्रुतम्॥ २४॥

Thousands of crores of fearful monkeys, appearing red like the Mars and of terrible deeds, descended in haste from the Vindhyan range. (24)

क्षीरोदवेलानिलयास्तमालवनवासिनः ।
नारिकेलाशनाश्चैव तेषां संख्या न विद्यते॥ २५॥
वनेभ्यो गह्वरेभ्यश्च सरिद्भ्यश्च महाबलाः।
आगच्छद् वानरी सेना पिबन्तीव दिवाकरम्॥ २६॥

The number of those which had their abode on the shores of the Milk Ocean and those who dwelt in the forest known by the name of Tamālavana, living on coconuts, and those, possessed of extraordinary might, who came from other forests and caves and river banks could not be ascertained. The said monkey force came as though gorging the sun. (25-26)

ये तु त्वरयितुं याता वानराः सर्ववानरान्।
ते वीरा हिमवच्छैले ददृशुस्तं महाद्रुमम्॥ २७॥

Those gallant monkeys, for their part, which went forth to spur all the rest (which had preceded them) beheld on the Himālaya mountain the well-known giant tree (located in the sacrificial grounds of Lord Śiva). (27)

तस्मिन् गिरिवरे पुण्ये यज्ञो माहेश्वरः पुरा।
सर्वदेवमनस्तोषो बभूव सुमनोरमः॥ २८॥

On that sacred jewel among mountains a sacrifice intended to propitiate the great Lord Śiva, which gratified the mind of all the gods and was very charming, was performed in the past. (28)

अन्ननिस्यन्दजातानि मूलानि च फलानि च।
अमृतस्वादुकल्पानि ददृशुस्तत्र वानराः॥ २९॥

The monkeys saw there roots and fruits, too, almost as delicious as ambrosia, which had sprung up from the streams of milk, boiled with rice, sugar and ghee (which had been poured into the sacred fire and overflowed the sacrificial pits). (29)

तदन्नसम्भवं दिव्यं फलमूलं मनोहरम्।
यः कश्चित् सकृदश्नाति मासं भवति तर्पितः॥ ३०॥

Whoever partakes even once of the ethereal fruits and roots sprung up from that offering of milk boiled with rice etc., remains sated for a whole month. (30)

तानि मूलानि दिव्यानि फलानि च फलाशनाः।
औषधानि च दिव्यानि जगृहुर्हरिपुंगवाः॥ ३१॥

These jewels among the monkeys, living as they did on fruits alone, gathered those ethereal roots and fruits as well as the celestial herbs while on their way to Kiṣkindhā. (31)

तस्माच्च यज्ञायतनात् पुष्पाणि सुरभीणि च।
आनिन्युर्वानरा गत्वा सुग्रीवप्रियकारणात्॥ ३२॥

Nay, making for the sacrificial ground, the monkeys also brought from it fragrant flowers to win the pleasure of Sugrīva. (32)

ते तु सर्वे हरिवराः पृथिव्यां सर्ववानरान्।
संचोदयित्वा त्वरितं यूथानां जग्मुरग्रतः॥ ३३॥

Pressing all the monkeys on earth to seek the presence of Sugrīva, all those jewels among the monkeys for their part returned with all speed before those hordes. (33)

ते तु तेन मुहूर्तेन कपयः शीघ्रचारिणः।
किष्किन्धां त्वरया प्राप्ताः सुग्रीवो यत्र वानरः॥ ३४॥

The former swift-going monkeys for their part arrived in Kiṣkindhā with haste during that very hour and reached the place where Sugrīva, the monkey king, was. (34)

ते गृहीत्वौषधीः सर्वाः फलमूलं च वानराः।
तं प्रतिग्राहयामासुर्वचनं चेदमब्रुवन्॥ ३५॥

Taking all the herbs as also the fruits and roots they had brought with them, they importuned Sugrīva to accept them and submitted as follows : (35)

सर्वे परिसृताः शैलाः सरितश्च वनानि च।
पृथिव्यां वानराः सर्वे शासनादुपयान्ति ते॥ ३६॥

"All the mountains, river-banks and forests too have been scoured by us; all

those monkeys on earth are approaching at your call." (36)

एवं श्रुत्वा ततो हृष्टः सुग्रीवः प्लवगाधिपः।
प्रतिजग्राह च प्रीतस्तेषां सर्वमुपायनम्॥ ३७॥

Sugrīva, the suzerain lord of monkeys, felt rejoiced to hear this and forthwith accepted all their presents with love. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Embracing Sugrīva, who came all the way on a palanquin with Lakṣmaṇa, and bowed down at Śrī Rāma's feet, and offering him a seat, the latter instructs him in a nutshell in statecraft and reminds him of his business. Expressing his indebtedness to Śrī Rāma for the unique favour done to him and giving to him an account of the efforts made by him, Sugrīva in his turn gratifies him by apprising him of the arrival of countless monkeys from all the parts of globe

प्रतिगृह्य च तत् सर्वमुपायनमुपाहृतम्।
वानरान् सान्त्वयित्वा च सर्वानेव व्यसर्जयत्॥ १॥

Nay, accepting all the aforesaid presents brought by the monkeys and speaking kindly to them, Sugrīva let all of them go. (1)

विसर्जयित्वा स हरीन् सहस्रान् कृतकर्मणः।
मेने कृतार्थमात्मानं राघवं च महाबलम्॥ २॥

Having sent away from his presence those thousands of monkeys, who had performed their task of bringing together all the monkeys from the remotest corners of the world, he deemed himself as well as Śrī Rāma of extraordinary might as good as accomplished of purpose. (2)

स लक्ष्मणो भीमबलं सर्ववानरसत्तमम्।
अब्रवीत् प्रश्रितं वाक्यं सुग्रीवं सम्प्रहर्षयन्॥ ३॥

The celebrated Lakṣmaṇa spoke the following polite words to Sugrīva, the foremost of all the monkeys, and possessed of terrific might, bringing excessive joy to him: (3)

किष्किन्धाया विनिष्क्राम यदि ते सौम्य रोचते।
तस्य तद् वचनं श्रुत्वा लक्ष्मणस्य सुभाषितम्॥ ४॥
सुग्रीवः परमप्रीतो वाक्यमेतदुवाच ह।
एवं भवतु गच्छाम स्थेयं त्वच्छासने मया॥ ५॥

"Come out of Kiṣkindhā awhile if it pleases you, O gentle one!" Supremely pleased to hear the aforesaid suggestion of the celebrated Lakṣmaṇa, well-worded as it was, Sugrīva, they say, replied as follows: "Amen! Let us go out; I must obey your order." (4-5)

तमेवमुक्त्वा सुग्रीवो लक्ष्मणं शुभलक्षणम्।
विसर्जयामास तदा ताराद्याश्चैव योषितः॥ ६॥

Nay, having replied thus to the said Lakṣmaṇa, who was endowed with auspicious bodily marks, Sugrīva forthwith sent away Tārā and the other ladies. (6)

एहीत्युच्चैर्हरिवरान् सुग्रीवः समुदाहरत्।
तस्य तद् वचनं श्रुत्वा हरयः शीघ्रमाययुः॥ ७॥
बद्धाञ्जलिपुटाः सर्वे ये स्युः स्त्रीदर्शनक्षमाः।
तानुवाच ततः प्राप्तान् राजार्कसदृशप्रभः॥ ८॥

Sugrīva then called the foremost of monkeys in a loud voice, saying "Come hither !" Hearing the aforesaid call of Sugrīva, all the monkeys who were permitted to see the ladies in the gynaeceum quickly came with folded hands. To them, when arrived in his presence, the king, Sugrīva, whose splendour resembled the brilliance of the sun, presently said: (7-8)

उपस्थापयत क्षिप्रं शिबिकां मम वानराः।
श्रुत्वा तु वचनं तस्य हरयः शीघ्रविक्रमाः॥ ९॥
समुपस्थापयामासुः शिबिकां प्रियदर्शनाम्।
तामुपस्थापितां दृष्ट्वा शिबिकां वानराधिपः॥ १०॥
लक्ष्मणारुह्यतां शीघ्रमिति सौमित्रिमब्रवीत्।
इत्युक्त्वा काञ्चनं यानं सुग्रीवः सूर्यसंनिभम्॥ ११॥
बहुभिर्हरिभिर्युक्तमारुरोह सलक्ष्मणः।
पाण्डुरेणातपत्रेण ध्रियमाणेन मूर्धनि॥ १२॥
शुक्लैश्च वालव्यजनैर्धूयमानैः समन्ततः।
शंखभेरीनिनादैश्च बन्दिभिश्चाभिनन्दितः॥ १३॥
निर्ययौ प्राप्य सुग्रीवो राज्यश्रियमनुत्तमाम्।
स वानरशतैस्तीक्ष्णैर्बहुभिः शस्त्रपाणिभिः॥ १४॥
परिकीर्णो ययौ तत्र यत्र रामो व्यवस्थितः।
स तं देशमनुप्राप्य श्रेष्ठं रामनिषेवितम्॥ १५॥
अवातरन्महातेजाः शिबिकायाः सलक्ष्मणः।
आसाद्य च ततो रामं कृताञ्जलिपुटोऽभवत्॥ १६॥

"Bring my palanquin soon, O monkeys !" Hearing his command, monkeys who walked with rapid strides duly brought a palanquin which was pleasing to the sight. Seeing the aforesaid palanquin ready, Sugrīva, the suzerain lord of monkeys, said to Lakṣmaṇa (son of Sumitrā), "Let it be mounted soon, O Lakṣmaṇa !" Saying so, Sugrīva ascended with Lakṣmaṇa the gold palanquin, which shone brightly like the sun and was supported by a number of monkeys. Distinguished by a white canopy supported over his head and a number of white whisks being waved all about him, and hailed with the sound of conches and kettledrums and eulogized by bards, Sugrīva sallied forth in regal state for the first time after attaining the highest royal fortune. Surrounded by many hundreds of warlike monkeys bearing weapons in their hands, he proceeded to the spot where Śrī Rāma had taken up his abode. Having reached the excellent region which had been resorted to by Śrī Rāma, Sugrīva, who was endowed with high spirits, descended from the palanquin with Lakṣmaṇa and, approaching Śrī Rāma, now stood with folded hands. (9—16)

कृताञ्जलौ स्थिते तस्मिन् वानराश्चाभवंस्तथा।
तटाकमिव तं दृष्ट्वा रामः कुड्मलपङ्कजम्॥ १७॥
वानराणां महत् सैन्यं सुग्रीवे प्रीतिमानभूत्।
पादयोः पतितं मूर्ध्ना तमुत्थाप्य हरीश्वरम्॥ १८॥
प्रेम्णा च बहुमानाच्च राघवः परिषस्वजे।
परिष्वज्य च धर्मात्मा निषीदेति ततोऽब्रवीत्॥ १९॥

When Sugrīva stood with folded hands, the other monkeys too did likewise. Beholding the large army of monkeys with folded hands resembling a lake full of lotus buds, Śrī Rāma got pleased with Sugrīva. Raising the aforesaid Sugrīva, the lord of monkeys, fallen at his feet, touching the ground with his head, Śrī Rāma (a scion of Raghu) embraced him with love and high esteem. Nay, having embraced him, Śrī Rāma, whose mind was set on virtue, thereupon said, "Please sit down." (17—19)

निषण्णं तं ततो दृष्ट्वा क्षितौ रामोऽब्रवीत् ततः।
धर्ममर्थं च कामं च काले यस्तु निषेवते॥ २०॥
विभज्य सततं वीर स राजा हरिसत्तम।
हित्वा धर्मं तथार्थं च कामं यस्तु निषेवते॥ २१॥
स वृक्षाग्रे यथा सुप्तः पतितः प्रतिबुध्यते।
अमित्राणां वधे युक्तो मित्राणां संग्रहे रतः॥ २२॥
त्रिवर्गफलभोक्ता च राजा धर्मेण युज्यते।
उद्योगसमयस्त्वेष प्राप्तः शत्रुनिषूदन॥ २३॥

Seeing him seated on the ground, Śrī Rāma then spoke as follows : "A king in the true sense of the term is he who ever pursues religious merit, wealth and sensuous enjoyment too at the opportune moment,

apportioning time to each, O jewel among the monkeys! He, however, who pursues sensuous enjoyment, neglecting religious merit and worldly prosperity, wakes up only when he has fallen from his high position, like one lying asleep on a tree-top. A king intent on the destruction of his foes and fond of winning allies is rewarded with religious merit, nay, enjoys the fruit in the shape of the three ends of life, viz., religious merit, worldly prosperity and sensuous enjoyment. Now alone has come the time for endeavour, O exterminator of foes! (20—23)

संचिन्त्यतां हि पिङ्गेश हरिभिः सह मन्त्रिभिः।
एवमुक्तस्तु सुग्रीवो रामं वचनमब्रवीत्॥ २४॥

"Therefore, let the procedure of work be carefully considered in consultation with the monkeys in general and the ministers in particular. O lord of monkeys!" Spoken to in the foregoing words by Śrī Rāma, Sugrīva for his part replied as follows to Śrī Rāma: (24)

प्रणष्टा श्रीश्च कीर्तिश्च कपिराज्यं च शाश्वतम्।
त्वत्प्रसादान्महाबाहो पुनः प्राप्तमिदं मया॥ २५॥

"My fortune and fame as well as the lasting rulership of monkeys, which had been lost for good—all this has been regained by me through your goodwill, O mighty-armed prince! (25)

तव देव प्रसादाच्च भ्रातुश्च जयतां वर।
कृतं न प्रतिकुर्याद् यः पुरुषाणां हि दूषकः॥ २६॥

"All this has been achieved by me, O lord, through your goodwill as well as through that of your brother, O jewel among the victorious! He who does not repay the obligation of others is surely a disgrace to men. (26)

एते वानरमुख्याश्च शतशः शत्रुसूदन।
प्राप्ताश्चादाय बलिनः पृथिव्यां सर्ववानरान्॥ २७॥

"These leaders of monkeys, numbering hundreds, have arrived after summoning all the mighty monkeys on the globe, O destroyer of your enemies! (27)

ऋक्षाश्च वानराः शूरा गोलाङ्गूलाश्च राघव।
कान्तारवनदुर्गाणामभिज्ञा घोरदर्शनाः॥ २८॥
देवगन्धर्वपुत्राश्च वानराः कामरूपिणः।
स्वैः स्वैः परिवृताः सैन्यैर्वर्तन्ते पथि राघव॥ २९॥

"Surrounded by their own troops, bears and monkeys as well as valiant baboons terrible to look at and having intimate knowledge of wildernesses and forests as well as of places difficult of access, and monkeys sprung from the loins of gods and Gandharvas (celestial musicians) and capable of changing form at will are already on their way to Kiṣkindhā, O scion of Raghu! (28-29)

शतैः शतसहस्रैश्च वर्तन्ते कोटिभिस्तथा।
अयुतैश्चावृता वीर शङ्कुभिश्च परंतप॥ ३०॥
अर्बुदैरर्बुदशतैर्मध्यैश्चान्त्यैश्च वानराः।
समुद्राश्च परार्धाश्च हरयो हरियूथपाः॥ ३१॥

"The monkeys are followed severally by hundreds and tens of thousands, hundreds of thousands and crores, Arbudas (ten crores), and Kharvas (one hundred Arbudas), Śaṅkus (one thousand Kharvas) and Antyas (one hundred Kharvas) and Madhyas (one thousand Śaṅkus). Nay, some monkeys and their troop-commanders number many Samudras (or ten Śaṅkus) and (even) Parārdhas* (or ten Madhyas), O scourge of your enemies!" (30-31)

आगमिष्यन्ति ते राजन् महेन्द्रसमविक्रमाः।
मेघपर्वतसंकाशा मेरुविन्ध्यकृतालयाः॥ ३२॥

The aforesaid monkeys etc., O prince,

* The following text from some work on Astronomy, quoted by one of the commentators, will give an idea of these numbers, each of which is ten times as much as the one immediately preceding it:

एकं दश शतमस्मात् सहस्रमयुतं ततः परं लक्षम्। प्रयुतं कोटिमथार्बुदवृन्दे खर्वं निखर्वं च॥
तस्मान्महासरोजं शङ्कुं सरितांपतिं त्वन्तम्। मध्यं परार्धमाहुर्यथोत्तरं दशगुणं तथा ज्ञेयम्॥

which are equal in prowess to the mighty Indra, resemble clouds and mountains in size and have taken up their abode on the Meru and Vindhya mountains, will arrive soon. (32)

ते त्वामभिगमिष्यन्ति राक्षसं योद्धुमाहवे।
निहत्य रावणं युद्धे ह्यानयिष्यन्ति मैथिलीम्॥ ३३॥

"They will come to you in order to fight the ogre in combat. Killing Rāvaṇa in a battle they will surely bring back Sītā, a princess of Mithilā." (33)

ततः समुद्योगमवेक्ष्य वीर्यवान्
हरिप्रवीरस्य निदेशवर्तिनः।
बभूव हर्षाद् वसुधाधिपात्मजः
प्रबुद्धनीलोत्पलतुल्यदर्शनः ॥ ३४॥

Perceiving the consummate (martial) endeavour on the part of Sugrīva, the foremost warriour of the monkey race, who was at his beck and call, the powerful Śrī Rāma (son of Daśaratha, the suzerain lord of the earth) looked like a full-blown blue lotus through delight. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

While Śrī Rāma and Sugrīva were deliberating with each other, Śatabali and other generals of the monkey army, followed by hordes of countless monkeys of various species, which covered the sky with the clouds of dust raised by them, arrive in their presence and bow down at their feet

इति ब्रुवाणं सुग्रीवं रामो धर्मभृतां वरः।
बाहुभ्यां सम्परिष्वज्य प्रत्युवाच कृताञ्जलिम्॥ १॥

Folding tightly in his arms Sugrīva, who was submitting as aforesaid with folded hands, Śrī Rāma, the foremost of those upholding the cause of righteousness, replied as follows : (1)

यदिन्द्रो वर्षते वर्षं न तच्चित्रं भविष्यति।
आदित्योऽसौ सहस्त्रांशुः कुर्याद् वितिमिरं नभः॥ २॥
चन्द्रमा रजनीं कुर्यात् प्रभया सौम्य निर्मलाम्।
त्वद्विधो वापि मित्राणां प्रीतिं कुर्यात् परंतप॥ ३॥

"It will not be strange if Indra, the god of rain, pours a shower during the rains, if the yonder sun with its countless rays rids the sky of its darkness, if the moon, O gentle one, makes the night clear by its brilliance or if an individual like you affords delight to his friends through good offices rendered to them in return for their past services, O scourge of your foes ! (2-3)

एवं त्वयि न तच्चित्रं भवेद् यत् सौम्य शोभनम्।
जानाम्यहं त्वां सुग्रीव सततं प्रियवादिनम्॥ ४॥

"Even so, the noble virtue of rendering good offices to your friends which exists in you, is not at all strange, O gentle one; for I know you to be constantly in the habit of speaking kind words to others, O Sugrīva ! (4)

त्वत्सनाथः सखे संख्ये जेतास्मि सकलानरीन्।
त्वमेव मे सुहृन्मित्रं साहाय्यं कर्तुमर्हसि॥ ५॥

"With you as my helpful companion, O friend, I shall be able to conquer all enemies in combat. You alone are my benevolent friend and fit to render help to me. (5)

जहारात्मविनाशाय मैथिलीं राक्षसाधमः।
वञ्चयित्वा तु पौलोमीमनुह्लादो यथा शचीम्॥ ६॥

"For his own destruction Rāvaṇa, the disgrace of ogres, bore away Sītā (a princess of Mithilā) by practising fraud against her in the same way as Anuhlāda (a son of the demon Hiraṇyakaśipu, and a real brother of the celebrated devotee Prahlāda) for his part took away Śacī, daughter of the demon Pulomā (who was sought after by Indra).(6)

नचिरात् तं वधिष्यामि रावणं निशितैः शरैः।
पौलोम्याः पितरं दृप्तं शतक्रतुरिवारिहा॥ ७॥

"I shall before long kill the said Rāvaṇa with my sharp arrows even as Indra (who is said to have performed a hundred horse-sacrifices in his previous birth as a condition precedent for attaining this position), the destroyer of his foes, killed the arrogant Pulomā (father of Śacī, who played into the hands of Anuhlāda and countenanced her abduction by Anuhlāda)." (7)

एतस्मिन्नन्तरे चैव रजः समभिवर्तत।
उष्णतीव्रां सहस्रांशोश्छादयद् गगने प्रभाम्॥ ८॥

In the meantime there rose a cloud of dust veiling the fiery and scorching brilliance of the sun with its numberless rays in the sky. (8)

दिशः पर्याकुलाश्चासंस्तमसा तेन दूषिताः।
चचाल च मही सर्वा सशैलवनकानना॥ ९॥

The quarters were obscured and enveloped by the darkness occasioned by that dust and the entire earth shook with its mountains, forests and woodlands. (9)

ततो नगेन्द्रसंकाशैस्तीक्ष्णदंष्ट्रैर्महाबलैः।
कृत्स्ना संछादिता भूमिरसंख्येयैः प्लवंगमैः॥ १०॥

Thereupon the whole earth was thickly covered with innumerable monkeys possessed of extraordinary might and sharp teeth and looking like lordly mountains. (10)

निमेषान्तरमात्रेण ततस्तैर्हरियूथपैः।
कोटीशतपरीवारैर्वानरैर्हरियूथपैः॥ ११॥
नादेयैः पार्वतेयैश्च सामुद्रैश्च महाबलैः।
हरिभिर्मेघनिर्ह्रादैरन्यैश्च वनवासिभिः॥ १२॥

In the mere twinkling of an eye after that the earth was overrun by celebrated leaders of Vānara hordes followed by hundreds of crores of monkeys, nay, capable of changing their form at will and possessed of extraordinary might and living on river banks, mountains and seashores and was further overrun by other monkeys dwelling in forests and thundering like clouds. (11-12)

तरुणादित्यवर्णैश्च शशिगौरैश्च वानरैः।
पद्मकेसरवर्णैश्च श्वेतैर्हेमकृतालयैः॥ १३॥

Their colour resembled in some cases the hue of the rising sun; others were yellowish as the moon; still others possessed the hue of the filaments of a lotus and others were white and had taken up their abode on the Hema mountain. (13)

कोटीसहस्रैर्दशभिः श्रीमान् परिवृतस्तदा।
वीरः शतबलिर्नाम वानरः प्रत्यदृश्यत॥ १४॥

Presently there appeared a glorious and gallant monkey, Śatabali by name, followed by ten thousand crores of monkeys. (14)

ततः काञ्चनशैलाभस्तारायाः वीर्यवान् पिता।
अनेकैर्बहुसाहस्रैः कोटिभिः प्रत्यदृश्यत॥ १५॥

Next came to view the powerful father of Tārā (Suṣeṇa by name), looking like a golden mountain and followed by many myriads of monkeys. (15)

तथापरेण कोटीनां सहस्रेण समन्वितः।
पिता रुमायाः सम्प्राप्तः सुग्रीवश्वशुरो विभुः॥ १६॥

Accompanied by another thousand crores, again, arrived Tāra, the mighty father of Rumā and father-in-law of Sugrīva. (16)

पद्मकेसरसंकाशस्तरुणार्कनिभाननः।
बुद्धिमान् वानरश्रेष्ठः सर्ववानरसत्तमः॥ १७॥
अनेकैर्बहुसास्त्रैर्वानराणां समन्वितः।
पिता हनुमतः श्रीमान् केसरी प्रत्यदृश्यत॥ १८॥

Also accompanied by many thousands of monkeys there appeared the wise and

glorious father of Hanumān, Kesarī, a jewel among the monkeys, nay, the foremost of all monkeys, who resembled in hue the filaments of a lotus and whose countenance shone like the rising sun. (17-18)

गोलाङ्गूलमहाराजो गवाक्षो भीमविक्रमः।
वृतः कोटिसहस्त्रेण वानराणामदृश्यत॥ १९॥

Surrounded by a thousand crore monkeys, came to view the suzerain lord of baboons, Gavākṣa, possessed of redoubtable prowess. (19)

ऋक्षाणां भीमवेगानां धूम्रः शत्रुनिबर्हणः।
वृतः कोटिसहस्राभ्यां द्वाभ्यां समभिवर्तत॥ २०॥

Accompanied by two thousand crores of bears of terrible speed, turned up Dhūmra, the exterminator of his foes. (20)

महाचलनिभैर्घोरैः पनसो नाम यूथपः।
आजगाम महावीर्यस्तिसृभिः कोटिभिर्वृतः॥ २१॥

Surrounded by dreadful monkeys looking like huge mountains and numbering three crores, there came the troop-leader Panasa by name. (21)

नीलाञ्जनचयाकारो नीलो नामैष यूथपः।
अदृश्यत महाकायः कोटिभिर्दशभिर्वृतः॥ २२॥

Accompanied by ten crore monkeys appeared next the troop-commander, Nīla by name, who was possessed of a gigantic form and looked like a heap of antimony.(22)

ततः काञ्चनशैलाभो गवयो नाम यूथपः।
आजगाम महावीर्यः कोटिभिः पञ्चभिर्वृतः॥ २३॥

Then came the troop-leader named Gavaya, who shone like a mountain of gold, was possessed of extraordinary prowess and who was surrounded by five crores of monkeys. (23)

दरीमुखश्च बलवान् यूथपोऽभ्याययौ तदा।
वृतः कोटिसहस्त्रेण सुग्रीवं समवस्थितः॥ २४॥

Then arrived the mighty troop-leader Darīmukha and stood in the presence of Sugrīva with a thousand crore monkeys. (24)

मैन्दश्च द्विविदश्चोभावश्विपुत्रौ महाबलौ।
कोटिकोटिसहस्त्रेण वानराणामदृश्यताम्॥ २५॥

There also appeared Mainda and Dwivida, both sons of the Aświnīkumāras (the twin-born physicians of gods), and possessed of extraordinary strength, with one thousand crore monkeys, each. (25)

गजश्च बलवान् वीरस्तिसृभिः कोटिभिर्वृतः।
आजगाम महातेजाः सुग्रीवस्य समीपतः॥ २६॥

Accompanied by three crores of monkeys, the mighty hero, Gaja, too, who was endowed with great vital power, sought the presence of Sugrīva. (26)

ऋक्षराजो महातेजा जाम्बवान्नाम नामतः।
कोटिभिर्दशभिर्व्याप्तः सुग्रीवस्य वशे स्थितः॥ २७॥

The king of bears, Jāmbavān by name, who was possessed of great energy, came surrounded, they say, by ten crores of bears and stood at the disposal of Sugrīva. (27)

रुमणो नाम तेजस्वी विक्रान्तैर्वानरैर्वृतः।
आगतो बलवांस्तूर्णं कोटीशतसमावृतः॥ २८॥

Surrounded by valiant monkeys, the mighty and glorious monkey, named Rumaṇa (Rumaṇwān), came hurriedly, followed by hundreds of crores of Vānaras. (28)

ततः कोटिसहस्त्राणां सहस्त्रेण शतेन च।
पृष्ठतोऽनुगतः प्राप्तो हरिभिर्गन्धमादनः॥ २९॥

Then arrived Gandhamādana followed at his back by a billion monkeys. (29)

ततः पद्मसहस्त्रेण वृतः शङ्कुशतेन च।
युवराजोऽङ्गदः प्राप्तः पितुस्तुल्यपराक्रमः॥ ३०॥

Then arrived the Prince Regent, Aṅgada, who equalled his father, Vālī, in prowess, accompanied by one thousand Padma and a hundred Śaṅku monkeys. (30)

ततस्ताराद्युतिस्तारो हरिभिर्भीमविक्रमैः।
पञ्चभिर्हरिकोटीभिर्दूरतः पर्यदृश्यत॥ ३१॥

Then came to view from a distance the

monkey, Tāra of terrible prowess, who possessed the brilliance of a star, followed by five crores of monkeys. (31)

इन्द्रजानुः कविर्वीरो यूथपः प्रत्यदृश्यत।
एकादशानां कोटीनामीश्वरस्तैश्च संवृतः॥ ३२॥

There also was to be seen the wise and gallant troop-leader, Indrajānu (or Indrabhānu), the ruler of eleven crore monkeys, and duly followed by them all. (32)

ततो रम्भस्त्वनुप्राप्तस्तरुणादित्यसंनिभः।
अयुतेन वृतश्चैव सहस्त्रेण शतेन च॥ ३३॥

Next arrived Rambha, who for his part shone like the rising sun, surrounded by eleven thousand and one hundred monkeys. (33)

ततो यूथपतिर्वीरो दुर्मुखो नाम वानरः।
प्रत्यदृश्यत कोटीभ्यां द्वाभ्यां परिवृतो बली॥ ३४॥

Then appeared the valiant and mighty troop-leader, a monkey named Durmukha, accompanied by two crore monkeys. (34)

कैलासशिखराकारैर्वानरैर्भीमविक्रमैः ।
वृतः कोटिसहस्त्रेण हनुमान् प्रत्यदृश्यत॥ ३५॥

There was to be seen Hanumān, too, surrounded by a thousand crore monkeys of redoubtable prowess and resembling so many peaks of the Kailāsa mountain. (35)

नलश्चापि महावीर्यः संवृतो द्रुमवासिभिः।
कोटीशतेन सम्प्राप्तः सहस्त्रेण शतेन च॥ ३६॥

There arrived Nala, too, possessed of great virility and surrounded by a hundred crore and one lakh monkeys dwelling on trees. (36)

ततो दधिमुखः श्रीमान् कोटिभिर्दशभिर्वृतः।
सम्प्राप्तोऽभिनदंस्तस्य सुग्रीवस्य महात्मनः॥ ३७॥

Then arrived thundering in the presence of the aforesaid high-minded Sugrīva, the glorious Dadhimukha, accompanied by ten crore monkeys. (37)

शरभः कुमुदो वह्निर्वानरो रंह एव च।
एते चान्ये च बहवो वानराः कामरूपिणः॥ ३८॥
आवृत्य पृथिवीं सर्वां पर्वतांश्च वनानि च।
यूथपाः समनुप्राप्ता येषां संख्या न विद्यते॥ ३९॥

Even so, Śarabha, Kumuda, Vahni and the monkey Raṁha too—these and many other monkey troop-leaders, who were capable of changing form at will and whose number could not be ascertained, duly turned up, covering the entire globe as well as the mountains and forests. (38-39)

आगताश्च निविष्टाश्च पृथिव्यां सर्ववानराः।
आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः।
अभ्यवर्तन्त सुग्रीवं सूर्यमभ्रगणा इव॥ ४०॥

Nay, all the monkeys which came up there sat down on the earth. Leaping from one tree to another and from one bough to another and growling, the monkeys surrounded Sugrīva as masses of clouds would encompass the sun. (40)

कुर्वाणा बहुशब्दांश्च प्रकृष्टा बाहुशालिनः।
शिरोभिर्वानरेन्द्राय सुग्रीवाय न्यवेदयन्॥ ४१॥

Raising many a cry, the foremost monkeys, distinguished for their mighty arms, reported themselves from a distance to Sugrīva, the king of monkeys, with their bent heads, too shy as they were to force their way through the invulnerable crowds to his presence. (41)

अपरे वानरश्रेष्ठाः संगम्य च यथोचितम्।
सुग्रीवेण समागम्य स्थिताः प्राञ्जलयस्तदा॥ ४२॥

Going near and submitting what was called for at the moment, other jewels among the monkeys departed; while others having met with Sugrīva stood with folded hands where they were at the moment. (42)

सुग्रीवस्त्वरितो रामे सर्वांस्तान् वानरर्षभान्।
निवेदयित्वा धर्मज्ञः स्थितः प्राञ्जलिरब्रवीत्॥ ४३॥

Having announced to Śrī Rāma all the aforesaid monkeys, who were in a hurry to settle down and take rest, and standing with folded hands before Śrī Rāma, Sugrīva, who was full of alacrity and knew of the

duties of a king, spoke as follows to the monkey chiefs : (43)

यथासुखं पर्वतनिर्झरेषु
वनेषु सर्वेषु च वानरेन्द्राः।
निवेशयित्वा विधिवद् बलानि
बलं बलज्ञः प्रतिपत्तुमीष्टे॥ ४४॥

"Having duly stationed the forces according to their convenience by the side of mountain rills in all the woods, O monkey chiefs, the general who knows their strength should be able to ascertain their exact number." (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Pointing out in pursuance of Śrī Rāma's command to one of his generals, Vinata by name, the regions in the east which could be penetrated into by monkeys, detailing the tracts worthy of note, and entrusting him with the task of conducting a search for Sītā in those regions, Sugrīva enjoins the general to return within a month after the work, adding that anyone returning after a month will be punished

अथ राजा समृद्धार्थः सुग्रीवः प्लवगेश्वरः।
उवाच नरशार्दूलं रामं परबलार्दनम्॥ १॥

King Sugrīva, the ruler of monkeys, whose wealth had considerably grown, submitted as follows to Śrī Rāma, a veritable tiger among men, the exterminator of hostile forces : (1)

आगता विनिविष्टाश्च बलिनः कामरूपिणः।
वानरेन्द्रा महेन्द्राभा ये मद्विषयवासिनः॥ २॥

"The mighty monkey chiefs, living in my dominion and shining like the great Indra, the lord of paradise, nay, capable of changing form at will, have duly arrived and have been lodged with care. (2)

त इमे बहुविक्रान्तैर्बलिभिर्भीमविक्रमैः।
आगता वानरा घोरा दैत्यदानवसंनिभाः॥ ३॥

"These aforesaid monkeys, ferocious as they are and greatly resemble giants and demons, have arrived with their mighty followers, who have exhibited their valour at many places and are of terrific prowess. (3)

ख्यातकर्मापदानाश्च बलवन्तो जितक्लमाः।
पराक्रमेषु विख्याता व्यवसायेषु चोत्तमाः॥ ४॥

"The mighty monkey chiefs are noted for their valour in fighting and have conquered fatigue. They are well-known for their exploits and are pre-eminent in their enterprises. (4)

पृथिव्यम्बुचरा राम नानानगनिवासिनः।
कोट्योघाश्च इमे प्राप्ता वानरास्तव किंकराः॥ ५॥

"These monkeys, that have arrived here, O Rāma, can move both on land and water, have their abode on different mountains, number many crores and are all your servants. (5)

निदेशवर्तिनः सर्वे सर्वे गुरुहिते स्थिताः।
अभिप्रेतमनुष्ठातुं तव शक्ष्यन्त्यरिंदम॥ ६॥

"They all will stand at your beck and

call, are intent on doing good to their master and shall be able to carry out your plans, O tamer of foes ! (6)

त इमे बहुसाहस्त्रैरनीकैर्भीमविक्रमैः।
आगता वानरा घोरा दैत्यदानवसंनिभाः॥ ७॥

"These aforesaid monkeys, who are ferocious and resemble giants and demons to a great extent, have arrived with many thousands of contingents of terrible prowess. (7)

यन्मन्यसे नरव्याघ्र प्राप्तकालं तदुच्यताम्।
त्वत्सैन्यं त्वद्वशे युक्तमाज्ञापयितुमर्हसि॥ ८॥

"Whatever you regard as opportune may kindly be pointed out, O tiger among men ! You ought to give orders to your army, which is alert under your control. (8)

काममेषामिदं कार्यं विदितं मम तत्त्वतः।
तथापि तु यथायुक्तमाज्ञापयितुमर्हसि॥ ९॥

"Even though the work in hand, viz., that of conducting a search for Sītā, is known in truth to these monkeys as well as to me, nevertheless you ought to give proper orders." (9)

तथा ब्रुवाणं सुग्रीवं रामो दशरथात्मजः।
बाहुभ्यां सम्परिष्वज्य इदं वचनमब्रवीत्॥ १०॥

Folding tight in his arms Sugrīva, who was speaking as aforesaid, Śrī Rāma, sprung from Daśaratha's loins, spoke as follows : (10)

ज्ञायतां सौम्य वैदेही यदि जीवति वा न वा।
स च देशो महाप्राज्ञ यस्मिन् वसति रावणः॥ ११॥

"Let it be ascertained, O gentle one, whether Sītā, a princess of the Videha territory, is still living or not and let the land where Rāvaṇa lives be found out, O highly intelligent one ! (11)

अधिगम्य तु वैदेहीं निलयं रावणस्य च।
प्राप्तकालं विधास्यामि तस्मिन् काले सह त्वया॥ १२॥

"Having found out Sītā, a princess of the Videha territory, as well as the abode of Rāvaṇa, I shall do in conjunction with you what is opportune at that moment. (12)

नाहमस्मिन् प्रभुः कार्ये वानरेन्द्र न लक्ष्मणः।
त्वमस्य हेतुः कार्यस्य प्रभुश्च प्लवगेश्वर॥ १३॥

"I am not equal to this task of sending out Vānaras, O ruler of monkeys, nor is Lakṣmaṇa up to it. You alone can prove instrumental in accomplishing this work and are equal to it, O lord of monkeys ! (13)

त्वमेवाज्ञापय विभो मम कार्यविनिश्चयम्।
त्वं हि जानासि मे कार्यं मम वीर न संशयः॥ १४॥

"Fully ascertaining how my work is to be proceeded with, give you definite orders in the matter. Surely you know my work : no doubt is lurking in my mind in this behalf, O powerful hero ! (14)

सुहृद्द्वितीयो विक्रान्तः प्राज्ञः कालविशेषवित्।
भवानस्मद्धिते युक्तः सुहृदामोऽर्थवित्तमः॥ १५॥

"You are my second near and dear one here, Lakṣmaṇa being the foremost, are valiant and wise in all matters; you know the particular time when a thing ought to be done, are intent on doing good to us, benevolent, trustworthy and the foremost of those knowing my purpose." (15)

एवमुक्तस्तु सुग्रीवो विनतं नाम यूथपम्।
अब्रवीद् रामसांनिध्ये लक्ष्मणस्य च धीमतः॥ १६॥
शैलाभं मेघनिर्घोषमूर्जितं प्लवगेश्वरम्।
सोमसूर्यनिभैः सार्धं वानरैर्वानरोत्तम॥ १७॥
देशकालनयैर्युक्तो विज्ञः कार्यविनिश्चये।
वृतः शतसहस्त्रेण वानराणां तरस्विनाम्॥ १८॥
अधिगच्छ दिशं पूर्वां सशैलवनकाननाम्।
तत्र सीतां च वैदेहीं निलयं रावणस्य च॥ १९॥
मार्गध्वं गिरिदुर्गेषु वनेषु च नदीषु च।
नदीं भागीरथीं रम्यां सरयूं कौशिकीं तथा॥ २०॥
कालिन्दीं यमुनां रम्यां यामुनं च महागिरिम्।
सरस्वतीं च सिन्धुं च शोणं मणिनिभोदकम्॥ २१॥
महीं कालमहीं चापि शैलकाननशोभिताम्।
ब्रह्ममालान् विदेहांश्च मालवान् काशिकोसलान्॥ २२॥
मागधांश्च महाग्रामान् पुण्ड्रांस्त्वङ्गांस्तथैव च।
भूमिं च कोशकाराणां भूमिं च रजताकराम्॥ २३॥

सर्वं च तद् विचेतव्यं मार्गयद्भिस्ततस्ततः।
रामस्य दयितां भार्यां सीतां दशरथस्नुषाम्॥ २४॥

Replied to in these words by Śrī Rāma, Sugrīva for his part spoke as follows in the presence of Śrī Rāma as also the wise Lakṣmaṇa to a powerful troop-leader, Vinata by name, who looked like a mountain and thundered like a cloud, nay, who was a ruler of monkeys and had arrived with monkeys which shone like the sun and the moon: "You are endowed with political wisdom suited to a particular place and time and skilled in determining your duty, O jewel among monkeys! Followed by a hundred thousand of energetic monkeys, explore the eastern quarter with its mountains, forests and woods, and make a search there for Sītā, a princess of the Videha territory, and the abode of Rāvaṇa in mountain fastnesses, in forests and on river-banks. Nay, reaching the river Bhāgīrathī, the holy Gaṅgā, the delightful Sarayū and Kauśikī (the modern Kośī), the lovely Yamunā, having its source in the Kalinda mountain, as well as the huge mountain Kalinda (the source of Yamunā) as also the Saraswatī and Sindhu (the modern Indus) and the Sona, whose waters sparkle as a gem, the rivers Mahī and Kālamahī, graced with mountains and forests, the territories of Brahmamālā and Videha, Mālawa, Kāśī and Kosala, the large villages of Magadha as well as the territories of Puṇḍra and Aṅga (roughly corresponding to the modern district of Bhagalpur) as also the land of silkworms and the land abounding in silver mines, this entire zone should be scoured while looking about in all the aforesaid regions for Sītā, the beloved consort of Śrī Rāma and the daughter-in-law of the late Emperor Daśaratha. (16—24)

समुद्रमवगाढांश्च पर्वतान् पत्तनानि च।
मन्दरस्य च ये कोटिं संश्रिताः केचिदालयाः॥ २५॥
कर्णप्रावरणाश्चैव तथा चाप्योष्ठकर्णकाः।
घोरलोहमुखाश्चैव जवनाश्चैकपादकाः॥ २६॥
अक्षया बलवन्तश्च तथैव पुरुषादकाः।
किरातास्तीक्ष्णचूडाश्च हेमाभाः प्रियदर्शनाः॥ २७॥
आममीनाशनाश्चापि किराता द्वीपवासिनः।
अन्तर्जलचरा घोरा नरव्याघ्रा इति स्मृताः॥ २८॥
एतेषामाश्रयाः सर्वे विचेयाः काननौकसः।
गिरिभिर्ये च गम्यन्ते प्लवनेन प्लवेन च॥ २९॥

"Nay, the towns built on sea-girt mountains and whatever villages are situated on the summit of Mount Mandara as well as all the abodes of the following, viz., those whose ears are so long and extensive as to serve as their covering and also those whose ears reach up to their lips, those whose faces are black and hard like iron and, therefore, dreadful as also those who though onefooted are fleet specially, those who are homeless (or whose line never meets with extinction) and are full of extraordinary strength, even so ogres (or cannibals) and golden-hued Kirātas possessed of sharp needle-like tufts and pleasing to look at and also fearful Kirātas subsisting on raw fish, dwelling on islands, moving in water and referred to as tiger-men (possessing as they do the shape of a human being below the waist and that of a tiger above), O denizens of the forest, regions which can be reached by crossing hills and leaping across them as also those which are accessible by means of a boat should be explored. (25—29)

यत्नवन्तो यवद्वीपं सप्तराजोपशोभितम्।
सुवर्णरूप्यकद्वीपं सुवर्णाकरमण्डितम्॥ ३०॥

"Full of endeavour, you should also scour Yavadwīpa (the island of Java), graced with seven kingdoms as also the gold and silver islands adorned with gold mines. (30)

यवद्वीपमतिक्रम्य शिशिरो नाम पर्वतः।
दिवं स्पृशति शृङ्गेण देवदानवसेवितः॥ ३१॥

"Beyond Yavadwīpa lies a mountain, Śiśira by name, inhabited by gods and demons, which kisses the sky with its summit. (31)

एतेषां गिरिदुर्गेषु प्रपातेषु वनेषु च।
मार्गध्वं सहिताः सर्वे रामपत्नीं यशस्विनीम्॥ ३२॥

"In the mountain fastnesses and forests and by the side of waterfalls of the aforesaid islands seek you all in a body for the illustrious consort of Śrī Rāma. (32)

ततो रक्तजलं प्राप्य शोणाख्यं शीघ्रवाहिनम्।
गत्वा पारं समुद्रस्य सिद्धचारणसेवितम्॥ ३३॥
तस्य तीर्थेषु रम्येषु विचित्रेषु वनेषु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ३४॥

"Then, moving to the opposite shore of the sea, 'inhabited by Siddhas (a class of demigods endowed with mystic powers from their very birth) and Cāraṇas (celestial bards) and reaching the swiftly flowing river named Sona, which is so-called because it carries reddish waters, Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for everywhere at the delightful descents into the river as also in the charming forests along its banks. (33-34)

पर्वतप्रभवा नद्यः सुभीमबहुनिष्कुटाः।
मार्गितव्या दरीमन्तः पर्वताश्च वनानि च॥ ३५॥

"Streams having their source in mountains and hemmed in with numerous exceedingly dreadful gardens, as well as cavernous heights and forests should be explored. (35)

ततः समुद्रद्वीपांश्च सुभीमान् द्रष्टुमर्हथ।
ऊर्मिमन्तं महारौद्रं क्रोशन्तमनिलोद्धतम्॥ ३६॥

"Then you ought to scour the most dreadful islands comprising Ikṣudwīpa, surrounded by an ocean known as Ikṣusamudra as also that most frightful ocean tossed by the winds and, therefore, roaring. (36)

तत्रासुरा महाकायाश्छायां गृह्णन्ति नित्यशः।
ब्रह्मणा समनुज्ञाता दीर्घकालं बुभुक्षिताः॥ ३७॥

"Having remained hungry for a long time and, therefore, duly permitted by Brahmā (the creator), demons of huge proportions in that ocean seize birds etc., flying over the ocean through their shadow everyday. (37)

तं कालमेघप्रतिमं महोरगनिषेवितम्।
अभिगम्य महानादं तीर्थेनैव महोदधिम्॥ ३८॥
ततो रक्तजलं भीमं लोहितं नाम सागरम्।
गत्वा प्रेक्ष्यथ तां चैव बृहतीं कूटशाल्मलीम्॥ ३९॥

"Crossing by sheer devices that ocean looking like a dark cloud and making a loud noise and infested with huge serpents, and then reaching the shore of the dreadful sea containing red water and consequently going by the name of Red Sea, you will behold that giant Kūṭaśālmalī tree (which has given the name of Śālmalī to the island containing it). (38-39)

गृहं च वैनतेयस्य नानारत्नविभूषितम्।
तत्र कैलाससंकाशं विहितं विश्वकर्मणा॥ ४०॥

"There you will also see the abode of Garuḍa (son of Vinatā), decorated with various jewels, constructed by Viśwakarmā (the architect of gods) and resembling Mount Kailāsa. (40)

तत्र शैलनिभा भीमा मन्देहा नाम राक्षसाः।
शैलशृङ्गेषु लम्बन्ते नानारूपा भयावहाः॥ ४१॥

"In that island formidable ogres of diverse forms, looking like mountains and going by the class-name of Mandehas, and inspiring fear, remain suspended, head downwards, from the peaks of mountains enclosed by the ocean of wine. (41)

ते पतन्ति जले नित्यं सूर्यस्योदयनं प्रति।
अभितप्ताः स्म सूर्येण लम्बन्ते स्म पुनः पुनः॥ ४२॥
निहता ब्रह्मतेजोभिरहन्यहनि राक्षसाः।
ततः पाण्डुरमेघाभं क्षीरोदं नाम सागरम्॥ ४३॥
गत्वा द्रक्ष्यथ दुर्धर्षा मुक्ताहारमिवोर्मिभिः।
तस्य मध्ये महाञ्श्वेतो ऋषभो नाम पर्वतः॥ ४४॥
दिव्यगन्धैः कुसुमितैराचितैश्च नगैर्वृतः।
सरश्च राजतैः पद्मैर्ज्वलितैर्हेमकेसरैः॥ ४५॥
नाम्ना सुदर्शनं नाम राजहंसैः समाकुलम्।
विबुधाश्चारणा यक्षाः किंनराश्चाप्सरोगणाः॥ ४६॥

हृष्टाः समधिगच्छन्ति नलिनीं तां रिरंसवः।
क्षीरोदं समतिक्रम्य तदा द्रक्ष्यथ वानराः॥ ४७॥
जलोदं सागरं शीघ्रं सर्वभूतभयावहम्।
तत्र तत्कोपजं तेजः कृतं हयमुखं महत्॥ ४८॥

"With their heads turned upwards, at sunrise everyday they contend with the sun-god and, scorched by the sun and slain by the spiritual power released by the holy Gāyatrī text, muttered by those invested with the sacred thread day after day, the aforesaid ogres drop into the water and being brought back to life by the contact of water get suspended (from the mountain-peaks) again and again. Proceeding further, you, who are difficult to overpower, will behold the ocean looking like a white cloud and going by the name of Kṣīroda (the ocean of milk), which, with its white waves, appears adorned with pearl-necklaces, as it were. In the midst of that ocean rises a huge white mountain, Ṛṣabha by name, covered with trees in blossom emitting an ethereal fragrance and growing in clusters. There is on that mountain a lake also known by the name of Sudarśana and adorned with dazzling silver lotuses containing filaments of gold and thronged with swans. Full of delight, gods, Cāraṇas (celestial bards), Yakṣas and Kinnaras (two species of demigods) and bevies of celestial nymphs seek that lotus-pond with intent to disport themselves. Duly crossing the ocean of milk, O monkeys, you will then soon behold the ocean containing fresh water and causing terror to all created beings. In that ocean of fresh water there exists a huge (submarine) fire, known by the name of Vaḍavāmukha (so-called because it is believed to emerge from a cavity having the shape of a mare's mouth under the sea at the South Pole) and sprung from the wrath of Sage Aurva and dropped into it. (42—48)

अस्याहुस्तन्महावेगमोदनं सचराचरम्।
तत्र विक्रोशतां नादो भूतानां सागरौकसाम्।
श्रूयते चासमर्थानां दृष्ट्वाभूद् वडवामुखम्॥ ४९॥

"The wonderful water of that ocean including the mobile as well as the immobile creation supported by it and dashing against the shores with great impetuosity serves as its fuel. In that ocean the wail of created beings dwelling in the ocean, crying loudly, unable as they are to protect themselves against the terrible fire as well as those who are so able, stricken with fear to behold the aforesaid submarine fire, is constantly heard. (49)

स्वादूदस्योत्तरे तीरे योजनानि त्रयोदश।
जातरूपशिलो नाम सुमहान् कनकप्रभः॥ ५०॥

"At a distance of thirteen Yojanas (or one hundred and four miles) from the northern shore of the ocean of fresh water, there stands a very large mountain possessing the brilliance of gold and as such known by the name of Jātarūpaśila (or consisting of golden rocks). (50)

तत्र चन्द्रप्रतीकाशं पन्नगं धरणीधरम्।
पद्मपत्रविशालाक्षं ततो द्रक्ष्यथ वानराः॥ ५१॥
आसीनं पर्वतस्याग्रे सर्वदेवनमस्कृतम्।
सहस्रशिरसं देवमनन्तं नीलवाससम्॥ ५२॥

"There you will find seated, O monkeys, in front of that mountain the thousand-headed serpent-god, Lord Ananta (Śeṣa), the supporter of the earth and the adored of all gods, shining like the moon and clad in blue, with eyes large as the petals of a lotus. (51-52)

त्रिशिराः काञ्चनः केतुस्तालस्तस्य महात्मनः।
स्थापितः पर्वतस्याग्रे विराजति सवेदिकः॥ ५३॥

"Planted in front of the mountain as an ensign of that high-souled being, shines brightly a golden palmyra tree with three main boughs and a platform for its base. (53)

पूर्वस्यां दिशि निर्माणं कृतं तत् त्रिदशेश्वरैः।
ततः परं हेममयः श्रीमानुदयपर्वतः॥ ५४॥

"The tree has been treated by gods as a boundary post, marking the end of the

eastern quarter. Beyond it lies the glorious eastern mountain of gold from which the sun is supposed to rise. (54)

तस्य कोटिर्दिवं स्पृष्ट्वा शतयोजनमायता।
जातरूपमयी दिव्या विराजति सवेदिका॥ ५५॥

"Kissing the heaven, its wonderful summit of gold, a hundred Yojanas (or eight hundred miles) long, shines brightly with the other mountains serving as its base. (55)

सालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः।
जातरूपमयैर्दिव्यैः शोभते सूर्यसंनिभैः॥ ५६॥

"It looks charming with heavenly sal, palmyra, Tamāla and Karṇikāra trees of gold in blossom, shining brightly as the sun. (56)

तत्र योजनविस्तारमुच्छ्रितं दशयोजनम्।
शृङ्गं सौमनसं नाम जातरूपमयं ध्रुवम्॥ ५७॥

"On that summit (a hundred Yojanas long, of the eastern mountain) there stands another everlasting golden peak, Saumanasa by name, a Yojana long and ten Yojanas high. (57)

तत्र पूर्वं पदं कृत्वा पुरा विष्णुस्त्रिविक्रमे।
द्वितीयं शिखरे मेरोश्चकार पुरुषोत्तमः॥ ५८॥

"Placing his first stride on that very peak in the process of covering all the three worlds in three strides in the former days, Lord Viṣṇu, the Supreme Person, placed the second on the peak of Mount Meru in heaven. (58)

उत्तरेण परिक्रम्य जम्बूद्वीपं दिवाकरः।
दृश्यो भवति भूयिष्ठं शिखरं तन्महोच्छ्रयम्॥ ५९॥

"The sun becomes most clearly visible to the inhabitants of Jambūdwīpa when circumambulating Jambūdwīpa from the north it ascends the said peak of great altitude. (59)

तत्र वैखानसा नाम वालखिल्या महर्षयः।
प्रकाशमाना दृश्यन्ते सूर्यवर्णास्तपस्विनः॥ ६०॥

"On that peak eminent sages named Vālakhilyas, who are all anchorites practising asceticism and are bright as the sun, are seen shedding their light. (60)

अयं सुदर्शनो द्वीपः पुरो यस्य प्रकाशते।
तस्मिंस्तेजश्च चक्षुश्च सर्वप्राणभृतामपि॥ ६१॥

"In front of the said eastern mountain shines the island of Sudarśana (so-called because it contains the lake named Sudarśana). Light as well as vision are secured by all living beings only when the sun shines on the aforesaid peak. (61)

शैलस्य तस्य पृष्ठेषु कन्दरेषु वनेषु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ६२॥

"On the peaks as well as in the caves and forests of the aforesaid mountain Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for at every place. (62)

काञ्चनस्य च शैलस्य सूर्यस्य च महात्मनः।
आविष्टा तेजसा संध्या पूर्वा रक्ता प्रकाशते॥ ६३॥

Illumined with the brilliance of Sumeru (the golden mountain) as well as of the magnanimous sun-god, the eastern horizon appears red. (63)

पूर्वमेतत् कृतं द्वारं पृथिव्या भुवनस्य च।
सूर्यस्योदयनं चैव पूर्वा ह्येषा दिगुच्यते॥ ६४॥

"This eastern mountain associated with the rising of the sun was evolved at the beginning of creation by Brahmā as the entrance for those entering the terrestrial region from the higher worlds as well as for those departing from it to the higher worlds. Hence this quarter is called the eastern (lit., the very first) quarter. (64)

तस्य शैलस्य पृष्ठेषु निर्झरेषु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ६५॥

"Rāvaṇa alongwith Sītā, a princess of the Videha territory, should be sought for everywhere on the summits, by the side of cascades and in the caves of the aforesaid mountain. (65)

ततः परमगम्या स्याद् दिक्पूर्वा त्रिदशावृता।
रहिता चन्द्रसूर्याभ्यामदृश्या तमसावृता॥ ६६॥

"Beyond that mountain the eastern quarter is inaccessible, inhabited as it is solely by the deity presiding over it, viz., Indra, is without the moon and the sun and as such remains enveloped in darkness (screened as it is from the sun by the eastern mountain standing between them) and, therefore, invisible. (66)

शैलेषु तेषु सर्वेषु कन्दरेषु नदीषु च।
ये च नोक्ता मयोद्देशा विचेया तेषु जानकी॥ ६७॥

"Sītā, daughter of Janaka, should be sought for on the peaks of all the above-mentioned mountains, at the banks of all the aforesaid rivers and in all the aforementioned caves as also in all other regions which have not been mentioned by me. (67)

एतावद् वानरैः शक्यं गन्तुं वानरपुङ्गवाः।
अभास्करममर्यादं न जानीमस्ततः परम्॥ ६८॥

"Only thus far can the monkeys proceed, O jewels among the monkeys ! We have no knowledge of the region beyond the eastern mountain, which is devoid of the sun and the other luminaries and is without limit. (68)

अभिगम्य तु वैदेहीं निलयं रावणस्य च।
मासे पूर्णे निवर्तध्वमुदयं प्राप्य पर्वतम्॥ ६९॥

"Having reached the eastern mountain and definitely found out Sītā as well as the abode of Rāvaṇa, return before a month is complete. (69)

ऊर्ध्वं मासान्न वस्तव्यं वसन् वध्यो भवेन्मम।
सिद्धार्थाः संनिवर्तध्वमधिगम्य च मैथिलीम्॥ ७०॥

"You should not tarry beyond a month; anyone doing will be punishable with death by me. Having found out Sītā (a princess of Mithilā) and thus achieved your end, return forthwith. (70)

महेन्द्रकान्तां वनषण्डमण्डितां
दिशं चरित्वा निपुणेन वानराः।
अवाप्य सीतां रघुवंशजप्रियां
ततो निवृत्ताः सुखिनो भविष्यथ॥ ७१॥

"Having combed with care the eastern quarter loved by the mighty Indra and graced with a number of forests, O monkeys, and having found Sītā, the beloved of Śrī Rāma (born in the line of Raghu), and having returned from that eastern quarter you will become happy." (71)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Specifying the different regions of the southern quarter and fixing a limit of one month for their return, Sugrīva dispatches Hanumān, Nīla, Aṅgada and others to that quarter for finding out the whereabouts of Sītā

ततः प्रस्थाप्य सुग्रीवस्तन्महद्वानरं बलम्।
दक्षिणां प्रेषयामास वानरानभिलक्षितान्॥ १॥

Having sent away that mighty host of monkeys to the east, Sugrīva then dispatched well-tried monkeys to the south. (1)

नीलमग्निसुतं चैव हनूमन्तं च वानरम्।
पितामहसुतं चैव जाम्बवन्तं महौजसम्॥ २॥
सुहोत्रं च शरारिं च शरगुल्मं तथैव च।
गजं गवाक्षं गवयं सुषेणं वृषभं तथा॥ ३॥
मैन्दं च द्विविदं चैव सुषेणं गन्धमादनम्।
उल्कामुखमनङ्गं च हुताशनसुतावुभौ॥ ४॥
अङ्गदप्रमुखान् वीरान् वीरः कपिगणेश्वरः।
वेगविक्रमसम्पन्नान् संदिदेश विशेषवित्॥ ५॥

The gallant and judicious Sugrīva, the lord of monkey bands, detailed heroes headed by Aṅgada, who were endowed with speed and prowess, viz., Nīla, son of the god of fire as also the monkey chief Hanumān as well as the exceptionally powerful Jāmbavān, the ruler of bears, son of Brahmā (the father of the progenitors of the universe), also Suhotra and Śarāri and even so Śaragulma, Gaja and Gavākṣa, Gavaya and Suṣeṇa (not Tārā's father) as well as Vṛṣabha, Mainda and Dwivida as also Suṣeṇa (also different from Tārā's father) and Gandhamādana, also Ulkāmukha and Anaṅga both sons of Hutāśana. (2—5)

तेषामग्रेसरं चैव बृहद्बलमथाङ्गदम्।
विधाय हरिवीराणामादिशद् दक्षिणां दिशम्॥ ६॥

Nay, appointing Aṅgada, who was possessed of extraordinary strength, as the leader of all the aforesaid monkey heroes, he forthwith assigned to them the southern quarter to be explored by them. (6)

ये केचन समुद्देशास्तस्यां दिशि सुदुर्गमाः।
कपीशः कपिमुख्यानां स तेषां समुदाहरत्॥ ७॥

The said lord of monkeys specifically mentioned to those monkey chiefs whatever regions were exceedingly difficult of access in that quarter. (7)

सहस्त्रशिरसं विन्ध्यं नानाद्रुमलतायुतम्।
नर्मदां च नदीं रम्यां महोरगनिषेविताम्॥ ८॥
ततो गोदावरीं रम्यां कृष्णवेणीं महानदीम्।
वरदां च महाभागां महोरगनिषेविताम्।
मेखलानुत्कलांश्चैव दशार्णनगराण्यपि॥ ९॥
आब्रवन्तीमवन्तीं च सर्वमेवानुपश्यत।
विदर्भानृष्टिकांश्चैव रम्यान् माहिषकानपि॥ १०॥
तथा वङ्गान् कलिङ्गांश्च कौशिकांश्च समन्ततः।
अन्वीक्ष्य दण्डकारण्यं सपर्वतनदीगुहम्॥ ११॥
नदीं गोदावरीं चैव सर्वमेवानुपश्यत।
तथैवान्ध्रांश्च पुण्ड्रांश्च चोलान् पाण्ड्यांश्च केरलान्॥ १२॥

He said to them : "Explore the Vindhyan range,* consisting of a thousand peaks and covered with trees and creepers of every description, as also the delightful river Narmadā infested with large serpents, then the lovely river Godāvarī and the big river Kṛṣṇaveṇī, as also the highly blessed river Varadā (now known as 'Wardhā'), also infested with huge serpents, as well as the territories of Mekhala and Utkala, also the

* Though situated to the north of the Prasravaṇa hill (in the vicinity of Kiṣkindhā), from where the messengers are being dispatched by Sugrīva, the Vindhyan range has been included in the list of places in the south evidently with reference to Āryāvarta, the region extending from the Arabian Sea to the Bay of Bengal and bounded by the Vindhyan range in the south.

cities of Daśārṇa (a territory to the south-east of Madhyadeśa), the cities of Ābravantī and Avanti (the modern Ujjain in Madhya Pradesh and all. Exploring on all sides the territories of Vidarbha (now forming part of the State of Mahārāṣṭra) and Ṛṣṭika as well as the delightful Māhiṣaka, as also the territories of Vaṅga (the modern Bengal) and Kaliṅga (Utkala) and Kauśika, and scouring the entire forest of Daṇḍaka with its mountains, rivers and caves, ransack the section of the river Godāvarī (washing the Daṇḍaka forest) and even so the territories of Andhra and Puṇḍra, Cola, Pāṇḍya and Kerala. (8—12)

अयोमुखश्च गन्तव्यः पर्वतो धातुमण्डितः।
विचित्रशिखरः श्रीमांश्चित्रपुष्पितकाननः॥ १३॥

"The glorious Ayomukha (Malaya) mountain too—adorned with minerals of various kinds, nay, consisting of wonderful peaks and clothed with lovely forests in blossom, ought to be visited. (13)

सुचन्दनवनोद्देशो मार्गितव्यो महागिरिः।
ततस्तामापगां दिव्यां प्रसन्नसलिलाशयाम्॥ १४॥
तत्र द्रक्ष्यथ कावेरीं विहृतामप्सरोगणैः।
तस्यासीनं नगस्याग्रे मलयस्य महौजसम्॥ १५॥
द्रक्ष्यथादित्यसंकाशमगस्त्यमृषिसत्तमम्।
ततस्तेनाभ्यनुज्ञाताः प्रसन्नेन महात्मना॥ १६॥
ताम्रपर्णीं ग्राहजुष्टां तरिष्यथ महानदीम्।
सा चन्दनवनैश्चित्रैः प्रच्छन्नद्वीपवारिणी॥ १७॥
कान्तेव युवती कान्तं समुद्रमवगाहते।
ततो हेममयं दिव्यं मुक्तामणिविभूषितम्॥ १८॥
युक्तं कवाटं पाण्ड्यानां गता द्रक्ष्यथ वानराः।
ततः समुद्रमासाद्य सम्प्रधार्यार्थनिश्चयम्॥ १९॥

The aforesaid extensive mountain, consisting as it does of parts which are covered with beautiful groves of sandalwood trees, should be combed. Then you will see there that blessed heavenly river, Kaveri, carrying pellucid waters and sported in by bevies of celestial nymphs. "Seated in front of the aforesaid Malaya mountain (referred to in verse 13 above by the name of Ayomukha), you will see Sage Agastya,* the foremost of Ṛṣis, endowed with great splendour and shining brightly like the sun. Duly permitted by that kindly disposed exalted soul, you will cross the great river Tāmraparṇī, infested with alligators. With its islands and water covered with lovely sandalwood trees, the river enters the sea even as a beloved youthful woman would meet her darling. Gone from there, O monkeys, you will see the wonderful golden gate of the city of the Pāṇḍyas (identified with modern Madurai), fitted into the fortification wall and studded with pearls and gems. Then, reaching the sea (the Bay of Bengal) and duly arriving at a decision about the matter in hand (viz., your capacity to cross the sea), you will act accordingly. (14—19)

अगस्त्येनान्तरे तत्र सागरे विनिवेशितः।
चित्रसानुनगः श्रीमान् महेन्द्रः पर्वतोत्तमः॥ २०॥
जातरूपमयः श्रीमानवगाढो महार्णवम्।
नानाविधैर्नगैः फुल्लैर्लताभिश्चोपशोभितम्॥ २१॥
देवर्षियक्षप्रवरैरप्सरोभिश्च शोभितम्।
सिद्धचारणसङ्घैश्च प्रकीर्णं सुमनोरमम्॥ २२॥
तमुपैति सहस्राक्षः सदा पर्वसु पर्वसु।
द्वीपस्तस्यापरे पारे शतयोजनविस्तृतः॥ २३॥
अगम्यो मानुषैर्दीप्तस्तं मार्गध्वं समन्ततः।
तत्र सर्वात्मना सीता मार्गितव्या विशेषतः॥ २४॥

"Between the moat of the city and the sea was set up by Agastya the glorious and splendid Mahendra mountain, the foremost of the mountains, made of gold and crowned

* A reference has already been made to a hermitage of Sage Agastya located in the north of Pancavaṭī. Even as Sage Vālmīki is believed to have had a number of hermitages at different places, it can be easily understood that besides the one located north of Pancavaṭī, he had another hermitage at the spot mentioned. Others are of opinion that the sage Agastya referred to here is different from the well-known Sage Agastya of Puranic fame.

with lovely peaks and trees, which has entered deep into the ocean on one side. Indra, the thousand-eyed god, ever visits on every fifteenth day of a dark fortnight the aforesaid mountain, highly pleasing to the mind, which is adorned with trees in blossom of every description as well as with creepers, graced by the foremost of gods, Ṛṣis and Yakṣas (a species of demigods) and celestial nymphs and thronged with hosts of Siddhas (a class of demigods endowed with mystic powers from their very brith) and Cāraṇas (celestial bards). On the other side of the ocean there is a resplendent island extending to a distance of one hundred Yojanas (or eight hundred miles), which is inaccessible to human beings. Scour it on all sides. There Sītā should be specially sought for with all one's mind. (20—24)

स हि देशस्तु वध्यस्य रावणस्य दुरात्मनः।
राक्षसाधिपतेर्वासः सहस्राक्षसमद्युतेः॥ २५॥

"The aforesaid land is without doubt the abode of the evil minded Rāvaṇa, the overlord of all ogres, whose brilliance compares with that of Indra (the thousand-eyed god) and who deserves in every way to be got rid of. (25)

दक्षिणस्य समुद्रस्य मध्ये तस्य तु राक्षसी।
अङ्गारकेति विख्याता छायामाक्षिप्य भोजिनी॥ २६॥

"In the middle of that southern ocean (now known as the Indian Ocean) there actually lives an ogress widely known by the name of Angārakā—who procures her prey by seizing the shadow of those flying in the air. (26)

एवं निःसंशयान् कृत्वा संशयान्नष्टसंशयाः।
मृगयध्वं नरेन्द्रस्य पत्नीममिततेजसः॥ २७॥

"Having removed through a careful search all doubts about the places of which you are doubtful, and thus rid of all doubts about the existence of Sītā, search for the consort of Śrī Rāma, a ruler of men, of limitless energy, elsewhere if she is not to be found there. (27)

तमतिक्रम्य लक्ष्मीवान् समुद्रे शतयोजने।
गिरिः पुष्पितको नाम सिद्धचारणसेवितः॥ २८॥
चन्द्रसूर्यांशुसंकाशः सागराम्बुसमाश्रयः।
भ्राजते विपुलैः शृङ्गैरम्बरं विलिखन्निव॥ २९॥

"In the ocean extending to a distance of one hundred Yojanas (or eight hundred miles) beyond the aforesaid island of Laṅkā (in the Indian Ocean) shines a glorious hill, Puṣpitaka by name, inhabited by Siddhas and Cāraṇas, nay, bright as the rays of the sun and the moon, partly submerged in the ocean on the northern side and scratching the vault of the heavens with its peaks as it were. (28-29)

तस्यैकं काञ्चनं शृङ्गं सेवते यं दिवाकरः।
श्वेतं राजतमेकं च सेवते यन्निशाकरः।
न तं कृतघ्नाः पश्यन्ति न नृशंसा न नास्तिकाः॥ ३०॥

"It has a golden peak, on which the sun lingers, and another white, made of silver, on which the moon rests. Neither the ungrateful nor the hardhearted, nor, again, the unbelieving can behold it. (30)

प्रणम्य शिरसा शैलं तं विमार्गथ वानराः।
तमतिक्रम्य दुर्धर्षं सूर्यवान्नाम पर्वतः॥ ३१॥
अध्वना दुर्विगाहेन योजनानि चतुर्दश।
ततस्तमप्यतिक्रम्य वैद्युतो नाम पर्वतः॥ ३२॥
सर्वकामफलैर्वृक्षैः सर्वकालमनोहरैः।
तत्र भुक्त्वा वरार्हाणि मूलानि च फलानि च॥ ३३॥
मधूनि पीत्वा जुष्टानि परं गच्छत वानराः।
तत्र नेत्रमनःकान्तः कुञ्जरो नाम पर्वतः॥ ३४॥
अगस्त्यभवनं यत्र निर्मितं विश्वकर्मणा।
तत्र योजनविस्तारमुच्छ्रितं दशयोजनम्॥ ३५॥
शरणं काञ्चनं दिव्यं नानारत्नविभूषितम्।
तत्र भोगवती नाम सर्पाणामालयः पुरी॥ ३६॥
विशालरथ्या दुर्धर्षा सर्वतः परिरक्षिता।
रक्षिता पन्नगैर्घोरैस्तीक्ष्णदंष्ट्रैर्महाविषैः॥ ३७॥

"Respectfully saluting that mountain with your head bent low, diligently carry on your search there, O monkeys! Beyond that

peak, which cannot be easily assailed, stands a mountain, Sūryavān by name, at a distance of fourteen Yojanas or one hundred and twelve miles from Puṣpitaka and accessible through a path which is difficult to tread. Then passing beyond it can be reached another mountain, Vaidyuta by name, covered with trees bearing fruits which yield all one's desires, and ever pleasing to the mind. Partaking of roots and fruits which are worthy of the best, and drinking honeys which are worth eating, proceed further, O monkeys ! In that very region rises another mountain, Kunjara by name, delightful to the eyes and the mind and on which there stands a dwelling of Sage Agastya, constructed by Viśwakarmā, the architect of gods. The heavenly edifice standing there extends to a distance of one Yojana or eight miles, is ten Yojanas high and is made of gold and adorned with jewels of various kinds. On that very mountain stands the city of Bhogavatī, a replica of the city of the same name in Rasātala, the sixth subterranean region, the home of serpents, with spacious streets, which is difficult to assail and is strongly fortified on all sides and guarded by highly poisonous and terrible snakes with sharp fangs. (31—37)

सर्पराजो महाघोरो यस्यां वसति वासुकिः।
निर्याय मार्गितव्या च सा च भोगवती पुरी॥ ३८॥

"The most dreadful king of serpents, Vāsuki, lives in this city in another form. Particularly making your way into it the said city of Bhogavatī too should be explored. (38)

तत्र चानन्तरोद्देशा ये केचन समावृताः।
तं च देशमतिक्रम्य महानृषभसंस्थितिः॥ ३९॥
सर्वरत्नमयः श्रीमानृषभो नाम पर्वतः।
गोशीर्षकं पद्मकं च हरिश्यामं च चन्दनम्॥ ४०॥
दिव्यमुत्पद्यते यत्र तच्चैवाग्निसमप्रभम्।
न तु तच्चन्दनं दृष्ट्वा स्प्रष्टव्यं तु कदाचन॥ ४१॥

"Whatever other places adjoining the city and hidden from view exist in that region should also be scoured. Nay, beyond the aforesaid region there rises a glorious and huge mountain, Ṛṣabha by name, which has the shape of a bull and is full of all kinds of jewels, and where Gośīrṣaka (having the colour of Gorocana), Padmaka (resembling a lotus in hue), Hariśyāma (possessing the hue of a Tamāla tree) and also Agnisamaprabha (possessing a brilliance equal to that of fire) species of celestial sandalwood trees grow. Seeing those species of sandalwood, however, you should never touch them on any account. (39—41)

रोहिता नाम गन्धर्वा घोरं रक्षन्ति तद्वनम्।
तत्र गन्धर्वपतयः पञ्च सूर्यसमप्रभाः॥ ४२॥
शैलूषो ग्रामणीः शिक्षः शुको बभ्रुस्तथैव च।
रविसोमाग्निवपुषां निवासः पुण्यकर्मणाम्॥ ४३॥
अन्ते पृथिव्या दुर्धर्षास्ततः स्वर्गजितः स्थिताः।
ततः परं न वः सेव्यः पितृलोकः सुदारुणः॥ ४४॥

"A class of Gandharvas (celestial musicians), Rohitas by name, guard that dreaded forest. Among them there are five Gandharva chiefs, whose brilliance equals that of the sun, viz., Śailūṣa, Grāmaṇī, Śikṣa, Śuka and even so Babhru. At the end of the earth beyond the Ṛṣabha mountain there is the abode of those who have performed meritorious deeds and are possessed of bodies shining like the sun, the moon and fire. Only those who have earned the heavenly regions and are difficult to overcome live there. The most fearful realm of the manes lying beyond that ought not to be visited by you. (42—44)

राजधानी यमस्यैषा कष्टेन तमसाऽऽवृता।
एतावदेव युष्माभिर्वीरा वानरपुंगवाः।
शक्यं विचेतुं गन्तुं वा नातो गतिमतां गतिः॥ ४५॥

"This capital of Yama (the god of retribution) is enveloped in a gloom which causes discomfort. Only thus far, O jewels among heroic monkeys, will it be possible for you to carry on your search or advance. Beyond that there is no access for earthly beings (lit., those possessed of motion). (45)

सर्वमेतत् समालोक्य यच्चान्यदपि दृश्यते।
गतिं विदित्वा वैदेह्याः संनिवर्तितुमर्हथ॥ ४६॥

"Ransacking all this area and whatever else can be seen, and finding out the whereabouts of Sītā (a princess of the Videha territory), you ought duly to retrace your steps. (46)

यश्च मासान्निवृत्तोऽग्रे दृष्टा सीतेति वक्ष्यति।
मत्तुल्यविभवो भोगैः सुखं स विहरिष्यति॥ ४७॥

"He who having returned before a month will say that Sītā has been discovered will pass his time happily in luxuries, enjoying a prosperity equal to mine. (47)

ततः प्रियतरो नास्ति मम प्राणाद् विशेषतः।
कृतापराधो बहुशो मम बन्धुर्भविष्यति॥ ४८॥

"None will be dearer to me than he; nay, he will be dearer to me than life. Even though he may have perpetrated many an offence, he will be my friend. (48)

अमितबलपराक्रमा भवन्तो
विपुलगुणेषु कुलेषु च प्रसूताः।
मनुजपतिसुतां यथा लभध्वं
तदधिगुणं पुरुषार्थमारभध्वम्॥ ४९॥

"Endowed as you are with immeasurable strength and prowess and born in families adorned with ample virtues, initiate your valuable effort in that direction in such a way that you may find out Sītā (daughter of a ruler of men)." (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Fixing a time-limit of one month, Sugrīva dispatches Suṣeṇa and others to conduct a search for Sītā in the western quarter

अथ प्रस्थाप्य स हरीन् सुग्रीवो दक्षिणां दिशम्।
अब्रवीन्मेघसंकाशं सुषेणं नाम वानरम्॥ १॥
तारायाः पितरं राजा श्वशुरं भीमविक्रमम्।
अब्रवीत् प्राञ्जलिर्वाक्यमभिगम्य प्रणम्य च॥ २॥

Having sent away monkeys to the southern quarter, and approaching and respectfully bowing down to a monkey, Suṣeṇa by name, Tārā's father, who looked like a cloud and was possessed of terrific prowess, King Sugrīva spoke to his father-in-law with folded hands as follows: (1-2)

महर्षिपुत्रं मारीचमर्चिष्मन्तं महाकपिम्।
वृतं कपिवरैः शूरैर्महेन्द्रसदृशद्युतिम्॥ ३॥
बुद्धिविक्रमसम्पन्नं वैनतेयसमद्युतिम्।
मरीचिपुत्रान् मारीचानर्चिर्माल्यान् महाबलान्॥ ४॥
ऋषिपुत्रांश्च तान् सर्वान् प्रतीचीमादिशद् दिशम्।
द्वाभ्यां शतसहस्राभ्यां कपीनां कपिसत्तमाः॥ ५॥
सुषेणप्रमुखा यूयं वैदेहीं परिमार्गथ।
सौराष्ट्रान् सहबाह्लीकांश्चन्द्रचित्रांस्तथैव च॥ ६॥
स्फीताञ्जनपदान् रम्यान् विपुलानि पुराणि च।
पुंनागगहनं कुक्षिं बकुलोद्दालकाकुलम्॥ ७॥
तथा केतकषण्डांश्च मार्गध्वं हरिपुङ्गवाः।
प्रत्यक्स्रोतोवहाश्चैव नद्यः शीतजलाः शिवाः॥ ८॥
तापसानामरण्यानि कान्तारगिरयश्च ये।
तत्र स्थलीर्मरुप्राया अत्युच्चशिशिराः शिलाः॥ ९॥

He also spoke to the great monkey Arciṣmān, son of an eminent sage Marīci by name and, therefore, nicknamed Mārīca (son of Marīci)—who was surrounded by gallant monkey chiefs, was possessed of an effulgence resembling that of the mighty Indra, was richly endowed with intelligence and prowess and was clothed with a splendour which equalled that of Garuḍa

(son of Vinatā)—as well as to the class of monkeys known as Arcirmālyas, also sons of Marīci and nicknamed Mārīcas, who were possessed of extraordinary might, and to the sons of other sages, and assigned the western quarter to them all. He said: "Followed by a couple of lakhs of monkeys, O jewels among monkeys, and with Suṣeṇa as your leader, search you carefully for Sītā (a princess of the Videha territory). Explore, O bulls among the monkeys, the territory of Saurāṣṭra and even so Candracitra (comprising the modern district of Mathura), Bāhlīka (the modern Balkh), as also the prosperous and lovely rural districts and big towns, the principality of Kukṣi (comprised in Madhya Pradesh), thick with Punnāga trees and thronged with Bakula and Uddālaka trees, as well as the thickets of Ketaka shrubs. Scour the auspicious streams flowing in a westerly direction and carrying cool waters, the groves of ascetics and whatever mountains covered with forests exist there as also uncultivated lands, consisting mostly of deserts, and very high and cold cliffs. (3—9)

गिरिजालावृतां दुर्गां मार्गित्वा पश्चिमां दिशम्।
ततः पश्चिममागम्य समुद्रं द्रष्टुमर्हथ॥ १०॥
तिमिनक्राकुलजलं गत्वा द्रक्ष्यथ वानराः।
ततः केतकषण्डेषु तमालगहनेषु च॥ ११॥
कपयो विहरिष्यन्ति नारिकेलवनेषु च।
तत्र सीतां च मार्गध्वं निलयं रावणस्य च॥ १२॥
वेलातलनिविष्टेषु पर्वतेषु वनेषु च।
मुरवीपत्तनं चैव रम्यं चैव जटापुरम्॥ १३॥
अवन्तीमङ्गलेपां च तथा चालक्षितं वनम्।
राष्ट्राणि च विशालानि पत्तनानि ततस्ततः॥ १४॥

"Having scoured the western quarter, covered with a network of mountains, which is difficult of access and going further west, you ought to visit the sea, now known as the Arabian Sea, whose water is stirred by Timis (fishes of enormous size) and crocodiles. Reaching there you will surely behold the sea, O monkeys ! On seeing the sea the monkeys will disport themselves in clusters of Ketaka shrubs and thickets of Tamāla trees as well as in groves of coconut trees. Search for Sītā as well as for the abode of Rāvaṇa in all these as well as on the hills and in forests located on the seashore. Also explore the town of Muravī (Morvi) as well as the lovely town of Jaṭāpura, the cities of Avantī and Aṅgalepā, the forest of Alakṣita as also the extensive kingdoms and towns here and there. (10—14)

सिन्धुसागरयोश्चैव संगमे तत्र पर्वतः।
महान् सोमगिरिर्नाम शतशृङ्गो महाद्रुमः॥ १५॥

"Nay, at the well-known meeting-place of the river Sindhu (Indus) and the sea there is a large mountain, Somagiri by name, consisting of a hundred peaks and covered with giant trees. (15)

तत्र प्रस्थेषु रम्येषु सिंहाः पक्षगमाः स्थिताः।
तिमिमत्स्यगजांश्चैव नीडान्यारोपयन्ति ते॥ १६॥

"On the lovely plateaus of that mountain dwell winged lions. They carry Timis, alligators and elephants to their nests. (16)

तानि नीडानि सिंहानां गिरिशृङ्गगताश्च ये।
दृप्तास्तृप्ताश्च मातङ्गास्तोयदस्वननिःस्वनाः॥ १७॥
विचरन्ति विशालेऽस्मिंस्तोयपूर्णे समन्ततः।
तस्य शृङ्गं दिवस्पर्शं काञ्चनं चित्रपादपम्॥ १८॥

"Full of pride on the honour of being carried on the back of these winged lions and gratified with the nourishment they get there, the elephants, who thus reach the mountain-peaks, range about the aforesaid nests on this extensive plateau, full of water on every side, emitting a cry resembling the rumbling of clouds. The said golden peak of Somagiri touches the heavens and is covered with lovely trees. (17-18)

सर्वमाशु विचेतव्यं कपिभिः कामरूपिभिः।
कोटिं तत्र समुद्रस्य काञ्चनीं शतयोजनाम्॥ १९॥
दुर्दर्शां पारियात्रस्य गत्वा द्रक्ष्यथ वानराः।
कोट्यस्तत्र चतुर्विंशद् गन्धर्वाणां तरस्विनाम्॥ २०॥

वसन्त्यग्निनिकाशानां घोराणां कामरूपिणाम्।
पावकार्चिःप्रतीकाशाः समवेताः समन्ततः॥ २१॥
नात्यासादयितव्यास्ते वानरैर्भीमविक्रमैः।
नादेयं च फलं तस्माद् देशात् किंचित् प्लवङ्गमैः॥ २२॥

"The whole of this mountain should be explored by the monkeys, who are capable of changing form at will. Arriving at that sea, O monkeys, you will behold the golden summit, a hundred Yojanas (or eight hundred miles) long and difficult to be seen by others, of the Pāriyātra mountain. On that summit dwell twenty-four crores of terrible Gandharvas (celestial musicians) full of speed, shining brightly as fire and capable of changing form at will. Effulgent as flames of fire and come together from all sides, they should not be given offence to by the monkeys even though they are possessed of terrific prowess nor should any fruit be plucked from that region by the monkeys. (19—22)

दुरासदा हि ते वीराः सत्त्ववन्तो महाबलाः।
फलमूलानि ते तत्र रक्षन्ते भीमविक्रमाः॥ २३॥

"For, the aforesaid heroes are dangerous to approach, are full of courage, possessed of extraordinary might and endowed with terrific prowess. They guard the fruits and roots growing there. (23)

तत्र यत्नश्च कर्तव्यो मार्गितव्या च जानकी।
नहि तेभ्यो भयं किंचित् कपित्वमनुवर्तताम्॥ २४॥

"Sītā, daughter of King Janaka, should be diligently sought for and an effort made to find out her whereabouts. Of course, there is no fear of any kind from them to you so long as you maintain your simian character. (24)

तत्र वैदूर्यवर्णाभो वज्रसंस्थानसंस्थितः।
नानाद्रुमलताकीर्णो वज्रो नाम महागिरिः॥ २५॥
श्रीमान् समुदितस्तत्र योजनानां शतं समम्।
गुहास्तत्र विचेतव्याः प्रयत्नेन प्लवङ्गमाः॥ २६॥

"In the vicinity of the Pāriyātra mountain in that ocean there is a large and glorious mountain, Vajra by name, which is possessed of splendour resembling that of a cat's-eye gem and solid as the composition of a diamond, nay, which is covered with trees and creepers of every description and is a hundred Yojanas (or eight hundred miles) high all round. The caves of that mountain should be explored with effort, O monkeys ! (25-26)

चतुर्भागे समुद्रस्य चक्रवान् नाम पर्वतः।
तत्र चक्रं सहस्त्रारं निर्मितं विश्वकर्मणा॥ २७॥

"Covering a quarter of the Arabian sea rises a mountain Cakravān by name. There a discus with a thousand spokes was forged by Viśwakarmā, the architect of gods. (27)

तत्र पञ्चजनं हत्वा हयग्रीवं च दानवम्।
आजहार ततश्चक्रं शङ्खं च पुरुषोत्तमः॥ २८॥

"Having slain Pañcajana, who had a conch for his body, as well as the demon Hayagrīva (so-called because he had the head of a horse on a human trunk), Lord Viṣṇu, the Supreme Person, took away the discus from the latter and the conch from the dead body of Pañcajana. (28)

तस्य सानुषु रम्येषु विशालासु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ २९॥

"Rāvaṇa alongwith Sītā, a princess of the Videha territory, should be sought for everywhere, on the lovely peaks and the extensive caves of the aforesaid mountain. (29)

योजनानि चतुःषष्टिर्वराहो नाम पर्वतः।
सुवर्णशृङ्गः सुमहानगाधे वरुणालये॥ ३०॥

"In the fathomless sea there is a huge mountain, Varāha by name, which is sixty-four Yojanas (or five hundred and twelve miles) long and has golden peaks. (30)

तत्र प्राग्ज्योतिषं नाम जातरूपमयं पुरम्।
यस्मिन् वसति दुष्टात्मा नरको नाम दानवः॥ ३१॥

"On that mountain is located the golden

city, Prāgjyotiṣapura by name; in it dwells the vile-minded demon named Naraka. (31)

तत्र सानुषु रम्येषु विशालासु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ३२॥

"Rāvaṇa with Sītā, a princess of the Videha territory, should be sought for everywhere, on the lovely peaks as well as in the extensive caves of that mountain. (32)

तमतिक्रम्य शैलेन्द्रं काञ्चनान्तरदर्शनम्।
पर्वतः सर्वसौवर्णो धाराप्रस्रवणायुतः॥ ३३॥

"Beyond the aforesaid Varāha, a ruler of mountains, in the depths of which gold can be perceived, rises a mountain, which is entirely of gold and contains as many as ten thousand cascades. (33)

तं गजाश्च वराहाश्च सिंहा व्याघ्राश्च सर्वतः।
अभिगर्जन्ति सततं तेन शब्देन दर्पिताः॥ ३४॥

"Reaching the aforesaid mountain, elephants and boars as well as lions and tigers incessantly emit a deep cry in all directions, made defiant by their own cry, coming back, as it were, in the form of an echo. (34)

यस्मिन् हरिहयः श्रीमान् महेन्द्रः पाकशासनः।
अभिषिक्तः सुरै राजा मेघो नाम स पर्वतः॥ ३५॥

"The said mountain, on which the glorious and mighty Indra (the ruler of gods), the tamer of the demon Pāka, who is distinguished by his green horse, was crowned king by the gods, is called by the name of Megha. (35)

तमतिक्रम्य शैलेन्द्रं महेन्द्रपरिपालितम्।
षष्टिं गिरिसहस्राणि काञ्चनानि गमिष्यथ॥ ३६॥
तरुणादित्यवर्णानि भ्राजमानानि सर्वतः।
जातरूपमयैर्वृक्षैः शोभितानि सुपुष्पितैः॥ ३७॥

"Passing beyond that king of mountains, protected on all sides by the mighty Indra, you will reach a range of sixty thousand golden hills, possessing the hue of the rising sun and embellished with golden trees in full blossom and as such shedding their light on all sides. (36-37)

तेषां मध्ये स्थितो राजा मेरुरुत्तमपर्वतः।
आदित्येन प्रसन्नेन शैलो दत्तवरः पुरा॥ ३८॥

"In their middle stands Mount Meru (Sāvarṇi), the foremost mountain, a veritable king among mountains, who was granted a boon in former days by the sun-god when the latter got pleased with the former. (38)

तेनैवमुक्तः शैलेन्द्रः सर्व एव त्वदाश्रयाः।
मत्प्रसादाद् भविष्यन्ति दिवा रात्रौ च काञ्चनाः॥ ३९॥

"The king of mountains was spoken to as follows by the sun-god: 'By my grace all those who seek your protection by day and by night will come to be of gold. (39)

त्वयि ये चापि वत्स्यन्ति देवगन्धर्वदानवाः।
ते भविष्यन्ति भक्ताश्च प्रभया काञ्चनप्रभाः॥ ४०॥

" 'Nay, gods, Gandharvas (celestial musicians) and demons, whosoever will dwell on you shall become my devotee and will shine like gold in point of brilliance.' (40)

विश्वेदेवाश्च वसवो मरुतश्च दिवौकसः।
आगत्य पश्चिमां संध्यां मेरुमुत्तमपर्वतम्॥ ४१॥
आदित्यमुपतिष्ठन्ति तैश्च सूर्योऽभिपूजितः।
अदृश्यः सर्वभूतानामस्तं गच्छति पर्वतम्॥ ४२॥

"Seeking Meru, the foremost mountain, at the time of the evening twilight as seen in the west, the gods Viśwedevas, Vasus and Maruts (the wind-gods) wait upon the sun-god and, duly worshipped by them, the sun-god seeks the western mountain behind which the sun is supposed to disappear and becomes invisible to all living beings. (41-42)

योजनानां सहस्राणि दश तानि दिवाकरः।
मुहूर्तार्धेन तं शीघ्रमभियाति शिलोच्चयम्॥ ४३॥

"In less than half an hour the sun rapidly reaches the said western mountain lying at a distance of ten thousand Yojanas (or eighty thousand miles). (43)

शृङ्गे तस्य महद्दिव्यं भवनं सूर्यसंनिभम्।
प्रासादगणसम्बाधं विहितं विश्वकर्मणा॥ ४४॥
शोभितं तरुभिश्चित्रैर्नानापक्षिसमाकुलैः।
निकेतं पाशहस्तस्य वरुणस्य महात्मनः॥ ४५॥

"On the summit of that mountain (Merusāvarṇi) there is a huge ethereal edifice, glorious as the sun and constructed by Viśwakarmā, the architect of gods, which is thick with a multitude of palaces, is graced by various trees thronged with birds of various species and is the abode of the high-souled Varuṇa (the god of water), who bears a noose in his hand. (44-45)

अन्तरा मेरुमस्तं च तालो दशशिरा महान्।
जातरूपमयः श्रीमान् भ्राजते चित्रवेदिकः॥ ४६॥

"Between Mount Merusāvarṇi and the western mountain shines a giant glorious palmyra tree of gold, consisting of ten principal boughs and supported by a wonderful base. (46)

तेषु सर्वेषु दुर्गेषु सरस्सु च सरित्सु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ ४७॥

"Rāvaṇa, alongwith Sītā, a princess of the Videha territory, should be sought for everywhere in all the well-known lakes, which are difficult of access, and rivers in this region. (47)

यत्र तिष्ठति धर्मज्ञस्तपसा स्वेन भावितः।
मेरुसावर्णिरित्येष ख्यातो वै ब्रह्मणा समः॥ ४८॥
प्रष्टव्यो मेरुसावर्णिर्महर्षिः सूर्यसंनिभः।
प्रणम्य शिरसा भूमौ प्रवृत्तिं मैथिलीं प्रति॥ ४९॥

"On the said mountain (Merusāvarṇi) dwells the eminent sage known by the name of Merusāvarṇi, who knows what is right, is illumined by his own asceticism and vies with Brahmā, the creator. Respectfully bowing down to him with your head placed on the ground, the said Merusāvarṇi, who shines brightly as the sun, should be approached with an inquiry concerning the news of Sītā (a princess of Mithilā). (48-49)

एतावज्जीवलोकस्य भास्करो रजनीक्षये।
कृत्वा वितिमिरं सर्वमस्तं गच्छति पर्वतम्॥ ५०॥

"Ridding this whole extent of the mortal world from the eastern to the western mountain of darkness at the close of night, the sun retires to the western mountain. (50)

एतावद् वानरैः शक्यं गन्तुं वानरपुङ्गवाः।
अभास्करममर्यादं न जानीमस्ततः परम्॥ ५१॥

"Only thus far is it possible for monkeys to proceed, O bulls among the monkeys! We have no knowledge of the region lying beyond the aforesaid extent, which is devoid of the sun and without limits. (51)

अवगम्य तु वैदेहीं निलयं रावणस्य च।
अस्तं पर्वतमासाद्य पूर्णे मासे निवर्तत॥ ५२॥

"Reaching the western mountain and finding out Sītā as well as the abode of Rāvaṇa retrace your steps as soon as a month is complete. (52)

ऊर्ध्वं मासान्न वस्तव्यं वसन् वध्यो भवेन्मम।
सहैव शूरो युष्माभिः श्वशुरो मे गमिष्यति॥ ५३॥

"You should not tarry beyond a month; anyone so tarrying will be liable to be killed by me. My valiant father-in-law too will go with you. (53)

श्रोतव्यं सर्वमेतस्य भवद्भिर्दिष्टकारिभिः।
गुरुरेष महाबाहुः श्वशुरो मे महाबलः॥ ५४॥

"All his words should be listened to by you, obeying his commands. This mighty-armed father-in-law of mine is possessed of extraordinary might and is worthy of my adoration and, therefore, worthy of respect for you too. (54)

भवन्तश्चापि विक्रान्ताः प्रमाणं सर्व एव हि।
प्रमाणमेनं संस्थाप्य पश्यध्वं पश्चिमां दिशम्॥ ५५॥

"You too are powerful and indeed you have the initiative, all and sundry. Yet explore the western quarter establishing him as the sole authority in all matters. (55)

दृष्टायां तु नरेन्द्रस्य पत्न्याममिततेजसः।
कृतकृत्या भविष्यामः कृतस्य प्रतिकर्मणा॥ ५६॥

We shall have accomplished our purpose through requital of the service rendered (to us by Śrī Rāma) only when the consort of Śrī Rāma (a ruler of men), who is endowed with immeasurable energy, has been seen. (56)

अतोऽन्यदपि यत्कार्यं कार्यस्यास्य प्रियं भवेत्।
सम्प्रधार्य भवद्भिश्च देशकालार्थसंहितम्॥ ५७॥

Duly ascertaining whatever work other than the business in hand (viz., the discovery of Sītā) is contributory to this should be accomplished by you conformably with the place, time and purpose." (57)

ततः सुषेणप्रमुखाः प्लवङ्गाः
सुग्रीववाक्यं निपुणं निशम्य।
आमन्त्र्य सर्वे प्लवगाधिपं ते
जग्मुर्दिशं तां वरुणाभिगुप्ताम्॥ ५८॥

Having carefully listened to the command of Sugrīva and taking leave of the suzerain lord of monkeys, all the aforesaid monkeys headed by Suṣeṇa then proceeded to the wellknown western quarter guarded by Varuṇa, the god of waters. (58)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Sugrīva dispatches a contingent of monkeys under the leadership of Śatabali in order to seek for Sītā in the northern quarter

ततः संदिश्य सुग्रीवः श्वशुरं पश्चिमां दिशम्।
वीरं शतबलिं नाम वानरं वानरेश्वरः॥ १॥
उवाच राजा सर्वज्ञः सर्ववानरसत्तमः।
वाक्यमात्महितं चैव रामस्य च हितं तदा॥ २॥

Having duly directed his father-in-law, Suṣeṇa, to the western quarter, King Sugrīva, the lord of monkeys and the foremost of all monkeys, who knew everything connected with his work, then delivered to the valiant monkey, Śatabali by name, the following message, which was conducive to his own good as well as to the good of Śrī Rāma at that time : (1-2)

वृतः शतसहस्रेण त्वद्विधानां वनौकसाम्।
वैवस्वतसुतैः सार्धं प्रविष्टः सर्वमन्त्रिभिः॥ ३॥
दिशं ह्युदीचीं विक्रान्त हिमशैलावतंसिकाम्।
सर्वतः परिमार्गध्वं रामपत्नीं यशस्विनीम्॥ ४॥

"Indeed, having penetrated into the northern quarter, adorned by the Himālaya mountain, with all your counsellors, sons of God Yama (son of the sun-god), and accompanied by a lakh of monkeys like you, search all round for the illustrious Sītā, the spouse of Śrī Rāma, O powerful monkey ! (3-4)

अस्मिन् कार्ये विनिर्वृत्ते कृते दाशरथेः प्रिये।
ऋणान्मुक्ता भविष्यामः कृतार्थार्थविदां वराः॥ ५॥

"When this task of conducting a search for Sītā has been fully accomplished and what is pleasing to Śrī Rāma (son of Emperor Daśaratha) done, we shall have been released from a debt and shall have accomplished our purpose, O jewel among those knowing their purpose ! (5)

कृतं हि प्रियमस्माकं राघवेण महात्मना।
तस्य चेत्प्रतिकारोऽस्ति सफलं जीवितं भवेत्॥ ६॥

"Indeed a kindly act was done to us by the high-souled Śrī Rāma. Our life will have borne fruit if that service is requited by us. (6)

अर्थिनः कार्यनिर्वृत्तिमकर्तुरपि यश्चरेत्।
तस्य स्यात् सफलं जन्म किं पुनः पूर्वकारिणः॥ ७॥

"The birth of that individual is fruitful, who accomplishes the work of a suppliant even though the latter has done nothing for that individual before; how much more fruitful is the birth of the individual who accomplishes the work of one who has rendered good offices to him in the past? (7)

एतां बुद्धिं समास्थाय दृश्यते जानकी यथा।
तथा भवद्भिः कर्तव्यमस्मत्प्रियहितैषिभिः॥ ८॥

"Arriving at this conclusion, an endeavour should be made by you, who seek to do a kindly act to us and wish well of us, so as to ensure that Sītā (daughter of King Janaka) is found out. (8)

अयं हि सर्वभूतानां मान्यस्तु नरसत्तमः।
अस्मासु च गतः प्रीतिं रामः परपुरंजयः॥ ९॥

"Indeed Śrī Rāma standing before you, the conqueror of enemies' cities, is worthy of respect to all created beings, is the foremost of men and has cultivated friendship with us. (9)

इमानि बहुदुर्गाणि नद्यः शैलान्तराणि च।
भवन्तः परिमार्गन्तु बुद्धिविक्रमसम्पदा॥ १०॥

"With the wealth of your acumen and prowess explore you the following many places difficult of access, streams and defiles. (10)

तत्र म्लेच्छान् पुलिन्दांश्च शूरसेनांस्तथैव च।
प्रस्थलान् भरतांश्चैव कुरूंश्च सह मद्रकैः॥ ११॥
काम्बोजयवनांश्चैव शकानां पत्तनानि च।
अन्वीक्ष्य दरदांश्चैव हिमवन्तं विचिन्वथ॥ १२॥

"Scouring the lands of the Mlecchas (beef-eaters) and Pulindas and, even so, that of the Śūrasenas (the area round about Mathurā), nay, those of the Prasthalas and Bharatas, as also the lands of the Kurus (about the site of the modern Delhi) and the Madra, the Kāmbojas and Yavanas, also the towns of Śakas and the lands of the Daradas (living beyond Peshawar) there, explore the Himalayan range. (11-12)

लोध्रपद्मकषण्डेषु देवदारुवनेषु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ १३॥

"Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of Lodhra and Padmaka trees (a species of sandalwood) as well as in the groves of deodar in the Himālayan region. (13)

ततः सोमाश्रमं गत्वा देवगन्धर्वसेवितम्।
कालं नाम महासानुं पर्वतं तं गमिष्यथ॥ १४॥

"Visiting the hermitage of the sage Soma, which is inhabited by gods and the Gandharvas (celestial musicians), you will then reach the celebrated Kāla mountain, which is crowned with a high peak. (14)

महत्सु तस्य शैलेषु पर्वतेषु गुहासु च।
विचिन्वत महाभागां रामपत्नीमनिन्दिताम्॥ १५॥

"Search for the highly blessed Sītā (the spouse of Śrī Rāma), who is beyond reproach, on the extensive offshoots, both small and big, as well as in the caves of the aforesaid mountain. (15)

तमतिक्रम्य शैलेन्द्रं हेमगर्भं महागिरिम्।
ततः सुदर्शनं नाम पर्वतं गन्तुमर्हथ॥ १६॥

"Passing beyond the huge Kāla mountain (a ruler of mountains), containing gold mines, you should then seek the mountain named Sudarśana. (16)

ततो देवसखो नाम पर्वतः पतगालयः।
नानापक्षिसमाकीर्णो विविधद्रुमभूषितः॥ १७॥

"Beyond that rises a mountain, Devasakha by name, the refuge of birds, which is thickly crowded with every variety

of winged creatures and is graced by trees of every species. (17)

तस्य काननषण्डेषु निझरिषु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ १८॥

"Rāvaṇa alongwith Sītā (a princess of the Videha territory) should be sought for everywhere in the thickets of the woods, near the cascades as well as in the caves of that mountain. (18)

तमतिक्रम्य चाकाशं सर्वतः शतयोजनम्।
अपर्वतनदीवृक्षं सर्वसत्त्वविवर्जितम्॥ १९॥

"Beyond that stretches a desolate expanse, a hundred Yojanas (or eight hundred miles) in extent on each side, which is devoid of mountains, rivers and trees and is entirely without any living being. (19)

तत्तु शीघ्रमतिक्रम्य कान्तारं रोमहर्षणम्।
कैलासं पाण्डुरं प्राप्य हृष्टा यूयं भविष्यथ॥ २०॥

"Speedily crossing the said wilderness, which makes one's hair stand on end, you will be delighted to reach the white Kailāsa mountain. (20)

तत्र पाण्डुरमेघाभं जाम्बूनदपरिष्कृतम्।
कुबेरभवनं रम्यं निर्मितं विश्वकर्मणा॥ २१॥
विशाला नलिनी यत्र प्रभूतकमलोत्पला।
हंसकारण्डवाकीर्णा अप्सरोगणसेविता॥ २२॥

"On the aforesaid mountain stands the lovely palace of Kubera (the god of riches and the deity presiding over the northern quarter), resembling a white cloud and embellished with gold, which was constructed by Viśwakarmā (the architect of gods), and where exists an extensive lotus-pond, abounding in lotuses and water-lilies, crowded with swans and Kāraṇḍavas (a species of ducks) and frequented by bevies of celestial nymphs. (21-22)

तत्र वैश्रवणो राजा सर्वलोकनमस्कृतः।
धनदो रमते श्रीमान् गुह्यकैः सह यक्षराट्॥ २३॥

"The glorious King Kubera (the bestower of riches), son of Sage Viśravā and the ruler of Yakṣas (a class of demigods), who is greeted by the whole world, disports himself on that mountain with Guhyakas (Yakṣas). (23)

तस्य चन्द्रनिकाशेषु पर्वतेषु गुहासु च।
रावणः सह वैदेह्या मार्गितव्यस्ततस्ततः॥ २४॥

"On the offshoots, shining brightly as the moon, as well as in the caves of that mountain should Rāvaṇa alongwith Sītā (a princess of the Videha territory) be sought for everywhere. (24)

क्रौञ्चं तु गिरिमासाद्य बिलं तस्य सुदुर्गमम्।
अप्रमत्तैः प्रवेष्टव्यं दुष्प्रवेशं हि तत् स्मृतम्॥ २५॥

"Reaching the Krauñca mountain, its cave, which is, however, most difficult of access, should be penetrated into by you, remaining vigilant all the time, as the cave is said to be difficult to enter into. (25)

वसन्ति हि महात्मानस्तत्र सूर्यसमप्रभाः।
देवैरभ्यर्थिताः सम्यग् देवरूपा महर्षयः॥ २६॥

"Invited by the gods, high-souled eminent sages, who are effulgent as the sun and are truly god-like, actually dwell in that cave. (26)

क्रौञ्चस्य तु गुहाश्चान्याः सानूनि शिखराणि च।
निर्दराश्च नितम्बाश्च विचेतव्यास्ततस्ततः॥ २७॥

"Other caves too, plateaus and peaks as also caverns and slopes too of the Krauñca mountain should be explored here and there. (27)

अवृक्षं कामशैलं च मानसं विहगालयम्।
न गतिस्तत्र भूतानां देवानां न च रक्षसाम्॥ २८॥

"The treeless peak (of the same mountain), Mānasa, which grants the desires of all by its very sight and which is beyond the reach of birds, should also be ransacked. There is no attraction there for genii and gods nor for ogres. (28)

स च सर्वैर्विचेतव्यः ससानुप्रस्थभूधरः।
क्रौञ्चं गिरिमतिक्रम्य मैनाको नाम पर्वतः॥ २९॥

"The said Krauñca mountain should be scoured with its peaks, plateaus and offshoots

by all of you. Beyond the Krauñca mountain rises a mountain, Maināka by name. (29)

मयस्य भवनं तत्र दानवस्य स्वयंकृतम्।
मैनाकस्तु विचेतव्यः ससानुप्रस्थकन्दरः॥ ३०॥

"The abode of the demon Maya, constructed by himself, stands on it. The said Maināka too should be explored by you alongwith its summits, tablelands and caves. (30)

स्त्रीणामश्वमुखीनां तु निकेतस्तत्र तत्र तु।
तं देशं समतिक्रम्य आश्रमं सिद्धसेवितम्॥ ३१॥

"The abodes of Kinnara women (whose heads resemble the heads of horses) are seen here and there. Passing clearly beyond that region you will see a hermitage occupied by perfect beings. (31)

सिद्धा वैखानसा यत्र वालखिल्याश्च तापसाः।
वन्दितव्यास्ततः सिद्धास्तपसा वीतकल्मषाः॥ ३२॥
प्रष्टव्या चापि सीतायाः प्रवृत्तिर्विनयान्वितैः।
हेमपुष्करसंछन्नं तत्र वैखानसं सरः॥ ३३॥
तरुणादित्यसंकाशैर्हंसैर्विचरितं शुभैः।
औपवाह्यः कुबेरस्य सार्वभौम इति स्मृतः॥ ३४॥
गजः पर्येति तं देशं सदा सह करेणुभिः।
तत् सरः समतिक्रम्य नष्टचन्द्रदिवाकरम्।
अनक्षत्रगणं व्योम निष्पयोदमनादितम्॥ ३५॥

"In that hermitage dwell ascetics of the orders of Vaikhānasas and Vālakhilyas, who have reached perfection. The said realized souls, who have been completely rid of sin through askesis, should then be saluted and information concerning Sītā should be sought from them by you in all humility. Close to that hermitage there is a lake called Vaikhānasa (after those ascetics), covered with golden lotuses and frequented by beautiful swans shining brightly as the rising sun. The elephant, carrying Kubera on its back and known by the name of Sārvabhauma, always roams about the aforesaid region with she-elephants. Clearly beyond the aforesaid lake stretches the vast expanse of the sky devoid of the moon and the sun as well as of the hosts of stars and without clouds and their rumbling. (32—35)

गभस्तिभिरिवार्कस्य स तु देशः प्रकाश्यते।
विश्राम्यद्भिस्तपः सिद्धैर्देवकल्पैः स्वयंप्रभैः॥ ३६॥

"That region is, however, illumined, as if by (so many) rays of the sun, by self-effulgent god-like sages, who have attained God-Realization through askesis and repose there. (36)

तं तु देशमतिक्रम्य शैलोदा नाम निम्नगा।
उभयोस्तीरयोस्तस्याः कीचका नाम वेणवः॥ ३७॥

"Beyond that region, again, flows a river named Śailodā. On both its banks there are bamboos of the Kīcaka species (which are hollow within and as such make a rattling or whistling sound when the wind passes through them). (37)

ते नयन्ति परं तीरं सिद्धान् प्रत्यानयन्ति च।
उत्तराः कुरवस्तत्र कृतपुण्यप्रतिश्रयाः॥ ३८॥

"Getting interlaced the bamboos growing on both the banks enable the aforesaid God-realized souls to reach the opposite bank and return. "The land of the Uttara (northern) Kurus, the abode of those who have done meritorious deeds, stretches on the bank of the aforesaid Śailodā river. (38)

ततः काञ्चनपद्माभिः पद्मिनीभिः कृतोदकाः।
नीलवैदूर्यपत्राढ्या नद्यस्तत्र सहस्रशः॥ ३९॥

"Further on, in that land there are thousands of streams rich in lotus leaves, dark-green as a cat's-eye jewel, whose waters are joined with lotus-ponds containing golden lotuses. (39)

रक्तोत्पलवनैश्चात्र मण्डिताश्च हिरण्मयैः।
तरुणादित्यसंकाशा भान्ति तत्र जलाशयाः॥ ४०॥
महार्हमणिपत्रैश्च काञ्चनप्रभकेसरैः।
नीलोत्पलवनैश्चित्रैः स देशः सर्वतो वृतः॥ ४१॥
निस्तुलाभिश्च मुक्ताभिर्मणिभिश्च महाधनैः।
उद्धूतपुलिनास्तत्र जातरूपैश्च निम्नगाः॥ ४२॥

सर्वरत्नमयैश्चित्रैरवगाढा नगोत्तमैः।
जातरूपमयैश्चापि हुताशनसमप्रभैः॥ ४३॥
नित्यपुष्पफलास्तत्र नगाः पत्ररथाकुलाः।
दिव्यगन्धरसस्पर्शाः सर्वकामान् स्रवन्ति च॥ ४४॥
नानाकाराणि वासांसि फलन्त्यन्ये नगोत्तमाः।
मुक्तावैदूर्यचित्राणि भूषणानि तथैव च।
स्त्रीणां यान्यनुरूपाणि पुरुषाणां तथैव च॥ ४५॥

"Lakes possessing the hue of the rising sun and adorned with clumps of red golden lotuses spread their charm in this land. The said land (of the Uttara Kurus) is covered on all sides with wonderful clumps of blue lotuses with petals of precious gems and filaments shining as gold. Nay, the rivers there have their sandy banks strewn with round pearls and gems of great value as also with pieces of gold, and are hemmed in with marvellous and excellent mountains of all kinds of jewels as well as of gold effulgent as fire. The trees there are thronged with birds and are ever full of flowers and fruits, possess an ethereal fragrance, taste and touch and yield all one's desires. Other excellent trees yield costumes of every shape and size and even so ornaments set with pearls and cat's-eye jewels—costumes and ornaments which are fit for women and, even so, for men. (40—45)

सर्वर्तुसुखसेव्यानि फलन्त्यन्ये नगोत्तमाः।
महार्हमणिचित्राणि फलन्त्यन्ये नगोत्तमाः॥ ४६॥

"Other excellent trees bear fruit which can be gladly partaken of in all seasons; while still other excellent trees bring forth wonderful fruits looking like precious gems. (46)

शयनानि प्रसूयन्ते चित्रास्तरणवन्ति च।
मनःकान्तानि माल्यानि फलन्त्यत्रापरे द्रुमाः॥ ४७॥
पानानि च महार्हाणि भक्ष्याणि विविधानि च।
स्त्रियश्च गुणसम्पन्ना रूपयौवनलक्षिताः॥ ४८॥

"Other trees in this land yield beds provided with variegated coverlets and garlands which are pleasing to the mind, costly drinks and viands of various kinds as well as women possessed of every accomplishment and distinguished for their comeliness and youth. (47-48)

गन्धर्वाः किन्नराः सिद्धा नागा विद्याधरास्तथा।
रमन्ते सततं तत्र नारीभिर्भास्वरप्रभाः॥ ४९॥

"Gandharvas (celestial musicians), Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man), Siddhas, Nāgas (serpent-demons with a human face and serpent-like body) and Vidyādharas (celestial artists) of dazzling splendour revel with their women. (49)

सर्वे सुकृतकर्माणः सर्वे रतिपरायणाः।
सर्वे कामार्थसहिता वसन्ति सह योषितः॥ ५०॥

"All beings living there have performed meritorious deeds in their past lives, all are given over to amorous enjoyment, all are endowed with wealth and luxuries and all live with young women. (50)

गीतवादित्रनिर्घोषः सोत्कृष्टहसितस्वनः।
श्रूयते सततं तत्र सर्वभूतमनोरमः॥ ५१॥

"The sound of singing and musical instruments, blended with peals of sweet laughter and pleasing to the mind of all created beings is constantly heard there. (51)

तत्र नामुदितः कश्चिन्नात्र कश्चिदसत्प्रियः।
अहन्यहनि वर्धन्ते गुणास्तत्र मनोरमाः॥ ५२॥

"None is unhappy there nor is anyone fond of evil deeds. Virtues which are delightful to the mind develop there from day to day. (52)

समतिक्रम्य तं देशमुत्तरः पयसां निधिः।
तत्र सोमगिरिर्नाम मध्ये हेममयो महान्॥ ५३॥

"Beyond the aforesaid region (viz., the land of the Uttara Kurus) stretches the Northern Sea. There in the middle rises a huge mountain of gold, Somagiri by name. (53)

इन्द्रलोकगता ये च ब्रह्मलोकगताश्च ये।
देवास्तं समवेक्षन्ते गिरिराजं दिवं गताः॥ ५४॥

"Those who have ascended to heaven as well as the gods who dwell in Indra's heaven and those who reside in the realm of Brahmā (the creator) vividly perceive that lordly mountain. (54)

स तु देशो विसूर्योऽपि तस्य भासा प्रकाशते।
सूर्यलक्ष्म्याभिविज्ञेयस्तपतेव विवस्वता॥ ५५॥

"Though without the sun, that region remains actually lighted by the brilliance of the mountain as though by the scorching sun, and should be recognized as blessed with the brilliance of the sun. (55)

भगवांस्तत्र विश्वात्मा शम्भुरेकादशात्मकः।
ब्रह्मा वसति देवेशो ब्रह्मर्षिपरिवारितः॥ ५६॥

"There dwells Lord Viṣṇu (the Soul of the universe), as well as Lord Śiva (the Source of all blessings), manifested in the form of the eleven Rudras, and, even so, Brahmā (the creator), the sovereign of gods, surrounded by Brāhmaṇa sages (Mārīca and others, his mind-born sons). (56)

न कथंचन गन्तव्यं कुरूणामुत्तरेण वः।
अन्येषामपि भूतानां नानुक्रामति वै गतिः॥ ५७॥

"You should on no account venture to the north of the Uttara Kurus. No way lies beyond for other created beings either. (57)

स हि सोमगिरिर्नाम देवानामपि दुर्गमः।
तमालोक्य ततः क्षिप्रमुपावर्तितुमर्हथ॥ ५८॥

"The aforesaid Mount Somagiri, they say, is really speaking difficult of access even for gods. Having sighted it, you ought speedily to return from that place from where you catch sight of it. (58)

एतावद् वानरैः शक्यं गन्तुं वानरपुंगवाः।
अभास्करममर्यादं न जानीमस्ततः परम्॥ ५९॥

"Thus far only it is possible for monkeys to proceed, O jewels among the monkeys! We have no knowledge whatsoever of the region beyond it, which is devoid of the sun and without limit. (59)

सर्वमेतद् विचेतव्यं यन्मया परिकीर्तितम्।
यदन्यदपि नोक्तं च तत्रापि क्रियतां मतिः॥ ६०॥

"All this area, described by me, should be scoured by you. And a resolve should be made by you even for exploring what other places have not been mentioned. (60)

ततः कृतं दाशरथेर्महत्प्रियं
महत्प्रियं चापि ततो मम प्रियम्।
कृतं भविष्यत्यनिलानलोपमा
विदेहजादर्शनजेन कर्मणा॥ ६१॥

"Through the endeavour that will be made by you in the course of your search, leading eventually to a sight of Sītā (daughter of King Videha), something which is highly pleasing to Śrī Rāma (son of Emperor Daśaratha) will have been done by you; nay, through the same act what is even much more pleasing to me will have been accomplished, O monkeys vying with the god of fire and the wind-god! (61)

ततः कृतार्थाः सहिताः सबान्धवा
मयार्चिताः सर्वगुणैर्मनोरमैः।
चरिष्यथोर्वीं प्रति शान्तशत्रवः
सहप्रिया भूतधराः प्लवंगमाः॥ ६२॥

"Propitiated by me as a sequel to your invaluable services through presents endowed with all excellences and delightful to the mind; nay, rid of all enmity, accomplished of purpose, and capable of sustaining other created beings, you will range the earth with your friends and relatives as well as with your beloved mates, O monkeys!" (62)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

With a view to inspiring confidence in Sītā, when found, Śrī Rāma hands over to Hanumān his signet ring as a token of recognition while sending him away to the south. Bowing down at Śrī Rāma's feet, Hanumān leaves his presence alongwith a contingent of the Vānara forces

विशेषेण तु सुग्रीवो हनूमत्यर्थमुक्तवान्।
स हि तस्मिन् हरिश्रेष्ठे निश्चितार्थोऽर्थसाधने॥ १॥

Sugrīva for his part broached the subject (of conducting a search for Sītā) in particular before Hanūmān, for, so far as the question of achieving that purpose was concerned, he was sure about that jewel among monkeys being able to accomplish the task. (1)

अब्रवीच्च हनूमन्तं विक्रान्तमनिलात्मजम्।
सुग्रीवः परमप्रीतः प्रभुः सर्ववनौकसाम्॥ २॥

Nay, supremely pleased with Hanūmān, Sugrīva, the lord of all the denizens of the forest, spoke as follows to Hanumān, the valiant son of the wind-god : (2)

न भूमौ नान्तरिक्षे वा नाम्बरे नामरालये।
नाप्सु वा गतिसङ्गं ते पश्यामि हरिपुंगव॥ ३॥

"Neither on earth nor in the air nor again in the sky nor in heaven (the abode of immortals) nor in waters for that matter do I find any obstruction to your movement, O bull among the monkeys ! (3)

सासुराः सहगन्धर्वाः सनागनरदेवताः।
विदिताः सर्वलोकास्ते ससागरधराधराः॥ ४॥

"All the worlds inhabited by demons, by Gandharvas, by Nāgas (semi-divine beings having the face of a man and the body of a serpent and said to inhabit Pātāla), by human beings and by gods and including oceans and mountains are known to you. (4)

गतिर्वेगश्च तेजश्च लाघवं च महाकपे।
पितुस्ते सदृशं वीर मारुतस्य महौजसः॥ ५॥

"Your unhampered movement and speed, energy and adroitness too are similar to those found in your father, the wind-god, who is possessed of extraordinary strength, O heroic and great monkey ! (5)

तेजसा वापि ते भूतं न समं भुवि विद्यते।
तद् यथा लभ्यते सीता तत्त्वमेवानुचिन्तय॥ ६॥

"There is no created being on earth equal to you in vigour either. Therefore, you alone should ponder on the way in which Sītā may be found. (6)

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः।
देशकालानुवृत्तिश्च नयश्च नयपण्डित॥ ७॥

"Nay, in you alone, O Hanumān, repose strength, wisdom, prowess, conformability to place and time, and prudence too, O past master in statecraft !" (7)

ततः कार्यसमासङ्गमवगम्य हनूमति।
विदित्वा हनुमन्तं च चिन्तयामास राघवः॥ ८॥

Concluding from the aforesaid words of Sugrīva that the success of the venture depended on Hanūmān, and also knowing Hanūmān to be capable of accomplishing the work, Śrī Rāma (a scion of Raghu) reflected as follows : (8)

सर्वथा निश्चितार्थोऽयं हनूमति हरीश्वरः।
निश्चितार्थतरश्चापि हनूमान् कार्यसाधने॥ ९॥

"This lord of monkeys is cock-sure about Hanūmān being capable of accomplishing the work entrusted to him, while Hanumān too is even more confident about his being able to accomplish the task. (9)

तदेवं प्रस्थितस्यास्य परिज्ञातस्य कर्मभिः।
भर्त्रा परिगृहीतस्य ध्रुवः कार्यफलोदयः॥ १०॥

"Therefore, the success of the endeavour of Hanumān, who has been tested by his deeds and chosen for this work by his master, and who is now moving out (in obedience to his master's call) is certain." (10)

तं समीक्ष्य महातेजा व्यवसायोत्तरं हरिम्।
कृतार्थ इव संहृष्टः प्रहृष्टेन्द्रियमानसः॥ ११॥

Perceiving the aforesaid monkey, Hanumān, who was pre-eminent in accomplishing the work entrusted to him, Śrī Rāma, who was endowed with extraordinary energy, felt overjoyed as though he had gained his end, his senses and mind thrilled with delight. (11)

ददौ तस्य ततः प्रीतः स्वनामाङ्कोपशोभितम्।
अङ्गुलीयमभिज्ञानं राजपुत्र्याः परंतपः॥ १२॥

Full of joy, Śrī Rāma (the scourge of his foes) gave to Hanumān a ring inscribed with his name as a token of identification to Sītā (the daughter of a king). (12)

अनेन त्वां हरिश्रेष्ठ चिह्नेन जनकात्मजा।
मत्सकाशादनुप्राप्तमनुद्विग्नानुपश्यति॥ १३॥

He said to him, "Through this token, O jewel among the monkeys, Sītā (the daughter of Janaka) will unperturbedly recognize you to have arrived from my presence. (13)

व्यवसायश्च ते वीर सत्त्वयुक्तश्च विक्रमः।
सुग्रीवस्य च संदेशः सिद्धिं कथयतीव मे॥ १४॥

"Nay, your resolution as well as your prowess coupled with courage as also the words of Sugrīva addressed to you predict success, as it were, to my mind." (14)

स तद् गृह्य हरिश्रेष्ठः कृत्वा मूर्ध्नि कृताञ्जलिः।
वन्दित्वा चरणौ चैव प्रस्थितः प्लवगर्षभः॥ १५॥

Taking the ring and placing it on his head and bowing down at Śrī Rāma's feet, Hanumān, a jewel among the monkeys, set forth with joined palms. (15)

स तत् प्रकर्षन् हरिणां महद् बलं
बभूव वीरः पवनात्मजः कपिः।
गताम्बुदे व्योम्नि विशुद्धमण्डलः
शशीव नक्षत्रगणोपशोभितः॥ १६॥

Leading that mighty band of monkeys, the aforesaid monkey, the gallant Hanumān (son of the wind-god) shone like the moon with a stainless orb graced by a galaxy of stars in a cloudless sky. (16)

अतिबल बलमाश्रितस्तवाहं
हरिवर विक्रम विक्रमैरनल्पैः।
पवनसुत यथाधिगम्यते सा
जनकसुता हनुमंस्तथा कुरुष्व॥ १७॥

"Śrī Rāma sent him away with the following words: "I depend on your might, O Hanumān, endowed as you are with surpassing strength. Exert yourself in such a way by dint of your great valour, O son of the wind-god, possessing as you do the might of the foremost of lions, that Sītā, daughter of Janaka, may be found." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Bowing to the command of Sugrīva and leading their respective bands, Vinata and other monkey chiefs set forth towards the quarter assigned to them by Sugrīva

सर्वांश्चाहूय सुग्रीवः प्लवगान् प्लवगर्षभः।
समस्तांश्चाब्रवीद् राजा रामकार्यार्थसिद्धये॥ १॥

Summoning all the monkeys in a body, King Sugrīva, the foremost of monkeys, spoke to them as follows with a view to accomplishing the end sought to be achieved by Śrī Rāma : (1)

एवमेतद् विचेतव्यं भवद्भिर्वानरोत्तमैः।
तदुग्रशासनं भर्तुर्विज्ञाय हरिपुंगवाः॥ २॥
शलभा इव संछाद्य मेदिनीं सम्प्रतस्थिरे।
रामः प्रस्रवणे तस्मिन् न्यवसत् सहलक्ष्मणः॥ ३॥
प्रतीक्षमाणस्तं मासं सीताधिगमने कृतः।
उत्तरां तु दिशं रम्यां गिरिराजसमावृताम्॥ ४॥
प्रतस्थे सहसा वीरो हरिः शतबलिस्तदा।
पूर्वां दिशं प्रतिययौ विनतो हरियूथपः॥ ५॥
ताराङ्गदादिसहितः प्लवगः पवनात्मजः।
अगस्त्याचरितामाशां दक्षिणां हरियूथपः॥ ६॥

"All this area specified by me ought to be scoured by you, the foremost of monkeys, in the way pointed out by me." Fully comprehending that formidable command of their master and overruning the earth like locusts, the leaders of monkeys duly sallied forth. Waiting for the period of one month, which had been fixed as a limit for finding out the whereabouts of Sītā, Śrī Rāma continued to live on the celebrated Mount Prasravaṇa with Lakṣmaṇa. The valiant monkey Śatabali for his part then set out with a dash towards the delightful northern quarter blocked by the Himālaya mountain, the king of mountains. The monkey chief, Vinata, marched towards the eastern quarter; while accompanied by Tāra, Aṅgada and others, the monkey Hanumān (son of the wind-god), another monkey chief, proceeded towards the southern quarter, resorted to by Sage Agastya. (2—6)

पश्चिमां च दिशं घोरां सुषेणः प्लवगेश्वरः।
प्रतस्थे हरिशार्दूलो दिशं वरुणपालिताम्॥ ७॥

Again, the monkey chief, Suṣeṇa, a tiger among monkeys, set forth towards the fearful western quarter, the quarter protected by Varuṇa (the god of water). (7)

ततः सर्वा दिशो राजा चोदयित्वा यथातथम्।
कपिसेनापतिर्वीरो मुमोद सुखितः सुखम्॥ ८॥

Having dispatched the monkeys to all the quarters according to their worth, the valiant Sugrīva, the lord of the monkey forces, felt gratified and happy in his heart. (8)

एवं संचोदिताः सर्वे राज्ञा वानरयूथपाः।
स्वां स्वां दिशमभिप्रेत्य त्वरिताः सम्प्रतस्थिरे॥ ९॥
नदन्तश्चोन्नदन्तश्च गर्जन्तश्च प्लवंगमाः।
क्ष्वेडन्तो धावमानाश्च विनदन्तो महाबलाः॥ १०॥

Shouting and howling, thundering and roaring growling and running, when enjoined by the king as aforesaid, all the generals of the monkey army, who were endowed with extraordinary might, hastily marched each towards the quarter assigned to him. (9-10)

एवं संचोदिताः सर्वे राज्ञा वानरयूथपाः।
आनयिष्यामहे सीतां हनिष्यामश्च रावणम्॥ ११॥

Directed thus by the king, all the commanders of the monkey army said, "We shall dispose of Rāvaṇa and bring Sītā back." (11)

अहमेको वधिष्यामि प्राप्तं रावणमाहवे।
ततश्चोन्मथ्य सहसा हरिष्ये जनकात्मजाम्॥ १२॥

वेपमानां श्रमेणाद्य भवद्भिः स्थीयतामिति।
एक एवाहरिष्यामि पातालादपि जानकीम्॥ १३॥

"Single-handed I shall kill Rāvaṇa arrived on the field of battle and then, destroying his associates too, I shall forcibly bear away today Janaka's daughter, trembling through affliction and fear. You should all stay here." "Single-handed I shall bring Janaka's daughter even from Pātāla (the lowermost subterranean region). (12-13)

विधमिष्याम्यहं वृक्षान् दारयिष्याम्यहं गिरीन्।
धरणीं दारयिष्यामि क्षोभयिष्यामि सागरान्॥ १४॥

"I shall smash down trees. I shall cleave the mountains, shall rend the earth and shall churn up the oceans." (14)

अहं योजनसंख्यायाः प्लवेयं नात्र संशयः।
शतयोजनसंख्यायाः शतं समधिकं ह्यहम्॥ १५॥

"I can leap across the waters to the extent of a hundred Yojanas (or eight hundred miles)." "I can surely leap to a distance of more than a hundred Yojanas (or eight hundred miles)." (15)

भूतले सागरे वापि शैलेषु च वनेषु च।
पातालस्यापि वा मध्ये न ममाच्छिद्यते गतिः॥ १६॥

"My progress cannot be intercepted on the earth's surface or even in the ocean, on the mountains or in the woods or even in the heart of Pātāla (the nethermost subterranean region)." (16)

इत्येकैकस्तदा तत्र वानरा बलदर्पिताः।
ऊचुश्च वचनं तस्य हरिराजस्य संनिधौ॥ १७॥

Such words did the monkeys, proud of their might, utter one by one, in the presence of the celebrated Sugrīva (the king of monkeys) at that time on that spot. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

While Sugrīva gave instructions to his various generals mentioning in detail the places they were to visit in the course of their expedition in search of Sītā, Śrī Rāma was struck by the knowledge of world geography revealed by Sugrīva and inquired of the latter how he had come to acquire such wonderful and accurate knowledge of geography. In reply to this Sugrīva tells him of the encounter of Vālī with Dundubhi, which led the former to conceive an inveterate hatred towards him (Sugrīva) who when pursued by Vālī had to range from one end of the world to another and this enabled him (Sugrīva) to gather a first-hand knowledge of all parts of the globe

गतेषु वानरेन्द्रेषु रामः सुग्रीवमब्रवीत्।
कथं भवान् विजानीते सर्वं वै मण्डलं भुवः॥ १॥

The leaders of monkeys having left, Śrī Rāma said to Sugrīva, "How do you directly know the entire terrestrial globe?" (1)

सुग्रीवश्च ततो राममुवाच प्रणतात्मवान्।
श्रूयतां सर्वमाख्यास्ये विस्तरेण वचो मम॥ २॥

And Sugrīva then with his body bent low through humility replied as follows to Śrī Rāma: "Pray, let my submission

be heard. I shall narrate everything in extenso. (2)

यदा तु दुन्दुभिं नाम दानवं महिषाकृतिम्।
प्रतिकालयते वाली मलयं प्रति पर्वतम्॥ ३॥
तदा विवेश महिषो मलयस्य गुहां प्रति।
विवेश वाली तत्रापि मलयं तज्जिघांसया॥ ४॥

"When Vālī for his part was driving back the demon, Māyāvī* (son of Dundubhi) by name, living in the form of a buffalo, towards the Malaya mountain, the buffalo forthwith entered into a cave of the Malaya mountain. Vālī too entered the cave of the Malaya mountain on that occasion with intent to kill the demon. (3-4)

ततोऽहं तत्र निक्षिप्तो गुहाद्वारि विनीतवत्।
न च निष्क्रामते वाली तदा संवत्सरे गते॥ ५॥

"Having been placed there (by Vālī), I thereupon obediently stood at the entrance of the cave. Vālī, however, did not come out at that juncture even though a year had elapsed. (5)

ततः क्षतजवेगेन आपुपूरे तदा बिलम्।
तदहं विस्मितो दृष्ट्वा भ्रातुः शोकविषार्दितः॥ ६॥

"Then the cave was forthwith filled with a gushing stream of blood. I was amazed to see it and felt oppressed with the sting of grief on the score of my elder brother, Vālī. (6)

अथाहं गतबुद्धिस्तु सुव्यक्तं निहतो गुरुः।
शिला पर्वतसंकाशा बिलद्वारि मया कृता॥ ७॥
अशक्नुवन्निष्क्रमितुं महिषो विनशिष्यति।
ततोऽहमागां किष्किन्धां निराशस्तस्य जीविते॥ ८॥

"I was, however, immediately seized with the idea that my elder brother, Vālī, had most evidently been killed. A rock as big as a hill was placed by me at the entrance of the cave in the hope that, unable to come out, the buffalo would perish without nourishment. Hopeless about Vāli's life, I thereupon came away to Kiṣkindhā. (7-8)

राज्यं च सुमहत् प्राप्य तारां च रुमया सह।
मित्रैश्च सहितस्तत्र वसामि विगतज्वरः॥ ९॥

"Having attained a vast dominion and secured Tārā (Vāli's wedded wife) with (my own wedded wife) Rumā, I began to live in Kiṣkindhā with my friends, free from anxiety. (9)

आजगाम ततो वाली हत्वा तं वानरर्षभः।
ततोऽहमददां राज्यं गौरवाद् भययन्त्रितः॥ १०॥

"Having killed the demon, Vālī, the foremost of monkeys, returned in the meantime. Thereupon I restored the kingdom to him out of respect, seized as I was also with fear. (10)

स मां जिघांसुर्दुष्टात्मा वाली प्रव्यथितेन्द्रियः।
परिकालयते वाली धावन्तं सचिवैः सह॥ ११॥

"Wishing to kill me, the said malevolent Vālī, who had a thick coat of hair on his body and whose mind was extremely agonized, angrily pursued me, who was running for life with my ministers. (11)

ततोऽहं वालिना तेन सोऽनुबद्धः प्रधावितः।
नदीश्च विविधाः पश्यन् वनानि नगराणि च॥ १२॥

"Pursued by the aforesaid Vālī, I as such then ran fast beholding various streams, forests and cities too. (12)

आदर्शतलसंकाशा ततो वै पृथिवी मया।
अलातचक्रप्रतिमा दृष्टा गोष्पदवत् कृता॥ १३॥

"At that time the earth, which was turned into the imprint of a cow's hoof, as it were, (and entailed no exertion in going round it), was seen by me much like a mirror (clearly revealing, as it did, everything on its surface) and a whirling firebrand due to the swiftness of my movement. (13)

पूर्वां दिशं ततो गत्वा पश्यामि विविधान् द्रुमान्।
पर्वतान् सदरीन् रम्यान् सरांसि विविधानि च॥ १४॥

* According to the popular maxim 'आत्मा वै जायते पुत्रः' (One's ownself is reborn as one's son) Māyāvī (son of Dundubhi) has been spoken of here as Dundubhi; for the story evidently relates to Māyāvī as will be clear from a reference to Canto Nine, where it stands already narrated.

"Reaching the eastern quarter then, I beheld trees of all kinds, delightful mountains with caves, as well as lakes of every kind. (14)

उदयं तत्र पश्यामि पर्वतं धातुमण्डितम्।
क्षीरोदं सागरं चैव नित्यमप्सरसालयम्॥ १५॥

"I saw there the eastern mountain adorned with minerals and also the ocean of milk, the constant abode of celestial nymphs. (15)

परिकाल्यमानस्तदा वालिनाभिद्रुतो ह्यहम्।
पुनरावृत्य सहसा प्रस्थितोऽहं तदा विभो॥ १६॥

"Flying on and on when pursued by Vālī, and then returning, I forthwith departed all of a sudden, O powerful prince. (16)

दिशस्तस्यास्ततो भूयः प्रस्थितो दक्षिणां दिशम्।
विन्ध्यपादपसंकीर्णां चन्दनद्रुमशोभिताम्॥ १७॥

"Turning from the eastern quarter, I then made for the southern quarter, crowded with trees growing on the Vindhyan range and graced by sandalwood trees. (17)

द्रुमशैलान्तरे पश्यन् भूयो दक्षिणतोऽपराम्।
अपरां च दिशं प्राप्तो वालिना समभिद्रुतः॥ १८॥

"Seeing Vālī from behind the trees and hills again and again, and still steadily pursued by Vālī, I reached a quarter different from the south, viz., the western quarter. (18)

स पश्यन् विविधान् देशानस्तं च गिरिसत्तमम्।
प्राप्य चास्तं गिरिश्रेष्ठमुत्तरं सम्प्रधावितः॥ १९॥

"Observing various lands as also the western mountain, the foremost of mountains, and finally reaching the western mountain, the crown of all mountains, I ran with all speed towards the north. (19)

हिमवन्तं च मेरुं च समुद्रं च तथोत्तरम्।
यदा न विन्दे शरणं वालिना समभिद्रुतः॥ २०॥
ततो मां बुद्धिसम्पन्नो हनुमान् वाक्यमब्रवीत्।
इदानीं मे स्मृतं राजन् यथा वाली हरीश्वरः॥ २१॥
मतङ्गेन तदा शप्तो ह्यस्मिन्नाश्रममण्डले।
प्रविशेद् यदि वै वाली मूर्धास्य शतधा भवेत्॥ २२॥

"When, constantly and steadily pursued by Vālī, I did not find shelter even on seeking the Himālayan range and Mount Meru and, even so, the Northern Sea, Hanumān, who was richly endowed with wisdom (and who was all along with me), thereupon submitted to me as follows : 'It is now recollected by me, O king, how Vālī, the lord of monkeys, was at one time actually cursed by Sage Mataṅga that if he should ever venture into the limits of his hermitage, his head would surely get split into a hundred pieces. (20—22)

तत्र वासः सुखोऽस्माकं निरुद्विग्नो भविष्यति।
ततः पर्वतमासाद्य ऋष्यमूकं नृपात्मज॥ २३॥
न विवेश तदा वाली मतङ्गस्य भयात् तदा।
एवं मया तदा राजन् प्रत्यक्षमुपलक्षितम्।
पृथिवीमण्डलं सर्वं गुहामस्म्यागतस्ततः॥ २४॥

" 'Our residence there would be happy and free from fear.' Then, reaching the Ṛṣyamūka mountain, O prince, I took up my abode there. During those days Vālī dared not enter that region for fear of the imprecation pronounced by Ṛṣi Mataṅga. In this way, O king, the entire terrestrial globe was directly perceived by me at that time and then I withdrew to the cave on Mount Ṛṣyamūka." (23-24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Even after scouring more than once the regions comprised in the quarter assigned to them, Vinata and others fail to get any clue to the whereabouts of Sītā. Returning despondent even before a month, they bow down to Śrī Rāma and Sugrīva and report their inability to find out Sītā. They feel convinced for many reasons that Hanumān alone will be able to discover Sītā

दर्शनार्थं तु वैदेह्याः सर्वतः कपिकुञ्जराः।
व्यादिष्टाः कपिराजेन यथोक्तं जग्मुरञ्जसा॥ १॥

Dispatched all round by Sugrīva (the lord of monkeys) to find out Sītā (a princess of the Videha territory), the foremost of the monkeys for their part instantly departed to the quarter severally assigned to them. (1)

ते सरांसि सरित्कक्षानाकाशं नगराणि च।
नदीदुर्गास्तथा देशान् विचिन्वन्ति समन्ततः॥ २॥

They scanned on all sides lakes, shrubs on the banks of rivers, open stretches of land and cities as also tracts rendered impassable by streams. (2)

सुग्रीवेण समाख्याताः सर्वे वानरयूथपाः।
तत्र देशान् विचिन्वन्ति सशैलवनकाननान्॥ ३॥

Thoroughly instructed by Sugrīva, all the leaders of monkey bands explored the regions comprised in the quarter assigned to them with their mountains, forests and woodlands. (3)

विचित्य दिवसं सर्वे सीताधिगमने धृताः।
समायान्ति स्म मेदिन्यां निशाकालेषु वानराः॥ ४॥

Having carried on their search for Sītā during the daytime, all the monkeys, who were bent on finding out Sītā, came together for repose at a rendezvous during the nights.(4)

सर्वर्तुकांश्च देशेषु वानराः सफलद्रुमान्।
आसाद्य रजनीं शय्यां चक्रुः सर्वेष्वहःसु ते॥ ५॥

Reaching during the days (in the course of their search) in all the regions trees which manifested all the seasons (in the course of a day) and ever bore fruits, the aforesaid monkeys slept during the night. (5)

तदहः प्रथमं कृत्वा मासे प्रस्रवणं गताः।
कपिराजेन संगम्य निराशाः कपिकुञ्जराः॥ ६॥

Reckoning the day of their departure as the first, the monkey chiefs returned disappointed in a month to Mount Prasravaṇa (where Sugrīva had been camping till then with Śrī Rāma) and meeting Sugrīva, continued there. (6)

विचित्य तु दिशं पूर्वां यथोक्तां सचिवैः सह।
अदृष्ट्वा विनतः सीतामाजगाम महाबलः॥ ७॥

Having explored the eastern quarter assigned to him, but not finding Sītā, Vinata for his part, who was possessed of extraordinary might, withdrew with his ministers. (7)

दिशमप्युत्तरां सर्वां विविच्य स महाकपिः।
आगतः सह सैन्येन भीतः शतबलिस्तदा॥ ८॥

Having combed the whole of the northern quarter, that great monkey, Śatabali, too presently returned with his band, full of fear.(8)

सुषेणः पश्चिमामाशां विविच्य सह वानरैः।
समेत्य मासे पूर्णे तु सुग्रीवमुपचक्रमे॥ ९॥

Having scoured the western quarter with the other monkeys and returning when a month had been completed, Suṣeṇa too for his part sought the presence of Surgrīva. (9)

तं प्रस्रवणपृष्ठस्थं समासाद्याभिवाद्य च।
आसीनं सह रामेण सुग्रीवमिदमब्रुवन्॥ १०॥

Approaching and greeting Sugrīva,

seated with Śrī Rāma on a plateau of Mount Prasravaṇa, all the three troop-leaders submitted to him as follows : (10)

विचिताः पर्वताः सर्वे वनानि गहनानि च।
निम्नगाः सागरान्ताश्च सर्वे जनपदाश्च ये॥ ११॥

"All the mountains and dense forests, also rivers falling into the sea and all the countrysides which were met with by us have been explored. (11)

गुहाश्च विचिताः सर्वा याश्च ते परिकीर्तिताः।
विचिताश्च महागुल्मा लताविततसंततताः॥ १२॥

"Nay, all the caves which were specified by you have also been ransacked. Also large bowers roofed with canopies of climbers have been scoured. (12)

गहनेषु च देशेषु दुर्गेषु विषमेषु च।
सत्त्वान्यतिप्रमाणानि विचितानि हतानि च।
ये चैव गहना देशा विचितास्ते पुनः पुनः॥ १३॥

"Animals of huge proportions have been sought for (under the suspicion that they may be Rāvaṇa) in regions which were difficult to penetrate into, in places difficult of access and in uneven stretches of land, and killed. Nay, those areas which were difficult to penetrate into were explored again and again. (13)

उदारसत्त्वाभिजनो हनूमान्
स मैथिलीं ज्ञास्यति वानरेन्द्र।
दिशं तु यामेव गता तु सीता
तामास्थितो वायुसुतो हनूमान्॥ १४॥

"The celebrated Hanumān (alone), who is endowed with a noble character and is nobly born, will be able to find Sītā (a princess of Mithilā), O lord of monkeys ! Hanumān, son of the wind-god, has luckily enough resorted to the same quarter to which Sītā has been taken away." (14)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Accompanied by Aṅgada and others, Hanumān seeks for Sītā in the dense forests and caves of the Vindhyan range. Making their way into a forest whose trees had ceased to flower and bear fruits because of a curse pronounced by Sage Kaṇḍu, overwhelmed with grief occasioned by the loss of his son, the monkeys, who felt exhausted due to exertion, behold a demon. As the latter swoops upon the monkeys with a raised fist, Aṅgada makes short work of him thinking him to be Rāvaṇa. Feeling exhausted through peregrination in the forest, the monkeys seek the foot of a tree

सह ताराङ्गदाभ्यां तु सहसा हनुमान् कपिः।
सुग्रीवेण यथोद्दिष्टं गन्तुं देशं प्रचक्रमे॥ १॥

Alongwith Tāra and Aṅgada the monkey, Hanumān, for his part, proceeded all at once to march towards the region duly assigned to him by Surgīva. (1)

स तु दूरमुपागम्य सर्वैस्तैः कपिसत्तमैः।
ततो विचित्य विन्ध्यस्य गुहाश्च गहनानि च॥ २॥

Travelling a long distance in the company of all those monkey chiefs and

then exploring the caves and the dense forests of the Vindhyan range, Hanumān for his part halted. (2)

पर्वताग्रनदीदुर्गान् सरांसि विपुलद्रुमान्।
वृक्षषण्डांश्च विविधान् पर्वतान् वनपादपान्॥ ३॥
अन्वेषमाणास्ते सर्वे वानराः सर्वतोदिशम्।
न सीतां ददृशुर्वीरा मैथिलीं जनकात्मजाम्॥ ४॥

Even though scouring the mountain peaks, rivers and places difficult of access, lakes, huge trees as well as groves of various kinds of trees, mountains and forest trees on all sides, all those heroic monkeys failed to perceive Sītā, daughter of Janaka and a princess of Mithilā. (3-4)

ते भक्षयन्तो मूलानि फलानि विविधान्यपि।
अन्वेषमाणा दुर्धर्षा न्यवसंस्तत्र तत्र ह॥ ५॥

Subsisting on roots as well as on fruits of various kinds, they say, while conducting their search, the monkeys, who were difficult to overpower, stayed wherever they could. (5)

स तु देशो दुरन्वेषो गुहागहनवान् महान्।
निर्जलं निर्जनं शून्यं गहनं घोरदर्शनम्॥ ६॥

That vast region round about the Vindhyan range, however, was difficult to explore, full of caves and dense forests as it was, and consisting of a wilderness which was waterless, uninhabited, desolate and frightful to look at. (6)

तादृशान्यप्यरण्यानि विचित्य भृशपीडिताः।
स देशश्च दुरन्वेष्यो गुहागहनवान् महान्॥ ७॥
त्यक्त्वा तु तं ततो देशं सर्वे वै हरियूथपाः।
देशमन्यं दुराधर्षं विविशुश्चाकुतोभयाः॥ ८॥
यत्र वन्ध्यफला वृक्षा विपुष्पाः पर्णवर्जिताः।
निस्तोयाः सरितो यत्र मूलं यत्र सुदुर्लभम्॥ ९॥
न सन्ति महिषा यत्र न मृगा न च हस्तिनः।
शार्दूलाः पक्षिणो वापि ये चान्ये वनगोचराः॥ १०॥

Having scoured even such forests, although that vast region was difficult to comb, full of caves and thick forests as it was, and presently leaving that region, severly tormented as they were with hunger and thirst as a result of roaming in a waterless tract, all the monkey chiefs for their part, who had no fear from any quarter, penetrated in a body into another region, which was difficult to assail, and where the trees were unfruitful, flowerless and even without leaves, nay, where the streams were devoid of water and where even roots were most difficult to get, where there were no buffaloes nor deer nor elephants nor tigers nor even birds nor any other animals found in a forest. (7—10)

न चात्र वृक्षा नौषध्यो न वल्ल्यो नापि वीरुधः।
स्निग्धपत्राः स्थले यत्र पद्मिन्यः फुल्लपङ्कजाः॥ ११॥
प्रेक्षणीयाः सुगन्धाश्च भ्रमरैश्च विवर्जिताः।
कण्डुर्नाम महाभागः सत्यवादी तपोधनः॥ १२॥
महर्षिः परमामर्षी नियमैर्दुष्प्रधर्षणः।
तस्य तस्मिन् वने पुत्रो बालको दशवार्षिकः॥ १३॥
प्रणष्टो जीवितान्ताय क्रुद्धस्तेन महामुनिः।
तेन धर्मात्मना शप्तं कृत्स्नं तत्र महद्वनम्॥ १४॥
अशरण्यं दुराधर्षं मृगपक्षिविवर्जितम्।
तस्य ते काननान्तांस्तु गिरीणां कन्दराणि च॥ १५॥
प्रभवाणि नदीनां च विचिन्वन्ति समाहिताः।
तत्र चापि महात्मानो नापश्यञ्जनकात्मजाम्॥ १६॥
हर्तारं रावणं वापि सुग्रीवप्रियकारिणः।
ते प्रविश्य तु तं भीमं लतागुल्मसमावृतम्॥ १७॥
ददृशुर्भीमकर्माणमसुरं सुरनिर्भयम्।
तं दृष्ट्वा वानरा घोरं स्थितं शैलमिवासुरम्॥ १८॥

Here there were neither trees nor annual plants nor climbers nor creepers nor were there in that area lotus plants with smooth leaves nor open lotuses charming to look at and fragrant and frequented by bees. There was an eminent sage, Kaṇḍu by name, who was highly blessed and truthful of speech, whose only wealth was his asceticism, who was supremely irascible and was difficult to overcome by virtue of his austerities. In that forest there lived in the past his son, a ten-year-old boy, who died in that he had reached the end of his life. The great sage felt enraged because of this mishap.

Subjected at that juncture to a curse by that pious-minded soul, the whole of the vast forest became unfit to harbour any creature, difficult to assail and devoid of beasts and birds. The monkeys, for their part, who were inclined to do what was pleasing to Sugrīva, carefully explored the forest regions of that area as well as the mountain caves as also the sources of rivers. Yet even there the high-souled ones did not find Sītā (the daughter of King Janaka), nor even her abductor, Rāvaṇa. Having penetrated into that dreadful forest, which was overgrown with creepers and briars, the monkeys for their part beheld a fearful demon of terrible deeds,who had no fear from gods (by virtue of a boon granted by them). The monkeys felt disquieted to see that frightful demon standing like a hill. (11—18)

गाढं परिहिताः सर्वे दृष्ट्वा तं पर्वतोपमम्।
सोऽपि तान् वानरान् सर्वान् नष्टाः स्थेत्यब्रवीद् बली॥ १९॥

Seeing the demon, who looked like a mountain, all the monkeys stood with their loins tightly girded. The mighty demon too threatened all those monkeys, saying : "You are gone !" (19)

अभ्यधावत संक्रुद्धो मुष्टिमुद्यम्य संगतम्।
तमापतन्तं सहसा वालिपुत्रोऽङ्गदस्तदा॥ २०॥
रावणोऽयमिति ज्ञात्वा तलेनाभिजघान ह।
स वालिपुत्राभिहतो वक्त्राच्छोणितमुद्वमन्॥ २१॥
असुरो न्यपतद् भूमौ पर्यस्त इव पर्वतः।
ते तु तस्मिन् निरुच्छ्वासे वानरा जितकाशिनः॥ २२॥
व्यचिन्वन् प्रायशस्तत्र सर्वं ते गिरिगह्वरम्।
विचितं तु ततः सर्वं सर्वे ते काननौकसः॥ २३॥
अन्यदेवापरं घोरं विविशुर्गिरिगह्वरम्।
ते विचित्य पुनः खिन्ना विनिष्पत्य समागताः।
एकान्ते वृक्षमूले तु निषेदुर्दीनमानसाः॥ २४॥

Highly enraged, Aṇgada, son of Vālī, forthwith rushed to meet the demon, who was swooping upon him raising his clenched fist (to strike Aṅgada), and struck him with his palm, thinking him to be Rāvaṇa : so the tradition goes. Vomiting blood from his mouth when struck by Aṅgada (son of Vālī), the said demon fell flat on the ground like a mountain thrown off its base. The said wicked fellow being dead, the monkeys, who shone with a triumphant air, ransacked once more almost all the mountain-caves in that region (mistaking the demon to be Rāvaṇa). When the entire region had been explored without any result, all the aforesaid monkeys for their part then penetrated into another fearful mountain-cave, which was not distant. Coming out exhausted after the search, the monkeys assembled once more at the foot of a tree in a lonely place and sat down distressed in mind due to frustration. (20—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Asking the monkeys who accompanied him to the south and who had begun to feel diffident about their success to take note of the delay that was taking place in carrying out the command of Sugrīva and to beware of Sugrīva's wrath, which was sure to follow in consequence of the delay, Aṅgada advises them to take heart and encourages them to pursue their search vigorously. Encouraged by his enlivening words, they sally forth once more to renew their search in the cave of the Silver Mountain and, getting exhausted after a strenuous search, repose awhile in a grove and get ready to resume their efforts

अथाङ्गदस्तदा सर्वान् वानरानिदमब्रवीत्।
परिश्रान्तो महाप्राज्ञः समाश्वास्य शनैर्वचः॥ १॥

Reassuring all the monkeys (which had accompanied him), the highly intelligent Aṅgada, who was thoroughly exhausted as a result of the strenuous search, now slowly addressed the following exhortation to them on that occasion : (1)

वनानि गिरयो नद्यो दुर्गाणि गहनानि च।
दरी गिरिगुहाश्चैव विचिताः सर्वमन्ततः॥ २॥
तत्र तत्र सहास्माभिर्जानकी न च दृश्यते।
तथा रक्षोऽपहर्ता च सीतायाश्चैव दुष्कृती॥ ३॥

"Woods, mountains, rivers, places difficult of access and impenetrable forests, holes in the ground as well as mountain-caves have all been finally ransacked by us together everywhere. Sītā (the daughter of King Janaka) is, however, not to be seen, nor even the ogre, Rāvaṇa, of sinful deeds, the abductor of Sītā. (2-3)

कालश्च नो महान् यातः सुग्रीवश्चोग्रशासनः।
तस्माद् भवन्तः सहिता विचिन्वन्तु समन्ततः॥ ४॥

"A considerable time has moreover slipped past us and Sugrīva rules with an iron hand. Therefore, you should carry on the search all round together. (4)

विहाय तन्द्रीं शोकं च निद्रां चैव समुत्थिताम्।
विचिनुध्वं तथा सीतां पश्यामो जनकात्मजाम्॥ ५॥

"Giving up languor, grief and sleep that has fully come over you, search for Sītā in such a way that we may discover the daughter of Janaka. (5)

अनिर्वेदं च दाक्ष्यं च मनसश्चापराजयम्।
कार्यसिद्धिकराण्याहुस्तस्मादेतद् ब्रवीम्यहम्॥ ६॥

"They speak of untiring zeal and capability and indefatigability of spirit as conducive to success; hence do I speak to you as follows: (6)

अद्यापीदं वनं दुर्गं विचिन्वन्तु वनौकसः।
खेदं त्यक्त्वा पुनः सर्वं वनमेव विचिन्वताम्॥ ७॥

"Let all the monkeys comb this forest, which is difficult of access, even today. Shaking off lassitude, let them scour the entire forest once more. (7)

अवश्यं कुर्वतां तस्य दृश्यते कर्मणः फलम्।
परं निर्वेदमागम्य नहि नोन्मीलनं क्षमम्॥ ८॥

"To those who are engaged in action the fruit of that action invariably becomes manifest; it is, therefore, not at all advisable to become inert, giving way to utter despondency. (8)

सुग्रीवः क्रोधनो राजा तीक्ष्णदण्डश्च वानराः।
भेतव्यं तस्य सततं रामस्य च महात्मनः॥ ९॥

"King Sugrīva, O monkeys, is irascible and metes out severe punishment. We

should remain in constant dread of him as well as of the high-souled Śrī Rāma. (9)

हितार्थमेतदुक्तं वः क्रियतां यदि रोचते।
उच्यतां हि क्षमं यत् तत् सर्वेषामेव वानराः॥ १०॥

"This advice of mine, intended as it is for your good, may be followed if it pleases you. And if it does not appeal to you, that which is really advisable for one and all may kindly be pointed out to me, O monkeys !" (10)

अङ्गदस्य वचः श्रुत्वा वचनं गन्धमादनः।
उवाच व्यक्तया वाचा पिपासाश्रमखिन्नया॥ ११॥

Hearing the advice of Aṅgada, Gandhamādana (another leader of monkeys) replied as follows in a clear voice faint from thirst and exhaustion : (11)

सदृशं खलु वो वाक्यमङ्गदो यदुवाच ह।
हितं चैवानुकूलं च क्रियतामस्य भाषितम्॥ १२॥

"The advice which Aṅgada has tendered to you is indeed worthy of him, and conducive to your interests and agreeable to you; his advice may, therefore, be followed. (12)

पुनर्मार्गामहे शैलान् कन्दरांश्च शिलांस्तथा।
काननानि च शून्यानि गिरिप्रस्रवणानि च॥ १३॥
यथोद्दिष्टानि सर्वाणि सुग्रीवेण महात्मना।
विचिन्वन्तु वनं सर्वे गिरिदुर्गाणि संगताः॥ १४॥

"Let us ransack once more the mountains and caves as also the rocks and all the desolate forests and mountain cascades specified by the high-souled Sugrīva. Let all the monkeys scour in a body the forest as well as the mountain defiles." (13-14)

ततः समुत्थाय पुनर्वानरास्ते महाबलाः।
विन्ध्यकाननसंकीर्णां विचेरुर्दक्षिणां दिशम्॥ १५॥

Rising up together, the aforesaid monkeys, who were all possessed of extraordinary strength, thereupon ranged once more the southern quarter dense with the Vindhyan forest. (15)

ते शारदाभ्रप्रतिमं श्रीमद्रजतपर्वतम्।
शृङ्गवन्तं दरीवन्तमधिरुह्य च वानराः॥ १६॥
तत्र लोध्रवनं रम्यं सप्तपर्णवनानि च।
विचिन्वन्तो हरिवराः सीतादर्शनकांक्षिणः॥ १७॥

Scaling the glorious Silver Mountain, which resembled an autumnal cloud and abounded in peaks and caverns, the aforesaid monkeys, the foremost of their species who longed for a sight of Sītā, began to comb the lovely grove of Lodhra trees and the clumps of Saptaparṇa trees on that mountain. (16-17)

तस्याग्रमधिरूढास्ते श्रान्ता विपुलविक्रमाः।
न पश्यन्ति स्म वैदेहीं रामस्य महिषीं प्रियाम्॥ १८॥

Having climbed up a summit of that mountain, the monkeys, who were endowed with extraordinary prowess, felt exhausted, but they could not find Sītā (a princess of the Videha territory), the beloved consort of Śrī Rāma. (18)

ते तु दृष्टिगतं दृष्ट्वा तं शैलं बहुकन्दरम्।
अध्यारोहन्त हरयो वीक्षमाणाः समन्ततः॥ १९॥

Having explored that mountain, which had many caves, so far as it came within the range of their sight, the said monkeys for their part climbed down, casting their eyes all round even then. (19)

अवरुह्य ततो भूमिं श्रान्ता विगतचेतसः।
स्थिता मुहूर्तं तत्राथ वृक्षमूलमुपाश्रिताः॥ २०॥

Descending to the base, the monkeys, who were fatigued and perplexed, then sought the foot of a tree and halted there awhile. (20)

ते मुहूर्तं समाश्वस्ताः किंचिद्धग्नपरिश्रमाः।
पुनरेवोद्यताः कृत्स्नां मार्गितुं दक्षिणां दिशम्॥ २१॥

Having rested awhile and their fatigue relieved a bit, they got ready to explore the whole of the southern quarter over again. (21)

हनुमत्प्रमुखास्तावत् प्रस्थिताः प्लवगर्षभाः।
विन्ध्यमेवादितः कृत्वा विचेरुश्च समन्ततः॥ २२॥

Having set out at once on their expedition, the foremost of monkeys, led by Hanumān, circumambulated the Vindhyan range itself to begin with. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Thus ends Canto Forty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

The time appointed by Sugrīva for finding out the whereabouts of Sītā in the southern quarter having been exceeded in ransacking the caves of the Vindhyan range, which were hard to explore, Hanumān and others, who were tormented with hunger and thirst, catch sight of a cave known by the name of Ṛkṣabila. Concluding, from the presence of birds with wet wings at the entrance of the cave, that there must be water inside, the monkeys enter the cave, which was enveloped in thick darkness, in a line holding the hand of one another. Proceeding to a short distance, the monkeys behold an ascetic woman in a strange spot illumined by trees of gold. Greeting her, Hanumān inquires of her the name of the place

सह ताराङ्गदाभ्यां तु संगम्य हनुमान् कपिः।
विचिनोति च विन्ध्यस्य गुहाश्च गहनानि च॥ १॥
सिंहशार्दूलजुष्टाश्च गुहाश्च परितस्तदा।
विषमेषु नगेन्द्रस्य महाप्रस्रवणेषु च॥ २॥

Joining hands with Tāra and Aṅgada, the monkey, Hanumān for his part began to explore the caves as well as the dense forests of the Vindhyan range as also the caves inhabited by lions and tigers, round about in the corners of that lord of mountains, rugged slopes and by the side of big waterfalls. (1-2)

आसेदुस्तस्य शैलस्य कोटिं दक्षिणपश्चिमाम्।
तेषां तत्रैव वसतां स कालो व्यत्यवर्तत॥ ३॥

They now reached the south-western summit of that mountain. While they continued on that summit the time appointed by Sugrīva for the search clearly slipped away. (3)

स हि देशो दुरन्वेष्यो गुहागहनवान् महान्।
तत्र वायुसुतः सर्वं विचिनोति स्म पर्वतम्॥ ४॥

That region, vast as it was, was also difficult to explore inasmuch as it was full of caves and impenetrable forests. Yet Hanumān, son of the wind-god, scoured the whole of the mountain in that region. (4)

परस्परेण रहिता अन्योन्यस्याविदूरतः।
गजो गवाक्षो गवयः शरभो गन्धमादनः॥ ५॥
मैन्दश्च द्विविदश्चैव हनूमान् जाम्बवानपि।
अङ्गदो युवराजश्च तारश्च वनगोचरः॥ ६॥
गिरिजालावृतान् देशान् मार्गित्वा दक्षिणां दिशम्।
विचिन्वन्तस्ततस्तत्र ददृशुर्विवृतं बिलम्॥ ७॥
दुर्गमृक्षबिलं नाम दानवेनाभिरक्षितम्।
क्षुत्पिपासापरीतास्तु श्रान्तास्तु सलिलार्थिनः॥ ८॥
अवकीर्णं लतावृक्षैर्ददृशुस्ते महाबिलम्।
तत्र क्रौञ्चाश्च हंसाश्च सारसाश्चापि निष्क्रमन्॥ ९॥
जलार्द्राश्चक्रवाकाश्च रक्ताङ्गाः पद्मरेणुभिः।
ततस्तद् बिलमासाद्य सुगन्धि दुरतिक्रमम्॥ १०॥

विस्मयव्यग्रमनसो बभूवुर्वानरर्षभाः।
संजातपरिशङ्कास्ते तद् बिलं प्लवगोत्तमाः॥ ११॥
अभ्यपद्यन्त संहृष्टास्तेजोवन्तो महाबलाः।
नानासत्त्वसमाकीर्णं दैत्येन्द्रनिलयोपमम्॥ १२॥
दुर्दर्शमिव घोरं च दुर्विगाह्यं च सर्वशः।
ततः पर्वतकूटाभो हनूमान् मारुतात्मजः॥ १३॥
अब्रवीद् वानरान् घोरान् कान्तारवनकोविदः।
गिरिजालावृतान् देशान् मार्गित्वा दक्षिणां दिशम्॥ १४॥
वयं सर्वे परिश्रान्ता न च पश्याम मैथिलीम्।
अस्माच्चापि बिलाद्धंसाः क्रौञ्चाश्च सह सारसैः॥ १५॥
जलार्द्राश्चक्रवाकाश्च निष्पतन्ति स्म सर्वशः।
नूनं सलिलवानत्र कूपो वा यदि वा ह्रदः॥ १६॥

Having explored the areas covered by a network of mountains while combing the southern quarter apart from one another, yet not very far from one another, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana and Mainda, as also Dwivida, Hanumān, also Jāmbavān, Aṅgada, the Prince Regent, and the monkey Tāra presently saw there a cave, Ṛkṣabila by name, which had its mouth open, though the cave was difficult of access and was guarded by a demon (Maya by name). Overcome by hunger and thirst as they were and exhausted too, and seeking water, they for their part cast their eyes on the large cave, which was screened by climbers and trees. Herons and swans and cranes as well as Cakrawāka birds (a species of red geese) wet with water, their limbs reddened with the pollen of lotuses, emerged from the cave. Reaching that cave, which was emitting fragrance and was difficult to enter, the aforesaid jewels among the monkeys thereupon stood bewildered in mind through wonder.

Hope of getting water inside the cave having been instilled in them by the sight of birds wet with water, the said leaders of monkeys, who were full of spirit and possessed of extraordinary strength and were transported with joy at the prospect of obtaining water, approached that cave, which was crowded with every kind of creature and resembled Pātāla (the abode of the rulers of Daityas, nay, which was fearful and difficult to behold and hard to penetrate into in everyway. Thereupon Hanumān, son of the wind-god, who looked like a mountain-peak and was capable of entering forests which were difficult to penetrate into, spoke as follows to the redoubtable monkeys: "Having combed the southern quarter consisting of regions covered with a network of mountains we all feel exhausted, yet we are not finding Sītā (a princess of Mithilā). And from this cave emerge on all sides swans and herons with cranes as also Cakrawāka birds (a species of red geese) wet with water. Surely, therefore, there must be a well of fresh water or pool in the cave. (5—16)

तथा चेमे बिलद्वारे स्निग्धास्तिष्ठन्ति पादपाः।
इत्युक्तास्तद् बिलं सर्वे विविशुस्तिमिरावृतम्॥ १७॥
अचन्द्रसूर्यं हरयो ददृशू रोमहर्षणम्।
निशाम्य तस्मात् सिंहांश्च तांस्तांश्च मृगपक्षिणः॥ १८॥
प्रविष्टा हरिशार्दूला बिलं तिमिरसंवृतम्।
न तेषां सज्जते दृष्टिर्न तेजो न पराक्रमः॥ १९॥

"Moreover, these trees at the entrance of the cave are green." Spoken to, as aforesaid, by Hanumān, all the monkeys entered that cave, which was enveloped in darkness, and found it impenetrable by the rays of the sun and the moon and as such causing the hair to stand on end. Encouraged by seeing lions as well as other beasts and birds of different species emerging from the cave those tigers among monkeys penetrated deep into the cave veiled by darkness. Neither did their vision fail nor their spirit nor, again, their prowess. (17—19)

वायोरिव गतिस्तेषां दृष्टिस्तमसि वर्तते।
ते प्रविष्टास्तु वेगेन तद् बिलं कपिकुञ्जराः॥ २०॥
प्रकाशं चाभिरामं च ददृशुर्देशमुत्तमम्।
ततस्तस्मिन् बिले भीमे नानापादपसंकुले॥ २१॥

अन्योन्यं सम्परिष्वज्य जग्मुर्योजनमन्तरम्।
ते नष्टसंज्ञास्तृषिताः सम्भ्रान्ताः सलिलार्थिनः॥ २२॥
परिपेतुर्बिले तस्मिन् कंचित् कालमतन्द्रिताः।
ते कृशा दीनवदनाः परिश्रान्ताः प्लवङ्गमाः॥ २३॥
आलोकं ददृशुर्वीरा निराशा जीविते यदा।
ततस्तं देशमागम्य सौम्या वितिमिरं वनम्॥ २४॥
ददृशुः काञ्चनान् वृक्षान् दीप्तवैश्वानरप्रभान्।
सालांस्तालांस्तमालांश्च पुंनागान् वञ्जुलान् धवान्॥ २५॥
चम्पकान् नागवृक्षांश्च कर्णिकारांश्च पुष्पितान्।
स्तबकैः काञ्चनैश्चित्रै रक्तैः किसलयैस्तथा॥ २६॥
आपीडैश्च लताभिश्च हेमाभरणभूषितान्।
तरुणादित्यसंकाशान् वैदूर्यमयवेदिकान्॥ २७॥
बिभ्राजमानान् वपुषा पादपांश्च हिरण्मयान्।
नीलवैदूर्यवर्णाश्च पद्मिनीः पतगैर्वृताः॥ २८॥

Their movement was uninterrupted like that of the wind as also their vision in the darkness. Having penetrated deep into that cave with speed, the aforesaid elephants among monkeys for their part caught sight of an excellent spot which was not only clear to view but also delightful. Catching hold of one another, they then headed to a distance of a Yojana (or eight miles) in that terrible cave thick with trees of every species. Seeking water, seized as they were with thirst and, therefore, bewildered and absent-minded, they progressed through that cave for some time free from lassitude. When the said heroic monkeys—which were emaciated through hunger and thirst and exhausted and looked melancholy—grew despondent about their life, they beheld a light. Reaching the aforesaid bright region, a light grove, the gentle ones saw there trees of gold possessing the brilliance of a blazing fire—sal, palmyra and Tamāla, Punnāga, Vañjula, Dhava, Campaka and Nāga as well as Karṇikāra trees in blossom with wonderful golden clusters of flowers and tender crimson leaves for their chaplets, nay, entwined by climbers and adorned with gold ornaments (yielded by the trees themselves). They also beheld trees of gold dazzling like the rising sun and shining brightly with their own bodies and standing on bases of cat's-eye gems, as well as lotus plants possessing the hue of blue cat's-eye gems and surrounded by birds. (20—28)

महद्भिः काञ्चनैर्वृक्षैर्वृता बालार्कसंनिभैः।
जातरूपमयैर्मत्स्यैर्महद्भिश्चाथ पङ्कजैः॥ २९॥
नलिनीस्तत्र ददृशुः प्रसन्नसलिलायुताः।
काञ्चनानि विमानानि राजतानि तथैव च॥ ३०॥
तपनीयगवाक्षाणि मुक्ताजालावृतानि च।
हैमराजतभौमानि वैदूर्यमणिमन्ति च॥ ३१॥
ददृशुस्तत्र हरयो गृहमुख्यानि सर्वशः।
पुष्पितान् फलिनो वृक्षान् प्रवालमणिसंनिभान्॥ ३२॥
काञ्चनभ्रमरांश्चैव मधूनि च समन्ततः।
मणिकाञ्चनचित्राणि शयनान्यासनानि च॥ ३३॥
विविधानि विशालानि ददृशुस्ते समन्ततः।
हैमराजतकांस्यानां भाजनानां च राशयः॥ ३४॥
अगुरूणां च दिव्यानां चन्दनानां च संचयान्।
शुचीन्यभ्यवहाराणि मूलानि च फलानि च॥ ३५॥
महार्हाणि च यानानि मधूनि रसवन्ति च।
दिव्यानामम्बराणां च महार्हाणां च संचयान्॥ ३६॥
कम्बलानां च चित्राणामजिनानां च संचयान्।
तत्र तत्र च विन्यस्तान् दीप्तान् वैश्वानरप्रभान्॥ ३७॥
ददृशुर्वानराः शुभ्राञ्जातरूपस्य संचयान्।
तत्र तत्र विचिन्वन्तो बिले तत्र महाप्रभाः॥ ३८॥
ददृशुर्वानराः शूराः स्त्रियं कांचिददूरतः।
तां च ते ददृशुस्तत्र चीरकृष्णाजिनाम्बराम्॥ ३९॥
तापसीं नियताहारां ज्वलन्तीमिव तेजसा।
विस्मिता हरयस्तत्र व्यवतिष्ठन्त सर्वशः।
पप्रच्छ हनुमांस्तत्र कासि त्वं कस्य वा बिलम्॥ ४०॥

They further saw in that grove lotus-ponds full of pellucid water, nay, hemmed in with giant trees of gold shining brightly as the morning sun and adorned with golden fish and also with big lotuses. The monkeys also saw there palaces of gold as well as of silver and also on all sides mansions of gold, silver and earthly substances such as bricks, lime etc., and set with cat's-eye gems, with air-holes of gold and protected with lattices of pearls. They further beheld

on all sides trees laden with blossom and fruit and shining brightly as coral and ruby with golden bees hovering about them, as also honeys of various kinds on all sides and, even so, spacious couches and seats of various kinds set with gems and gold, again heaps of vessels of gold, silver and bell-metal and also collections of aloe-wood and sandal-wood of the Divya class, pure foods as well as roots and fruits, costly conveyances (palanquins etc.,) and delicious honeys, piles of costly ethereal textiles as also piles of excellent blankets and deerskins. The monkeys also saw dazzling and immaculate heaps of gold placed here and there and resplendent as fire. Looking about here and there in that cave, the heroic monkeys, which were possessed of extraordinary brilliance, beheld a certain woman at a short distance from them. Nay, they found her to be an ascetic woman clad in bark and black antelope skin, restrained in her diet and burning as it were with glory on that spot. Full of astonishment the monkeys halted there at some distance on all sides. Of them, Hanumān approached her with the following question: "Who are you and whose cave is this?" (29—40)

ततो हनूमान् गिरिसंनिकाशः
कृताञ्जलिस्तामभिवाद्य वृद्धाम्।
पप्रच्छ का त्वं भवनं बिलं च
रत्नानि चेमानि वदस्व कस्य॥ ४१॥

Greeting that aged woman with joined palms, Hanumān, who greatly resembled a mountain, then put the following question to her: "Who are you and to whom do this cave, building and these precious stones belong? Pray, speak out." (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Telling the monkeys how the cave was brought into existence, the ascetic woman, whose name was Swayamprabhā, feeds the newcomers, the monkeys, with fruits and roots etc., and, when they had taken rest, inquires of them what brought them to that spot

इत्युक्त्वा हनुमांस्तत्र चीरकृष्णाजिनाम्बराम्।
अब्रवीत् तां महाभागां तापसीं धर्मचारिणीम्॥ १॥

Having questioned as aforesaid the highly blessed ascetic woman, who was clad in bark and black antelope skin and was practising virtue there, Hanumān submitted to her as follows : (1)

इदं प्रविष्टाः सहसा बिलं तिमिरसंवृतम्।
क्षुत्पिपासापरिश्रान्ताः परिखिन्नाश्च सर्वशः॥ २॥

"Exhausted with hunger and thirst and fully tired in everyway, we rashly penetrated deep into this cave completely shrouded in darkness. (2)

महद् धरण्या विवरं प्रविष्टाः स्म पिपासिताः।
इमांस्त्वेवंविधान् भावान् विविधानद्भुतोपमान्॥ ३॥
दृष्ट्वा वयं प्रव्यथिताः सम्भ्रान्ता नष्टचेतसः।
कस्यैते काञ्चना वृक्षास्तरुणादित्यसंनिभाः॥ ४॥
शुचीन्यभ्यवहाराणि मूलानि च फलानि च।
काञ्चनानि विमानानि राजतानि गृहाणि च॥ ५॥
तपनीयगवाक्षाणि मणिजालावृतानि च।
पुष्पिताः फलवन्तश्च पुण्याः सुरभिगन्धयः॥ ६॥

इमे जाम्बूनदमयाः पादपाः कस्य तेजसा।
काञ्चनानि च पद्मानि जातानि विमले जले॥ ७॥

"Beholding such diverse curio-like objects on entering this large hole in the earth's surface, seized with thirst, as we were, we felt bewildered, disquieted and distracted to think that they might be products of demoniac Māyā or enchantment. Whose property are these golden trees shining brightly like the rising sun, pure foods as also roots and fruits golden palaces and mansions of silver provided with windows of gold and protected with lattices of gems? By whose spiritual power have these holy golden trees full of blossom and fruit and emitting a fragrant smell been brought into existence? And through whose might have these golden lotuses sprung up in the pellucid water? (3—7)

कथं मत्स्याश्च सौवर्णा दृश्यन्ते सह कच्छपैः।
आत्मनस्त्वनुभावाद् वा कस्य चैतत्तपोबलम्॥ ८॥

"Again, how do fishes alongwith turtles appear golden? Is this attributable to your own might or is this the spiritual power of someone else acquired through askesis? (8)

अजानतां नः सर्वेषां सर्वमाख्यातुमर्हसि।
एवमुक्ता हनुमता तापसी धर्मचारिणी॥ ९॥
प्रत्युवाच हनूमन्तं सर्वभूतहिते रता।
मयो नाम महातेजा मायावी वानरर्षभ॥ १०॥

"Be pleased to point out everything to us all, who are ignorant in this matter." Questioned thus by Hanumān, the ascetic woman, who was practising virtue and was devoted to the good of all created beings, replied to Hanumān as follows : "There is a conjurer, Maya by name, who is endowed with great energy, O jewel among the monkeys ! (9-10)

तेनेदं निर्मितं सर्वं मायया काञ्चनं वनम्।
पुरा दानवमुख्यानां विश्वकर्मा बभूव ह॥ ११॥

"By him alone was this entire golden grove brought into existence by his wonderful architectural skill. Formerly, they say, he was the architect of the demon chiefs. (11)

येनेदं काञ्चनं दिव्यं निर्मितं भवनोत्तमम्।
स तु वर्षसहस्राणि तपस्तप्त्वा महद्वने॥ १२॥
पितामहाद् वरं लेभे सर्वमौशनसं धनम्।
विधाय सर्वं बलवान् सर्वकामेश्वरस्तदा॥ १३॥
उवास सुखितः कालं कंचिदस्मिन् महावने।
तमप्सरसि हेमायां सक्तं दानवपुङ्गवम्॥ १४॥
विक्रम्यैवाशनिं गृह्य जघानेशः पुरंदरः।
इदं च ब्रह्मणा दत्तं हेमायै वनमुत्तमम्॥ १५॥
शाश्वतः कामभोगश्च गृहं चेदं हिरण्मयम्।
दुहिता मेरुसावर्णेरहं तस्याः स्वयंप्रभा॥ १६॥
इदं रक्षामि भवनं हेमाया वानरोत्तम।
मम प्रियसखी हेमा नृत्तगीतविशारदा॥ १७॥

"By him was this foremost ethereal golden palace constructed. Having practised austerities in this extensive grove for thousands of years, he for his part secured from Brahmā (the father of the progenitors of the universe) as a boon the entire wealth of Sage Śukra (in the form of his marvellous creative power as well as all the materials required for creation and the science of architecture, which is attributed to the said sage). Having accomplished everything, the mighty Maya, who had absolute control over all the objects of enjoyment evolved by him then lived happily for some time in this large grove. Seizing his thunderbolt and assailing the said demon chief, who was found attached to the celestial nymph Hemā, Indra (the destroyer of strong-holds), the ruler of gods, made short work of him. Nay, this excellent grove was bestowed on Hemā by Brahmā (the creator), as also perpetual enjoyment of luxuries and this golden mansion. I, Swayamprabhā by name, daughter of Merusāvarṇi, guard this dwelling of the said Hemā, O jewel among the monkeys! Hemā, who is my beloved friend, is an adept in the arts of dancing and singing. (12—17)

तयादत्तवरा चास्मि रक्षामि भवनं महत्।
किं कार्यं कस्य वा हेतोः कान्ताराणि प्रपद्यथ॥ १८॥

"And I, from whom a boon has been secured by her for the protection of her house, guard the huge building on her behalf. What is your purpose in coming over here and for whose sake do you tread these difficult paths? (18)

कथं चेदं वनं दुर्गं युष्माभिरुपलक्षितम्।
शुचीन्यभ्यवहाराणि मूलानि च फलानि च।
भुक्त्वा पीत्वा च पानीयं सर्वं मे वक्तुमर्हसि॥ १९॥

"Again, how has this grove, which is difficult of access, been found by you? Having partaken of these pure foods as well as of the roots and fruits and drunk the water which are being offered by me, you ought to tell me everything." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Narrating the whole story from the entry of Śrī Rāma into the forest round about the Pampā lake down to the entry of the monkeys into the cave, and complimenting Swayamprabhā on the hospitality shown by her and wishing to repay her hospitality, Hanumān inquires of her if he can be of any service to her. Swayamprabhā, however, declines his offer saying that, being engaged in the practice of virtue, she has no purpose to achieve through another

अथ तानब्रवीत् सर्वान् विश्रान्तान् हरियूथपान्।
इदं वचनमेकाग्रा तापसी धर्मचारिणी॥ १॥

To all those leaders of monkey bands, when they had rested awhile after accepting her hospitality, the ascetic woman, who was engaged in practising virtue and had focussed her attention on that one object, now spoke the following words : (1)

वानरा यदि वः खेदः प्रणष्टः फलभक्षणात्।
यदि चैतन्मया श्राव्यं श्रोतुमिच्छामि तां कथाम्॥ २॥

"If, O monkeys, your fatigue has been fully relieved by partaking of the fruits offered by me and if your story admits of being listened to by me, I long to hear that story." (2)

तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः।
आर्जवेन यथातत्त्वमाख्यातुमुपचक्रमे॥ ३॥

Hearing the aforesaid request of Swayamprabhā, Hanumān, son of the wind-god, proceeded with perfect candour to narrate his story correctly. (3)

राजा सर्वस्य लोकस्य महेन्द्रवरुणोपमः।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम्॥ ४॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या सह भार्यया।
तस्य भार्या जनस्थानाद् रावणेन हृता बलात्॥ ५॥

"The glorious son of Daśaratha, Śrī Rāma, the sovereign of the whole world and a compeer of the mighty Indra (the ruler of gods) and Varuṇa (the god of water), entered the Daṇḍaka forest alongwith his younger brother, Lakṣmaṇa, as well as with his spouse, Sītā (a princess of the Videha territory). His consort was forcibly carried away from Janasthāna by Rāvaṇa (while she was all alone in the cottage). (4-5)

वीरस्तस्य सखा राज्ञः सुग्रीवो नाम वानरः।
राजा वानरमुख्यानां येन प्रस्थापिता वयम्॥ ६॥
अगस्त्यचरितामाशां दक्षिणां यमरक्षिताम्।
सहैभिर्वानरैर्मुख्यैरङ्गदप्रमुखैर्वयम्॥ ७॥
रावणं सहिताः सर्वे राक्षसं कामरूपिणम्।
सीतया सह वैदेह्या मार्गध्वमिति चोदिताः॥ ८॥

"A friend of the aforesaid sovereign is a valiant monkey, Sugrīva by name, the ruler of the foremost of monkeys, by whom we have been dispatched alongwith these leading monkeys, headed by Aṅgada, to the southern quarter, inhabited by Sage Agastya and protected by Yama (the god of retribution). And we have been commanded as follows : 'Look out all of you together for the ogre, Rāvaṇa who is capable of changing his form at will, alongwith Sītā a princess of the Videha territory.' (6—8)

विचित्य तु वनं सर्वं समुद्रं दक्षिणां दिशम्।
वयं बुभुक्षिताः सर्वे वृक्षमूलमुपाश्रिताः॥ ९॥

"Having scoured the entire forest in this area and eager to explore the ocean and the rest of the southern quarter we for our part all took shelter at the foot of a tree, hungry as we were. (9)

विवर्णवदनाः सर्वे सर्वे ध्यानपरायणाः।
नाधिगच्छामहे पारं मग्नाश्चिन्तामहार्णवे॥ १०॥

"All pale-faced and all absorbed in thought, we were sunk in an ocean of anxiety whose end we did not perceive, O lady ! (10)

चारयन्तस्ततश्चक्षुर्दृष्टवन्तो महद् बिलम्।
लतापादपसंछन्नं तिमिरेण समावृतम्॥ ११॥

"Casting our eyes all-round, we then beheld this extensive cave hidden by climbers and trees and totally enveloped in gloom. (11)

अस्माद्धंसा जलक्लिन्नाः पक्षैः सलिलरेणुभिः।
कुरराः सारसाश्चैव निष्पतन्ति पतत्रिणः॥ १२॥

"From this cave, however, flew out birds, viz., swans, ospreys and cranes too, wet with water, their wings dusted with the pollen of lotuses. (12)

साध्वत्र प्रविशामेति मया तूक्ताः प्लवङ्गमाः।
तेषामपि हि सर्वेषामनुमानमुपागतम्॥ १३॥

" 'We had better penetrate deep into it:' so were the monkeys told by me. The idea that water existed inside the cave equally struck all of them as well. (13)

अस्मिन् निपतिताः सर्वेऽप्यथ कार्यत्वरान्विताः।
ततो गाढं निपतिता गृह्य हस्तैः परस्परम्॥ १४॥

"Full of hurry to accomplish our purpose we forthwith ventured into this cave one and all. Catching hold of one another by the hand, we then penetrated deep into it. (14)

इदं प्रविष्टाः सहसा बिलं तिमिरसंवृतम्।
एतन्नः कार्यमेतेन कृत्येन वयमागताः॥ १५॥

"In this way we precipitately forced our way into this cave enveloped in darkness. This is our purpose and with this motive we have come to this place. (15)

त्वां चैवोपगताः सर्वे परिद्यूना बुभुक्षिताः।
आतिथ्यधर्मदत्तानि मूलानि च फलानि च॥ १६॥
अस्माभिरुपयुक्तानि बुभुक्षापरिपीडितैः।
यत् त्वया रक्षिताः सर्वे म्रियमाणा बुभुक्षया॥ १७॥
ब्रूहि प्रत्युपकारार्थं किं ते कुर्वन्तु वानराः।
एवमुक्ता तु सर्वज्ञा वानरैस्तैः स्वयंप्रभा॥ १८॥
प्रत्युवाच ततः सर्वानिदं वानरयूथपान्।
सर्वेषां परितुष्टास्मि वानराणां तरस्विनाम्॥ १९॥

"Nay, famished and wasted away we have all approached you. Sorely tried as we were by hunger, the roots and fruits too so kindly offered by you out of consideration for hospitality have been, partaken of by us. Since we have all been saved by you, dying as we were of starvation, pray, speak out what can the monkeys do to you in return for your invaluable service." Spoken to in these words by those monkeys, the all-knowing Swayamprabhā for her part thereupon replied to all the monkey-leaders as follows : "I am highly pleased with you all, the monkeys, which are all heroic. (16—19)

चरन्त्या मम धर्मेण न कार्यमिह केनचित्।
एवमुक्तः शुभं वाक्यं तापस्या धर्मसंहितम्॥ २०॥

उवाच हनुमान् वाक्यं तामनिन्दितलोचनाम्।
शरणं त्वां प्रपन्नाः स्मः सर्वे वै धर्मचारिणीम्॥ २१॥
यः कृतः समयोऽस्मासु सुग्रीवेण महात्मना।
स तु कालो व्यतिक्रान्तो बिले च परिवर्तताम्॥ २२॥

"Passing, as I am, my time with rightousness, no object of mine will be served by anyone here." Spoken to in these noble words, conformable to righteousness, by the hermitess, Hanumān replied as follows to that lady of irreproachable eyes : "We have all really come for protection to you, who are engaged in practising virtue. The time-limit which was fixed for us by the high-souled Sugrīva clearly expired even while we were actually roaming about in the cave. (20—22)

सा त्वमस्माद् बिलादस्मानुत्तारयितुमर्हसि।
तस्मात् सुग्रीववचनादतिक्रान्तान् गतायुषः॥ २३॥

"Situated as you are, you ought therefore to help out of this cave us, who have violated the command of Sugrīva and are as such doomed. (23)

त्रातुमर्हसि नः सर्वान् सुग्रीवभयशङ्कितान्।
महच्च कार्यमस्माभिः कर्तव्यं धर्मचारिणि॥ २४॥
तच्चापि न कृतं कार्यमस्माभिरिह वासिभिः।
एवमुक्ता हनुमता तापसी वाक्यमब्रवीत्॥ २५॥

"You ought to deliver us all, stricken as we are with fear of Sugrīva. Nay, a great task had to be accomplished by us, O lady engaged in practising virtue! While spending our time here even that work could not be executed by us." Requested thus by Hanumān, the ascetic woman replied as follows : (24-25)

जीवता दुष्करं मन्ये प्रविष्टेन निवर्तितुम्।
तपसः सुप्रभावेण नियमोपार्जितेन च॥ २६॥
सर्वानेव बिलादस्मात् तारयिष्यामि वानरान्।
निमीलयत चक्षूंषि सर्वे वानरपुङ्गवाः॥ २७॥
नहि निष्क्रमितुं शक्यमनिमीलितलोचनैः।
ततो निमीलिताः सर्वे सुकुमाराङ्गुलैः करैः॥ २८॥
सहसा पिदधुर्दृष्टिं हृष्टा गमनकांक्षया।
वानरास्तु महात्मानो हस्तरुद्धमुखास्तदा॥ २९॥
निमेषान्तरमात्रेण बिलादुत्तारितास्तया।
उवाच सर्वांस्तांस्तत्र तापसी धर्मचारिणी॥ ३०॥
निःसृतान् विषमात् तस्मात् समाश्वास्येदमब्रवीत्।
एष विन्ध्यो गिरिः श्रीमान् नानाद्रुमलतायुतः॥ ३१॥
एष प्रस्रवणः शैलः सागरोऽयं महोदधिः।
स्वस्ति वोऽस्तु गमिष्यामि भवनं वानरर्षभाः।
इत्युक्त्वा तद् बिलं श्रीमत् प्रविवेश स्वयंप्रभा॥ ३२॥

"I consider it difficult for anyone once entered into this cave to return alive. I shall, however, enable the monkeys one and all to emerge from this cave by the superior power of my asceticism duly acquired through restraint of the mind. Pray, all close your eyes, O bulls among the monkeys ! For it will not be possible for those whose eyes remain unclosed to get out of the cave." Having closed their eyes, all the monkeys then joyously covered them all at once with their hands, possessed of soft fingers, with the desire of going out of the cave. Their faces still remaining covered with their hands, the high souled monkeys were for their part transported by her out of the cave in the twinkling of an eye at that juncture. Asking them all to take courage when they had come out of the danger, the ascetic woman, who was engaged in practising virtue, spoke to them as follows on that occasion outside the cave : "On this side stands the glorious Vindhyan range covered with trees and climbers of every species and there rises the Prasravaṇa mountain; while in the opposite direction stretches the Indian ocean. May good fortune attend on you ! I shall now return to my abode, O jewels among the monkeys !" Saying so, Swayamprabhā penetrated deep into the aforesaid splendid cave. (26—32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

While the monkeys were feeling dejected on coming out of the cave to see the trees covered with blossom, which led them to conclude that the latter half of winter had approached, Prince Aṅgada reminds them of the fierceness of Sugrīva and says that a fasting till death on their part will be preferable to an ignominious death at the latter's cruel hands. Another monkey general, Tāra, for his part suggests that they should take shelter in Swayamprabhā's cave and thus escape the wrath of Sugrīva, who dare not enter the cave. The monkeys fall in with the latter's view and make up their mind to re-enter the cave and take up their abode in it

ततस्ते ददृशुर्घोरं सागरं वरुणालयम्।
अपारमभिगर्जन्तं घोरैरूर्मिभिराकुलम्॥ १॥

"Then the monkeys beheld the shoreless ocean, the abode of Varuṇa (the god of waters), terribly roaring and wild with angry billows. (1)

मयस्य मायाविहितं गिरिदुर्गं विचिन्वताम्।
तेषां मासो व्यतिक्रान्तो यो राज्ञा समयः कृतः॥ २॥

While they were busy ransacking the mountain fastness brought into existence by recourse to a miraculous craftsmanship by the demon, Maya, the period of one month, which had been fixed as the time-limit for the search of Sītā by Sugrīva, the king, slipped away. (2)

विन्ध्यस्य तु गिरेः पादे सम्प्रपुष्पितपादपे।
उपविश्य महात्मानश्चिन्तामापेदिरे तदा॥ ३॥

Sitting down on a hill adjacent to the Vindhyan range, seeing the trees which had fully blossomed, the high-minded monkeys for their part fell a prey to anxious thought at that juncture. (3)

ततः पुष्पातिभाराग्राँल्लताशतसमावृतान्।
द्रुमान् वासन्तिकान् दृष्ट्वा बभूवुर्भयशङ्किताः॥ ४॥

They now felt alarmed through fear of Sugrīva to perceive the mango and other vernal trees with their extremities bending under the overwhelming weight of blossom and covered with hundreds of climbers.(4)

ते वसन्तमनुप्राप्तं प्रतिवेद्य परस्परम्।
नष्टसंदेशकालार्था निपेतुर्धरणीतले॥ ५॥

Apprising one another of spring having approached, they sank to the ground, the task which had been entrusted to them for being completed within the appointed time having been utterly destroyed. (5)

ततस्तान् कपिवृद्धांश्च शिष्टांश्चैव वनौकसः।
वाचा मधुरयाऽऽभाष्य यथावदनुमान्य च॥ ६॥
स तु सिंहवृषस्कन्धः पीनायतभुजः कपिः।
युवराजो महाप्राज्ञ अङ्गदो वाक्यमब्रवीत्॥ ७॥

Addressing in a sweet tone and duly honouring the aforesaid elderly monkeys as well as the other monkeys, that highly intelligent monkey, Aṅgada, the Prince Regent of Kiṣkindhā, for his part, who had shoulders like those of a lion or a bull with stout and long arms, spoke as follows : (6-7)

शासनात् कपिराजस्य वयं सर्वे विनिर्गताः।
मासः पूर्णो बिलस्थानां हरयः किं न बुध्यत॥ ८॥

"We all set out in obedience to the command of Sugrīva (the lord of monkeys), O monkeys! Don't you know that a full month elapsed even while we were tarrying in the cave? (8)

वयमाश्वयुजे मासि कालसंख्याव्यवस्थिताः।
प्रस्थिताः सोऽपि चातीतः किमतः कार्यमुत्तरम्॥ ९॥

"Bound by a time-limit we sallied forth in the month of Āświna (roughly corresponding to September of the Gregorian calendar). That month too has passed. What should be done after this? (9)

भवन्तः प्रत्ययं प्राप्ता नीतिमार्गविशारदाः।
हितेष्वभिरता भर्तुर्निसृष्टाः सर्वकर्मसु॥ १०॥

"You have earned the confidence of your master, are adept in the ways of propriety and devoted to his best interests and have been detailed by him on all sorts of errands. (10)

कर्मस्वप्रतिमाः सर्वे दिक्षु विश्रुतपौरुषाः।
मां पुरस्कृत्य निर्याताः पिङ्गाक्षप्रतिचोदिताः॥ ११॥

"You are incomparable in every work, your virility is well-known in every quarter. Commanded by Sugrīva (who is distinguished by his reddish brown eyes) you came away on this expedition placing me at your head. (11)

इदानीमकृतार्थानां मर्तव्यं नात्र संशयः।
हरिराजस्य संदेशमकृत्वा कः सुखी भवेत्॥ १२॥

"Now death is sure to befall us, who have failed to accomplish our purpose: there is no doubt about it. Having failed to execute the instructions of Sugrīva, the lord of monkeys, who can hope to be happy? (12)

अस्मिन्नतीते काले तु सुग्रीवेण कृते स्वयम्।
प्रायोपवेशनं युक्तं सर्वेषां च वनौकसाम्॥ १३॥

"The time-limit fixed by Sugrīva himself having expired now, it is but proper for us, all the monkeys, to sit down without food awaiting death. (13)

तीक्ष्णः प्रकृत्या सुग्रीवः स्वामिभावे व्यवस्थितः।
न क्षमिष्यति नः सर्वानपराधकृतो गतान्॥ १४॥

"Vehement by nature and now established in authority, Sugrīva would never forgive us all if we approach him as offenders. (14)

अप्रवृत्तौ च सीतायाः पापमेव करिष्यति।
तस्मात् क्षममिहाद्यैव गन्तुं प्रायोपवेशनम्॥ १५॥
त्यक्त्वा पुत्रांश्च दारांश्च धनानि च गृहाणि च।
ध्रुवं नो हिंसते राजा सर्वान् प्रतिगतानितः॥ १६॥

"And in default of any news about Sītā he will surely make short work of us. Therefore, it is desirable for us to have recourse to fasting for death this very day, bidding adieu to our progeny and wife and also our wealth and homes. The king will undoubtedly kill us all when returned from this place (without any news about Sītā). (15-16)

वधेनाप्रतिरूपेण श्रेयान् मृत्युरिहैव नः।
न चाहं यौवराज्येन सुग्रीवेणाभिषेचितः॥ १७॥

"Our death at this very place is preferable to an unbecoming death at the hands of Sugrīva. Moreover, I was not invested with the office of Prince Regent of Kiṣkindhā by Sugrīva. (17)

नरेन्द्रेणाभिषिक्तोऽस्मि रामेणाक्लिष्टकर्मणा।
स पूर्वं बद्धवैरो मां राजा दृष्ट्वा व्यतिक्रमम्॥ १८॥
घातयिष्यति दण्डेन तीक्ष्णेन कृतनिश्चयः।
किं मे सुहृद्भिर्व्यसनं पश्यद्भिर्जीवितान्तरे।
इहैव प्रायमासिष्ये पुण्ये सागररोधसि॥ १९॥

"I was so invested by Śrī Rāma, the ruler of men, of unwearied action. Perceiving my transgression, the aforesaid king Sugrīva, who nursed a grudge against me in the former days (when he was robbed of his kingdom and wife by Vālī, my father) and has, therefore, made up his mind to dispose me of, will surely cause me to be killed by recourse to a cruel punishment. What shall I do with my near and dear ones witnessing my being killed in cold blood? I shall accordingly sit down for a fast awaiting death on this holy sea shore itself." (18-19)

एतच्छ्रुत्वा कुमारेण युवराजेन भाषितम्।
सर्वे ते वानरश्रेष्ठाः करुणं वाक्यमब्रुवन्॥ २०॥

Hearing this statement made by Aṅgada, the Prince Regent of Kiṣkindhā, all the

aforesaid monkey leaders gave the following pathetic reply : (20)

तीक्ष्णः प्रकृत्या सुग्रीवः प्रियारक्तश्च राघवः।
समीक्ष्याकृतकार्यांस्तु तस्मिंश्च समये गते॥ २१॥
अदृष्टायां च वैदेह्यां दृष्ट्वा चैव समागतान्।
राघवप्रियकामाय घातयिष्यत्यसंशयम्॥ २२॥

"Vehement by nature is Sugrīva, while Śrī Rāma (a scion of Raghu) is fond of his consort and therefore too unconcerned to interfere with the cruelty of Sugrīva). Already concluding, on the time-limit appointed for the search having expired, that we had failed to accomplish our end, and futher seeing us returned without Sītā (a princess of the Videha territory) being found out, Sugrīva will without doubt have us killed in his eagerness to do what is pleasing to Śrī Rāma (a scion of Raghu). (21-22)

न क्षमं चापराद्धानां गमनं स्वामिपार्श्वतः।
प्रधानभूताश्च वयं सुग्रीवस्य समागताः॥ २३॥

"It is not advisable for offenders to seek the presence of their master. Nay, we are the principal servants of Sugrīva arrived here at his command. (23)

इहैव सीतामन्वीक्ष्य प्रवृत्तिमुपलभ्य वा।
नो चेद् गच्छाम तं वीरं गमिष्यामो यमक्षयम्॥ २४॥

"Let us return to the said hero, Sugrīva, only after we have found out Sītā or obtained information concerning her in this very region; if not, we shall seek the abode of Yama, the god of death." (24)

प्लवङ्गमानां तु भयार्दितानां
श्रुत्वा वचस्तार इदं बभाषे।
अलं विषादेन बिलं प्रविश्य
वसाम सर्वे यदि रोचते वः॥ २५॥

Hearing the reply of the monkeys stricken with fear (of meeting their death at the hands of Sugrīva), Tāra for his part made the following submission : "Away with despondency. Re-entering the cave, let us all take up our abode there if it meets with your approval. (25)

इदं हि मायाविहितं सुदुर्गमं
प्रभूतपुष्पोदकभोज्यपेयम्।
इहास्ति नो नैव भयं पुरंदरा-
न्न राघवाद् वानरराजतोऽपि वा॥ २६॥

"Having been brought into existence by dint of a wonderful craftsmanship, this cave is indeed exceedingly difficult of access and has at the same time a rich stock of flowers, water, foods and drinks. Here there will be no cause whatsoever for fear to us from Indra (the destroyer of strongholds), much less from Śrī Rāma (a scion of Raghu) and still less from Sugrīva (the ruler of monkeys)." (26)

श्रुत्वाङ्गदस्यापि वचोऽनुकूल-
मूचुश्च सर्वे हरयः प्रतीताः।
यथा न हन्येम तथा विधान-
मसक्तमद्यैव विधीयतां नः॥ २७॥

Restored to confidence on hearing the favourable utterance of Aṅgada as also of Tāra, all the monkeys cried in one voice : "Let us without loss of time take recourse this very day to an expedient by adopting which we may not be killed by Sugrīva." (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Seeking to divert the minds of the other monkeys from the rebellious note struck by Tāra, whose advice readily found favour with Aṅgada and others, Hanumān warns Aṅgada of the dire consequences which were sure to follow in case he chose to stay away from home and, assuring him of Sugrīva's amiability and disarming all his fears about him, tries to convince him that they had better return to Kiṣkindhā and report themselves to their king

तथा ब्रुवति तारे तु ताराधिपतिवर्चसि।
अथ मेने हृतं राज्यं हनूमानङ्गदेन तत्॥ १॥

While Tāra, who possessed the splendour of the moon (the lord of the stars), was speaking as above, Aṅgada not opposing it, Hanumān accounted the well-known sovereignty of Kiṣkindhā as wrested from the hands of Sugrīva in no time by Aṅgada. (1)

बुद्ध्या ह्यष्टाङ्गया युक्तं चतुर्बलसमन्वितम्।
चतुर्दशगुणं मेने हनूमान् वालिनः सुतम्॥ २॥
आपूर्यमाणं शश्वच्च तेजोबलपराक्रमैः।
शशिनं शुक्लपक्षादौ वर्धमानमिव श्रिया॥ ३॥
बृहस्पतिसमं बुद्ध्या विक्रमे सदृशं पितुः।
शुश्रूषमाणं तारस्य शुक्रस्येव पुरंदरम्॥ ४॥
भर्तुरर्थे परिश्रान्तं सर्वशास्त्रविशारदः।
अभिसंधातुमारेभे हनूमानङ्गदं ततः॥ ५॥

Hanumān looked upon Aṅgada (the son of Vālī) as actually endowed with intelligence distinguished by eight virtues[1], equipped with the fourfold strength[2] and possessed of fourteen excellences[3]. Hanumān, who was well-versed in all the branches of learning, thereupon proceeded to win over to his master's side Aṅgada, who was being constantly replenished with energy, strength and valour and was waxing in glory like the moon at the beginning of a bright fortnight, nay, who equalled Bṛhaspati (the preceptor of gods) in wisdom, vied with his father in prowess and felt inclined to listen to the advice of Tāra, as Indra (the destroyer of strongholds) would at times to Śukra, the preceptor of demons, and was feeling averse to the cause of his master, Sugrīva. (2—5)

1. The eights virtues characterizing intelligence are—(1) Inclination to hear what others say (शुश्रूषा); (2) actually hearing what others say (श्रवणम्); (3) the capacity to grasp the meaning of what others say (ग्रहणम्); (4) retentiveness (धारणम्); (5) reasoning in favour of a propositin (ऊहः); (6) reasoning against a proposition (अपोहः); (7) insight into the meaning of what others say (अर्थविज्ञानम्); and (8) true wisdom (तत्त्वज्ञानम्).

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा। ऊहापोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः॥ (Kāmandak Nītiśāstra 4)

2. The four fold strength consists in the capacity to employ four expedients viz., (1) persuasion or conciliation (साम); (2) gift or gratification (दान); (3) sowing seeds of dissension among the enemy's ranks (भेद); and (4) use of violence or force (दण्ड).

3. The fourteen excellences enumerated in our Śāstras are—(1) A sense of time and place (देशकालज्ञता); (2) firmness (दार्ढ्यम्); (3) the capacity to endure all kinds of hardships (सर्वक्लेशसहिष्णुता); (4) knowledge of all empirical subjects (सर्वविज्ञानिता); (5) adroitness (दाक्ष्यम्); (6) ardour (ऊर्जः); (7) the capacity to guard ones secrets (संवृतमन्त्रता); (8) consistency (अविसंवादिता); (9) heroism (शौर्यम्); (10) consciousness of one's own strength as well as of the enemy (शक्तिज्ञता); (11) appreciation of other's services (कृतज्ञता); (12) fondness for a fugitive (शरणागतवात्सल्यम्); (13) indignation (अमर्षत्वम्); and (14) steadiness (अचापलम्).

देशकालज्ञता दार्ढ्यं सर्वक्लेशसहिष्णुता । सर्वविज्ञानिता दाक्ष्यमूर्जः संवृतमन्त्रता॥
अविसंवादिता शौर्यं शक्तिज्ञत्वं कृतज्ञता । शरणागतवात्सल्यममर्षत्वमचापलम् ॥

स चतुर्णामुपायानां तृतीयमुपवर्णयन्।
भेदयामास तान् सर्वान् वानरान् वाक्यसम्पदा॥ ६॥

Employing the third (in order) of the four expedients (of winning over an enemy or dissenter), Hanumān set all the aforesaid monkeys at variance with one another by dint of his eloquence. (6)

तेषु सर्वेषु भिन्नेषु ततोऽभीषयदङ्गदम्।
भीषणैर्विविधैर्वाक्यैः कोपोपायसमन्वितैः॥ ७॥

All of them having been set at variance with one another, he then proceeded to intimidate Aṅgada by means of various frightening words coupled with threats : (7)

त्वं समर्थतरः पित्रा युद्धे तारेय वै ध्रुवम्।
दृढं धारयितुं शक्तः कपिराज्यं यथा पिता॥ ८॥

"You are undoubtedly more powerful in combat even than your uncle (Sugrīva) and are capable of firmly retaining the sovereignty of the monkeys as efficiently as your father, O Aṅgada ! (8)

नित्यमस्थिरचित्ता हि कपयो हरिपुंगव।
नाज्ञाप्यं विषहिष्यन्ति पुत्रदारं विना त्वया॥ ९॥

"The monkeys are indeed ever fickle-minded, O bull among the monkeys ! In the absence of their progeny and wife they would not brook your authority. (9)

त्वां नैते ह्यनुरञ्जेयुः प्रत्यक्षं प्रवदामि ते।
यथायं जाम्बवान् नीलः सुहोत्रश्च महाकपिः॥ १०॥
नह्यहं ते इमे सर्वे सामदानादिभिर्गुणैः।
दण्डेन न त्वया शक्याः सुग्रीवादपकर्षितुम्॥ ११॥

"I tell you clearly: these monkeys will certainly not get devoted to you. As is the case with this Jāmbavān (the king of bears), Nīla and the mighty monkey Suhotra, so, neither I, nor all these monkeys standing before you can be estranged by you from Sugrīva by means of persuasion, gift and other expedients, much less through violence. (10-11)

विगृह्यासनमप्याहुर्दुर्बलेन बलीयसा।
आत्मरक्षाकरस्तस्मान्न विगृह्णीत दुर्बलः॥ १२॥

"They say it is possible to remain at ease on entering into hostilities with one who is weak (and not otherwise). Hence a weakling seeking self-protection should not make enemies with a stronger person.(12)

यां चेमां मन्यसे धात्रीमेतद् बिलमिति श्रुतम्।
एतल्लक्ष्मणबाणानामीषत् कार्यं विदारणम्॥ १३॥

"To tear asunder this cave, which has been heard of by you as impregnable (from the mouth of Tāra) and which you regard as capable of affording protection to you (against the wrath of Indra and others), is easy for the arrows of Lakṣmaṇa. (13)

स्वल्पं हि कृतमिन्द्रेण क्षिपता ह्यशनिं पुरा।
लक्ष्मणो निशितैर्बाणैर्भिन्द्यात् पत्रपुटं यथा॥ १४॥

"Indeed a very small opening was made into this cave in the past by Indra (the ruler of gods) while hurling his thunderbolt (which only succeeded in getting rid of the demon Maya, who had taken shelter in it); Lakṣmaṇa, however, can really tear it asunder as a vessel of leaves by means of his sharpened arrows. (14)

लक्ष्मणस्य च नाराचा बहवः सन्ति तद्विधाः।
वज्राशनिसमस्पर्शा गिरीणामपि दारकाः॥ १५॥

"Lakṣmaṇa has in his possession many such steel arrows as have an impact similar to that of a thunderbolt (hurled by Indra) or lightning discharged by a cloud and are capable even of rending mountains. (15)

अवस्थानं यदैव त्वमासिष्यसि परंतप।
तदैव हरयः सर्वे त्यक्ष्यन्ति कृतनिश्चयाः॥ १६॥

"The moment you take up your abode in the cave, O scourge of your foes, the monkeys will all forsake you since they are already determined to do so. (16)

स्मरन्तः पुत्रदाराणां नित्योद्विग्ना बुभुक्षिताः।
खेदिता दुःखशय्याभिस्त्वां करिष्यन्ति पृष्ठतः॥ १७॥

"Thinking of their progeny and wife, ever afraid (of Śrī Rāma, Lakṣmaṇa and Sugrīva), nay, famished and weary of their

wretched plight etc., they will turn their back on you. (17)

स त्वं हीनः सुहृद्भिश्च हितकामैश्च बन्धुभिः।
तृणादपि भृशोद्विग्नः स्पन्दमानाद् भविष्यसि॥ १८॥

"Separated from your near and dear ones and friends seeking your welfare, you will be terribly afraid even of a trembling blade of grass. (18)

न च जातु न हिंस्युस्त्वां घोरा लक्ष्मणसायकाः।
अपवृत्तं जिघांसन्तो महावेगा दुरासदाः॥ १९॥

"Flying with extraordinary speed and difficult to approach, the fearful arrows of Lakṣmaṇa, which are ever disposed to kill a reactionary, will on no account spare you. (19)

अस्माभिस्तु गतं सार्धं विनीतवदुपस्थितम्।
आनुपूर्व्यात्तु सुग्रीवो राज्ये त्वां स्थापयिष्यति॥ २०॥

Sugrīva will, however, install you on the throne of Kiṣkindhā in due course if, on the other hand, you return with us and present yourself before him in a submissive demeanour. (20)

धर्मराजः पितृव्यस्ते प्रीतिकामो दृढव्रतः।
शुचिः सत्यप्रतिज्ञश्च स त्वां जातु न नाशयेत्॥ २१॥

"Your uncle, Sugrīva, is a virtuous ruler, firm of vows, good-intentioned, true to his promise and seeks your love. He would never kill you. (21)

प्रियकामश्च ते मातुस्तदर्थं चास्य जीवितम्।
तस्यापत्यं च नास्त्यन्यत् तस्मादङ्गद गम्यताम्॥ २२॥

"Again, he is keen to oblige your mother; nay, he lives for her (alone). And he has no other progeny; therefore, Aṅgada, let us return to Kiṣkindhā." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Sick of hearing the praises of Sugrīva uttered by Hanumān and pointing out the faults of Sugrīva and denouncing him, Aṅgada proclaims to the monkeys his decision to undertake a fast unto death and actually sits down to fast. Condemning Sugrīva with tears in their eyes and making the mountain caverns resound with their tale of woe commencing from the appearance of Śrī Rāma on the scene and ending with their determination to observe a fast till death, the other monkeys too follow suit

श्रुत्वा हनुमतो वाक्यं प्रश्रितं धर्मसंहितम्।
स्वामिसत्कारसंयुक्तमङ्गदो वाक्यमब्रवीत्॥ १॥

Hearing the utterance of Hanumān, which was courteous and conformable to righteousness and was full of deference to his master, Aṅgada replied as follows : (1)

स्थैर्यमात्ममनःशौचमानृशंस्यमथार्जवम्।
विक्रमश्चैव धैर्यं च सुग्रीवे नोपपद्यते॥ २॥

भ्रातुर्ज्येष्ठस्य यो भार्यां जीवतो महिषीं प्रियाम्।
धर्मेण मातरं यस्तु स्वीकरोति जुगुप्सितः॥ ३॥

"Stability, purity of body and mind, absence of cruelty and guilelessness, nay, valour and fortitude too are out of the question in Sugrīva, who for his part took to wife, detested as he is, his veritable mother from the moral point of view, the beloved

queen of his elder brother—while he was still alive. (2-3)

कथं स धर्मं जानीते येन भ्रात्रा दुरात्मना।
युद्धायाभिनियुक्तेन बिलस्य पिहितं मुखम्॥ ४॥

"How does he know what is right, by whom, evil-minded as he is, the opening of the cave was closed even though he had been enjoined by his brother—while the latter was going to meet his enemy for an encounter to guard the entrance? (4)

सत्यात् पाणिगृहीतश्च कृतकर्मा महायशाः।
विस्मृतो राघवो येन स कस्य सुकृतं स्मरेत्॥ ५॥

"Whose good offices will he remember with gratitude, by whom even the highly illustrious Śrī Rāma—(a scion of Raghu)—who had been accepted as a friend by clasping the hand in the name of truth and who had rendered good offices to him—was put out of the mind? (5)

लक्ष्मणस्य भयेनेह नाधर्मभयभीरुणा।
आदिष्टा मार्गितुं सीता धर्मस्तस्मिन् कथं भवेत्॥ ६॥

"How can piety exist in him, by whom Sītā was ordered to be searched for on this occasion from fear of Lakṣmaṇa and not because he was seized with the fear of incurring sin (accruing from infidelity to a beneficent friend)? (6)

तस्मिन् पापे कृतघ्ने तु स्मृतिभिन्ने चलात्मनि।
आर्यः को विश्वसेज्जातु तत्कुलीनो विशेषतः॥ ७॥

"What noble soul, particularly one born in his own race will ever repose trust in that sinful, ungrateful and fickle monkey, who has cast to the winds all moral codes? (7)

राज्ये पुत्रः प्रतिष्ठाप्यः सगुणो निर्गुणोऽपि वा।
कथं शत्रुकुलीनं मां सुग्रीवो जीवयिष्यति॥ ८॥

"How can Sugrīva suffer me to live after installing on the throne (as Prince Regent) me, his (adopted) son, sprung from the loins of his mortal foe, no matter whether he (Sugrīva) is full of virtues or devoid of them? (8)

भिन्नमन्त्रोऽपराद्धश्च भिन्नशक्तिः कथं ह्यहम्।
किष्किन्धां प्राप्य जीवेयमनाथ इव दुर्बलः॥ ९॥

"Reaching Kiṣkindhā back how shall I actually survive like a forlorn and weak creature, I, whose rebellious plans have leaked out, nay, who has committed an offence of treason and whose strength has been shattered by sowing dissension among my followers? (9)

उपांशुदण्डेन हि मां बन्धनेनोपपादयेत्।
शठः क्रूरो नृशंसश्च सुग्रीवो राज्यकारणात्॥ १०॥

"Sugrīva—who is wily, fierce and merciless, will surely sentence me if not to death, at least to some secret punishment, such as putting me in chains for the sake of retaining his sovereignty. (10)

बन्धनाच्चावसादान्मे श्रेयः प्रायोपवेशनम्।
अनुजानन्तु मां सर्वे गृहं गच्छन्तु वानराः॥ ११॥

"Fasting till death is preferable in my eyes to confinement and frustration caused by it. Hence let all the monkeys present here bid adieu to me and return home.(11)

अहं वः प्रतिजानामि न गमिष्याम्यहं पुरीम्।
इहैव प्रायमासिष्ये श्रेयो मरणमेव मे॥ १२॥

"I solemnly declare to you that I will not return to the capital (Kiṣkindhā) but will observe a fast till death at this very place. Death is certainly best for me. (12)

अभिवादनपूर्वं तु राजा कुशलमेव च।
अभिवादनपूर्वं तु राघवौ बलशालिनौ॥ १३॥

"After salutation, of course, the king (Sugrīva) should be apprised of my welfare only and even so the two mighty scions of Raghu too should be apprised of my welfare after salutation. (13)

वाच्यस्तातो यवीयान् मे सुग्रीवो वानरेश्वरः।
आरोग्यपूर्वं कुशलं वाच्या माता रुमा च मे॥ १४॥

"My younger father, Sugrīva, the lord of monkeys, as well as my younger mother, Rumā, should be told of my welfare after apprising them of my health. (14)

मातरं चैव मे तारामाश्वासयितुमर्हथ।
प्रकृत्या प्रियपुत्रा सा सानुक्रोशा तपस्विनी॥ १५॥

"You ought to console my real mother Tārā too. The poor lady is by her very nature fond of her son (myself) and full of compassion. (15)

विनष्टमिह मां श्रुत्वा व्यक्तं हास्यति जीवितम्।
एतावदुक्त्वा वचनं वृद्धांस्तानभिवाद्य च॥ १६॥
विवेश चाङ्गदो भूमौ रुदन् दर्भेषु दुर्मनाः।
तस्य संविशतस्तत्र रुदन्तो वानरर्षभाः॥ १७॥
नयनेभ्यः प्रमुमुचुरुष्णं वै वारि दुःखिताः।
सुग्रीवं चैव निन्दन्तः प्रशंसन्तश्च वालिनम्॥ १८॥
परिवार्याङ्गदं सर्वे व्यवसन् प्रायमासितुम्।
तद् वाक्यं वालिपुत्रस्य विज्ञाय प्लवगर्षभाः॥ १९॥
उपस्पृश्योदकं सर्वे प्राङ्मुखाः समुपाविशन्।
दक्षिणाग्रेषु दर्भेषु उदक्तीरं समाश्रिताः॥ २०॥

"She will evidently give up the ghost on hearing of my being dead." Saying this much and greeting the aforesaid elderly monkeys, Aṅgada sank down weeping on the ground on blades of the sacred Kuśa grass, his countenance woe begone. As he sat down there, the foremost of monkeys shed burning tears profusely from their eyes, sobbing at the same time in distress. Denouncing Sugrīva and also praising Vālī and surrounding Aṅgada, all resolved to starve themselves to death. Reflecting on the aforesaid utterance of Aṅgada (the son of Vālī) and sipping water in order to consecrate themselves, all the leaders of monkeys sat down comfortably, their faces turned towards the east, on blades of the sacred Kuśa grass with their ends pointing towards the south, taking up their position on the northern shore of the Indian Ocean. (16—20)

मुमूर्षवो हरिश्रेष्ठा एतत् क्षममिति स्म ह।
रामस्य वनवासं च क्षयं दशरथस्य च॥ २१॥
जनस्थानवधं चैव वधं चैव जटायुषः।
हरणं चैव वैदेह्या वालिनश्च वधं तथा।
रामकोपं च वदतां हरीणां भयमागतम्॥ २२॥

Those jewels among the monkeys, willing as they were to die, thought, they say, that the aforesaid was the course desirable for them. As the monkeys were talking of Śrī Rāma's exile and also of Daśaratha's death, nay, also of the carnage in Janasthāna as well as of the abduction of Sītā (a princess of the territory of Videha) as also of the slaying of Jaṭāyu and even so of the killing of Vālī and then of the wrath of Śrī Rāma, another danger stared them in the face. (21-22)

स संविशद्भिर्बहुभिर्महीधरो
महाद्रिकूटप्रतिमैः प्लवंगमैः।
बभूव संनादितनिर्दरान्तरो
भृशं नदद्भिर्जलदैरिवाम्बरम्॥ २३॥

With those numerous monkeys, who themselves resembled the peaks of huge mountains, sitting down and roaring in dismay, the aforesaid mountain found the interior of its caves resonant and presented the appearance of the sky resounding with the sound of thundering clouds. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Praising Providence out of joy at the prospect of deriving sustenance for a long time on seeing a band of monkeys even as it emerged from a cave of the Vindhyan range on hearing their noise, the vulture king, Sampāti (the elder brother of Jaṭāyu), expresses his determination to eat them all up one after another. Depressed to hear the vow and declaring Jaṭāyu, who had met his death at the hands of Rāvaṇa in the service of Śrī Rāma, while trying to deliver Sītā from the former's clutches, as more fortunate than any of them, who were threatened with death even before accomplishing the purpose of Śrī Rāma, Aṅgada reproaches Kaikeyī who was at the root of the whole mischief. Distressed to hear these words of Aṅgada and telling Aṅgada that he was the elder brother of Jaṭāyu, and at the same time inquiring about the death of his younger brother, Sampāti requests Aṅgada to help him slide down from his high post adding that, his wings having been burnt, he was unable to fly

उपविष्टास्तु ते सर्वे यस्मिन् प्रायं गिरिस्थले।
हरयो गृध्रराजश्च तं देशमुपचक्रमे॥ १॥

The king of vultures too approached the same plateau on which all the aforesaid monkeys for their part had sat down to starve themselves to death. (1)

सम्पातिर्नाम नाम्ना तु चिरजीवी विहंगमः।
भ्राता जटायुषः श्रीमान् विख्यातबलपौरुषः॥ २॥

He was no other than a long lived and glorious bird, the brother of Jaṭāyu, known by the name of Sampāti, whose strength and prowess were widely known. (2)

कन्दरादभिनिष्क्रम्य स विन्ध्यस्य महागिरेः।
उपविष्टान् हरीन् दृष्ट्वा हृष्टात्मा गिरमब्रवीत्॥ ३॥

Emerging all of a sudden from a cave of the great Vindhyan range and delighted in mind to observe the monkeys seated there, he spoke as follows : (3)

विधिः किल नरं लोके विधानेनानुवर्तते।
यथायं विहितो भक्ष्यश्चिरान्मह्यमुपागतः॥ ४॥

"Even as in this world the fruit of a man's past actions accrues to him according to the Law of Karma, this food in the shape of so many monkeys, which was ordained for me, has come of its own accord after a long time. (4)

परम्पराणां भक्षिष्ये वानराणां मृतं मृतम्।
उवाचैतद् वचः पक्षी तान् निरीक्ष्य प्लवंगमान्॥ ५॥

"I shall successively eat up one after the other all these monkeys seated in a line even as they fall dead successively due to starvation." The bird uttered the foregoing words on perceiving the monkeys. (5)

तस्य तद् वचनं श्रुत्वा भक्ष्यलुब्धस्य पक्षिणः।
अङ्गदः परमायस्तो हनूमन्तमथाब्रवीत्॥ ६॥

Greatly perturbed to hear the aforesaid utterance of that bird, who was covetous of

food, Aṅgada presently spoke to Hanumān as follows : (6)

पश्य सीतापदेशेन साक्षाद् वैवस्वतो यमः।
इमं देशमनुप्राप्तो वानराणां विपत्तये॥ ७॥

"For bringing destruction to the monkeys under the pretext of Sītā, Yama (the god of retribution), son of the sun-god, has bodily come to this region. (7)

रामस्य न कृतं कार्यं न कृतं राजशासनम्।
हरीणामियमज्ञाता विपत्तिः सहसाऽऽगता॥ ८॥

"The purpose of Śrī Rāma has not been accomplished nor has the king's injunction been carried out. In the meantime, this unforeseen calamity has overtaken the monkeys all of a sudden. (8)

वैदेह्याः प्रियकामेन कृतं कर्म जटायुषा।
गृध्रराजेन यत् तत्र श्रुतं वस्तदशेषतः॥ ९॥

"The service rendered at Pañcavatī by Jaṭāyu, the king of vultures, who was keen to oblige Sītā (a princess of the Videha territory) has been heard of by you in its entirety. (9)

तथा सर्वाणि भूतानि तिर्यग्योनिगतान्यपि।
प्रियं कुर्वन्ति रामस्य त्यक्त्वा प्राणान् यथा वयम्॥ १०॥

"All living beings, even those born in the sub-human species of birds and beasts do what is pleasing to Śrī Rāma, even laying down their life, if necessary, as we are doing. (10)

अन्योन्यमुपकुर्वन्ति स्नेहकारुण्ययन्त्रिताः।
ततस्तस्योपकारार्थं त्यजतात्मानमात्मना॥ ११॥
प्रियं कृतं हि रामस्य धर्मज्ञेन जटायुषा।
राघवार्थे परिश्रान्ता वयं संत्यक्तजीविताः॥ १२॥
कान्ताराणि प्रपन्नाः स्म न च पश्याम मैथिलीम्।
स सुखी गृध्रराजस्तु रावणेन हतो रणे।
मुक्तश्च सुग्रीवभयाद् गतश्च परमां गतिम्॥ १३॥

"Bound by love and compassion (for him alone as manifested in the form of all living beings) do people render good offices to one another. Therefore, lay down your life by yourselves for the sake of his service. Indeed a kindly act was done to Śrī Rāma (in the shape of laying down his life in his service) by Jaṭāyu, who knew what is right. We too have ventured on difficult roads for the sake of Śrī Rāma (a scion of Raghu) and feel thoroughly exhausted; but we have not found out Sītā, even though we have finally taken leave of our lives. Blessed is that king of vultures in that he was slain in an encounter by Rāvaṇa, nay, was rid once for all of the fear of Sugrīva, who was evidently the overlord of (the entire sub-human creation) and has attained the highest state by the grace of Śrī Rāma ! (11—13)

जटायुषो विनाशेन राज्ञो दशरथस्य च।
हरणेन च वैदेह्याः संशयं हरयो गताः॥ १४॥

"The monkeys have fallen into danger through the death of King Daśaratha, the destruction of Jaṭāyu and the abduction of Sītā (a princess of the Videha territory).(14)

रामलक्ष्मणयोर्वासमरण्ये सह सीतया।
राघवस्य च बाणेन वालिनश्च तथा वधः॥ १५॥
रामकोपादशेषाणां रक्षसां च तथा वधम्।
कैकेय्या वरदानेन इदं च विकृतं कृतम्॥ १६॥

"Know the sojourn of Śrī Rāma and Lakṣmana in the forest with Sītā, and even so the destruction of Vālī encompassed by an arrow of Śrī Rāma (a scion of Raghu), and similarly the prospective extermination of all the ogres through the wrath of Śrī Rāma—all this evil to have been brought about by the boon granted by Daśaratha in favour of Kaikeyī." (15-16)

तदसुखमनुकीर्तितं वचो
भुवि पतितांश्च निरीक्ष्य वानरान्।
भृशचकितमतिर्महामतिः
कृपणमुदाहृतवान् स गृध्रराजः॥ १७॥

Greatly bewildered in mind to hear the aforesaid doleful cries uttered by the monkeys, and to perceive them tumbled down on the ground, the highly intelligent Sampāti, the king of vultures, spoke as follows in a piteous tone. (17)

तत् तु श्रुत्वा तथा वाक्यमङ्गदस्य मुखोद्गतम्।
अब्रवीद् वचनं गृध्रस्तीक्ष्णतुण्डो महास्वनः॥ १८॥

Nay, hearing the speech that had escaped from the lips of Aṅgada as above, the sharp-beaked vulture, Sampāti, spoke as follows, making a loud noise : (18)

कोऽयं गिरा घोषयति प्राणैः प्रियतरस्य मे।
जटायुषो वधं भ्रातुः कम्पयन्निव मे मनः॥ १९॥

"Who is the being which proclaims in so many distinct words the death of my brother, Jaṭāyu, who was dearer to me than life itself, causing my heart to tremble as it were (with this heart-rending news)? (19)

कथमासीज्जनस्थाने युद्धं राक्षसगृध्रयोः।
नामधेयमिदं भ्रातुश्चिरस्याद्य मया श्रुतम्॥ २०॥

"How did an encounter take place between an ogre and the vulture in Janasthāna? This name of my younger brother has been heard of by me after a long time today. (20)

इच्छेयं गिरिदुर्गाच्च भवद्भिरवतारितुम्।
यवीयसो गुणज्ञस्य श्लाघनीयस्य विक्रमैः॥ २१॥
अतिदीर्घस्य कालस्य परितुष्टोऽस्मि कीर्तनात्।
तदिच्छेयमहं श्रोतुं विनाशं वानरर्षभाः॥ २२॥
भ्रातुर्जटायुषस्तस्य जनस्थाननिवासिनः।
तस्यैव च मम भ्रातुः सखा दशरथः कथम्॥ २३॥
यस्य रामः प्रियः पुत्रो ज्येष्ठो गुरुजनप्रियः।
सूर्यांशुदग्धपक्षत्वान्न शक्नोमि विसर्पितुम्।
इच्छेयं पर्वतादस्मादवतर्तुमरिंदमाः॥ २४॥

"Nay, with your help I wish to bring myself down from the mountain citadel on which I am perched. I am highly gratified with the praises, heard after a very long time, of my younger brother, Jaṭāyu, who appreciated the virtues of others and was deserving of praise because of his exploits. Therefore, O leaders of monkeys, I long to hear about the destruction of my younger brother, Jaṭāyu, who lived in Janasthāna. Again, how did King Daśaratha, a friend of the selfsame brother of mine—whose beloved eldest son is Śrī Rāma, the favourite of his elders—meet his end? My wings having been scorched by the rays of the sun, I cannot fly about. All the same, I wish to descend from this eminence, O tamers of your foes." (21—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Having helped Sampāti to climb down the mountain, Aṅgada narrates to him the whole story from the entry of Śrī Rāma into the Daṇḍaka forest to his own fasting

शोकाद् भ्रष्टस्वरमपि श्रुत्वा वानरयूथपाः।
श्रद्दधुर्नैव तद्वाक्यं कर्मणा तस्य शङ्किताः॥ १॥

Even after hearing the words of Sampāti, whose voice had turned hoarse due to grief caused by the news of his brother's death, the monkey generals did not put faith in his words, seized as they were with suspicion caused by his contemplated action of eating up the monkeys. (1)

ते प्रायमुपविष्टास्तु दृष्ट्वा गृध्रं प्लवंगमाः।
चक्रुर्बुद्धिं तदा रौद्रां सर्वान् नो भक्षयिष्यति॥ २॥

Seeing the vulture, the said monkeys, for their part, who had sat down to starve

themselves to death, entertained the horrid idea that he would eat them all up. (2)

सर्वथा प्रायमासीनान् यदि नो भक्षयिष्यति।
कृतकृत्या भविष्यामः क्षिप्रं सिद्धिमितो गताः॥ ३॥

"If he eats up us, who have sat down to fast till death, we shall have thoroughly accomplished our purpose, having attained speedy success (in the form of death) through this act of his." (3)

एतां बुद्धिं ततश्चक्रुः सर्वे ते हरियूथपाः।
अवतार्य गिरेः शृङ्गाद् गृध्रमाहाङ्गदस्तदा॥ ४॥

All those monkey leaders subsequently arrived at this latter conclusion. Having helped the vulture to descend from the mountain-peak, Aṅgada then spoke to the vulture as follows : (4)

बभूवर्क्षरजो नाम वानरेन्द्रः प्रतापवान्।
ममार्यः पार्थिवः पक्षिन् धार्मिकौ तस्य चात्मजौ॥ ५॥
सुग्रीवश्चैव वाली च पुत्रौ घनबलावुभौ।
लोके विश्रुतकर्माभूद् राजा वाली पिता मम॥ ६॥

"There was a glorious lord of monkeys, King Ṛkṣrāja by name, my grandfather, O bird ! And he had two pious sons, Vālī and Sugrīva, sprung from his own loins, both possessed of great strength. My father, King Vālī, was well-known for his exploits in the world. (5-6)

राजा कृत्स्नस्य जगत इक्ष्वाकूणां महारथः।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम्॥ ७॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या सह भार्यया।
पितुर्निदेशनिरतो धर्मं पन्थानमाश्रितः॥ ८॥

"The sovereign of the whole earth and a great chariot warrior born in the line of the Ikṣwākus, and son of the late King Daśaratha, the glorious Rāma, who was wholly intent upon carrying out the command of his father and had taken to the path of virtue, entered the forest of Daṇḍaka with his younger brother, Lakṣmaṇa, and consort, Sītā (a princess of the Videha territory). (7-8)

तस्य भार्या जनस्थानाद् रावणेन हृता बलात्।
रामस्य तु पितुर्मित्रं जटायुर्नाम गृध्रराट्॥ ९॥
ददर्श सीतां वैदेहीं ह्रियमाणां विहायसा।
रावणं विरथं कृत्वा स्थापयित्वा च मैथिलीम्।
परिश्रान्तश्च वृद्धश्च रावणेन हतो रणे॥ १०॥

"His consort, Sītā, was forcibly borne away from Janasthāna by Rāvaṇa. The king of vultures, Jaṭāyu by name, for his part, who was a friend of Śrī Rāmā's father (Emperor Daśaratha), observed Sītā, a princess of the Videha territory, being borne away in an aerial car through the airspace. Having deprived Rāvaṇa of his aerial car by shattering it and placed Sītā (a princess of Mithilā) on the ground, Jaṭāyu, who had been completely exhausted and was aged too, was slain by Rāvaṇa in combat.(9-10)

एवं गृध्रो हतस्तेन रावणेन बलीयसा।
संस्कृतश्चापि रामेण जगाम गतिमुत्तमाम्॥ ११॥

"In this way the vulture, Jaṭāyu, was killed by the said Rāvaṇa, who was superior in might, and, having been cremated by Śrī Rāma, attained the highest destiny. (11)

ततो मम पितृव्येण सुग्रीवेण महात्मना।
चकार राघवः सख्यं सोऽवधीत् पितरं मम॥ १२॥

"Then the celebrated Śrī Rāma contracted an alliance with my uncle, the high-souled Sugrīva, and killed my father (as a token of his friendship). (12)

मम पित्रा निरुद्धो हि सुग्रीवः सचिवैः सह।
निहत्य वालिनं रामस्ततस्तमभिषेचयत्॥ १३॥

"Since Sugrīva had been banished with his ministers by my father, Śrī Rāma forthwith installed him on the throne after killing Vālī. (13)

स राज्ये स्थापितस्तेन सुग्रीवो वानरेश्वरः।
राजा वानरमुख्यानां तेन प्रस्थापिता वयम्॥ १४॥
एवं रामप्रयुक्तास्तु मार्गमाणास्ततस्ततः।
वैदेहीं नाधिगच्छामो रात्रौ सूर्यप्रभामिव॥ १५॥

"Installed on the throne as the lord of monkeys by Śrī Rāma, the aforesaid Sugrīva

is now the ruler of all the monkey chiefs. Dispatched by him and directed by Śrī Rāma, and looking about here and there in this way, we could not find Sītā (a princess of the Videha territory) any more than one would perceive the splendour of the sun at night. (14-15)

ते वयं दण्डकारण्यं विचिंत्य सुसमाहिताः।
अज्ञानात् तु प्रविष्टाः स्म धरण्या विवृतं बिलम्॥ १६॥

"Having explored the Daṇḍaka forest most carefully, we, however, penetrated deeply through ignorance into a gaping hole in the ground. (16)

मयस्य मायाविहितं तद् बिलं च विचिन्वताम्।
व्यतीतस्तत्र नो मासो यो राज्ञा समयः कृतः॥ १७॥

"Nay, even as we were scouring that cavern constructed by the demon Maya by dint of his wonderful architectural skill, the period of one month appointed by the king, Sugrīva, as the time-limit for the search, slipped past us. (17)

ते वयं कपिराजस्य सर्वे वचनकारिणः।
कृतां संस्थामतिक्रान्ता भयात् प्रायमुपासिताः॥ १८॥

"Having exceeded the time-limit fixed by the king, we all, who were engaged in carrying out the command of Sugrīva (the ruler of monkeys), have sat down through fear to starve ourselves to death. (18)

क्रुद्धे तस्मिंस्तु काकुत्स्थे सुग्रीवे च सलक्ष्मणे।
गतानामपि सर्वेषां तत्र नो नास्ति जीवितम्॥ १९॥

"In the event of Śrī Rāma, a scion of Kākutstha, as well as Sugrīva with Lakṣmaṇa being angry, there is no hope of survival for us all even if we return to Kiṣkindhā." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Sampāti tells Aṅgada how having once soared with his younger brother to the neighbourhood of the solar orb in his eagerness to test their relative strength and flying power, he had his own wings burnt in trying to save the wings of Jaṭāyu by spreading his own wings over them as a canopy, and dropped on a peak of the Vindhyan range. Inquired by Aṅgada if he knew anything about the abduction of Sītā, he acknowledged his having seen a youthful lady being borne away by Rāvaṇa and crying out 'Rāma, which now leads him to think that she was no other than Śrī Rāma's beloved spouse. Sampāti further tells Aṅgada how, gifted as he was with an inordinately long vision, he could see Laṅkā, the capital of Rāvaṇa, at a distance of one hundred Yojanas, as well as the place where Sītā has been lodged. On his expressing a desire to offer water to the spirit of his deceased brother, the monkeys take him to the seashore and bring him back on his having concluded the rite

इत्युक्तः करुणं वाक्यं वानरैस्त्यक्तजीवितैः।
सबाष्पो वानरान् गृध्रः प्रत्युवाच महास्वनः॥ १॥

Spoken to in these pitiful words by the monkeys, who had given up all hope of their life, the vulture, full of tears, replied as follows to the monkeys in a loud voice : (1)

यवीयान् स मम भ्राता जटायुर्नाम वानराः।
यमाख्यात हतं युद्धे रावणेन बलीयसा॥ २॥

"He was my younger brother, Jaṭāyu by name, O monkeys, whom you have spoken of as killed in an encounter by Rāvaṇa, who was superior in strength to him. (2)

वृद्धभावादपक्षत्वाच्छृण्वंस्तदपि मर्षये।
नहि मे शक्तिरस्त्यद्य भ्रातुर्वैरविमोक्षणे॥ ३॥

"Due to old age and loss of my wings, I forbear even on hearing of it; for I have no more strength left in me to requite his mortal enmity towards my brother. (3)

पुरा वृत्रवधे वृत्ते स चाहं च जयैषिणौ।
आदित्यमुपयातौ स्वो ज्वलन्तं रश्मिमालिनम्॥ ४॥
आवृत्याकाशमार्गेण जवेन स्वर्गतौ भृशम्।
मध्यं प्राप्ते तु सूर्ये तु जटायुरवसीदति॥ ५॥

"Seeking to conquer Indra in the olden days, when the death of the demon Vṛtra had taken place at the hands of Indra, Jaṭāyu and myself too soared with inordinate speed through the airspace to heaven. Turning back from heaven after conquering him, we flew up still higher and drew near the sun encircled by its aureole of rays and illumining heaven. When, however, the sun reached the meridian, Jaṭāyu for his part began to grow faint. (4-5)

तमहं भ्रातरं दृष्ट्वा सूर्यरश्मिभिरर्दितम्।
पक्षाभ्यां छादयामास स्नेहात् परमविह्वलम्॥ ६॥

"Seeing my aforesaid brother tormented by the sun's rays and greatly unnerved, I covered him with my wings out of affection. (6)

निर्दग्धपत्रः पतितो विन्ध्येऽहं वानरर्षभाः।
अहमस्मिन् वसन् भ्रातुः प्रवृत्तिं नोपलक्षये॥ ७॥

"My wings having been fully burnt, I dropped down on the Vindhyan range, O leaders of monkeys! Living on this mountain, as I did, I got no news of my brother," (7)

जटायुषस्त्वेवमुक्तो भ्रात्रा सम्पातिना तदा।
युवराजो महाप्रज्ञः प्रत्युवाचाङ्गदस्तदा॥ ८॥

Told thus by Sampāti, the brother of Jaṭāyu on that occassion, the highly intelligent Aṅgada, the Prince Regent of Kiṣkindhā, for his part, then replied as follows : (8)

जटायुषो यदि भ्राता श्रुतं ते गदितं मया।
आख्याहि यदि जानासि निलयं तस्य रक्षसः॥ ९॥

"If you are the brother of Jaṭāyu and if you have listened to what has been narrated by me, please say if you know the abode of that ogre. (9)

अदीर्घदर्शिनं तं वै रावणं राक्षसाधमम्।
अन्तिके यदि वा दूरे यदि जानासि शंस नः॥ १०॥

"If you actually know that short-sighted Rāvaṇa, the vilest of ogres, to be living near or far, please tell us." (10)

ततोऽब्रवीन्महातेजा भ्राता ज्येष्ठो जटायुषः।
आत्मानुरूपं वचनं वानरान् सम्प्रहर्षयन्॥ ११॥

Sampāti, the elder brother of Jaṭāyu, who was endowed with extraordinary energy, thereupon spoke the following words becoming of himself, bringing supreme delight to the monkeys thereby : (11)

निर्दग्धपक्षो गृध्रोऽहं गतवीर्यः प्लवङ्गमाः।
वाङ्मात्रेण तु रामस्य करिष्ये साह्यमुत्तमम्॥ १२॥

"A vulture whose wings have been entirely burnt and whose virility has departed for good, O monkeys, I would render foremost service to Śrī Rāma through you, who are engaged in his service, at least through my speech only. (12)

जानामि वारुणाँल्लोकान् विष्णोस्त्रैविक्रमानपि।
देवासुरविमर्दांश्च ह्यमृतस्य विमन्थनम्॥ १३॥

"I have knowledge of the worlds presided over by Varuṇa (the god of water) as also those measured in three strides by Lord Viṣṇu (descended in the form of the Divine Dwarf and then assuming inordinate proportions). I am equally aware of the conflicts that took place between the gods and the demons and also how nectar was churned out of the ocean of milk. (13)

रामस्य यदिदं कार्यं कर्तव्यं प्रथमं मया।
जरया च हृतं तेजः प्राणाश्च शिथिला मम॥ १४॥

"Even though my energy has been snatched away by old age and my vitality is ebbing, this errand of Śrī Rāma, which you have mentioned, must be accomplished by me first. (14)

तरुणी रूपसम्पन्ना सर्वाभरणभूषिता।
ह्रियमाणा मया दृष्टा रावणेन दुरात्मना॥ १५॥
क्रोशन्ती रामरामेति लक्ष्मणेति च भामिनी।
भूषणान्यपविध्यन्ती गात्राणि च विधुन्वती॥ १६॥

"A Lovely young lady richly endowed with comeliness and adorned with all kinds of jewels was seen by me the other day crying out 'Rāma !', 'O Rāma !' 'O Lakṣmaṇa, nay, dropping down her ornaments and tossing her limbs in her attempt to extricate herself while being borne away by the evil-minded Rāvaṇa. (15-16)

सूर्यप्रभेव शैलाग्रे तस्याः कौशेयमुत्तमम्।
असिते राक्षसे भाति यथा वा तडिदम्बुदे॥ १७॥

"Her exquisite silken robe shone against the dark-complexioned ogre as the splendour of the sun against a mountain-peak or as a flash of lightning in the sky. (17)

तां तु सीतामहं मन्ये रामस्य परिकीर्तनात्।
श्रूयतां मे कथयतो निलयं तस्य रक्षसः॥ १८॥

"From the fact that she was uttering the name of Rāma again and again, I believe her to have been Sītā without doubt. Now hear from me, as I speak, about the abode of that ogre. (18)

पुत्रो विश्रवसः साक्षाद् भ्राता वैश्रवणस्य च।
अध्यास्ते नगरीं लङ्कां रावणो नाम राक्षसः॥ १९॥

"The son of Sage Viśravā himself and a (half-) brother of Kubera (son of Viśravā), the ogre, Rāvaṇa by name, lives in the city of Laṅkā. (19)

इतो द्वीपे समुद्रस्य सम्पूर्णे शतयोजने।
तस्मिँल्लङ्का पुरी रम्या निर्मिता विश्वकर्मणा॥ २०॥
जाम्बूनदमयैर्द्वारैश्चित्रैः काञ्चनवेदिकैः।
प्रासादैर्हेमवर्णैश्च महद्भिः सुसमाकृता॥ २१॥
प्राकारेणार्कवर्णेन महता च समन्विता।
तस्यां वसति वैदेही दीना कौशेयवासिनी॥ २२॥
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता।
जनकस्यात्मजां राज्ञस्तस्यां द्रक्ष्यथ मैथिलीम्॥ २३॥

"On a well-known island in the sea, situated at a distance of full one hundred Yojanas (or eight hundred miles) from this shore, lies the lovely city of Laṅkā, constructed by Viśwakarmā (the architect of gods), abounding in wonderful gates of Jāmbūnada (gold found on the banks of the Jammu river) and stately mansions of golden hue with terraces of gold and enclosed by a massive fortification wall bright as the sun. "In that city lives the agonized Sītā (a princess of the Videha territory), clad in silk, confined in the gynaeceum of Rāvaṇa and strongly guarded by ogresses. There you will be able to see Sītā (a princess of Mithilā), daughter of King Janaka. (20—23)

लङ्कायामथ गुप्तायां सागरेण समन्ततः।
सम्प्राप्य सागरस्यान्तं सम्पूर्णं शतयोजनम्॥ २४॥
आसाद्य दक्षिणं तीरं ततो द्रक्ष्यथ रावणम्।
तत्रैव त्वरिताः क्षिप्रं विक्रमध्वं प्लवङ्गमाः॥ २५॥

"Duly reaching the end of the sea, which lies at a distance of a full hundred Yojanas (or eight hundred miles), and arriving at its southern coast you will be able to see after that Rāvaṇa in Laṅkā, protected by the sea on all sides. Reaching there expeditiously show your valour soon, O monkeys ! (24-25)

ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ।
आद्यः पन्थाः कुलिङ्गानां ये चान्ये धान्यजीविनः॥ २६॥

"I perceive through intuition that you will indeed be able to return after seeing Sītā. The first shortest flight in point of height is that of sparrows and other birds who live on grain. (26)

द्वितीयो बलिभोजानां ये च वृक्षफलाशनाः।
भासास्तृतीयं गच्छन्ति क्रौञ्चाश्च कुररैः सह॥ २७॥

"The second, in order of height, is that of birds such as crows living on fragments of food left at a meal and those such as parrots that subsist on the fruits of trees. Bhāsas and herons as well as ospreys take a flight which is third in order of height. (27)

श्येनाश्चतुर्थं गच्छन्ति गृध्रा गच्छन्ति पञ्चमम्।
बलवीर्योपपन्नानां रूपयौवनशालिनाम्॥ २८॥
षष्ठस्तु पन्था हंसानां वैनतेयगतिः परा।
वैनतेयाच्च नो जन्म सर्वेषां वानरर्षभाः॥ २९॥

"Hawks take a flight which is fourth in order of height; while vultures take a flight which is fifth in order of height. The sixth in order of height is the flight of swans endowed with strength and virility and graced with comeliness and youth; while the flight of Garuḍa (son of Vinatā) is the highest. We all vultures claim our descent from Aruṇa, the younger son of Vinatā, O leaders of monkeys ! (28-29)

गर्हितं तु कृतं कर्म येन स्म पिशिताशिनः।
प्रतिकार्यं च मे तस्य वैरं भ्रातृकृतं भवेत्॥ ३०॥

"The enmity shown towards my brother, Jaṭāyu, by that ogre (lit., one who feeds on raw flesh), by whom the execrable act in the shape of Sītā's abduction was actually perpetrated, remains to be repaid by me, which will be automatically done through your agency. (30)

इहस्थोऽहं प्रपश्यामि रावणं जानकीं तथा।
अस्माकमपि सौपर्णं दिव्यं चक्षुर्बलं तथा॥ ३१॥

"Standing here I vividly perceive Rāvaṇa and Sītā (daughter of Janaka). We also possess the supersensuous vision of Garuḍa of charming wings. (31)

तस्मादाहारवीर्येण निसर्गेण च वानराः।
आयोजनशतात् साग्राद् वयं पश्याम नित्यशः॥ ३२॥

"Therefore, through the potency of our food and by virtue of our nature (as descendants of Vinatā) we can always see to a distance of more than one hundred Yojanas (or eight hundred miles), O monkeys ! (32)

अस्माकं विहिता वृत्तिर्निसर्गेण च दूरतः।
विहिता वृक्षमूले तु वृत्तिश्चरणयोधिनाम्॥ ३३॥

"Moreover, our sustenance has been ordained by Nature with food seen at a distance, while that of cocks (lit., birds contending with their claws) has been ordained with food obtained at the foot of a tree. (33)

उपायो दृश्यतां कश्चिल्लङ्घने लवणाम्भसः।
अभिगम्य तु वैदेहीं समृद्धार्था गमिष्यथ॥ ३४॥

"Some means may be found out to cross the sea (of brackish waters). Having met Sītā (a princess of the Videha territory) you will surely return to Kiṣkindhā, fully accomplished of purpose. (34)

समुद्रं नेतुमिच्छामि भवद्भिर्वरुणालयम्।
प्रदास्याम्युदकं भ्रातुः स्वर्गतस्य महात्मनः॥ ३५॥

"I wish myself to be taken by you to the sea, the abode of Varuṇa (the god of water). I will duly offer water to the spirit of my high-souled younger brother, Jaṭāyu, who has ascended to heaven." (35)

ततो नीत्वा तु तं देशं तीरे नदनदीपतेः।
निर्दग्धपक्षं सम्पातिं वानराः सुमहौजसः॥ ३६॥
तं पुनः प्रापयित्वा च तं देशं पतगेश्वरम्।
बभूवुर्वानरा हृष्टाः प्रवृत्तिमुपलभ्य ते॥ ३७॥

Actually taking Sampāti, whose wings had been completely burnt, to the aforesaid region lying on the shore of the ocean (the

lord of rivers and streams), and then, after he had offered water to the spirit of his younger brother, taking the said king of birds back to the same place where he lived, the aforesaid monkeys, who were endowed with extraordinary energy, felt rejoiced to receive the information regarding Rāvaṇa and Sītā. (36-37)

इत्यार्षे श्रीमद्रामायाणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
अष्टपञ्चाशः सर्गः ॥ ५८ ॥

Thus ends Canto Fifty-eight in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Interrogated by Jāmbavān as to how Sampāti came to know about Sītā's, abduction by Rāvaṇa, the vulture tells him that it was his son, Supārśwa, who related to him how, one day, while he was ranging along the seashore in search of food, he had seen a young lady, shining brightly as gold, being borne away by an ogre, of whom he had come to know later on from the words of an eminent sage that they were no other than Sītā and Rāvaṇa, respectively

ततस्तदमृतास्वादं गृध्रराजेन भाषितम्।
निशम्य वदता हृष्टास्ते वचः प्लवगर्षभाः॥ १॥

The aforesaid leaders of monkeys were delighted to hear the words, sweet as nectar, uttered by the king of vultures, even as he spoke to them. (1)

जाम्बवान् वानरश्रेष्ठः सह सर्वैः प्लवङ्गमैः।
भूतलात् सहसोत्थाय गृध्रराजानमब्रवीत्॥ २॥

Rising from the ground all at once alongwith all the monkeys, Jāmbavān, the foremost of all monkeys and bears, spoke as follows to Sampāti, the king of vultures : (2)

क्व सीता केन वा दृष्टा को वा हरति मैथिलीम्।
तदाख्यातु भवान् सर्वं गतिर्भव वनौकसाम्॥ ३॥

"Where is Sītā and by whom was she seen? And who abducted the princess of Mithilā? Pray, relate all that and prove to be an asylum for the monkeys and bears (lit., dwellers in the woods). (3)

को दाशरथिबाणानां वज्रवेगनिपातिनाम्।
स्वयं लक्ष्मणमुक्तानां न चिन्तयति विक्रमम्॥ ४॥

"Who is it that does not mind the might of the arrows of Śrī Rāma (son of Daśaratha), which rush with the speed of lightning, as well as of those discharged by Lakṣmaṇa himself?" (4)

स हरीन् प्रतिसम्मुक्तान् सीताश्रुतिसमाहितान्।
पुनराश्वासयन् प्रीत इदं वचनमब्रवीत्॥ ५॥

Consoling once more the monkeys, who had now totally given up the vow of starving themselves to death and were all attention to hear more about Sītā, Sampāti joyously made the following reply : (5)

श्रूयतामिह वैदेह्या यथा मे हरणं श्रुतम्।
येन चापि ममाख्यातं यत्र चायतलोचना॥ ६॥

"Hear how the abduction of Sītā (a princess of the Videha territory) was heard

of by me here and also by whom the story was related to me, and where the large-eyed lady is. (6)

अहमस्मिन् गिरौ दुर्गे बहुयोजनमायते।
चिरान्निपतितो वृद्धः क्षीणप्राणपराक्रमः॥ ७॥

"Long ago I fell on this mountain, which is difficult of access and is many Yojanas in extent. I am now old and find my vitality and prowess, too, depleted. (7)

तं मामेवंगतं पुत्रः सुपार्श्वो नाम नामतः।
आहारेण यथाकालं बिभर्ति पततां वरः॥ ८॥

"My own son, well-known by the name of Supārśwa, the foremost of birds, nourished me with food at regular hours when I was reduced to this plight. (8)

तीक्ष्णकामास्तु गन्धर्वास्तीक्ष्णकोपा भुजङ्गमाः।
मृगाणां तु भयं तीक्ष्णं ततस्तीक्ष्णक्षुधा वयम्॥ ९॥

"Ardent is the longing of Gandharvas (celestial musicians) for women and violent is the anger of serpents. Intense is the fear of antelopes, while we, birds, are noted more than the latter for our keen appetite. (9)

स कदाचित् क्षुधार्तस्य ममाहाराभिकांक्षिणः।
गतसूर्येऽहनि प्राप्तो मम पुत्रो ह्यनामिषः॥ १०॥

"One day, my aforesaid son came to me actually without any flesh at an hour of the day when the sun had actually set; while I was tormented with hunger and was ardently longing for food. (10)

स मयाऽऽहारसंरोधात् पीडितः प्रीतिवर्धनः।
अनुमान्य यथातत्त्वमिदं वचनमब्रवीत्॥ ११॥

"Honouring me when stung by me with harsh words for withholding food from me, Supārśwa, who heightened my joy on meeting me, made the following reply, which was in consonance with facts : (11)

अहं तात यथाकालमामिषार्थी खमाप्लुतः।
महेन्द्रस्य गिरेर्द्वारमावृत्य सुसमाश्रितः॥ १२॥

" 'Having flown into the air in quest of flesh in time I stationed myself blocking the approach to the Mahendra mountain, O dear father ! (12)

तत्र सत्त्वसहस्राणां सागरान्तरचारिणाम्।
पन्थानमेकोऽध्यवसं संनिरोद्धुमवाङ्मुखः॥ १३॥

" 'I stayed there alone, head downwards, with a view to obstructing completely the passage of thousands of creatures living in the sea. (13)

तत्र कश्चिन्मया दृष्टः सूर्योदयसमप्रभाम्।
स्त्रियमादाय गच्छन् वै भिन्नाञ्जनचयोपमः॥ १४॥

" 'On that occasion was seen by me someone looking like a mass of collyrium, actually carrying a lady bright as the dawn. (14)

सोऽहमभ्यवहारार्थं तौ दृष्ट्वा कृतनिश्चयः।
तेन साम्ना विनीतेन पन्थानमनुयाचितः॥ १५॥

" 'Seeing them, I resolved to seize them for your food. By him, however, I was asked for a passage in gentle words and in a submissive demeanour. (15)

नहि सामोपपन्नानां प्रहर्ता विद्यते भुवि।
नीचेष्वपि जनः कश्चित् किमङ्ग बत मद्विधः॥ १६॥

" 'Indeed there is no creature on earth, even among the vile, who would strike those armed with conciliatory words; how, then, can a creature like myself do so, O dear father? (16)

स यातस्तेजसा व्योम संक्षिपन्निव वेगितः।
अथाहं खेचरैर्भूतैरभिगम्य सभाजितः॥ १७॥

" 'He hurriedly passed on enveloping the sky as it were with splendour. Thereupon I was met and felicitated by living beings coursing in the air. (17)

दिष्ट्या जीवति सीतेति ह्यब्रुवन् मां महर्षयः।
कथंचित् सकलत्रोऽसौ गतस्ते स्वस्त्यसंशयम्॥ १८॥

" 'Eminent sages actually said to me : By good luck Sītā is still alive; again it is

undoubtedly well for you that the fellow somehow left with that lady without doing any harm to you. (18)

एवमुक्तस्ततोऽहं तैः सिद्धैः परमशोभनैः।
स च मे रावणो राजा रक्षसां प्रतिवेदितः॥ १९॥

" 'After he had left I was spoken to as aforesaid by those highly glorious Siddhas. Nay, the fellow was further pointed out to have been no other than Rāvaṇa, the king of ogres. (19)

पश्यन् दाशरथेर्भार्यां रामस्य जनकात्मजाम्।
भ्रष्टाभरणकौशेयां शोकवेगपराजिताम्॥ २०॥
रामलक्ष्मणयोर्नाम क्रोशन्तीं मुक्तमूर्धजाम्।
एष कालात्ययस्तात इति वाक्यविदां वरः॥ २१॥
एतदर्थं समग्रं मे सुपार्श्वः प्रत्यवेदयत्।
तच्छ्रुत्वापि हि मे बुद्धिर्नासीत् काचित् पराक्रमे॥ २२॥
अपक्षो हि कथं पक्षी कर्म किंचित् समारभेत्।
यत् तु शक्यं मया कर्तुं वाग्बुद्धिगुणवर्तिना॥ २३॥
श्रूयतां तत्र वक्ष्यामि भवतां पौरुषाश्रयम्।
वाङ्मतिभ्यां हि सर्वेषां करिष्यामि प्रियं हि वः॥ २४॥

" 'I remained looking on the consort of Śrī Rāma, son of Daśaratha, and daughter of Janaka, whose jewels had dropped from her person and whose silk covering had slipped from over her head, nay, who had been overcome with vehemence of grief and who was calling loudly the names of Rāma and Lakṣmaṇa, her hair dishevelled. This is how the time passed, O dear father!' So did Supārśwa, the foremost of masters of expression, convey all this information to me. Even after actually hearing it the idea of showing valour did not occur to me at all. Indeed how can a bird shorn of its wings undertake to do anything? I, however, shall tell you something which can be done in that behalf by me, used as I am to helping others with my speech and understanding, but the execution of which depends entirely on your prowess. Surely, I will do with my word and intellect that which is really agreeable to you. (20—24)

यद्धि दाशरथेः कार्यं मम तन्नात्र संशयः।
तद् भवन्तो मतिश्रेष्ठा बलवन्तो मनस्विनः॥ २५॥
प्रहिताः कपिराजेन देवैरपि दुरासदाः।
रामलक्ष्मणबाणाश्च विहिताः कङ्कपत्रिणः॥ २६॥
त्रयाणामपि लोकानां पर्याप्तास्त्राणनिग्रहे।
कामं खलु दशग्रीवस्तेजोबलसमन्वितः।
भवतां तु समर्थानां न किंचिदपि दुष्करम्॥ २७॥

"For that which is the concern of Śrī Rāma (a son of Daśaratha) is equally my concern: there is no doubt about it. You are pre-eminent in point of intelligence, mighty, high-minded and difficult to assail even for gods. Hence you have been dispatched here by Sugrīva (the ruler of monkeys). The shafts of Śrī Rāma and Lakṣmaṇa, which have been evolved by the creator himself and are furnished with the plumes of a buzzard, are adequate to protect or subdue all the three worlds. Granted that Rāvaṇa (the ten-headed monster) is, truly speaking, fully endowed with energy and bodily strength; nothing whatsoever is, however, difficult to accomplish for you, powerful as you are. (25—27)

तदलं कालसङ्गेन क्रियतां बुद्धिनिश्चयः।
नहि कर्मसु सज्जन्ते बुद्धिमन्तो भवद्विधाः॥ २८॥

"Therefore, there should be no more loss of time; let your mind be made up soon to do your best to find out Sītā. For, intelligent people like you do not lag behind in their undertakings." (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Having inspired confidence in the monkeys, Sampāti proceeds to relate to Aṅgada and others, who longed to hear more about Sītā, the story of Sītā's abduction in greater detail. He tells them how, having fallen on the Vindhyan range with his wings completely burnt by the scorching sun, he swooned and regained consciousness only on the seventh day, when he came to know that it was the Vindhyan range on which he had fallen. Descending with difficulty from the eminence, he made his way into the hermitage of a sage named Niśākara, and bowed down to him. Recognizing him to be Sampāti, the sage inquired as to how his wings had come to be burnt

ततः कृतोदकं स्नातं तं गृध्रं हरियूथपाः।
उपविष्टा गिरौ रम्ये परिवार्य समन्ततः॥ १॥

The monkey chiefs now sat on the lovely mountain encompassing on all sides the vulture, Sampāti, who had offered water to the spirit of his deceased brother and taken his bath. (1)

तमङ्गदमुपासीनं तैः सर्वैर्हरिभिर्वृतम्।
जनितप्रत्ययो हर्षात् सम्पातिः पुनरब्रवीत्॥ २॥

Having inspired confidence in the monkeys, Sampāti joyously spoke once more to the celebrated Aṅgada, who was sitting close by, surrounded by all those monkeys : (2)

कृत्वा निःशब्दमेकाग्राः शृण्वन्तु हरयो मम।
तथ्यं संकीर्तयिष्यामि यथा जानामि मैथिलीम्॥ ३॥

"Let all the monkeys listen to me attentively, observing complete silence. I will narrate in detail the truth as to how I came to know of Sītā, the princess of Mithilā. (3)

अस्य विन्ध्यस्य शिखरे पतितोऽस्मि पुरानघ।
सूर्यतापपरीताङ्गो निर्दग्धः सूर्यरश्मिभिः॥ ४॥

"Scorched by the rays of the sun, all my limbs overpowered by the sun's heat, I fell in the former days on a summit of this Vindhyan range, O sinless ones ! (4)

लब्धसंज्ञस्तु षड्रात्राद् विवशो विह्वलन्निव।
वीक्षमाणो दिशः सर्वा नाभिजानामि किंचन॥ ५॥

"Having regained consciousness after six nights, I for my part stood looking all-round, powerless and fainting as it were, but could not distinguish anything. (5)

ततस्तु सागराञ्शैलान् नदीः सर्वाः सरांसि च।
वनानि च प्रदेशांश्च निरीक्ष्य मतिरागता॥ ६॥

"Then on scanning the seas and rocks, all the rivers and lakes, woods and the parts of the country, however, memory returned to me. (6)

हृष्टपक्षिगणाकीर्णः कन्दरोदरकूटवान्।
दक्षिणस्योदधेस्तीरे विन्ध्योऽयमिति निश्चितः॥ ७॥

"It was eventually concluded to be no other than the Vindhya mountain on the shore of the southern sea—a mountain which is crowded with flocks of joyous birds and contains caves in its flanks and a number of peaks. (7)

आसीच्चात्राश्रमं पुण्यं सुरैरपि सुपूजितम्।
ऋषिर्निशाकरो नाम यस्मिन्नुग्रतपाऽभवत्॥ ८॥

"Again, here there was a holy hermitage,

highly adored even by gods, in which dwelt a Ṛṣi (a seer of Vedic Mantras) named Niśākara, noted for his rigorous austerities. (8)

अष्टौ वर्षसहस्राणि तेनास्मिन्नृषिणा गिरौ।
वसतो मम धर्मज्ञे स्वर्गते तु निशाकरे॥ ९॥

"Even after Sage Niśākara, who knew what is right, had ascended to heaven, eight thousand years slipped past me as I lived on this mountain without this Ṛṣi. (9)

अवतीर्य च विन्ध्याग्रात् कृच्छ्रेण विषमाच्छनैः।
तीक्ष्णदर्भां वसुमतीं दुःखेन पुनरागतः॥ १०॥

"Descending slowly and painfully from the rugged peak of the Vindhya mountain (on regaining consciousness after my fall from the sky) I then reached with difficulty a plain bristling with sharp-pointed blades of the sacred Kuśa grass. (10)

तमृषिं द्रष्टुकामोऽस्मि दुःखेनाभ्यागतो भृशम्।
जटायुषा मया चैव बहुशोऽधिगतो हि सः॥ ११॥

"Eager to see the aforesaid Ṛṣi I arrived there with great hardship; for he had been visited by Jaṭāyu and myself on many an occasion in the past. (11)

तस्याश्रमपदाभ्याशे ववुर्वाताः सुगन्धिनः।
वृक्षो नापुष्पितः कश्चिदफलो वा न दृश्यते॥ १२॥

"In the neighbourhood of the site of that hermitage fragrant breezes blew. No tree without blossom or fruit could be seen there. (12)

उपेत्य चाश्रमं पुण्यं वृक्षमूलमुपाश्रितः।
द्रष्टुकामः प्रतीक्षे च भगवन्तं निशाकरम्॥ १३॥

"Nay, approaching the holy hermitage I took shelter at the foot of a tree and waited there, keen as I was to see the venerable Sage, Niśākara. (13)

अथ पश्यामि दूरस्थमृषिं ज्वलिततेजसम्।
कृताभिषेकं दुर्धर्षमुपावृत्तमुदङ्मुखम्॥ १४॥

"Presently I beheld at a distance the sage of dazzling brilliance, who could not easily be disregarded, returning with his face turned towards the north having taken his bath in the sea. (14)

तमृक्षाः सृमरा व्याघ्राः सिंहा नानासरीसृपाः।
परिवार्योपगच्छन्ति दातारं प्राणिनो यथा॥ १५॥

"Bears, Sṛmaras (a species of deer), tigers, lions and serpents of various kinds followed, surrounding him on all sides as supplicants would follow a donor. (15)

ततः प्राप्तमृषिं ज्ञात्वा तानि सत्त्वानि वै ययुः।
प्रविष्टे राजनि यथा सर्वं सामात्यकं बलम्॥ १६॥

"Then finding the sage having reached the hermitage, the aforesaid animals left immediately for their dens, even as on a king retiring into his palace the whole army escorting him, alongwith the ministers, disperses. (16)

ऋषिस्तु दृष्ट्वा मां तुष्टः प्रविष्टश्चाश्रमं पुनः।
मुहूर्तमात्रान्निर्गम्य ततः कार्यमपृच्छत॥ १७॥

"The Ṛṣi was pleased to behold me and retired into his hermitage. Coming out, however, once more after an hour or so, he then inquired of me the purpose of my visit. (17)

सौम्य वैकल्यतां दृष्ट्वा रोम्णां ते नावगम्यते।
अग्निदग्धाविमौ पक्षौ प्राणाश्चापि शरीरके॥ १८॥

"He said: 'Seeing the disappearance of your feathers I could not recognize you, O gentle one! These wings of yours have also been burnt with fire and even so the vitality as well as the strength and prowess too in your frail frame stand well-nigh consumed. (18)

गृध्रौ द्वौ दृष्टपूर्वौ मे मातरिश्वसमौ जवे।
गृध्राणां चैव राजानौ भ्रातरौ कामरूपिणौ॥ १९॥

"Two vultures, related as brothers to each other, the rulers of vultures, who vied

with the wind in speed and were capable of changing form at will, were seen by me before. (19)

ज्येष्ठोऽवितस्त्वं सम्पाते जटायुरनुजस्तव।
मानुषं रूपमास्थाय गृह्णीतां चरणौ मम॥ २०॥

"Assuming human forms, you, who stand recognized by me as the elder of the two, O Sampāti, and Jaṭāyu, your younger brother, used to clasp my feet as a token of respect. (20)

किं ते व्याधिसमुत्थानं पक्षयोः पतनं कथम्।
दण्डो वायं धृतः केन सर्वमाख्याहि पृच्छतः॥ २१॥

"Is this a symptom of some disease appearing in your body? How is the falling off of your wings to be accounted for? Or by whom has this punishment been inflicted on you? Relate everything to me, who makes this inquiry of you." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Relating to Sage Niśākara the circumstances which led to his being burnt, Sampāti takes before the sage a vow to give up the ghost by leaping from a mountain-peak

ततस्तद् दारुणं कर्म दुष्करं सहसा कृतम्।
आचचक्षे मुनेः सर्वं सूर्यानुगमनं तथा॥ १॥

Thereupon Sampāti related in the following words to the sage Niśākara all about that impetuous act (in the form of discomfiting Indra), which was so hard to accomplish and had been rashly undertaken, as also about their wild goose chase after the sun : (1)

भगवन् व्रणयुक्तत्वाल्लज्जया चाकुलेन्द्रियः।
परिश्रान्तो न शक्नोमि वचनं परिभाषितुम्॥ २॥

"Due to my being afflicted with wounds inflicted by the thunderbolt of Indra and my mind being confused through shame (at my humiliation and frustration that followed in the wake of my chasing the sun) and exhausted by my arduous journey to your hermitage, I cannot narrate my story at length. O venerable sage ! (2)

अहं चैव जटायुश्च संघर्षाद् गर्वमोहितौ।
आकाशं पतितौ दूराज्जिज्ञासन्तौ पराक्रमम्॥ ३॥
कैलासशिखरे बद्ध्वा मुनीनामग्रतः पणम्।
रविः स्यादनुयातव्यो यावदस्तं महागिरिम्॥ ४॥

"Having taken a vow on a peak of Mount Kailāsa in the presence of hermits that the sun must be followed till it reached the huge Western Mountain (where the sun is supposed to set), Jaṭāyu, my younger brother, and myself too, who were anxious to test our relative strength, infatuated as we were with pride (occasioned by our having worsted Indra in an encounter), flew far into the sky in a spirit of emulation. (3-4)

अप्यावां युगपत् प्राप्तावपश्याव महीतले।
रथचक्रप्रमाणानि नगराणि पृथक् पृथक्॥ ५॥

"Nay, having reached the sky together, we distinctly perceived cities on the earth's

surface, equal in size to the wheel of a chariot. (5)

क्वचिद् वादित्रघोषश्च क्वचिद् भूषणनिःस्वनः।
गायन्तीः स्माङ्गना बह्वीः पश्यावो रक्तवाससः॥ ६॥

"In one region of the sky was heard the sound of musical instruments, while in another could be heard the jingling of ornaments. In a third region we found singing numerous young ladies clad in red. (6)

तूर्णमुत्पत्य चाकाशमादित्यपदमास्थितौ।
आवामालोकयावस्तद् वनं शाद्वलसंस्थितम्॥ ७॥

"Nay, speedily rising above the region immediately below the path of the sun and having reached the path of the sun, we found the forest below looking like a grassy plot. (7)

उपलैरिव संछन्ना दृश्यते भूः शिलोच्चयैः।
आपगाभिश्च संवीता सूत्रैरिव वसुंधरा॥ ८॥

"Thickly covered with mountains, the earth looked as though strewn with pebbles; nay, surrounded by rivers, the terrestrial globe appeared entwined with threads. (8)

हिमवांश्चैव विन्ध्यश्च मेरुश्च सुमहागिरिः।
भूतले सम्प्रकाशन्ते नागा इव जलाशये॥ ९॥

"The Himalayan range as well as the Vindhyan range and the huge mountain Meru too vividly appeared on the earth's surface as so many elephants in a pond. (9)

तीव्रः स्वेदश्च खेदश्च भयं चासीत् तदावयोः।
समाविशत मोहश्च ततो मूर्च्छा च दारुणा॥ १०॥

"Intense perspiration and fatigue as well as fear presently came upon us. Nay, confusion and then violent unconsciousness too overcame us. (10)

न च दिग् ज्ञायते याम्या न चाग्नेयी न वारुणी।
युगान्ते नियतो लोको हतो दग्ध इवाग्निना॥ ११॥

"Neither the southern quarter presided over by Yama, the god of retribution, nor the south-eastern corner presided over by the god of fire nor again the western quarter presided over by Varuṇa (the god of water) could be distinguished between. The world, which is governed by laws of nature and could not perish before the appointed time, seemed to have been consumed by fire as at the time of universal destruction (lit., the end of a Kalpa or cycle). (11)

मनश्च मे हतं भूयश्चक्षुः प्राप्य तु संश्रयम्।
यत्नेन महता ह्यस्मिन् मनः संधाय चक्षुषी॥ १२॥
यत्नेन महता भूयो भास्करः प्रतिलोकितः।
तुल्य पृथ्वीप्रमाणेन भास्करः प्रतिभाति नौ॥ १३॥

"Nay, falling back upon the sense of vision as its medium, my mind for its part got lost (due to the failure of my vision). Fixing once more my mind and eyes on the sun with great effort, of course, the sun could at least be seen with great effort. The sun appeared to us to be equal in size to the earth. (12-13)

जटायुर्मामनापृच्छ्य निपपात महीं ततः।
तं दृष्ट्वा तूर्णमाकाशादात्मानं मुक्तवानहम्॥ १४॥

"Without taking leave of me, Jaṭāyu then descended to the earth. Seeing him descend, I too speedily let myself fall from the sky. (14)

पक्षाभ्यां च मया गुप्तो जटायुर्न प्रदह्यत।
प्रमादात् तत्र निर्दग्धः पतन् वायुपथादहम्॥ १५॥
आशङ्के तं निपतितं जनस्थाने जटायुषम्।
अहं तु पतितो विन्ध्ये दग्धपक्षो जडीकृतः॥ १६॥

"Having been protected by me with my wings, Jaṭāyu was not burnt; I, however; got my wings badly burnt at that time due to my recklessness. While falling down from the sky I suspected Jaṭāyu to have dropped somewhere in Janasthāna; while I fell down unconscious on the Vindhyan range, my wings having been burnt. (15-16)

राज्याच्च हीनो भ्रात्रा च पक्षाभ्यां विक्रमेण च।
सर्वथा मर्तुमेवेच्छन् पतिष्ये शिखराद् गिरेः॥ १७॥

"Deprived of my rulership of the feathered kingdom and my brother, and shorn of my wings and prowess, and, therefore, seeking death alone under all circumstances, I will fall down from a mountain-peak." (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
एकषष्टितमः सर्गः ॥ ६१ ॥

Thus ends Canto Sixty-one in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Sampāti communicates to the monkeys the prediction made by Sage Niśākara, who could foresee future events by dint of his intuitive perception, that descending as Śrī Rāma elsewhere the Lord will dispatch monkeys in quest of Sītā to the Vindhyan range and that Sampāti will get back his wings as soon as he tells the monkeys the whereabouts of Sītā

एवमुक्त्वा मुनिश्रेष्ठमरुदं भृशदुःखितः।
अथ ध्यात्वा मुहूर्तं च भगवानिदमब्रवीत्॥ १॥

"Having submitted to Niśākara, the foremost of sages, as above, I fell asobbing, sore distressed as I was. Reflecting a while, the venerable sage, however, spoke as follows : (1)

पक्षौ च ते प्रपक्षौ च पुनरन्यौ भविष्यतः।
चक्षुषी चैव प्राणाश्च विक्रमश्च बलं च ते॥ २॥

" 'You will get back other pair of wings as well as vision and renewed vitality as also valour and strength too. (2)

पुराणे सुमहत्कार्यं भविष्यं हि मया श्रुतम्।
दृष्टं मे तपसा चैव श्रुत्वा च विदितं मम॥ ३॥

" 'It has actually been heard by me (predicted) in the old traditional history that a very remarkable event is going to take place in future. It has not only been learnt by me through hearsay but also foreseen by me by virtue of my asceticism. (3)

राजा दशरथो नाम कश्चिदिक्ष्वाकुवर्धनः।
तस्य पुत्रो महातेजा रामो नाम भविष्यति॥ ४॥

"There will be a certain king, Daśaratha by name, the promoter of Ikṣwāku's race. A son, Rāma by name, endowed with extraordinary energy, will be born to him. (4)

अरण्यं च सह भ्रात्रा लक्ष्मणेन गमिष्यति।
तस्मिन्नर्थे नियुक्तः सन् पित्रा सत्यपराक्रमः॥ ५॥

"Called upon by his father to do so, Śrī Rāma of unfailing prowess will proceed to the forest with his younger brother, Lakṣmaṇa, and his consort, Sītā. (5)

नैर्ऋतो रावणो नाम तस्य भार्यां हरिष्यति।
राक्षसेन्द्रो जनस्थाने अवध्यः सुरदानवैः॥ ६॥

" 'An ogre (lit., One born in the line of Nirṛti, the deity presiding over the south-east), Rāvaṇa by name, the ruler of ogres, incapable of being slain by gods and demons alike, will carry off his consort, Sītā, in Janasthāna. (6)

सा च कामैः प्रलोभ्यन्ती भक्ष्यैर्भोज्यैश्च मैथिली।
न भोक्ष्यति महाभागा दुःखमग्ना यशस्विनी॥ ७॥

"Plunged in sorrow, the illustrious and highly blessed Sītā, a princess of Mithilā, however, will not partake of anything, even though tempted with offers of dishes—worth coveting—requiring mastication and those which can be easily gulped. (7)

परमान्नं च वैदेह्या ज्ञात्वा दास्यति वासवः।
यदन्नममृतप्रख्यं सुराणामपि दुर्लभम्॥ ८॥

"Learning of this, Indra (the ruler of gods) will offer (through his messenger Mātali, a dish of) milk boiled with rice and sugar, a dish which will be like ambrosia and difficult to get even for gods. (8)

तदन्नं मैथिली प्राप्य विज्ञायेन्द्रादिदं त्विति।
अग्रमुद्धृत्य रामाय भूतले निर्वपिष्यति॥ ९॥
यदि जीवति मे भर्ता लक्ष्मणो वापि देवरः।
देवत्वं गच्छतोर्वापि तयोरन्नमिदं त्विति॥ १०॥

"Receiving that dish and taking out the foremost part of it on coming to know for certain that it has come from Indra, Sītā (a princess of Mithilā) for her part will pour it on the ground as an offering to Śrī Rāma, saying: 'If my husband or even Lakṣmaṇa, my brother-in-law, is alive, or even if they have attained the celestial state, let this food actually reach them.' (9-10)

एष्यन्ति प्रेषितास्तत्र रामदूताः प्लवङ्गमाः।
आख्येया राममहिषी त्वया तेभ्यो विहङ्गम॥ ११॥

"Dispatched as messengers of Śrī Rāma, monkeys will arrive on that spot. To them, O bird, the information about Sītā (the consort of Śrī Rāma) should be communicated by you. (11)

सर्वथा तु न गन्तव्यमीदृशः क्व गमिष्यसि।
देशकालौ प्रतीक्षस्व पक्षौ त्वं प्रतिपत्स्यसे॥ १२॥

"On no account, however, should you venture out. Where can you go in this state? Wait for a suitable place and time, you will recover your wings. (12)

उत्सहेयमहं कर्तुमद्यैव त्वां सपक्षकम्।
इहस्थस्त्वं हि लोकानां हितं कार्यं करिष्यसि॥ १३॥

"I can furnish you with wings this very day. (But in that case you will fly away to some other place). Continuing here, however, you will do a friendly act of service to mankind by enabling Śrī Rāma to trace out Sītā and kill Rāvaṇa, a sworn enemy of mankind. (13)

त्वयापि खलु तत् कार्यं तयोश्च नृपपुत्रयोः।
ब्राह्मणानां गुरूणां च मुनीनां वासवस्य च॥ १४॥

"Indeed it is your duty too to render the aforesaid service to those two princes (Śrī Rāma and Lakṣmaṇa), to the Brāhmaṇas as well as to your teachers (viz., ourselves) and other hermits as also to Indra, inasmuch as the interests of all these, including yourself, will be served by it. (14)

इच्छाम्यहमपि द्रष्टुं भ्रातरौ रामलक्ष्मणौ।
नेच्छे चिरं धारयितुं प्राणांस्त्यक्ष्ये कलेवरम्।
महर्षिस्त्वब्रवीदेवं दृष्टतत्त्वार्थदर्शनः॥ १५॥

"I too long to see the two brothers, Śrī Rāma and Lakṣmaṇa; yet I do not wish to preserve my life for a long time and will cast off my body." Thus spoke the great Ṛṣi Niśākara, who had for his part realized the substance forming the Reality (viz., Brahma) and mastered the Veda (which enables one to realize It). (15)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto XLIII

Even while Sampāti was thus talking with the monkeys, a pair of beautiful wings shoot forth on his sides. Feeling transported with joy at their sight and showing them to the monkeys, nay, assuring them that their purpose too will likewise be achieved, Sampāti soars to the sky in order to test the power of his wings. Feeling encouraged by this, the monkeys too resume their journey further south

एतैरन्यैश्च बहुभिर्वाक्यैर्वाक्यविशारदः।
मां प्रशस्याभ्यनुज्ञाप्य प्रविष्टः स स्वमालयम्॥ १॥

"Having extolled me in the forgoing and many other such words and taking leave of me, the sage, who was a master of expression, retired into his abode. (1)

कन्दरात् तु विसर्पित्वा पर्वतस्य शनैः शनैः।
अहं विन्ध्यं समारुह्य भवतः प्रतिपालये॥ २॥

"Crawling from the mountain-cave and climbing up the Vindhyan range, I have been waiting for you all. (2)

अद्य त्वेतस्य कालस्य वर्षं साग्रशतं गतम्।
देशकालप्रतीक्षोऽस्मि हृदि कृत्वा मुनेर्वचः॥ ३॥

"Since then more than eight thousand* years have elapsed till this day. Bearing in mind the sage's words I have been waiting for the predicted place and time. (3)

महाप्रस्थानमासाद्य स्वर्गते तु निशाकरे।
मां निर्दहति संतापो वितर्कैर्बहुभिर्वृतम्॥ ४॥

"Sage Niśākara for his part having ascended to heaven on reaching the end of his life, agony has been consuming me, beset as I am with numerous doubts. (4)

उदितां मरणे बुद्धिं मुनिवाक्यैर्निवर्तये।
बुद्धिर्या तेन मे दत्ता प्राणानां रक्षणे मम॥ ५॥
सा मेऽपनयते दुःखं दीप्तेवाग्निशिखा तमः।
बुध्यता च मया वीर्यं रावणस्य दुरात्मनः॥ ६॥
पुत्रः संतर्जितो वाग्भिर्न त्राता मैथिली कथम्।
तस्या विलपितं श्रुत्वा तौ च सीतावियोजितौ॥ ७॥
न मे दशरथस्नेहात् पुत्रेणोत्पादितं प्रियम्।
तस्य त्वेवं ब्रुवाणस्य संहतैर्वानरैः सह॥ ८॥
उत्पेततुस्तदा पक्षौ समक्षं वनचारिणाम्।
स दृष्ट्वा स्वां तनुं पक्षैरुद्गतैररुणच्छदैः॥ ९॥
प्रहर्षमतुलं लेभे वानरांश्चेदमब्रवीत्।
निशाकरस्य राजर्षेः प्रसादादमितौजसः॥ १०॥
आदित्यरश्मिनिर्दग्धौ पक्षौ पुनरुपस्थितौ।
यौवने वर्तमानस्य ममासीद् यः पराक्रमः॥ ११॥
तमेवाद्यावगच्छामि बलं पौरुषमेव च।
सर्वथा क्रियतां यत्नः सीतामधिगमिष्यथ॥ १२॥

"I have been setting aside the thought of suicide, which now and then appeared in me, by recalling the words of the sage. The determination he inspired in me to preserve my life takes away my agony even as a blazing flame of fire would dispel darkness. Nay, knowing as I did the virility of the evil-minded Rāvaṇa, my son was twitted by me in the following words: 'Wherefore did you not rescue Sītā (the princess of Mithilā)?' (I feel distressed to note that even) on hearing the wails of Sītā and on coming to know of the two princes (Śrī Rāma and Lakṣmaṇa) having been deprived of Sītā, that which would have conduced to my pleasure viz., an all out attempt to rescue her, was not done by my

* Interpreting 'शतम्' forming part of the compound word 'वर्षशतम्' in the text, as bearing the sense of innumerable the commentators have computed the number to be eight thousand in order to bring it into line with the previous statement of Samāpti contained in verse 9 of Canto LX above.

son, even though he was capable of doing it, which he ought to have done looking to my love for the late Emperor Daśaratha."

Even while Sampāti was speaking as aforesaid with the monkeys collected together, a pair of wings presently appeared on his sides in the presence of those dwellers of the forest. He experienced an ecstasy of delight, which was unequalled, on seeing his body covered by two newly grown wings with ruddy feathers, and spoke to the monkeys as follows : "By the grace of the royal sage Niśākara, who was possessed of immense spiritual power, my pair of wings, which had been completely burnt by the rays of the sun, have newly appeared. I find in me today the same prowess, strength and virility which existed in me when I was passing through my youth. Let an all out effort be made to trace out Sītā; you will surely be able to discover Sītā. (5—12)

पक्षलाभो ममायं वः सिद्धिप्रत्ययकारकः।
इत्युक्त्वा तान् हरीन् सर्वान् सम्पातिः पतगोत्तमः॥ १३॥
उत्पपात गिरेः शृङ्गाज्जिज्ञासुः खगमो गतिम्।
तस्य तद् वचनं श्रुत्वा प्रतिसंहृष्टमानसाः।
बभूवुर्हरिशार्दूला विक्रमाभ्युदयोन्मुखाः॥ १४॥

"This recovery of wings on my part is a pledge of your success." Having spoken as aforesaid to all those monkeys, Sampāti, the foremost of birds, flew from the mountain-peak, keen as he was to see for himself once again how a bird flew. Highly pleased in mind in their turn to hear the foregoing words of Sampāti, those tigers among the monkeys became hopeful of their success, which depended on their valour. (13-14)

अथ पवनसमानविक्रमाः
प्लवगवराः प्रतिलब्धपौरुषाः।
अभिजिदभिमुखां दिशं ययु-
र्जनकसुतापरिमार्गणोन्मुखाः॥ १५॥

Having regained their virility, which had been lost as a result of their frustration, the aforesaid leaders of monkeys, who were endowed with a speed equal to that of the wind, headed towards the southern quarter in which the constellation known by the name of Abhijit (a name associated by astrologers with triumph) appears foremost, keen as they were to trace out Sītā (daughter of King Janaka). (15)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

On the monkey heroes getting despondent at the sight of the (Indian) ocean, which they found difficult to cross, Aṅgada inquires of them if anyone of them was capable of leaping across the sea dividing India from Laṅkā. When all keep mum, he encourages all to proclaim each his own leaping capacity and prowess

आख्याता गृध्रराजेन समुत्प्लुत्य प्लवङ्गमाः।
संगताः प्रीतिसंयुक्ता विनेदुः सिंहविक्रमाः॥ १॥

Leaping at full height in a body when enlightened by the king of vultures on the

whereabouts of Sītā, the monkeys, who were all endowed with the prowess of a lion, thundered with joy. (1)

सम्पातेर्वचनं श्रुत्वा हरयो रावणक्षयम्।
हृष्टाः सागरमाजग्मुः सीतादर्शनकांक्षिणः॥ २॥

Rejoiced to hear the words of Sampāti, the monkeys sought the ocean, constituting a passage to the abode of Rāvaṇa, keen as they were to discover Sītā. (2)

अभिगम्य तु तं देशं ददृशुर्भीमविक्रमाः।
कृत्स्नं लोकस्य महतः प्रतिबिम्बमवस्थितम्॥ ३॥

Approaching the aforesaid region (viz., the seashore), the monkeys, who were possessed of terrific prowess, beheld the ocean, in which there stood a full image of the vast steller region. (3)

दक्षिणस्य समुद्रस्य समासाद्योत्तरां दिशम्।
संनिवेशं ततश्चक्रुर्हरिवीरा महाबलाः॥ ४॥

Duly reaching the northern end of the South Sea (the Indian Ocean), the monkey heroes, who were possessed of extraordinary might, halted there. (4)

प्रसुप्तमिव चान्यत्र क्रीडन्तमिव चान्यतः।
क्वचित् पर्वतमात्रैश्च जलराशिभिरावृतम्॥ ५॥
संकुलं दानवेन्द्रैश्च पातालतलवासिभिः।
रोमहर्षकरं दृष्ट्वा विषेदुः कपिकुञ्जराः॥ ६॥

Those elephants among the monkeys felt despondent on seeing the ocean, which lay fast asleep as it were at one place, was sporting as it were at another and was covered at a third place with volumes of water as high as mountains, nay, which was thickly inhabited by the rulers of demons living in the depths of Pātāla (the seventh or nethermost subterranean region) and made one's hair stand on end. (5-6)

आकाशमिव दुष्पारं सागरं प्रेक्ष्य वानराः।
विषेदुः सहिताः सर्वे कथं कार्यमिति ब्रुवन्॥ ७॥

The monkeys felt dejected on perceiving the ocean, which was difficult to cross like the sky, and all exclaimed with one voice : "How will our purpose be achieved?" (7)

विषण्णां वाहिनीं दृष्ट्वा सागरस्य निरीक्षणात्।
आश्वासयामास हरीन् भयार्तान् हरिसत्तमः॥ ८॥

Seeing the whole band of his followers despondent at the sight of the ocean, Aṅgada, the foremost of the monkeys, consoled as follows the monkeys, stricken as they were with fear : (8)

न विषादे मनः कार्यं विषादो दोषवत्तरः।
विषादो हन्ति पुरुषं बालं क्रुद्ध इवोरगः॥ ९॥

"Your mind should not be allowed to be swayed by despondency; for despondency is very harmful. The latter destroys a man as an angry serpent would kill an infant. (9)

यो विषादं प्रसहते विक्रमे समुपस्थिते।
तेजसा तस्य हीनस्य पुरुषार्थो न सिद्ध्यति॥ १०॥

"The endeavour of a man, lacking in spirit, who falls a prey to despondency when an occasion for valour duly presents itself, does not bear fruit." (10)

तस्यां रात्र्यां व्यतीतायामङ्गदो वानरैः सह।
हरिवृद्धैः समागम्य पुनर्मन्त्रममन्त्रयत्॥ ११॥

Meeting the older among the monkeys when that night had passed, Aṅgada took counsel with them once more. (11)

सा वानराणां ध्वजिनी परिवार्याङ्गदं बभौ।
वासवं परिवार्येव मरुतां वाहिनी स्थिता॥ १२॥

Surrounding Aṅgada on all sides, that monkey force shone like an army of gods standing round Indra. (12)

कोऽन्यस्तां वानरीं सेनां शक्तः स्तम्भयितुं भवेत्।
अन्यत्र वालितनयादन्यत्र च हनूमतः॥ १३॥

Barring Aṅgada (the son of Vālī) and barring Hanūmān, who else would be able to hold that army of monkeys in check? (13)

ततस्तान् हरिवृद्धांश्च तच्च सैन्यमरिंदमः।
अनुमान्याङ्गदः श्रीमान् वाक्यमर्थवदब्रवीत्॥ १४॥

Showing respect to those elderly

monkeys as also to that army of monkeys, the glorious Aṅgada, the tamer of his foes, presently addressed to them the following significant words : (14)

क इदानीं महातेजा लङ्घयिष्यति सागरम्।
कः करिष्यति सुग्रीवं सत्यसंधमरिंदमम्॥ १५॥

"What monkey of extraordinary energy will take a leap across the sea at this juncture? Who will enable Sugrīva, the subduer of his foes, to prove himself to be true to his promise of wresting Sītā from the clutches of Rāvaṇa? (15)

को वीरो योजनशतं लङ्घयेत प्लवङ्गमः।
इमांश्च यूथपान् सर्वान् मोचयेत् को महाभयात्॥ १६॥

"What heroic monkey can leap to a distance of a hundred Yojanas (or eight hundred miles)? Again, who will deliver all these leaders of monkey hordes from the great fear viz., that of incurring the wrath of Sugrīva? (16)

कस्य प्रसादाद् दारांश्च पुत्रांश्चैव गृहाणि च।
इतो निवृत्ताः पश्येम सिद्धार्थाः सुखिनो वयम्॥ १७॥

"By whose good-will shall we be able to see, when returned accomplished of purpose and happy from this place, our wife as well as our sons and home? (17)

कस्य प्रसादाद् रामं च लक्ष्मणं च महाबलम्।
अभिगच्छेम संहृष्टाः सुग्रीवं च वनौकसम्॥ १८॥

"By whose grace shall we be able to meet Śrī Rāma and Lakṣmaṇa, who are possessed of extraordinary might, and the monkey Sugrīva, and feel transported with joy? (18)

यदि कश्चित् समर्थो वः सागरप्लवने हरिः।
स ददात्विह नः शीघ्रं पुण्यामभयदक्षिणाम्॥ १९॥

"If any monkey among you is capable of leaping across the sea, let him quickly vouchsafe to us on this spot a holy boon in the shape of a vow to that effect, thereby ridding us of fear." (19)

अङ्गदस्य वचः श्रुत्वा न कश्चित् किंचिदब्रवीत्।
स्तिमितेवाभवत् सर्वा सा तत्र हरिवाहिनी॥ २०॥

Hearing the question of Aṅgada nobody said anything. The entire Vānara force stood motionless, as it were. (20)

पुनरेवाङ्गदः प्राह तान् हरीन् हरिसत्तमः।
सर्वे बलवतां श्रेष्ठा भवन्तो दृढविक्रमाः।
व्यपदेशकुले जाताः पूजिताश्चाप्यभीक्ष्णशः॥ २१॥

Once more did Aṅgada, the foremost of monkeys speak as follows to the aforesaid monkeys : "You are all pre-eminent among the mighty and endowed with unbending prowess. Born in a family free from all stigma, you have also been honoured time and again for your valour by the royal court. (21)

नहि वो गमने सङ्गः कदाचित् कस्यचिद् भवेत्।
ब्रुवध्वं यस्य या शक्तिः प्लवने प्लवगर्षभाः॥ २२॥

"No obstruction is ever possible in the movement of any of you. Therefore, speak out, O leaders of monkeys, who can leap how far?" (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Questioned by Aṅgada, Gaja and other leaders of monkey hordes proclaim each his own leaping capacity ranging in an increasing degree from tenYojanas or eighty miles to ninety Yojanas or seven hundred and twenty miles. Jāmbavān in his turn submits that he can leap full one hundred Yojanas or eight hundred miles but is doubtful about his capacity to return. On Aṅgada declaring the same thing, Jāmbavān submits that for a work, which can be entrusted to a servant alone, the services of a ruler would be out of place, and encourages Hanumān to take up the gauntlet

अथाङ्गदवचः श्रुत्वा ते सर्वे वानरर्षभाः।
स्वं स्वं गतौ समुत्साहमूचुस्तत्र यथाक्रमम्॥ १॥
गजो गवाक्षो गवयः शरभो गन्धमादनः।
मैन्दश्च द्विविदश्चैव सुषेणो जाम्बवांस्तथा॥ २॥

Hearing the speech of Aṅgada all the aforesaid leaders of monkeys—Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda and even so Dwivida, Suṣeṇa and Jāmbavān proclaimed in due succession each his own leaping capacity on that spot. (1-2)

आबभाषे गजस्तत्र प्लवेयं दशयोजनम्।
गवाक्षो योजनान्याह गमिष्यामीति विंशतिम्॥ ३॥

Of them, Gaja said, "I can leap as far as ten Yojanas (or eighty miles);" while Gavākṣa said, "I shall be able to leap to a distance of twenty Yojanas (or one hundred and sixty miles)." (3)

शरभो वानरस्तत्र वानरांस्तानुवाच ह।
त्रिंशतं तु गमिष्यामि योजनानां प्लवङ्गमाः॥ ४॥

The monkey Śarabha, they say, said to those monkeys on that occassion, "I shall cover in one leap thirty Yojanas (or two hundred and forty miles), O monkeys!" (4)

ऋषभो वानरस्तत्र वानरांस्तानुवाच ह।
चत्वारिंशद् गमिष्यामि योजनानां न संशयः॥ ५॥

The monkey Ṛṣabha, it is said, spoke to the monkeys on that spot as follows: "I shall cover in one leap forty Yojanas (or three hundred and twenty miles); there is no doubt about it." (5)

वानरांस्तु महातेजा अब्रवीद् गन्धमादनः।
योजनानां गमिष्यामि पञ्चाशत्तु न संशयः॥ ६॥

Gandhamādana for his part, who was endowed with extraordinary energy, spoke, they say, to the monkeys as follows: "I for my part shall cover in a leap fifty Yojanas (or four hundred miles): there is no doubt about it." (6)

मैन्दस्तु वानरस्तत्र वानरांस्तानुवाच ह।
योजनानां परं षष्टिमहं प्लवितुमुत्सहे॥ ७॥

The monkey Mainda for his part, they say, said to the monkeys on that spot, "I can leap at the utmost sixty Yojanas (or four hundred and eighty miles)." (7)

ततस्तत्र महातेजा द्विविदः प्रत्यभाषत।
गमिष्यामि न संदेहः सप्ततिं योजनान्यहम्॥ ८॥

Dwivida, who was endowed with extraordinary energy, then said on that occassion, "I shall cover seventy Yojanas (or five hundred and sixty miles): there is no doubt about it." (8)

सुषेणस्तु महातेजाः सत्त्ववान् कपिसत्तमः।
अशीतिं प्रतिजानेऽहं योजनानां पराक्रमे॥ ९॥

The foremost of monkeys, Suṣeṇa, for his part, who was endowed with extraordinary energy and full of courage, said, "I solemnly

declare that I can leap eighty Yojanas (or six hundred and forty miles)." (9)

तेषां कथयतां तत्र सर्वांस्ताननुमान्य च।
ततो वृद्धतमस्तेषां जाम्बवान् प्रत्यभाषत॥ १०॥

Showing respect to them all, while they were speaking on that spot, Jāmbavān, the oldest of them all, then submitted as follows : (10)

पूर्वमस्माकमप्यासीत् कश्चिद् गतिपराक्रमः।
ते वयं वयसः पारमनुप्राप्ताः स्म साम्प्रतम्॥ ११॥

"Formerly we too had some leaping capacity. Now, of course, we have reached the fag-end of our life. (11)

किं तु नैवं गते शक्यमिदं कार्यमुपेक्षितुम्।
यदर्थं कपिराजश्च रामश्च कृतनिश्चयौ॥ १२॥
साम्प्रतं कालमस्माकं या गतिस्तां निबोधत।
नवतिं योजनानां तु गमिष्यामि न संशयः॥ १३॥

"Even in such circumstances, however, the work in hand, which Sugrīva (the king of monkeys) and Śrī Rāma too are determined to carry through, can on no account be neglected. Please hear of the leaping capacity which now exists in me: I shall certainly cover in one leap ninety Yojanas (or seven hundred and twenty miles): there is no doubt about it." (12-13)

तांश्च सर्वान् हरिश्रेष्ठाञ्जाम्बवानिदमब्रवीत्।
न खल्वेतावदेवासीद् गमने मे पराक्रमः॥ १४॥

Nay, Jāmbavān spoke as follows to all those jewels among the monkeys : "Surely, I did not have only this much leaping capacity in the past. (14)

मया वैरोचने यज्ञे प्रभविष्णुः सनातनः।
प्रदक्षिणीकृतः पूर्वं क्रममाणस्त्रिविक्रमम्॥ १५॥

"At the well-known sacrifice performed by King Bali (the son of Virocana) in the former days, the all-pervading and immortal Lord Trivikrama (who measured the whole universe in three strides) was gone round clockwise by me while taking His strides over the universe. (15)

स इदानीमहं वृद्धः प्लवने मन्दविक्रमः।
यौवने च तदासीन्मे बलमप्रतिमं परम्॥ १६॥

"Having grown old I, whose surpassing strength in youth was unequalled, have now become tardy of movement in leaping. (16)

सम्प्रत्येतावदेवाद्य शक्यं मे गमने स्वतः।
नैतावता च संसिद्धिः कार्यस्यास्य भविष्यति॥ १७॥

"This much only is my capacity in leaping unaided today and at this moment. The success of this undertaking of ours is, however, out of the question with this much capacity." (17)

अथोत्तरमुदारार्थमब्रवीदङ्गदस्तदा ।
अनुमान्य तदा प्राज्ञो जाम्बवन्तं महाकपिः॥ १८॥

Showing respect to Jāmbavān at that moment, the wise Aṅgada, the mighty monkey, forthwith made on that occasion the following reply, which bore a noble import : (18)

अहमेतद् गमिष्यामि योजनानां शतं महत्।
निवर्तने तु मे शक्तिः स्यान्न वेति न निश्चितम्॥ १९॥

"I shall surely cover these hundred long Yojanas (or eight hundred miles), but it is not certain whether I shall be able to return or not." (19)

तमुवाच हरिश्रेष्ठं जाम्बवान् वाक्यकोविदः।
ज्ञायते गमने शक्तिस्तव हर्यृक्षसत्तम॥ २०॥

To Aṅgada, the foremost of monkeys, Jāmbavān, who was a master of expression, submitted as follows : "Your power of movement is known to us, O jewel among the monkeys and bears ! (20)

कामं शतसहस्रं वा नह्येष विधिरुच्यते।
योजनानां भवाञ्शक्तो गन्तुं प्रतिनिवर्तितुम्॥ २१॥

"Nay, you may easily be able to leap a hundred or (even) a thousand Yojanas and come back. Surely, however, this is not said to be the rule. (21)

नहि प्रेषयिता तात स्वामी प्रेष्यः कथंचन।
भवतायं जनः सर्वः प्रेष्यः प्लवगसत्तम॥ २२॥

"A master, O dear Aṅgada, who sends or directs an expedition, can under no

circumstance be worthy of being directed or sent on an expedition. On the other hand, we all deserve to be directed or sent on an errand by you, O jewel among the monkeys ! (22)

भवान् कलत्रमस्माकं स्वामिभावे व्यवस्थितः।
स्वामी कलत्रं सैन्यस्य गतिरेषा परंतप॥ २३॥

"You deserve to be protected by us even like the mistress of a household, installed as you are in the position of our master. The ruler of an army deserves to be protected (like the mistress of a household): such is the rule, O scourge of your foes ! (23)

अपि वै तस्य कार्यस्य भवान् मूलमरिंदम।
तस्मात् कलत्रवत् तात प्रतिपाल्यः सदा भवान्॥ २४॥

"Moreover you are the very basis of the work in hand to us viz., the discovery of Sītā, O tamer of your foes ! Hence, O dear child, you deserve to be protected by us like a housewife at all times. (24)

मूलमर्थस्य संरक्ष्यमेष कार्यविदां नयः।
मूले हि सति सिध्यन्ति गुणाः सर्वे फलोदयाः॥ २५॥

"The root of a thing must be carefully preserved: this is the maxim of those knowing their business. Only so long as the root is there all excellences (which are only of secondary importance) bear fruit. (25)

तद् भवानस्य कार्यस्य साधनं सत्यविक्रम।
बुद्धिविक्रमसम्पन्नो हेतुरत्र परंतप॥ २६॥

"Therefore you are the means of accomplishing this work, O prince of unfailing prowess, and a key to it, richly endowed as you are with wisdom and valour, O scourge of your foes ! (26)

गुरुश्च गुरुपुत्रश्च त्वं हि नः कपिसत्तम।
भवन्तमाश्रित्य वयं समर्था ह्यर्थसाधने॥ २७॥

"You are our superior and the son of our superior. Banking on you we shall really be able to accomplish our end, O jewel among the monkeys !" (27)

उक्तवाक्यं महाप्राज्ञं जाम्बवन्तं महाकपिः।
प्रत्युवाचोत्तरं वाक्यं वालिसूनुरथाङ्गदः॥ २८॥

To the highly intelligent Jāmbavān, who had spoken as above, the great monkey, Aṅgada, the son of Vālī, now addressed the following reply : (28)

यदि नाहं गमिष्यामि नान्यो वानरपुङ्गवः।
पुनः खल्विदमस्माभिः कार्यं प्रायोपवेशनम्॥ २९॥

"If I do not stir nor does any other leader of the monkeys, fasting till death must surely be undertaken by us again. (29)

नह्यकृत्वा हरिपतेः संदेशं तस्य धीमतः।
तत्रापि गत्वा प्राणानां न पश्ये परिरक्षणम्॥ ३०॥

"Having failed to carry out the instructions of that wise ruler of monkeys, I do not see any hope of preserving our life even after going there. (30)

स हि प्रसादे चात्यर्थकोपे च हरिरीश्वरः।
अतीत्य तस्य संदेशं विनाशो गमने भवेत्॥ ३१॥

"That monkey, Sugrīva, has certainly the absolute power to show clemency or give vent to his extreme anger towards us. Death is bound to follow if we depart for Kiṣkindhā without carrying out his instructions. (31)

तत्तथा ह्यस्य कार्यस्य न भवत्यन्यथा गतिः।
तद् भवानेव दृष्टार्थः संचिन्तयितुमर्हति॥ ३२॥

"Therefore, you alone, who have perceived the truth of everything, should devise some means to see that this purpose of ours in the shape of discovery of Sītā does not actually get frustrated." (32)

सोऽङ्गदेन तदा वीरः प्रत्युक्तः प्लवगर्षभः।
जाम्बवानुत्तमं वाक्यं प्रोवाचेदं ततोऽङ्गदम्॥ ३३॥

In response to these words of Aṅgada at that juncture, the celebrated and heroic Jāmbavān, a jewel among the monkeys and bears, now addressed the following excellent rejoinder to Aṅgada : (33)

तस्य ते वीर कार्यस्य न किंचित् परिहास्यते।
एष संचोदयाम्येनं यः कार्यं साधयिष्यति॥ ३४॥

"Not an iota of your aforementioned purpose will be balked, O gallant prince ! I

now make an appeal to one who will surely accomplish our purpose." (34)

ततः प्रतीतं प्लवतां वरिष्ठ-
मेकान्तमाश्रित्य सुखोपविष्टम्।
संचोदयामास हरिप्रवीरो
हरिप्रवीरं हनुमन्तमेव॥ ३५॥

Thereupon Jāmbavān, a prominent hero among the monkeys and bears, made an appeal to none else than the celebrated Hanumān, another prominent hero of the monkey race, the foremost of monkeys, who was sitting at ease apart. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे
पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Reminding Hanumān of his descent from the loins of the wind-god through Añjanā and of the circumstances which led to his getting the name of Hanumān and also how he received boons from Brahmā (the creator) and others, and glorifying him, Jāmbavān encourages Hanumān to leap across the sea and thereby deliver the monkeys from their wretched plight

अनेकशतसाहस्त्रीं विषण्णां हरिवाहिनीम्।
जाम्बवान् समुदीक्ष्यैवं हनूमन्तमथाब्रवीत्॥ १॥

Perceiving the monkey force, which was many lakhs strong, despondent, Jāmbavān presently spoke to Hanumān as follows :(1)

वीर वानरलोकस्य सर्वशास्त्रविदां वर।
तूष्णीमेकान्तमाश्रित्य हनूमन् किं न जल्पसि॥ २॥

"Sitting quietly apart, O hero of the Vānara kingdom, O jewel among those well-versed in all the scriptures, why don't you speak, O Hanumān ! (2)

हनूमन्हरिराजस्य सुग्रीवस्य समो ह्यसि।
रामलक्ष्मणयोश्चापि तेजसा च बलेन च॥ ३॥

"Indeed you are a compeer, O Hanumān, of Sugrīva, the ruler of all monkeys, nay, even of Śrī Rāma and Lakṣmaṇa in point of valour and might. (3)

अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः।
गरुत्मानिव विख्यात उत्तमः सर्वपक्षिणाम्॥ ४॥

"You are as widely known as Garuḍa, son of Ariṣṭanemi (Sage Kaśyapa) through Vinatā, and the foremost of all winged creatures, who is possessed of extraordinary strength. (4)

बहुशो हि मया दृष्टः सागरे स महाबलः।
भुजङ्गानुद्धरन् पक्षी महाबाहुर्महाबलः॥ ५॥

"That bird, Garuḍa, of mighty arms and possessed of extraordinary strength and courage has actually been seen by me on many an occasion picking up huge serpents at sea. (5)

पक्षयोर्यद् बलं तस्य भुजवीर्यबलं तव।
विक्रमश्चापि वेगश्च न ते तेनापहीयते॥ ६॥

"The strength which inheres in his wings and the power and strength of your arms are equal. Your prowess and energy too are in no way inferior to his (Garuḍa's). (6)

बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गव।
विशिष्टं सर्वभूतेषु किमात्मानं न सज्जसे॥ ७॥

"Your strength and wisdom, energy and courage too, O bull among the monkeys, distinguish you from all other created beings. Why then do you not make yourself ready for the adventure? (7)

अप्सराऽप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला।
अञ्जनेति परिख्याता पत्नी केसरिणो हरेः॥ ८॥
विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि।
अभिशापादभूत् तात कपित्वे कामरूपिणी॥ ९॥
दुहिता वानरेन्द्रस्य कुञ्जरस्य महात्मनः।
मानुषं विग्रहं कृत्वा रूपयौवनशालिनी॥ १०॥
विचित्रमाल्याभरणा कदाचित् क्षौमधारिणी।
अचरत् पर्वतस्याग्रे प्रावृडम्बुदसंनिभे॥ ११॥

"There was a celestial nymph, the foremost of all celestial nymphs and widely known by the name of Puñjikasthalā. Due to a curse pronounced by a Ṛṣi, she was reborn as a daughter of the high-souled Kuñjara, a monkey chief, and became widely known as Añjanā. She came to be the wife of a monkey, Kesarī by name. She was celebrated in all the three worlds and was unparalleled on earth in beauty. Though living in the form of a monkey she could change her form at will. Having assumed a human form, Añjanā, who looked charming due to her comeliness and youth, was decked with wonderful ornaments of flowers and was clad in silk, was once roving on a mountain-peak, which looked like a rainy cloud. (8—11)

तस्या वस्त्रं विशालाक्ष्याः पीतं रक्तदशं शुभम्।
स्थितायाः पर्वतस्याग्रे मारुतोऽपाहरच्छनैः॥ १२॥

"The wind-god gently removed the charming red-bordered yellow covering of that large-eyed belle standing on the mountain-top. (12)

स ददर्श ततस्तस्या वृत्तावूरू सुसंहतौ।
स्तनौ च पीनौ सहितौ सुजातं चारु चाननम्॥ १३॥

"He thereupon perceived her rounded and closely united thighs and well-knit swelling breasts as well as her shapely and lovely countenance. (13)

तां बलादायतश्रोणीं तनुमध्यां यशस्विनीम्।
दृष्ट्वैव शुभसर्वाङ्गीं पवनः काममोहितः॥ १४॥

"The wind-god got infatuated through love in spite of himself the moment he saw that glorious woman with broad hips, slender of waist and charming of every limb. (14)

स तां भुजाभ्यां दीर्घाभ्यां पर्यष्वजत मारुतः।
मन्मथाविष्टसर्वाङ्गो गतात्मा तामनिन्दिताम्॥ १५॥

"The wind-god, whose mind was set on her and all whose limbs were possessed by love, pressed to his bosom that irreproachable girl with his long arms. (15)

सा तु तत्रैव सम्भ्रान्ता सुव्रता वाक्यमब्रवीत्।
एकपत्नीव्रतमिदं को नाशयितुमिच्छति॥ १६॥

"Utterly confused, that lady of noble vows, for her part, spoke that very moment as follows : 'Who seeks to violate this vow of mine of fidelity to a single husband?' (16)

अञ्जनाया वचः श्रुत्वा मारुतः प्रत्यभाषत।
न त्वां हिंसामि सुश्रोणि मा भूत् ते मनसो भयम्॥ १७॥

"Hearing the question of Añjanā, the wind-god replied, 'I am not going to violate you, O lady of charming limbs ! Let there be no fear in your mind. (17)

मनसास्मि गतो यत् त्वां परिष्वज्य यशस्विनि।
वीर्यवान् बुद्धिसम्पन्नस्तव पुत्रो भविष्यति॥ १८॥

" 'Since after embracing you I have entered your being with my mind, O illustrious lady, a son who is powerful and richly endowed with intelligence will be born to you. (18)

महासत्त्वो महातेजा महाबलपराक्रमः।
लङ्घने प्लवने चैव भविष्यति मया समः॥ १९॥

" 'Full of extraordinary courage, extraordinary energy and extraordinary strength and prowess, he will prove to be my equal in jumping and leaping.' (19)

एवमुक्ता ततस्तुष्टा जननी ते महाकपे।
गुहायां त्वां महाबाहो प्रजज्ञे प्लवगर्षभ॥ २०॥

"Satisfied when spoken to in these words, your mother, O great and mighty-

armed monkey, gave birth to you in a cave, O jewel among the monkeys! (20)

अभ्युत्थितं ततः सूर्यं बालो दृष्ट्वा महावने।
फलं चेति जिघृक्षुस्त्वमुत्प्लुत्याभ्युत्पतो दिवम्॥ २१॥

Seeing the sun just risen in an extensive forest while you were still a child, and bounding with intent to have it, taking it to be a fruit, you rose to the sky. (21)

शतानि त्रीणि गत्वाथ योजनानां महाकपे।
तेजसा तस्य निर्धूतो न विषादं गतस्ततः॥ २२॥

Having sprung to an altitude of over three thousand Yojanas* (or twenty-four thousand miles), O great monkey, you were repulsed by the brilliance of the sun but did not meet with despondency on that account. (22)

त्वामप्युपगतं तूर्णमन्तरिक्षं महाकपे।
क्षिप्तमिन्द्रेण ते वज्रं कोपाविष्टेन तेजसा॥ २३॥
तदा शैलाग्रशिखरे वामो हनुरभज्यत।
ततो हि नामधेयं ते हनुमानिति कीर्तितम्॥ २४॥

Seeing you risen to the sky in no time even on being repulsed, O great monkey, Indra hurled his thunderbolt with violence at you, possessed as he was with anger, dashing you against the foremost summit of a mountain, with the result that the left side of your chin got immediately fractured. From that time onward your name became current as Hanumān (one with a broken or defective chin). (23-24)

ततस्त्वां निहतं दृष्ट्वा वायुर्गन्धवहः स्वयम्।
त्रैलोक्यं भृशसंक्रुद्धो न ववौ वै प्रभञ्जनः॥ २५॥

"Seeing you badly hurt, the wind-god, the wafer of odour, himself felt extremely enraged and the wind now ceased to visit the three worlds. (25)

सम्भ्रान्ताश्च सुराः सर्वे त्रैलोक्ये क्षुभिते सति।
प्रसादयन्ति संक्रुद्धं मारुतं भुवनेश्वराः॥ २६॥

"All the three worlds being agitated for want of air, all the gods felt perplexed. The rulers of the worlds, Brahmā and others, proceeded to pacify the infuriated wind-god. (26)

प्रसादिते च पवने ब्रह्मा तुभ्यं वरं ददौ।
अशस्त्रवध्यतां तात समरे सत्यविक्रम॥ २७॥

"The wind-god being placated, Brahmā granted in your favour a boon in the form of invulnerability in combat, O dear child of unfailing prowess! (27)

वज्रस्य च निपातेन विरुजं त्वां समीक्ष्य च।
सहस्रनेत्रः प्रीतात्मा ददौ ते वरमुत्तमम्॥ २८॥
स्वच्छन्दतश्च मरणं तव स्यादिति वै प्रभो।
स त्वं केसरिणः पुत्रः क्षेत्रजो भीमविक्रमः॥ २९॥
मारुतस्यौरसः पुत्रस्तेजसा चापि तत्समः।
त्वं हि वायुसुतो वत्स प्लवने चापि तत्समः॥ ३०॥

"Pleased at heart to observe you free from anguish despite the impact of the thunderbolt and notwithstanding your being dashed against a mountain-peak, Indra (the thousand-eyed god) too conferred another excellent boon on you to the effect that death will come to you only when you wish to die, O powerful monkey! In this way you are, on the one hand, the son of Kesarī, begotten through his wife, and by another, are endowed with terrible prowess. Again, sprung as you are from the loins of the wind-god, you are his equal in energy. Indeed, being a son of the wind-god, you are his equal even in leaping. (28—30)

वयमद्य गतप्राणा भवानस्मासु साम्प्रतम्।
दाक्ष्यविक्रमसम्पन्नः कपिराज इवापरः॥ ३१॥

"Our vitality has now all but gone. You

* Counting the figures in the reverse order according to the rule '**अङ्कानां वामतो गतिः**' and placing the figure 3 (**त्रीणि**) at the beginning and 100 '**शतानि**' afterwards, the number will come to 3100, and since '**शतानि**' is in the plural, the figure will work up to three thousand and a few hundred. Hence '**शतानि त्रीणि**' has been construed by one of the commentators to mean over three thousand so as to bring the figure into line with a statement made in Uttarakāṇḍa that Hanumān sprang to a height of many thousand Yojanas (**बहुयोजनसाहस्रम्**).

alone amongst us are endowed with skill and prowess and are another Sugrīva, the ruler of monkeys, as it were. (31)

त्रिविक्रमे मया तात सशैलवनकानना।
त्रिःसप्तकृत्वः पृथिवी परिक्रान्ता प्रदक्षिणम्॥ ३२॥

"During the descent of the Lord as Trivikrama (who measured the entire universe in three strides), O dear child, the entire globe with its mountains, forests and woodlands was gone round clockwise by me as many as one and twenty times. (32)

तथा चौषधयोऽस्माभिः संचिता देवशासनात्।
निर्मथ्यममृतं याभिस्तदानीं नो महद्बलम्॥ ३३॥

"Nay, that time, in obedience to the command of the gods, the herbs with the help of which nectar was to be churned out of the ocean of milk were gathered by me single-handed, since at that time extraordinary strength existed in me. (33)

स इदानीमहं वृद्धः परिहीनपराक्रमः।
साम्प्रतं कालमस्माकं भवान् सर्वगुणान्वितः॥ ३४॥

"I am now old and destitute of prowess. You alone amongst us are endowed with all virtues at the present moment. (34)

तद् विजृम्भस्व विक्रान्त प्लवतामुत्तमो ह्यसि।
त्वद्वीर्यं द्रष्टुकामा हि सर्वा वानरवाहिनी॥ ३५॥

Therefore exhibit your immense strength, O hero, since you are the foremost of monkeys. Indeed the entire Vānara force is keen to witness your virility. (35)

उत्तिष्ठ हरिशार्दूल लङ्घयस्व महार्णवम्।
परा हि सर्वभूतानां हनुमन् या गतिस्तव॥ ३६॥

"Get up, O tiger among the monkeys, and leap over the vast sea; for the leaping capacity that exists in you, O Hanumān, is greater than that of all other created beings. (36)

विषण्णा हरयः सर्वे हनुमन् किमुपेक्षसे।
विक्रमस्व महावेग विष्णुस्त्रीन् विक्रमानिव॥ ३७॥

"All the monkeys have grown despondent, O Hanumān ! How do you ignore them? Show your courage, O monkey of extraordinary speed, as did Lord Viṣṇu in His descent as Trivikrama take three strides in order to measure the universe." (37)

ततः कपीनामृषभेण चोदितः
प्रतीतवेगः पवनात्मजः कपिः।
प्रहर्षयंस्तां हरिवीरवाहिनीं
चकार रूपं महदात्मनस्तदा॥ ३८॥

Encouraged by Jāmbavān, the foremost of monkeys and bears, and convinced of his capacity for vigorous action, the monkey chief, Hanumān, son of the wind-god, now expanded his form that very moment, thereby bringing excessive joy to that army of monkey heroes. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Proclaiming his own glory in order to dispel the fears of the monkeys after assuming enormous proportions with a view to leaping across the sea, and climbing up Mount Mahendra, Hanumān prepares to take a leap across the sea

तं दृष्ट्वा जृम्भमाणं ते क्रमितुं शतयोजनम्।
वेगेनापूर्यमाणं च सहसा वानरोत्तमम्॥ १॥
सहसा शोकमुत्सृज्य प्रहर्षेण समन्विताः।
विनेदुस्तुष्टुवुश्चापि हनूमन्तं महाबलम्॥ २॥

Shaking off grief all at once on seeing Hanumān, the foremost of monkeys, expanding his form with a view to leaping over a hundred Yojanas, and being filled with dash, the monkeys full of excessive joy, thundered and also glorified Hanumān, who was endowed with extraordinary might. (1-2)

प्रहृष्टा विस्मिताश्चापि ते वीक्षन्ते समन्ततः।
त्रिविक्रमं कृतोत्साहं नारायणमिव प्रजाः॥ ३॥

Standing around him highly rejoiced and amazed too, they gazed on him even as all created beings looked on Lord Nārāyaṇa (Viṣṇu) when he had made a resolve to measure the entire cosmos in His descent as Trivikrama. (3)

संस्तूयमानो हनुमान् व्यवर्धत महाबलः।
समाविद्ध्य च लाङ्गूलं हर्षाद् बलमुपेयिवान्॥ ४॥

Hanumān, who was endowed with extraordinary strength, grew considerably in size even while he was being acclaimed and, whirling his tail with delight, recollected his native strength. (4)

तस्य संस्तूयमानस्य वृद्धैर्वानरपुङ्गवैः।
तेजसाऽऽपूर्यमाणस्य रूपमासीदनुत्तमम्॥ ५॥

While he was being duly acclaimed by the foremost of monkeys, who were all senior in age, and while he was getting recharged with energy, his form looked surpassingly excellent. (5)

यथा विजृम्भते सिंहो विवृते गिरिगह्वरे।
मारुतस्यौरसः पुत्रस्तथा सम्प्रति जृम्भते॥ ६॥

Even as a lion stretches his limbs in a commodious mountain-cave, Hanumān (sprung from the loins of the wind-god) now yawned and expanded his form likewise. (6)

अशोभत मुखं तस्य जृम्भमाणस्य धीमतः।
अम्बरीषोपमं दीप्तं विधूम इव पावकः॥ ७॥

While Hanumān, the wise one, was yawning, his mouth looked bright like a lighted oven or a smokeless fire. (7)

हरीणामुत्थितो मध्यात् सम्प्रहृष्टतनूरुहः।
अभिवाद्य हरीन् वृद्धान् हनूमानिदमब्रवीत्॥ ८॥

Risen from the midst of monkeys, his hair standing on end through excessive joy, and greeting the older monkeys, Hanumān spoke as follows : (8)

आरुजन् पर्वताग्राणि हुताशनसखोऽनिलः।
बलवानप्रमेयश्च वायुराकाशगोचरः॥ ९॥

"Circulating in space in the form of the wind and shattering mountain-peaks, the wind-god, a friend of fire, is mighty and beyond measure. (9)

तस्याहं शीघ्रवेगस्य शीघ्रगस्य महात्मनः।
मारुतस्यौरसः पुत्रः प्लवनेनास्मि तत्समः॥ १०॥

"I claim my descent from the loins of that high-souled wind-god of rapid speed and swift movement, and am his equal in leaping. (10)

उत्सहेयं हि विस्तीर्णमालिखन्तमिवाम्बरम्।
मेरुं गिरिमसङ्गेन परिगन्तुं सहस्रशः॥ ११॥

"I can actually circumambulate a thousand times without pause the extensive Mount Meru, which stands scratching the firmament, as it were. (11)

बाहुवेगप्रणुन्नेन सागरेणाहमुत्सहे।
समाप्लावयितुं लोकं सपर्वतनदीह्रदम्॥ १२॥

"With the ocean pushed away by the might of my arms, I can fully deluge the world including its mountains, rivers and lakes. (12)

ममोरुजङ्घावेगेन भविष्यति समुत्थितः।
समुत्थितमहाग्राहः समुद्रो वरुणालयः॥ १३॥

"Stirred by the force of my thighs and shanks, the ocean, which is the abode of Varuṇa, will begin to overflow, bringing its huge alligators to the surface. (13)

पन्नगाशनमाकाशे पतन्तं पक्षिसेवितम्।
वैनतेयमहं शक्तः परिगन्तुं सहस्रशः॥ १४॥

"I am capable of going clockwise a thousand times round Garuḍa (son of Vinatā),

who feeds on serpents and is waited upon by birds (whose ruler he is), while he is coursing through the sky. (14)

उदयात् प्रस्थितं वापि ज्वलन्तं रश्मिमालिनम्।
अनस्तमितमादित्यमहं गन्तुं समुत्सहे॥ १५॥

"I am fully capable of overtaking the blazing sun with its aureole of rays set out from the eastern mountain before it disappears behind the western mountain. (15)

ततो भूमिमसंस्पृष्ट्वा पुनरागन्तुमुत्सहे।
प्रवेगेनैव महता भीमेन प्लवगर्षभाः॥ १६॥

"Then I can even come back to the earth and return to the sun before it sets with the same high and terrific rapid speed without standing on the earth for respite, O jewels among the monkeys! (16)

उत्सहेयमतिक्रान्तुं सर्वानाकाशगोचरान्।
सागरान् शोषयिष्यामि दारयिष्यामि मेदिनीम्॥ १७॥

"I can leave behind in a race all the luminaries coursing in the heavens and can dry up the oceans and rend the earth. (17)

पर्वतांश्चूर्णयिष्यामि प्लवमानः प्लवङ्गमः।
हरिष्याम्युरुवेगेन प्लवमानो महार्णवम्॥ १८॥

"I can crush mountains while jumping on them, a monkey (lit., one who goes leaping) as I am. Nay, leaping with great speed I can reach the end of an ocean to say nothing of the sea dividing the Indian shore from Laṅkā. (18)

लतानां विविधं पुष्पं पादपानां च सर्वशः।
अनुयास्यति मामद्य प्लवमानं विहायसा॥ १९॥

"All kinds of flowers from the climbers and trees (growing on Mount Mahendra) on all sides will follow me (with the wind set into motion by me) as I take a leap across the heavens today. (19)

भविष्यति हि मे पन्थाः स्वातेः पन्था इवाम्बरे।
चरन्तं घोरमाकाशमुत्पतिष्यन्तमेव च॥ २०॥
द्रक्ष्यन्ति निपतन्तं च सर्वभूतानि वानराः।
महामेरुप्रतीकाशं मां द्रक्ष्यध्वं प्लवङ्गमाः॥ २१॥
दिवमावृत्य गच्छन्तं ग्रसमानमिवाम्बरम्।
विधमिष्यामि जीमूतान् कम्पयिष्यामि पर्वतान्।
सागरं शोषयिष्यामि प्लवमानः समाहितः॥ २२॥

"My passage through the heavens will thus resemble the Milky Way. All created beings, O monkeys, will perceive me springing up into the fearful sky and also sailing (through the air) and then descending to the opposite shore, all at a time, as it were. You will behold me, who look like the great Mount Meru,—O monkeys, enveloping heaven and engulfing the sky as it were, while coursing through the sky. Leaping with a concentrated mind I shall scatter the clouds, shake the mountains and dry up the sea. (20—22)

वैनतेयस्य वा शक्तिर्मम वा मारुतस्य वा।
ऋते सुपर्णराजानं मारुतं वा महाबलम्।
न तद् भूतं प्रपश्यामि यन्मां प्लुतमनुव्रजेत्॥ २३॥

"Such extraordinary capacity inheres either in Garuḍa (son of Vinatā) or in the wind-god (my procreant) or in myself. Barring King Garuḍa and the wind-god of extraordinary might, I do not perceive that created being who can follow me even as I leap. (23)

निमेषान्तरमात्रेण निरालम्बनमम्बरम्।
सहसा निपतिष्यामि घनाद् विद्युदिवोत्थिता॥ २४॥

"In the space to the mere twinkling of an eye I shall all of a sudden envelop the supportless vault of heaven as a flash of lightning shot from a cloud. (24)

भविष्यति हि मे रूपं प्लवमानस्य सागरम्।
विष्णोः प्रक्रममाणस्य तदा त्रीन् विक्रमानिव॥ २५॥

"My form even as I take a leap across the sea will actually resemble that of Lord Viṣṇu taking His well-known three strides to measure the universe during His descent as Trivikrama. (25)

बुद्ध्या चाहं प्रपश्यामि मनश्चेष्टा च मे तथा।
अहं द्रक्ष्यामि वैदेहीं प्रमोदध्वं प्लवङ्गमाः॥ २६॥

"I conclude with my reason that I shall

be able to see Sītā (a princess of the Videha territory), and my inference too points in the same direction. Therefore, exult, O monkeys ! (26)

मारुतस्य समो वेगे गरुडस्य समो जवे।
अयुतं योजनानां तु गमिष्यामीति मे मतिः॥ २७॥

"A compeer of the wind-god in speed and the equal of Garuḍa (the king of birds) in rapidity of motion, I can cover in one leap ten thousand Yojanas (or eighty thousand miles): such is my conviction. (27)

वासवस्य सवज्रस्य ब्रह्मणो वा स्वयम्भुवः।
विक्रम्य सहसा हस्तादमृतं तदिहानये॥ २८॥

"Showing my valour, I can forcibly bring here the well-known nectar from the hands of Indra, armed with his thunderbolt, or even of the self-born Brahmā (the creator). (28)

लङ्कां वापि समुत्क्षिप्य गच्छेयमिति मे मतिः।
तमेवं वानरश्रेष्ठं गर्जन्तममितप्रभम्॥ २९॥
प्रहृष्टा हरयस्तत्र समुदैक्षन्त विस्मिताः।
तच्चास्य वचनं श्रुत्वा ज्ञातीनां शोकनाशनम्॥ ३०॥
उवाच परिसंहृष्टो जाम्बवान् प्लवगेश्वरः।
वीर केसरिणः पुत्र वेगवन् मारुतात्मज॥ ३१॥
ज्ञातीनां विपुलः शोकस्त्वया तात प्रणाशितः।
तव कल्याणरुचयः कपिमुख्याः समागताः॥ ३२॥
मङ्गलान्यर्थसिद्ध्यर्थं करिष्यन्ति समाहिताः।
ऋषीणां च प्रसादेन कपिवृद्धमतेन च॥ ३३॥
गुरूणां च प्रसादेन सम्प्लव त्वं महार्णवम्।
स्थास्यामश्चैकपादेन यावदागमनं तव॥ ३४॥
त्वद्गतानि च सर्वेषां जीवनानि वनौकसाम्।
ततश्च हरिशार्दूलस्तानुवाच वनौकसः॥ ३५॥
कोऽपि लोके न मे वेगं प्लवने धारयिष्यति।
एतानीह नगस्यास्य शिलासंकटशालिनः॥ ३६॥
शिखराणि महेन्द्रस्य स्थिराणि च महान्ति च।
येषु वेगं गमिष्यामि महेन्द्रशिखरेष्वहम्॥ ३७॥
नानाद्रुमविकीर्णेषु धातुनिष्पन्दशोभिषु।
एतानि मम वेगं हि शिखराणि महान्ति च॥ ३८॥
प्लवतो धारयिष्यन्ति योजनानामितः शतम्।
ततस्तु मारुतप्रख्यः स हरिर्मारुतात्मजः।
आरुरोह नगश्रेष्ठं महेन्द्रमरिमर्दनः॥ ३९॥
वृतं नानाविधैः पुष्पैर्मृगसेवितशाद्वलम्।
लताकुसुमसम्बाधं नित्यपुष्पफलद्रुमम्॥ ४०॥
सिंहशार्दूलसहितं मत्तमातङ्गसेवितम्।
मत्तद्विजगणोद्घुष्टं सलिलोत्पीडसंकुलम्॥ ४१॥

"Further, my conviction is that, uprooting Laṅkā, I can even carry it to some distance." Highly rejoiced and amazed too, the monkeys gathered together on that spot looked intently on the aforesaid jewel among the monkeys, who was possessed of immeasurable radiance and was thus proclaiming his strength in a thundering voice. Extremely rejoiced to hear the foregoing utterance of Hanumān, which drove away the grief of his near and dear ones, Jāmbavān, a chief of monkeys and bears, spoke as follows : "O gallant Hanumān (sprung from the loins of the wind-god), son of Kesarī, O dear child of commendable speed, the enormous grief of your near and dear ones has been completely driven away by you. Interested in your welfare, the assembled leaders of monkeys will with a concentrated mind recite prayers for the accomplishment of your purpose. By the grace of Ṛṣis (the seers of Vedic Mantras), nay, with the approval of the older monkeys and through the goodwill of your superiors as well, leap you across the vast sea with ease. We shall stand on one foot till your return; for the lives of all the monkeys hang on you."

Thereupon Hanumān (a tiger among the monkeys) for his part spoke to those monkeys as follows : "None in the world will be able to sustain the pressure that will be exerted by me just before leaping. These peaks of the yonder mountain named Mahendra, which looks so charming with its compact mass of rocks, are solid and large too. These huge peaks of Mount Mahendra, on which I shall exert my force and which are covered here and there with trees of every kind and are adorned with heaps of minerals, will undoubtedly sustain my force even as I take a leap over a distance of a

hundred Yojanas (or eight hundred miles) from this place." Then the celebrated monkey chief, Hanumān (son of the wind-god), the destroyer of his foes, for his part, who was a compeer of the wind-god, climbed up Mount Mahendra, the foremost of mountains, which was carpeted with flowers (shed by the trees standing on it), was thick with creepers and flowers growing on them, was covered with trees ever laden with flowers and fruit and infested with lions and tigers, nay, which was frequented by elephants in rut, and rendered noisy by flocks of birds in heat and again which abounded in cascades and whose swards were ranged by deer. (29—41)

महद्भिरुच्छ्रितं शृङ्गैर्महेन्द्रं स महाबलः।
विचचार हरिश्रेष्ठो महेन्द्रसमविक्रमः॥ ४२॥

Hanumān (the foremost of monkeys), who was endowed with extraordinary might and equalled the mighty Indra (the ruler of the three worlds) in prowess, ranged Mount Mahendra, which rose high with its huge peaks. (42)

पादाभ्यां पीडितस्तेन महाशैलो महात्मना।
ररास सिंहाभिहतो महान् मत्त इव द्विपः॥ ४३॥

Pressed under the feet by that exalted soul, the huge mountain screamed (in the shape of the animals inhabiting it) like a mighty elephant in rut and attacked by a lion. (43)

मुमोच सलिलोत्पीडान् विप्रकीर्णशिलोच्चयः।
वित्रस्तमृगमातङ्गः प्रकम्पितमहाद्रुमः॥ ४४॥

That huge mountain released new springs of water, its masses of rocks getting disintegrated. The deer and elephants inhabiting it got alarmed and the giant trees standing on it violently shook. (44)

नानागन्धर्वमिथुनैः पानसंसर्गकर्कशैः।
उत्पतद्भिर्विहंगैश्च विद्याधरगणैरपि॥ ४५॥
त्यज्यमानमहासानुः संनिलीनमहोरगः।
शैलशृङ्गशिलोत्पातस्तदाभूत् स महागिरिः॥ ४६॥

Its gigantic peaks began to be deserted by many Gandharva couples, who were excessively addicted to drink and copulation, as well as by flying birds and even by bands of Vidyādharas (heavenly artists). Huge serpents living there hid themselves in holes, while rocks fell from the summits of the mountain. (45-46)

निःश्वसद्भिस्तदा तैस्तु भुजगैरर्धनिःसृतैः।
सपताक इवाभाति स तदा धरणीधरः॥ ४७॥

With the aforesaid serpents, half-emerged from their holes and hissing, the said mountain for its part looked at that time as though adorned with flags. (47)

ऋषिभिस्त्राससम्भ्रान्तैस्त्यज्यमानः शिलोच्चयः।
सीदन् महति कान्तारे सार्थहीन इवाध्वगः॥ ४८॥

Being deserted by Ṛṣis, who got agitated through fear, the mountain looked at that time forlorn like a wayfarer forsaken by his companions in a large wilderness. (48)

स वेगवान् वेगसमाहितात्मा
हरिप्रवीरः परवीरहन्ता।
मनः समाधाय महानुभावो
जगाम लङ्कां मनसा मनस्वी॥ ४९॥

Having composed his mind, the high-spirited Hanumān, a distinguished hero among the monkeys, the slayer of hostile warriors, who was endowed with extraordinary speed and had focussed his mind on speed alone, and who was possessed of great might, betook himself to Laṅkā in thought. (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये किष्किन्धाकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven in the Kiṣkindhākāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ किष्किन्धाकाण्डं सम्पूर्णम्॥

END OF KIṢKINDHĀKĀṆḌA

OṀ

Śrīmad Vālmīki-Rāmāyaṇa

(With Sanskrit Text and Translation into English)

Part-II

[Sundarakāṇḍa, Yuddhakāṇḍa and Uttarakāṇḍa]

(REVISED EDITION)

tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā	tvameva
tvameva	vidyā	draviṇaṁ	tvameva
tvameva	sarvaṁ	mama	devadeva

त्वमेव	माता	च	पिता	त्वमेव
त्वमेव	बन्धुश्च	सखा	त्वमेव।
त्वमेव	विद्या	द्रविणं	त्वमेव
त्वमेव	सर्वं	मम	देवदेव॥

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OṂ

The Vālmīki-Rāmāyaṇa

Sundarakāṇḍa

Book Five

Number of Cantos: **Page**

1. Desirous of reaching Laṅkā in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra and honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress, who was waiting for Hanumān with her mouth open to devour him. He enters her belly assuming a minute form and comes out without killing her. Further, he is met by another ogress, Siṁhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body into a minute form again in order to preclude the attention of the ogres, he descends on a mountain peak outside Laṅkā. 25
2. Reflecting on the difficulty of penetrating into Laṅkā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise. 44
3. Appearing in person before Hanumān, while he was making his way into Laṅkā at night, the mighty ogress, Laṅkā, presiding over the city, stops him, striking him with the palm of her hand. Getting unnerved, even though gently smitten with his left fist,she permits the monkey to enter, repeating the words of Brahmā, the creator, that the destruction of Laṅkā should be concluded as imminent when she is overpowered by a monkey. 49
4. Entering Laṅkā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum. 53
5. Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to anxiety on his not being able to find Sītā. 56
6. Reaching the palace of Rāvaṇa, which served as an adornment to Laṅkā, and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa. 60
7. The poet incidentally draws a pen-picture of Rāvaṇa's palace and his aerial car known by the name of Puṣpaka. 64
8. A further description of the aerial car, Puṣpaka. 66
9. Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvaṇa, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states. 68

10. Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sītā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail. 74
11. Banishing by recourse to reason the thought that the lady whom he had seen was Sītā, Hanumān searches for Sītā once more in the gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience. 79
12. Having failed to discover Sītā even after searching for her in the picture gallery and other places, Hanumān suspects that she might have been disposed of by Rāvaṇa and, thus meeting with frustration, falls into the quagmire of despair. On second thought, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again. 83
13. Coming out of the aerial car, Puṣpaka, and not finding Sītā even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meanwhile, as he contemplates fasting till death or suicide or the killing of Rāvaṇa, he catches sight of a grove which he does not remember to have seen and before proceeding to explore it mentally invokes the succour of Ṛṣis and gods for success in his undertaking. 86
14. Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sītā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sītā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs. 92
15. Casting his eyes all round while remaining perched on the top of that Śiṁśapā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age. 96
16. Admiring the virtue and propitious bodily marks etc., of Sītā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight. 101
17. His eyes filled with joy on beholding Sītā surrounded by ogresses with hideous and deformed faces while the moon was at the meridian, Hanumān mentally bows to Śrī Rāma and Lakṣmaṇa and remains hidden behind the boughs of the Śiṁśapā tree. 104

18. Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sītā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śiṁśapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself in the boughs in order to avoid observation. 107
19. Finding himself unable, as it were, to depict the mental state of Sītā, who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her. 110
20. Seeking to cajole Sītā by means of coaxing words, Rāvaṇa implores her to accept him. 112
21. Placing a blade of grass between herself and Rāvaṇa in order to avoid direct contact with a man of evil intentions and expostulating with him by showing him the right path, Sītā praises Śrī Rāma and, impressing on Rāvaṇa the consequences of the latter befriending or antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender. 115
22. Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of two months to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more. Leaving instructions with ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā alongwith his womenfolk. 118
23. Extolling Rāvaṇa, Ekajāta and other ogresses posted in the Aśoka grove coax her to accept his proposal. 122
24. Citing the examples of Śaci, Arundhatī and other devoted wives, even though threatened by the ogresses, Sītā with a stout heart boldly proclaims her resolve not to submit to anyone else other than her own husband even on pain of death. Hanumān silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping. 124
25. Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sītā bursts into a wail. 128
26. Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sītā wails in various ways. 130
27. Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions intimidating Sītā, of a dream she saw only a few minutes before revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and stops them from molesting Sītā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sītā. 134
28. The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, a propitious omen, never seen before, appears on her person. 139

29. The omens described. Concluding them to be auspicious, from the thrill that ran through her body at their sight, Sītā experiences great joy. 141
30. Weighing the pros and cons of comforting Sītā or remaining mum, now that he had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment. 143
31. Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanumān, remaining perched on the Śiṁśapā tree and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śiṁśapā tree beneath which she stood. 147
32. Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sītā becomes anxious about the welfare of Śrī Rāma and others. Then concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true. 149
33. Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā. In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her two months later, and how in the event of her not being delivered from his clutches before that, she has resolved to end her life by herself. 151
34. Inferring from the suitable reply to his queries received from Sītā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeat the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sītā, on the other hand, reproaches him when the latter approaches her in order to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words. 154
35. Questioned by Sītā, who was anxious to ascertain the bonafides of the monkey, Hanumān, after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa, narrates his own life-story from his birth onwards including his role as a minister of Sugrīva, and ending with his seeing of Sītā. 157
36. Hanumān delivers Śrī Rāma's signet-ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes his non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, he consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement. 166

37. Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form; Sītā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her. 170

38. Asked by Hanumān for a token, Sītā narrates the episode of a crow, which occurred on the Citrakūṭa mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month after the expiry of the time-limit prescribed by Rāvaṇa; and last of all, she hands over to him her jewel for the head as a token. 176

39. Sītā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea in any case. 183

40. Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red realgar, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings. 187

41. Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message of Sītā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanumān proceeds to do it. 190

42. Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him. Hanumān makes short work of a company of ogres known by the name of Kiṅkaras, despatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder. 192

43. Having disposed of the Kiṅkaras sent by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby. 196

44. Dispatched by Rāvaṇa to capture Hanumān, Jambumālī is killed in battle by the former. 198

45. Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanumān climbs up the archway again and takes up his position there. 200
46. Having killed five more generals sent by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove. 202
47. Prince Akṣa, son of Rāvaṇa, who came to meet Hanumān in combat, is killed. 205
48. Dispatched by Rāvaṇa, Indrajit, Rāvaṇa's eldest son, marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it ineffective, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son. 211
49. Wonderstruck to behold the splendour and glory of Rāvaṇa, Hanumān believes that he could even rule over heaven but for his gross unrighteousness, which dragged him down. 218
50. Commanded by Rāvaṇa, Prahasta inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though protected against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa. 220
51. Narrating the story of Śrī Rāma from the latter's entry into the forest, to his own sight of Sītā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sītā to Śrī Rāma and that he should be prepared for the worst if, on the other hand, he chooses not to part with her. 222
52. Provoked by the harsh words of Hanumān, Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras. 226
53. Wrapping up the tail of Hanumān in rags and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of beat of drums. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogres guarding the gate. 229
54. Making up his mind to set fire to the city of Laṅkā, which was the only work left for him to do, and coming out into the open, Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy. 233
55. Seeing the whole of Laṅkā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime, he hears of her safety from the lips of Siddhas, Cāraṇas (celestial bards) and others and feels comforted. 238

56. Hanumān sees Sītā once more and bidding adieu to her, takes a leap across the sea. 241
57. Having leapt from the coast of Laṅkā and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Aṅgada, who was eager to hear the story, sits down to do so on an extensive flat rock alongwith all. 246
58. Enquired by Jāmbavān, seated alongwith the monkey hordes, Hanumān narrates in extenso how he saw Mount Maināka in the course of his journey to Laṅkā, reached Laṅkā, beheld Janaka's daughter and returned to Mount Mahendra. 250
59. Picturing to his fellow monkeys the said plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Laṅkā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrament of war. 263
60. Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Aṅgada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Laṅkā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments. 266
61. Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha, and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Aṅgada, Dadhimukha, comes in their way and is lacerated with their claws and teeth. 268
62. Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his entourage and on remonstrating with the monkeys was thrashed by Aṅgada, who dashed him to the ground. The guards headed by Dadhimukha then move *en masse* to Kiṣkindhā to report the matter to Sugrīva and bow down at the latter's feet. 271
63. Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugrīva concludes from the jubilation of the monkeys that Sītā has been traced out. Comforting Dadhimukha, he asks him to send Aṅgada and others without delay. 275
64. Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Aṅgada, Dadhimukha submits to the latter that he is urgently

summoned by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Aṅgada apprises Śrī Rāma, after saluting him, of the discovery of Sītā and other events. 278
65. Asked by Śrī Rāma to tell him the news about Sītā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śiṁśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token. 282
66. Pressing to his bosom the jewel for the head sent by Sītā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sītā. 285
67. Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sītā with Śrī Rāma at Citrakūṭa, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān. 286
68. Hanumān tells Śrī Rāma, how Sītā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him. 290

Yuddhakāṇḍa

Book Six

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1. Hearing the report of Hanumān, and highly rejoiced at his having done something worthy of a noble servant, which could not be accomplished by anyone else, Śrī Rāma applauds him and clasps him to his bosom. 293
2. Sugrīva heartens Śrī Rāma, who is tormented with grief, by asking him to take courage. 295
3. Enquired about Laṅkā by Śrī Rāma on his hearing the appeal of Sugrīva, Hanumān gives a detailed description of Laṅkā as he saw it. 297
4. Hearing the report of Hanumān, Śrī Rāma fixes a propitious hour for the departure of his forces for Laṅkā, and perceives good omens. 301
5. While talking with Lakṣmaṇa, Śrī Rāma is reminded of Sītā and, smitten with pangs of love, gives way to grief and lamentation. 311
6. At Laṅkā Rāvaṇa holds consultation with the ogres on the means of victory in the contingency of a conflict with the monkeys. 314
7. Indulging in praise of their own might on hearing the command of Rāvaṇa, all the ogres present stimulate him with confidence, asking him not to give way to despondency. 316
8. Prahasta and others reassure Rāvaṇa by vauntingly vowing the death of Śrī Rāma and others. 318
9. Restraining the ogres, who were boasting each of his own strength, Vibhīṣaṇa begins to talk wisdom, on which Rāvaṇa retires to his own palace. 320
10. Making his way into the palace of his eldest (half)-) brother early next morning and drawing his attention to the evil portents, Vibhīṣaṇa appeals to his good sense by making a timely submission. 323

11. When Rāvaṇa entered the assembly hall to hold consultations with his counsellors, other leading ogres as well as Vibhīṣaṇa follow suit. 326
12. Rāvaṇa orders his Commander-in-Chief, Prahasta, to make adequate arrangements for the defence of the city and to apprise Kumbhakarṇa of the whole situation now that he had woken from his long slumber. 329
13. Advised by Mahāpārśwa to use violence against Sītā, Rāvaṇa pleads his inability to do so because of a curse pronounced against him in the past by Brahmā, and boasts of his own valour. 333
14. Vibhīṣaṇa exhorts Rāvaṇa to restore Sītā to Śrī Rāma before the latter's arrows pierced the heads of the ogres. 336
15. Reproaching in a language which, though harsh, was yet conformable to truth, Indrajit, who was indulging in a boastful speech, on hearing the advice of Vibhīṣaṇa, the latter repeats that concilliation of Rāma was the only opportune and salutary course. 339
16. Annoyed to hear this advice of his youngest half-brother, Vibhīṣaṇa, which, though unpleasant to hear, was most wholesome, Rāvaṇa, on whom it made no impression, castigates him with harsh words. 341
17. Vibhīṣaṇa seeks the protection of Śrī Rāma and the latter holds consultation with his counsellors on the question of giving him shelter. 344
18. Having heard the arguments of his counsellors, Śrī Rāma decides to accept Vibhīṣaṇa as his own. 350
19. Falling at the feet of Śrī Rāma on coming down to the earth alongwith his ministers, when he had received an assurance of safety from Śrī Rāma, Vibhīṣaṇa submits to the former that, having been reprimanded by his eldest brother, Rāvaṇa, he has sought refuge with him, and on being questioned by Śrī Rāma tells him everything about Rāvaṇa. 354
20. Told by an ogre, Śārdūla by name, that an army of monkeys led by Sugrīva was advancing towards Laṅkā, Rāvaṇa dispatched an ogre, Śuka by name, as an envoy to carry his message to Sugrīva. While commencing to deliver the message to Sugrīva, Śuka is captured by the monkeys; but Śrī Rāma causes him to be set free and he delivers the message to Sugrīva. 358
21. When the sea did not, even when requested, allow a passage to Śrī Rāma, who was keen to cross it, nor did the sea-god care to appear in person before him, Śrī Rāma discharges fierce arrows which cause a stir among the creatures inhabiting the sea and make the sea-water overflow. 361
22. Seized with terror to see a missile presided over by Brahmā (the creator) fitted to his bow by Śrī Rāma in fury, and appearing in person with joined palms, the sea-god undertakes to sustain on his bosom a bridge to be constructed by Nala, and goes out of sight. Nala accordingly builds a bridge across the sea. 365
23. Śrī Rāma speaks of evil portents to Lakṣmaṇa. 373
24. Beholding Laṅkā and applauding it, nay, drawing up his army in battle array, Śrī Rāma orders the release of Śuka (a spy of Rāvaṇa), who was captured earlier and kept under detention by the monkeys. Going back to Rāvaṇa the ogre speaks to him about the military strength of Śrī Rāma. Infuriated by this report, Rāvaṇa vauntingly harps on his own prowess. 374

25. On Śrī Rāma having crossed over to the other side of the sea, Rāvaṇa commands his ministers, Śuka and Sāraṇa, to enter the enemy's ranks and tell him everything about them. Detected while doing the work of a spy, they are captured by Vibhīṣaṇa, but let go by Śrī Rāma. Going back to Rāvaṇa, they exhort the latter to hand over Sītā to Śrī Rāma. 379
26. Climbing up the roof of his palace on hearing the submission of Sāraṇa and surveying the entire army of monkeys, Rāvaṇa inquires about the monkey leaders and Sāraṇa shows to him Hanumān and others alongwith their distinguishing marks. 382
27. Mentioning the names of other monkey-generals, Sāraṇa proceeds to describe their individual valour. 386
28. Śuka completes the account given by Sāraṇa. 390
29. Snubbing Śuka and Sāraṇa, Rāvaṇa expels them from his court and dispatches Śārdūla and other ogres for espionage. Captured by the monkeys, the ogres are thrashed by them and get released by Śrī Rāma. Returning to Laṅkā, they too speak to Rāvaṇa about the army of monkeys. 394
30. Dispatched by Rāvaṇa to ascertain the strength of the simian army, the ogre Śārdūla acquaints his master with the topmost leaders of the monkeys. 397
31. Perturbed to learn from the spies sent by him that Śrī Rāma had taken up his position near the Suvela mountain, Rāvaṇa takes counsel with his ministers and, after dismissing them, approaches Sītā with Vidyujjihva, who was a past master in conjuring tricks. Telling her how her husband had been killed by him with his entire army, he produces before her as an evidence the counterfeit head of Śrī Rāma brought by Vidyujjihva. 400
32. Sītā bursts into a wail at the sight of Śrī Rāma's head and bow, when Rāvaṇa is abruptly called away by an emissary and after consultation with his ministers prepares his forces for action against the army of Śrī Rāma. 405
33. Saramā reassures Sītā by telling her that the head brought before her was not of Śrī Rāma, who was alive and would soon be able to see her, and asks her not to be afraid. 409
34. Urged by Sītā, Saramā discloses to her the definite plans of Rāvaṇa devised by him in consultation with his ministers. 412
35. Observing in Laṅkā evil portents and startling phenomena foreboding the destruction of ogres, Mālyavān exhorts Rāvaṇa to make peace with Śrī Rāma. 415
36. Deriding the exhortation of Mālyavān, even though conducive to his good, nay, holding consultation with his ministers and detailing Prahasta (the Commander-in-Chief) and others to guard the four main gates against the inroads of the enemy, Rāvaṇa complacently retires into his gynaeceum. 419
37. While, on reaching the precincts of Laṅkā, Śrī Rāma and Sugrīva as well as other monkeys headed by Hanumān were deliberating as to how to achieve success in their expedition, Vibhīṣaṇa apprises them of the arrangements made by Rāvaṇa at the four gates for the defence of Laṅkā, as reported to him by his four ministers, who had entered Laṅkā in the disguise of birds and witnessed everything with their own eyes. Śrī Rāma too after detailing monkeys to storm the four gates climbs up the Suvela mountain with his army. 421

38. Climbing up the Suvela mountain in consultation with and in the company of Lakṣmaṇa and Vibhīṣaṇa as well as of Sugrīva and others, Śrī Rāma surveys the city from that vantage-ground. The eminent heroes among the monkeys too, who were eager to fight, roar at the top of their voice and spend the night on the mountain itself with Śrī Rāma. 425

39. Having passed the night on the summit of the Suvela mountain, the commanders of simian troops entered the parks and gardens in the outskirts of Laṅkā, which were laden with blossom etc., while others make their way into Laṅkā itself. Śrī Rāma, however, feels amazed to behold from the mountain-top Laṅkā, which was charming in every respect. 427

40. Ascending the highest peak of the Suvela mountain alongwith a division of his army, Śrī Rāma catches sight of Rāvaṇa perched on the top of a gate of his palace. Infuriated at his very sight, Sugrīva springs upon him by surprise from the mountain-top, throws down the diadem from his head, struggles with him for a long time and, eluding him, returns victorious to the presence of Śrī Rāma. 430

41. Śrī Rāma is not very pleased with the daring act of Sugrīva inasmuch as he had seen evil portents. Warning him against such action on the ground of his being a sovereign, and commanding the monkey generals to besiege all the four gates of Laṅkā, he dispatches Aṅgada to expostulate with Rāvaṇa and bring him to reason. Aṅgada tries his best to bring him round, but in vain, and returns unsuccessful to the presence of Śrī Rāma after threatening the ogres. 433

42. Approaching Rāvaṇa, the ogres break to him the news about Laṅkā having been laid siege to by the monkeys led by Śrī Rāma. Ascending the roof of his palace and taxing his brain about the means of putting an end to the monkeys, he casts a look at Śrī Rāma and the monkeys. Pained at the thought that Sītā was being bullied by Rāvaṇa on his account, and commanding the monkeys to besiege all the four gates of Laṅkā and to destroy the ogres, Śrī Rāma, on the other side, takes up his position alongwith Lakṣmaṇa near the northern gate. Apprised of these developments, Rāvaṇa mobilizes his army and, encouraged by him, the ogres beat their drums and emit a terrible roar. 442

43. In the course of duels the ogres and the monkeys, in which Aṅgada closes with Indrajit, the heads of Durdharṣa, Mitraghna, Agniketu and Yajñakopana are lopped off by Śrī Rāma and that of Nikumbha by Nīla and, killed by Suṣeṇa, Vidyunmālī drops down dead. 447

44. During the nocturnal engagement the monkeys too dauntlessly offer a stiff fight to the ogres even though they were fighting against heavy odds inasmuch as the strength of ogres gets doubled at night, and felt highly rejoiced to find Indrajit vanquished by Aṅgada. Śrī Rāma and Lakṣmaṇa too put to flight numberless foes with their shower of arrows. Eventually, however, they are both bound by Indrajit in a noose of serpents. 451

45. Distressed to perceive the two scions of Raghu bound by Indrajit in a network of arrows and pierced with other fierce arrows, the monkeys give way to utter despondency. 455

46. Though itching to kill the enemy on beholding Śrī Rāma and Lakṣmaṇa enmeshed in a network of snakes, the monkeys, who were unable to perceive him, feel frustrated. Vibhīṣaṇa exhorts Sugrīva, who was seized with fear on finding Indrajit hidden under the cloak of witchcraft, to take heart and not to give way to fear. Concluding the two brothers to be dead, Indrajit, for his part, triumphantly enters Laṅkā and is welcomed by his father. 458
47. Indrajit having re-entered Laṅkā, Hanumān and other monkeys encompass Śrī Rāma and Lakṣmaṇa and guard their bodies. Having dismissed Indrajit, Rāvaṇa commands the ogresses guarding Sītā to take her to the field of battle and show her the plight of Śrī Rāma and Lakṣmaṇa. The ogresses, headed by Trijaṭā, accordingly take her in the aerial car, known by the name of Puṣpaka, and show her the two princes lying unconscious and motionless on the ground. Sītā bursts into a piteous wail on seeing her husband and brother-in-law in that plight. 462
48. "Those well-versed in physiognomy and palmistry had prophesied that I would never be widowed and would bear sons. How could their predictions prove untrue?" While Sītā was absorbed in these thoughts on beholding Śrī Rāma and Lakṣmaṇa, Trijaṭā reassures her on the strength of good omens and, cheering her soul, takes her back to the Aśoka grove. 465
49. Returning to consciousness, Śrī Rāma wails over the lot of Lakṣmaṇa and the monkeys too fall a prey to extreme despondency on seeing Śrī Rāma wailing as aforesaid. Seeing Vibhīṣaṇa approach Śrī Rāma in the meantime, they all take to their heels, mistaking him for Indrajit. 469
50. Beholding Vibhīṣaṇa, Sugrīva asks Jāmbavān to restore the fleeing monkeys to confidence and himself reassures Vibhīṣaṇa. In the meantime, Garuḍa, the king of birds, makes his appearance on the scene and liberates Śrī Rāma and Lakṣmaṇa from their bondage. 472
51. Hearing the tumultuous noise of the monkeys, the servants of Rāvaṇa, detailed for the purpose, report to him how the two scions of Raghu were freed from the bondage of arrows. Depressed by this news, Rāvaṇa dispatches Dhūmrākṣa to dispose of Śrī Rāma. Though perturbed at the sight of evil portents, yet unwilling to retrace his steps on any account, Dhūmrākṣa surveys the army of the monkeys. 478
52. Dhūmrākṣa fights and is killed by Hanumān. 481
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55. Akampana and other ogres appear on the field of battle under orders of Rāvaṇa and wage a deadly conflict with the monkeys. 491
56. Hanumān kills Akampana. 494
57. Under orders of Rāvaṇa, Prahasta sallies forthwith a large army for the battlefield. 497
58. Nīla kills Prahasta. 501
59. Disconsolate at the death of Prahasta, Rāvaṇa himself appears on the battle-field for an encounter. After a tough fight with Sugrīva, Lakṣmaṇa, Hanumān and Nīla, Rāvaṇa meets Śrī Rāma and, sustaining an ignominious defeat at the latter's hands and escaping with his life, withdraws to Laṅkā. 506

60. The slumbering Kumbhakarṇa is roused by the ogres under orders of their king, who felt disconsolate at his own defeat, and the monkeys get alarmed to see the former. 522
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66. Aṅgada reassures and rallies the monkeys scared away by Kumbhakarṇa; their carnage at the hands of Kumbhakarṇa puts them to flight again and Aṅgada restores them to confidence once more. 551
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70. Death of Devāntaka and Triśirā at the hands of Hanumān, of Mahodara at the hands of Nīla and of Mahāpārśwa at the hands of Ṛṣabha. 584
71. Atikāya puts up a fierce fight and is killed by Lakṣmaṇa. 591
72. Rāvaṇa feels anxious for the safety of Laṅkā and enjoins the ogres to guard the city jealously. 601
73. A missile presided over by Brahmā and shot by Indrajit renders Śrī Rāma and Lakṣmaṇa as well as the whole army of monkeys unconscious. 603
74. Under instructions from Jāmbavān, the lord of bears, Hanumān fetched a hillock covered with celestial herbs; and inhaling the odour of those herbs, Śrī Rāma, Lakṣmaṇa and all the monkeys regained their normal health. 611
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83. Śrī Rāma faints away on being told that Sītā has been done to death. After consoling him, Lakṣmaṇa prepares for action. 652

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Uttarakāṇḍa

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56. At the instance of Brahmā Vasiṣṭha enters the semen of Varuṇa; Varuṇa places his semen in a pitcher near Urvaśī; as a consequence of Mitra's curse Urvaśī lives with king Purūravā on the earth and bears him a son. 1020
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59. King Yayāti borrows youth from his son Pūru, in exchange for his own old age. Satisfied after a long time with the enjoyment of the objects of pleasure, he returns his youth to Pūru and consecrates him king and pronounces curse on Yadu. 1027

Interpolated Canto 1. A dog arrives at the Royal palace-gate with a request, Śrī Rāma orders for ushering. 1029
2. Śrī Rāma does justice to the dog and makes the Brāhmaṇa 'Kulapati' (a 'Mahanta') of Kalañjara. The dog points out the evils associated with being Kulapati. 1031

60. Sages, living on the bank of Yamunā, terrorised by Asura Lavaṇa approach Śrī Rāma, in order to make a complaint. Śrī Rāma receives them with honour and enquires about the cause of their arrival. 1035
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62. Rāma enquires of the sages regarding Lavaṇa's way of living and dispatches Śatrughna with a view to kill Lavaṇa. 1038
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64. Śatrughna dispatches his army in compliance with Śrī Rāma's order in advance and he himself proceedes after a month. 1043
65. Sage Vālmīki narrates to Śatrughna the story of Kalmāṣapāda, son of Sudāsa. 1044
66. Birth of two sons to Sītā, Vālmīki makes arrangement for their protection. Śatrughna is happy over this and leaves for the bank of the Yamunā. 1047
67. The sage Cyavana apprises Śatrughna of the power of Lavaṇa's lance and narrates the events connected with the slaying of king Māndhātā. 1049
68. Lavaṇa goes out in search of food. Śatrughna stays at the citygate awaiting return of Lavaṇa and has an angry exchange of words with the latter. 1051
69. Duel fight between Śatrughna and Lavaṇa, Śatrughna kills Lavaṇa. 1053
70. Having obtained a boon from the gods and after founding Madhupurī, in the twelfth year, Śatrughna decides to meet Śrī Rāma. 1056
71. Śatrughna, accompanied by a few soldiers, proceeds to Ayodhyā, on the way listening Śrī Rāma's glory being sung at Ṛṣi Vālmīki's Āśrama and getting pleasantly surprised. 1057

72. After taking leave from Vālmīki, Śatrughna meets Śrī Rāma and others at Ayodhyā and after staying there for a week, leaves again for Madhupurī. 1059
73. A Brāhmaṇa arrives at the palace-gate, carrying the dead body of his son, and laments blaming the king for the death of the child. 1061
74. Nārada told Śrī Rāma the cause of the death of Brāhmaṇa's son as an unauthorized practice of penance by a Śūdra. 1063
75. Śrī Rāma goes round in the aerial celestial car Puṣpaka of Kubera, in order to trace out unrighteousness in his kingdom, but finding no trace of it anywhere, He proceeds to the south and comes across a Śūdra, practising penance. 1065
76. Śrī Rāma kills Śambūka for which gods laud Him. Sage Agastya welcomes Śrī Rāma and presents a celestial ornament to Him. 1067
77. Sage Agastya narrates the story of the king Śveta, who after eating corpse acquires heaven. 1071
78. King Śveta tells Agastya the reason as to why he had to eat the condemned food and recounts his conversation with Brahmā, He gives Agastya a divine ornament and gets freed from hunger and thirst. 1072
79. Reign of king Daṇḍa, a son of Ikṣvāku. 1075
80. The story of Daṇḍakavana. King Daṇḍa violates the chastity of Bhārgava's daughter and is cursed by him. 1076
81. End of king Daṇḍa, his family and kingdom, as a result of Śukra's curse. ... 1078
82. Śrī Rāma leaves Agastya's hermitage and starts for Ayodhyā. 1080
83. Śrī Rāma abandons the proposal of performing Rājasūya sacrifice at the instance of Bharata. 1081
84. Lakṣmaṇa advises Śrī Rāma to perform Aśvamedha sacrifice and narrates the story of Indra and Vṛtra. Vṛtra's penance and Indra's appeal to Viṣṇu to kill him. 1083
85. Viṣṇu's lustre enters Indra's body and his thunderbolt, Indra kills Vṛtra with his thunderbolt and is guilty of killing a Brāhmaṇa and as a consequence has to go to the region of darkness. 1085
86. Indra is freed from the sin of Brahmahatyā as a result of performing Aśvamedha. 1087
87. Śrī Rāma narrates to Lakṣmaṇa the story of King Ila. 1088
88. Ilā and Budha see each other, Budha gives the name Kiṁpuruṣīs to her and her companions and asks them to take their abode on the foot of the mountain. 1091
89. Union of Budha and Ilā and birth of Purūravā. 1093
90. Ilā attains manhood as a result of performing Aśvamedha. 1095
91. Preparation for Aśvamedha by the order of Śrī Rāma. 1096
92. Significance of donation and honour in the Aśvamedha Yajña of Śrī Rāma. 1099
93. Arrival of sage Vālmīki with Lava and Kuśa in the Horse-sacrifice of Śrī Rāma and He orders Kuśa and Lava for singing the Rāmāyaṇa. 1100
94. Śrī Rāma hears the sweet singing of the Rāmāyaṇa by Lava and Kuśa in his assembly. 1102
95. Śrī Rāma despatches an envoy to sage Vālmīki. The envoy meets the sage. Śrī Sītā takes an oath of absolute purification. 1104

96. The Sage Vālmīki supports purity of Sītā. 1106
97. Sītā takes oath and enters in netherworld. 1108
98. Śrī Rāma becomes enveloped by grief at Sītā's departure. Brahmā informs Him that Sītā will again be reunited with Him in the Heaven. 1110
99. Śrī Rāma enters Ayodhyā in grief for Sītā and afterwards performs Ten-thousand Horse-sacrifices. Passing away of His mothers and brothers. 1112
100. Gārgya comes with a token gift of pleasure to Śrī Rāma; Bharata proceeds towards the territory of the Gandharvas with his sons and army on the order of Śrī Rāma. 1114
101. Bharata and Yudhājit reach the city of the Gandharva, their fight with Gandharvas, latter are defeated. Bharata installs Takṣa on Takṣaśilā and Puṣkala on Puṣkalāvata and return to Ayodhyā. 1116
102. Coronation of Aṅgada and Candraketu by Bharata, and Lakṣmaṇa as per order of Śrī Rāma in the territory of Kārupatha. 1117
103. Śrī Rāma's virtuous rule. An ascetic approaches Him for a private talk. 1119
104. The Ascetic conveys the message of Brahmā to Śrī Rāma. 1120
105. Durvāsā appears before Śrī Rāma and desires to take food. After eating, he departs. Śrī Rāma remembers the words of Death, and is wonderstruck. 1122
106. Lakṣmaṇa departs and goes to heaven alongwith his body. 1124
107. According to the counsel of Sage Vasiṣṭha, Śrī Rāma considers to take citizens with Him and crowns Kuśa and Lava on the kingdoms of South and North Kosala. 1125
108. Śrī Rāma decides to go to heaven with his brothers, monkeys and bears. He advises Vibhīṣaṇa, Hanumān, Jāmbavān, Mainda, and Dwivida to remain on the earth. 1127
109. Śrī Rāma ascends heaven with the citizens of Kosala. 1130
110. Śrī Rāma enters alive the divine lustre of Viṣṇu alongwith his brothers; and others go to Santānika world. 1132
111. Mention of the consequences of listening to and reading of the Rāmāyaṇa. 1134



ध्यानमग्न श्रीसीताजी

॥ श्रीसीतारामचन्द्राभ्यां नमः ॥

श्रीमद्वाल्मीकीयरामायणम्

सुन्दरकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

(Sundarakāṇḍa)

[Book Five]

Canto I

Desirous of reaching Laṅkā in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra and honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress, who was waiting for Hanumān with her mouth open to devour him. He enters her belly assuming a minute form and comes out without killing her. Further, he is met by another ogress, Siṁhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body into a minute form again in order to preclude the attention of the ogres, he descends on a mountain peak outside Laṅkā

ततो रावणनीतायाः सीतायाः शत्रुकर्षणः।
इयेष पदमन्वेष्टुं चारणाचरिते पथि॥ १॥

In order to discover the whereabouts of Sītā, who had been taken away by Rāvaṇa, Hanumān, the scourge of his foes, wished to course through the heavens, the path of the Cāraṇas or celestial bards. (1)

दुष्करं निष्प्रतिद्वन्द्वं चिकीर्षन् कर्म वानरः।
समुदग्रशिरोग्रीवो गवां पतिरिवाबभौ॥ २॥

With his head and neck exalted, Hanumān, the monkey chief, who sought to accomplish without any other support a feat, which was difficult for others to perform, looked like a well-built bull. (2)

अथ वैदूर्यवर्णेषु शाद्वलेषु महाबलः।
धीरः सलिलकल्पेषु विचचार यथासुखम्॥ ३॥

द्विजान् वित्रासयन् धीमानुरसा पादपान् हरन्।
मृगांश्च सुबहून् निघ्नन् प्रवृद्ध इव केसरी॥ ४॥

Scaring away the birds, nay, pulverizing the trees with his breast and crushing very many deer and other wild animals under his feet, the brave and wise Hanumān, who was endowed with extraordinary might, trod at ease, in the meantime, like a full-grown lion on the swards possessing the hue of a cat's-eye gem and stretching evenly like a sheet of green water. (3-4)

नीललोहितमाञ्जिष्ठपद्मवर्णैः सितासितैः।
स्वभावसिद्धैर्विमलैर्धातुभिः समलंकृतम्॥ ५॥
कामरूपिभिराविष्टमभीक्ष्णं सपरिच्छदैः।
यक्षकिंनरगन्धर्वैर्देवकल्पैः सपन्नगैः॥ ६॥
स तस्य गिरिवर्यस्य तले नागवरायुते।
तिष्ठन् कपिवरस्तत्र ह्रदे नाग इवाबभौ॥ ७॥

Stopping short at the well-known foot of that jewel among mountains—which was crowded with lordly elephants, was rendered most charming by spotless natural minerals of purple, rosy, ruby-like and white and black hues and was constantly visited by Yakṣas (a class of demigods ruled over by Kubera, the god of riches), Kinnaras (a class of semi-divine beings credited with a human figure and the head of a horse or with a horse's body and a human head), Gandharvas (celestial musicians), and Nāgas (serpent-demons believed to have a human face with serpent-like lower extremities), who very nearly resembled the gods, were capable of changing their form at will and were accompanied by their retinue—Hanumān, the foremost of monkeys, looked like a large-bodied elephant standing in a pool. (5—7)

स सूर्याय महेन्द्राय पवनाय स्वयम्भुवे।
भूतेभ्यश्चाञ्जलिं कृत्वा चकार गमने मतिम्॥ ८॥

Joining his palms by way of salutation to the sun-god, the mighty Indra (the ruler of gods), the wind-god (his own procreant), Brahmā (the self-born) and the genii (the attendants of Lord Śiva), he made up his mind to depart. (8)

अञ्जलिं प्राङ्मुखं कुर्वन् पवनायात्मयोनये।
ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम्॥ ९॥

Joining his palms towards the east in salutation to the wind-god, his procreant, the proficient Hanumān then actually grew in size in order to proceed to the southern quarter. (9)

प्लवगप्रवरैर्दृष्टः प्लवने कृतनिश्चयः।
ववृधे रामवृद्ध्यर्थं समुद्र इव पर्वसु॥ १०॥

Gazed on with wonder and love by foremost of the monkeys and having resolved to take a leap, he swelled in size further for the purpose of Śrī Rāma as the sea swells on the full-moon days. (10)

निष्प्रमाणशरीरः सँल्लिलङ्घयिषुरर्णवम्।
बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम्॥ ११॥

Wishing to leap across the sea, his body having grown immensely, Hanumān pressed the mountain with his hands and feet. (11)

स चचालाचलश्चाशु मुहूर्तं कपिपीडितः।
तरूणां पुष्पिताग्राणां सर्वं पुष्पमशातयत्॥ १२॥

Pressed by Hanumān, the aforesaid mountain forthwith shook awhile and caused all the flowers of the trees standing on it to fall, the ends of their branches being laden with blossom. (12)

तेन पादपमुक्तेन पुष्पौघेण सुगन्धिना।
सर्वतः संवृतः शैलो बभौ पुष्पमयो यथा॥ १३॥

Covered on all sides with that fragrant shower of flowers, discharged by the trees, the mountain appeared as though it were all flowers. (13)

तेन चोत्तमवीर्येण पीड्यमानः स पर्वतः।
सलिलं सम्प्रसुस्राव मदमत्त इव द्विपः॥ १४॥

Nay, while being pressed by Hanumān, who was endowed with surpassing might, the said mountain spurted water profusely even as an elephant in rut would exude ichor in abundance. (14)

पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः।
रीतीर्निर्वर्तयामास काञ्चनाञ्जनराजतीः॥ १५॥

Being pressed by that mighty monkey, the Mahendra mountain for its part let loose streams possessing the hues of gold, antimony and silver, flowing, as they did, through beds containing the ore of these metals. (15)

मुमोच च शिलाः शैलो विशालाः समनःशिलाः।
मध्यमेनार्चिषा जुष्टो धूमराजीरिवानलः॥ १६॥

The mountain also discharged from its flanks massive boulders containing realgar even as a fire burning with a mild flame would release columns of smoke. (16)

हरिणा पीड्यमानेन पीड्यमानानि सर्वतः।
गुहाविष्टानि सत्त्वानि विनेदुर्विकृतैः स्वरैः॥ १७॥

Being tormented by the squeezing, the mountain, which was being hard pressed by Hanumān, the creatures took to caverns and shrieked in unnatural tones. (17)

स महान् सत्त्वसन्नादः शैलपीडानिमित्तजः।
पृथिवीं पूरयामास दिशश्चोपवनानि च॥ १८॥

That loud clamour of the creatures inhabiting the mountain, occasioned by the circumstance of pressure exerted on the mountain by Hanumān, filled the earth as well as the four quarters and the groves. (18)

शिरोभिः पृथुभिर्नागा व्यक्तस्वस्तिकलक्षणैः।
वमन्तः पावकं घोरं ददंशुर्दशनैः शिलाः॥ १९॥

Vomiting a terrible fire through their large heads (mouths,) which revealed the marks of Swastika on them, snakes bit the rocks with their fangs. (19)

तास्तदा सविषैर्दष्टाः कुपितैस्तैर्महाशिलाः।
जज्वलुः पावकोद्दीप्ता बिभिदुश्च सहस्त्रधा॥ २०॥

Bitten by those venomous serpents provoked to anger, the aforesaid huge rocks burst into flames as though lighted by fire, and got split up into thousands of fragments. (20)

यानि त्वौषधजालानि तस्मिञ्जातानि पर्वते।
विषघ्नान्यपि नागानां न शेकुः शमितुं विषम्॥ २१॥

Even the bunches of medicinal herbs, capable of counteracting poison, which had sprung up on that mountain, could not neutralize the poison of the snakes. (21)

भिद्यतेऽयं गिरिर्भूतैरिति मत्वा तपस्विनः।
त्रस्ता विद्याधरास्तस्मादुत्पेतुः स्त्रीगणैः सह॥ २२॥

Alarmed to think that the mountain in question was being riven by genii, ascetics practising austerities on it as well as the Vidyādharas enjoying life there with the hosts of their womenfolk rose in the air from that mountain. (22)

पानभूमिगतं हित्वा हैममासवभाजनम्।
पात्राणि च महार्हाणि करकांश्च हिरण्मयान्॥ २३॥
लेह्यानुच्चावचान् भक्ष्यान् मांसानि विविधानि च।
आर्षभाणि च चर्माणि खड्गांश्च कनकत्सरून्॥ २४॥
कृतकण्ठगुणाः क्षीबा रक्तमाल्यानुलेपनाः।
रक्ताक्षाः पुष्कराक्षाश्च गगनं प्रतिपेदिरे॥ २५॥

Leaving their gold jug of wine lying in the liquor-house as well as their precious utensils and gold vases for carrying water as also sauces of every description capable of being licked and articles of food that could be easily gulped, fruit pulps of various kinds, shields made of the hides of oxen and swords with gold hilts, the intoxicated Vidyādharas with reddish lotus-like eyes, who had put garlands around their neck, and were decorated with red flowers and daubed with red sandal-paste, rose to the heavens. (23—25)

हारनूपुरकेयूरपारिहार्यधराः स्त्रियः।
विस्मिताः सस्मितास्तस्थुराकाशे रमणैः सह॥ २६॥

Wearing pearl necklaces, anklets, armlets and bangles, the Vidyādhara women stood astonished and full of smiles with their husbands in the airspace. (26)

दर्शयन्तो महाविद्यां विद्याधरमहर्षयः।
सहितास्तस्थुराकाशे वीक्षांचक्रुश्च पर्वतम्॥ २७॥

Revealing their great skill in the form of

capability to remain standing in the airspace, which had obviously been acquired through some magical spell, the Vidyādharas, who looked like eminent sages, stood in a body in the airspace and gazed down on the mountain. (27)

शुश्रुवुश्च तदा शब्दमृषीणां भावितात्मनाम्।
चारणानां च सिद्धानां स्थितानां विमलेऽम्बरे॥ २८॥

Nay, they heard at that time the following observation of the pure-minded Ṛṣis (seers of Vedic Mantras), Cāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) standing like them in the cloudless sky: (28)

एष पर्वतसंकाशो हनुमान् मारुतात्मजः।
तितीर्षति महावेगः समुद्रं वरुणालयम्॥ २९॥

"Looking like a mountain in size and possessed of extraordinary vigour, the yonder Hanumān, son of the wind-god, seeks to leap across the sea, the abode of Varuṇa, the god of water. (29)

रामार्थं वानरार्थं च चिकीर्षन् कर्म दुष्करम्।
समुद्रस्य परं पारं दुष्प्रापं प्रासुमिच्छति॥ ३०॥

"Eager to perform for the cause of Śrī Rāma and the monkeys, a feat which is hard to accomplish, he seeks to touch the other (opposite) shore of the sea, which is difficult to reach." (30)

इति विद्याधरा वाचः श्रुत्वा तेषां तपस्विनाम्।
तमप्रमेयं ददृशुः पर्वते वानरर्षभम्॥ ३१॥

Hearing the aforesaid remarks of those ascetics, the Vidyādharas espied on the mountain-like Hanumān, the foremost of monkeys, whose strength was beyond measure. (31)

दुधुवे च स रोमाणि चकम्पे चानलोपमः।
ननाद च महानादं सुमहानिव तोयदः॥ ३२॥

Nay, looking like a flame, Hanumān shook the hair on his body and quivered and loudly thundered like a huge cloud. (32)

आनुपूर्व्या च वृत्तं तल्लाङ्गूलं रोमभिश्चितम्।
उत्पतिष्यन् विचिक्षेप पक्षिराज इवोरगम्॥ ३३॥

While about to spring up, he stretched out his prominent tail which was thickly set with hair and had been successively rolled up in a circle—as Garuḍa, the king of birds, would jolt a snake. (33)

तस्य लाङ्गूलमाविद्धमतिवेगस्य पृष्ठतः।
ददृशे गरुडेनेव ह्रियमाणो महोरगः॥ ३४॥

Curled at his back, the tail of Hanumān, who was full of great vigour, looked like a huge serpent being borne away by Garuḍa. (34)

बाहू संस्तम्भयामास महापरिघसंनिभौ।
आससाद कपिः कट्यां चरणौ संचुकोच च॥ ३५॥

Hanumān firmly fixed on the mountain his arms, which resembled a pair of huge iron clubs, and crouched at the waist and also contracted his feet. (35)

संहृत्य च भुजौ श्रीमांस्तथैव च शिरोधराम्।
तेजः सत्त्वं तथा वीर्यमाविवेश स वीर्यवान्॥ ३६॥

Nay, drawing in his arms and likewise his neck too, the glorious and powerful Hanumān summoned all his energy, courage and virility. (36)

मार्गमालोकयन् दूरादूर्ध्वप्रणिहितेक्षणः।
रुरोध हृदये प्राणानाकाशमवलोकयन्॥ ३७॥

Having cast his eyes upwards in order to survey the long distance he had to cover, he held his breath in the heart while looking into the sky. (37)

पद्भ्यां दृढमवस्थानं कृत्वा स कपिकुञ्जरः।
निकुच्य कर्णौ हनुमानुत्पतिष्यन् महाबलः॥ ३८॥
वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत्।
यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः॥ ३९॥
गच्छेत् तद्वद् गमिष्यामि लंकां रावणपालिताम्।
नहि द्रक्ष्यामि यदि तां लंकायां जनकात्मजाम्॥ ४०॥
अनेनैव हि वेगेन गमिष्यामि सुरालयम्।
यदि वा त्रिदिवे सीतां न द्रक्ष्यामि कृतश्रमः॥ ४१॥
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम्।
सर्वथा कृतकार्योऽहमेष्यामि सह सीतया॥ ४२॥

Having firmly established himself with his feet, and contracting his ears, while

about to leap, Hanumān, that elephant among the monkeys, nay, the foremost of monkeys, who was endowed with extraordinary might, addressed the following words to the monkeys: "Even as an arrow shot by Śrī Rāma, a scion of Raghu, would fly with the speed of the wind, I too would, likewise, course to Laṅkā, which is guarded by Rāvaṇa. If, however, I don't find Sītā, the daughter of Janaka, in Laṅkā, I shall certainly proceed with the same speed to heaven, the abode of gods. If I don't find Sītā in heaven even after exerting myself much, I shall bring Rāvaṇa, the ruler of ogres, in chains. At all events I shall return successful with Sītā. Or, else I shall bring Laṅkā with Rāvaṇa after uprooting it." (38—42)

आनयिष्यामि वा लंकां समुत्पाट्य सरावणाम्।
एवमुक्त्वा तु हनुमान् वानरो वानरोत्तमः॥ ४३॥
उत्पपाताथ वेगेन वेगवानविचारयन्।
सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः॥ ४४॥

Saying so, Hanumān, the foremost of monkeys, for his part, who was full of vigour, sprang up in the sky with impetuosity, unmindful of the exertion. Nay, that elephant among the monkeys accounted himself a compeer of Garuḍa. (43-44)

समुत्पतति वेगात् तु वेगात् ते नगरोहिणः।
संहृत्य विटपान् सर्वान् समुत्पेतुः समन्ततः॥ ४५॥

Drawing together all their boughs even while Hanumān sprang up in the sky with vehemence, the aforesaid trees growing on the mountain flew with force on all sides. (45)

स मत्तकोयष्टिभकान् पादपान् पुष्पशालिनः।
उद्वहन्नुरुवेगेन जगाम विमलेऽम्बरे॥ ४६॥

Bearing aloft in his great onrush the trees charming with flowers and with lapwings in heat perched on them, Hanumān coursed through the cloudless sky. (46)

ऊरुवेगोत्थिता वृक्षा मुहूर्तं कपिमन्वयुः।
प्रस्थितं दीर्घमध्वानं स्वबन्धुमिव बान्धवाः॥ ४७॥

Swept away by the force of his thighs, the trees followed the monkey for a while like relatives accompanying their near and dear ones set out on a long journey. (47)

तमूरुवेगोन्मथिताः सालाश्चान्ये नगोत्तमाः।
अनुजग्मुर्हनूमन्तं सैन्या इव महीपतिम्॥ ४८॥

Uprooted by the impetus of his thighs, sal and other excellent trees followed Hanumān even as troops would follow a king. (48)

सुपुष्पिताग्रैर्बहुभिः पादपैरन्वितः कपिः।
हनूमान् पर्वताकारो बभूवाद्भुतदर्शनः॥ ४९॥

Followed by numerous trees with their extremities laden with blossoms, Hanumān, who looked like a mountain in size, presented a weird appearance. (49)

सारवन्तोऽथ ये वृक्षा न्यमज्जँल्लवणाम्भसि।
भयादिव महेन्द्रस्य पर्वता वरुणालये॥ ५०॥

Trees, which were solid, forthwith sank into the brackish sea even as mountains in the hoary past took a plunge into the ocean (the abode of Varuṇa) in fear of the mighty Indra. (50)

स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः।
शुशुभे मेघसंकाशः खद्योतैरिव पर्वतः॥ ५१॥

Covered with flowers of every kind, dropped from the trees that followed him, including shoots and buds, the aforesaid Hanumān, who resembled a cloud, shone brightly as a mountain with fireflies. (51)

विमुक्तास्तस्य वेगेन मुक्त्वा पुष्पाणि ते द्रुमाः।
व्यवशीर्यन्त सलिले निवृत्ताः सुहृदो यथा॥ ५२॥

Shedding their blossom when receded by his impetus, the said trees dropped into the water of the sea like near and dear ones returned after escorting their relative up to the margin of water. (52)

लघुत्वेनोपपन्नं तद् विचित्रं सागरेऽपतत्।
द्रुमाणां विविधं पुष्पं कपिवायुसमीरितम्।
ताराचितमिवाकाशं प्रबभौ स महार्णवः॥ ५३॥

Swept away by the wind set in motion

by Hanumān dashing forward across the sky, the blossom on the trees, consisting of every variety, dropped on the ocean and presented a curious sight while floating, endowed as they were with lightness of weight. Carpeted with them, that vast sea looked charming like the star-spangled sky. (53)

पुष्पौघेण सुगन्धेन नानावर्णेन वानरः।
बभौ मेघ इवोद्यन् वै विद्युद्गणविभूषितः॥ ५४॥

Covered with a shower of fragrant flowers of various tints, Hanumān actually looked charming like a rising cloud streaked with flashes of lightning. (54)

तस्य वेगसमुद्धूतैः पुष्पैस्तोयमदृश्यत।
ताराभिरिव रामाभिरुदिताभिरिवाम्बरम्॥ ५५॥

Overspread with flowers scattered by his impetus, the sea-water resembled the firmament spangled with lovely stars just risen. (55)

तस्याम्बरगतौ बाहू ददृशाते प्रसारितौ।
पर्वताग्राद् विनिष्क्रान्तौ पञ्चास्याविव पन्नगौ॥ ५६॥

His two arms outstretched in space looked like a pair of five-hooded serpents risen from a mountain-top. (56)

पिबन्निव बभौ चापि सोर्मिजालं महार्णवम्।
पिपासुरिव चाकाशं ददृशे स महाकपिः॥ ५७॥

Nay, while looking downward the mighty Hanumān appeared as though drinking up the vast sea alongwith the mass of its waves; and looking upwards, he appeared keen to imbibe the sky. (57)

तस्य विद्युत्प्रभाकारे वायुमार्गानुसारिणः।
नयने विप्रकाशेते पर्वतस्थाविवानलौ॥ ५८॥

The eyes of Hanumān, who was following the course of the wind, blazed like a pair of fires burning on a mountain, flashing as they did like lightning. (58)

पिङ्गे पिङ्गाक्षमुख्यस्य बृहती परिमण्डले।
चक्षुषी सम्प्रकाशेते चन्द्रसूर्याविव स्थितौ॥ ५९॥

Nay, the reddish-brown large round eyes of Hanumān, the foremost of monkeys, shed their bright light like the moon and the sun shining together. (59)

मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ।
संध्यया समभिस्पृष्टं यथा स्यात् सूर्यमण्डलम्॥ ६०॥

Due to the reflection of his coppery nose, his countenance looked red as the solar orb embraced by dusk. (60)

लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते।
अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितम्॥ ६१॥

Moreover, the coiled tail of Hanumān, son of the wind-god, darting across the sky looked charming like a tall banner hoisted (on the twelfth day of the bright half of Bhādrapada) in honour of Indra, the ruler of gods. (61)

लाङ्गूलचक्रो हनुमान् शुक्लदंष्ट्रोऽनिलात्मजः।
व्यरोचत महाप्राज्ञः परिवेषीव भास्करः॥ ६२॥

With his curled tail and white teeth, the highly intelligent Hanumān, an offspring of the wind-god, shone brightly as the sun encircled by a misty halo. (62)

स्फिग्देशेनातिताम्रेण रराज स महाकपिः।
महता दारितेनेव गिरिर्गैरिकधातुना॥ ६३॥

With his deep-red rump, that mighty Hanumān looked splendid like a mountain with a large deposit of red chalk rent asunder. (63)

तस्य वानरसिंहस्य प्लवमानस्य सागरम्।
कक्षान्तरगतो वायुर्जीमूत इव गर्जति॥ ६४॥

The wind passing through the arm-pits of that leonine Hanumān, bounding over the sea, thundered like a cloud. (64)

खे यथा निपतत्युल्का उत्तरान्ताद् विनिःसृता।
दृश्यते सानुबन्धा च तथा स कपिकुञ्जरः॥ ६५॥

That elephant among the monkeys was seen darting much in the same way as a meteor risen from the upper part of the northern quarter shoots alongwith its tail-like extremity. (65)

पतत्पतङ्गसंकाशो व्यायतः शुशुभे कपिः।
प्रवृद्ध इव मातङ्गः कक्ष्यया बध्यमानया॥ ६६॥

The enormous monkey, Hanumān, who resembled the moving sun, looked charming with his tail entwined round his waist as a fully developed elephant with a girth tied round its waist. (66)

उपरिष्टाच्छरीरेण च्छायया चावगाढया।
सागरे मारुताविष्टा नौरिवासीत् तदा कपिः॥ ६७॥

Coursing above with his body and with his reflection immersed in water, Hanumān looked at that time like a vessel propelled by the wind above and sailing on the sea below. (67)

यं यं देशं समुद्रस्य जगाम स महाकपिः।
स तु तस्याङ्गवेगेन सोन्माद इव लक्ष्यते॥ ६८॥

Whichever part of the sea that enormous Hanumān passed over, it looked actually riotous, as it were, due to the impetus of his body and terrific speed. (68)

सागरस्योर्मिजालानामुरसा शैलवर्ष्मणाम्।
अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः॥ ६९॥

Full of extraordinary vehemence, that huge monkey, Hanumān, dashed forward actually smashing with his breast the rows of waves of the sea, rising as high as mountains. (69)

कपिवातश्च बलवान् मेघवातश्च निर्गतः।
सागरं भीमनिर्ह्रादं कम्पयामासतुर्भृशम्॥ ७०॥

The mighty wind generated by the impetus of Hanumān as well as the wind set in motion by clouds, when adrift, violently agitated the sea, which began to roar terribly. (70)

विकर्षन्नूर्मिजालानि बृहन्ति लवणाम्भसि।
पुप्लुवे कपिशार्दूलो विकिरन्निव रोदसी॥ ७१॥

Forcibly drawing series of huge billows in the salt sea, Hanumān, a tiger among monkeys, sped along agitating the earth and heaven both, as it were. (71)

मेरुमन्दरसंकाशानुद्गतान् सुमहार्णवे।
अत्यक्रामन्महावेगस्तरङ्गान् गणयन्निव॥ ७२॥

Hanumān, who was rushing alongwith great speed, moved on counting, as it were, the billows resembling Mounts Meru and Mandara in size, raised in the vast sea. (72)

तस्य वेगसमुद्घुष्टं जलं सजलदं तदा।
अम्बरस्थं विबभ्राजे शरदभ्रमिवाततम्॥ ७३॥

The water raised by his onrush and hanging in the air alongwith clouds looked exceptionally charming at that time like an outstretched mass of autumnal clouds. (73)

तिमिनक्रझषाः कूर्मा दृश्यन्ते विवृतास्तदा।
वस्त्रापकर्षणेनेव शरीराणि शरीरिणाम्॥ ७४॥

Exposed at that time on account of the sea-water being raised by the onrush of Hanumān, whales, crocodiles, alligators and turtles became visible even like the limbs of men uncovered by drawing the covering off. (74)

क्रममाणं समीक्ष्याथ भुजगाः सागरंगमाः।
व्योम्नि तं कपिशार्दूलं सुपर्णमिव मेनिरे॥ ७५॥

Keenly observing that tiger among the monkeys coursing through space, the serpents moving in the sea forthwith took him to be Garuḍa endowed with lovely wings. (75)

दशयोजनविस्तीर्णा त्रिंशद्योजनमायता।
छाया वानरसिंहस्य जवे चारुतराभवत्॥ ७६॥

The shadow of that lion among monkeys, Hanumān, which was ten Yojanas (or eighty miles) wide and thirty Yojanas (or two hundred forty miles) long, appeared lovelier due to the rapidity of his movement. (76)

श्वेताभ्रघनराजीव वायुपुत्रानुगामिनी।
तस्य सा शुशुभे छाया पतिता लवणाम्भसि॥ ७७॥

Falling on the salt sea and following Hanumān, an offspring of the wind-god, that

shadow of his looked charming like a row of clouds sailing in the white sky. (77)

शुशुभे स महातेजा महाकायो महाकपिः।
वायुमार्गे निरालम्बे पक्षवानिव पर्वतः॥ ७८॥

On his aerial path, where he had nothing to rest upon, that great monkey of vast proportions, who was endowed with extraordinary energy, appeared lovely like a winged mountain. (78)

येनासौ याति बलवान् वेगेन कपिकुञ्जरः।
तेन मार्गेण सहसा द्रोणीकृत इवार्णवः॥ ७९॥

The sea below the path by which that mighty elephant-like monkey, Hanumān, moved with speed, got suddenly transformed into a trough, as it were. (79)

आपाते पक्षिसङ्घानां पक्षिराज इव व्रजन्।
हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा॥ ८०॥

Coursing through the path of birds like Garuḍa, the king of winged creatures, Hanumān appeared like the wind drawing away clouds with force. (80)

पाण्डुरारुणवर्णानि नीलमञ्जिष्ठकानि च।
कपिनाऽऽकृष्यमाणानि महाभ्राणि चकाशिरे॥ ८१॥

Being drawn by Hanumān, big clouds, which were either white or reddish in colour or blue or madder-coloured, looked charming; (81)

प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः।
प्रच्छन्नश्च प्रकाशश्च चन्द्रमा इव दृश्यते॥ ८२॥

Repeatedly entering into the masses of clouds and then emerging, he looked like the hidden and the visible moon, respectively. (82)

प्लवमानं तु तं दृष्ट्वा प्लवगं त्वरितं तदा।
ववृषुस्तत्र पुष्पाणि देवगन्धर्वचारणाः॥ ८३॥

Seeing the aforesaid Hanumān bounding apace at that time, gods, Gandharvas (celestial songsters) and Dānavas (demons) rained flowers on him. (83)

तताप नहि तं सूर्यः प्लवन्तं वानरेश्वरम्।
सिषेवे च तदा वायू रामकार्यार्थसिद्धये॥ ८४॥

The sun did not actually scorch Hanumān, the ruler of monkeys, who was travelling for the sake of accomplishing his object in the shape of Śrī Rāma's task viz., the quest of Sītā; while the wind-god ministered to him by fanning him with a delightful breeze in order to refresh him. (84)

ऋषयस्तुष्टुवुश्चैनं प्लवमानं विहायसा।
जगुश्च देवगन्धर्वाः प्रशंसन्तो वनौकसम्॥ ८५॥

Nay, Ṛṣis (seers of Vedic Mantras) extolled Hanumān coursing through airspace; while gods and Gandharvas sang praises in order to sustain him in his arduous journey. (85)

नागाश्च तुष्टुवुर्यक्षा रक्षांसि विविधानि च।
प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम्॥ ८६॥

Observing Hanumān, the foremost of monkeys, with a smile on his lips and entirely free from languor, Nāgas (semi-divine beings having the face of a man and the tail of a serpent, and inhabiting Pātāla) and Yakṣas (a class of demigods) as well as ogres of all classes—all lauded him. (86)

तस्मिन् प्लवगशार्दूले प्लवमाने हनूमति।
इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः॥ ८७॥

While Hanumān, that tiger among monkeys, was moving along through airspace, the deity presiding over oceans, who sought to do honour to the lineage of Ikṣwāku, to which Śrī Rāma had the honour to belong, reflected as follows : (87)

साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः।
करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम्॥ ८८॥

'If I do not lend assistance to Hanumān, a leader of monkeys, I shall incur the obloquy of all among those gifted with speech. (88)

अहमिक्ष्वाकुनाथेन सगरेण विवर्धितः।
इक्ष्वाकुसचिवश्चायं तन्नार्हत्यवसादितुम्॥ ८९॥

'I was greatly extended by King Sagara, the protector of Ikṣwāku's race, while Hanumān is helping Śrī Rāma, a descendant of Ikṣwāku. He must not, therefore, come to grief in this journey. (89)

तथा मया विधातव्यं विश्रमेत यथा कपिः।
शेषं च मयि विश्रान्तः सुखी सोऽतितरिष्यति॥ ९०॥

'I should so arrange that Hanumān may rest awhile. Having rested awhile on me, I am sure he will leap across the rest of the sea with ease.' (90)

इति कृत्वा मतिं साध्वीं समुद्रश्छन्नमम्भसि।
हिरण्यनाभं मैनाकमुवाच गिरिसत्तमम्॥ ९१॥

Having made this righteous resolve, the god presiding over the oceans spoke as follows to Maināka, the foremost of mountains, consisting mainly of gold and submerged in water : (91)

त्वमिहासुरसङ्घानां देवराज्ञा महात्मना।
पातालनिलयानां हि परिघः संनिवेशितः॥ ९२॥

"You have actually been established here by the high-souled Indra, the ruler of gods, by way of a barrier against the intrusion into the terrestrial region of the hordes of demons inhabiting Pātāla, the nethermost subterranean region. (92)

त्वमेषां ज्ञातवीर्याणां पुनरेवोत्पतिष्यताम्।
पातालस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि॥ ९३॥

"You stand here blocking the entrance of the immeasurable Pātāla against the aforesaid demons, whose valour is well known and who are prone to come up to the surface of this earth once more. (93)

तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम्।
तस्मात् संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम॥ ९४॥

"The capacity to grow from side to side (horizontally) as also upwards and downwards (vertically) is there in you, O mountain! I, therefore, command you as follows: please swell upwards, O jewel among mountains! (94)

स एष कपिशार्दूलस्त्वामुपर्येति वीर्यवान्।
हनूमान् रामकार्यार्थी भीमकर्मा खमाप्लुतः॥ ९५॥

"Here is the powerful Hanumān of terrific deeds, a veritable tiger among monkeys, who has already sprung in the sky, seeking, as he does, to achieve the purpose of Śrī Rāma, passing over you. (95)

अस्य साह्यं मया कार्यमिक्ष्वाकुकुलवर्तिनः।
मम इक्ष्वाकवः पूज्याः परं पूज्यतमास्तव॥ ९६॥

"Assistance must be rendered by me to Hanumān, who is a servant of the House of Ikṣwāku. The Ikṣwākus are worthy of adoration to me and are by far the highest object of veneration to you. (96)

कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत्।
कर्तव्यमकृतं कार्यं सतां मन्युमुदीरयेत्॥ ९७॥

"Therefore, please render assistance to us. Our plan should not be allowed to miscarry through default. A duty which needs must be performed is likely to rouse the anger of the virtuous if not scrupulously discharged. (97)

सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि।
अस्माकमतिथिश्चैव पूज्यश्च प्लवतां वरः॥ ९८॥

"Therefore, rise up from the water. Let Hanumān stand on you. Hanumān, the foremost of monkeys, is our unexpected guest and worthy of our adoration, too. (98)

चामीकरमहानाभ देवगन्धर्वसेवित।
हनूमाँस्त्वयि विश्रान्तस्ततः शेषं गमिष्यति॥ ९९॥

"Having rested on you, O mountain with a lofty peak of gold and frequented by gods and Gandharvas, Hanumān will then cover the remaining distance. (99)

काकुत्स्थस्यानृशंस्यं च मैथिल्याश्च विवासनम्।
श्रमं च प्लवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि॥ १००॥

"Nay, fully considering the soft-heartedness of Śrī Rāma, a scion of Kakutstha, as well as of Sītā, a princess of Mithilā, living perforce in an alien land, as

also the exertion of Hanumān, a leader of monkeys, you ought to rise up." (100)

हिरण्यगर्भो मैनाको निशम्य लवणाम्भसः।
उत्पपात जलात् तूर्णं महाद्रुमलतावृतः॥ १०१॥

Hearing the aforesaid words of Varuṇa, the deity presiding over the salty sea, Mount Maināka, which contained deposits of gold in its bowels and was covered by large trees and creepers, instantly emerged from under the water. (101)

स सागरजलं भित्त्वा बभूवात्युच्छ्रितस्तदा।
यथा जलधरं भित्त्वा दीप्तरश्मिर्दिवाकरः॥ १०२॥

Dividing the sea-water, Maināka rose very high at that moment even as the sun with its brilliant rays would, tearing the veil of a cloud. (102)

स महात्मा मुहूर्तेन पर्वतः सलिलावृतः।
दर्शयामास शृङ्गाणि सागरेण नियोजितः॥ १०३॥

Enjoined by the deity presiding over the ocean, the aforesaid mountain of vast proportions, which had heretofore been covered with water, revealed its peaks in an instant. (103)

शातकुम्भमयैः शृङ्गैः सकिंनरमहोरगैः।
आदित्योदयसंकाशैरुल्लिखद्भिरिवाम्बरम् ॥ १०४॥

The mountain looked charming with its peaks of gold, which were inhabited by Kinnaras (a class of demigods with a human figure and the head of a horse) and huge serpents, and shimmered like the sun at dawn, and which were scraping the skies, as it were. (104)

तस्य जाम्बूनदैः शृङ्गैः पर्वतस्य समुत्थितैः।
आकाशं शस्त्रसंकाशमभवत् काञ्चनप्रभम्॥ १०५॥

Due to the towering peaks of that mountain, consisting of gold, the blue sky which shone like a sword, now shed the lustre of gold. (105)

जातरूपमयैः शृङ्गैर्भ्राजमानैर्महाप्रभैः।
आदित्यशतसंकाशः सोऽभवद् गिरिसत्तमः॥ १०६॥

With its shining peaks of gold, emitting a dazzling splendour, that jewel among mountains shone brightly like a hundred suns. (106)

समुत्थितमसङ्गेन हनूमानग्रतः स्थितम्।
मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः॥ १०७॥

Hanumān positively considered the mountain, which instantly stood very high before him in the midst of the salty sea, to be a stumbling block in his journey. (107)

स तमुच्छ्रितमत्यर्थं महावेगो महाकपिः।
उरसा पातयामास जीमूतमिव मारुतः॥ १०८॥

Hanumān, the mighty monkey, who was possessed of great impetuosity, felled with his breast the exceedingly lofty mountain even as the wind would strike down a cloud. (108)

स तदासादितस्तेन कपिना पर्वतोत्तमः।
बुद्ध्वा तस्य हरेर्वेगं जहर्ष च ननाद च॥ १०९॥

Worsted on that occasion by the aforesaid Hanumān and recognizing his impetuosity, Maināka, the foremost of mountains, felt rejoiced and roared too. (109)

तमाकाशगतं वीरमाकाशे समुपस्थितः।
प्रीतो हृष्टमना वाक्यमब्रवीत् पर्वतः कपिम्॥ ११०॥
मानुषं धारयन् रूपमात्मनः शिखरे स्थितः।
दुष्करं कृतवान् कर्म त्वमिदं वानरोत्तम॥ १११॥

Assuming the form of a human being and standing on his own summit, the mountain, which stood very high once more in the sky, glad at heart, lovingly spoke as follows to Hanumān, the heroic monkey, who still remained in the sky: "You have undertaken this task, which is hard to accomplish, O jewel among monkeys! (110-111)

निपत्य मम शृङ्गेषु सुखं विश्रम्य गम्यताम्।
राघवस्य कुले जातैरुदधिः परिवर्धितः॥ ११२॥

"Alighting on my peaks and having comfortably rested awhile, resume your journey with renewed vigour. The ocean

was extended by the sons of Sagara, who were born in the ancestry of Śrī Rāma. (112)

स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः।
कृते च प्रतिकर्तव्यमेष धर्मः सनातनः॥ ११३॥

"The deity presiding over the said sea seeks to offer respect to you, who are engaged in the service of Śrī Rāma. And service must be rendered in return for a service: such is the eternal law. (113)

सोऽयं तत्प्रतिकारार्थी त्वत्तः सम्मानमर्हति।
त्वन्निमित्तमनेनाहं बहुमानात् प्रचोदितः॥ ११४॥

"Hence, seeking to repay that obligation of his benefactors, the sons of Sagara, this Ocean merits attention in the shape of willingness to accept his hospitality by you. I have, therefore, been very politely charged by him in the following words to honour you: (114)

योजनानां शतं चापि कपिरेष खमाप्लुतः।
तव सानुषु विश्रान्तः शेषं प्रक्रमतामिति॥ ११५॥

" 'Hanumān has taken a leap in the sky with a view to covering a distance of even a hundred Yojanas (or eight hundred miles). Having rested awhile on your peaks, he may cover the remaining distance.' (115)

तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम्।
तदिदं गन्धवत् स्वादु कन्दमूलफलं बहु॥ ११६॥

"Therefore, tarry, O tiger among monkeys, and proceed further after reposing on me for some time. Here are abundant bulbs, roots and fruits, both fragrant and luscious. (116)

तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽथ गमिष्यसि।
अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वै।
प्रख्यातस्त्रिषु लोकेषु महागुणपरिग्रहः॥ ११७॥

"Having relished them, O jewel among monkeys, and reposed for a short while, you should then proceed on your course. Indeed we too have some relation with you, O jewel among monkeys! You are a repository of great virtues and are widely known in all the three worlds. (117)

वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज।
तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर॥ ११८॥

"I account you the most prominent among monkeys, who are given to leaping and full of vigour, O elephant among monkeys! (118)

अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता।
धर्मं जिज्ञासमानेन किं पुनर्यादृशो भवान्॥ ११९॥

"Even an ordinary newcomer is surely deserving of adoration at the hands of a discerning man who is keen to know his duty, much more so an individual such as you. (119)

त्वं हि देववरिष्ठस्य मारुतस्य महात्मनः।
पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर॥ १२०॥

"Indeed, you are a son of the high-souled wind-god, the most pre-eminent among gods, and the only one equal to him in speed, O elephant among monkeys! (120)

पूजिते त्वयि धर्मज्ञे पूजां प्राप्नोति मारुतः।
तस्मात् त्वं पूजनीयो मे शृणु चाप्यत्र कारणम्॥ १२१॥

"On your being adored, a knower as you are of what is right, the wind-god will have received my homage. You are worthy of adoration to me for that reason. Know one further reason for my adoring the wind-god through you : (121)

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन्।
तेऽपि जग्मुर्दिशः सर्वा गरुडा इव वेगिनः॥ १२२॥

"Formerly, in Satyayuga, O dear one, mountains were endowed with wings. Full of speed they too used to range all the four quarters even like so many Garuḍas. (122)

ततस्तेषु प्रयातेषु देवसङ्घाः सहर्षिभिः।
भूतानि च भयं जग्मुस्तेषां पतनशङ्कया॥ १२३॥

"Therefore, when they moved with speed to and fro, hosts of gods with Ṛṣis (seers of

Vedic Mantras) and spirits too fell a prey to panic, seized as they were with the apprehension of their falling. (123)

ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः।
पक्षांश्चिच्छेद वज्रेण ततः शतसहस्रशः॥ १२४॥

"Provoked to anger by their fear, Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existences as a condition precedent for attaining that position) thereupon lopped off with his thunderbolt the wings of mountains in hundreds of thousands. (124)

स मामुपगतः क्रुद्धो वज्रमुद्यम्य देवराट्।
ततोऽहं सहसा क्षिप्तः श्वसनेन महात्मना॥ १२५॥
अस्मिँल्लवणतोये च प्रक्षिप्तः प्लवगोत्तम।
गुप्तपक्षः समग्रश्च तव पित्राभिरक्षितः॥ १२६॥

"Lifting up his thunderbolt in anger, the aforesaid Indra, the ruler of gods, approached me too; I, however, was thereupon suddenly tossed into the sky by the high-souled wind-god and then violently cast into this salty sea. In this way my wings were preserved; nay, I was saved with all my being by your father, O jewel among monkeys ! (125-126)

ततोऽहं मानयामि त्वां मान्योऽसि मम मारुते।
त्वया ममैष सम्बन्धः कपिमुख्य महागुणः॥ १२७॥

"Therefore, do I esteem you and you are worthy of honour to me, O son of the wind-god ! This bond of mine with you in the shape of your being my benefactor's son is full of great potentialities, O leader of monkeys ! (127)

अस्मिन्नेवंगते कार्ये सागरस्य ममैव च।
प्रीतिं प्रीतमनाः कर्तुं त्वमर्हसि महामते॥ १२८॥

"This long awaited and welcome opportunity of repaying my debt to your father having thus fortunately arrived, you ought to oblige the deity presiding over the ocean as well as myself with a glad heart, O highly talented Hanumān ! (128)

श्रमं मोक्षय पूजां च गृहाण हरिसत्तम।
प्रीतिं च मम मान्यस्य प्रीतोऽस्मि तव दर्शनात्॥ १२९॥

"Therefore, pray, relieve your fatigue and accept my hospitality as well as my affection, O jewel among the monkeys ! I am pleased to see you, worthy of honour as you are to me." (129)

एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत्।
प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम्॥ १३०॥

Spoken to as above by Maināka, Hanumān, the foremost of monkeys, replied as follows to the aforesaid jewel among mountains: "I am pleased with you and homage has been done by you in the form of kind words. Let this sad thought that your hospitality has not been accepted by me be banished from your mind. (130)

त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते।
प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरा॥ १३१॥

"The time allotted to my duty of leaping across the sea and tracing out Sītā is hastening me. The day too is passing. Nay, plighted word has been given by me to my fellow monkeys to the effect that I would not tarry here midway." (131)

इत्युक्त्वा पाणिना शैलमालभ्य हरिपुङ्गवः।
जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव॥ १३२॥

Saying so and touching the mountain with his hand as a token of respect and friendship, nay, rising to the skies, the valiant Hanumān, the foremost of monkeys, sped on as though heartily laughing. (132)

स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः।
पूजितश्चोपपन्नाभिराशीर्भिरभिनन्दितः॥ १३३॥

He was on that occasion regarded with great esteem, adored and cheered with suitable benedictions by the deities presiding over the mountain and the ocean both. (133)

अथोर्ध्वं दूरमागत्य हित्वा शैलमहार्णवौ।
पितुः पन्थानमासाद्य जगाम विमलेऽम्बरे॥ १३४॥

Then, rising high, nay, leaving the mountain as well as the ocean, far below and reaching the path of the wind (i.e., his

father), Hanumān coursed through the cloudless sky. (134)

भूयश्चोर्ध्वं गतिं प्राप्य गिरिं तमवलोकयन्।
वायुसूनुर्निरालम्बो जगाम कपिकुञ्जरः॥ १३५॥

Rising still higher and looking on the mountain below, Hanumān, a son of the wind-god, an elephant among the monkeys, moved on unsupported in the sky. (135)

तद् द्वितीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम्।
प्रशशंसुः सुराः सर्वे सिद्धाश्च परमर्षयः॥ १३६॥

Seeing the aforesaid second feat of Hanumān, viz., refusal on his part to seize the golden opportunity offered to him by Mount Maināka to rest on its peaks, which was most difficult to accomplish, the gods, and the Siddhas as well as the greatest Ṛṣis—all lauded him. (136)

देवताश्चाभवन् हृष्टास्तत्रस्थास्तस्य कर्मणा।
काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः॥ १३७॥

The gods, who happened to be on the mountain (at that time in order to see what the mountain intended to do by rising up), nay, Indra, the thousand-eyed god, too, all were pleased with the act of offering hospitality and foothold to Hanumān by that golden mountain with beautiful slopes. (137)

उवाच वचनं धीमान् परितोषात् सगद्गदम्।
सुनाभं पर्वतश्रेष्ठं स्वयमेव शचीपतिः॥ १३८॥

The sagacious Indra (the spouse of Śaci) on his own initiative addressed the following words in faltering tones through intense gratification to Maināka, the foremost of mountains, distinguished by charming slopes : (138)

हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम्।
अभयं ते प्रयच्छामि गच्छ सौम्य यथासुखम्॥ १३९॥

"I am extremely pleased with you, O lord of mountains with peaks of gold! I grant you immunity from all fear of being shorn of your wings by me. Therefore, proceed according to your pleasure, O gentle one! (139)

साह्यं कृतं ते सुमहद् विश्रान्तस्य हनूमतः।
क्रमतो योजनशतं निर्भयस्य भये सति॥ १४०॥

"Exceedingly valuable assistance has been rendered by you to Hanumān, who is fearlessly attempting to leap over a distance of hundred Yojanas (or eight hundred miles), even though there is every risk of his getting exhausted in the course of his journey and falling down, and who has had the mental satisfaction of having rested. (140)

रामस्यैष हितायैव याति दाशरथेः कपिः।
सत्क्रियां कुर्वता शक्त्या तोषितोऽस्मि दृढं त्वया॥ १४१॥

"This monkey is journeying only for the benefit of Śrī Rāma, son of Daśaratha. And I have been highly gratified by you through a good turn done to Hanumān according to your capacity." (141)

स तत् प्रहर्षमलभद् विपुलं पर्वतोत्तमः।
देवतानां पतिं दृष्ट्वा परितुष्टं शतक्रतुम्॥ १४२॥

Seeing Indra, the ruler of gods, highly gratified, Maināka, the foremost of mountains, derived deep and abundant joy. (142)

स वै दत्तवरः शैलो बभूवावस्थितस्तदा।
हनूमांश्च मुहूर्तेन व्यतिचक्राम सागरम्॥ १४३॥

Having been granted, as above, by Indra the boon of security, the aforesaid mountain then stood rooted as before, below the surface of sea-water; while Hanumān shortly sped over the sea. (143)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
अब्रुवन् सूर्यसंकाशां सुरसां नागमातरम्॥ १४४॥

Thereupon the gods, Siddhas and the most eminent Ṛṣis with Gandharvas approached and spoke as follows to Surasā, mother of the Nāgas, who shone brightly like the sun : (144)

अयं वातात्मजः श्रीमान् प्लवते सागरोपरि।
हनूमान् नाम तस्य त्वं मुहूर्तं विघ्नमाचर॥ १४५॥
राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम्।
दंष्ट्राकरालं पिङ्गाक्षं वक्त्रं कृत्वा नभःस्पृशम्॥ १४६॥

"This glorious son of the wind-god, Hanumān by name, is leaping across the sea. Assuming the exceedingly hideous form of an ogress, gigantic as a mountain, and revealing a head looking fearful with its tusks and red-brown eyes and reaching up to the sky, pray, you interrupt him awhile. (145-146)

बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम्।
त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति॥ १४७॥

"We seek to ascertain his strength and more so his prowess whether he will conquer you with expediency or give way to despondency." (147)

एवमुक्ता तु सा देवी दैवतैरभिसत्कृता।
समुद्रमध्ये सुरसा बिभ्रती राक्षसं वपुः॥ १४८॥
विकृतं च विरूपं च सर्वस्य च भयावहम्।
प्लवमानं हनूमन्तमावृत्येदमुवाच ह॥ १४९॥

Assuming in mid-sea, when spoken to and honoured by the gods, the form of an ogress, which was deformed and ugly too, nay, inspiring fear to all and encompassing Hanumān, who was leaping forward, Surasā for her part spoke to him, they say, as follows : (148-149)

मम भक्ष्यः प्रदिष्टस्त्वमीश्वरैर्वानरर्षभ।
अहं त्वां भक्षयिष्यामि प्रविशेदं ममाननम्॥ १५०॥

"You have been destined by the lords of the universe to serve as my food, O, jewel among the monkeys ! I shall accordingly eat you up; pray ! enter for good this mouth of mine. (150)

वर एष पुरा दत्तो मम धात्रेति सत्वरा।
व्यादाय वक्त्रं विपुलं स्थिता सा मारुतेः पुरः॥ १५१॥

"A boon to this effect that I shall be able to catch up and devour whosoever comes up before me was granted in my favour by the creator, Brahmā." Opening her vast mouth with these words, she speedily stood up before Hanumān, son of the wind-god. (151)

एवमुक्तः सुरसया प्रहृष्टवदनोऽब्रवीत्।
रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम्।
लक्ष्मणेन सह भ्रात्रा वैदेह्या चापि भार्यया॥ १५२॥

Accosted thus by Surasā, Hanumān with his face lit up with excessive joy, replied as follows: "A son of Emperor Daśaratha, Śrī Rāma by name, entered deep into the Daṇḍaka forest with his younger brother, Laksmana, as well as his consort, Sītā, a princess of the Videha territory. (152)

अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः।
तस्य सीता हृता भार्या रावणेन यशस्विनी॥ १५३॥

"Sītā, the illustrious consort of Śrī Rāma, was carried off by Rāvaṇa while Śrī Rāma was engaged in chasing and killing the demon, Marica, since the ogres bore deep-rooted enmity to him. (153)

"At the command of Śrī Rāma, I am going to seek her presence as his messenger. You ought to render assistance to Śrī Rāma, O ogress inhabiting his dominion, which extends over the whole earth ! (154)

अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम्।
आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते॥ १५५॥

"Or, if you are bent on devouring me at all costs, I promise you in good faith: having seen Sītā, a princess of Mithilā, as well as reporting to Śrī Rāma, who is unwearied in action, I shall seek your mouth." (155)

एवमुक्ता हनुमता सुरसा कामरूपिणी।
अब्रवीन्नातिवर्तेन्मां कश्चिदेष वरो मम॥ १५६॥

Spoken to as aforesaid, Surasā, who was capable of assuming any form at will, rejoined : "None dare elude me: such is the boon granted in my favour." (156)

तं प्रयान्तं समुद्वीक्ष्य सुरसा वाक्यमब्रवीत्।
बलं जिज्ञासमाना सा नागमाता हनूमतः॥ १५७॥

Perceiving him on the journey nevertheless, that mother of the Nāgas,

Surasā, who was keen to ascertain the strength of Hanumān, said: (157)

निविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम।
वर एष पुरा दत्तो मम धात्रेति सत्वरा॥ १५८॥
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः।
एवमुक्तः सुरसया क्रुद्धो वानरपुंगवः॥ १५९॥
अब्रवीत् कुरु वै वक्त्रं येन मां विषहिष्यसि।
इत्युक्त्वा सुरसां क्रुद्धो दशयोजनमायताम्॥ १६०॥
दशयोजनविस्तारो हनूमानभवत् तदा।
तं दृष्ट्वा मेघसंकाशं दशयोजनमायतम्।
चकार सुरसाप्यास्यं विंशद् योजनमायतम्॥ १६१॥

"You must proceed only after entering my mouth for once today, O jewel among the monkeys ! Such is the boon granted in my favour by the creator, Brahmā, in the past." Saying so and opening her enormous mouth, she hastily stood in front of Hanumān, son of the wind-god. Provoked to anger when spoken to in these words by Surasā, Hanumān, the foremost of monkeys, said, "Extend your mouth so that you may be able to sustain me." Saying so to Surasā, whose mouth was ten Yojanas (or eighty miles) wide, Hanumān then angrily assumed a height of ten Yojanas. Seeing him ten Yojanas high and resembling a cloud, Surasā too made her mouth twenty Yojanas (or one hundred and sixty, miles) wide. (158—161)

हनूमांस्तु ततः क्रुद्धस्त्रिंशद् योजनमायतः।
चकार सुरसा वक्त्रं चत्वारिंशत् तथोच्छ्रितम्॥ १६२॥

Enraged at this, Hanumān for his part became thirty Yojanas (or two hundred and forty miles) high. Surasā, likewise, made her mouth forty Yojanas (or three hundred and twenty miles) wide. (162)

बभूव हनुमान् वीरः पञ्चाशद् योजनोच्छ्रितः।
चकार सुरसा वक्त्रं षष्टिं योजनमुच्छ्रितम्॥ १६३॥

Thereupon the gallant Hanumān became fifty Yojanas (or four hundred miles) high, while Surasā made her mouth sixty Yojanas (or four hundred and eighty miles) wide.(163)

तदैव हनुमान् वीरः सप्ततिं योजनोच्छ्रितः।
चकार सुरसा वक्त्रमशीतिं योजनोच्छ्रितम्॥ १६४॥

That very moment the valiant Hanumān became seventy Yojanas (or five hundred and sixty miles) high and Surasā too made her mouth eighty Yojanas (or six hundred and forty miles) wide. (164)

हनूमाननलप्रख्यो नवतिं योजनोच्छ्रितः।
चकार सुरसा वक्त्रं शतयोजनमायतम्॥ १६५॥

Hanumān, who was blazing like fire, thereupon became ninety Yojanas (or seven hundred and twenty miles) high and Surasā widened her mouth to a hundred Yojanas (or eight hundred miles). (165)*

तद् दृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः स बुद्धिमान्।
दीर्घजिह्वं सुरसया सुभीमं नरकोपमम्॥ १६६॥
स संक्षिप्यात्मनः कायं जीमूत इव मारुतिः।
तस्मिन् मुहूर्ते हनुमान् बभूवाङ्गुष्ठमात्रकः॥ १६७॥

Seeing the aforesaid mouth opened by Surasā, which with its long tongue was extremely terrible to look at and was a replica of hell, and contracting his body like a cloud, Hanumān, son of the wind-god, was reduced to the breadth of a thumb the same moment. (166-167)

सोऽभिपद्याथ तद्वक्त्रं निष्पत्य च महाबलः।
अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत्॥ १६८॥

Having entered her mouth and coming out forthwith, the glorious Hanumān, who was endowed with extraordinary might, spoke to her as follows standing in airspace : (168)

प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तु ते।
गमिष्ये यत्र वैदेही सत्यश्चासीद् वरस्तव॥ १६९॥

"Indeed, I have entered your mouth and the boon granted to you has been honoured.

* Verses 162 to 165 above have been rejected as interpolated by some commentators. The author of the commentary known by the name of "Rāmāyaṇa-Śiromaṇi" has, however commented on them and we have therefore incorporated them into the text.

My salutation be to you, O daughter of Dakṣa ! I shall now move to the place where Sītā, a princess of the Videha territory, is." (169)

तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव।
अब्रवीत् सुरसा देवी स्वेन रूपेण वानरम्॥ १७०॥

Seeing him released from her mouth as the moon gets released from the mouth of the demon Rāhu, and appearing in her native form, the goddess Surasā said to the monkey : (170)

अर्थसिद्ध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम्।
समानय च वैदेहीं राघवेण महात्मना॥ १७१॥

"Move according to your pleasure for accomplishing your mission, O gentle Hanumān, the foremost of monkeys, and unite Sītā, a princess of the Videha territory, with the high-souled Śrī Rāma, a scion of Raghu." (171)

तत् तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम्।
साधुसाध्विति भूतानि प्रशशंसुस्तदा हरिम्॥ १७२॥

Witnessing this third feat of Hanumān in the shape of escaping alive from the mouth of Surasā, which was most difficult to accomplish, living beings, who were watching it, applauded the monkey on that occasion, exclaiming "Well done, excellent !" (172)

स सागरमनाधृष्यमभ्येत्य वरुणालयम्।
जगामाकाशमाविश्य वेगेन गरुडोपमः॥ १७३॥

Drawing near the inviolable sea, the abode of Varuṇa, the god of water, and coursing through the air, he moved on with speed like Garuḍa. (173)

सेविते वारिधाराभिः पतगैश्च निषेविते।
चरिते कैशिकाचार्यैरैरावतनिषेविते॥ १७४॥
सिंहकुञ्जरशार्दूलपतगोरगवाहनैः ।
विमानैः सम्पतद्भिश्च विमलैः समलंकृते॥ १७५॥
वज्राशनिसमस्पर्शैः पावकैरिव शोभिते।
कृतपुण्यैर्महाभागैः स्वर्गजिद्भिरधिष्ठिते॥ १७६॥
वहता हव्यमत्यन्तं सेविते चित्रभानुना।
ग्रहनक्षत्रचन्द्रार्कतारागणविभूषिते ॥ १७७॥
महर्षिगणगन्धर्वनागयक्षसमाकुले ।
विविक्ते विमले विश्वे विश्वावसुनिषेविते॥ १७८॥
देवराजगजाक्रान्ते चन्द्रसूर्यपथे शिवे।
विताने जीवलोकस्य विततेब्रह्मनिर्मिते॥ १७९॥
बहुशः सेविते वीरैर्विद्याधरगणैर्वृते।
जगाम वायुमार्गे च गरुत्मानिव मारुतिः॥ १८०॥

Like Garuḍa, Hanumān, son of the wind-god, coursed through the path of the wind, which was refreshed by torrents and frequented by birds, was traversed by masters of music and dancing (Tumburu and other Gandharvas) and used by Airāvata (a celestial elephant which carries Indra on its back), and was adorned with stainless fast-moving aerial cars drawn by lions, elephants, tigers, birds and serpents; which was presided over and rendered charming by highly blessed souls, who had performed meritorious deeds in their previous lives and had accordingly won their residence in heaven, were hard to the touch like a diamond and thunderbolt and shone like fire; which was inhabited by the god of fire abundantly carrying oblations to the various gods, and was richly adorned with planets, lunar asterisks, the moon, the sun and groups of stars; which was ever thronged with hosts of eminent Ṛṣis (the seers of Vedic Mantras), Gandharvas, Nāgas and Yakṣas, and was isolated, cloudless and spacious and frequented by Viśwāvasu, the chief of Gandharvas; nay which was traversed by elephants (other than Airāvata) belonging to Indra, the ruler of gods, was the peaceful orbit of the sun and the moon, and served as an extensive canopy for the world of living beings, spread by Brahmā, the creator, and which was frequented by numerous heroes ascending to heaven by virtue of their laying down their life in a righteous cause and blocked by Vidyādharas (celestial artists). (174—180)

हनुमान् मेघजालानि प्राकर्षन् मारुतो यथा।
कालागुरुसवर्णानि रक्तपीतसितानि च॥ १८१॥

Like the wind, Hanumān dragged along with him masses of clouds of the same colour as Agallocam (the black aloe) as also red, yellow and white in colour. (181)

कपिना कृष्यमाणानि महाभ्राणि चकाशिरे।
प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः॥ १८२॥
प्रावृषीन्दुरिवाभाति निष्पतन् प्रविशंस्तदा।
प्रदृश्यमानः सर्वत्र हनूमान् मारुतात्मजः॥ १८३॥
भेजेऽम्बरं निरालम्बं पक्षयुक्त इवाद्रिराट्।
प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राक्षसी॥ १८४॥
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी।
अद्य दीर्घस्य कालस्य भविष्याम्यहमाशिता॥ १८५॥
इदं मम महासत्त्वं चिरस्य वशमागतम्।
इति संचिन्त्य मनसा च्छायामस्य समाक्षिपत्॥ १८६॥

Drawn by Hanumān, the huge clouds looked charming. Penetrating the masses of clouds and coming out again and again, he shone forth at that moment like the moon emerging from and entering into the clouds during the monsoon. Eagerly watched everywhere by all, Hanumān, son of the wind-god, sped through the supportless sky like Sumeru, the king of mountains, endowed with wings. Seeing him moving on, an ogress, Siṁhikā by name, who was able to change her form at will, and had grown out of all proportion, thought for her part within herself: "Today I shall be sated for a long time to come. After a long wait this huge creature has fallen in my grasp." Reflecting thus in her heart, she clutched his shadow. (182—186)

छायायां गृह्यमाणायां चिन्तयामास वानरः।
समाक्षिप्तोऽस्मि सहसा पङ्गूकृतपराक्रमः॥ १८७॥
प्रतिलोमेन वातेन महानौरिव सागरे।
तिर्यगूर्ध्वमधश्चैव वीक्षमाणस्तदा कपिः॥ १८८॥
ददर्श स महासत्त्वमुत्थितं लवणाम्भसि।
तद् दृष्ट्वा चिन्तयामास मारुतिर्विकृताननाम्॥ १८९॥

On his shadow being seized, Hanumān thought: "Clutched by someone all of a sudden, I have been rendered powerless like a big bark retarded in its course by an adverse wind." Looking about sideways as well as both upward and below, the said Hanumān espied a huge creature risen from the salty sea below. Seeing that female form with an ugly face, Hanumān, son of the wind-god, reflected: (187—189)

कपिराज्ञा यथाख्यातं सत्त्वमद्भुतदर्शनम्।
छायाग्राहि महावीर्यं तदिदं नात्र संशयः॥ १९०॥

"It is the same creature of weird appearance, endowed with extraordinary prowess and capable of securing her prey by means of its shadow, which was depicted in its true colours by Sugrīva, the king of monkeys; there is no doubt about it." (190)

स तां बुद्ध्वार्थतत्त्वेन सिंहिकां मतिमान् कपिः।
व्यवर्धत महाकायः प्रावृषीव बलाहकः॥ १९१॥

Knowing her from the correctness of the description given by Sugrīva to be Siṁhikā, that sagacious Hanumān grew out of all proportions to be gigantic in form like a cloud during the rains. (191)

तस्य सा कायमुद्वीक्ष्य वर्धमानं महाकपेः।
वक्त्रं प्रसारयामास पातालाम्बरसंनिभम्॥ १९२॥
घनराजीव गर्जन्ती वानरं समभिद्रवत्।
स ददर्श ततस्तस्या विकृतं सुमहन्मुखम्॥ १९३॥
कायमात्रं च मेधावी मर्माणि च महाकपिः।
स तस्या विकृते वक्त्रे वज्रसंहननः कपिः॥ १९४॥
संक्षिप्य मुहुरात्मानं निपपात महाकपिः।
आस्ये तस्या निमज्जन्तं ददृशुः सिद्धचारणाः॥ १९५॥
ग्रस्यमानं यथा चन्द्रं पूर्णं पर्वणि राहुणा।
ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानरः॥ १९६॥
उत्पपाताथ वेगेन मनःसम्पातविक्रमः।
तां तु दिष्ट्या च धृत्या च दाक्षिण्येन निपात्य सः॥ १९७॥
कपिप्रवीरो वेगेन ववृधे पुनरात्मवान्।
हृतहृत्सा हनुमता पपात विधुराम्भसि।
स्वयंभुवैव हनुमान् सृष्टस्तस्या निपातने॥ १९८॥

Observing the body of that mighty Hanumān growing, she distended her mouth, which resembled the space enclosed in Pātāla (the nethermost subterranean region) and, thundering like a mass of clouds, rushed towards Hanumān. That huge, intelligent

monkey, Hanumān, then noticed her ugly enormous mouth, which was of the same dimensions as his body, as well as her vulnerable parts. Contracting his body further, that mighty monkey, Hanumān, who was hard as a diamond, fell into her hideous mouth. Siddhas and Cāraṇas beheld him disappearing into her mouth like the full moon being devoured on a full moon night by the demon Rāhu. Then, tearing out her vulnerable parts with his sharp nails, the monkey forthwith rushed out with the rapidity of thought. Having overthrown her with the help of Providence, as well as through firmness and ingenuity, Hanumān, for his part, who was the foremost hero among the monkeys and self-possessed too, rapidly grew once more in size. With her heart, the very seat of her life, torn asunder by Hanumān, she fell down dead into the water. Hanuman was created as an instrument for her destruction by Brahmā, the self-born creator himself. (192—198)

तां हतां वानरेणाशु पतितां वीक्ष्य सिंहिकाम्।
भूतान्याकाशचारीणि तमूचुः प्लवगोत्तमम्॥ १९९॥

Perceiving the aforesaid Siṁhikā killed in no time by Hanumān and fallen, the beings who ranged the skies said to that jewel among the monkeys : (199)

भीममद्य कृतं कर्म महत्सत्त्वं त्वया हतम्।
साधयार्थमभिप्रेतमरिष्टं प्लवतां वर॥ २००॥

"A terrific valiant deed has been performed by you this day in that a mighty creature has been killed by you. Now accomplish your desired object without hindrance, O jewel among the monkeys ! (200)

यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव।
धृतिर्दृष्टिर्मतिर्दाक्ष्यं स कर्मसु न सीदति॥ २०१॥

"He in whom the following four virtues, viz., firmness, vision, understanding and skill actually exist, as in you, never fails in his undertakings." (201)

स तैः सम्पूजितः पूज्यः प्रतिपन्नप्रयोजनैः।
जगामाकाशमाविश्य पन्नगाशनवत् कपिः॥ २०२॥

Bounding in the air like Garuḍa (who feeds on serpents), adored with ceremony by those beings, who were now accomplished of purpose—thanks to the gallantry of Hanumān—the aforesaid monkey, who was worthy of adoration for his exploits, sped on. (202)

प्राप्तभूयिष्ठपारस्तु सर्वतः परिलोकयन्।
योजनानां शतस्यान्ते वनराजीं ददर्श सः॥ २०३॥

Looking around on all sides when he had well-nigh reached the opposite shore at the end of a hundred Yojanas (or eight hundred miles), he espied a row of forest trees:(203)

ददर्श च पतन्नेव विविधद्रुमभूषितम्।
द्वीपं शाखामृगश्रेष्ठो मलयोपवनानि च॥ २०४॥

While yet in the airspace, Hanumān, the foremost of monkeys, also beheld an island adorned with trees of various kinds as well as groves on the Malaya mountain. (204)

सागरं सागरानूपान् सागरानूपजान् द्रुमान्।
सागरस्य च पत्नीनां मुखान्यपि विलोकयत्॥ २०५॥

He further saw the sea skirting the island, the watery regions bordering it, the trees growing in those regions and the mouths of rivers (consorts of the ocean) too. (205)

स महामेघसंकाशं समीक्ष्यात्मानमात्मवान्।
निरुन्धन्तमिवाकाशं चकार मतिमान् मतिम्॥ २०६॥

Gazing on his own person, which closely resembled a big cloud and blocked the sky, as it were, the intelligent Hanumān, who was self-possessed too, began to reflect. (206)

कायवृद्धिं प्रवेगं च मम दृष्ट्वैव राक्षसाः।
मयि कौतूहलं कुर्युरिति मेने महामतिः॥ २०७॥

The highly talented Hanumān felt convinced that seeing the extraordinary growth of his body and his tremendous speed itself, the ogres would be inquisitive about him. (207)

ततः शरीरं संक्षिप्य तन्महीधरसंनिभम्।
पुनः प्रकृतिमापेदे वीतमोह इवात्मवान्॥ २०८॥

Then, contracting his aforesaid expanded body, which closely resembled a mountain, he once more assumed his native form, even as he, who has mastered his self and is completely free from infatuation, realizes his own blissful divine nature. (208)

तद्रूपमतिसंक्षिप्य हनूमान् प्रकृतौ स्थितः।
त्रीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः॥ २०९॥

Having considerably contracted that form of his, Hanumān returned to his natural state, even as having taken three strides in His Cosmic Form and thereby frustrated the power of Bali, the demon king, Lord Śrī Viṣṇu descended as the Divine Dwarf, returned to His former state (of a dwarf). (209)

स चारुनानाविधरूपधारी
परं समासाद्य समुद्रतीरम्।
परैरशक्यं प्रतिपन्नरूपः
समीक्षितात्मा समवेक्षितार्थः॥ २१०॥

Having duly reached the other shore of the sea, which could not be approached by anyone else, Hanumān, who was capable of assuming various graceful forms, gazed on his own body and, fully considering his mission of tracing out Sītā, regained his native form. (210)

ततः स लम्बस्य गिरेः समृद्धे
विचित्रकूटे निपपात कूटे।
सकेतकोद्दालकनारिकेले
महाभ्रकूटप्रतिमो महात्मा॥ २११॥

Then the high-souled Hanumān, who resembled a huge mass of clouds, descended on a summit of the *Lamba* mountain, rich in fruit and blossom and covered with *Ketaka*, *Uddālaka* and coconut trees and consisting of wonderful lower peaks. (211)

ततस्तु सम्प्राप्य समुद्रतीरं
समीक्ष्य लंकां गिरिवर्यमूर्ध्नि।
कपिस्तु तस्मिन् निपपात पर्वते
विधूय रूपं व्यथयन्मृगद्विजान्॥ २१२॥

Duly reaching the seashore and perceiving from there Laṅkā perched on a summit of the Trikūṭa mountain, the foremost of mountains, Hanumān for his part descended on that mountain, Trikūṭa, abandoning his assumed colossal form and agitating the beasts and birds inhabiting that mountain with his gigantic monkey form. (212)

स सागरं दानवपन्नगायुतं
बलेन विक्रम्य महोर्मिमालिनम्।
निपत्य तीरे च महोदधेस्तदा
ददर्श लंकाममरावतीमिव॥ २१३॥

Having leapt by dint of his vigour over the sea infested with demons and reptiles and heaving with series of huge waves, and descending on the shore of the vast sea, Hanumān then saw Laṅkā standing like Amarāvatī, the city of gods, the capital of Indra. (213)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Reflecting on the difficulty of penetrating into Laṅkā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise

स सागरमनाधृष्यमतिक्रम्य महाबलः।
त्रिकूटस्य तटे लंकां स्थितः स्वस्थो ददर्श ह॥ १॥

Standing at ease on a slope of the Trikūṭa mountain, on having negotiated the inviolable sea, Hanumān, who was endowed with extraordinary might, surveyed Laṅkā: so the tradition goes. (1)

ततः पादपमुक्तेन पुष्पवर्षेण वीर्यवान्।
अभिवृष्टस्ततस्तत्र बभौ पुष्पमयो हरिः॥ २॥

Covered all over by a shower of blossoms discharged by the trees on all sides, the powerful monkey, Hanumān, looked as if consisting of flowers only. (2)

योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः।
अनिःश्वसन् कपिस्तत्र न ग्लानिमधिगच्छति॥ ३॥

Even on having covered a hundred Yojanas (eight hundred miles), the glorious Hanumān, who was endowed with prowess of the first magnitude, did not gasp for breath nor did he experience any fatigue. (3)

शतान्यहं योजनानां क्रमेयं सुबहून्यपि।
किं पुनः सागरस्यान्तं संख्यातं शतयोजनम्॥ ४॥

He said to himself: 'I am able to journey many hundreds of miles, to say nothing of reaching the opposite shore of a sea, which has been calculated as being at a distance of a hundred Yojanas only.' (4)

स तु वीर्यवतां श्रेष्ठः प्लवतामपि चोत्तमः।
जगाम वेगवाँल्लंकां लङ्घयित्वा महोदधिम्॥ ५॥

Having negotiated the vast sea, Hanumān, for his part, who was the foremost of powerful beings and a jewel among the monkeys, and was full of energy, reached Laṅkā. (5)

शाद्वलानि च नीलानि गन्धवन्ति वनानि च।
मधुमन्ति च मध्येन जगाम नगवन्ति च॥ ६॥

He passed through dark green meadows and groves full of fragrance, nay, full of trees and full of honey too. (6)

शैलांश्च तरुसंछन्नान् वनराजीश्च पुष्पिताः।
अभिचक्राम तेजस्वी हनूमान् प्लवगर्षभः॥ ७॥

The glorious Hanumān, the foremost of monkeys, further coursed through mountains covered with trees and groves laden with blossom. (7)

स तस्मिन्नचले तिष्ठन् वनान्युपवनानि च।
स नगाग्रे स्थितां लंकां ददर्श पवनात्मजः॥ ८॥

Stationed on that mountain, he saw forests and groves. That son of the wind-god, Hanumān, also beheld Laṅkā perched on the top of the mountain. (8)

सरलान् कर्णिकारांश्च खर्जूरांश्च सुपुष्पितान्।
प्रियालान् मुचुलिन्दांश्च कुटजान् केतकानपि॥ ९॥
प्रियङ्गून् गन्धपूर्णांश्च नीपान् सप्तच्छदांस्तथा।
असनान् कोविदारांश्च करवीरांश्च पुष्पितान्॥ १०॥
पुष्पभारनिबद्धांश्च तथा मुकुलितानपि।
पादपान् विहगाकीर्णान् पवनाधूतमस्तकान्॥ ११॥
हंसकारण्डवाकीर्णा वापीः पद्मोत्पलावृताः।
आक्रीडान् विविधान् रम्यान् विविधांश्च जलाशयान्॥ १२॥
संततान् विविधैर्वृक्षैः सर्वर्तुफलपुष्पितैः।
उद्यानानि च रम्याणि ददर्श कपिकुञ्जरः॥ १३॥

Hanumān, an elephant among the monkeys, further saw Saralas (a species of pine trees), and Karnikaras, as also date-palms in full blossom, Priyalas and muculindas (a species of oranges), Kūṭajas, also Ketakas and fragrant Priyangus (trees yielding long pepper as their fruit), Nipas (a species of

Kadamba trees) as well as Saptacchadas, Asanas, Kovidaras and Karaviras in blossom as also trees adorned with a load of flowers as well as those bearing buds only, and which were crowded with birds and whose crests were being shaken by the wind, ponds abounding in swans and Karandavas (a species of duck) and carpeted with lotuses and water-lilies, lovely pleasure-groves of every description and lovely ponds of various kinds overspread by trees of every species, bearing fruit and flower in all seasons as also delightful gardens. (9—13)

समासाद्य च लक्ष्मीवाँल्लंकां रावणपालिताम्।
परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम्॥ १४॥
सीतापहरणात् तेन रावणेन सुरक्षिताम्।
समन्ताद् विचरद्भिश्च राक्षसैरुग्रधन्वभिः॥ १५॥
काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम्।
गृहैश्च गिरिसंकाशैः शारदाम्बुदसंनिभैः॥ १६॥
पाण्डुराभिः प्रतोलीभिरुच्चाभिरभिसंवृताम्।
अट्टालकशताकीर्णां पताकाध्वजशोभिताम्॥ १७॥
तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविराजितैः।
ददर्श हनुमाँल्लंकां देवो देवपुरीमिव॥ १८॥

Duly arriving at the great and lovely city of Laṅkā, which was protected by Rāvaṇa, nay, was fringed with moats full of lotuses and water-lilies and was strongly guarded, ever since Sītā had been abducted and placed there, by the selfsame Rāvaṇa, as well as by other ogres armed with formidable bows ranging on every side; which was enclosed with a golden boundary wall and crowded with buildings lofty as mountains and resembling autumnal clouds; which was hemmed in with white-plastered and elevated roads, was crowded with hundreds of mansions and decorated with flags and pennons and was distinguished by wonderful golden archways adorned with rows of climbers—the glorious Hanumān surveyed Laṅkā even as a god would look at the city of gods. (14—18)

गिरिमूर्ध्नि स्थितां लंकां पाण्डुरैर्भवनैः शुभैः।
ददर्श स कपिः श्रीमान् पुरीमाकाशगामिव॥ १९॥

That illustrious Hanumān saw Laṅkā perched on the summit of a mountain and distinguished by its sparkling white mansions as though it were a city moving in the airspace. (19)

पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा।
प्लवमानामिवाकाशे ददर्श हनुमान् कपिः॥ २०॥

Nay, Hanumān beheld the city constructed by Viśwakarmā, the architect of gods, and protected by Rāvaṇa, the king of the ogres, as though it was sailing in the sky. (20)

वप्रप्राकारजघनां विपुलाम्बुवनाम्बराम्।
शतघ्नीशूलकेशान्तामट्टालकावतंसकाम् ॥ २१॥
मनसेव कृतां लंकां निर्मितां विश्वकर्मणा।
द्वारमुत्तरमासाद्य चिन्तयामास वानरः॥ २२॥
कैलासनिलयप्रख्यमालिखन्तमिवाम्बरम् ।
ध्रियमाणमिवाकाशमुच्छ्रितैर्भवनोत्तमैः ॥ २३॥

He further conceived Laṅkā, the city built by Viśwakarmā, as a woman evolved with his mind, with its buttress and enclosure as her hip and loins, the vast sea and the woods encircling the city for her raiment, the Śataghnīs* and Śūlas (spikes) for her locks and the mansions for her earrings. Reaching the northern gate, which looked like the gateway of the city of Alakā, the capital of Kubera, the god of riches, perched on Mount Kailāśa, the abode of Lord Śiva, which scraped the sky, as it were, by means of its tall mansions and supported the firmament, as it were, on its housetops, Hanumān fell abrooding. (21—23)

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* A kind of weapon used as a missile (and described as a huge stone studded with iron spikes and four Talas or palmyra trees in length):

शतघ्नौ च चतुस्ताला लोहकण्टकसंचिता।
अयःकण्टकसंछन्ना शतघ्नौ महती शिला॥

सम्पूर्णा राक्षसैर्घोरैर्नागैर्भोगवतीमिव।
अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा॥ २४॥
दंष्ट्राभिर्बहुभिः शूरैः शूलपट्टिशपाणिभिः।
रक्षितां राक्षसैर्घोरैर्गुहामाशीविषैरिव॥ २५॥
तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः।
रावणं च रिपुं घोरं चिन्तयामास वानरः॥ २६॥

Observing the city—which was overfull with fierce ogres as Bhogavatī, the capital of Pātāla, with Nāgas—was beyond conception and well-constructed, was clearly visible and had been occupied by Kubera in the past and was guarded by numerous gallant and terrible ogres distinguished by tusks and carrying spikes and Pattisas (a kind of sharp-edged spear) in their hands, even as a cavern by venomous serpents—as well as its mighty defences, as also the sea encircling it and thinking the formidable adversary in the form of Rāvaṇa, Hanumān reflected as follows : (24—26)

आगत्यापीह हरयो भविष्यन्ति निरर्थकाः।
नहि युद्धेन वै लंका शक्या जेतुं सुरैरपि॥ २७॥

'The monkeys will prove of no avail even on coming here; for Laṅkā cannot be conquered in any case through warfare even by the gods. (27)

इमां त्वविषमां लंकां दुर्गां रावणपालिताम्।
प्राप्यापि सुमहाबाहुः किं करिष्यति राघवः॥ २८॥

'What will Śrī Rāma, a scion of Raghu, of highly mighty arms do even on actually reaching this Laṅkā, which is surpassingly rugged and difficult of access and is protected by Rāvaṇa? (28)

अवकाशो न साम्नस्तु राक्षसेष्वभिगम्यते।
न दानस्य न भेदस्य नैव युद्धस्य दृश्यते॥ २९॥

'No possibility at all is perceived of winning over ogres through persuasion or gift nor of bringing them to their knees by sowing dissension among them nor again of reducing them to submission through warfare. (29)

चतुर्णामेव हि गतिर्वानराणां तरस्विनाम्।
वालिपुत्रस्य नीलस्य मम राज्ञश्च धीमतः॥ ३०॥

'Only four agile monkeys, can actually reach this place, viz., Aṅgada (the son of Vāli), Nīla, the sagacious king Sugrīva and myself. (30)

यावज्जानामि वैदेहीं यदि जीवति वा न वा।
तत्रैव चिन्तयिष्यामि दृष्ट्वा तां जनकात्मजाम्॥ ३१॥

'Meanwhile, I shall find out whether Sītā, a princess of the Videha territory, is alive or not. Having seen that daughter of King Janaka, I shall consider other points only then.' (31)

ततः स चिन्तयामास मुहूर्तं कपिकुञ्जरः।
गिरेः शृङ्गे स्थितस्तस्मिन् रामस्याभ्युदयं ततः॥ ३२॥

Stationed on that mountain peak, that elephant among the monkeys, Hanumān, pondered for a while the means of discovering Sītā in which lay the welfare of Śrī Rāma. (32)

अनेन रूपेण मया न शक्या रक्षसां पुरी।
प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः॥ ३३॥

He said to Himself: 'Laṅkā, the city of ogres, guarded as it is by ferocious and mighty ogres, cannot be entered by me in this form. (33)

महौजसो महावीर्या बलवन्तश्च राक्षसाः।
वञ्चनीया मया सर्वे जानकीं परिमार्गता॥ ३४॥

'All the ogres, who are endowed with extraordinary energy and extraordinary prowess and are full of might, must be blindfolded by me while I continue to look about for Sītā, the daughter of Janaka. (34)

लक्ष्यालक्ष्येण रूपेण रात्रौ लंकापुरी मया।
प्राप्तकालं प्रवेष्टुं मे कृत्यं साधयितुं महत्॥ ३५॥

'In order to accomplish this great task it is advisable for me to enter the city of Laṅkā during the night in a form which cannot be directly perceived, but whose existence could be inferred by its exploits.' (35)

तां पुरीं तादृशीं दृष्ट्वा दुराधर्षां सुरासुरैः।
हनूमांश्चिन्तयामास विनिःश्वस्य मुहुर्मुहुः॥ ३६॥

Beholding that city to be of the kind mentioned above and difficult to overcome even for gods and demons, and sighing again and again, Hanumān reflected as follows : (36)

केनोपायेन पश्येयं मैथिलीं जनकात्मजाम्।
अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना॥ ३७॥

'Through what device shall I be able to behold Sītā, daughter of King Janaka and a princess of Mithilā, myself remaining unperceived by the evil-minded Rāvaṇa, the ruler of the ogres? (37)

न विनश्येत् कथं कार्यं रामस्य विदितात्मनः।
एकामेकस्तु पश्येयं रहिते जनकात्मजाम्॥ ३८॥

'How shall I be able to see the daughter of Janaka alone in secret with none else beside me, so that the cause of Śrī Rāma, the knower of the Self, may not be altogether lost? (38)

भूताश्चार्था विनश्यन्ति देशकालविरोधिताः।
विक्लवं दूतमासाद्य तमः सूर्योदये यथा॥ ३९॥

'Nay, even as darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid or thoughtless messenger when they are set in opposition to time and place. (39)

अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते।
घातयन्तीह कार्याणि दूताः पण्डितमानिनः॥ ४०॥

'Even a decision duly arrived at by a ruler in consultation with his ministers regarding what should be done and what should be refrained from, does not yield good results when implemented by a thoughtless messenger. Messengers fancying themselves clever, but really not so, bring to nought all undertakings on such occasions. (40)

न विनश्येत् कथं कार्यं वैक्लव्यं न कथं भवेत्।
लङ्घनं च समुद्रस्य कथं नु न भवेद् वृथा॥ ४१॥

'How should I act to ensure that the purpose may not be frustrated? How should I guard against thoughtlessness? And how, I wonder, should I ensure that my leaping across the sea does not go in vain? (41)

मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः।
भवेद् व्यर्थमिदं कार्यं रावणानर्थमिच्छतः॥ ४२॥

'If I am detected by the ogres, this project (in the shape of my being sent to Laṅkā) of Śrī Rāma, who is a knower of the Self, and who seeks the overthrow of Rāvaṇa, will miscarry. (42)

नहि शक्यं क्वचित् स्थातुमविज्ञातेन राक्षसैः।
अपि राक्षसरूपेण किमुतान्येन केनचित्॥ ४३॥

'It is not possible at this place for anyone to remain anywhere unknown by the ogres even in the disguise of an ogre, much less in any other form. (43)

वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम।
नह्यत्राविदितं किंचिद् रक्षसां भीमकर्मणाम्॥ ४४॥

'My belief is that even the wind cannot circulate here undetected. Certainly nothing here is unknown to the ogres of terrible deeds. (44)

इहाहं यदि तिष्ठामि स्वेन रूपेण संवृतः।
विनाशमुपयास्यामि भर्तुरर्थश्च हास्यति॥ ४५॥

'If I remain here in my native form, I shall certainly meet with destruction and the cause of my master will suffer. (45)

तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः।
लंकामभिपतिष्यामि राघवस्यार्थसिद्धये॥ ४६॥

'Therefore, reduced to a small size, I shall penetrate into Laṅkā by night in my own form for carrying through the purpose of my master: (46)

रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम्।
प्रविश्य भवनं सर्वं द्रक्ष्यामि जनकात्मजाम्॥ ४७॥

'Entering by night the capital of Rāvaṇa, which is most difficult of access, and penetrating through every dwelling, I shall find out Janaka's daughter.' (47)

इति निश्चित्य हनुमान् सूर्यस्यास्तमयं कपिः।
आचकाङ्क्षे तदा वीरो वैदेह्या दर्शनोत्सुकः॥ ४८॥

Having resolved thus, Hanumān, the heroic monkey, who was eager to discover Sītā, a princess of the Videha territory, then longed for the sunset. (48)

सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः।
वृषदंशकमात्रोऽथ बभूवाद्भुतदर्शनः॥ ४९॥

Nay, contracting his body at night, when the sun had actually set, the son of the wind-god assumed the size of a cat, strange to behold. (49)

प्रदोषकाले हनुमांस्तूर्णमुत्पत्य वीर्यवान्।
प्रविवेश पुरीं रम्यां प्रविभक्तमहापथाम्॥ ५०॥
प्रासादमालावितताम् स्तम्भैः काञ्चनसंनिभैः।
शातकुम्भनिभैर्जालैर्गन्धर्वनगरोपमाम् ॥ ५१॥

Springing up quickly at eventide, the powerful Hanumān proceeded to penetrate deep into the lovely city, whose highways had been symmetrically aligned, which was filled with rows of mansions, and with its golden pillars and golden lattice windows, it looked like the city of the Gandharvas. (50-51)

सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम्।
तलैः स्फटिकसंकीर्णैः कार्तस्वरविभूषितैः॥ ५२॥
वैदूर्यमणिचित्रैश्च मुक्ताजालविभूषितैः।
तैस्तैः शुशुभिरे तानि भवनान्यत्र रक्षसाम्॥ ५३॥

He saw the great city from where he stood as distinguished by seven-storeyed and eight-storeyed mansions. Those dwellings of the ogres in this city shone brightly with their respective floors inlaid with crystal and gold, nay, studded with cat's-eye gems and decorated with strings of pearls. (52-53)

काञ्चनानि विचित्राणि तोरणानि च रक्षसाम्।
लंकामुद्योतयामासुः सर्वतः समलंकृताम्॥ ५४॥

Wonderful archways of gold, erected by the ogres, also illumined Laṅkā, decorated on all sides. (54)

अचिन्त्यामद्भुताकारां दृष्ट्वा लंकां महाकपिः।
आसीद् विषण्णो हृष्टश्च वैदेह्या दर्शनोत्सुकः॥ ५५॥

Beholding Laṅkā, which was beyond all imagination and strange to look at, Hanumān, the great monkey, felt despondent and delighted too at the prospect of finding out Sītā, eager as he was to see Sītā, a princess of the Videha territory. (55)

स पाण्डुराविद्धविमानमालिनीं
महार्हजाम्बूनदजालतोरणाम् ।
यशस्विनीं रावणबाहुपालितां
क्षपाचरैर्भीमबलैः सुपालिताम्॥ ५६॥

Presently he entered the glorious city, which was arrayed with rows of white interlaced seven-storeyed mansions, and conspicuous with gold—latticed archways of great value, nay, which was protected by Rāvaṇa and fully guarded by ogres of terrific might. (56)

चन्द्रोऽपि साचिव्यमिवास्य कुर्व-
स्तारागणैर्मध्यगतो विराजन्।
ज्योत्स्नावितानेन वितत्य लोका-
नुत्तिष्ठतेऽनेकसहस्ररश्मिः ॥ ५७॥

Rendering aid, as it were, to him and shining brightly with hosts of stars in their midst, nay, overspreading the worlds with the canopy of its light, the moon with its myriad rays made its appearance on the horizon. (57)

शङ्खप्रभं क्षीरमृणालवर्ण-
मुद्गच्छमानं व्यवभासमानम्।
ददर्श चन्द्रं स कपिप्रवीरः
पोप्लूयमानं सरसीव हंसम्॥ ५८॥

That great hero among the monkeys gazed on the rising moon white as milk or a lotus-fibre, which was shining brightly with the splendour of a conch-shell and resembled a swan swimming in a lake. (58)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Appearing in person before Hanumān, while he was making his way into Laṅkā at night, the mighty ogress, Laṅkā, presiding over the city, stops him, striking him with the palm of her hand. Getting unnerved, even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā, the creator, that the destruction of Laṅkā should be concluded as imminent when she is overpowered by a monkey

स लम्बशिखरे लम्बे लम्बतोयदसंनिभे।
सत्त्वमास्थाय मेधावी हनुमान् मारुतात्मजः॥ १॥
निशि लंकां महासत्त्वो विवेश कपिकुञ्जरः।
रम्यकाननतोयाढ्यां पुरीं रावणपालिताम्॥ २॥
शारदाम्बुधरप्रख्यैर्भवनैरुपशोभिताम्।
सागरोपमनिर्घोषां सागरानिलसेविताम्॥ ३॥
सुपुष्टबलसम्पुष्टां यथैव विटपावतीम्।
चारुतोरणनिर्यूहां पाण्डुरद्वारतोरणाम्॥ ४॥
भुजगाचरितां गुप्तां शुभां भोगवतीमिव।
तां सविद्युद्घनाकीर्णां ज्योतिर्गणनिषेविताम्॥ ५॥
चण्डमारुतनिर्ह्रादां यथा चाप्यमरावतीम्।
शातकुम्भेन महता प्राकारेणाभिसंवृताम्॥ ६॥
किङ्किणीजालघोषाभिः पताकाभिरलंकृताम्।
आसाद्य सहसा हृष्टः प्राकारमभिपेदिवान्॥ ७॥

Standing on a towering peak of the Lamba mountain (a synonym of Trikūṭa), which looked much like a high cloud, and relying on his own virility, the intelligent Hanumān, son of the wind-god, who was full of great courage and was an elephant among the monkeys, entered by night the city of Laṅkā, which was protected by Rāvaṇa, and was rich in lovely forests and water-bodies, which was adorned with mansions white as autumnal clouds, which unceasingly emitted a sound like the roaring of the sea and was fanned by breezes from the sea, nay, which had been rendered sufficiently strong by well-fed forces even like Vitapavati (a synonym of Alakāpurī, the capital of Kubera's realm), had elephants in rut stationed at its charming outer gates and was provided with white gates and archways and which was frequented by huge serpents and guarded by them like the splendid Bhogavati (the city of serpents, the capital of Patilla, the nethermost subterranean region). Delighted to reach the city—which was ever overcast with clouds illumined with flashes of lightning, and served by hosts of luminaries, the planets and stars and which ever resounded with the thunder-like sound of violent blasts even like Amarāvatī, the city of gods, the capital of heaven, nay, which was enclosed with a defensive wall of gold and was decorated with pennons fluttering with the jingling of tiny bells attached to them—Hanumān leapt up the wall. (1—7)

विस्मयाविष्टहृदयः पुरीमालोक्य सर्वतः।
जाम्बूनदमयैर्द्वारैर्वैदूर्यकृतवेदिकैः॥ ८॥
वज्रस्फटिकमुक्ताभिर्मणिकुट्टिमभूषितैः।
तप्तहाटकनिर्यूहै राजतामलपाण्डुरैः॥ ९॥
वैदूर्यकृतसोपानैः स्फाटिकान्तरपांसुभिः।
चारुसंजवनोपेतैः खमिवोत्पतितैः शुभैः॥ १०॥
क्रौञ्चबर्हिणसंघुष्टै राजहंसनिषेवितैः।
तूर्याभरणनिर्घोषैः सर्वतः परिनादिताम्॥ ११॥
वस्वोकसारप्रतिमां समीक्ष्य नगरीं ततः।
खमिवोत्पतितां लंकां जहर्ष हनुमान् कपिः॥ १२॥

When he had surveyed the city on all sides, his heart was filled with wonder. Hanumān rejoiced to gaze on Laṅkā, which was distinguished by charming golden entrances, with platforms of cat's-eye gems

on both sides of the gates inside as well as with those inlaid with diamonds, crystals and pearls—entrances which were embellished with floors of gems and graced with elephants of refined gold and were crowned with spotless white vaults of silver, entrances accessible by means of stairs of cat's-eye and with their inside walls made of crystal and free from dust and provided with lovely and charming assembly halls, entrances which appeared to have risen to the skies due to their height, and were rendered noisy by herons and frequented by swans—and by which Laṅkā was resonant on all sides with the sound of clarionets and the tinkling of ornaments, was a replica of Vaswokasara (another name of the city of Alakā) and appeared as though risen to the skies on account of its lofty mansions. (8—12)

तां समीक्ष्य पुरीं लंकां राक्षसाधिपतेः शुभाम्।
अनुत्तमामृद्धिमतीं चिन्तयामास वीर्यवान्॥ १३॥

Gazing on Laṅkā, that splendid city of the suzerain lord of ogres, which was unsurpassed in beauty and was full of opulence, the valiant Hanumān reflected as follows : (13)

नेयमन्येन नगरी शक्या धर्षयितुं बलात्।
रक्षिता रावणबलैरुद्यतायुधपाणिभिः॥ १४॥

'Guarded by the forces of Rāvaṇa with weapons uplifted in their hands, this city is incapable of being subdued by anyone by force. (14)

कुमुदाङ्गदयोर्वापि सुषेणस्य महाकपेः।
प्रसिद्धेयं भवेद् भूमिर्मैन्दद्विविदयोरपि॥ १५॥

'This land is accessible only to Kumuda and Aṅgada or to the great monkey, Suṣeṇa, as also to Mainda and Dwivida. (15)

विवस्वतस्तनूजस्य हरेश्च कुशपर्वणः।
ऋक्षस्य कपिमुख्यस्य मम चैव गतिर्भवेत्॥ १६॥

'Again access to it may be had by Sugrīva (sprung from the loins of the sun-god), the monkey Kuśaparva, Jāmbavān, the bear, the foremost of the monkey hordes, and even by myself.' (16)

समीक्ष्य च महाबाहो राघवस्य पराक्रमम्।
लक्ष्मणस्य च विक्रान्तमभवत् प्रीतिमान् कपिः॥ १७॥

Fully considering, however, the prowess of the mighty-armed Śrī Rāma, a scion of Raghu, as also the valour of Lakṣmaṇa, Hanumān felt satisfied. (17)

तां रत्नवसनोपेतां गोष्ठागारावतंसिकाम्।
यन्त्रागारस्तनीमृद्धां प्रमदामिव भूषिताम्॥ १८॥
तां नष्टतिमिरां दीपैर्भास्वरैश्च महाग्रहैः।
नगरीं राक्षसेन्द्रस्य स ददर्श महाकपिः॥ १९॥

That mighty Hanumān looked upon that celebrated and flourishing city of Rāvaṇa, the lord of ogres—whose darkness had been dispelled by lights as well as by the major planets full of radiance—as if it were a young woman adorned with ornaments, nay, having the bejewelled defensive wall for her raiment, the cow-pens (including stables etc.,) as well as other houses for her earrings and the armouries for her breasts. (18-19)

अथ सा हरिशार्दूलं प्रविशन्तं महाकपिम्।
नगरी स्वेन रूपेण ददर्श पवनात्मजम्॥ २०॥

Appearing in her personal form, Laṅkā, the presiding ogress of the city, now beheld the great monkey, Hanumān, sprung from the loins of the wind-god, a tiger among the monkeys, entering the city. (20)

सा तं हरिवरं दृष्ट्वा लंका रावणपालिता।
स्वयमेवोत्थिता तत्र विकृताननदर्शना॥ २१॥

Seeing that jewel among the monkeys, the aforesaid Laṅkā, protected by Rāvaṇa, rose up on her own initiative on that spot showing her ugly features. (21)

पुरस्तात् तस्य वीरस्य वायुसूनोरतिष्ठत।
मुञ्चमाना महानादमब्रवीत् पवनात्मजम्॥ २२॥

She stood before that heroic offspring of the wind-god. Emitting a loud cry she

spoke as follows to Hanumān, sprung from the loins of the wind-god: (22)

कस्त्वं केन च कार्येण इह प्राप्तो वनालय।
कथयस्वेह यत् तत्त्वं यावत् प्राणा धरन्ति ते॥ २३॥

"Who are you and for what purpose have you come hither, O dweller of the forest? Speak out what the truth is so long as life has its hold on you. (23)

न शक्यं खल्वियं लंका प्रवेष्टुं वानर त्वया।
रक्षिता रावणबलैरभिगुप्ता समन्ततः॥ २४॥

"Protected by the forces of Rāvaṇa and strongly guarded on all sides, this Laṅkā can never be penetrated by you, O monkey !" (24)

अथ तामब्रवीद् वीरो हनुमानग्रतः स्थिताम्।
कथयिष्यामि तत् तत्त्वं यन्मां त्वं परिपृच्छसे॥ २५॥

The valiant Hanumān then replied to the ogress standing before him: "I shall presently give out that truth which you have just questioned me about. (25)

का त्वं विरूपनयना पुरद्वारेऽवतिष्ठसे।
किमर्थं चापि मां क्रोधान्निर्भर्त्सयसि दारुणे॥ २६॥

"Who are you with hideous eyes standing at the city gate? And what for do you angrily threaten me, O cruel one!"(26)

हनुमद्वचनं श्रुत्वा लंका सा कामरूपिणी।
उवाच वचनं क्रुद्धा परुषं पवनात्मजम्॥ २७॥

Irritated to hear the counter-question of Hanumān, the aforesaid Laṅkā, who was able to change her form at will, spoke harshly as follows to the offspring of the wind-god: (27)

अहं राक्षसराजस्य रावणस्य महात्मनः।
आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम्॥ २८॥

"Always remaining at the beck and call of the high-souled Rāvaṇa—the ruler of ogres—and difficult to overpower, I guard this city. (28)

न शक्यं मामवज्ञाय प्रवेष्टुं नगरीमिमाम्।
अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया॥ २९॥

"It is not possible to make one's way into this city disregarding me. Overthrown by me and deprived of your life-breath, you will lie down in eternal sleep today. (29)

अहं हि नगरी लंका स्वयमेव प्लवङ्गम।
सर्वतः परिरक्षामि अतस्ते कथितं मया॥ ३०॥

"In truth I am the city of Laṅkā in person, O monkey, and guard it on all sides; hence such harsh words have been spoken to you by me." (30)

लंकाया वचनं श्रुत्वा हनुमान् मारुतात्मजः।
यत्नवान् स हरिश्रेष्ठः स्थितः शैल इवापरः॥ ३१॥

Hearing the words of Laṅkā, that jewel among the monkeys, Hanumān, sprung from the loins of the wind-god, stood like another mountain (standing on the Trikuṭa mountain), full of agility to give her a sound thrashing if she dared to assail him. (31)

स तां स्त्रीरूपविकृतां दृष्ट्वा वानरपुङ्गवः।
आबभाषेऽथ मेधावी सत्त्ववान् प्लवगर्षभः॥ ३२॥

Seeing that monster in the form of a woman, that bull among the monkeys, a veritable jewel among monkeys, who was full of intelligence and courage, then spoke to her as follows : (32)

द्रक्ष्यामि नगरीं लंकां साट्टप्राकारतोरणाम्।
इत्यर्थमिह सम्प्राप्तः परं कौतूहलं हि मे॥ ३३॥

"I should like to see the city of Laṅkā with its palaces, defensive wall and archways. I have come here for this very purpose; for great is my curiosity in this behalf. (33)

वनान्युपवनानीह लंकायाः काननानि च।
सर्वतो गृहमुख्यानि द्रष्टुमागमनं हि मे॥ ३४॥

"Indeed, my visit to this place is purported to explore the forests, gardens and groves of Laṅkā and to see the foremost of its mansions on all sides." (34)

तस्य तद् वचनं श्रुत्वा लंका सा कामरूपिणी।
भूय एव पुनर्वाक्यं बभाषे परुषाक्षरम्॥ ३५॥

Hearing the aforesaid reply of Hanumān,

the ill-famed Laṅkā, who was able to take any form at will, once more uttered the following harsh words : (35)

माममनिर्जित्य दुर्बुद्धे राक्षसेश्वरपालिताम्।
न शक्यं ह्यद्य ते द्रष्टुं पुरीयं वानराधम॥ ३६॥

"Without overcoming me, protected as I am by Rāvaṇa, the ruler of ogres, O monkey of perverted mind, it is surely not possible for you to see the city today, O the lowest of monkeys !" (36)

ततः स हरिशार्दूलस्तामुवाच निशाचरीम्।
दृष्ट्वा पुरीमिमां भद्रे पुनर्यास्ये यथागतम्॥ ३७॥

Thereupon that tiger among the monkeys, said to that ogress, "Having seen this city, O good lady, I shall go back as I came." (37)

ततः कृत्वा महानादं सा वै लंका भयंकरम्।
तलेन वानरश्रेष्ठं ताडयामास वेगिता॥ ३८॥

Raising a loud and frightful cry, Laṅkā then actually struck with impetuosity that jewel among the monkeys with the palm of her hand. (38)

ततः स हरिशार्दूलो लंकया ताडितो भृशम्।
ननाद सुमहानादं वीर्यवान् मारुतात्मजः॥ ३९॥

Smitten violently by Laṅkā, that valiant offspring of the wind-god, a veritable tiger among the monkeys, thereupon uttered a very high-pitched roar. (39)

ततः संवर्तयामास वामहस्तस्य सोऽङ्गुलीः।
मुष्टिनाभिजघानैनां हनुमान् क्रोधमूर्च्छितः॥ ४०॥

Overcome with anger, the aforesaid Hanumān then closed the fingers of his left hand and smote her with his fist. (40)

स्त्री चेति मन्यमानेन नातिक्रोधः स्वयं कृतः।
सा तु तेन प्रहारेण विह्वलाङ्गी निशाचरी।
पपात सहसा भूमौ विकृताननदर्शना॥ ४१॥

No violent anger, however, was exhibited by him of his own accord, inasmuch as he looked upon her as a woman. Her limbs having been overpowered by that blow, that ogress fell precipitately to the ground, displaying her ugly features. (41)

ततस्तु हनुमान् वीरस्तां दृष्ट्वा विनिपातिताम्।
कृपां चकार तेजस्वी मन्यमानः स्त्रियं च ताम्॥ ४२॥

Seeing her prostrated, the heroic and noble Hanumān showed compassion to her, considering her to be a woman (one belonging to the weaker sex). (42)

ततो वै भृशमुद्विग्ना लंका सा गद्गदाक्षरम्।
उवाचागर्वितं वाक्यं हनुमन्तं प्लवङ्गमम्॥ ४३॥

Greatly alarmed at this turn of events, the aforesaid Laṅkā actually addressed the following words, which were shorn of pride, to the monkey, Hanumān, in a faltering tone: (43)

प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम।
समये सौम्य तिष्ठन्ति सत्त्ववन्तो महाबलाः॥ ४४॥

"Get propitiated, O exceedingly mighty-armed one! Spare me, O jewel among the monkeys! Those endowed with courage and extraordinary might honour the code of chivalry that a woman ought not to be killed, O gentle one ! (44)

अहं तु नगरी लंका स्वयमेव प्लवङ्गम।
निर्जिताहं त्वया वीर विक्रमेण महाबल॥ ४५॥

"I am the city of Laṅkā-incarnate. I have actually been vanquished by you by dint of your prowess, O heroic monkey of extraordinary might ! (45)

इदं च तथ्यं शृणु मे ब्रुवन्त्या वै हरीश्वर।
स्वयं स्वयम्भुवा दत्तं वरदानं यथा मम॥ ४६॥

"And duly hear this truth from me even as I speak, O lord of monkeys ! The following prophecy was uttered in my presence by Brahmā himself : (46)

यदा त्वां वानरः कश्चिद् विक्रमाद् वशमानयेत्।
तदा त्वया हि विज्ञेयं रक्षसां भयमागतम्॥ ४७॥

"Surely, at the time when some monkey subdues you by dint of his prowess, destruction of the ogres should be concluded by you to be imminent. (47)

स हि मे समयः सौम्य प्राप्तोऽद्य तव दर्शनात्।
स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः॥ ४८॥

"From your sight, O gentle one, it is concluded by me that the aforesaid time has now come. The fact has been ordained by Brahmā, the self-born creator, and no reversal of it is possible. (48)

सीतानिमित्तं राज्ञस्तु रावणस्य दुरात्मनः।
रक्षसां चैव सर्वेषां विनाशः समुपागतः॥ ४९॥

"The time of destruction of King Rāvaṇa of perverted mind as well as of all the ogres has duly arrived on account of the abduction of Sītā. (49)

तत् प्रविश्य हरिश्रेष्ठ पुरीं रावणपालिताम्।
विधत्स्व सर्वकार्याणि यानि यानीह वाञ्छसि॥ ५०॥

"Therefore, penetrating deep into this city protected by Rāvaṇa, accomplish all objects whichever you seek to accomplish. (50)

प्रविश्य शापोपहतां हरीश्वर
पुरीं शुभां राक्षसमुख्यपालिताम्।
यदृच्छया त्वं जनकात्मजां सतीं
विमार्ग सर्वत्र गतो यथासुखम्॥ ५१॥

"Entering deep into the charming city protected by Rāvaṇa (the foremost of ogres), which has been consigned to destruction by an imprecation (uttered by Nandikeswara, the divine bull, who carries Lord Śiva on his back and remains posted at the entrance of His Abode), O lord of monkeys, and, having easily found access to every place, carefully look at will for the virtuous daughter of Janaka." (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Entering Laṅkā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum

स निर्जित्य पुरीं लंकां श्रेष्ठां तां कामरूपिणीम्।
विक्रमेण महातेजा हनूमान् कपिसत्तमः॥ १॥
अद्वारेण महावीर्यः प्राकारमवपुप्लुवे।
निशि लंकां महासत्त्वो विवेश कपिकुञ्जरः॥ २॥

Having subdued by dint of his superior prowess Laṅkā, the ogress presiding over that most excellent city, able to take any form at will, the jewel among the monkeys, Hanumān, who was endowed with extraordinary energy and great virility, leapt over the defensive wall without passing through the gate; and the elephant-like monkey, endowed as he was with exceptional courage, entered Laṅkā by night. (1-2)

प्रविश्य नगरीं लंकां कपिराजहितंकरः।
चक्रेऽथ पादं सव्यं च शत्रूणां स तु मूर्धनि॥ ३॥

Nay, having penetrated deep into the city of Laṅkā, Hanumān, who was in the habit of doing acts of service to Sugrīva, the king of monkeys, thereby actually placed

* Works on Hindu military science recommend entry into a hostile city without passing through the gate to ensure the overthrow of the enemy.

his left foot, as it were, on the head of his foes. (3)

प्रविष्टः सत्त्वसम्पन्नो निशायां मारुतात्मजः।
स महापथमास्थाय मुक्तपुष्पविराजितम्॥ ४॥
ततस्तु तां पुरीं लंकां रम्यामभिययौ कपिः।
हसितोत्कृष्टनिनदैस्तूर्यघोषपुरस्कृतैः॥ ५॥
वज्राङ्कुशनिकाशैश्च वज्रजालविभूषितैः।
गृहमेघैः पुरी रम्या बभासे द्यौरिवाम्बुदैः॥ ६॥

Taking the main road, which looked bright with flowers strewn along it, now that he had definitely made good his entry into the city by night, the said monkey, for his part, who was an offspring of the wind-god and was full of courage, then headed towards that lovely city of Laṅkā. The delightful city looked charming with its excellent houses, which resounded with exquisite peals of laughter preceded by the sound of musical instruments, were marked with figures of thunderbolts and goads and adorned with lattice—windows of diamonds, even as the sky looks charming with clouds. (4—6)

प्रजज्वाल तदा लंका रक्षोगणगृहैः शुभैः।
सिताभ्रसदृशैश्चित्रैः पद्मस्वस्तिकसंस्थितैः॥ ७॥
वर्धमानगृहैश्चापि सर्वतः सुविभूषितैः।
तां चित्रमाल्याभरणां कपिराजहितंकरः॥ ८॥
राघवार्थे चरन् श्रीमान् ददर्श च ननन्द च।
भवनाद् भवनं गच्छन् ददर्श कपिकुञ्जरः॥ ९॥
विविधाकृतिरूपाणि भवनानि ततस्ततः।
शुश्राव रुचिरं गीतं त्रिस्थानस्वरभूषितम्॥ १०॥

Laṅkā shone brightly at that time with the magnificent and wonderful mansions belonging to the hosts of ogres, and resembling white clouds and of designs known by the name of Padma* and Swastika and also of the pattern called Vardhamāna, all of which were profusely decorated on all sides. Ranging in the interest of Śrī Rāma, a scion of Raghu, Hanumān, the glorious one, who was wont to do a good turn to Sugriva, the ruler of monkeys, surveyed that city decorated with wonderful wreaths and jewels and rejoiced. Going from house to house, the elephant-like monkey, Hanumān, beheld on every side buildings of various shapes and forms and heard melodious songs embellished by notes of higher, medium and lower pitches (uttered from the three different centres viz., the cerebrum, the throat and the heart, respectively). (7—10)

स्त्रीणां मदनविद्धानां दिवि चाप्सरसामिव।
शुश्राव काञ्चीनिनदं नूपुराणां च निःस्वनम्॥ ११॥
सोपाननिनदांश्चापि भवनेषु महात्मनाम्।
आस्फोटितनिनादांश्च क्ष्वेडितांश्च ततस्ततः॥ १२॥

He also heard the tinkling of ornaments with tiny bells worn round the waist as well as the jingling sound of anklets of women stung with love, who vied with celestial nymphs, as also the footfalls of those going upstairs and downstairs in the houses of high-minded ogres, nay, the sound of clapping of arms by way of challenge prior to or during a wrestling bout and the roar of heroes competing in a duel everywhere. (11-12)

शुश्राव जपतां तत्र मन्त्रान् रक्षोगृहेषु वै।
स्वाध्यायनिरतांश्चैव यातुधानान् ददर्श सः॥ १३॥

He actually heard there the sound of

* We read the following description of these patterns of buildings in the Saṁhitā of Vārāhamihira:
चतुश्शालं चतुर्द्वारं सर्वतोभद्रसंज्ञितम्। पश्चिमद्वाररहितं नन्द्यावर्ताह्वयं तु तत्।
दक्षिणद्वाररहितं वर्धमानं धनप्रदम्। प्राग्द्वाररहितं स्वस्तिकाख्यं पुत्रधनप्रदम्॥
"A house with four rooms (one in each quarter) with an equal number of exits is known by the name of Sarvatobhadra. A house (with only three gates) having no opening in the west is called by the name of Nandyavarta. A house without any opening in the south is known as Vardhamān and bestows riches (on the owner or the occupant); while that which has no entrance in the east is called Swastika and bestows sons and riches both."

those muttering sacred formulas in the dwellings of the ogres and also observed Yātudhānas (a class of ogres) engaged in the study of the Vedas. (13)

रावणस्तवसंयुक्तान् गर्जतो राक्षसानपि।
राजमार्गं समावृत्य स्थितं रक्षोगणं महत्॥ १४॥

He further saw ogres united for the purpose of glorifying Rāvaṇa and roaring, and a large crowd of ogres which stood blocking the road on all sides. (14)

ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून्।
दीक्षिताञ्जटिलान् मुण्डान् गोजिनाम्बरवाससः॥ १५॥

In the central zone of the city he perceived numerous spies of the ogre Rāvaṇa, some of whom were disguised as householders initiated into yogic practices, others as anchorites wearing matted locks on their head, still others as recluses with shaven heads and others as ascetics wearing the hide of cows or deerskin or stark naked having no covering other than space. (15)

दर्भमुष्टिप्रहरणानग्निकुण्डायुधांस्तथा ।
कूटमुद्गरपाणींश्च दण्डायुधधरानपि॥ १६॥

He saw them carrying a handful of the sacred Kuṣa grass as a weapon to ward off evil spirits, or a fire-vessel for pouring oblations into it to invoke malevolent spirits, also as a weapon for protection against enemies, or bearing hammers and clubs and also holding staffs as weapons. (16)

एकाक्षानेकवर्णांश्च लंबोदरपयोधरान्।
करालान् भुग्नवक्त्रांश्च विकटान् वामनांस्तथा॥ १७॥

He beheld spies who were one-eyed or had a multi-coloured complexion, were pot-bellied or with pendent breasts, were hideous with crooked faces, fierce or dwarfish. (17)

धन्विनः खड्गिनश्चैव शतघ्नीमुसलायुधान्।
परिघोत्तमहस्तांश्च विचित्रकवचोज्ज्वलान्॥ १८॥

He saw them armed with a bow or sword, Śataghni or pestle, carrying an excellent Parigha (a club tipped with iron) or effulgent in curious armour. (18)

नातिस्थूलान् नातिकृशान् नातिदीर्घातिह्रस्वकान्।
नातिगौरान् नातिकृष्णान्नातिकुब्जान्न वामनान्॥ १९॥

He found some of them neither very stout nor too lean, neither very tall nor very short-statured, neither very fair nor very dark-complexioned, neither very humpbacked nor dwarfish. (19)

विरूपान् बहुरूपांश्च सुरूपांश्च सुवर्चसः।
ध्वजिनः पताकिनश्चैव ददर्श विविधायुधान्॥ २०॥

He also found them ugly or able to assume many forms, with a comely form or endowed with great brilliance, carrying banners or pennons or bearing all kinds of weapons. (20)

शक्तिवृक्षायुधांश्चैव पट्टिशाशनिधारिणः।
क्षेपणीपाशहस्तांश्च ददर्श स महाकपिः॥ २१॥

That great monkey, Hanuman, saw them carrying a javelin or a tree for a weapon or bearing a Pattisa (a kind of spear with a sharp edge) or thunderbolt and holding a sling or a noose in their hand. (21)

स्रग्विणस्त्वनुलिप्तांश्च वराभरणभूषितान्।
नानावेषसमायुक्तान् यथास्वैरचरान् बहून्॥ २२॥

He also saw many wearing a garland and smeared with sandal-paste, adorned with excellent jewels and dressed in various garbs and ranging about at will. (22)

तीक्ष्णशूलधरांश्चैव वज्रिणश्च महाबलान्।
शतसाहस्रमव्यग्रमारक्षं मध्यमं कपिः॥ २३॥
रक्षोऽधिपतिनिर्दिष्टं ददर्शान्तःपुराग्रतः।
स तदा तद् गृहं दृष्ट्वा महाहाटकतोरणम्॥ २४॥
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम्।
पुण्डरीकावतंसाभिः परिखाभिः समावृतम्॥ २५॥
प्राकारावृतमत्यन्तं ददर्श स महाकपिः।
त्रिविष्टपनिभं दिव्यं दिव्यनादविनादितम्॥ २६॥
वाजिह्रेषितसंघुष्टं नादितं भूषणैस्तथा।
रथैर्यानैर्विमानैश्च तथा हयगजैः शुभैः॥ २७॥

वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः।
भूषितै रुचिरद्वारं मत्तैश्च मृगपक्षिभिः॥ २८॥
रक्षितं सुमहावीर्यैर्यातुधानैः सहस्त्रशः।
राक्षसाधिपतेर्गुप्तमाविवेश गृहं कपिः॥ २९॥

He further saw them carrying sharp edged pikes, armed with thunderbolt and endowed with extraordinary might. Hanumān also saw the central garrison, one hundred thousand strong, lodged in a huge building in front of the royal gynaeceum as directed by Rāvaṇa, the suzerain lord of ogres. Having seen on that occasion the aforesaid building in which the garrison was housed with large golden archways, that mighty Hanumān beheld the well-known palace of Rāvaṇa, the lord of ogres, erected on the summit of Mount Trikūṭa, girded by a number of moats adorned with white lotuses. Hanumān approached the wonderful and well-protected gynaeceum of Rāvaṇa, the suzerain lord of ogres, which resembled paradise and was resonant with marvellous sounds, which was rendered noisy with the neighing of horses and the tinkling of ornaments, whose portals looked charming with the presence of chariots and other conveyances such as palanquins as well as with aerial cars such as Puṣpaka, as also with beautiful horses and elephants, nay, with four-tusked elephants decked with jewels and resembling masses of white clouds as well as with birds and deer in heat, and which was guarded by thousands of exceptionally powerful Yatudhānas. (23—29)

स हेमजाम्बूनदचक्रवालं
महार्हमुक्तामणि भूषितान्तम्।
परार्घ्यकालागुरुचन्दनार्हं
स रावणान्तःपुरमाविवेश॥ ३०॥

The celebrated Hanumān finally entered the gynaeceum of Rāvaṇa, which was encircled with walls of refined gold and pure gold (so-called because it was found in the olden days in the bed of the Jambu river, now known by the name of Jammu); whose inside was embellished with pearls and gems of great value and which was daily sprinkled with water containing superb agallocum and sandalwood. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to anxiety on his not being able to find Sītā

ततः स मध्यंगतमंशुमन्तं
ज्योत्स्नावितानं मुहुरुद्वमन्तम्।
ददर्श धीमान् भुवि भानुमन्तं
गोष्ठे वृषं मत्तमिव भ्रमन्तम्॥ १॥

Thereupon the wise Hanumān beheld the moon arrived at the meridian and repeatedly spreading out the canopy of its light over the earth like the sun, and resembling a bull in rut ranging in a cow-pen. (1)

लोकस्य पापानि विनाशयन्तं
महोदधिं चापि समेधयन्तम्।
भूतानि सर्वाणि विराजयन्तं
ददर्श शीतांशुमथाभियान्तम्॥ २॥

He forthwith saw the moon dispelling the sins and the resultant afflictions of the world by shedding light everywhere and thereby minimizing the chances of sins being committed by the people, nay, swelling by drawing up tides in the ocean and giving light to all created beings while advancing in the heavens. (2)

या भाति लक्ष्मीर्भुवि मन्दरस्था
यथा प्रदोषेषु च सागरस्था।
तथैव तोयेषु च पुष्करस्था
रराज सा चारुनिशाकरस्था॥ ३॥

The same splendour which is visible on Mount Mandāra on earth, which plays during evenings on the sea, and which rests on a lotus in the waters shone forth in the delightful moon. (3)

हंसो यथा राजतपञ्जरस्थः
सिंहो यथा मन्दरकन्दरस्थः।
वीरो यथा गर्वितकुञ्जरस्थ-
श्चन्द्रोऽपि बभ्राज तथाम्बरस्थः॥ ४॥

The moon shone forth in the heavens much in the same way as a swan displays its charm in a silvery cage, as a lion in a cave of Mount Mandāra and as a hero mounted on a proud elephant. (4)

स्थितः ककुद्मानिव तीक्ष्णशृङ्गो
महाचलः श्वेत इवोर्ध्वशृङ्गः।
हस्तीव जाम्बूनदबद्धशृङ्गो
विभाति चन्द्रः परिपूर्णशृङ्गः॥ ५॥

The full moon with its horn-like spot fully developed looked exceptionally charming like a bull with pointed horns, like the great white mountain, Himālaya, so-called because of its remaining clothed with snow, with its lofty peaks and like an elephant with gold-plated tusks. (5)

विनष्टशीताम्बुतुषारपङ्को
महाग्रहग्राहविनष्टपङ्कः ।
प्रकाशलक्ष्म्याश्रयनिर्मलाङ्को
रराज चन्द्रो भगवान् शशाङ्कः॥ ६॥

The glorious moon bearing the earth's shadow in the form of a hare-like figure in the bosom of its orb—whose stain in the form of cold water and frost (which are supposed to have their origin in the moon, the storehouse of cold) had been washed away due to proximity to the equator, nay, by whom stain in the form of darkness had been wiped away through the reflection of the rays of the sun (the big star) and whose spot had turned resplendent through the wealth of its effulgence shone brightly. (6)

शिलातलं प्राप्य यथा मृगेन्द्रो
महारणं प्राप्य यथा गजेन्द्रः।
राज्यं समासाद्य यथा नरेन्द्र-
स्तथा प्रकाशो विरराज चन्द्रः॥ ७॥

The radiant moon looked exceptionally splendid in the same way as the king of beasts on ascending the level surface of a rock, as a lordly elephant on penetrating deep into a large forest and a ruler of men on duly reaching his own kingdom. (7)

प्रकाशचन्द्रोदयनष्टदोषः
प्रवृद्धरक्षःपिशिताशदोषः ।
रामाभिरामेरितचित्तदोषः
स्वर्गप्रकाशो भगवान् प्रदोषः॥ ८॥

The glorious evening, the evil attaching to which in the form of darkness, which gives an incentive to the commission of dark deeds, has been dispelled by the appearance of the bright moon, nay, whose other blot in the form of flesh-eating by ogres has been intensified, and in which the bitterness of mind caused by unrequited love of young women and their lovers is wiped away, scattered bliss. (8)

तन्त्रीस्वराः कर्णसुखाः प्रवृत्ताः
स्वपन्ति नार्यः पतिभिः सुवृत्ताः।
नक्तंचराश्चापि तथा प्रवृत्ता
विहर्तुमत्यद्भुतरौद्रवृत्ताः ॥ ९॥

The strains of the lute, delightful to the ear, have started. Women of good moral

character are sleeping with their husbands. Nay, rangers of the night too of very strange and violent behaviour have likewise started disporting themselves. (9)

मत्तप्रमत्तानि समाकुलानि
रथाश्वभद्रासनसंकुलानि ।
वीरश्रिया चापि समाकुलानि
ददर्श धीमान् स कपिः कुलानि॥ १०॥

The sagacious Hanumān beheld there mansions of arrogant and intoxicated ogres connected together, nay, crowded with chariots, horses and seats of gold and also full of fortune enjoyed by heroes. (10)

परस्परं चाधिकमाक्षिपन्ति
भुजांश्च पीनानधिविक्षिपन्ति।
मत्तप्रलापानधिविक्षिपन्ति
मत्तानि चान्योन्यमधिक्षिपन्ति॥ ११॥

The proud ogres railed at one another in profusion and even threw about their stout arms too in a bellicose spirit, uttered wild and incoherent words and insulted one another. (11)

रक्षांसि वक्षांसि च विक्षिपन्ति
गात्राणि कान्तासु च विक्षिपन्ति।
रूपाणि चित्राणि च विक्षिपन्ति
दृढानि चापानि च विक्षिपन्ति॥ १२॥

Nay, the ogres smote their breasts as a form of exercise and lovingly placed their hands and other limbs on the person of their beloved ones. They also put on various garbs to please their wives and drew their strong bows by way of practice. (12)

ददर्श कान्ताश्च समालभन्त्य-
स्तथापरास्तत्र पुनः स्वपन्त्यः।
सुरूपवक्त्राश्च तथा हसन्त्यः
क्रुद्धाः पराश्चापि विनिःश्वसन्त्यः॥ १३॥

Hanumān further observed that lovely women were applying sandal-paste on their bodies, while others in those mansions were lying asleep. Some with a lovely exterior and countenance were laughing whereas still others, who had been angered through love were hissing like an angry serpent. (13)

महागजैश्चापि तथा नदद्भिः
सुपूजितैश्चापि तथा सुसद्भिः।
रराज वीरैश्च विनिःश्वसद्भि-
र्ह्रदा भुजंगैरिव निःश्वसद्भिः॥ १४॥

Nay, with its trumpeting huge elephants, and likewise with its highly virtuous souls like Vibhīṣaṇa greatly adored as well as with its hissing heroes, the city of Laṅkā looked charming like lakes infested, inter alia, with hissing serpents. (14)

बुद्धिप्रधानान् रुचिराभिधानान्
संश्रद्दधानाञ्जगतः प्रधानान्।
नानाविधानान् रुचिराभिधानान्
ददर्श तस्यां पुरि यातुधानान्॥ १५॥

Hanumān beheld in that city Yatudhānas, who were predominantly intellectual, who were sweet of expression, fully devout and pre-eminent in the world, nay, who were dressed in various garbs and were called by charming names. (15)

ननन्द दृष्ट्वा स च तान् सुरूपान्
नानागुणानात्मगुणानुरूपान् ।
विद्योतमानान् स च तान् सुरूपान्
ददर्श कांश्चिच्च पुनर्विरूपान्॥ १६॥

He rejoiced to see the latter, who were comely of form and endowed with many virtues and who behaved in consonance with their virtues. Nay, he found those who were comely of form, even though some were misshapen, shining brightly. (16)

ततो वरार्हाः सुविशुद्धभावा-
स्तेषां स्त्रियस्तत्र महानुभावाः।
प्रियेषु पानेषु च सक्तभावा
ददर्श तारा इव सुस्वभावाः॥ १७॥

He then saw their womenfolk, who were deserving of excellent attire and ornaments, were exceedingly pure-hearted and dignified, whose mind was enamoured of their beloved ones as well as of beverages, who shone

like stars and were of excellent disposition. (17)

स्त्रियो ज्वलन्तीस्त्रपयोपगूढा
निशीथकाले रमणोपगूढाः।
ददर्श काश्चित् प्रमदोपगूढा
यथा विहंगा विहगोपगूढाः॥ १८॥

He further beheld some women who shone brightly with their wealth of beauty and character and were adorned with bashfulness, who were embraced at dead of night by their husbands like female birds by their mates and were filled with excessive joy. (18)

अन्याः पुनर्हर्म्यतलोपविष्टा-
स्तत्र प्रियाङ्केषु सुखोपविष्टाः।
भर्तुः परा धर्मपरा निविष्टा
ददर्श धीमान् मदनोपविष्टाः॥ १९॥

The wise Hanumān saw still other women, who were highly esteemed in the eyes of their husbands, were devoted to their duty towards their husbands and had been lawfully married to them and were possessed by love—perched on the roof of their mansions and seated most comfortably in the lap of their beloved ones. (19)

अप्रावृताः काञ्चनराजिवर्णाः
काश्चित्परार्घ्यास्तपनीयवर्णाः।
पुनश्च काश्चिच्छशलक्ष्मवर्णाः
कान्तप्रहीणा रुचिराङ्गवर्णाः॥ २०॥

Again there were some women possessing the hue of a golden streak and shorn of their outer garment, while some other highly excellent women possessed the hue of refined gold. Some more, who had been disunited from their husbands, were pale as the moon, though possessed of a lovely complexion. (20)

ततः प्रियान् प्राप्य मनोऽभिरामान्
सुप्रीतियुक्ताः सुमनोऽभिरामाः।
गृहेषु हृष्टाः परमाभिरामा
हरिप्रवीरः स ददर्श रामाः॥ २१॥

The said Hanumān, the foremost hero among the monkeys, then saw most charming young women happy in their homes and filled with great delight to meet their beloved ones—who were highly pleasing to their mind—and lovely with flowers on their person. (21)

चन्द्रप्रकाशाश्च हि वक्त्रमाला
वक्राः सुपक्ष्माश्च सुनेत्रमालाः।
विभूषणानां च ददर्श मालाः
शतह्रदानामिव चारुमालाः॥ २२॥

He also observed rows of faces shining as the moon, nay, rows of shapely oblique eyes with beautiful lashes and, even so, rows of ornaments resembling charming flashes of lightning. (22)

न त्वेव सीतां परमाभिजातां
पथि स्थिते राजकुले प्रजाताम्।
लतां प्रफुल्लामिव साधुजातां
ददर्श तन्वीं मनसाभिजाताम्॥ २३॥

He, however, did not find anywhere the frail Sītā, sprung from the mind of the creator and supremely high-born—descended as she was in a royal house, the House of Nimi, fixed on the path of virtue, and resembling a lovely climber in full blossom. (23)

सनातने वर्त्मनि संनिविष्टां
रामेक्षणीं तां मदनाभिविष्टाम्।
भर्तुर्मनः श्रीमदनुप्रविष्टां
स्त्रीभ्यः पराभ्यश्च सदा विशिष्टाम्॥ २४॥
उष्णार्दितां सानुसृतास्रकण्ठीं
पुरा वराहोत्तमनिष्ककण्ठीम्।
सुजातपक्ष्मामभिरक्तकण्ठीं
वने प्रनृत्तामिव नीलकण्ठीम्॥ २५॥
अव्यक्तरेखामिव चन्द्रलेखां
पांसुप्रदिग्धामिव हेमरेखाम्।
क्षतप्ररूढामिव वर्णरेखां
वायुप्रभुग्नामिव मेघरेखाम्॥ २६॥
सीतामपश्यन्मनुजेश्वरस्य
रामस्य पत्नीं वदतां वरस्य।

बभूव दुःखोपहतश्चिरस्य
प्लवंगमो मन्द इवाचिरस्य॥ २७॥

Hanumān at once turned languid, as it were, afflicted as he was with sorrow, on not finding, even after striving for a long time, the celebrated Sītā, the consort of Śrī Rāma, a ruler of men, the best of speakers, Sītā, who was firmly established in the eternal path of devotion to her husband, who had her eyes fixed on Śrī Rāma alone, who was possessed by love for Śrī Rāma, who had penetrated deep into the dignified mind of her spouse and was ever exalted above all other women; who was tormented with anguish born of separation from her consort, whose throat was choked with tears incessantly flowing from her eyes, whose neck was heretofore adorned with an excellent gold ornament worthy of the foremost, who was distinguished by beautiful eyelashes, who had a charming throat and when united with her spouse resembled a pea-hen merrily dancing in a forest; who in her soiled clothes and unclean person in her captivity shone like the crescent with its outline blurred due to its being screened by a cloud or a streak of gold soiled with dust, was prominent like a scar left by a wound (serving as a reminder of the injury sustained by Śrī Rāma in the shape of her abduction) and who, while being carried to Laṅkā, shone like the streak of a cloud swept by the wind. (24—27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

Reaching the palace of Rāvaṇa, which served as an adornment to Laṅkā, and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa

स निकामं विमानेषु विचरन् कामरूपधृक्।
विचचार कपिर्लङ्कां लाघवेन समन्वितः॥ १॥
आससाद च लक्ष्मीवान् राक्षसेन्द्रनिवेशनम्।
प्राकारेणार्कवर्णेन भास्वरेणाभिसंवृतम्॥ २॥
रक्षितं राक्षसैर्भीमैः सिंहैरिव महद् वनम्।
समीक्षमाणो भवनं चकाशे कपिकुञ्जरः॥ ३॥
रूप्यकोपहितैश्चित्रैस्तोरणैर्हेमभूषणैः।
विचित्राभिश्च कक्ष्याभिर्द्वारैश्च रुचिरैर्वृतम्॥ ४॥
गजास्थितैर्महामात्रैः शूरैश्च विगतश्रमैः।
उपस्थितमसंहार्यैर्हयैः स्यन्दनयायिभिः॥ ५॥
सिंहव्याघ्रतनुत्राणैर्दान्तकाञ्चनराजतीः।
घोषवद्भिर्विचित्रैश्च सदा विचरितं रथैः॥ ६॥
बहुरत्नसमाकीर्णं परार्ध्यासनभूषितम्।
महारथसमावापं महारथमहासनम्॥ ७॥
दृश्यैश्च परमोदारैस्तैस्तैश्च मृगपक्षिभिः।
विविधैर्बहुसाहस्रैः परिपूर्णं समन्ततः॥ ८॥
विनीतैरन्तपालैश्च रक्षोभिश्च सुरक्षितम्।
मुख्याभिश्च वरस्त्रीभिः परिपूर्णं समन्ततः॥ ९॥

Wandering in the midst of seven-storeyed mansions, Hanumān, who was full of riches in the form of strength and valour, who was able to assume any form he chose and was endowed with tremendous speed, ranged over Laṅkā at will and reached the palace of Rāvaṇa, the lord of ogres, enclosed with a wall dazzling like the sun, nay, guarded by terrible ogres as a huge forest by lions. Hanumān, an elephant among the monkeys,

felt happy with the prospect of finding out Sītā while keenly observing the palace, which was surrounded with figures drawn in molten silver, archways decked with ornaments of gold, beautiful concentric enclosures and charming gateways; which was waited upon by drivers of elephants mounted on them, unwearied heroes and horses which could not be killed and which drew chariots; which was ever frequented by marvellous chariots protected with armours of lion-skins and tiger-skins, bearing images of ivory, gold and silver and accompanied by a musical sound produced by tiny bells fastened round them; which was filled with many precious stones, embellished with most excellent seats and provided with sheds in which big chariots could be made to stand and with spacious quarters for lodging great chariot-warriors; which was crowded on all sides with well-known beasts and birds of every species, most charming and worth seeing and numbering many thousands; nay, which was scrupulously protected by disciplined soldiers guarding the boundaries as well as by other ogres and was thronged on every side with pre-eminent belles. (1—9)

मुदितप्रमदारत्नं राक्षसेन्द्रनिवेशनम्।
वराभरणसंह्रादैः समुद्रस्वननिःस्वनम्॥ १०॥
तद् राजगुणसम्पन्नं मुख्यैश्च वरचन्दनैः।
महाजनसमाकीर्णं सिंहैरिव महद् वनम्॥ ११॥
भेरीमृदङ्गाभिरुतं शङ्खघोषविनादितम्।
नित्यार्चितं पर्वसुतं पूजितं राक्षसैः सदा॥ १२॥
समुद्रमिव गम्भीरं समुद्रसमनिःस्वनम्।
महात्मनो महद् वेश्म महारत्नपरिच्छदम्॥ १३॥
महारत्नसमाकीर्णं ददर्श स महाकपिः।
विराजमानं वपुषा गजाश्वरथसंकुलम्॥ १४॥

That great Hanumān beheld the spacious palace of Rāvaṇa, the lord of ogres, full of joyous belles, which on account of the tinkling of excellent jewels produced a sound that resembled the roaring of sea, nay, which was equipped with royal appurtenances, was rendered fragrant with the foremost varieties of sandalwood and remained thronged with eminent personages as a large forest infested with lions; which was resonant with the sound of kettledrums and clay tomtoms and was rendered noisy by the blowing of conches, which was ever respected and kept tidy and clean by the ogres and in which the Soma juice was extracted during sacrificial performances at every change of the moon (viz., on the eighth and fourteenth days of each half month and the days of the full moon and no moon); which was inscrutable like the sea and noisy as the sea and was full of ornaments made of precious jewels; nay, which abounded with precious jewels and looked most charming due to the person of that mighty soul Rāvaṇa and was crowded with elephants, horses and chariots. (10—14)

लंकाभरणमित्येव सोऽमन्यत महाकपिः।
चचार हनुमांस्तत्र रावणस्य समीपतः॥ १५॥

That mighty Hanumān reckoned the palace to be the very ornament of Laṅkā and wandered about the abode of Rāvaṇa at that time. (15)

गृहाद् गृहं राक्षसानामुद्यानानि च सर्वशः।
वीक्षमाणोऽप्यसंत्रस्तः प्रासादांश्च चचार सः॥ १६॥

Moving from house to house belonging to the ogres and even observing all the gardens as well as the palaces, he ranged undaunted everywhere. (16)

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम्।
ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान्॥ १७॥

Leaping down into the mansion of Prahasta, the powerful Hanumān, who was endowed with extraordinary vehemence, sprang from that house to another which belonged to Mahāpārśwa. (17)

अथ मेघप्रतीकाशं कुम्भकर्णनिवेशनम्।
विभीषणस्य च तथा पुप्लुवे स महाकपिः॥ १८॥

That mighty Hanumān then bounded into the palace of Kumbhakarṇa, which

resembled a cloud, and thence into that of Vibhīṣaṇa. (18)

महोदरस्य च तथा विरूपाक्षस्य चैव हि।
विद्युज्जिह्वस्य भवनं विद्युन्मालेस्तथैव च॥ १९॥

He further leapt into the house of Mahodara and likewise into that of Virupākṣa as well and similarly into those of Vidyujjīhva and Vidyunmālī. (19)

वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः।
शुकस्य च महावेगः सारणस्य च धीमतः॥ २०॥

That great Hanumān, who was possessed of extraordinary speed, similarly bounded into the house of Vajradaṁṣṭra as also into the houses of Śuka and the wise Sāraṇa. (20)

तथा चेन्द्रजितो वेश्म जगाम हरियूथपः।
जम्बुमालेः सुमालेश्च जगाम हरिसत्तमः॥ २१॥

Hanumān, the commander of monkey forces, likewise passed on to the palace of Indrajit (Rāvaṇa's eldest son) and then that jewel among the monkeys went into the dwellings of Jambumālī and Sumālī. (21)

रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च।
वज्रकायस्य च तथा पुप्लुवे स महाकपिः॥ २२॥

That great Hanumān also leapt into the abode of Rasmiketu, and likewise into that of Sūryaśatru, and similarly into that of Vajrakāya. (22)

धूम्राक्षस्याथ सम्पातेर्भवनं मारुतात्मजः।
विद्युद्रूपस्य भीमस्य घनस्य विघनस्य च॥ २३॥
शुकनाभस्य चक्रस्य शठस्य कपटस्य च।
ह्रस्वकर्णस्य दंष्ट्रस्य लोमशस्य च रक्षसः॥ २४॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य सादिनः।
विद्युज्जिह्वद्विजिह्वानां तथा हस्तिमुखस्य च॥ २५॥
करालस्य पिशाचस्य शोणिताक्षस्य चैव हि।
प्लवमानः क्रमेणैव हनुमान् मारुतात्मजः॥ २६॥
तेषु तेषु महार्हेषु भवनेषु महायशाः।
तेषामृद्धिमतामृद्धिं ददर्श स महाकपिः॥ २७॥

The son of the wind-god Hanumān, then visited the habitations of Dhūmrākṣa, Sampātī, Vidyudrūpa, Bhīma, Ghana and Vighana, Sukanābha, Cakra, Satha and Kapata, Hṛaṣwakarṇa, Damstra and the ogre Lomaśa, Yuddhonmatta, Matta, Dhwajagrīva, Sadi, (another) Vidyujjīhva and Dwijihva and likewise those of Hastimukha, Karāla, Piśāca and also of Sonitaksa. Leaping one after another into the various mansions of great value, that mighty and highly illustrious Hanumān, son of the wind-god, marked the affluence of those wealthy ogres. (23—27)

सर्वेषां समतिक्रम्य भवनानि समन्ततः।
आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम्॥ २८॥

Passing clearly beyond the residences of all the aforesaid principal ogres on every side, Hanumān, endowed with riches in the form of virility, once more reached the palace of Rāvaṇa, the ruler of ogres. (28)

रावणस्योपशायिन्यो ददर्श हरिसत्तमः।
विचरन् हरिशार्दूलो राक्षसीर्विकृतेक्षणाः॥ २९॥

While wandering about the palace of Rāvaṇa, Hanumān, a tiger among the monkeys, beheld a number of ogresses with ghastly eyes, guarding the bed-chamber of Rāvaṇa. (29)

शूलमुद्गरहस्तांश्च शक्तितोमरधारिणः।
ददर्श विविधान्गुल्मांस्तस्य रक्षःपतेर्गृहे॥ ३०॥

He also saw in the abode of that lord of ogres various troops of ogres bearing darts and clubs in their hands and carrying javelins and lances. (30)

राक्षसांश्च महाकायान् नानाप्रहरणोद्यतान्।
रक्तान् श्वेतान् सितांश्चापि हरींश्चापि महाजवान्॥ ३१॥

He further observed gigantic ogres with uplifted weapons of every description and also found tethered in the stables red as well as white steeds of high speed. (31)

कुलीनान् रूपसम्पन्नान् गजान् परगजारुजान्।
शिक्षितान् गजशिक्षायामैरावतसमान् युधि॥ ३२॥
निहन्तॄन् परसैन्यानां गृहे तस्मिन् ददर्श सः।
क्षरतश्च यथा मेघान् स्रवतश्च यथा गिरीन्॥ ३३॥
मेघस्तनितनिर्घोषान् दुर्धर्षान् समरे परैः।
सहस्रं वाहिनीस्तत्र जाम्बूनदपरिष्कृताः॥ ३४॥

हेमजालैरविच्छिन्नास्तरुणादित्यसंनिभाः ।
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥ ३५ ॥

He observed in that palace elephants of superior breed, vanquishers of hostile tuskers and destroyers of hostile forces, which were endowed with grace and had been trained in the methods of warfare carried on with elephants, which were equal in combat to Airāvata, the elephant who carries on its back Indra, the ruler of paradise, and discharged fluid from their temples like raining clouds and mountains sending forth rills and springs etc., nay, whose trumpeting resembled the thundering of clouds and which were hard to assail for the foes. Hanumān also beheld in the abode of Rāvaṇa, the ruler of ogres, thousands of garrisons adorned with jewels of pure gold (found in the bed of the Jammu river), nay, fully protected with armours of gold and, therefore, shining brightly like the morning sun. (32—35)

शिबिका विविधाकाराः स कपिर्मारुतात्मजः ।
लतागृहाणि चित्राणि चित्रशालागृहाणि च ॥ ३६ ॥
क्रीडागृहाणि चान्यानि दारुपर्वतकानि च ।
कामस्य गृहकं रम्यं दिवागृहकमेव च ॥ ३७ ॥
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ।
स मन्दरसमप्रख्यं मयूरस्थानसंकुलम् ॥ ३८ ॥
ध्वजयष्टिभिराकीर्णं ददर्श भवनोत्तमम् ।
अनन्तरत्ननिचयं निधिजालं समन्ततः ।
धीरनिष्ठितकर्माङ्गं गृहं भूतपतेरिव ॥ ३९ ॥

The aforesaid Hanumān, son of the wind-god, further observed in the palace of Rāvaṇa, the lord of ogres, palanquins of various shapes, wonderful bowers and buildings with picture galleries duly provided in them as also other pleasure-houses with wooden mountains, a lovely house for sexual delights and a diurnal pleasure-house as well. He found the excellent palace having an appearance like that of Mount Mandāra and crowded with pens for peacocks, thickly set with flagstaffs, and enriched with heaps of endless precious stones and collections of treasures on all sides. Sacrifices forming part of the ritual were performed there for the preservation of those treasures by fearless and resolute priests, so that the palace looked like the mansion of Kubera (the ruler of riches). (36—39)

अर्चिर्भिश्चापि रत्नानां तेजसा रावणस्य च ।
विरराज च तद् वेश्म रश्मिवानिव रश्मिभिः ॥ ४० ॥

Due to the rays of its precious stones and the splendour of Rāvaṇa, the aforesaid palace shone brightly like the sun encircled by its myriad rays. (40)

जाम्बूनदमयान्येव शयनान्यासनानि च ।
भाजनानि च शुभ्राणि ददर्श हरियूथपः ॥ ४१ ॥

Hanumān, a leader of monkey hordes, beheld in that palace couches and seats and glittering vessels all made of gold. (41)

मध्वासवकृतक्लेदं मणिभाजनसंकुलम् ।
मनोरममसम्बाधं कुबेरभवनं यथा ॥ ४२ ॥
नूपुराणां च घोषेण काञ्चीनां निःस्वनेन च ।
मृदङ्गतलनिर्घोषैर्घोषवद्भिर्विनादितम् ॥ ४३ ॥
प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम् ।
सुव्यूढकक्ष्यं हनुमान् प्रविवेश महागृहम् ॥ ४४ ॥

Hanumān penetrated deep into the huge, beautiful and commodious edifice, whose floors remained wet with wines and liquors (spilt now and then), which was full of vessels made of gems and looked like the mansion of Kubera, nay, which was resonant with the tinkling of anklets, the jingling of girdles, the sound of clapping and the crash of wooden tomtoms and other deep-sounding musical instruments of percussion, which consisted of multitudes of lofty mansions and was crowded with hundreds of excellent women and encircled by a number of spacious concentric enclosures. (42—44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्ठः सर्गः ॥ ६ ॥

Thus ends Canto Six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The poet incidentally draws a pen-picture of Rāvaṇa's palace and his aerial car known by the name of Puṣpaka

स वेश्मजालं बलवान् ददर्श
व्यासक्तवैदूर्यसुवर्णजालम् ।
यथा महत्प्रावृषि मेघजालं
विद्युत्पिनद्धं सविहङ्गजालम्॥ १॥

The mighty Hanumān beheld the collection of buildings comprising the palace of Rāvaṇa to which were fitted lattices of gold inlaid with cat's-eyes, which was full of flocks of birds and looked like a huge mass of clouds pierced by lightning in the rainy season. (1)

निवेशनानां विविधाश्च शालाः
प्रधानशङ्खायुधचापशालाः ।
मनोहराश्चापि पुनर्विशाला
ददर्श वेश्माद्रिषु चन्द्रशालाः॥ २॥

He also observed various apartments forming part of the buildings and stored with excellent conches, bows and other weapons and further saw soul-captivating and commodious attics on top of the mountain-like mansions. (2)

गृहाणि नानावसुराजितानि
देवासुरैश्चापि सुपूजितानि।
सर्वैश्च दोषैः परिवर्जितानि
कपिर्ददर्श स्वबलार्जितानि॥ ३॥

Hanumān also beheld mansions enriched with treasures of various kinds and held in great veneration even by gods and demons, which were completely free from all sorts of flaws and which had been acquired from the possession of Kubera by dint of might. (3)

तानि प्रयत्नाभिसमाहितानि
मयेन साक्षादिव निर्मितानि।
महीतले सर्वगुणोत्तराणि
ददर्श लंकाधिपतेर्गृहाणि॥ ४॥

He saw those mansions of Rāvaṇa, the suzerain lord of Laṅkā, which had been disposed with great effort and had been constructed, as it were, by Maya (the architect of the demons, noted for his magical skill), himself and which were superior on the earth's surface from the point of all excellences. (4)

ततो ददर्शोच्छ्रितमेघरूपं
मनोहरं काञ्चनचारुरूपम्।
रक्षोऽधिपस्यात्मबलानुरूपं
गृहोत्तमं ह्यप्रतिरूपरूपम्॥ ५॥
महीतले स्वर्गमिव प्रकीर्णं
श्रिया ज्वलन्तं बहुरत्नकीर्णम्।
नानातरूणां कुसुमावकीर्णं
गिरेरिवाग्रं रजसावकीर्णम्॥ ६॥
नारीप्रवेकैरिव दीप्यमानं
तडिद्विरम्भोधरमर्च्यमानम् ।
हंसप्रवेकैरिव वाह्यमानं
श्रिया युतं खे सुकृतं विमानम्॥ ७॥

He then beheld the excellent and soul-captivating palace of Rāvaṇa, the suzerain ruler of ogres, of incomparable loveliness, nay, having the appearance of a towering cloud and possessing the effulgence of gold and worthy of his own extraordinary might, which was heaven, as it were, descended on earth and was blazing with splendour, which was full of numerous precious stones and strewn with the flowers of various trees, which looked like the summit of a mountain covered with pollen; nay, which was lit up by jewel-like women as a cloud adorned with flashes of lightning and looked like a beautifully made aerial car full of splendour and being drawn in the skies by excellent swans. (5—7)

यथा नगाग्रं बहुधातुचित्रं
यथा नभश्च ग्रहचन्द्रचित्रम्।
ददर्श युक्तीकृतचारुमेघ-
चित्रं विमानं बहुरत्नचित्रम्॥ ८॥

Hanumān also beheld in that palace an aerial car decked with numerous precious stones and charming like a beautiful cloud endowed with many hues by the rays of the sun, which resembled a mountain-peak, looking picturesque with numerous minerals, and the firmament illumined by planets including the moon. (8)

मही कृता पर्वतराजिपूर्णा
शैलाः कृता वृक्षवितानपूर्णाः।
वृक्षाः कृताः पुष्पवितानपूर्णाः
पुष्पं कृतं केसरपत्रपूर्णम्॥ ९॥

The ground on which those intending to board the aerial car stood had been provided with rows of artificial hills of gems, gold, etc., the latter in their turn were covered with clusters of trees, also artificial, the trees were clothed with bunches of artificial flowers, while the flowers were made full with filaments and petals. (9)

कृतानि वेश्मानि च पाण्डुराणि
तथा सुपुष्पाण्यपि पुष्कराणि।
पुनश्च पद्मानि सकेसराणि
वनानि चित्राणि सरोवराणि॥ १०॥

White mansions had been erected in it and likewise pools, with lovely flowers; again, lotuses with filaments had been planted and charming groves grown and lakes too had been constructed. (10)

पुष्पाह्वयं नाम विराजमानं
रत्नप्रभाभिश्च विघूर्णमानम्।
वेश्मोत्तमानामपि चोच्चमानं
महाकपिस्तत्र महाविमानम्॥ ११॥

Thus, Hanumān, the great monkey, saw there the vast aerial car bearing the name of Puṣpaka, derived from the word 'Puṣpa' (a flower), capable of travelling long distances and shining brightly with the rays of precious stones, nay, enjoying an exalted rank among the foremost of aerial cars, serving as the residence of gods. (11)

कृताश्च वैदूर्यमया विहङ्गा
रूप्यप्रवालैश्च तथा विहङ्गाः।
चित्राश्च नानावसुभिर्भुजङ्गा
जात्यानुरूपास्तुरगाः शुभाङ्गाः॥ १२॥

Birds of cat's-eye gems as well as those fashioned of silver and corals, nay, lovely serpents made of various jewels and also horses of beautiful limbs, resembling steeds of a noble breed, figured there. (12)

प्रवालजाम्बूनदपुष्पपक्षाः
सलीलमावर्जितजिह्मपक्षाः ।
कामस्य साक्षादिव भान्ति पक्षाः
कृता विहङ्गाः सुमुखाः सुपक्षाः॥ १३॥

Birds of charming beaks and lovely wings had been carved, which bore on their wings flowers of corals and sterling gold, which had playfully contracted their slanting wings and which looked like allies of Cupid himself. (13)

नियुज्यमानाश्च गजाः सुहस्ताः
सकेसराश्चोत्पलपत्रहस्ताः ।
बभूव देवी च कृतासुहस्ता
लक्ष्मीस्तथा पद्मिनि पद्महस्ता॥ १४॥

In a lotus-pool within the Puṣpaka could be seen artificial elephants with shapely trunks and covered with filaments of lotuses engaged in offering worship to Goddess Lakṣmī (the goddess of fortune and Consort of Lord Viṣṇu) with lotus-petals held in their trunks, and an image of Goddess Lakṣmī too had been fashioned with four graceful hands and holding a lotus in Her hand. (14)

इतीव तद्गृहमभिगम्य शोभनं
सविस्मयो नगमिव चारुकन्दरम्।
पुनश्च तत्परमसुगन्धि सुन्दरं
हिमात्यये नगमिव चारुकन्दरम्॥ १५॥

Hanumān was thus filled with wonder on

visiting that splendid and beautiful aerial car, resembling a mountain, with lovely caverns and further looking like a tree with charming hollows and supremely fragrant during the spring-time (lit., the close of winter). (15)

ततः स तां कपिरभिपत्य पूजितां
चरन् पुरीं दशमुखबाहुपालिताम्।
अदृश्य तां जनकसुतां सुपूजितां
सुदुःखितां पतिगुणवेगनिर्जिताम्॥ १६॥

Reaching that honoured city, protected by the arms of Rāvaṇa, the ten-headed monster, and not finding anywhere, even though moving about freely, that daughter of King Janaka, highly respected and sore afflicted and conquered by the force of her consort's virtues, Hanumān presently felt very miserable. (16)

ततस्तदा बहुविधभावितात्मनः
कृतात्मनो जनकसुतां सुवर्त्मनः।
अपश्यतोऽभवदतिदुःखितं मनः
सचक्षुषः प्रविचरतो महात्मनः॥ १७॥

The mind of the high-souled Hanumān, who had contemplated on the Supreme Spirit in many ways and disciplined his self, nay, who always followed the right path and who kept his eyes open, thereupon became sore distressed when he did not perceive Sītā on that occasion, though ranging wide. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

A further description of the aerial car, Puṣpaka

स तस्य मध्ये भवनस्य संस्थितो
महद्विमानं मणिरत्नचित्रितम्।
प्रतप्तजाम्बूनदजालकृत्रिमं
ददर्श धीमान् पवनात्मजः कपिः॥ १॥

Stationed in the centre of the aforesaid palace, that intelligent Hanumān, sprung from the loins of the wind-god, beheld a vast aerial car, rendered picturesque by gems and jewels and distinguished by the structure of lattice windows of highly refined gold. (1)

तदप्रमेयप्रतिकारकृत्रिमं
कृतं स्वयं साध्विति विश्वकर्मणा।
दिवं गते वायुपथे प्रतिष्ठितं
व्यराजतादित्यपथस्य लक्ष्म तत्॥ २॥

The aerial car was embellished with images etc., of immeasurable beauty and made by Viśwakarmā (the artisan of gods) himself, as an excellent achievement. Placed on the aerial path lying in the heavens it shone brightly as a beacon-light in the orbit of the sun. (2)

न तत्र किंचिन्न कृतं प्रयत्नतो
न तत्र किंचिन्न महार्घरत्नवत्।
न ते विशेषा नियताः सुरेष्वपि
न तत्र किंचिन्न महाविशेषवत्॥ ३॥

There was nothing in that structure which had not been executed with special effort and there was no part of it which was not inlaid with precious stones of great value. The specialities which were incorporated into it were not to be found even in the abodes of gods and there was nothing in it which was not marked with some great speciality. (3)

तपः समाधानपराक्रमार्जितं
मनःसमाधानविचारचारिणम् ।
अनेकसंस्थानविशेषनिर्मितं
ततस्ततस्तुल्यविशेषनिर्मितम् ॥ ४ ॥
मनः समाधाय तु शीघ्रगामिनं
दुरासदं मारुततुल्यगामिनम् ।
महात्मनां पुण्यकृतां महर्द्धिनां
यशस्विनामग्न्यमुदामिवालयम् ॥ ५ ॥
विशेषमालम्ब्य विशेषसंस्थितं
विचित्रकूटं बहुकूटमण्डितम् ।
मनोऽभिरामं शरदिन्दुनिर्मलं
विचित्रकूटं शिखरं गिरेर्यथा ॥ ६ ॥
वहन्ति यत्कुण्डलशोभिताननाः
महाशना व्योमचरानिशाचराः ।
विवृत्तविध्वस्तविशाललोचना
महाजवा भूतगणाः सहस्रशः ॥ ७ ॥
वसन्तपुष्पोत्करचारुदर्शनं
वसन्तमासादपि चारुदर्शनम् ।
स पुष्पकं तत्र विमानमुत्तमं
ददर्श तद् वानरवीरसत्तमः ॥ ८ ॥

That prince among monkey-heroes, Hanumān, saw in that palace the excellent aerial car, Puṣpaka, which had been secured by Rāvaṇa by dint of prowess acquired through askesis and concentration of mind on Lord Śiva, which went wherever the thought of its master directed it after concentration of mind, nay, which had been constructed according to specific models and prepared with special, appropriate materials collected from various places; which moved swiftly following the mind of its master and was difficult to approach for the sinful, nay, which sped as swiftly as the wind and could be occupied only by exalted souls who had performed meritorious deeds and acquired enormous merit of askesis, were illustrious and enjoyed the foremost happiness; which, having partaken of a peculiarity of its own, had been shaped in a peculiar fashion, which was a veritable collection of curios and was adorned with numerous apartments, which was soul-captivating and bright as the autumnal moon and looked like a mountain-peak with a number of lovely, smaller pinnacles; which was borne by hosts of genii, thousands in number, whose faces were adorned with earrings, who were voracious eaters and had large rolling and unwinking eyes, were endowed with tremendous speed, nay, who travelled through space and ranged at night; and which, with its bunches of vernal flowers, was charming to look at and was lovelier even than the vernal month. (4—8)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टमः सर्गः ॥ ८ ॥

Thus ends Canto Eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvaṇa, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states

तस्यालयवरिष्ठस्य मध्ये विमलमायतम्।
ददर्श भवनश्रेष्ठं हनुमान् मारुतात्मजः॥ १॥
अर्धयोजनविस्तीर्णमायतं योजनं महत्।
भवनं राक्षसेन्द्रस्य बहुप्रासादसंकुलम्॥ २॥

In the centre of that palace, the most excellent of all edifices, Hanumān, sprung from the loins of the wind-god, espied the huge, spotless and spacious mansion of Rāvaṇa, the lord of ogres, the foremost of all buildings, half a Yojana (or four miles) wide and a Yojana (or eight miles) long and crowded with numerous edifices. (1-2)

मार्गमाणस्तु वैदेहीं सीतामायतलोचनाम्।
सर्वतः परिचक्राम हनूमानरिसूदनः॥ ३॥

Looking about for the large-eyed Sītā, a princess of the Vedeha territory, Hanumān, the slayer of his foes, ranged all over in that palace. (3)

उत्तमं राक्षसावासं हनुमानवलोकयन्।
आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम्॥ ४॥

Gazing on the excellent abode of the ogres, Hanumān, who was full of riches in the form of strength and valour, presently approached the mansion of Rāvaṇa, the ruler of ogres. (4)

चतुर्विषाणैर्द्विरदैस्त्रिविषाणैस्तथैव च।
परिक्षिप्तमसम्बाधं रक्ष्यमाणमुदायुधैः॥ ५॥

The commodious edifice was surrounded by elephants with four, two and three tusks respectively and was being guarded by ogres with uplifted weapons. (5)

राक्षसीभिश्च पत्नीभी रावणस्य निवेशनम्।
आहृताभिश्च विक्रम्य राजकन्याभिरावृतम्॥ ६॥

The mansion was thronged with ogresses, who were wives of Rāvaṇa as well as by princesses who had been brought away by him after showing valour. (6)

तन्नक्रमकराकीर्णं तिमिंगिलझषाकुलम्।
वायुवेगसमाधूतं पन्नगैरिव सागरम्॥ ७॥

It looked like a sea infested with crocodiles and alligators, crowded with whales and other fishes, tossed by the force of winds and teeming with serpents. (7)

या हि वैश्रवणे लक्ष्मीर्या चन्द्रे हरिवाहने।
सा रावणगृहे रम्या नित्यमेवानपायिनी॥ ८॥

The lovely splendour that hangs about Kubera (son of Sage Viśravā), the moon and Indra (who has a greenish mount) ever existed in the abode of Rāvaṇa and never departed from it. (8)

या च राज्ञः कुबेरस्य यमस्य वरुणस्य च।
तादृशी तद्विशिष्टा वा ऋद्धी रक्षोगृहेष्विह॥ ९॥

In the dwellings of the ogres in Laṅkā was found the same prosperity or even greater than that which reigned in the residences of King Kubera (the ruler of Yakṣas and other demigods), Yama (the god of retribution) and Varuṇa (the god of waters). (9)

तस्य हर्म्यस्य मध्यस्थवेश्म चान्यत् सुनिर्मितम्।
बहुनिर्यूहसंयुक्तं ददर्श पवनात्मजः॥ १०॥

Hanumān, sprung from the loins of the wind-god, beheld another edifice in the centre of the aforesaid mansion, which was beautifully constructed and marked with the presence of numerous elephants in rut. (10)

ब्रह्मणोऽर्थे कृतं दिव्यं दिवि यद् विश्वकर्मणा।
विमानं पुष्पकं नाम सर्वरत्नविभूषितम्॥ ११॥

परेण तपसा लेभे यत् कुबेरः पितामहात्।
कुबेरमोजसा जित्वा लेभे तद् राक्षसेश्वरः॥ १२॥

Conquering Kubera by dint of his superior physical strength, Rāvaṇa, the lord of ogres, had won as a booty that heavenly aerial car, Puṣpaka by name, which had been constructed in heaven for Brahmā, the creator, by Viśwakarmā, the architect of gods and was embellished with all kinds of precious stones, and which Kubera had secured by virtue of his severest asceticism from Brahmā (the grandfather of the entire creation, which was brought forth by his mind-born sons, the Prajāpatis). (11-12)

ईहामृगसमायुक्तैः कार्तस्वरहिरण्मयैः।
सुकृतैराचितं स्तम्भैः प्रदीप्तमिव च श्रिया॥ १३॥
मेरुमन्दरसंकाशैरुल्लिखद्भिरिवाम्बरम्।
कूटागारैः शुभागारैः सर्वतः समलंकृतम्॥ १४॥
ज्वलनार्कप्रतीकाशैः सुकृतं विश्वकर्मणा।
हेमसोपानयुक्तं च चारुप्रवरवेदिकम्॥ १५॥
जालवातायनैर्युक्तं काञ्चनैः स्फाटिकैरपि।
इन्द्रनीलमहानीलमणिप्रवरवेदिकम्॥ १६॥
विद्रुमेण विचित्रेण मणिभिश्च महाधनैः।
निस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम्॥ १७॥
चन्दनेन च रक्तेन तपनीयनिभेन च।
सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम्॥ १८॥
कूटागारैर्वराकारैर्विविधैः समलंकृतम्।
विमानं पुष्पकं दिव्यमारुरोह महाकपिः।
तत्रस्थः सर्वतो गन्धं पानभक्ष्यान्नसम्भवम्॥ १९॥
दिव्यं सम्मूर्च्छितं जिघ्रन् रूपवन्तमिवानिलम्।
स गन्धस्तं महासत्त्वं बन्धुर्बन्धुमिवोत्तमम्॥ २०॥
इत एहीत्युवाचेव तत्र यत्र स रावणः।
ततस्तां प्रस्थितः शालां ददर्श महतीं शिवाम्॥ २१॥
रावणस्य महाकान्तां कान्तामिव वरस्त्रियम्।
मणिसोपानविकृतां हेमजालविराजिताम्॥ २२॥
स्फाटिकैरावृततलां दन्तान्तरितरूपिकाम्।
मुक्तावज्रप्रवालैश्च रूप्यचामीकरैरपि॥ २३॥
विभूषितां मणिस्तम्भैः सुबहुस्तम्भभूषिताम्।
समैर्ऋजुभिरत्युच्चैः समन्तात् सुविभूषितैः॥ २४॥
स्तम्भैः पक्षैरिवात्युच्चैर्दिवं सम्प्रस्थितामिव।
महत्या कुथयाऽऽस्तीर्णां पृथिवीलक्षणाङ्क्या॥ २५॥
पृथिवीमिव विस्तीर्णां सराष्ट्रगृहशालिनीम्।
नादितां मत्तविहगैर्दिव्यगन्धाधिवासिताम्॥ २६॥
परर्ध्यास्तरणोपेतां रक्षोऽधिपनिषेविताम्।
धूम्रागुरुधूपेन विमलां हंसपाण्डुराम्॥ २७॥
पत्रपुष्पोपहारेण कल्माषीमिव सुप्रभाम्।
मनसो मोदजननीं वर्णस्यापि प्रसाधिनीम्॥ २८॥
तां शोकनाशिनीं दिव्यां श्रियः संजननीमिव।
इन्द्रियाणीन्द्रियार्थैस्तु पञ्च पञ्चभिरुत्तमैः॥ २९॥
तर्पयामास मातेव तदा रावणपालिता।
स्वर्गोऽयं देवलोकोऽयमिन्द्रस्यापि पुरी भवेत्।
सिद्धिर्वेयं परा हि स्यादित्यमन्यत मारुतिः॥ ३०॥

Hanumān, the mighty monkey, leapt up the heavenly aerial car, Puṣpaka, which was supported by well-fashioned pillars of gold and silver, embellished with images of wolves, and which was ablaze, as it were, with splendour; which was graced on all sides with secret cells and pleasure-houses, resembling Meru and Mandāra mountains, brilliant as fire and the sun and scraping the heavens, as it were; which had been constructed well by Viśwakarmā, the architect of gods, had stairways of gold and charming and excellent platforms radiant with sapphires and emeralds, was provided with lattice windows of gold as well as of crystal, was embellished on all sides with floors inlaid with lovely coral and precious gems and matchless pearls and which shone like the rising sun painted as it was with the sandal, bright as heated gold and emitting a pure odour. Standing there, he smelt red heavenly odour coming from drinks and foods including cooked rice and diffused on all sides—odour which impinged on him as though it were solid air. That odour called, as it were, Hanumān, who was endowed with extraordinary vitality, even as a relation would call an esteemed relative, to the place where Rāvaṇa was, saying 'Come hither.'

Set out from there he beheld that well-known, wonderful, spacious and cosy hall which was the most beloved of Rāvaṇa as

a loved belle, had stairways of gems constructed with extra care and was adorned with lattice windows of gold; whose floors were covered with slabs of crystal inlaid with figures of ivory, pearls, diamonds and corals as well as of silver and gold; which was embellished with pillars of gems, uniform, straight and very tall and highly ornamented as well as with numerous other pillars; which, supported, as it was, on very lofty pillars looking like so many wings, had duly set out, as it were, on its flight to heaven; whose floor was covered with a large carpet with designs of mountains, trees and rivers etc., the features of the earth's surface executed on it; which was extensive like the earth and looked charming with mural representations of various countries and dwellings; which was rendered noisy by birds in heat and ever remained scented with celestial odours; which was hung with excellent tapestries and was inhabited by Rāvaṇa, the suzerain ruler of ogres; which remained smoky with fumes of incense made of agallocum, though spotless and white as a swan; nay, which, with its offerings of leaves and flowers, looked variegated, as it were, was full of great effulgence and soul-ravishing and served as an adornment even to splendour; which banished all grief and gave birth to prosperity, as it were. Like a mother, the chamber protected by Rāvaṇa gratified on that occasion all the five senses of Hanumān with the excellent five objects of those senses. Hanumān, son of the wind-god, speculated that the place where he stood might indeed be paradise or that it might be the realm of the principal gods, the city of Indra, the ruler of gods, or that it might be the realm of Brahmā, the attainment of which constitutes the highest achievement on the material plane. (13—30)

प्रध्यायत इवापश्यत् प्रदीपांस्तत्र काञ्चनान्।
धूर्तानिव महाधूर्तैर्देवनेन पराजितान्॥ ३१॥

Hanumān found the lights burning steadily inside lamps of gold mounted on lamp posts also of gold and bedimmed, as it were, by the splendour of Rāvaṇa in that chamber as though they were in deep contemplation like gamblers worsted in gambling by expert gamblers. (31)

दीपानां च प्रकाशेन तेजसा रावणस्य च।
अर्चिर्भिर्भूषणानां च प्रदीप्तेत्यभ्यमन्यत॥ ३२॥

He thought that the chamber was ablaze with the brilliance of the lights and the glory of Rāvaṇa as also with the splendour of the ornaments. (32)

ततोऽपश्यत् कुथासीनं नानावर्णाम्बरस्त्रजम्।
सहस्रं वरनारीणां नानावेषबिभूषितम्॥ ३३॥
परिवृत्तेऽर्धरात्रे तु पाननिद्रावशंगतम्।
क्रीडित्वोपरतं रात्रौ प्रसुप्तं बलवत् तदा॥ ३४॥

Next he found lying on the carpet at that moment thousands of belles wearing clothes and garlands of diverse hues and clad in various attires, nay, fallen dead asleep at night under the influence of drink and slumber, having retired after sport, half of the night having already passed. (33-34)

तत् प्रसुप्तं विरुरुचे निःशब्दान्तरभूषितम्।
निःशब्दहंसभ्रमरं यथा पद्मवनं महत्॥ ३५॥

Fast asleep and adorned with jewels such as girdle and anklets which did not make their peculiar tinkling sound, that bevy shone brightly like a large bed of lotuses with the swans and bees sitting calm and quiet without any noise. (35)

तासां संवृतदान्तानि मीलिताक्षीणि मारुतिः।
अपश्यत् पद्मगन्धीनि वदनानि सुयोषिताम्॥ ३६॥

Hanumān, son of the wind-god, saw the faces of those belles with their teeth concealed by their sealed lips and their eyes closed and emitting a fragrance akin to that of a lotus. (36)

प्रबुद्धानीव पद्मानि तासां भूत्वा क्षपाक्षये।
पुनः संवृतपत्राणि रात्राविव बभुस्तदा॥ ३७॥

Assuming the shape of full-blown lotuses

at the close of night, their faces again looked at that time like lotuses with their petals closed at night. (37)

इमानि मुखपद्मानि नियतं मत्तषट्पदाः।
अम्बुजानीव फुल्लानि प्रार्थयन्ति पुनः पुनः॥ ३८॥
इति वामन्यत श्रीमानुपपत्त्या महाकपिः।
मेने हि गुणतस्तानि समानि सलिलोद्भवैः॥ ३९॥

By recourse to reason the glorious and mighty Hanumān presumed that the drunken bees must be repeatedly invoking the hospitality of these lotus-like faces as they do in the case of expanded lotuses; for he regarded the former akin to lotuses (lit., flowers sprung from water). (38-39)

सा तस्य शुशुभे शाला ताभिः स्त्रीभिर्विराजिता।
शरदीव प्रसन्ना द्यौस्ताराभिरभिशोभिता॥ ४०॥

Irradiated by those women that chamber of Rāvaṇa shone like the cloudless sky spangled on all sides with stars in autumn. (40)

स च ताभिः परिवृतः शुशुभे राक्षसाधिपः।
यथा ह्युडुपतिः श्रीमांस्ताराभिरिव संवृतः॥ ४१॥

And, surrounded by them, Rāvaṇa, the suzerain lord of ogres, actually shone like the glorious moon (lit., the lord of stars) encircled by stars. (41)

याश्च्यवन्तेऽम्बरात् ताराः पुण्यशेषसमावृताः।
इमास्ताः संगताः कृत्स्ना इति मेने हरिस्तदा॥ ४२॥

Hanumān thought at that time that all those meteors that fell from the heavens, wrapped up in the residue of their exhausted stock of merit had been (re-) united there. (42)

ताराणामिव सुव्यक्तं महतीनां शुभार्चिषाम्।
प्रभावर्णप्रसादाश्च विरेजुस्तत्र योषिताम्॥ ४३॥

Nay, the lustre, complexion and grace of the women lying there very vividly resembled the brilliance, charm and clearness of big stars radiating bright lustre. (43)

व्यावृत्तकचपीनस्रक्प्रकीर्णवरभूषणाः।
पानव्यायामकालेषु निद्रोपहतचेतसः॥ ४४॥

Their locks and thick garlands thrown into disorder and their excellent jewels scattered at the time of drinking and dancing etc., they had fallen unconscious under the influence of slumber. (44)

व्यावृत्ततिलकाः काश्चित् काश्चिदुद्भ्रान्तनूपुराः।
पार्श्वे गलितहाराश्च काश्चित् परमयोषितः॥ ४५॥

Some of them had the sacred marks on their forehead wiped off, others had their anklets thrown on their ankles, while still other belles had their necklaces fallen off by their side. (45)

मुक्ताहारवृताश्चान्याः काश्चित् प्रस्रस्तवाससः।
व्याविद्धरशनादामाः किशोर्य इव वाहिताः॥ ४६॥

Some lay covered by their broken necklaces, while others had their raiment slipped off, while yet others, who had the strings of their girdles snapped, lay like young mares which had been made to carry loads and fallen asleep under a spell of exertion. (46)

अकुण्डलधराश्चान्या विच्छिन्नमृदितस्रजः।
गजेन्द्रमृदिताः फुल्ला लता इव महावने॥ ४७॥

Some did not have any earrings (which had obviously dropped in the course of their dancing etc.,) while others had their garlands broken and crushed and looked like blossomed creepers lying crushed by a lordly elephant in a large forest. (47)

चन्द्रांशुकिरणाभाश्च हाराः कासांचिदुद्गताः।
हंसा इव बभुः सुप्ताः स्तनमध्येषु योषिताम्॥ ४८॥

Again, the pearl-necklaces of some women which had come out, shone like the rays of the moon and the sun, appeared like swans lying asleep in the space between their breasts. (48)

अपरासां च वैदूर्याः कादम्बा इव पक्षिणः।
हेमसूत्राणि चान्यासां चक्रवाका इवाभवन्॥ ४९॥

Necklaces of cat's-eye gems on the breasts of some ladies looked like Kadamba birds (a species of geese with dark-grey

wings), while chains of gold on the breasts of others appeared like Cakrawāka birds. (49)

हंसकारण्डवोपेताश्चक्रवाकोपशोभिताः ।
आपगा इव ता रेजुर्जघनैः पुलिनैरिव॥ ५०॥

With their thighs for banks, they looked like rivers characterized by swans and ducks and graced by Cakrawākas. (50)

किङ्किणीजालसंकाशास्ता हेमविपुलाम्बुजाः।
भावग्राहा यशस्तीराः सुप्ता नद्य इवाबभुः॥ ५१॥

With the tiny bells forming part of their girdles for buds, the gold ornaments for big lotuses, the amorous gestures appearing on their person in their dream for alligators and their splendour for river banks, the women while asleep looked like so many streams.(51)

मृदुष्वंगेषु कासांचित् कुचाग्रेषु च संस्थिताः।
बभूवुर्भूषणानीव शुभा भूषणराजयः॥ ५२॥

The charming marks of ornaments imprinted on their tender limbs as well as on the nipples of some women looked like so many ornaments. (52)

अंशुकान्ताश्च कासांचिन्मुखमारुतकम्पिताः।
उपर्युपरि वक्त्राणां व्याधूयन्ते पुनः पुनः॥ ५३॥

Shaken by the breaths of their mouths, the ends of the upper garments drawn over the faces of some women fluttered again and again. (53)

ताः पताका इवोद्धूताः पत्नीनां रुचिरप्रभाः।
नानावर्णसुवर्णानां वक्त्रमूलेषु रेजिरे॥ ५४॥

Those pieces of cloth drawn over the lower parts of the faces of Rāvaṇa's consorts of diverse lovely complexions waved like streamers of agreeable splendour. (54)

ववल्गुश्चात्र कासांचित् कुण्डलानि शुभार्चिषाम्।
मुखमारुतसंकम्पैर्मन्दं मन्दं च योषिताम्॥ ५५॥

The earrings of some women of charming splendour gently vibrated due to the movements of the breaths escaping from their nostrils/mouths. (55)

शर्करासवगन्धः स प्रकृत्या सुरभिः सुखः।
तासां वदननिःश्वासः सिषेवे रावणं तदा॥ ५६॥

Emitting the odour of spirituous liquor extracted from sugar, the well-known breath escaping from their mouth, which was naturally fragrant and delightful, was refreshing Rāvaṇa at that time. (56)

रावणाननशंकाश्च काश्चिद् रावणयोषितः।
मुखानि च सपत्नीनामुपाजिघ्रन् पुनः पुनः॥ ५७॥

Nay, some consorts of Rāvaṇa smelt again and again the mouths of other co-wives, suspecting them to be Rāvaṇa's mouth due to infatuation caused by intoxication and sleep. (57)

अत्यर्थं सक्तमनसो रावणे ता वरस्त्रियः।
अस्वतन्त्राः सपत्नीनां प्रियमेवाचरंस्तदा॥ ५८॥

No longer master of themselves, their mind being excessively attached to Rāvaṇa, the aforesaid belles thereby brought delight only at that time to other co-wives, who too in their turn smelt the mouths of other co-wives, mistaking them to be Rāvaṇa's. (58)

बाहूनुपनिधायान्याः पारिहार्यविभूषितान्।
अंशुकानि च रम्याणि प्रमदास्तत्र शिश्यिरे॥ ५९॥

Some young woman lay there placing their arms adorned with bracelets under their heads by way of a pillow, while others did so placing their lovely garments under their head. (59)

अन्या वक्षसि चान्यस्यास्तस्याः काचित् पुनर्भुजम्।
अपरा त्वङ्कमन्यस्यास्तस्याश्चाप्यपरा कुचौ॥ ६०॥

A certain woman lay with her head resting an another's bosom, while another lay using the latter's arm as a pillow. Yet another for her part lay converting the lap of another into a pillow, while a third lay turning the latter's breasts into a pillow. (60)

ऊरुपार्श्वकटीपृष्ठमन्योन्यस्य समाश्रिताः।
परस्परनिविष्टांग्यो मदस्नेहवशानुगाः॥ ६१॥

Yielding to the influence of intoxication and love, they rested their heads on the

thighs, sides, waist and backs of one another, their limbs placed on one another's limbs. (61)

अन्योन्यस्यांगसंस्पर्शात् प्रीयमाणाः सुमध्यमाः।
एकीकृतभुजाः सर्वाः सुषुपुस्तत्र योषितः॥ ६२॥

Feeling delighted with the touch of one another's limbs, their arms intertwined, all the women, who were distinguished by their slender waist, were lying asleep there. (62)

अन्योन्यभुजसूत्रेण स्त्रीमाला ग्रथिता हि सा।
मालेव ग्रथिता सूत्रे शुशुभे मत्तषट्पदा॥ ६३॥

Strung on the arms of one another intertwined as one string, drunken black bees in heat resting over it (in the form of hair and nipples etc.,) the aforesaid garland of women looked really charming like a wreath of flowers strung on a thread. (63)

लतानां माधवे मासि फुल्लानां वायुसेवनात्।
अन्योन्यमालाग्रथितं संसक्तकुसुमोच्चयम्॥ ६४॥
प्रतिवेष्टितसुस्कन्धमन्योन्यभ्रमराकुलम्।
आसीद् वनमिवोद्भूतं स्त्रीवनं रावणस्य तत्॥ ६५॥

Shaken by the breaths from their mouths (in the shape of their covering), that gathering of the consorts of Rāvaṇa, strung together in the form of a garland, with their bunches of flowers joined with one another, their boughs in the form of shoulders interlocked and the black bees in the form of hair promiscuously mixed, looked like a cluster of creepers blossomed in the vernal month of Vaiśākha (corresponding to April) due to the caress of the southern breeze. (64-65)

उचितेष्वपि सुव्यक्तं न तासां योषितां तदा।
विवेकः शक्य आधातुं भूषणांगाम्बरस्त्रजाम्॥ ६६॥

It was not possible to distinguish at that moment the jewels, the limbs, the raiment and the garlands of those women lying intertwined, as they were, even though the jewels etc., very vividly figured in their customary places. (66)

रावणे सुखसंविष्टे ताः स्त्रियो विविधप्रभाः।
ज्वलन्तः काञ्चना दीपाः प्रेक्षन्तो निमिषा इव॥ ६७॥

While Rāvaṇa lay comfortably asleep, the deities presiding over the lights burning on lamp posts of gold gazed with unwinking eyes, as it were, on those women of varying splendour whom they dared not look at for fear of Rāvaṇa so long as he was awake. (67)

राजर्षिविप्रदैत्यानां गन्धर्वाणां च योषितः।
रक्षसां चाभवन् कन्यास्तस्य कामवशंगताः॥ ६८॥

Fallen a prey to lust, unmarried daughters of royal sages, Brahmnas and demons, as well as of Gandharvas (celestial musicians) and ogres had chosen to become his wives. (68)

युद्धकामेन ताः सर्वा रावणेन हृताः स्त्रियः।
समदा मदनेनैव मोहिताः काश्चिदागताः॥ ६९॥

Many other women had been borne away by him because he was fond of war (since he thought that their relatives would offer resistance); while yet others, who were drunk with passion, had come of their own accord, infatuated as they were through love. (69)

न तत्र काश्चित् प्रमदाः प्रसह्य
वीर्योपपन्नेन गुणेन लब्धाः।
न चान्यकामापि न चान्यपूर्वा
विना वरार्हां जनकात्मजां तु॥ ७०॥

Even though he was full of prowess, no women among them, excepting, of course, the daughter of Janaka, who was worthy of being adored even by the best, had been forcibly carried off by him; they had been won through eminence in valour, prowess, comeliness etc. Nor was there any who longed for another, nor anyone who had belonged to another in the past. (70)

न चाकुलीना न च हीनरूपा
नादक्षिणा नानुपचारयुक्ता।
भार्याभवत् तस्य न हीनसत्त्वा
न चापि कान्तस्य न कामनीया॥ ७१॥

Again, no consort of his was low-born,

nor devoid of beauty, nor clumsy, nor unadorned, nor feeble, nor repulsive to her husband. (71)

बभूव बुद्धिस्तु हरीश्वरस्य
यदीदृशी राघवधर्मपत्नी।
इमा महाराक्षसराजभार्याः
सुजातमस्येति हि साधुबुद्धेः॥ ७२॥

The following thought actually entered the mind of the pious-minded Hanumān, the leader of monkeys, that if Sītā, the lawful wife of Śrī Rāma, had been allowed by Rāvaṇa to remain as happy with her husband as those consorts of the mighty Rāvaṇa were, the birth of Rāvaṇa would indeed have been blessed. (72)

पुनश्च सोऽचिन्तयदात्तरूपो
ध्रुवं विशिष्टा गुणतो हि सीता।
अथायमस्यां कृतवान् महात्मा
लङ्केश्वरः कष्टमनार्यकर्म॥ ७३॥

Nay, Hanumān thought a second time that surely Sītā was superior to all these in point of excellences; that having assumed a deceptive form, this mighty ruler of Laṅkā perpetrated a painful and ignoble deed (in the shape of her abduction) with reference to her. (73)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sītā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail

तत्र दिव्योपमं मुख्यं स्फाटिकं रत्नभूषितम्।
अवेक्षमाणो हनुमान् ददर्श शयनासनम्॥ १॥

Looking round, Hanumān observed in that chamber a prominent dais made of crystal and decked with precious stones and appearing like a celestial structure, with a couch placed on it. (1)

दान्तकाञ्चनचित्रांगैर्वैदूर्यैश्च वरासनैः।
महार्हास्तरणोपेतैरुपपन्नं महाधनैः॥ २॥

It was furnished with excellent couches of great value, made of cat's-eye gems and fitted with component parts made of ivory and gold and with various figures painted on them and covered with precious beds. (2)

तस्य चैकतमे देशे दिव्यमालोपशोभितम्।
ददर्श पाण्डुरं छत्रं ताराधिपतिसंनिभम्॥ ३॥

In a portion of the dais Hanumān further beheld a white canopy decked with heavenly wreaths and shining brightly like the moon, the lord of stars. (3)

जातरूपपरिक्षिप्तं चित्रभानोः समप्रभम्।
अशोकमालाविततं ददर्श परमासनम्॥ ४॥

He also saw exceptionally excellent couch overlaid with gold, refulgent as fire and overhung with wreaths of Aśoka flowers. (4)

वालव्यजनहस्ताभिर्वीज्यमानं समन्ततः।
गन्धैश्च विविधैर्जुष्टं वरधूपेन धूपितम्॥ ५॥

It was being fanned on all sides by women bearing chowries in their hands, was refreshed with perfumes of various kinds and fumigated with excellent incense. (5)

परमास्तरणास्तीर्णमाविकाजिनसंवृतम्।
दामभिर्वरमाल्यानां समन्तादुपशोभितम्॥ ६॥

It was overspread with an excellent bed, upholstered with sheepskin and decked on every side with wreaths of excellent flowers. (6)

तस्मिञ्छीमूतसंकाशं प्रदीप्तोज्ज्वलकुण्डलम्।
लोहिताक्षं महाबाहुं महारजतवाससम्॥ ७॥
लोहितेनानुलिप्तांगं चन्दनेन सुगन्धिना।
संध्यारक्तमिवाकाशे तोयदं सतडिद्गुणम्॥ ८॥
वृतमाभरणैर्दिव्यैः सुरूपं कामरूपिणम्।
सवृक्षवनगुल्माढ्यं प्रसुप्तमिव मन्दरम्॥ ९॥
क्रीडित्वोपरतं रात्रौ वराभरणभूषितम्।
प्रियं राक्षसकन्यानां राक्षसानां सुखावहम्॥ १०॥
पीत्वाप्युपरतं चापि ददर्श स महाकपिः।
भास्वरे शयने वीरं प्रसुप्तं राक्षसाधिपम्॥ ११॥

Hanumān, the great monkey, saw the gallant and mighty-armed Rāvaṇa, the suzerain lord of ogres, of a comely exterior with reddened eyes, and closely resembling a cloud in complexion, who was adorned with bright and flashing earrings and clad in robes of golden texture, was smeared all over with fragrant red sandal-paste presented the appearance of a cloud reddened at sunset and illumined with flashes of lightning in the sky, who was adorned with celestial ornaments and was able to change his form at will and who with his twenty arms etc., looked like Mount Mandāra covered with clusters of trees and rich in shrubs; and lying fast asleep, who had retired after dalliance at night and was decked with excellent jewels, was beloved of Rākṣasa (ogre) maids and the delight of ogres and, having drunk to his fill, was lying fast asleep on that magnificent couch. (7—11)

निःश्वसन्तं यथा नागं रावणं वानरोत्तमः।
आसाद्य परमोद्विग्नः सोपासर्पत् सुभीतवत्॥ १२॥

Extremely disgusted at the sight of that sinful monster on approaching Rāvaṇa, who was snoring like an elephant, Hanumān, the foremost of monkeys, shrank back out of repulsion. (12)

अथारोहणमासाद्य वेदिकान्तरमाश्रितः।
क्षीबं राक्षसशार्दूलं प्रेक्षते स्म महाकपिः॥ १३॥

Then, going down the stairway and stationed on a landing of the stairway at some distance from the dais on which Rāvaṇa lay, the mighty Hanumān began to look intently on the drunken Rāvaṇa, a tiger among the ogres. (13)

शुशुभे राक्षसेन्द्रस्य स्वपतः शयनं शुभम्।
गन्धहस्तिनि संविष्टे यथा प्रस्रवणं महत्॥ १४॥

As Rāvaṇa, the ruler of ogres, lay sleeping, the magnificent couch on which he lay looked like the lofty Praśravana, a mountain with a scent-elephant* (an elephant of the best kind, whose scent alone drives away hostile elephants) lying on it. (14)

काञ्चनांगदसंनद्धौ ददर्श स महात्मनः।
विक्षिप्तौ राक्षसेन्द्रस्य भुजाविन्द्रध्वजोपमौ॥ १५॥
ऐरावतविषाणाग्रैरापीडनकृतव्रणौ।
वज्रोल्लिखितपीनांसौ विष्णुचक्रपरिक्षतौ॥ १६॥
पीनौ समसुजातांसौ संगतौ बलसंयुतौ।
सुलक्षणनखांगुष्ठौ स्वंगुलीयकलक्षितौ॥ १७॥
संहतौ परिघाकारौ वृत्तौ करिकरोपमौ।
विक्षिप्तौ शयने शुभ्रे पञ्चशीर्षाविवोरगौ॥ १८॥

* यस्य गन्धं समाघ्राय उत्तिष्ठन्ति प्रतिद्विपाः। स वै गन्धगजो नाम नृपतेर्विजयावहः॥

शशक्षतजकल्पेन सुशीतेन सुगन्धिना।
चन्दनेन परार्घ्येन स्वनुलिप्तौ स्वलंकृतौ॥ १९॥
उत्तमस्त्रीविमृदितौ गन्धोत्तमनिषेवितौ।
यक्षपन्नगगन्धर्वदेवदानवराविणौ ॥ २०॥

He also observed the two outstretched arms of the gigantic lord of ogres, which were adorned with armlets of gold and resembled a pair of flags raised in honour of Indra (on the 12th day of the bright half of Bhādrapada); which bore scars of wounds sustained in combat with the ends of the tusks of Airāvata, the carrier of Indra, nay, whose fleshy shoulders had been lacerated by the thunderbolt of Indra and which had been injured by the discus of Lord Viṣṇu; which were fleshy and culminated in uniform and well-formed shoulders, were tough-jointed and powerful, bore auspicious marks on their nails and thumbs and were characterized by shapely fingers and palms; which were compact and rounded, resembled a pair of iron clubs and were shaped like the tapering proboscis of an elephant and which, while outstretched on the white bed, looked like a pair of five-hooded serpents; which had been artistically smeared with exceptionally excellent, very cool and fragrant sandal-paste of the colour of a hare's blood and profusely adorned; which were strenuously kneaded by belles and had been anointed with excellent perfumes and which made Yakṣas, Nāgas, Gandharvas, gods and demons cry in terror when they dared to oppose him. (15—20)

ददर्श स कपिस्तस्य बाहू शयनसंस्थितौ।
मन्दरस्यान्तरे सुप्तौ महाही रुषिताविव॥ २१॥

Hanumān gazed on his two arms placed on the couch as though they were two large angry serpents lying asleep in a cave of Mount Mandāra (21)

ताभ्यां स परिपूर्णाभ्यामुभाभ्यां राक्षसेश्वरः।
शुशुभेऽचलसंकाशः शृंगाभ्यामिव मन्दरः॥ २२॥

With both those fully developed arms, Rāvaṇa, the lord of ogres, who closely resembled a mountain, looked charming like Mount Mandāra with two* peaks. (22)

चूतपुंनागसुरभिर्बकुलोत्तमसंयुतः ।
मृष्टान्नरससंयुक्तः पानगन्धपुरःसरः॥ २३॥
तस्य राक्षसराजस्य निश्चक्राम महामुखात्।
शयानस्य विनिःश्वासः पूरयन्निव तद् गृहम्॥ २४॥

Pervading, as it were, the whole of that chamber, issued from the huge mouth of the aforesaid ruler of ogres, even as he lay asleep, breaths carrying the fragrance of the mango and the nutmeg and united with the odour of excellent Bakula flowers, nay, scented with the fragrance of excellent dishes and preceded by the odour of drinks. (23-24)

मुक्तामणिविचित्रेण काञ्चनेन विराजिता।
मुकुटेनापवृत्तेन कुण्डलोज्ज्वलिताननम्॥ २५॥
रक्तचन्दनदिग्धेन तथा हारेण शोभिना।
पीनायतविशालेन वक्षसाभिविराजिता॥ २६॥
पाण्डुरेणापविद्धेन क्षौमेण क्षतजेक्षणम्।
महार्हेण सुसंवीतं पीतेनोत्तरवाससा॥ २७॥
माषराशिप्रतीकाशं निःश्वसन्तं भुजंगवत्।
गांगे महति तोयान्ते प्रसुप्तमिव कुञ्जरम्॥ २८॥
चतुर्भिः काञ्चनैर्दीपैर्दीप्यमानं चतुर्दिशम्।
प्रकाशीकृतसर्वांगं मेघं विद्युद्गणैरिव॥ २९॥
पादमूलगताश्चापि ददर्श सुमहात्मनः।
पत्नीः स प्रियभार्यस्य तस्य रक्षःपतेर्गृहे॥ ३०॥

In the palace of that gigantic lord of ogres, the lover of his wives, Hanumān saw Rāvaṇa, whose face was lit up with earrings and who was adorned with a diadem of gold, which was rendered picturesque by pearls and was shining brightly though it had receded a bit from its position; who was

* In these verses Rāvaṇa has been spoken of as having only one head and two arms. This shows that in ordinary circumstances he was endowed with only one head and two arms and that in conflicts only he voluntarily assumed as many as ten heads and twenty-arms.

distinguished by his fleshy, large and broad chest, which was smeared with red sandal-paste and shone brightly with a charming string of pearls: who had blood-red eyes and was covered below the loins with a white silken loin-cloth, which had been dislodged from its position, and was properly covered with a costly yellow upper garment; who resembled a heap of black beans, was hissing like a serpent and looked like an elephant lying fast asleep in a large stream of the holy Gaṅgā; who was being illumined on all the four sides by four lights set on golden pillars and accordingly had all his limbs lit up even as a cloud is irradiated by flashes of lightning—and also looked on his wives lying close by his feet. (25—30)

शशिप्रकाशवदना वरकुण्डलभूषणाः।
अम्लानमाल्याभरणा ददर्श हरियूथपः॥ ३१॥

Hanumān, a leader of monkey hordes, found them with their faces resplendent as the moon, nay, adorned with excellent earrings and graced with unwithered celestial garlands. (31)

नृत्यवादित्रकुशला राक्षसेन्द्रभुजाङ्कगाः।
वराभरणधारिण्यो निषण्णा ददृशे कपिः॥ ३२॥

Hanumān saw lying there women who were skilled in dancing and playing on musical instruments, nay, who found a place in the arms and lap of Rāvaṇa, the ruler of ogres, and who wore excellent jewels. (32)

वज्रवैदूर्यगर्भाणि श्रवणान्तेषु योषिताम्।
ददर्श तापनीयानि कुण्डलान्यंगदानि च॥ ३३॥

He beheld on the lobes of the ears of those women earrings of gold set with diamonds and cat's-eye gems, as well as armlets about their arms. (33)

तासां चन्द्रोपमैर्वक्त्रैः शुभैर्ललितकुण्डलैः।
विरराज विमानं तन्नभस्तारागणैरिव॥ ३४॥

That chamber, which was shaped like an aerial car, shone brightly with their faces, bright as the moon and graced with lovely earrings, even as the firmament with hosts of stars. (34)

मदव्यायामखिन्नास्ता राक्षसेन्द्रस्य योषितः।
तेषु तेष्ववकाशेषु प्रसुप्तास्तनुमध्यमाः॥ ३५॥

Languid with intoxication and amorous dalliance, the aforesaid consorts of Rāvaṇa with slender waists had fallen asleep during the varying spells of respite. (35)

अंगहारैस्तथैवान्या कोमलैर्नृत्यशालिनी।
विन्यस्तशुभसर्वांगी प्रसुप्ता वरवर्णिनी॥ ३६॥

Though fast asleep, a certain woman with an excellent complexion, all of whose limbs had been specially endowed with beauty, likewise appeared graceful in a dancing mood (due to habit) with delicate motions of her limbs. (36)

काचिद् वीणां परिष्वज्य प्रसुप्ता सम्प्रकाशते।
महानदीप्रकीर्णेव नलिनी पोतमाश्रिता॥ ३७॥

Fallen fast asleep hugging her vina of six strings, another woman looked exceptionally charming like a lotus plant, thrown about in a large river, having clung to a boat. (37)

अन्या कक्षगतेनैव मड्डुकेनासितेक्षणा।
प्रसुप्ता भामिनी भाति बालपुत्रेव वत्सला॥ ३८॥

Another dark-eyed lovely woman, who had lain fast asleep with a Madduka (a kind of small drum) placed in one of her arm-pits looked like a loving matron with her infant in her lap. (38)

पटहं चारुसर्वांगी न्यस्य शेते शुभस्तनी।
चिरस्य रमणं लब्ध्वा परिष्वज्येव कामिनी॥ ३९॥

Another woman with lovely breasts and graceful of every limb lay hugging a tambourine as though a passionate woman lay embracing her lover on securing him after a long time. (39)

काचिद् वीणां परिष्वज्य सुप्ता कमललोचना।
वरं प्रियतमं गृह्य सकामेव हि कामिनी॥ ४०॥

Yet another woman with lotus-like eyes lay asleep pressing a vina of six strings to

her bosom as though a passionate woman lay clasping her most beloved husband with passion. (40)

विपञ्चीं परिगृह्यान्या नियता नृत्यशालिनी।
निद्रावशमनुप्राप्ता सहकान्तेव भामिनी॥ ४१॥

Another self-possessed lovely woman, who looked graceful in a dancing mood, had fallen asleep clasping a vina with seven strings as though she lay with her beloved. (41)

अन्या कनकसंकाशैर्मृदुपीनैर्मनोरमैः।
मृदंगं परिविद्ध्यांगैः प्रसुप्ता मत्तलोचना॥ ४२॥

Another woman with intoxicated eyes lay fast asleep pressing a wooden tomtom to her bosom with her golden, soft, fleshy and soul-ravishing limbs. (42)

भुजपाशान्तरस्थेन कक्षगेन कृशोदरी।
पणवेन सहानिन्द्या सुप्ता मदकृतश्रमा॥ ४३॥

Another woman with a slender waist and irreproachable in point of beauty, who had been worn out through drunkenness, was lying asleep with a tabor pressed to her bosom (lit., the space between the two arms) and inserted in one of her arm-pits. (43)

डिण्डिमं परिगृह्यान्या तथैवासक्तडिण्डिमा।
प्रसुप्ता तरुणं वत्समुपगुह्येव भामिनी॥ ४४॥

Another lovely woman lay fast asleep hugging a drum and with another drum slung likewise on her back as though she lay embracing her young husband as also her child. (44)

काचिदाडम्बरं नारी भुजसम्भोगपीडितम्।
कृत्वा कमलपत्राक्षी प्रसुप्ता मदमोहिता॥ ४५॥

Another woman with eyes resembling the petals of a lotus and infatuated through inebriety lay fast asleep pressing an Āḍambara (a kind of musical instrument) in the compass of her arms. (45)

कलशीमपविद्ध्यान्या प्रसुप्ता भाति भामिनी।
वसन्ते पुष्पशबला मालेव परिमार्जिता॥ ४६॥

Lying fast asleep having unconsciously upturned a jug of water (and getting wetted thereby), another lovely woman, lay like a wreath of varied flowers sprinkled with water in spring to keep it green. (46)

पाणिभ्यां च कुचौ काचित् सुवर्णकलशोपमौ।
उपगुह्याबला सुप्ता निद्राबलपराजिता॥ ४७॥

Overcome by pressure of sleep, still another woman lay asleep pressing with her hands her breasts resembling two golden pitchers. (47)

अन्या कमलपत्राक्षी पूर्णेन्दुसदृशानना।
अन्यामालिंग्य सुश्रोणीं प्रसुप्ता मदविह्वला॥ ४८॥

Overpowered by drunkenness, a woman with eyes resembling the petals of a lotus and a face resembling the full moon lay fast asleep embracing another woman of lovely hips. (48)

आतोद्यानि विचित्राणि परिष्वज्य वरस्त्रियः।
निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकानिव॥ ४९॥

Hugging musical instruments of various kinds and pressing them with their breasts as passionate women embrace their lovers, a number of belles could be seen lying there. (49)

तासामेकान्तविन्यस्ते शयानां शयने शुभे।
ददर्श रूपसम्पन्नामथ तां स कपिः स्त्रियम्॥ ५०॥
मुक्तामणिसमायुक्तैर्भूषणैः सुविभूषिताम्।
विभूषयन्तीमिव च स्वश्रिया भवनोत्तमम्॥ ५१॥
गौरीं कनकवर्णाभामिष्टामन्तःपुरेश्वरीम्।
कपिर्मन्दोदरीं तत्र शयानां चारुरूपिणीम्॥ ५२॥
स तां दृष्ट्वा महाबाहुर्भूषितां मारुतात्मजः।
तर्कयामास सीतेति रूपयौवनसम्पदा।
हर्षेण महता युक्तो ननन्द हरियूथपः॥ ५३॥

Hanumān, then saw, lying asleep there on a magnificent couch set apart from those of the aforesaid women, a celebrated fair-complexioned lady, shedding a golden lustre, Mandodarī by name, beloved of Rāvaṇa and the mistress of the women of the gynaeceum, who was rich in comeliness and endowed with a charming exterior, nay,

who was profusely adorned with ornaments set with pearls and gems and who was illumining the excellent edifice with her splendour, as it were. Seeing her lying adorned and endowed with wealth of beauty and exuberance of youth, the mighty-armed Hanumān, sprung from the loins of the wind-god, inferred her to be Sītā; filled with great delight, that leader of monkey hordes felt transported with joy. (50—53)

आस्फोटयामास चुचुम्ब पुच्छं
ननन्द चिक्रीड जगौ जगाम।
स्तम्भानरोहन्निपपात भूमौ
निदर्शयन् स्वां प्रकृतिं कपीनाम्॥ ५४॥

Demonstrating his simian nature, he clapped his arms and kissed his tail, rejoiced, frolicked, sang and paced, climbed up the pillars and dropped back on the ground. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Banishing by recourse to reason the thought that the lady whom he had seen was Sītā, Hanumān searches for Sītā once more in the gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience

अवधूय च तां बुद्धिं बभूवावस्थितस्तदा।
जगाम चापरां चिन्तां सीतां प्रति महाकपिः॥ १॥

Having dismissed that thought, Hanuman, the great monkey, became normal again. Then he indulged in further reflection concerning Sītā as follows : (1)

न रामेण वियुक्ता सा स्वप्तुमर्हति भामिनी।
न भोक्तुं नाप्यलंकर्तुं न पानमुपसेवितुम्॥ २॥

"Separated from Rāma, the foresaid belle should not be able to sleep, nor to eat, nor again to adorn herself, much less to enjoy drink. (2)

नान्यं नरमुपस्थातुं सुराणामपि चेश्वरम्।
न हि रामसमः कश्चिद् विद्यते त्रिदशेष्वपि॥ ३॥

"Nor would she consort with another male, be he the lord of celestials himself; for there is none equal to Śrī Rāma even among the gods (who have only three stages in life, viz., childhood, adolescence and youth, the fourth, viz., old age, being absent in them)." (3)

अन्येयमिति निश्चित्य भूयस्तत्र चचार सः।
पानभूमौ हरिश्रेष्ठः सीतासंदर्शनोत्सुकः॥ ४॥

Concluding that she must be someone other than Sītā, Hanumān, the foremost of monkeys, began to move about in the banquet hall once more, keen as he was to discover Sītā. (4)

क्रीडितेनापराः क्लान्ता गीतेन च तथापराः।
नृत्येन चापराः क्लान्ताः पानविप्रहतास्तथा॥ ५॥

Some had been worn out through gambling, while others had likewise got fatigued through singing. Still others had

been exhausted through dancing while others had been overpowered by drink. (5)

मुरजेषु मृदंगेषु चेलिकासु च संस्थिताः।
तथाऽऽस्तरणमुख्येषु संविष्टाश्चापराः स्त्रियः॥ ६॥

Nay, some had reclined on tabors, wooden tomtoms and Celikas (a kind of musical instrument); while other women had likewise lain asleep on excellent beds. (6)

अंगनानां सहस्रेण भूषितेन विभूषणैः।
रूपसंलापशीलेन युक्तगीतार्थभाषिणा॥ ७॥
देशकालाभियुक्तेन युक्तवाक्याभिधायिना।
रताधिकेन संयुक्तां ददर्श हरियूथपः॥ ८॥

Hanumān, a commander of monkey hordes, saw the banquet hall full of thousands of belles adorned with excellent jewels, who indulged in talking of one another's charms and discussing the apposite meaning of songs, were skilled in discerning time and place and capable of using appropriate expressions and excessively addicted to pleasure. (7-8)

अन्यत्रापि वरस्त्रीणां रूपसंलापशायिनाम्।
सहस्रं युवतीनां तु प्रसुप्तं स ददर्श ह॥ ९॥

Elsewhere too he actually saw lying fast asleep thousands of young belles who were wont to lie down talking of one another's charms: so the tradition goes. (9)

देशकालाभियुक्तं तु युक्तवाक्याभिधायि तत्।
रताविरतसंसुप्तं ददर्श हरियूथपः॥ १०॥

Hanumān, a leader of monkey hordes, found these latter capable of discerning what was called for at a particular time and place and wont to use proper expression and lying fast asleep after ceaselessly indulging in sexual delights. (10)

तासां मध्ये महाबाहुः शुशुभे राक्षसेश्वरः।
गोष्ठे महति मुख्यानां गवां मध्ये यथा वृषः॥ ११॥

In their midst the mighty-armed Rāvaṇa, the lord of ogres, looked charming like a bull lying in the midst of excellent cows in a big cow-pen. (11)

स राक्षसेन्द्रः शुशुभे ताभिः परिवृतः स्वयम्।
करेणुभिर्यथारण्ये परिकीर्णो महाद्विपः॥ १२॥

Surrounded by them, the aforesaid lord of ogres himself looked charming like a lordly elephant encircled by female elephants in a forest. (12)

सर्वकामैरुपेतां च पानभूमिं महात्मनः।
ददर्श कपिशार्दूलस्तस्य रक्षःपतेर्गृहे॥ १३॥

Hanumān, a tiger among monkeys, once more ransacked the banquet hall in the palace of the aforesaid lord of ogres of gigantic proportions, which was furnished with all desired objects. (13)

मृगाणां महिषाणां च वराहाणां च भागशः।
तत्र न्यस्तानि मांसानि पानभूमौ ददर्श सः॥ १४॥

He saw the meats of deer and buffaloes as well as of boars separately arranged in that banquet hall. (14)

रौक्मेषु च विशालेषु भाजनेष्वप्यभक्षितान्।
ददर्श कपिशार्दूलो मयूरान् कुक्कुटांस्तथा॥ १५॥

Hanumān further beheld placed in big vessels of gold the meats of peacocks and fowl, that had not yet been tasted by anyone. (15)

वराहवाध्रीणसकान् दधिसौवर्चलायुतान्।
शल्यान् मृगमयूरांश्च हनुमानन्ववैक्षत॥ १६॥
कृकलान् विविधांश्छागान् शशकानर्धभक्षितान्।
महिषानेकशल्यांश्च मेषांश्च कृतनिष्ठितान्॥ १७॥
लेह्यानुच्चावचान् पेयान् भोज्यान्युच्चावचानि च।
तथाम्ललवणोत्तंसैर्विविधै रागखाण्डवैः॥ १८॥

Hanumān also perceived there the meats of boars, rhinoceroses, porcupines, deer and peacocks preserved in curds and Sochal salt, as also the meats of birds known by the name of Kṛkala, goats of various kinds, hares, half-consumed buffaloes, also Ekaśalyas (a kind of fish), and the dressed meat of rams as well as chutneys and drinks of various kinds as also dishes of different kinds that could be

easily gulped, along with Rāgas* and Khāṇḍavas of every description seasoned with sour and salty sauces. (16—18)

महानूपुरकेयूरैरपविद्धैर्महाधनैः ।
पानभाजनविक्षिप्तैः फलैश्च विविधैरपि ॥ १९ ॥
कृतपुष्पोपहारा भूरधिकां पुष्यति श्रियम्।
तत्र तत्र च विन्यस्तैः सुश्लिष्टशयनासनैः ॥ २० ॥
पानभूमिर्विना वह्निं प्रदीप्तेवोपलक्ष्यते।
बहुप्रकारैर्विविधैर्वरसंस्कारसंस्कृतैः ॥ २१ ॥
मांसैः कुशलसंयुक्तैः पानभूमिगतैः पृथक्।
दिव्याः प्रसन्ना विविधाः सुराः कृतसुरा अपि ॥ २२ ॥
शर्करासवमाध्वीकाः पुष्पासवफलासवाः।
वासचूर्णैश्च विविधैर्मृष्टास्तैस्तैः पृथक् पृथक् ॥ २३ ॥

With large anklets and armlets of great value thrown away and drinking vessels scattered about, as also with fruits of various kinds scattered here and there, the floor of the banquet hall, on which flowers had been offered to gods, spread its charm profusely. Nay, with couches and seats set of gold and precious stones arranged in order at various places close to one another appeared inflamed, as it were, even without fire. Transparent beverages of various kinds that had trickled down from Kadamba and other trees as well as artificial liquors lying separately on the floor of the banquet hall alongside meats of various kinds and different tastes, dressed by expert cooks and flavoured with diverse excellent ingredients, as also beverages distilled from sugar, honey, flowers and fruits (such as vine and date-palms) and impregnated with aromatic powders of various kinds separately were seen by Hanumān. (19—23)

संतता शुशुभे भूमिर्माल्यैश्च बहुसंस्थितैः।
हिरण्मयैश्च कलशैर्भाजनैः स्फाटिकैरपि ॥ २४ ॥
जाम्बूनदमयैश्चान्यैः करकैरभिसंवृता।
राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ॥ २५ ॥
पानश्रेष्ठां तथा भूमिं कपिस्तत्र ददर्श सः।
सोऽपश्यच्छातकुम्भानि सीधोर्मणिमयानि च ॥ २६ ॥
तानि तानि च पूर्णानि भाजनानि महाकपिः।
क्वचिदर्धावशेषाणि क्वचित् पीतान्यशेषतः ॥ २७ ॥
क्वचिन्नैव प्रपीतानि पानानि स ददर्श ह।
क्वचिद् भक्ष्यांश्च विविधान् क्वचित् पानानि भागशः ॥ २८ ॥
क्वचिदर्धावशेषाणि पश्यन् वै विचचार ह।
शयनान्यत्र नारीणां शून्यानि बहुधा पुनः।
परस्परं समाश्लिष्य काश्चित् सुप्ता वरांगनाः ॥ २९ ॥

Strewn with flowers collected at various places and covered with pitchers of gold, also vessels of crystal and pots of gold and other substances with two outlets, the floor of the banquet hall looked charming. Hanumān likewise saw the floor of that hall with excellent beverages collected in pitchers of silver as well as of gold. Hanumān also beheld different vessels of gold as well as of gems, full of wine. Here he saw wine jars which were half-full, and there he saw them wholly drained; while elsewhere he found them quite full: so the tradition goes. Hanumān, they say, roamed about beholding at one place foods of various kinds requiring mastication and beverages kept separately elsewhere; and drinks half exhausted at a third place. Here the beds of many women were lying unoccupied, while elsewhere some belles lay asleep embracing one another. (24—29)

काचिच्च वस्त्रमन्यस्या अपहृत्योपगुह्य च।
उपगम्याबला सुप्ता निद्राबलपराजिता ॥ ३० ॥

Moving to the bed of another, snatching away her covering and wrapping herself in it, a certain woman, who had been overpowered by pressure of slumber, lay asleep embracing her. (30)

तासामुच्छ्वासवातेन वस्त्रं माल्यं च गात्रजम्।
नात्यर्थं स्पन्दते चित्रं प्राप्य मन्दमिवानिलम् ॥ ३१ ॥

* The juice of grapes and pomegranates sweetened with sugarcandy, honey etc., is known by the name of Rāga in the fluid state and is called Khāṇḍava when thickened—

सितामध्वादिमधुरो द्राक्षादाडिमयो रसः। विरलश्चेत्कृतो रागः सान्द्रश्चेत् खाण्डवः स्मृतः॥

Due to their outgoing breaths the excellent covering and garland on their body shook gently as on facing a gentle breeze. (31)

चन्दनस्य च शीतस्य सीधोर्मधुरसस्य च।
विविधस्य च माल्यस्य पुष्पस्य विविधस्य च॥ ३२॥
बहुधा मारुतस्तस्य गन्धं विविधमुद्वहन्।
स्नानानां चन्दनानां च धूपानां चैव मूर्च्छितः॥ ३३॥
प्रववौ सुरभिर्गन्धो विमाने पुष्पके तदा।
श्यामावदातास्तत्रान्याः काश्चित् कृष्णा वरांगनाः॥ ३४॥
काश्चित् काञ्चनवर्णाभ्यः प्रमदा राक्षसालये।
तासां निद्रावशत्वाच्च मदनेन विमूर्च्छितम्॥ ३५॥
पद्मिनीनां प्रसुप्तानां रूपमासीद् यथैव हि।
एवं सर्वमशेषेण रावणान्तःपुरं कपिः।
ददर्श स महातेजा न ददर्श च जानकीम्॥ ३६॥

Nay, wafting the varied scent of cool sandal-paste, sweet-tasting wine as well as of the diverse floral wreaths and various flowers as also of sandal-paste fit to be used for bath and of incenses burning in that edifice, the wind blew hard in many ways at that time and its fragrance spread over the aerial car, Puṣpaka, standing outside. In the abode of that ogre, Rāvaṇa, some belles were of a dark-brown complexion, while others were fair-complexioned. Some were dark-complexioned, while other young women were of a golden complexion. Withered partly due to the influence of sleep and partly due to excessive indulgence in sexual delights, the elegance of those women precisely resembled the grace of closed lotus flower indeed. In this way Hanumān, the exceptionally glorious monkey, thoroughly searched the entire gynaeceum of Rāvaṇa, but he did not find Sītā, Janaka's daughter. (32—36)

निरीक्षमाणश्च ततस्ताः स्त्रियः स महाकपिः।
जगाम महतीं शंकां धर्मसाध्वसशंकितः॥ ३७॥

While gazing on those women, that great Hanumān fell a victim to grave misgiving, seized as he was with apprehension regarding the infringement of the moral code on his part. (37)

परदारावरोधस्य प्रसुप्तस्य निरीक्षणम्।
इदं खलु ममात्यर्थं धर्मलोपं करिष्यति॥ ३८॥

He said to himself : 'Gazing on a group of others' wives lying fast asleep and, therefore, deshabille, is not good. Indeed it will utterly neutralize my virtue. (38)

न हि मे परदाराणां दृष्टिर्विषयवर्तिनी।
अयं चात्र मया दृष्टः परदारपरिग्रहः॥ ३९॥

'My gaze never fell on the wives of others heretofore. Nay, this fellow Rāvaṇa, who had taken the consorts of others to wife, has also been seen by me, which in itself is sinful.' (39)

तस्य प्रादुरभूच्चिन्ता पुनरन्या मनस्विनः।
निश्चितैकान्तचित्तस्य कार्यनिश्चयदर्शिनी॥ ४०॥

Another thought then cropped up in the mind of the high-minded Hanumān, whose mind was definitely devoted to a single purpose—a thought which showed to him the way of determining his duty. (40)

कामं दृष्टा मया सर्वा विश्वस्ता रावणस्त्रियः।
न तु मे मनसा किंचिद् वैकृत्यमुपपद्यते॥ ४१॥

He said to himself : 'True, all the consorts of Rāvaṇa were seen by me lying unsuspicious of my presence; yet no foulness of purpose entered my mind. (41)

मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने।
शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम्॥ ४२॥

'The mind is undoubtedly instrumental in impelling all the sense-organs to good and evil actions; and that mind of mine is firmly established in righteousness. (42)

नान्यत्र हि मया शक्या वैदेही परिमार्गितुम्।
स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे॥ ४३॥

'Surely Sītā, a princess of the Videha territory, could not be searched for by me anywhere else; for when search has to be carried out thoroughly, women are always looked for in the midst of women. (43)

यस्य सत्त्वस्य या योनिस्तस्यां तत् परिमार्गते।
न शक्यं प्रमदा नष्टा मृगीषु परिमार्गितुम्॥ ४४॥

'One looks for a being amongst the variety which comprises it. A lost woman could not be sought for among the deer. (44)

तदिदं मार्गितं तावच्छुद्धेन मनसा मया।
रावणान्तःपुरं सर्वं दृश्यते न च जानकी॥ ४५॥

'Therefore, with a pure mind only has this entire gynaeceum of Rāvaṇa been ransacked by me; Janaka's daughter, however, is not to be seen.' (45)

देवगन्धर्वकन्याश्च नागकन्याश्च वीर्यवान्।
अवेक्षमाणो हनुमान् नैवापश्यत जानकीम्॥ ४६॥

Even while gazing on the daughters of gods, Gandharvas and Nāgas, the powerful Hanumān did not behold Janaka's daughter at all. (46)

तामपश्यन् कपिस्तत्र पश्यंश्चान्या वरस्त्रियः।
अपक्रम्य तदा वीरः प्रस्थातुमुपचक्रमे॥ ४७॥

Not finding Sītā there while seeing other belles, and slipping away from that place, the hero Hanumān then prepared to leave for another place. (47)

स भूयः सर्वतः श्रीमान् मारुतिर्यत्नमाश्रितः।
आपानभूमिमुत्सृज्य तां विचेतुं प्रचक्रमे॥ ४८॥

Leaving the place of carousing, that glorious son of the wind-god began once more to search for Sītā on all sides with assiduity. (48)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Having failed to discover Sītā even after searching for her in the picture gallery and other places, Hanumān suspects that she might have been disposed of by Rāvaṇa and, thus meeting with frustration, falls into the quagmire of despair. On second thought, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again

स तस्य मध्ये भवनस्य संस्थितो
लतागृहांश्चित्रगृहान् निशागृहान्।
जगाम सीतां प्रतिदर्शनोत्सुको
न चैव तां पश्यति चारुदर्शनाम्॥ १॥

Remaining stationed within the four walls of that palace, Hanumān, who was keen to discover Sītā, visited the arbours, picture galleries and dormitories, but did not perceive that lady of charming looks. (1)

स चिन्तयामास ततो महाकपिः
प्रियामपश्यन् रघुनन्दनस्य ताम्।
ध्रुवं न सीता ध्रियते यथा न मे
विचिन्वतो दर्शनमेति मैथिली॥ २॥

Not finding that beloved consort of Śrī Rāma (the delight of the Raghus), that great monkey, Hanumān, thereupon reflected as follows : 'Undoubtedly Sītā does not survive, in that the princess of Mithilā does not meet

my eye even though I continue to look for her. (2)

सा राक्षसानां प्रवरेण जानकी
स्वशीलसंरक्षणतत्परा सती।
अनेन नूनं प्रति दुष्टकर्मणा
हता भवेदार्यपथे परे स्थिता॥ ३॥

'That virtuous lady, Sītā, Janaka's daughter, who was intent on scrupulously guarding her chastity and adhered to the exalted path of noble women, has surely been disposed of by this foremost leader of the ogres, who has perpetrated most wicked deeds. (3)

विरूपरूपा विकृता विवर्चसो
महानना दीर्घविरूपदर्शनाः।
समीक्ष्य ता राक्षसराजयोषितो
भयाद् विनष्टा जनकेश्वरात्मजा॥ ४॥

'Or, the daughter of the lord of the Janakas perished from fear on seeing those servant-maids of Rāvaṇa (the ruler of ogres) of hideous looks, monstrous faces and large ugly eyes, deformed and lustreless. (4)

सीतामदृष्ट्वा ह्यनवाप्य पौरुषं
विहृत्य कालं सह वानरैश्चिरम्।
न मेऽस्ति सुग्रीवसमीपगा गतिः
सुतीक्ष्णदण्डो बलवांश्च वानरः॥ ५॥

'Now that I have not been able to discover Sītā and win the prize of my valour and have diverted myself for a long time in the company of monkeys, there is no longer any possibility of my reaching the presence of Sugrīva; for the aforesaid monkey King is mighty and metes out most severe punishment. (5)

दृष्टमन्तःपुरं सर्वं दृष्टा रावणयोषितः।
न सीता दृश्यते साध्वी वृथा जातो मम श्रमः॥ ६॥

'The entire gynaeceum has been explored, all the womenfolk of Rāvaṇa have also been seen; the virtuous Sītā, however, is not to be seen and my exertion has proved of no avail. (6)

किं नु मां वानराः सर्वे गतं वक्ष्यन्ति संगताः।
गत्वा तत्र त्वया वीर किं कृतं तद् वदस्व नः॥ ७॥

'What, I wonder, will all the monkeys come together say to me when I have gone to them? They will say, "Going there, what did you accomplish, O gallant one? Please make it known to us." (7)

अदृष्ट्वा किं प्रवक्ष्यामि तामहं जनकात्मजाम्।
ध्रुवं प्रायमुपासिष्ये कालस्य व्यतिवर्तने॥ ८॥

'Not having seen the celebrated daughter of Janaka, what reply shall I give? The time-limit fixed by Sugrīva having been exceeded, I shall surely await death by abstaining from food and drink. (8)

किं वा वक्ष्यति वृद्धश्च जाम्बवानंगदश्च सः।
गतं पारं समुद्रस्य वानराश्च समागताः॥ ९॥

'What, again, will the aged Jāmbavān and the celebrated Prince Aṅgada as well as the assembled monkeys say to me when I reach the other end of the sea? (9)

अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम्।
भूयस्तत्र विचेष्यामि न यत्र विचयः कृतः॥ १०॥

'Indefatigability is the root of prosperity; indefatigability constitutes supreme happiness. I shall, therefore, resume my search for Sītā in those places where no search has so far been conducted by me. (10)

अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः।
करोति सफलं जन्तोः कर्म यच्च करोति सः॥ ११॥

'Indeed indefatigability constantly impels one to pursue all objects. Nay, it rewards with success the action of a living being, who performs it. (11)

तस्मादनिर्वेदकरं यत्नं चेष्टेऽहमुत्तमम्।
अदृष्टांश्च विचेष्यामि देशान् रावणपालितान्॥ १२॥

'I shall, therefore, put forth supreme effort which may restore self-reliance, and shall explore the unexplored regions protected by Rāvaṇa. (12)

आपानशाला विचितास्तथा पुष्पगृहाणि च।
चित्रशालाश्च विचिता भूयः क्रीडागृहाणि च॥ १३॥
निष्कुटान्तररथ्याश्च विमानानि च सर्वशः।
इति संचिन्त्य भूयोऽपि विचेतुमुपचक्रमे॥ १४॥

भूमीगृहांश्चैत्यगृहान् गृहातिगृहकानपि।
उत्पतन् निपतंश्चापि तिष्ठन् गच्छन् पुनः क्वचित्॥ १५॥
अपवृण्वंश्च द्वाराणि कपाटान्यवघट्टयन्।
प्रविशन् निष्पतंश्चापि प्रपतन्नुत्पतन्निव॥ १६॥
सर्वमप्यवकाशं स विचचार महाकपिः।
चतुरंगुलमात्रोऽपि नावकाशः स विद्यते।
रावणान्तःपुरे तस्मिन् यं कपिर्न जगाम सः॥ १७॥

'Banquet halls have already been explored by me and, even so, gardens. Picture-galleries have also been ransacked by me and pleasure houses, too; even so, the alleys of gardens attached to houses and also all seven-storeyed buildings.' Reflecting thus, Hanumān further began to explore basements, sheds on cross-roads and also pleasure-houses built beyond residential houses but not far from them. Springing up and down at one place, also tarrying awhile at another and then departing, nay, opening doors and closing them, making good his entry and coming out, descending and going up, that great monkey, Hanumān, ranged through all space, till not even the space of four fingers was left in the aforesaid gynaeceum of Rāvaṇa, which that monkey did not cover. (13—17)

प्राकारान्तरवीथ्यश्च वेदिकाश्चैत्यसंश्रयाः।
श्वभ्राश्च पुष्करिण्यश्च सर्वं तेनावलोकितम्॥ १८॥

The lanes within the defence walls, the platforms forming the base of trees on cross-roads, chasms as well as lotus ponds—everything was explored by him. (18)

राक्षस्यो विविधाकारा विरूपा विकृतास्तथा।
दृष्टा हनुमता तत्र न तु सा जनकात्मजा॥ १९॥

Ogresses of various shapes, ugly and deformed, were also seen by Hanumān there; but not the aforesaid daughter of Janaka. (19)

रूपेणाप्रतिमा लोके परा विद्याधरस्त्रियः।
दृष्टा हनुमता तत्र न तु राघवनन्दिनी॥ २०॥

Foremost Vidyādhara women, peerless in beauty, were also seen there by Hanumān, but not Sītā, the delight of Śrī Rāma. (20)

नागकन्या वरारोहाः पूर्णचन्द्रनिभाननाः।
दृष्टा हनुमता तत्र न तु सा जनकात्मजा॥ २१॥

Daughters of Nāgas of lovely limbs, whose faces shone like the full moon, were also seen by Hanumān there, but not that offspring of Janaka, Sītā. (21)

प्रमथ्य राक्षसेन्द्रेण नागकन्या बलाद्धृताः।
दृष्टा हनुमता तत्र न सा जनकनन्दिनी॥ २२॥

Daughters of Nāgas, who had been forcibly borne away by Rāvaṇa, the ruler of ogres, after handling them roughly, were also seen by Hanumān there, but not Sītā, the delight of Janaka. (22)

सोऽपश्यंस्तां महाबाहुः पश्यंश्चान्या वरस्त्रियः।
विषसाद महाबाहुर्हनूमान् मारुतात्मजः॥ २३॥

Not finding her even though gazing on other belles, the aforesaid Hanumān, son of the wind-god, of mighty arms gave way to despair. (23)

उद्योगं वानरेन्द्राणां प्लवनं सागरस्य च।
व्यर्थं वीक्ष्यानिलसुतश्चिन्तां पुनरुपागतः॥ २४॥

Finding the endeavour of the leaders of monkeys and his own leaping across the sea futile, Hanumān, the offspring of the wind-god, gave way to anxiety once more. (24)

अवतीर्य विमानाच्च हनूमान् मारुतात्मजः।
चिन्तामुपजगामाथ शोकोपहतचेतनः॥ २५॥

Nay, descending from the aerial car, Hanumān, sprung from the loins of the wind-god, now fell abrooding, his understanding having been clouded by grief. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Coming out of the aerial car, Puṣpaka, and not finding Sītā even on searching for her on all sides, Hanumān concludes her to have been killed. Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meanwhile, as he contemplates fasting till death or suicide or the killing of Rāvaṇa, he catches sight of a grove which he does not remember to have seen and before proceeding to explore it mentally invokes the succour of Ṛṣis and gods for success in his undertaking

विमानात् तु स संक्रम्य प्राकारं हरियूथपः।
हनूमान् वेगवानासीद् यथा विद्युद् घनान्तरे॥ १॥

Passing from the aerial car on to the defence wall, the agile Hanumān, a leader of monkey hordes, for his part flashed like lightning athwart a cloud. (1)

सम्परिक्रम्य हनुमान् रावणस्य निवेशनान्।
अदृष्ट्वा जानकीं सीतामब्रवीद् वचनं कपिः॥ २॥

Ranging observantly through the apartments of Rāvaṇa, but not finding Sītā, Janaka's daughter, anywhere, Hanumān spoke to himself as follows : (2)

भूयिष्ठं लोलिता लंका रामस्य चरता प्रियम्।
न हि पश्यामि वैदेहीं सीतां सर्वांगशोभनाम्॥ ३॥

'In my attempt to do what is pleasing to Śrī Rāma, Laṅkā has been explored by me many a time; yet I do not perceive Sītā, a princess of the Videha territory, who is charming of every limb. (3)

पल्वलानि तटाकानि सरांसि सरितस्तथा।
नद्योऽनूपवनान्ताश्च दुर्गाश्च धरणीधराः॥ ४॥
लोलिता वसुधा सर्वा न च पश्यामि जानकीम्।
इह सम्पातिना सीता रावणस्य निवेशने।
आख्याता गृध्रराजेन न च सा दृश्यते न किम्॥ ५॥

'Pools, ponds, lakes and streams, rivers and forest regions abounding in water as also mountains difficult of access, nay, the entire land comprised of Laṅkā has been scoured; but I do not find Sītā, Janaka's daughter. Sītā was reported by Sampātī, the ruler of vultures, to be here in the abode of Rāvaṇa; yet she is not to be seen. I wonder why she is not found. (4-5)

किं नु सीताथ वैदेही मैथिली जनकात्मजा।
उपतिष्ठेत विवशा रावणेन हृता बलात्॥ ६॥

'Forcibly borne away by Rāvaṇa, can Sītā, the offspring of King Janaka, a princess of Mithila and claiming her descent from the Videha kings, helplessly consort with him? (6)

क्षिप्रमुत्पततो मन्ये सीतामादाय रक्षसः।
बिभ्यतो रामबाणानामन्तरा पतिता भवेत्॥ ७॥

'I presume she might have dropped midway from the grasp of the ogre, Rāvaṇa, as he was flying in a hurry taking Sītā in his arms, fearing the arrows of Śrī Rāma. (7)

अथवा ह्रियमाणायाः पथि सिद्धनिषेविते।
मन्ये पतितमार्याया हृदयं प्रेक्ष्य सागरम्॥ ८॥

'Or, while she was being borne away along the path of the Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth), the very heart of the noble lady crumbled, I believe, at the sight of the sea. (8)

रावणस्योरुवेगेन भुजाभ्यां पीडितेन च।
तया मन्ये विशालाक्ष्या त्यक्तं जीवितमार्यया॥ ९॥

'Or, I think on account of the great speed assumed by Rāvaṇa and under the pressure of his arms that large-eyed noble lady yielded up her life. (9)

उपर्युपरि सा नूनं सागरं क्रमतस्तदा।
विचेष्टमाना पतिता समुद्रे जनकात्मजा॥ १०॥

'Surely, while wriggling in her attempt to extricate herself from the grip of Rāvaṇa, as he was flying over the sea, that daughter of Janaka dropped into the sea. (10)

आहो क्षुद्रेण चानेन रक्षन्ती शीलमात्मनः।
अबन्धुर्भक्षिता सीता रावणेन तपस्विनी॥ ११॥

'Or, may be, poor unbefriended Sītā was, while guarding her chastity, devoured by this mean Rāvaṇa himself. (11)

अथवा राक्षसेन्द्रस्य पत्नीभिरसितेक्षणा।
अदुष्टा दुष्टभावाभिर्भक्षिता सा भविष्यति॥ १२॥

'Or, that dark-eyed innocent lady might have been eaten up by the wives of Rāvaṇa, the ruler of ogres, who were actuated by vile motives. (12)

सम्पूर्णचन्द्रप्रतिमं पद्मपत्रनिभेक्षणम्।
रामस्य ध्यायती वक्त्रं पञ्चत्वं कृपणा गता॥ १३॥

'The pitiable lady met with her death contemplating on the countenance of Śrī Rāma, resembling the full moon, with lotus-like eyes. (13)

हा राम लक्ष्मणेत्येवं हायोध्ये चेति मैथिली।
विलप्य बहु वैदेही न्यस्तदेहा भविष्यति॥ १४॥

'Sītā, a princess of Mithilā, who claimed her descent from the Videha kings, must have cast off her body wailing a lot and crying 'O Rāma ! O Lakṣmaṇa !! O Ayodhyā !!!' (14)

अथवा निहिता मन्ये रावणस्य निवेशने।
भृशं लालप्यते बाला पञ्जरस्थेव सारिका॥ १५॥

'Or, having been lodged in the abode of Rāvaṇa, the youthful lady is repeatedly wailing like a caged minā. (15)

जनकस्य कुले जाता रामपत्नी सुमध्यमा।
कथमुत्पलपत्राक्षी रावणस्य वशं व्रजेत्॥ १६॥

'How can the slender-waisted consort of Śrī Rāma, born in the line of Janaka and having eyes resembling the petals of a lotus, submit to the will of Rāvaṇa? (16)

विनष्टा वा प्रणष्टा वा मृता वा जनकात्मजा।
रामस्य प्रियभार्यस्य न निवेदयितुं क्षमम्॥ १७॥

'But whether Sītā is living unseen anywhere or has perished by falling into the sea or has died due to her inability to bear separation from her lord, the news would not bear transmission to Śrī Rāma, who is fond of his wife. (17)

निवेद्यमाने दोषः स्याद् दोषः स्यादनिवेदने।
कथं नु खलु कर्तव्यं विषमं प्रतिभाति मे॥ १८॥

'A catastrophe in the shape of loss of Śrī Rāma's life may follow if the matter is reported to Śrī Rāma and an offence will be committed by me in the shape of disloyalty to Śrī Rāma in the event of my not reporting the matter to him. How, I wonder, should I act? Both the courses appear difficult to me.' (18)

अस्मिन्नेवंगते कार्ये प्राप्तकालं क्षमं च किम्।
भवेदिति मतिं भूयो हनुमान् प्रविचारयन्॥ १९॥

Hanumān now fell seriously on revolving once more the problem as to what would be opportune and advisable when the question as to what should be done has become so knotty. (19)

यदि सीतामदृष्ट्वाहं वानरेन्द्रपुरीमितः।
गमिष्यामि ततः को मे पुरुषार्थो भविष्यति॥ २०॥

He said to himself: 'If I return to Kiṣkindhā, the capital of the ruler of monkeys, from this place without finding out Sītā, of what avail will my exertion prove to be? (20)

ममेदं लङ्घनं व्यर्थं सागरस्य भविष्यति।
प्रवेशश्चैव लंकायां राक्षसानां च दर्शनम्॥ २१॥

'My leaping across the sea in this way, as well as my entry into Laṅkā and my survey of the ogres will come to nought. (21)

किं वा वक्ष्यति सुग्रीवो हरयो वापि संगताः।
किष्किन्धामनुसम्प्राप्तं तौ वा दशरथात्मजौ॥ २२॥

'What, I wonder, will Sugrīva or the assembled monkeys or the two sons of Daśaratha tell me when I reach Kiṣkindhā? (22)

गत्वा तु यदि काकुत्स्थं वक्ष्यामि परुषं वचः।
न दृष्टेति मया सीता ततस्त्यक्ष्यति जीवितम्॥ २३॥

'If, having gone there, I for my part communicate to Śrī Rāma, a scion of Kakutstha, the jarring news that Sītā has not been found by me, he will forthwith give up his life. (23)

परुषं दारुणं तीक्ष्णं क्रूरमिन्द्रियतापनम्।
सीतानिमित्तं दुर्वाक्यं श्रुत्वा स न भविष्यति॥ २४॥

'Hearing the harsh, severe, piercing, cruel, soul-agonizing and unpleasant tidings about Sītā, he will no longer survive. (24)

तं तु कृच्छ्रगतं दृष्ट्वा पञ्चत्वगतमानसम्।
भृशानुरक्तमेधावी न भविष्यति लक्ष्मणः॥ २५॥

'Finding him reduced to straits and resolved upon dying, the extremely devoted and sagacious Lakṣmaṇa too will be no more. (25)

विनष्टौ भ्रातरौ श्रुत्वा भरतोऽपि मरिष्यति।
भरतं च मृतं दृष्ट्वा शत्रुघ्नो न भविष्यति॥ २६॥

'Hearing of the two brothers having perished, Bharata too will die and, hearing of Bharata being dead, Śatrughna too will not live. (26)

पुत्रान् मृतान् समीक्ष्याथ न भविष्यन्ति मातरः।
कौसल्या च सुमित्रा च कैकेयी च न संशयः॥ २७॥

'Reckoning their sons to be dead, Kausalyā and Sumitrā, and Kaikeyī too, will no doubt cease to be. (27)

कृतज्ञः सत्यसंधश्च सुग्रीवः प्लवगाधिपः।
रामं तथागतं दृष्ट्वा ततस्त्यक्ष्यति जीवितम्॥ २८॥

'Finding Śrī Rāma reduced to such a plight, Sugriva, the suzerain lord of monkeys, who is grateful and true to his pledge, will forthwith yield up his life. (28)

दुर्मना व्यथिता दीना निरानन्दा तपस्विनी।
पीडिता भर्तृशोकेन रुमा त्यक्ष्यति जीवितम्॥ २९॥

'Disconsolate and distressed, miserable and cheerless, nay, stricken with grief over the death of her husband, poor Rumā too will surrender her life. (29)

वालिजेन तु दुःखेन पीडिता शोककर्शिता।
पञ्चत्वमागता राज्ञी तारापि न भविष्यति॥ ३०॥

'Stricken with agony caused by the death of Vāli, nay, emaciated through grief and resolved upon dying, Queen Tārā, Vāli's widow, either, would no longer survive. (30)

मातापित्रोर्विनाशेन सुग्रीवव्यसनेन च।
कुमारोऽप्यंगदस्तस्माद् विजहिष्यति जीवितम्॥ ३१॥

'Consequent on the death of his parents and the calamity that befalls Sugrīva, Prince Aṅgada too will thereupon surrender his life. (31)

भर्तृजेन तु दुःखेन अभिभूता वनौकसः।
शिरांस्यभिहनिष्यन्ति तलैर्मुष्टिभिरेव च॥ ३२॥

'Overwhelmed by agony caused by the loss of their master, the monkeys (lit., denizens of the forest) for their part will smite their own heads with their palms and fists as well. (32)

सान्त्वेनानुप्रदानेन मानेन च यशस्विना।
लालिताः कपिनाथेन प्राणांस्त्यक्ष्यन्ति वानराः॥ ३३॥

'Having been cherished by the illustrious lord of monkeys with friendly inquiries, gifts and honour, the monkeys too will give up the ghost. (33)

न वनेषु न शैलेषु न निरोधेषु वा पुनः।
क्रीडामनुभविष्यन्ति समेत्य कपिकुञ्जराः॥ ३४॥

'Coming together the foremost among the monkeys will no longer indulge in sports in woodlands, on mountains and in covered places such as caves. (34)

सपुत्रदाराः सामात्या भर्तृव्यसनपीडिताः।
शैलाग्रेभ्यः पतिष्यन्ति समेषु विषमेषु च॥ ३५॥

'Stricken with agony on the death of their master, they will fall down with their sons and wives as well as with their ministers from the mountain tops on even or rugged grounds. (35)

विषमुद्बन्धनं वापि प्रवेशं ज्वलनस्य वा।
उपवासमथो शस्त्रं प्रचरिष्यन्ति वानराः॥ ३६॥

'Nay, the monkeys will swallow poison, or even hang themselves or enter the fire or take to fasting till death or fall back upon their own weapons to bring about their death. (36)

घोरमारोदनं मन्ये गते मयि भविष्यति।
इक्ष्वाकुकुलनाशश्च नाशश्चैव वनौकसाम्॥ ३७॥

'I think a terrible wail will be set up on my return to Kiṣkindhā, nay, the destruction of the race of Ikswaku as also the extirpation of monkeys (lit., denizens of the forest) will follow. (37)

सोऽहं नैव गमिष्यामि किष्किन्धां नगरीमितः।
नहि शक्ष्याम्यहं द्रष्टुं सुग्रीवं मैथिलीं विना॥ ३८॥

'Situated as I am, I shall on no account return to the city of Kiṣkindhā from this place; for I shall not be able to see Sugrīva without tracing out Sītā, the princess of Mithilā. (38)

मय्यगच्छति चेहस्थे धर्मात्मानौ महारथौ।
आशया तौ धरिष्येते वानराश्च तरस्विनः॥ ३९॥

'If I do not return and continue at this place, those two great chariot-warriors, Śrī Rāma and Lakṣmaṇa, who have set their mind on virtue, will preserve their lives as also the agile monkeys, full of hope for my return. (39)

हस्तादानो मुखादानो नियतो वृक्षमूलिकः।
वानप्रस्थो भविष्यामि ह्यदृष्ट्वा जनकात्मजाम्॥ ४०॥

'Subsisting on whatever comes to my hands or whatever comes to my mouth through another's will, nay, self-restrained, and resting at the foot of trees, I shall actually live as a hermit on my not discovering the daughter of Janaka. (40)

सागरानूपजे देशे बहुमूलफलोदके।
चितिं कृत्वा प्रवेक्ष्यामि समिद्धमरणीसुतम्॥ ४१॥

'Or, preparing a funeral pile on a piece of watery land adjoining the sea so that my ashes may be washed away by the waves of the sea and as such abounding in roots, fruits and water, I shall enter a flaming fire produced by rubbing two wooden sticks together. (41)

उपविष्टस्य वा सम्यग् लिंगिनं साधयिष्यतः।
शरीरं भक्षयिष्यन्ति वायसाः श्वापदानि च॥ ४२॥

'Or, crows and beasts of prey will eat up my body when I have sat down for fasting till death and am engaged in my attempt to extricate the soul (encased in the subtle body, which constitutes the Liṅga or invariable concomitant of an embodied soul) from the body. (42)

इदमप्यृषिभिर्दृष्टं निर्याणमिति मे मतिः।
सम्यगापः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम्॥ ४३॥

'If I do not find Sītā, Janaka's daughter, I shall enter the waters for good; for this way of departure from this world has also been recognized by the seers: such is my belief. (43)

सुजातमूला सुभगा कीर्तिमाला यशस्विनी।
प्रभग्ना चिररात्राय मम सीतामपश्यतः॥ ४४॥

'Since I have not found out Sītā even after a long time, the garland of my glory, which had a lovely beginning in the shape of my role as Sugrīva's messenger to Śrī Rāma, which paved the way for the alliance between the two, nay, which conferred good fortune on Sugrīva and which endowed me with fame as a confidante of Śrī Rāma, entrusted with the duty of delivering his message along with his signet ring to his beloved spouse, separated from him—has been snapped. (44)

तापसो वा भविष्यामि नियतो वृक्षमूलिकः।
नेतः प्रतिगमिष्यामि तामदृष्ट्वासितेक्षणाम्॥ ४५॥

'Or, I shall turn out to be an ascetic

living at the foot of trees and remaining self-restrained. In any case, I shall not return from this place without seeing the dark-eyed Sītā. (45)

यदि तु प्रतिगच्छामि सीतामनधिगम्य ताम्।
अंगदः सहितः सर्वैर्वानरैर्न भविष्यति॥ ४६॥

'If, however, I go back without finding the celebrated Sītā, Prince Aṅgada, with the other monkeys, will cease to be. (46)

विनाशे बहवो दोषा जीवन् प्राप्नोति भद्रकम्।
तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति संगमः॥ ४७॥

'There are numerous evils attending self-destruction; a man continuing to live attains good fortune sooner or later. I shall, therefore, preserve my life; for attainment of happiness is more or less certain if one continues to live.' (47)

एवं बहुविधं दुःखं मनसा धारयन् बहु।
नाध्यगच्छत् तदा पारं शोकस्य कपिकुञ्जरः॥ ४८॥

Conceiving with his mind a good deal of trouble of various kinds in this way, Hanumān could not reach the end of his grief at that time. (48)

ततो विक्रममासाद्य धैर्यवान् कपिकुञ्जरः।
रावणं वा वधिष्यामि दशग्रीवं महाबलम्।
काममस्तु हृता सीता प्रत्याचीर्णं भविष्यति॥ ४९॥

Then, recalling his prowess, the courageous Hanumān, an elephant among the monkeys, said to himself, 'Or, I shall make short work of the ten-headed Rāvaṇa, who is endowed with extraordinary might. It does not matter if Sītā has been abducted; her abduction will be avenged by me in that way. (49)

अथवैनं समुत्क्षिप्य उपर्युपरि सागरम्।
रामायोपहरिष्यामि पशुं पशुपतेरिव॥ ५०॥

'Or, lifting him up and carrying him across the sea, I shall offer him to Śrī Rāma, a sacrificial animal, as it were, to Lord Rudra (the god of destruction):' (50)

इति चिन्तासमापन्नः सीतामनधिगम्य ताम्।
ध्यानशोकपरीतात्मा चिन्तयामास वानरः॥ ५१॥

Thus overwhelmed with uneasiness due to his failing to find out the celebrated Sītā, Hanumān, whose mind was overcome with anxiety and grief, reflected as follows: (51)

यावत् सीतां न पश्यामि रामपत्नीं यशस्विनीम्।
तावदेतां पुरीं लंकां विचिनोमि पुनः पुनः॥ ५२॥

'I shall explore the city of Laṅkā again and again as long as I do not find out Sītā, the illustrious consort of Śrī Rāma. (52)

सम्पातिवचनाच्चापि रामं यद्यानयाम्यहम्।
अपश्यन् राघवो भार्यां निर्दहेत् सर्ववानरान्॥ ५३॥

'Even if I fetch Śrī Rāma here on the strength of Sampātī's words, Śrī Rāma, a scion of Raghu, may burn all monkeys with the fire of his wrath on not beholding his spouse. (53)

इहैव नियताहारो वत्स्यामि नियतेन्द्रियः।
न मत्कृते विनश्येयुः सर्वे ते नरवानराः॥ ५४॥

'Therefore, I shall continue to live at this very place, Laṅkā, on a regulated diet with my senses under control. Let not all men and monkeys perish for my fault.(54)

अशोकवनिका चापि महतीयं महाद्रुमा।
इमामधिगमिष्यामि नहीयं विचिता मया॥ ५५॥

'Here is a large grove too of Aśoka trees, containing gigantic trees. I shall now explore it since it has not been scoured by me so far. (55)

वसून् रुद्रांस्तथाऽऽदित्यानश्विनौ मरुतोऽपि च।
नमस्कृत्वा गमिष्यामि रक्षसां शोकवर्धनः॥ ५६॥

'Having saluted the eight Vasus (a class of gods), the eleven Rudras as well as the twelve Ādityas (sons of Aditi), the two Aświns (the twin-born physicians of gods) as also the forty-nine wind-gods, I shall proceed to ransack the Aśoka garden, and thereby intensify the grief of the ogres. (56)

जित्वा तु राक्षसान् देवीमिक्ष्वाकुकुलनन्दिनीम्।
सम्प्रदास्यामि रामाय सिद्धीमिव तपस्विने॥ ५७॥

'Again, having conquered the ogres, I shall hand over the godlike Sītā, the delight

of Ikṣwāku's race, to Śrī Rāma even as success is conferred on an ascetic by a goddess pleased with his austerities.' (57)

स मुहूर्तमिव ध्यात्वा चिन्ताविग्रथितेन्द्रियः।
उदतिष्ठन् महाबाहुर्हनूमान् मारुतात्मजः॥ ५८॥

Having reflected a while, as it were, celebrated Hanumān, that mighty armed son of the wind-god, whose senses had been enfeebled through anxiety, got up and said : (58)

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्राग्निमरुद्गणेभ्यः॥ ५९॥

'Hail to Śrī Rāma accompanied by Lakṣmaṇa, as well as to that godlike lady an offspring of King Janaka ! Salutations to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god (my father) and hail to the moon-god, the god of fire, and the forty-nine wind-gods !' (59)

स तेभ्यस्तु नमस्कृत्वा सुग्रीवाय च मारुतिः।
दिशः सर्वाः समालोक्य सोऽशोकवनिकां प्रति॥ ६०॥

Having paid reverence to the aforesaid as well as to Sugrīva, his master, and surveying all the quarters, Hanumān, that son of the wind-god, for his part mentally proceeded towards the Aśoka grove. (60)

स गत्वा मनसा पूर्वमशोकवनिकां शुभाम्।
उत्तरं चिन्तयामास वानरो मारुतात्मजः॥ ६१॥

Having mentally reached the splendid Aśoka grove in the first instance, Hanumān, an offspring of the wind-god, envisaged the future as follows : (61)

ध्रुवं तु रक्षोबहुला भविष्यति वनाकुला।
अशोकवनिका पुण्या सर्वसंस्कारसंस्कृता॥ ६२॥

'Surely the Aśoka grove must be guarded by many ogres and surrounded by forests, and must be sacred and also cultured with all cultivating processes such as breaking up the ground and uprooting weeds. (62)

रक्षिणश्चात्र विहिता नूनं रक्षन्ति पादपान्।
भगवानपि विश्वात्मा नातिक्षोभं प्रवायति॥ ६३॥

'Nay, the guards posted there undoubtedly protect the trees, so that the all-pervading and powerful wind too does not blow freely with unusual velocity. (63)

संक्षिप्तोऽयं मयाऽऽत्मा च रामार्थे रावणस्य च।
सिद्धिं दिशन्तु मे सर्वे देवाः सर्षिगणास्त्विह॥ ६४॥

'In the interests of Śrī Rāma and also in order to avoid the gaze of Rāvaṇa, this body has been contracted by me; let all the gods alongwith hosts of Ṛṣis, the seers of Vedic Mantras, for their part grant success to me in this undertaking. (64)

ब्रह्मा स्वयम्भूर्भगवान् देवाश्चैव तपस्विनः।
सिद्धिमग्निश्च वायुश्च पुरुहूतश्च वज्रभृत्॥ ६५॥

'May the glorious self-born Brahmā, the creator, as well as other gods and ascetics, nay, the god of fire and the wind-god and Indra, the wielder of the thunderbolt, grant success to me ! (65)

वरुणः पाशहस्तश्च सोमादित्यौ तथैव च।
अश्विनौ च महात्मानौ मरुतः सर्व एव च॥ ६६॥
सिद्धिं सर्वाणि भूतानि भूतानां चैव यः प्रभुः।
दास्यन्ति मम ये चान्येऽप्यदृष्टाः पथि गोचराः॥ ६७॥

'Varuṇa, the god of water, who carries a noose in his hand, and even so the moon-god and the sun-god, and likewise the two high-souled Aświns and all the forty-nine wind-gods, all created beings as well as Lord Viṣṇu, who is the Lord of all created beings, and also other gods who may fall on the way, whether seen or even unseen, will bestow success on me. (66—67)

तदुन्नसं पाण्डुरदन्तमव्रणं
शुचिस्मितं पद्मपलाशलोचनम्।
द्रक्ष्ये तदार्यावदनं कदा न्वहं
प्रसन्नताराधिपतुल्यवर्चसम् ॥ ६८॥

'I wonder when I shall be able to behold

that unscarred face of the aforesaid noble lady, with a prominent nose, white teeth, bright smiles and eyes resembling lotus-petals and vying in splendour with a cloudless moon, the lord of stars? (68)

क्षुद्रेण हीनेन नृशंसमूर्तिना
सुदारुणालंकृतवेषधारिणा ।
बलाभिभूता ह्यबला तपस्विनी
कथं नु मे दृष्टिपथेऽद्य सा भवेत्॥ ६९॥

'How on earth will that helpless and pitiable lady, overpowered with might by the mean and vile Rāvaṇa of noxious form, who, though savage, assumes an ornamented form, fall within the range of my sight today?' (69)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sītā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sītā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs

स मुहूर्तमिव ध्यात्वा मनसा चाधिगम्य ताम्।
अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः॥ १॥

Reflecting awhile as to how he should reach the Aśoka grove and reaching Sītā mentally, Hanumān, who was endowed with extraordinary energy, leapt from the defence wall of the palace on to the enclosure of the Aśoka grove. (1)

स तु संहृष्टसर्वांगः प्राकारस्थो महाकपिः।
पुष्पिताग्रान् वसन्तादौ ददर्श विविधान् द्रुमान्॥ २॥
सालानशोकान् भव्यांश्च चम्पकांश्च सुपुष्पितान्।
उद्दालकान् नागवृक्षांश्चूतान् कपिमुखानपि॥ ३॥
तथाऽऽम्रवणसम्पन्नाँल्लताशतसमन्वितान् ।
ज्यामुक्त इव नाराचः पुप्लुवे वृक्षवाटिकाम्॥ ४॥

Stationed on the said enclosure, with all his limbs thrilled with joy at the prospect of finding Sītā in the grove, that great monkey for his part found the various trees, viz., sāl, Aśoka, Bhavya and Campaka, which were in full blossom, as well as Uddālaka, Nāgakeśara and mango trees with their fruits crimson as the snout of a monkey—surrounded with clumps of mango trees and intertwined with hundreds of climbers, and covered at the extremities with flowers, it being the beginning of spring. Nay, like an arrow shot from a bow-string by Śrī Rāma, he leapt into the grove. (2–4)

स प्रविश्य विचित्रां तां विहगैरभिनादिताम्।
राजतैः काञ्चनैश्चैव पादपैः सर्वतो वृताम्॥ ५॥
विहगैर्मृगसङ्घैश्च विचित्रां चित्रकाननाम्।
उदितादित्यसंकाशां ददर्श हनुमान् बली॥ ६॥
वृतां नानाविधैर्वृक्षैः पुष्पोपगफलोपगैः।
कोकिलैर्भृङ्गराजैश्च मत्तैर्नित्यनिषेविताम्॥ ७॥
प्रहृष्टमनुजां काले मृगपक्षिमदाकुलाम्।
मत्तबर्हिणसंघुष्टां नानाद्विजगणायुताम्॥ ८॥

Penetrating deep into it, the mighty

Hanumān surveyed that marvellous grove, which was rendered noisy by birds, was surrounded on all sides with golden and silvery trees and looked variegated with birds and herds of deer; which consisted of lovely thickets and with its reddish flowers appeared red like the sun just risen; nay, which was fringed with trees of various kinds laden with flowers and fruits, and was ever inhabited by cuckoos and king-bees in heat; which filled men with delight at all times and overwhelmed deer and birds with heat and which was made noisy by peacocks in heat and was full of birds of every species. (5—8)

मार्गमाणो वरारोहां राजपुत्रीमनिन्दिताम्।
सुखप्रसुप्तान् विहगान् बोधयामास वानरः॥ ९॥

While searching for that irreproachable princess of excellent limbs, the monkey woke the birds sweetly lying asleep. (9)

उत्पतद्भिर्द्विजगणैः पक्षैर्वातैः समाहताः।
अनेकवर्णा विविधा मुमुचुः पुष्पवृष्टयः॥ १०॥

Buffeted by flocks of birds with winds while moving on their wings, the trees in the Aśoka grove released showers of flowers of various kinds and various colours. (10)

पुष्पावकीर्णः शुशुभे हनूमान् मारुतात्मजः।
अशोकवनिकामध्ये यथा पुष्पमयो गिरिः॥ ११॥

Covered with those flowers, Hanumān, sprung from the loins of the wind-god, looked charming like a mountain of flowers in the midst of the Aśoka grove. (11)

दिशः सर्वाभिधावन्तं वृक्षखण्डगतं कपिम्।
दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे॥ १२॥

Beholding the monkey stationed in a cluster of trees after running in all directions, all living beings in the Aśoka garden thought that it was Spring-incarnate. (12)

वृक्षेभ्यः पतितैः पुष्पैरवकीर्णाः पृथग्विधैः।
रराज वसुधा तत्र प्रमदेव विभूषिता॥ १३॥

Strewn with flowers of various kinds fallen from the trees, the earth there shone like a young woman richly adorned. (13)

तरस्विना ते तरवस्तरसा बहु कम्पिताः।
कुसुमानि विचित्राणि ससृजुः कपिना तदा॥ १४॥

Shaken with violence in diverse ways by the impetuous monkey, the aforesaid trees shed blooms of diverse kinds at that time.(14)

निर्धूतपत्रशिखराः शीर्णपुष्पफलद्रुमाः।
निक्षिप्तवस्त्राभरणा धूर्ता इव पराजिताः॥ १५॥

With their tops shorn of leaves and their blossom and fruit fallen, the trees stood like gamblers who, having lost their game, had staked even their raiment and ornaments. (15)

हनूमता वेगवता कम्पितास्ते नगोत्तमाः।
पुष्पपत्रफलान्याशु मुमुचुः फलशालिनः॥ १६॥

Shaken by the impetuous Hanumān, those excellent trees, adorned with fruit, speedily shed their blossom, leaves and fruit. (16)

विहंगसङ्घैर्हीनास्ते स्कन्धमात्राश्रया द्रुमाः।
बभूवुरगमाः सर्वे मारुतेन विनिर्धुताः॥ १७॥

Deserted by flocks of birds and depended upon their boughs alone, all the trees, when violently shaken, became unworthy of being approached. (17)

विधूतकेशी युवतिर्यथा मृदितवर्णका।
निपीतशुभदन्तोष्ठी नखैर्दन्तैश्च विक्षता॥ १८॥
तथा लांगूलहस्तैस्तु चरणाभ्यां च मर्दिता।
तथैवाशोकवनिका प्रभग्नवनपादपा॥ १९॥

Battered by the tail and hands as well as by the feet of Hanumān and with its trees shattered, the Aśoka grove looked smitten exactly like a young woman whose locks have been thrown into disorder, whose 'Tilaka' (sacred mark on the forehead) has been effaced, whose lips illumined by her bright teeth have been deprived of their colour (by being kissed again and again) and who has been dug into with nails and bitten with teeth. (18-19)

महालतानां दामानि व्यधमत् तरसा कपिः।
यथा प्रावृषि वेगेन मेघजालानि मारुतः॥ २०॥

The monkey in his impetuosity snapped the clusters of thick climbers even as the wind scatters masses of clouds in its onrush during the rains. (20)

स तत्र मणिभूमीश्च राजतीश्च मनोरमाः।
तथा काञ्चनभूमीश्च विचरन् ददृशे कपिः॥ २१॥

Ranging in that grove, the monkey beheld soul-ravishing grounds paved with gems and plated with silver and gold. (21)

वापीश्च विविधाकाराः पूर्णाः परमवारिणा।
महार्हैर्मणिसोपानैरुपपन्नास्ततस्ततः॥ २२॥
मुक्ताप्रवालसिकताः स्फाटिकान्तरकुट्टिमाः।
काञ्चनैस्तरुभिश्चित्रैस्तीरजैरुपशोभिताः॥ २३॥
बुद्धपद्मोत्पलवनाश्चक्रवाकोपशोभिताः।
नत्यूहरुतसंघुष्टा हंससारसनादिताः॥ २४॥
दीर्घाभिर्द्रुमयुक्ताभिः सरिद्भिश्च समन्ततः।
अमृतोपमतोयाभिः शिवाभिरुपसंस्कृताः॥ २५॥
लताशतैरवततताः संतानकुसुमावृताः।
नानागुल्मावृतवनाः करवीरकृतान्तराः॥ २६॥

He also beheld at different places ponds of different shapes, which were full of excellent water and provided with costly steps of gems; which were distinguished by sands of pearls and corals and bottoms of crystals and were embellished with lovely golden trees growing on their margin; which contained beds of open lotuses and lilies, were adorned with Cakrawākas (red geese), and resonant with the notes of Cātaka birds and were made noisy by swans and cranes; which were fed on all sides with broad and delightful streams containing nectar-like water and bordered by trees; which were screened by hundreds of creepers and covered with flowers of Santana (a species of celestial wish-yielding trees); whose water was surrounded with shrubs of various kinds and which could be peeped into through Karavira trees, which served as air-holes. (22—26)

ततोऽम्बुधरसंकाशं प्रवृद्धशिखरं गिरिम्।
विचित्रकूटं कूटैश्च सर्वतः परिवारितम्॥ २७॥
शिलागृहैरवततं नानावृक्षसमावृतम्।
ददर्श कपिशार्दूलो रम्यं जगति पर्वतम्॥ २८॥

Then Hanumān, a tiger among monkeys, sighted a mountain closely resembling a cloud laden with moisture, with elevated and charming peaks and surrounded on all sides with other mountain-tops, which was dotted with caves and covered with trees of every species and was reckoned as a lovely mountain on earth. (27-28)

ददर्श च नगात् तस्मान्नदीं निपतितां कपिः।
अंकादिव समुत्पत्य प्रियस्य पतितां प्रियाम्॥ २९॥
जले निपतिताग्रैश्च पादपैरुपशोभिताम्।
वार्यमाणामिव क्रुद्धां प्रमदां प्रियबन्धुभिः॥ ३०॥

Hanumān further beheld a stream fallen from that mountain like a beloved wife fallen (in rage) with a bound from the lap of her loved one, and adorned with trees, whose boughs had bent down to the level of water, and thus looking like an enraged young woman, leaving her loved one, being detained by her near and dear ones. (29-30)

पुनरावृत्ततोयां च ददर्श स महाकपिः।
प्रसन्नामिव कान्तस्य कान्तां पुनरुपस्थिताम्॥ ३१॥

Again the great monkey saw the stream of the river turned back due to its being impeded in its course by the aforesaid boughs, showing as if the beloved wife had returned duly reconciled to her loved one. (31)

तस्यादूरात् स पद्मिन्यो नानाद्विजगणायुताः।
ददर्श कपिशार्दूलो हनूमान् मारुतात्मजः॥ ३२॥

Not far from that mountain, the aforesaid Hanumān, an offspring of the wind-god and a tiger among monkeys, sighted lotus-ponds crowded with birds of every species. (32)

कृत्रिमां दीर्घिकां चापि पूर्णां शीतेन वारिणा।
मणिप्रवरसोपानां मुक्तासिकतशोभिताम्॥ ३३॥
विविधैर्मृगसङ्घैश्च विचित्रां चित्रकाननाम्।
प्रासादैः सुमहद्भिश्च निर्मितैर्विश्वकर्मणा॥ ३४॥

काननैः कृत्रिमैश्चापि सर्वतः समलंकृताम्।
ये केचित् पादपास्तत्र पुष्पोपगफलोपगाः॥ ३५॥
सच्छत्राः सवितर्दीकाः सर्वे सौवर्णवेदिकाः।
लताप्रतानैर्बहुभिः पर्णैश्च बहुभिर्वृताम्॥ ३६॥
काञ्चनीं शिंशपामेकां ददर्श स महाकपिः।
वृतां हेममयीभिस्तु वेदिकाभिः समन्ततः॥ ३७॥

Nay, he also beheld an artificial oblong pond full of cool water, provided with steps made of excellent gems and enriched with sands in the form of pearls, nay, which looked charming with various herds of deer, was surrounded by manifold thickets and lined with huge mansions constructed by Viśwakarmā, the architect of gods, and which was duly adorned on all sides with artificial woods. Whatever trees there were, laden with flowers and fruit, were crowned with boughs which spread like an umbrella and were all provided at their foot with platforms having smaller golden platforms above. That mighty Hanumān then sighted a singular golden Śiṁśapā (Aśoka) tree intertwined with numerous clusters of climbers and clothed with abundant leaves, and actually surrounded on all sides by golden daises. (33—37)

सोऽपश्यद् भूमिभागांश्च नगप्रस्त्रवणानि च।
सुवर्णवृक्षानपरान् ददर्श शिखिसंनिभान्॥ ३८॥

He also beheld stretches of open land and mountain springs as well as other golden trees resplendent as fire. (38)

तेषां द्रुमाणां प्रभया मेरोरिव महाकपिः।
अमन्यत तदा वीरः काञ्चनोऽस्मीति सर्वतः॥ ३९॥

Enveloped by the effulgence of those trees, which resembled the brilliance of Mount Meru (the golden mountain), the hero thought himself to be golden all round. (39)

तान् काञ्चनान् वृक्षगणान् मारुतेन प्रकम्पितान्।
किङ्किणीशतनिर्घोषान् दृष्ट्वा विस्मयमागमत्॥ ४०॥
सुपुष्पिताग्रान् रुचिरांस्तरुणाङ्कुरपल्लवान्।
तामारुह्य महावेगः शिंशपां पर्णसंवृताम्॥ ४१॥
इतो द्रक्ष्यामि वैदेहीं रामदर्शनलालसाम्।
इतश्चेतश्च दुःखार्तां सम्पतन्तीं यदृच्छया॥ ४२॥

Hanumān was wonderstruck to behold the aforesaid clusters of splendid golden trees with their crests in full blossom and bristling with young shoots and leaves, trees which, when violently shaken by the wind, emitted a sound like the tinkling of hundreds of ornaments for the waist with tiny bells fastened to them. Climbing up that Śiṁśapā tree covered with leaves, Hanumān, who was full of great impetuosity, reflected as follows: 'From this position I shall look out for Sītā, a princess of the Videha territory, who is sighing for Śrī Rāma's sight and who, stricken with sorrow, must be wandering aimlessly to and fro. (40—42)

अशोकवनिका चेयं दृढं रम्या दुरात्मनः।
चन्दनैश्चम्पकैश्चापि बकुलैश्च विभूषिता॥ ४३॥

'Nay, this Aśoka grove of the evil-minded Rāvaṇa is highly delightful and is richly adorned with sandalwood and Campaka, as well as with Bakula trees. (43)

इयं च नलिनी रम्या द्विजसङ्घनिषेविता।
इमां सा राजमहिषी नूनमेष्यति जानकी॥ ४४॥

'Here is a lovely lotus-pond, frequented by flocks of birds. Queen Sītā, daughter of Janaka, will undoubtedly seek it. (44)

सा रामा राजमहिषी राघवस्य प्रिया सती।
वनसंचारकुशला ध्रुवमेष्यति जानकी॥ ४५॥

'Bereft of Śrī Rāma, the aforesaid Queen, Sītā, daughter of Janaka, ever beloved of Śrī Rāma, a scion of Raghu, and accustomed to roaming in woods, will surely walk to this place. (45)

अथवा मृगशावाक्षी वनस्यास्य विचक्षणा।
वनमेष्यति साद्येह रामचिन्तासुकर्शिता॥ ४६॥

'Or, that fawn-eyed lady, who is conversant with the beauties of this forest, will seek this forest at this spot today, greatly emaciated as she is by the thought of Śrī Rāma. (46)

रामशोकाभिसंतप्ता सा देवी वामलोचना।
वनवासरता नित्यमेष्यते वनचारिणी॥ ४७॥

'Sore stricken with grief on account of separation from Śrī Rāma, that fair-eyed lady, who is ever fond of dwelling in woods and is used to roving in forests, will turn up this side. (47)

वनेचराणां सततं नूनं स्पृहयते पुरा।
रामस्य दयिता चार्या जनकस्य सुता सती॥ ४८॥

'Nay, the noble and virtuous daughter of Janaka, the beloved spouse of Śrī Rāma, perpetually loved heretofore the denizens of the grove without doubt. (48)

संध्याकालमनाः श्यामा ध्रुवमेष्यति जानकी।
नदीं चेमां शुभजलां संध्यार्थे वरवर्णिनी॥ ४९॥

'Intent on the devotions pertaining to the morning and evening twilights, the fair-complexioned daughter of Janaka, who ever looks as though she were only sixteen years old, will surely seek this stream of translucent water for the sake of her morning ablutions and devotions. (49)

तस्याश्चाप्यनुरूपेयमशोकवनिका शुभा।
शुभायाः पार्थिवेन्द्रस्य पत्नी रामस्य सम्मता॥ ५०॥

'Nay, this magnificent Aśoka grove is also worthy of that charming lady, who is the highly esteemed consort of Śrī Rāma, the king of the rulers of the earth. (50)

यदि जीवति सा देवी ताराधिपनिभानना।
आगमिष्यति सावश्यमिमां शीतजलां नदीम्॥ ५१॥

'If that godlike lady, whose countenance resembles the moon, the suzerain lord of stars, is surviving, she will undoubtedly visit this stream of cool waters.' (51)

एवं तु मत्वा हनुमान् महात्मा
प्रतीक्षमाणो मनुजेन्द्रपत्नीम्।
अवेक्षमाणश्च ददर्श सर्वं
सुपुष्पिते पर्णघने निलीनः॥ ५२॥

Pondering thus and expecting Sītā, the consort of a ruler of men, nay, looking all round in search of her, while remaining concealed on that tree in full blossom and thick with leaves, the high-souled Hanumān surveyed the entire grove. (52)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Casting his eyes all round while remaining perched on the top of that Śiṁśapā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age

स वीक्षमाणस्तत्रस्थो मार्गमाणश्च मैथिलीम्।
अवेक्षमाणश्च महीं सर्वां तामन्ववैक्षत॥ १॥

Glancing all round while remaining perched on that tree, and surveying the ground below in quest of Sītā, the princess of Mithilā, Hanumān explored the entire Aśoka grove. (1)

संतानकलताभिश्च पादपैरुपशोभिताम्।
दिव्यगन्धरसोपेतां सर्वतः समलंकृताम्॥ २॥
तां स नन्दनसंकाशां मृगपक्षिभिरावृताम्।
हर्म्यप्रासादसम्बाधां कोकिलाकुलनिःस्वनाम्॥ ३॥
काञ्चनोत्पलपद्माभिर्वापीभिरुपशोभिताम्।
बह्वासनकुथोपेतां बहुभूमिगृहायुताम्॥ ४॥

सर्वर्तुकुसुमै रम्यैः फलवद्भिश्च पादपैः।
पुष्पितानामशोकानां श्रिया सूर्योदयप्रभाम्॥ ५॥
प्रदीप्तामिव तत्रस्थो मारुतिः समुदैक्षत।
निष्पत्रशाखां विहगैः क्रियमाणामिवासकृत्॥ ६॥
विनिष्पतद्भिः शतशश्चित्रैः पुष्पावतंसकैः।
समूलपुष्पचितैरशोकैः शोकनाशनैः॥ ७॥
पुष्पभारातिभारैश्च स्पृशद्भिरिव मेदिनीम्।
कर्णिकारैः कुसुमितैः किंशुकैश्च सुपुष्पितैः॥ ८॥
स देशः प्रभया तेषां प्रदीप्त इव सर्वतः।
पुंनागाः सप्तपर्णाश्च चम्पकोद्दालकास्तथा॥ ९॥
विवृद्धमूला बहवः शोभन्ते स्म सुपुष्पिताः।
शातकुम्भनिभाः केचित् केचिदग्निशिखप्रभाः॥ १०॥
नीलाञ्जननिभाः केचित् तत्राशोकाः सहस्रशः।
नन्दनं विबुधोद्यानं चित्रं चैत्ररथं यथा॥ ११॥
अतिवृत्तमिवाचिन्त्यं दिव्यं रम्यश्रियायुतम्।
द्वितीयमिव चाकाशं पुष्पज्योतिर्गणायुतम्॥ १२॥
पुष्परत्नशतैश्चित्रं पञ्चमं सागरं यथा।
सर्वर्तुपुष्पैर्निचितं पादपैर्मधुगन्धिभिः॥ १३॥
नानानिनादैरुद्यानं रम्यं मृगगणद्विजैः।
अनेकगन्धप्रवहं पुण्यगन्धं मनोहरम्॥ १४॥
शैलेन्द्रमिव गन्धाढ्यं द्वितीयं गन्धमादनम्।
अशोकवनिकायां तु तस्यां वानरपुंगवः॥ १५॥
स ददर्शाविदूरस्थं चैत्यप्रासादमूर्जितम्।
मध्ये स्तम्भसहस्रेण स्थितं कैलासपाण्डुरम्॥ १६॥
प्रवालकृतसोपानं तप्तकाञ्चनवेदिकम्।
मुष्णन्तमिव चक्षूंषि द्योतमानमिव श्रिया॥ १७॥
निर्मलं प्रांशुभावत्वादुल्लिखन्तमिवाम्बरम्।
ततो मलिनसंवीतां राक्षसीभिः समावृताम्॥ १८॥
उपवासकृशां दीनां निःश्वसन्तीं पुनः पुनः।
ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम्॥ १९॥
मन्दप्रख्यायमानेन रूपेण रुचिरप्रभाम्।
पिनद्धां धूमजालेन शिखामिव विभावसोः॥ २०॥
पीतेनैकेन संवीतां क्लिष्टेनोत्तमवाससा।
सपङ्कामनलंकारां विपद्मामिव पद्मिनीम्॥ २१॥
पीडितां दुःखसंतप्तां परिक्षीणां तपस्विनीम्।
ग्रहेणांगारकेणेव पीडितामिव रोहिणीम्॥ २२॥
अश्रुपूर्णमुखीं दीनां कृशामनशनेन च।
शोकध्यानपरां दीनां नित्यं दुःखपरायणाम्॥ २३॥
प्रियं जनमपश्यन्तीं पश्यन्तीं राक्षसीगणम्।
स्वगणेन मृगीं हीनां श्वगणेनावृतामिव॥ २४॥
नीलनागाभया वेण्या जघनं गतयैकया।
नीलया नीरदापाये वनराज्या महीमिव॥ २५॥

Seated there, Hanumān, son of the wind-god, surveyed the Aśoka grove, which was adorned with trees intertwined with Santanaka climbers, and enriched with celestial odours and delicious substances, and had been decorated on all sides, and as such closely resembled the Nandana grove in paradise, which was full of animals and birds and crowded with mansions and palaces and resounded with the notes of cuckoos; which was graced with large oblong wells containing golden water-lilies, and lotuses furnished with numerous seats and carpets and provided with many-storeyed buildings, which was embellished with lovely trees flowering in every season, and laden with fruit and which in virtue of the loveliness of Aśoka trees in blossom scattered the splendour of sunrise and looked inflamed, as it were, and the boughs of whose trees were being repeatedly divested of their leaves, as it were, by birds even as they flew away from them and again perched on them. Adorned with wonderful Aśoka trees, which by virtue of their crest-like flowers falling down in hundreds appeared as though made of flowers from their very roots and dispelled all grief—as well as with Karṇikāra trees in blossom, which, bending as they did under the heavy weight of their clusters of flowers, seemed to touch the ground, and with Kiṁśuka trees in full blossom, that region was ablaze, as it were, on all sides with their brilliance.

Numerous Punnaga and Saptaparṇa trees as also Campakas and Uddālakas in full blossom, whose roots had assumed great dimensions, were spreading their charm in that grove. Aśoka trees stood there in thousands, some of which shone brightly as gold, others were resplendent as flames of fire, while still others were dark as collyrium. The Aśoka garden was delightful as the Nandana, the garden of gods, and lovely as the Caitraratha grove of Kubera, nay, far

superior to the two aforesaid groves, as it were, and was inconceivable, wonderful and invested with a charming splendour. Spangled with hosts of luminaries in the form of flowers, it was a second firmament, as it were, and enchanting like a fifth ocean (besides the four oceans bounding the earth according to the ancient geography) with hundreds of precious stones in the form of its flowers. Hanumān also beheld a garden forming part of the Aśoka grove, full of trees blooming in every season and diffusing a sweet fragrance, nay, delightful on account of its herds of animals and birds—which emitted cries of various kinds—which scattered many odours and ravished the mind with its holy scents and which was like another Gandhamādana, the lord of mountains, rich in odours.

In the aforesaid Aśoka grove that bull among monkeys saw situated at a short distance a lofty temple, which was supported in the centre on a thousand pillars and was free from impurities and white as Mount Kailāśa, which shone brightly due to its splendour and blinded the eyes, as it were, and appeared by virtue of its eminence to scrape the heavens, and which was provided with steps made of coral and platforms of refined gold. Then he caught sight of a woman who was surrounded by ogresses, was emaciated through fasting and looked miserable, who was sighing again and again and was immaculate like the disc of the moon at the beginning of a bright fortnight, who was casting a delightful splendour with her form which could only be indistinctly recognized, who, being clad in a soiled raiment, looked like a flame enveloped in smoke, who was clad in a single yellow worn-out excellent cloth and, being smeared with dust and divested of all decoration, looked like a muddy lotus-pond devoid of lotuses; who, being oppressed, tormented with agony, wasted and reduced to a pitiable condition, looked like the constellation Rohiṇī pressed by the planet, Mars, who wore a wretched appearance, her face bathed in tears, and was worn out through abstinence from food, was given over to grief and anxiety, felt exhausted and was ever plunged in sorrow; who, being unable to see her beloved ones and able to behold ogresses alone, appeared like a she-doe disunited from her herd and surrounded by a pack of hounds and who, with a single braid looking like a black serpent and reaching up to her hinder part, looked like the earth with a dark-green row of trees at the end of the monsoon when the clouds have disappeared. (2—25)

सुखार्हां दुःखसंतप्तां व्यसनानामकोविदाम्।
तां विलोक्य विशालाक्षीमधिकं मलिनां कृशाम्॥ २६॥
तर्कयामास सीतेति कारणैरुपपादिभिः।
ह्रियमाणा तदा तेन रक्षसा कामरूपिणा॥ २७॥
यथारूपा हि दृष्टा सा तथारूपेयमंगना।
पूर्णचन्द्राननां सुभ्रूं चारुवृत्तपयोधराम्॥ २८॥
कुर्वतीं प्रभया देवीं सर्वा वितिमिरा दिशः।
तां नीलकण्ठीं बिम्बोष्ठीं सुमध्यां सुप्रतिष्ठिताम्॥ २९॥
सीतां पद्मपलाशाक्षीं मन्मथस्य रतिं यथा।
इष्टां सर्वस्य जगतः पूर्णचन्द्रप्रभामिव॥ ३०॥
भूमौ सुतनुमासीनां नियतामिव तापसीम्।
निःश्वासबहुलां भीरुं भुजगेन्द्रवधूमिव॥ ३१॥
शोकजालेन महता विततेन न राजतीम्।
संसक्तां धूमजालेन शिखामिव विभावसोः॥ ३२॥
तां स्मृतीमिव संदिग्धामृद्धिं निपतितामिव।
विहतामिव च श्रद्धामाशां प्रतिहतामिव॥ ३३॥
सोपसर्गां यथा सिद्धिं बुद्धिं सकलुषामिव।
अभूतेनापवादेन कीर्तिं निपतितामिव॥ ३४॥
रामोपरोधव्यथितां रक्षोगणनिपीडिताम्।
अबलां मृगशावाक्षीं वीक्षमाणां ततस्ततः॥ ३५॥
बाष्पाम्बुपरिपूर्णेन कृष्णवक्राक्षिपक्ष्मणा।
वदनेनाप्रसन्नेन निःश्वसन्तीं पुनः पुनः॥ ३६॥
मलपङ्कधरां दीनां मण्डनार्हाममण्डिताम्।
प्रभां नक्षत्रराजस्य कालमेघैरिवावृताम्॥ ३७॥
तस्य संदिदिहे बुद्धिस्तथा सीतां निरीक्ष्य च।
आम्नायानामयोगेन विद्यां प्रशिथिलामिव॥ ३८॥

Beholding that large-eyed woman, who looked very untidy and emaciated, who had never known calamities before and who,

though deserving of comforts, was stricken with sorrow, Hanumān guessed her to be Sītā on convincing grounds. He said to himself: 'This lady is precisely endowed with the same form in which that woman was seen by us being borne away over Mount Ṛṣyamūka the other day by that ogre, able to change his form at will.'

Gazing on that godlike lady, Sītā, of comely form, whose countenance resembled the full moon, who had shapely eyebrows and graceful rounded breasts and who was dispelling the darkness of all the four quarters by her radiance; whose neck presented a bluish appearance due to her wearing ornaments of sapphire which cast a bluish splendour about them, whose lips were ruddy like the ripe Bimba fruit, who had a slender waist and well-disposed limbs; whose eyes resembled the petals of a lotus, who compared with Rati, the consort of Love, was beloved of the whole world even as the light of a full moon; who was seated on the bare ground like an ascetic woman leading an austere life and who, though timid by nature, was hissing frequently like the consort of the lord of serpents; who being enmeshed in a mighty and extensive cobweb of grief, ceased to shine like a flame intertwined with smoke; who resembled a Smṛti text of doubtful meaning, a treasure that has been cast away, faith that has been shattered, a hope which has been frustrated, perfection impeded by obstacles, understanding clouded by passion or reputation marred by false scandal; who was tormented by obstruction, caused in the service of Śrī Rāma and oppressed by the presence of ogres, whose eyes resembled those of a fawn and who was looking all round in her helplessness; who with her cheerless countenance bathed in tears and with her eyes distinguished by dark and oblique lashes was sighing again and again, who had put on a thick coat of dirt on her person due to want of toilet and bath, felt distressed and was undecorated though deserving of every decoration and looked like the radiance of the moon, the king of stars, obscured by dark clouds and who had grown very thin like knowledge obscured for want of uninterrupted study, the mind of Hanumān got puzzled. (26—38)

दुःखेन बुबुधे सीतां हनुमाननलंकृताम्।
संस्कारेण यथा हीनां वाचमर्थान्तरं गताम्॥ ३९॥

With difficulty did Hanumān recognize Sītā, who was unadorned, even as one is able to decipher with difficulty a text which being devoid of purity of expression has undergone a change of meaning. (39)

तां समीक्ष्य विशालाक्षीं राजपुत्रीमनिन्दिताम्।
तर्कयामास सीतेति कारणैरुपपादयन्॥ ४०॥

Observing that large-eyed and irreproachable princess, Hanumān concluded her to be Sītā, establishing her identity on the following grounds : (40)

वैदेह्या यानि चांगेषु तदा रामोऽन्वकीर्तयत्।
तान्याभरणजालानि गात्रशोभीन्यलक्षयत्॥ ४१॥

He perceived the same ornaments casting their charm on her limbs as Śrī Rāma had mentioned at the time of his (Hanumān's) leaving Kiṣkindhā as existing on the person of Sītā, a princess of the Videha territory. (41)

सुकृतौ कर्णवेष्टौ च श्वदंष्ट्रौ च सुसंस्थितौ।
मणिविद्रुमचित्राणि हस्तेष्वाभरणानि च॥ ४२॥

He said to himself: 'I find on her person a pair of skillfully shaped earrings and also a pair of well-fitting Swadaṁstras (another ornament for the ears), as well as ornaments on the limbs of her hands, set with gems and coral. (42)

श्यामानि चिरयुक्तत्वात् तथा संस्थानवन्ति च।
तान्येवैतानि मन्येऽहं यानि रामोऽन्वकीर्तयत्॥ ४३॥

'Though darkened due to their not having been brushed for a long time and also due to their contact with her untidy person, they are of the same shape. I, therefore, believe them to be the same of which Śrī Rāma spoke at the time. (43)

तत्र यान्यवहीनानि तान्यहं नोपलक्षये।
यान्यस्या नावहीनानि तानीमानि न संशयः॥ ४४॥

'I don't find on her person those which she had dropped on the Ṛṣyamūka mountain. No doubt the existing ornaments are the same which did not drop from her person. (44)

पीतं कनकपट्टाभं स्रस्तं तद्वसनं शुभम्।
उत्तरीयं नगासक्तं तदा दृष्टं प्लवंगमैः॥ ४५॥
भूषणानि च मुख्यानि दृष्टानि धरणीतले।
अनयैवापविद्धानि स्वनवन्ति महान्ति च॥ ४६॥

'That shining yellow upper garment, which looked like a sheet of gold (due to its texture of gold) and which, when dropped, was seen by the monkeys caught in a tree at that time, as also the principal ornaments found lying on the earth's surface, which were valuable and made a tinkling sound, were dropped by her alone. (45-46)

इदं चिरगृहीतत्वाद् वसनं क्लिष्टवत्तरम्।
तथाप्यनूनं तद्वर्णं तथा श्रीमद्यथेतरत्॥ ४७॥

'Although the existing garment on her person is exceedingly worn, having been used by her for a long time, its colour is yet unfaded and the piece is as bright as the other one. (47)

इयं कनकवर्णांगी रामस्य महिषी प्रिया।
प्रणष्टापि सती यस्य मनसो न प्रणश्यति॥ ४८॥

'She is no other than the beloved and virtuous spouse of Śrī Rāma with golden limbs, who though out of his sight has not disappeared from his mind. (48)

इयं सा यत्कृते रामश्चतुर्भिरिह तप्यते।
कारुण्येनानृशंस्येन शोकेन मदनेन च॥ ४९॥
स्त्री प्रणष्टेति कारुण्यादाश्रितेत्यानृशंस्यतः।
पत्नी नष्टेति शोकेन प्रियेति मदनेन च॥ ५०॥

'Here is the one for whom Śrī Rāma is suffering torment through the following four, viz., pity, tenderness, grief and love—through pity for a helpless woman deserving protection having disappeared; through tenderness for one who was dependent on him, through grief at the thought of his own spouse having been lost and through love for one who was beloved of him. (49-50)

अस्या देव्या यथारूपमंगप्रत्यंगसौष्ठवम्।
रामस्य च यथारूपं तस्येयमसितेक्षणा॥ ५१॥

'The comeliness of Śrī Rāma and the elegance of each of his major and minor limbs are analogous to those of this godlike lady and the comeliness of this lady is similar to that of Śrī Rāma; hence this dark-eyed woman must be his consort. (51)

अस्या देव्या मनस्तस्मिंस्तस्य चास्यां प्रतिष्ठितम्।
तेनेयं स च धर्मात्मा मुहूर्तमपि जीवति॥ ५२॥

'The mind of this godlike lady is set on him, while his mind is set on her. For this reason alone does she, as also that pious-minded soul, survive even for a short while. (52)

दुष्करं कृतवान् रामो हीनो यदनया प्रभुः।
धारयत्यात्मनो देहं न शोकेनावसीदति॥ ५३॥

'Lord Śrī Rāma has done what was hard to accomplish for him in that he has been able to preserve his life even though disunited from her and does not perish through grief.' (53)

एवं सीतां तथा दृष्ट्वा हृष्टः पवनसम्भवः।
जगाम मनसा रामं प्रशशंस च तं प्रभुम्॥ ५४॥

Delighted in this way to behold Sītā as mentioned above, Hanumān, sprung from the loins of the wind-god, sought the presence of Śrī Rāma with his mind and admired the aforesaid lord. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Admiring the virtue and propitious bodily marks etc., of Sītā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight

प्रशस्य तु प्रशस्तव्यां सीतां तां हरिपुंगवः।
गुणाभिरामं रामं च पुनश्चिन्तापरोऽभवत्॥ १॥

Having admired the aforesaid Sītā, who was worth admiring, as well as Śrī Rāma, who was pleasing by virtue of his excellences, Hanumān for his part became absorbed in thought once more. (1)

स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः।
सीतामाश्रित्य तेजस्वी हनूमान् विललाप ह॥ २॥

Reflecting awhile, the celebrated and glorious Hanumān, whose eyes got bedimmed with tears, started lamenting about Sītā as follows: (2)

मान्या गुरुविनीतस्य लक्ष्मणस्य गुरुप्रिया।
यदि सीता हि दुःखार्ता कालो हि दुरतिक्रमः॥ ३॥

'If even Sītā, who deserves all honour and is the beloved consort of Śrī Rāma, the eldest brother of Lakṣmaṇa, who had been instructed in good morals by his elders, is stricken with sorrow, indeed it is difficult to withstand the force of destiny. (3)

रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः।
नात्यर्थं क्षुभ्यते देवी गंगेव जलदागमे॥ ४॥

'Conscious as she is of the prowess of Śrī Rāma as well as of the sagacious Lakṣmaṇa, the godlike lady does not feel much agitated any more than the holy Gaṅgā at the approach of the monsoon. (4)

तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम्।
राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा॥ ५॥

'Śrī Rāma, a scion of Raghu, is worthy of Sītā, a princess of the Videha territory, whose character, age and conduct are well-matched with his and whose pedigree and bodily marks too are on a par with his; and this dark-eyed lady too is worthy of Śrī Rāma.' (5)

तां दृष्ट्वा नवहेमाभां लोककान्तामिव श्रियम्।
जगाम मनसा रामं वचनं चेदमब्रवीत्॥ ६॥

Perceiving the aforesaid lady, who looked quite young and shone like gold and who resembled Lakṣmī, the goddess of fortune, coveted by the whole world, Hanumān sought the presence of Śrī Rāma with his mind and said to himself as follows: (6)

अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः।
रावणप्रतिमो वीर्ये कबन्धश्च निपातितः॥ ७॥

'For the sake of this large-eyed lady was killed Vāli; Kabandha as well, who was equal to Rāvaṇa in valour, was disposed of. (7)

विराधश्च हतः संख्ये राक्षसो भीमविक्रमः।
वने रामेण विक्रम्य महेन्द्रेणेव शम्बरः॥ ८॥

'The ogre Virādha too of redoubtable prowess was got rid of in combat by Śrī Rāma by showing his valour even as the demon Śambara was killed by the mighty Indra. (8)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
निहतानि जनस्थाने शरैरग्निशिखोपमैः॥ ९॥

'Fourteen thousand ogres of terrible deeds were made short work of in Janasthāna by means of arrows resembling tongues of fire. (9)

खरश्च निहतः संख्ये त्रिशिराश्च निपातितः।
दूषणश्च महातेजा रामेण विदितात्मना॥ १०॥

'Khara too was slain on the field of battle

and so was Trisirā brought low as also Dūṣaṇa, endowed with extraordinary energy, by Śrī Rāma, who has realized the Self. (10)

ऐश्वर्यं वानराणां च दुर्लभं वालिपालितम्।
अस्या निमित्ते सुग्रीवः प्राप्तवाँल्लोकविश्रुतः॥ ११॥

'Nay, on account of her Sugrīva, who is well-known throughout the world, attained the lordship of monkeys which was difficult to acquire, guarded as it was by Vāli. (11)

सागरश्च मयाऽऽक्रान्तः श्रीमान् नदनदीपतिः।
अस्या हेतोर्विशालाक्ष्याः पुरी चेयं निरीक्षिता॥ १२॥

'Nay, for the sake of this large-eyed lady has the mighty sea, the lord of rivers and streams, been crossed by me and this city of Laṅkā explored. (12)

यदि रामः समुद्रान्तां मेदिनीं परिवर्तयेत्।
अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः॥ १३॥

'If for her sake Śrī Rāma turned the earth bounded by the oceans upside down, or even the universe, it would be justifiable: such is my belief. (13)

राज्यं वा त्रिषु लोकेषु सीता वा जनकात्मजा।
त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम्॥ १४॥

'If sovereignty over all the three worlds, on the one hand, and Sītā, daughter of King Janaka, on the other, were put on the scales, the integral sovereignty of the three worlds would not approach even a fraction of Sītā. (14)

इयं सा धर्मशीलस्य जनकस्य महात्मनः।
सुता मैथिलराजस्य सीता भर्तृदृढव्रता॥ १५॥

'She is no other than the celebrated Sītā, daughter of Janaka, the virtuous and high-souled king of Mithilā, unswerving in her vow of devotion to her lord. (15)

उत्थिता मेदिनीं भित्त्वा क्षेत्रे हलमुखक्षते।
पद्मरेणुनिभैः कीर्णा शुभैः केदारपांसुभिः॥ १६॥

'While a field was being furrowed with a ploughshare, she rose splitting open the earth, and covered with the dust of the field, which gleamed like pollen. (16)

विक्रान्तस्यार्यशीलस्य संयुगेष्वनिवर्तिनः।
स्नुषा दशरथस्यैषा ज्येष्ठा राज्ञो यशस्विनी॥ १७॥

'She is the illustrious and senior most daughter-in-law of the valiant King Daśaratha of noble disposition, who never turned his back on the field of battle. (17)

धर्मज्ञस्य कृतज्ञस्य रामस्य विदितात्मनः।
इयं सा दयिता भार्या राक्षसीवशमागता॥ १८॥

'Fallen under the sway of ogresses, she is the beloved consort of Śrī Rāma, who knows what is right, is conscious of services rendered to him and is a knower of the Self. (18)

सर्वान् भोगान् परित्यज्य भर्तृस्नेहबलात् कृता।
अचिन्तयित्वा कष्टानि प्रविष्टा निर्जनं वनम्॥ १९॥

'Completely renouncing all enjoyments and not minding hardships, she entered the lonely forest, overcome as she was by love for her husband. (19)

संतुष्टा फलमूलेन भर्तृशुश्रूषणापरा।
या परां भजते प्रीतिं वनेऽपि भवने यथा॥ २०॥
सेयं कनकवर्णांगी नित्यं सुस्मितभाषिणी।
सहते यातनामेतामनर्थानामभागिनी॥ २१॥

'That very Sītā of golden limbs, ever given to speaking with a sweet smile and undeserving of woes—who, contented as she was with fruit and roots alone and devoted to the service of her husband, experienced the same degree of supreme felicity in the forest as in her own royal abode—is undergoing this suffering here ! (20-21)

इमां तु शीलसम्पन्नां द्रष्टुमिच्छति राघवः।
रावणेन प्रमथितां प्रपामिव पिपासितः॥ २२॥

'Like a thirsty man yearning to find a place where water is freely distributed to passers-by, Śrī Rāma (a scion of Raghu) for his part longs to see this lady, rich in chastity, though tormented by Rāvaṇa. (22)

अस्या नूनं पुनर्लाभाद् राघवः प्रीतिमेष्यति।
राजा राज्यपरिभ्रष्टः पुनः प्राप्येव मेदिनीम्॥ २३॥

'Śrī Rāma, a scion of Raghu, will surely derive joy through recovery of her even as a king, deprived of his throne, on regaining the land. (23)

कामभोगैः परित्यक्ता हीना बन्धुजनेन च।
धारयत्यात्मनो देहं तत्समागमकाङ्क्षिणी॥ २४॥

'Deprived of all coveted enjoyments and bereft of her kinsfolk, she preserves her body, desirous as she is of meeting him. (24)

नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान्।
एकस्थहृदया नूनं राममेवानुपश्यति॥ २५॥

'She neither sees the ogresses around her nor these trees laden with flowers and fruit. With her heart centred on one object only, she undoubtedly beholds Śrī Rāma alone all the time. (25)

भर्ता नाम परं नार्याः शोभनं भूषणादपि।
एषा हि रहिता तेन शोभनार्हा न शोभते॥ २६॥

'Indeed, the husband is the greatest adornment for a woman, greater even than an ornament. Hence, though deserving of decoration, she no longer looks charming, bereft as she is of her husband. (26)

दुष्करं कुरुते रामो हीनो यदनया प्रभुः।
धारयत्यात्मनो देहं न दुःखेनावसीदति॥ २७॥

'Lord Śrī Rāma is really doing something great in that he is preserving his body even though bereft of her, and does not faint through grief. (27)

इमामसितकेशान्तां शतपत्रनिभेक्षणाम्।
सुखार्हां दुःखितां ज्ञात्वा ममापि व्यथितं मनः॥ २८॥

'My mind too is seized with anguish on finding this lady with dark long hanging hair and lotus-like eyes afflicted, though deserving of happiness. (28)

क्षितिक्षमा पुष्करसंनिभेक्षणा
या रक्षिता राघवलक्ष्मणाभ्याम्।
सा राक्षसीभिर्विकृतेक्षणाभिः
संरक्ष्यते सम्प्रति वृक्षमूले॥ २९॥

'She, who is forbearing as the earth and whose eyes resemble a pair of lotuses and who was protected by Śrī Rāma (a scion of Raghu) and Lakṣmaṇa, is now being strongly guarded at the foot of a tree by ogresses with deformed eyes. (29)

हिमहतनलिनीव नष्टशोभा
व्यसनपरम्परया निपीड्यमाना।
सहचररहितेव चक्रवाकी
जनकसुता कृपणां दशां प्रपन्ना॥ ३०॥

'Deprived of her charms like a lotus plant blasted by frost, being sore oppressed as she is by a series of misfortunes, Sītā, Janaka's daughter, has been reduced to a pitiable plight like a female Cakrawāka (red goose) bereft of her mate. (30)

अस्या हि पुष्पावनताग्रशाखाः
शोकं दृढं वै जनयन्त्यशोकाः।
हिमव्यपायेन च शीतरश्मि-
रभ्युत्थितो नैकसहस्त्ररश्मिः॥ ३१॥

'Indeed, the Aśoka trees with the ends of their boughs bent under the weight of their blossom, actually cause immense grief to her; while due to the close of winter marked by the advent of spring, the moon with its cool rays has grown fierce like the myriad-rayed sun.' (31)

इत्येवमर्थं कपिरन्ववेक्ष्य
सीतेयमित्येव तु जातबुद्धिः।
संश्रित्य तस्मिन् निषसाद वृक्षे
बली हरीणामृषभस्तरस्वी॥ ३२॥

Duly considering his interest, the mighty Hanumān the foremost of monkeys, who was full of impetuosity, and who for his part felt convinced that she was Sītā, remained firmly seated on that tree. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

His eyes filled with joy on beholding Sītā surrounded by ogresses with hideous and deformed faces while the moon was at the meridian, Hanumān mentally bows to Śrī Rāma and Lakṣmaṇa and remains hidden behind the boughs of the Śiṁśapā tree

ततः कुमुदखण्डाभो निर्मलं निर्मलोदयः।
प्रजगाम नभश्चन्द्रो हंसो नीलमिवोदकम्॥ १॥

Then at the end of the day the moon, which looked like a cluster of water-lilies and had risen quite stainless, ascended the cloudless sky like a swan swimming through blue waters. (1)

साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः।
चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम्॥ २॥

Rendering aid to him, as it were, with its light so as to enable him to see Sītā clearly, the moon, possessed of bright lustre, ministered to Hanumān with its cool rays. (2)

स ददर्श ततः सीतां पूर्णचन्द्रनिभाननाम्।
शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि॥ ३॥

He thereupon beheld Sītā, whose face shone like the full moon and who was weighed down by the pressure of grief even as a boat sinking in water under heavy loads. (3)

दिदृक्षमाणो वैदेहीं हनूमान् मारुतात्मजः।
स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः॥ ४॥

While seeking openly to see Sītā, a princess of the Videha territory, the said Hanumān, sprung from the loins of the wind-god, beheld ogresses of terrible aspect sitting at a short distance from her. (4)

एकाक्षीमेककर्णां च कर्णप्रावरणां तथा।
अकर्णां शङ्कुकर्णां च मस्तकोच्छ्वासनासिकाम्॥ ५॥
अतिकायोत्तमांगीं च तनुदीर्घशिरोधराम्।
ध्वस्तकेशीं तथाकेशीं केशकम्बलधारिणीम्॥ ६॥
लम्बकर्णललाटां च लम्बोदरपयोधराम्।
लम्बोष्ठीं चिबुकोष्ठीं च लम्बास्यां लम्बजानुकाम्॥ ७॥
ह्रस्वां दीर्घां च कुब्जां च विकटां वामनां तथा।
करालां भुग्नवक्त्रां च पिंगाक्षीं विकृताननाम्॥ ८॥

He found one of them single-eyed, another with a single ear, a third using her extensive ears as a covering for her body, still another without ears, another with dart-like ears, another with her nose for respiration on the forehead, another with her head disproportionately large, yet another with a thin long neck, another with her hair fallen off, still another hairless, another wearing her hair as a blanket wrapped about her person, another with long ears and brow, another with a protruding belly and breasts, another with protruding lips, another with her lips hanging over the chin, another with a long face and still another with protruding knees, another stunted, yet another tall, another humpbacked, another with a crooked body, yet another a dwarf, another frightful, yet another with her face set awry, another with tawny eyes and yet another with a deformed face. (5—8)

विकृताः पिंगलाः कालीः क्रोधनाः कलहप्रियाः।
कालायसमहाशूलकूटमुद्गरधारिणीः॥ ९॥
वराहमृगशार्दूलमहिषाजशिवामुखाः।
गजोष्ट्रहयपादाश्च निखातशिरसोऽपराः॥ १०॥
एकहस्तैकपादाश्च खरकर्ण्यश्वकर्णिकाः।
गोकर्णीर्हस्तिकर्णीश्च हरिकर्णीस्तथापराः॥ ११॥
अतिनासाश्च काश्चिच्च तिर्यङ्नासा अनासिकाः।
गजसंनिभनासाश्च ललाटोच्छ्वासनासिकाः॥ १२॥
हस्तिपादा महापादा गोपादाः पादचूलिकाः।
अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः॥ १३॥
अतिमात्रास्यनेत्राश्च दीर्घजिह्वाननास्तथा।
अजामुखीर्हस्तिमुखीर्गोमुखीः सूकरीमुखीः॥ १४॥

हयोष्ट्रखरवक्त्राश्च राक्षसीर्घोरदर्शनाः।
शूलमुद्गरहस्ताश्च क्रोधनाः कलहप्रियाः॥ १५॥
कराला धूम्रकेशिन्यो राक्षसीर्विकृताननाः।
पिबन्ति सततं पानं सुरामांससदाप्रियाः॥ १६॥
मांसशोणितदिग्धांगीर्मांसशोणितभोजनाः ।
ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः॥ १७॥
स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम्।
तस्याधस्ताच्च तां देवीं राजपुत्रीमनिन्दिताम्॥ १८॥

Hanumān, the foremost of monkeys, saw ogresses who were deformed, those who were tawny, others who were dark-complexioned, others who were irascible and fond of picking up a quarrel and wielded big darts, mallets and clubs of iron, some with heads like those of a boar, deer, tiger, buffalo, goat or fox, some with the feet of an elephant, camel or horse, and others with their heads sunk into their bosom (like Kabandha), some with a single hand and others with a single foot, some having ears of donkeys and others those of horses, some having the ears of a cow and others those of an elephant, and still others those of a lion, some having abnormally long noses and others having crooked noses, and yet others having no nose at all, some having noses like the proboscis of an elephant and others having noses for respiration fixed in their foreheads, some having the feet of elephants and others those of kine, some having enormous feet and others having a tuft of hair growing on their feet, some having abnormally large heads and necks and others having exceptionally large breasts and bellies, some having unusually large mouths and eyes, some having long tongues in their mouths, also ogresses of terrible aspect having the heads of goats, elephants, cows or boars, horses, camels or donkeys, some carrying pikes and clubs in their hands, frightful ogresses who were irascible and fond of picking up quarrels, had smoke-coloured hair and deformed faces, who constantly drank wine and were ever fond of drink and meat, who lived on meat and blood and had their bodies smeared with meat and blood and whose very sight made one's hair stand on end and who were seated close to and round about that tree of beautiful trunk and boughs; and at the foot of the same tree he beheld that irreproachable and godlike princess. (9—18)

लक्षयामास लक्ष्मीवान् हनूमाञ्जनकात्मजाम्।
निष्प्रभां शोकसंतप्तां मलसंकुलमूर्धजाम्॥ १९॥
क्षीणपुण्यां च्युतां भूमौ तारां निपतितामिव।
चारित्रव्यपदेशाढ्यां भर्तृदर्शनदुर्गताम्॥ २०॥
भूषणैरुत्तमैर्हीनां भर्तृवात्सल्यभूषिताम्।
राक्षसाधिपसंरुद्धां बन्धुभिश्च विनाकृताम्॥ २१॥
वियूथां सिंहसंरुद्धां बद्धां गजवधूमिव।
चन्द्ररेखां पयोदान्ते शारदाभ्रैरिवावृताम्॥ २२॥
क्लिष्टरूपामसंस्पर्शादयुक्तामिव वल्लकीम्।
स तां भर्तृहिते युक्तामयुक्तां रक्षसां वशे॥ २३॥
अशोकवनिकामध्ये शोकसागरमाप्लुताम्।
ताभिः परिवृतां तत्र सग्रहामिव रोहिणीम्॥ २४॥
ददर्श हनुमांस्तत्र लतामकुसुमामिव।
सा मलेन च दिग्धांगी वपुषा चाप्यलंकृता।
मृणाली पङ्कदिग्धेव विभाति च न भाति च॥ २५॥

The graceful Hanumān found Sītā, Janaka's daughter, who was shorn of lustre like a meteor fallen on the earth, its merits exhausted, was sore stricken with grief, her locks thick with dirt, and rich in fame for her lofty character, though deprived of the sight of her lord, who, though bereft of her excellent jewels, was nonetheless adorned with the affection of her husband, nay, who, having been detained by Rāvaṇa (the suzerain lord of ogres) and as such disunited from her relations, resemble a female elephant separated from its herd, detained by a lion and tied with a cord of affection for her own herd, or the disc of the moon obscured by autumnal clouds at the end of the monsoon; who, through lack of contact with her husband had got faded in appearance like the untouched strings of a Vīṇā by its master and was reduced to a dumb state, not merited

by her; nay, who was devoted to the good of her husband and had fallen under the sway of ogres, though not deserving it; who, though living in the midst of the Aśoka grove (consisting of trees which are supposed by their name to rid all, who live in their midst, of all grief), was nonetheless plunged in grief and was surrounded there by ogresses even like the star Rohiṇī fallen under the sway of some unpropitious planet. Hanumān found her there like a creeper divested of its blooms.

Nay, graced with her body, which was clothed with a natural charm, even though unadorned, even though her limbs were stained with dirt, she looked charming as well as without charm like a lotus-fibre stained with mud. (19—25)

मलिनेन तु वस्त्रेण परिक्लिष्टेन भामिनीम्।
संवृतां मृगशावाक्षीं ददर्श हनुमान् कपिः॥ २६॥
तां देवीं दीनवदनामदीनां भर्तृतेजसा।
रक्षितां स्वेन शीलेन सीतामसितलोचनाम्॥ २७॥

Hanumān saw the dark-eyed young godlike belle, Sītā, with eyes like a fawn's and actually covered with a soiled and tattered cloth, wretched in appearance, though undepressed in spirit, her confidence being restored by the thought of her husband's glory and protected by her own virtue. (26-27)

तां दृष्ट्वा हनुमान् सीतां मृगशावनिभेक्षणाम्।
मृगकन्यामिव त्रस्तां वीक्षमाणां समन्ततः॥ २८॥
दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः।
संघातमिव शोकानां दुःखस्योर्मिमिवोत्थिताम्॥ २९॥
तां क्षमां सुविभक्तांगीं विनाभरणशोभिनीम्।
प्रहर्षमतुलं लेभे मारुतिः प्रेक्ष्य मैथिलीम्॥ ३०॥

Hanumān, son of the wind-god, derived immense and excessive joy on beholding the celebrated Sītā, that princess of Mithilā, who was lovely to look at, whose eyes resembled those of a fawn and who was looking all round timidly like a frightened fawn, who was burning, as it were, with her sighs the trees bearing leaves, nay, who was a personification of griefs, as it were, and resembled a towering wave of sorrow, who was emaciated and had well-proportioned limbs and who looked charming even without ornaments. (28—30)

हर्षजानि च सोऽश्रूणि तां दृष्ट्वा मदिरेक्षणाम्।
मुमोच हनुमांस्तत्र नमश्चक्रे च राघवम्॥ ३१॥

Hanumān shed tears born of joy on beholding that lady with maddening eyes and saluted Śrī Rāma, a scion of Raghu, on that happy occasion. (31)

नमस्कृत्वाथ रामाय लक्ष्मणाय च वीर्यवान्।
सीतादर्शनसंहृष्टो हनुमान् संवृतोऽभवत्॥ ३२॥

Having bowed down to Śrī Rāma and Lakṣmaṇa, the powerful Hanumān, who was overjoyed at the sight of Sītā, then went into hiding once more behind the boughs. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sītā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śiṁśapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself in the boughs in order to avoid observation

तथा विप्रेक्षमाणस्य वनं पुष्पितपादपम्।
विचिन्वतश्च वैदेहीं किञ्चिच्छेषा निशाभवत्॥ १॥

While Hanumān was thus keenly observing the grove with its trees in blossom and looking for an opportunity to see more closely Sītā, a princess of the Videha territory, the night was well-nigh spent. (1)

षडंगवेदविदुषां क्रतुप्रवरयाजिनाम्।
शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम्॥ २॥

Towards the close of the night he heard the chanting of the Vedas in the dwellings of Brāhmaṇa-ogres well-versed in the Vedas, including the six auxiliary sciences, viz., grammar, prosody, etymology, phonetics, astronomy and the science of rituals and conducting big sacrifices. (2)

अथ मंगलवादित्रैः शब्दैः श्रोत्रमनोहरैः।
प्राबोध्यत महाबाहुर्दशग्रीवो महाबलः॥ ३॥

Presently the mighty-armed Rāvaṇa, the ten-headed monster, who was endowed with extraordinary strength, was awakened by means of musical instruments played upon on festive occasions as well as by means of praises ravishing the ears and mind. (3)

विबुध्य तु महाभागो राक्षसेन्द्रः प्रतापवान्।
स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयत्॥ ४॥

Waking up, the glorious Rāvaṇa, the ruler of ogres, for his part, who was highly blessed and whose garlands and raiment were in disarray, thought of Sītā, a princess of the Videha territory. (4)

भृशं नियुक्तस्तस्यां च मदनेन मदोत्कटः।
न तु तं राक्षसः कामं शशाकात्मनि गूहितुम्॥ ५॥

Nay, irresistibly drawn towards her by passion, the ogre, who was intoxicated with drink, could not, however, suppress that passion in his mind. (5)

स सर्वाभरणैर्युक्तो बिभ्रच्छ्रियमनुत्तमाम्।
तां नगैर्विविधैर्जुष्टां सर्वपुष्पफलोपगैः॥ ६॥
वृतां पुष्करिणीभिश्च नानापुष्पोपशोभिताम्।
सदा मत्तैश्च विहगैर्विचित्रां परमाद्भुतैः॥ ७॥
ईहामृगैश्च विविधैर्वृतां दृष्टिमनोहरैः।
वीथीः सम्प्रेक्षमाणश्च मणिकाञ्चनतोरणाम्॥ ८॥
नानामृगगणाकीर्णां फलैः प्रपतितैर्वृताम्।
अशोकवनिकामेव प्राविशत् संततद्रुमाम्॥ ९॥

Adorned with every kind of ornament and bearing an unsurpassed splendour, nay, duly observing the avenues leading to the Aśoka grove, he deeply penetrated into the Aśoka grove itself, which was adorned with trees of all species, bearing all kinds of flowers and fruit and was surrounded by lotus-pools; nay, which was graced with various flowers and rendered picturesque by most wonderful birds ever in heat, which was crowded with artificial deer ravishing the eyes and mind; which was decorated with archways of gold and gems, was filled with herds of deer of every species and carpeted with the fruit fallen from above and was ever full of trees. (6—9)

अंगनाः शतमात्रं तु तं व्रजन्तमनुव्रजन्।
महेन्द्रमिव पौलस्त्यं देवगन्धर्वयोषितः॥ १०॥

Only a hundred belles for their part followed that grandson of Pulastya as he walked to the Aśoka grove, even as celestial and Gandharva women follow the mighty Indra wherever he goes. (10)

दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः।
वालव्यजनहस्ताश्च तालवृन्तानि चापराः॥ ११॥

Some women among them bore torches with gold handles, others carried chowries in their hands, while still others bore fans of palmyra leaves. (11)

काञ्चनैश्चैव भृंगारैर्जह्नुः सलिलमग्रतः।
मण्डलाग्रा बृसीश्चैव गृह्यान्याः पृष्ठतो ययुः॥ १२॥

Some carried water in golden ewers ahead, while others followed in the rear taking cushions with circular ends. (12)

काचिद् रत्नमयीं पात्रीं पूर्णां पानस्य भ्राजतीम्।
दक्षिणा दक्षिणेनैव तदा जग्राह पाणिना॥ १३॥

Some compliant woman held in her right hand alone on that occasion a shining pitcher made of jewels and filled with wine. (13)

राजहंसप्रतीकाशं छत्रं पूर्णशशिप्रभम्।
सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ॥ १४॥

Yet another followed in the rear taking a canopy resembling a swan and shining brightly like the full moon, with a handle of gold. (14)

निद्रामदपरीताक्ष्यो रावणस्योत्तमस्त्रियः।
अनुजग्मुः पतिं वीरं घनं विद्युल्लता इव॥ १५॥

Their eyes overcome with sleep and intoxication, the excellent consort of Rāvaṇa followed their valiant lord as flashes of lightning following a cloud. (15)

व्याविद्धहारकेयूराः समामृदितवर्णकाः।
समागलितकेशान्ताः सस्वेदवदनास्तथा॥ १६॥

Their necklaces and armlets got slightly displaced, their coat of sandal-paste got effaced, their looks got dishevelled and their faces got moistened with sweat. (16)

घूर्णन्त्यो मदशेषेण निद्रया च शुभाननाः।
स्वेदक्लिष्टांगकुसुमाः समाल्याकुलमूर्धजाः॥ १७॥

Those women with lovely faces were staggering under the surviving traces of intoxication and sleep. The flowers on their person had got shrivelled by perspiration and their locks shook along with the wreaths that decorated them. (17)

प्रयान्तं नैर्ऋतपतिं नार्यो मदिरलोचनाः।
बहुमानाच्च कामाच्च प्रियभार्यास्तमन्वयुः॥ १८॥

Actuated by great regard for their husband as well as by longing to behold Sītā, the ladies, who were his beloved consorts, and who had intoxicating eyes, followed the aforesaid lord of ogres, who was going out to meet Sītā. (18)

स च कामपराधीनः पतिस्तासां महाबलः।
सीतासक्तमना मन्दो मन्दाञ्चितगतिर्बभौ॥ १९॥

And the evil-minded lord of theirs, who was the slave of his passion, though endowed with extraordinary might, and whose mind was attached to Sītā, looked charming as he proceeded in a slow-moving gait. (19)

ततः काञ्चीनिनादं च नूपुराणां च निःस्वनम्।
शुश्राव परमस्त्रीणां कपिर्मारुतनन्दनः॥ २०॥

At that time, Hanumān, the delight of the wind-god, heard the tinkling of the ornaments worn round the waist as well as of the anklets of those excellent women. (20)

तं चाप्रतिमकर्माणमचिन्त्यबलपौरुषम्।
द्वारदेशमनुप्राप्तं ददर्श हनुमान् कपिः॥ २१॥
दीपिकाभिरनेकाभिः समन्तादवभासितम्।
गन्धतैलावसिक्ताभिर्ध्रियमाणाभिरग्रतः॥ २२॥
कामदर्पमदैर्युक्तं जिह्मताम्रायतेक्षणम्।
समक्षमिव कंदर्पमपविद्धशरासनम्॥ २३॥
मथितामृतफेनाभमरजोवस्त्रमुत्तमम्।
सपुष्पमवकर्षन्तं विमुक्तं सक्तमंगदे॥ २४॥

Hanumān also found arrived near the gate of the Aśoka grove Rāvaṇa—who had accomplished unparalleled deeds and was endowed with inconceivable might and virility, who was illumined on all sides with numerous torches, fed with fragrant oil and being borne ahead, who was full of passion and vanity and intoxicated too, who had large, oblique

and coppery eyes and looked like Love himself bereft of his bow and was disengaging and re-adjusting his excellent and stainless upper garment, which was white as the foam of churned milk, decorated with flowers and superior pearls, and had got entangled with his armlet. (21—24)

तं पत्रविटपे लीनः पत्रपुष्पशतावृतः।
समीपमुपसंक्रान्तं विज्ञातुमुपचक्रमे॥ २५॥

Remaining hidden behind a leafy bough, Hanumān, who was covered with hundreds of leaves and flowers, strove to discover the identity of Rāvaṇa, who had now drawn near. (25)

अवेक्षमाणस्तु तदा ददर्श कपिकुञ्जरः।
रूपयौवनसम्पन्ना रावणस्य वरस्त्रियः॥ २६॥

Looking round at that moment, Hanumān, an elephant among monkeys, also beheld the excellent consorts of Rāvaṇa, who were richly endowed with comeliness and youth. (26)

ताभिः परिवृतो राजा सुरूपाभिर्महायशाः।
तन्मृगद्विजसंघुष्टं प्रविष्टः प्रमदावनम्॥ २७॥

Surrounded by those women of a charming exterior, the highly illustrious king, Rāvaṇa, deeply penetrated into that pleasance for the use of ladies, rendered noisy by deer and birds. (27)

क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः।
तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः॥ २८॥
वृतः परमनारीभिस्ताराभिरिव चन्द्रमाः।
तं ददर्श महातेजास्तेजोवन्तं महाकपिः॥ २९॥

रावणोऽयं महाबाहुरिति संचिन्त्य वानरः।
सोऽयमेव पुरा शेते पुरमध्ये गृहोत्तमे।
अवप्लुतो महातेजा हनूमान् मारुतात्मजः॥ ३०॥

That suzerain ruler of ogres, Rāvaṇa, son of Sage Visrava, who was endowed with extraordinary might, was seen by Hanumān adorned with lovely jewels, drunk, distinguished by pointed (dart-like) ears, and surrounded by excellent women as the moon is by stars. Hanumān, who was endowed with extraordinary energy, thus beheld the glorious Rāvaṇa. Distinctly recalling that it was he who was lying asleep the previous night in a sumptuous apartment in the heart of the city, and concluding that he was no other than the mighty-armed Rāvaṇa, Hanumān, sprung from the loins of the wind-god, got down from the bough on which he was perched. (28—30)

स तथाप्युग्रतेजाः स निर्धूतस्तस्य तेजसा।
पत्रे गुह्यान्तरे सक्तो मतिमान् संवृतोऽभवत्॥ ३१॥

Overshadowed by the brilliance of Rāvaṇa, though himself possessed of terrific energy, the sagacious Hanumān stood rooted and concealed behind a bough thick with leaves. (31)

स तामसितकेशान्तां सुश्रोणीं संहतस्तनीम्।
दिदृक्षुरसितापांगीमुपावर्तत रावणः॥ ३२॥

Keen to see Sītā of charming limbs and well-knit breasts, the ends of whose tresses were black and the corners of whose eyes were also dark, Rāvaṇa approached her. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Finding himself unable, as it were, to depict the mental state of Sītā, who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her

तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता।
रूपयौवनसम्पन्नं भूषणोत्तमभूषितम्॥ १॥
ततो दृष्ट्वैव वैदेही रावणं राक्षसाधिपम्।
प्रावेपत वरारोहा प्रवाते कदली यथा॥ २॥

Thereupon the irreproachable princess, Sītā (a princess of the Videha territory) of excellent limbs, began to shake like a plantain tree in a windy place as soon as she caught sight of, at that place and that very moment, Rāvaṇa, the suzerain ruler of ogres, richly endowed with comeliness and youth and decked with excellent ornaments. (1-2)

ऊरुभ्यामुदरं छाद्य बाहुभ्यां च पयोधरौ।
उपविष्टा विशालाक्षी रुदती वरवर्णिनी॥ ३॥

Concealing her belly behind her thighs and her breasts with her arms, the large-eyed lady with an excellent complexion sat down weeping. (3)

दशग्रीवस्तु वैदेहीं रक्षितां राक्षसीगणैः।
ददर्श दीनां दुःखार्तां नावं सन्नामिवार्णवे॥ ४॥
असंवृतायामासीनां धरण्यां संशितव्रताम्।
छिन्नां प्रपतितां भूमौ शाखामिव वनस्पतेः॥ ५॥
मलमण्डनदिग्धांगीं मण्डनार्हाममण्डनाम्।
मृणाली पङ्कदिग्धेव विभाति न विभाति च॥ ६॥
समीपं राजसिंहस्य रामस्य विदितात्मनः।
संकल्पहयसंयुक्तैर्यान्तीमिव मनोरथैः॥ ७॥
शुष्यन्तीं रुदतीमेकां ध्यानशोकपरायणाम्।
दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम्॥ ८॥
चेष्टमानामथाविष्टां पन्नगेन्द्रवधूमिव।
धूप्यमानां ग्रहेणेव रोहिणीं धूमकेतुना॥ ९॥
वृत्तशीले कुले जातामाचारवति धार्मिके।
पुनः संस्कारमापन्नां जातामिव च दुष्कुले॥ १०॥

Rāvaṇa, the ten-headed monster for his part gazed on Sītā, a princess of the Videha territory, of austere vows, who was guarded in turns by batches of ogresses and looked miserable and stricken with agony like a bark lying motionless in the sea; who was seated on the bare ground like the bough of a tree severed from the trunk and fallen flat on the ground; whose limbs were coated with dirt by way of decoration and was undecorated though deserving of decoration and who, like a lotus fibre stained with mud, looked charming as well as did not look charming; who was constantly seeking the presence of Śrī Rāma, a well-known personality, a lion among sovereigns, in the chariot of her mind, drawn by the horses of thought; who was a lovely woman ever growing emaciated and, seeing no end to her grief, wept alone and remained absorbed in thought of her beloved spouse and grieving, and who was devoted to Śrī Rāma; who was writhing like the female of the king of serpents under the spell of an incantation and was undergoing suffering like the constellation Rohiṇī when tormented by the smoke coloured planet, Ketu; and who, though born in a family distinguished for right conduct and noble disposition and also married in a pious family of good conduct, wore a shabby appearance like a woman born in an ignoble family. (4—10)

सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम्।
प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव॥ ११॥
आयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव।
दीप्तामिव दिशं काले पूजामपहतामिव॥ १२॥
पौर्णमासीमिव निशां तमोग्रस्तेन्दुमण्डलाम्।
पद्मिनीमिव विध्वस्तां हतशूरां चमूमिव॥ १३॥

प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम्।
वेदीमिव परामृष्टां शान्तामग्निशिखामिव॥ १४॥
उत्कृष्टपर्णकमलां वित्रासितविहंगमाम्।
हस्तिहस्तपरामृष्टामाकुलामिव पद्मिनीम्॥ १५॥
पतिशोकातुरां शुष्कां नदीं विस्त्रावितामिव।
परया मृजया हीनां कृष्णपक्षे निशामिव॥ १६॥
सुकुमारीं सुजातांगीं रत्नगर्भगृहोचिताम्।
तप्यमानामिवोष्णेन मृणालीमचिरोद्धृताम्॥ १७॥
गृहीतामालितां स्तम्भे यूथपेन विनाकृताम्।
निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव॥ १८॥
एकया दीर्घया वेण्या शोभमानामयत्नतः।
नीलया नीरदापाये वनराज्या महीमिव॥ १९॥
उपवासेन शोकेन ध्यानेन च भयेन च।
परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम्॥ २०॥
आयाचमानां दुःखार्तां प्राञ्जलिं देवतामिव।
भावेन रघुमुख्यस्य दशग्रीवपराभवम्॥ २१॥
समीक्षमाणां रुदतीमनिन्दितां
सुपक्ष्मताम्रायतशुक्ललोचनाम्।
अनुव्रतां राममतीव मैथिलीं
प्रलोभयामास वधाय रावणः॥ २२॥

Rāvaṇa, to his own destruction, sought to cajole Sītā, the princess of Mithilā, who resembled a great renown which has grown dim, a faith which has been treated with contempt, an understanding which has grown feeble, a hope which has been frustrated, a prospect which has been blasted, an order which has been flouted, a quarter appearing in flame at the time of some portentous phenomenon, a worship which has been tampered with, a full-moon night on which the orb of the moon has been eclipsed by the demon Rāhu (darkness personified), a lotus plant blighted by frost, an army whose warriors have been killed, sunlight that has been obscured by darkness, a stream which has become thin due to drought, an altar desecrated by an undesirable person, a flame which has gone out, a lotus pond whose lotuses with their leaves have been pulled out, whose birds have been scared away, nay, which has been rendered turbid by the trunk of an elephant as well as stirred by it; who was stricken with grief caused by separation from her lord and had grown lean and thin like a river whose water has been diverted through canals etc., for irrigation purposes and who, having been deprived of excellent washing, resembled a night during a dark fortnight; who was tender and possessed of charming limbs and was worthy of living in an abode full of precious stones and looking like a lotus-root dug out not long before and being baked in heat; who resembled the female of a lordly elephant disunited from the leader of the herd, nay, captured and chained to a pillar and breathing hard, sore stricken with sorrow, who looked charming with a single long braid formed without effort, even as the earth covered with a dark row of trees at the end of a monsoon when the clouds have disappeared; who had been wasted, emaciated and depressed through fasting, grief, brooding and fear, lived on a meagre diet and was rich in austerity; who was constantly asking her deity mentally, as it were, with folded hands for the discomfiture of Rāvaṇa, the ten-headed monster, at the hands of Śrī Rāma, the foremost of Raghus; who was looking round weeping, irreproachable as she was, had large reddish and white eyes with beautiful lashes and was excessively devoted to Śrī Rāma. (11—22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Seeking to cajole Sītā by means of coaxing words, Rāvaṇa implores her to accept him

स तां परिवृतां दीनां निरानन्दां तपस्विनीम्।
साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः॥ १॥

The aforesaid Rāvaṇa disclosed his mind in the following significant and sweet words to the poor and wretched Sītā, who was bereft of all joy and remained surrounded all the time by ogresses : (1)

मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम्।
अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्छसि॥ २॥

"Concealing your breasts and belly, O lady with thighs resembling the proboscis of an elephant, you want to keep yourself out of sight, as it were, through fear of me. (2)

कामये त्वां विशालाक्षि बहु मन्यस्व मां प्रिये।
सर्वांगगुणसम्पन्ने सर्वलोकमनोहरे॥ ३॥

"I long for you, O large-eyed lady! Pray, hold me in high esteem, O beloved one, who are richly endowed with all bodily excellences and ravish the mind of all people. (3)

नेह किञ्चिन्मनुष्या वा राक्षसाः कामरूपिणः।
व्यपसर्पतु ते सीते भयं मत्तः समुत्थितम्॥ ४॥

"There are no men or ogres capable of changing form at will here. And let your fear born of me vanish for good, O Sītā! (4)

स्वधर्मो रक्षसां भीरु सर्वदैव न संशयः।
गमनं वा परस्त्रीणां हरणं सम्प्रमथ्य वा॥ ५॥

"It has always been the peculiar course of conduct prescribed for ogres, O timid one, to approach sexually the wives of others or to bear them away by force: there is no doubt about it. (5)

एवं चैवमकामां त्वां न च स्प्रक्ष्यामि मैथिलि।
कामं कामः शरीरे मे यथाकामं प्रवर्तताम्॥ ६॥

"Notwithstanding this, O princess of Mithilā, I will not touch you so long as you do not love me in return. I would fain let passion hold sway at will over my body. (6)

देवि नेह भयं कार्यं मयि विश्वसिहि प्रिये।
प्रणयस्व च तत्त्वेन मैवं भूः शोकलालसा॥ ७॥

"No fear should be entertained by you on this spot, O adorable lady! Have confidence in me, O beloved one! Make love to me in reality; don't get swayed by grief. (7)

एकवेणी अधःशय्या ध्यानं मलिनमम्बरम्।
अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते॥ ८॥

"To wear a single plait, to lie on the ground, to remain brooding all the time, to put on a soiled attire and to observe a fast even when there is no occasion for it—all these are not proper for you. (8)

विचित्राणि च माल्यानि चन्दनान्यगुरूणि च।
विविधानि च वासांसि दिव्यान्याभरणानि च॥ ९॥
महार्हाणि च पानानि शयनान्यासनानि च।
गीतं नृत्यं च वाद्यं च लभ मां प्राप्य मैथिलि॥ १०॥

"Having secured me as your lover, enjoy garlands of diverse kinds as well as sandal-pastes and aloes, as also robes of various kinds and celestial ornaments too, nay, costly drinks, beds and seats, vocal and instrumental music and dancing, O princess of Mithilā! (9-10)

स्त्रीरत्नमसि मैवं भूः कुरु गात्रेषु भूषणम्।
मां प्राप्य हि कथं वा स्यास्त्वमनर्हा सुविग्रहे॥ ११॥

"You are a jewel among women; no longer, therefore, remain in this shabby condition. Wear ornaments on your limbs. Indeed, having had me as your lover, how can you remain unadorned, O lady endowed with a lovely form? (11)

इदं ते चारु संजातं यौवनं ह्यतिवर्तते।
यदतीतं पुनर्नैति स्रोतः स्रोतस्विनामिव॥ १२॥

"This charming youth of yours, which is now fully developed, is actually passing away. What has actually passed never returns any more than the current of streams. (12)

त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वकृत्।
नहि रूपोपमा ह्यन्या तवास्ति शुभदर्शने॥ १३॥

"Having created you as the paragon of beauty, I believe, the celebrated maker of the universe, who designed your form, has retired from his duty of designing forms, for indeed there is no other women who can compare in comeliness with you, O lady of charming aspect ! (13)

त्वां समासाद्य वैदेहि रूपयौवनशालिनीम्।
कः पुनर्नातिवर्तेत साक्षादपि पितामहः॥ १४॥

"Who, having come across you, O princess of the Videha territory, adorned as you are with comeliness and exuberant youth, would not lose his balance of mind, even if he is Brahmā (the grandfather of the universe) himself? (14)

यद् यत् पश्यामि ते गात्रं शीतांशुसदृशानने।
तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते॥ १५॥

"My eye gets riveted, O lady of broad hips, on each of your limbs which I behold, O lady endowed with a moonlike countenance! (15)

भव मैथिलि भार्या मे मोहमेतं विसर्जय।
बह्वीनामुत्तमस्त्रीणां ममाग्रमहिषी भव॥ १६॥

"Give up this folly in the form of fidelity to your husband and become my consort, O princess of Mithilā! Become the foremost queen of my numerous excellent wives. (16)

लोकेभ्यो यानि रत्नानि सम्प्रमथ्याहृतानि मे।
तानि ते भीरु सर्वाणि राज्यं चैव ददामि ते॥ १७॥

"I offer you all the well-known jewels which have been brought by me by way of booty from the various kingdoms, as well as my own, O timid one! (17)

विजित्य पृथिवीं सर्वां नानानगरमालिनीम्।
जनकाय प्रदास्यामि तव हेतोर्विलासिनि॥ १८॥

"Having fully subjugated the entire globe with its chain of cities, O sportive lady, I will offer it to Janaka, your father, for your sake. (18)

नेह पश्यामि लोकेऽन्यं यो मे प्रतिबलो भवेत्।
पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे॥ १९॥

"I do not find in the universe anyone else who may be my equal in might. You will behold my extraordinary vitality which knows no rival in combat. (19)

असकृत् संयुगे भग्ना मया विमृदितध्वजाः।
अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः॥ २०॥

"Unable to stand in ranks hostile to me, the gods as well as the demons were more than once utterly routed in battle by me, their standards having been smashed.(20)

इच्छ मां क्रियतामद्य प्रतिकर्म तवोत्तमम्।
सुप्रभाण्यवसज्जन्तां तवांगे भूषणानि हि॥ २१॥

"Therefore, be favourably disposed to me. Let you be exquisitely decorated today. Let exceptionally brilliant jewels be worn on your limbs. (21)

साधु पश्यामि ते रूपं सुयुक्तं प्रतिकर्मणा।
प्रतिकर्माभिसंयुक्ता दाक्षिण्येन वरानने॥ २२॥

"Let me behold your excellent form profusely adorned with decoration. Be decorated by way of courtesy to me, O lady endowed with a charming countenance ! (22)

भुङ्क्ष्व भोगान् यथाकामं पिब भीरु रमस्व च।
यथेष्टं च प्रयच्छ त्वं पृथिवीं वा धनानि च॥ २३॥

"Enjoy luxuries according to your pleasure; drink and revel, O timid one ! And gift you land as well as riches to others as you wish. (23)

ललस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च।
मत्प्रासादाल्ललन्त्याश्च ललतां बान्धवास्तव॥ २४॥

"Full of confidence in me, seek pleasures and boldly give orders to me. When you enjoy pleasures out of kindness to me, let your relatives too enjoy life. (24)

ऋद्धिं ममानुपश्य त्वं श्रियं भद्रे यशस्विनि।
किं करिष्यसि रामेण सुभगे चीरवासिना॥ २५॥

"Look at my affluence and prosperity, O blessed and illustrious lady! What will you do, O lovely one, with Rāma, who remains clad in tatters? (25)

निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः।
व्रती स्थण्डिलशायी च शंके जीवति वा न वा॥ २६॥

"Rāma has given up all hope of victory, has lost his fortune; dwells in the forest, is observing sacred vows and lies on the ground without any cot. I am doubtful whether he still survives or not. (26)

नहि वैदेहि रामस्त्वां द्रष्टुं वाप्युपलभ्यते।
पुरोबलाकैरसितैर्मेघैर्ज्योत्स्नामिवावृताम्॥ २७॥

"Surely Rāma will not be able even to see you, any more than moonshine veiled by dark clouds perceived by herons, O Sītā, a princess of the Videha territory! (27)

न चापि मम हस्तात् त्वां प्राप्तुमर्हति राघवः।
हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव॥ २८॥

"Nor will Rāma, a scion of Raghu, be able to get you back from my hands any more than the demon Hiraṇyakaśipu was able to recover his glory which had passed into the hands of Indra. (28)

चारुस्मिते चारुदति चारुनेत्रे विलासिनि।
मनो हरसि मे भीरु सुपर्णः पन्नगं यथा॥ २९॥

"You ravish my mind even as Garuḍa, who is noted for his charming wings, carries away a serpent, O sportive yet timid lady, distinguished by sweet smiles, lovely teeth and beautiful eyes! (29)

क्लिष्टकौशेयवसनां तन्वीमप्यनलंकृताम्।
त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम्॥ ३०॥

"Seeing you clad in a worn out silk cloth, emaciated and unadorned, I find no delight even in my own principal consort, Mandodarī. (30)

अन्तःपुरनिवासिन्यः स्त्रियः सर्वगुणान्विताः।
यावत्यो मम सर्वासामैश्वर्यं कुरु जानकि॥ ३१॥

"Hold sway, O daughter of Janaka, over all the women who dwell in my gynaeceum and are endowed with all excellences. (31)

मम ह्यसितकेशान्ते त्रैलोक्यप्रवरस्त्रियः।
तास्त्वां परिचरिष्यन्ति श्रियमप्सरसो यथा॥ ३२॥

"My celebrated consorts, who are most excellent in all the three worlds (heaven, earth and the intermediate region), will wait on you even as celestial nymphs attend on Lakṣmī, the goddess of fortune, O lady with black hair! (32)

यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च।
तानि लोकांश्च सुश्रोणि मया भुङ्क्ष्व यथासुखम्॥ ३३॥

"Make use according to your pleasure of all the jewels and riches which (though won by me) exist in the possession of Kubera (son of Viśravā), O lady of charming brows and graceful limb, and enjoy the rulership of the three worlds. (33)

न रामस्तपसा देवि न बलेन च विक्रमैः।
न धनेन मया तुल्यस्तेजसा यशसापि वा॥ ३४॥

"Neither in point of asceticism, nor in might, nor in prowess, nor in wealth, nor in glory, nor even in renown is Rāma equal to me. (34)

पिब विहर रमस्व भुङ्क्ष्व भोगान्
धननिचयं प्रदिशामि मेदिनीं च।
मयि लल ललने यथासुखं त्वं
त्वयि च समेत्य ललन्तु बान्धवास्ते॥ ३५॥

"Therefore, drink, sport, revel and enjoy pleasures. Bestow on your relatives the immense store of wealth that you will own from now onwards as well as the earth that will now be yours. Enjoy you life according to your pleasure, depending on me, O beloved one, and, reaching your presence, let your relatives too enjoy life. (35)

कुसुमिततरुजालसंततानि
भ्रमरयुतानि समुद्रतीरजानि।
कनकविमलहारभूषितांगी
विहर मया सह भीरु काननानि॥ ३६॥

"Your person adorned with bright gold necklaces, range in my company, O timid one, the groves, appearing on the seashore, nay, covered all over with clusters of trees in blossom and crowded with black bees." (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Placing a blade of grass between herself and Rāvaṇa in order to avoid direct contact with a man of evil intentions and expostulating with him by showing him the right path, Sītā praises Śrī Rāma and, impressing on Rāvaṇa the consequences of the latter befriending or antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender

तस्य तद् वचनं श्रुत्वा सीता रौद्रस्य रक्षसः।
आर्ता दीनस्वरा दीनं प्रत्युवाच ततः शनैः॥ १॥

Hearing the aforesaid speech of that terrible ogre, Sītā, who was already afflicted, now gently and sadly replied in piteous tones. (1)

दुःखार्ता रुदती सीता वेपमाना तपस्विनी।
चिन्तयन्ती वरारोहा पतिमेव पतिव्रता॥ २॥
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता।
निवर्तय मनो मत्तः स्वजने प्रीयतां मनः॥ ३॥

Placing a straw between herself and Rāvaṇa in order to avoid direct contact with him, poor Sītā of excellent limbs and bright smiles, who was sobbing and shuddering, stricken with sorrow as she was, and, being devoted to her husband, was, constantly thinking of him alone, replied in the following words: "Withdraw your mind from me and let it be satisfied with your own consorts alone. (2-3)

न मां प्रार्थयितुं युक्तस्त्वं सिद्धिमिव पापकृत्।
अकार्यं न मया कार्यमेकपत्न्या विगर्हितम्॥ ४॥
कुलं सम्प्राप्तया पुण्यं कुले महति जातया।
एवमुक्त्वा तु वैदेही रावणं तं यशस्विनी॥ ५॥
रावणं पृष्ठतः कृत्वा भूयो वचनमब्रवीत्।
नाहमौपयिकी भार्या परभार्या सती तव॥ ६॥

"You are not deserving of seeking to win me any more than a sinner deserves to seek perfection in the form of final beatitude. An unworthy act which is deprecated by a devoted wife can never be done by me, who was born in a noble house and have joined a pious family by virtue of marriage." Having spoken thus to Rāvaṇa, who made his foes cry in terror, and turning her back on him, the illustrious Sītā, a princess of the Videha territory, once more addressed the following words to him : "Being the virtuous wife of another, I cannot be your lawful consort. (4–6)

साधु धर्ममवेक्षस्व साधु साधुव्रतं चर।
यथा तव तथान्येषां रक्ष्या दारा निशाचर॥ ७॥

"Take into account the rule of conduct of the virtuous and duly follow the course of

conduct of the virtuous. Others' wives too deserve to be protected by you in the same way as your own, O prowler of the night ! (7)

आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम्।
अतुष्टं स्वेषु दारेषु चपलं चपलेन्द्रियम्।
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम्॥ ८॥

"Making a model of yourself, take delight in your wife alone. Others' wives lead to humiliation of the fickle man of vagrant senses and reproachful understanding, who is not contented with his own wife. (8)

इह सन्तो न वा सन्ति सतो वा नानुवर्तसे।
यथा हि विपरीता ते बुद्धिराचारवर्जिता॥ ९॥

"Either there are no pious men here or you do not follow them in that your mind is so perverse and has turned away from right conduct. (9)

वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः।
राक्षसानामभावाय त्वं वा न प्रतिपद्यसे॥ १०॥

"Or, you do not listen to the wholesome advice tendered by the wise, your mind being set on the unreal, bent as you are on the destruction of ogres. (10)

अकृतात्मानमासाद्य राजानमनये रतम्।
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च॥ ११॥

"Having found as their ruler one who has not been able to control his mind and who is given to unrighteousness, even affluent kingdoms and cities go to ruin. (11)

तथैव त्वां समासाद्य लंका रत्नौघसंकुला।
अपराधात् तवैकस्य नचिराद् विनशिष्यति॥ १२॥

"Even so, having got you as its ruler, Laṅkā, which is full of heaps of precious stones, will perish before long for the fault of one individual, viz., yourself. (12)

स्वकृतैर्हन्यमानस्य रावणादीर्घदर्शिनः।
अभिनन्दन्ति भूतानि विनाशे पापकर्मणः॥ १३॥

"All beings rejoice over the destruction, O Rāvaṇa, of that short-sighted fellow who is given to sinful deeds and is being killed by his own doings. (13)

एवं त्वां पापकर्माणं वक्ष्यन्ति निकृता जनाः।
दिष्ट्यैतद् व्यसनं प्राप्तो रौद्र इत्येव हर्षिताः॥ १४॥

"In the same way people tormented by you will speak of you as a man of sinful deeds and feeling rejoiced will say: 'Luckily enough has the terrible being met with this reverse.' (14)

शक्या लोभयितुं नाहमैश्वर्येण धनेन वा।
अनन्या राघवेणाहं भास्करेण यथा प्रभा॥ १५॥

"I am not capable of being tempted with power or riches; I am undivided from Śrī Rāma, a scion of Raghu, even as sunlight is from the sun. (15)

उपधाय भुजं तस्य लोकनाथस्य सत्कृतम्।
कथं नामोपधास्यामि भुजमन्यस्य कस्यचित्॥ १६॥

"Having rested on the honoured arm of that lord of the people, how shall I actually rest on the arm of anyone else? (16)

अहमौपयिकी भार्या तस्यैव च धरापतेः।
व्रतस्नातस्य विद्येव विप्रस्य विदितात्मनः॥ १७॥

"I am the lawful wife of that ruler of the globe alone even as knowledge of Veda lawfully belongs to a Brāhmaṇa who has realized the Self and has had his ceremonial bath as a token of having completed his vow of celibacy. (17)

साधु रावण रामेण मां समानय दुःखिताम्।
वने वासितया सार्धं करेणवेव गजाधिपम्॥ १८॥

"Unite me straight with Śrī Rāma, wretched as I am, even as one would unite a lordly elephant with a female elephant in heat in a forest, O Rāvaṇa ! (18)

मित्रमौपयिकं कर्तुं रामः स्थानं परीप्सता।
बन्धं चानिच्छता घोरं त्वयासौ पुरुषर्षभः॥ १९॥

"It would be but meet that that jewel among men, Śrī Rāma, be made friends by you if you seek to preserve your fortress Laṅkā and if you do not wish to suffer terrible bondage. (19)

विदितः सर्वधर्मज्ञः शरणागतवत्सलः।
तेन मैत्री भवतु ते यदि जीवितुमिच्छसि॥ २०॥

"He is a reputed knower of all virtues and fond of those who have sought shelter with him. Let your friendship be established with him if you seek to survive. (20)

प्रसादयस्व त्वं चैनं शरणागतवत्सलम्।
मां चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि॥ २१॥

"Nay, propitiate Śrī Rāma, who is fond of those who have sought protection with him. And, remaining restrained throughout in your behaviour with me, be pleased to restore me to him. (21)

एवं हि ते भवेत् स्वस्ति सम्प्रदाय रघूत्तमे।
अन्यथा त्वं हि कुर्वाणः परां प्राप्स्यसि चापदम्॥ २२॥

"Surely your welfare lies in thus restoring me to Śrī Rāma, the foremost of the Raghus. Acting otherwise you will undoubtedly meet with adversity. (22)

वर्जयेद् वज्रमुत्सृष्टं वर्जयेदन्तकश्चिरम्।
त्वद्विधं न तु संक्रुद्धो लोकनाथः स राघवः॥ २३॥

"The thunderbolt may spare a wrongdoer like you, even though discharged; Death too may ignore an offender like you for a long time. That scion of Raghu, the protector of the people, will not, however, leave you when enraged. (23)

रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम्।
शतक्रतुविसृष्टस्य निर्घोषमशनेरिव॥ २४॥

"You will soon hear the twang of Śrī Rāma's bow, producing a terrific sound and resembling the crash of the thunderbolt hurled by Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existence as a condition precedent to his attainment of that exalted position). (24)

इह शीघ्रं सुपर्वाणो ज्वलितास्या इवोरगाः।
इषवो निपतिष्यन्ति रामलक्ष्मणलक्षिताः॥ २५॥

"Well-mounted arrows marked by the names of Śrī Rāma and Lakṣmaṇa will soon rain on this city like serpents with flaming jaws. (25)

रक्षांसि निहनिष्यन्तः पुर्यामस्यां न संशयः।
असम्पातं करिष्यन्ति पतन्तः कङ्कवाससः॥ २६॥

"Descending on this city, the arrows decorated with the plumes of a buzzard, which are sure to exterminate the ogres, will leave no space uncovered by them; there is no doubt about it. (26)

राक्षसेन्द्रमहासर्पान् स रामगरुडो महान्।
उद्धरिष्यति वेगेन वैनतेय इवोरगान्॥ २७॥

"That great secretary-bird in the form of Śrī Rāma will speedily stamp out the mighty serpents in the form of the leaders of ogres in the same way as Garuḍa, the king of birds, son of Vinatā, would extirpate serpents. (27)

अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिंदमः।
असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः॥ २८॥

"My husband, the tamer of his foes, will soon recover me from you even as Lord Viṣṇu wrested the radiant sovereignty of the three worlds from the demons in the course of three strides. (28)

जनस्थाने हतस्थाने निहते रक्षसां बले।
अशक्तेन त्वया रक्षः कृतमेतदसाधु वै॥ २९॥

"The host of the ogres stationed in Janasthāna having been destroyed by Śrī Rāma and your foothold on Janasthāna having consequently been lost, this wicked deed in the shape of my abduction was actually perpetrated by you, impotent as you were to avenge yourself on the destruction of the army in Janasthāna, O ogre ! (29)

आश्रमं तत्तयोः शून्यं प्रविश्य नरसिंहयोः।
गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम॥ ३०॥

"I was borne away by you, O vile wretch, entering that lonely hermitage of the aforesaid two brothers, who are lions among men and who had gone out a-hunting. (30)

नहि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया।
शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव॥ ३१॥

"It is not possible for you to stand within the sight of Śrī Rāma and Lakṣmaṇa even on smelling their presence, any more than a dog would tarry within the gaze of a pair of tigers. (31)

तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम्।
वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे॥ ३२॥

"Your victory in an encounter with them, situated as you are, is uncertain in the same way as on the part of a single arm of the demon Vṛtra in its encounter with both the arms of Indra during the great war between gods and demons at the beginning of creation. (32)

क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह।
तोयमल्पमिवादित्यः प्राणानादास्यते शरैः॥ ३३॥

"Soon shall that lord of mine, Śrī Rāma, with Lakṣmaṇa (son of Sumitrā), take away your life with his shafts even as the sun sucks up with its rays the shallow water of a pool. (33)

गिरिं कुबेरस्य गतोऽथवाऽऽलयं
सभां गतो वा वरुणस्य राज्ञः।
असंशयं दाशरथेर्विमोक्ष्यसे
महाद्रुमः कालहतोऽशनेरिव॥ ३४॥

"Even if you flyaway for protection to the mountain, Kailāśa, constituting the abode of Kubera (the god of riches) or descend on the council-chamber of King Varuṇa (the deity presiding over water), you shall undoubtedly be deprived of your life by the arrows of Śrī Rāma (son of Daśaratha), killed as you already are by the Time-Spirit even as a huge tree felled by lightning." (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of two months to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more. Leaving instructions with ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā alongwith his womenfolk

सीताया वचनं श्रुत्वा परुषं राक्षसेश्वरः।
प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम्॥ १॥

Hearing the sharp rebuff of Sītā, Rāvaṇa, the lord of ogres, then made the following unpalatable reply to Sītā of pleasing aspect : (1)

यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा।
यथा यथा प्रियं वक्ता परिभूतस्तथा तथा॥ २॥

"The courteous a man is to women, the more agreeable he becomes to them. In your case, however, I find that the more kind words I speak the more I am snubbed by you. (2)

संनियच्छति मे क्रोधं त्वयि कामः समुत्थितः।
द्रवतो मार्गमासाद्य हयानिव सुसारथिः॥ ३॥

"The love that has sprung up in my heart for you restrains my anger even as a

good charioteer controls the horses of his chariot swirling on a wrong path. (3)

वामः कामो मनुष्याणां यस्मिन् किल निबध्यते।
जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते॥ ४॥

"It is a well-known fact that compassion and affection are generated towards that individual on whom cruel love gets actually fastened. (4)

एतस्मात् कारणान्न त्वां घातयामि वरानने।
वधार्हामवमानार्हां मिथ्या प्रव्रजने रताम्॥ ५॥

"It is on this account that I do not cause you to be put to death even though you are deserving of death and ignominy, devoted as you are to asceticism (the way of life of recluses) in vain, O lady of charming countenance ! (5)

परुषाणि हि वाक्यानि यानि यानि ब्रवीषि माम्।
तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः॥ ६॥

"Indeed for all those cutting remarks that you have uttered with reference to me, violent capital punishment is proper for you, O princess of Mithilā !" (6)

एवमुक्त्वा तु वैदेहीं रावणो राक्षसाधिपः।
क्रोधसंरम्भसंयुक्तः सीतामुत्तरमब्रवीत्॥ ७॥

Having spoken thus to Sītā, a princess of the Videha territory, Rāvaṇa, the suzerain lord of ogres, who was filled with anger, addressed the following words to Sītā : (7)

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः।
ततः शयनमारोह मम त्वं वरवर्णिनि॥ ८॥

"According to the time-limit of twelve months which has been fixed by me, I must wait for two months (that now remain). After that you must share my bed, O lady of excellent complexion ! (8)

द्वाभ्यामूर्ध्वं तु मासाभ्यां भर्तारं मामनिच्छतीम्।
मम त्वां प्रातराशार्थे सूदाश्छेत्स्यन्ति खण्डशः॥ ९॥

"My cooks will mince you for my morning repast in case you do not consent to have me for your husband even after two months from now." (9)

तां भर्त्स्यमानां सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम्।
देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः॥ १०॥

Gazing on that daughter of Janaka being threatened by Rāvaṇa, the lord of ogres, those daughters of gods and Gandharvas, who had been forcibly borne away like Sītā, grew melancholy with troubled eyes. (10)

ओष्ठप्रकारैरपरा नेत्रैर्वक्त्रैस्तथापराः।
सीतामाश्वासयामासुस्तर्जितां तेन रक्षसा॥ ११॥

Some of them reassured by the expression of their lips and others by their eyes and faces Sītā, who was being menaced as above by that ogre. (11)

ताभिराश्वासिता सीता रावणं राक्षसाधिपम्।
उवाचात्महितं वाक्यं वृत्तशौटीर्यगर्वितम्॥ १२॥

Restored to confidence by them, Sītā addressed to Rāvaṇa, the suzerain lord of ogres, the following reply, which was in his own interest and which was full of pride for her own morality as well as for her husband's valour : (12)

नूनं न ते जनः कश्चिदस्मिन्निःश्रेयसि स्थितः।
निवारयति यो न त्वां कर्मणोऽस्माद् विगर्हितात्॥ १३॥

"Surely in this city there is no man intent on your welfare, since no one deters you from this most reproachful act in the shape of detaining another's wife forcibly without her concurrence. (13)

मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः।
त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः॥ १४॥
राक्षसाधम रामस्य भार्याममिततेजसः।
उक्तवानसि यत् पापं क्व गतस्तस्य मोक्ष्यसे॥ १५॥

"Indeed, who other than you in all the three worlds will seek even with his mind to have me, the consort of Śrī Rāma, who has set his mind on virtue, even as one would seek Saci, the spouse of Indra? Going

anywhere you will not escape the consequences of the sinful proposal you have made to the consort of Śrī Rāma, who is endowed with immense energy, O vile ogre! (14-15)

यथा दृप्तश्च मातंगः शशश्च सहितौ वने।
तथा द्विरदवद् रामस्त्वं नीच शशवत् स्मृतः॥ १६॥

"Śrī Rāma is like an elephant, while you, O mean fellow, have been declared to be like a hare. If you two ever encounter each other in a combat, the picture will be of a proud elephant and a hare come to grips in a forest. (16)

स त्वमिक्ष्वाकुनाथं वै क्षिपन्निह न लज्जसे।
चक्षुषो विषये तस्य न यावदुपगच्छसि॥ १७॥

"As such you do not evidently feel abashed while railing here (when he is not before you) at Śrī Rāma, the protector of the Ikṣwākus. You blab like this only so long as you do not fall within the range of his sight. (17)

इमे ते नयने क्रूरे विकृते कृष्णपिंगले।
क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः॥ १८॥

"I wonder how these cruel, evil, dark-yellow eyes of yours did not drop on the ground even as you gazed on me lustfully, O ignoble creature! (18)

तस्य धर्मात्मनः पत्नी स्नुषा दशरथस्य च।
कथं व्याहरतो मां ते न जिह्वा पाप शीर्यति॥ १९॥

"Why did your tongue not fall off even as you were talking as you did to me, the spouse of the aforesaid pious minded soul and daughter-in-law of King Daśaratha? (19)

असंदेशात्तु रामस्य तपसश्चानुपालनात्।
न त्वां कुर्मि दशग्रीव भस्म भस्मार्हतेजसा॥ २०॥

"I do not reduce you to ashes by dint of my glory, which alone is enough to reduce you to ashes, only because I do not have the mandate of Śrī Rāma to do so and also because I seek to preserve the power of my asceticism, O ten-headed monster! (20)

नापहर्तुमहं शक्या तस्य रामस्य धीमतः।
विधिस्तव वधार्थाय विहितो नात्र संशयः॥ २१॥

"Being the consort of that wise Śrī Rāma, I was not capable of being wrested by you. My abduction is only a device ordained by Providence for bringing about your destruction: there is no doubt about it. (21)

शूरेण धनदभ्रात्रा बलैः समुदितेन च।
अपोह्य रामं कस्माच्चिद् दारचौर्यं त्वया कृतम्॥ २२॥

"Wherefore was Śrī Rāma's consort, myself, stolen away by you after luring away Śrī Rāma from the hermitage, heroic as you claim yourself, nay, a (half-) brother of Kubera, the bestower of riches, and well-equipped with forces?" (22)

सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः।
विवृत्य नयने क्रूरे जानकीमन्ववैक्षत॥ २३॥
नीलजीमूतसंकाशो महाभुजशिरोधरः।
सिंहसत्त्वगतिः श्रीमान् दीप्तजिह्वोग्रलोचनः॥ २४॥
चलाग्रमुकुटप्रांशुश्चित्रमाल्यानुलेपनः।
रक्तमाल्याम्बरधरस्तप्तांगदविभूषणः॥ २५॥
श्रोणीसूत्रेण महता मेचकेन सुसंवृतः।
अमृतोत्पादने नद्धो भुजंगेनेव मन्दरः॥ २६॥

Turning his cruel eyes round in anger on hearing the reply of Sītā, the glorious Rāvaṇa, the suzerain lord of ogres, looked askance at the daughter of Janaka–Rāvaṇa, who resembled a dark cloud had enormous arms and neck, possessed the courage and gait of a lion, had a flaming tongue and frightful eyes, who looked very tall with the crest of his diadem shaking as a result of his anger, who was adorned with excellent garlands and smeared with exquisite sandal-paste and who wore a garland of red flowers and a red costume, was decked with brilliant armlets and encircled at his waist with a costly dark-blue girdle, obviously made of sapphires, thus presenting the appearance of Mount Mandāra encompassed by the serpent Vāsuki at the time of the churning of the ocean for extracting nectar. (23—26)

ताभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः।
शुशुभेऽचलसंकाशः शृंगाभ्यामिव मन्दरः॥ २७॥

With his two well-built arms of well-known might that lord of ogres, who was colossal as a mountain, looked charming like Mount Mandāra with a pair of peaks. (27)

तरुणादित्यवर्णाभ्यां कुण्डलाभ्यां विभूषितः।
रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः॥ २८॥

Adorned with a pair of ear-rings resembling the rising sun in hue, he looked like a mountain with a pair of Aśoka trees clothed with crimson leaves and flowers. (28)

स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान्।
श्मशानचैत्यप्रतिमो भूषितोऽपि भयंकरः॥ २९॥

Though adorned like a wish-yielding tree or like spring-incarnate, he was fearful like a funeral monument or pyramidal column containing the ashes of deceased persons and existing in a crematorium. (29)

अवेक्षमाणो वैदेहीं कोपसंरक्तलोचनः।
उवाच रावणः सीतां भुजंग इव निःश्वसन्॥ ३०॥

Gazing on Sītā, a princess of the Videha territory, his eyes bloodshot through anger, and hissing like a serpent, Rāvaṇa spoke to her as follows: (30)

अनयेनाभिसम्पन्नमर्थहीनमनुव्रते।
नाशयाम्यहमद्य त्वां सूर्यः संध्यामिवौजसा॥ ३१॥

"O woman devoted to a man who is beset with ill-luck and is devoid of resources, I shall get rid of you today by recourse to my glory even as the sun dispels the morning twilight by its brilliance." (31)

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः।
संददर्श ततः सर्वा राक्षसीर्घोरदर्शनाः॥ ३२॥
एकाक्षीमेककर्णां च कर्णप्रावरणां तथा।
गोकर्णीं हस्तिकर्णीं च लम्बकर्णीमकर्णिकाम्॥ ३३॥
हस्तिपद्यश्वपद्यौ च गोपदीं पादचूलिकाम्।
एकाक्षीमेकपादीं च पृथुपादीमपादिकाम्॥ ३४॥
अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम्।
अतिमात्रास्यनेत्रां च दीर्घजिह्वानखामपि॥ ३५॥
अनासिकां सिंहमुखीं गोमुखीं सूकरीमुखीम्।
यथा मद्वशगा सीता क्षिप्रं भवति जानकी॥ ३६॥
तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य वा।
प्रतिलोमानुलोमैश्च सामदानादिभेदनैः॥ ३७॥

Having threatened Sītā, a princess of Mithilā, as aforesaid, King Rāvaṇa, who made his enemies cry in terror, commanded as follows all the ogresses of formidable appearance stationed there to guard Sītā, ogresses, who were either one-eyed or with one ear only or with ears wide enough to cover their body, or with ears resembling those of a cow or those of an elephant, or with long ears or devoid of ears or with the feet of an elephant, horse or cow or with feet having a tuft of hair or with a single eye or single foot or enormous feet or no feet at all, with their head and neck of inordinate size, with enormous breasts and belly, with a disproportionately large mouth and eyes, with a long tongue and nails, noseless or having the head of a lion, cow or boar: "Act promptly in such a way, severally or jointly, O ogresses, that Sītā, Janaka's daughter, soon submits to my will. Reduce Sītā, a princess of the Videha territory, to submission by acting conformably or contrary to her will, by causing disaffection in her mind to her husband after persuasion and gifts have failed, and also by exercising coercion, if necessary." (32—37)

आवर्जयत वैदेहीं दण्डस्योद्यमनेन च।
इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः॥ ३८॥
काममन्युपरीतात्मा जानकीं प्रति गर्जत।
उपगम्य ततः क्षिप्रं राक्षसी धान्यमालिनी॥ ३९॥
परिष्वज्य दशग्रीवमिदं वचनमब्रवीत्।
मया क्रीड महाराज सीतया किं तवानया॥ ४०॥
विवर्णया कृपणया मानुष्या राक्षसेश्वर।
नूनमस्यां महाराज न देवा भोगसत्तमान्॥ ४१॥
विदधत्यमरश्रेष्ठास्तव बाहुबलार्जितान्।
अकामां कामयानस्य शरीरमुपतप्यते॥ ४२॥

इच्छतीं कामयानस्य प्रीतिर्भवति शोभना।
एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली।
प्रहसन् मेघसंकाशो राक्षसः स न्यवर्तत॥ ४३॥

Having commanded the ogresses in these words again and again, Rāvaṇa, the lord of ogres, whose mind was seized with passion and anger, roared at Sītā, Janaka's daughter. Approaching Rāvaṇa (the ten-headed monster) speedily and embracing him with a view to preventing him from striking Sītā, Mandodarī as well as Dhanyamālinī (Rāvaṇa's junior most consort) thereupon spoke to him as follows: "Sport with me, O great king ! What purpose of yours will be served by Sītā, this pale and wretched human creature, O lord of ogres ! Surely, O great monarch, gods like Brahmā and Indra, who are the foremost of immortals, have not assigned to her lot the exquisite luxuries that have been won by the might of your arms. The body of one, who loves a woman not loving him in return, reaps suffering alone; while extreme delight falls to the lot of the man loving a woman who pines for him." Spoken to in these words and drawn away from that place by Mandodarī, that mighty ogre Rāvaṇa, for his part, who fully resembled a cloud, turned back heartily laughing.(38—43)

प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम्।
ज्वलद्भास्करसंकाशं प्रविवेश निवेशनम्॥ ४४॥

Having left that place as though causing the earth to shake, that ten-headed monster duly entered his abode, fully resembling the blazing sun. (44)

देवगन्धर्वकन्याश्च नागकन्याश्च तास्ततः।
परिवार्य दशग्रीवं प्रविशुस्ता गृहोत्तमम्॥ ४५॥

Surrounding Rāvaṇa, the aforesaid daughters of gods and Gandharvas as well as those of Nāgas thereupon penetrated deep into that excellent abode. (45)

स मैथिलीं धर्मपरामवस्थितां
प्रवेपमानां परिभर्त्स्य रावणः।
विहाय सीतां मदनेन मोहितः
स्वमेव वेश्म प्रविवेश रावणः॥ ४६॥

Having unsparingly threatened Sītā, the princess of Mithilā, who was devoted to virtue and stood rooted where she was, though shaking from top to bottom, and letting her alone, the aforesaid Rāvaṇa, who made people cry in terror and was distracted with passion, duly entered his own abode. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Extolling Rāvaṇa, Ekajāta and other ogresses posted in the Aśoka grove coax her to accept his proposal

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः।
संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह॥ १॥

Having threatened Sītā, a princess of Mithilā and instructing all the ogresses as aforesaid, Rāvaṇa, who made his enemies cry in terror, sallied forth from that grove; so the tradition goes. (1)

निष्क्रान्ते राक्षसेन्द्रे तु पुनरन्तःपुरं गते।
राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः॥ २॥

Rāvaṇa, the king of ogres, having left

the Aśoka grove and returned to the gynaeceum, the aforesaid ogresses of hideous appearance for their part ran up in a body to Sītā. (2)

ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्च्छिताः।
परं परुषया वाचा वैदेहीमिदमब्रुवन्॥ ३॥

Approaching Sītā, the princess of the Videha territory, the ogresses, who were distracted with anger, spoke to her as follows in exceedingly harsh tones : (3)

पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः।
दशग्रीवस्य भार्यात्वं सीते न बहु मन्यसे॥ ४॥

"Don't you prize, O Sītā, the wifehood of the high-souled and pre-eminent Rāvaṇa, a scion of Sage Pulastya, who is endowed with ten heads?" (4)

ततस्त्वेकजटा नाम राक्षसी वाक्यमब्रवीत्।
आमन्त्र्य क्रोधताम्राक्षी सीतां करतलोदरीम्॥ ५॥

Then, addressing Sītā, whose belly could be spanned with the palm, an ogress named Ekajata, for her part, her eyes bloodshot with anger, spoke to her as follows : (5)

प्रजापतीनां षण्णां तु चतुर्थोऽयं प्रजापतिः।
मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः॥ ६॥

"There is a mind-born son of Brahmā (the creator) widely known by the name of Pulastya. Of the six Prajāpatis,* (lords of created beings entrusted with the work of creation by Brahmā), he is indeed the fourth Prajāpati. (6)

पुलस्त्यस्य तु तेजस्वी महर्षिर्मानसः सुतः।
नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः॥ ७॥

"The glorious mind-born son of Pulastya, again, is an eminent Ṛṣi, Viśravā by name, who, they say, equals the Prajāpatis in glory. (7)

तस्य पुत्रो विशालाक्षि रावणः शत्रुरावणः।
तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि॥ ८॥

"Rāvaṇa, who makes his enemies cry in terror, is a son of Viśravā. You deserve to be the wife of the aforesaid lord of ogres, O large eyed one ! (8)

मयोक्तं चारुसर्वाङ्गि वाक्यं किं नानुमन्यसे।
ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत्॥ ९॥
विवृत्य नयने कोपान्मार्जारसदृशेक्षणा।
येन देवास्त्रयस्त्रिंशद् देवराजश्च निर्जितः॥ १०॥
तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि।
वीर्योत्सिक्तस्य शूरस्य संग्रामेष्वनिवर्तिनः।
बलिनो वीर्ययुक्तस्य भार्यात्वं किं न लिप्ससे॥ ११॥

"Why don't you acquiesce in this proposal put forward by me, O lady! charming of every limb?" Dilating her eyes, which resembled a cat's, an ogress, Harijāta by name, then angrily spoke as follows :

"You deserve to be a wife of that king of ogres by whom were vanquished all the thirty-three principal deities, viz., the twelve Ādityas, the eleven Rudras, the eight Vasus and the twin Aświnīkumāras, and even Indra, the ruler of gods. Why don't you seek the wifehood of Rāvaṇa, who is heroic and mighty, full of valour and proud of his prowess, and who never turns his back on the field of battle? (9—11)

प्रियां बहुमतां भार्यां त्यक्त्वा राजा महाबलः।
सर्वासां च महाभागां त्वामुपैष्यति रावणः॥ १२॥

"Renouncing his beloved wife Mandodarī, who is much esteemed by all his wives and is highly blessed, Rāvaṇa will betake himself to you. (12)

समृद्धं स्त्रीसहस्रेण नानारत्नोपशोभितम्।
अन्तःपुरं तदुत्सृज्य त्वामुपैष्यति रावणः॥ १३॥

"Nay, leaving alone his well-known gynaeceum, enriched by thousands of women and decked with various jewels, Rāvaṇa will go to you." (13)

अन्या तु विकटा नाम राक्षसी वाक्यमब्रवीत्।
असकृद् भीमवीर्येण नागा गन्धर्वदानवाः।
निर्जिताः समरे येन स ते पार्श्वमुपागतः॥ १४॥

* Their names in the order of seniority are: Marīci, Atri, Aṅgirā, Pulastya, Pulaha and Kratu—मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः।

Another ogress, Vikaṭā by name, for her part, addressed the following words to Sītā: "He has come by your side, by whose terrible prowess the Nāgas, Gandharvas and demons were routed more than once on the battlefield. (14)

तस्य सर्वसमृद्धस्य रावणस्य महात्मनः।
किमर्थं राक्षसेन्द्रस्य भार्यात्वं नेच्छसेऽधमे॥ १५॥

"Why don't you solicit the wifehood of the aforesaid ruler of ogres, the high-souled Rāvaṇa, who is fully accomplished in every way, O vile woman?" (15)

ततस्तां दुर्मुखी नाम राक्षसी वाक्यमब्रवीत्।
यस्य सूर्यो न तपति भीतो यस्य स मारुतः।
न वाति स्मायतापाङ्गि किं त्वं तस्य न तिष्ठसे॥ १६॥

Then another ogress, Durmukhi by name, spoke as follows: "Why don't you yield to Rāvaṇa, in fear of whom the sun does not shine brightly and the wind stops blowing terrifically, O lady with long-cornered eyes? (16)

पुष्पवृष्टिं च तरवो मुमुचुर्यस्य वै भयात्।
शैलाः सुस्रुवुः पानीयं जलदाश्च यदेच्छति॥ १७॥
तस्य नैर्ऋतराजस्य राजराजस्य भामिनि।
किं त्वं न कुरुषे बुद्धिं भार्यार्थे रावणस्य हि॥ १८॥

"Why don't you really make up your mind, O lovely woman, to become the wife of that Rāvaṇa, the lord of ogres and the king of kings, in fear of whom the trees rain down flowers, mountains and clouds shed their water whenever he wills? (17-18)

साधु ते तत्त्वतो देवि कथितं साधु भामिनि।
गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि॥ १९॥

"Accept cheerfully, O lovely lady with sweet smiles, the advice which has been tendered to you in good spirit and in accordance with facts; or else you shall die." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः॥ २३॥

Thus ends Canto Twenty-three in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Citing the examples of Śaci, Arundhatī and other devoted wives, even though threatened by the ogresses, Sītā with a stout heart boldly proclaims her resolve not to submit to anyone else other than her own husband even on pain of death. Hanumān silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping

ततः सीतां समस्तास्ता राक्षस्यो विकृताननाः।
परुषं परुषानर्हामूचुस्तद्वाक्यमप्रियम्॥ १॥

Thereupon all those ogresses of loathsome appearance addressed the following harsh and unpalatable words to Sītā, who did not merit such harsh words : (1)

किं त्वमन्तःपुरे सीते सर्वभूतमनोरमे।
महार्हशयनोपेते न वासमनुमन्यसे॥ २॥

"Why don't you consent to dwell, O Sītā, in the gynaeceum of Rāvaṇa, ravishing the soul of all created beings and furnished with costly couches? (2)

मानुषी मानुषस्यैव भार्यात्वं बहु मन्यसे।
प्रत्याहर मनो रामान्नैवं जातु भविष्यति॥ ३॥

"A human being that you are, you prize the wifehood of a human being alone. Pray,

withdraw your mind from Rāma; for, if you continue to love Rāma, you will never survive. (3)

त्रैलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम्।
भर्तारमुपसंगम्य विहरस्व यथासुखम्॥ ४॥

"Approaching for union as a husband, Rāvaṇa, the lord of ogres, who enjoys the riches of all the three worlds, sport happily with him. (4)

मानुषी मानुषं तं तु राममिच्छसि शोभने।
राज्याद् भ्रष्टमसिद्धार्थं विक्लवन्तमनिन्दिते॥ ५॥

"Merely because you are a human being, O good lady of irreproachable charm, you pant for Rāma, who has been deprived of his kingdom, whose object has not been accomplished and as such who remains ever agitated in mind !" (5)

राक्षसीनां वचः श्रुत्वा सीता पद्मनिभेक्षणा।
नेत्राभ्यामश्रुपूर्णाभ्यामिदं वचनमब्रवीत्॥ ६॥

Hearing the exhortation of the ogresses, Sītā of lotus-like eyes replied as follows with eyes full of tears : (6)

यदिदं लोकविद्विष्टमुदाहरत संगताः।
नैतन्मनसि वाक्यं मे किल्बिषं प्रतितिष्ठति॥ ७॥

"This cheap and sinful advice, which you have jointly tendered and which is repugnant in the eyes of the world, does not hold in my mind even for a moment. (7)

न मानुषी राक्षसस्य भार्या भवितुमर्हति।
कामं खादत मां सर्वा न करिष्यामि वो वचः॥ ८॥

"A human lady ought not to become the wife of an ogre. Devour me all if you will; I will never follow your advice. (8)

दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः।
तं नित्यमनुरक्तास्मि यथा सूर्यं सुवर्चला॥ ९॥

"Destitute or deprived of his kingdom, he who is my husband is my adorable deity. I am ever devoted to him even as Suvarcalā (consort of the sun-god) is to the sun-god. (9)

यथा शची महाभागा शक्रं समुपतिष्ठति।
अरुन्धती वसिष्ठं च रोहिणी शशिनं यथा॥ १०॥
लोपामुद्रा यथागस्त्यं सुकन्या च्यवनं यथा।
सावित्री सत्यवन्तं च कपिलं श्रीमती यथा॥ ११॥
सौदासं मदयन्तीव केशिनी सगरं यथा।
नैषधं दमयन्तीव भैमी पतिमनुव्रता॥ १२॥
तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता।
सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्च्छिताः।
भर्त्सयन्ति स्म परुषैर्वाक्यै रावणचोदिताः॥ १३॥

"I am devoted to my husband, Śrī Rāma, the foremost of the Ikṣwākus, in the same way as the highly blessed Śaci waits upon Indra (the ruler of gods), as does Arundhati upon Sage Vasiṣṭha and Rohiṇī (the foremost of the twenty-seven spouses of the moon-god, presiding over the same number of constellations appearing in the heavens) on the moon-god, as does Lopamudrā upon Sage Agastya and Sukanyā did upon Sage Cyavana, as Sāvitrī did upon Satyavān and Śrīmati upon Lord Kapila, as Madayanti did upon King Saudāsa and Keśinī upon King Sagara, and as Damayantī, daughter of Bhīma, was devoted to her husband, Nala, a king of the Niṣādhas."

Filled with anger on hearing the reply of Sītā, the ogresses began to intimidate her with harsh words, as ordered by Rāvaṇa while he left their presence: (10–13)

अवलीनः स निर्वाक्यो हनुमान् शिंशपाद्रुमे।
सीतां संतर्जयन्तीस्ता राक्षसीरशृणोत् कपिः॥ १४॥

Remaining hidden in the Aśoka tree without uttering a word, Hanumān listened to those ogresses threatening Sītā. (14)

तामभिक्रम्य संरब्धा वेपमानां समन्ततः।
भृशं संलिलिहुर्दीप्तान् प्रलम्बान् दशनच्छदान्॥ १५॥

Assailing on all sides Sītā, who was trembling with fear, enraged as they were, they licked their protruding and glowing lips again and again. (15)

ऊचुश्च परमक्रुद्धाः प्रगृह्याशु परश्वधान्।
नेयमर्हति भर्तारं रावणं राक्षसाधिपम्॥ १६॥

Nay, quickly holding up their axes, highly enraged, as they were, they said, "She does not deserve to have Rāvaṇa, the suzerain lord of ogres, for her husband." (16)

सा भर्त्स्यमाना भीमाभी राक्षसीभिर्वरांगना।
सा बाष्पमपमार्जन्ती शिंशपां तामुपागमत्॥ १७॥

While that lovely lady was being overawed by the terrible ogresses, she approached that Aśoka tree, wiping away her tears. (17)

ततस्तां शिंशपां सीता राक्षसीभिः समावृता।
अभिगम्य विशालाक्षी तस्थौ शोकपरिप्लुता॥ १८॥

Reaching the foot of that Śiṁśapā tree, the large-eyed Sītā then stood overwhelmed with grief, surrounded as she was by the ogresses. (18)

तां कृशां दीनवदनां मलिनाम्बरवासिनीम्।
भर्त्सयाञ्चक्रिरे भीमा राक्षस्यस्ताः समन्ततः॥ १९॥

Standing around her, the hideous ogresses reproached the emaciated Sītā, who wore a wretched appearance and was clad in a soiled garment. (19)

ततस्तु विनता नाम राक्षसी भीमदर्शना।
अब्रवीत् कुपिताकारा कराला निर्णतोदरी॥ २०॥

Thereupon a fearful and grim-visaged ogress, Vinatā by name, who wore angry looks and had a sunken belly, spoke as follows: (20)

सीते पर्याप्तमेतावद् भर्तुः स्नेहः प्रदर्शितः।
सर्वत्रातिकृतं भद्रे व्यसनायोपकल्पते॥ २१॥

"This much of affection which has been shown by you for your husband is enough, O Sītā! But anything carried to excess leads to adversity everywhere, O good lady! (21)

परितुष्टास्मि भद्रं ते मानुषस्ते कृतो विधिः।
ममापि तु वचः पथ्यं ब्रुवन्त्याः कुरु मैथिलि॥ २२॥

"I am highly pleased with you, O princess of Mithilā! May good betide you! The rule of conduct enjoined upon human beings has been followed by you. Now please also carry out the advice tendered by me, who speak only that which is wholesome to you. (22)

रावणं भज भर्तारं भर्तारं सर्वरक्षसाम्।
विक्रान्तमापतन्तं च सुरेशमिव वासवम्॥ २३॥

"Take for your husband Rāvaṇa, the protector of all ogres, who is valiant and possessed of a comely exterior like Indra, the ruler of gods. (23)

दक्षिणं त्यागशीलं च सर्वस्य प्रियवादिनम्।
मानुषं कृपणं रामं त्यक्त्वा रावणमाश्रय॥ २४॥

"Leaving the mortal and wretched Rāma, betake yourself to Rāvaṇa, who is clever and munificent and speaks kindly to all. (24)

दिव्यांगरागा वैदेहि दिव्याभरणभूषिता।
अद्यप्रभृति लोकानां सर्वेषामीश्वरी भव॥ २५॥
अग्नेः स्वाहा यथा देवी शची वेन्द्रस्य शोभने।
किं ते रामेण वैदेहि कृपणेन गतायुषा॥ २६॥

"Using celestial cosmetics and adorned with excellent ornaments, O princess of the Videha territory, become you from this day the sovereign of all the three worlds like Swāhā, the consort of the god of fire, or like Goddess Śaci, the spouse of Indra, O charming lady! What purpose of yours will be served by the wretched Rāma, whose life has now ebbed, O princess of the Videha territory! (25-26)

एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यसि।
अस्मिन् मुहूर्ते सर्वास्त्वां भक्षयिष्यामहे वयम्॥ २७॥

"If, on the other hand, you will not act upon this advice tendered by me, we shall all devour you at this very hour." (27)

अन्या तु विकटा नाम लम्बमानपयोधरा।
अब्रवीत् कुपिता सीतां मुष्टिमुद्यम्य तर्जती॥ २८॥

Then clenching her fist and menacing Sītā, another ogress with hanging breasts, Vikaṭā by name, angrily spoke as follows: (28)

बहून्यप्रतिरूपाणि वचनानि सुदुर्मते।
अनुक्रोशान्मृदुत्वाच्च सोढानि तव मैथिलि॥ २९॥

"Many unseemly remarks of yours, uttered with reference to Rāvaṇa, have been endured by us out of compassion and tenderness, O grossly stupid princess of Mithilā ! (29)

न च नः कुरुषे वाक्यं हितं कालपुरस्कृतम्।
आनीतासि समुद्रस्य पारमन्यैर्दुरासदम्॥ ३०॥

"It is a pity that you do not even then abide by our wholesome and opportune advice. You must remember that you have been transported to the other shore of the sea, which is difficult of access to others. (30)

रावणान्तःपुरे घोरे प्रविष्टा चासि मैथिलि।
रावणस्य गृहे रुद्धा अस्माभिस्त्वभिरक्षिता॥ ३१॥

"Again you have found your way into the dreadful gynaeceum of Rāvaṇa, O princess of Mithilā ! Nay, you have been detained in the abode of Rāvaṇa and are guarded on all sides by us. (31)

न त्वां शक्तः परित्रातुमपि साक्षात् पुरंदरः।
कुरुष्व हितवादिन्या वचनं मम मैथिलि॥ ३२॥

"Not even Indra (the destroyer of strongholds) himself is capable of rescuing you. Therefore, act upon the advice of mine, who am tendering friendly counsel to you, O princess of Mithilā ! (32)

अलमश्रुनिपातेन त्यज शोकमनर्थकम्।
भज प्रीतिं प्रहर्षं च त्यजन्ती नित्यदैन्यताम्॥ ३३॥

"Cease shedding tears. Give up grief, which is of no avail. Shaking off perpetual depression, embrace cheerfulness and experience excessive delight. (33)

सीते राक्षसराजेन परिक्रीड यथासुखम्।
जानीमहे यथा भीरु स्त्रीणां यौवनमध्रुवम्॥ ३४॥

"Sport with Rāvaṇa happily, O Sītā, since we all know the youth of all women to be transitory, O timid lady ! (34)

यावन्न ते व्यतिक्रामेत् तावत् सुखमवाप्नुहि।
उद्यानानि च रम्याणि पर्वतोपवनानि च॥ ३५॥
सह राक्षसराजेन चर त्वं मदिरेक्षणे।
स्त्रीसहस्राणि ते देवि वशे स्थास्यन्ति सुन्दरि॥ ३६॥

"Enjoy happiness as long as your youth does not pass. Nay, range you the lovely gardens as well as mountains and groves along with Rāvaṇa, the king of ogres, O lady with maddening eyes ! Thousands of women will remain at your beck and call, O charming lady ! (35-36)

रावणं भज भर्तारं भर्तारं सर्वरक्षसाम्।
उत्पाट्य वा ते हृदयं भक्षयिष्यामि मैथिलि॥ ३७॥
यदि मे व्याहृतं वाक्यं न यथावत् करिष्यसि।
ततश्चण्डोदरी नाम राक्षसी क्रूरदर्शना॥ ३८॥
भ्रामयन्ती महच्छूलमिदं वचनमब्रवीत्।
इमां हरिणशावाक्षीं त्रासोत्कम्पपयोधराम्॥ ३९॥
रावणेन हृतां दृष्ट्वा दौर्हृदो मे महानयम्।
यकृत्प्लीहं महत् क्रोडं हृदयं च सबन्धनम्॥ ४०॥
गात्राण्यपि तथा शीर्षं खादेयमिति मे मतिः।
ततस्तु प्रघसा नाम राक्षसी वाक्यमब्रवीत्॥ ४१॥

"Accept as your consort Rāvaṇa, the lord of all ogres. Tearing out your heart, on the other hand, I shall feast on it, O princess of Mithilā, if you will not duly follow the advice tendered by me." Brandishing a huge dart, an ogress of ferocious looks, Candodarī by name, then spoke as follows: "At the sight of this woman with eyes resembling those of a fawn and with her breasts shaking through fear, borne away to Laṅkā by Rāvaṇa, this great longing sprang up in my heart that I should feast on her liver and spleen, her swollen breast as well as her heart including its stem (consisting of veins and arteries), nay, all her limbs and head too. Such is my mind even now." Then an ogress, Praghāśa by name, for her part spoke as follows : (37—41)

कण्ठमस्या नृशंसायाः पीडयामः किमास्यते।
निवेद्यतां ततो राज्ञे मानुषी सा मृतेति ह॥ ४२॥

"We shall presently squeeze the neck of this heartless woman; why do we tarry? Let it then be reported to the king that the 'human lady in question has breathed her last', they say. (42)

नात्र कश्चन संदेहः खादतेति स वक्ष्यति।
ततस्त्वजामुखी नाम राक्षसी वाक्यमब्रवीत्॥ ४३॥

"Hearing this news he will say, 'devour her'; there is no doubt about it." Thereupon an ogress, Ajāmukhi by name, spoke as follows : (43)

विशस्येमां ततः सर्वान् समान् कुरुत पिण्डकान्।
विभजाम ततः सर्वा विवादो मे न रोचते॥ ४४॥

"Having hacked her, make all pieces equal then. We shall all after that divide them among ourselves. Disputation does not find favour with me. (44)

पेयमानीयतां क्षिप्रं माल्यं च विविधं बहु।
ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत्॥ ४५॥

"Let drink also be brought speedily as well as many garlands of various kinds." Then an ogress, Śūrpaṇakhā by name, spoke as follows : (45)

अजामुख्या यदुक्तं वै तदेव मम रोचते।
सुरा चानीयतां क्षिप्रं सर्वशोकविनाशिनी॥ ४६॥

"That alone which has been suggested by my friend, Ajāmukhī, appeals to me as well. Let wine too, which dispels all grief, be brought soon. (46)

मानुषं मांसमास्वाद्य नृत्यामोऽथ निकुम्भिलाम्।
एवं निर्भर्त्स्यमाना सा सीता सुरसुतोपमा।
राक्षसीभिर्विरूपाभिर्धैर्यमुत्सृज्य रोदिति॥ ४७॥

"Having enjoyed human flesh, we shall then dance in the presence of Goddess Bhadrakālī installed in the western quarter of Laṅkā (known by the name of Nikumbhilā)." Losing her patience while being threatened thus by the monstrous ogresses, the said Sītā, who resembled the daughter of a god, began to cry. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sītā bursts into a wail

अथ तासां वदन्तीनां परुषं दारुणं बहु।
राक्षसीनामसौम्यानां रुरोद जनकात्मजा॥ १॥

In the midst of those repellent ogresses, who were uttering many such unkind and cruel remarks, the daughter of Janaka, Sita, now fell a-weeping. (1)

एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी।
उवाच परमत्रस्ता बाष्पगद्गदया गिरा॥ २॥

Greatly alarmed when threatened thus by the ogresses, Sītā, a princess of the Videha territory, of firm resolve, for her part, spoke as follows in a voice choked with tears: (2)

न मानुषी राक्षसस्य भार्या भवितुमर्हति।
कामं खादत मां सर्वा न करिष्यामि वो वचः॥ ३॥

"A female human being is not fit to become the wife of an ogre. Devour me all, if you will; I shall never follow your counsel."(3)

सा राक्षसीमध्यगता सीता सुरसुतोपमा।
न शर्म लेभे शोकार्ता रावणेनेव भर्त्सिता॥ ४॥

Surrounded by ogresses, stricken with grief, as it were, due to her having been reproached by Rāvaṇa, the aforesaid Sītā, who resembled the daughter of a god, did not find rest. (4)

वेपते स्माधिकं सीता विशन्तीवांगमात्मनः।
वने यूथपरिभ्रष्टा मृगी कोकैरिवार्दिता॥ ५॥

Shrinking into her own person, as it were, through fear, Sītā shook violently as a doe which has strayed away from its herd and is tormented by wolves in a forest. (5)

सा त्वशोकस्य विपुलां शाखामालम्ब्य पुष्पिताम्।
चिन्तयामास शोकेन भर्तारं भग्नमानसा॥ ६॥

Laying hold of a big bough of an Aśoka tree, which was rich in blossom, frustrated as she was in mind through grief, Sītā, for her part, thought of her lord. (6)

सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलस्रवैः।
चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति॥ ७॥

Bathing her large breasts with the streams of her tears and brooding over her miserable plight, she saw no end to her grief at that moment. (7)

सा वेपमाना पतिता प्रवाते कदली यथा।
राक्षसीनां भयत्रस्ता विवर्णवदनाभवत्॥ ८॥

Shaking like a plantain tree exposed to a stormy wind, seized as she was with the fear of the ogresses, Sītā looked palefaced. (8)

तस्याः सा दीर्घबहुला वेपन्त्याः सीतया तदा।
ददृशे कम्पिता वेणी व्यालीव परिसर्पती॥ ९॥

That swinging braid of Sītā, long and thick, while she was shaking from head to foot, looked like a gliding serpent at that time. (9)

सा निःश्वसन्ती शोकार्ता कोपोपहतचेतना।
आर्ता व्यसृजदश्रूणि मैथिली विललाप च॥ १०॥
हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च।
हा श्वश्रूर्मम कौसल्ये हा सुमित्रेति भामिनी॥ ११॥

Drawing deep audible breaths, miserable and stricken with grief as she was, that lovely young lady, the princess of Mithilā, whose understanding had been clouded through anger and who was afflicted with agony, began to shed tears and wailed—"O Rāma," and again, "O Lakṣmaṇa, O Kausalyā, my mother-in-law, O Sumitrā ! (10-11)

लोकप्रवादः सत्योऽयं पण्डितैः समुदाहृतः।
अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा॥ १२॥
यत्राहमाभिः क्रूराभी राक्षसीभिरिहार्दिता।
जीवामि हीना रामेण मुहूर्तमपि दुःखिता॥ १३॥

"There is this popular saying uttered by the wise that the death of a woman or of a man is difficult to occur before time inasmuch as, even though I am tormented by these fierce ogresses here and stand separated from Śrī Rāma, and afflicted, I am able to survive even for a while. (12-13)

एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत्।
समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता॥ १४॥

"Of poor merit and wretched that I am, I shall perish like a forlorn creature, even as a bark fully loaded and buffeted by the blasts of a tempest would flounder in the ocean. (14)

भर्तारं तमपश्यन्ती राक्षसीवशमागता।
सीदामि खलु शोकेन कूलं तोयहतं यथा॥ १५॥

"Unable to see my celebrated husband and fallen into the clutches of ogresses, I am wasting away through grief even as a river bank undermined by the current. (15)

तं पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम्।
धन्याः पश्यन्ति मे नाथं कृतज्ञं प्रियवादिनम्॥ १६॥

"Only the fortunate are able to look on my aforesaid lord, who has eyes resembling the petals of an expanded lotus and walks with the gait of a lion, who is alive to the services rendered to him and speaks kind words to all. (16)

सर्वथा तेन हीनाया रामेण विदितात्मना।
तीक्ष्णं विषमिवास्वाद्य दुर्लभं मम जीवनम्॥ १७॥

"My life, now that I have been separated from the aforesaid Śrī Rāma, a knower of the Self, is hard to sustain even as for one who has swallowed a deadly poison. (17)

कीदृशं तु महापापं मया देहान्तरे कृतम्।
तेनेदं प्राप्यते घोरं महादुःखं सुदारुणम्॥ १८॥

"What kind of heinous sin was actually perpetrated by me in another body in a previous existence? Due to that, this terrible and most cruel major sorrow is being experienced by me. (18)

जीवितं त्यक्तुमिच्छामि शोकेन महता वृता।
राक्षसीभिश्च रक्षन्त्या रामो नासाद्यते मया॥ १९॥

"Beset that I am with this intense grief, I long to give up the ghost; for Śrī Rāma can never be reached by me so long as I am being guarded by the ogresses. (19)

धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम्।
न शक्यं यत् परित्यक्तुमात्मच्छन्देन जीवितम्॥ २०॥

"Shame indeed be upon the human state and shame be upon dependence on others, due to which it is not possible for me even to yield up life of my own free will!" (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sītā wails in various ways

प्रसक्ताश्रुमुखी त्वेवं ब्रुवती जनकात्मजा।
अधोगतमुखी बाला विलप्तुमुपचक्रमे॥ १॥
उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती।
उपावृत्ता किशोरीव विचेष्टन्ती महीतले॥ २॥

While speaking as aforesaid and grieving, tears rolling down her face, her head bent low, as though she were possessed, distracted or bewildered in mind, and wallowing on the earth's surface like a colt which rolls habitually about in order to shake off its fatigue, the youthful daughter of Janaka for her part began to wail as follows: (1-2)

राघवस्य प्रमत्तस्य रक्षसा कामरूपिणा।
रावणेन प्रमथ्याहमानीता क्रोशती बलात्॥ ३॥

"Though living under the protection of Śrī Rāma, a scion of Raghu, who having been lured away from my presence by Mārīca, had grown heedless about me, I was forcibly borne away, screaming after being overpowered by the ogre, Rāvaṇa, who is able to change his form at will. (3)

राक्षसीवशमापन्ना भर्त्स्यमाना च दारुणम्।
चिन्तयन्ती सुदुःखार्ता नाहं जीवितुमुत्सहे॥ ४॥

"Fallen that I am into the clutches of ogresses and am being ruthlessly threatened by them, and remain constantly brooding and sore stricken with sorrow, I dare not survive any longer. (4)

नहि मे जीवितेनार्थो नैवार्थैर्न च भूषणैः।
वसन्त्या राक्षसीमध्ये विना रामं महारथम्॥ ५॥

"I have no use whatsoever for life, nor even for riches, nor for jewels, as long as I am living in the midst of ogresses apart from Śrī Rāma, a great chariot-warrior. (5)

अश्मसारमिदं नूनमथवाप्यजरामरम्।
हृदयं मम येनेदं न दुःखेन विशीर्यते॥ ६॥

"This heart of mine is surely like iron or

proof against age and death in that it does not get riven even through agony. (6)

धिङ्मामनार्यामसतीं याहं तेन विना कृता।
मुहूर्तमपि जीवामि जीवितं पापजीविका॥ ७॥

"Woe be to me, ignoble and vile that I am, inasmuch as I preserve my life even for a while, though separated from him and leading as I do a sinful existence. (7)

चरणेनापि सव्येन न स्पृशेयं निशाचरम्।
रावणं किं पुनरहं कामयेयं विगर्हितम्॥ ८॥

"I would not touch the ogre Rāvaṇa even with my left foot, much less love the despicable fellow. (8)

प्रत्याख्यानं न जानाति नात्मानं नात्मनः कुलम्।
यो नृशंसस्वभावेन मां प्रार्थयितुमिच्छति॥ ९॥

"He does not heed my refusal, nor does he cognize himself, nor his own race. Due to his cruel nature, on the other hand, he seeks to win me over. (9)

छिन्ना भिन्ना प्रभिन्ना वा दीप्ता वाग्नौ प्रदीपिता।
रावणं नोपतिष्ठेयं किं प्रलापेन वश्चिरम्॥ १०॥

"I would not betake myself to Rāvaṇa even if I am transfixed, cut asunder, hacked to pieces, roasted in fire or burnt. What shall be gained by your raving for so long? (10)

ख्यातः प्राज्ञः कृतज्ञश्च सानुक्रोशश्च राघवः।
सद्वृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात्॥ ११॥
राक्षसानां जनस्थाने सहस्राणि चतुर्दश।
एकेनैव निरस्तानि स मां किं नाभिपद्यते॥ १२॥

"I fear Śrī Rāma, a scion of Raghu, who was well-known as a wise man, alive to the services rendered to him, nay, merciful and a man of excellent morals, has become pitiless due to complete loss of my good fortune. Otherwise, why does he, by whom alone as many as fourteen thousand ogres were killed in Janasthāna, not come to me? (11-12)

निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा।
समर्थः खलु मे भर्ता रावणं हन्तुमाहवे॥ १३॥

"What a pity that I have been detained by Rāvaṇa, an ogre of poor strength, although my husband is surely able to kill Rāvaṇa in combat. (13)

विराधो दण्डकारण्ये येन राक्षसपुंगवः।
रणे रामेण निहतः स मां किं नाभिपद्यते॥ १४॥

"Why does Śrī Rāma, by whom Virādha, the foremost of ogres, was slain in the Daṇḍaka forest, not run up to me? (14)

कामं मध्ये समुद्रस्य लङ्केयं दुष्प्रधर्षणा।
न तु राघवबाणानां गतिरोधो भविष्यति॥ १५॥

"Granted that, situated as it is in mid-ocean, this Laṅkā is difficult to storm, but the flight of the arrows of Śrī Rāma, however, can meet with no obstruction here. (15)

किं नु तत् कारणं येन रामो दृढपराक्रमः।
रक्षसापहृतां भार्यामिष्टां यो नाभिपद्यते॥ १६॥

"What on earth could be the reason why Śrī Rāma of unyielding prowess does not run to the rescue of his beloved wife, borne away by an ogre? (16)

इहस्थां मां न जानीते शङ्के लक्ष्मणपूर्वजः।
जानन्नपि स तेजस्वी धर्षणां मर्षयिष्यति॥ १७॥

"I fear that Śrī Rāma, an elder brother of Lakṣmaṇa, does not know me to be here. Knowing that I am here, will he be able to put up with the outrage, all powerful and mighty that he is? (17)

हृतेति मां योऽधिगत्य राघवाय निवेदयेत्।
गृध्रराजोऽपि स रणे रावणेन निपातितः॥ १८॥

"That king of vultures too, who having come to know that Rāvaṇa had borne me away, could have reported the matter to Śrī Rāma, a scion of Raghu, but was killed by Rāvaṇa in an encounter. (18)

कृतं कर्म महत् तेन मां तथाभ्यवपद्यता।
तिष्ठता रावणवधे वृद्धेनापि जटायुषा॥ १९॥

"A prodigious feat was accomplished by the aforesaid Jaṭāyu, who though old, strove to get rid of Rāvaṇa in order to rescue me at the moment. (19)

यदि मामिह जानीयाद् वर्तमानां हि राघवः।
अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम्॥ २०॥

"If Śrī Rāma really knew me to be present here, he would in fury rid the world of ogres with his shafts today. (20)

निर्दहेच्च पुरीं लङ्कां निर्दहेच्च महोदधिम्।
रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत्॥ २१॥

"Nay, he would reduce the city of Laṅkā to ashes and burn up the ocean. He would also blot out the fame as well as the name of the despicable Rāvaṇa. (21)

ततो निहतनाथानां राक्षसीनां गृहे गृहे।
यथाहमेवं रुदती तथा भूयो न संशयः॥ २२॥

"Then, even as I stand weeping thus, more so would be heard in every house wails of the ogresses, whose lords would have been slain: there is no doubt about it. (22)

अन्विष्य रक्षसां लङ्कां कुर्याद् रामः सलक्ष्मणः।
नहि ताभ्यां रिपुर्दृष्टो मुहूर्तमपि जीवति॥ २३॥

"Having searched out Laṅkā, he with Lakṣmaṇa will encompass the destruction of ogres. An enemy seen by them would not survive even for a while. (23)

चिताधूमाकुलपथा गृध्रमण्डलमण्डिता।
अचिरेणैव कालेन श्मशानसदृशी भवेत्॥ २४॥

"With its streets obscured by the smoke of funeral piles and graced with wreaths of vultures, Laṅkā will at no distant date look like a crematorium. (24)

अचिरेणैव कालेन प्राप्स्याम्येनं मनोरथम्।
दुष्प्रस्थानोऽयमाभाति सर्वेषां वो विपर्ययः॥ २५॥

"I shall at no distant time attain the object of my desire; for this evil conduct of you all in the shape of my abduction and oppression means your annihilation. (25)

यादृशानि तु दृश्यन्ते लङ्कायामशुभानि तु।
अचिरेणैव कालेन भविष्यति हतप्रभा॥ २६॥

"The type of ill-omens, which are actually seen here in Laṅkā lead one to conclude that the city will at no distant date be shorn of its splendour. (26)

नूनं लङ्का हते पापे रावणे राक्षसाधिपे।
शोषमेष्यति दुर्धर्षा प्रमदा विधवा यथा॥ २७॥

"Surely when the sinful Rāvaṇa, the suzerain ruler of ogres, is slain, Laṅkā, which appears difficult to storm now, will wither up like a young widow. (27)

पुण्योत्सवसमृद्धा च नष्टभर्त्री सराक्षसा।
भविष्यति पुरी लङ्का नष्टभर्त्री यथांगना॥ २८॥

"Abounding in festive ceremonies at present, the city of Laṅkā, when its ruler is dead and gone with the ogres inhabiting it, will look like a widow. (28)

नूनं राक्षसकन्यानां रुदतीनां गृहे गृहे।
श्रोष्यामि नचिरादेव दुःखार्तानामिह ध्वनिम्॥ २९॥

"I shall assuredly hear before long the cry of distress of ogre maids stricken with sorrow and weeping in every dwelling here. (29)

सान्धकारा हतद्योता हतराक्षसपुंगवा।
भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः॥ ३०॥
यदि नाम स शूरो मां रामो रक्तान्तलोचनः।
जानीयाद् वर्तमानां यां राक्षसस्य निवेशने॥ ३१॥

"Consumed by Śrī Rāma's shafts, Laṅkā, with its principal ogres slain and its splendour dissipated, will look gloomy, if only that heroic Śrī Rāma, the corners of whose eyes are red, comes to know of my being present in the abode of Rāvaṇa. (30-31)

अनेन तु नृशंसेन रावणेनाधमेन मे।
समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः॥ ३२॥

"The expiry of that time-limit of twelve months which was actually fixed by this cruel and vile Rāvaṇa for my death, has well-nigh arrived, as it is coming only two months hence. (32)

स च मे विहितो मृत्युरस्मिन् दुष्टेन वर्तते।
अकार्यं ये न जानन्ति नैर्ऋताः पापकारिणः॥ ३३॥

"Again, the aforesaid death of mine has

been ordained in the near future by the wicked fellow in the presence of these sinful ogresses, who have no idea of what should not be perpetrated. (33)

अधर्मात् तु महोत्पातो भविष्यति हि साम्प्रतम्।
नैते धर्मं विजानन्ति राक्षसाः पिशिताशनाः॥ ३४॥

"A great calamity indeed will presently follow from the injustice which is being done to me. These flesh-eating ogres, however, attach no value to virtue. (34)

ध्रुवं मां प्रातराशार्थं राक्षसः कल्पयिष्यति।
साहं कथं करिष्यामि तं विना प्रियदर्शनम्॥ ३५॥

"The ogre will undoubtedly cut me into slices for his morning repast. As such what shall I do in the absence of Śrī Rāma of pleasing aspect? (35)

रामं रक्तान्तनयनमपश्यन्ती सुदुःखिता।
क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना॥ ३६॥

"Unable to see Śrī Rāma, the corners of whose eyes are red, and therefore sore distressed, I shall soon see God Yama (the god of death, son of the sun-god) in the absence of my husband. (36)

नाजानाज्जीवतीं रामः स मां भरतपूर्वजः।
जानन्तौ तु न कुर्यातां नोर्व्यां हि परिमार्गणम्॥ ३७॥

"Śrī Rāma, that elder brother of Bharata, does not know me to be living, nor does Lakṣmaṇa. Had they known it, it cannot be imagined that they would not prosecute their search all over the globe. (37)

नूनं ममैव शोकेन स वीरो लक्ष्मणाग्रजः।
देवलोकमितो यातस्त्यक्त्वा देहं महीतले॥ ३८॥

"Leaving his body on the earth's surface precisely through grief caused by separation from me, that gallant elder brother of Lakṣmaṇa has surely departed to the heavenly world from this globe. (38)

धन्या देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
मम पश्यन्ति ये वीरं रामं राजीवलोचनम्॥ ३९॥

"Happy in heaven are the gods as well as the Gandharvas, the Siddhas and the eminent Ṛṣis, who are able to look on my husband, the heroic Śrī Rāma of lotus-like eyes. (39)

अथवा नहि तस्यार्थो धर्मकामस्य धीमतः।
मया रामस्य राजर्षेर्भार्यया परमात्मनः॥ ४०॥

"Or, that royal sage, the sagacious Śrī Rāma, who seeks religious merit alone and has become one with the Supreme Spirit, has no longer any use for me, his wife. (40)

दृश्यमाने भवेत् प्रीतिः सौहृदं नास्त्यदृश्यतः।
नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति॥ ४१॥

"Love sticks to one remaining before one's eyes while it no longer exists for one who is out of sight. But the ungrateful alone spurn love; Śrī Rāma would never do so. (41)

किं वा मय्यगुणाः केचित् किं वा भाग्यक्षयो हि मे।
या हि सीता वरार्हेण हीना रामेण भामिनी॥ ४२॥

"Or, are there any shortcomings in me or perhaps it is loss of fortune in my case due to which, I, Sītā, a young lady, deserving his protection, stand separated from Śrī Rāma, who is worthy of excellent possessions. (42)

श्रेयो मे जीवितान्मर्तुं विहीनाया महात्मना।
रामादक्लिष्टचारित्राच्छूराच्छत्रुनिबर्हणात्॥ ४३॥

"Death is preferable to life for me, who stand disunited from the high-souled and heroic Śrī Rāma, who is unwearied in maintaining his character and who is capable of exterminating his foes. (43)

अथवा न्यस्तशस्त्रौ तौ वने मूलफलाशनौ।
भ्रातरौ हि नरश्रेष्ठौ चरन्तौ वनगोचरौ॥ ४४॥

"Or, those two brothers, Śrī Rāma and Lakṣmaṇa, the foremost of men, roaming, as they do, in the forest as dwellers of the forest and living on roots and fruits alone have actually given up their arms and taken a vow of non-violence. (44)

अथवा राक्षसेन्द्रेण रावणेन दुरात्मना।
छद्मना घातितौ शूरौ भ्रातरौ रामलक्ष्मणौ॥ ४५॥

"Or, the two gallant brothers, Śrī Rāma and Lakṣmaṇa, have been caused to be killed through some trick by the evil-minded Rāvaṇa, the lord of ogres. (45)

साहमेवंविधे काले मर्तुमिच्छामि सर्वतः।
न च मे विहितो मृत्युरस्मिन् दुःखेऽतिवर्तति॥ ४६॥

"Situated as I am, I wish to die by all means at such a juncture; my death, however, is not ordained even in my present extreme agony. (46)

धन्याः खलु महात्मानो मुनयः सत्यसम्मताः।
जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये॥ ४७॥

"Happy indeed are the magnanimous and highly blessed hermits by whom the highest Reality has been fully recognized as their very Self and who have subdued the self and in whose eyes the pleasing and the displeasing do not exist. (47)

प्रियान्न सम्भवेद् दुःखमप्रियादधिकं भवेत्।
ताभ्यां हि ते वियुज्यन्ते नमस्तेषां महात्मनाम्॥ ४८॥

"To them sorrow does not follow from the pleasing, being snatched away, nor does it grow intense through the displeasing being met with, inasmuch as they are rid of joy and sorrow. Hail to those high-souled ones! (48)

साहं त्यक्ता प्रियेणैव रामेण विदितात्मना।
प्राणांस्त्यक्ष्यामि पापस्य रावणस्य गता वशम्॥ ४९॥

"Situated as I am, I, who have been forsaken by my beloved Śrī Rāma himself, a knower of the Self, and I, who have fallen into the clutches of the sinful Rāvaṇa, shall give up the ghost." (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions intimidating Sītā, of a dream she saw only a few minutes before revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and stops them from molesting Sītā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sītā

इत्युक्ताः सीतया घोरं राक्षस्यः क्रोधमूर्च्छिताः।
काश्चिज्जग्मुस्तदाख्यातुं रावणस्य दुरात्मनः॥ १॥

Distracted through anger when told by Sītā of her violent intention, some ogresses proceeded to communicate it to the evil-minded Rāvaṇa. (1)

ततः सीतामुपागम्य राक्षस्यो भीमदर्शनाः।
पुनः परुषमेकार्थमनर्थार्थमथाब्रुवन्॥ २॥

Approaching Sītā, the ogresses of hideous aspect then spoke to her again the following harsh words, which harped on the same point and spelt disaster to them alone: (2)

अद्येदानीं तवानार्ये सीते पापविनिश्चये।
राक्षस्यो भक्षयिष्यन्ति मांसमेतद् यथासुखम्॥ ३॥

"O wretched Sītā of sinful resolve, the ogresses will feast at pleasure on this flesh of yours this very moment today." (3)

सीतां ताभिरनार्याभिर्दृष्ट्वा संतर्जितां तदा।
राक्षसी त्रिजटा वृद्धा प्रबुद्धा वाक्यमब्रवीत्॥ ४॥

Seeing Sītā intimidated as above by those vile women at that moment, an aged ogress, Trijaṭā, who had just woken up from sleep, spoke as follows: (4)

आत्मानं खादतानार्या न सीतां भक्षयिष्यथ।
जनकस्य सुतामिष्टां स्नुषां दशरथस्य च॥ ५॥

"Devour yourselves, O wretches if you will; you will not be able to feast on Sītā, Janaka's daughter and beloved daughter-in-law of Daśaratha. (5)

स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः।
राक्षसानामभावाय भर्तुरस्या भवाय च॥ ६॥

"A horrible dream, which makes my hair stand on end, has actually been seen by me today pointing to the annihilation of ogres and to the well-being of her husband." (6)

एवमुक्तास्त्रिजटया राक्षस्यः क्रोधमूर्च्छिताः।
सर्वा एवाब्रुवन् भीतास्त्रिजटां तामिदं वचः॥ ७॥

Seized with fright when spoken to as aforesaid by Trijaṭā, all the ogresses, who were distracted through anger only a minute before, spoke as follows to the aforesaid Trijaṭā: (7)

कथयस्व त्वया दृष्टः स्वप्नोऽयं कीदृशो निशि।
तासां श्रुत्वा तु वचनं राक्षसीनां मुखोद्गतम्॥ ८॥
उवाच वचनं काले त्रिजटा स्वप्नसंश्रितम्।
गजदन्तमयीं दिव्यां शिबिकामन्तरिक्षगाम्॥ ९॥
युक्तां वाजिसहस्रेण स्वयमास्थाय राघवः।
शुक्लमाल्याम्बरधरो लक्ष्मणेन समागतः॥ १०॥

"Speak out what kind of dream was seen by you this night." Hearing the request that had escaped from the lips of the ogresses, Trijaṭā for her part made the following answer bearing on the dream seen by her during the morning wee-hours :

"Mounting a celestial palanquin made of ivory and coursing through the airspace, nay, drawn by a thousand horses, Śrī Rāma himself, clad in a white raiment and wearing a white garland, has duly come here with Lakṣmaṇa. (8—10)

स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता।
सागरेण परिक्षिप्तं श्वेतपर्वतमास्थिता॥ ११॥

"Clad in white robes, Sītā, too, was seen by me in the dream today perched on a white mountain surrounded by sea. (11)

रामेण संगता सीता भास्करेण प्रभा यथा।
राघवश्च पुनर्दृष्टश्चतुर्दन्तं महागजम्॥ १२॥
आरूढः शैलसंकाशं चकास सहलक्ष्मणः।
ततस्तु सूर्यसंकाशौ दीप्यमानौ स्वतेजसा॥ १३॥
शुक्लमाल्याम्बरधरौ जानकीं पर्युपस्थितौ।
ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः॥ १४॥
भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता।
भर्तुरङ्कात् समुत्पत्य ततः कमललोचना॥ १५॥
चन्द्रसूर्यौ मया दृष्टा पाणिभ्यां परिमार्जती।
ततस्ताभ्यां कुमाराभ्यामास्थितः स गजोत्तमः।
सीतया च विशालाक्ष्या लङ्काया उपरि स्थितः॥ १६॥
पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम्।
इहोपयातः काकुत्स्थः सीतया सह भार्यया॥ १७॥
शुक्लमाल्याम्बरधरो लक्ष्मणेन सहागतः।
ततोऽन्यत्र मया दृष्टो रामः सत्यपराक्रमः॥ १८॥
लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान्।
आरुह्य पुष्पकं दिव्यं विमानं सूर्यसंनिभम्॥ १९॥
उत्तरां दिशमालोच्य प्रस्थितः पुरुषोत्तमः।
एवं स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः॥ २०॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया।
न हि रामो महातेजाः शक्यो जेतुं सुरासुरैः॥ २१॥
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनैरिव।
रावणश्च मया दृष्टो मुण्डस्तैलसमुक्षितः॥ २२॥
रक्तवासाः पिबन्मत्तः करवीरकृतस्रजः।
विमानात् पुष्पकादद्य रावणः पतितः क्षितौ॥ २३॥

"Nay, Sītā was seen re-united with Śrī Rāma as light is with the sun. Śrī Rāma, a scion of Raghu, who shone brightly with Lakṣmaṇa, was further beheld by me as mounted on a huge elephant*, closely

* We read in "Swapnādhyāya" (a treatise on dreams) :
आरोहणं गोवृषकुञ्जराणां प्रासादशैलाग्रवनस्पतीनाम्। विष्ठानुलेपो रुदितं मृतं च स्वप्नेष्वगम्यागमनं च धन्यम्॥
"To mount on the back of a cow, a bull or an elephant, to climb up a mansion, the top of a mountain

resembling a hill, with as many as four tusks. Wearing white garlands and clad in white robes and ablaze with their own effulgence, nay, shining brightly like the sun, the two brothers for their part then stood by the side of Sītā, Janaka's daughter. Thereupon Sītā actually mounted the shoulders of that tusker led by her husband, standing in the air in front of the aforesaid white hill. Springing up from the lap of her husband, the lotus-eyed lady was then seen by me gently touching the moon and the sun* with her hands. Then that jewel among elephants, ridden by the aforesaid two brothers as well as by the large-eyed Sītā took its stand on Laṅkā. I saw in another dream that wearing a white garland and clad in a white robe, Śrī Rāma, a scion of Kakutstha, himself came here along with his consort, Sītā, in a chariot drawn by eight white bullocks and was accompanied by Lakṣmaṇa, too. Then in another dream the valiant Śrī Rāma of unfailing prowess, a jewel among men was seen by me on the move towards a northerly direction having ascended the celestial aerial car, Puṣpaka, shining brightly as the sun. In this way was Śrī Rāma, who vies with Lord Viṣṇu in prowess, seen by me in a dream alongwith his younger brother, Lakṣmaṇa, and his wife, Sītā. Surely Śrī Rāma, who is endowed with extraordinary energy, is incapable of being conquered by gods and demons or even by ogres or by any other people, even as heaven cannot be won by sinful men.

"Rāvaṇa too was seen by me in the dream today with a shaven head, nay, bathed in oil, attired in red, drunken and still drinking, adorned with garlands of oleander flowers and fallen on the earth from the aerial car, Puṣpaka. (12—23)

कृष्यमाणः स्त्रिया मुण्डो दृष्टः कृष्णाम्बरः पुनः।
रथेन खरयुक्तेन रक्तमाल्यानुलेपनः॥ २४॥

"He was seen in a dream once more with a shaven head and robed in black, wearing a red garland and smeared with red sandal-paste and being pulled by a woman on a chariot drawn by asses. (24)

पिबंस्तैलं हसन्नृत्यन् भ्रान्तचित्ताकुलेन्द्रियः।
गर्दभेन ययौ शीघ्रं दक्षिणां दिशमास्थितः॥ २५॥

"Quaffing oil, laughing and dancing, his mind confused and senses obscured, he sped on the back of an ass in a southerly direction. (25)

पुनरेव मया दृष्टो रावणो राक्षसेश्वरः।
पतितोऽवाक्शिरा भूमौ गर्दभाद् भयमोहितः॥ २६॥

"Rāvaṇa, the lord of ogres, was again seen by me fallen headlong from the back of the ass, confused through fear. (26)

सहसोत्थाय सम्भ्रान्तो भयार्तो मदविह्वलः।
उन्मत्तरूपो दिग्वासा दुर्वाक्यं प्रलपन् बहु॥ २७॥

"Leaping up suddenly, utterly bewildered, terror-stricken, overpowered with intoxication, looking like a madman, and sky-clad, he was seen uttering many abusive words. (27)

दुर्गन्धं दुःसहं घोरं तिमिरं नरकोपमम्।
मलपङ्कं प्रविश्याशु मग्नस्तत्र स रावणः॥ २८॥

"Entering a fearful gloom, resembling hell itself, emitting a foul smell difficult to bear, nay, full of filth and mire, the aforesaid Rāvaṇa soon disappeared into it. (28)

प्रस्थितो दक्षिणामाशां प्रविष्टोऽकर्दमं ह्रदम्।
कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी॥ २९॥
काली कर्दमलिप्तांगी दिशं याम्यां प्रकर्षति।
एवं तत्र मया दृष्टः कुम्भकर्णो महाबलः॥ ३०॥

"Again having set out in a southerly

or a tree, to get bedaubed with excrement, weeping/and death as well as copulation with a woman not fit for intercourse in dreams are looked upon as auspicious."

* We further read in "Swapnādhyāya":
आदित्यमण्डलं वापि चन्द्रमण्डलमेव वा। स्वप्ने गृह्णाति हस्ताभ्यां महद्राज्यं समाप्नुयात्॥
"Whoever touches with one's hand the orb of the sun or that of the moon bids fair to attain a large dominion."

direction, he entered a dry lake even without mud. Tying the ten-headed monster round his neck, a dark young woman clad in red, her limbs besmeared with mud, was dragging him in a southerly direction. Rāvaṇa's younger brother Kumbhakarṇa of extraordinary might was likewise seen by me in that dream. (29-30)

रावणस्य सुताः सर्वे मुण्डास्तैलसमुक्षिताः।
वराहेण दशग्रीवः शिशुमारेण चेन्द्रजित्॥ ३१॥
उष्ट्रेण कुम्भकर्णश्च प्रयातो दक्षिणां दिशम्।
एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीषणः॥ ३२॥
शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः।
शङ्खदुन्दुभिनिर्घोषैर्नृत्तगीतैरलंकृतः॥ ३३॥
आरुह्य शैलसंकाशं मेघस्तनितनिःस्वनम्।
चतुर्दन्तं गजं दिव्यमास्ते तत्र विभीषणः॥ ३४॥
चतुर्भिः सचिवैः सार्धं वैहायसमुपस्थितः॥ ३५॥

"All the sons of Rāvaṇa too were seen by me with shaven heads and bathed in oil. Nay, Rāvaṇa, the ten-headed monster, departed in a southerly direction on the back of a boar, his eldest son Meghanāda (the conqueror of Indra) too on the back of a dolphin and Kumbhakarṇa on the back of a camel. In that dream Vibhīṣaṇa, Rāvaṇa's youngest brother, alone was seen by me shaded with a white canopy, dressed in white and wearing a white garland, nay, smeared with white sandal-paste. Hailed with blasts of conch-shells and the beating of kettledrums as well as with dances and songs, Vibhīṣaṇa stood there in the air mounted on a four-tusked celestial elephant closely resembling a hill and trumpeting like thunder, with four ministers. (31—35)

समाजश्च महान् वृत्तो गीतवादित्रनिःस्वनः।
पिबतां रक्तमाल्यानां रक्षसां रक्तवाससाम्॥ ३६॥

"A large assemblage, distinguished by the sound of vocal and instrumental music, of ogres, clad in red and adorned with red garlands and drinking oil, had also collected. (36)

लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा।
सागरे पतिता दृष्टा भग्नगोपुरतोरणा॥ ३७॥

"Nay, this enchanting city of Laṅkā, horses, chariots and elephants and all, was seen by me fallen into the sea, its gateways and arches shattered. (37)

लङ्का दृष्टा मया स्वप्ने रावणेनाभिरक्षिता।
दग्धा रामस्य दूतेन वानरेण तरस्विना॥ ३८॥

"Though protected on all sides by Rāvaṇa, Laṅkā was further seen by me in a different dream burnt up by an agile monkey, acting as an envoy of Śrī Rāma. (38)

पीत्वा तैलं प्रमत्ताश्च प्रहसन्त्यो महास्वनाः।
लङ्कायां भस्मरूक्षायां सर्वा राक्षसयोषितः॥ ३९॥

"All the ogresses in Laṅkā, now arid with ashes, were seen drunk with oil and laughing heartily with great noise. (39)

कुम्भकर्णादयश्चेमे सर्वे राक्षसपुंगवाः।
रक्तं निवसनं गृह्य प्रविष्टा गोमयह्रदम्॥ ४०॥

"Putting on a red attire of inferior quality, all these jewels among the ogres, Kumbhakarṇa and others, disappeared into a pool of cowdung. (40)

अपगच्छत पश्यध्वं सीतामाप्नोति राघवः।
घातयेत् परमामर्षी युष्मान् सार्धं हि राक्षसैः॥ ४१॥

"Therefore, get away from this place and watch how Śrī Rāma, a scion of Raghu, recovers Sītā. Supremely intolerant by nature, he will undoubtedly kill you all alongwith the ogres. (41)

प्रियां बहुमतां भार्यां वनवासमनुव्रताम्।
भर्त्सितां तर्जितां वापि नानुमंस्यति राघवः॥ ४२॥

"Śrī Rāma, a scion of Raghu, would never tolerate his beloved and highly esteemed wife, who had followed him in his exile, to be reproached or threatened by you. (42)

तदलं क्रूरवाक्यैश्च सान्त्वमेवाभिधीयताम्।
अभियाचाम वैदेहीमेतद्धि मम रोचते॥ ४३॥

"Therefore, have done with cruel words and let conciliatory words alone be spoken to her. Let us crave her forgiveness; for, this alone appeals to me. (43)

यस्या ह्येवंविधः स्वप्नो दुःखितायाः प्रदृश्यते।
सा दुःखैर्बहुभिर्मुक्ता प्रियं प्राप्नोत्यनुत्तमम्॥ ४४॥

"Rid of her numerous woes, that wretched lady about whom such a dream has been vividly seen by me will undoubtedly attain her beloved and highest object. (44)

भर्त्सितामपि याचध्वं राक्षस्यः किं विवक्षया।
राघवाद्धि भयं घोरं राक्षसानामुपस्थितम्॥ ४५॥

"Beseech her forgiveness, O ogresses, even though she has been menaced by you. What will be gained through your anxiety to discuss the subject any more; for a terrible danger from Śrī Rāma (a scion of Raghu) threatens the ogres. (45)

प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा।
अलमेषा परित्रातुं राक्षस्यो महतो भयात्॥ ४६॥

"Sītā, a princess of Mithilā, daughter of Janaka, will get pleased with prostration alone. She is capable of shielding you from a terrible danger, O ogresses ! (46)

अपि चास्या विशालाक्ष्या न किंचिदुपलक्षये।
विरूपमपि चांगेषु सुसूक्ष्ममपि लक्षणम्॥ ४७॥

"Furthermore, I do not notice in the limbs of this large-eyed lady any inauspicious mark, however minute, which may give indication of any mishap to her. (47)

छायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम्।
अदुःखार्हामिमां देवीं वैहायसमुपस्थिताम्॥ ४८॥

"I, for my part, suspect that misfortune has befallen this godlike lady—who does not merit adversity and who mounted an aerial car in the dream seen by me—only in the shape of diminution of splendour occasioned by want of bath, toilet etc.(48)

अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम्।
राक्षसेन्द्रविनाशं च विजयं राघवस्य च॥ ४९॥

"I, for my part, visualize the accomplishment of purpose of Sītā, a princess of the Videha territory to be at hand, as also the destruction of Rāvaṇa, the lord of ogres, and the triumph of Śrī Rāma, a scion of Raghu. (49)

निमित्तभूतमेतत् तु श्रोतुमस्या महत् प्रियम्।
दृश्यते च स्फुरच्चक्षुः पद्मपत्रमिवायतम्॥ ५०॥

"Nay, her left eye, large as a lotus-petal, is seen throbbing. This is surely a prognostication of her hearing a most pleasing news. (50)

ईषद्धि हृषितो वास्या दक्षिणाया ह्यदक्षिणः।
अकस्मादेव वैदेह्या बाहुरेकः प्रकम्पते॥ ५१॥

"Again, slightly thrilled, the left arm alone of this amiable lady, Sītā, a princess of the Videha territory, is palpitating without any visible cause at all. (51)

करेणुहस्तप्रतिमः सव्यश्चोरुरनुत्तमः।
वेपन् कथयतीवास्या राघवं पुरतः स्थितम्॥ ५२॥

"Her most shapely left thigh, resembling the proboscis of an elephant, which is also pulsating, announces, as it were, the presence of Śrī Rāma, a scion of Raghu, standing in front of her. (52)

पक्षी च शाखानिलयं प्रविष्टः
पुनः पुनश्चोत्तमसान्त्ववादी।
सुस्वागतां वाचमुदीरयाणः
पुनः पुनश्चोदयतीव हृष्टः॥ ५३॥

"Nay, uttering excellent sweet notes again and again after entering its nest on the branch of a tree, a delighted bird is repeatedly urging Sītā, as it were, to rejoice, uttering, as it did, a note announcing the advent of an auspicious hour." (53)

ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता।
अवोचद् यदि तत् तथ्यं भवेयं शरणं हि वः॥ ५४॥

Rejoiced at the prospect of her husband's triumph, that shy youthful lady thereupon said, "If that comes out to be true, I shall undoubtedly be your protector." (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तविंशः सर्गः॥ २७॥

Thus ends Canto Twenty-seven in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, a propitious omen, never seen before, appears on her person

सा राक्षसेन्द्रस्य वचो निशम्य
तद् रावणस्याप्रियमप्रियार्ता।
सीता वितत्रास यथा वनान्ते
सिंहाभिपन्ना गजराजकन्या॥ १॥

Recalling the aforesaid unpalatable threat of Rāvaṇa, the lord of ogres, the celebrated Sītā, who was already afflicted with separation from her beloved husband, got terrified even as the female calf of a lordly elephant fallen into the clutches of a lion on the edge of a forest. (1)

सा राक्षसीमध्यगता च भीरु-
र्वाग्भिर्भृशं रावणतर्जिता च।
कान्तारमध्ये विजने विसृष्टा
बालेव कन्या विललाप सीता॥ २॥

Encircled by the ogresses and repeatedly intimidated with threats by Rāvaṇa, that timid lady, Sītā, began to wail as follows like a young girl abandoned in the heart of a lonely and thick forest: (2)

सत्यं बतेदं प्रवदन्ति लोके
नाकालमृत्युर्भवतीति सन्तः।
यत्राहमेवं परिभर्त्स्यमाना
जीवामि यस्मात् क्षणमप्यपुण्या॥ ३॥

"Truly do the wise affirm that death does not come in the world before the appointed hour, since I, devoid of merit that I am, survive even for a moment, though being reproached unsparingly in this way. (3)

सुखाद् विहीनं बहुदुःखपूर्ण-
मिदं तु नूनं हृदयं स्थिरं मे।
विदीर्यते यन्न सहस्रधाद्य
वज्राहतं शृंगमिवाचलस्य॥ ४॥

"Though bereft of joy and full of great agony, my heart must be hard indeed in that it does not break into a thousand pieces this day like the crest of a mountain struck by lightning. (4)

नैवास्ति नूनं मम दोषमत्र
वध्याहमस्याप्रियदर्शनस्य।
भावं न चास्याहमनुप्रदातु-
मलं द्विजो मन्त्रमिवाद्विजाय॥ ५॥

"Surely no blame whatsoever will attach to me if I give up the ghost at this juncture; for, I stand sentenced to death at the hands of this ogre of odious appearance. In any case, I am unable voluntarily to bestow my affection on him any more than a member of the twice-born classes would impart Vedic knowledge to one not belonging to the twice-born classes. (5)

तस्मिन्ननागच्छति लोकनाथे
गर्भस्थजन्तोरिव शल्यकृन्तः।
नूनं ममांगान्यचिरादनार्यः
शस्त्रैः शितैश्छेत्स्यति राक्षसेन्द्रः॥ ६॥

"Even before Śrī Rāma, that ruler of the world, arrives here, the vile Rāvaṇa, the lord of ogres, will as surely cut my limbs to pieces in no time with his sharpened weapons even as a surgeon would cut the limbs of a lifeless foetus in order to facilitate its extraction from the womb under extraordinary circumstances when other contrivances to force it out prove abortive. (6)

दुःखं बतेदं ननु दुःखिताया
मासौ चिरायाभिगमिष्यतो द्वौ।
बद्धस्य वध्यस्य यथा निशान्ते
राजोपरोधादिव तस्करस्य॥ ७॥

"Alas, it is painful indeed that two months (on the expiry of which I am going to be killed by Rāvaṇa) will before long slip away past me, afflicted for long, even as the night at the end of which a thief, placed in fetters under the detention orders of a king is to be executed, passes away in his cell. (7)

हा राम हा लक्ष्मण हा सुमित्रे
हा राममातः सह मे जनन्यः।
एषा विपद्याम्यहमल्पभाग्या
महार्णवे नौरिव मूढवाता॥ ८॥

"O Rāma, O Lakṣmaṇa, O Sumitrā, O Kausalyā (Śrī Rāma's mother) and alongwith these my own mothers too, I, a woman of scanty fortune, am going to perish like a bark caught in a whirlwind in mid-ocean. (8)

तरस्विनौ धारयता मृगस्य
सत्त्वेन रूपं मनुजेन्द्रपुत्रौ।
नूनं विशस्तौ मम कारणात् तौ
सिंहर्षभौ द्वाविव वैद्युतेन॥ ९॥

"Like a pair of excellent lions killed by a stroke of lightning, those two agile princes (Śrī Rāma and Lakṣmaṇa) were undoubtedly killed on my account by the being who had assumed the guise of a deer. (9)

नूनं स कालो मृगरूपधारी
मामल्पभाग्यां लुलुभे तदानीम्।
यत्रार्यपुत्रौ विससर्ज मूढा
रामानुजं लक्ष्मणपूर्वजं च॥ १०॥

"It was surely the Time-Spirit, who, having assumed the form of a deer, beguiled me, a woman of scanty fortune that I am, at that time and to whom I, a stupid woman, despatched the two sons of my father-in-law, Lakṣmaṇa, a younger brother of Śrī Rāma, and Śrī Rāma, the eldest brother of Lakṣmaṇa. (10)

हा राम सत्यव्रत दीर्घबाहो
हा पूर्णचन्द्रप्रतिमानवक्त्र।
हा जीवलोकस्य हितः प्रियश्च
वध्यां न मां वेत्सि हि राक्षसानाम्॥ ११॥

"O Śrī Rāma of unfailing vows and long arms, whose countenance resembles the full moon, you, who are friendly to and beloved of the world of living beings, do not actually know me to have been sentenced to death by the king of ogres. (11)

अनन्यदेवत्वमियं क्षमा च
भूमौ च शय्या नियमश्च धर्मे।
पतिव्रतात्वं विफलं ममेदं
कृतं कृतघ्नेष्विव मानुषाणाम्॥ १२॥

"My devotion to a single deity in the form of my husband and this forbearance, nay, my reposing on the ground, and my observing rules of righteousness and loyalty to my husband—all this has proved futile like the service rendered by human beings to ungrateful men. (12)

मोघो हि धर्मश्चरितो ममायं
तथैकपत्नीत्वमिदं निरर्थकम्।
या त्वां न पश्यामि कृशा विवर्णा
हीना त्वया संगमने निराशा॥ १३॥

"Only in vain has this virtue been practised by me and this exclusive devotion of mine to my husband has also proved futile in that I do not behold you and, separated from you, have grown pale and emaciated and lost all hope of being re-united with you. (13)

पितुर्निदेशं नियमेन कृत्वा
वनान्निवृत्तश्चरितव्रतश्च ।
स्त्रीभिस्तु मन्ये विपुलेक्षणाभिः
संरंस्यसे वीतभयः कृतार्थः॥ १४॥

"When, having carried out the behest of your father according to rules and completed your vow of fourteen years of ascetic life, you return from the forest, rid of all fear and accomplished of purpose, you for your part will, I believe, revel with many large-eyed women after marrying them. (14)

अहं तु राम त्वयि जातकामा
चिरं विनाशाय निबद्धभावा।
मोघं चरित्वाथ तपो व्रतं च
त्यक्ष्यामि धिग्जीवितमल्पभाग्याम्॥ १५॥

"Having practised austerities and observed holy vows for nothing (as they did not prove effective in reuniting me with you), I for myself, O Śrī Rāma, in whom was aroused a longing for you and whose affection has been fastened in you for long to my mortal agony, I shall presently give up the ghost now. Woe to me of scanty fortune! (15)

संजीवितं क्षिप्रमहं त्यजेयं
विषेण शस्त्रेण शितेन वापि।
विषस्य दाता न तु मेऽस्ति कश्चि-
च्छस्त्रस्य वा वेश्मनि राक्षसस्य॥ १६॥

"I would shortly part with my life through poison or even by means of a sharpened weapon. In the abode of Rāvaṇa, an ogre, however, there is none to give me poison or a weapon." (16)

शोकाभितप्ता बहुधा विचिन्त्य
सीताथ वेणीग्रथनं गृहीत्वा।
उद्बद्ध्य वेण्युद्ग्रथनेन शीघ्र-
महं गमिष्यामि यमस्य मूलम्॥ १७॥

Reflecting on various lines and then seizing the string that tied her hair, Sītā, who was tormented with grief, now thought within herself: "Tying my neck with the fillet that ties my braid, I shall proceed to the presence of Yama." (17)

उपस्थिता सा मृदुसर्वगात्री
शाखां गृहीत्वा च नगस्य तस्य।
तस्यास्तु रामं परिचिन्तयन्त्या
रामानुजं स्वं च कुलं शुभांगयाः॥ १८॥
तस्या विशोकानि तदा बहूनि
धैर्यार्जितानि प्रवराणि लोके।
प्रादुर्निमित्तानि तदा बभूवुः
पुरापि सिद्धान्युपलक्षितानि॥ १९॥

Taking hold of a branch of the aforesaid Śiṁśapā tree, that lady, who was delicate of all limbs, stood near that tree. While that lady of charming limbs was thinking deeply of Śrī Rāma and Lakṣmaṇa as also of her own royal House, many omens—which were well-known in the world as dispellers of grief and restoring confidence, and which had been found by her even before as predictive of success, presently appeared on her person. (18-19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

The omens described. Concluding them to be auspicious, from the thrill that ran through her body at their sight, Sītā experiences great joy

तथागतां तां व्यथितामनिन्दितां
व्यतीतहर्षां परिदीनमानसाम्।
शुभां निमित्तानि शुभानि भेजिरे
नरं श्रिया जुष्टमिवोपसेविनः॥ १॥

Like willing attendants flocking round a man favoured by the goddess of fortune, auspicious omens appeared on the person of the aforesaid blessed lady, who, though beyond reproach, was nevertheless agonized, utterly bereft of joy and sore distressed in mind, and had reached the Śiṁśapā tree as aforesaid. (1)

तस्याः शुभं वाममरालपक्ष्म-
राज्यावृतं कृष्णविशालशुक्लम्।
प्रास्पन्दतैकं नयनं सुकेश्या
मीनाहतं पद्ममिवाभिताम्रम्॥ २॥

The charming left eye alone, of that lady of lovely locks—which was screened with rows of slanting eyelashes, was dark in the middle, large and white all round and coppery at the edge—began repeatedly to throb like a lotus struck gently by a fish. (2)

भुजश्च चार्वञ्चितवृत्तपीनः
परार्घ्यकालागुरुचन्दनार्हः ।
अनुत्तमेनाध्युषितः प्रियेण
चिरेण वामः समवेपताशु ॥ ३ ॥

Her charming, graceful, rounded and fleshy left arm too, which deserved to be painted with excellent black aloe and sandalwood paste and had been used for long before this as a pillow by her most excellent darling, Śrī Rāma, at once began to palpitate. (3)

गजेन्द्रहस्तप्रतिमश्च पीन-
स्तयोर्द्वयोः संहतयोस्तु जातः ।
प्रस्पन्दमानः पुनरूरुरस्या
रामं पुरस्तात् स्थितमाचचक्षे ॥ ४ ॥

Again, of her well-knit thighs, the left one, which was fleshy and beautiful, nay, which resembled the proboscis of a lordly elephant and was visibly throbbing—announced, as it were, the presence of Śrī Rāma standing in front of her. (4)

शुभं पुनर्हेमसमानवर्ण-
मीषद्रजोध्वस्तमिवातुलाक्ष्याः ।
वासः स्थितायाः शिखराग्रदन्त्याः
किंचित् परिस्रंसत चारुगात्र्याः ॥ ५ ॥

Moreover, the covering of Sītā standing there, of matchless eyes and charming limbs, whose teeth resembled the ends of the seeds of a pomegranate—which was of golden hue and was slightly soiled, as it were, with dust-slipped a bit from her person in a way which augered well for her. (5)

एतैर्निमित्तैरपरैश्च सुभ्रूः
संचोदिता प्रागपि साधुसिद्धैः ।
वातातपक्लान्तमिव प्रणष्टं
वर्षेण बीजं प्रतिसंजहर्ष ॥ ६ ॥

Reassured by these and other omens as well, which had come out perfectly true even before, Sītā, of shapely eyelashes, greatly rejoiced even as a seed blighted by the wind and the sun comes back of life through a shower. (6)

तस्याः पुनर्बिम्बफलोपमोष्ठं
स्वक्षिभ्रुकेशान्तमरालपक्ष्म ।
वक्त्रं बभासे सितशुक्लदंष्ट्रं
राहोर्मुखाच्चन्द्र इव प्रमुक्तः ॥ ७ ॥

Again, her countenance with its lips resembling a ripe Bimba fruit in colour and its beautiful eyes, shapely brows, lovely locks, curved eyelashes and set white teeth shone like the full moon released from the mouth of the demon Rāhu. (7)

सा वीतशोका व्यपनीततन्द्रा
शान्तज्वरा हर्षविबुद्धसत्त्वा ।
अशोभतार्या वदनेन शुक्ले
शीतांशुना रात्रिरिवोदितेन ॥ ८ ॥

Completely rid of grief, her exhaustion fully relieved, her fever allayed and her mind illumined through joy, the noble lady Sītā looked charming with her countenance as a night with the moon having risen during the bright fortnight. (8)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनत्रिंशः सर्गः ॥ २९ ॥

Thus ends Canto Twenty-nine in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Weighing the pros and cons of comforting Sītā or remaining mum, now that he had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment

हनुमानपि विक्रान्तः सर्वं शुश्राव तत्त्वतः।
सीतायास्त्रिजटायाश्च राक्षसीनां च तर्जितम्॥ १॥

The valiant Hanumān too correctly heard everything including the lamentation of Sītā, the dream of Trijaṭā and the threats of the ogresses. (1)

अवेक्षमाणस्तां देवीं देवतामिव नन्दने।
ततो बहुविधां चिन्तां चिन्तयामास वानरः॥ २॥

Looking intently on that lady, who resembled a heavenly being in the Nandana grove (forming part of Indra's paradise), Hanumān thereupon indulged in speculation of various kinds. (2)

यां कपीनां सहस्राणि सुबहून्ययुतानि च।
दिक्षु सर्वासु मार्गन्ते सेयमासादिता मया॥ ३॥

He said to himself: 'The lady found by me here is the same Sītā whom many thousands, nay, myriads of monkeys have been seeking in all the quarters. (3)

चारेण तु सुयुक्तेन शत्रोः शक्तिमवेक्षता।
गूढेन चरता तावदवेक्षितमिदं मया॥ ४॥

'By me, thoughtfully appointed by my master as a spy and moving about incognito in my attempt to ascertain the enemy's strength, for my part, the following information has been gathered. (4)

राक्षसानां विशेषश्च पुरी चेयं निरीक्षिता।
राक्षसाधिपतेरस्य प्रभावो रावणस्य च॥ ५॥

'The relative position in regard to power and resources of the ogres *per se* as well as the topography of this city of Laṅkā as also the glory of this Rāvaṇa, the suzerain lord of ogres, has been scrutinized by me. (5)

यथा तस्याप्रमेयस्य सर्वसत्त्वदयावतः।
समाश्वासयितुं भार्यां पतिदर्शनकांक्षिणीम्॥ ६॥

'It is opportune for me duly to comfort the spouse, longing to see her husband, of Śrī Rāma, who is immeasurably great and full of compassion for all beings. (6)

अहमाश्वासयाम्येनां पूर्णचन्द्रनिभाननाम्।
अदृष्टदुःखां दुःखस्य न ह्यन्तमधिगच्छतीम्॥ ७॥

'I shall presently console this lady, whose countenance resembles the full moon, who had never experienced sorrow before and yet who is not reaching the end of her suffering. (7)

यदि ह्यहं सतीमेनां शोकोपहतचेतनाम्।
अनाश्वास्य गमिष्यामि दोषवद् गमनं भवेत्॥ ८॥

'If I actually return without reassuring this virtuous lady, whose understanding has been clouded by grief, my departure will be regarded as blameworthy. (8)

गते हि मयि तत्रेयं राजपुत्री यशस्विनी।
परित्राणमपश्यन्ती जानकी जीवितं त्यजेत्॥ ९॥

'Perceiving no means of deliverance from her calamity, when I have actually left for Kiṣkindhā without meeting her, this illustrious princess, the daughter of Janaka, may yield up her life. (9)

यथा च स महाबाहुः पूर्णचन्द्रनिभाननः।
समाश्वासयितुं न्याय्यः सीतादर्शनलालसः॥ १०॥

'Even as the long-armed Śrī Rāma, whose countenance resembles the full moon, and who is equally eager to behold Sītā, deserves to be comforted with the tidings of Sītā, and Sītā too deserves to be comforted with the news of Śrī Rāma. (10)

निशाचरीणां प्रत्यक्षमक्षमं चाभिभाषितम्।
कथं नु खलु कर्तव्यमिदं कृच्छ्रगतो ह्यहम्॥ ११॥

'To speak to her within the sight of the ogresses is, however, not advisable. How, I wonder, can this be actually done? I am really placed in a dilemma. (11)

अनेन रात्रिशेषेण यदि नाश्वास्यते मया।
सर्वथा नास्ति संदेहः परित्यक्ष्यति जीवितम्॥ १२॥

'If by the end of this night she is not restored to confidence by me, she will by all means give up the ghost: there is no doubt about it. (12)

रामस्तु यदि पृच्छेन्मां किं मां सीताब्रवीद् वचः।
किमहं तं प्रतिब्रूयामसम्भाष्य सुमध्यमाम्॥ १३॥

'If Śrī Rāma for his part inquires of me as to what message Sītā gave to me, what reply shall I give to him without having spoken to Sītā of slender waist? (13)

सीतासंदेशरहितं मामितस्त्वरया गतम्।
निर्दहेदपि काकुत्स्थः क्रोधतीव्रेण चक्षुषा॥ १४॥

'Śrī Rāma, a scion of Kakutstha, may even consume me with his glance, violent through anger, if I return from this place in haste without taking any message from Sītā. (14)

यदि वोद्योजयिष्यामि भर्तारं रामकारणात्।
व्यर्थमागमनं तस्य ससैन्यस्य भविष्यति॥ १५॥

'Even if I prevail on my master Sugrīva to exert himself in the cause of Śrī Rāma, his expedition to Laṅkā with an army will go in vain in that Sītā will have given up the ghost long before his arrival. (15)

अन्तरं त्वहमासाद्य राक्षसीनामवस्थितः।
शनैराश्वासयाम्यद्य संतापबहुलामिमाम्॥ १६॥

'Therefore, snatching some suitable opportunity when the ogresses are inattentive, even though stationed in the midst of the ogresses, I shall this very day slowly console Sītā, who is full of agony. (16)

अहं ह्यतितनुश्चैव वानरश्च विशेषतः।
वाचं चोदाहरिष्यामि मानुषीमिह संस्कृताम्॥ १७॥

'I am indeed not only exceedingly small in size but am a monkey to boot. I shall, however, speak on this occasion the Sanskrit language as spoken by humans. (17)

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम्।
रावणं मन्यमाना मां सीता भीता भविष्यति॥ १८॥

'But If I utter the Sanskrit language like a Brāhmaṇa, Sītā will get frightened thinking me to be Rāvaṇa. (18)

अवश्यमेव वक्तव्यं मानुषं वाक्यमर्थवत्।
मया सान्त्वयितुं शक्या नान्यथेयमनिन्दिता॥ १९॥

'The human language alone as spoken near about Ayodhyā, which will convey my meaning to her, needs must be used by me. This irreproachable lady cannot otherwise be restored to confidence. (19)

सेयमालोक्य मे रूपं जानकी भाषितं तथा।
रक्षोभिस्त्रासिता पूर्वं भूयस्त्रासमुपैष्यति॥ २०॥

'Beholding my monkey form and hearing my human speech, however, this celebrated daughter of Janaka, already terrorized by the ogres, will give way to fear all the more. (20)

ततो जातपरित्रासा शब्दं कुर्यान्मनस्विनी।
जानाना मां विशालाक्षी रावणं कामरूपिणम्॥ २१॥

'Seized with terror knowing me to be Rāvaṇa, who is able to change his form at will, the sensitive and large-eyed lady will then raise a cry. (21)

सीतया च कृते शब्दे सहसा राक्षसीगणः।
नानाप्रहरणो घोरः समेयादन्तकोपमः॥ २२॥

'Nay, on a cry being raised by Sītā, the whole host of ogresses, armed with various weapons and terrible as Death, will flock together all at once. (22)

ततो मां सम्परिक्षिप्य सर्वतो विकृताननाः।
वधे च ग्रहणे चैव कुर्युर्यत्नं महाबलाः॥ २३॥

'Surrounding me from all sides, the ogresses of loathsome appearance and endowed with extraordinary might will make an effort to kill or capture me. (23)

तं मां शाखाः प्रशाखाश्च स्कन्धांश्चोत्तमशाखिनाम्।
दृष्ट्वा च परिधावन्तं भवेयुः परिशङ्किताः॥ २४॥

'Again, they will get alarmed to see me as such leaping on the boughs and branches as well as on the trunks of the tallest trees. (24)

मम रूपं च सम्प्रेक्ष्य वने विचरतो महत्।
राक्षस्यो भयवित्रस्ता भवेयुर्विकृतस्वराः॥ २५॥

'Nay, sore stricken with terror to perceive my gigantic form even as I move about in the forest, the ogresses will begin to scream in terror. (25)

ततः कुर्युः समाह्वानं राक्षस्यो रक्षसामपि।
राक्षसेन्द्रनियुक्तानां राक्षसेन्द्रनिवेशने॥ २६॥

'The ogresses will then summon to their aid the ogres too posted on duty by Rāvaṇa, the lord of ogres, at his own palace. (26)

ते शूलशरनिस्त्रिंशविविधायुधपाणयः।
आपतेयुर्विमर्देऽस्मिन् वेगेनोद्वेगकारणात्॥ २७॥

'Due to excitement in this commotion they will rush with impetuosity taking darts, arrows, swords and various other weapons in hand. (27)

संरुद्धस्तैस्तु परितो विधमे राक्षसं बलम्।
शक्नुयां न तु सम्प्राप्तुं परं पारं महोदधेः॥ २८॥

'Surrounded on all sides by them, I can no doubt exterminate the army of ogres; but I shall not in that case be able to reach the other end of the ocean. (28)

मां वा गृह्णीयुरावृत्य बहवः शीघ्रकारिणः।
स्यादियं चागृहीतार्था मम च ग्रहणं भवेत्॥ २९॥

'Or, it is also possible that surrounding me, many agile ogres may capture me. In that case Sītā will remain unacquainted with my mission and my capture too will be effected. (29)

हिंसाभिरुचयो हिंस्युरिमां वा जनकात्मजाम्।
विपन्नं स्यात् ततः कार्यं रामसुग्रीवयोरिदम्॥ ३०॥

'Alternatively, the ogres, who take delight in bloodshed, may dispose of this daughter of Janaka. The present object of Śrī Rāma and Sugrīva will in that case be defeated. (30)

उद्देशे नष्टमार्गेऽस्मिन् राक्षसैः परिवारिते।
सागरेण परिक्षिप्ते गुप्ते वसति जानकी॥ ३१॥

'Sītā, Janaka's daughter, lives in this obscure sea-girt region, whose approaches are unknown and which is surrounded by ogres. (31)

विशस्ते वा गृहीते वा रक्षोभिर्मयि संयुगे।
नान्यं पश्यामि रामस्य सहायं कार्यसाधने॥ ३२॥

"In the event of my being either killed or captured by the ogres in an encounter, I do not find anyone else who can assist Śrī Rāma in accomplishing this task of seeing Sītā and conveying her message to Śrī Rāma. (32)

विमृशंश्च न पश्यामि यो हते मयि वानरः।
शतयोजनविस्तीर्णं लङ्घयेत महोदधिम्॥ ३३॥

'Even on taxing my brain I do not see any monkey who should be able, when I am dead, to leap across the vast sea a hundred Yojanas (eight-hundred miles) wide. (33)

कामं हन्तुं समर्थोऽस्मि सहस्त्राण्यपि रक्षसाम्।
न तु शक्ष्याम्यहं प्राप्तुं परं पारं महोदधेः॥ ३४॥

'Although I am capable of killing thousands of ogres, I shall not, however, be able to reach the other end of the ocean due to exhaustion caused by the combat. (34)

असत्यानि च युद्धानि संशयो मे न रोचते।
कश्च निःसंशयं कार्यं कुर्यात् प्राज्ञः ससंशयम्॥ ३५॥

'Conflicts are always dubious and uncertainty does not find favour with me. And what wise man would embark on a dubious undertaking without demur? (35)

एष दोषो महान् हि स्यान्मम सीताभिभाषणे।
प्राणत्यागश्च वैदेह्या भवेदनभिभाषणे॥ ३६॥

'Indeed this will constitute a great error on my part if I openly talk with Sītā. And the death by her own self of Sītā, a princess of the Videha territory, will follow if I do not talk to her. (36)

भूताश्चार्था विरुध्यन्ति देशकालविरोधिताः।
विक्लवं दूतमासाद्य तमः सूर्योदये यथा॥ ३७॥

'Even as darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid or thoughtless messenger when they are set in opposition to time and place. (37)

अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते।
घातयन्ति हि कार्याणि दूताः पण्डितमानिनः॥ ३८॥

'Even a decision duly arrived at by a ruler in consultation with his ministers regarding what should be done and what should be refrained from, does not yield good results when implemented by a thoughtless messenger. Indeed messengers fancying themselves clever but really not so, bring to nought all undertakings on such occasions. (38)

न विनश्येत् कथं कार्यं वैक्लव्यं न कथं मम।
लङ्घनं च समुद्रस्य कथं नु न वृथा भवेत्॥ ३९॥

'How should I act to ensure that the purpose may not be frustrated? How should I guard against thoughtlessness? And how, I wonder, should I ensure that my leaping across the sea does not go in vain? (39)

कथं नु खलु वाक्यं मे शृणुयान्नोद्विजेत च।
इति संचिन्त्य हनुमांश्चकार मतिमान् मतिम्॥ ४०॥

'How indeed should I ensure that Sītā listens to my speech and does not get perturbed?' Pondering thus, the wise Hanumān made the following resolve: (40)

राममक्लिष्टकर्माणं सुबन्धुमनुकीर्तयन्।
नैनामुद्वेजयिष्यामि तद्बन्धुगतचेतनाम्॥ ४१॥

'Singing the praises of her praiseworthy spouse, Śrī Rāma of unwearied action, I shall take care not to frighten her, her mind being absorbed in her aforesaid lord. (41)

इक्ष्वाकूणां वरिष्ठस्य रामस्य विदितात्मनः।
शुभानि धर्मयुक्तानि वचनानि समर्पयन्॥ ४२॥
श्रावयिष्यामि सर्वाणि मधुरां प्रब्रुवन् गिरम्।
श्रद्धास्यति यथा सीता तथा सर्वं समादधे॥ ४३॥

'Delivering to her the beautiful message, conformable to righteousness, of Śrī Rāma, the foremost of the Ikṣwākus and a knower of the Self, I shall convey it fully, uttering sweet words, and shall make everything so intelligible that Sītā will give credence to it.' (42-43)

इति स बहुविधं महाप्रभावो
जगतिपतेः प्रमदामवेक्षमाणः।
मधुरमवितथं जगाद वाक्यं
द्रुमविटपान्तरमास्थितो हनूमान्॥ ४४॥

Addressing himself to the young wife of Śrī Rāma and remaining seated in the midst of the boughs of the tree occupied by him, the celebrated Hanumān, who was possessed of great valour, made the following variously-worded sweet and truthful speech. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanumān, remaining perched on the Śiṁśapā tree and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śiṁśapā tree beneath which she stood

एवं बहुविधां चिन्तां चिन्तयित्वा महामतिः।
संश्रवे मधुरं वाक्यं वैदेह्या व्याजहार ह॥ १॥

Having indulged in speculation of various kinds as aforesaid, Hanumān who was endowed with extraordinary intelligence, they say, made the following sweet speech within the hearing of Sītā: (1)

राजा दशरथो नाम रथकुञ्जरवाजिमान्।
पुण्यशीलो महाकीर्तिरिक्ष्वाकूणां महायशाः॥ २॥

"In the line of the Ikṣwākus there was a highly illustrious and greatly renowned king named Daśaratha, who was given to meritorious deeds and owned excellent chariots, elephants and horses. (2)

राजर्षीणां गुणश्रेष्ठस्तपसा चर्षिभिः समः।
चक्रवर्तिकुले जातः पुरंदरसमो बले॥ ३॥

"Born in a line of universal monarchs, he was the foremost of royal sages in point of virtues, vied with seers in asceticism and was a compeer of Indra, the ruler of gods, in might. (3)

अहिंसारतिरक्षुद्रो घृणी सत्यपराक्रमः।
मुख्यस्येक्ष्वाकुवंशस्य लक्ष्मीवाँल्लक्ष्मिवर्धनः॥ ४॥
पार्थिवव्यञ्जनैर्युक्तः पृथुश्रीः पार्थिवर्षभः।
पृथिव्यां चतुरन्तायां विश्रुतः सुखदः सुखी॥ ५॥

"That jewel among monarchs took delight in harmlessness, was magnanimous, compassionate and distinguished by unfailing prowess. He enhanced the glory of the already distinguished line of Ikṣwāku, was full of prosperity, adorned with all the bodily marks, distinguishing a ruler of the earth, was endowed with a vast splendour and well-known all over the earth bounded by the four seas in the four quarters, and was not only happy himself but conferred happiness on others too. (4-5)

तस्य पुत्रः प्रियो ज्येष्ठस्ताराधिपनिभाननः।
रामो नाम विशेषज्ञः श्रेष्ठः सर्वधनुष्मताम्॥ ६॥

"His favourite eldest son, whose countenance resembled the full moon, nay, who was skilled in archery and the foremost of all bowmen, was known by the name of Rāma. (6)

रक्षिता स्वस्य वृत्तस्य स्वजनस्यापि रक्षिता।
रक्षिता जीवलोकस्य धर्मस्य च परंतपः॥ ७॥

"Śrī Rāma, the scourge of his foes, was a zealous upholder of his own character, the protector also of his own people, nay the protector of the whole world of living beings and the defender of righteousness. (7)

तस्य सत्याभिसंधस्य वृद्धस्य वचनात् पितुः।
सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम्॥ ८॥

"In deference to the plighted word (given to his own stepmother) of his aforesaid father, who was aged and true to his promise, the hero, accompanied by his consort and his younger brother, Lakṣmaṇa, proceeded in exile to the forest. (8)

तेन तत्र महारण्ये मृगयां परिधावता।
राक्षसा निहताः शूरा बहवः कामरूपिणः॥ ९॥

"By him, while chasing game in that vast forest, were slain many gallant ogres, able to change their form at will. (9)

जनस्थानवधं श्रुत्वा निहतौ खरदूषणौ।
ततस्त्वमर्षापहृता जानकी रावणेन तु॥ १०॥
वञ्चयित्वा वने रामं मृगरूपेण मायया।
स मार्गमाणस्तां देवीं रामः सीतामनिन्दिताम्॥ ११॥
आससाद वने मित्रं सुग्रीवं नाम वानरम्।
ततः स वालिनं हत्वा रामः परपुरंजयः॥ १२॥
आयच्छत् कपिराज्यं तु सुग्रीवाय महात्मने।
सुग्रीवेणाभिसंदिष्टा हरयः कामरूपिणः॥ १३॥
दिक्षु सर्वासु तां देवीं विचिन्वन्तः सहस्त्रशः।
अहं सम्पातिवचनाच्छतयोजनमायतम्॥ १४॥
तस्या हेतोर्विशालाक्ष्याः समुद्रं वेगवान् प्लुतः।
यथारूपां यथावर्णां यथालक्ष्मवतीं च ताम्॥ १५॥
अश्रौषं राघवस्याहं सेयमासादिता मया।
विररामैवमुक्त्वा स वाचं वानरपुंगवः॥ १६॥

"Having put Śrī Rāma off the scent in the forest through one disguised as a deer by recourse to a conjuring trick on hearing of the destruction of Janasthāna (a part of the Daṇḍaka forest inhabited by ogres) as well as of the death of his younger half-brothers, Khara and Dūṣaṇa, Sītā, Janaka's daughter, for her part was then borne away in indignation by Rāvaṇa. While searching for that godlike and irreproachable lady, Sītā, he found in the forest a friend in a monkey named Sugrīva. Having made short work of Vāli, Sugrīva's elder brother, Śrī Rāma, capable of conquering hostile cities, for his part thereupon bestowed the kingship of monkeys on the high-souled Sugrīva. Commanded by Sugrīva, monkeys, capable of changing their form at will, set out in thousands in all the four quarters, searching for that godlike lady, Sītā. Full of impetuosity I took a leap across the sea (streching between the island of Laṅkā and the mainland and), extending to a distance of a hundred Yojanas (or eight hundred miles) at the instance of Sampātī, the king of birds and the elder brother of Jaṭāyu, for the sake of that large-eyed lady. She has been found by me here endowed with a comeliness, complexion and bodily marks similar to those of which I had heard from the mouth of Śrī Rāma, a scion of Raghu." Having delivered the aforesaid speech, that bull among monkeys fell silent. (10—16)

जानकी चापि तच्छ्रुत्वा विस्मयं परमं गता।
ततः सा वक्रकेशान्ता सुकेशी केशसंवृतम्।
उन्नम्य वदनं भीरुः शिंशपामन्ववैक्षत॥ १७॥

Sītā, Janaka's daughter, herself was struck with supreme wonder to hear that speech. Raising her face screened with dishevelled hair, that timid lady with charming curly locks thereupon looked up into the Śiṁśapā tree on which Hanumān was perched. (17)

निशम्य सीता वचनं कपेश्च
दिशश्च सर्वाः प्रदिशश्च वीक्ष्य।
स्वयं प्रहर्षं परमं जगाम
सर्वात्मना राममनुस्मरन्ती॥ १८॥

Hearing the monkey's speech and looking inquiringly into all the four quarters as well as into the "intermediate points, Sītā experienced supreme rapture thinking all the time of Śrī Rāma with all her being. (18)

सा तिर्यगूर्ध्वं च तथा ह्यधस्ता-
न्निरीक्षमाणा तमचिन्त्यबुद्धिम्।
ददर्श पिंगाधिपतेरमात्यं
वातात्मजं सूर्यमिवोदयस्थम्॥ १९॥

Glancing from side to side as well as up and down, she espied the aforesaid Hanumān, son of the wind-god, of inconceivable intelligence, a minister of Sugrīva, the suzerain ruler of monkeys, and resembling the sun risen on the eastern sky. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Thus ends Canto Thirty-one of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Imagining Hanumān to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sītā becomes anxious about the welfare of Śrī Rāma and others. Then concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanumān may come out to be true

ततः शाखान्तरे लीनं दृष्ट्वा चलितमानसा।
वेष्टितार्जुनवस्त्रं तं विद्युत्संघातपिंगलम्॥ १॥

Then, beholding Hanumān, clad in white and tawny like a series of flashes of lightning, concealed under cover of boughs, Sītā felt disturbed in mind. (1)

सा ददर्श कपिं तत्र प्रश्रितं प्रियवादिनम्।
फुल्लाशोकोत्कराभासं तप्तचामीकरेक्षणम्॥ २॥

She noticed there a monkey, meek and kind in speech, shining like a cluster of expanded Aśoka flowers and with eyes bright as refined gold. (2)

साथ दृष्ट्वा हरिश्रेष्ठं विनीतवदवस्थितम्।
मैथिली चिन्तयामास विस्मयं परमं गता॥ ३॥

Struck with extreme wonder to see Hanumān, the foremost of monkeys, sitting in a humble posture, the aforesaid princess of Mithilā now reflected as follows: (3)

अहो भीममिदं सत्त्वं वानरस्य दुरासदम्।
दुर्निरीक्ष्यमिदं मत्वा पुनरेव मुमोह सा॥ ४॥

'Ah, how terrible is this being of the monkey family !' Nay, regarding it as difficult to approach and hideous to behold, she fainted once more suspecting it to be illusory. (4)

विललाप भृशं सीता करुणं भयमोहिता।
राम रामेति दुःखार्ता लक्ष्मणेति च भामिनी॥ ५॥

Distracted with fear and stricken with agony, the lovely Sītā piteously cried again and again: "Rāma ! O Rāma ! O Lakṣmaṇa !" (5)

रुरोद सहसा सीता मन्दमन्दस्वरा सती।
साथ दृष्ट्वा हरिवरं विनीतवदुपागतम्।
मैथिली चिन्तयामास स्वप्नोऽयमिति भामिनी॥ ६॥

Nay, the virtuous Sītā fell a-sobbing all at once in faint accents. Seeing Hanumān, the foremost of monkeys, come near in a humble mien in the meantime, the lovely Sītā thought that it must be a dream (6)

सा वीक्षमाणा पृथुभुग्नवक्त्रं
शाखामृगेन्द्रस्य यथोक्तकारम्।
ददर्श पिंगप्रवरं महार्हं
वातात्मजं बुद्धिमतां वरिष्ठम्॥ ७॥

Looking round, in order to make sure that the ogresses were not looking at her or at the monkey, she beheld Hanumān, son of the wind-god, a jewel among the monkeys, adored even by the great, the foremost of the wise, who was obedient to Sugrīva (the ruler of monkeys) and who had big jaws, one of which had been broken by means of the thunderbolt hurled by Indra to arrest his progress towards the sun to devour the solar orb. (7)

सा तं समीक्ष्यैव भृशं विपन्ना
गतासुकल्पेव बभूव सीता।
चिरेण संज्ञां प्रतिलभ्य चैवं
विचिन्तयामास विशालनेत्रा॥ ८॥

Getting utterly unconscious at the very sight of Hanumān, the aforesaid Sītā became like one lifeless. Nay, regaining consciousness after a long time, the large-eyed lady began to reflect as follows : (8)

स्वप्नो मयायं विकृतोऽद्य दृष्टः
शाखामृगः शास्त्रगणैर्निषिद्धः।
स्वस्त्यस्तु रामाय सलक्ष्मणाय
तथा पितुर्मे जनकस्य राज्ञः॥ ९॥

'This hideous dream has been seen by me today. The vision of a monkey has been condemned by the scriptures. May good luck attend on Śrī Rāma with Lakṣmaṇa as well as on my father, King Janaka. (9)

स्वप्नो हि नायं नहि मेऽस्ति निद्रा
शोकेन दुःखेन च पीडितायाः।
सुखं हि मे नास्ति यतो विहीना
तेनेन्दुपूर्णप्रतिमाननेन ॥ १०॥

'Surely this cannot be a dream; for sleep does not come to me, stricken as I am with grief and sorrow. Nor indeed is there any joy for me, separated as I am from that prince whose countenance resembles the full moon (10)

रामेति रामेति सदैव बुद्ध्या
विचिन्त्य वाचा ब्रुवती तमेव।
तस्यानुरूपं च कथां तदर्था-
मेवं प्रपश्यामि तथा शृणोमि॥ ११॥

'Pondering with my mind at all times on the concept conveyed by the word 'Rāma' and speaking of the same Rāma with my tongue, I hear as well a talk corresponding to the same thought and likewise visualize the talk heard by me in conformity with the same theme. (11)

अहं हि तस्याद्य मनोभवेन
सम्पीडिता तद्गतसर्वभावा।
विचिन्तयन्ती सततं तमेव
तथैव पश्यामि तथा शृणोमि॥ १२॥

'Constantly thinking as I do of him alone, tormented as I am by a longing for him, my whole affection being fastened on him, I likewise behold him and hear of him alone. (12)

मनोरथः स्यादिति चिन्तयामि
तथापि बुद्ध्यापि वितर्कयामि।
किं कारणं तस्य हि नास्ति रूपं
सुव्यक्तरूपश्च वदत्ययं माम्॥ १३॥

'I speculate that what I am seeing may be a mere image; yet I reflect with my mind as to what can be the cause of this apparition; for a conceptual image has no concrete form, while this monkey appearing before me has a distinct form and is also talking to me. (13)

नमोऽस्तु वाचस्पतये सवज्रिणे
स्वयम्भुवे चैव हुताशनाय।
अनेन चोक्तं यदिदं ममाग्रतो
वनौकसा तच्च तथास्तु नान्यथा॥ १४॥

'Let my salutation be to Sage Bṛhaspati (the master of speech) alongwith Indra (who is armed with a thunderbolt), to Brahmā (the self-born creator) as well as to the god of fire (the deity presiding over the organ of speech) ! May all that which has been uttered now in my presence by this monkey (lit., a denizen of the forest) prove true and not otherwise.' (14)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वात्रिंशः सर्गः॥ ३२॥

Thus ends Canto Thirty-two of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā. In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her two months later, and how in the event of her not being delivered from his clutches before that, she has resolved to end her life by herself

सोऽवतीर्य द्रुमात् तस्माद् विद्रुमप्रतिमाननः।
विनीतवेषः कृपणः प्रणिपत्योपसृत्य च॥ १॥
तामब्रवीन्महातेजा हनूमान् मारुतात्मजः।
शिरस्यञ्जलिमाधाय सीतां मधुरया गिरा॥ २॥

Slipping down from the aforesaid Śiṁśapā tree, bowing down and approaching Sītā, nay, placing his folded hands on his head, Hanumān, son of the wind-god, whose face resembled coral in hue, who was attired in a humble guise, was endowed with extraordinary energy and appeared distressed at the sight of Sītā's sad plight, spoke to her as follows in gentle tones: (1-2)

का नु पद्मपलाशाक्षि क्लिष्टकौशेयवासिनि।
द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिते॥ ३॥

"Who are you, O irreproachable lady with eyes resembling a lotus petal and clad in a worn silken garment, who stand holding a branch of this tree? (3)

किमर्थं तव नेत्राभ्यां वारि स्रवति शोकजम्।
पुण्डरीकपलाशाभ्यां विप्रकीर्णमिवोदकम्॥ ४॥

"Wherefore are tears born of grief trickling from your eyes like drops of water falling from a pair of lotus leaves? (4)

सुराणामसुराणां च नागगन्धर्वरक्षसाम्।
यक्षाणां किंनराणां च का त्वं भवसि शोभने॥ ५॥

"Who are you among the gods and demons, the Nāgas, Gandharvas and ogres, the Yakṣas or the Kinnaras, O charming one? (5)

का त्वं भवसि रुद्राणां मरुतां वा वरानने।
वसूनां वा वरारोहे देवता प्रतिभासि मे॥ ६॥

"Who are you among the eleven Rudras (the gods of destruction), the forty-nine wind-gods and the eight Vasus, O lady of exquisite features? For, to me you appear to be a goddess, a lady of excellent limbs! (6)

किं नु चन्द्रमसा हीना पतिता विबुधालयात्।
रोहिणी ज्योतिषां श्रेष्ठा श्रेष्ठा सर्वगुणाधिका॥ ७॥

"Or, are you Rohiṇī, the foremost of lunar mansions and superior in all excellent virtues, separated from the moon and fallen from heaven, the abode of celestials? (7)

कोपाद् वा यदि वा मोहाद् भर्तारमसितेक्षणे।
वसिष्ठं कोपयित्वा त्वं वासि कल्याण्यरुन्धती॥ ८॥

"Or, are you, O dark-eyed one, the blessed Arundhati, fallen from the heavenly world on having angered your husband, Sage Vasiṣṭha, through resentment or error? (8)

को नु पुत्रः पिता भ्राता भर्ता वा ते सुमध्यमे।
अस्माल्लोकादमुं लोकं गतं त्वमनुशोचसि॥ ९॥

"Who is it, your son, father, brother or husband, O lady with slender waist, for whom, departed from this world, to the other you are grieving? (9)

रोदनादतिनिःश्वासाद् भूमिसंस्पर्शनादपि।
न त्वां देवीमहं मन्ये राज्ञः संज्ञावधारणात्॥ १०॥

"From your crying, drawing deep and audible breaths, touching the ground and taking the name of a king, I do not consider you to be a goddess. (10)

व्यञ्जनानि हि ते यानि लक्षणानि च लक्षये।
महिषी भूमिपालस्य राजकन्या च मे मता॥ ११॥

"Indeed, on the strength of the limbs of your body as well as from the marks on your person which I perceive, you are believed by me to be the consort of a ruler of the earth and the daughter of a king. (11)

रावणेन जनस्थानाद् बलात् प्रमथिता यदि।
सीता त्वमसि भद्रं ते तन्ममाचक्ष्व पृच्छतः॥ १२॥

"If you are Sītā, stolen away forcibly by Rāvaṇa from Janasthāna, kindly reveal it to me, who am inquisitive about it. May prosperity attend on you! (12)

यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम्।
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम्॥ १३॥

"Indeed, the sad plight, the ethereal beauty and the garb marked with asceticism, the like of which are seen in you, lead me to conclude that you are undoubtedly the consort of Śrī Rāma." (13)

सा तस्य वचनं श्रुत्वा रामकीर्तनहर्षिता।
उवाच वाक्यं वैदेही हनूमन्तं द्रुमाश्रितम्॥ १४॥

Delighted at the mention of Śrī Rāma on hearing the utterance of the monkey, that princess of the Videha territory spoke as follows to Hanumān standing beneath the tree: (14)

पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः।
स्नुषा दशरथस्याहं शत्रुसैन्यप्रणाशिनः॥ १५॥

"I am daughter-in-law of Daśaratha, the foremost of lions among kings on earth, who is a knower of the Self and the exterminator of hostile forces. (15)

दुहिता जनकस्याहं वैदेहस्य महात्मनः।
सीतेति नाम्ना चोक्ताहं भार्या रामस्य धीमतः॥ १६॥

"Nay, I am a daughter of the high-souled King Janaka, ruler of the Videha territory, and the consort of the wise Śrī Rāma, and I am called by the name of Sītā. (16)

समा द्वादश तत्राहं राघवस्य निवेशने।
भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी॥ १७॥

"Enjoying human luxuries and endowed with an abundance of all enjoyments, I dwelt in the well-known abode of Śrī Rāma, a scion of Raghu, for twelve years. (17)

ततस्त्रयोदशे वर्षे राज्ये चेक्ष्वाकुनन्दनम्।
अभिषेचयितुं राजा सोपाध्यायः प्रचक्रमे॥ १८॥

"Then in the thirteenth year the king with his preceptor Sage Vasiṣṭha proceeded to install Śrī Rāma, the delight of the Ikṣwākus, on the throne as Prince Regent. (18)

तस्मिन् सम्भ्रियमाणे तु राघवस्याभिषेचने।
कैकेयी नाम भर्तारमिदं वचनमब्रवीत्॥ १९॥

"While preparations for the said installation as Prince Regent of Śrī Rāma, a scion of Raghu, were being carried on, Kaikeyī (a stepmother of Śrī Rāma), they say, spoke as follows to her husband: (19)

न पिबेयं न खादेयं प्रत्यहं मम भोजनम्।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते॥ २०॥

" 'I shall no longer drink nor partake of my repast from day to day. Nay, this installation will prove to be the end of my existence if Rāma is installed on the throne. (20)

यत् तदुक्तं त्वया वाक्यं प्रीत्या नृपतिसत्तम।
तच्चेन्न वितथं कार्यं वनं गच्छतु राघवः॥ २१॥

" 'If that well-known pledge which was lovingly given by you, O jewel among the protectors of men, is not going to be dishonoured, let Rāma, a scion of Raghu, proceed to the forest.' (21)

स राजा सत्यवाग् देव्या वरदानमनुस्मरन्।
मुमोह वचनं श्रुत्वा कैकेय्याः क्रूरमप्रियम्॥ २२॥

"Recalling the dual boon granted by him long before in favour of the queen Kaikeyī, the aforesaid king, who was true to his word, fainted on hearing the cruel and unpalatable demand of Kaikeyī. (22)

ततस्तं स्थविरो राजा सत्यधर्मे व्यवस्थितः।
ज्येष्ठं यशस्विनं पुत्रं रुदन् राज्यमयाचत॥ २३॥

"Then on regaining consciousness the aged king, who stood firmly by the vow of truthfulness, begged the sovereignty of Ayodhyā, in favour of Bharata, of his aforesaid eldest and illustrious son, Śrī Rāma. (23)

स पितुर्वचनं श्रीमानभिषेकात् परं प्रियम्।
मनसा पूर्वमासाद्य वाचा प्रतिगृहीतवान्॥ २४॥

"Having bowed first with his mind to the command of his father, which was dearer to him than his own installation on the throne as Prince Regent, the glorious Śrī Rāma accepted it with his words. (24)

दद्यान्न प्रतिगृह्णीयात् सत्यं ब्रूयान्न चानृतम्।
अपि जीवितहेतोर्हि रामः सत्यपराक्रमः॥ २५॥

"Śrī Rāma of unfailing prowess would only give and not accept gifts. He would speak the truth and never utter a falsehood even for his life. (25)

स विहायोत्तरीयाणि महार्हाणि महायशाः।
विसृज्य मनसा राज्यं जनन्यै मां समादिशत्॥ २६॥

"Casting off his costly upper garments and renouncing the kingdom with his mind, that highly illustrious prince gave me into his mother's keeping. (26)

साहं तस्याग्रतस्तूर्णं प्रस्थिता वनचारिणी।
नहि मे तेन हीनाया वासः स्वर्गेऽपि रोचते॥ २७॥

"Resolved to range in the forest with my husband, I, however, immediately marched to the forest in front of him; for living apart from him even in heaven would not find favour with me. (27)

प्रागेव तु महाभागः सौमित्रिर्मित्रनन्दनः।
पूर्वजस्यानुयात्रार्थे कुशचीरैरलंकृतः॥ २८॥

"Clad in robes of Kuśa grass and tattered clothes, the highly fortunate Lakṣmaṇa (son of Sumitrā) too, the delight of his friends, got ready to accompany his eldest brother even before me. (28)

ते वयं भर्तुरादेशं बहुमान्य दृढव्रताः।
प्रविष्टाः स्म पुरादृष्टं वनं गम्भीरदर्शनम्॥ २९॥

"Highly respecting the command of our lord, and steadfast in our vows, we the aforesaid three penetrated deep into the forest, which had never been seen by us before and which was dreadful to look at. (29)

वसतो दण्डकारण्ये तस्याहममितौजसः।
रक्षसापहृता भार्या रावणेन दुरात्मना॥ ३०॥

"The consort of the aforesaid prince, who is endowed with immense strength, I was borne away, while the latter was sojourning in the Daṇḍaka forest, by the evil-minded ogre, Rāvaṇa. (30)

द्वौ मासौ तेन मे कालो जीवितानुग्रहः कृतः।
ऊर्ध्वं द्वाभ्यां तु मासाभ्यां ततस्त्यक्ष्यामि जीवितम्॥ ३१॥

"A period of two months has been allowed to me by him to live on sufferance. After the said two months, however, I shall give up the ghost." (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीये आदिकाव्ये सुन्दरकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Inferring from the suitable reply to his queries received from Sītā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rāma and repeat the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sītā, on the other hand, reproaches him when the latter approaches her in order to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words

तस्यास्तद् वचनं श्रुत्वा हनूमान् हरिपुंगवः।
दुःखाद् दुःखाभिभूतायाः सान्त्वमुत्तरमब्रवीत्॥ १॥

Hearing the aforesaid speech of Sītā, who was overwhelmed with sorrow after sorrow, Hanumān, the foremost of monkeys, uttered the following reassuring reply : (1)

अहं रामस्य संदेशाद् देवि दूतस्तवागतः।
वैदेहि कुशली रामः स त्वां कौशलमब्रवीत्॥ २॥

"I have sought your presence, O godlike lady, as an envoy carrying a message sent by Śrī Rāma. Śrī Rāma, O princess of the Videha territory, is doing well. He has communicated his own welfare to you. (2)

यो ब्राह्ममस्त्रं वेदांश्च वेद वेदविदां वरः।
स त्वां दाशरथी रामो देवि कौशलमब्रवीत्॥ ३॥

"Nay, Śrī Rāma, the celebrated son of Daśaratha, and the foremost of the knowers of Veda, who knows the use of the mystic missile presided over by Brahmā, the creator, as well as the import of the Vedas, O godlike lady, has also inquired of you about your own welfare. (3)

लक्ष्मणश्च महातेजा भर्तुस्तेऽनुचरः प्रियः।
कृतवाञ्छोकसंतप्तः शिरसा तेऽभिवादनम्॥ ४॥

"Endowed with extraordinary energy, Lakṣamaṇa too, a beloved servant of your husband, has saluted you with his head bent low, tormented as he is with grief." (4)

सा तयोः कुशलं देवी निशम्य नरसिंहयोः।
प्रतिसंहृष्टसर्वांगी हनूमन्तमथाब्रवीत्॥ ५॥

Thrilled all over her body to hear about the welfare of those two lions among men, that godlike lady now replied as follows to Hanumān : (5)

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मा।
एति जीवन्तमानन्दो नरं वर्षशतादपि॥ ६॥

"Ah, the following popular adage that 'joy comes to a surviving man, even though it be at the end of a hundred years', appears true to me." (6)

तयोः समागमे तस्मिन् प्रीतिरुत्पादिताद्भुता।
परस्परेण चालापं विश्वस्तौ तौ प्रचक्रतुः॥ ७॥

Consequent on that meeting of Hanumān and Sītā, a strange delight came over them. And restored to confidence, the two began to converse with one another. (7)

तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः।
सीतायाः शोकतप्तायाः समीपमुपचक्रमे॥ ८॥

Hearing the aforesaid reply of Sītā, who was stricken with grief, Hanumān, son of the wind-god, endeavoured to draw nearer to her. (8)

यथा यथा समीपं स हनूमानुपसर्पति।
तथा तथा रावणं सा तं सीता परिशङ्कते॥ ९॥

The nearer did the celebrated Hanumān draw to her, the more did that Sītā suspect him to be Rāvaṇa. (9)

अहो धिग् धिक्कृतमिदं कथितं हि यदस्य मे।
रूपान्तरमुपागम्य स एवायं हि रावणः॥ १०॥

She said to herself : 'Oh, shame ! What a pity that I held all this converse with him. Indeed, he is the same Rāvaṇa, who has come here assuming another guise.' (10)

तामशोकस्य शाखां तु विमुक्त्वा शोककर्शिता।
तस्यामेवानवद्याङ्गी धरण्यां समुपाविशत्॥ ११॥

Letting go that branch of the Aśoka tree, Sītā, for her part, of faultless limbs, sank down on that very spot on which she stood, exhausted as she was from grief. (11)

अवन्दत महाबाहुस्ततस्तां जनकात्मजाम्।
सा चैनं भयसंत्रस्ता भूयो नैनमुदैक्षत॥ १२॥

Thereupon Hanumān of mighty arms saluted the aforesaid daughter of Janaka. Sore stricken as she was with fear, Sītā, however, no longer raised her eyes to him. (12)

तं दृष्ट्वा वन्दमानं च सीता शशिनिभानना।
अब्रवीद् दीर्घमुच्छ्वस्य वानरं मधुरस्वरा॥ १३॥

Drawing a deep audible breath on seeing him while bowing down to her, Sītā, however, whose countenance resembled the full moon, spoke to Hanumān in sweet accents as follows : (13)

मायां प्रविष्टो मायावी यदि त्वं रावणः स्वयम्।
उत्पादयसि मे भूयः संतापं तन्न शोभनम्॥ १४॥

"If you are Rāvaṇa himself, given to conjuring tricks and, having entered a deceitful form, are causing agony to me once more, it is not good. (14)

स्वं परित्यज्य रूपं यः परिव्राजकरूपवान्।
जनस्थाने मया दृष्टस्त्वं स एव हि रावणः॥ १५॥

"Surely you are the same Rāvaṇa, who, having assumed the guise of a vagrant recluse, abandoning your native form, were seen by me in Janasthāna. (15)

उपवासकृशां दीनां कामरूप निशाचर।
संतापयसि मां भूयः संतापं तन्न शोभनम्॥ १६॥

"It is not right, O ranger of the night, able to change form at will, that you should once more torment me, emaciated through fasting and miserable as I am. (16)

अथवा नैतदेवं हि यन्मया परिशङ्कितम्।
मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात्॥ १७॥

"Or, that which is feared by me may not at all be true; for delight has sprung up in my heart at your sight. (17)

यदि रामस्य दूतस्त्वमागतो भद्रमस्तु ते।
पृच्छामि त्वां हरिश्रेष्ठ प्रिया रामकथा हि मे॥ १८॥

"If, on the other hand, you have really come as a messenger of Śrī Rāma, may good betide you. In that case I make inquiries of you about Śrī Rāma; for talk about Śrī Rāma is pleasing to me, O jewel among the monkeys ! (18)

गुणान् रामस्य कथय प्रियस्य मम वानर।
चित्तं हरसि मे सौम्य नदीकूलं यथा रयः॥ १९॥

"Recount the virtues of my beloved Śrī Rāma, O gentle monkey ! Even as the current of a river wears away its bank, you are luring my mind with the prospect of delighting me with the news of Śrī Rāma. (19)

अहो स्वप्नस्य सुखता याहमेव चिराहृता।
प्रेषितं नाम पश्यामि राघवेण वनौकसम्॥ २०॥

"Oh the sweetness of the dream presented to me, in which the selfsame I, who was borne away by Rāvaṇa long since, see with my own eyes a monkey sent by Śrī Rāma, a scion of Raghu ! (20)

स्वप्नेऽपि यद्यहं वीरं राघवं सहलक्ष्मणम्।
पश्येयं नावसीदेयं स्वप्नोऽपि मम मत्सरी॥ २१॥

"If I could see the heroic Śrī Rāma accompanied by Lakṣmaṇa, even in a dream, I would not feel disheartened; but even a dream is proving niggardly in my case. (21)

नाहं स्वप्नमिमं मन्ये स्वप्ने दृष्ट्वा हि वानरम्।
न शक्योऽभ्युदयः प्राप्तुं प्राप्तश्चाभ्युदयो मम॥ २२॥

"I do not believe this to be a dream; for good fortune cannot be attained on seeing a

monkey in a dream; while placidity of mind, which is a harbinger of good fortune, has been attained by me. (22)

किं नु स्याच्चित्तमोहोऽयं भवेद् वातगतिस्त्वियम्।
उन्मादजो विकारो वा स्यादयं मृगतृष्णिका॥ २३॥

"Can this meeting of mine with a monkey be a delusion of my mind? Or, it may be a delusion caused by my being possessed by a ghost (clothed with an aerial body). Or, again, it may be a malady born of insanity or it may only be an optic illusion. (23)

अथवा नायमुन्मादो मोहोऽप्युन्मादलक्षणः।
सम्बुध्ये चाहमात्मानमिमं चापि वनौकसम्॥ २४॥

"Or this may not be a case of insanity, nor even delusion showing symptoms similar to those of insanity; for I am conscious of my own self as well as of this monkey." (24)

इत्येवं बहुधा सीता सम्प्रधार्य बलाबलम्।
रक्षसां कामरूपत्वान्मेने तं राक्षसाधिपम्॥ २५॥

Having thus duly considered in many ways the strength of ogres and the weakness of monkeys, who cannot be expected to leap across a vast sea, and also considering the fact that the ogres are able to change their form at will, Sītā concluded Hanumān to be Rāvaṇa, the suzerain ruler of ogres. (25)

एतां बुद्धिं तदा कृत्वा सीता सा तनुमध्यमा।
न प्रतिव्याजहाराथ वानरं जनकात्मजा॥ २६॥

Having arrived at this conclusion at that time, that lady of slender waist, Sītā, Janaka's daughter, did not speak any more to the monkey, Hanumān. (26)

सीताया निश्चितं बुद्ध्वा हनूमान् मारुतात्मजः।
श्रोत्रानुकूलैर्वचनैस्तदा तां सम्प्रहर्षयन्॥ २७॥

Coming to know the decision of Sītā, Hanumān, sprung from the loins of the wind-god, spoke as follows bringing exessive joy to her with his words, which were delightful to the ear: (27)

आदित्य इव तेजस्वी लोककान्तः शशी यथा।
राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा॥ २८॥

"Glorious as the sun, nay, beloved of the world as the moon, Śrī Rāma brings delight to the entire universe by bestowing riches and food grains on all as the god Kubera, son of Sage Viśravā. (28)

विक्रमेणोपपन्नश्च यथा विष्णुर्महायशाः।
सत्यवादी मधुरवाग् देवो वाचस्पतिर्यथा॥ २९॥

"He is endowed with prowess like the highly illustrious Lord Viṣṇu and utters truthful and sweet words like the celestial sage Bṛhaspati. (29)

रूपवान् सुभगः श्रीमान् कंदर्प इव मूर्तिमान्।
स्थानक्रोधे प्रहर्ता च श्रेष्ठो लोके महारथः॥ ३०॥

"He is rich in comeliness, graceful and full of splendour as Love-incarnate. He punishes only him who deserves anger and is the foremost chariot-warrior in the world. (30)

बाहुच्छायामवष्टब्धो यस्य लोको महात्मनः।
अपक्रम्याश्रमपदान्मृगरूपेण राघवम्॥ ३१॥
शून्ये येनापनीतासि तस्य द्रक्ष्यसि तत्फलम्।
अचिराद् रावणं संख्ये यो वधिष्यति वीर्यवान्॥ ३२॥
क्रोधप्रमुक्तैरिषुभिर्ज्वलद्भिरिव पावकैः।
तेनाहं प्रेषितो दूतस्त्वत्सकाशमिहागतः॥ ३३॥

"The whole world depends on the protection of the arms of that exalted soul. You will see for yourself the consequence of the sinful act of Rāvaṇa, by whom you were borne away in a state of utter desolation after diverting Śrī Rāma, a scion of Raghu, from the site of his hermitage through an ogre disguised as a deer. I have sought your presence here as an envoy despatched by that powerful prince, who will before long kill Rāvaṇa in a combat with his shafts, resembling blazing flames and shot in anger. (31—33)

त्वद्वियोगेन दुःखार्तः स त्वां कौशलमब्रवीत्।
लक्ष्मणश्च महातेजाः सुमित्रानन्दवर्धनः॥ ३४॥
अभिवाद्य महाबाहुः स त्वां कौशलमब्रवीत्।
रामस्य च सखा देवि सुग्रीवो नाम वानरः॥ ३५॥
राजा वानरमुख्यानां स त्वां कौशलमब्रवीत्।
नित्यं स्मरति ते रामः ससुग्रीवः सलक्ष्मणः॥ ३६॥

"Stricken with agony caused by separation from you, he has made inquiries of you about your welfare. Greeting you, the mighty-armed and celebrated Lakṣmaṇa, the enhancer of Sumitrā's joy, who is endowed with extraordinary energy, has also made inquiries of you about your welfare. Śrī Rāma's friend, the celebrated monkey, named Sugrīva, the ruler of the foremost of monkeys, has also made inquiries of you about your welfare, O godlike lady! Śrī Rāma, along with Sugrīva and Lakṣmaṇa, always remember you. (34—36)

दिष्ट्या जीवसि वैदेहि राक्षसीवशमागता।
नचिराद् द्रक्ष्यसे रामं लक्ष्मणं च महारथम्॥ ३७॥
मध्ये वानरकोटीनां सुग्रीवं चामितौजसम्।
अहं सुग्रीवसचिवो हनूमान् नाम वानरः॥ ३८॥

"By good luck, O princess of the Videha territory, you survive, though fallen into the clutches of ogresses. Before long you will see Śrī Rāma and the great chariot-warrior, Lakṣmaṇa, as also Sugrīva of immeasurable strength in the midst of crores of other monkeys. I am a monkey named Hanumān, a minister of Sugrīva. (37-38)

प्रविष्टो नगरीं लङ्कां लङ्घयित्वा महोदधिम्।
कृत्वा मूर्ध्नि पदन्यासं रावणस्य दुरात्मनः॥ ३९॥

"Having leapt across the vast sea dividing the mainland from Laṅkā, I penetrated deep into the city of Laṅkā, setting my foot, as it were, on the head of the evil-minded Rāvaṇa. (39)

त्वां द्रष्टुमुपयातोऽहं समाश्रित्य पराक्रमम्।
नाहमस्मि तथा देवि यथा मामवगच्छसि।
विशङ्का त्यज्यतामेषा श्रद्धत्स्व वदतो मम॥ ४०॥

"Relying on my own prowess I have come to see you. I am not what you suppose me to be, O godlike lady! Let this misgiving be shaken off and, pray, believe my words as I speak." (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Questioned by Sītā, who was anxious to ascertain the bonafides of the monkey, Hanumān, after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa, narrates his own life-story from his birth onwards including his role as a minister of Sugrīva, and ending with his seeing of Sītā

Hearing the aforesaid story of Śrī Rāma from the lips of Hanumān, the foremost of monkeys, Sītā, a princess of the Videha territory, for her part spoke the following reassuring words in sweet accents: (1)

तां तु रामकथां श्रुत्वा वैदेही वानरर्षभात्।
उवाच वचनं सान्त्वमिदं मधुरया गिरा॥ १॥

क्व ते रामेण संसर्गः कथं जानासि लक्ष्मणम्।
वानराणां नराणां च कथमासीत् समागमः॥ २॥

"Where did your contact with Śrī Rāma come about and how do you know Lakṣmaṇa? And how did a meeting take place between monkeys and human beings? (2)

यानि रामस्य चिह्नानि लक्ष्मणस्य च वानर।
तानि भूयः समाचक्ष्व न मां शोकः समाविशेत्॥ ३॥

"Describe in detail once more those distinctive marks which exist on the person of Śrī Rāma as well as on that of Lakṣmaṇa, O Hanumān, so that grief may not take possession of me. (3)

कीदृशं तस्य संस्थानं रूपं तस्य च कीदृशम्।
कथमूरू कथं बाहू लक्ष्मणस्य च शंस मे॥ ४॥

"Tell me what the shape and form of Śrī Rāma as well as of Lakṣmaṇa are like. What are their thighs and arms like?" (4)

एवमुक्तस्तु वैदेह्या हनूमान् मारुतात्मजः।
ततो रामं यथातत्त्वमाख्यातुमुपचक्रमे॥ ५॥

Questioned thus by Sītā, Hanumān, sprung from the loins of the wind-god, for his part forthwith proceeded to describe Śrī Rāma in accordance with facts as follows: (5)

जानन्ती बत दिष्ट्या मां वैदेहि परिपृच्छसि।
भर्तुः कमलपत्राक्षि संस्थानं लक्ष्मणस्य च॥ ६॥

He said: "Luckily enough for me, O princess of the Videha territory, whose eyes resemble a lotus petal, you inquire in detail of me about the disposition of limbs of your husband as well as of Lakṣmaṇa, even though knowing them. (6)

यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै।
लक्षितानि विशालाक्षि वदतः शृणु तानि मे॥ ७॥

"Hear from me even as I speak, O large-eyed lady, of those distinctive marks which have been actually noticed by me on the person of Śrī Rāma as well as on that of Lakṣmaṇa. (7)

रामः कमलपत्राक्षः पूर्णचन्द्रनिभाननः।
रूपदाक्षिण्यसम्पन्नः प्रसूतो जनकात्मजे॥ ८॥

"Śrī Rāma has eyes resembling a lotus petal; his countenance resembles the full moon, O daughter of Janaka ! He is richly endowed with charm and generosity from his birth. (8)

तेजसाऽऽदित्यसंकाशः क्षमया पृथिवीसमः।
बृहस्पतिसमो बुद्ध्या यशसा वासवोपमः॥ ९॥

"He vies with the sun in effulgence, with the earth in forbearance, with sage Bṛhaspati, the preceptor of gods, in intelligence and with Indra in renown. (9)

रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता।
रक्षिता स्वस्य वृत्तस्य धर्मस्य च परंतपः॥ १०॥

"He is a protector of the entire world of living beings as well as of his own people. Nay, he guards his own character and is a vindicator of virtue and the scourge of his enemies. (10)

रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता।
मर्यादानां च लोकस्य कर्ता कारयिता च सः॥ ११॥

"Śrī Rāma, O lovely lady, is a protector of the world and the preserver of the four grades of society. Nay, as the Creator and Protector of the universe, he has fixed the bounds of propriety to be observed by the people and has inspired the Ṛṣis and others to do so. (11)

अर्चिष्मानर्चितोऽत्यर्थं ब्रह्मचर्यव्रते स्थितः।
साधूनामुपकारज्ञः प्रचारज्ञश्च कर्मणाम्॥ १२॥

"He is full of splendour and is greatly adored by all and is steadfast in his vow of chastity. He is keenly alive to the services of holy men and knows how to popularize right actions. (12)

राजनीत्यां विनीतश्च ब्राह्मणानामुपासकः।
ज्ञानवान् शीलसम्पन्नो विनीतश्च परंतपः॥ १३॥

"He is well-versed in politics and a worshipper of Brāhmaṇas, is full of wisdom and richly endowed with amiability, has subdued his passions and is the torment of his foes. (13)

यजुर्वेदविनीतश्च वेदविद्भिः सुपूजितः।
धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः॥ १४॥

"He is well-versed in Yajurveda and is highly respected by the knowers of Veda. He is highly proficient in the science of archery as well as in the Vedas as also in the sciences auxiliary to the Vedas. (14)

विपुलांसो महाबाहुः कम्बुग्रीवः शुभाननः।
गूढजत्रुः सुताम्राक्षो रामो नाम जनैः श्रुतः॥ १५॥

"He has broad shoulders, mighty-arms, a conch-shaped neck, a charming countenance and coppery eyes; he has his clavicle concealed behind muscles and is known by the people by the name of Rāma. (15)

दुन्दुभिस्वननिर्घोषः स्निग्धवर्णः प्रतापवान्।
समश्च सुविभक्ताङ्गो वर्णं श्यामं समाश्रितः॥ १६॥

"He has a voice deep like the sound of a kettledrum and a glossy skin, is full of glory, square-built and of well-proportioned limbs and is endowed with a dark-brown complexion. (16)

त्रिस्थिरस्त्रिप्रलम्बश्च त्रिसमस्त्रिषु चोन्नतः।
त्रिताम्रस्त्रिषु च स्निग्धो गम्भीरस्त्रिषु नित्यशः॥ १७॥
त्रिवलीमांस्त्र्यवनतश्चतुर्व्यङ्गस्त्रिशीर्षवान्।
चतुष्कलश्चतुर्लेखश्चतुष्किष्कुश्चतुःसमः॥ १८॥
चतुर्दशसमद्वन्द्वश्चतुर्दंष्ट्रश्चतुर्गतिः।
महोष्ठहनुनासश्च पञ्चस्निग्धोऽष्टवंशवान्॥ १९॥

He is ever stiff in three limbs[1] (viz., the breast, wrist and fist), long in three[2] (viz., the eyebrows, arms and the scrotum), uniform in three[3] (viz., his locks, testicles and knees), elevated in three[4] (viz., the breast, the rim of the navel and the abdomen), coppery in three[5] (viz., the rims of his eyes, nails and the palms as well as the soles), soft in three[6] (viz., the end of the membrum virile, the lines on his soles and the hair), and deep in three[7] (viz., the voice, gait and the navel). He has three folds (in the skin of his neck and belly), is depressed at three places (viz., the middle of his soles, the lines on his soles, and the nipples)[8], endowed with three[9] spirals in the hair of his head, four lines at the root of his thumbs[10] (indicating his knowledge of all the four Vedas) and four lines[11] on his forehead (indicating longevity), is four cubits high, and has four pairs of limbs (viz., the cheeks, arms, shanks and knees) equally matched.[12] He has fourteen other pairs of limbs (viz., the eyebrows, nostrils, eyes, ears, the lips, nipples, elbows, wrists, the knees, the testicles, the loins, the hands, the feet and the thighs equally matched.[13] The four large teeth at both the ends of his upper and the lower jaws are very sharp.[14] He walks in four different gaits resembling those of a lion, a tiger, an elephant and a bull[15], is endowed with excellent lips, chin and nose, five glossy limbs, viz., the hair, eyes, teeth, skin and soles and eight long limbs, viz., the arms, the fingers and the toes, the eyes and the ears, the nose, the backbone and the body. (17—19)

दशपद्मो दशबृहत्त्रिभिर्व्याप्तो द्विशुक्लवान्।
षडुन्नतो नवतनुस्त्रिभिर्व्याप्नोति राघवः॥ २०॥

"Śrī Rāma, a scion of Raghu, has ten lotus-like limbs (viz., the countenance, the mouth, the eyes, the tongue, lips, palate,

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* We read in works on Physiognomy—

1. उरश्च मणिबन्धश्च मुष्टिश्च नृपतेः स्थिराः।
2. प्रलम्बा यस्य स धनी त्रयो भ्रुमुष्कबाहवः।
3. केशाग्रं बृषणं जानु समं यस्य स भूपतिः।
4. नाभ्यन्तकुक्षिवक्षोभिरुन्नतो नृपतिर्भवेत्।
5. नेत्रान्तनखपाण्यङ्घ्रितलैस्ताम्रस्त्रिभिः सुखी।
6. स्निग्धाः भवन्ति वै येषां पादरेखाः शिरोरुहा।
   तथा लिङ्गमणिस्तेषां महाभाग्यं विनिर्दिशेत्।
7. स्वरे गतौ च नाभौ च गम्भीरस्त्रिषु शस्यते।
8. ग्रीवा प्रजननं पृष्ठं ह्रस्वे जङ्घे च पूजिते।
9. आवर्ततत्रययुक्तं यस्य शिरः क्षितिभृतामयं नाथः।
10. मूलेऽङ्गुष्ठस्य रेखानां चतस्रस्तिस्र एव वा।
    एका द्वे वा यथायोगं वेदरेखा द्विजन्मनाम्।
11. ललाटे यस्य दृश्यन्ते चतुस्त्रिद्वयेकरेखिकाः।
    शतद्वयं शतं षष्टिस्तस्यायुर्विंशतिः क्रमात्॥
12. बाहुजानूरुगण्डानि चत्वार्यथ समानि च॥
13. भ्रुवौ नासापुटे नेत्रे कर्णावोष्ठौ च चूचुकौ।
    कूर्परे मणिबन्धौ च जानुनी वृषणौ कटी॥
    करौ पादौ स्फिजो यस्य समौ ज्ञेयः स भूपतिः।
14. स्निग्धा घनाश्च दशनाः सुतीक्ष्णदंष्ट्राः शभाश्चतस्रः॥

We have read in the Bālakāṇḍa—

15. गजसिंहगती वीरौ शार्दूलवृषभोपमौ।

breasts, nails, the hands and the feet[1]), ten ample limbs, viz., the chest, the head, the forehead, the neck, the arms, the shoulders, the navel, the feet, the back and the ears[2], is spread through by reason of three, (viz., splendour, renown and glory), has two white limbs, viz., the teeth and the eyes, is elevated in six limbs viz., the flanks, the abdomen, the breast, the nose, the shoulders and the forehead[3]; fine or sharp in nine, viz., the hair, the moustaches and the beard, nails, the hair on the body, the skin, the finger-joints, the *membrum virile* acumen and perception[4] and pursues religious merit, worldly riches and sensual delight in three periods, viz., the forenoon, midday and afternoon. (20)

सत्यधर्मरतः श्रीमान् संग्रहानुग्रहे रतः।
देशकालविभागज्ञः सर्वलोकप्रियंवदः॥ २१॥

"He is devoted to truth and righteousness and glorious and remains intent on accumulating wealth and power and showering favour on the people. He knows the right use of time and place and speaks kindly to all people. (21)

भ्राता चास्य च वैमात्रः सौमित्रिरमितप्रभः।
अनुरागेण रूपेण गुणैश्चापि तथाविधः॥ २२॥

"His brother, Lakṣmaṇa, son of Sumitrā, too, of immeasurable splendour, is a replica of Śrī Rāma in affection, charm and excellences. (22)

स सुवर्णच्छविः श्रीमान् रामः श्यामो महायशाः।
तावुभौ नरशार्दूलौ त्वद्दर्शनकृतोत्सवौ॥ २३॥
विचिन्वन्तौ महीं कृत्स्नामस्माभिः सह संगतौ।
त्वामेव मार्गमाणौ तौ विचरन्तौ वसुन्धराम्॥ २४॥
ददर्शतुर्मृगपतिं पूर्वजेनावरोपितम्।
ऋष्यमूकस्य मूले तु बहुपादपसंकुले॥ २५॥
भ्रातुर्भयार्तमासीनं सुग्रीवं प्रियदर्शनम्।
वयं च हरिराजं तं सुग्रीवं सत्यसङ्गरम्॥ २६॥
परिचर्यामहे राज्यात् पूर्वजेनावरोपितम्।
ततस्तौ चीरवसनौ धनुःप्रवरपाणिनौ॥ २७॥
ऋष्यमूकस्य शैलस्य रम्यं देशमुपागतौ।
स तौ दृष्ट्वा नरव्याघ्रौ धन्विनौ वानरर्षभः॥ २८॥
अभिप्लुतो गिरेस्तस्य शिखरं भयमोहितः।
ततः स शिखरे तस्मिन् वानरेन्द्रो व्यवस्थितः॥ २९॥
तयोः समीपं मामेव प्रेषयामास सत्वरम्।
तावहं पुरुषव्याघ्रौ सुग्रीववचनात् प्रभू॥ ३०॥
रूपलक्षणसम्पन्नौ कृताञ्जलिरुपस्थितः।
तौ परिज्ञाततत्त्वार्थौ मया प्रीतिसमन्वितौ॥ ३१॥
पृष्ठमारोप्य तं देशं प्रापितौ पुरुषर्षभौ।
निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने॥ ३२॥

"He is endowed with a golden lustre, while the glorious and highly illustrious Śrī Rāma is dark-brown of hue. Scouring the entire globe, eager as they are for your sight, both the aforesaid tigers among men got united with us. Ranging the earth looking about for you only, they for their part saw sitting at the foot of Mount Ṛṣyamūka, thick with numerous trees, Sugrīva of pleasing aspect, the lord of monkeys, dethroned by his elder brother, Vāli, and stricken with the fear of his aforesaid brother. Nay, we waited upon the aforesaid Sugrīva, the ruler of monkeys, who was free from deceit in combat and had been deposed from his throne by his elder brother, Vāli. Thereupon the two princes, who were clad in tatters and carried most excellent bows in their hands, sought the lovely region of Mount Ṛṣyamūka. Distracted with fear to behold the aforesaid tigers among men, armed each with a bow, that jewel among monkeys leapt up the summit of the aforesaid mountain.

Ensconced on that peak, that ruler of monkeys despatched me alone with expedition to their presence. At Sugrīva's command, I approached with folded hands

1. मुखनेत्रास्यजिह्वोष्ठतालुस्तननखं करौ।
पादौ च दशपद्मानि पद्माकाराणि यस्य च।
2. उरः शिरो ललाटं च ग्रीवा बाहू सनाभयः।
पादौ पृष्ठं श्रुती चैव विशालास्ते सुखप्रदाः॥
3. कक्षः कुक्षिश्च वक्षश्च घ्राणं स्कन्धो ललाटिका।
सर्वभूतेषु निर्दिष्टा उन्नतास्तु सुखप्रदाः॥
4. केशश्मश्रुनखलोमत्वगङ्गुलिपर्वशेफोबुद्धिदर्शनानि ।

those mighty tigers among men, who were richly endowed with charm and auspicious bodily marks. Having fully known the real facts from me, those two jewels among men were filled with joy, and were transported by me on my shoulders to that region where Sugrīva was. The two princes were introduced in their reality by me to the high-souled Sugrīva. (23—32)

तयोरन्योन्यसम्भाषाद् भृशं प्रीतिरजायत।
तत्र तौ कीर्तिसम्पन्नौ हरीश्वरनरेश्वरौ॥ ३३॥
परस्परकृताश्वासौ कथया पूर्ववृत्तया।
तं ततः सान्त्वयामास सुग्रीवं लक्ष्मणाग्रजः॥ ३४॥
स्त्रीहेतोर्वालिना भ्रात्रा निरस्तं पुरुतेजसा।
ततस्त्वन्नाशजं शोकं रामस्याक्लिष्टकर्मणः॥ ३५॥
लक्ष्मणो वानरेन्द्राय सुग्रीवाय न्यवेदयत्।
स श्रुत्वा वानरेन्द्रस्तु लक्ष्मणेनेरितं वचः॥ ३६॥
तदासीन्निष्प्रभोऽत्यर्थं ग्रहग्रस्त इवांशुमान्।
ततस्त्वद्वात्रशोभीनि रक्षसा ह्रियमाणया॥ ३७॥
यान्याभरणजालानि पातितानि महीतले।
तानि सर्वाणि रामाय आनीय हरियूथपाः॥ ३८॥
संहृष्टा दर्शयामासुर्गतिं तु न विदुस्तव।
तानि रामाय दत्तानि मयैवोपहृतानि च॥ ३९॥
स्वनवन्त्यवकीर्णानि तस्मिन् विहतचेतसि।
तान्यङ्के दर्शनीयानि कृत्वा बहुविधं तदा॥ ४०॥
तेन देवप्रकाशेन देवेन परिदेवितम्।
पश्यतस्तानि रुदतस्ताम्यतश्च पुनः पुनः॥ ४१॥
प्रादीपयद् दाशरथेस्तदा शोकहुताशनम्॥ ४२॥

"As a sequel to their holding talks with one another, a great amity sprang up between them—Śrī Rāma and Sugrīva. On that occasion those illustrious personage, the lord of monkeys and the ruler of men, felt mutually comforted by narrating their respective past history. Śrī Rāma (the eldest brother of Lakṣmaṇa) then consoled Sugrīva, who had been banished for the sake of his wife, Rūmā, who had been wrested from him by his elder brother, Vāli, who was endowed with extraordinary energy. Thereupon Lakṣmaṇa spoke to Sugrīva, the lord of monkeys, about the grief caused to Śrī Rāma of unwearied action by your (Sītā's) loss.

"Hearing the words uttered by Lakṣmaṇa, the aforesaid lord of monkeys for his part looked extremely lustreless on that occasion like the sun overshadowed by the planet Rāhu. Fetching all those sets of jewels which adorned your limbs and which had been dropped on the earth's surface by you while being carried away by the ogre Rāvaṇa, the leaders of monkey-hordes, greatly delighted, showed them to Śrī Rāma. They, however, did not know your whereabouts. The jewels, which were handed over at that time to Śrī Rāma while he had completely lost his consciousness due to excessive grief, had fallen with a tinkling sound and got scattered, and had been brought in the first instance when they had actually fallen on the ground, by me alone. Clasping those jewels, worth beholding as they were, to his bosom, that adorable prince, who is a manifestation of the Deity, wailed in many ways. Even as he looked on them, he wept and pined for you again and again; the lamentation of Śrī Rāma, son of Daśaratha, highly inflamed the fire of our grief at that time. (33—42)

शायितं च चिरं तेन दुःखार्तेन महात्मना।
मयापि विविधैर्वाक्यैः कृच्छ्रादुत्थापितः पुनः॥ ४३॥

"Stricken with agony, that exalted soul lay down senseless on the ground for a long time and was then roused by me by means of various cheering expressions with difficulty. (43)

तानि दृष्ट्वा महार्हाणि दर्शयित्वा मुहुर्मुहुः।
राघवः सहसौमित्रिः सुग्रीवे संन्यवेशयत्॥ ४४॥

"Having examined those valuable jewels, they showed them again and again to one another, and Śrī Rāma, together with Lakṣmaṇa, deposited them with Sugrīva.(44)

स तवादर्शनादार्ये राघवः परितप्यते।
महता ज्वलता नित्यमग्निनेवाग्निपर्वतः॥ ४५॥

"That scion of Raghu feels sore distressed at your loss even as the

mountain* reputed to be the seat of the fire of universal destruction is ever burning with a mighty blazing fire, O noble lady! (45)

त्वत्कृते तमनिद्रा च शोकश्चिन्ता च राघवम्।
तापयन्ति महात्मानमग्न्यगारमिवाग्नयः॥ ४६॥

"On account of you, sleeplessness, grief and anxiety too consume the high-souled Śrī Rāma (a scion of Raghu), even as the three sacred fires keep a fire-sanctuary heated. (46)

तवादर्शनशोकेन राघवः परिचाल्यते।
महता भूमिकम्पेन महानिव शिलोच्चयः॥ ४७॥

"Śrī Rāma, a scion of Raghu, has been shaken by grief caused by your absence in the same way as a large mountain is rocked by a violent earthquake. (47)

काननानि सुरम्याणि नदीप्रस्रवणानि च।
चरन् न रतिमाप्नोति त्वामपश्यन् नृपात्मजे॥ ४८॥

"Unable to see you, O princess, Śrī Rāma finds no delight even while ranging highly charming woodlands and by the side of streams and cascades. (48)

स त्वां मनुजशार्दूलः क्षिप्रं प्राप्स्यति राघवः।
समित्रबान्धवं हत्वा रावणं जनकात्मजे॥ ४९॥

"Making short work of Rāvaṇa with his near and dear ones, O daughter of Janaka, the celebrated Śrī Rāma, a scion of Raghu, a veritable tiger among men, will soon recover you. (49)

सहितौ रामसुग्रीवावुभावकुरुतां तदा।
समयं वालिनं हन्तुं तव चान्वेषणं प्रति॥ ५०॥

"United together in this way, both Śrī Rāma and Sugrīva then arrived at a mutual understanding to get rid of Vāli and to institute a search for you. (50)

ततस्ताभ्यां कुमाराभ्यां वीराभ्यां स हरीश्वरः।
किष्किन्धां समुपागम्य वाली युद्धे निपातितः॥ ५१॥

"On their reaching Kiṣkindhā together, the aforesaid Vāli, the ruler of monkeys, was then killed in combat by those two gallant princes. (51)

ततो निहत्य तरसा रामो वालिनमाहवे।
सर्वर्क्षहरिसङ्घानां सुग्रीवमकरोत् पतिम्॥ ५२॥

"Having struck down Vāli by his prowess in fight, Śrī Rāma thereupon crowned Sugrīva king of all the hordes of bears and monkeys. (52)

रामसुग्रीवयोरैक्यं देव्येवं समजायत।
हनूमन्तं च मां विद्धि तयोर्दूतमुपागतम्॥ ५३॥

"In this way, O godlike lady, did the alliance of Śrī Rāma and Sugrīva come about. And know me to be Hanumān arrived here as their envoy. (53)

स्वं राज्यं प्राप्य सुग्रीवः स्वानानीय महाकपीन्।
त्वदर्थं प्रेषयामास दिशो दश महाबलान्॥ ५४॥

"Having regained his lost sovereignty and calling together the great monkeys owing allegiance to him, and endowed with extraordinary might, Sugrīva despatched them in all the ten directions (viz., the four quarters, the four intermediate points, the higher and the lower regions). (54)

आदिष्टा वानरेन्द्रेण सुग्रीवेण महौजसः।
अद्रिराजप्रतीकाशाः सर्वतः प्रस्थिता महीम्॥ ५५॥

"Commanded by Sugrīva, the lord of monkeys, monkeys possessed of extraordinary vigour and looking like so many lordly mountains, sallied forth in all directions on the earth. (55)

ततस्ते मार्गमाणा वै सुग्रीववचनातुराः।
चरन्ति वसुधां कृत्स्नां वयमन्ये च वानराः॥ ५६॥

"Searching for you, afraid as we were of violating the command of Sugrīva, we as well as other monkeys have been actually trotting the entire globe. (56)

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* In the Bhīṣma-Parva of, the Mahābhārata, we find mention of the fire of universal destruction, called by the name of Sarhvartaka, existing on a peak of Mount Mālyavān:

तत्र माल्यव्रतः शृङ्गे दृश्यते हव्यवाट् सदा। नाम्ना संवर्तको नाम कालाग्निर्भरतर्षभ॥

अङ्गदो नाम लक्ष्मीवान् वालिसूनुर्महाबलः।
प्रस्थितः कपिशार्दूलस्त्रिभागबलसंवृतः॥ ५७॥

"The glorious son of Vāli, Aṅgada by name, who is endowed with extraordinary might and is a veritable tiger among monkeys, set out accompanied by one-third of the Vānara army. (57)

तेषां नो विप्रणष्टानां विन्ध्ये पर्वतसत्तमे।
भृशं शोकपरीतानामहोरात्रगणा गताः॥ ५८॥

"A number of days and nights rolled past us, overwhelmed as we were with grief, having got lost on the Vindhyan range, the foremost of mountains. (58)

ते वयं कार्यनैराश्यात् कालस्यातिक्रमेण च।
भयाच्च कपिराजस्य प्राणांस्त्यक्तुमुपस्थिताः॥ ५९॥

"Due to despondency in the matter of accomplishing our purpose and in fear of the lord of monkeys, the time-limit for return having expired, we got ready to give up the ghost. (59)

विचित्य गिरिदुर्गाणि नदीप्रस्रवणानि च।
अनासाद्य पदं देव्याः प्राणांस्त्यक्तुं व्यवस्थिताः॥ ६०॥

"Having not been able to find out any trace of Your Majesty, even on scouring mountain fastnesses as also river banks and regions surrounding cascades, we stood resolved to yield our lives. (60)

ततस्तस्य गिरेर्मूर्ध्नि वयं प्रायमुपास्महे।
दृष्ट्वा प्रायोपविष्टांश्च सर्वान् वानरपुङ्गवान्॥ ६१॥
भृशं शोकार्णवे मग्नः पर्यदेवयदङ्गदः।
तव नाशं च वैदेहि वालिनश्च तथा वधम्॥ ६२॥
प्रायोपवेशमस्माकं मरणं च जटायुषः।
तेषां नः स्वामिसंदेशान्निराशानां मुमूर्षताम्॥ ६३॥
कार्यहेतोरिहायातः शकुनिर्वीर्यवान् महान्।
गृध्रराजस्य सोदर्यः सम्पातिर्नाम गृध्रराट्॥ ६४॥

"We then sat down to fast till death on the summit of that Vindhyan mountain. Plunged deep into an ocean of grief on seeing all the foremost of monkeys resolved upon fasting till death, Prince Aṅgada began to bewail your untraceability, O princess of the Videha territory, as also the destruction of Vāli, his own father, and our resolution to die of hunger as well as the death of Jaṭāyu.

"For helping our cause (under the dispensation of Providence), now that we had lost all hope of carrying out the behest of our master, Sugrīva, and longed to die, there appeared on the spot a gigantic and powerful bird, the king of vultures, Sampātī by name, the uterine elder brother of Jaṭāyu, also a king of vultures. (61—64)

श्रुत्वा भ्रातृवधं कोपादिदं वचनमब्रवीत्।
यवीयान् केन मे भ्राता हतः क्व च निपातितः॥ ६५॥
एतदाख्यातुमिच्छामि भवद्भिर्वानरोत्तमाः।
अङ्गदोऽकथयत् तस्य जनस्थाने महद्वधम्॥ ६६॥
रक्षसा भीमरूपेण त्वामुद्दिश्य यथार्थतः।
जटायोस्तु वधं श्रुत्वा दुःखितः सोऽरुणात्मजः॥ ६७॥

"Hearing of the destruction of his younger brother, Jaṭāyu, he spoke in anguish as follows : 'I wish to hear it narrated by you, O jewels among monkeys, by whom my younger brother was killed and where he was struck down.' Thereupon Aṅgada truly related to him how that great soul was killed by an ogre of terrible form on account of you (Sītā), whom Jaṭāyu was trying to rescue from that monster's clutches. That son of Aruṇa, Sampātī, for his part felt distressed to hear of Jaṭāyu's killing. (65—67)

त्वामाह स वरारोहे वसन्तीं रावणालये।
तस्य तद् वचनं श्रुत्वा सम्पातेः प्रीतिवर्धनम्॥ ६८॥
अङ्गदप्रमुखाः सर्वे ततः प्रस्थापिता वयम्।
विन्ध्यादुत्थाय सम्प्राप्ताः सागरस्यान्तमुत्तमम्॥ ६९॥

"Nay, he spoke of you as dwelling in the abode of Rāvaṇa, O lady of excellent limbs! Hearing the aforesaid report of Sampātī, which intensified our joy, and departing from the aforesaid Vindhyan mountain, as urged by Sampātī, we all duly reached the excellent seashore, with Aṅgada as our leader. (68-69)

त्वद्दर्शने कृतोत्साहा हृष्टाः पुष्टाः प्लवङ्गमाः।
अङ्गदप्रमुखाः सर्वे वेलोपान्तमुपागताः॥ ७०॥

"Feeling happy and strong, resolved as they were to discover you, all the monkeys headed by Aṅgada then arrived near the seashore. (70)

चिन्तां जग्मुः पुनर्भीमां त्वद्दर्शनसमुत्सुकाः।
अथाहं हरिसैन्यस्य सागरं दृश्य सीदतः॥ ७१॥
व्यवधूय भयं तीव्रं योजनानां शतं प्लुतः।
लङ्का चापि मया रात्रौ प्रविष्टा राक्षसाकुला॥ ७२॥

"The monkeys, however, who were very keen to find you, fell a prey to a terrible anxiety at the sight of the sea. Dispelling the acute fear of the monkey army, which was sinking into despondency on beholding the sea, I forthwith leapt across a distance of one hundred Yojanas (or eight hundred miles). Nay, Laṅkā too, which is crowded with ogres, was duly penetrated into by me at night. (71-72)

रावणश्च मया दृष्टस्त्वं च शोकनिपीडिता।
एतत् ते सर्वमाख्यातं यथावृत्तमनिन्दिते॥ ७३॥

"Rāvaṇa also was beheld by me as well as you, who are sore stricken with grief. All this has been narrated to you by me in accordance with facts, O irreproachable lady ! (73)

अभिभाषस्व मां देवि दूतो दाशरथेरहम्।
तन्मां रामकृतोद्योगं त्वन्निमित्तमिहागतम्॥ ७४॥
सुग्रीवसचिवं देवि बुद्ध्यस्व पवनात्मजम्।
कुशली तव काकुत्स्थः सर्वशस्त्रभृतां वरः॥ ७५॥

"Speak to me, O godlike lady; I am a messenger of Śrī Rāma, son of Daśaratha. Therefore, know me, O godlike lady, to be Hanumān, son of the wind-god, a minister of Sugrīva, arrived here for your sake, having exerted in the cause of Śrī Rāma. All is well with your lord, Śrī Rāma, a scion of Kakutstha, the foremost of all wielders of weapons. (74-75)

गुरोराराधने युक्तो लक्ष्मणः शुभलक्षणः।
तस्य वीर्यवतो देवि भर्तुस्तव हिते रतः॥ ७६॥

"So is Lakṣmaṇa, who remains ever engaged in propitiating his eldest brother and is endowed with auspicious bodily marks, nay, is devoted to the well-being of your aforesaid powerful husband, O godlike lady ! (76)

अहमेकस्तु सम्प्राप्तः सुग्रीववचनादिह।
मयेयमसहायेन चरता कामरूपिणा॥ ७७॥
दक्षिणा दिगनुक्रान्ता त्वन्मार्गविचयैषिणा।
दिष्ट्याहं हरिसैन्यानां त्वन्नाशमनुशोचताम्॥ ७८॥
अपनेष्यामि संतापं तवाधिगमशासनात्।
दिष्ट्या हि न मम व्यर्थं सागरस्येह लङ्घनम्॥ ७९॥

"I, for my part, have arrived here alone in obedience to the command of Sugrīva. This southern quarter has been scoured by me, moving all alone, capable as I am of changing my form at will and keen as I was to find out your whereabouts. By good luck I shall be able to dispel the agony of the monkey hordes who are bewailing your loss by telling them your discovery. Luckily enough, my leaping across the sea on this occasion will not go in vain. (77—79)

प्राप्स्याम्यहमिदं देवि त्वद्दर्शनकृतं यशः।
राघवश्च महावीर्यः क्षिप्रं त्वामभिपत्स्यते॥ ८०॥
सपुत्रबान्धवं हत्वा रावणं राक्षसाधिपम्।
माल्यवान् नाम वैदेहि गिरीणामुत्तमो गिरिः॥ ८१॥
ततो गच्छति गोकर्णं पर्वतं केसरी हरिः।
स च देवर्षिभिर्दिष्टः पिता मम महाकपिः।
तीर्थे नदीपतेः पुण्ये शम्बसादनमुद्धरन्॥ ८२॥

"I shall win, O godlike lady, this renown of having discovered you. Nay, having killed Rāvaṇa, the suzerain lord of ogres, with his sons and kinsfolk, Śrī Rāma, a scion of Raghu, will soon meet you. There is a mountain, Mālyavān by name, which is the foremost of mountains, O princess of the Videha territory ! From that mountain, which constituted the abode of Keśarī, the monkey Keśarī repaired to the Gokarṇa mountain. Enjoined by celestial sages, the aforesaid mighty monkey, who is my father, killed Sambasādana (a demon of that name, who oppressed the people on the seaside) on that sacred spot on the seashore. (80—82)

यस्याहं हरिणः क्षेत्रे जातो वातेन मैथिलि।
हनूमानिति विख्यातो लोके स्वेनैव कर्मणा॥ ८३॥

"Begotten by the wind-god, O princess of Mithilā, through the consort of that monkey, I am called Hanumān and known all over the world for my own exploits. (83)

विश्वासार्थं तु वैदेहि भर्तुरुक्ता मया गुणाः।
अचिरात् त्वामितो देवि राघवो नयिता ध्रुवम्॥ ८४॥

"Indeed to inspire you with confidence, O princess of the Videha territory, the excellences of your lord have been recounted by me. Before long, O godlike lady, will Śrī Rāma, a scion of Raghu, take you without doubt from this place." (84)

एवं विश्वासिता सीता हेतुभिः शोककर्शिता।
उपपन्नैरभिज्ञानैर्दूतं तमधिगच्छति॥ ८५॥
अतुलं च गता हर्षं प्रहर्षेण तु जानकी।
नेत्राभ्यां वक्रपक्ष्माभ्यां मुमोचानन्दजं जलम्॥ ८६॥

Reassured thus by cogent proofs and the identification marks described by Hanumān, Sītā, who was emaciated through grief, believed him to be a messenger of her husband and was moved to incomparable joy. Nay, due to excessive joy the daughter of Janaka shed tears of joy from her eyes fringed with curved lashes. (85-86)

चारु तद् वदनं तस्यास्ताम्रशुक्लायतेक्षणम्।
अशोभत विशालाक्ष्या राहुमुक्त इवोडुराट्॥ ८७॥

The charming countenance of that large-eyed lady with coppery, white and big eyes shone at that time like the moon (lit., the lord of stars), disengaged from the hold of Rāhu. (87)

हनूमन्तं कपिं व्यक्तं मन्यते नान्यथेति सा।
अथोवाच हनूमांस्तामुत्तरं प्रियदर्शनाम्॥ ८८॥

She now thought Hanumān unmistakably to be a monkey, and not otherwise. Hanumān now addressed the following excellent words to Sītā of pleasing aspect: (88)

एतत् ते सर्वमाख्यातं समाश्वसिहि मैथिलि।
किं करोमि कथं वा ते रोचते प्रतियाम्यहम्॥ ८९॥

"Everything that I wished to say has thus been told by me. Be reassured, O princess of Mithilā ! What more can I do for you and what would please you? I should like to return if you allow me to go. (89)

हतेऽसुरे संयति शम्बसादने
कपिप्रवीरेण महर्षिचोदनात्।
ततोऽस्मि वायुप्रभवो हि मैथिलि
प्रभावतस्तत्प्रतिमश्च वानरः॥ ९०॥

"After the demon Sambasādana had been killed in combat by Kesari, a distinguished hero among the monkeys, at the command of an eminent sage, I was then born of the loins of the wind-god, O princess of Mithilā, and am a monkey equal to him in might." (90)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चत्रिंशः सर्गः॥ ३५॥

Thus ends Canto Thirty-five of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Hanumān delivers Śrī Rāma's signet ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes his non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, he consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement

भूय एव महातेजा हनूमान् पवनात्मजः।
अब्रवीत् प्रश्रितं वाक्यं सीताप्रत्ययकारणात्॥ १॥

In order to inspire confidence in Sītā, Hanumān, son of the wind-god, who was endowed with extraordinary energy, once more addressed the following courteous words to her : (1)

वानरोऽहं महाभागे दूतो रामस्य धीमतः।
रामनामाङ्कितं चेदं पश्य देव्यङ्गुलीयकम्॥ २॥
प्रत्ययार्थं तवानीतं तेन दत्तं महात्मना।
समाश्वसिहि भद्रं ते क्षीणदुःखफला ह्यसि॥ ३॥

"I am a monkey and a messenger of the wise Śrī Rāma, O highly blessed one! Also behold, O godlike lady, this ring marked with the name of Śrī Rāma, handed over by that exalted soul and brought by me to gain your confidence. Be reassured, may good betide you. The fruit of your past deeds which you have been reaping in the form suffering all these days has certainly come to an end." (2-3)

गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषितम्।
भर्तारमिव सम्प्राप्तं जानकी मुदिताभवत्॥ ४॥

Taking the jewel which had adorned so long the hand of her lord and gazing on it, as though her own husband had duly arrived in the form of that ring, Sītā, Janaka's daughter, felt rejoiced. (4)

चारु तद् वदनं तस्यास्ताम्रशुक्लायतेक्षणम्।
बभूव हर्षोदग्रं च राहुमुक्त इवोडुराट्॥ ५॥

Her charming countenance with large coppery and white eyes bloomed with joy and shone like the moon (lit., the lord of stars) released by Rāhu. (5)

ततः सा ह्रीमती बाला भर्तुः संदेशहर्षिता।
परितुष्टा प्रियं कृत्वा प्रशशंस महाकपिम्॥ ६॥

Treating Hanumān with regard, that youthful lady, who was delighted to receive the message of her lord, felt so very happy to see the token of her husband and fully satisfied, then paid a tribute to the great monkey in the following words : (6)

विक्रान्तस्त्वं समर्थस्त्वं प्राज्ञस्त्वं वानरोत्तम।
येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम्॥ ७॥

"You are valiant, you are full of address and you are learned, a jewel among the monkeys, in that this abode of ogres has been assailed by you alone. (7)

शतयोजनविस्तीर्णः सागरो मकरालयः।
विक्रमश्लाघनीयेन क्रमता गोष्पदीकृतः॥ ८॥

"Nay, the sea which extends to a distance of one hundred Yojanas (or eight hundred miles) and is an abode of alligators,

has been treated by you like the impression of a cow's hoof on the soil while crossing it, laudable as you are for your prowess. (8)

नहि त्वां प्राकृतं मन्ये वानरं वानरर्षभ।
यस्य ते नास्ति संत्रासो रावणादपि सम्भ्रमः॥ ९॥

"Surely, I do not look upon you as an ordinary monkey, O jewel among monkeys, in that there exists no fear nor any awe even for Rāvaṇa in your mind. (9)

अर्हसे च कपिश्रेष्ठ मया समभिभाषितुम्।
यद्यसि प्रेषितस्तेन रामेण विदितात्मना॥ १०॥

"Nay, you deserve to be talked with by me, O jewel among monkeys, if you have been sent by the celebrated Śrī Rāma, a knower of the Self. (10)

प्रेषयिष्यति दुर्धर्षो रामो नह्यपरीक्षितम्।
पराक्रममविज्ञाय मत्सकाशं विशेषतः॥ ११॥

"Surely Śrī Rāma, who is difficult to overpower, would not send to my presence in particular an untried hand without fully ascertaining the latter's prowess. (11)

दिष्ट्या च कुशली रामो धर्मात्मा सत्यसंगरः।
लक्ष्मणश्च महातेजाः सुमित्रानन्दवर्धनः॥ १२॥

"Nay, luckily enough for me Śrī Rāma, whose mind is given to piety and who is unfailing in his promise, is doing well, as also Lakṣmaṇa, who is endowed with extraordinary energy and enhances the joy of Sumitrā, his mother. (12)

कुशली यदि काकुत्स्थः किं न सागरमेखलाम्।
महीं दहति कोपेन युगान्ताग्निरिवोत्थितः॥ १३॥

"If Śrī Rāma, a scion of Kakutstha, is well, wherefore does he not consume with his wrath the earth encircled by the oceans, as the fire of universal destruction would. (13)

अथवा शक्तिमन्तौ तौ सुराणामपि निग्रहे।
ममैव तु न दुःखानामस्ति मन्ये विपर्ययः॥ १४॥

"Nay, the two princes are able to subdue even gods. But I believe the end of my sufferings has not yet arrived. (14)

कच्चिन्न व्यथते रामः कच्चिन्न परितप्यते।
उत्तराणि च कार्याणि कुरुते पुरुषोत्तमः॥ १५॥

"I hope Śrī Rāma does not feel afflicted nor does he suffer agony. Does that ideal man discharge his duties relating to the future? (15)

कच्चिन्न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति।
कच्चित् पुरुषकार्याणि कुरुते नृपतेः सुतः॥ १६॥

"I hope the prince does not feel helpless or nervous and does not get perplexed in the matter of his duties? Does he perform his human duties? (16)

द्विविधं त्रिविधोपायमुपायमपि सेवते।
विजिगीषुः सुहृत् कच्चिन्मित्रेषु च परंतपः॥ १७॥

"I hope, acting as a friend towards his allies, Śrī Rāma, the scourge of his foes, pursues in relation to them the twofold policy of conciliation and gift and, desirous of victory, follows the threefold policy of gift, chastisement and sowing seeds of dissension with regard to his enemies. (17)

कच्चिन्मित्राणि लभतेऽमित्रैश्चाप्यभिगम्यते।
कच्चित् कल्याणमित्रश्च मित्रैश्चापि पुरस्कृतः॥ १८॥

"I hope he is able to gain friends and is sought for help and protection even by enemies. Are his friends well-disposed towards him and is he esteemed by his friends? (18)

कच्चिदाशास्ति देवानां प्रसादं पार्थिवात्मजः।
कच्चित् पुरुषकारं च दैवं च प्रतिपद्यते॥ १९॥

"Does the prince ever seek the favour of gods? And does he fall back upon personal effort as well as on Providence for the success of his undertakings? (19)

कच्चिन्न विगतस्नेहो विवासान्मयि राघवः।
कच्चिन्मां व्यसनादस्मान्मोक्षयिष्यति राघवः॥ २०॥

"I hope Śrī Rāma has not become completely devoid of love towards me as a result of my living in an alien land. Will Śrī Rāma, a scion of Raghu, deliver me from this calamity? (20)

सुखानामुचितो नित्यमसुखानामनूचितः।
दुःखमुत्तरमासाद्य कच्चिद् रामो न सीदति॥ २१॥

"I hope Śrī Rāma, who is ever deserving of delights and is undeserving of woes, has not sunk into despondency on meeting with the greatest misfortune of his life in the form of my loss? (21)

कौसल्यायास्तथा कच्चित् सुमित्रायास्तथैव च।
अभीक्ष्णं श्रूयते कच्चित् कुशलं भरतस्य च॥ २२॥

"I hope news about the welfare of Kausalyā and likewise of Sumitrā as well as of Bharata is frequently brought to his ears. (22)

मन्निमित्तेन मानार्हः कच्चिच्छोकेन राघवः।
कच्चिन्नान्यमना रामः कच्चिन्मां तारयिष्यति॥ २३॥

"Does Śrī Rāma, who is deserving of honour, feel stricken with grief occasioned by my absence? I hope he has not become indifferent to me. And will he rescue me? (23)

कच्चिदक्षौहिणीं भीमां भरतो भ्रातृवत्सलः।
ध्वजिनीं मन्त्रिभिर्गुप्तां प्रेषयिष्यति मत्कृते॥ २४॥

"Will Bharata, who is fond of his brother, send out for my sake a formidable army, consisting of one Akṣauhiṇī, protected by ministers? (24)

वानराधिपतिः श्रीमान् सुग्रीवः कच्चिदेष्यति।
मत्कृते हरिभिर्वीरैर्वृतो दन्तनखायुधैः॥ २५॥

"Will the glorious Sugrīva, the suzerain lord of monkeys, come to my succour, followed by gallant monkeys using their teeth and nails for weapons? (25)

कच्चिच्च लक्ष्मणः शूरः सुमित्रानन्दवर्धनः।
अस्त्रविच्छरजालेन राक्षसान् विधमिष्यति॥ २६॥

"Nay, will the heroic Lakṣmaṇa, who enhances the joy of Sumitrā, his mother, and is skilled in the use of mystic missiles, exterminate the ogres with his volley of arrows? (26)

रौद्रेण कच्चिदस्त्रेण रामेण निहतं रणे।
द्रक्ष्याम्यल्पेन कालेन रावणं ससुहृज्जनम्॥ २७॥

"I hope I shall see Rāvaṇa killed at no distant date with his near and dear ones in combat by Śrī Rāma with an infallible and devastating missile? (27)

कच्चिन्न तद्धेमसमानवर्णं
तस्याननं पद्मसमानगन्धि।
मया विना शुष्यति शोकदीनं
जलक्षये पद्ममिवातपेन॥ २८॥

"I hope that golden countenance of his, melancholy with grief and fragrant like a lotus, has not withered like a lotus blasted under the sun when the water in a pond has dried up. (28)

धर्मापदेशात् त्यजतः स्वराज्यं
मां चाप्यरण्यं नयतः पदातेः।
नासीद् यथा यस्य न भीर्न शोकः
कच्चित् स धैर्यं हृदये करोति॥ २९॥

"I hope Śrī Rāma, whom neither fear nor grief could flinch from his purpose, when he renounced his sovereignty in the name of righteousness and led me on foot to the forest, still retains firmness in his heart. (29)

न चास्य माता न पिता न चान्यः
स्नेहाद् विशिष्टोऽस्ति मया समो वा।
तावद्धयहं दूत जिजीविषेयं
यावत् प्रवृत्तिं शृणुयां प्रियस्य॥ ३०॥

"No one, not even his own mother, Kausalyā, or his father, Emperor Daśaratha, or any other relation, has had the privilege of receiving as abundant affection from Śrī Rāma as he has bestowed on me, not to speak of anyone getting more than me. I too wish to survive only so long as I continue to hear the news of my beloved lord." (30)

इतीव देवी वचनं महार्थं
तं वानरेन्द्रं मधुरार्थमुक्त्वा।
श्रोतुं पुनस्तस्य वचोऽभिरामं
रामार्थयुक्तं विरराम रामा॥ ३१॥

Having addressed these words of sweet content and full of great import to that leader of monkeys, Hanumān, the charming lady

became silent in order to be able to hear more of Hanumān's delightful speech dealing with the theme of Śrī Rāma. (31)

सीताया वचनं श्रुत्वा मारुतिर्भीमविक्रमः।
शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत्॥ ३२॥

Placing his folded hands on his head as a token of submission on hearing the reply of Sītā, Hanumān, son of the wind-god, of redoubtable prowess made the following excellent submission: (32)

न त्वामिहस्थां जानीते रामः कमललोचनः।
तेन त्वां नानयत्याशु शचीमिव पुरंदरः॥ ३३॥

"The lotus-eyed Śrī Rāma does not know you to be here. Therefore, he does not take you back soon as did Indra (the destroyer of strongholds) rescue his own consort, Śaci, borne away by the demon Anuhṛada. (33)

श्रुत्वैव च वचो मह्यं क्षिप्रमेष्यति राघवः।
चमूं प्रकर्षन् महतीं हर्यृक्षगणसंयुताम्॥ ३४॥

"Leading a huge army consisting of monkeys and bears, Śrī Rāma, a scion of Raghu, will instantly come here merely on hearing my report. (34)

विष्टम्भयित्वा बाणौघैरक्षोभ्यं वरुणालयम्।
करिष्यति पुरीं लङ्कां काकुत्स्थः शान्तराक्षसाम्॥ ३५॥

"Filling the sea (lit., the abode of Varuṇa) through and through with volleys of shafts, even though it cannot even be shaken by others, Śrī Rāma, a scion of Kakutstha, will rid the city of Laṅkā of ogres. (35)

तत्र यद्यन्तरा मृत्युर्यदि देवा महासुराः।
स्थास्यन्ति पथि रामस्य स तानपि वधिष्यति॥ ३६॥

"On that occasion if Death, gods or even mighty demons stand in the way of Śrī Rāma, he would destroy them too. (36)

तवादर्शनजेनार्ये शोकेन परिपूरितः।
न शर्म लभते रामः सिंहार्दित इव द्विपः॥ ३७॥

"Filled with grief born of your absence, O noble lady, Śrī Rāma does not find rest any more than an elephant wounded by a lion. (37)

मन्दरेण च ते देवि शपे मूलफलेन च।
मलयेन च विन्ध्येन मेरुणा दर्दुरेण च॥ ३८॥
यथा सुनयनं वल्गु बिम्बोष्ठं चारुकुण्डलम्।
मुखं द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम्॥ ३९॥

"Nay, I swear to you by the Mandara and Malaya, Vindhya, Sumeru and Dardura mountains, constituting the abode of monkeys, as well as by roots and fruits which serve as our food, O godlike lady, that you will soon behold the charming countenance of Śrī Rāma, resembling the risen full moon, with beautiful eyes, lips like a ripe Bimba fruit and lovely earrings. (38-39)

क्षिप्रं द्रक्ष्यसि वैदेहि रामं प्रस्रवणे गिरौ।
शतक्रतुमिवासीनं नागपृष्ठस्य मूर्धनि॥ ४०॥

"You will shortly see Śrī Rāma perched on the Prasravaṇa mountain like Indra (who is believed to have performed a hundred horse-sacrifices in his previous existences as a condition precedent for being born as Indra) seated on the back of Airāvata (the chief of elephants), O princess of the Videha territory! (40)

न मांसं राघवो भुङ्क्ते न चैव मधु सेवते।
वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम्॥ ४१॥

"Śrī Rāma, a scion of Raghu, does not take meat nor honey. He partakes everyday of wild fruits and boiled (wild) rice, fully sanctioned for an ascetic, in the evening (the fifth* period of the day). (41)

नैव दंशान् न मशकान् न कीटान् न सरीसृपान्।
राघवोऽपनयेद् गात्रात् त्वद्गतेनान्तरात्मना॥ ४२॥

"Śrī Rāma is no longer able to drive away gnats or mosquitoes, insects or even reptiles from his body, his mind being fixed on you. (42)

* The five periods into which a day has been divided are—(1) morning (प्रातः), forenoon (संगव), midday (मध्याह्न), afternoon (अपराह्ण) and evening (सायाह्न).

नित्यं ध्यानपरो रामो नित्यं शोकपरायणः।
नान्यच्चिन्तयते किंचित् स तु कामवशं गतः॥ ४३॥

"Śrī Rāma is ever given to contemplation and ever given over to grief. He for his part does not think of anything else, other than you fallen as he is under the sway of love. (43)

अनिद्रः सततं रामः सुप्तोऽपि च नरोत्तमः।
सीतेति मधुरां वाणीं व्याहरन् प्रतिबुध्यते॥ ४४॥

"Śrī Rāma remains ever awake. Even when asleep, that jewel among men starts up, uttering the name of Sītā in sweet accents. (44)

दृष्ट्वा फलं वा पुष्पं वा यच्चान्यत् स्त्रीमनोहरम्।
बहुशो हा प्रियेत्येवं श्वसंस्त्वामभिभाषते॥ ४५॥

"Heaving a sigh on beholding a fruit or flower or whatever else is likely to captivate the mind of women, he often calls on you, saying 'Ah, darling !' (45)

स देवि नित्यं परितप्यमान-
स्त्वामेव सीतेत्यभिभाषमाणः।
धृतव्रतो राजसुतो महात्मा
तवैव लाभाय कृतप्रयत्नः॥ ४६॥

"Suffering extreme agony caused by separation from you and calling on you alone by the name of Sītā, that magnanimous prince, who has undertaken sacred vows, is solely engaged in efforts for your recovery." (46)

सा रामसंकीर्तनवीतशोका
रामस्य शोकेन समानशोका।
शरन्मुखेनाम्बुदशेषचन्द्रा
निशेव वैदेहसुता बभूव॥ ४७॥

That daughter of Janaka, a ruler of the Videha territory, whose grief (over the imagined apathy of Śrī Rāma) was now completely gone at the detailed description of the condition of Śrī Rāma, yet who felt equally grieved on hearing of Śrī Rāma's grief—resembled a night, partly bright and partly dark, at the commencement of autumn with the moon obscured by the remnants of clouds. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form; Sītā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her

सा सीता वचनं श्रुत्वा पूर्णचन्द्रनिभानना।
हनूमन्तमुवाचेदं धर्मार्थसहितं वचः॥ १॥

Hearing the speech of Hanumān, the aforesaid Sītā, whose face resembled the full moon, made the following reply in consonance with righteousness and material good : (1)

अमृतं विषसम्पृक्तं त्वया वानर भाषितम्।
यच्च नान्यमना रामो यच्च शोकपरायणः॥ २॥

"What has been said by you, O Hanumān, viz., that Śrī Rāma does not give his mind to any other thing than me and that he is given over to grief, is nectar mixed with poison. (2)

ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे।
रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति॥ ३॥

"Tying a man with a cord, as it were, Death snatches away a man, no matter whether he is rolling in very extensive fortune or sunk in terrible adversity. (3)

विधिर्नूनमसंहार्यः प्राणिनां प्लवगोत्तम।
सौमित्रिं मां च रामं च व्यसनैः पश्य मोहितान्॥ ४॥

"Inevitable indeed is the destiny of living beings, O jewel among monkeys! For example, look at Lakṣmaṇa, son of Sumitrā, Śrī Rāma and myself distracted by woes. (4)

शोकस्यास्य कथं पारं राघवोऽधिगमिष्यति।
प्लवमानः परिक्रान्तो हतनौः सागरे यथा॥ ५॥

"How will Śrī Rāma, a scion of Raghu, reach the end of this ocean of grief any more than a powerful man who has suffered a shipwreck and is swimming in a sea? (5)

राक्षसानां वधं कृत्वा सूदयित्वा च रावणम्।
लङ्कामुन्मथितां कृत्वा कदा द्रक्ष्यति मां पतिः॥ ६॥

"When will my lord, Śrī Rāma, see me after compassing the destruction of ogres, killing Rāvaṇa and laying Laṅkā waste? (6)

स वाच्यः संत्वरस्वेति यावदेव न पूर्यते।
अयं संवत्सरः कालस्तावद्धि मम जीवितम्॥ ७॥

"He should be asked to act with great haste; for my life is going to last only till the current period of twelve months is not complete. (7)

वर्तते दशमो मासो द्वौ तु शेषौ प्लवङ्गम।
रावणेन नृशंसेन समयो यः कृतो मम॥ ८॥

"This is the close of the tenth month and two months still remain, O Hanumān, out of the time-limit of twelve months that has been fixed by the merciless Rāvaṇa for my survival. (8)

विभीषणेन च भ्रात्रा मम निर्यातनं प्रति।
अनुनीतः प्रयत्नेन न च तत् कुरुते मतिम्॥ ९॥

"Nay, Rāvaṇa was perseveringly entreated by his younger brother, Vibhīṣaṇa, for my restoration to Śrī Rāma; but the former does not feel inclined to do it. (9)

मम प्रतिप्रदानं हि रावणस्य न रोचते।
रावणं मार्गते संख्ये मृत्युः कालवशंगतम्॥ १०॥

"My restoration does not find favour with Rāvaṇa; for Death lies in wait for him in combat, fallen as he is in the clutches of the Time-Spirit (an embodiment of the destructive principle). (10)

ज्येष्ठा कन्या कला नाम विभीषणसुता कपे।
तया ममैतदाख्यातं मात्रा प्रहितया स्वयम्॥ ११॥

"The eldest daughter born of Vibhīṣaṇa is called by the name of Kalā, O Hanumān! This was reported to me by Kalā herself when she was sent to me by her mother. (11)

अविन्ध्यो नाम मेधावी विद्वान् राक्षसपुङ्गवः।
धृतिमाञ्छीलवान् वृद्धो रावणस्य सुसम्मतः॥ १२॥

"There is a jewel among the ogres, Avindhya by name, who is intelligent and learned, full of fortitude and rich in amiable disposition, aged and highly respected by Rāvaṇa. (12)

रामात् क्षयमनुप्राप्तं रक्षसां प्रत्यचोदयत्।
न च तस्य स दुष्टात्मा शृणोति वचनं हितम्॥ १३॥

"He forewarned Rāvaṇa of the imminent destruction of ogres at the hands of Śrī Rāma if he did not restore me; but the evil-minded fellow did not heed his salutary advice. (13)

आशंसेयं हरिश्रेष्ठ क्षिप्रं मां प्राप्स्यते पतिः।
अन्तरात्मा हि मे शुद्धस्तस्मिंश्च बहवो गुणाः॥ १४॥

"I hope, O jewel among monkeys, that my lord will regain me soon; for my heart is

pure and the virtues existing in him are numerous. (14)

उत्साहः पौरुषं सत्त्वमानृशंस्यं कृतज्ञता।
विक्रमश्च प्रभावश्च सन्ति वानर राघवे॥ १५॥

"Perseverance, manliness, courage, absence of cruelty, gratitude, prowess and energy figure in Śrī Rāma, a scion of Raghu, O Hanumān ! (15)

चतुर्दश सहस्राणि राक्षसानां जघान यः।
जनस्थाने विना भ्रात्रा शत्रुः कस्तस्य नोद्विजेत्॥ १६॥

"What enemy would not tremble before him, who slew as many as fourteen thousand ogres in Janasthāna, unaided by his younger brother, Lakṣmaṇa? (16)

न स शक्यस्तुलयितुं व्यसनैः पुरुषर्षभः।
अहं तस्यानुभावज्ञा शक्रस्येव पुलोमजा॥ १७॥

"That jewel among men cannot be shaken by woes (which are no match for him). I know his might even as Śaci (sprung from the loins of the demon Pulomā) knows the might of her husband, Indra. (17)

शरजालांशुमान् शूरः कपे रामदिवाकरः।
शत्रुरक्षोमयं तोयमुपशोषं नयिष्यति॥ १८॥

"The valiant Śrī Rāma, who is like the sun with his shafts for rays, O Hanumān, will surely dry up the water in the form of the hostile ogres." (18)

इति संजल्पमानां तां रामार्थे शोककर्शिताम्।
अश्रुसम्पूर्णवदनामुवाच हनुमान् कपिः॥ १९॥

To Sītā, who was speaking volubly as aforesaid, nay, who had been emaciated through grief on account of her separation from Śrī Rāma, her face bathed in tears, Hanumān submitted as follows : (19)

श्रुत्वैव च वचो मह्यं क्षिप्रमेष्यति राघवः।
चमूं प्रकर्षन् महतीं हर्यृक्षगणसंकुलाम्॥ २०॥

"Leading a huge army, full of monkeys and bears, Śrī Rāma will surely hasten to Laṅkā the moment he hears my report. (20)

अथवा मोचयिष्यामि त्वामद्यैव सराक्षसात्।
अस्माद् दुःखादुपारोह मम पृष्ठमनिन्दिते॥ २१॥

"Or, I myself shall deliver you from this calamity caused by the ogre Rāvaṇa this very day. Please climb up my back, O irreproachable lady ! (21)

त्वां तु पृष्ठगतां कृत्वा संतरिष्यामि सागरम्।
शक्तिरस्ति हि मे वोढुं लङ्कामपि सरावणाम्॥ २२॥

"I shall easily leap across the sea even after placing you on my back; for I can carry on my back the whole of Laṅkā, Rāvaṇa and all. (22)

अहं प्रस्रवणस्थाय राघवायाद्य मैथिलि।
प्रापयिष्यामि शक्राय हव्यं हुतमिवानलः॥ २३॥

"I shall transport you this very day, O princess of Mithila, to Śrī Rāma, a scion of Raghu, staying on Mount Prasravaṇa, even as the sacred fire conveys the oblations thrown into it to Indra for whom they are intended. (23)

द्रक्ष्यस्यद्यैव वैदेहि राघवं सहलक्ष्मणम्।
व्यवसायसमायुक्तं विष्णुं दैत्यवधे यथा॥ २४॥
त्वद्दर्शनकृतोत्साहमाश्रमस्थं महाबलम्।
पुरंदरमिवासीनं नगराजस्य मूर्धनि॥ २५॥

"You will see this very day Śrī Rāma, accompanied by Lakṣmaṇa—Śrī Rāma, who in his determination to exterminate the ogres resembles Lord Viṣṇu, full of determination to destroy the demons, is endowed with extraordinary might and resolved to see you and remains seated in his hermitage even as Indra (the destroyer of strongholds) on the summit of Mount Meru, the king of mountains, O Sītā ! (24-25)

पृष्ठमारोह मे देवि मा विकाङ्क्षस्व शोभने।
योगमन्विच्छ रामेण शशाङ्केनेव रोहिणी॥ २६॥

"Mount on my back, O godlike lady ! Do not show reluctance, O charming one! Seek to be united with Śrī Rāma even as Rohiṇī"* is with the deity presiding over

* A consort of the moon-god, presiding over a constellation of the same name.

the moon (marked with the figure of a hare). (26)

कथयन्तीव शशिना संगमिष्यसि रोहिणी।
मत्पृष्ठमधिरोह त्वं तराकाशं महार्णवम्॥ २७॥

"You will be united with Śrī Rāma as Rohiṇī with the moon-god, the very moment, as it were, you say that you wish to be so united. Pray, climb up my back and reach beyond the vast sea through space the very next moment, as it were. (27)

नहि मे सम्प्रयातस्य त्वामितो नयतोऽङ्गने।
अनुगन्तुं गतिं शक्ताः सर्वे लङ्कानिवासिनः॥ २८॥

"Surely all the dwellers in Laṅkā will not be able to follow my speed even as I depart from this place bearing you on my back, O fair one! (28)

यथैवाहमिह प्राप्तस्तथैवाहमसंशयम्।
यास्यामि पश्य वैदेहि त्वामुद्यम्य विहायसम्॥ २९॥

"Lo, bearing you on my back, O princess of the Videha territory, I shall undoubtedly return through airspace precisely as I came here." (29)

मैथिली तु हरिश्रेष्ठाच्छ्रुत्वा वचनमद्भुतम्।
हर्षविस्मितसर्वाङ्गी हनूमन्तमथाब्रवीत्॥ ३०॥
हनूमन् दूरमध्वानं कथं मां नेतुमिच्छसि।
तदेव खलु ते मन्ये कपित्वं हरियूथप॥ ३१॥

Thrilled all over with joy to hear the aforesaid wonderful proposal from Hanumān, the foremost of monkeys, Sītā, a princess of Mithilā, for her part forthwith replied as follows to Hanumān : "How do you intend to take me, O Hanumān, to such a long distance from this place? Indeed, I look upon the aforesaid proposal of yours to be precisely monkey-like, O leader of monkey hordes! (30-31)

कथं चाल्पशरीरस्त्वं मामितो नेतुमिच्छसि।
सकाशं मानवेन्द्रस्य भर्तुर्मे प्लवगर्षभ॥ ३२॥

"How do you intend to take me from this place, diminutive of form that you are, to the presence of my royal husband, O jewel among monkeys?" (32)

सीतायास्तु वचः श्रुत्वा हनूमान् मारुतात्मजः।
चिन्तयामास लक्ष्मीवान् नवं परिभवं कृतम्॥ ३३॥

Hearing the query of Sītā, the glorious Hanuman, son of the wind-god, thought it to be the first affront of its kind offered to him. (33)

न मे जानाति सत्त्वं वा प्रभावं वासितेक्षणा।
तस्मात् पश्यतु वैदेही यद् रूपं मम कामतः॥ ३४॥

He said to himself: 'The dark-eyed lady does not know my strength nor my power. Let the princess of the Videha territory, therefore, behold the form that I can assume at will.' (34)

इति संचिन्त्य हनुमांस्तदा प्लवगसत्तमः।
दर्शयामास सीतायाः स्वरूपमरिमर्दनः॥ ३५॥

Thinking thus, Hanumān, the foremost of monkeys and the destroyer of his enemies, revealed his form to Sītā on that occasion. (35)

स तस्मात् पादपाद् धीमानाप्लुत्य प्लवगर्षभः।
ततो वर्धितुमारेभे सीताप्रत्ययकारणात्॥ ३६॥

Leaping down from that tree (beneath which she stood), that wise leader of monkeys then began to grow in size in order to inspire confidence in Sītā. (36)

मेरुमन्दरसंकाशो बभौ दीप्तानलप्रभः।
अग्रतो व्यवतस्थे च सीताया वानरर्षभः॥ ३७॥

Hanumān, the foremost of monkeys, looked like Mount Meru or Mount Mandāra and stood in front of Sītā, shining brightly like a blazing fire. (37)

हरिः पर्वतसंकाशस्ताम्रवक्त्रो महाबलः।
वज्रदंष्ट्रनखो भीमो वैदेहीमिदमब्रवीत्॥ ३८॥

The redoubtable Hanumān, who resembled a mountain and had a coppery countenance with adamantine teeth and nails and was endowed with extraordinary might, submitted as follows to Sītā, a princess of the Videha Kingdom : (38)

सपर्वतवनोद्देशां साट्टप्राकारतोरणाम्।
लङ्कामिमां सनाथां वा नयितुं शक्तिरस्ति मे॥ ३९॥

"There is capacity in me to carry this entire city of Laṅkā including its hills and woodlands as well as its market-places, defensive walls and arches, with its very lord, Rāvaṇa. (39)

तदवस्थाप्यतां बुद्धिरलं देवि विकाङ्क्षया।
विशोकं कुरु वैदेहि राघवं सहलक्ष्मणम्॥ ४०॥

"Therefore, let your mind be settled, O godlike lady, and have done with hesitation. Rid Śrī Rāma, a scion of Raghu, alongwith Lakṣmaṇa, of grief, O princess of the Videha territory!" (40)

तं दृष्ट्वाचलसंकाशमुवाच जनकात्मजा।
पद्मपत्रविशालाक्षी मारुतस्यौरसं सुतम्॥ ४१॥

Finding Hanumān of the size of a mountain, Sītā, daughter of Janaka, who had eyes big as the petals of a lotus, replied as follows to the son of the wind-god: (41)

तव सत्त्वं बलं चैव विजानामि महाकपे।
वायोरिव गतिश्चापि तेजश्चाग्नेरिवाद्भुतम्॥ ४२॥

"I know full well your courage and strength, O mighty Hanumān! Your speed is like that of the wind, while your marvellous brilliance too is like that of fire itself. (42)

प्राकृतोऽन्यः कथं चेमां भूमिमागन्तुमर्हति।
उदधेरप्रमेयस्य पारं वानरयूथप॥ ४३॥

"How could any other ordinary monkey actually reach this land beyond the vast sea, O leader of hordes of monkeys? (43)

जानामि गमने शक्तिं नयने चापि ते मम।
अवश्यं सम्प्रधार्याशु कार्यसिद्धिरिवात्मनः॥ ४४॥

"I know your power of locomotion as well as your ability to carry me on your back. The accomplishment of my object too must, however, be determined at once even as yours. (44)

अयुक्तं तु कपिश्रेष्ठ मया गन्तुं त्वया सह।
वायुवेगसवेगस्य वेगो मां मोहयेत् तव॥ ४५॥

"My going with you, however, O jewel among monkeys, is not proper. Your speed, which is equal to that of the wind, may render me unconscious. (45)

अहमाकाशमासक्ता उपर्युपरि सागरम्।
प्रपतेयं हि ते पृष्ठाद् भूयो वेगेन गच्छतः॥ ४६॥

"Besides, stuck to space, even as you sweep with speed all over the sea, I may actually tumble down from your back. (46)

पतिता सागरे चाहं तिमिनक्रझषाकुले।
भवेयमाशु विवशा यादसामन्नमुत्तमम्॥ ४७॥

"Nay, fallen insensible into the sea, teeming with sharks, crocodiles and giant fish, I may become the excellent food of aquatic creatures. (47)

न च शक्ष्ये त्वया सार्धं गन्तुं शत्रुविनाशन।
कलत्रवति संदेहस्त्वयि स्यादप्यसंशयम्॥ ४८॥

"For other reasons too, O destroyer of foes, I shall not be able to go with you. Suspicion of the ogres will undoubtedly fall on you as you will go with a lady on your back. (48)

ह्रियमाणां तु मां दृष्ट्वा राक्षसा भीमविक्रमाः।
अनुगच्छेयुरादिष्टा रावणेन दुरात्मना॥ ४९॥

"Enjoined by the evil-minded Rāvaṇa, ogres of terrible prowess will surely pursue you on seeing me being borne away by you. (49)

तैस्त्वं परिवृतः शूरैः शूलमुद्गरपाणिभिः।
भवेस्त्वं संशयं प्राप्तो मया वीर कलत्रवान्॥ ५०॥

"Surrounded by the heroic ogres carrying darts and clubs in their hands, and accompanied by a lady i.e., myself, you will fall into danger. (50)

सायुधा बहवो व्योम्नि राक्षसास्त्वं निरायुधः।
कथं शक्ष्यसि संयातुं मां चैव परिरक्षितुम्॥ ५१॥

"There will be numerous ogres equipped with arms in space; how then will you be able to fight them, as also protect me, unarmed that you are? (51)

युध्यमानस्य रक्षोभिस्ततस्तैः क्रूरकर्मभिः।
प्रपतेयं हि ते पृष्ठाद् भयार्ता कपिसत्तम॥ ५२॥

"Stricken with fear, O jewel among monkeys, I may then fall down from your back while you are contending with those ogres of cruel deeds. (52)

अथ रक्षांसि भीमानि महान्ति बलवन्ति च।
कथंचित् साम्पराये त्वां जयेयुः कपिसत्तम॥ ५३॥
अथवा युध्यमानस्य पतेयं विमुखस्य ते।
पतितां च गृहीत्वा मां नयेयुः पापराक्षसाः॥ ५४॥

"In case the ogres, who are terrible, huge and mighty, are somehow able to overcome you in conflict, or if I slip when you have turned your eyes away from me while fighting with them, the sinful ogres may bear me away, laying hold on me when fallen. (53-54)

मां वा हरेयुस्त्वद्धस्ताद् विशसेयुरथापि वा।
अनवस्थौ हि दृश्येते युद्धे जयपराजयौ॥ ५५॥

"Or, they may wrest me from your grasp or even kill me afterwards; for victory and defeat in combat are said to be uncertain. (55)

अहं वापि विपद्येयं रक्षोभिरभितर्जिता।
त्वत्प्रयत्नो हरिश्रेष्ठ भवेन्निष्फल एव तु॥ ५६॥

"Or, I may even die when intimidated by the ogres. Your endeavour to take me to the presence of Śrī Rāma may in that case prove utterly futile, O jewel among monkeys! (56)

कामं त्वमपि पर्याप्तो निहन्तुं सर्वराक्षसान्।
राघवस्य यशो हीयेत् त्वया शस्तैस्तु राक्षसैः॥ ५७॥

"Even though you are able to kill all the ogres, the fame of Śrī Rāma, a scion of Raghu, may suffer diminution because of the ogres having been killed by you. (57)

अथवाऽऽदाय रक्षांसि न्यसेयुः संवृते हि माम्।
यत्र ते नाभिजानीयुर्हरयो नापि राघवः॥ ५८॥

"Or, bearing me away, the ogres may actually lodge me in a secret place, where neither those monkeys nor Śrī Rāma, a scion of Raghu, may know anything about me. (58)

आरम्भस्तु मदर्थोऽयं ततस्तव निरर्थकः।
त्वया हि सह रामस्य महानागमने गुणः॥ ५९॥

"This adventure of yours undertaken on my account will then prove to be in vain. A great advantage indeed lies in Śrī Rāma's advent with you. (59)

मयि जीवितमायत्तं राघवस्यामितौजसः।
भ्रातॄणां च महाबाहो तव राजकुलस्य च॥ ६०॥

"The life of Śrī Rāma, who is endowed with immeasurable strength, as well as of his three younger brothers, as also of your king, Sugrīva and his family is dependent on me, O mighty-armed monkey! (60)

तौ निराशौ मदर्थं च शोकसंतापकर्शितौ।
सह सर्वर्क्षहरिभिस्त्यक्ष्यतः प्राणसंग्रहम्॥ ६१॥

"Despondent and emaciated through grief and agony on my account, the two princes, Śrī Rāma and Lakṣmaṇa, will give up their hold on life alongwith all the bears and monkeys. (61)

भर्तुर्भक्तिं पुरस्कृत्य रामादन्यस्य वानर।
नाहं स्प्रष्टुं स्वतो गात्रमिच्छेयं वानरोत्तम॥ ६२॥

"Keeping as I do devotion to my lord in the forefront, O Hanumān, I do not wish to touch of my own free will the body of anyone other than Śrī Rāma, O jewel among monkeys! (62)

यदहं गात्रसंस्पर्शं रावणस्य गता बलात्।
अनीशा किं करिष्यामि विनाथा विवशा सती॥ ६३॥

"That I was forced into contact with Rāvaṇa was because, being helpless, without a protector and having lost control of myself, I could not do anything. (63)

यदि रामो दशग्रीवमिह हत्वा सराक्षसम्।
मामितो गृह्य गच्छेत तत् तस्य सदृशं भवेत्॥ ६४॥

"If, having killed Rāvaṇa alongwith the other ogres on this soil, and recovering me, Śrī Rāma departs from this place, that would be worthy of him. (64)

श्रुताश्च दृष्टा हि मया पराक्रमा
महात्मनस्तस्य रणावमर्दिनः।

न देवगन्धर्वभुजङ्गराक्षसा
भवन्ति रामेण समा हि संयुगे॥ ६५॥

"The heroic achievements of that exalted soul, capable of crushing the enemy in combat, have been heard of, nay, actually witnessed by me. Not even gods, Gandharvas, Nāgas and ogres combined can in fact be a match for Śrī Rāma on the field of battle. (65)

समीक्ष्य तं संयति चित्रकार्मुकं
महाबलं वासवतुल्यविक्रमम्।
सलक्ष्मणं को विषहेत राघवं
हुताशनं दीप्तमिवानिलेरितम्॥ ६६॥

"Who, having vividly perceived Śrī Rāma, a scion of Raghu, who is endowed with extraordinary might and is equal in prowess to Indra, the ruler of gods, accompanied by Lakṣmaṇa and armed with a bright bow and as such resembling a fire fanned by a blast and burst into flames, would dare withstand him? (66)

सलक्ष्मणं राघवमाजिमर्दनं
दिशागजं मत्तमिव व्यवस्थितम्।
सहेत को वानरमुख्य संयुगे
युगान्तसूर्यप्रतिमं शरार्चिषम्॥ ६७॥

"Who can, O jewel among monkeys, resist Śrī Rāma, a scion of Raghu, capable of crushing the enemy in combat, and firmly stationed on the field of battle like an elephant guarding a quarter in rut and resembling the sun at the end of creation with the arrows as its rays? (67)

स मे कपिश्रेष्ठ सलक्ष्मणं प्रियं
सयूथपं क्षिप्रमिहोपपादय।
चिराय रामं प्रति शोककर्शितां
कुरुष्व मां वानरवीर हर्षिताम्॥ ६८॥

"Therefore, O jewel among monkeys, bring here with all speed my beloved lord alongwith Lakṣmaṇa and the leaders of monkey hordes. Bring joy to me, O gallant monkey, emaciated as I am through grief for long on account of Śrī Rāma." (68)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Asked by Hanumān for a token, Sītā narrates the episode of a crow, which occurred on the Citrakūṭa mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month after the expiry of the time-limit prescribed by Rāvaṇa; and last of all, she hands over to him her jewel for the head as a token

ततः स कपिशार्दूलस्तेन वाक्येन तोषितः।
सीतामुवाच तच्छ्रुत्वा वाक्यं वाक्यविशारदः॥ १॥

Hearing the foregoing reply, that tiger among monkeys, who was gratified by the aforesaid plea, and was a past-master in expression, thereupon submitted to Sītā as follows : (1)

युक्तरूपं त्वया देवि भाषितं शुभदर्शने।
सदृशं स्त्रीस्वभावस्य साध्वीनां विनयस्य च॥ २॥
स्त्रीत्वान्न त्वं समर्थासि सागरं व्यतिवर्तितुम्।
मामधिष्ठाय विस्तीर्णं शतयोजनमायतम्॥ ३॥

"What has been uttered by you, O divine lady of charming aspect, is most proper, being in accord with Your feminine nature and modesty, characteristic of virtuous ladies. Mounting on my back, you will not be able to cross the vast sea, a hundred Yojanas (or eight hundred miles) wide, because of your being a woman. (2-3)

द्वितीयं कारणं यच्च ब्रवीषि विनयान्विते।
रामादन्यस्य नार्हामि संसर्गमिति जानकि॥ ४॥
एतत् ते देवि सदृशं पत्न्यास्तस्य महात्मनः।
का ह्यन्या त्वामृते देवि ब्रूयाद् वचनमीदृशम्॥ ५॥

"Again, the second plea which you have given for not accepting my offer to take you across the sea on my back to the presence of Śrī Rāma, O daughter of Janaka, full of modesty as you are, saying 'I ought not to touch a male other than Śrī Rāma' is but worthy of you, a consort of that exalted soul, O godlike lady ! For what woman other than you can put forward such a plea, O divine lady? (4-5)

श्रोष्यते चैव काकुत्स्थः सर्वं निरवशेषतः।
चेष्टितं यत् त्वया देवि भाषितं च ममाग्रतः॥ ६॥

"Nay, Śrī Rāma, a scion of Kakutstha, will certainly hear fully from my lips all that has been done and said by you in my presence, O godlike lady ! (6)

कारणैर्बहुभिर्देवि रामप्रियचिकीर्षया।
स्नेहप्रस्कन्नमनसा मयैतत् समुदीरितम्॥ ७॥

"For many reasons and with intent to do what pleases Śrī Rāma, this proposal was made by me with a mind moistened with affection, O divine lady ! (7)

लङ्कायाः दुष्प्रवेशत्वाद् दुस्तरत्वान्महोदधेः।
सामर्थ्यादात्मनश्चैव मयैतत् समुदीरितम्॥ ८॥

"This proposal was made by me because Laṅkā is difficult to penetrate, the vast sea is difficult to cross and because of my own capacity to take you across the sea. (8)

इच्छामि त्वां समानेतुमद्यैव रघुनन्दिना।
गुरुस्नेहेन भक्त्या च नान्यथा तदुदाहृतम्॥ ९॥

"I wished to reunite you with Śrī Rāma, the delight of the Raghus, this very day. Hence that proposal was made by me out of affection for the venerable Śrī Rāma and out of devotion to you, not for any other reason. (9)

यदि नोत्सहसे यातुं मया सार्धमनिन्दिते।
अभिज्ञानं प्रयच्छ त्वं जानीयाद् राघवो हि यत्॥ १०॥

"If you are unable to come with me, O irreproachable lady, pray let me have some token by means of which Śrī Rāma, scion of Raghu, may come to know that I have for certain met you." (10)

एवमुक्ता हनुमता सीता सुरसुतोपमा।
उवाच वचनं मन्दं बाष्पप्रग्रथिताक्षरम्॥ ११॥

Requested thus by Hanumān, Sītā, who resembled the daughter of a god, replied as follows in faint accents, her voice choked with tears: (11)

इदं श्रेष्ठमभिज्ञानं ब्रूयास्त्वं तु मम प्रियम्।
शैलस्य चित्रकूटस्य पादे पूर्वोत्तरे पदे॥ १२॥
तापसाश्रमवासिन्याः प्राज्यमूलफलोदके।
तस्मिन् सिद्धाश्रिते देशे मन्दाकिन्यविदूरतः॥ १३॥
तस्योपवनखण्डेषु नानापुष्पसुगन्धिषु।
विहृत्य सलिले क्लिन्नो ममाङ्के समुपाविशः॥ १४॥

"Please deliver you to my darling without fail the most excellent token in the shape of the following message : 'Having sported in water in the groves, redolent with the fragrance of various flowers, of the well-known region inhabited by Siddhas and rich in roots, fruits and water, not very far from the Mandākinī river, on a small hill adjacent to the Citrakūṭa mountain on its north-eastern side, you sat down dripping (being wet) on my lap, while I was living in a hermitage fit for ascetics. (12—14)

ततो मांससमायुक्तो वायसः पर्यतुण्डयत्।
तमहं लोष्टमुद्यम्य वारयामि स्म वायसम्॥ १५॥

" 'Thereupon a crow, greedy of flesh, began to peck at me. Picking up a clod of earth I kept the crow back. (15)

दारयन् स च मां काकस्तत्रैव परिलीयते।
न चाप्युपारमन्मांसाद् भक्षार्थी बलिभोजनः॥ १६॥

" 'In order to pierce me, the said crow, however, who lived on fragments of food offered at meals, remained in hiding on that very spot and would not leave its prey, desirous as it was of food. (16)

उत्कर्षन्त्यां च रशनां क्रुद्धायां मयि पक्षिणे।
स्रंसमाने च वसने ततो दृष्टा त्वया ह्यहम्॥ १७॥
त्वया विहसिता चाहं क्रुद्धा संलज्जिता तदा।
भक्ष्यगृद्धेन काकेन दारिता त्वामुपागता॥ १८॥

" 'As my skirt slipped while I was pulling its string in order to tighten it, angry as I was at the bird, I was actually seen by you in that state and laughed at. I felt nettled and abashed at that moment. Pecked once more by the crow, who was avid of food, I sought shelter with you. (17-18)

ततः श्रान्ताहमुत्सङ्गमासीनस्य तवाविशम्।
क्रुध्यन्तीव प्रहृष्टेन त्वयाहं परिसान्त्विता॥ १९॥

" 'Feeling exhausted, I sought your lap as though angry, seated as you were, and was duly comforted by you, fully delighted as I was with your presence. (19)

बाष्पपूर्णमुखी मन्दं चक्षुषी परिमार्जती।
लक्षिताहं त्वया नाथ वायसेन प्रकोपिता॥ २०॥

" 'Gently wiping my eyes, my face bathed in tears, I was marked by you, O lord, as having been annoyed by the crow. (20)

परिश्रमाच्च सुप्ता हे राघवाङ्केऽस्म्यहं चिरम्।
पर्यायेण प्रसुप्तश्च ममाङ्के भरताग्रजः॥ २१॥

" 'Nay, due to exhaustion, O Hanumān, I lay asleep in the arms of Śrī Rāma (a scion of Raghu) for long. And Śrī Rāma (the eldest brother of Bharata) in his turn lay fast asleep in my arms. (21)

स तत्र पुनरेवाथ वायसः समुपागमत्।
ततः सुप्तप्रबुद्धां मां राघवाङ्कात् समुत्थिताम्।
वायसः सहसागम्य विददार स्तनान्तरे॥ २२॥

" 'Meantime (while Śrī Rāma was lying asleep in my arms) the same crow appeared on the scene once more. Descending all of a sudden, the crow presently clawed me in the breasts even as I awoke from slumber and rose from the arms of Śrī Rāma, a scion of Raghu. (22)

पुनः पुनरथोत्पत्य विददार स मां भृशम्।
ततः समुत्थितो रामो मुक्तैः शोणितबिन्दुभिः॥ २३॥

" 'Flying up again, it forthwith tore me grievously once more. At the touch of drops of blood discharged from the wound, Śrī Rāma presently awoke from sleep. (23)

स मां दृष्ट्वा महाबाहुर्वितुन्नां स्तनयोस्तदा।
आशीविष इव क्रुद्धः श्वसन् वाक्यमभाषत॥ २४॥
केन ते नागनासोरु विक्षतं वै स्तनान्तरम्।
कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना॥ २५॥

" 'Incensed to see me lacerated at both the breasts, and hissing like a venomous serpent, he then spoke as follows: 'By whom have your breasts been actually wounded, O lady with thighs resembling the proboscis of an elephant? Who is playing with an angry five-headed serpent?' (24-25)

वीक्षमाणस्ततस्तं वै वायसं समवैक्षत।
नखैः सरुधिरैस्तीक्ष्णैर्मामेवाभिमुखं स्थितम्॥ २६॥

" 'Gazing all round, he thereupon actually perceived that crow sitting with its face turned towards me alone, its sharp claws stained with blood. (26)

पुत्रः किल स शक्रस्य वायसः पततां वरः।
धरान्तरं गतः शीघ्रं पवनस्य गतौ समः॥ २७॥

" 'That crow, the foremost of birds, was, they say, no other than the son of Indra (the ruler of gods), who had quickly descended from the heaven to the earth, vying as he did with the wind in speed. (27)

ततस्तस्मिन् महाबाहुः कोपसंवर्तितेक्षणः।
वायसे कृतवान् क्रूरां मतिं मतिमतां वरः॥ २८॥

" 'His eyes rolling through fury, the mighty-armed prince, the foremost of the wise, made a severe resolve with regard to that crow. (28)

स दर्भसंस्तराद् गृह्य ब्रह्मणोऽस्त्रेण योजयत्।
स दीप्त इव कालाग्निर्जज्वालाभिमुखो द्विजम्॥ २९॥

" 'Taking a blade of the sacred Kuśa grass from his mat, he charged it with the potency of the mystic missile presided over by Brahmā (the creator). It burst into flames like the blazing fire of universal destruction before the bird. (29)

स तं प्रदीप्तं चिक्षेप दर्भं तं वायसं प्रति।
ततस्तु वायसं दर्भः सोऽम्बरेऽनुजगाम ह॥ ३०॥

" 'He hurled that fiery blade of the sacred Kuśa grass at the aforesaid crow. Presently that blade of the sacred Kuśa grass for its part actually followed the crow through the air. (30)

अनुसृष्टस्तदा काको जगाम विविधां गतिम्।
त्राणकाम इमं लोकं सर्वं वै विचचार ह॥ ३१॥

" 'Seeking protection when given chase to by the missile, the crow then sought various asylums and thus actually ranged this whole universe: so it is said. (31)

स पित्रा च परित्यक्तः सर्वैश्च परमर्षिभिः।
त्रींल्लोकान् सम्परिक्रम्य तमेव शरणं गतः॥ ३२॥

" 'Having duly traversed through all the three worlds (the earth, heaven and the region lying between them), nay, deserted by his father Indra and all the greatest Ṛṣis, he sought Śrī Rāma alone as his refuge. (32)

स तं निपतितं भूमौ शरण्यः शरणागतम्।
वधार्हमपि काकुत्स्थः कृपया पर्यपालयत्॥ ३३॥

" 'Out of compassion the celebrated Śrī Rāma (a scion of Kakutstha), spared the crow, who had sought pardon from him and fallen on the ground, though deserving of death. (33)

परिद्यूनं विवर्णं च पतमानं तमब्रवीत्।
मोघमस्त्रं न शक्यं तु ब्राह्मं कर्तुं तदुच्यताम्॥ ३४॥

" 'Even as he was falling, Śrī Rāma said to the crow, whose energy had exhausted and who had grown pale through fear : 'The missile presided over by Brahmā cannot in any case be rendered ineffectual : it may, therefore, be pointed out how to make it effectual.' (34)

ततस्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम्।
दत्त्वा तु दक्षिणं नेत्रं प्राणेभ्यः परिरक्षितः॥ ३५॥

" 'Then Śrī Rāma destroyed the right eye of the crow. Since he had actually sacrificed his right eye, he was spared his life. (35)

स रामाय नमस्कृत्वा राज्ञे दशरथाय च।
विसृष्टस्तेन वीरेण प्रतिपेदे स्वमालयम्॥ ३६॥

" 'Having made obeisance to Śrī Rāma and mentally to his father, King Daśaratha, when dismissed by that hero, he returned to his abode. (36)

मत्कृते काकमात्रेऽपि ब्रह्मास्त्रं समुदीरितम्।
कस्माद् यो माहरत् त्वत्तः क्षमसे तं महीपते॥ ३७॥

" 'Addressing Śrī Rāma again, as though present before her, 'a missile presided over by Brahmā was discharged by you at a mere crow for my sake. How then, O ruler of the earth, do you bear with him who wrested me from you? (37)

स कुरुष्व महोत्साहां कृपां मयि नरर्षभ।
त्वया नाथवती नाथ ह्यनाथा इव दृश्यते॥ ३८॥

" 'Such that you are, pray show compassion to me with great vigour, O jewel among men ! She, who has her lord in you, O lord, actually looks like one without any protector. (38)

आनृशंस्यं परो धर्मस्त्वत्त एव मया श्रुतम्।
जानामि त्वां महावीर्यं महोत्साहं महाबलम्॥ ३९॥
अपारवारमक्षोभ्यं गाम्भीर्यात् सागरोपमम्।
भर्तारं ससमुद्राया धरण्या वासवोपमम्॥ ४०॥

" 'From you alone have I heard that

motiveless compassion is the highest virtue. Nay, I know you to be endowed with extraordinary valour, extraordinary vigour and extraordinary might, limitless in time or space, incapable of being disturbed and resembling the ocean in profundity, the lord of the earth, including the oceans and a compeer of Indra, the lord of paradise. (39-40)

एवमस्त्रविदां श्रेष्ठो बलवान् सत्त्ववानपि।
किमर्थमस्त्रं रक्षःसु न योजयसि राघव॥ ४१॥

" 'Wherefore, O scion of Raghu, do you not employ your missiles against the ogres, even though you are, as aforesaid, the foremost of those proficient in the use of missiles, mighty and full of courage?' " (41)

न नागा नापि गन्धर्वा न सुरा न मरुद्गणाः।
रामस्य समरे वेगं शक्ताः प्रतिसमीहितुम्॥ ४२॥

Turning to Hanumān "Neither Nāgas nor Gandharvas (celestial musicians), nor gods nor the Māruts (the fory-nine wind-gods) are able to resist the onrush of Śrī Rāma in combat. (42)

तस्य वीर्यवतः कच्चिद् यद्यस्ति मयि सम्भ्रमः।
किमर्थं न शरैस्तीक्ष्णैः क्षयं नयति राक्षसान्॥ ४३॥

"If there still exists any regard for me in the heart of that powerful prince, wherefore does he not destroy the ogres with his sharp arrows? (43)

भ्रातुरादेशमादाय लक्ष्मणो वा परंतपः।
कस्य हेतोर्न मां वीरः परित्राति महाबलः॥ ४४॥

"Or, why does not the heroic Lakṣmaṇa, the scourge of the foes, nay, who is endowed with extraordinary might, deliver me, taking permission of his eldest brother? (44)

यदि तौ पुरुषव्याघ्रौ वाय्विन्द्रसमतेजसौ।
सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः॥ ४५॥

"If those two tigers among men, who are equal to Indra and the wind-god in energy, are difficult to overcome even by gods, wherefore do they disregard me? (45)

ममैव दुष्कृतं किंचिन्महदस्ति न संशयः।
समर्थावपि तौ यन्मां नावेक्षेते परंतपौ॥ ४६॥

"Some major sin of mine alone comes in the way in that those twin scourges of their foes, do not take care of me, even though they are capable to do so: there is no doubt about it." (46)

वैदेह्या वचनं श्रुत्वा करुणं साश्रु भाषितम्।
अथाब्रवीन्महातेजा हनूमान् हरियूथपः॥ ४७॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे।
रामे दुःखाभिपन्ने तु लक्ष्मणः परितप्यते॥ ४८॥

Hearing the aforesaid piteous appeal uttered by Sītā, a princess of the Videha territory, with tears in her eyes, Hanumān, a leader of monkey hordes, who was endowed with extraordinary energy, forthwith replied as follows: "I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence. And Lakṣmaṇa too suffers agony due to Śrī Rāma being overwhelmed with sorrow. (47-48)

कथंचिद् भवती दृष्टा न कालः परिशोचितुम्।
इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि शोभने॥ ४९॥

"Somehow you have been discovered by me; hence this is not the time for grieving. From this very hour you will see the end of your woes drawing near, O glorious lady! (49)

तावुभौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ।
त्वद्दर्शनकृतोत्साहौ लोकान् भस्मीकरिष्यतः॥ ५०॥

"Both the aforesaid princes, who are tigers among men and are endowed with extraordinary might, and who are determined to see you, will reduce all the ogres to ashes. (50)

हत्वा च समरक्रूरं रावणं सहबान्धवम्।
राघवस्त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यति॥ ५१॥

"Nay, killing Rāvaṇa, who is ferocious on the field of battle, along with his kinsfolk, Śrī Rāma, a scion of Raghu, O large-eyed lady, will take you back to his own city. (51)

ब्रूहि यद् राघवो वाच्यो लक्ष्मणश्च महाबलः।
सुग्रीवो वापि तेजस्वी हरयो वा समागताः॥ ५२॥

"Now, please communicate what message is to be delivered by me on your behalf to Śrī Rāma (a scion of Raghu) as well as to Lakṣmaṇa, who is endowed with extraordinary might, or even to Sugrīva, who is full of energy, or to the monkeys assembled at Kiṣkindhā." (52)

इत्युक्तवति तस्मिंश्च सीता पुनरथाब्रवीत्।
कौसल्या लोकभर्तारं सुषुवे यं मनस्विनी॥ ५३॥
तं ममार्थे सुखं पृच्छ शिरसा चाभिवादय।
स्रजश्च सर्वरत्नानि प्रियायाश्च वराङ्गनाः॥ ५४॥
ऐश्वर्यं च विशालायां पृथिव्यामपि दुर्लभम्।
पितरं मातरं चैव सम्मान्याभिप्रसाद्य च॥ ५५॥
अनुप्रव्रजितो रामं सुमित्रा येन सुप्रजाः।
आनुकूल्येन धर्मात्मा त्यक्त्वा सुखमनुत्तमम्॥ ५६॥
अनुगच्छति काकुत्स्थं भ्रातरं पालयन् वने।
सिंहस्कन्धो महाबाहुर्मनस्वी प्रियदर्शनः॥ ५७॥
पितृवद् वर्तते रामे मातृवन्मां समाचरत्।
ह्रियमाणां तदा वीरो न तु मां वेद लक्ष्मणः॥ ५८॥
वृद्धोपसेवी लक्ष्मीवान् शक्तो न बहुभाषिता।
राजपुत्रप्रियश्रेष्ठः सदृशः श्वशुरस्य मे॥ ५९॥
मत्तः प्रियतरो नित्यं भ्राता रामस्य लक्ष्मणः।
नियुक्तो धुरि यस्यां तु तामुद्वहति वीर्यवान्॥ ६०॥
यं दृष्ट्वा राघवो नैव वृत्तमार्यमनुस्मरत्।
स ममार्थाय कुशलं वक्तव्यो वचनान्मम॥ ६१॥

Hanumān having spoken as aforesaid, Sītā too further spoke forthwith as follows: "Make on my behalf inquiries concerning the welfare of that protector of the world whom the high-minded Kausalyā brought forth, and greet Śrī Rāma with your head bent low. Inquiries concerning welfare should be addressed on my behalf and in my name to Lakṣmaṇa, that heroic and powerful younger brother of Śrī Rāma, who, having renounced garlands and all kinds of jewels as well as women, who were agreeable and excellent, nay, a dominion which was hard to attain on this vast globe, and even in heaven, as also unsurpassed felicity, and having offered profound respects to and pacified his father and mother, followed Śrī Rāma in the latter's exile, nay, because of whom Sumitrā has earned the title of a blessed mother, nay, whose mind is given to piety, who follows his eldest brother, Śrī Rāma (a scion of Kakutstha) with devotion in the forest watching over him as a bodyguard, who has shoulders broad like those of a lion, is mighty-armed, steady-minded, and pleasing to look upon, who behaves towards Śrī Rāma as towards his father and treated me as his own mother, who did not know at all of my being borne away at the time of the occurrence, who serves his elders, is glorious and energetic, yet measured in speech, who is the foremost of those beloved of that prince, Śrī Rāma, and a replica in gallantry of my father-in-law, King Daśaratha, who is ever dearer to Śrī Rāma more than I and who willingly and efficiently shoulders the responsibility with which he is saddled and on seeing whom Śrī Rāma, a scion of Raghu, ceases to remember his deceased father. (53—61)

मृदुर्नित्यं शुचिर्दक्षः प्रियो रामस्य लक्ष्मणः।
यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत्॥ ६२॥

"Nay, the inquiry should be addressed to him in such a way that Lakṣmaṇa, an ever mild, pure and clever darling of Śrī Rāma, O jewel among monkeys, may bring my woes to an end. (62)

त्वमस्मिन् कार्यनिर्वाहे प्रमाणं हरियूथप।
राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत्॥ ६३॥

"You are upto the accomplishment of this task, O leader of monkey hordes! By your effort alone can Śrī Rāma, a scion of Raghu, be active on my behalf. (63)

इदं ब्रूयाश्च मे नाथं शूरं रामं पुनः पुनः।
जीवितं धारयिष्यामि मासं दशरथात्मज॥ ६४॥

"Also please submit again and again to my lord, the valiant Śrī Rāma, as follows: 'I am going to survive only a month, O son of Daśaratha! (64)

ऊर्ध्वं मासान्न जीवेयं सत्येनाहं ब्रवीमि ते।
रावणेनोपरुद्धां मां निकृत्या पापकर्मणा।
त्रातुमर्हसि वीर त्वं पातालादिव कौशिकीम्॥ ६५॥

" 'Out of time-limit set for my survival, only one month is left now. I shall thus not live beyond a month. I swear to you by truth. You ought to rescue me, confined as I am by Rāvaṇa of sinful deeds and subjected to persecution at the hands of ogresses, O heroic prince, even as Lord Viṣṇu in His descent as the Divine Boar rescued Goddess Earth, born in the line of Sage Kauśika from Pātāla (the nethermost subterranean region).' " (65)

ततो वस्त्रगतं मुक्त्वा दिव्यं चूडामणिं शुभम्।
प्रदेयो राघवायेति सीता हनुमते ददौ॥ ६६॥

Untying the bright divine jewel for her head, tied in her garment, Sītā thereupon gave it to Hanumān, saying that it be delivered to Śrī Rāma (a scion of Raghu). (66)

प्रतिगृह्य ततो वीरो मणिरत्नमनुत्तमम्।
अङ्गुल्या योजयामास नह्यस्य प्राभवद् भुजः॥ ६७॥

Taking from Sītā's hand the excellent jewel, which was invaluable, the hero Hanumān placed it on his finger since his arm (even though he had resumed his former tiny form) was too thick for it. (67)

मणिरत्नं कपिवरः प्रतिगृह्याभिवाद्य च।
सीतां प्रदक्षिणं कृत्वा प्रणतः पार्श्वतः स्थितः॥ ६८॥

Taking and greeting the excellent jewel and walking round Sītā clockwise as a mark of respect, Hanumān, the foremost of monkeys, stood bent low by her side. (68)

हर्षेण महता युक्तः सीतादर्शनजेन सः।
हृदयेन गतो रामं लक्ष्मणं च सलक्षणम्॥ ६९॥

Filled with great delight born of Sītā's discovery, he mentally sought the presence of Śrī Rāma, who was endowed with auspicious bodily marks, and Lakṣmaṇa. (69)

मणिवरमुपगृह्य तं महार्हं
जनकनृपात्मजया धृतं प्रभावात्।
गिरिवरपवनावधूतमुक्तः
सुखितमनाः प्रतिसंक्रमं प्रपेदे॥ ७०॥

Rejoiced at heart to receive that valuable and superb jewel, borne on her person by the daughter of King Janaka by dint of her asceticism (so that it remained unnoticed by the ogresses all the while). His conditioned resembled the one fully accomplished and happy, who was once shaken by a blast coming from the top of a huge mountain and then delivered from it, Hanumān prepared to set out on his return journey. (70)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
सुन्दरकाण्डेऽष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Sītā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea in any case

मणिं दत्त्वा ततः सीता हनूमन्तमथाब्रवीत्।
अभिज्ञानमभिज्ञातमेतद् रामस्य तत्त्वतः॥ १॥

Having parted with her jewel, Sītā then spoke to Hanumān forthwith as follows: "This token is fully known to Śrī Rāma in its reality. (1)

मणिं दृष्ट्वा तु रामो वै त्रयाणां संस्मरिष्यति।
वीरो जनन्या मम च राज्ञो दशरथस्य च॥ २॥

"Seeing the jewel, the heroic Śrī Rāma for his part will surely call to mind three individuals all at once, viz., my mother, King Daśaratha and myself as it was given as a dowry to me by my mother in the presence of my father-in-law. (2)

स भूयस्त्वं समुत्साहचोदितो हरिसत्तम।
अस्मिन् कार्यसमुत्साहे प्रचिन्तय यदुत्तरम्॥ ३॥

"Goaded further by extraordinary zeal, O jewel among monkeys, consider carefully what is to be done next for giving impetus to this work of rescuing me. (3)

त्वमस्मिन् कार्यनिर्योगे प्रमाणं हरिसत्तम।
तस्य चिन्तय यो यत्नो दुःखक्षयकरो भवेत्॥ ४॥

"You alone are capable of bringing this task to completion, O jewel among monkeys ! Please consider what effort might bring my misfortunes to an end. (4)

हनूमन् यत्नमास्थाय दुःखक्षयकरो भव।
स तथेति प्रतिज्ञाय मारुतिर्भीमविक्रमः॥ ५॥
शिरसाऽऽवन्द्य वैदेहीं गमनायोपचक्रमे।
ज्ञात्वा सम्प्रस्थितं देवी वानरं पवनात्मजम्॥ ६॥
बाष्पगद्गदया वाचा मैथिली वाक्यमब्रवीत्।
हनूमन् कुशलं ब्रूयाः सहितौ रामलक्ष्मणौ॥ ७॥
सुग्रीवं च सहामात्यं सर्वान् वृद्धांश्च वानरान्।
ब्रूयास्त्वं वानरश्रेष्ठ कुशलं धर्मसंहितम्॥ ८॥

"Remaining active, therefore, O Hanumān, pray, terminate my suffering." Giving his assurance in the words "Be it so", and making obeisance to Sītā, a princess of the Videha territory, with his head bent low, Hanumān, son of the wind-god, of redoubtable prowess made ready to depart. Perceiving Hanumān, sprung from the loins of the wind-god, fully prepared to leave, Sītā, a princess of Mithila, spoke as follows in a voice choked with tears: "Communicate my welfare to Śrī Rāma and Lakṣmaṇa together, O Hanumān ! Nay, make a report in consonance with righteousness regarding my welfare, O jewel among monkeys, to Sugrīva and his ministers, as also to all elderly monkeys. (5—8)

यथा च स महाबाहुर्मां तारयति राघवः।
अस्माद् दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि॥ ९॥

"You ought to make efforts to see that the mighty-armed scion of Raghu delivers me from this ocean of sorrow. (9)

जीवन्तीं मां यथा रामः सम्भावयति कीर्तिमान्।
तत् त्वया हनुमन् वाच्यं वाचा धर्ममवाप्नुहि॥ १०॥

"My case should be put by you in such a way, O Hanumān, that the illustrious Śrī Rāma may find me alive. Reap the virtue of rendering help to me by your words. (10)

नित्यमुत्साहयुक्तस्य वाचः श्रुत्वा मयेरिताः।
वर्धिष्यते दाशरथेः पौरुषं मदवाप्तये॥ ११॥

"The effort of Śrī Rāma (son of Daśaratha), who is ever full of determination to recover me, will be intensified on hearing the words uttered by me. (11)

मत्संदेशयुता वाचस्त्वत्तः श्रुत्वैव राघवः।
पराक्रमे मतिं वीरो विधिवत् संविधास्यति॥ १२॥

"Only after hearing from you the words conveying my message, the heroic Śrī Rāma will duly set his heart on exhibiting his valour." (12)

सीतायास्तद् वचः श्रुत्वा हनूमान् मारुतात्मजः।
शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत्॥ १३॥

Placing his joined palms above his head on hearing the aforesaid appeal of Sītā, Hanumān, sprung from the loins of the wind-god, made the following reply: (13)

क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्वृतः।
यस्ते युधि विजित्यारीन् शोकं व्यपनयिष्यति॥ १४॥

"Surrounded by the foremost of monkeys and bears, Śrī Rāma (a scion of Kakutstha), who, having conquered his enemies on the field of battle, will completely drive away your grief, will soon make his appearance here. (14)

नहि पश्यामि मर्त्येषु नासुरेषु सुरेषु वा।
यस्तस्य वमतो बाणान् स्थातुमुत्सहतेऽग्रतः॥ १५॥

"I know of none among mortals, demons or gods, who would dare stand before him while he is shooting arrows. (15)

अप्यर्कमपि पर्जन्यमपि वैवस्वतं यमम्।
स हि सोढुं रणे शक्तस्तव हेतोर्विशेषतः॥ १६॥

"Indeed he would be able to withstand in combat even the sun-god, Indra (the rain-god), Yama (the god of retribution), son of the sun-god, particularly for your sake. (16)

स हि सागरपर्यन्तां महीं साधितुमर्हति।
त्वन्निमित्तो हि रामस्य जयो जनकनन्दिनि॥ १७॥

"Śrī Rāma can conquer the earth bounded by the ocean. Hence Śrī Rāma's victory in your cause is certain, O daughter of Janaka!" (17)

तस्य तद् वचनं श्रुत्वा सम्यक् सत्यं सुभाषितम्।
जानकी बहु मेने तं वचनं चेदमब्रवीत्॥ १८॥

Hearing the aforesaid reply of Hanumān, which was reasonable, truthful and beautifully worded, the daughter of Janaka held him in great estimation and proceeded to speak as follows : (18)

ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः।
भर्तृस्नेहान्वितं वाक्यं सौहार्दादनुमानयत्॥ १९॥

Gazing again and again on Hanumān, who had then made ready to depart, Sītā uttered the following respectful words, expressive of her husband's affection for her, actuated as she was with goodwill for him: (19)

यदि वा मन्यसे वीर वसैकाहमरिंदम।
कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि॥ २०॥

"If you deem fit, O hero, halt for a day, O tamer of foes! Resting in some covered place, you may leave tomorrow. (20)

मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर।
अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत्॥ २१॥

"Due to your presence, O Hanumān, I shall be rid for a while, unfortunate as I am, of this violent grief. (21)

ततो हि हरिशार्दूल पुनरागमनाय तु।
प्राणानामपि संदेहो मम स्यान्नात्र संशयः॥ २२॥

"For, if after that there is any doubt about your return, O tiger among monkeys, there is uncertainty of my survival too: there is no doubt about it. (22)

तवादर्शनजः शोको भूयो मां परितापयेत्।
दुःखादुःखपरामृष्टां दीपयन्निव वानर॥ २३॥

"Grief born of your absence, O monkey, will torment me further, burning me, as it were, seized as I already am with agony after agony. (23)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः।
सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर॥ २४॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम्।
तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ॥ २५॥

"Nay, this very great doubt ever stands before me as it were about your associate monkeys and bears, O heroic lord of monkeys, as to how on earth those hordes of monkeys and bears, or, for that matter, those two princes will actually be able to cross the vast sea, which is so difficult to cross. (24-25)

त्रयाणामेव भूतानां सागरस्येह लङ्घने।
शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा॥ २६॥

"The capacity to cross the sea in this world exists in three created beings only, viz., Garuḍa (son of Vinatā), the wind-god and yourself. (26)

तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे।
किं पश्यसे समाधानं त्वं हि कार्यविदां वरः॥ २७॥

"What means do you perceive, O hero, for the accomplishment of this task, which is so very hard to get through? For, you are the foremost of those who know how to accomplish a task. (27)

काममस्य त्वमेवैकः कार्यस्य परिसाधने।
पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः॥ २८॥

"Although you are definitely equal to the accomplishment of this task of rescuing me single-handed, O destroyer of hostile warriors, the attainment of success in that case will redound to your own glory rather than to that of Śrī Rāma. (28)

बलैः समग्रैर्युधि मां रावणं जित्य संयुगे।
विजयी स्वपुरं यायात् तत्तस्य सदृशं भवेत्॥ २९॥

"If, on the other hand, conquering Rāvaṇa on the battlefield with the help of all his forces, Śrī Rāma returns victorious in combat to his own capital, that indeed would be worthy of him. (29)

बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः।
मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत्॥ ३०॥

"If, overrunning Laṅkā with his forces, Śrī Rāma (a scion of Kakutstha) the scourge of hostile forces, for his part, takes me back from Laṅkā, that alone would be worthy of him. (30)

तद्यथा तस्य विक्रान्तमनुरूपं महात्मनः।
भवेदाहवशूरस्य तथा त्वमुपपादय॥ ३१॥

"Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him." (31)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम्।
निशम्य हनुमान् शेषं वाक्यमुत्तरमब्रवीत्॥ ३२॥

Hearing the aforesaid utterance of Sītā, which was full of significance, polite and logical, Hanumān made the following final reply: (32)

देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः।
सुग्रीवः सत्यसम्पन्नस्तवार्थे कृतनिश्चयः॥ ३३॥

"The lord of the monkey and bear hordes and the foremost of monkeys, Sugrīva, who is richly endowed with truthfulness, is determined to liberate you, O godlike lady! (33)

स वानरसहस्राणां कोटीभिरभिसंवृतः।
क्षिप्रमेष्यति वैदेहि राक्षसानां निबर्हणः॥ ३४॥

"Surrounded by crores of monkeys, O princess of the Videha territory, that destroyer of ogres will make his appearance soon. (34)

तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः।
मनःसंकल्पसम्पाता निदेशे हरयः स्थिताः॥ ३५॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः।
न च कर्मसु सीदन्ति महत्स्वमिततेजसः॥ ३६॥

"Monkeys, who are richly endowed with valour, full of courage and extraordinarily mighty, nay, who can leap to any distance according to their mental resolve, whose course is impeded neither upwards nor downwards nor to their right or left, who never lose heart even in great undertakings and are endowed with extraordinary energy, remain standing at Sugrīva's beck and call. (35-36)

असकृत् तैर्महोत्साहैः ससागरधराधरा।
प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः॥ ३७॥

"The earth including the oceans and mountains has been circumambulated by them clockwise more than once following the aerial path, endowed as they are with extraordinary energy. (37)

मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः।
मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ॥ ३८॥

"There exist in that army monkeys who are my equals and even superior to me. None is inferior to me in the company of Sugrīva. (38)

अहं तावदिह प्राप्तः किं पुनस्ते महाबलाः।
नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः॥ ३९॥

"When I have arrived here, how easily can they arrive, who are endowed with extraordinary might! Surely these superior ones are not sent on errands, only the inferior ones are so sent. (39)

तदलं परितापेन देवि शोको व्यपैतु ते।
एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः॥ ४०॥

"Therefore, have done with sorrowing, O godlike lady! Let your grief disappear. In a single bound those leaders of monkey hordes will reach Laṅkā. (40)

मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ।
त्वत्सकाशं महासङ्घौ नृसिंहावागमिष्यतः॥ ४१॥

"Nay, like the sun and the moon appearing on the horizon, those two lions among men, Śrī Rāma and Lakṣmaṇa, followed by large multitudes, will arrive in your presence mounted on my back. (41)

तौ हि वीरौ नरवरौ सहितौ रामलक्ष्मणौ।
आगम्य नगरीं लङ्कां सायकैर्विधमिष्यतः॥ ४२॥

"Arriving together, those two heroic jewels among men will undoubtedly blow away Laṅkā with their shafts. (42)

सगणं रावणं हत्वा राघवो रघुनन्दनः।
त्वामादाय वरारोहे स्वपुरीं प्रति यास्यति॥ ४३॥

"Making short work of Rāvaṇa alongwith his hordes, Śrī Rāma, the delight of the Raghus, will return to his own city Ayodhyā, taking you with him, O lady of excellent limbs! (43)

तदाश्वसिहि भद्रं ते भव त्वं कालकाङ्क्षिणी।
नचिराद् द्रक्ष्यसे रामं प्रज्वलन्तमिवानलम्॥ ४४॥

"Therefore, take heart and bide you your time. May good betide you! Before long you shall be able to see Śrī Rāma shining bright like fire. (44)

निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे।
त्वं समेष्यसि रामेण शशाङ्केनेव रोहिणी॥ ४५॥

"Nay, when Rāvaṇa, the lord of ogres, is slain with his sons, ministers and kinsfolk, you shall be re-united with Śrī Rāma as Rohiṇī (a consort of the moon god presiding over a constellation of the same name) is with the moon-god. (45)

क्षिप्रं त्वं देवि शोकस्य पारं द्रक्ष्यसि मैथिलि।
रावणं चैव रामेण द्रक्ष्यसे निहतं बलात्॥ ४६॥

"Soon you shall see the end of your grief, O godlike princess of Mithilā! Nay, you will also see Rāvaṇa killed by Śrī Rāma by force of superior might." (46)

एवमाश्वास्य वैदेहीं हनूमान् मारुतात्मजः।
गमनाय मतिं कृत्वा वैदेहीं पुनरब्रवीत्॥ ४७॥

Having comforted Sītā, a princess of the Videha territory, as above, and making up his mind to depart, Hanumān, sprung from the loins of the wind-god, spoke to Sītā once more as follows: (47)

तमरिघ्नं कृतात्मानं क्षिप्रं द्रक्ष्यसि राघवम्।
लक्ष्मणं च धनुष्पाणिं लङ्काद्वारमुपागतम्॥ ४८॥

"You shall soon behold the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, who has subdued his soul, as also Lakṣmaṇa, arrived at the gate of Laṅkā, bow in hand. (48)

नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान्।
वानरान् वारणेन्द्राभान् क्षिप्रं द्रक्ष्यसि संगतान्॥ ४९॥

"At no distant date you shall also see gathered together valiant monkeys endowed with the prowess of lions and tigers, nay looking like lordly elephants and using their nails and teeth as weapons. (49)

शैलाम्बुदनिकाशानां लङ्कामलयसानुषु।
नर्दतां कपिमुख्यानामार्ये यूथान्यनेकशः॥ ५०॥

"You shall see, O noble lady, numerous companies of the foremost of monkeys, looking like mountains or clouds and thundering on the peaks of the Malaya mountain in Laṅkā. (50)

स तु मर्मणि घोरेण ताडितो मन्मथेषुणा।
न शर्म लभते रामः सिंहार्दित इव द्विपः॥ ५१॥

"Hit in his vulnerable parts by the formidable darts of Love, the aforesaid Śrī Rāma for his part knows no more rest than an elephant hurt by a lion. (51)

रुद मा देवि शोकेन मा भूत् ते मनसो भयम्।
शचीव भर्त्रा शक्रेण सङ्गमेष्यसि शोभने॥ ५२॥

"Weep no more, O godlike lady! Let there be no fear from grief to your mind. You shall be re-united with your husband in the same way as Śaci, the consort of Indra, was with Indra, O charming lady! (52)

रामाद् विशिष्टः कोऽन्योऽस्ति कश्चित् सौमित्रिणा समः।
अग्निमारुतकल्पौ तौ भ्रातरौ तव संश्रयौ॥ ५३॥

"Who else is superior to Śrī Rāma and who is a match for Lakṣmaṇa, son of Sumitrā? Those two brothers, who resemble fire and the wind, are your support. (53)

नास्मिंश्चिरं वत्स्यसि देवि देशे
रक्षोगणैरध्युषितेऽतिरौद्रे।
न ते चिरादागमनं प्रियस्य
क्षमस्व मत्संगमकालमात्रम्॥ ५४॥

"You shall not stay long in this most fearful land inhabited by ogres, O godlike lady! The advent of your darling will not take long. Pray, have patience only till the moment of my meeting with Śrī Rāma."(54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red realgar, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings

श्रुत्वा तु वचनं तस्य वायुसूनोर्महात्मनः।
उवाचात्महितं वाक्यं सीता सुरसुतोपमा॥ १॥

Hearing the assurance of that high-souled son of the wind-god, Sītā, who resembled the daughter of a god, made for her part, the following reply, which was calculated to advance her own interests : (1)

त्वां दृष्ट्वा प्रियवक्तारं सम्प्रहृष्यामि वानर।
अर्धसंजातसस्येव वृष्टिं प्राप्य वसुंधरा॥ २॥

"I feel thrilled to see you speaking kind words, O Hanumān, even as the earth with its crops half ripe is enlivened on having a shower. (2)

यथा तं पुरुषव्याघ्रं गात्रैः शोकाभिकर्शितैः।
संस्पृशेयं सकामाहं तथा कुरु दयां मयि॥ ३॥

"Show compassion to me by manipulating things in such a way that, full of longing, I may be able to embrace that tiger among men with my limbs utterly emaciated through grief. (3)

अभिज्ञानं च रामस्य दद्या हरिगणोत्तम।
क्षिप्तामिषीकां काकस्य कोपादेकाक्षिशातनीम्॥ ४॥

"Again, remind Śrī Rāma, O jewel among hordes of monkeys, as a token of your having met me, of the reed hurled by him in anger, which destroyed one eye of the son of Indra, who came disguised as a crow. (4)

मनःशिलायास्तिलको गण्डपार्श्वे निवेशितः।
त्वया प्रणष्टे तिलके तं किल स्मर्तुमर्हसि॥ ५॥

"Further say to him, 'You ought surely to recall the decoration which was painted by you on my (Sītā's) cheek with realgar when my former decoration had got effaced. (5)

स वीर्यवान् कथं सीतां हृतां समनुमन्यसे।
वसन्तीं रक्षसां मध्ये महेन्द्रवरुणोपम॥ ६॥

" 'Though powerful, how do you wink at Sītā (myself) having been borne away and living in the midst of ogres, O lord vying with Indra, the ruler of gods, and Varuṇa, the god of waters? (6)

एष चूडामणिर्दिव्यो मया सुपरिरक्षितः।
एतं दृष्ट्वा प्रहृष्यामि व्यसने त्वामिवानघ॥ ७॥

" 'This celestial jewel for the head was preserved by me with special care, I used to feel overjoyed in adversity to see it as I did on seeing you, O sinless one! (7)

एष निर्यातितः श्रीमान् मया ते वारिसम्भवः।
अतः परं न शक्ष्यामि जीवितुं शोकलालसा॥ ८॥

" 'This splendid jewel, having its origin in sea-water, has been sent by me to you (Śrī Rāma). Absorbed in grief that I am, I shall no longer be able to survive beyond a month. (8)

असह्यानि च दुःखानि वाचश्च हृदयच्छिदः।
राक्षसैः सह संवासं त्वत्कृते मर्षयाम्यहम्॥ ९॥

" 'Only for your sake have I endured so long unbearable woes, words which pierced my heart and living surrounded by ogresses. (9)

धारयिष्यामि मासं तु जीवितं शत्रुसूदन।
मासादूर्ध्वं न जीविष्ये त्वया हीना नृपात्मज॥ १०॥

" 'Anyhow I shall continue to live for a month more, O destroyer of foes! Beyond a month, of course, I am not going to survive in your absence, O prince! (10)

घोरो राक्षसराजोऽयं दृष्टिश्च न सुखा मयि।
त्वां च श्रुत्वा विषज्जन्तं न जीवेयमपि क्षणम्॥ ११॥

" 'Frightful is this ruler of ogres; his attitude towards me is also not favourable. On hearing of you (Śrī Rāma) tarrying, on top of all this, I may not survive even a moment longer.' " (11)

वैदेह्या वचनं श्रुत्वा करुणं साश्रुभाषितम्।
अथाब्रवीन्महातेजा हनूमान् मारुतात्मजः॥ १२॥

Hearing the aforesaid plaintive message of Sītā, uttered with tears in her eyes, Hanumān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, forthwith submitted as follows: (12)

त्वच्छोकविमुखो रामो देवि सत्येन ते शपे।
रामे शोकाभिभूते तु लक्ष्मणः परितप्यते॥ १३॥

"I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence. And Lakṣmaṇa too suffers agony due to Śrī Rāma being overwhelmed with sorrow. (13)

दृष्टा कथंचिद् भवती न कालः परिदेवितुम्।
इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि भामिनि॥ १४॥

"Somehow you have been discovered by me; hence this is not the time for grieving. From this very hour you will see the end of your woes drawing near, O noble lady! (14)

तावुभौ पुरुषव्याघ्रौ राजपुत्रावनिन्दितौ।
त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः॥ १५॥

"Both the aforesaid princes, who are tigers among men and are beyond reproach and who are determined to see you, will reduce Laṅkā to ashes. (15)

हत्वा तु समरे रक्षो रावणं सहबान्धवैः।
राघवौ त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यतः॥ १६॥

"Nay, killing in combat the ogre Rāvaṇa, alongwith his kinsfolk, the two scions of Raghu, O large-eyed lady, will take you back to their own capital. (16)

यत्तु रामो विजानीयादभिज्ञानमनिन्दिते।
प्रीतिसंजननं भूयस्तस्य त्वं दातुमर्हसि॥ १७॥

"You ought further to give me a token which Śrī Rāma alone may be able to recognize and which may cause him delight, O irreproachable lady!" (17)

साब्रवीद् दत्तमेवाहो मयाभिज्ञानमुत्तमम्।
एतदेव हि रामस्य दृष्ट्वा यत्नेन भूषणम्॥ १८॥
श्रद्धेयं हनुमन् वाक्यं तव वीर भविष्यति।
स तं मणिवरं गृह्य श्रीमान् प्लवगसत्तमः॥ १९॥
प्रणम्य शिरसा देवीं गमनायोपचक्रमे।
तमुत्पातकृतोत्साहमवेक्ष्य हरियूथपम्॥ २०॥
वर्धमानं महावेगमुवाच जनकात्मजा।
अश्रुपूर्णमुखी दीना बाष्पगद्गदया गिरा॥ २१॥

She replied, "An excellent token has already been handed over to you by me, O Hanumān! On his having carefully seen this jewel alone, your statement, O gallant Hanumān, will actually prove worthy of credence to Śrī Rāma." Having taken that excellent jewel and made respectful obeisance to the godlike lady with his head bent low, the glorious Hanumān, the foremost of monkeys, prepared to depart. Observing that leader of monkey hordes, who was possessed of great impetuosity, expanding and striving to leap across the sea, Sītā, Janaka's daughter, spoke as follows in a voice choked with sobs, her face bathed in tears, distressed as she was: (18—21)

हनूमन् सिंहसंकाशौ भ्रातरौ रामलक्ष्मणौ।
सुग्रीवं च सहामात्यं सर्वान् ब्रूया अनामयम्॥ २२॥

"Pray, apprise, O Hanumān, all, viz., the two brothers, Śrī Rāma and Lakṣmaṇa, who resemble a pair of lions, as well as Sugrīva and his ministers, of my welfare.(22)

यथा च स महाबाहुर्मां तारयति राघवः।
अस्माद् दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि॥ २३॥

"You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow. (23)

इदं च तीव्रं मम शोकवेगं
रक्षोभिरेभिः परिभर्त्सनं च।
ब्रूयास्तु रामस्य गतः समीपं
शिवश्च तेऽध्वास्तु हरिप्रवीर॥ २४॥

"Arrived in the presence of Śrī Rāma, speak to him of the acute vehemence of my grief as well as of the threats of these ogres and let your journey be happy, O great hero among the monkeys!" (24)

स राजपुत्र्या प्रतिवेदितार्थः
कपिः कृतार्थः परिहृष्टचेताः।
तदल्पशेषं प्रसमीक्ष्य कार्यं
दिशं ह्युदीचीं मनसा जगाम॥ २५॥

Apprised by the princess, Sītā, of her object, nay, greatly delighted at heart on his purpose of visiting Sītā having been accomplished and thinking that only a small fraction of his duty remained to be performed, he mentally sought the northern direction. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message of Sītā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanumān proceeds to do it

स च वाग्भिः प्रशस्ताभिर्गमिष्यन् पूजितस्तया।
तस्माद् देशादपाक्रम्य चिन्तयामास वानरः॥ १॥

Moving from that place, when he had been honoured by Sītā with excellent words while he was about to depart, the aforesaid monkey, Hanumān, now thought within himself: (1)

अल्पशेषमिदं कार्यं दृष्टेयमसितेक्षणा।
त्रीनुपायानतिक्रम्य चतुर्थ इह दृश्यते॥ २॥

'This dark-eyed lady Sītā has been seen, which was the principal object of my visit to this place. Only a small portion of my present duty still remains to be performed. Leaving out of consideration three out of the four means to success (viz., negotiation, gift and sowing seeds of dissension) the fourth, viz., punishment appears to be called for at this juncture. (2)

न साम रक्षःसु गुणाय कल्पते
न दानमर्थोपचितेषु युज्यते।
न भेदसाध्या बलदर्पिता जनाः
पराक्रमस्त्वेष ममेह रोचते॥ ३॥

'Negotiation does not conduce to good results with ogres; gift too is not enjoined in favour of those richly endowed with wealth; people who are intoxicated with power cannot be tamed by sowing seeds of dissension in their ranks. Hence show of valour alone appeals to me on this occasion. (3)

न चास्य कार्यस्य पराक्रमादृते
विनिश्चयः कश्चिदिहोपपद्यते।
हतप्रवीराश्च रणे तु राक्षसाः
कथंचिदीयुर्यदिहाद्य मार्दवम्॥ ४॥

'Barring show of valour no infallible means of accomplishing this task of ascertaining the strength of the ogres is practicable in these circumstances; for the ogres can adopt a meek attitude in the ensuing conflict only if their foremost heroes are somehow killed at the present moment. (4)

कार्ये कर्मणि निर्वृत्ते यो बहून्यपि साधयेत्।
पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति॥ ५॥

'He alone can successfully accomplish his purpose, who compasses numerous secondary tasks even after the main business has been carried through, without marring the previous achievement. (5)

न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः।
यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने॥ ६॥

'Surely there cannot be an exclusive means of accomplishing a purpose in this world, however insignificant it may be. On the other hand, he alone is capable of accomplishing a purpose, who knows to do a thing in many ways. (6)

इहैव तावत्कृतनिश्चयो ह्यहं
व्रजेयमद्य प्लवगेश्वरालयम्।
परात्मसम्मर्दविशेषतत्त्ववित्
ततः कृतं स्यान्मम भर्तृशासनम्॥ ७॥

'If I return to the abode of Sugrīva (the lord of monkeys) today, having ascertained the truth as to who will predominate in an encounter between the enemy and ourselves, and also having determined the future course of action in this very journey, then only will

the command of my master have been carried out by me in the real sense of the term. (7)

कथं नु खल्वद्य भवेत् सुखागतं
प्रसह्य युद्धं मम राक्षसैः सह।
तथैव खल्वात्मबलं च सारवत्
समानयेन्मां च रणे दशाननः॥ ८॥

'How can my journey to this place at this juncture possibly prove to be a truly happy one? How will my encounter with the ogres come about all of a sudden? And, similarly, how indeed will that ten-headed monster Rāvaṇa actually know the strength of his own mighty troops as well as myself in a combat between us? (8)

ततः समासाद्य रणे दशाननं
समन्त्रिवर्गं सबलं सयायिनम्।
हृदि स्थितं तस्य मतं बलं च
सुखेन मत्वाहमितः पुनर्व्रजे॥ ९॥

'Then, meeting Rāvaṇa, the ten-headed monster, his body of ministers, troops and charioteer, and conveniently reading the design enshrined in his heart, and ascertaining his strength, I shall return from this place afterwards. (9)

इदमस्य नृशंसस्य नन्दनोपममुत्तमम्।
वनं नेत्रमनःकान्तं नानाद्रुमलतायुतम्॥ १०॥

'This excellent grove of the cruel Rāvaṇa, which vies with the Nandana grove in heaven, is pleasing to the eyes as well as to the mind and is full of trees and creepers of every variety. (10)

इदं विध्वंसयिष्यामि शुष्कं वनमिवानलः।
अस्मिन् भग्ने ततः कोपं करिष्यति स रावणः॥ ११॥

'I shall presently lay it waste even as fire consumes a dry grove. When this has been laid waste, the notorious Rāvaṇa will forthwith give vent to his anger. (11)

ततो महत्साश्वमहारथद्विपं
बलं समानेष्यति राक्षसाधिपः।
त्रिशूलकालायसपट्टिशायुधं
ततो महद्युद्धमिदं भविष्यति॥ १२॥

'Rāvaṇa, the suzerain lord of ogres, will thereupon lead his huge army, full of horses, large chariots and elephants and armed with tridents and spears made of iron, and a formidable struggle will then immediately follow. (12)

अहं च तैः संयति चण्डविक्रमैः
समेत्य रक्षोभिरभङ्गविक्रमः।
निहत्य तद् रावणचोदितं बलं
सुखं गमिष्यामि हरीश्वरालयम्॥ १३॥

'Nay, coming to grips on the battle-field with those ogres of terrible prowess and destroying that army led by Rāvaṇa, my valour knowing no frustration, I shall happily return to the abode of Sugriva, the lord of monkeys.' (13)

ततो मारुतवत् क्रुद्धो मारुतिर्भीमविक्रमः।
ऊरुवेगेन महता द्रुमान् क्षेप्तुमथारभत्॥ १४॥

Furious like the wind, Hanumān (son of the wind-god) of redoubtable valour, now forthwith proceeded to fell the trees with great impetuosity of his thighs. (14)

ततस्तद्धनुमान् वीरो बभञ्ज प्रमदावनम्।
मत्तद्विजसमाघुष्टं नानाद्रुमलतायुतम्॥ १५॥

The valiant Hanumān then laid waste the aforesaid pleasance attached to the gynaeceum, which was resonant with the shrieks of birds in heat and full of trees and creepers of every variety. (15)

तद्वनं मथितैर्वृक्षैर्भिन्नैश्च सलिलाशयैः।
चूर्णितैः पर्वताग्रैश्च बभूवाप्रियदर्शनम्॥ १६॥

With its trees uprooted and ponds stirred up and rendered muddy and the crests of its pleasure-hills crushed, that pleasure-grove presented an unsightly appearance. (16)

नानाशकुन्तविरुतैः प्रभिन्नसलिलाशयैः।
ताम्रैः किसलयैः क्लान्तैः क्लान्तद्रुमलतायुतैः॥ १७॥
न बभौ तद् वनं तत्र दावानलहतं यथा।
व्याकुलावरणा रेजुर्विह्वला इव ता लताः॥ १८॥

With the shrieks of various birds, the brinks of its ponds demolished, its coppery

shoots withered, and with the myriads of its trees and creepers dried up, that pleasure-grove did not look bright on that occasion, as though it had been destroyed by a wild fire. Those creepers too with their coverings in the form of leaves displaced looked like women with their robes in disarray. (17-18)

लतागृहैश्चित्रगृहैश्च सादितै-
व्यालैर्मृगैरार्तरवैश्च पक्षिभिः।
शिलागृहैरुन्मथितैस्तथा गृहैः
प्रणष्टरूपं तदभून्महद् वनम्॥ १९॥

With its arbours and picture-galleries destroyed, tame beasts of prey (such as tigers), deer and birds emitting cries of distress, its grottos and other structures demolished, that extensive grove presented the appearance of ruin. (19)

सा विह्वलाशोकलताप्रताना
वनस्थली शोकलताप्रताना।
जाता दशास्यप्रमदावनस्य
कपेर्बलाद्धि प्रमदावनस्य॥ २०॥

Through the ferocity of the monkey, Hanumān, the woodland of that pleasure-garden, which afforded shelter to the womenfolk of Rāvaṇa (the ten-headed monster) and which was distinguished by its clusters of shaking Aśoka creepers, then became a jumble of creepers which caused grief to the lookers-on. (20)

ततः स कृत्वा जगतीपतेर्महान्
महद् व्यलीकं मनसो महात्मनः।
युयुत्सुरेको बहुभिर्महाबलैः
श्रिया ज्वलंस्तोरणमाश्रितः कपिः॥ २१॥

Having perpetrated something which was utterly displeasing to the mind of the high minded ruler of the land of Laṅkā, and eager to contend single-handed with a number of warriors endowed with extraordinary might, the great monkey, Hanumān, took up his position at the entrance of the pleasance, blazing with martial glory. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him. Hanumān makes short work of a company of ogres known by the name of Kiṅkaras, despatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder

ततः पक्षिनिनादेन वृक्षभङ्गस्वनेन च।
बभूवुस्त्राससम्भ्रान्ताः सर्वे लङ्कानिवासिनः॥ १॥

Thereupon all the denizens of Laṅkā got terror-stricken at the screaming of birds and the crash of falling trees. (1)

विद्रुताश्च भयत्रस्ता विनेदुर्मृगपक्षिणः।
रक्षसां च निमित्तानि क्रूराणि प्रतिपेदिरे॥ २॥

Put to flight, being panic-stricken, beasts

and birds began to scream. Nay, fierce portents made their appearance before the ogres. (2)

ततो गतायां निद्रायां राक्षस्यो विकृताननाः।
तद् वनं ददृशुर्भग्नं तं च वीरं महाकपिम्॥ ३॥

Their sleep having consequently vanished, the ugly-faced ogresses found that grove devastated and saw that huge and gallant monkey before them. (3)

स ता दृष्ट्वा महाबाहुर्महासत्त्वो महाबलः।
चकार सुमहद्रूपं राक्षसीनां भयावहम्॥ ४॥

Beholding them, the mighty-armed Hanumān, who was endowed with extraordinary courage and might, assumed a gigantic form striking terror into the ogresses. (4)

ततस्तु गिरिसंकाशमतिकायं महाबलम्।
राक्षस्यो वानरं दृष्ट्वा पप्रच्छुर्जनकात्मजाम्॥ ५॥

Seeing a colossal monkey looking like a mountain and endowed with extraordinary strength, the ogresses for their part forthwith questioned the daughter of Janaka as follows: (5)

कोऽयं कस्य कुतो वायं किंनिमित्तमिहागतः।
कथं त्वया सहानेन संवादः कृत इत्युत॥ ६॥
आचक्ष्व नो विशालाक्षि मा भूत्ते सुभगे भयम्।
संवादमसितापाङ्गि त्वया किं कृतवानयम्॥ ७॥

"Please tell us, O large-eyed lady, who this creature is, whose messenger is he, whence and what for he has come and also wherefore talk was held by him with you. No fear need be entertained by you, O graceful lady! What conversation did he have with you, O lady with dark-cornered eyes?" (6-7)

अथाब्रवीत् तदा साध्वी सीता सर्वाङ्गशोभना।
रक्षसां कामरूपाणां विज्ञाने का गतिर्मम॥ ८॥

The virtuous Sītā, who was charming of every limb, then replied forthwith as follows: "What means can I have for acquiring correct knowledge about the ogres, who are capable of changing their form at will? (8)

यूयमेवास्य जानीत योऽयं यद् वा करिष्यति।
अहिरेव ह्यहेः पादान् विजानाति न संशयः॥ ९॥

"You alone ought to know who he is and what he is about. Indeed a serpent alone has true knowledge about the movements of a serpent: there is no doubt about it. (9)

अहमप्यतिभीतास्मि नैव जानामि को ह्ययम्।
वेद्मि राक्षसमेवैनं कामरूपिणमागतम्॥ १०॥

"I too am exceedingly frightened and do not know at all who he really is. Of course, I believe him to be an ogre able to change his form at will, arrived here." (10)

वैदेह्या वचनं श्रुत्वा राक्षस्यो विद्रुता द्रुतम्।
स्थिताः काश्चिद्गताः काश्चिद् रावणाय निवेदितुम्॥ ११॥

Hearing the reply of Sītā (a princess of the Videha territory), the ogresses fled with all speed. Some of them remained rooted there, while others left to report the matter to Rāvaṇa. (11)

रावणस्य समीपे तु राक्षस्यो विकृताननाः।
विरूपं वानरं भीमं रावणाय न्यवेदिषुः॥ १२॥

Arrived in the presence of Rāvaṇa, the ugly-faced ogresses for their part reported to Rāvaṇa the presence of a monstrous and redoubtable monkey in the following words: (12)

अशोकवनिकामध्ये राजन् भीमवपुः कपिः।
सीतया कृतसंवादस्तिष्ठत्यमितविक्रमः॥ १३॥

"A monkey of terrible proportions and endowed with immense prowess stands, O king, in the heart of the Aśoka grove, having held a talk with Sītā. (13)

न च तं जानकी सीता हरिं हरिणलोचना।
अस्माभिर्बहुधा पृष्टा निवेदयितुमिच्छति॥ १४॥

"Though questioned by us in many ways, Sītā, Janaka's daughter, whose eyes resemble those of a doe, however, does not wish to disclose the identity of the monkey. (14)

वासवस्य भवेद् दूतो दूतो वैश्रवणस्य वा।
प्रेषितो वापि रामेण सीतान्वेषणकाङ्क्षया॥ १५॥

"He may be an emissary of Indra (the ruler of gods) or an envoy of Kubera (the god of riches) or he may have been dispatched even by Rāma with intent to have Sītā traced out. (15)

तेनैवाद्भुतरूपेण यत्तत्तव मनोहरम्।
नानामृगगणाकीर्णं प्रमृष्टं प्रमदावनम्॥ १६॥

"By that very monkey of marvellous form has your soul-captivating pleasance, which was crowded with herds of beasts of every variety, has been laid waste. (16)

न तत्र कश्चिदुद्देशो यस्तेन न विनाशितः।
यत्र सा जानकी देवी स तेन न विनाशितः॥ १७॥

"There is not a single quarter in that pleasance, which has not been utterly devastated by him. That place alone where lives that godlike lady, Sītā, Janaka's daughter, has not been destroyed. (17)

जानकीरक्षणार्थं वा श्रमाद् वा नोपलक्ष्यते।
अथवा कः श्रमस्तस्य सैव तेनाभिरक्षिता॥ १८॥

"It is not definitely known whether he has spared it with a view to saving her or due to exhaustion. Or, since exhaustion is unknown to him, Janaka's daughter has definitely been saved by him. (18)

चारुपल्लवपत्राढ्यं यं सीता स्वयमास्थिता।
प्रवृद्धः शिंशपावृक्षः स च तेनाभिरक्षितः॥ १९॥

"That fully developed Śiṁśapā tree too, which is rich in lovely foliage and in the shade of which Sītā herself remains ensconced has been spared by him. (19)

तस्योग्ररूपस्योग्रं त्वं दण्डमाज्ञातुमर्हसि।
सीता सम्भाषिता येन वनं तेन विनाशितम्॥ २०॥

"You ought to enjoin some severe punishment on that monkey having a frightful form, by whom Sītā has been spoken to. By him alone has the grove been devastated. (20)

मनःपरिगृहीतां तां तव रक्षोगणेश्वर।
कः सीतामभिभाषेत यो न स्यात् त्यक्तजीवितः॥ २१॥

"Who would dare to talk with Sītā, who has been mentally accepted by you, save him who has given up all hope of survival, O ruler of ogre hordes?" (21)

राक्षसीनां वचः श्रुत्वा रावणो राक्षसेश्वरः।
चिताग्निरिव जज्वाल कोपसंवर्तितेक्षणः॥ २२॥

Hearing the report of the ogresses, Rāvaṇa, the lord of ogres, flared up like a funeral fire, his eyes rolling rapidly through rage. (22)

तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दवः।
दीप्ताभ्यामिव दीपाभ्यां सार्चिषः स्नेहबिन्दवः॥ २३॥

From his eyes, angry as he was, trickled down tear-drops like burning drops of oil from a pair of kindled lights. (23)

आत्मनः सदृशान् वीरान् किंकरान्नाम राक्षसान्।
व्यादिदेश महातेजा निग्रहार्थं हनूमतः॥ २४॥

Rāvaṇa, who was endowed with extraordinary energy, ordered in particular valiant ogres, named Kiṅkaras, who vied with himself, to capture Hanumān. (24)

तेषामशीतिसाहस्रं किंकराणां तरस्विनाम्।
निर्ययुर्भवनात् तस्मात् कूटमुद्गरपाणयः॥ २५॥

Of the aforesaid energetic Kiṅkaras, eighty thousand sallied forth from that palace, iron mallets and clubs in hand. (25)

महोदरा महादंष्ट्रा घोररूपा महाबलाः।
युद्धाभिमनसः सर्वे हनूमद्ग्रहणोन्मुखाः॥ २६॥

They were all big-bellied, had large teeth and of terrible form, were endowed with extraordinary might, inclined to fighting and eager to lay hold on Hanumān. (26)

ते कपिं तं समासाद्य तोरणस्थमवस्थितम्।
अभिपेतुर्महावेगाः पतंगा इव पावकम्॥ २७॥

Duly approaching the aforesaid monkey, who was stationed at the archway, ready to fight, they darted at him with great vehemence like moths rushing towards a flame. (27)

ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः।
आजग्मुर्वानरश्रेष्ठं शरैरादित्यसंनिभैः॥ २८॥

They assailed Hanumān, the foremost of monkeys, with maces of different kinds, iron bludgeons plated with gold at the head and arrows shining brightly as the sun. (28)

मुद्गरैः पट्टिशैः शूलैः प्रासतोमरपाणयः।
परिवार्य हनूमन्तं सहसा तस्थुरग्रतः॥ २९॥

Surrounding Hanumān, the Kiṅkaras, who were equipped with clubs, sharp-edged spears and iron pikes and who carried lances and javelins in their hands, stood all of a sudden in front of him. (29)

हनूमानपि तेजस्वी श्रीमान् पर्वतसंनिभः।
क्षितावाविद्ध्य लाङ्गूलं ननाद च महाध्वनिम्॥ ३०॥

Lashing his tail at the ground, the glorious Hanumān too, who was full of energy and looked like a mountain, uttered a loud roar. (30)

स भूत्वा तु महाकायो हनूमान् मारुतात्मजः।
पुच्छमास्फोटयामास लङ्कां शब्देन पूरयन्॥ ३१॥

Assuming a gigantic form, the celebrated Hanumān, sprung from the loins of the wind-god, waved his tail to and fro, filling Laṅkā with its sound. (31)

तस्यास्फोटितशब्देन महता चानुनादिना।
पेतुर्विहङ्गा गगनादुच्चैश्चेदमघोषयत्॥ ३२॥

At the loud and resonant sound of the swishing of his tail, birds fell from the airspace and he proclaimed in aloud voice: (32)

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः।
राजा जयति सुग्रीवो राघवेणाभिपालितः॥ ३३॥

"Victorious is Śrī Rāma, who is possessed of surpassing strength and Lakṣmaṇa, who is endowed with extraordinary might. Victorious too is King Sugrīva, protected on all sides by Śrī Rāma, a scion of Raghu. (33)

दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः।
हनूमान् शत्रुसैन्यानां निहन्ता मारुतात्मजः॥ ३४॥

"I, Hanumān, sprung from the loins of the wind-god, and the destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kośala. (34)

न रावणसहस्रं मे युद्धे प्रतिबलं भवेत्।
शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः॥ ३५॥

"Not even a thousand of Rāvaṇas can stand my might in combat, even as I assail them with a myriad of rocks and trees. (35)

अर्दयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम्।
समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम्॥ ३६॥

"Destroying the city of Laṅkā and greeting Sītā, the princess of Mithilā, I shall return fully accomplished of purpose, while all the ogres stand looking on." (36)

तस्य संनादशब्देन तेऽभवन् भयशङ्किताः।
ददृशुश्च हनूमन्तं संध्यामेघमिवोन्नतम्॥ ३७॥

The Kiṅkaras were stricken with fear at his roar and beheld Hanumān standing aloft as an evening cloud. (37)

स्वामिसंदेशनिःशङ्कास्ततस्ते राक्षसाः कपिम्।
चित्रैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः॥ ३८॥

Rid of all doubt as to who he was by the mention of his master, those ogres thereupon attacked him from every side with various dreadful weapons. (38)

स तैः परिवृतः शूरैः सर्वतः स महाबलः।
आससादायसं भीमं परिघं तोरणाश्रितम्॥ ३९॥

Surrounded by those valiant ogres from all sides, the celebrated Hanumān, who was endowed with extraordinary might, seized a formidable iron bar lying at the archway. (39)

स तं परिघमादाय जघान रजनीचरान्।
सपन्नगमिवादाय स्फुरन्तं विनतासुतः॥ ४०॥

Laying hold on that bar, he struck the rangers of the night even as Garuḍa (son of Vinatā) would, carrying a struggling serpent. (40)

विचचाराम्बरे वीरः परिगृह्य च मारुतिः।
सूदयामास वज्रेण दैत्यानिव सहस्रदृक्॥ ४१॥

Nay, grasping the bar tightly, the gallant Hanumān, son of the wind-god, ranged through the air and began to destroy the ogres even as Indra (the god with a thousand eyes) killed the Daityas (sons of Diti) with his thunderbolt. (41)

स हत्वा राक्षसान् वीरः किंकरान् मारुतात्मजः।
युद्धाकाङ्क्षी महावीरस्तोरणं समवस्थितः॥ ४२॥

Having made short work of the ogres known by the collective name of Kiṅkaras, the aforesaid valiant Hanumān, who was an eminent hero, stood rooted at the gate thirsting for combat. (42)

ततस्तस्माद् भयान्मुक्ताः कतिचित्तत्र राक्षसाः।
निहतान् किंकरान् सर्वान् रावणाय न्यवेदयन्॥ ४३॥

Free from that fear, being at a considerable distance from Hanumān, a few ogres, who had survived there, spoke to Rāvaṇa of all the Kiṅkaras having been disposed of. (43)

स राक्षसानां निहतं महाबलं
निशम्य राजा परिवृत्तलोचनः।
समादिदेशाप्रतिमं पराक्रमे
प्रहस्तपुत्रं समरे सुदुर्जयम्॥ ४४॥

Hearing of the large army of ogres having been wiped out, King Rāvaṇa whose eyes began to roll rapidly through rage, duly commanded Jambumālī, son of Prahasta, who was unequalled in prowess and was most difficult to conquer in battle. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Having disposed of the Kiṅkaras sent by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby

ततः स किंकरान् हत्वा हनूमान् ध्यानमास्थितः।
वनं भग्नं मया चैत्यप्रासादो न विनाशितः॥ १॥

Having killed the Kiṅkaras, the celebrated Hanumān then thought to himself : 'The grove has been devastated by me, but the edifice of the sanctuary, sacred to the guardian deity of the ogres, has not been demolished.' (1)

तस्मात् प्रासादमद्यैवमिमं विध्वंसयाम्यहम्।
इति संचिन्त्य हनुमान् मनसादर्शयन् बलम्॥ २॥

Hanumān, therefore, stood revolving in his mind as follows : 'Exhibiting my strength, I shall, therefore, likewise destroy this edifice today.' (2)

चैत्यप्रासादमुत्प्लुत्य मेरुशृङ्गमिवोन्नतम्।
आरुरोह हरिश्रेष्ठो हनूमान् मारुतात्मजः॥ ३॥

Taking a leap, Hanumān, the foremost of monkeys, climbed up the edifice of the sanctuary, which was high as a peak of Mount Meru. (3)

आरुह्य गिरिसंकाशं प्रासादं हरियूथपः।
बभौ स सुमहातेजाः प्रतिसूर्य इवोदितः॥ ४॥

Climbing up the edifice, which closely resembled a mountain, that leader of monkey hordes, Hanumān, who was endowed with extraordinary effulgence, looked like a second sun, just risen. (4)

सम्प्रधृष्य तु दुर्धर्षश्चैत्यप्रासादमुन्नतम्।
हनूमान् प्रज्वलँल्लक्ष्म्या पारियात्रोपमोऽभवत्॥ ५॥

Blazing with glory on having assailed that lofty edifice of the sanctuary, Hanumān for his part, who was difficult to challenge, shone like the Pāriyātra mountain (one of the seven principal mountains of India). (5)

स भूत्वा सुमहाकायः प्रभावान् मारुतात्मजः।
धृष्टमास्फोटयामास लङ्कां शब्देन पूरयन्॥ ६॥

Assuming immense proportions by dint of his glory, Hanumān, sprung from the loins of the wind-god, boldly began to demolish the sanctuary filling Laṅkā with the crash. (6)

तस्यास्फोटितशब्देन महता श्रोत्रघातिना।
पेतुर्विहंगमास्तत्र चैत्यपालाश्च मोहिताः॥ ७॥

At the loud and deafening sound of his act of demolition, the birds as well as the guards of the sanctuary toppled down senseless on the spot. (7)

अस्त्रविज्जयतां रामो लक्ष्मणश्च महाबलः।
राजा जयति सुग्रीवो राघवेणाभिपालितः॥ ८॥

"May Śrī Rāma, skilled in the use of missiles, be eminently victorious, as well as Lakṣmaṇa, endowed with extraordinary might. Triumphant is King Sugrīva, protected on all sides by Śrī Rāma, a scion of Raghu. (8)

दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः।
हनूमान् शत्रुसैन्यानां निहन्ता मारुतात्मजः॥ ९॥

"I, Hanumān, sprung from the loins of the wind-god, and destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kośala. (9)

न रावणसहस्रं मे युद्धे प्रतिबलं भवेत्।
शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः॥ १०॥

"Not even a thousand of Rāvaṇas can stand my might in combat, even as I assail them with myriad of rocks and trees. (10)

धर्षयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम्।
समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम्॥ ११॥

"Destroying the city of Laṅkā and greeting Sītā, the princess of Mithilā, I shall return fully accomplished of purpose, while all the ogres stand looking on." (11)

एवमुक्त्वा महाकायश्चैत्यस्थो हरियूथपः।
ननाद भीमनिर्ह्रादो रक्षसां जनयन् भयम्॥ १२॥

Having shouted thus while standing on the sanctuary, the colossal Hanumān, a leader of the monkey hordes, emitted a terrible thunder-like roar, causing terror to the ogres. (12)

तेन नादेन महता चैत्यपालाः शतं ययुः।
गृहीत्वा विविधानस्त्रान् प्रासान् खड्गान् परश्वधान्॥ १३॥
विसृजन्तो महाकाया मारुतिं पर्यवारयन्।
ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः॥ १४॥
आजग्मुर्वानरश्रेष्ठं बाणैश्चादित्यसंनिभैः।
आवर्त इव गङ्गायास्तोयस्य विपुलो महान्॥ १५॥
परिक्षिप्य हरिश्रेष्ठं स बभौ रक्षसां गणः।
ततो वातात्मजः क्रुद्धो भीमरूपं समास्थितः॥ १६॥
प्रासादस्य महांस्तस्य स्तम्भं हेमपरिष्कृतम्।
उत्पाटयित्वा वेगेन हनूमान् मारुतात्मजः॥ १७॥
ततस्तं भ्रामयामास शतधारं महाबलः।
तत्र चाग्निः समभवत् प्रासादश्चाप्यदह्यत॥ १८॥

Impelled by that great noise, a hundred gigantic guards posted at the sanctuary sallied forth seizing missiles of every description, as well as spears, swords and axes, and discharging them, surrounded Hanumān, son of the wind-god, from all sides. Armed with weird maces, iron clubs plated with gold and arrows shining brightly as the sun, they approached Hanumān, the foremost of monkeys. Surrounding Hanumān, that host of ogres looked like a mighty and

extensive whirlpool in the stream of the Gaṅgā. The infuriated Hanumān thereupon took on a terrible aspect. Tearing up with impetuosity a pillar, decked with gold, and bristling with a hundred edges of that edifice, the great Hanumān, sprung from the loins of the wind-god and endowed with extraordinary might, then began to spin it round, so that fire was generated from it due to its attrition with other pillars and the edifice was set ablaze with it. (13—18)

दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः।
स राक्षसशतं हत्वा वज्रेणेन्द्र इवासुरान्॥ १९॥
अन्तरिक्षस्थितः श्रीमानिदं वचनमब्रवीत्।
मादृशानां सहस्राणि विसृष्टानि महात्मनाम्॥ २०॥
बलिनां वानरेन्द्राणां सुग्रीववशवर्तिनाम्।
अटन्ति वसुधां कृत्स्नां वयमन्ये च वानराः॥ २१॥

Having dispatched all the hundred ogres posted there by means of that pillar, even as Indra got rid of demons with his thunderbolt, and on seeing that monument in flames, that glorious leader of monkey hordes then proclaimed as follows, standing in airspace all the while: "Thousands of colossal and mighty leaders of monkeys, resembling me and amenable to the control of Sugrīva, have been dispatched in all directions. We as well as other monkeys are scouring the entire globe. (19—21)

दशनागबलाः केचित् केचिद् दशगुणोत्तराः।
केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः॥ २२॥

"Some of them are endowed with the strength of ten elephants, others are ten times as strong as the former, while still others are equal in prowess to a thousand elephants. (22)

सन्ति चौघबलाः केचित् सन्ति वायुबलोपमाः।
अप्रमेयबलाः केचित् तत्रासन् हरियूथपाः॥ २३॥

"Some leaders of monkey hordes out of them are endowed with the strength of a flood, while others are as strong as the wind, while still others possess strength beyond measure. (23)

ईदृग्विधैस्तु हरिभिर्वृतो दन्तनखायुधैः।
शतैः शतसहस्रैश्च कोटिभिश्चायुतैरपि॥ २४॥
आगमिष्यति सुग्रीवः सर्वेषां वो निषूदनः।
नेयमस्ति पुरी लङ्का न यूयं न च रावणः।
यस्य त्विक्ष्वाकुवीरेण बद्धं वैरं महात्मना॥ २५॥

"Surrounded by hundreds, nay, myriads, lakhs and even crores of such monkeys, Sugrīva, who is capable of destroying you all, will come here soon. Neither will this city of Laṅkā endure, nor you, ogres, nor again Rāvaṇa, by whom enmity has actually been courted with the high-souled Śrī Rāma, the hero of the House of Ikṣwāku." (24-25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Dispatched by Rāvaṇa to capture Hanumān, Jambumālī is killed in battle by the former

संदिष्टो राक्षसेन्द्रेण प्रहस्तस्य सुतो बली।
जम्बुमाली महादंष्ट्रो निर्जगाम धनुर्धरः॥ १॥
रक्तमाल्याम्बरधरः स्रग्वी रुचिरकुण्डलः।
महान् विवृत्तनयनश्चण्डः समरदुर्जयः॥ २॥
धनुः शक्रधनुःप्रख्यं महद् रुचिरसायकम्।
विस्फारयाणो वेगेन वज्राशनिसमस्वनम्॥ ३॥

Commanded by Rāvaṇa, the lord of ogres, Jambumālī, the eminent, mighty and

ferocious son of Prahasta, who had large teeth, carried a bow and was difficult to conquer in battle, sallied forth clad in crimson and adorned with a garland of red flowers, a chaplet and brilliant earrings, and stretching with impetuosity his large bow, which resembled a rainbow, was furnished with shining arrows and which when twanged produced a sound like that of thunder and that accompanying a stroke of lightning, his eyes rolling through anger. (1—3)

तस्य विस्फारघोषेण धनुषो महता दिशः।
प्रदिशश्च नभश्चैव सहसा समपूर्यत॥ ४॥

All the four quarters as well as the intermediate points as also the sky got filled all of a sudden with the thunderous twang of that bow. (4)

रथेन खरयुक्तेन तमागतमुदीक्ष्य सः।
हनूमान् वेगसम्पन्नो जहर्ष च ननाद च॥ ५॥

Observing him arrived in a chariot drawn by donkeys, the celebrated Hanumān, who was full of vigour, rejoiced and roared too. (5)

तं तोरणविटङ्कस्थं हनूमन्तं महाकपिम्।
जम्बुमाली महातेजा विव्याध निशितैः शरैः॥ ६॥

Jambumālī, who was endowed with extraordinary energy, pierced with sharpened arrows that great monkey, Hanumān, standing on the top of the archway. (6)

अर्धचन्द्रेण वदने शिरस्येकेन कर्णिना।
बाह्वोर्विव्याध नाराचैर्दशभिस्तु कपीश्वरम्॥ ७॥

He for his part hit Hanumān, the leader of monkeys, in the mouth with an arrow with a crescent-shaped head, on the head with a single barbed shaft and in the arms with ten steel arrows. (7)

तस्य तच्छुशुभे ताम्रं शरेणाभिहतं मुखम्।
शरदीवाम्बुजं फुल्लं विद्धं भास्कररश्मिना॥ ८॥

Pierced with an arrow, his well-known coppery countenance looked charming like a blown red lotus lit by a sunbeam in autumn. (8)

तत्तस्य रक्तं रक्तेन रञ्जितं शुशुभे मुखम्।
यथाऽऽकाशे महापद्मं सिक्तं काञ्चनबिन्दुभिः॥ ९॥

Stained with blood, his ruddy face looked splendid like a large red lotus in the sky, sprinkled with drops of honey of a red Aśoka flower. (9)

चुकोप बाणाभिहतो राक्षसस्य महाकपिः।
ततः पार्श्वेऽतिविपुलां ददर्श महतीं शिलाम्॥ १०॥

Wounded by the shafts of the ogre, the great monkey waxed wroth. Presently he sighted by his side a big rock of immense proportions. (10)

तरसा तां समुत्पाट्य चिक्षेप जववद् बली।
तां शरैर्दशभिः क्रुद्धस्ताडयामास राक्षसः॥ ११॥

Tearing it up with impetuosity, the mighty monkey hurled it with vehemence. Full of rage the ogre broke it asunder with ten arrows. (11)

विपन्नं कर्म तद् दृष्ट्वा हनूमांश्चण्डविक्रमः।
सालं विपुलमुत्पाट्य भ्रामयामास वीर्यवान्॥ १२॥

Uprooting a huge sal tree on seeing the aforesaid feat brought to naught, the powerful Hanumān, who was endowed with terrific prowess, began to whirl it. (12)

भ्रामयन्तं कपिं दृष्ट्वा सालवृक्षं महाबलम्।
चिक्षेप सुबहून् बाणाञ्जम्बुमाली महाबलः॥ १३॥

Perceiving the monkey, who was endowed with extraordinary might, spinning the sal tree, the highly powerful Jambumālī let loose numerous shafts. (13)

सालं चतुर्भिश्चिच्छेद वानरं पञ्चभिर्भुजे।
उरस्येकेन बाणेन दशभिस्तु स्तनान्तरे॥ १४॥

He rent the sal asunder with four arrows and pierced the monkey in his arms with five others, in the chest with a further dart and between the breasts with ten more. (14)

स शरैः पूरिततनुः क्रोधेन महता वृतः।
तमेव परिघं गृह्य भ्रामयामास वेगितः॥ १५॥

Seizing the same iron club (which he had made use of in the very first instance),

Hanumān, whose body was covered with darts and who was now overcome with violent anger, spun it with impetuosity. (15)

अतिवेगोऽतिवेगेन भ्रामयित्वा बलोत्कटः।
परिघं पातयामास जम्बुमालेर्महोरसि॥ १६॥

Whirling the club with extreme velocity, full of great impetuosity as he was, Hanumān, who was superior in strength directed it against the broad chest of Jambumālī. (16)

तस्य चैव शिरो नास्ति न बाहू जानुनी न च।
न धनुर्न रथो नाश्वास्तत्रादृश्यन्त नेषवः॥ १७॥

Neither could his head be discerned any more nor his arms nor his knees nor his bow nor his chariot nor the donkeys yoked to it nor the arrows placed in his quiver. (17)

स हतस्तरसा तेन जम्बुमाली महारथः।
पपात निहतो भूमौ चूर्णिताङ्ग इव द्रुमः॥ १८॥

Struck with violence by that club, Jambumālī, who was an eminent chariot-warrior, dropped dead on the ground like a tree with its boughs and trunk etc., smashed. (18)

जम्बुमालिं सुनिहतं किंकरांश्च महाबलान्।
चुक्रोध रावणः श्रुत्वा क्रोधसंरक्तलोचनः॥ १९॥

Rāvaṇa waxed wroth on hearing of Jambumālī as well as of the Kiṅkaras, who were endowed with extraordinary might, having been easily killed, his eyes blood-shot through anger. (19)

स रोषसंवर्तिताम्रलोचनः
प्रहस्तपुत्रे निहते महाबले।
अमात्यपुत्रानतिवीर्यविक्रमान्
समादिदेशाशु निशाचरेश्वरः॥ २०॥

On Jambumālī (son of Prahasta), who was endowed with extraordinary might, having been killed, the notorious Rāvaṇa (the lord of ogres), whose coppery eyes began to roll rapidly through anger, promptly commanded the sons of his chief minister, who were endowed with surpassing virility and prowess, to march against Hanumān. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanumān climbs up the archway again and takes up his position there

ततस्ते राक्षसेन्द्रेण चोदिता मन्त्रिणः सुताः।
निर्ययुर्भवनात् तस्मात् सप्त सप्तार्चिवर्चसः॥ १॥
महद्बलपरीवारा धनुष्मन्तो महाबलाः।
कृतास्त्रास्त्रविदां श्रेष्ठाः परस्परजयैषिणः॥ २॥
हेमजालपरिक्षिप्तैर्ध्वजवद्भिः पताकिभिः।
तोयदस्वननिर्घोषैर्वाजियुक्तैर्महारथैः॥ ३॥
तप्तकाञ्चनचित्राणि चापान्यमितविक्रमाः।
विस्फारयन्तः संहृष्टास्तडिद्वन्त इवाम्बुदाः॥ ४॥

Commanded by Rāvaṇa, the ruler of ogres, the aforesaid seven sons of his chief minister—who were splendid as fire—were followed by a large army, armed with bows and endowed with extraordinary might and immeasurable prowess, and were the foremost of those trained in the science of arms and skilled in the use of missiles and were eager to excel one another in fighting, sallied forth, highly delighted, from that palace

of Rāvaṇa in large chariots to which horses were yoked, were overlaid with a protective armour of gold, were surmounted by banners and decorated with smaller flags and which made a rattling sound resembling a peal of thunder, stretching their bows inlaid with refined gold and as such looking like clouds accompanied by flashes of lightning. (1—4)

जनन्यस्तास्ततस्तेषां विदित्वा किंकरान् हतान्।
बभूवुः शोकसम्भ्रान्ताः सबान्धवसुहृज्जनाः॥ ५॥

Coming to know of the Kiṅkaras having been killed, their mothers alongwith their near and dear ones got confounded on account of grief and fear of further calamity. (5)

ते परस्परसंघर्षात् तप्तकाञ्चनभूषणाः।
अभिपेतुर्हनूमन्तं तोरणस्थमवस्थितम्॥ ६॥

Vying with one another to take the lead, the chief minister's sons, who were decked with ornaments of refined gold, rushed on Hanumān, who stood on the archway motionless. (6)

सृजन्तो बाणवृष्टिं ते रथगर्जितनिःस्वनाः।
प्रावृट्काल इवाम्भोदा विचेरुर्नैर्ऋताम्बुदाः॥ ७॥

Discharging a hail of shafts like watery clouds during the monsoon, the aforesaid cloud in the shape of ogres rambled about, emitting a sound like a clap of thunder in the shape of the rattling of their chariots. (7)

अवकीर्णस्ततस्ताभिर्हनूमान् शरवृष्टिभिः।
अभवत् संवृताकारः शैलराडिव वृष्टिभिः॥ ८॥

Covered by those showers of shafts, Hanumān became invisible even as a king of mountains is obscured by incessant showers. (8)

स शरान् वञ्चयामास तेषामाशुचरः कपिः।
रथवेगांश्च वीराणां विचरन् विमलेऽम्बरे॥ ९॥

Wheeling about in the cloudless sky, that swift-footed monkey, Hanumān, eluded the shafts of those heroic ogres as well as the onrush of their chariots. (9)

स तैः क्रीडन् धनुष्मद्भिर्व्योम्नि वीरः प्रकाशते।
धनुष्मद्भिर्यथा मेघैर्मारुतः प्रभुरम्बरे॥ १०॥

Sporting in the air with those warriors, each armed with a bow, the hero shone like the powerful wind-god playing in the heavens with clouds accompanied by rainbows. (10)

स कृत्वा निनदं घोरं त्रासयंस्तां महाचमूम्।
चकार हनुमान् वेगं तेषु रक्षःसु वीर्यवान्॥ ११॥

Emitting a terrible roar and striking terror into that large army, the powerful Hanumān rushed on those ogres. (11)

तलेनाभिहनत् कांश्चित् पादैः कांश्चित् परंतपः।
मुष्टिभिश्चाहनत् कांश्चिन्नखैः कांश्चिद् व्यदारयत्॥ १२॥

Hanumān, the scourge of his enemies, struck down some with the palm of his hand, and some more with his feet. He hit others with his fists and tore still others with his nails. (12)

प्रममाथोरसा कांश्चिदूरुभ्यामपरानपि।
केचित् तस्यैव नादेन तत्रैव पतिता भुवि॥ १३॥

He crushed some with his chest and others against his thighs, while others fell on the ground at the very spot where they stood, simply at the roar of Hanumān. (13)

ततस्तेष्ववसन्नेषु भूमौ निपतितेषु च।
तत्सैन्यमगमत् सर्वं दिशो दश भयार्दितम्॥ १४॥

The said sons of Rāvaṇa's chief minister having been got rid of and fallen on the ground, that army fled in all the ten directions, stricken with fear. (14)

विनेदुर्विस्वरं नागा निपेतुर्भुवि वाजिनः।
भग्नीडध्वजच्छत्रैर्भूश्च कीर्णाभवद् रथैः॥ १५॥

Elephants trumpeted dissonantly, horses fell to the ground and the earth was strewn with chariots which had their seats, ensigns and canopies shattered. (15)

स्रवता रुधिरेणाथ स्रवन्त्यो दर्शिताः पथि।
विविधैश्च स्वनैर्लङ्का ननाद विकृतं तदा॥ १६॥

Rivers were presented to the view by blood flowing on the way. Nay, Laṅkā seemed

to shriek wild due to various cries uttered by its denizens. (16)

स तान् प्रवृद्धान् विनिहत्य राक्षसान्
महाबलश्चण्डपराक्रमः कपिः।
युयुत्सुरन्यैः पुनरेव राक्षसै-
स्तदेव वीरोऽभिजगाम तोरणम्॥ १७॥

Having disposed of those arrogant ogres, the heroic monkey, Hanumān, who was endowed with extraordinary might and terrific prowess, sought once more the same archway, eager to give battle to other ogres. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Having killed five more generals sent by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove

हतान् मन्त्रिसुतान् बुद्ध्वा वानरेण महात्मना।
रावणः संवृताकारश्चकार मतिमुत्तमाम्॥ १॥

Coming to know of his chief minister's sons having been killed by the colossal monkey, Rāvaṇa, who had hypocritically concealed the expression of his face giving a clue to the disposition of his mind, made a crafty resolution to renew his efforts to tame the monkey. (1)

स विरूपाक्षयूपाक्षौ दुर्धरं चैव राक्षसम्।
प्रघसं भासकर्णं च पञ्च सेनाग्रनायकान्॥ २॥
संदिदेश दशग्रीवो वीरान् नयविशारदान्।
हनूमद्ग्रहणेऽव्यग्रान् वायुवेगसमान् युधि॥ ३॥

That ten-headed monster commanded five leading generals of his army, viz., Virupākṣa and Yupākṣa as well as the ogre Dūrdhara, Praghaṣa and Bhāsakarṇa, who were valiant, nay, past masters in strategy and imperturbable and approached the speed of the wind on the field of battle, to take Hanumān captive. (2-3)

यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः।
सवाजिरथमातङ्गाः स कपिः शास्यतामिति॥ ४॥

"March you all, O generals, taking a large army with you and accompanied by horses, chariots and elephants and let that monkey be punished. (4)

यत्तैश्च खलु भाव्यं स्यात् तमासाद्य वनालयम्।
कर्म चापि समाधेयं देशकालाविरोधितम्॥ ५॥

"Approaching that monkey, you must surely remain alert and action should be taken by you, which is not out of harmony with time and place. (5)

न ह्यहं तं कपिं मन्ये कर्मणा प्रति तर्कयन्।
सर्वथा तन्महद् भूतं महाबलपरिग्रहम्॥ ६॥

"Judging him by his actions, I surely do not account him a monkey. At all events he must be some great being endowed with extraordinary might. (6)

वानरोऽयमिति ज्ञात्वा नहि शुद्ध्यति मे मनः।
नैवाहं तं कपिं मन्ये यथेयं प्रस्तुता कथा॥ ७॥

"My mind is surely not ready to believe that he is a monkey. I certainly do not account him a monkey as the story which is told about him shows. (7)

भवेदिन्द्रेण वा सृष्टमस्मदर्थं तपोबलात्।
सनागयक्षगन्धर्वदेवासुरमहर्षयः॥ ८॥

युष्माभिः प्रहितैः सर्वैर्मया सह विनिर्जिताः।
तैरवश्यं विधातव्यं व्यलीकं किंचिदेव नः॥ ९॥

"He may be some creature evolved for our annihilation by Indra, the ruler of gods, by virtue of his askesis. Gods, demons and eminent Ṛṣis alongwith Nāgas, Yakṣas and Gandharvas were utterly vanquished by you (the ogre army) under my command and standing by me. Something unpleasant to us need must be done by them. (8-9)

तदेव नात्र संदेहः प्रसह्य परिगृह्यताम्।
यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः॥ १०॥
सवाजिरथमातङ्गाः स कपिः शास्यतामिति।
नावमन्यो भवद्भिश्च कपिर्धीरपराक्रमः॥ ११॥

"It is precisely some such being: there is no doubt about it. He must be taken captive by force. March you all, O generals, taking a large army with you and accompanied by horses, chariots and elephants. Let that monkey be chastised. Nay, the monkey, who is endowed with steady prowess, should not be disregarded by you. (10-11)

दृष्टा हि हरयः पूर्वे मया विपुलविक्रमाः।
वाली च सह सुग्रीवो जाम्बवांश्च महाबलः॥ १२॥
नीलः सेनापतिश्चैव ये चान्ये द्विविदादयः।
नैव तेषां गतिर्भीमा न तेजो न पराक्रमः॥ १३॥
न मतिर्न बलोत्साहो न रूपपरिकल्पनम्।
महत्सत्त्वमिदं ज्ञेयं कपिरूपं व्यवस्थितम्॥ १४॥

"Monkeys of immense prowess have been actually seen by me in the past, viz., Vāli alongwith Sugrīva, as well as Jāmbavān, the bear, who is endowed with extraordinary might, as also General Nīla and others such as Dwivida. Their capacity to leap, however, is not so tremendous, nor energy, nor prowess, nor intellect, nor strength and vigour, nor ability to assume different forms at will. He should be concluded to be some mighty creature drawn up in the form of a monkey. (12—14)

प्रयत्नं महदास्थाय क्रियतामस्य निग्रहः।
कामं लोकास्त्रयः सेन्द्राः ससुरासुरमानवाः॥ १५॥
भवतामग्रतः स्थातुं न पर्याप्ता रणाजिरे।
तथापि तु नयज्ञेन जयमाकाङ्क्षता रणे॥ १६॥
आत्मा रक्ष्यः प्रयत्नेन युद्धसिद्धिर्हि चञ्चला।
ते स्वामिवचनं सर्वे प्रतिगृह्य महौजसः॥ १७॥
समुत्पेतुर्महावेगा हुताशसमतेजसः।
रथैश्च मत्तैर्नागैश्च वाजिभिश्च महाजवैः॥ १८॥
शस्त्रैश्च विविधैस्तीक्ष्णैः सर्वैश्चोपहिता बलैः।
ततस्तु ददृशुर्वीरा दीप्यमानं महाकपिम्॥ १९॥
रश्मिमन्तमिवोद्यन्तं स्वतेजोरश्मिमालिनम्।
तोरणस्थं महावेगं महासत्त्वं महाबलम्॥ २०॥
महामतिं महोत्साहं महाकायं महाभुजम्।
तं समीक्ष्यैव ते सर्वे दिक्षु सर्वास्ववस्थिताः॥ २१॥
तैस्तैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः।
तस्य पञ्चायसास्तीक्ष्णाः सिताः पीतमुखाः शराः।
शिरस्युत्पलपत्राभा दुर्धरेण निपातिताः॥ २२॥

"Putting forth extraordinary effort, let him be taken captive. Even all the three worlds (heaven, earth and the intermediate region) including Indra, the ruler of the three worlds, as well as gods, demons and human beings are not able to stand before you on the field of battle. Nevertheless, one's own self must at all events be zealously protected by one who knows how to behave prudently and seeks to triumph in combat; for success in battle is uncertain indeed."

Bowing to the command of their master, all the generals, who were endowed with extraordinary energy and agility and equipped with sharp weapons of every kind and followed by all kinds of forces, and who were effulgent as fire, sallied forth in chariots as well as on the back of elephants in rut and horses of extraordinary swiftness. Thereupon the heroes for their part caught sight of the great monkey, Hanumān, who was endowed with extraordinary agility, extraordinary courage, extraordinary strength, extraordinary intelligence, extraordinary ardour, a gigantic body and mighty-arms, and who was blazing like the rising sun, encircled as he was by the rays of his glory. Immediately on perceiving him, they all, who were stationed in all

quarters, assailed him with their dreadful weapons of all descriptions from every side. Five sharp and white polished steel shafts with yellow (golden) tips were dug into his head by Dūrdhara and shone like petals of lilies causing no more pain to him than lilies. (15—22)

स तैः पञ्चभिराविद्धः शरैः शिरसि वानरः।
उत्पपात नदन् व्योम्नि दिशो दश विनादयन्॥ २३॥

Pierced in the head with those five arrows, the monkey leapt roaring in the sky, making all the ten directions resound thereby. (23)

ततस्तु दुर्धरो वीरः सरथः सज्जकार्मुकः।
किरन् शरशतैर्नैकैरभिपेदे महाबलः॥ २४॥

Thereupon the valiant Dūrdhara, who was endowed with extraordinary might, arrived near him in his chariot, with his bow duly drawn and covered him with many hundreds of shafts. (24)

स कपिर्वारयामास तं व्योम्नि शरवर्षिणम्।
वृष्टिमन्तं पयोदान्ते पयोदमिव मारुतः॥ २५॥

Continuing in the air, Hanumān kept back by means of his very roar Dūrdhara, who was raining arrows on him, even as the wind would keep back a rainy cloud at the end of the monsoon. (25)

अर्द्यमानस्ततस्तेन दुर्धरेणानिलात्मजः।
चकार निनदं भूयो व्यवर्धत च वीर्यवान्॥ २६॥

Being tormented by the aforesaid Dūrdhara, the powerful Hanumān emitted a roar once more and grew immensely in size. (26)

स दूरं सहसोत्पत्य दुर्धरस्य रथे हरिः।
निपपात महावेगो विद्युद्राशिर्गिराविव॥ २७॥

Bounding high into the sky, Hanumān precipitately jumped with great impetuosity on the chariot of Dūrdhara like a mass of lightning on a mountain. (27)

ततः स मथिताष्टाश्वं रथं भग्नाक्षकूबरम्।
विहाय न्यपतद् भूमौ दुर्धरस्त्यक्तजीवितः॥ २८॥

Having lost his chariot, whose axle and pole had been broken and all the eight horses mangled, Dūrdhara dropped down dead on the ground. (28)

तं विरूपाक्षयूपाक्षौ दृष्ट्वा निपतितं भुवि।
तौ जातरोषौ दुर्धर्षावुत्पेततुररिंदमौ॥ २९॥

Enraged to see him fallen flat on the ground, the notorious Virupākṣa and Yupākṣa, who were difficult to overcome and were capable of taming the enemy, sprang up in the sky. (29)

स ताभ्यां सहसोत्प्लुत्य विष्ठितो विमलेऽम्बरे।
मुद्गराभ्यां महाबाहुर्वक्षस्यभिहतः कपिः॥ ३०॥

Stationed in the cloudless sky, the aforesaid mighty-armed Hanumān was struck by them in the chest all of a sudden with clubs even as they sprang up in the sky. (30)

तयोर्वेगवतोर्वेगं निहत्य स महाबलः।
निपपात पुनर्भूमौ सुपर्ण इव वेगितः॥ ३१॥

Having foiled the onrush of the aforesaid two generals, who were full of impetuosity, Hanumān, who was endowed with extraordinary might and full of vehemence, swooped down on the earth again like Garuḍa with beautiful feathers. (31)

स सालवृक्षमासाद्य समुत्पाट्य च वानरः।
तावुभौ राक्षसौ वीरौ जघान पवनात्मजः॥ ३२॥

Reaching a sal tree and uprooting it, Hanumān, sprung from the loins of the wind-god, struck down with it both those valiant ogres. (32)

ततस्तांस्त्रीन् हतान् ज्ञात्वा वानरेण तरस्विना।
अभिपेदे महावेगः प्रहस्य प्रघसो बली॥ ३३॥
भासकर्णश्च संक्रुद्धः शूलमादाय वीर्यवान्।
एकतः कपिशार्दूलं यशस्विनमवस्थितौ॥ ३४॥

Finding all those three killed by Hanumān, who was full of agility and laughing heartily, the mighty Praghasa, who was endowed with extraordinary swiftness, arrived next, as also the powerful Bhāsakarṇa, highly enraged, taking a dart in

his hand. The two general stood on one side of the illustrious Hanumān, a tiger among monkeys. (33-34)

पट्टिशेन शिताग्रेण प्रघसः प्रत्यपोथयत्।
भासकर्णश्च शूलेन राक्षसः कपिकुञ्जरम्॥ ३५॥

Praghasa pierced Hanumān, an elephant among monkeys, with a sharp-pointed spear, while the ogre Bhāsakarṇa attacked him with a dart. (35)

स ताभ्यां विक्षतैर्गात्रैरसृग्दिग्धतनूरुहः।
अभवद् वानरः क्रुद्धो बालसूर्यसमप्रभः॥ ३६॥

With his limbs lacerated by their blows and the coat of hair on his body smeared with blood, that monkey, Hanumān, who shone like the rising sun, waxed enraged. (36)

समुत्पाट्य गिरेः शृङ्गं समृगव्यालपादपम्।
जघान हनुमान् वीरो राक्षसौ कपिकुञ्जरः।
गिरिशृङ्गसुनिष्पिष्टौ तिलशस्तौ बभूवतुः॥ ३७॥

Breaking off the peak of a mountain including its beasts, snakes and trees, the heroic Hanumān, a veritable elephant among monkeys, struck with it the two ogres. Utterly crushed under the mountain-peak, they were reduced to smithereens. (37)

ततस्तेष्ववसन्नेषु सेनापतिषु पञ्चसु।
बलं तदवशेषं तु नाशयामास वानरः॥ ३८॥

All those five generals having been killed, Hanumān now began to destroy the army which remained after them. (38)

अश्वैरश्वान् गजैर्नागान् योधैर्योधान् रथै रथान्।
स कपिर्नाशयामास सहस्राक्ष इवासुरान्॥ ३९॥

Like Indra (the thousand eyed god) exterminating the demons, Hanumān destroyed the horses by striking them with horses, the elephants with elephants, the warriors with warriors and the chariots with chariots. (39)

हयैर्नागैस्तुरंगैश्च भग्नाक्षैश्च महारथैः।
हतैश्च राक्षसैर्भूमी रुद्धमार्गा समन्ततः॥ ४०॥

The earth had its pathways on all sides completely blocked with the horses, elephants and swift-footed horses as well as with the ogres who had been killed and the big chariots that had their axles broken. (40)

ततः कपिस्तान् ध्वजिनीपतीन् रणे
निहत्य वीरान् सबलान् सवाहनान्।
तथैव वीरः परिगृह्य तोरणं
कृतक्षणः काल इव प्रजाक्षये॥ ४१॥

Having killed in combat those valiant generals alongwith their forces and vehicles destroyed and taking his stand likewise on the archway, the heroic Hanumān now stood biding his time for a further opportunity of showing his valour, like the Time-Spirit bent upon the destruction of created beings. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Prince Akṣa, son of Rāvaṇa, who came to meet Hanumān in combat, is killed

सेनापतीन् पञ्च स तु प्रमापितान्
हनूमता सानुचरान् सवाहनान्।
निशम्य राजा समरोद्धतोन्मुखं
कुमारमक्षं प्रसमैक्षताक्षम्॥ १॥

Hearing of his five generals killed with their followers and vehicles destroyed by Hanumān, Rāvaṇa, the king, for his part looked intently and inquisitively on Prince Akṣa, who stood face to face with him and was violent in combat and inclined to fighting. (1)

स तस्य दृष्ट्यर्पणसम्प्रचोदितः
प्रतापवान् काञ्चनचित्रकार्मुकः।
समुत्पपाताथ सदस्युदीरितो
द्विजातिमुख्यैर्हविषेव पावकः॥ २॥

Spurred on by his mere glance, the glorious prince, who was armed with a marvellous bow inlaid with gold, leapt up forthwith in the royal assembly like a flame fed with ghee by the foremost of Brāhmaṇas in a fire-sanctuary. (2)

ततो महान् बालदिवाकरप्रभं
प्रतप्तजाम्बूनदजालसंततम्।
रथं समास्थाय ययौ स वीर्यवान्
महाहरिं तं प्रति नैर्ऋतर्षभः॥ ३॥

Mounting a chariot, effulgent as the rising sun and overlaid with a protective armour of highly refined gold, that eminent and powerful jewel among the ogres immediately marched against that mighty Hanumān. (3)

ततस्तपःसंग्रहसंचयार्जितं
प्रतप्तजाम्बूनदजालचित्रितम्।
पताकिनं रत्नविभूषितध्वजं
मनोजवाष्टाश्ववरैः सुयोजितम्॥ ४॥
सुरासुराधृष्यमसङ्गचारिणं
तडित्प्रभं व्योमचरं समाहितम्।
सतूणमष्टासिनिबद्धबन्धुरं
यथाक्रमावेशितशक्तितोमरम्॥ ५॥
विराजमानं प्रतिपूर्णवस्तुना
सहेमदाम्ना शशिसूर्यवर्चसा।
दिवाकराभं रथमास्थितस्ततः
स निर्जगामामरतुल्यविक्रमः॥ ६॥

Mounted on that chariot—which shone like the sun, nay, which had been acquired through accumulated practice of austerities, had been rendered picturesque by a protective armour of highly refined gold and was decorated with small flags, which could be distinguished by a bejewelled ensign, to which eight excellent horses, swift as mind, were firmly yoked, and was unassailable by gods and demons alike, which could move without any solid support and as such coursed through the air, flashing like lightning, was well fitted out and equipped with quivers, which looked charming with eight swords fastened to it (in the four quarters and the four intermediate points), in which javelins and lances had been placed in orderly array and which shone brightly with all war equipments strung together with a golden cord brilliant as the rays of the sun and the moon—Prince Akṣa, who vied with gods in prowess, presently sallied forth from that place. (4—6)

स पूरयन् खं च महीं च साचलां
तुरङ्गमातङ्गमहारथस्वनैः।
बलैः समेतैः सहतोरणस्थितं
समर्थमासीनमुपागमत् कपिम्॥ ७॥

Nay, filling the firmament as well as the earth including its mountains with the neighing of horses and elephants and the rattling of large chariots, Akṣa, alongwith the collected forces approached the powerful Hanumān stationed on the archway. (7)

स तं समासाद्य हरिं हरीक्षणो
युगान्तकालाग्निमिव प्रजाक्षये।
अवस्थितं विस्मितजातसम्भ्रमं
समैक्षताक्षो बहुमानचक्षुषा॥ ८॥

Hanumān, who stood ready for the annihilation of ogres like the destructive fire raging at the time of universal dissolution, was astonished to see the prince, who was a mere boy before him, arrived to give battle to him. Hanumān was struck with wonder to know that he was son of the great Rāvaṇa, the said Akṣa, whose eyes shone like that

of a lion, and gazed on him with eyes full of pride. (8)

स तस्य वेगं च कपेर्महात्मनः
पराक्रमं चारिषु रावणात्मजः।
विचारयन् स्वं च बलं महाबलो
युगक्षये सूर्य इवाभिवर्धत॥ ९॥

Reflecting on the speed of that gigantic Hanumān as well as on his prowess with regard to his enemies as also on his own strength, that son of Rāvaṇa, who was endowed with extraordinary might, began to swell in glory like the sun at the end of the world cycle. (9)

स जातमन्युः प्रसमीक्ष्य विक्रमं
स्थितः स्थिरः संयति दुर्निवारणम्।
समाहितात्मा हनुमन्तमाहवे
प्रचोदयामास शितैः शरैस्त्रिभिः॥ १०॥

Enraged to observe his valour, he took his stand firmly with a concentrated mind and provoked Hanumān, who was difficult to check in combat, to an encounter by piercing him with three whetted shafts. (10)

ततः कपिं तं प्रसमीक्ष्य गर्वितं
जितश्रमं शत्रुपराजयोचितम्।
अवैक्षताक्षः समुदीर्णमानसं
सबाणपाणिः प्रगृहीतकार्मुकः॥ ११॥

Observing Hanumān full of pride inasmuch as he had conquered fatigue, was capable of vanquishing his enemies and whose zeal for fighting had grown (as a result of his repeated triumphs over his enemies), and firmly holding his bow, Prince Akṣa, arrow in hand, gazed on him. (11)

स हेमनिष्काङ्गदचारुकुण्डलः
समाससादाशुपराक्रमः कपिम्।
तयोर्बभूवाप्रतिमः समागमः
सुरासुराणामपि सम्भ्रमप्रदः॥ १२॥

Adorned with an ornament for the breast, a pair of armlets and charming earrings, all made of gold, Akṣa of fiery spirit met Hanumān at close quarters and an encounter took place between them, which was without a parallel and struck awe even in gods and demons. (12)

ररास भूमिर्न ततापः भानुमान्
ववौ न वायुः प्रचचाल चाचलः।
कपेः कुमारस्य च वीर्यसंयुगं
ननाद च द्यौरुदधिश्च चुक्षुभे॥ १३॥

Witnessing the mighty contest between the valiant Hanumān and the prince, the earth shrieked in agony under their heavy footfalls, the sun did not shine brightly, the wind ceased to blow, the mountain (Trikūṭa on which the city of Laṅkā stood) shook, the firmament rang and the sea too was convulsed. (13)

स तस्य वीरः सुमुखान् पतत्रिणः
सुवर्णपुङ्खान् सविषानिवोरगान्।
समाधिसंयोगविमोक्षतत्त्ववि-
च्छरानथ त्रीन् कपिमूर्ध्न्यताडयत्॥ १४॥

That hero, who correctly knew how to fix his gaze on the target, to fit a shaft to the bow and to discharge it, forthwith dug into the monkey's head three winged shafts with lovely heads and golden feathers, which resembled venomous serpents. (14)

स तैः शरैर्मूर्ध्नि समं निपातितैः
क्षरन्नसृग्दिग्धविवृत्तनेत्रः।
नवोदितादित्यनिभः शरांशुमान्
व्यराजतादित्य इवांशुमालिकः॥ १५॥

Discharging blood from his wounds caused by those shafts simultaneously dug into his head by Akṣa, and bathed in it and thereby looking like the newly risen sun, his eyes rolling rapidly through indignation, Hanumān shone brightly like the sun, surrounded by a circle of rays, having the arrows transfixed into his forehead for its rays. (15)

ततः प्लवङ्गाधिपमन्त्रिसत्तमः
समीक्ष्य तं राजवरात्मजं रणे।
उदग्रचित्रायुधचित्रकार्मुकं
जहर्ष चापूर्यत चाहवोन्मुखः॥ १६॥

Hanumān, the foremost of ministers of

the suzerain lord of monkeys, now rejoiced and grew in size on perceiving that offspring of Rāvaṇa with his marvellous weapons and picturesque bow raised upward on the field of battle, inclined as he was to fighting. (16)

स मन्दराग्रस्थ इवांशुमाली
विवृद्धकोपो बलवीर्यसंवृतः।
कुमारमक्षं सबलं सवाहनं
ददाह नेत्राग्निमरीचिभिस्तदा॥ १७॥

Infuriated and full of strength and virility, Hanumān, who resembled the sun appearing on a peak of Mount Mandāra, began at that moment to burn Prince Akṣa alongwith his forces and vehicles by the rays of fire emanating from his eyes. (17)

ततः स बाणासनशक्रकार्मुकः
शरप्रवर्षो युधि राक्षसाम्बुदः।
शरान् मुमोचाशु हरीश्वराचले
बलाहको वृष्टिमिवाचलोत्तमे॥ १८॥

Bearing a rainbow in the shape of a bow and pouring a shower of arrows on the field of battle, the cloud in the form of the ogre Akṣa began to discharge arrows rapidly on a mountain in the shape of Hanumān, a leader of monkeys, even as a cloud would pour a shower on the foremost of mountains. (18)

कपिस्ततस्तं रणचण्डविक्रमं
प्रवृद्धतेजोबलवीर्यसायकम्।
कुमारमक्षं प्रसमीक्ष्य संयुगे
ननाद हर्षाद् घनतुल्यनिःस्वनः॥ १९॥

"Observing on the field of battle the aforesaid Prince Akṣa, whose prowess was formidable in combat, nay, whose energy, strength, prowess and force of arrows had considerably grown, Hanumān thereupon shouted in sheer joy, his roar resembling a clap of thunder. (19)

स बालभावाद् युधि वीर्यदर्पितः
प्रवृद्धमन्युः क्षतजोपमेक्षणः।
समाससादाप्रतिमं रणे कपिं
गजो महाकूपमिवावृतं तृणैः॥ २०॥

Proud of his valour on the field of battle as a result of ignorance (characteristic of children), and with blood-shot eyes, his fury having grown beyond measure, Akṣa approached Hanumān, who had no rival in combat, even as an elephant would approach a big well covered with grass. (20)

स तेन बाणैः प्रसभं निपातितै-
श्चकार नादं घननादनिःस्वनः।
समुत्सहेनाशु नभः समारुजन्
भुजोरुविक्षेपणघोरदर्शनः॥ २१॥

Struck with arrows shot with violence by Akṣa, Hanumān forthwith shouted with great vigour in a voice resembling thunder, rending the air, as it were, and assuming a terrible aspect by stretching out his arms and thighs. (21)

तमुत्पतन्तं समभिद्रवद् बली
स राक्षसानां प्रवरः प्रतापवान्।
रथी रथश्रेष्ठतरः किरन् शरैः
पयोधरः शैलमिवाश्मवृष्टिभिः॥ २२॥

Mounted on a chariot, the mighty and glorious Akṣa, the most distinguished of ogres and the most eminent of chariot-warriors, closely followed Hanumān even as the latter sprang up in the sky, covering him with shafts, even as a cloud would cover a mountain with showers of hailstones. (22)

स ताञ्छरांस्तस्य हरिर्विमोक्षयं-
श्चचार वीरः पथि वायुसेविते।
शरान्तरे मारुतवद् विनिष्पतन्
मनोजवः संयति भीमविक्रमः॥ २३॥

Darting like the wind between the arrows and thereby escaping those arrows of Akṣa, the heroic Hanumān, who was swift as thought and exhibited terrific prowess on the field of battle, began to range the airspace. (23)

तमात्तबाणासनमाहवोन्मुखं
खमास्तृणन्तं विविधैः शरोत्तमैः।
अवैक्षताक्षं बहुमानचक्षुषा
जगाम चिन्तां स च मारुतात्मजः॥ २४॥

The said offspring of the wind-god, Hanumān, regarded with an eye full of esteem Akṣa—who, having seized his bow, was covering the sky with various excellent arrows, keen as he was for an encounter—and became thoughtful. (24)

ततः शरैर्भिन्नभुजान्तरः कपिः
कुमारवर्येण महात्मना नदन्।
महाभुजः कर्मविशेषतत्त्वविद्
विचिन्तयामास रणे पराक्रमम्॥ २५॥

Roaring, when pierced in the breast with shafts by the high-minded Akṣa, the foremost of princes, the mighty-armed Hanumān, who knew how to act under particular circumstances, reflected on the following lines on the prowess of Akṣa on the field of battle. (25)

अबालवद् बालदिवाकरप्रभः
करोत्ययं कर्म महन्महाबलः।
न चास्य सर्वाहवकर्मशालिनः
प्रमापणे मे मतिरत्र जायते॥ २६॥

"Endowed with extraordinary might and possessing the splendour of the rising sun, this boy is accomplishing great deeds unlike a boy! Nor do I feel inclined to kill on this occasion this youth, who is distinguished in his acts of warfare. (26)

अयं महात्मा च महांश्च वीर्यतः
समाहितश्चातिसहश्च संयुगे।
असंशयं कर्मगुणोदयादयं
सनागयक्षैर्मुनिभिश्च पूजितः॥ २७॥

"This prince is high-souled and also eminent in valour; nay, he is circumspect and extremely enduring in combat and is adored even by hermits including Nāgas and Yakṣas due to exaltation of his deeds and virtues. (27)

पराक्रमोत्साहविवृद्धमानसः
समीक्षते मां प्रमुखोऽग्रतः स्थितः।
पराक्रमो ह्यस्य मनांसि कम्पयेत्
सुरासुराणामपि शीघ्रकारिणः॥ २८॥

"Standing in the van as the leader, reassured as he is by prowess and strength of will, he looks me straight in the eyes. Surely the valour of this warrior, who is quick of action, would shake the mind even of gods and demons. (28)

न खल्वयं नाभिभवेदुपेक्षितः
पराक्रमो ह्यस्य रणे विवर्धते।
प्रमापणं ह्यस्य ममाद्य रोचते
न वर्धमानोऽग्निरुपेक्षितुं क्षमः॥ २९॥

"If disregarded, he would undoubtedly get the better of me; for his prowess grows in combat. Putting an end to him, therefore, now finds favour with me. A spreading fire is not worth neglecting." (29)

इति प्रवेगं तु परस्य तर्कयन्
स्वकर्मयोगं च विधाय वीर्यवान्।
चकार वेगं तु महाबलस्तदा
मतिं च चक्रेऽस्य वधे तदानीम्॥ ३०॥

Pondering thus the tremendous speed of the enemy and determining the course of his own action, the powerful Hanumān for his part, who was endowed with extraordinary might, made up his mind to kill him without delay and increased his momentum for that purpose. (30)

स तस्य तानष्ट वरान् महाहयान्
समाहितान् भारसहान् विवर्तने।
जघान वीरः पथि वायुसेविते
तलप्रहारैः पवनात्मजः कपिः॥ ३१॥

Coursing through the airspace, that valiant Hanumān, sprung from the loins of the wind-god, killed with the blows of his palm Akṣa's well-known eight big horses, trained in turning quickly to the right and left and capable of enduring the burden of the chariot. (31)

ततस्तलेनाभिहतो महारथः
स तस्य पिङ्गाधिपमन्त्रिनिर्जितः।
स भग्नीडः परिवृत्तकूबरः
पपात भूमौ हतवाजिरम्बरात्॥ ३२॥

Overpowered by Hanumān, the counsellor of Sugrīva (the suzerain lord of monkeys), nay, struck by him with his palm, that well-known huge chariot of Akṣa, which had its interior broken, its pole overturned and horses already killed, thereupon fell to the earth from the sky. (32)

स तं परित्यज्य महारथो रथं
सकार्मुकः खड्गधरः खमुत्पतन्।
ततोऽभियोगादृषिरुग्रवीर्यवान्
विहाय देहं मरुतामिवालयम्॥ ३३॥

Bounding into the air with his bow and sword, having abandoned that chariot, that great chariot-warrior, Akṣa, now looked like a Ṛṣi (the seer of a Vedic Mantra), possessing tremendous power, ascending to the realm of gods on quitting his body through practice of yoga. (33)

कपिस्ततस्तं विचरन्तमम्बरे
पतत्त्रिराजानिलसिद्धसेविते ।
समेत्य तं मारुतवेगविक्रमः
क्रमेण जग्राह च पादयोर्दृढम्॥ ३४॥

Meeting the prince, ranging through the heavens, frequented by Garuḍa, the king of birds, the wind-god and the Siddhas, Hanumān, who was endowed with the speed and prowess of the wind-god, caught him firmly by the legs one after the other. (34)

स तं समाविध्य सहस्त्रशः कपि-
र्महोरगं गृह्य इवाण्डजेश्वरः।
मुमोच वेगात् पितृतुल्यविक्रमो
महीतले संयति वानरोत्तमः॥ ३५॥

Catching hold of him even as Garuḍa, the king of birds, would seize a huge serpent, and spinning him round thousands of times, Hanumān, a jewel among monkeys, whose prowess equalled that of his father, the wind-god, dashed him violently to the battle-ground. (35)

स भग्नबाहूरुकटीपयोधरः
क्षरन्नसृङ्निर्मथितास्थिलोचनः ।
सम्भिन्नसंधिः प्रविकीर्णबन्धनो
हतः क्षितौ वायुसुतेन राक्षसः॥ ३६॥

Killed by Hanumān, son of the wind-god, that ogre fell to the ground, dripping with blood, his arms, thighs, waist and chest fractured, bones and eyes crushed, joints dislocated and sinews shattered. (36)

महाकपिर्भूमितले निपीड्य तं
चकार रक्षोऽधिपतेर्महद्भयम्।
महर्षिभिश्चक्रचरैः समागतैः
समेत्य भूतैश्च सयक्षपन्नगैः।
सुरैश्च सेन्द्रैर्भृशजातविस्मयै-
र्हते कुमारे स कपिर्निरीक्षितः॥ ३७॥

Having dashed him to the earth's surface, the huge monkey, Hanumān, struck terror into Rāvaṇa, the suzerain lord of ogres. Nay, on the prince having been killed, Hanumān was gazed upon by eminent Ṛṣis ranging the stellar sphere, who had gathered together in a body to witness the combat alongwith genii, accompanied by Yakṣas and Nāgas, as also by gods including Indra, their ruler, who were greatly astonished at the feat. (37)

निहत्य तं वज्रिसुतोपमं रणे
कुमारमक्षं क्षतजोपमेक्षणम्।
तदेव वीरोऽभिजगाम तोरणं
कृतक्षणः काल इव प्रजाक्षये॥ ३८॥

Having dispatched Prince Akṣa, who vied with Jayanta, Indra's son, and was distinguished by bloodshot eyes on the field of battle, the hero, Hanumān, sought the same archway, biding time for a further opportunity to destroy ogres even like the Time-Spirit bent on the destruction of created beings.(38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Dispatched by Rāvaṇa, Indrajit, Rāvaṇa's eldest son, marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it ineffective, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son

ततस्तु रक्षोऽधिपतिर्महात्मा
हनूमताक्षे निहते कुमारे।
मनः समाधाय स देवकल्पं
समादिदेशेन्द्रजितं सरोषः॥ १॥

Filled with rage on Prince Akṣa having been killed by Hanumān, yet controlling his mind, the high-minded Rāvaṇa, the suzerain lord of ogres, for his part next commanded his eldest son Indrajit*, who vied with gods, as follows: (1)

त्वमस्त्रविच्छस्त्रभृतां वरिष्ठः
सुरासुराणामपि शोकदाता।
सुरेषु सेन्द्रेषु च दृष्टकर्मा
पितामहाराधनसंचितास्त्रः॥ २॥

"Proficient in the use of mystic missiles and the foremost of those wielding arms, you cause grief even to the gods and the demons. Your exploits have been witnessed even against the gods including Indra, their ruler, and you have acquired proficiency in the use of mystic missiles by propitiating Brahmā (the grandfather of the entire creation, being the progenitor of Marīci and others, the lords of creation). (2)

त्वदस्त्रबलमासाद्य ससुराः समरुद्गणाः।
न शेकुः समरे स्थातुं सुरेश्वरसमाश्रिताः॥ ३॥

"Coming in conflict with the might of your missiles, none, including gods and the company of the forty-nine wind-gods, dependent on Indra, the ruler of gods, could stand on the field of battle. (3)

न कश्चित् त्रिषु लोकेषु संयुगे न गतश्रमः।
भुजवीर्याभिगुप्तश्च तपसा चाभिरक्षितः।
देशकालप्रधानश्च त्वमेव मतिसत्तमः॥ ४॥

"There is none in the three worlds except you who is free from fatigue even in combat. You are protected on all sides by the might of your arms and are further protected by virtue of askesis. Time and place are the main considerations with you, nay, you are the foremost of all in intelligence. (4)

न तेऽस्त्यशक्यं समरेषु कर्मणां
न तेऽस्त्यकार्यं मतिपूर्वमन्त्रणे।
न सोऽस्ति कश्चित् त्रिषु संग्रहेषु
न वेद यस्तेऽस्त्रबलं बलं च॥ ५॥

"Nothing is incapable of achievement by means of your exploits in contests nor is there anything which cannot be accomplished by you after deliberation through your judgment. Nor is there anyone in the three worlds, who does not know the force of your missiles or your own physical strength. (5)

ममानुरूपं तपसो बलं च ते
पराक्रमश्चास्त्रबलं च संयुगे।
न त्वां समासाद्य रणावमर्दे
मनः श्रमं गच्छति निश्चितार्थम्॥ ६॥

"The power of your austerities, nay,

* So-called because he had conquered Indra, the Lord of Gods.

your prowess as well as the might of your missiles in combat is equal to mine. Finding you in the thick of fight, my mind does not give way to despair, being assured of victory. (6)

निहताः किंकराः सर्वे जम्बुमाली च राक्षसः।
अमात्यपुत्रा वीराश्च पञ्च सेनाग्रगामिनः॥ ७॥

"All the Kiṅkaras have been destroyed as also the ogre, Jambumālī. Even the seven heroic sons of my chief minister as well as the five generals have been killed. (7)

बलानि सुसमृद्धानि साश्वनागरथानि च।
सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः।
न तु तेष्वेव मे सारो यस्त्वय्यरिनिषूदन॥ ८॥

"Nay, forces fully equipped with strength and arms and accompanied by horses, elephants and chariots, as well as your beloved uterine brother, Prince Akṣa, have been destroyed. The strength, however, which exists in me, O destroyer of foes, hinges on you alone, and did not hinge on them. (8)

इदं च दृष्ट्वा निहतं महद् बलं
कपेः प्रभावं च पराक्रमं च।
त्वमात्मनश्चापि निरीक्ष्य सारं
कुरुष्व वेगं स्वबलानुरूपम्॥ ९॥

"Seeing this large army destroyed by the monkey and considering the influence as well as the prowess of the monkey and weighing your own strength, exhibit your valour according to your might. (9)

बलावमर्दस्त्वयि संनिकृष्टे
यथा गते शाम्यति शान्तशत्रौ।
तथा समीक्ष्यात्मबलं परं च
समारभस्वास्त्रभृतां वरिष्ठ॥ १०॥

"Fully weighing your own strength as well as of the enemy, exert yourself in such a way, O jewel among those employing missiles, that the further destruction of our army may stop the moment you, whose enemies have ceased, have arrived near Hanumān. (10)

न वीर सेना गणशो च्यवन्ति
न वज्रमादाय विशालसारम्।
न मारुतस्यास्ति गतिप्रमाणं
न चाग्निकल्पः करणेन हन्तुम्॥ ११॥

"Forces should not be led by you against the enemy; for they flee *en masse* before a powerful enemy or perish all together. Nor should you march against him taking a weapon exceedingly sharp-edged and hard like the thunderbolt; for there is no limit to the strength of Hanumān. Nay, resembling fire, as he does, he cannot be destroyed by means of any weapon. (11)

तमेवमर्थं प्रसमीक्ष्य सम्यक्
स्वकर्मसाम्याद्धि समाहितात्मा।
स्मरंश्च दिव्यं धनुषोऽस्य वीर्यं
व्रजाक्षतं कर्म समारभस्व॥ १२॥

"Concluding what has been stated by me to be precisely true, and with your mind composed by the thought that success can be achieved by your own effort, nay, bearing in mind the wonderful potency of this bow, sally forth and duly proceed with your work of subduing the enemy intact. (12)

न खल्वियं मतिश्रेष्ठ यत्त्वां सम्प्रेषयाम्यहम्।
इयं च राजधर्माणां क्षत्रस्य च मतिर्मता॥ १३॥

"Indeed, the thought is not well-advised that I should willingly send you to face this danger. O darling of excellent judgment! But you know this decision is in accord with the duties of a king and is approved of by the warrior class. (13)

नानाशस्त्रेषु संग्रामे वैशारद्यमरिंदम।
अवश्यमेव बोद्धव्यं काम्यश्च विजयो रणे॥ १४॥

"Proficiency in the various branches of learning (such as ethics, economics and political science) as well as in military operations should be acquired by a king and triumph in war should also be sought, O tamer of enemies!" (14)

ततः पितुस्तद्वचनं निशम्य
प्रदक्षिणं दक्षसुतप्रभावः।

चकार भर्तारमतित्वरेण
रणाय वीरः प्रतिपन्नबुद्धिः॥ १५॥

Hearing that exhortation of his father, the hero Indrajit, who was powerful as a god (a son of Dakṣa*, a lord of created beings), and had made up his mind to seek the field of battle with all speed, then went round his lord, Rāvaṇa, clockwise. (15)

ततस्तैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः।
युद्धोद्धतकृतोत्साहः संग्रामं सम्प्रपद्यत॥ १६॥

Honoured by some beloved people of his own class present in the royal assembly, Indrajit, who was terrific in combat and was full of martial ardour, proceeded towards the field of battle. (16)

श्रीमान् पद्मविशालाक्षो राक्षसाधिपतेः सुतः।
निर्जगाम महातेजाः समुद्र इव पर्वणि॥ १७॥

The glorious son of Rāvaṇa, the suzerain lord of ogres, who had eyes big as a lotus, and was endowed with extraordinary energy, rushed forth like a sea on a full-moon day. (17)

स पक्षिराजोपमतुल्यवेगै-
र्व्याघ्रैश्चतुर्भिः स तु तीक्ष्णदंष्ट्रैः।
रथं समायुक्तमसह्यवेगः
समारुरोहेन्द्रजिदिन्द्रकल्पः॥ १८॥

The notorious Indrajit of irresistible vigour, for his part who compared with Indra, duly ascended his chariot, yoked to four sharp-toothed tigers, vying with Garuḍa in speed and well-matched in swiftness. (18)

स रथी धन्विनां श्रेष्ठः शस्त्रज्ञोऽस्त्रविदां वरः।
रथेनाभिययौ क्षिप्रं हनूमान् यत्र सोऽभवत्॥ १९॥

That chariot-warrior, the foremost of bowmen, skilled in the use of weapons and a jewel among those proficient in the use of missiles, drove rapidly in his chariot to where the celebrated Hanumān was. (19)

स तस्य रथनिर्घोषं ज्यास्वनं कार्मुकस्य च।
निशम्य हरिवीरोऽसौ सम्प्रहृष्टतरोऽभवत्॥ २०॥

That famous hero among the monkeys felt extremely rejoiced to hear the rattling of Indrajit's chariot and the twang of his bowstring. (20)

इन्द्रजिच्चापमादाय शितशल्यांश्च सायकान्।
हनूमन्तमभिप्रेत्य जगाम रणपण्डितः॥ २१॥

Taking his bow and sharp-pointed arrows, Indrajit, skilled in the art of warfare, proceeded towards Hanumān. (21)

तस्मिंस्ततः संयति जातहर्षे
रणाय निर्गच्छति बाणपाणौ।
दिशश्च सर्वाः कलुषा बभूवु-
र्मृगाश्च रौद्रा बहुधा विनेदुः॥ २२॥

Nay, as Indrajit sallied forth from that place for a contest, arrow in hand and full of passion for war, all the four quarters became gloomy and hideous beasts such as jackals began to howl in various ways. (22)

समागतास्तत्र तु नागयक्षा
महर्षयश्चक्रचराश्च सिद्धाः।
नभः समावृत्य च पक्षिसङ्घा
विनेदुरुच्चैः परमप्रहृष्टाः॥ २३॥

Thickly covering the sky, Nāgas and Yakṣas, eminent Ṛṣis and Siddhas moving in multitudes, gathered there; and flocks of birds began to emit shrill cries, supremely rejoiced as they were. (23)

आयान्तं स रथं दृष्ट्वा तूर्णमिन्द्रध्वजं कपिः।
ननाद च महानादं व्यवर्धत च वेगवान्॥ २४॥

Perceiving the chariot bearing the standard of Indra (seized by him as a token of his having conquered Indra) coming rapidly

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* We read in the Viṣṇu-Purāṇa—
मनसा त्वेव भूतानि पूर्वं दक्षोसृजत्तथा। देवानृषीन् सगन्धर्वानुरगान् पक्षिणस्तथा॥
"Of yore Dakṣa evolved with his mind alone created beings, viz., gods, and Ṛṣis alongwith Gandharvas, serpents and birds."

towards him, Hanumān, who was full of ardour, raised a great shout and grew to immense proportions. (24)

इन्द्रजित् स रथं दिव्यमाश्रितश्चित्रकार्मुकः।
धनुर्विस्फारयामास तडिदूर्जितनिःस्वनम्॥ २५॥

Seated in a celestial chariot, that conqueror of Indra, who was armed with a marvellous bow, pulled his bow string, which emitted a harsh sound like that accompanying a stroke of lightning. (25)

ततः समेतावतितीक्ष्णवेगौ
महाबलौ तौ रणनिर्विशङ्कौ।
कपिश्च रक्षोऽधिपतेस्तनूजः
सुरासुरेन्द्राविव बद्धवैरौ॥ २६॥

Thereupon the two warriors, viz., Hanumān and Indrajit, who were endowed with a fiery spirit and extraordinary might, were intrepid in war and had conceived confirmed hostility towards each other like Indra (the ruler of gods) and Bali (the ruler of demons), closed with each other. (26)

स तस्य वीरस्य महारथस्य
धनुष्मतः संयति सम्मतस्य।
शरप्रवेगं व्यहनत् प्रवृद्ध-
श्चचार मार्गे पितुरप्रमेयः॥ २७॥

Hanumān, who had grown to huge proportions and was immeasurable in strength, wheeled about in the path of his father, the wind-god, and evaded the extraordinary vehemence of the shafts of that valiant bowman, Indrajit, a great chariot-warrior, highly esteemed on the field of battle. (27)

ततः शरानाययतीक्ष्णशल्यान्
सुपत्रिणः काञ्चनचित्रपुङ्खान्।
मुमोच वीरः परवीरहन्ता
सुसंततान् वज्रसमानवेगान्॥ २८॥

Thereupon the hero, Indrajit, the slayer of hostile warriors, began to discharge long and sharp-pointed beautifully-feathered arrows, provided with picturesque golden shafts, swift as lightning and discharged continuously, one after the other. (28)

ततः स तत्स्यन्दननिःस्वनं च
मृदङ्गभेरीपटहस्वनं च।
विकृष्यमाणस्य च कार्मुकस्य
निशम्य घोषं पुनरुत्पपात॥ २९॥

Hearing the rumbling of his chariot as well as the crash of wooden tomtoms, kettle drums and war-drums accompanying him as also the sound of his bowstring being pulled, Hanumān forthwith sprang up once more. (29)

शराणामन्तरेष्वाशु व्यावर्तत महाकपिः।
हरिस्तस्याभिलक्ष्यस्य मोक्षयँल्लक्ष्यसंग्रहम्॥ ३०॥

Baffling the marksmanship of Indrajit, who was well-known for his hitting the target, Hanumān, the great monkey, swiftly wheeled about between the arrows. (30)

शराणामग्रतस्तस्य पुनः समभिवर्तत।
प्रसार्य हस्तौ हनुमानुत्पपातानिलात्मजः॥ ३१॥

Hanumān, sprung from the loins of the wind-god, stood once more facing his arrows and forthwith leapt up stretching his arms to escape his arrows. (31)

तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ।
सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम्॥ ३२॥

Both the aforesaid warriors, who were richly endowed with swiftness and skilled in warfare, carried on an excellent fight, which captivated the mind of all created beings.(32)

हनूमतो वेद न राक्षसोऽन्तरं
न मारुतिस्तस्य महात्मनोऽन्तरम्।
परस्परं निर्विषहौ बभूवतुः
समेत्य तौ देवसमानविक्रमौ॥ ३३॥

The ogre found no opportunity to hit Hanumān nor did the son of the wind-god find any opportunity to catch hold of and overpower that high-minded ogre. Closing with one another, the two warriors, who were equal in prowess to gods, grew unbearable to each other. (33)

ततस्तु लक्ष्ये स विहन्यमाने
शरेष्वमोघेषु च सम्पतत्सु।
जगाम चिन्तां महतीं महात्मा
समाधिसंयोगसमाहितात्मा ॥ ३४॥

Hanumān (who was the target of Indrajit's arrows) remaining unscathed, even though Indrajit's infallible shafts were raining on him, the high-minded ogre, whose mind was focussed on directing his arrows against his target, gave way to great anxiety. (34)

ततो मतिं राक्षसराजसूनु-
श्चकार तस्मिन् हरिवीरमुख्ये।
अवध्यतां तस्य कपेः समीक्ष्य
कथं निगच्छेदिति निग्रहार्थम्॥ ३५॥

Realizing the fact of the monkey in question incapable of being slain, Indrajit (son of the ruler of ogres) began to consider the question of capturing that leader of monkey heroes and thought how he could fall into bondage. (35)

ततः पैतामहं वीरः सोऽस्त्रमस्त्रविदां वरः।
संदधे सुमहातेजास्तं हरिप्रवरं प्रति॥ ३६॥

Thereupon that hero, the foremost of those well-versed in the use of missiles, and endowed with exceptional energy, put to his bow the missile presided over by Brahmā (the creator), aiming it at that jewel among monkeys. (36)

अवध्योऽयमिति ज्ञात्वा तमस्त्रेणास्त्रतत्त्ववित्।
निजग्राह महाबाहुं मारुतात्मजमिन्द्रजित्॥ ३७॥

Concluding that he was incapable of being killed even with that missile, Indrajit, who knew how to use a missile correctly, bound that mighty-armed offspring of the wind-god by means of the missile. (37)

तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः।
अभवन्निर्विचेष्टश्च पपात च महीतले॥ ३८॥

Bound by that ogre with the help of that missile, the aforesaid monkey became unconscious and fell on the ground. (38)

ततोऽथ बुद्ध्वा स तदस्त्रबन्धं
प्रभोः प्रभावाद् विगताल्पवेगः।
पितामहानुग्रहमात्मनश्च
विचिन्तयामास हरिप्रवीरः॥ ३९॥

Realizing at once that he had been bound with the help of a missile presided over by Brahmā, and yet free from the least pain due to a boon granted by the latter, that pre-eminent hero among the monkeys considered it to be a favour done to him by Brahmā. (39)

ततः स्वायम्भुवैर्मन्त्रैर्ब्रह्मास्त्रं चाभिमन्त्रितम्।
हनूमांश्चिन्तयामास वरदानं पितामहात्॥ ४०॥

Recognizing it to be a missile presided over by Brahmā and consecrated by means of spells sacred to Brahmā (the self-born creator), Hanumān recalled a boon received by him from the grandfather of the entire creation to the effect that he would be freed from its effect after an hour or so. (40)

न मेऽस्य बन्धस्य च शक्तिरस्ति
विमोक्षणे लोकगुरोः प्रभावात्।
इत्येवमेवं विहितोऽस्त्रबन्धो
मयाऽऽत्मयोनेरनुवर्तितव्यः ॥ ४१॥

He said to himself: 'Due to the power of Brahmā (operating through the missile) the capacity to loosen this bondage does not lie in me. Therefore, the bondage through the missile presided over by Brahmā (the self born creator), imposed on me by Indrajit as above must be borne by me.' (41)

स वीर्यमस्त्रस्य कपिर्विचार्य
पितामहानुग्रहमात्मनश्च ।
विमोक्षशक्तिं परिचिन्तयित्वा
पितामहाज्ञामनुवर्तते स्म॥ ४२॥

Reflecting on the potency of the missile, the grace of Brahmā enjoyed by him and pondering his capacity to undo it (which was going to descend on him after a while), Hanumān submitted to the ordinance of Brahmā (the grandfather of the entire creation). (42)

अस्त्रेणापि हि बद्धस्य भयं मम न जायते।
पितामहमहेन्द्राभ्यां रक्षितस्यानिलेन च॥ ४३॥

He said to himself: 'No fear is experienced by me even though I stand bound by means of a missile, protected as I am by Brahmā and Indra, the ruler of gods, as well as by the wind-god, my own procreator.(43)

ग्रहणे चापि रक्षोभिर्ममहन्मे गुणदर्शनम्।
राक्षसेन्द्रेण संवादस्तस्माद् गृह्णन्तु मां परे॥ ४४॥

'I discern a great advantage, viz., the opportunity of a talk with Rāvaṇa, the ruler of ogres, following from my capture at the hands of the ogres. Therefore, let my enemies seize me.' (44)

स निश्चितार्थः परवीरहन्ता
समीक्ष्यकारी विनिवृत्तचेष्टः।
परैः प्रसह्याभिगतैर्निगृह्य
ननाद तैस्तैः परिभर्त्स्यमानः॥ ४५॥

Being chided by different ogres, who had arrived near and forcibly caught hold of him, Hanumān, the slayer of hostile heroes, who acted after fully considering the pros and cons, had decided upon his course of action as above and had fully ceased all movement of body, and groaned as though in pain. (45)

ततस्ते राक्षसा दृष्ट्वा विनिश्चेष्टमरिंदमम्।
बबन्धुः शणवल्कैश्च द्रुमचीरैश्च संहतैः॥ ४६॥

Seeing Hanumān bereft of all movement, the said ogres forthwith bound him with plaited cords of hemp and bark. (46)

स रोचयामास परैश्च बन्धं
प्रसह्य वीरैरभिगर्हणं च।
कौतूहलान्मां यदि राक्षसेन्द्रो
द्रष्टुं व्यवस्येदिति निश्चितार्थः॥ ४७॥

He approved of his having been forcibly bound and reviled by the hostile warriors since, having decided to seek the presence of Rāvaṇa, he felt sure that Rāvaṇa, the ruler of ogres, might make an effort to see him out of curiosity. (47)

स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान्।
अस्त्रबन्धः स चान्यं हि न बन्धमनुवर्तते॥ ४८॥

Bound with that rope, the powerful Hanumān was set free by the missile; for the bondage of that missile does not at all co-exist with another bondage and leaves its victim. (48)

अथेन्द्रजित् तं द्रुमचीरबद्धं
विचार्य वीरः कपिसत्तमं तम्।
विमुक्तमस्त्रेण जगाम चिन्ता-
मन्येन बद्धोऽप्यनुवर्ततेऽस्त्रम्॥ ४९॥
अहो महत् कर्म कृतं निरर्थं
न राक्षसैर्मन्त्रगतिर्विमृष्टा।
पुनश्च नास्त्रे विहतेऽस्त्रमन्यत्
प्रवर्तते संशयिताः स्म सर्वे॥ ५०॥

Recognizing that jewel among the monkeys, who had now been bound with a rope made of the bark of trees, as having been set free by the missile, Indrajit now became thoughtful when he saw that, even though bound with other means, the monkey was behaving as if he was still bound with the missile. He said to himself, 'Oh, my great exploit in the form of taking this monkey captive has been rendered futile by the ogres, by whom the mode of operation of the mystic formula (by which this missile is controlled) was surely not taken into consideration. Once the missile has been rendered ineffective, another round of the missile cannot be operative again; and thus we have all been placed in a predicament.' (49-50)

अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यते।
कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः॥ ५१॥

Even though set free by the missile, Hanumān did not reveal himself as aware of this fact, while being dragged by the ogres and held fast with earthly cords. (51)

हन्यमानस्ततः क्रूरै राक्षसैः कालमुष्टिभिः।
समीपं राक्षसेन्द्रस्य प्राकृष्यत स वानरः॥ ५२॥

Being struck by cruel ogres with their severe fists, the aforesaid monkey was

dragged violently to the presence of Rāvaṇa, the ruler of ogres. (52)

अथेन्द्रजित् तं प्रसमीक्ष्य मुक्त-
मस्त्रेण बद्धं द्रुमचीरसूत्रैः।
व्यदर्शयत् तत्र महाबलं तं
हरिप्रवीरं सगणाय राज्ञे॥ ५३॥

Vividly perceiving that eminent hero among the monkeys, who was endowed with extraordinary might, set free by the missile and bound with cords of bark alone, Indrajit now presented him in the court before the king, Rāvaṇa, surrounded by his courtiers. (53)

तं मत्तमिव मातङ्गं बद्धं कपिवरोत्तमम्।
राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन्॥ ५४॥

The ogres announced to Rāvaṇa, the ruler of ogres, the presence of that jewel among the foremost of monkeys, who stood bound like an elephant in rut. (54)

कोऽयं कस्य कुतो वापि किं कार्यं कोऽभ्युपाश्रयः।
इति राक्षसवीराणां दृष्ट्वा संजज्ञिरे कथाः॥ ५५॥

"Who is this being? Whose son or servant is he? Where has he come from? What is his mission and who is his supporter?" So went round the inquiries of the ogre heroes on seeing Hanumān. (55)

हन्यतां दह्यतां वापि भक्ष्यतामिति चापरे।
राक्षसास्तत्र संक्रुद्धाः परस्परमथाब्रुवन्॥ ५६॥

Nay, highly enraged, other ogres on the spot forthwith said to one another, "Let the monkey be killed, roasted alive or even devoured." (56)

अतीत्य मार्गं सहसा महात्मा
स तत्र रक्षोऽधिपपादमूले।
ददर्श राज्ञः परिचारवृद्धान्
गृहं महारत्नविभूषितं च॥ ५७॥

Having covered the way, that exalted soul, Hanumān, beheld all of a sudden on that spot—elderly attendants of the king seated at the feet of Rāvaṇa, the suzerain lord of ogres, as well as his assembly hall richly decorated with precious jewels. (57)

स ददर्श महातेजा रावणः कपिसत्तमम्।
रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः॥ ५८॥

The splendid Rāvaṇa too, who was endowed with extraordinary energy, saw Hanumān, the foremost of monkeys being dragged hither and thither by ogres of ugly bearing. (58)

राक्षसाधिपतिं चापि ददर्श कपिसत्तमः।
तेजोबलसमायुक्तं तपन्तमिव भास्करम्॥ ५९॥

Hanumān, too beheld Rāvaṇa, the suzerain lord of ogres, richly endowed with energy and strength and resembling the blazing sun. (59)

स रोषसंवर्तितताम्रदृष्टि-
र्दशाननस्तं कपिमन्ववेक्ष्य।
अथोपविष्टान् कुलशीलवृद्धान्
समादिशत् तं प्रति मुख्यमन्त्रीन्॥ ६०॥

Looking unwinkingly and intently on the aforesaid monkey, his coppery eyes rolling rapidly through rage, that ten-headed monster forthwith commanded his chief counsellors seated in their due places there, who were distinguished for their lineage and character, to interrogate him. (60)

यथाक्रमं तैः स कपिश्च पृष्टः
कार्यार्थमर्थस्य च मूलमादौ।
निवेदयामास हरीश्वरस्य
दूतः सकाशादहमागतोऽस्मि॥ ६१॥

Questioned by them in succession as to the work he had taken upon himself, the motive by which he was actuated and the ultimate aim with which he had come, that monkey said at the outset: "I am a messenger arrived from the presence of Sugrīva, the lord of monkeys." (61)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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एकोनपञ्चाशः सर्गः

Canto XLIX

Wonderstruck to behold the splendour and glory of Rāvaṇa, Hanumān believes that he could even rule over heaven but for his gross unrighteousness, which dragged him down

ततः स कर्मणा तस्य विस्मितो भीमविक्रमः।
हनूमान् क्रोधताम्राक्षो रक्षोऽधिपमवैक्षत॥ १॥
भ्राजमानं महार्हेण काञ्चनेन विराजता।
मुक्ताजालवृतेनाथ मुकुटेन महाद्युतिम्॥ २॥
वज्रसंयोगसंयुक्तैर्महार्हमणिविग्रहैः।
हैमैराभरणैश्चित्रैर्मनसेव प्रकल्पितैः॥ ३॥
महार्हक्षौमसंवीतं रक्तचन्दनरूषितम्।
स्वनुलिप्तं विचित्राभिर्विविधाभिश्च भक्तिभिः॥ ४॥
विचित्रं दर्शनीयैश्च रक्ताक्षैर्भीमदर्शनैः।
दीप्ततीक्ष्णमहादंष्ट्रं प्रलम्बं दशनच्छदैः॥ ५॥
शिरोभिर्दशभिर्वीरो भ्राजमानं महौजसम्।
नानाव्यालसमाकीर्णैः शिखरैरिव मन्दरम्॥ ६॥
नीलाञ्जनचयप्रख्यं हारेणोरसि राजता।
पूर्णचन्द्राभवक्त्रेण सबालार्कमिवाम्बुदम्॥ ७॥
बाहुभिर्बद्धकेयूरैश्चन्दनोत्तमरूषितैः।
भ्राजमानाङ्गदैर्भीमैः पञ्चशीर्षैरिवोरगैः॥ ८॥
महति स्फाटिके चित्रे रत्नसंयोगचित्रिते।
उत्तमास्तरणास्तीर्णे सूपविष्टं वरासने॥ ९॥
अलंकृताभिरत्यर्थं प्रमदाभिः समन्ततः।
वालव्यजनहस्ताभिरारात्समुपसेवितम्॥ १०॥
दुर्धरेण प्रहस्तेन महापार्श्वेन रक्षसा।
मन्त्रिभिर्मन्त्रतत्त्वज्ञैर्निकुम्भेन च मन्त्रिणा॥ ११॥
उपोपविष्टं रक्षोभिश्चतुर्भिर्बलदर्पितम्।
कृत्स्नं परिवृतं लोकं चतुर्भिरिव सागरैः॥ १२॥
मन्त्रिभिर्मन्त्रतत्त्वज्ञैरन्यैश्च शुभदर्शिभिः।
आश्वास्यमानं सचिवैः सुरैरिव सुरेश्वरम्॥ १३॥

Astonished at the feat of Indrajit (resulting in his own capture and his being dragged to the presence of Rāvaṇa) and his eyes turned coppery through rage at the thought of his atrocious deed in the form of Sītā's abduction, that heroic Hanumān of redoubtable prowess looked at Rāvaṇa, the suzerain lord of ogres, who, though endowed with extraordinary splendour, shone further with a glittering and precious diadem of gold encircled with strings of pearls, as well as with lovely gold ornaments inlaid with diamonds and studded with costly gems, which appeared as though evolved with the mind; who was attired in valuable silk and daubed with red sandal-paste and painted with various peculiar designs; who looked wonderful with his twenty terrible-looking, yet shapely ruddy eyes, had brilliant, sharp, enormous teeth and protruding lips; who was endowed with extraordinary strength and shone brightly with his ten heads as Mount Mandāra with its peaks infested with snakes of every variety; who was graced with a pearl necklace casting its splendour on his bosom and who not only looked like a mass of blue antimony but with his countenance shining like the full moon also presented the appearance of a cloud illumined by the rising sun; who was distinguished by twenty terrible arms adorned with Keuras (a kind of jewel), smeared with excellent sandal-paste and decked with shining Aṅgadas (another ornament) and looking like as many five-hooded serpents with their fingers appearing like hoods; who was comfortably seated on a big, wonderful and excellent throne of crystal, rendered picturesque by being inlaid with jewels and overspread with an exquisite covering; who was duly waited upon at close quarters on all sides by young women sumptuously adorned, whisk in hand; who was proud of his might and had four counselors, belonging to the ogre race, who knew the secret of good counsel, viz.,

Dūrdhara, Prahasta, the ogre Mahāpārśva and the counsellor Nikumbha, seated by his side, and looked like the entire terrestrial globe in miniature enclosed by the four oceans in the quarters; and who was being reassured by counsellors knowing the secret of good counsel and other ministers wishing well of him even as Indra, the ruler of gods, is reassured by gods. (1—13)

अपश्यद् राक्षसपतिं हनूमानतितेजसम्।
वेष्टितं मेरुशिखरे सतोयमिव तोयदम्॥ १४॥

Hanumān thus saw Rāvaṇa, the ruler of ogres, who was endowed with surpassing energy, resembling a cloud laden with moisture and perched on a peak of Mount Meru. (14)

स तैः सम्पीड्यमानोऽपि रक्षोभिर्भीमविक्रमैः।
विस्मयं परमं गत्वा रक्षोऽधिपमवैक्षत॥ १५॥

Experiencing supreme wonder, even though greatly oppressed by those ogres of terrible prowess, Hanumān looked intently on Rāvaṇa, the suzerain lord of ogres. (15)

भ्राजमानं ततो दृष्ट्वा हनुमान् राक्षसेश्वरम्।
मनसा चिन्तयामास तेजसा तस्य मोहितः॥ १६॥

Dazzled by his magnificence on seeing Rāvaṇa shining brightly, Hanumān thought in his mind as follows: (16)

अहो रूपमहो धैर्यमहो सत्त्वमहो द्युतिः।
अहो राक्षसराजस्य सर्वलक्षणयुक्तता॥ १७॥

'What charm, what presence of mind, what courage, what splendour and what combination of all auspicious bodily marks are present in the king of ogres! (17)

यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः।
स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता॥ १८॥

'Had this mighty lord of ogres not been antagonistic to virtue, he would have proved to be a protector of the realm of gods including Indra, the ruler of gods. (18)

अस्य क्रूरैर्नृशंसैश्च कर्मभिर्लोककुत्सितैः।
सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः॥ १९॥

'Due to his cruel and ruthless deeds, condemned by the world, all people including gods and demons remain actually afraid of him. (19)

अयं ह्युत्सहते क्रुद्धः कर्तुमेकार्णवं जगत्।
इति चिन्तां बहुविधामकरोन्मतिमान् कपिः।
दृष्ट्वा राक्षसराजस्य प्रभावममितौजसः॥ २०॥

'If enraged, he can really turn the world into one ocean.' Perceiving the glory of Rāvaṇa (the king of ogres), who was endowed with extraordinary might, the sagacious Hanumān brooded on such diverse thoughts. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे
एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Commanded by Rāvaṇa, Prahasta inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though protected against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa

तमुद्वीक्ष्य महाबाहुः पिङ्गाक्षं पुरतः स्थितम्।
रोषेण महताऽऽविष्टो रावणो लोकरावणः॥ १॥

The mighty-armed Rāvaṇa, who made people cry in distress wherever he went, was seized with violent rage to behold that monkey (lit., a tawny-eyed one) before him. (1)

शङ्काहतात्मा दध्यौ स कपीन्द्रं तेजसा वृतम्।
किमेष भगवान् नन्दी भवेत् साक्षादिहागतः॥ २॥
येन शप्तोऽस्मि कैलासे मया प्रहसिते पुरा।
सोऽयं वानरमूर्तिः स्यात्किंस्विद् बाणोऽपि वासुरः॥ ३॥

His mind overcome with apprehension, he speculated as follows with regard to Hanumān (a leader of monkeys), who was invested with glory: "Is it the glorious Nandī, a leader of the attendants of Lord Śiva, who has come here in person, by whom I was formerly cursed on Mount Kailāśa, the abode of Lord Śiva, when he was mocked by me? Or, perhaps he may even be the celebrated demon Bāṇa, son of Bali, in the guise of a monkey." (2-3)

स राजा रोषताम्राक्षः प्रहस्तं मन्त्रिसत्तमम्।
कालयुक्तमुवाचेदं वचो विपुलमर्थवत्॥ ४॥

His eyes bloodshot through anger, the aforesaid king Rāvaṇa spoke to Prahasta, the foremost of his ministers, the following opportune, solemn and significant words : (4)

दुरात्मा पृच्छ्यतामेष कुतः किं वास्य कारणम्।
वनभङ्गे च कोऽस्यार्थो राक्षसानां च तर्जने॥ ५॥

"Let this evil-minded fellow be asked where he has come from, what is his motive in coming here, nay, what was his object in destroying the grove as well as in threatening the ogres. (5)

मत्पुरीमप्रधृष्यां वै गमने किं प्रयोजनम्।
आयोधने वा किं कार्यं पृच्छ्यतामेष दुर्मतिः॥ ६॥

"Let this perverse fellow be asked what really is his purpose in actually coming over to my city, which cannot be taken by storm or what is his object in seeking an encounter with our people." (6)

रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यमब्रवीत्।
समाश्वसिहि भद्रं ते न भीः कार्या त्वया कपे॥ ७॥

Hearing the command of Rāvaṇa, Prahasta spoke to Hanumān as follows: "Take heart, O monkey ! May good betide you. No fear need be entertained by you. (7)

यदि तावत् त्वमिन्द्रेण प्रेषितो रावणालयम्।
तत्त्वमाख्याहि मा ते भूद् भयं वानर मोक्ष्यसे॥ ८॥

"If for that matter you have been sent to the abode of Rāvaṇa by Indra, pray, speak the truth, O monkey ! Let no fear haunt you. You shall be liberated. (8)

यदि वैश्रवणस्य त्वं यमस्य वरुणस्य च।
चारुरूपमिदं कृत्वा प्रविष्टो नः पुरीमिमाम्॥ ९॥

"Tell us if you are a messenger of the god of riches, Kubera, (a son of Sage Viśravā), Yama (the god of retribution) or Varuṇa (the god of water) and have deeply penetrated into this city of ours, having assumed the disguise of a spy. (9)

विष्णुना प्रेषितो वापि दूतो विजयकाङ्क्षिणा।
नहि ते वानरं तेजो रूपमात्रं तु वानरम्॥ १०॥

"Or, tell me if you are an envoy dispatched by Viṣṇu, who is longing for conquest. Surely your prowess is not like that of a monkey; your form alone, for that matter, is that of a monkey. (10)

तत्त्वतः कथयस्वाद्य ततो वानर मोक्ष्यसे।
अनृतं वदतश्चापि दुर्लभं तव जीवितम्॥ ११॥

"Correctly communicate this today. Then you shall be set free, O monkey! On the other hand, it will be difficult for you to survive if you tell a lie. (11)

अथवा यन्निमित्तस्ते प्रवेशो रावणालये।
एवमुक्तो हरिवरस्तदा रक्षोगणेश्वरम्॥ १२॥
अब्रवीन्नास्मि शक्रस्य यमस्य वरुणस्य च।
धनदेन न मे सख्यं विष्णुना नास्मि चोदितः॥ १३॥

"Or, simply let us know the motive of your penetrating deep into the abode of Rāvaṇa." Interrogated in the foregoing words on that occasion, Hanumān, the foremost of monkeys, submitted as follows to Rāvaṇa, the lord of ogre hordes: "I am neither a messenger of Indra (the ruler of gods) nor of Yama, nor of Varuṇa, nor does my friendship exist with Kubera (the bestower of riches) nor have I been dispatched by Viṣṇu. (12-13)

जातिरेव मम त्वेषा वानरोऽहमिहागतः।
दर्शने राक्षसेन्द्रस्य तदिदं दुर्लभं मया॥ १४॥
वनं राक्षसराजस्य दर्शनार्थं विनाशितम्।
ततस्ते राक्षसाः प्राप्ता बलिनो युद्धकाङ्क्षिणः॥ १५॥
रक्षणार्थं च देहस्य प्रतियुद्धा मया रणे।
अस्त्रपाशैर्न शक्योऽहं बद्धुं देवासुरैरपि॥ १६॥

"I am a monkey by my very birth and as a monkey alone have I come here for a sight of the king of ogres. Nay, this well-known and rare grove of the king of ogres has been laid waste by me merely for the sake of obtaining a sight of Rāvaṇa, the king of ogres. Thereupon came those mighty ogres longing for an encounter, and in self-defence they were met by me on the field of battle. I am incapable of being bound with missiles and nooses by gods and demons. (14—16)

पितामहादेष वरो ममापि हि समागतः।
राजानं द्रष्टुकामेन मयास्त्रमनुवर्तितम्॥ १७॥

"A boon to this effect has actually been won even by me from Brahmā (the progenitor even of the lords of creation). The missile was respected by me only because I longed to see the king. (17)

विमुक्तोऽप्यहमस्त्रेण राक्षसैस्त्वभिवेदितः।
केनचिद् रामकार्येण आगतोऽस्मि तवान्तिकम्॥ १८॥

"Though completely set free by the missile, I have been brought and announced to you as if I were still bound with the missile. Spurred on by some mission of Śrī Rāma, have I sought your presence. (18)

दूतोऽहमिति विज्ञाय राघवस्यामितौजसः।
श्रूयतामेव वचनं मम पथ्यमिदं प्रभो॥ १९॥

"Recognizing the fact that I am an envoy of Śrī Rāma, who is endowed with limitless energy, let this salutary advice of mine be definitely listened to, O lord! (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Narrating the story of Śrī Rāma from the latter's entry into the forest, to his own sight of Sītā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sītā to Śrī Rāma and that he should be prepared for the worst if, on the other hand, he chooses not to part with her

तं समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः।
वाक्यमर्थवदव्यग्रस्तमुवाच दशाननम्॥ १॥

Looking intently on Rāvaṇa, the ten-headed monster, who was endowed with extraordinary might, the mighty Hanumān coolly made to him the following submission, pregnant with meaning: (1)

अहं सुग्रीवसंदेशादिह प्राप्तस्तवान्तिके।
राक्षसेश हरीशस्त्वां भ्राता कुशलमब्रवीत्॥ २॥

"Carrying a message from Sugrīva, I have sought your presence here. Sugrīva, the lord of monkeys, who is like a brother to you (being your well-wisher) has enquired after your welfare, O lord of ogres! (2)

भ्रातुः शृणु समादेशं सुग्रीवस्य महात्मनः।
धर्मार्थसहितं वाक्यमिह चामुत्र च क्षमम्॥ ३॥

"Now hear the message of your brother, the high-souled Sugrīva, consisting of the following advice, conformable to piety and earthly gain, and conducive to your good in this as well as in the other world. (3)

राजा दशरथो नाम रथकुञ्जरवाजिमान्।
पितेव बन्धुर्लोकस्य सुरेश्वरसमद्युतिः॥ ४॥

"There was a king, Daśaratha by name, who owned chariots, elephants and horses, nay, who was a befriender of the people like a father and equalled Indra in splendour. (4)

ज्येष्ठस्तस्य महाबाहुः पुत्रः प्रियतरः प्रभुः।
पितुर्निदेशान्निष्क्रान्तः प्रविष्टो दण्डकावनम्॥ ५॥
लक्ष्मणेन सह भ्राता सीतया सह भार्यया।
रामो नाम महातेजा धर्म्यं पन्थानमाश्रितः॥ ६॥

"His mighty-armed, powerful and exceedingly beloved eldest son, Śrī Rāma by name, who is endowed with extraordinary energy and abides in the path of virtue, went out on exile in obedience to the command of his father, and penetrated deep into the Daṇḍaka forest alongwith his wife, Sītā, and brother, Lakṣmaṇa. (5-6)

तस्य भार्या जनस्थाने भ्रष्टा सीतेति विश्रुता।
वैदेहस्य सुता राज्ञो जनकस्य महात्मनः॥ ७॥

"His consort, well-known by the name of Sītā, daughter of the high-souled Janaka, king of Videha territory, got lost in Janasthāna. (7)

मार्गमाणस्तु तां देवीं राजपुत्रः सहानुजः।
ऋष्यमूकमनुप्राप्तः सुग्रीवेण च संगतः॥ ८॥

"Seeking for the said godlike lady, the prince, accompanied by his younger brother, Lakṣmaṇa, reached Mount Ṛṣyamūka and came in contact with Sugrīva. (8)

तस्य तेन प्रतिज्ञातं सीतायाः परिमार्गणम्।
सुग्रीवस्यापि रामेण हरिराज्यं निवेदितुम्॥ ९॥

"By Sugrīva was promised him a search for Sītā, while a promise was made by Śrī Rāma too to procure and make over to Sugriva his lost kingship of monkeys. (9)

ततस्तेन मृधे हत्वा राजपुत्रेण वालिनम्।
सुग्रीवः स्थापितो राज्ये हर्यृक्षाणां गणेश्वरः॥ १०॥

"After killing Vāli on the field of battle, Sugrīva was re-installed by that prince, Śrī Rāma, on the throne as the lord of hordes of monkeys and bears. (10)

त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः।
स तेन निहतः संख्ये शरेणैकेन वानरः॥ ११॥

"Nay, Vāli, the foremost of monkeys, was already known to you. That monkey was killed on the battle-field by Śrī Rāma with a single arrow. (11)

स सीतामार्गणे व्यग्रः सुग्रीवः सत्यसंगरः।
हरीन् सम्प्रेषयामास दिशः सर्वा हरीश्वरः॥ १२॥

"Impatient to find out Sītā and true to his promise, the celebrated Sugrīva, the lord of monkeys, duly dispatched monkeys in all directions. (12)

तां हरीणां सहस्राणि शतानि नियुतानि च।
दिक्षु सर्वासु मार्गन्ते ह्यधश्चोपरि चाम्बरे॥ १३॥

"Hundreds and thousands, nay, lakhs of monkeys are searching for her in all the four quarters as also below in the subterranean regions and above in the heavens. (13)

वैनतेयसमाः केचित् केचित् तत्रानिलोपमाः।
असङ्गगतयः शीघ्रा हरिवीरा महाबलाः॥ १४॥

"The monkey heroes are swift and endowed with extraordinary might, and can move without any footing. Some of them are equal in speed to Garuḍa (the son of Vinatā), while others vie with the wind in swiftness of motion. (14)

अहं तु हनुमान्नाम मारुतस्यौरसः सुतः।
सीतायास्तु कृते तूर्णं शतयोजनमायतम्॥ १५॥
समुद्रं लङ्घयित्वैव त्वां दिदृक्षुरिहागतः।
भ्रमता च मया दृष्टा गृहे ते जनकात्मजा॥ १६॥

"I, for my part, am Hanumān by name, son of the wind-god, sprung from his loins. Having quickly leapt across the sea itself (dividing the main land from Laṅkā), which is really a hundred Yojanas (or eight hundred miles) wide, for the sake of Sītā, I have come here, longing as I did to see you. While I was roaming in search of her, Janaka's daughter was discovered by me in your pleasance. (15-16)

तद् भवान् दृष्टधर्मार्थस्तपःकृतपरिग्रहः।
परदारान् महाप्राज्ञ नोपरोद्धुं त्वमर्हसि॥ १७॥

"Therefore, having known the truth about righteousness and earthly gain, and having amassed riches by dint of askesis, O most wise king, you ought not to detain another's wife. (17)

नहि धर्मविरुद्धेषु बह्वपायेषु कर्मसु।
मूलघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः॥ १८॥

"Wise people like you do not engage in actions which are antagonistic to virtue, lead to many evils and destroy the doer, root and branch. (18)

कश्च लक्ष्मणमुक्तानां रामकोपानुवर्तिनाम्।
शराणामग्रतः स्थातुं शक्तो देवासुरेष्वपि॥ १९॥

"And who is capable, even among gods and demons of withstanding the shafts shot by Lakṣmaṇa in the wake of Śrī Rāma's wrath? (19)

न चापि त्रिषु लोकेषु राजन् विद्येत कश्चन।
राघवस्य व्यलीकं यः कृत्वा सुखमवाप्नुयात्॥ २०॥

"Nor is there anyone in all the three worlds, O king, who will enjoy happiness even after committing an offence against Śrī Rāma. (20)

तत् त्रिकालहितं वाक्यं धर्म्यमर्थानुयायि च।
मन्यस्व नरदेवाय जानकी प्रतिदीयताम्॥ २१॥

"Therefore, accept my advice, which is conducive to your good in all the three divisions of time (viz., the past, present and future), is in perfect accord with virtue and leads to material gain as well. Let the daughter of Janaka be restored to Śrī Rāma (a god among men). (21)

दृष्टा हीयं मया देवी लब्धं यदिह दुर्लभम्।
उत्तरं कर्म यच्छेषं निमित्तं तत्र राघवः॥ २२॥

"The aforesaid godlike lady has actually been seen by me; what was difficult to achieve on this occasion has been achieved. Śrī Rāma, a scion of Raghu, is capable of doing that which remains to be done as a sequel. (22)

लक्षितेयं मया सीता तथा शोकपरायणा।
गृहे यां नाभिजानासि पञ्चास्यामिव पन्नगीम्॥ २३॥

"The aforesaid Sītā, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me, indescribably given over to grief. (23)

नेयं जरयितुं शक्या सासुरैरमरैरपि।
विषसंस्पृष्टमत्यर्थं भुक्तमन्नमिवौजसा॥ २४॥

"She is incapable of being absorbed with one's might even by gods, including demons, any more than food mixed with poison in an excessive degree could be digested with one's natural digestive power, if partaken of. (24)

तपःसंतापलब्धस्ते सोऽयं धर्मपरिग्रहः।
न स नाशयितुं न्याय्य आत्मप्राणपरिग्रहः॥ २५॥

"It is not right for you to forfeit this vast fortune, which is an outcome of virtue alone, or the capacity to preserve your life for an inordinately long period of time, both of which have been acquired by you through the observance of austerities. (25)

अवध्यतां तपोभिर्यां भवान् समनुपश्यति।
आत्मनः सासुरैर्देवैर्हेतुस्तत्राप्ययं महान्॥ २६॥

"The aforesaid extraordinary virtue alone is responsible even for your immunity, which you perceive, from death at the hands of gods including demons, acquired by austerities. (26)

सुग्रीवो न च देवोऽयं न यक्षो न च राक्षसः।
मानुषो राघवो राजन् सुग्रीवश्च हरीश्वरः।
तस्मात् प्राणपरित्राणं कथं राजन् करिष्यसि॥ २७॥

"Sugrīva or Śrī Rāma is neither a god, nor a Yakṣa, nor an ogre. Śrī Rāma is a human being; while Sugrīva, O king, is the lord of monkeys. How then will you be able to preserve your life against the latter? (27)

न तु धर्मोपसंहारमधर्मफलसंहितम्।
तदेव फलमन्वेति धर्मश्चाधर्मनाशनः॥ २८॥

"The fruit of virtue does not follow one who has reached the culmination of unrighteousness, even though he practises virtue; the fruit of unrighteousness alone follows him. And exceeding virtue (following an unrighteous act) atones for unrighteousness.* (28)

प्राप्तं धर्मफलं तावद् भवता नात्र संशयः।
फलमस्याप्यधर्मस्य क्षिप्रमेव प्रपत्स्यसे॥ २९॥

"The fruit of virtue practised by you in the past has already been attained and enjoyed by you; there is no doubt about it. You will reap the fruit of this unrighteousness in the shape of abduction and detention of Sītā too very soon. (29)

जनस्थानवधं बुद्ध्वा वालिनश्च वधं तथा।
रामसुग्रीवसख्यं च बुद्ध्यस्व हितमात्मनः॥ ३०॥

"Recalling the extermination of the ogres of Janasthāna as well as the destruction of Vāli as also the alliance of Śrī Rāma with Sugrīva, ponder over your own interest. (30)

कामं खल्वहमप्येकः सवाजिरथकुञ्जराम्।
लङ्कां नाशयितुं शक्तस्तस्यैष तु न निश्चयः॥ ३१॥

"Even though I am undoubtedly capable of destroying Laṅkā with its horses, chariots and elephants single-handed, such, however, is not the resolve of Śrī Rāma. (31)

रामेण हि प्रतिज्ञातं हर्यृक्षगणसंनिधौ।
उत्सादनममित्राणां सीता यैस्तु प्रधर्षिता॥ ३२॥

"Indeed in the presence of hordes of monkeys and bears the extermination of his enemies, by whom Sītā was actually laid violent hands upon, was vowed by Śrī Rāma. (32)

अपकुर्वन् हि रामस्य साक्षादपि पुरंदरः।
न सुखं प्राप्नुयादन्यः किं पुनस्त्वद्विधो जनः॥ ३३॥

"Assuredly, doing wrong to Śrī Rāma, not even Indra himself can attain happiness,

* This is corroborated by the Śruti text 'धर्मेण पापमपनुदति' one is able to drive away sin through righteousness. Expiatory acts recommended in Smṛti texts also point to the same fact.

much less an ordinary individual like you. (33)

यां सीतेत्यभिजानासि येयं तिष्ठति ते गृहे।
कालरात्रीति तां विद्धि सर्वलङ्काविनाशिनीम्॥ ३४॥

"Know her, whom you recognize by the name of Sītā and who stays in your abode, to be none else than Kālarātri (the goddess presiding over and responsible for universal dissolution), bent upon destroying the whole of Laṅkā. (34)

तदलं कालपाशेन सीताविग्रहरूपिणा।
स्वयं स्कन्धावसक्तेन क्षेममात्मनि चिन्त्यताम्॥ ३५॥

"Therefore, have done with the noose of death in the form of Sītā's personality, which has been placed by yourself about your neck. And let the means of your own safety be devised. (35)

सीतायास्तेजसा दग्धां रामकोपप्रदीपिताम्।
दह्यमानामिमां पश्य पुरीं साट्टप्रतोलिकाम्॥ ३६॥

"Behold (in the immediate future) this city of Laṅkā, which has already been consumed by the moral power of Sītā, and set on fire by the wrath of Śrī Rāma, burning with its palaces and streets. (36)

स्वानि मित्राणि मन्त्रींश्च ज्ञातीन् भ्रातॄन् सुतान् हितान्।
भोगान् दारांश्च लङ्कां च मा विनाशमुपानय॥ ३७॥

"Pray, don't lead to annihilation your own allies, counsellors, relations, brothers, sons, friends and consorts as well as your luxuries, and Laṅkā itself. (37)

सत्यं राक्षसराजेन्द्र शृणुष्व वचनं मम।
रामदासस्य दूतस्य वानरस्य विशेषतः॥ ३८॥

"Listen, O suzerain lord of ogres, to my truthful assertion, coming as it is from the lips of a servant of Śrī Rāma, an envoy and particularly a monkey. (38)

सर्वांल्लोकान् सुसंहृत्य सभूतान् सचराचरान्।
पुनरेव तथा स्रष्टुं शक्तो रामो महायशाः॥ ३९॥

"Annihilating all the worlds including the elements (which have entered into their constitution), their created beings, as well as the entire mobile and immobile creation, the highly illustrious Śrī Rāma is capable of creating them over again in the same way. (39)

देवासुरनरेन्द्रेषु यक्षरक्षोरगेषु च।
विद्याधरेषु नागेषु गन्धर्वेषु मृगेषु च॥ ४०॥
सिद्धेषु किंनरेन्द्रेषु पतत्रिषु च सर्वतः।
सर्वत्र सर्वभूतेषु सर्वकालेषु नास्ति सः॥ ४१॥
यो रामं प्रति युध्येत विष्णुतुल्यपराक्रमम्।
सर्वलोकेश्वरस्येह कृत्वा विप्रियमीदृशम्।
रामस्य राजसिंहस्य दुर्लभं तव जीवितम्॥ ४२॥

"Among gods, demons and the rulers of men as well as among the Yakṣas, ogres and serpents as also among the Vidyādharas (celestial artistes), Nāgas, Gandharvas (celestial musicians), and beasts, Siddhas and the rulers of Kinnaras, nay, even among the birds in all places: in short, among all created beings at all places and times there is none who can fight against Śrī Rāma, the equal of Viṣṇu in prowess. Since you have given such offence to Śrī Rāma, a lion among kings and the ruler of the worlds, it is difficult for you to preserve your life here. (40—42)

देवाश्च दैत्याश्च निशाचरेन्द्र
गन्धर्वविद्याधरनागयक्षाः।
रामस्य लोकत्रयनायकस्य
स्थातुं न शक्ताः समरेषु सर्वे॥ ४३॥

"Gods and demons, nay, Gandharvas, Vidyādharas, Nāgas and Yakṣas are all unable to stand in front of Śrī Rāma, the ruler of all the three worlds (heaven, earth and the intermediate region) in combat, O ruler of ogres! (43)

ब्रह्मा स्वयम्भूश्चतुराननो वा
रुद्रस्त्रिनेत्रस्त्रिपुरान्तको वा।
इन्द्रो महेन्द्रः सुरनायको वा
स्थातुं न शक्ता युधि राघवस्य॥ ४४॥

"Even the self-born and four-headed

Brahmā (the creator), the three-eyed Lord Rudra (the god of destruction), the Destroyer of the three cities (built by the demon Maya), and the mighty sovereign Indra, the ruler of gods, are unable to stand before Śrī Rāma, a scion of Raghu, on the field of battle." (44)

स सौष्ठवोपेतमदीनवादिनः
कपेर्निशम्याप्रतिमोऽप्रियं वचः।
दशाननः कोपविवृत्तलोचनः
समादिशत् तस्य वधं महाकपेः॥ ४५॥

Hearing the reply, which was excellent though distasteful, of the monkey, who was intrepid of speech, the unrivalled Rāvaṇa (the ten headed monster), his eyes rolling through rage, ordained the death of that mighty monkey. (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Provoked by the harsh words of Hanumān, Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras

स तस्य वचनं श्रुत्वा वानरस्य महात्मनः।
आज्ञापयद् वधं तस्य रावणः क्रोधमूर्च्छितः॥ १॥

Overcome with wrath on hearing the reply of that high-souled Hanumān, Rāvaṇa ordered his killing. (1)

वधे तस्य समाज्ञप्ते रावणेन दुरात्मना।
निवेदितवतो दौत्यं नानुमेने विभीषणः॥ २॥

Vibhīṣaṇa, however, did not signify his approval of the death of Hanumān, who had made known his being an envoy of Śrī Rāma, ordered by the evil-minded Rāvaṇa. (2)

तं रक्षोऽधिपतिं क्रुद्धं तच्च कार्यमुपस्थितम्।
विदित्वा चिन्तयामास कार्यं कार्यविधौ स्थितः॥ ३॥

Seeing the aforesaid king of ogres angry, and looking to that affair viz., the death of an envoy which was imminent, Vibhīṣaṇa, who had his mind fixed on propriety of action, pondered over his duty in the circumstances. (3)

निश्चितार्थस्ततः साम्ना पूज्यं शत्रुजिदग्रजम्।
उवाच हितमत्यर्थं वाक्यं वाक्यविशारदः॥ ४॥

Having determined his duty, Vibhīṣaṇa, who was a master of expression, thereupon addressed to his elder brother, who was worthy of adoration to him, the following appeal, which was exceedingly wholesome: (4)

क्षमस्व रोषं त्यज राक्षसेन्द्र
प्रसीद मे वाक्यमिदं शृणुष्व।
वधं न कुर्वन्ति परावरज्ञा
दूतस्य सन्तो वसुधाधिपेन्द्राः॥ ५॥

"Pray, forgive me, and cast off anger, O ruler of ogres ! Be propitiated and listen to this appeal of mine. Virtuous and exalted rulers of the earth, who know what is noble and what is low, do not take the life of a messenger. (5)

राजन् धर्मविरुद्धं च लोकवृत्तेश्च गर्हितम्।
तव चासदृशं वीर कपेरस्य प्रमापणम्॥ ६॥

"To consign this monkey to death, O king, is contrary to righteousness, nay deprecable from the point of worldly usage and as such unbecoming of you, O Lord! (6)

धर्मज्ञश्च कृतज्ञश्च राजधर्मविशारदः।
परावरज्ञो भूतानां त्वमेव परमार्थवित्॥ ७॥

"You know what is right; you recognize a service done to you, and are conversant with the duties of a king; you can distinguish between high and low among created beings and you alone know the ultimate purpose of life. (7)

गृह्यन्ते यदि रोषेण त्वादृशोऽपि विचक्षणाः।
ततः शास्त्रविपश्चित्त्वं श्रम एव हि केवलम्॥ ८॥

"If even those who are learned like you are seized with anger, then the mastery of the scriptures is indeed mere fruitless labour. (8)

तस्मात् प्रसीद शत्रुघ्न राक्षसेन्द्र दुरासद।
युक्तायुक्तं विनिश्चित्य दूतदण्डो विधीयताम्॥ ९॥

"Be propitiated, therefore, O destroyer of foes, O ruler of ogres, who are difficult to approach! Let punishment be meted out to a messenger only after carefully determining what is meet and what is improper." (9)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः।
कोपेन महताऽऽविष्टो वाक्यमुत्तरमब्रवीत्॥ १०॥

Filled with violent anger on hearing the submission of Vibhīṣaṇa, Rāvaṇa, the lord of ogres, spoke in reply as follows: (10)

न पापानां वधे पापं विद्यते शत्रुसूदन।
तस्मादिमं वधिष्यामि वानरं पापकारिणम्॥ ११॥

"No sin lies in the act of killing the sinful, O destroyer of foes! I shall, therefore, make an end of this monkey, a perpetrator of sin." (11)

अधर्ममूलं बहुदोषयुक्त-
मनार्यजुष्टं वचनं निशम्य।
उवाच वाक्यं परमार्थतत्त्वं
विभीषणो बुद्धिमतां वरिष्ठः॥ १२॥

Hearing the aforesaid reply of Rāvaṇa, which was rooted in unrighteousness, full of many faults and unbecoming of noble souls, Vibhīṣaṇa, the foremost of those endowed with wisdom, made the following submission, which enabled one to ascertain the highest truth: (12)

प्रसीद लङ्केश्वर राक्षसेन्द्र
धर्मार्थतत्त्वं वचनं शृणुष्व।
दूता न वध्याः समयेषु राजन्
सर्वेषु सर्वत्र वदन्ति सन्तः॥ १३॥

"Be propitiated, O lord of Laṅkā, O ruler of ogres! Pray, listen to my appeal embodying the essence of righteousness and worldly fortune. Messengers, O king, are undeserving of death at all times and at all places—so declare the virtuous. (13)

असंशयं शत्रुरयं प्रवृद्धः
कृतं ह्यनेनाप्रियमप्रमेयम्।
न दूतवध्यां प्रवदन्ति सन्तो
दूतस्य दृष्टा बहवो हि दण्डाः॥ १४॥

"Undoubtedly this monkey is a formidable adversary. Indeed incalculable harm has been done by him. Nevertheless the wise do not sanction the killing of a messenger; for numerous other punishments are found recommended in the scriptures with regard to a messenger. (14)

वैरूप्यमङ्गेषु कशाभिघातो
मौण्ड्यं तथा लक्षणसंनिपातः।
एतान् हि दूते प्रवदन्ति दण्डान्
वधस्तु दूतस्य न नः श्रुतोऽस्ति॥ १५॥

"Mutilation of any of his limbs, flogging, shaving of the head and branding—indeed the wise recommend any of these punishments with regard to a messenger; the killing of a messenger has, however, never been heard of by us. (15)

कथं च धर्मार्थविनीतबुद्धिः
परावरप्रत्ययनिश्चितार्थः ।
भवद्विधः कोपवशे हि तिष्ठेत्
कोपं न गच्छन्ति हि सत्त्ववन्तः॥ १६॥

"And indeed how can one like you, whose mind has penetrated into the realms of righteousness and worldly prosperity and who has determined his duty by discriminating between what is noble and what is ignoble, remain swayed by anger? For, the powerful never give way to anger. (16)

न धर्मवादे न च लोकवृत्ते
न शास्त्रबुद्धिग्रहणेषु वापि।
विद्येत कश्चित्तव वीर तुल्य-
स्त्वं ह्युत्तमः सर्वसुरासुराणाम्॥ १७॥

"No one is your equal in discussing virtue, nor in observing the worldly usage, nor even in grasping the import of scriptures by means of your intellect, O hero! Indeed you are the foremost of the gods and the demons. (17)

पराक्रमोत्साहमनस्विनां च
सुरासुराणामपि दुर्जयेन।
त्वयाप्रमेयेण सुरेन्द्रसङ्घा
जिताश्च युद्धेष्वसकृन्नरेन्द्राः॥ १८॥

"Nay, by you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour and are immeasurable in strength etc., hosts of leaders of gods and rulers of men have been conquered in combats more than once. (18)

इत्थंविधस्यामरदैत्यशत्रोः
शूरस्य वीरस्य तवाजितस्य।
कुर्वन्ति वीरा मनसाप्यलीकं
प्राणैर्विमुक्ता न तु भोः पुरा ते॥ १९॥

"In the past heroes have never given offence even with their mind to you, who are so valiant and heroic and inimical even to gods and demons and have never been conquered by anyone, O King! Those who raised their head, were immediately deprived of their life. (19)

न चाप्यस्य कपेर्घाते कंचित् पश्याम्यहं गुणम्।
तेष्वयं पात्यतां दण्डो यैरयं प्रेषितः कपिः॥ २०॥

"Nor do I perceive any good whatsoever in taking the life of this monkey. Let this punishment in the form of death descend on them by whom this monkey has been sent. (20)

साधुर्वा यदि वासाधुः परैरेष समर्पितः।
ब्रुवन् परार्थं परवान् न दूतो वधमर्हति॥ २१॥

"Whether he is good or bad, he has been sent by our enemies. Advocating others' interests, dependent as he is on them, an envoy does not merit death. (21)

अपि चास्मिन् हते नान्यं राजन् पश्यामि खेचरम्।
इह यः पुनरागच्छेत् परं पारं महोदधेः॥ २२॥

"Moreover, once this monkey is killed, O king, I see no other sky-ranger who can come once more to the opposite shore of the vast sea on this side. (22)

तस्मान्नास्य वधे यत्नः कार्यः परपुरंजय।
भवान् सेन्द्रेषु देवेषु यत्नमास्थातुमर्हति॥ २३॥

"Therefore, O conqueror of hostile citadels, no attempt should be made to take the life of this monkey. On the other hand, you should direct your efforts against the gods including Indra, their ruler. (23)

अस्मिन् विनष्टे नहि भूतमन्यं
पश्यामि यस्तौ नरराजपुत्रौ।
युद्धाय युद्धप्रिय दुर्विनीता-
वुद्योजयेद् वै भवता विरुद्धौ॥ २४॥

"If this monkey is put to death, I do not really perceive any other created being who can incite those two insolent human princes, who are hostile to you, to wage war against you, O bellicose king! (24)

पराक्रमोत्साहमनस्विनां च
सुरासुराणामपि दुर्जयेन।
त्वया मनोनन्दन नैर्ऋतानां
युद्धाय निर्नाशयितुं न युक्तम्॥ २५॥

"For you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour, O delight of ogres, it is not meet to crush

the ardour of those ogres (the progeny of Nirrti) for war. (25)

हिताश्च शूराश्च समाहिताश्च
कुलेषु जाताश्च महागुणेषु।
मनस्विनः शस्त्रभृतां वरिष्ठाः
कोपप्रशस्ताः सुभृताश्च योधाः॥ २६॥
तदेकदेशेन बलस्य तावत्
केचित् तवादेशकृतोऽद्य यान्तु।
तौ राजपुत्रावुपगृह्य मूढौ
परेषु ते भावयितुं प्रभावम्॥ २७॥

"Therefore, in order to make your greatness known to the enemies, let a few warriors, who are well-disposed and valiant, nay, devoted and born in families noted for their great qualities, high-minded, foremost among armed soldiers, renowned for their burning ardour, handsomely paid and obedient to your commands, proceed today with a section of your army and return after capturing the two princes, distracted as they are through agony caused by separation from Sītā." (26-27)

निशाचराणामधिपोऽनुजस्य
विभीषणस्योत्तमवाक्यमिष्टम्।
जग्राह बुद्ध्या सुरलोकशत्रु-
र्महाबलो राक्षसराजमुख्यः॥ २८॥

Rāvaṇa, the foremost of the rulers of ogres, the suzerain lord of the rangers of the night and an enemy of the celestial realm, who was endowed with extraordinary might, accepted with his mind the sound and palatable advice of his younger brother, Vibhīṣaṇa. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Wrapping up the tail of Hanumān in rags and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of beat of drums. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogres guarding the gate

तस्य तद् वचनं श्रुत्वा दशग्रीवो महात्मनः।
देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत्॥ १॥

Hearing the foregoing advice of his younger brother, the high-souled Vibhīṣaṇa, which was salutary both from the point of view of time and place, Rāvaṇa, the ten-headed monster, made the following assertion by way of a reply: (1)

सम्यगुक्तं हि भवता दूतवध्या विगर्हिता।
अवश्यं तु वधायान्यः क्रियतामस्य निग्रहः॥ २॥

"It is truly said by you that the killing of a messenger has been severely condemned. In any case, some punishment other than death need must be meted out to him. (2)

कपीनां किल लाङ्गूलमिष्टं भवति भूषणम्।
तदस्य दीप्यतां शीघ्रं तेन दग्धेन गच्छतु॥ ३॥

"In the case of monkeys the tail, they say, is the cherished embellishment. Therefore, let his tail be set on fire at once and let him return with his tail burnt. (3)

ततः पश्यन्त्वमुं दीनमङ्गवैरूप्यकर्शितम्।
सुमित्रज्ञातयः सर्वे बान्धवाः ससुहृज्जनाः॥ ४॥

"Thereupon let his beloved friends and relations and his kinsfolk including his well-wishers, all find him wretched and distressed through mutilation." (4)

आज्ञापयद् राक्षसेन्द्रः पुरं सर्वं सचत्वरम्।
लाङ्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम्॥ ५॥

Rāvaṇa, the ruler of ogres, issued the following command: "Let the monkey be taken by the ogres with his tail on fire round the entire city with its cross roads." (5)

तस्य तद् वचनं श्रुत्वा राक्षसाः कोपकर्कशाः।
वेष्टन्ते तस्य लाङ्गूलं जीर्णैः कार्पासिकैः पटैः॥ ६॥

Hearing his aforesaid command, the ogres, who were merciless through rage, began to wrap the tail of Hanumān in cotton tatters. (6)

संवेष्ट्यमाने लाङ्गूले व्यवर्धत महाकपिः।
शुष्कमिन्धनमासाद्य वनेष्विव हुताशनम्॥ ७॥

While his tail was being swathed, the huge monkey grew out of all proportion like a fire in woodlands on catching dry wood. (7)

तैलेन परिषिच्याथ तेऽग्निं तत्रोपपादयन्।
लाङ्गूलेन प्रदीप्तेन राक्षसांस्तानताडयत्॥ ८॥
रोषामर्षपरीतात्मा बालसूर्यसमाननः।
स भूयः संगतैः क्रूरै राक्षसैर्हरिपुङ्गवः॥ ९॥

Having soaked the tail in oil, the ogres forthwith set fire to it and Hanumān, whose countenance shone like the rising sun, his mind seized with anger and indignation, began to smite those ogres with his blazing tail. That jewel among the monkeys was bound more tightly by the cruel ogres who had gathered together there. (8-9)

सहस्त्रीबालवृद्धाश्च जग्मुः प्रीतिं निशाचराः।
निबद्धः कृतवान् वीरस्तत्कालसदृशीं मतिम्॥ १०॥

The rangers of the night, including their womenfolk, children and the aged, were filled with delight. Bound tightly, the hero arrived at the following resolution in consonance with that juncture: (10)

कामं खलु न मे शक्ता निबद्धस्यापि राक्षसाः।
छित्त्वा पाशान् समुत्पत्य हन्यामहमिमान् पुनः॥ ११॥

"Even though I stand bound to all appearance, the ogres cannot in any case prevail against me. Severing my bonds and springing up, I shall be able to kill the ogres again. (11)

यदि भर्तृहितार्थाय चरन्तं भर्तृशासनात्।
निबध्नन्ते दुरात्मानो न तु मे निष्कृतिः कृता॥ १२॥

"If under the command of their master the evil-minded fellows have bound me, ranging as I did for the purpose of doing good to my master, no reprisal at all could be made by them for the grave injuries inflicted on them by me. (12)

सर्वेषामेव पर्याप्तो राक्षसानामहं युधि।
किं तु रामस्य प्रीत्यर्थं विषहिष्येऽहमीदृशम्॥ १३॥

"I am strong enough for all the ogres taken together in combat. Still for the pleasure of Śrī Rāma, I shall put up with such bonds. (13)

लङ्का चारयितव्या मे पुनरेव भवेदिति।
रात्रौ नहि सुदृष्टा मे दुर्गकर्मविधानतः॥ १४॥

"Laṅkā will thus be involuntarily caused to be surveyed by me once more; for at night it was not closely perceived from the point of view of the technique of its fortification. (14)

अवश्यमेव द्रष्टव्या मया लङ्का निशाक्षये।
कामं बध्नन्तु मे भूयः पुच्छस्योद्दीपनेन च॥ १५॥
पीडां कुर्वन्ति रक्षांसि न मेऽस्ति मनसः श्रमः।
ततस्ते संवृताकारं सत्त्ववन्तं महाकपिम्॥ १६॥
परिगृह्य ययुर्हृष्टा राक्षसाः कपिकुञ्जरम्।
शङ्खभेरीनिनादैश्च घोषयन्तः स्वकर्मभिः॥ १७॥

राक्षसाः क्रूरकर्माणश्चारयन्ति स्म तां पुरीम्।
अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः॥ १८॥
हनूमांश्चारयामास राक्षसानां महापुरीम्।
अथापश्यद् विमानानि विचित्राणि महाकपिः॥ १९॥
संवृतान् भूमिभागांश्च सुविभक्तांश्च चत्वरान्।
रथ्याश्च गृहसम्बाधाः कपिः शृङ्गाटकानि च॥ २०॥
तथा रथ्योपरथ्याश्च तथैव च गृहान्तरान्।
चत्वरेषु चतुष्केषु राजमार्गे तथैव च॥ २१॥
घोषयन्ति कपिं सर्वे चार इत्येव राक्षसाः।
स्त्रीबालवृद्धा निर्जग्मुस्तत्र तत्र कुतूहलात्॥ २२॥
तं प्रदीपितलाङ्गूलं हनूमन्तं दिदृक्षवः।
दीप्यमाने ततस्तस्य लाङ्गूलाग्रे हनूमतः॥ २३॥
राक्षस्यस्ता विरूपाक्ष्यः शंसुर्देव्यास्तदप्रियम्।
यस्त्वया कृतसंवादः सीते ताम्रमुखः कपिः॥ २४॥
लाङ्गूलेन प्रदीप्तेन स एष परिणीयते।
श्रुत्वा तद् वचनं क्रूरमात्मापहरणोपमम्॥ २५॥
वैदेही शोकसंतप्ता हुताशनमुपागमत्।
मङ्गलाभिमुखी तस्य सा तदासीन्महाकपेः॥ २६॥
उपतस्थे विशालाक्षी प्रयता हव्यवाहनम्।
यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः।
यदि वा त्वेकपत्नीत्वं शीतो भव हनूमतः॥ २७॥

"Laṅkā, therefore, needs must be seen by me at the close of the night. Let the ogres freely bind me anew and cause pain to me by setting my tail on fire; there will be no strain on my mind." Taking hold of the gigantic monkey, Hanumān, an elephant among monkeys, who, though full of courage had suppressed the expression of his face (which might betray his feelings), the ogres then advanced joyfully. Nay, making him publicly known through his own exploits by means of the blasts of conches and the beating of kettledrums, the ogres of cruel deeds dragged him through that city. Followed closely by the ogres, Hanumān, the tamer of his foes, marched happily and the gigantic monkey ranged the big city of ogres. Nay, Hanumān duly surveyed the marvellous seven-storied mansions, as well as sequestered tracts of land, as also well-defined quadrangles, nay, streets thickly lined with buildings and cross-roads and even so streets and lanes and likewise the spaces between two houses. In the quadrangles as also at cross-roads, as well as on the main road all the ogres announced the monkey precisely as a spy. Desirous of seeing the celebrated Hanumān with his tail set ablaze, womenfolk, children and aged people came out at every place out of curiosity.

While the tail of the said Hanumān was being set fire to, the aforementioned ogresses with misshapen eyes presently conveyed that unpleasant tidings to the godlike lady, Sītā, in the following words : "That monkey with a coppery countenance, who held conversation with you, O Sītā, is being taken round through the streets over there with his tail set ablaze." Tormented with grief to hear the aforesaid report, which was as cruel as the story of her own abduction, Sītā, a princess of the Videha territory, approached with her mind the god of fire (lit., the consumer of oblations). At that time she became solicitous for the welfare of that great monkey. The devout Sītā (who had large eyes) approached the god of fire with the following prayer: "If service rendered to one's husband has any value, if austerities have ever been practised by me or if there is exclusive devotion in me to my husband, please prove cool to Hanumān, O fire! (15—27)

यदि किंचिदनुक्रोशस्तस्य मय्यस्ति धीमतः।
यदि वा भाग्यशेषो मे शीतो भव हनूमतः॥ २८॥

"If there is any compassion for me in the heart of that sagacious prince, or if any residue of good luck still exists in me, prove cool to Hanumān. (28)

यदि मां वृत्तसम्पन्नां तत्समागमलालसाम्।
स विजानाति धर्मात्मा शीतो भव हनूमतः॥ २९॥

"If Śrī Rāma, whose mind is set on piety, fully knows me to be richly endowed with morality and ardently keen on being

re-united with him, please prove cool to Hanumān. (29)

यदि मां तारयेदार्यः सुग्रीवः सत्यसंगरः।
अस्माद् दुःखाम्बुसंरोधाच्छीतो भव हनूमतः॥ ३०॥

"If the noble Sugrīva, who is true to his promise, should be able to take me across this ocean of agony, please prove cool to Hanumān." (30)

ततस्तीक्ष्णार्चिरव्यग्रः प्रदक्षिणशिखोऽनलः।
जज्वाल मृगशावाक्ष्याः शंसन्निव शुभं कपेः॥ ३१॥

Thereupon the fire, which had burst into leaping flames, began to burn mildly with its flames rising to his right (as a token of propitiousness), announcing, as it were, to the fawn-eyed lady the welfare of the monkey. (31)

हनूमज्जनकश्चैव पुच्छानलयुतोऽनिलः।
ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः॥ ३२॥

Though brought into contact with the fire at the tail, the wind too, the procreator of Hanumān, blew ice-cold, causing satisfaction to the godlike lady. (32)

दह्यमाने च लाङ्गूले चिन्तयामास वानरः।
प्रदीप्तोऽग्निरयं कस्मान्न मां दहति सर्वतः॥ ३३॥

While the tail was burning, Hanumān thought to himself, "How does this fire, ablaze on all sides, not burn me? (33)

दृश्यते च महाज्वालः करोति च न मे रुजम्।
शिशिरस्येव सम्पातो लाङ्गूलाग्रे प्रतिष्ठितः॥ ३४॥

"It appears as having burst into big flames, yet it does not cause pain to me any more than a mass of ice placed at the end of my tail. (34)

अथ वा तदिदं व्यक्तं यद् दृष्टं प्लवता मया।
रामप्रभावादाश्चर्यं पर्वतः सरितां पतौ॥ ३५॥

"Or, this cold touch of fire has come to be felt due to the same inscrutable power of Śrī Rāma as a result of which a marvel in the form of a mountain in the sea was seen by me while leaping across it. (35)

यदि तावत् समुद्रस्य मैनाकस्य च धीमतः।
रामार्थं सम्भ्रमस्तादृक् किमग्निर्न करिष्यति॥ ३६॥

"If there was such a flurry to be seen in the mind of the sea and the sagacious Mount Maināka in the cause of Śrī Rāma, will not fire show the same degree of flurry in making its touch cool? (36)

सीतायाश्चानृशंस्येन तेजसा राघवस्य च।
पितुश्च मम सख्येन न मां दहति पावकः॥ ३७॥

"The fire does not burn me because of Sītā's mercy for those depending on her, the glory of Śrī Rāma, a scion of Raghu, and the friendship of my father with the god of fire."(37)

भूयः स चिन्तयामास मुहूर्तं कपिकुञ्जरः।
कथमस्मद्विधस्येह बन्धनं राक्षसाधमैः॥ ३८॥
प्रतिक्रियास्य युक्ता स्यात् सति मह्यं पराक्रमे।
ततश्छित्त्वा च तान् पाशान् वेगवान् वै महाकपिः॥ ३९॥
उत्पपाताथ वेगेन ननाद च महाकपिः।
पुरद्वारं ततः श्रीमान् शैलशृङ्गमिवोन्नतम्॥ ४०॥
विभक्तरक्षःसम्बाधमाससादानिलात्मजः।
स भूत्वा शैलसंकाशः क्षणेन पुनरात्मवान्॥ ४१॥
ह्रस्वतां परमां प्राप्तो बन्धनान्यवशातयत्।
विमुक्तश्चाभवच्छ्रीमान् पुनः पर्वतसंनिभः॥ ४२॥

Once more did that elephant among the monkeys reflect awhile as follows: "How could the bondage of one like me at the hands of the vile ogres be congruous? The reprisal of this outrage should be justified on my part so long as there is prowess in me." Nay, having severed those bonds, Hanumān, the great monkey, who was full of impetuosity, thereupon sprang up in the air with vehemence and the gigantic Hanumān gave a shout. The glorious Hanumān, sprung from the loins of the wind-god, then reached the city gate, which was lofty as a hill-top and from which throngs of ogres had turned away. Having once more assumed in an instant an exceedingly diminutive form, the self-possessed Hanumān, who looked like a mountain in size, cast off his bonds. And becoming completely free, the glorious

Hanumān once more assumed the appearance of a mountain. (38—42)

वीक्षमाणश्च ददृशे परिघं तोरणाश्रितम्।
स तं गृह्य महाबाहुः कालायसपरिष्कृतम्।
रक्षिणस्तान् पुनः सर्वान् सूदयामास मारुतिः॥ ४३॥

Nay, looking round about him, he caught sight of a club studded with iron, lying at the gate. Seizing it, the mighty-armed Hanumān, son of the wind god, destroyed once more all those who were guarding the gate. (43)

स तान् निहत्वा रणचण्डविक्रमः
समीक्षमाणः पुनरेव लङ्काम्।
प्रदीप्तलाङ्गूलकृतार्चिमाली
प्रकाशितादित्य इवार्चिमाली॥ ४४॥

Having got rid of them and surveying Laṅkā once more, Hanumān, whose prowess on the field of battle was terrific, and who was surrounded by a circle of flames depicted by his inflamed tail, shone brightly like the sun with a circle of rays surrounding it. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

Making up his mind to set fire to the city of Laṅkā, which was the only work left for him to do, and coming out into the open, Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy

वीक्षमाणस्ततो लङ्कां कपिः कृतमनोरथः।
वर्धमानसमुत्साहः कार्यशेषमचिन्तयत्॥ १॥

While surveying Laṅkā, Hanumān, whose desired object had been accomplished and whose zeal was growing, pondered over that which remained for him to do. (1)

किं नु खल्ववशिष्टं मे कर्तव्यमिह साम्प्रतम्।
यदेषां रक्षसां भूयः संतापजननं भवेत्॥ २॥

He said to himself, 'What is actually left for me to do in Laṅkā at the present moment, which may prove to be a source of further torment to these ogres? (2)

वनं तावत्प्रमथितं प्रकृष्टा राक्षसा हताः।
बलैकदेशः क्षपितः शेषं दुर्गविनाशनम्॥ ३॥

'The grove has already been laid waste, eminent ogres killed and a part of the army has been destroyed. The demolition of the citadel alone remains. (3)

दुर्गे विनाशिते कर्म भवेत् सुखपरिश्रमम्।
अल्पयत्नेन कार्येऽस्मिन् मम स्यात् सफलः श्रमः॥ ४॥

'With their fort destroyed, my work of leaping across the sea and laying waste the grove will prove to be a labour with a happy conclusion. My labour in the cause of searching for Sītā will become fruitful with a little effort in the direction of demolishing the fort. (4)

यो ह्ययं मम लाङ्गूले दीप्यते हव्यवाहनः।
अस्य संतर्पणं न्याय्यं कर्तुमेभिर्गृहोत्तमैः॥ ५॥

'It is advisable for me to feed to the fill with these excellent buildings this fire (lit., the bearer of sacrificial offerings to the gods) which is actually blazing on my tail though proving so cool to me.' (5)

ततः प्रदीप्तलाङ्गूलः सविद्युदिव तोयदः।
भवनाग्रेषु लङ्कायां विचचार महाकपिः॥ ६॥

With his tail set ablaze, Hanumān, the great monkey, began to flit over the tops of houses in Laṅkā like a cloud charged with lightning. (6)

गृहाद् गृहं राक्षसानामुद्यानानि च वानरः।
वीक्षमाणो ह्यसंत्रस्तः प्रासादांश्च चचार सः॥ ७॥

Not the least daunted, he actually passed from one house to another, surveying the pleasances and mansions of the ogres. (7)

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम्।
अग्निं तत्र विनिक्षिप्य श्वसनेन समो बली॥ ८॥
ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान्।
मुमोच हनुमानग्निं कालानलशिखोपमम्॥ ९॥

Springing up with great impetuosity to the mansion of Prahasta (the chief minister) and scattering fire there, the powerful Hanumān, who was equal in might to the wind god, then leapt to another dwelling, belonging to Mahāpārśwa, and scattered fire, which resembled the flames of the fire of final dissolution. (8-9)

वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः।
शुकस्य च महातेजाः सारणस्य च धीमतः॥ १०॥

Nay, that gigantic monkey likewise bounded to the dwelling of Vajradaṁstra as also to that of Śuka as well as to the house of the sagacious Sāraṇa. (10)

तथा चेन्द्रजितो वेश्म ददाह हरियूथपः।
जम्बुमालेः सुमालेश्च ददाह भवनं ततः॥ ११॥

Even so, Hanumān, the leader of monkey hordes, burnt the palace of Indrajit and then the habitat of Jambumālī as well as that of Sumālī. (11)

रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च।
ह्रस्वकर्णस्य दंष्ट्रस्य रोमशस्य च रक्षसः॥ १२॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य रक्षसः।
विद्युज्जिह्वस्य घोरस्य तथा हस्तिमुखस्य च॥ १३॥
करालस्य विशालस्य शोणिताक्षस्य चैव हि।
कुम्भकर्णस्य भवनं मकराक्षस्य चैव हि॥ १४॥
नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः।
यज्ञशत्रोश्च भवनं ब्रह्मशत्रोस्तथैव च॥ १५॥
वर्जयित्वा महातेजा विभीषणगृहं प्रति।
क्रममाणः क्रमेणैव ददाह हरिपुङ्गवः॥ १६॥

Nay, leaping up one after another in order of importance to the house of Raśmiketu, and even so to that of Sūryaśatru, to those of Hṛaśwakarṇa, Daṁstra and the ogre Romaśa, to the dwellings of Yuddhonmatta, Matta, the ogre Dhwajagrīva, to those of Vidyujjihva, Ghora and likewise of Hastimukha, Karāla, Viśāla and even so Sonitakṣa, to the palace of Kumbhakaraṇa and also to those of Makarākṣa, of Narāntaka, Kumbha, the evil-minded Nikumbha, and Yajñaśatru and likewise of Brahmaśatru, Hanumān, the foremost of monkeys, who was endowed with extraordinary energy, set fire to them, avoiding the palace of Vibhīṣaṇa alone (who had averted his death sentence). (12—16)

तेषु तेषु महार्हेषु भवनेषु महायशाः।
गृहेष्वृद्धिमतामृद्धिं ददाह कपिकुञ्जरः॥ १७॥

Penetrating into all costly houses, the highly illustrious Hanumān, an elephant among the monkeys, burnt all the wealth in the mansions of the rich. (17)

सर्वेषां समतिक्रम्य राक्षसेन्द्रस्य वीर्यवान्।
आससादाथ लक्ष्मीवान् रावणस्य निवेशनम्॥ १८॥

Passing over the houses of all, the powerful and glorious monkey forthwith reached the palace of Rāvaṇa, the lord of ogres. (18)

ततस्तस्मिन् गृहे मुख्ये नानारत्नविभूषिते।
मेरुमन्दरसंकाशे नानामङ्गलशोभिते॥ १९॥
प्रदीप्तमग्निमुत्सृज्य लाङ्गूलाग्रे प्रतिष्ठितम्।
ननाद हनुमान् वीरो युगान्तजलदो यथा॥ २०॥

Scattering blazing fire on his tail in that distinguished palace, which was decked

with various jewels, which resembled Mounts Meru and Mandāra in height and was enriched with various auspicious articles, the valiant Hanumān thundered like a cloud appearing at the time of universal dissolution. (19-20)

श्वसनेन च संयोगादतिवेगो महाबलः।
कालाग्निरिव जज्वाल प्रावर्धत हुताशनः॥ २१॥

Through contact with the wind, the very mighty fire (lit., the consumer of oblations) grew out of all proportion with great rapidity and blazed like the fire of universal destruction. (21)

प्रदीप्तमग्निं पवनस्तेषु वेश्मसु चारयन्।
तानि काञ्चनजालानि मुक्तामणिमयानि च॥ २२॥
भवनानि व्यशीर्यन्त रत्नवन्ति महान्ति च।
तानि भग्नविमानानि निपेतुर्वसुधातले॥ २३॥
भवनानीव सिद्धानामम्बरात् पुण्यसंक्षये।
संजज्ञे तुमुलः शब्दो राक्षसानां प्रधावताम्॥ २४॥
स्वे स्वे गृहपरित्राणे भग्नोत्साहोज्झितश्रियाम्।
नूनमेषोऽग्निरायातः कपिरूपेण हा इति॥ २५॥

The wind began to spread the blazing fire through all those dwellings. The result was that those stately mansions made of pearls and gems, nay, provided with lattices of gold and full of precious stones, got cracked and, their storeys being shattered, they toppled to the earth like the mansions of Siddhas fallen from the heavens on the exhaustion of their merits. There ensued a tumultuous uproar among the ogres running with great speed each to save his own dwelling, their spirit broken and splendour gone. They said to one another. "Ah, here indeed is the god of fire arrived in the form of a monkey!" (22—25)

क्रन्दन्त्यः सहसा पेतुः स्तनंधयधराः स्त्रियः।
काश्चिदग्निपरीताङ्ग्यो हर्म्येभ्यो मुक्तमूर्धजाः॥ २६॥
पतन्त्योरेजिरेऽभ्रेभ्यः सौदामन्य इवाम्बरात्।
वज्रविद्रुमवैदूर्यमुक्ताराजतसंहतान् ॥ २७॥
विचित्रान् भवनाद्धातून् स्यन्दमानान् ददर्श सः।
नाग्निस्तृप्यति काष्ठानां तृणानां च यथा तथा॥ २८॥
हनूमान् राक्षसेन्द्राणां वधे किंचिन्न तृप्यति।
न हनूमद्विशस्तानां राक्षसानां वसुन्धरा॥ २९॥

Nay, women carrying their sucklings fell down crying precipitately. While falling from their mansions, some women with dishevelled hair, their limbs enveloped in flames, shone like flashes of lightning falling from clouds in the heavens. Hanumān beheld strange molten metals mixed with diamonds, corals, cat's-eye gems, pearls and silver streaming from every house. Hanumān did not feel wearied in killing the ogre chiefs any more than fire is sated with consuming logs of wood and blades of grass; nor did Mother Earth (lit., that which carries riches) feel wearied in receiving in her lap, ogres killed by Hanumān. (26—29)

हनूमता वेगवता वानरेण महात्मना।
लङ्कापुरं प्रदग्धं तद् रुद्रेण त्रिपुरं यथा॥ ३०॥

The aforesaid city of Laṅkā was burnt up by the gigantic Hanumān, who was full of impetuosity, in the same way as Tripura (a triad of cities built of gold, silver and iron, in heaven, the aerial region and the earth by the demon Maya) was burnt by Rudra, the god of destruction. (30)

ततः स लङ्कापुर पर्वताग्रे
समुत्थितो भीमपराक्रमोऽग्निः।
प्रसार्य चूडावलयं प्रदीप्तो
हनूमता वेगवतोपसृष्टः॥ ३१॥

Lighted by the impetuous Hanumān, a fire then broke out on the summit of the mountain Trikūṭa on which the city of Laṅkā stood—a fire which was endowed with terrible prowess, and expanding its circle of flames, flared up. (31)

युगान्तकालानलतुल्यरूपः
समारुतोऽग्निर्ववृधे दिवस्पृक्।
विधूमरश्मिर्भवनेषु सक्तो
रक्षःशरीराज्यसमर्पितार्चिः ॥ ३२॥

Fanned by the wind and inflamed by ghee in the shape of the bodies of ogres,

the fire with smokeless flames, which had persisted in the houses in Laṅkā shot up to the skies and appeared like the fire at the time of universal dissolution. (32)

आदित्यकोटीसदृशः सुतेजा
लङ्कां समस्तां परिवार्य तिष्ठन्।
शब्दैरनेकैरशनिप्ररूढै-
र्भिन्दन्निवाण्डं प्रबभौ महाग्निः॥ ३३॥

Like the fire of universal destruction, which splits up the egg-shaped universe, with various sounds, harsh like claps of thunder, the brilliant fire, which enveloped the entire Laṅkā, shone brightly like millions of suns. (33)

तत्राम्बरादग्निरतिप्रवृद्धो
रूक्षप्रभः किंशुकपुष्पचूडः।
निर्वाणधूमाकुलराजयश्च
नीलोत्पलाभाः प्रचकाशिरेऽभ्राः॥ ३४॥

Extending up to the skies, the fire, which cast a fierce splendour and shot scarlet flames resembling Kiṁśuka flowers, grew out of all proportion. And dense columns of smoke hanging in the air on all sides shone at that time like clouds bearing the colour of blue lotuses. (34)

वज्री महेन्द्रस्त्रिदशेश्वरो वा
साक्षाद् यमो वा वरुणोऽनिलो वा।
रौद्रोऽग्निरर्को धनदश्च सोमो
न वानरोऽयं स्वयमेव कालः॥ ३५॥

"He is surely the mighty Indra, the ruler of gods, who wields the thunderbolt, or Yama (the god of retribution) in person or Varuṇa (the god of water), or the wind-god, the fire seated in the third eye of the forehead of Lord Śiva, the sun-god, Kubera (the bestower of riches) or the moon-god. He is no monkey, but Kāla, the Time-Spirit himself. (35)

किं ब्रह्मणः सर्वपितामहस्य
लोकस्य धातुश्चतुराननस्य।
इहागतो वानररूपधारी
रक्षोपसंहारकरः प्रकोपः॥ ३६॥

"May it be the fury of the four-faced Brahmā, the grandfather of all, the creator of the world, arrived here in the guise of a monkey, playing the role of a destroyer of the ogres? (36)

किं वैष्णवं वा कपिरूपमेत्य
रक्षोविनाशाय परं सुतेजः।
अचिन्त्यमव्यक्तमनन्तमेकं
स्वमायया साम्प्रतमागतं वा॥ ३७॥

"Or, may it be the supreme adorable energy of Lord Viṣṇu, the Protector of the universe, unthinkable, unmanifest, infinite and peerless, arrived at this juncture for the extermination of ogres, assuming the form of a monkey by virtue of Her supernatural creative power?" (37)

इत्येवमूचुर्बहवो विशिष्टा
रक्षोगणास्तत्र समेत्य सर्वे।
सप्राणिसङ्घां सगृहां सवृक्षां
दग्धां पुरीं तां सहसा समीक्ष्य॥ ३८॥

Thus spoke all the numerous hosts of eminent ogres, gathering together in the presence of Rāvaṇa on perceiving that city burnt all of a sudden with its multitudes of living beings inhabiting it, houses and trees. (38)

ततस्तु लङ्का सहसा प्रदग्धा
सराक्षसा साश्वरथा सनागा।
सपक्षिसङ्घा समृगा सवृक्षा
रुरोद दीना तुमुलं सशब्दम्॥ ३९॥

Consumed all of a sudden with ogres, horses, chariots and elephants, flocks of birds, beasts and trees, the deity presiding over Laṅkā for its part thereupon cried in distress with a tumultuous noise. (39)

हा तात हा पुत्रक कान्त मित्र
हा जीवितेशाङ्ग हतं सुपुण्यम्।
रक्षोभिरेवं बहुधा ब्रुवद्भिः
शब्दः कृतो घोरतरः सुभीमः॥ ४०॥

A terrific and exceedingly violent clamour was raised by the ogres crying in various

ways as follows: "O my dear father, O my beloved son, O my beloved husband, O my friend, O lord of my life, O my dear one, our excessive religious merit is exhausted." (40)

हुताशनज्वालसमावृता सा
हतप्रवीरा परिवृत्तयोधा।
हनूमतः क्रोधबलाभिभूता
बभूव शापोपहतेव लङ्का॥ ४१॥

Enveloped in flames, nay, with its eminent heroes killed and its warriors thrown into disorder, humbled as it was by the vehemence of the wrath of Hanumān, the celebrated Laṅkā appeared as though visited by a curse. (41)

ससम्भ्रमं त्रस्तविषण्णराक्षसां
समुज्ज्वलज्ज्वालहुताशनाङ्किताम्।
ददर्श लङ्कां हनुमान् महामनाः
स्वयंभुरोषोपहतामिवावनिम् ॥ ४२॥

The high-minded Hanumān saw Laṅkā with its ogres dismayed and despondent and seized with a flurry, and bearing the imprint of fire bursting into blazing flames and thus resembling the earth destroyed by the wrath of the self-born Lord Śiva. (42)

भङ्क्त्वा वनं पादपरत्नसंकुलं
हत्वा तु रक्षांसि महान्ति संयुगे।
दग्ध्वा पुरीं तां गृहरत्नमालिनीं
तस्थौ हनूमान् पवनात्मजः कपिः॥ ४३॥

Having destroyed the Aśoka grove, thick with the best of trees, killed eminent ogres in combat and burnt that city containing rows of excellent buildings, Hanumān (sprung from the loins of the wind-god) stood at ease. (43)

स राक्षसांस्तान् सुबहूंश्च हत्वा
वनं च भङ्क्त्वा बहुपादपं तत्।
विसृज्य रक्षोभवनेषु चाग्निं
जगाम रामं मनसा महात्मा॥ ४४॥

Nay, having dispatched many notorious ogres and destroyed the aforesaid grove rich in numerous trees and kindled fire in the dwellings of ogres, the high-souled Hanumān sought the presence of Śrī Rāma with his mind. (44)

ततस्तु तं वानरवीरमुख्यं
महाबलं मारुततुल्यवेगम्।
महामतिं वायुसुतं वरिष्ठं
प्रतुष्टुवुर्देवगणाश्च सर्वे॥ ४५॥

Thereupon all the hosts of gods on their part gratefully extolled the highly intelligent son of the wind-god, a prince among monkey heroes, the foremost of the mighty, Hanumān, who was endowed with extraordinary might and was equal to the wind in swiftness. (45)

देवाश्च सर्वे मुनिपुङ्गवाश्च
गन्धर्वविद्याधरपन्नगाश्च ।
भूतानि सर्वाणि महान्ति तत्र
जग्मुः परां प्रीतिमतुल्यरूपाम्॥ ४६॥

All the gods as well as the foremost of ascetics, even so, Gandharvas, Vidyādharas and Nāgas—nay, all great beings present there experienced an exceeding and unequalled joy. (46)

भङ्क्त्वा वनं महातेजा हत्वा रक्षांसि संयुगे।
दग्ध्वा लङ्कापुरीं भीमां रराज स महाकपिः॥ ४७॥

Having destroyed the Aśoka grove, killed ogres in conflict and burnt the redoubtable city of Laṅkā, that eminent Hanumān, who was endowed with extraordinary energy, shone brightly. (47)

गृहाग्र्यशृङ्गाग्रतले विचित्रे
प्रतिष्ठितो वानरराजसिंहः।
प्रदीप्तलाङ्गूलकृतार्चिमाली
व्यराजतादित्य इवार्चिमाली॥ ४८॥

Firmly seated on the marvellous top of an excellent building, Hanumān, a lion among monkey chiefs, who was surrounded by a circle of flames rising from his flaming tail, shone brightly like the sun encircled with a nimbus. (48)

लङ्कां समस्तां सम्पीड्य लाङ्गूलाग्निं महाकपिः।
निर्वापयामास तदा समुद्रे हरिपुङ्गवः॥ ४९॥

Having subjected the entire Laṅkā to

excessive suffering, the mighty monkey Hanumān, a bull among monkeys, then quenched the fire of his tail in the sea. (49)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
दृष्ट्वा लङ्कां प्रदग्धां तां विस्मयं परमं गताः॥ ५०॥

Beholding the aforesaid Laṅkā reduced to ashes, the gods including Gandharvas, Siddhas and eminent Ṛṣis (the seers of Vedic Mantras) were filled with extreme wonder. (50)

तं दृष्ट्वा वानरश्रेष्ठं हनूमन्तं महाकपिम्।
कालाग्निरिति संचिन्त्य सर्वभूतानि तत्रसुः॥ ५१॥

Seeing that mighty monkey, Hanumān, the foremost of monkeys, and fancying him to be the fire of universal dissolution, all created beings were amazed. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Seeing the whole of Laṅkā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime, he hears of her safety from the lips of Siddhas, Cāraṇas (celestial bards) and others and feels comforted

संदीप्यमानां वित्रस्तां त्रस्तरक्षोगणां पुरीम्।
अवेक्ष्य हनुमाँल्लङ्कां चिन्तयामास वानरः॥ १॥

Perceiving the city of Laṅkā blazing and alarmed with its multitudes of ogres panic stricken, Hanumān became thoughtful. (1)

तस्याभूत् सुमहांस्त्रासः कुत्सा चात्मन्यजायत।
लङ्कां प्रदहता कर्म किंस्वित् कृतमिदं मया॥ २॥

A grave apprehension entered his mind and there arose in him a feeling of self-reproach. He said to himself: "What an abominable act has evidently been done by me in burning Laṅkā consummately! (2)

धन्याः खलु महात्मानो ये बुद्ध्या कोपमुत्थितम्।
निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा॥ ३॥

Blessed indeed are those broad-minded great souls who in their wisdom curb the anger born within them even as they quench a blazing fire with water. (3)

क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्याद् गुरूनपि।
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत्॥ ४॥

What angry man would not perpetrate a sinful act? He who is angry may kill even his elders. Nay an angry man may insult even pious souls in harsh tones. (4)

वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिचित्।
नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित्॥ ५॥

He who is enraged can never discern what is worth uttering and what ought not to be uttered. There is no iniquity anywhere which cannot be perpetrated by an angry man and no abusive language which cannot be uttered by him. (5)

यः समुत्पतितं क्रोधं क्षमयैव निरस्यति।
यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते॥ ६॥

He alone is truly called a man, who drives away by virtue of sheer forbearance the anger that has sprung up in his heart even as a snake casts off its slough. (6)

धिगस्तु मां सुदुर्बुद्धिं निर्लज्जं पापकृत्तमम्।
अचिन्तयित्वा तां सीतामग्निदं स्वामिघातकम्॥ ७॥

'Woe be to me, the greatest sinner, utterly perverse and impudent, who, practised incendiarism without giving any thought to the aforesaid Sītā and in this way proved (indirectly) responsible for taking the life of my master, Śrī Rāma. (7)

यदि दग्धा त्वियं सर्वा नूनमार्यापि जानकी।
दग्धा तेन मया भर्तुर्हतं कार्यमजानता॥ ८॥

'If this whole city for its part has been burnt, the noble daughter of Janaka too has surely been burnt. By doing this the purpose of my master has unconsciously been frustrated by me. (8)

यदर्थमयमारम्भस्तत्कार्यमवसादितम् ।
मया हि दहता लङ्कां न सीता परिरक्षिता॥ ९॥

'That very cause for which this enterprise (in the shape of my journey across the sea and the destruction of Laṅkā) was undertaken has been marred in that Sītā has not been protected by me while burning Laṅkā. (9)

ईषत्कार्यमिदं कार्यं कृतमासीन्न संशयः।
तस्य क्रोधाभिभूतेन मया मूलक्षयः कृतः॥ १०॥

'This feat of burning Laṅkā has been accomplished by me as an insignificant act: there is no doubt about it. Overwhelmed as I was with anger, the very root of that achievement has, however, been cut at by me. (10)

विनष्टा जानकी व्यक्तं न ह्यदग्धः प्रदृश्यते।
लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी॥ ११॥

'Sītā, the daughter of Janaka, has obviously perished; for no part of Laṅkā appears to have remained unburnt. The entire city lies in ashes. (11)

यदि तद्धिहतं कार्यं मया प्रज्ञाविपर्ययात्।
इहैव प्राणसंन्यासो ममापि ह्यद्य रोचते॥ १२॥

'If that cause in the shape of Sītā's recovery has been marred by me through perversity of judgment, it appears agreeable to me even to yield up my life at this very spot this very day. (12)

किमग्नौ निपताम्यद्य आहोस्विद् वडवामुखे।
शरीरमिह सत्त्वानां दद्मि सागरवासिनाम्॥ १३॥

'Shall I throw myself into the fire or into a submarine fire or offer my body to the denizens of the deep today? (13)

कथं नु जीवता शक्यो मया द्रष्टुं हरीश्वरः।
तौ वा पुरुषशार्दूलौ कार्यसर्वस्वघातिना॥ १४॥

'How can Sugrīva, the lord of monkeys, or those two tigers among men, Śrī Rāma and Lakṣmaṇa, be faced by me while I am alive, since the purpose has been marred by me in its entirety? (14)

मया खलु तदेवेदं रोषदोषात् प्रदर्शितम्।
प्रथितं त्रिषु लोकेषु कपित्वमनवस्थितम्॥ १५॥

'Through the culpability of my anger indeed the same simian nature has been exhibited at this juncture by me, which is well-known in all the three worlds (heaven, earth and the intermediate region) and has been characterized as unsteady. (15)

धिगस्तु राजसं भावमनीशमनवस्थितम्।
ईश्वरेणापि यद् रागान्मया सीता न रक्षिता॥ १६॥

'Woe be to my movements dominated by Rājas (passion or anger), which are incapable of yielding desired results and are uncertain in the matter of results, because it was due to anger (born of Rajoguṇa) that Sītā was not protected by me, even though I was capable of doing it. (16)

विनष्टायां तु सीतायां तावुभौ विनशिष्यतः।
तयोर्विनाशे सुग्रीवः सबन्धुर्विनशिष्यति॥ १७॥

'Sītā having perished, both those princes Śrī Rāma and Lakṣmaṇa too will perish. On their ceasing to exist, Sugrīva too will yield up his life with all his kinsfolk. (17)

एतदेव वचः श्रुत्वा भरतो भ्रातृवत्सलः।
धर्मात्मा सहशत्रुघ्नः कथं शक्ष्यति जीवितुम्॥ १८॥

'Even on hearing this report how will Bharata, who is fond of his brothers and

whose mind is set on virtue, be able to survive with his younger brother, Śatrughna? (18)

इक्ष्वाकुवंशे धर्मिष्ठे गते नाशमसंशयम्।
भविष्यन्ति प्रजाः सर्वाः शोकसंतापपीडिताः॥ १९॥

'Of the most pious race of Ikṣwāku having met with extinction, all created beings will undoubtedly be tormented with grief and agony. (19)

तदहं भाग्यरहितो लुप्तधर्मार्थसंग्रहः।
रोषदोषपरीतात्मा व्यक्तं लोकविनाशनः॥ २०॥

'Having thus forfeited my stock of religious merit and earthly good, and hence devoid of good luck, my mind dominated by evil in the form of anger, I am evidently guilty of having compassed the destruction of the world.' (20)

इति चिन्तयतस्तस्य निमित्तान्युपपेदिरे।
पूर्वमप्युपलब्धानि साक्षात् पुनरचिन्तयत्॥ २१॥

While he was pondering thus, good omens appeared to him, whose welcome results had already been directly experienced by him. He pondered again as follows : (21)

अथ वा चारुसर्वाङ्गी रक्षिता स्वेन तेजसा।
न नशिष्यति कल्याणी नाग्निरग्नौ प्रवर्तते॥ २२॥

'Or, it is possible the lady, who is charming of all limbs, has been protected by her own glory. The blessed lady would not perish; for fire does not burn fire. (22)

नहि धर्मात्मनस्तस्य भार्यामिततेजसः।
स्वचरित्राभिगुप्तां तां स्प्रष्टुमर्हति पावकः॥ २३॥

'Surely fire would not dare to touch the consort, protected on all sides by her own immaculate character, of that pious-minded prince Śrī Rāma, who is endowed with immeasurable energy. (23)

नूनं रामप्रभावेण वैदेह्याः सुकृतेन च।
यन्मां दहनकर्मायं नादहद्धव्यवाहनः॥ २४॥

'Surely it was because of Śrī Rāma's glory and the virtue of Sītā, a princess of the Videha territory, that this fire (lit., the bearer of sacrificial offerings), whose natural function it is to consume whatever comes into touch with it, could not burn me. (24)

त्रयाणां भरतादीनां भ्रातॄणां देवता च या।
रामस्य च मनःकान्ता सा कथं विनशिष्यति॥ २५॥

'How could she, who is an object of adoration to the three brothers of Śrī Rāma, Bharata and others, and is beloved of Śrī Rāma's heart, perish? (25)

यद् वा दहनकर्मायं सर्वत्र प्रभुरव्ययः।
न मे दहति लाङ्गूलं कथमार्यां प्रधक्ष्यति॥ २६॥

'Or, how should this fire, whose, natural function it is to burn whatever comes into contact with it and has power over all, yet which could not burn even my tail, consume the noble lady because of whom this miracle has happened?' (26)

पुनश्चाचिन्तयत् तत्र हनूमान् विस्मितस्तदा।
हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम्॥ २७॥

Hanumān then recalled once more with wonder on that spot the appearance in the midst of sea-water of the hill Maināka having gold in its cavities. (27)

तपसा सत्यवाक्येन अनन्यत्वाच्च भर्तरि।
असौ विनिर्दहेदग्निं न तामग्निः प्रधक्ष्यति॥ २८॥

He said to himself : 'By virtue of her asceticism, truthful speech and exclusive devotion to her husband, she can consume fire itself; fire, on the other hand, cannot consume her.' (28)

स तथा चिन्तयंस्तत्र देव्या धर्मपरिग्रहम्।
शुश्राव हनुमांस्तत्र चारणानां महात्मनाम्॥ २९॥

While pondering as aforesaid at that time the steadfastness of Sītā, a godlike lady in the path of virtue, Hanumān heard on that spot the following words of the high-souled Cāraṇas (heavenly bards) : (29)

अहो खलु कृतं कर्म दुर्विगाहं हनूमता।
अग्निं विसृजता तीक्ष्णं भीमं राक्षससद्मनि॥ ३०॥

"Indeed a marvellous and difficult feat has been accomplished by Hanumān in

igniting a fierce and terrible fire in the dwellings of the ogres. (30)

प्रपलायितरक्षःस्त्रीबालवृद्धसमाकुला ।
जनकोलाहलाध्माता क्रन्दन्तीवाद्रिकन्दरैः ॥ ३१ ॥
दग्धेयं नगरी लङ्का साट्टप्राकारतोरणा ।
जानकी न च दग्धेति विस्मयोऽद्भुत एव नः ॥ ३२ ॥

"Thickly crowded with ogres, their womenfolk, children and the aged in rapid flight and filled with the noise of the people, this city of Laṅkā, which is shrieking, as it were, in the form of its denizens, has been burnt with its mountains, caverns, attics, defensive walls and archways; yet Sītā, Janaka's daughter, has not been even touched by fire. This is an unprecedented wonder to us." (31-32)

इति शुश्राव हनुमान् वाचं ताममृतोपमाम् ।
बभूव चास्य मनसो हर्षस्तत्कालसम्भवः ॥ ३३ ॥

Hanumān heard the aforesaid talk, which was sweet as nectar, and the joy which sprang up in his heart at that moment pervaded his soul. (33)

स निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः ।
ऋषिवाक्यैश्च हनुमानभवत् प्रीतमानसः ॥ ३४ ॥

On account of good omens whose welcome results had been perceived by him on many an occasion in the past; nay, for very potent reasons such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led him to conclude that Sītā was alive as also on the strength of the words of the Cāraṇas, who could see everything, the aforesaid Hanumān felt delighted in mind. (34)

ततः कपिः प्राप्तमनोरथार्थ-
स्तामक्षतां राजसुतां विदित्वा ।
प्रत्यक्षतस्तां पुनरेव दृष्ट्वा
प्रतिप्रयाणाय मतिं चकार ॥ ३५ ॥

Coming to know of that princess having escaped unscathed, and then seeing her once more with his own eyes, Hanumān, who had attained his end and acquired the speed of thought, made up his mind to return to the presence of Śrī Rāma. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चपञ्चाशः सर्गः ॥ ५५ ॥

Thus ends Canto Fifty-five of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Hanumān sees Sītā once more and bidding adieu to her, takes a leap across the sea

ततस्तु शिंशपामूले जानकीं पर्यवस्थिताम् ।
अभिवाद्याब्रवीद् दिष्ट्या पश्यामि त्वामिहाक्षताम् ॥ १ ॥

Greeting the daughter of Janaka ensconced at the foot of the Śiṁśapā tree, Hanumān for his part said to her, "Luckily I find you unscathed at this moment." (1)

ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः ।
भर्तुः स्नेहान्विता वाक्यं हनूमन्तमभाषत ॥ २ ॥

Gazing again and again on Hanumān, who had made ready to depart, Sītā, who was full of affection for her lord, spoke as follows to him: (2)

यदि त्वं मन्यसे तात वसैकाहमिहानघ ।
क्वचित् सुसंवृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ३ ॥

"If at all you deem fit, O dear son, halt for a day here, O sinless one! Having

rested in some fully covered place, you may leave on the morrow. (3)

मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर।
शोकस्यास्याप्रमेयस्य मुहूर्तं स्यादपि क्षयः॥ ४॥

"Besides, due to your proximity, O Hanumān, there will be an end of my grief, which cannot be measured, unfortunate as I am, at least for a while. (4)

गते हि हरिशार्दूल पुनः सम्प्राप्तये त्वयि।
प्राणेष्वपि न विश्वासो मम वानरपुङ्गव॥ ५॥

"For, if once you are gone, O tiger among monkeys, there is uncertainty of your return to this place, and there is no surety of my survival either, O bull among monkeys! (5)

अदर्शनं च ते वीर भूयो मां दारयिष्यति।
दुःखाद् दुःखतरं प्राप्तां दुर्मनःशोककर्शिताम्॥ ६॥

"Nay, your disappearance from my presence, O hero, will further torment me, fallen that I am out of frying-pan into the fire and emaciated through sadness and grief. (6)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः।
सुमहत्सु सहायेषु हर्यृक्षेषु महाबलः॥ ७॥
कथं नु खलु दुष्पारं संतरिष्यति सागरम्।
तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ॥ ८॥

"Nay, this doubt ever stands before me, as it were, about your very mighty associate monkeys and bears, O hero, as to how on earth Sugrīva (who is endowed with extraordinary might) or those hordes of monkeys and bears or those two princes will actually be able to cross over the sea, which is so difficult to accomplish. (7-8)

त्रयाणामेव भूतानां सागरस्यापि लङ्घने।
शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा॥ ९॥

"The capacity to cross the sea exists in three created beings only, viz., Garuḍa (son of Vinatā), the wind-god and yourself. (9)

तदत्र कार्यनिर्बन्धे समुत्पन्ने दुरासदे।
किं पश्यसि समाधानं त्वं हि कार्यविशारदः॥ १०॥

"When this obstacle, which is so difficult to manoeuvere, in the way of accomplishing the task has duly come up in hand, what means do you perceive for the execution of this work, since you are skilled in action? (10)

काममस्य त्वमेवैकः कार्यस्य परिसाधने।
पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः॥ ११॥

"Although you are yourself equal to the accomplishment of this task of rescuing me single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory rather than to that of Śrī Rāma. (11)

बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः।
मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत्॥ १२॥

"If, having overrun Laṅkā with his forces, Śrī Rāma, a scion of Kakutstha, the scourge of hostile forces, for his part, takes me back from Laṅkā, that alone would be worthy of him. (12)

तद् यथा तस्य विक्रान्तमनुरूपं महात्मनः।
भवत्याहवशूरस्य तथा त्वमुपपादय॥ १३॥

"Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him." (13)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम्।
निशम्य हनुमान् वीरो वाक्यमुत्तरमब्रवीत्॥ १४॥

Hearing the aforesaid speech of Sītā, which was full of significance, polite and logical, the heroic Hanumān made the following final reply : (14)

देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः।
सुग्रीवः सत्त्वसम्पन्नस्तवार्थे कृतनिश्चयः॥ १५॥

"The ruler of the monkey and bear hordes, Sugrīva, the foremost of monkeys, who is richly endowed with energy, is determined to liberate you, O godlike lady ! (15)

स वानरसहस्राणां कोटीभिरभिसंवृतः।
क्षिप्रमेष्यति वैदेहि सुग्रीवः प्लवगाधिपः॥ १६॥

"Surrounded by crores and crores of

monkeys, O princess of the Videha territory, the said Sugrīva, the suzerain lord of monkeys, will make his appearance soon. (16)

तौ च वीरौ नरवरौ सहितौ रामलक्ष्मणौ।
आगम्य नगरीं लङ्कां सायकैर्विधमिष्यतः॥ १७॥

"Nay, arriving together, those two heroic jewels among men will destroy Laṅkā with their shafts. (17)

सगणं राक्षसं हत्वा नचिराद् रघुनन्दनः।
त्वामादाय वरारोहे स्वां पुरीं प्रति यास्यति॥ १८॥

"Having made short work of the ogre, Rāvaṇa, with his hordes, Śrī Rāma, the delight of the Raghus, will return before long to his own city, Ayodhyā, taking you with him, O lady of excellent limbs! (18)

समाश्वसिहि भद्रं ते भव त्वं कालकाङ्क्षिणी।
क्षिप्रं द्रक्ष्यसि रामेण निहतं रावणं रणे॥ १९॥

"Be fully restored to confidence and bide your time. May good betide you! You shall soon be able to see Rāvaṇa killed in combat by Śrī Rāma. (19)

निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे।
त्वं समेष्यसि रामेण शशाङ्केनेव रोहिणी॥ २०॥

"When Rāvaṇa, the lord of ogres, is slain along with his sons, ministers and kinsfolk, you shall be united with Śrī Rāma as Rohiṇī (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god. (20)

क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्युतः।
यस्ते युधि विजित्यारीञ्छोकं व्यपनयिष्यति॥ २१॥

"Accompanied by eminent leaders of monkeys and bears, Śrī Rāma (a scion of Kakutstha)—who, having fully conquered his enemies in combat, will thoroughly dispel your grief—will make his appearance soon." (21)

एवमाश्वास्य वैदेहीं हनूमान् मारुतात्मजः।
गमनाय मतिं कृत्वा वैदेहीमभ्यवादयत्॥ २२॥

Having comforted Sītā, a princess of the Videha territory, as above, and making up his mind to depart, Hanumān (sprung from the loins of the wind-god) greeted Sītā. (22)

राक्षसान् प्रवरान् हत्वा नाम विश्राव्य चात्मनः।
समाश्वास्य च वैदेहीं दर्शयित्वा परं बलम्॥ २३॥
नगरीमाकुलां कृत्वा वञ्चयित्वा च रावणम्।
दर्शयित्वा बलं घोरं वैदेहीमभिवाद्य च॥ २४॥
प्रतिगन्तुं मनश्चक्रे पुनर्मध्येन सागरम्।
ततः स कपिशार्दूलः स्वामिसंदर्शनोत्सुकः॥ २५॥
आरुरोह गिरिश्रेष्ठमरिष्टमरिमर्दनः।
तुङ्गपद्मकजुष्टाभिर्नीलाभिर्वनराजिभिः॥ २६॥
सोत्तरीयमिवाम्भोदैः शृङ्गान्तरविलम्बिभिः।
बोध्यमानमिव प्रीत्या दिवाकरकरैः शुभैः॥ २७॥
उन्मिषन्तमिवोद्धूतैर्लोचनैरिव धातुभिः।
तोयौघनिःस्वनैर्मन्द्रैः प्राधीतमिव पर्वतम्॥ २८॥
प्रगीतमिव विस्पष्टं नानाप्रस्रवणस्वनैः।
देवदारुभिरुद्धूतैरूर्ध्वबाहुमिव स्थितम्॥ २९॥
प्रपातजलनिर्घोषैः प्राक्रुष्टमिव सर्वतः।
वेपमानमिव श्यामैः कम्पमानैः शरद्वनैः॥ ३०॥
वेणुभिर्मारुतोद्धूतैः कूजन्तमिव कीचकैः।
निःश्वसन्तमिवामर्षाद् घोरैराशीविषोत्तमैः॥ ३१॥
नीहारकृतगम्भीरैर्ध्यायन्तमिव गह्वरैः।
मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः॥ ३२॥
जृम्भमाणमिवाकाशे शिखरैरभ्रमालिभिः।
कूटैश्च बहुधा कीर्णं शोभितं बहुकन्दरैः॥ ३३॥
सालतालैश्च कर्णैश्च वंशैश्च बहुभिर्वृतम्।
लतावितानैर्विततैः पुष्पवद्भिरलंकृतम्॥ ३४॥
नानामृगगणैः कीर्णं धातुनिष्यन्दभूषितम्।
बहुप्रस्रवणोपेतं शिलासंचयसंकटम्॥ ३५॥
महर्षियक्षगन्धर्वकिंनरोरगसेवितम्।
लतापादपसम्बाधं सिंहाधिष्ठितकन्दरम्॥ ३६॥
व्याघ्रादिभिः समाकीर्णं स्वादुमूलफलद्रुमम्।
आरुरोहानिलसुतः पर्वतं प्लवगोत्तमः॥ ३७॥
रामदर्शनशीघ्रेण प्रहर्षेणाभिचोदितः।
तेन पादतलक्रान्ता रम्येषु गिरिसानुषु॥ ३८॥
सघोषाः समशीर्यन्त शिलाश्चूर्णीकृतास्ततः।
स तमारुह्य शैलेन्द्रं व्यवर्धत महाकपिः॥ ३९॥
दक्षिणादुत्तरं पारं प्रार्थयँल्लवणाम्भसः।
अधिरुह्य ततो वीरः पर्वतं पवनात्मजः॥ ४०॥

ददर्श सागरं भीमं भीमोरगनिषेवितम्।
स मारुत इवाकाशं मारुतस्यात्मसम्भवः॥ ४१॥
प्रपेदे हरिशार्दूलो दक्षिणादुत्तरां दिशम्।
स तदा पीडितस्तेन कपिना पर्वतोत्तमः॥ ४२॥
ररास विविधैर्भूतैः प्राविशद् वसुधातलम्।
कम्पमानैश्च शिखरैः पतद्भिरपि च द्रुमैः॥ ४३॥

Having killed distinguished ogres and thus exhibiting his surpassing strength, Hanumān created a stir in Laṅkā, befooled Rāvaṇa and displayed his terrific might and thus made his name widely known. Having fully consoled and greeted Sītā, Hanumān made up his mind once more to return across the sea. Then that tiger among the monkeys, the destroyer of his foes, eager as he was to see his master, Śrī Rāma, ascended the Arista mountain, the foremost of mountains, which was clothed, as it were, with dark groves, embellished with tall Padmaka trees, and was covered with clouds hanging between its summits as with an upper garment; which was being awakened, as it were, with love by the bright rays of the sun, resembling so many hands; which was staring as it were with so many eyes in the form of metals scattered here and there; which appeared to have started reciting the Vedas on every side in the form of the deep sound of running streams; which had commenced singing, as it were, at a high pitch very distinctly in the form of the murmuring of various cascades; which stood, as it were, with uplifted arms in the form of towering deodars; which had started crying loudly, as it were, on all sides in the form of the sound of its waterfalls and seemed to quake in the form of its waving dark clusters of autumnal reeds; which was piping, as it were, in the form of hollow bamboos tossed about by the wind and whistling, and was hissing as it were, in indignation in the form of its terrible and most poisonous serpents; which sat absorbed in meditation, as it were, in the form of its caves obscured by mist and had set about moving on all sides, as it were, with its offshoots looking like so many rising clouds, which with its peaks enveloped in clouds seemed to stretch its limbs in the air; which bristled with a number of peaks and was adorned with numerous caves; and which was hemmed in with many sal, palmyra, Karṇa and bamboo trees and was graced with extensive canopies of creepers laden with blossom; which was crowded with herds of deer of every species and decked with streams of molten metals; which was rich in numerous cascades and thick with accumulations of rocks; which was frequented by eminent Ṛṣis, yakṣas, Gandharvas, Kinnaras and Nāgas, was impenetrable on account of creepers and trees and whose caves were occupied by lions; which was infested with tigers and other carnivorous beasts and abounded in luscious roots and trees yielding delicious fruits.

Impelled by excessive joy on having successfully completed his mission and impatience to see Śrī Rāma, Hanumān, son of the wind-god, the foremost of monkeys, thus ascended the aforesaid mountain. Pressed under his soles and crushed by his weight, rocks on the lovely peaks of the mountain now fell to pieces with a noise. Ascending that lord of mountains and seeking to bound to the northern shore from the southern shore of the brackish sea, that mighty Hanumān grew in size. Having ascended the mountain, the heroic Hanumān, sprung from the loins of the wind-god, then beheld the formidable sea infested with dreadful serpents. Like the wind rushing through airspace, Hanumān, a veritable tiger among the monkeys, set out from the southern to the northern quarter. Pressed at that moment by Hanumān, Arista, the foremost of mountains, shrieked under his weight and sank into the bowels of the earth with its various living beings and shaking summits amid toppling trees. (23—43)

तस्योरुवेगोन्मथिताः पादपाः पुष्पशालिनः।
निपेतुर्भूतले भग्नाः शक्रायुधहता इव॥ ४४॥

Violently shaken and broken by the impetus of his thighs, trees charming with blossom fell to the ground as though struck by Indra's thunderbolt. (44)

कन्दरोदरसंस्थानां पीडितानां महौजसाम्।
सिंहानां निनदो भीमो नभो भिन्दन् हि शुश्रुवे॥ ४५॥

The terrible roar of lions endowed with great vigour, dwelling in the interior of caves and subjected to pressure was heard rending the skies, as it were. (45)

त्रस्तव्याविद्धवसना व्याकुलीकृतभूषणाः।
विद्याधर्यः समुत्पेतुः सहसा धरणीधरात्॥ ४६॥

Vidyādhara women rose all of a sudden from the mountain, their raiment in disorder through fear and ornaments fallen off. (46)

अतिप्रमाणा बलिनो दीप्तजिह्वा महाविषाः।
निपीडितशिरोग्रीवा व्यवेष्टन्त महाहयः॥ ४७॥

Large mighty snakes, immense in size and highly poisonous, with flaming tongues, their hoods and necks severely pressed, lay coiled. (47)

किंनरोरगगन्धर्वयक्षविद्याधरास्तथा।
पीडितं तं नगवरं त्यक्त्वा गगनमास्थिताः॥ ४८॥

Deserting that jewel among mountains, subjected to extraordinary pressure, Kinnaras, Nāgas, Gandharvas, Yakṣas and Vidyādharas took their stand in the airspace. (48)

स च भूमिधरः श्रीमान् बलिना तेन पीडितः।
सवृक्षशिखरोदग्रः प्रविवेश रसातलम्॥ ४९॥

Nay, pressed by the mighty Hanumān, that glorious mountain, conspicuous with its peaks crowned with trees, sank into the bowels of the earth. (49)

दशयोजनविस्तारस्त्रिंशद्योजनमुच्छ्रितः।
धरण्यां समतां यातः स बभूव धराधरः॥ ५०॥

Ten Yojanas (or eighty miles) in extent and thirty Yojanas (or two hundred and forty miles) in height, the aforesaid mountain got level with the earth. (50)

स लिलङ्घयिषुर्भीमं सलीलं लवणार्णवम्।
कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः॥ ५१॥

Eager to leap sportingly across the formidable salty sea, whose shores were being lashed by its waves, the said monkey, Hanumān, sprang in the airspace. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे
षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Having leapt from the coast of Laṅkā and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Aṅgada, who was eager to hear the story, sits down to do so on an extensive flat rock alongwith all

आप्लुत्य च महावेगः पक्षवानिव पर्वतः।
भुजङ्गयक्षगन्धर्वप्रबुद्धकमलोत्पलम् ॥ १ ॥
स चन्द्रकुमुदं रम्यं सार्ककारण्डवं शुभम्।
तिष्यश्रवणकादम्बमभ्रशैवलशाद्वलम् ॥ २ ॥
पुनर्वसुमहामीनं लोहिताङ्गमहाग्रहम्।
ऐरावतमहाद्वीपं स्वातीहंसविलासितम् ॥ ३ ॥
वातसंघातजालोर्मिचन्द्रांशुशिशिराम्बुमत्।
हनूमानपरिश्रान्तः पुप्लुवे गगनार्णवम् ॥ ४ ॥

Bounding with great impetuosity, Hanumān, who looked like a winged mountain, and never felt exhausted, sailed across the firmament, which presented the appearance of a delightful and charming ocean graced with a swan in the form of the constellation Swāti, with the Nāgas, Yakṣas and Gandharvas gathered together there for its full-blown lotuses and water-lilies, the moon for a white water-lily, the sun for a water-fowl, the constellations known by the names of Puṣya and Śrāvaṇa for swans, the clouds for its duck-weeds and grassy spots adjoining the shores, the twin constellations, the Punarvasus, for its large fish, the planet Mars for a large alligator, Airāvata (the elephant carrying Indra on its back) for a large island, the gales for its billows and the moonbeams for its cool water. (1—4)

ग्रसमान इवाकाशं ताराधिपमिवोल्लिखन्।
हरन्निव सनक्षत्रं गगनं सार्कमण्डलम् ॥ ५ ॥
अपारमपरिश्रान्तश्चाम्बुधिं समगाहत।
हनूमान् मेघजालानि विकर्षन्निव गच्छति ॥ ६ ॥

As though swallowing up the space, scratching the moon (the lord of stars), seizing the heavens alongwith their lunar mansions and the solar orb and drawing the masses of clouds apart, Hanumān unweariedly sailed over the boundless sea. (5-6)

पाण्डुरारुणवर्णानि नीलमाञ्जिष्ठकानि च।
हरितारुणवर्णानि महाभ्राणि चकाशिरे ॥ ७ ॥

Huge clouds, white, roseate, blue, madder like, green and dark in colour made their appearance in the sky. (7)

प्रविशन्नभ्रजालानि निष्क्रमंश्च पुनः पुनः।
प्रकाशश्चाप्रकाशश्च चन्द्रमा इव दृश्यते ॥ ८ ॥

Penetrating deep into the masses of clouds and emerging from them again and again, Hanumān looked like the moon becoming invisible and visible again. (8)

विविधाभ्रघनापन्नगोचरो धवलाम्बरः।
दृश्यादृश्यतनुर्वीरस्तथा चन्द्रायतेऽम्बरे ॥ ९ ॥

Having found his way into the various

masses of clouds and emerging again, his person accordingly becoming visible and invisible, the hero Hanumān, who was clad in white, thereby shone like the moon in the sky. (9)

ताक्ष्र्यायमाणो गगने स बभौ वायुनन्दनः।
दारयन् मेघवृन्दानि निष्पतंश्च पुनः पुनः॥ १०॥

Emerging again and again tearing asunder the masses of clouds, that delight of the wind-god looked like Garuḍa in the sky. (10)

नदन् नादेन महता मेघस्वनमहास्वनः।
प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चात्मनः॥ ११॥
आकुलां नगरीं कृत्वा व्यथयित्वा च रावणम्।
अर्दयित्वा महावीरान् वैदेहीमभिवाद्य च॥ १२॥
आजगाम महातेजाः पुनर्मध्येन सागरम्।
पर्वतेन्द्रं सुनाभं च समुपस्पृश्य वीर्यवान्॥ १३॥
ज्यामुक्त इव नाराचो महावेगोऽभ्युपागमत्।
स किंचिदारात् सम्प्राप्तः समालोक्य महागिरिम्॥ १४॥
महेन्द्रं मेघसंकाशं ननाद स महाकपिः।
स पूरयामास कपिर्दिशो दश समन्ततः॥ १५॥
नदन् नादेन महता मेघस्वनमहास्वनः।
स तं देशमनुप्राप्तः सुहृद्दर्शनलालसः॥ १६॥
ननाद सुमहानादं लाङ्गूलं चाप्यकम्पयत्।
तस्य नानद्यमानस्य सुपर्णाचरिते पथि॥ १७॥
फलतीवास्य घोषेण गगनं सार्कमण्डलम्।
ये तु तत्रोत्तरे कूले समुद्रस्य महाबलाः॥ १८॥
पूर्वं संविष्ठिताः शूरा वायुपुत्रदिदृक्षवः।
महतो वायुनुन्नस्य तोयदस्येव निःस्वनम्।
शुश्रुवुस्ते तदा घोषमूरुवेगं हनूमतः॥ १९॥

Having dispatched the eminent ogres and thereby made his name widely known, created a stir in the city of Laṅkā and caused agony to Rāvaṇa, killed eminent heroes among the ogres and greeted Sītā, a princess of the Videha territory, Hanumān endowed with extraordinary energy, whose roar resembled a peal of thunder, once more reached the middle of the sea, thundering with a great roar. Nay, having duly touched the Sunābha (Maināka) mountain, the lord of mountains, the powerful Hanumān, who was full of great impetuosity, sped on like an arrow discharged from a bowstring. Having arrived a bit near, and observing Mahendra, the great mountain, that mighty monkey thundered like a cloud. Emitting a roar, the aforesaid monkey, whose loud cry resembled the rumbling of a cloud, filled all the ten directions completely with his roar. Arrived in that region where his companious were waiting for him, Hanumān, who was panting to see his friends, gave out a very loud cry and waved his tail. The firmament with the solar orb began to crack, as it were, due to his roar even as he repeatedly roared on the path followed by Garuḍa endowed with beautiful wings. Those heroes, endowed with extraordinary might, who stood already on the aforesaid northern shore of the sea, eager to see Hanumān, heard at that time the sound produced by the sweeping motion of Hanumān's thighs, which resembled the rumbling of a huge cloud propelled by the wind. (11—19)

ते दीनमनसः सर्वे शुश्रुवुः काननौकसः।
वानरेन्द्रस्य निर्घोषं पर्जन्यनिनदोपमम्॥ २०॥

All those monkeys, who were feeling distressed in mind due to anxiety on the score of Hanumān, heard the thunder-like roar of Hanumān. (20)

निशम्य नदतो नादं वानरास्ते समन्ततः।
बभूवुरुत्सुकाः सर्वे सुहृद्दर्शनकाङ्क्षिणः॥ २१॥

Hearing the roar of Hanumān, who was emitting a loud cry, all the aforesaid monkeys on all sides became full of longing, eager as they were to see their comrade. (21)

जाम्बवान् स हरिश्रेष्ठः प्रीतिसंहृष्टमानसः।
उपामन्त्र्य हरीन् सर्वानिदं वचनमब्रवीत्॥ २२॥

Addressing all the monkeys present there, Jāmbavān, the foremost of monkeys and bears, who felt enraptured at heart with joy, spoke as follows : (22)

सर्वथा कृतकार्योऽसौ हनूमान् नात्र संशयः।
न ह्यस्याकृतकार्यस्य नाद एवंविधो भवेत्॥ २३॥

"The yonder Hanumān has been wholly successful, there is no doubt about it; for had he been unsuccessful, his roar would not have been of this type." (23)

तस्य बाहूरुवेगं च निनादं च महात्मनः।
निशम्य हरयो हृष्टाः समुत्पेतुर्यतस्ततः॥ २४॥

Rejoiced to hear the sound of the dashing movement of the arms and thighs, as well as the roar of that exalted soul, the monkeys leapt up here and there. (24)

ते नगाग्रान्नगाग्राणि शिखराच्छिखराणि च।
प्रहृष्टाः समपद्यन्त हनूमन्तं दिदृक्षवः॥ २५॥

Feeling overjoyed, they sprang from tree-top to tree-top and from peak to peak, eager as they were to behold Hanumān. (25)

ते प्रीताः पादपाग्रेषु गृह्य शाखामवस्थिताः।
वासांसि च प्रकाशानि समाविध्यन्त वानराः॥ २६॥

Standing on tree-tops seizing the boughs (lest they should topple down while gazing upwards), they joyously waved their splendid raiment. (26)

गिरिगह्वरसंलीनो यथा गर्जति मारुतः।
एवं जगर्ज बलवान् हनूमान् मारुतात्मजः॥ २७॥

The mighty Hanumān, sprung from the loins of the wind-god, roared even as the wind pent up in a mountain cavern would. (27)

तमभ्रघनसंकाशमापतन्तं महाकपिम्।
दृष्ट्वा ते वानराः सर्वे तस्थुः प्राञ्जलयस्तदा॥ २८॥

Seeing that huge monkey rushing like a mass of clouds at that moment all the aforesaid monkeys stood with joined palms. (28)

ततस्तु वेगवान् वीरो गिरेर्गिरिनिभः कपिः।
निपपात गिरेस्तस्य शिखरे पादपाकुले॥ २९॥

Having leapt from the Arista mountain in Laṅkā, the heroic Hanumān, for his part, who was full of impetuosity and looked like a mountain himself, descended on the top of that mountain, Mahendra, thick with trees. (29)

हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिर्झरे।
छिन्नपक्ष इवाकाशात् पपात धरणीधरः॥ ३०॥

Overflowing with joy he alighted on the brink of a lovely fountain, like a mountain whose pinions have been clipped descending from the heavens. (30)

ततस्ते प्रीतमनसः सर्वे वानरपुङ्गवाः।
हनूमन्तं महात्मानं परिवार्योपतस्थिरे॥ ३१॥

Delighted at heart, all those jewels among the monkeys thereupon stood encircling the high-souled Hanumān. (31)

परिवार्य च ते सर्वे परां प्रीतिमुपागताः।
प्रहृष्टवदनाः सर्वे तमागतमुपागमन्॥ ३२॥

Gathering round him they all derived supreme joy. Nay, with an exceedingly cheerful countenance they all approached Hanumān, who had just arrived. (32)

उपायनानि चादाय मूलानि च फलानि च।
प्रत्यर्चयन् हरिश्रेष्ठं हरयो मारुतात्मजम्॥ ३३॥

Taking presents in the form of roots and fruits, the monkeys honoured Hanumān, the foremost among monkeys. (33)

विनेदुर्मुदिताः केचित् केचित् किलकिलां तथा।
हृष्टाः पादपशाखाश्च आनिन्युर्वानरर्षभाः॥ ३४॥

Some roared in sheer delight, others likewise raised shouts of felicity; full of joy, other jewels among the monkeys brought boughs of trees for Hanumān to sit on. (34)

हनूमांस्तु गुरून् वृद्धाञ्जाम्बवत्प्रमुखांस्तदा।
कुमारमङ्गदं चैव सोऽवन्दत महाकपिः॥ ३५॥

That great monkey, Hanumān, for his part saluted at that moment his elders as well as the aged, the foremost of whom was Jāmbavān, as also Prince Aṅgada. (35)

स ताभ्यां पूजितः पूज्यः कपिभिश्च प्रसादितः।
दृष्टा देवीति विक्रान्तः संक्षेपेण न्यवेदयत्॥ ३६॥

Honoured by the two, viz., Jāmbavān and Aṅgada, and propitiated by the other monkeys, the valiant Hanumān, who merited such honourable welcome, submitted in brief that the godlike lady had been seen by him. (36)

निषसाद च हस्तेन गृहीत्वा वालिनः सुतम्।
रमणीये वनोद्देशे महेन्द्रस्य गिरेस्तदा॥ ३७॥

Nay, taking Aṅgada (Vāli's son) by the hand, he then sat down in a lovely part of the woodland on the Mahendra mountain. (37)

हनूमानब्रवीत् पृष्टस्तदा तान् वानरर्षभान्।
अशोकवनिकासंस्था दृष्टा सा जनकात्मजा॥ ३८॥
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिन्दिता।
एकवेणीधरा बाला रामदर्शनलालसा॥ ३९॥
उपवासपरिश्रान्ता मलिना जटिला कृशा।
ततो दृष्टेति वचनं महार्थममृतोपमम्॥ ४०॥
निशम्य मारुतेः सर्वे मुदिता वानराभवन्।
क्ष्वेडन्त्यन्ये नदन्त्यन्ये गर्जन्त्यन्ये महाबलाः॥ ४१॥
चक्रुः किलकिलामन्ये प्रतिगर्जन्ति चापरे।
केचिदुच्छ्रितलाङ्गूलाः प्रहृष्टाः कपिकुञ्जराः॥ ४२॥
आयताञ्चितदीर्घाणि लाङ्गूलानि प्रविव्यधुः।
अपरे तु हनूमन्तं श्रीमन्तं वानरोत्तमम्॥ ४३॥
आप्लुत्य गिरिशृङ्गेषु संस्पृशन्ति स्म हर्षिताः।
उक्तवाक्यं हनूमन्तमङ्गदस्तु तदाब्रवीत्॥ ४४॥
सर्वेषां हरिवीराणां मध्ये वाचमनुत्तमाम्।
सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते॥ ४५॥
यदवप्लुत्य विस्तीर्णं सागरं पुनरागतः।
जीवितस्य प्रदाता नस्त्वमेको वानरोत्तम॥ ४६॥

Enquired by them, Hanumān then told those jewels among the monkeys that Sītā, Janaka's daughter, had been seen by him dwelling in the Aśoka grove; that the young lady, who was beyond reproach, was being guarded by exceedingly dreadful ogresses, wore a single plait of hair as a mark of desolation and sighed for Śrī Rāma's sight, and that she had been thoroughly worn out through fasting, wore matted locks, and was emaciated and stained with dust. All the monkeys thereupon felt rejoiced to hear the nectar-like report of Hanumān to the effect that Sītā had been seen by him, which was full of great significance. Some roared like lions, others raised jubilanteries, while still other monkeys, who were endowed with extraordinary might, bellowed like bulls. Others again raised shouts expressive of joy, while yet others roared in return. With their tails lifted up some elephant-like monkeys, who felt overjoyed, waved their thick long curled tails. Bounding from the peaks of the mountain, full of joy, others for their part embraced the glorious Hanumān, the foremost of monkeys. In the midst of all monkey heroes, Aṅgada for his part then paid the following most excellent compliment to Hanumān, who had spoken as above: "No one stands equal to you, O Hanumān, in courage or valour, since having leapt across the extensive sea, you have come back. You are the sole life-giver to us, O jewel among the monkeys! (38—46)

त्वत्प्रसादात् समेष्यामः सिद्धार्था राघवेण ह।
अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः॥ ४७॥

"Through your grace alone shall we be united with Śrī Rāma, a scion of Raghu, our purpose in the shape of Sītā's discovery having been accomplished. Wonderful is your devotion to your master, amazing is your valour and marvellous your firmness. (47)

दिष्ट्या दृष्टा त्वया देवी रामपत्नी यशस्विनी।
दिष्ट्या त्यक्ष्यति काकुत्स्थः शोकं सीतावियोगजम्॥ ४८॥

"Luckily has the godlike and illustrious consort of Śrī Rāma been seen by you and luckily will Śrī Rāma, a scion of Kakutstha, shed his grief born of separation from Sītā." (48)

ततोऽङ्गदं हनूमन्तं जाम्बवन्तं च वानराः।
परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः॥ ४९॥

Surrounding Aṅgada, Hanumān and Jāmbavān, and full of great joy, the monkeys, thereupon betook themselves to extensive rocks. (49)

उपविष्टा गिरेस्तस्य शिलासु विपुलासु ते।
श्रोतुकामाः समुद्रस्य लङ्घनं वानरोत्तमाः॥ ५०॥
दर्शनं चापि लङ्कायाः सीताया रावणस्य च।
तस्थुः प्राञ्जलयः सर्वे हनूमद्वदनोन्मुखाः॥ ५१॥

Seated on the extensive rocks of that mountain, eager as they were to hear how Hanumān was able to leap across the sea and see Laṅkā, Sītā and Rāvaṇa, all those jewels among the monkeys waited with joined palms, their faces turned towards Hanumān. (50-51)

तस्थौ तत्राङ्गदः श्रीमान् वानरैर्बहुभिर्वृतः।
उपास्यमानो विबुधैर्दिवि देवपतिर्यथा॥ ५२॥

The glorious Aṅgada sat there encircled by numerous monkeys even like Indra, the lord of gods, waited upon by gods in heaven. (52)

हनूमता कीर्तिमता यशस्विना
तथाङ्गदेनाङ्गदबद्धबाहुना।
मुदा तदाध्यासितमुन्नतं महत्-
महीधराग्रं ज्वलितं श्रियाभवत्॥ ५३॥

Full of joy at that time, the glorious Hanumān as well as the illustrious Aṅgada, who had his arms adorned with a pair of armlets, the lofty and huge mountain peak stood illumined with splendour. (53)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Enquired by Jāmbavān, seated alongwith the monkey hordes, Hanumān narrates in extenso how he saw Mount Maināka in the course of his journey to Laṅkā, reached Laṅkā, beheld Janaka's daughter and returned to Mount Mahendra

ततस्तस्य गिरेः शृङ्गे महेन्द्रस्य महाबलाः।
हनुमत्प्रमुखाः प्रीतिं हरयो जग्मुरुत्तमाम्॥ १॥

Having met together on the summit of the aforesaid Mahendra mountain, the monkeys headed by Hanumān, who were endowed with extraordinary might, presently experienced the highest joy. (1)

प्रीतिमत्सूपविष्टेषु वानरेषु महात्मसु।
तं ततः प्रतिसंहृष्टः प्रीतियुक्तं महाकपिम्॥ २॥
जाम्बवान् कार्यवृत्तान्तमपृच्छदनिलात्मजम्।
कथं दृष्टा त्वया देवी कथं वा तत्र वर्तते॥ ३॥

The high-souled monkeys being joyfully and comfortably seated, Jāmbavān, who felt highly rejoiced, now enquired of that great monkey, Hanumān, who was also filled with joy, particulars about his errand in the following words : "How was the godlike lady discovered by you and how does she fare there? (2-3)

तस्यां चापि कथं वृत्तः क्रूरकर्मा दशाननः।
तत्त्वतः सर्वमेतन्नः प्रब्रूहि त्वं महाकपे॥ ४॥

"Moreover, how does Rāvaṇa, the ten-headed monster of cruel deeds behave towards her? Please relate you all this to us accurately in detail, O mighty Hanumān ! (4)

सम्मार्गिता कथं देवी किं च सा प्रत्यभाषत।
श्रुतार्थाश्चिन्तयिष्यामो भूयः कार्यविनिश्चयम्॥ ५॥

"How was the godlike lady traced by you and what reply did she make? Having learnt the truth from you, we shall ponder

what decision should be taken about the future course of action. (5)

यश्चार्थस्तत्र वक्तव्यो गतैरस्माभिरात्मवान्।
रक्षितव्यं च यत्तत्र तद् भवान् व्याकरोतु नः॥ ६॥

"Prudent as you are, please state clearly what fact should be disclosed by us when we have arrived there in the presence of Śrī Rāma, and what should be kept back on that occasion." (6)

स नियुक्तस्ततस्तेन सम्प्रहृष्टतनूरुहः।
नमस्यन् शिरसा देव्यै सीतायै प्रत्यभाषत॥ ७॥

Urged by Jāmbavān, and making obeisance with his head bent low to the godlike lady, Sītā, Hanumān then replied as follows, his hair standing on end: (7)

प्रत्यक्षमेव भवतां महेन्द्राग्रात् खमाप्लुतः।
उदधेर्दक्षिणं पारं काङ्क्षमाणः समाहितः॥ ८॥

"Seeking to reach the southern shore of the sea, I took a leap in the airspace with a concentrated mind from the summit of the Mahendra mountain in your very presence. (8)

गच्छतश्च हि मे घोरं विघ्नरूपमिवाभवत्।
काञ्चनं शिखरं दिव्यं पश्यामि सुमनोहरम्॥ ९॥
स्थितं पन्थानमावृत्य मेने विघ्नं च तं नगम्।
उपसंगम्य तं दिव्यं काञ्चनं नगमुत्तमम्॥ १०॥
कृता मे मनसा बुद्धिर्भेत्तव्योऽयं मयेति च।
प्रहतस्य मया तस्य लाङ्गूलेन महागिरेः॥ ११॥
शिखरं सूर्यसंकाशं व्यशीर्यत सहस्रधा।
व्यवसायं च तं बुद्ध्वा स होवाच महागिरिः॥ १२॥
पुत्रेति मधुरां वाणीं मनः प्रह्लादयन्निव।
पितृव्यं चापि मां विद्धि सखायं मातरिश्वनः॥ १३॥
मैनाकमिति विख्यातं निवसन्तं महोदधौ।
पक्षवन्तः पुरा पुत्र बभूवुः पर्वतोत्तमाः॥ १४॥

"Even as I was advancing, a formidable obstacle appeared in my way, as it were. I beheld a heavenly and exceedingly soul-captivating golden peak, which stood blocking my way, and I accounted that mountain an impediment. Approaching that foremost celestial golden mountain, the following resolve was mentally made by me: 'This mountain must be shattered by me.' The peak, shinning brightly like the sun, of that vast mountain, even as the latter was struck by me with my tail, broke into a thousand fragments. Perceiving the aforesaid performance of mine, that huge mountain uttered the following sweet words, bringing excessive joy to my soul, as it were: 'Know me, my son, to be a friend of the wind-god and as such your uncle, dwelling in the ocean and widely known as Maināka. The leading mountains were endowed, my son, with wings in the past. (9—14)

छन्दतः पृथिवीं चेरुर्बाधमानाः समन्ततः।
श्रुत्वा नगानां चरितं महेन्द्रः पाकशासनः॥ १५॥
वज्रेण भगवान् पक्षौ चिच्छेदैषां सहस्रशः।
अहं तु मोचितस्तस्मात् तव पित्रा महात्मना॥ १६॥

" 'They ranged at will all over the earth causing molestation everywhere. Hearing of the conduct of the mountains, the glorious and mighty Indra, the tamer of the demon Pāka, severed with his thunderbolt the wings of the aforesaid mountains by thousands. I was, however, saved from that catastrophe by your magnanimous father. (15-16)

मारुतेन तदा वत्स प्रक्षिप्तो वरुणालये।
राघवस्य मया साह्ये वर्तितव्यमरिंदम॥ १७॥

"I was cast at that juncture into the sea (the abode of Varuṇa, the god of water) by the wind-god, my son! I must come to the help of Śrī Rāma, a scion of Raghu, O tamer of foes! (17)

रामो धर्मभृतां श्रेष्ठो महेन्द्रसमविक्रमः।
एतच्छ्रुत्वा मया तस्य मैनाकस्य महात्मनः॥ १८॥
कार्यमावेद्य च गिरेरुद्धतं वै मनो मम।
तेन चाहमनुज्ञातो मैनाकेन महात्मना॥ १९॥

" 'Śrī Rāma is the foremost of those who uphold the cause of virtue and is equal in prowess to the mighty Indra.' On hearing this submission of the high-souled Maināka mountain, my purpose was confided by me to the mountain and my mind got stirred up

once more to proceed further. Nay, I was permitted by the lofty-minded Mainăka to depart. (18-19)

स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता।
शरीरेण महाशैलः शैलेन च महोदधौ॥ २०॥

"The aforesaid mountain too, the lord of big mountains, vanished in his human form consisting of charming limbs, while in his rocky form he disappeared into the ocean. (20)

उत्तमं जवमास्थाय शेषमध्वानमास्थितः।
ततोऽहं सुचिरं कालं जवेनाभ्यगमं पथि॥ २१॥

"Catching excellent speed, I proceeded on the rest of my journey. From that moment I continued on my course with speed for a sufficiently long time. (21)

ततः पश्याम्यहं देवीं सुरसां नागमातरम्।
समुद्रमध्ये सा देवी वचनं चेदमब्रवीत्॥ २२॥

"Then I perceived in mid-ocean the goddess Surasā, the mother of serpents, and that goddess spoke to me as follows: (22)

मम भक्ष्यः प्रदिष्टस्त्वममरैर्हरिसत्तम।
ततस्त्वां भक्षयिष्यामि विहितस्त्वं हि मे सुरैः॥ २३॥

" 'You have been destined by the immortals to be my food, O jewel among monkeys! I shall accordingly devour you since you have been sent by the gods.' (23)

एवमुक्तः सुरसया प्राञ्जलिः प्रणतः स्थितः।
विवर्णवदनो भूत्वा वाक्यं चेदमुदीरयम्॥ २४॥

"Spoken to as aforesaid by Surasā, I stood bent low with joined palms before her; and my face turning pale, I submitted to her as follows : (24)

रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम्।
लक्ष्मणेन सह भ्रात्रा सीतया च परंतपः॥ २५॥

"The glorious Śrī Rāma, son of Daśaratha and the scourge of his foes, penetrated deep into the Daṇḍaka forest with his consort, Sītā, and younger brother, Lakṣmaṇa. (25)

तस्य सीता हृता भार्या रावणेन दुरात्मना।
तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात्॥ २६॥

"His consort, Sītā, was borne away by the evil-minded Rāvaṇa. At the behest of Śrī Rāma I am going to seek her presence as a messenger. (26)

कर्तुमर्हसि रामस्य साहाय्यं विषये सती।
अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम्॥ २७॥
आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते।
एवमुक्ता मया सा तु सुरसा कामरूपिणी॥ २८॥
अब्रवीन्नातिवर्तेत कश्चिदेष वरो मम।
एवमुक्तः सुरसया दशयोजनमायतः॥ २९॥
ततोऽर्धगुणविस्तारो बभूवाहं क्षणेन तु।
मत्प्रमाणाधिकं चैव व्यादितं तु मुखं तया॥ ३०॥

"Living as you do in the dominion of Śrī Rāma, you ought to render assistance to him. Or, having seen the daughter of Janaka and having reported to Śrī Rāma of unwearied action, I shall seek your mouth : I truthfully promise this to you. Assured thus by me, the said Surasā for her part, who was able to change her form at will, replied, 'None can dare escape me: this is the boon granted in my favour.' Threatened thus by Surasā, I, for my part, who was ten Yojanas (or eighty miles) in extent, grew half as much in size in a trice. Her mouth too was distended by her to a size greater than mine. (27—30)

तद् दृष्ट्वा व्यादितं त्वास्यं ह्रस्वं ह्यकरवं पुनः।
तस्मिन् मुहूर्ते च पुनर्बभूवाङ्गुष्ठसम्मितः॥ ३१॥

Perceiving her mouth wide open, I then assumed a dwarfish form, nay, the same moment I further reduced myself to the size of a human thumb. (31)

अभिपत्याशु तद्वक्त्रं निर्गतोऽहं ततः क्षणात्।
अब्रवीत् सुरसा देवी स्वेन रूपेण मां पुनः॥ ३२॥

"Having entered her mouth quickly, I came out of it instantly. Appearing in her native form, the goddess Surasā further said to me : (32)

अर्थसिद्धौ हरिश्रेष्ठ गच्छ सौम्य यथासुखम्।
समानय च वैदेहीं राघवेण महात्मना॥ ३३॥

" 'Proceed now, O gentle one, according to your pleasure for accomplishing your purpose, O jewel among the monkeys, and re-unite the princess of the Videha territory with the high-souled Śrī Rāma, a scion of Raghu. (33)

सुखी भव महाबाहो प्रीतास्मि तव वानर।
ततोऽहं साधुसाध्वीति सर्वभूतैः प्रशंसितः॥ ३४॥

" 'Be happy, O mighty-armed monkey ! I am pleased with you.' Thereupon I was applauded by all beings, who said: 'Well done ! Bravo !!' (34)

ततोऽन्तरिक्षं विपुलं प्लुतोऽहं गरुडो यथा।
छाया मे निगृहीता च न च पश्यामि किंचन॥ ३५॥

"Then I sprang into the vast space like Garuḍa (the king of birds, the carrier of Lord Viṣṇu). In the meantime my shadow was held fast; yet I perceived nothing. (35)

सोऽहं विगतवेगस्तु दिशो दश विलोकयन्।
न किंचित् तत्र पश्यामि येन मे विहता गतिः॥ ३६॥

"My speed having been arrested thereby, I surveyed all the ten directions; yet I could not discover there the object by which my course had been stayed. (36)

अथ मे बुद्धिरुत्पन्ना किंनाम गमने मम।
ईदृशो विघ्न उत्पन्नो रूपमत्र न दृश्यते॥ ३७॥

"Then the thought came to me: 'How I wonder such an obstacle has appeared in my journey, although no concrete form is to be discerned here?' (37)

अधोभागे तु मे दृष्टिः शोचतः पतिता तदा।
तत्राद्राक्षमहं भीमां राक्षसीं सलिलेशयाम्॥ ३८॥

"While I was brooding thus, my eye presently fell downward. There I espied a terrible ogress lying on water. (38)

प्रहस्य च महानादमुक्तोऽहं भीमया तया।
अवस्थितमसम्भ्रान्तमिदं वाक्यमशोभनम्॥ ३९॥

"Heartily laughing on seeing me motionless, yet undaunted, that dreadful woman accosted me with a loud cry in the following inauspicious words : (39)

क्वासि गन्ता महाकाय क्षुधिताया ममेप्सितः।
भक्षः प्रीणय मे देहं चिरमाहारवर्जितम्॥ ४०॥

" 'Whither are you bound, O gigantic monkey? You are my coveted food, hungry as I am. Pray, gratify my person, which has remained without sustenance for a long period.' (40)

बाढमित्येव तां वाणीं प्रत्यगृह्णामहं ततः।
आस्यप्रमाणादधिकं तस्याः कायमपूरयम्॥ ४१॥

"Saying 'Amen,' I actually bowed to that command of hers and then expanded my body to a size larger than the capacity of her mouth. (41)

तस्याश्चास्यं महद् भीमं वर्धते मम भक्षणे।
न तु मां सा नु बुबुधे मम वा विकृतं कृतम्॥ ४२॥

"Her huge and dreadful mouth too began to grow in order to devour me. She, however, neither recognized me nor did she perceive the transformation subsequently gone through by me in the shape of a minute form. (42)

ततोऽहं विपुलं रूपं संक्षिप्य निमिषान्तरात्।
तस्या हृदयमादाय प्रपतामि नभःस्थलम्॥ ४३॥

Having contracted my gigantic form in the twinkling of an eye, and extracting her heart, I forthwith sprang in the vault of heaven. (43)

सा विसृष्टभुजा भीमा पपात लवणाम्भसि।
मया पर्वतसंकाशा निकृत्तहृदया सती॥ ४४॥

"Her heart having been cut off, that terrible woman, who looked much like a mountain, dropped into the salty water, her arms paralysed. (44)

शृणोमि खगतानां च वाचः सौम्या महात्मनाम्।
राक्षसी सिंहिका भीमा क्षिप्रं हनुमता हता॥ ४५॥

"I heard at that moment the delightful words of exalted souls standing in the sky: 'The terrible ogress, Siṁhika, has been dispatched in no time by Hanumān.' (45)

तां हत्वा पुनरेवाहं कृत्यमात्ययिकं स्मरन्।
गत्वा च महदध्वानं पश्यामि नगमण्डितम्॥ ४६॥

दक्षिणं तीरमुदधेर्लङ्का यत्र गता पुरी।
अस्तं दिनकरे याते रक्षसां निलयं पुरीम्॥ ४७॥
प्रविष्टोऽहमविज्ञातो रक्षोभिर्भीमविक्रमैः।
तत्र प्रविशतश्चापि कल्पान्तघनसप्रभा॥ ४८॥
अट्टहासं विमुञ्चन्ती नारी काप्युत्थिता पुरः।
जिघांसन्तीं ततस्तां तु ज्वलदग्निशिरोरुहाम्॥ ४९॥
सव्यमुष्टिप्रहारेण पराजित्य सुभैरवाम्।
प्रदोषकाले प्रविशं भीतयाहं तयोदितः॥ ५०॥

" 'Calling to mind once more my errand in the shape of Sītā's discovery, which had been delayed, after having killed her, and traversing a long distance, I sighted the southern shore of the sea, graced with mountains, where stood the city of Laṅkā. The sun having set, I penetrated, unnoticed by ogres of terrible prowess, deep into the city constituting the abode of ogres. Even while I was making good my entry into the city, a certain woman possessing the hue of a cloud, appearing at the end of a world cycle, rose in front of me, bursting into a horse-laugh. Having vanquished with a stroke of my left fist that exceedingly dreadful woman, whose locks resembled a flaming fire, and who sought to kill me, I for my part then compassed my entry at eventide, spoken to by her, afraid as she was, in the following words: (46—50)

अहं लङ्कापुरी वीर निर्जिता विक्रमेण ते।
यस्मात् तस्माद् विजेतासि सर्वरक्षांस्यशेषतः॥ ५१॥

" 'I am the city of Laṅkā (incarnate), O hero ! Since I have been vanquished by you by dint of prowess, you will conquer all the ogres in their entirety.' (51)

तत्राहं सर्वरात्रं तु विचरञ्जनकात्मजाम्।
रावणान्तःपुरगतो न चापश्यं सुमध्यमाम्॥ ५२॥

"Though ranging over Laṅkā all through the night, I did not find Janaka's daughter of slender waist even though I penetrated into the gynaeceum of Rāvaṇa. (52)

ततः सीतामपश्यंस्तु रावणस्य निवेशने।
शोकसागरमासाद्य न पारमुपलक्षये॥ ५३॥

"Not finding Sītā even in the abode of Rāvaṇa and thus facing an ocean of grief, I did not perceive its end. (53)

शोचता च मया दृष्टं प्राकारेणाभिसंवृतम्।
काञ्चनेन विकृष्टेन गृहोपवनमुत्तमम्॥ ५४॥

"Even while I was brooding, an excellent pleasance enclosed on all sides by a lofty wall of gold was seen by me. (54)

सप्राकारमवप्लुत्य पश्यामि बहुपादपम्।
अशोकवनिकामध्ये शिंशपापादपो महान्॥ ५५॥

"Having leapt across the enclosure, I as such saw a grove consisting of numerous trees. In the midst of that grove of Aśoka trees, there stood a huge Śiṁśapā (Aśoka) tree. (55)

तमारुह्य च पश्यामि काञ्चनं कदलीवनम्।
अदूराच्छिंशपावृक्षात् पश्यामि वरवर्णिनीम्॥ ५६॥
श्यामां कमलपत्राक्षीमुपवासकृशाननाम्।
तदेकवासःसंवीतां रजोध्वस्तशिरोरुहाम्॥ ५७॥
शोकसंतापदीनाङ्गीं सीतां भर्तृहिते स्थिताम्।
राक्षसीभिर्विरूपाभिः क्रूराभिरभिसंवृताम्॥ ५८॥
मांसशोणितभक्ष्याभिर्व्याघ्रीभिर्हरिणीं यथा।
सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः॥ ५९॥
एकवेणीधरा दीना भर्तृचिन्तापरायणा।
भूमिशय्या विवर्णाङ्गी पद्मिनीव हिमागमे॥ ६०॥
रावणाद् विनिवृत्तार्था मर्तव्ये कृतनिश्चया।
कथंचिन्मृगशावाक्षी तूर्णमासादिता मया॥ ६१॥

"Ascending it, I sighted a golden thicket of plantain trees. Not far from the Śiṁśapā tree, I beheld the youthful Sītā of excellent complexion with eyes resembling lotus petals and a face emaciated through fasting, her hair soiled with dust and her limbs afflicted through grief and agony, clad in a single piece of cloth which she had on her person while being borne away by Rāvaṇa over Kiṣkindhā, devoted to the good of her lord and surrounded on all sides by ugly and cruel ogresses living on flesh and blood even as a doe encircled by tigresses. The lady, who had eyes like those of a fawn,

was somehow quickly found by me miserable in the midst of ogresses, intimidated as she was by them again and again, wearing a single pleat as a mark of desolation, given to the thought of her lord, having the bare ground for her bed, pale-limbed like a lotus plant at the advent of winter, nay, deprived of the object of her desire viz., the service of Śrī Rāma, because of Rāvaṇa and resolved upon dying. (56—61)

तां दृष्ट्वा तादृशीं नारीं रामपत्नीं यशस्विनीम्।
तत्रैव शिंशपावृक्षे पश्यन्नहमवस्थितः॥ ६२॥

"Perceiving that illustrious lady, the consort of Śrī Rama, in such a condition, I remained perched on the same Śiṁśapā tree, looking at her. (62)

ततो हलहलाशब्दं काञ्चीनूपुरमिश्रितम्।
शृणोम्यधिकगम्भीरं रावणस्य निवेशने॥ ६३॥

"Then I heard in the abode of Rāvaṇa an unusually deep sound of hallooing, mixed with the jingling of girdles and anklets. (63)

ततोऽहं परमोद्विग्नः स्वरूपं प्रत्यसंहरम्।
अहं च शिंशपावृक्षे पक्षीव गहने स्थितः॥ ६४॥

"Feeling supremely anxious, I thereupon contracted my form and remained crouched like a bird on the Śiṁśapā tree thick with foliage. (64)

ततो रावणदाराश्च रावणश्च महाबलः।
तं देशमनुसम्प्राप्तो यत्र सीताभवत् स्थिता॥ ६५॥

"Then arrived the consorts of Rāvaṇa as well as Rāvaṇa himself, who is endowed, with extraordinary might, in that place where Sītā was ensconced. (65)

तं दृष्ट्वाथ वरारोहा सीता रक्षोगणेश्वरम्।
संकुच्योरू स्तनौ पीनौ बाहुभ्यां परिरभ्य च॥ ६६॥

"Seeing that lord of ogre hordes, Sītā of lovely hips sat compressing her thighs and enclosing her high breasts with her arms. (66)

वित्रस्तां परमोद्विग्नां वीक्ष्यमाणामितस्ततः।
त्राणं कंचिदपश्यन्तीं वेपमानां तपस्विनीम्॥ ६७॥

तामुवाच दशग्रीवः सीतां परमदुःखिताम्।
अवाक्शिराः प्रपतितो बहुमन्यस्व मामिति॥ ६८॥

"Fallen flat at her feet, head downward, Rāvaṇa, the ten-headed monster, said to the aforesaid Sītā, who felt greatly frightened and highly confused, and was glancing round in the hope of finding an asylum, but, finding no saviour, was trembling helpless and supremely distressed as she was; 'Pray, regard me with favour. (67-68)

यदि चेत्त्वं तु मां दर्पान्नाभिनन्दसि गर्विते।
द्विमासानन्तरं सीते पास्यामि रुधिरं तव॥ ६९॥

" 'If, however, you do not welcome me through vanity. O proud Sītā, I shall drink your blood after two months.' (99)

एतच्छ्रुत्वा वचस्तस्य रावणस्य दुरात्मनः।
उवाच परमक्रुद्धा सीता वचनमुत्तमम्॥ ७०॥

"Highly incensed to hear this request of that evil-minded Rāvaṇa, Sītā made the following excellent reply : (70)

राक्षसाधम रामस्य भार्याममिततेजसः।
इक्ष्वाकुवंशनाथस्य स्नुषां दशरथस्य च॥ ७१॥
अवाच्यं वदतो जिह्वा कथं न पतिता तव।
किंस्विद्वीर्यं तवानार्य यो मां भर्तुरसंनिधौ॥ ७२॥
अपहृत्यागतः पाप तेनादृष्टो महात्मना।
न त्वं रामस्य सदृशो दास्येऽप्यस्य न युज्यसे॥ ७३॥

" 'How did your tongue not fall off, O vile ogre, even as you made a proposal which should not be made to the consort of Śrī Rāma, who is endowed with immeasurable strength and daughter-in-law of Emperor Daśaratha, the protector of Ikṣwāku's line? Of what account is your valour, O ignoble soul, when you came away abducting me stealthily, in the absence of my lord and unperceived by that exalted soul, O sinful one? You are not equal in any respect to Śrī Rāma; nay, you are not fit even to be his slave. (71—73)

अजेयः सत्यवाक् शूरो रणश्लाघी च राघवः।
जानक्या परुषं वाक्यमेवमुक्तो दशाननः॥ ७४॥
जज्वाल सहसा कोपाच्चितास्थ इव पावकः।
विवृत्य नयने क्रूरे मुष्टिमुद्यम्य दक्षिणम्॥ ७५॥

मैथिलीं हन्तुमारब्धः स्त्रीभिर्हाहाकृतं तदा।
स्त्रीणां मध्यात् समुत्पत्य तस्य भार्या दुरात्मनः॥ ७६॥
वरा मन्दोदरी नाम तया स प्रतिषेधितः।
उक्तश्च मधुरां वाणीं तया स मदनार्दितः॥ ७७॥

"'Śrī Rāma, a scion of Raghu, is invincible, truthful of speech, valiant and a lover of war.' Spoken to in these harsh words by Sītā (the daughter of Janaka), Rāvaṇa (the ten-headed monster) blazed up all of a sudden with wrath even like a fire deposited in a funeral pile. Rolling his cruel eyes and raising his right fist, he proceeded to strike the princess of Mithilā. An alarm was then raised by the women. Springing up from their midst, the excellent wife of that evil-minded fellow, Mandodarī by name, ran to him. By her he was restrained. Nay, the fellow, who was smitten with love, was spoken to by her in sweet words as follows : (74—77)

सीतया तव किं कार्यं महेन्द्रसमविक्रम।
मया सह रमस्वाद्य मद्विशिष्टा न जानकी॥ ७८॥

"'What purpose of yours will be served by Sītā, O lord, You, who are equal in prowess to the mighty Indra? Pray, revel with me today; Sītā, the daughter of Janaka, is in no way superior to me. (78)

देवगन्धर्वकन्याभिर्यक्षकन्याभिरेव च।
सार्धं प्रभो रमस्वेति सीतया किं करिष्यसि॥ ७९॥

"'Nay, sport with the daughters of gods and Gandharvas (celestial musicians) as well as with those of Yakṣas, my lord! You have nothing to do with Sītā.' (79)

ततस्ताभिः समेताभिर्नारीभिः स महाबलः।
उत्थाप्य सहसा नीतो भवनं स्वं निशाचरः॥ ८०॥

"Having been raised up by those women collectively, that ranger of the night, who was endowed with extraordinary might, was then abruptly conducted back to his residence. (80)

याते तस्मिन् दशग्रीवे राक्षस्यो विकृताननाः।
सीतां निर्भर्त्सयामासुर्वाक्यैः क्रूरैः सुदारुणैः॥ ८१॥

"The aforesaid Rāvaṇa (the ten-headed monster) having left, the ogresses with ugly faces, who had been posted there to guard Sītā, threatened her in cruel and very sharp terms. (81)

तृणवद् भाषितं तासां गणयामास जानकी।
गर्जितं च तथा तासां सीतां प्राप्य निरर्थकम्॥ ८२॥

"The daughter of Janaka, Sītā, however, accounted their effusion worth no more than straw. Their thundering too was likewise lost on Sītā. (82)

वृथा गर्जितनिश्चेष्टा राक्षस्यः पिशिताशनाः।
रावणाय शशंसुस्ताः सीताव्यवसितं महत्॥ ८३॥

"The flesh-eating ogresses, who had become motionless due to their thundering having proved abortive, made known to Rāvaṇa the mighty resolve of Sītā to die rather than to submit to him. (83)

ततस्ताः सहिताः सर्वा विहताशा निरुद्यमाः।
परिक्लिश्य समस्तास्ता निद्रावशमुपागताः॥ ८४॥

"Having given up all effort to persuade Sītā to submit to Rāvaṇa, now that their hopes had been frustrated, nay, feeling vexed, they were all collectively as well as individually overpowered by sleep. (84)

तासु चैव प्रसुप्तासु सीता भर्तृहिते रता।
विलप्य करुणं दीना प्रशुशोच सुदुःखिता॥ ८५॥

"Wailing piteously, when they had all fallen fast asleep, Sītā, who was devoted to the good of her husband, deeply lamented, miserable and sore distressed as she was. (85)

तासां मध्यात् समुत्थाय त्रिजटा वाक्यमब्रवीत्।
आत्मानं खादत क्षिप्रं न सीतामसितेक्षणाम्॥ ८६॥
जनकस्यात्मजां साध्वीं स्नुषां दशरथस्य च।
स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः॥ ८७॥
रक्षसां च विनाशाय भर्तुरस्या जयाय च।
अलमस्मान् परित्रातुं राघवाद् राक्षसीगणम्॥ ८८॥

"Rising up from their midst, Trijaṭā spoke as follows : 'Sooner feed on yourselves than on the dark-eyed Sītā, daughter of Janaka

and a virtuous daughter-in-law of Emperor Daśaratha. In fact, a fearful dream has been seen by me, which makes my hair stand on end and presages the destruction of ogres and the triumph of her lord. She alone is competent to protect us, the entire host of ogresses from the wrath of Rāma, the scion of Raghu. (86—88)

अभियाचाम वैदेहीमेतद्धि मम रोचते।
यदि ह्येवंविधः स्वप्नो दुःखितायाः प्रदृश्यते॥ ८९॥
सा दुःखैर्विविधैर्मुक्ता सुखमाप्नोत्यनुत्तमम्।
प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा॥ ९०॥

" 'Let us, therefore, solicit the grace of Sītā, a princess of the Videha territory; for this alone finds favour with me. For, if such a dream is vividly seen about an afflicted lady, she is freed from woes of various kinds and attains unsurpassed felicity. Sītā, daughter of Janaka, will surely be propitiated through mere prostration at her feet. (89-90)

अलमेषा परित्रातुं राक्षस्यो महतो भयात्।
ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता॥ ९१॥
अवोचद् यदि तत् तथ्यं भवेयं शरणं हि वः।
तां चाहं तादृशीं दृष्ट्वा सीताया दारुणां दशाम्॥ ९२॥
चिन्तयामास विश्रान्तो न च मे निर्वृतं मनः।
सम्भाषणार्थे च मया जानक्याश्चिन्तितो विधिः॥ ९३॥

" 'She alone is competent to deliver the ogresses from the great peril.' Hanumān rejoiced at the prospect of her lord's triumph on hearing of the dream related to her by Trijaṭā, that youthful lady, Sītā, who was full of modesty, thereupon said, 'If the dream seen by Trijaṭā comes out to be true, I shall surely afford protection to you all.' Witnessing such a hard plight of Sītā, I, who had taken some rest in the meantime became thoughtful; my mind, however, was not at rest. A method was also contrived by me to enter into conversation with the daughter of Janaka. (91—93)

इक्ष्वाकुकुलवंशस्तु स्तुतो मम पुरस्कृतः।
श्रुत्वा तु गदितां वाचं राजर्षिगणभूषिताम्॥ ९४॥
प्रत्यभाषत मां देवी बाष्पैः पिहितलोचना।
कस्त्वं केन कथं चेह प्राप्तो वानरपुङ्गव॥ ९५॥

"The pedigree of the House of Ikṣwākus, which was placed in the forefront by all even in the past began to be extolled by me. Hearing the speech uttered by me, which was enriched with the praises of a royal sage viz., King Daśaratha, the godlike lady, Sītā, for her part, spoke in return to me as follows, her eyes full of tears : "Who are you? Dispatched by whom and how have you arrived here, O bull among monkeys? (94-95)

का च रामेण ते प्रीतिस्तन्मे शंसितुमर्हसि।
तस्यास्तद् वचनं श्रुत्वा अहमप्यब्रुवं वचः॥ ९६॥

" 'Nay, what kind of love is cherished by you for Śrī Rāma? You ought to relate all that to me." Hearing her aforesaid questionnaire, I too made the following reply : (96)

देवि रामस्य भर्तुस्ते सहायो भीमविक्रमः।
सुग्रीवो नाम विक्रान्तो वानरेन्द्रो महाबलः॥ ९७॥

" 'There is a valiant ally of terrific prowess of your lord, Sugrīva by name, the valiant ruler of monkeys, who is endowed with extraordinary might, O godlike lady ! (97)

तस्य मां विद्धि भृत्यं त्वं हनूमन्तमिहागतम्।
भर्त्रा सम्प्रहितस्तुभ्यं रामेणाक्लिष्टकर्मणा॥ ९८॥

" 'Know me to be his servant, Hanumān by name, arrived here. I have been duly dispatched by your husband, Śrī Rāma, of unwearied action. (98)

इदं तु पुरुषव्याघ्रः श्रीमान् दाशरथिः स्वयम्।
अङ्गुलीयमभिज्ञानमदात् तुभ्यं यशस्विनि॥ ९९॥

" 'Nay, the glorious Śrī Rāma, son of Daśaratha, a tiger among men, has personally handed over as a token this ring for you, O illustrious lady ! (99)

तदिच्छामि त्वयाज्ञप्तं देवि किं करवाण्यहम्।
रामलक्ष्मणयोः पार्श्वं नयामि त्वां किमुत्तरम्॥ १००॥

" 'Therefore, I seek your command,

O godlike lady, as to what I should do. I can carry you, if you so please, to the presence of Śrī Rāma and Lakṣmaṇa. What is your response?' (100)

एतच्छ्रुत्वा विदित्वा च सीता जनकनन्दिनी।
आह रावणमुत्पाट्य राघवो मां नयत्विति॥ १०१॥

"Hearing this and knowing the truth, Sītā, the delight of Janaka, replied, 'Let Śrī Rāma, a scion of Raghu, take me back after destroying Rāvaṇa.' (101)

प्रणम्य शिरसा देवीमहमार्यामनिन्दिताम्।
राघवस्य मनोह्लादमभिज्ञानमयाचिषम्॥ १०२॥

"Having respectfully saluted the godlike noble and irreproachable lady, Sītā, with my head bent low, I asked her for a token which should bring delight to the mind of Śrī Rāma, a scion of Raghu. (102)

अथ मामब्रवीत् सीता गृह्यतामयमुत्तमः।
मणिर्येन महाबाहू रामस्त्वां बहु मन्यते॥ १०३॥

"Sītā thereupon said to me, 'Let this excellent jewel be taken by you, for which the mighty-armed Śrī Rāma will hold you in great esteem.' (103)

इत्युक्त्वा तु वरारोहा मणिप्रवरमुत्तमम्।
प्रायच्छत् परमोद्विग्ना वाचा मां संदिदेश ह॥ १०४॥

"Saying so, Sītā (a lady with lovely limbs), for her part, delivered to me an excellent jewel (the foremost of jewels) for the head and, feeling highly upset, further related to me in so many words one or two incidents known to Śrī Rāma alone. (104)

ततस्तस्यै प्रणम्याहं राजपुत्र्यै समाहितः।
प्रदक्षिणं परिक्राममिहाभ्युद्गतमानसः॥ १०५॥

"Having respectfully bowed down to that princess, I thereupon then devoutly went clockwise round her with a mind intent upon returning to this place. (105)

उत्तरं पुनरेवाह निश्चित्य मनसा तदा।
हनूमन् मम वृत्तान्तं वक्तुमर्हसि राघवे॥ १०६॥

"Having deliberated with her mind, she then once more addressed the following to me: 'You ought to relate my story to Śrī Rāma, a scion of Raghu, O Hanumān ! (106)

यथा श्रुत्वैव नचिरात् तावुभौ रामलक्ष्मणौ।
सुग्रीवसहितौ वीरावुपेयातां तथा कुरु॥ १०७॥

"'Nay, act in such a way that immediately on hearing my story both those heroes, Śrī Rāma and Lakṣmaṇa, may turn up before long alongwith Sugrīva. (107)

यदन्यथा भवेदेतद् द्वौ मासौ जीवितं मम।
न मां द्रक्ष्यति काकुत्स्थो म्रिये साहमनाथवत्॥ १०८॥

"'If this proves to be otherwise, my life is to continue only for a month (two fortnights*). If Śrī Rāma does not appear within this period I, as such, shall have to die like one without a protector and Śrī Rāma, a scion of Kakutstha, will no longer be able to see me.' (108)

तच्छ्रुत्वा करुणं वाक्यं क्रोधो मामभ्यवर्तत।
उत्तरं च मया दृष्टं कार्यशेषमनन्तरम्॥ १०९॥

"When I heard that pathetic appeal, anger took possession of me and what remained to be done by me next was forthwith envisaged by me. (109)

ततोऽवर्धत मे कायस्तदा पर्वतसंनिभः।
युद्धाकाङ्क्षी वनं तस्य विनाशयितुमारभे॥ ११०॥

"My body then began to expand and presently grew to the size of a mountain. Seeking a combat, I forthwith proceeded to devastate the pleasure-grove of Rāvaṇa. (110)

तद् भग्नं वनखण्डं तु भ्रान्तत्रस्तमृगद्विजम्।
प्रतिबुद्ध्य निरीक्षन्ते राक्षस्यो विकृताननाः॥ १११॥

"Waking up from slumber, the ugly faced ogresses beheld that part of the grove laid waste and its beasts and birds bewildered and panic-striken. (111)

* The word 'मासौ' in this verse has been construed by one commentator as used in the sense of two fortnights according to the Śruti texts—'पक्षा वै मासाः'

मां च दृष्ट्वा वने तस्मिन् समागम्य ततस्ततः।
ताः समभ्यागताः क्षिप्रं रावणायाचचक्षिरे॥ ११२॥

"Nay, meeting together from every side on seeing me in the grove, they collectively reported the matter to Rāvaṇa without delay in the following words : (112)

राजन् वनमिदं दुर्गं तव भग्नं दुरात्मना।
वानरेण ह्यविज्ञाय तव वीर्यं महाबल॥ ११३॥

" 'This grove of yours, which is difficult of access, has been destroyed by an evil-minded monkey, who surely does not fully know your power, O king, endowed with extraordinary might ! (113)

तस्य दुर्बुद्धिता राजंस्तव विप्रियकारिणः।
वधमाज्ञापय क्षिप्रं यथासौ न पुनर्व्रजेत्॥ ११४॥

" 'This is no doubt his perversity, O king ! Pray, therefore, order his death instantly since he has given offence to you lest he should run away unpunished.' (114)

तच्छ्रुत्वा राक्षसेन्द्रेण विसृष्टा बहुदुर्जयाः।
राक्षसाः किंकरा नाम रावणस्य मनोऽनुगाः॥ ११५॥

"On hearing the report, ogres, collectively known as the Kiṅkaras, who were very difficult to conquer and followed the mind of Rāvaṇa, were sent out by the king of ogres. (115)

तेषामशीतिसाहस्रं शूलमुद्गरपाणिनाम्।
मया तस्मिन् वनोद्देशे परिघेण निषूदितम्॥ ११६॥

"Eighty thousand of them, darts and clubs in hand, were exterminated by me in that part of the grove with an iron bar. (116)

तेषां तु हतशिष्टा ये ते गता लघुविक्रमाः।
निहतं च मया सैन्यं रावणायाचचक्षिरे॥ ११७॥

"Taking quick strides, those few for their part, who had survived, went and broke the news to Rāvaṇa of the army having been wiped out by me. (117)

ततो मे बुद्धिरुत्पन्ना चैत्यप्रासादमुत्तमम्।
तत्रस्थान् राक्षसान् हत्वा शतं स्तम्भेन वै पुनः॥ ११८॥
ललामभूतो लङ्काया मया विध्वंसितो रुषा।
ततः प्रहस्तस्य सुतं जम्बुमालिनमादिशत्॥ ११९॥
राक्षसैर्बहुभिः सार्धं घोररूपैर्भयानकैः।
तमहं बलसम्पन्नं राक्षसं रणकोविदम्॥ १२०॥
परिघेणातिघोरेण सूदयामि सहानुगम्।
तच्छ्रुत्वा राक्षसेन्द्रस्तु मन्त्रिपुत्रान् महाबलान्॥ १२१॥
पदातिबलसम्पन्नान् प्रेषयामास रावणः।
परिघेणैव तान् सर्वान् नयामि यमसादनम्॥ १२२॥

"Next it struck my mind to demolish the excellent edifice of a sanctuary sacred to the tutelary deity of the ogres. After killing a hundred ogres garrisoned there, the sanctuary, which was the very ornament of Laṅkā, was then utterly destroyed by me in anger with a pillar of the same structure. Thereupon Rāvaṇa dispatched Jambumālī, son of Prahasta, alongwith numerous frightful ogres of grim aspect. I killed that mighty ogre, though he was skilled in warfare, alongwith his followers with a most formidable iron bar. Hearing of it, Rāvaṇa, the ruler of ogres, dispatched the sons of his minister, who were endowed with extraordinary might, and were strengthened by a regiment of infantry. I, however, sent them to the abode of Death with the iron bar itself. (118—122)

मन्त्रिपुत्रान् हतान् श्रुत्वा समरे लघुविक्रमान्।
पञ्च सेनाग्रगान् शूरान् प्रेषयामास रावणः॥ १२३॥

"Hearing of the minister's sons, who were quick in exhibiting their valour in combat, having been killed, Rāvaṇa dispatched five heroic generals. (123)

तानहं सहसैन्यान् वै सर्वानेवाभ्यसूदयम्।
ततः पुनर्दशग्रीवः पुत्रमक्षं महाबलम्॥ १२४॥
बहुभी राक्षसैः सार्धं प्रेषयामास संयुगे।
तं तु मन्दोदरीपुत्रं कुमारं रणपण्डितम्॥ १२५॥
सहसा खं समुद्यन्तं पादयोश्च गृहीतवान्।
तमासीनं शतगुणं भ्रामयित्वा व्यपेषयम्॥ १२६॥

"I, however, destroyed them all alongwith their troops. Thereupon Rāvaṇa, the ten-headed monster, sent to the field of battle his son, Akṣa, who was endowed with extraordinary might, alongwith many other ogres. I, however, suddenly caught by the

feet the aforesaid prince, son of Mandodarī, who was a past master in warfare and was springing in the sky. Nay, whirling him round a hundred times as soon as he was down, I crushed him." (124—126)

तमक्षमागतं भग्नं निशम्य स दशाननः।
ततश्चेन्द्रजितं नाम द्वितीयं रावणः सुतम्॥ १२७॥
व्यादिदेश सुसंक्रुद्धो बलिनं युद्धदुर्मदम्।
तच्चाप्यहं बलं सर्वं तं च राक्षसपुङ्गवम्॥ १२८॥
नष्टौजसं रणे कृत्वा परं हर्षमुपागतः।
महतापि महाबाहुः प्रत्ययेन महाबलः॥ १२९॥
प्रहितो रावणेनैष सह वीरैर्मदोद्धतैः।
सोऽविषह्यं हि मां बुद्ध्वा स्वसैन्यं चावमर्दितम्॥ १३०॥
ब्रह्मणोऽस्त्रेण स तु मां प्रबद्ध्वा चातिवेगिनः।
रज्जुभिश्चापि बध्नन्ति ततो मां तत्र राक्षसाः॥ १३१॥

"Highly enraged to hear of the celebrated Prince Akṣa having been killed as soon as arrived, that ten-headed monster, Rāvaṇa, thereupon dispatched his other mighty son, Indrajit by name, fierce in combat, with a large army. Having crushed in combat the spirit of that entire force as well as of that bull among ogres, I experienced supreme felicity. Alongwith heroes who were insolent with arrogance, this mighty-armed prince, who was endowed with extraordinary might, had been sent by Rāvaṇa with great confidence. Perceiving his army crushed and consequently realizing me to be irresistible, Indrajit for his part made me captive by means of a missile presided over by Brahmā (the creator) and, having bound me, handed me over to the ogres. Ogres full of excessive agility then began to bind me further with cords on that spot. (127—131)

रावणस्य समीपं च गृहीत्वा मामुपागमन्।
दृष्ट्वा सम्भाषितश्चाहं रावणेन दुरात्मना॥ १३२॥
पृष्टश्च लङ्कागमनं राक्षसानां च तं वधम्।
तत्सर्वं च रणे तत्र सीतार्थमुपजल्पितम्॥ १३३॥

"Holding me by the hand, they sought the presence of Rāvaṇa. On seeing me, I was spoken to by the evil-minded Rāvaṇa and questioned about the motive of my visit to Laṅkā and my said destruction of the ogres. 'All that was done by me in combat for the sake of Sītā !' was the reply made by me. (132-133)

तस्यास्तु दर्शनाकाङ्क्षी प्राप्तस्त्वद्भवनं विभो।
मारुतस्यौरसः पुत्रो वानरो हनुमानहम्॥ १३४॥

I continued:" 'I am a monkey, Hanumān, an offspring of the wind-god, arrived in your palace with a longing to see Sītā. (134)

रामदूतं च मां विद्धि सुग्रीवसचिवं कपिम्।
सोऽहं दौत्येन रामस्य त्वत्सकाशमिहागतः॥ १३५॥

" 'Further know me to be a monkey, envoy of Śrī Rāma and a minister of Sugrīva. As such I have sought your presence here in the capacity of a messenger of Śrī Rāma. (135)

शृणु चापि समादेशं यदहं प्रब्रवीमि ते।
राक्षसेश हरीशस्त्वां वाक्यमाह समाहितम्॥ १३६॥

" 'I hereby deliver to you, O lord of ogres, the friendly message which Sugrīva, the lord of monkeys, has sent to you. Pray, listen to his advice too. (136)

सुग्रीवश्च महाभागः स त्वां कौशलमब्रवीत्।
धर्मार्थकामसहितं हितं पथ्यमुवाच ह॥ १३७॥

" 'Nay, the celebrated and highly blessed Sugrīva has inquired after your welfare and has tendered this friendly and salutary advice, which is in consonance with righteousness, your worldly interests and enjoyment too. (137)

वसतो ऋष्यमूके मे पर्वते विपुलद्रुमे।
राघवो रणविक्रान्तो मित्रत्वं समुपागतः॥ १३८॥

" 'While I was sojourning on the Ṛṣyamūka mountain, covered with numerous trees, Śrī Rāma, a scion of Raghu, who is valiant in combat, entered into an alliance with me. (138)

तेन मे कथितं राजन् भार्या मे रक्षसा हृता।
तत्र साहाय्यहेतोर्मे समयं कर्तुमर्हसि॥ १३९॥

" 'The following exhortation was

addressed by him, O king, to me: 'My consort has been borne away by an ogre. You ought to give me your pledge to render help in her recovery.' (139)

वालिना हृतराज्येन सुग्रीवेण सह प्रभुः।
चक्रेऽग्निसाक्षिकं सख्यं राघवः सहलक्ष्मणः॥ १४०॥

" 'The powerful Śrī Rāma, who was accompanied by his younger brother, Lakṣmaṇa, solemnized his alliance with me (Sugrīva), who had been robbed of my sovereignty by Vāli (my elder brother), in the presence of fire as a witness. (140)

तेन वालिनमाहत्य शरेणैकेन संयुगे।
वानराणां महाराजः कृतः सम्प्लवतां प्रभुः॥ १४१॥

" 'After killing Vāli with a single arrow on the field of battle, I (Sugrīva), the lord of monkeys, was crowned by him suzerain lord of all monkeys. (141)

तस्य साहाय्यमस्माभिः कार्यं सर्वात्मना त्विह।
तेन प्रस्थापितस्तुभ्यं समीपमिह धर्मतः॥ १४२॥

" 'Help must be rendered to him by us with all our being in this life: with this end in view an envoy has been dispatched by me (Sugrīva) to your presence in Laṅkā in accordance with the principles of righteousness. (142)

क्षिप्रमानीयतां सीता दीयतां राघवस्य च।
यावन्न हरयो वीरा विधमन्ति बलं तव॥ १४३॥

" 'Let Sītā be brought and restored to Śrī Rāma, a scion of Raghu, before the monkey heroes exterminate your forces.(143)

वानराणां प्रभावोऽयं न केन विदितः पुरा।
देवतानां सकाशं च ये गच्छन्ति निमन्त्रिताः॥ १४४॥

" 'To whom is this glory of the monkeys not already known, who seek the presence even of gods only when invited by the latter for help?' (144)

इति वानरराजस्त्वामाहेत्यभिहितो मया।
मामैक्षत ततो रुष्टश्चक्षुषा प्रदहन्निव॥ १४५॥

" 'Sugrīva, the ruler of monkeys, has sent the foregoing message to you.' "Provoked to anger when spoken to in these words by me, Rāvaṇa presently looked at me as though he was going to reduce me to ashes by his very gaze. (145)

तेन वध्योऽहमाज्ञप्तो रक्षसा रौद्रकर्मणा।
मत्प्रभावमविज्ञाय रावणेन दुरात्मना॥ १४६॥

"I was ordered to be put to death by that ogre of violent deeds, the evil-minded Rāvaṇa, who did not know my glory in the shape of my immunity from death. (146)

ततो विभीषणो नाम तस्य भ्राता महामतिः।
तेन राक्षसराजश्च याचितो मम कारणात्॥ १४७॥

"His younger brother, Vibhīṣaṇa by name, who is endowed with great sagacity, was also present there. By him was Rāvaṇa (the ruler of ogres) solicited on my behalf in the following words: (147)

नैवं राक्षसशार्दूल त्यज्यतामेष निश्चयः।
राजशास्त्रव्यपेतो हि मार्गः संलक्ष्यते त्वया॥ १४८॥

" 'No such attempt should at all be made, O tiger among the ogres ! Let this resolve be abandoned by you. A course which is repugnant to the code governing the conduct of kings is being envisaged by you. (148)

दूतवध्या न दृष्टा हि राजशास्त्रेषु राक्षस।
दूतेन वेदितव्यं च यथाभिहितवादिना॥ १४९॥

" 'The killing of an envoy is surely not approved of in the codes governing the conduct of rulers, O ogre ! The message of his master must be delivered by an envoy, who simply reiterates what he has been told by his master. (149)

सुमहत्यपराधेऽपि दूतस्यातुलविक्रम।
विरूपकरणं दृष्टं न वधोऽस्ति हि शास्त्रतः॥ १५०॥

" 'Even in the event of a very grave offence committed by an envoy, O brother endowed with incomparable prowess, mutilation alone, and not death, has been approved in the scriptures.' (150)

विभीषणेनैवमुक्तो रावणः संदिदेश तान्।
राक्षसानेतदेवाद्य लाङ्गूलं दह्यतामिति॥ १५१॥

"Exhorted in these words by Vibhīṣaṇa, Rāvaṇa commanded those ogres present by his side as follows : 'Let the tail alone of the monkey be burnt now.' (151)

ततस्तस्य वचः श्रुत्वा मम पुच्छं समन्ततः।
वेष्टितं शणवल्कैश्च पट्टैः कार्पासकैस्तथा॥ १५२॥

"On hearing his command, my tail was forthwith wrapped all over in the bark of hemp as well as in rags of silk and cotton. (152)

राक्षसाः सिद्धसंनाहास्ततस्ते चण्डविक्रमाः।
तदादीप्यन्त मे पुच्छं हनन्तः काष्ठमुष्टिभिः॥ १५३॥

"Having wrapped my tail as above, those ogres of terrible prowess then set fire to my aforementioned tail, striking me with their wooden staffs and fists. (153)

बद्धस्य बहुभिः पाशैर्यन्त्रितस्य च राक्षसैः।
न मे पीडाभवत् काचिद् दिदृक्षोर्नगरीं दिवा॥ १५४॥

"No pain was experienced by me even though I was bound with many cords and wrapped in rags, since I was eager to survey Laṅkā by the day. (154)

ततस्ते राक्षसाः शूरा बद्धं मामग्निसंवृतम्।
अघोषयन् राजमार्गे नगरद्वारमागताः॥ १५५॥

"Arrived at the city gate, those gallant ogres made me publicly known in the principal streets, bound by cords and my tail enveloped in flames. (155)

ततोऽहं सुमहद्रूपं संक्षिप्य पुनरात्मनः।
विमोचयित्वा तं बन्धं प्रकृतिस्थः स्थितः पुनः॥ १५६॥

"Having contracted my gigantic form once more and thereby unfastened my bonds, I stood in my native form again. (156)

आयसं परिघं गृह्य तानि रक्षांस्यसूदयम्।
ततस्तन्नगरद्वारं वेगेन प्लुतवानहम्॥ १५७॥

"Seizing an iron bar I made short work of those ogres. Then with agility I leapt up that city gate. (157)

पुच्छेन च प्रदीप्तेन तां पुरीं साट्टगोपुराम्।
दहाम्यहमसम्भ्रान्तो युगान्ताग्निरिव प्रजाः॥ १५८॥

"Nay, with my tail inflamed I set fire to that city with its attics and gates without getting confused, even as the fire of universal destruction would burn all created beings. (158)

विनष्टा जानकी व्यक्तं न ह्यदग्धः प्रदृश्यते।
लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी॥ १५९॥

" 'Evidently Sītā, daughter of Janaka, has also perished, since no part of Laṅkā is seen unburnt—the whole city stands reduced to ashes. (159)

दहता च मया लङ्कां दग्धा सीता न संशयः।
रामस्य च महत्कार्यं मयेदं विफलीकृतम्॥ १६०॥

" 'Even while I was setting fire to Laṅkā, Sītā too has been burnt; there is no doubt about it. Nay, this great purpose of Śrī Rāma has thereby been defeated by me.' (160)

इति शोकसमाविष्टश्चिन्तामहमुपागतः।
ततोऽहं वाचमश्रौषं चारणानां शुभाक्षराम्॥ १६१॥
जानकी न च दग्धेति विस्मयोदन्तभाषिणाम्।
ततो मे बुद्धिरुत्पन्ना श्रुत्वा तामद्भुतां गिरम्॥ १६२॥

"Thoroughly possessed by grief, I began to reflect as above. In the meantime I heard the propitious utterance of Cāraṇas (celestial bards), who were narrating a tale of wonder, saying that Janaka's daughter had not been burnt. When I heard that wondrous speech, the following thought presently occurred to me : (161-162)

अदग्धा जानकीत्येव निमित्तैश्चोपलक्षितम्।
दीप्यमाने तु लाङ्गूले न मां दहति पावकः॥ १६३॥

" 'Sītā, daughter of Janaka, has surely escaped being burnt. Nay, this is indicated by the following good omens too. In the first place even though my tail is burning, the fire does not burn me. (163)

हृदयं च प्रहृष्टं मे वाताः सुरभिगन्धिनः।
तैर्निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः॥ १६४॥
ऋषिवाक्यैश्च दृष्टार्थैरभवं हृष्टमानसः।
पुनर्दृष्टा च वैदेही विसृष्टश्च तया पुनः॥ १६५॥

" 'My heart too feels extremely rejoiced

and the breezes are laden with sweet odour.' On account of the aforesaid good omens, whose welcome results had been witnessed by me on many an occasion in the past, nay, for very potent reasons such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led me to conclude that Sītā was alive as also on the strength of the words of the Cāraṇas, who could see everything, which were based on perceived facts, I felt rejoiced in my mind.' Nay, Sītā, a princess of the Videha territory, was seen by me once more and I was granted leave by her again. (164-165)

ततः पर्वतमासाद्य तत्रारिष्टमहं पुनः।
प्रतिप्लवनमारेभे युष्मद्दर्शनकाङ्क्षया॥ १६६॥

"Having reached the Ariṣṭa mountain there in Laṅkā, I then proceeded to leap back from that mountain with a longing to see you all. (166)

ततः श्वसनचन्द्रार्कसिद्धगन्धर्वसेवितम्।
पन्थानमहमाक्रम्य भवतो दृष्टवानिह॥ १६७॥

"Following the path frequented by the wind, the moon, the sun, the Siddhas and the Gandharvas, I have found you all here. (167)

राघवस्य प्रसादेन भवतां चैव तेजसा।
सुग्रीवस्य च कार्यार्थं मया सर्वमनुष्ठितम्॥ १६८॥

"Everything has been accomplished by me through the grace of Śrī Rāma as well as through your boisterous energy, as also for achieving the purpose of King Sugrīva. (168)

एतत् सर्वं मया तत्र यथावदुपपादितम्।
तत्र यन्न कृतं शेषं तत् सर्वं क्रियतामिति॥ १६९॥

"All this has been duly carried out by me in Laṅkā. Let all that which could not be done there and still remains to be done, be accomplished by you." (169)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे अष्टपञ्चाशः सर्गः॥ ५८॥

Thus ends Canto Fifty-eight of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Picturing to his fellow monkeys the said plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Laṅkā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrament of war

एतदाख्याय तत् सर्वं हनूमान् मारुतात्मजः।
भूयः समुपचक्राम वचनं वक्तुमुत्तरम्॥ १॥

Having narrated all this story to the monkeys assembled there, Hanumān (sprung from the loins of the wind-god) once more proceeded to make his further statement as follows: (1)

सफलो राघवोद्योगः सुग्रीवस्य च सम्भ्रमः।
शीलमासाद्य सीताया मम च प्रीणितं मनः॥ २॥

"Fruitful is the endeavour of Śrī Rāma, a scion of Raghu, and the perseverance of Sugrīva. Nay, my mind is gratified to witness the chastity of Sītā. (2)

आर्यायाः सदृशं शीलं सीतायाः प्लवगर्षभाः।
तपसा धारयेल्लोकान् क्रुद्धा वा निर्दहेदपि॥ ३॥

"The conduct of Sītā is worthy of that noble lady, O jewels among monkeys. She can sustain all the worlds by virtue of her

asceticism, as also, if enraged, she can reduce them all to ashes. (3)

सर्वथातिप्रकृष्टोऽसौ रावणो राक्षसेश्वरः।
यस्य तां स्पृशतो गात्रं तपसा न विनाशितम्॥ ४॥

"That ruler of ogres, Rāvaṇa too, is very rich in asceticism in everyway, in that his body was not destroyed by her askesis even while he laid hands on Sītā. (4)

न तदग्निशिखा कुर्यात् संस्पृष्टा पाणिना सती।
जनकस्य सुता कुर्याद् यत् क्रोधकलुषीकृता॥ ५॥

"Even a flame, when fully touched with one's hand, is incapable of doing that harm which Janaka's daughter would if stirred by anger. (5)

जाम्बवत्प्रमुखान् सर्वाननुज्ञाप्य महाकपीन्।
अस्मिन्नेवंगते कार्ये भवतां च निवेदिते।
न्याय्यं स्म सह वैदेह्या द्रष्टुं तौ पार्थिवात्मजौ॥ ६॥

"This work of mine in the shape of Sītā's discovery, which has thus been crowned with success, having been reported to you all, it behoves us to raid the pleasance of Rāvaṇa and after recovering Sītā forcibly from the clutches of Rāvaṇa to see those two princes, Śrī Rāma and Lakṣmaṇa, alongwith Sītā, a princess of the Videha territory, after taking leave of all the great monkeys headed by Jāmbavān. (6)

अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम्।
तां लङ्कां तरसा हन्तुं रावणं च महाबलम्॥ ७॥
किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः।
कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः॥ ८॥

"Even single handed, I am capable of destroying with my prowess that city of Laṅkā with its host of ogres, and killing Rāvaṇa, who is endowed with extraordinary might, much more so when accompanied by you—heroic, mighty and powerful, monkeys, disciplined of mind, skilled in the use of missiles and eager for victory. (7-8)

अहं तु रावणं युद्धे ससैन्यं सपुरःसरम्।
सहपुत्रं वधिष्यामि सहोदरयुतं युधि॥ ९॥

"I, for my part, shall destroy in an encounter on the field of battle Rāvaṇa with his army, those marching before him, his sons and his brothers. (9)

ब्राह्ममस्त्रं च रौद्रं च वायव्यं वारुणं तथा।
यदि शक्रजितोऽस्त्राणि दुर्निरीक्ष्याणि संयुगे।
तान्यहं निहनिष्यामि विधमिष्यामि राक्षसान्॥ १०॥

"Even though the missiles employed by Indrajit (Rāvaṇa's eldest son) are e.g., those presided over by Brahmā (the creator) and Rudra (the god of destruction) and Vayu (the wind-god) and Varuṇa (the god of water) difficult even to discern on the battlefield, I shall repulse them as well as exterminate the ogres. (10)

भवतामभ्यनुज्ञातो विक्रमो मे रुणद्धि तम्।
मयातुला विसृष्टा हि शैलवृष्टिर्निरन्तरा॥ ११॥
देवानपि रणे हन्यात् किं पुनस्तान् निशाचरान्।
भवतामननुज्ञातो विक्रमो मे रुणद्धि माम्॥ १२॥
सागरोऽप्यतियाद् वेलां मन्दरः प्रचलेदपि।
न जाम्बवन्तं समरे कम्पयेदरिवाहिनी॥ १३॥

"If approved by you, my prowess will frustrate him; for an incessant and unequalled shower of rocks discharged by me on the field of battle is enough to destroy even gods, much more so those rangers of the night. So long as it is not approved by you, I keep my vehemence under check. Even the sea may overflow its shores; even Mount Mandāra may move from its position; but no hostile army shall be able to stagger Jāmbavān in combat. (11—13)

सर्वराक्षससङ्घानां राक्षसा ये च पूर्वजाः।
अलमेकोऽपि नाशाय वीरो वालिसुतः कपिः॥ १४॥

"The heroic Aṅgada, son of Vāli, alone is equal to the destruction of all Rakṣasa hosts, nay, even of the ogres who were their progenitors. (14)

प्लवगस्योरुवेगेन नीलस्य च महात्मनः।
मन्दरोऽप्यवशीर्येत किं पुनर्युधि राक्षसाः॥ १५॥

"Even Mount Mandāra would be shattered in an encounter by the rapid

movement of the thighs of the high-minded monkey, Nīla, much more so the ogres. (15)

सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु।
मैन्दस्य प्रतियोद्धारं शंसत द्विविदस्य वा॥ १६॥

"Point out to me a warrior among the demons and Yakṣas including the gods, as well as among the Gandharvas, serpents and birds, who can contend as an equal with Mainda or Dwivida. (16)

अश्विपुत्रौ महावेगावेतौ प्लवगसत्तमौ।
एतयोः प्रतियोद्धारं न पश्यामि रणाजिरे॥ १७॥

"These two sons of the Aświnīkumāras, are endowed with great impetuosity and are the foremost among monkeys. I do not find any match for them on the field of battle. (17)

मयैव निहता लङ्का दग्धा भस्मीकृता पुरी।
राजमार्गेषु सर्वेषु नाम विश्रावितं मया॥ १८॥

"By me alone was Laṅkā, the ogress presiding over Laṅkā, laid low and the city set to fire and reduced to ashes. Nay, in all the principal streets the name of Śrī Rāma and others was proclaimed by me as follows: (18)

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः।
राजा जयति सुग्रीवो राघवेणाभिपालितः॥ १९॥

" 'Victorious is Śrī Rāma of exceeding might, as also Lakṣmaṇa, who is endowed with extraordinary might! Victorious is King Sugrīva, who is protected on all sides by Śrī Rāma (a scion of Raghu)! (19)

अहं कोसलराजस्य दासः पवनसम्भवः।
हनूमानिति सर्वत्र नाम विश्रावितं मया॥ २०॥

" 'I am Hanumān, a servant of Śrī Rāma, ruler of the kingdom of Kośala, and son of the wind-god.' In this way the name of Śrī Rāma and others was proclaimed by me everywhere. (20)

अशोकवनिकामध्ये रावणस्य दुरात्मनः।
अधस्ताच्छिंशपामूले साध्वी करुणमास्थिता॥ २१॥
राक्षसीभिः परिवृता शोकसंतापकर्शिता।
मेघरेखापरिवृता चन्द्ररेखेव निष्प्रभा॥ २२॥

"The virtuous lady Sītā abides in a pitiable condition on the ground at the foot of a Śiṁśapā tree in the heart of a grove of Aśoka trees, belonging to the evil-minded Rāvaṇa, surrounded by ogresses, nay, emaciated through grief and agony and bereft of splendour like a digit of the moon veiled by the strip of a cloud. (21-22)

अचिन्तयन्ती वैदेही रावणं बलदर्पितम्।
पतिव्रता च सुश्रोणी अवष्टब्धा च जानकी॥ २३॥

"Caring little for Rāvaṇa, who is proud of his might, Sītā of charming limbs, a princess of the Videha territory, who has taken a vow of fidelity to her lord, has been placed under restraint. (23)

अनुरक्ता हि वैदेही रामे सर्वात्मना शुभा।
अनन्यचित्ता रामेण पौलोमीव पुरन्दरे॥ २४॥

"Devoted to Śrī Rāma with her whole being, the blessed Sītā, a princess of the Videha territory, has set her mind exclusively on Śrī Rāma even as Śaci (daughter of the demon Pulomā) on Indra. (24)

तदेकवासःसंवीता रजोध्वस्ता तथैव च।
सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः॥ २५॥
राक्षसीभिर्विरूपाभिर्दृष्टा हि प्रमदावने।
एकवेणीधरा दीना भर्तृचिन्तापरायणा॥ २६॥

"Clad in a single piece of cloth, which she had on her person even while being borne away by Rāvaṇa, and likewise soiled with dust, she was actually seen by me in a wretched condition in the midst of ogresses in a pleasance, wearing a single braid, absorbed in the thought of her husband and being threatened again and again by misshapen ogresses. (25-26)

अधःशय्या विवर्णाङ्गी पद्मिनीव हिमोदये।
रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया॥ २७॥

"She stretches herself on the bare ground, has grown pale of body like a lotus plant at the dawn of winter, has utterly refused to have anything to do with Rāvaṇa

and is determined to die rather than submit to Rāvaṇa. (27)

कथंचिन्मृगशावाक्षी विश्वासमुपपादिता।
ततः सम्भाषिता चैव सर्वमर्थं प्रकाशिता॥ २८॥

"Somehow the lady with eyes like those of a fawn was inspired with confidence. She was then talked to and apprised of the whole truth. (28)

रामसुग्रीवसख्यं च श्रुत्वा प्रीतिमुपागता।
नियतः समुदाचारो भक्तिर्भर्तरि चोत्तमा॥ २९॥

"Hearing of the alliance between Śrī Rāma and Sugrīva, she experienced joy. Constant is her chastity and supreme is her devotion to her lord. (29)

यन्न हन्ति दशग्रीवं स महात्मा दशाननः।
निमित्तमात्रं रामस्तु वधे तस्य भविष्यति॥ ३०॥

"Since Sītā does not kill Rāvaṇa by subjecting him to a curse, it is evident that the aforesaid Rāvaṇa is very powerful by virtue of his asceticism. Nevertheless as the great sin incurred by him through the abduction of Sītā has filled his cup of sin to the brim, Śrī Rāma will serve only as an instrument for his death. (30)

सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्च कर्शिता।
प्रतिपत्पाठशीलस्य विद्येव तनुतां गता॥ ३१॥

"Frail-bodied by her very nature, Sītā has been further reduced through separation from her Lord and has grown thin like the learning of a scholar continuing his studies even on the first day of a lunar fortnight (which must be observed as a complete holiday by students). (31)

एवमास्ते महाभागा सीता शोकपरायणा।
यदत्र प्रतिकर्तव्यं तत् सर्वमुपकल्प्यताम्॥ ३२॥

"In this way the highly blessed Sītā remains given over to grief. Let all that be devised which requires to be done by way of a remedy in this behalf." (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Aṅgada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Laṅkā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments

तस्य तद् वचनं श्रुत्वा वालिसूनुरभाषत।
अश्विपुत्रौ महावेगौ बलवन्तौ प्लवंगमौ॥ १॥
पितामहवरोत्सेकात् परमं दर्पमास्थितौ।
अश्विनोर्माननार्थं हि सर्वलोकपितामहः॥ २॥
सर्वावध्यत्वमतुलमनयोर्दत्तवान् पुरा।
वरोत्सेकेन मत्तौ च प्रमथ्य महतीं चमूम्॥ ३॥
सुराणाममृतं वीरौ पीतवन्तौ महाबलौ।
एतावेव हि संक्रुद्धौ सवाजिरथकुञ्जराम्॥ ४॥
लङ्कां नाशयितुं शक्तौ सर्वे तिष्ठन्तु वानराः।
अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम्॥ ५॥
तां लङ्कां तरसा हन्तुं रावणं च महाबलम्।
किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः॥ ६॥

कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः।
वायुसूनोर्बलेनैव दग्धा लङ्केति नः श्रुतम्॥ ७॥

Hearing the aforesaid narration of Hanumān, Aṅgada (son of Vāli) spoke as follows : "The two mighty monkeys, Mainda and Dwivida (sons of the Aświnīkumāras, the twin born physicians of gods), who are endowed with great impetuosity, fell a prey to great vanity due to haughtiness caused by a boon granted in their favour by Brahmā (the grandfather of the entire creation). In order to do honour to the Aświnīkumāras, Brahmā (the grandfather of the whole universe) actually bestowed on these two monkeys (Mainda and Dwivida) on a former occasion the incomparable boon in the shape of incapability of being slain by anyone. Having completely routed the mighty army of the gods, the two heroes, who were intoxicated with pride occasioned by this rare boon and were endowed with extraordinary might, quaffed the drink of immortality. Highly enraged, these two alone are actually able to destroy Laṅkā with its horses, chariots and elephants, let alone all the other monkeys. Even single-handed I am capable of destroying with my might the aforesaid city of Laṅkā with its hosts of ogres and killing Rāvaṇa, who is endowed with extraordinary might, much more so when accompanied by you, heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory. It has just been heard by us that Laṅkā was burnt by the very might of Hanumān (son of the wind-god). (1—7)

दृष्टा देवी न चानीता इति तत्र निवेदितुम्।
न युक्तमिव पश्यामि भवद्भिः ख्यातपौरुषैः॥ ८॥

"I do not deem it fit to be reported there at Kiṣkindhā by you, whose virility is well-known, that the godlike lady Sītā has been discovered but not recovered. (8)

नहि वः प्लवने कश्चिन्नापि कश्चित् पराक्रमे।
तुल्यः सामरदैत्येषु लोकेषु हरिसत्तमाः॥ ९॥

"None among the inhabitants of all the worlds, including gods and demons, is your match in leaping or in valour, O jewels among the monkeys ! (9)

जित्वा लङ्कां सरक्षौघां हत्वा तं रावणं रणे।
सीतामादाय गच्छामः सिद्धार्था हृष्टमानसाः॥ १०॥

"Conquering Laṅkā with its hosts of ogres, and killing the notorious Rāvaṇa in an encounter, and taking Sītā back, we should all return to Kiṣkindhā, accomplished of purpose and rejoiced at heart. (10)

तेष्वेवं हतवीरेषु राक्षसेषु हनूमता।
किमन्यदत्र कर्तव्यं गृहीत्वा याम जानकीम्॥ ११॥

"When the valiant among the ogres have thus been killed by Hanumān, what else remains to be done at this hour? Let us, therefore, return taking the daughter of Janaka with us. (11)

रामलक्ष्मणयोर्मध्ये न्यस्याम जनकात्मजाम्।
किं व्यलीकैस्तु तान् सर्वान् वानरान् वानरर्षभान्॥ १२॥

"Let us take and place the daughter of Janaka between Śrī Rāma and Lakṣmaṇa. What shall we gain by unnecessarily burdening the monkeys assembled at Kiṣkindhā, who are all jewels among monkeys, with hardships involved in leaping across the sea? (12)

वयमेव हि गत्वा तान् हत्वा राक्षसपुङ्गवान्।
राघवं द्रष्टुमर्हामः सुग्रीवं सहलक्ष्मणम्॥ १३॥

"Going to Laṅkā and making short work of those jewels among ogres, we ourselves should actually see Śrī Rāma (a scion of Raghu), accompanied by Lakṣmaṇa, as well as Sugrīva." (13)

तमेवं कृतसंकल्पं जाम्बवान् हरिसत्तमः।
उवाच परमप्रीतो वाक्यमर्थवदर्थवित्॥ १४॥

To Aṅgada, who had resolved as above, Jāmbavān, the foremost of monkeys and bears, who knew the truth, and felt highly pleased, made the following significant reply : (14)

नैषा बुद्धिर्महाबुद्धे यद् ब्रवीषि महाकपे।
विचेतुं वयमाज्ञप्ता दक्षिणां दिशमुत्तमाम्॥ १५॥
नानेतुं कपिराजेन नैव रामेण धीमता।
कथंचिन्निर्जितां सीतामस्माभिर्नाभिरोचयेत्॥ १६॥
राघवो नृपशार्दूलः कुलं व्यपदिशन् स्वकम्।
प्रतिज्ञाय स्वयं राजा सीताविजयमग्रतः॥ १७॥
सर्वेषां कपिमुख्यानां कथं मिथ्या करिष्यति।
विफलं कर्म च कृतं भवेत् तुष्टिर्न तस्य च॥ १८॥
वृथा च दर्शितं वीर्यं भवेद् वानरपुङ्गवाः।
तस्माद् गच्छाम वै सर्वे यत्र रामः सलक्ष्मणः।
सुग्रीवश्च महातेजाः कार्यस्यास्य निवेदने॥ १९॥

"What you say, O mighty monkey of great understanding, is not wisdom. We were enjoined only to explore the excellent southern quarter, and not to bring back Sītā either by Sugrīva, the ruler of monkeys, or by the sagacious Śrī Rāma. In the name of his own race Śrī Rāma, a scion of Raghu, a veritable tiger among kings, may not like Sītā having anyhow been won by us. Having taken a vow before all the leading monkeys that he would win back Sītā himself, how will he falsify his vow? The work accomplished by Hanumān will then have been rendered fruitless nor will his pleasure be won and the valour exhibited in winning back Sītā will also prove infructuous, O bulls among monkeys! Therefore, in order to report this achievement of Hanumān, let us all actually return to where Śrī Rāma, accompanied by Lakṣmaṇa, and Sugrīva, who is endowed with extraordinary energy, are. (15—19)

न तावदेषा मतिरक्षमा नो
यथा भवान् पश्यति राजपुत्र।
यथा तु रामस्य मतिर्निविष्टा
तथा भवान् पश्यतु कार्यसिद्धिम्॥ २०॥

"This suggestion of yours, the way in which you are thinking, O prince, is not at all such as we may not be able to carry out. But devise you the means to accomplish our purpose according to the decision arrived at by Śrī Rāma." (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha, and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Aṅgada, Dadhimukha, comes in their way and is lacerated with their claws and teeth

ततो जाम्बवतो वाक्यमगृह्णन्त वनौकसः।
अङ्गदप्रमुखा वीरा हनूमांश्च महाकपिः॥ १॥

The heroic monkeys headed by Aṅgada, as well as the great monkey, Hanumān, thereupon accepted the advice of Jāmbavān. (1)

प्रीतिमन्तस्ततः सर्वे वायुपुत्रपुरःसराः।
महेन्द्राग्रात् समुत्पत्य पुप्लुवुः प्लवगर्षभाः॥ २॥
मेरुमन्दरसंकाशा मत्ता इव महागजाः।
छादयन्त इवाकाशं महाकाया महाबलाः॥ ३॥

सभाज्यमानं भूतैस्तमात्मवन्तं महाबलम्।
हनूमन्तं महावेगं वहन्त इव दृष्टिभिः॥ ४॥
राघवे चार्थनिर्वृत्तिं कर्तुं च परमं यशः।
समाधाय समृद्धार्थाः कर्मसिद्धिभिरुन्नताः॥ ५॥

Having made up their mind to accomplish the purpose of Śrī Rāma, a scion of Raghu, and to bring the highest renown to him, and leaping from the aforesaid summit of the Mahendra mountain, all the jewels among monkeys—who were gigantic like the Meru and Mandāra mountains and resembled lordly elephants in rut, and were endowed with extraordinary might, nay, who were accomplished of purpose and felt exalted due to successes in their undertakings, leapt forward in the direction of Kiṣkindhā, full of joy, with Hanumān (son of the wind-god) at their head, covering the space, as it were, nay, bearing the celebrated, self-possessed and exceptionally mighty Hanumān, who was endowed with great impetuosity and was being honoured by heavenly beings by their gazes, as it were. (2—5)

प्रियाख्यानोन्मुखाः सर्वे सर्वे युद्धाभिनन्दिनः।
सर्वे रामप्रतीकारे निश्चितार्था मनस्विनः॥ ६॥

All were keen to break the pleasant tidings; all hailed war and all were determined to assist Śrī Rāma in subduing Rāvaṇa, and were high-minded. (6)

प्लवमानाः खमाप्लुत्य ततस्ते काननौकसः।
नन्दनोपममासेदुर्वनं द्रुमशतायुतम्॥ ७॥

Bounding into the air, the aforesaid monkeys arrived, leaping at a grove full of hundreds of trees and vying with the Nandana grove in paradise. (7)

यत् तन्मधुवनं नाम सुग्रीवस्याभिरक्षितम्।
अधृष्यं सर्वभूतानां सर्वभूतमनोहरम्॥ ८॥
यद् रक्षति महावीरः सदा दधिमुखः कपिः।
मातुलः कपिमुख्यस्य सुग्रीवस्य महात्मनः॥ ९॥
ते तद् वनमुपागम्य बभूवुः परमोत्कटाः।
वानरा वानरेन्द्रस्य मनःकान्तं महावनम्॥ १०॥

Those monkeys felt supremely eager to partake of the honey etc., in which the grove abounded or reaching that grove, Madhuvana by name, belonging to Sugrīva, which was an extensive grove protected on all sides, and as such inviolable for all created beings, nay, which captivated the soul of all created beings, which was constantly guarded by the exceptionally gallant monkey, Dadhimukha, maternal uncle of the high-souled Sugrīva, the foremost of monkeys, and which was pleasing to the mind, O Sugrīva, the ruler of monkeys. (8—10)

ततस्ते वानरा हृष्टा दृष्ट्वा मधुवनं महत्।
कुमारमभ्ययाचन्त मधूनि मधुपिङ्गलाः॥ ११॥

Rejoiced to see the extensive Madhuvana, the aforesaid monkeys, who were reddish brown as honey, thereupon asked Prince Aṅgada for permission to taste the honey. (11)

ततः कुमारस्तान् वृद्धाञ्जाम्बवत्प्रमुखान् कपीन्।
अनुमान्य ददौ तेषां निसर्गं मधुभक्षणे॥ १२॥

Securing the consent of those elderly monkeys headed by Jāmbavān, the prince then granted them permission to partake of the honey. (12)

ते निसृष्टाः कुमारेण धीमता वालिसूनुना।
हरयः समपद्यन्त द्रुमान् मधुकराकुलान्॥ १३॥

Authorized by the sagacious Prince Aṅgada (son of Vāli), those monkeys approached the trees swarming with bees. (13)

भक्षयन्तः सुगन्धीनि मूलानि च फलानि च।
जग्मुः प्रहर्षं ते सर्वे बभूवुश्च मदोत्कटाः॥ १४॥

Feasting on the fragrant roots and fruits too, they all experienced great joy and got excited through drink. (14)

ततश्चानुमताः सर्वे सुसंहृष्टा वनौकसः।
मुदिताश्च ततस्ते च प्रनृत्यन्ति ततस्ततः॥ १५॥

Having been granted permission by Aṅgada to partake of the honey, all the

monkeys now felt extremely delighted. Nay, feeling rejoiced, they then began to dance merrily here and there. (15)

गायन्ति केचित् प्रहसन्ति केचि-
न्नृत्यन्ति केचित् प्रणमन्ति केचित्।
पतन्ति केचित् प्रचरन्ति केचित्
प्लवन्ति केचित् प्रलपन्ति केचित्॥ १६॥

While some sang, others laughed to their heart's content, still others danced, while many more meekly bowed down. Again, some fell down, others moved quickly, still others bounded and some more raved. (16)

परस्परं केचिदुपाश्रयन्ति
परस्परं केचिदतिब्रुवन्ति।
द्रुमाद् द्रुमं केचिदभिद्रवन्ति
क्षितौ नगाग्रान्निपतन्ति केचित्॥ १७॥

Some leaned against one another, others disputed with one another, still others ran from one tree to another while many more jumped to the ground from tree-tops. (17)

महीतलात् केचिदुदीर्णवेगा
महाद्रुमाग्राण्यभिसम्पतन्ति ।
गायन्तमन्यः प्रहसन्नुपैति
हसन्तमन्यः प्ररुदन्नुपैति॥ १८॥

Some with increased impetuosity flew to the top of gigantic trees from the earth's surface. While one was singing, another approached him laughing to his heart's content; and while one was laughing, another went up to him weeping bitterly. (18)

तुदन्तमन्यः प्रणदन्नुपैति
समाकुलं तत् कपिसैन्यमासीत्।
न चात्र कश्चिन्न बभूव मत्तो
न चात्र कश्चिन्न बभूव दृप्तः॥ १९॥

While one was pinching another, a third approached the former roaring. In short, greatly excited was that entire army of monkeys. None in that army was not drunk; and none in that army was not haughty. (19)

ततो वनं तत् परिभक्ष्यमाणं
द्रुमांश्च विध्वंसितपत्रपुष्पान्।
समीक्ष्य कोपाद् दधिवक्त्रनामा
निवारयामास कपिः कपींस्तान्॥ २०॥

Perceiving that grove being wrecked and the trees stripped off their leaves and blossom, the monkey named Dadhimukha (who had been placed in charge of the grove by King Sugriva) angrily checked the aforesaid monkeys. (20)

स तैः प्रवृद्धैः परिभर्त्स्यमानो
वनस्य गोप्ता हरिवृद्धवीरः।
चकार भूयो मतिमुग्रतेजा
वनस्य रक्षां प्रति वानरेभ्यः॥ २१॥

While being upbraided by those arrogant monkeys, that elderly hero among the monkeys, who guarded the grove, and was endowed with terrific energy, further contemplated the means of protecting the grove against the monkeys. (21)

उवाच कांश्चित् परुषाण्यभीत-
मसक्तमन्यांश्च तलैर्जघान।
समेत्य कैश्चित् कलहं चकार
तथैव साम्नोपजगाम कांश्चित्॥ २२॥

He dauntlessly spoke harsh words to some, while others he smote immediately with his palms; coming at close quarters with others, he wrangled with them, while still others he approached with soothing words. (22)

स तैर्मदादप्रतिवार्यवेगै-
र्बलाच्च तेन प्रतिवार्यमाणैः।
प्रधर्षणे त्यक्तभयैः समेत्य
प्रकृष्यते चाप्यनवेक्ष्य दोषम्॥ २३॥

Dadhimukha began to be dragged violently by those monkeys, who were being forcibly checked by him even though their vehemence had become irresistible due to their inebriety, nay, who had cast away all fear and who had joined together, taking no account of the guilt involved in assaulting a servant of the king. (23)

नखैस्तुदन्तो दशनैर्दशन्त-
स्तलैश्च पादैश्च समापयन्तः।
मदात् कपिं ते कपयः समन्ता-
न्महावनं निर्विषयं च चक्रुः॥ २४॥

Scratching Dadhimukha with their claws, biting him with their teeth and taking the life out of him, as it were, with their slaps and kicks in their drunkenness, the aforesaid monkeys divested that extensive grove on all sides of all its edibles in the shape of fruits, honey and roots etc. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे
एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his entourage and on remonstrating with the monkeys was thrashed by Aṅgada, who dashed him to the ground. The guards headed by Dadhimukha then move en masse to Kiṣkindhā to report the matter to Sugrīva and bow down at the latter's feet

तानुवाच हरिश्रेष्ठो हनूमान् वानरर्षभः।
अव्यग्रमनसो यूयं मधु सेवत वानराः॥ १॥

Hanumān, the foremost of monkeys and a veritable jewel among them, spoke to them as follows: "With an undisturbed mind enjoy you the honey, O monkeys! (1)

अहमावर्जयिष्यामि युष्माकं परिपन्थिनः।
श्रुत्वा हनूमतो वाक्यं हरीणां प्रवरोऽङ्गदः॥ २॥
प्रत्युवाच प्रसन्नात्मा पिबन्तु हरयो मधु।
अवश्यं कृतकार्यस्य वाक्यं हनुमतो मया॥ ३॥
अकार्यमपि कर्तव्यं किमङ्ग पुनरीदृशम्।
अङ्गदस्य मुखाच्छ्रुत्वा वचनं वानरर्षभाः॥ ४॥
साधु साध्विति संहृष्टा वानराः प्रत्यपूजयन्।
पूजयित्वाङ्गदं सर्वे वानरा वानरर्षभम्॥ ५॥
जग्मुर्मधुवनं यत्र नदीवेग इव द्रुमम्।
ते प्रविष्टा मधुवनं पालानाक्रम्य शक्तितः॥ ६॥

"I shall ward off those who hinder you." Delighted at heart to hear the exhortation of Hanumān, Aṅgada, the most eminent of monkeys, echoed his words as follows: "Let the monkeys drink honey. The direction of Hanumān, who has accomplished his errand, must be followed by me even if it is not worth following, much more an advice of this type which is worth following, O dear ones!" Highly rejoiced to hear the compliment coming from the lips of Aṅgada, the monkeys, who were the foremost of their class, approved it, saying "Excellent! Bravo!!" Applauding Aṅgada, the foremost of monkeys, all the monkeys proceeded once more to the site where Madhuvana was, even as the strong

अतिसर्गाच्च पटवो दृष्ट्वा श्रुत्वा च मैथिलीम्।
पपुः सर्वे मधु तदा रसवत् फलमाददुः॥ ७॥

current of a river would rush towards a tree standing on its bank. Having penetrated deep into Madhuvana after overpowering the guards by dint of their superior might, all the monkeys—who felt exceptionally strong due to the permission granted by Aṅgada to enjoy the produce of the grove and because Hanumān had seen Sītā, princess of Mithilā, and others had heard of her being present in Laṅkā, drank honey on that happy occasion and gathered the delicious fruits to enjoy them. (2—7)

उत्पत्य च ततः सर्वे वनपालान् समागतान्।
ते ताडयन्तः शतशः सक्ता मधुवने तदा॥ ८॥

Jumping up and thrashing the guards of the grove, who had come together to hinder them, all the monkeys then became engaged in hundreds in gathering the fruit etc., in Madhuvana on that occasion. (8)

मधूनि द्रोणमात्राणि बाहुभिः परिगृह्य ते।
पिबन्ति कपयः केचित् सङ्घशस्तत्र हृष्टवत्॥ ९॥

Holding with their arms honeycombs weighing a Droṇa (approx. 30 Kg.) each, some monkeys in that grove quaffed the honey in groups to their heart's content. (9)

घ्नन्ति स्म सहिताः सर्वे भक्षयन्ति तथापरे।
केचित् पीत्वापविध्यन्ति मधूनि मधुपिङ्गलाः॥ १०॥

All the monkeys, who were reddish brown like honey, broke the honeycombs together, while others partook of the honey contained in those combs, while still others threw away the combs after drinking the honey. (10)

मधूच्छिष्टेन केचिच्च जघ्नुरन्योन्यमुत्कटाः।
अपरे वृक्षमूलेषु शाखा गृह्य व्यवस्थिताः॥ ११॥

Others, who were intoxicated, pelted one another with balls of wax, while still others stood rooted at the foot of trees, seizing the boughs. (11)

अत्यर्थं च मदग्लानाः पर्णान्यास्तीर्य शेरते।
उन्मत्तवेगाः प्लवगा मधुमत्ताश्च हृष्टवत्॥ १२॥

Feeling utterly languid through inebriety, monkeys, who were drunk with honey and possessed the impetuosity of a madman, lay down, full of joy, spreading leaves on the ground. (12)

क्षिपन्त्यपि तथान्योन्यं स्खलन्ति च तथापरे।
केचित् क्ष्वेडान् प्रकुर्वन्ति केचित् कूजन्ति हृष्टवत्॥ १३॥

Others, likewise, insulted one another, while others stumbled down. Some roared like lions, while others, full of joy, whistled like birds. (13)

हरयो मधुना मत्ताः केचित् सुप्ता महीतले।
धृष्टाः केचिद्धसन्त्यन्ये केचित् कुर्वन्ति चेतरत्॥ १४॥

Drunk with honey, some monkeys lay down to repose on the earth's surface, while other impudent monkeys laughed, while still others did the reverse, i.e., wept. (14)

कृत्वा केचिद् वदन्त्यन्ये केचिद् बुध्यन्ति चेतरत्।
येऽप्यत्र मधुपालाः स्युः प्रेष्या दधिमुखस्य तु॥ १५॥

Having done one thing, some monkeys pretended to have done something else, while still others construed their acts in a different way. (15)

तेऽपि तैर्वानरैर्भीमैः प्रतिषिद्धा दिशो गताः।
जानुभिश्च प्रघृष्टाश्च देवमार्गं च दर्शिताः॥ १६॥

Hindered in their duty by those terrible monkeys, even the aforesaid servants of Dadhimukha, who for their part guarded the honey in this grove, fled in all directions. Nay, they were dragged by their knees and, further seized by their feet, were tossed up in the air. (16)

अब्रुवन् परमोद्विग्ना गत्वा दधिमुखं वचः।
हनूमता दत्तवरैर्हतं मधुवनं बलात्।
वयं च जानुभिर्घृष्टा देवमार्गं च दर्शिताः॥ १७॥

Approaching Dadhimukha, greatly alarmed as they were, they submitted as follows : "Madhuvana has been forcibly laid waste by the monkeys, who had been granted by Hanumān, the privilege to enjoy the fruits etc., of the grove. Nay, we too

were dragged by the knees and, seized by the feet, tossed up in the air." (17)

तदा दधिमुखः क्रुद्धो वनपस्तत्र वानरः।
हतं मधुवनं श्रुत्वा सान्त्वयामास तान् हरीन्॥ १८॥
एतागच्छत गच्छामो वानरानतिदर्पितान्।
बलेनावारयिष्यामि प्रभुञ्जानान् मधूत्तमम्॥ १९॥

Incensed to hear of Madhuvana having been devastated by the monkeys, Dadhimukha, whose duty it was to guard the grove, consoled the reporting monkeys on that occasion as follows : "Come along, come away; let us approach the highly arrogant monkeys. I shall forcibly ward off the monkeys feasting on the excellent honey." (18-19)

श्रुत्वा दधिमुखस्येदं वचनं वानरर्षभाः।
पुनर्वीरा मधुवनं तेनैव सहिता ययुः॥ २०॥

Hearing this assurance of Dadhimukha, the aforesaid heroic jewels among monkeys retraced their steps to Madhuvana, accompanied by Dadhimukha himself. (20)

मध्ये चैषां दधिमुखः सुप्रगृह्य महातरुम्।
समभ्यधावन् वेगेन सर्वे ते च प्लवंगमाः॥ २१॥

Nay, uprooting and firmly seizing a huge tree, Dadhimukha took up his position in their midst. And all the aforesaid monkeys ran with all speed in the direction of Madhuvana. (21)

ते शिलाः पादपांश्चैव पाषाणानपि वानराः।
गृहीत्वाभ्यागमन् क्रुद्धा यत्र ते कपिकुञ्जराः॥ २२॥

Seizing rocks and trees as well as slabs of stone, those monkeys arrived, full of rage, at the place where those elephants among monkeys were. (22)

बलान्निवारयन्तश्च आसेदुर्हरयो हरीन्।
संदष्टौष्ठपुटाः क्रुद्धा भर्त्सयन्तो मुहुर्मुहुः॥ २३॥

Forcibly hindering the monkeys, nay, biting their lips in rage and threatening them again and again, the monkeys came near them. (23)

अथ दृष्ट्वा दधिमुखं क्रुद्धं वानरपुङ्गवाः।
अभ्यधावन्त वेगेन हनुमत्प्रमुखास्तदा॥ २४॥

Seeing Dadhimukha enraged, the aforesaid bulls among monkeys, headed by Hanumān, forthwith ran with all speed to meet them on that occasion. (24)

सवृक्षं तं महाबाहुमापतन्तं महाबलम्।
वेगवन्तं विजग्राह बाहुभ्यां कुपितोऽङ्गदः॥ २५॥

Full of rage, Aṅgada clasped tightly by his arms the mighty-armed Dadhimukha, who was endowed with extraordinary might and was rushing with all speed, tree in hand. (25)

मदान्धो न कृपां चक्रे आर्यकोऽयं ममेति सः।
अथैनं निष्पिपेषाशु वेगेन वसुधातले॥ २६॥

Blinded with intoxication, he did not show any mercy to him on the score of his being his granduncle. Nay, causing him at once to fall down, he began to rub him against the ground with vehemence. (26)

स भग्नबाहूरुमुखो विह्वलः शोणितोक्षितः।
प्रमुमोह महावीरो मुहूर्तं कपिकुञ्जरः॥ २७॥

Having completely lost control over himself, nay, bathed in blood, his arms, thighs and face broken, that elephant among monkeys, an eminent hero, fainted away for a moment. (27)

स कथंचिद् विमुक्तस्तैर्वानरैर्वानरर्षभः।
उवाचैकान्तमागत्य स्वान् भृत्यान् समुपागतान्॥ २८॥

Withdrawing to a secluded corner when let go somehow by those monkeys, that jewel among monkeys spoke as follows to his subordinates, who had come very near: (28)

एतागच्छत गच्छामो भर्ता नो यत्र वानरः।
सुग्रीवो विपुलग्रीवः सह रामेण तिष्ठति॥ २९॥

"Come along, come away; we shall proceed to where the thick-necked monkey, Sugrīva, our master, is staying with Śrī Rāma. (29)

सर्वं चैवाङ्गदे दोषं श्रावयिष्याम पार्थिवे।
अमर्षी वचनं श्रुत्वा घातयिष्यति वानरान्॥ ३०॥

"Nay, we shall make known to the king

all the misconduct of Aṅgada. Full of indignation he will cause the offending monkeys to be put to death on hearing our complaint. (30)

इष्टं मधुवनं ह्येतत् सुग्रीवस्य महात्मनः।
पितृपैतामहं दिव्यं देवैरपि दुरासदम्॥ ३१॥

"For, this wonderful Madhuvana, which has been inherited by him from his forefathers and is difficult to approach even for gods, is dear to the high-souled Sugrīva. (31)

स वानरानिमान् सर्वान् मधुलुब्धान् गतायुषः।
घातयिष्यति दण्डेन सुग्रीवः ससुहृज्जनान्॥ ३२॥

"The celebrated Sugrīva will cause to be killed by way of punishment all these monkeys—avid for honey, whose sands of life have already run out—alongwith their near and dear ones. (32)

वध्या ह्येते दुरात्मानो नृपाज्ञापरिपन्थिनः।
अमर्षप्रभवो रोषः सफलो मे भविष्यति॥ ३३॥

"These evil-minded monkeys, deserve to be killed because they have flouted the royal command. Born of indignation, my wrath will bear fruit only then." (33)

एवमुक्त्वा दधिमुखो वनपालान् महाबलः।
जगाम सहसोत्पत्य वनपालैः समन्वितः॥ ३४॥

Having spoken as aforesaid to the guards of the grove, and springing up all at once, Dadhimukha, who was endowed with extraordinary might, departed for Kiṣkindhā, duly accompanied by the guards of the grove. (34)

निमेषान्तरमात्रेण स हि प्राप्तो वनालयः।
सहस्त्रांशुसुतो धीमान् सुग्रीवो यत्र वानरः॥ ३५॥

In the mere twinkling of an eye the aforesaid monkey actually reached the place where the sagacious monkey, Sugrīva, son of the sun god, was. (35)

रामं च लक्ष्मणं चैव दृष्ट्वा सुग्रीवमेव च।
समप्रतिष्ठां जगतीमाकाशान्निपपात ह॥ ३६॥

Beholding from a distance Śrī Rāma and Lakṣmaṇa too, as well as Sugrīva, he descended to a level ground from the airspace: so the tradition goes. (36)

स निपत्य महावीरः सर्वैस्तैः परिवारितः।
हरिर्दधिमुखः पालैः पालानां परमेश्वरः॥ ३७॥
स दीनवदनो भूत्वा कृत्वा शिरसि चाञ्जलिम्।
सुग्रीवस्याशु तौ मूर्ध्ना चरणौ प्रत्यपीडयत्॥ ३८॥

Coming down, surrounded by all the aforesaid guards, nay, wearing a miserable aspect and placing his joined palms over his head, that monkey, Dadhimukha, the paramount leader of those guards, who was a great hero, forthwith pressed the well-known feet of Sugrīva with his head. (37-38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
सुन्दरकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugrīva concludes from the jubilation of the monkeys that Sītā has been traced out. Comforting Dadhimukha, he asks him to send Aṅgada and others without delay

ततो मूर्ध्ना निपतितं वानरं वानरर्षभः।
दृष्ट्वैवोद्विग्नहृदयो वाक्यमेतदुवाच ह॥ १॥

Feeling anxious at heart on seeing the monkey Dadhimukha fallen flat with his head touching the ground, Sugrīva, the foremost of monkeys, forthwith spoke as follows: so it is said: (1)

उत्तिष्ठोत्तिष्ठ कस्मात् त्वं पादयोः पतितो मम।
अभयं ते प्रदास्यामि सत्यमेवाभिधीयताम्॥ २॥

"Stand up, rise! Why are you lying prostrate at my feet? I shall grant you immunity from all fear: let the bare truth be spoken. (2)

किं सम्भ्रमाद्धितं कृत्स्नं ब्रूहि यद् वक्तुमर्हसि।
कच्चिन्मधुवने स्वस्ति श्रोतुमिच्छामि वानर॥ ३॥

"Through whose fear have you come? Speak out that which is wholly conducive to our interest, since you are free to speak anything you like. I hope all is well with Madhuvana. I wish to hear everything from you, O monkey!" (3)

स समाश्वासितस्तेन सुग्रीवेण महात्मना।
उत्थाय स महाप्राज्ञो वाक्यं दधिमुखोऽब्रवीत्॥ ४॥

Getting up when fully comforted in the foregoing words by the aforesaid Sugrīva, who had a lofty mind, that highly sagacious monkey, Dadhimukha, spoke as follows: (4)

नैवर्क्षरजसा राजन् न त्वया न च वालिना।
वनं निसृष्टपूर्वं ते नाशितं तत्तु वानरैः॥ ५॥

"That grove Madhuvana, which had never before suffered either by your father Ṛkṣarāja or by yourself or even by your elder brother and predecessor, Vāli, to be freely enjoyed by anyone, has been actually laid waste by the monkeys, O king! (5)

न्यवारयमहं सर्वान् सहैभिर्वनचारिभिः।
अचिन्तयित्वा मां हृष्टा भक्षयन्ति पिबन्ति च॥ ६॥

"Alongwith these monkey-guards, I checked them all; disregarding me, however, they merrily continued to feast on the fruits and drink the honey. (6)

एभिः प्रधर्षणायां च वारितं वनपालकैः।
मामप्यचिन्तयन् देव भक्षयन्ति वनौकसः॥ ७॥

"On the depredation being commenced by them, resistance was offered by the guards of the grove; but disregarding even me, O lord, the monkeys continued to eat and drink the produce of the grove. (7)

शिष्टमत्रापविध्यन्ति भक्षयन्ति तथापरे।
निवार्यमाणास्ते सर्वे भ्रुकुटिं दर्शयन्ति हि॥ ८॥

"Some monkeys not only partook of the honey but they threw away what remained in the honeycomb. While being checked they all actually frowned at us. (8)

इमे हि संरब्धतरास्तदा तैः सम्प्रधर्षिताः।
निवार्यन्ते वनात् तस्मात् क्रुद्धैर्वानरपुङ्गवैः॥ ९॥

"When these guards got more enraged, they were actually assaulted by the intruders. Nay, they were driven away from that grove by the excited leaders of monkeys. (9)

ततस्तैर्बहुभिर्वीरैर्वानरैर्वानरर्षभाः ।
संरक्तनयनैः क्रोधाद्धरयः सम्प्रधर्षिताः॥ १०॥

"The monkeys guarding the grove, who

are veritable jewels among monkeys, were then assaulted by those numerous heroic monkeys with eyes blood-red through anger. (10)

पाणिभिर्निहताः केचित् केचिज्जानुभिराहताः।
प्रकृष्टाश्च तदा कामं देवमार्गं च दर्शिताः॥ ११॥

"Some of these were struck with their hands, others with their knees and then dragged at will and flung in the air. (11)

एवमेते हताः शूरास्त्वयि तिष्ठति भर्तरि।
कृत्स्नं मधुवनं चैव प्रकामं तैश्च भक्ष्यते॥ १२॥

"In this way these valiant monkeys have been thrashed, while you, their master, continue to rule. Nay, the entire Madhuvana has been wrecked by them according to their free will." (12)

एवं विज्ञाप्यमानं तं सुग्रीवं वानरर्षभम्।
अपृच्छत् तं महाप्राज्ञो लक्ष्मणः परवीरहा॥ १३॥

The highly sagacious Lakṣmaṇa, the destroyer of hostile warriors, interrogated as follows that jewel among monkeys, the celebrated Sugrīva, who was being informed as above: (13)

किमयं वानरो राजन् वनपः प्रत्युपस्थितः।
किं चार्थमभिनिर्दिश्य दुःखितो वाक्यमब्रवीत्॥ १४॥

"What for has this monkey, who guards your grove arrived in your presence? Nay, concerning what matter has this monkey, full of agony, addressed an appeal to you, O king?" (14)

एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना।
लक्ष्मणं प्रत्युवाचेदं वाक्यं वाक्यविशारदः॥ १५॥

Questioned thus by the high-souled Lakṣmaṇa, Sugrīva, for his part, who was a master of expression, submitted to Lakṣmaṇa as follows: (15)

आर्य लक्ष्मण सम्प्राह वीरो दधिमुखः कपिः।
अङ्गदप्रमुखैर्वीरैर्भक्षितं मधु वानरैः॥ १६॥

"O noble Lakṣmaṇa, the heroic monkey, Dadhimukha, was complaining that the honey and other products of Madhuvana had been consumed by the heroic monkeys with Aṅgada as their leader. (16)

नैषामकृतकार्याणामीदृशः स्याद् व्यतिक्रमः।
वनं यदभिपन्नास्ते साधितं कर्म तद् ध्रुवम्॥ १७॥

"Such an escapade could not have been indulged in by the monkeys had they not accomplished my purpose. Since they have started wrecking the grove, my work has surely been accomplished by them.(17)

वारयन्तो भृशं प्राप्ताः पाला जानुभिराहताः।
तथा न गणितश्चायं कपिर्दधिमुखो बली॥ १८॥

"The guards of the grove, who were posted there, hindering them again and again were crushed with their knees, nay, this mighty monkey, Dadhimukha, was not taken into account either. (18)

पतिर्मम वनस्यायमस्माभिः स्थापितः स्वयम्।
दृष्टा देवी न संदेहो न चान्येन हनूमता॥ १९॥

"This monkey Dadhimukha was posted by me as a guardian of this grove of mine. The godlike lady, Sītā, has been discovered: there is no doubt about it and she has been seen by Hanumān alone and by none else. (19)

न ह्यन्यः साधने हेतुः कर्मणोऽस्य हनूमतः।
कार्यसिद्धिर्हनुमति मतिश्च हरिपुङ्गवे॥ २०॥
व्यवसायश्च वीर्यं च श्रुतं चापि प्रतिष्ठितम्।
जाम्बवान् यत्र नेता स्यादङ्गदश्च महाबलः॥ २१॥
हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा।
अङ्गदप्रमुखैर्वीरैर्हृतं मधुवनं किल॥ २२॥
विचित्य दक्षिणामाशामागतैर्हरिपुङ्गवैः।
आगतैश्चाप्रधृष्यं तद्धृतं मधुवनं हि तैः॥ २३॥

"Surely none other than Hanumān is capable of accomplishing this task. The capacity to accomplish a deed as well as intelligence, nay strenuous effort and virility and learning too are firmly endowed in Hanumān, a veritable bull among monkeys. In an army where Jāmbavān as well as Aṅgada, who is endowed with extraordinary might, is the leader, and Hanumān a

counsellor, failure is out of the question. Madhuvana, they say, has been laid waste by the heroic jewels among monkeys, headed by Aṅgada, who have returned after exploring the southern quarter. Nay, the celebrated Madhuvana, which could not be laid violent hands upon by anyone, has actually been devastated by them as soon as they returned from Laṅkā. (20—23)

धर्षितं च वनं कृत्स्नमुपयुक्तं तु वानरैः।
पातिता वनपालास्ते तदा जानुभिराहताः॥ २४॥

"The wood was not only laid violent hands upon but was wholly consumed by the monkeys. The aforesaid monkeys guarding the grove were knocked down by them and then rubbed with their knees. (24)

एतदर्थमयं प्राप्तो वक्तुं मधुरवागिह।
नाम्ना दधिमुखो नाम हरिः प्रख्यातविक्रमः॥ २५॥

"This monkey, Dadhimukha by name, who is sweet of expression and whose prowess is widely known, came here to report this matter. (25)

दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः।
अभिगम्य यथा सर्वे पिबन्ति मधु वानराः॥ २६॥

"Since reaching Madhuvana, the monkeys are all drinking honey; know it correctly, O mighty-armed son of Sumitrā, that Sītā has been discovered. (26)

न चाप्यदृष्ट्वा वैदेहीं विश्रुताः पुरुषर्षभ।
वनं दत्तवरं दिव्यं धर्षयेयुर्वनौकसः॥ २७॥

"Without having found Sītā, a princess of the Videha territory, O jewel among men, the renowned monkeys would not have laid violent hands on the heavenly wood which was bestowed upon one of our ancestors as a boon by the gods." (27)

ततः प्रहृष्टो धर्मात्मा लक्ष्मणः सहराघवः।
श्रुत्वा कर्णसुखां वाणीं सुग्रीववदनाच्च्युताम्॥ २८॥

Lakṣmaṇa, whose mind was set on virtue, alongwith Śrī Rāma, a scion of Raghu, thereupon felt highly rejoiced to hear the aforesaid speech, so agreeable to the ear, which had come from the lips of Sugrīva. (28)

प्राहृष्यत भृशं रामो लक्ष्मणश्च महायशाः।
श्रुत्वा दधिमुखस्यैवं सुग्रीवस्तु प्रहृष्य च॥ २९॥
वनपालं पुनर्वाक्यं सुग्रीवः प्रत्यभाषत।
प्रीतोऽस्मि सोऽहं यद्भुक्तं वनं तैः कृतकर्मभिः॥ ३०॥

Śrī Rāma as well as the highly illustrious Lakṣmaṇa were filled with ecstatic delight. Nay, feeling excessively delighted to hear the aforesaid report of Dadhimukha, Sugrīva, for his part who was distinguished by his well-built neck, once more addressed the following words to Dadhimukha, the guardian of the wood: "I am gratified to learn that the produce of the grove has been consumed by the monkeys who have accomplished their work. (29-30)

धर्षितं मर्षणीयं च चेष्टितं कृतकर्मणाम्।
गच्छ शीघ्रं मधुवनं संरक्षस्व त्वमेव हि।
शीघ्रं प्रेषय सर्वांस्तान् हनूमत्प्रमुखान् कपीन्॥ ३१॥

"The violence as well as the vagaries of those who have done their duty must be tolerated by us. Return apace to Madhuvana; nay, you alone must guard it jealously as before. Dispatch without delay all those monkeys with Hanumān at their head. (31)

इच्छामि शीघ्रं हनुमत्प्रधानान्-
शाखामृगांस्तान् मृगराजदर्पान्।
प्रष्टुं कृतार्थान् सह राघवाभ्यां
श्रोतुं च सीताधिगमे प्रयत्नम्॥ ३२॥

"With the two scions of Raghu, I immediately wish to talk to those monkeys headed by Hanumān, who having accomplished their purpose, are proud as lions, as well as to hear of their endeavour in the cause of finding out Sītā." (32)

प्रीतिस्फीताक्षौ सम्प्रहृष्टौ कुमारौ
दृष्ट्वा सिद्धार्थौ वानराणां च राजा।
अङ्गैः प्रहृष्टैः कार्यसिद्धिं विदित्वा
बाह्वोरासन्नामतिमात्रं ननन्द॥ ३३॥

Beholding the two princes Śrī Rāma and Lakṣmaṇa extremely delighted with their eyes dilated with joy as though accomplished of purpose, nay, realizing, by his own limbs thrilled with delight that the success of his enterprise was within the reach of his arms, Sugrīva, the ruler of monkeys, experienced the height of felicity. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

Thus ends Canto Sixty-three of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Aṅgada, Dadhimukha submits to the latter that he is urgently summoned by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Aṅgada apprises Śrī Rāma, after saluting him, of the discovery of Sītā and other events

सुग्रीवेणैवमुक्तस्तु हृष्टो दधिमुखः कपिः।
राघवं लक्ष्मणं चैव सुग्रीवं चाभ्यवादयत्॥ १॥

Feeling rejoiced when commanded thus by Sugrīva, the monkey Dadhimukha, for his part, greeted Śrī Rāma, a scion of Raghu, and Lakṣmaṇa as well as Sugrīva. (1)

स प्रणम्य च सुग्रीवं राघवौ च महाबलौ।
वानरैः सहितः शूरैर्दिवमेवोत्पपात ह॥ २॥

Nay, having respectfully bowed down to Sugrīva as well as to Śrī Rāma and Lakṣmaṇa, who were endowed with extraordinary might, he alongwith the other monkeys, who had accompanied him, sprang in the airspace again on their way to Madhuvana: so the tradition goes. (2)

स यथैवागतः पूर्वं तथैव त्वरितं गतः।
निपत्य गगनाद् भूमौ तद् वनं प्रविवेश ह॥ ३॥

He journeyed back quite as quickly as he had come before, nay, descending from the air to the ground, they say, he penetrated deep into the wood. (3)

स प्रविष्टो मधुवनं ददर्श हरियूथपान्।
विमदानुद्धतान् सर्वान् मेहमानान् मधूदकम्॥ ४॥

Having found his way into the interior of Madhuvana, he saw the leaders of monkey hordes, who, though overbearing before, had grown sober since and were all passing as urine, honey transformed after assimilation into water. (4)

स तानुपागमद् वीरो बद्ध्वा करपुटाञ्जलिम्।
उवाच वचनं श्लक्ष्णमिदं हृष्टवदङ्गदम्॥ ५॥

The said hero approached them and, joining his palms, addressed Aṅgada the following sweet words like one filled with delight : (5)

सौम्य रोषो न कर्तव्यो यदेभिः परिवारणम्।
अज्ञानाद् रक्षिभिः क्रोधाद् भवन्तः प्रतिषेधिताः॥ ६॥

"No resentment should be harboured by you, O gentle one, for the restraint unwittingly imposed on you by these guards, in that you were angrily hindered by them from enjoying the produce of this grove. (6)

श्रान्तो दूरादनुप्राप्तो भक्षयस्व स्वकं मधु।
युवराजस्त्वमीशश्च वनस्यास्य महाबल॥ ७॥

"Come from afar and exhausted as you are, partake of the honey, which is yours in that you are the Crown prince and as such the owner of this wood, O prince! endowed with extraordinary might! (7)

मौर्ख्यात् पूर्वं कृतो रोषस्तद् भवान् क्षन्तुमर्हति।
यथैव हि पिता तेऽभूत् पूर्वं हरिगणेश्वरः॥ ८॥
तथा त्वमपि सुग्रीवो नान्यस्तु हरिसत्तम।
आख्यातं हि मया गत्वा पितृव्यस्य तवानघ॥ ९॥
इहोपयानं सर्वेषामेतेषां वनचारिणाम्।
भवदागमनं श्रुत्वा सहैभिर्वनचारिभिः॥ १०॥
प्रहृष्टो न तु रुष्टोऽसौ वनं श्रुत्वा प्रधर्षितम्।
प्रहृष्टो मां पितृव्यस्ते सुग्रीवो वानरेश्वरः॥ ११॥
शीघ्रं प्रेषय सर्वांस्तानिति होवाच पार्थिवः।
श्रुत्वा दधिमुखस्यैतद् वचनं श्लक्ष्णमङ्गदः॥ १२॥
अब्रवीत् तान् हरिश्रेष्ठो वाक्यं वाक्यविशारदः।
शङ्के श्रुतोऽयं वृत्तान्तो रामेण हरियूथपाः॥ १३॥

"You ought to pardon us for the wrath which was vented by us earlier due to foolishness. Sugrīva is now the lord of monkey hordes precisely in the same way as your father, Vāli, formerly was. You too are the same and none else, O jewel among monkeys! The arrival here of all these monkeys including yourself was actually reported to your uncle by me after going there, O sinless one! He felt greatly rejoiced to hear of your arrival alongwith all these monkeys. He did not get angry even on hearing of the grove having been devastated. Highly pleased, your uncle, King Sugrīva, the lord of monkeys, commanded me as follows: "Please send them all without delay." Hearing the aforesaid refined submission of Dadhimukha, Aṅgada, the foremost of monkeys, who was a master of expression, spoke to them as follows: "I presume this news of our arrival has been heard by Śrī Rāma, O leaders of monkey hordes! (8—13)

अयं च हर्षादाख्याति तेन जानामि हेतुना।
तत् क्षमं नेह नः स्थातुं कृते कार्ये परंतपाः॥ १४॥

"I conclude this also from the fact that this monkey, Dadhimukha, is narrating the event joyfully. Hence it does not behove us to tarry here any longer now that our work has been accomplished, O tormentors of foes! (14)

पीत्वा मधु यथाकामं विक्रान्ता वनचारिणः।
किं शेषं गमनं तत्र सुग्रीवो यत्र वानरः॥ १५॥

"You, valiant monkeys, have drunk honey to your heart's content. Nothing remains for you to do. It is, therefore, advisable for us to proceed to Kiṣkindhā where the monkey king Sugrīva is. (15)

सर्वे यथा मां वक्ष्यन्ति समेत्य हरिपुङ्गवाः।
तथास्मि कर्ता कर्तव्ये भवद्भिः परवानहम्॥ १६॥

"I shall act as you all will conjointly ask me, O bulls among monkeys; for I depend on you in the matter of deciding what should be done by me. (16)

नाज्ञापयितुमीशोऽहं युवराजोऽस्मि यद्यपि।
अयुक्तं कृतकर्माणो यूयं धर्षयितुं बलात्॥ १७॥

"Even though I am the Crown prince, I am not competent to issue orders to you. Since you have performed your duty, it will be unjustified on my part to play the lord over you by force." (17)

ब्रुवतश्चाङ्गदस्यैवं श्रुत्वा वचनमुत्तमम्।
प्रहृष्टमनसो वाक्यमिदमूचुर्वनौकसः॥ १८॥

Greatly delighted at heart to hear the aforesaid excellent speech of Aṅgada, even while he was speaking, the monkeys submitted as follows: (18)

एवं वक्ष्यति को राजन् प्रभुः सन् वानरर्षभ।
ऐश्वर्यमदमत्तो हि सर्वोऽहमिति मन्यते॥ १९॥

"Who, O king, while being a master, would speak in this strain, O jewel among monkeys? Drunk with the pride of power, everyone as a rule is self-conceited. (19)

तव चेदं सुसदृशं वाक्यं नान्यस्य कस्यचित्।
सन्नतिर्हि तवाख्याति भविष्यच्छुभयोग्यताम्॥ २०॥

"This speech is quite becoming of you and does not become anyone else. Indeed this extreme humility indicates your fitness for further good fortune. (20)

सर्वे वयमपि प्राप्तास्तत्र गन्तुं कृतक्षणाः।
स यत्र हरिवीराणां सुग्रीवः पतिरव्ययः॥ २१॥

"We all too have come here eager to proceed to where Sugrīva, that imperishable lord of monkey-heroes, is. (21)

त्वया ह्यनुक्तैर्हरिभिर्नैव शक्यं पदात् पदम्।
क्वचिद् गन्तुं हरिश्रेष्ठ ब्रूमः सत्यमिदं तु ते॥ २२॥

"It is surely not at all possible for us monkeys to advance even one step from where we stand in any direction, unless commanded by you, O jewel among monkeys : we tell you this quite correctly."(22)

एवं तु वदतां तेषामङ्गदः प्रत्यभाषत।
साधु गच्छाम इत्युक्त्वा खमुत्पेतुर्महाबलाः॥ २३॥

While they were speaking thus, Aṅgada for his part replied, "All right !" Saying : "Let us move !", the monkeys, who were all endowed with extraordinary might, sprang in the air. (23)

उत्पतन्तमनूत्पेतुः सर्वे ते हरियूथपाः।
कृत्वाऽऽकाशं निराकाशं यन्त्रोत्क्षिप्ता इवोपलाः॥ २४॥

Filling the space, all those leaders of monkey-hordes followed Aṅgada, even as he sprang, like so many stones shot from a catapult (24)

अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम्।
तेऽम्बरं सहसोत्पत्य वेगवन्तः प्लवङ्गमाः॥ २५॥
विनदन्तो महानादं घना वातेरिता यथा।
अङ्गदे समनुप्राप्ते सुग्रीवो वानरेश्वरः॥ २६॥
उवाच शोकसंतप्तं रामं कमललोचनम्।
समाश्वसिहि भद्रं ते दृष्टा देवी न संशयः॥ २७॥

Springing all of a sudden in the air, placing Aṅgada at their head, as also the monkey, Hanumān, the aforesaid monkeys, full of impetuosity, darted along, thundering like so many clouds propelled by the wind. Aṅgada having arrived near Sugrīva, the lord of monkeys, submitted as follows to Śrī Rāma with lotus-like eyes, who was tormented with grief : "Take heart ! May good betide you! The godlike lady, Sītā, has been discovered : there is no doubt about it. (25—27)

नागन्तुमिह शक्यं तैरतीतसमयैरिह।
अङ्गदस्य प्रहर्षाच्च जानामि शुभदर्शन॥ २८॥

"It was not possible for them to return here otherwise, the time-limit fixed by me having been exceeded by them long before. I conclude this also from Aṅgada's ecstatic delight, O prince of charming looks ! (28)

न मत्सकाशमागच्छेत् कृत्ये हि विनिपातिते।
युवराजो महाबाहुः प्लवतामङ्गदो वरः॥ २९॥

"Had their design been frustrated, the mighty-armed Crown Prince Aṅgada, the foremost of monkeys, would not have sought my presence in any case. (29)

यद्यप्यकृतकृत्यानामीदृशः स्यादुपक्रमः।
भवेत् तु दीनवदनो भ्रान्तविप्लुतमानसः॥ ३०॥

"Even though such a conduct may be possible even on the part of those who have not been able to accomplish their purpose, he would have worn a wretched aspect and felt bewildered and disturbed in mind, which he is not. (30)

पितृपैतामहं चैतत् पूर्वकैरभिरक्षितम्।
न मे मधुवनं हन्याददृष्ट्वा जनकात्मजाम्॥ ३१॥

"Without seeing Janaka's daughter, none would have dared to destroy my Madhuvana, which was bequeathed to my father, Ṛkṣarāja, by my grandfather, Brahmā, and has been protected on all sides by my forbears. (31)

कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत।
दृष्टा देवी न संदेहो न चान्येन हनूमता॥ ३२॥

"Kausalyā, your mother, is blessed with

a happy son in you. Be restored to confidence, O Rāma of noble vows! The godlike lady Sītā has been discovered: there is no doubt about it. Nay, she has been traced out by Hanumān and by none else. (32)

नह्यन्यः कर्मणो हेतुः साधनेऽस्य हनूमतः।
हनूमतीह सिद्धिश्च मतिश्च मतिसत्तम॥ ३३॥
व्यवसायश्च शौर्यं च श्रुतं चापि प्रतिष्ठितम्।
जाम्बवान् यत्र नेता स्यादङ्गदश्च हरीश्वरः॥ ३४॥
हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा।
मा भूश्चिन्तासमायुक्तः सम्प्रत्यमितविक्रम॥ ३५॥
यदा हि दर्पितोदग्राः संगताः काननौकसः।
नैषामकृतकार्याणामीदृशः स्यादुपक्रमः॥ ३६॥

"Surely none else, other than Hanumān, could be confident in accomplishing this task. Nay, the capacity to accomplish a deed as well as intelligence, as also strenuous effort and valour and learning too are firmly embeded in Hanumān, O prince foremost in wisdom! In an army where Jāmbavān as well as Aṅgada, the lord of monkeys, is the leader, and Hanumān a counsellor, failure is out of the question. Do not feel worried any longer. O prince of immeasurable prowess, since the monkeys have come elated with pride. Such conduct would not be possible on the part of those who have not accomplished their task. (33—36)

वनभङ्गेन जानामि मधूनां भक्षणेन च।
ततः किलकिलाशब्दं शुश्रावासन्नमम्बरे॥ ३७॥
हनूमत्कर्मदृप्तानां नदतां काननौकसाम्।
किष्किन्धामुपयातानां सिद्धिं कथयतामिव॥ ३८॥

"From the fact of their having laid waste Madhuvana and enjoyed the honey, I conclude that they are successful." Presently Sugrīva heard closeby in the sky a cry expressing joy, of monkeys arrived in the vicinity of Kiṣkindhā, roaring and thereby proclaiming their triumph, as it were, proud as they are of the achievements of Hanumān. (37-38)

ततः श्रुत्वा निनादं तं कपीनां कपिसत्तमः।
आयताञ्चितलाङ्गूलः सोऽभवद्हृष्टमानसः॥ ३९॥

Hearing the aforesaid clamour of the monkeys, the celebrated Sugrīva, the foremost of monkeys, now felt delighted at heart and stretched and curled his tail at the end out of joy. (39)

आजग्मुस्तेऽपि हरयो रामदर्शनकाङ्क्षिणः।
अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम्॥ ४०॥

Placing Aṅgada as also the monkey Hanumān at their head, all those monkeys too, who were eager to have a look at Śrī Rāma, arrived. (40)

तेऽङ्गदप्रमुखा वीराः प्रहृष्टाश्च मुदान्विताः।
निपेतुर्हरिराजस्य समीपे राघवस्य च॥ ४१॥

Filled with joy, nay, thrilled, those heroes, headed by Aṅgada, descended from the airspace close to Sugrīva, the ruler of monkeys, as well as to Śrī Rāma, a scion of Raghu. (41)

हनूमांश्च महाबाहुः प्रणम्य शिरसा ततः।
नियतामक्षतां देवीं राघवाय न्यवेदयत्॥ ४२॥

Nay, making respectful obeisance with his head bent low, the mighty-armed Hanumān then reported the godlike lady Sītā to be constant in her devotion to Śrī Rāma and sound in body. (42)

दृष्टा देवीति हनुमद्वदनादमृतोपमम्।
आकर्ण्य वचनं रामो हर्षमाप सलक्ष्मणः॥ ४३॥

Śrī Rāma with Lakṣmaṇa experienced delight on hearing the nectar-like news from the lips of Hanumān that the godlike lady had been discovered. (43)

निश्चितार्थं ततस्तस्मिन् सुग्रीवं पवनात्मजे।
लक्ष्मणः प्रीतिमान् प्रीतं बहुमानादवैक्षत॥ ४४॥

Full of love, Lakṣmaṇa thereupon regarded with great esteem the joyful Sugrīva, who felt sure about the aforesaid Hanumān (sprung from the loins of the wind-god) having accomplished the object, viz., the discovery of Sītā. (44)

प्रीत्या च परयोपेतो राघवः परवीरहा।
बहुमानेन महता हनूमन्तमवैक्षत॥ ४५॥

Full of supreme affection, Śrī Rāma, a scion of Raghu, the destroyer of hostile warriors, too looked on Hanumān with great and high regard. (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे
चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Asked by Śrī Rāma to tell him the news about Sītā, Hanumān apprises Śrī Rāma of her presence at the foot of a Śiṁśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token

ततः प्रस्रवणं शैलं ते गत्वा चित्रकाननम्।
प्रणम्य शिरसा रामं लक्ष्मणं च महाबलम्॥ १॥
युवराजं पुरस्कृत्य सुग्रीवमभिवाद्य च।
प्रवृत्तिमथ सीतायाः प्रवक्तुमुपचक्रमुः॥ २॥

Then moving to Mount Prasravana, clothed with lovely woods, making obeisance with their heads bent low to Śrī Rāma, and also Lakṣmaṇa, who was endowed with extraordinary might, nay, greeting Sugrīva, and placing Aṅgada, the Crown prince at their head, the monkeys forthwith proceeded to give information regarding Sītā as follows: (1-2)

रावणान्तःपुरे रोधं राक्षसीभिश्च तर्जनम्।
रामे समनुरागं च यथा च नियमः कृतः॥ ३॥
एतदाख्याय ते सर्वं हरयो रामसंनिधौ।
वैदेहीमक्षतां श्रुत्वा रामस्तूत्तरमब्रवीत्॥ ४॥

Having related in the presence of Śrī Rāma all this, viz., Sītā's detention in the pleasance of Rāvaṇa, she being threatened by ogresses, her unflinching devotion to Śrī Rāma and how a time limit of a couple of fortnights had been fixed for her survival by Rāvaṇa, the said monkeys kept mum. Hearing of Sītā, a princess of the Videha territory, being alive, Śrī Rāma for his part asked the following question: (3-4)

क्व सीता वर्तते देवी कथं च मयि वर्तते।
एतन्मे सर्वमाख्यात वैदेहीं प्रति वानराः॥ ५॥

"Where does Sītā, the godlike lady, live and how is she disposed towards me? Pray, tell me all this concerning Sītā (a princess of the Videha territory) O monkeys!" (5)

रामस्य गदितं श्रुत्वा हरयो रामसंनिधौ।
चोदयन्ति हनूमन्तं सीतावृत्तान्तकोविदम्॥ ६॥

Hearing the command of Śrī Rāma, the monkeys began to urge, in the presence of Śrī Rāma, Hanumān, who knew full well the facts about Sītā, to answer the question of Śrī Rāma. (6)

श्रुत्वा तु वचनं तेषां हनूमान् मारुतात्मजः।
प्रणम्य शिरसा देव्यै सीतायै तां दिशं प्रति॥ ७॥
उवाच वाक्यं वाक्यज्ञः सीताया दर्शनं यथा।
तं मणिं काञ्चनं दिव्यं दीप्यमानं स्वतेजसा॥ ८॥
दत्त्वा रामाय हनुमांस्ततः प्राञ्जलिरब्रवीत्।
समुद्रं लङ्घयित्वाहं शतयोजनमायतम्॥ ९॥
अगच्छं जानकीं सीतां मार्गमाणो दिदृक्षया।
तत्र लङ्केति नगरी रावणस्य दुरात्मनः॥ १०॥

दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे।
तत्र सीता मया दृष्टा रावणान्तःपुरे सती॥ ११॥
त्वयि संन्यस्य जीवन्ती रामा राम मनोरथम्।
दृष्टा मे राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः॥ १२॥
राक्षसीभिर्विरूपाभी रक्षिता प्रमदावने।
दुःखमापद्यते देवी त्वया वीर सुखोचिता॥ १३॥
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता।
एकवेणीधरा दीना त्वयि चिन्तापरायणा॥ १४॥

Hearing their request and offering salutations with his head bent low to the southern quarter and thereby to the godlike lady Sītā, Hanumān, an offspring of the wind-god, who knew the art of expression, made the following statement describing how he was able to see Sītā. Having delivered to Śrī Rāma the wonderful golden jewel glowing in its own splendour, Hanumān then submitted with joined palms as follows:

"Having leapt across the sea, a hundred Yojanas (or eight hundred miles) wide, I reached its southern shore looking about for Sītā, Janaka's daughter, with intent to see her. There on the southern shore of the southern sea is situated the city ruled over by the evil-minded Rāvaṇa, known by the name of Laṅkā. The virtuous and lovely Sītā was seen by me living in the pleasance of Rāvaṇa in that city, having centred her heart on you, O Rāma ! Nay, she was seen by me in the midst of ogresses, guarded in a pleasance by ugly ogresses and being threatened again and again. Detained in the pleasance of Rāvaṇa and closely guarded by ogresses, the godlike lady, who deserves to live happily with you, O valiant prince, has been reduced to straits. She wears a single pleat of hair (as a mark of desolation), is forlorn and remains absorbed in your thought alone. (7—14)

अधःशय्या विवर्णाङ्गी पद्मिनीव हिमागमे।
रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया॥ १५॥

"She stretches herself on the bare ground, is pale of limbs like a lotus plant at the approach of winter, has utterly refused to have anything to do with Rāvaṇa, and is determined to die rather than submit to Rāvaṇa. (15)

देवी कथंचित् काकुत्स्थ त्वन्मना मार्गिता मया।
इक्ष्वाकुवंशविख्यातिं शनैः कीर्तयतानघ॥ १६॥
सा मया नरशार्दूल शनैर्विश्वासिता तदा।
ततः सम्भाषिता देवी सर्वमर्थं च दर्शिता॥ १७॥

"The godlike lady, whose mind is set on you, O scion of Kakutstha, was somehow traced out by me. She was then inspired by me, by degrees with confidence, O tiger among men, by gradually recounting the glory of Ikṣwāku's race. She was later on accosted by me and apprised of all the facts, including your alliance with Sugrīva. (16-17)

रामसुग्रीवसख्यं च श्रुत्वा हर्षमुपागता।
नियतः समुदाचारो भक्तिश्चास्याः सदा त्वयि॥ १८॥

"Nay, she experienced delight on hearing of the alliance between you and king Sugrīva. Constant is her morality and abiding is her devotion to you. (18)

एवं मया महाभाग दृष्टा जनकनन्दिनी।
उग्रेण तपसा युक्ता त्वद्भक्त्या पुरुषर्षभ॥ १९॥

"In this way, O highly blessed one, was the delight of Janaka, Sītā, found by me, endowed with severe asceticism and devotion to you, O jewel among men ! (19)

अभिज्ञानं च मे दत्तं यथावृत्तं तवान्तिके।
चित्रकूटे महाप्राज्ञ वायसं प्रति राघव॥ २०॥

"The way in which an incident connected with a crow took place in your presence at Citrakūṭa was also related by her by way of a token, O Śrī Rāma, exceptionally sagacious scion of Raghu ! (20)

विज्ञाप्यः पुनरप्येष रामो वायुसुत त्वया।
अखिलेन यथा दृष्टमिति मामाह जानकी॥ २१॥

"The daughter of Janaka said to me, 'Śrī Rāma enshrined in my memory, O son of the wind-god, should further be told by you in every detail what has been witnessed by you here. (21)

अयं चास्मै प्रदातव्यो यत्नात् सुपररिक्षितः।
ब्रुवता वचनान्येवं सुग्रीवस्योपशृण्वतः॥ २२॥

"Nay, this jewel, which has been carefully preserved with diligence, should be handed over to Śrī Rāma after addressing the following words within the hearing of Sugrīva : (22)

एष चूडामणिः श्रीमान् मया ते यत्नरक्षितः।
मनःशिलायास्तिलकं तत् स्मरस्वेति चाब्रवीत्॥ २३॥

" 'Here is the brilliant jewel for the head associated with you and preserved by me with diligence.' She further said, 'Kindly recall that sacred mark on my forehead painted by you with realgar. (23)

एष निर्यातितः श्रीमान् मया ते वारिसम्भवः।
एनं दृष्ट्वा प्रमोदिष्ये व्यसने त्वामिवानघ॥ २४॥

" 'This brilliant jewel found in the waters is hereby being sent by me to you. Gazing on it in my adversity I used to feel highly rejoiced as on seeing you, O sinless prince ! (24)

जीवितं धारयिष्यामि मासं दशरथात्मज।
ऊर्ध्वं मासान्न जीवेयं रक्षसां वशमागता॥ २५॥

" 'I am going to survive but for a month, O son of Daśaratha ! Fallen that I am into the clutches of ogres, I am not going to survive beyond a month.' (25)

इति मामब्रवीत् सीता कृशाङ्गी धर्मचारिणी।
रावणान्तःपुरे रुद्धा मृगीवोत्फुल्ललोचना॥ २६॥

"Thus spoke to me Sītā of emaciated limbs, who looked with eyes wide open (through fear) like a doe, was given to the practice of virtue, and had been detained in the pleasance of Rāvaṇa. (26)

एतदेव मयाऽऽख्यातं सर्वं राघव यद् यथा।
सर्वथा सागरजले संतारः प्रविधीयताम्॥ २७॥

"This precisely is the news about Sītā, which has been narrated by me exhaustively and correctly, O scion of Raghu ! A method may now be devised to cross the sea-water at all events." (27)

तौ जाताश्वासौ राजपुत्रौ विदित्वा
तच्चाभिज्ञानं राघवाय प्रदाय।
देव्या चाख्यातं सर्वमेवानुपूर्व्याद्
वाचा सम्पूर्णं वायुपुत्रः शशंस॥ २८॥

Coming to know that the two princes, Śrī Rāma and Lakṣmaṇa, were restored to confidence, and having delivered the aforesaid token to Śrī Rāma, Hanumān, son of the wind-god, reproduced in its entirety in so many words seriatim all that was communicated by the godlike lady. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये
सुन्दरकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Pressing to his bosom the jewel for the head sent by Sītā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sītā

एवमुक्तो हनुमता रामो दशरथात्मजः।
तं मणिं हृदये कृत्वा रुरोद सहलक्ष्मणः॥ १॥

Pressing that jewel to his bosom when spoken to as aforesaid by Hanumān, Śrī Rāma, sprung from the loins of Daśaratha, wept with his younger brother, Lakṣmaṇa. (1)

तं तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्शितः।
नेत्राभ्यामश्रुपूर्णाभ्यां सुग्रीवमिदमब्रवीत्॥ २॥

Beholding that excellent jewel, Śrī Rāma, a scion of Raghu, for his part, who was emaciated through grief born of separation from Sītā, spoke as follows to Sugrīva with eyes full of tears: (2)

यथैव धेनुः स्रवति स्नेहाद् वत्सस्य वत्सला।
तथा ममापि हृदयं मणिश्रेष्ठस्य दर्शनात्॥ ३॥

"Even as a cow, who is fond of her calf, begins to distil milk from her teats through excess of affection at the very sight of her calf, so does my heart too melt through the sight of the excellent jewel. (3)

मणिरत्नमिदं दत्तं वैदेह्याः श्वशुरेण मे।
वधूकाले यथा बद्धमधिकं मूर्ध्नि शोभते॥ ४॥

"This excellent jewel was presented by my father-in-law King Janaka to Sītā, a princess of the Videha territory, when she had become a bride, and was fastened to her head in such a way as it looked surpassingly charming. (4)

अयं हि जलसम्भूतो मणिः प्रवरपूजितः।
यज्ञे परमतुष्टेन दत्तः शक्रेण धीमता॥ ५॥

"This jewel, which was found in the waters and had been adored by the foremost among gods, was actually bestowed on King Janaka by the wise Indra (the ruler of gods), who was highly pleased with the former in the course of a sacrificial performance intended to propitiate him. (5)

इमं दृष्ट्वा मणिश्रेष्ठं तथा तातस्य दर्शनम्।
अद्यास्म्यवगतः सौम्य वैदेहस्य तथा विभोः॥ ६॥

"By seeing this excellent jewel I have indirectly obtained today the sight of my father in whose hands the jewel was placed by Janaka as well as that of the mighty Janaka, the ruler of the Videha territory, in the same way as I have obtained the sight of Sītā herself, O gentle one! (6)

अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः।
अद्यास्य दर्शनेनाहं प्राप्तां तामिव चिन्तये॥ ७॥

"Indeed, this jewel looked extremely charming on the head of my aforesaid darling. Through its sight today I conceive her to have been recovered. (7)

किमाह सीता वैदेही ब्रूहि सौम्य पुनः पुनः।
परासुमिव तोयेन सिञ्चन्ती वाक्यवारिणा॥ ८॥

"Please repeat, O gentle one, again and again, what Sītā, a princess of the Videha territory, said to you, sprinkling me, unconscious as I am, with water in the form of her speech, as it were. (8)

इतस्तु किं दुःखतरं यदिमं वारिसम्भवम्।
मणिं पश्यामि सौमित्रे वैदेहीमागतां विना॥ ९॥

Turning to Lakṣmaṇa, "indeed what could be more painful, O son of Sumitrā, than the fact that I behold this jewel, found in the waters, come without Sītā, a princess of the Videha territory? (9)

चिरं जीवति वैदेही यदि मासं धरिष्यति।
क्षणं वीर न जीवेयं विना तामसितेक्षणाम्॥ १०॥

Addressing Hanumān again Śrī Rāma

said : "Sītā will live long if she survives for a month. I, however, would not survive even for a moment without that dark-eyed lady, O gallant one ! (10)

नय मामपि तं देशं यत्र दृष्टा मम प्रिया।
न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च॥ ११॥

"Please take me as well to that region where my darling was seen by you. Nay, having received news about her, I cannot tarry even for a moment. (11)

कथं सा मम सुश्रोणी भीरुभीरुः सती तदा।
भयावहानां घोराणां मध्ये तिष्ठति रक्षसाम्॥ १२॥

"How does my virtuous consort, Sītā, with charming limbs, who is extremely timid, stay all the time in the midst of violent and frightful ogres? (12)

शारदस्तिमिरोन्मुक्तो नूनं चन्द्र इवाम्बुदैः।
आवृतो वदनं तस्या न विराजति साम्प्रतम्॥ १३॥

"Surely her countenance, resembling, as it does, the autumnal moon bereft of its spot, though screened by clouds, does not shine so brightly any more. (13)

किमाह सीता हनुमंस्तत्त्वतः कथयस्व मे।
एतेन खलु जीविष्ये भेषजेनातुरो यथा॥ १४॥

"Pray, tell me correctly, O Hanumān, what Sītā said to you. I shall surely survive on the strength of her message even as an ailing man would with the help of medicine. (14)

मधुरा मधुरालापा किमाह मम भामिनी।
मद्विहीना वरारोहा हनुमन् कथयस्व मे।
दुःखाद् दुःखतरं प्राप्य कथं जीवति जानकी॥ १५॥

"Please tell me, O Hanumān, what my beloved consort, who has a comely exterior and is sweet of expression, who is endowed with excellent limbs and has been separated from me, said to you. How does the daughter of Janaka survive even on meeting with a misfortune harder than before?" (15)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sītā with Śrī Rāma at Citrakūṭa, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanumān

एवमुक्तस्तु हनुमान् राघवेण महात्मना।
सीताया भाषितं सर्वं न्यवेदयत राघवे॥ १॥

Urged in the foregoing words by the high-souled Śrī Rāma, a scion of Raghu, Hanumān for his part repeated as follows to Śrī Rāma all that was said by Sītā : (1)

इदमुक्तवती देवी जानकी पुरुषर्षभ।
पूर्ववृत्तमभिज्ञानं चित्रकूटे यथातथम्॥ २॥

"The godlike lady Sītā related as follows, even as it had occurred, O jewel among men, an incident that had taken place at Citrakūṭa in the past. (2)

सुखसुप्ता त्वया सार्धं जानकी पूर्वमुत्थिता।
वायसः सहसोत्पत्य विददार स्तनान्तरम्॥ ३॥

"Having slept happily at your side on one occasion, Sītā, daughter of Janaka, got

up before you, when, coming down suddenly, a crow tore the flesh of her breast with its beak. (3)

पर्यायेण च सुप्तस्त्वं देव्यङ्के भरताग्रज।
पुनश्च किल पक्षी स देव्या जनयति व्यथा॥ ४॥

"You then lay asleep on the lap of the godlike lady, O elder brother of Bharata! And once more did that bird actually begin to torment the godlike lady. (4)

ततः पुनरुपागम्य विददार भृशं किल।
ततस्त्वं बोधितस्तस्याः शोणितेन समुक्षितः॥ ५॥

"Coming near once more indeed, it forthwith cruelly tore her breast. Bathed in blood that began to flow from her breast, you were awakened then by her. (5)

वायसेन च तेनैवं सततं बाध्यमानया।
बोधितः किल देव्या त्वं सुखसुप्तः परंतप॥ ६॥

"Though lying happily asleep, O tormentor of foes, you were actually awakened by the godlike lady, who was being ceaselessly tormented by that crow as aforesaid. (6)

तां च दृष्ट्वा महाबाहो दारितां च स्तनान्तरे।
आशीविष इव क्रुद्धस्ततो वाक्यं त्वमूचिवान्॥ ७॥

"Nay, enraged like a venomous serpent on seeing her lacerated in the breast, O mighty-armed prince, you for your part thereupon put the following question to her : (7)

नखाग्रैः केन ते भीरु दारितं वै स्तनान्तरम्।
कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना॥ ८॥

'By whom has the flesh of your breast been actually torn with the ends of his nails, O tender one? Who is playing with an angry five-hooded serpent?' (8)

निरीक्षमाणः सहसा वायसं समुदैक्षथाः।
नखैः सरुधिरैस्तीक्ष्णैस्तामेवाभिमुखं स्थितम्॥ ९॥

"Casting your eyes around, you suddenly observed a crow with its sharp talons stained with blood, perched just in front of Sītā. (9)

सुतः किल स शक्रस्य वायसः पततां वरः।
धरान्तरगतः शीघ्रं पवनस्य गतौ समः॥ १०॥

"Indeed, that crow was no other than Jayanta, son of Indra, and was the foremost of birds. Vying as he did with the wind in swift motion, he had his abode in the subterranean regions. (10)

ततस्तस्मिन् महाबाहो कोपसंवर्तितेक्षणः।
वायसे त्वं व्यधाः क्रूरां मतिं मतिमतां वर॥ ११॥

"With your eyes rolling through anger, O mighty-armed prince, you then thought of punishing that crow, O jewel among the wise! (11)

स दर्भसंस्तराद् गृह्य ब्रह्मास्त्रेण न्ययोजयः।
स दीप्त इव कालाग्निर्जज्वालाभिमुखं खगम्॥ १२॥

"Snatching a blade from your bed of the sacred Kuśa grass, you as such charged it with the potency of a mystic missile presided over by Brahmā, the creator. The blade blazed forth like the flaming fire of universal destruction with its end facing the bird. (12)

स त्वं प्रदीप्तं चिक्षेप दर्भं तं वायसं प्रति।
ततस्तु वायसं दीप्तः स दर्भोऽनुजगाम ह॥ १३॥

"You then hurled that blazing blade of the sacred Kuśa grass at the crow. Thereupon that flaming blade of Kuśa grass for its part actually pursued the crow. (13)

भीतैश्च सम्परित्यक्तः सुरैः सर्वैश्च वायसः।
त्रींल्लोकान् सम्परिक्रम्य त्रातारं नाधिगच्छति॥ १४॥

"The crow, however, was forsaken by all the gods, who were seized with fear of you, and did not find a protector even after ranging all the three worlds (heaven, earth and the intermediate region). (14)

पुनरप्यागतस्तत्र त्वत्सकाशमरिंदम।
त्वं तं निपतितं भूमौ शरण्यः शरणागतम्॥ १५॥
वधार्हमपि काकुत्स्थ कृपया परिपालयः।
मोघमस्त्रं न शक्यं तु कर्तुमित्येव राघव॥ १६॥
भवांस्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम्।
राम त्वां स नमस्कृत्य राज्ञो दशरथस्य च॥ १७॥
विसृष्टस्तु तदा काकः प्रतिपेदे स्वमालयम्।
एवमस्त्रविदां श्रेष्ठः सत्त्ववाञ्छीलवानपि॥ १८॥

किमर्थमस्त्रं रक्षःसु न योजयसि राघव।
न दानवा न गन्धर्वा नासुरा न मरुद्गणाः॥ १९॥
तव राम रणे शक्तास्तथा प्रतिसमासितुम्।
तव वीर्यवतः कश्चिन्मयि यद्यस्ति सम्भ्रमः॥ २०॥
क्षिप्रं सुनिशितैर्बाणैर्हन्यतां युधि रावणः।
भ्रातुरादेशमाज्ञाय लक्ष्मणो वा परंतपः॥ २१॥
स किमर्थं नरवरो न मां रक्षति राघवः।
शक्तौ तौ पुरुषव्याघ्रौ वाय्वग्निसमतेजसौ॥ २२॥
सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः।
ममैव दुष्कृतं किंचिन्महदस्ति न संशयः॥ २३॥
समर्थौ सहितौ यन्मां न रक्षेते परंतपौ।
वैदेह्या वचनं श्रुत्वा करुणं साधुभाषितम्॥ २४॥
पुनरप्यहमार्यां तामिदं वचनमब्रुवम्।
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे॥ २५॥

"The crow at long last sought your presence once more at Citrakūṭa, O tamer of foes! Fit as you are to afford protection to those seeking it, you for your part afforded shelter in your mercy to the crow, who sought your protection and had fallen flat on the ground, even though he deserved death, O scion of Kakutstha! You, as such, however, destroyed the right eye of that crow only because it was not possible to render the missile ineffectual, O scion of Raghu! Having saluted you as well as King Daśaratha (in heaven, who had obviously sent him back to Śrī Rāma to seek his forgiveness), the crow for his part, when spared by you, returned forthwith to his abode.

Says Sītā: "'You are in this way the foremost of those skilled in the use of mystic missiles, full of courage and endowed with an amiable disposition. Wherefore then do you not direct your missiles against the ogres, O scion of Raghu? Neither giants nor Gandharvas (celestial musicians) nor demons nor the troops of wind-gods are able to withstand you in combat any more than that crow, O Rāma! If there exists any regard for me in your mind, powerful as you are, let Rāvaṇa be killed on the field of battle with exceptionally sharp arrows without delay. Or, knowing as he does the behest of his elder brother, why does Lakṣmaṇa, a scion of Raghu, the foremost among men and the scourge of his foes, not come forward to rescue me? Wherefore do those two powerful tigers among men, who vie with the wind-god and the god of fire in energy and are difficult to overcome even for gods, disregard me? No doubt there is some great sin committed by myself due to which Śrī Rāma and Lakṣmaṇa, the two scourges of their foes, though powerful and living together, fail to protect me.' Hearing the plaintive and gently-worded invocation of Sītā, I once more addressed the following words to that noble lady: 'I swear to you by my truthfulness that Śrī Rāma has grown indifferent to everything because of grief born of separation from you, O godlike lady! (15—25)

रामे दुःखाभिभूते च लक्ष्मणः परितप्यते।
कथंचिद् भवती दृष्टा न कालः परिशोचितुम्॥ २६॥

"'Śrī Rāma being overwhelmed with agony, Lakṣmaṇa too is feeling afflicted. Somehow you have been discovered. Hence this is not the time for you to lament. (26)

अस्मिन् मुहूर्ते दुःखानामन्तं द्रक्ष्यसि भामिनि।
तावुभौ नरशार्दूलौ राजपुत्रौ परंतपौ॥ २७॥
त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः।
हत्वा च समरे रौद्रं रावणं सहबान्धवम्॥ २८॥
राघवस्त्वां वरारोहे स्वपुरीं नयिता ध्रुवम्।
यत् तु रामो विजानीयादभिज्ञानमनिन्दिते॥ २९॥
प्रीतिसंजननं तस्य प्रदातुं तत् त्वमर्हसि।
साभिवीक्ष्य दिशः सर्वा वेण्युद्ग्रथनमुत्तमम्॥ ३०॥
मुक्त्वा वस्त्राद् ददौ मह्यं मणिमेतं महाबल।
प्रतिगृह्य मणिं दोर्भ्यां तव हेतो रघुप्रिय॥ ३१॥
शिरसा सम्प्रणम्यैनामहमागमने त्वरे।
गमने च कृतोत्साहमवेक्ष्य वरवर्णिनी॥ ३२॥
विवर्धमानं च हि मामुवाच जनकात्मजा।
अश्रुपूर्णमुखी दीना बाष्पगद्गदभाषिणी॥ ३३॥

"'You will see the end of your woes during this very hour, O lovely lady! Striving

for your sight, both the aforesaid princes, who are tigers among men and the scourge of their foes, will reduce Laṅkā to ashes. Nay, having made short work on the field of battle of the violent Rāvaṇa with his kinsfolk, Śrī Rāma will surely take you back to his city Ayodhyā, O lady of excellent limbs! You, for your part, ought to make over to me a token which Śrī Rāma may easily recognize and which may fully bring delight to him, O irreproachable lady!' Surveying all the four quarters and untying from the end of her garment this excellent jewel fit for being strung together with her braid, she handed it over to me, O prince endowed with extraordinary might! Taking the jewel in my hands for being delivered to you, O prince, beloved of the Raghus, and saluting her most respectfully with my head bent low, I was seized with a hurry to return. Nay, perceiving me eager to depart and, therefore, expanding my body to immense proportions, poor Sītā, daughter of Janaka, of excellent complexion, spoke to me in faltering accents, her throat being choked with sobs and her face bathed in tears. (27—33)

ममोत्पतनसम्भ्रान्ता शोकवेगसमाहता।
मामुवाच ततः सीता सभाग्योऽसि महाकपे॥ ३४॥
यद् द्रक्ष्यसि महाबाहुं रामं कमललोचनम्।
लक्ष्मणं च महाबाहुं देवरं मे यशस्विनम्॥ ३५॥

"Getting unnerved at the thought of my springing up to cross the ocean and smitten with the vehemence of grief, Sītā then said to me, 'Fortunate you are, O Hanumān, in that you will be able to see the mighty-armed Śrī Rāma with lotus-like eyes, as also the mighty-armed Lakṣmaṇa, my illustrious brother-in-law.' (34-35)

सीतयाप्येवमुक्तोऽहमब्रुवं मैथिलीं तथा।
पृष्ठमारोह मे देवि क्षिप्रं जनकनन्दिनि॥ ३६॥
यावत्ते दर्शयाम्यद्य ससुग्रीवं सलक्ष्मणम्।
राघवं च महाभागे भर्तारमसितेक्षणे॥ ३७॥

"Spoken to as aforesaid, I likewise said to Sītā, a princess of Mithilā, 'Get on my back quickly, O godlike lady, the delight of Janaka, and continue there till I show you this very day Śrī Rāma, a scion of Raghu, your spouse, accompanied by Sugrīva and Lakṣmaṇa, O highly blessed lady of dark eyes!' (36-37)

साब्रवीन्मां ततो देवी नैष धर्मो महाकपे।
यत्ते पृष्ठं सिषेवेऽहं स्ववशा हरिपुङ्गव॥ ३८॥

"Thereupon that godlike lady replied to me as follows: 'It will not be virtuous on my part, O Hanumān, if I get on your back even when I have control over my own self, O bull among monkeys! (38)

पुरा च यदहं वीर स्पृष्टा गात्रेषु रक्षसा।
तत्राहं किं करिष्यामि कालेनोपनिपीडिता॥ ३९॥

"'Even though I was touched the other day by the ogre Rāvaṇa all over my limbs while being borne away from Janasthāna, O gallant monkey, I could not help it, helpless as I was due to my evil destiny. (39)

गच्छ त्वं कपिशार्दूल यत्र तौ नृपतेः सुतौ।
इत्येवं सा समाभाष्य भूयः संदेष्टुमास्थिता॥ ४०॥

"'Therefore, proceed you, O tiger among monkeys, to where those two princes, Śrī Rāma and Lakṣmaṇa, are.' Having confidently spoken thus, Sītā proceeded to give the following further message: (40)

हनूमन् सिंहसंकाशौ तावुभौ रामलक्ष्मणौ।
सुग्रीवं च सहामात्यं सर्वान् ब्रूया अनामयम्॥ ४१॥

"'Inquire, O Hanumān, on my behalf after the welfare of both the aforesaid lion-like princes, Śrī Rāma and Lakṣmaṇa, as also of Sugrīva including his ministers and all the rest. (41)

यथा च स महाबाहुर्मां तारयति राघवः।
अस्माद्दुःखाम्बुसंरोधात् तत् त्वमाख्यातुमर्हसि॥ ४२॥

"'You ought to deliver my message in such a way that the celebrated Śrī Rāma of mighty arms may deliver me from this ocean of misery. (42)

इदं च तीव्रं मम शोकवेगं
रक्षोभिरेभिः परिभर्त्सनं च।
ब्रूयास्तु रामस्य गतः समीपं
शिवश्च तेऽध्वास्तु हरिप्रवीर॥ ४३॥

" 'Seeking the presence of Śrī Rāma, O foremost hero among monkeys, speak to him for your part of the poignant vehemence of my grief as also of my being threatened by these ogres. And may your journey be happy!' (43)

एतत् तवार्या नृप संयता सा
सीता वचः प्राह विषादपूर्वम्।
एतच्च बुद्ध्वा गदितं यथा त्वं
श्रद्धत्स्व सीतां कुशलां समग्राम्॥ ४४॥

"This is the message which that noble and self-restrained lady, Sītā, gave for you with despondency, O protector of men! Nay, pondering this statement of mine in its true perspective, believe Sītā, the foremost of all devoted wives, to be well." (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-seven of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Hanumān tells Śrī Rāma, how Sītā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him

अथाहमुत्तरं देव्या पुनरुक्तः ससम्भ्रमम्।
तव स्नेहान्नरव्याघ्र सौहार्दादनुमान्य च॥ १॥
एवं बहुविधं वाच्यो रामो दाशरथिस्त्वया।
यथा मां प्राप्नुयाच्छीघ्रं हत्वा रावणमाहवे॥ २॥

"Having shown her regard for me out of native good-heartedness and affection for you, O tiger among men, I, who was in a hurry to depart was then spoken to once more as follows by the godlike lady about the future course of action: 'Śrī Rāma, son of Daśaratha, should be appealed to by you in many ways so impressively that making short work of Rāvaṇa in combat, he may promptly win me back. (1-2)

यदि वा मन्यसे वीर वसैकाहमरिंदम।
कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि॥ ३॥

" 'Or, if you deem fit, O gallant Hanumān, tarry for a day in some covered place, O tamer of foes! Having taken rest, you may leave on the tomorrow. (3)

मम चाप्यल्पभाग्यायाः सांनिध्यात् तव वानर।
अस्य शोकविपाकस्य मुहूर्तं स्याद् विमोक्षणम्॥ ४॥

" 'Through your presence, O Hanumān, the termination of my grief, which is a fruit of my sinful deeds, may follow for a while, unfortunate that I am. (4)

गते हि त्वयि विक्रान्ते पुनरागमनाय वै।
प्राणानामपि संदेहो मम स्यान्नात्र संशयः॥ ५॥

" 'When you, O heroic Hanumān, have actually left to come back, there will be danger even to my life; there is no doubt about it. (5)

तवादर्शनजः शोको भूयो मां परितापयेत्।
दुखाद् दुःखपराभूतां दुर्गतां दुःखभागिनीम्॥ ६॥

" 'The grief born of your disappearance from my view will further torment me, who stand discomfited by one woe after another, wretched and doomed to suffering that I am. (6)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः।
सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर॥ ७॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम्।
तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ॥ ८॥

" 'Moreover, O valiant chief of monkeys, this very grave doubt precisely stands before me as to how on earth, in spite of the monkeys and bears having you for their helper, all those armies of monkeys and bears or even those two princes, Śrī Rāma and Lakṣmaṇa, will actually be able to leap across the ocean, which is so difficult to cross. (7-8)

त्रयाणामेव भूतानां सागरस्यास्य लङ्घने।
शक्तिः स्याद् वैनतेयस्य वायोर्वा तव चानघ॥ ९॥

" 'O sinless Hanumān! the capacity to cross this sea lies in the following three created beings alone, viz., in Garuḍa (son of Vinatā), the wind-god and you, O sinless one ! (9)

तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे।
किं पश्यसि समाधानं ब्रूहि कार्यविदां वर॥ १०॥

" 'Therefore, the accomplishment of this task being so difficult, O gallant monkey, what expedient do you perceive? Speak out, O jewel among those who know how to accomplish an act ! (10)

काममस्य त्वमेवैकः कार्यस्य परिसाधने।
पर्याप्तः परवीरघ्न यशस्यस्ते बलोदयः॥ ११॥

" 'Although you are unquestionably capable of accomplishing this task single-handed, O destroyer of hostile warriors, such display of strength on your part will conduce to your own renown. (11)

बलैः समग्रैर्यदि मां हत्वा रावणमाहवे।
विजयी स्वपुरीं रामो नयेत् तत् स्याद् यशस्करम्॥ १२॥

" 'If, making short work of Rāvaṇa in combat in co-operation with all his forces, Śrī Rāma takes me in triumph to his own city, Ayodhyā, that would redound to his glory.(12)

यथाहं तस्य वीरस्य वनादुपधिना हृता।
रक्षसा तद्भयादेव तथा नार्हति राघवः॥ १३॥

" 'Śrī Rāma, a scion of Raghu, ought not to take me back in the same surreptitious way as I was borne away from the forest of Janasthāna by recourse to an artifice by the ogre Rāvaṇa precisely for fear of Śrī Rāma, in his absence. (13)

बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः।
मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत्॥ १४॥

" 'If, having overrun Laṅkā with his forces, Śrī Rāma, a scion of Kakutstha, the destroyer of hostile warriors, for his part takes me back to Ayodhyā that would be worthy of him. (14)

तद् यथा तस्य विक्रान्तमनुरूपं महात्मनः।
भवत्याहवशूरस्य तथा त्वमुपपादय॥ १५॥

" 'Therefore, work out things in such a way that valour worthy of that exalted soul, valiant in combat, may come into play.' (15)

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम्।
निशम्याहं ततः शेषं वाक्यमुत्तरमब्रवम्॥ १६॥

"Hearing the aforesaid appeal of Sītā, which was full of meaning, polite and reasonable, I then made the following concluding submission : (16)

देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः।
सुग्रीवः सत्त्वसम्पन्नस्त्वदर्थे कृतनिश्चयः॥ १७॥

" 'Sugrīva, the foremost of monkeys and the lord of hordes of monkeys and bears, who is richly endowed with strength, has resolved to rescue you, O godlike lady ! (17)

तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः।
मनःसंकल्पसदृशा निदेशे हरयः स्थिताः॥ १८॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः।
न च कर्मसु सीदन्ति महत्स्वमिततेजसः॥ १९॥

" 'At his beck and call stand monkeys rich in prowess, full of courage and endowed with extraordinary might, swift as thought and possessed of immense energy, whose movement is not hampered upward or downward, right or left, and who do not lose heart even when faced with great formidable tasks. (18-19)

असकृत् तैर्महाभागैर्वानरैर्बलसंयुतैः।
प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः॥ २०॥

" 'The earth has been gone round clockwise more than once by those highly blessed and mighty monkeys following the path of the wind. (20)

मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः।
मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ॥ २१॥

" 'There are monkeys equal and even superior to me in strength in Kiṣkindhā. There is no monkey inferior to me near about Sugrīva. (21)

अहं तावदिह प्राप्तः किं पुनस्ते महाबलाः।
नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः॥ २२॥

" 'When I have arrived here leaping across the sea, how much more would those monkeys do, endowed as they are with extraordinary might. Under no circumstances are the seniors sent out on errands; the juniors alone are so sent.(22)

तदलं परितापेन देवि मन्युरपैतु ते।
एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः॥ २३॥

" 'Therefore, have done with agony, O godlike lady ! Let your despondency be over for good. In one bound will the aforesaid leaders of monkey hordes reach Laṅkā. (23)

मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ।
त्वत्सकाशं महाभागे नृसिंहावागमिष्यतः॥ २४॥

" 'And perched upon my back will those two lions among men reach your presence, O highly blessed lady, like the moon and the sun risen in the sky. (24)

अरिघ्नं सिंहसंकाशं क्षिप्रं द्रक्ष्यसि राघवम्।
लक्ष्मणं च धनुष्मन्तं लङ्काद्वारमुपागतम्॥ २५॥

" 'You will soon see Śrī Rāma, a scion of Raghu, the destroyer of his foes, who, resembles a lion, as well as Lakṣmaṇa, armed with an excellent bow, arrived at the very gate of Laṅkā. (25)

नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान्।
वानरान् वारणेन्द्राभान् क्षिप्रं द्रक्ष्यसि संगतान्॥ २६॥

" 'You will also see gathered here soon the gallant monkeys having nails and teeth for their weapons and endowed with the prowess of lions and tigers, nay, looking like lordly elephants. (26)

शैलाम्बुदनिकाशानां लङ्कामलयसानुषु।
नर्दतां कपिमुख्यानां नचिराच्छ्रोष्यसे स्वनम्॥ २७॥

" 'You will before long hear the clamour of the foremost of monkeys resembling mountains and clouds and roaring on the peaks of the Trikūṭa mountain in Laṅkā. (27)

निवृत्तवनवासं च त्वया सार्धमरिंदमम्।
अभिषिक्तमयोध्यायां क्षिप्रं द्रक्ष्यसि राघवम्॥ २८॥

" 'You will also soon see Śrī Rāma, a scion of Raghu, the tamer of his foes, crowned at Ayodhyā with you, his term of exile in the forest just nearing completion.' (28)

ततो मया वाग्भिरदीनभाषिणी
शिवाभिरिष्टाभिरभिप्रसादिता।
उवाह शान्तिं मम मैथिलात्मजा
तवातिशोकेन तथातिपीडिता॥ २९॥

"Cheered by me with gladdening and agreeable words, Sītā, a princess of Mithilā, who, though sore afflicted with the thought of your excessive grief on her account and who never speaks pitiful words, derived solace in my presence." (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे अष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ सुन्दरकाण्डं सम्पूर्णम्॥

END OF SUNDARAKĀṆḌA

श्रीसीतारामचन्द्राभ्यां नमः

श्रीमद्वाल्मीकीयरामायणम्

युद्धकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

(Yuddhakāṇḍa)

[Book Six]

Canto I

Hearing the report of Hanumān, and highly rejoiced at his having done something worthy of a noble servant, which could not be accomplished by anyone else, Śrī Rāma applauds him and clasps him to his bosom

श्रुत्वा हनूमतो वाक्यं यथावदभिभाषितम्।
रामः प्रीतिसमायुक्तो वाक्यमुत्तरमब्रवीत्॥ १॥

Filled with delight to hear the story of Hanumān, faithfully narrated, Śrī Rāma made the following appropriate reply: (1)

कृतं हनूमता कार्यं सुमहद् भुवि दुर्लभम्।
मनसापि यदन्येन न शक्यं धरणीतले॥ २॥

"A very great work, rare on earth, has been done by Hanumān, which could not be accomplished even in thought by another on the earth's surface. (2)

नहि तं परिपश्यामि यस्तरेत महोदधिम्।
अन्यत्र गरुडाद् वायोरन्यत्र च हनूमतः॥ ३॥

"Indeed, I know of no other than Garuḍa (the king of birds and the carrier of Lord Viṣṇu) and the wind-god and of no other than Hanumān, who could cross the expansive sea. (3)

देवदानवयक्षाणां गन्धर्वोरगरक्षसाम्।
अप्रधृष्यां पुरीं लङ्कां रावणेन सुरक्षिताम्॥ ४॥
प्रविष्टः सत्त्वमाश्रित्य जीवन् को नाम निष्क्रमेत्।
को विशेत् सुदुराधर्षां राक्षसैश्च सुरक्षिताम्॥ ५॥
यो वीर्यबलसम्पन्नो न समः स्याद्धनूमतः।
भृत्यकार्यं हनुमता सुग्रीवस्य कृतं महत्।
एवं विधाय स्वबलं सदृशं विक्रमस्य च॥ ६॥

"Having penetrated by dint of his courage deeply into Laṅkā, which cannot be taken violently even by gods, demons and Yakṣas nor by Gandharvas, Nāgas and ogres and is well-protected by Rāvaṇa, who else could actually escape alive? Who can, in fact, even enter the city, which is exceedingly difficult to assail and is strongly guarded by ogres, unless he is richly endowed with virility and strength like Hanumān? Nay, a momentous service has been rendered

by Hanumān to Sugrīva by manifesting his strength in proportion to his valour in this way. (4—6)

यो हि भृत्यो नियुक्तः सन् भर्त्रा कर्मणि दुष्करे।
कुर्यात् तदनुरागेण तमाहुः पुरुषोत्तमम्॥ ७॥

"They speak of that servant as the foremost among men, who, when entrusted by his master with a duty difficult to perform, does even more; of course, in consonance with that work. (7)

यो नियुक्तः परं कार्यं न कुर्यान्नृपतेः प्रियम्।
भृत्यो युक्तः समर्थश्च तमाहुर्मध्यमं नरम्॥ ८॥

"The wise speak of that servant as a mediocre man, who, though qualified and capable, does not, when confided with some work, accomplish any other allied work liked by the king. (8)

नियुक्तो नृपतेः कार्यं न कुर्याद् यः समाहितः।
भृत्यो युक्तः समर्थश्च तमाहुः पुरुषाधमम्॥ ९॥

"People dub that servant as the lowest of men, who, though qualified and capable, does not, when entrusted with a duty, carry out the behest of a king with a composed mind. (9)

तन्नियोगे नियुक्तेन कृतं कृत्यं हनूमता।
न चात्मा लघुतां नीतः सुग्रीवश्चापि तोषितः॥ १०॥

"Extra work was also done by Hanumān when entrusted with the duty of search for Sītā; yet no dishonour was brought to his own self and Sugrīva too was gratified by him by his act of valour. (10)

अहं च रघुवंशश्च लक्ष्मणश्च महाबलः।
वैदेह्या दर्शनेनाद्य धर्मतः परिरक्षिताः॥ ११॥

"Through the discovery of Sītā, a princess of the Videha territory, the entire race of Raghu, as well as myself and Lakṣmaṇa too, who is endowed with extraordinary might, have been saved from destruction today in consonance with righteousness. (11)

इदं तु मम दीनस्य मनो भूयः प्रकर्षति।
यदिहास्य प्रियाख्यातुर्न कुर्मि सदृशं प्रियम्॥ १२॥

"It undoubtedly wrings my soul further, wretched that I am, to think that I have nothing worthwhile to offer to Hanumān, who has communicated to me this delightful news. (12)

एष सर्वस्वभूतस्तु परिष्वङ्गो हनूमतः।
मया कालमिमं प्राप्य दत्तस्तस्य महात्मनः॥ १३॥

"This embrace, which is all that I can call my own at this moment, is unreservedly offered to this high-souled Hanumān." (13)

इत्युक्त्वा प्रीतिहृष्टाङ्गो रामस्तं परिषस्वजे।
हनूमन्तं कृतात्मानं कृतकार्यमुपागतम्॥ १४॥

Saying so, Śrī Rāma, whose limbs were thrilled with delight, embraced the celebrated Hanumān, who had disciplined his mind and who had just returned having carried out his behest. (14)

ध्यात्वा पुनरुवाचेदं वचनं रघुसत्तमः।
हरीणामीश्वरस्यापि सुग्रीवस्योपशृण्वतः॥ १५॥

Exercising his mind awhile, Śrī Rāma, the foremost among the Raghus, once more spoke as follows, Sugrīva, the ruler of monkeys, too, listening: (15)

सर्वथा सुकृतं तावत् सीतायाः परिमार्गणम्।
सागरं तु समासाद्य पुनर्नष्टं मनो मम॥ १६॥

"The search for Sītā has, of course, been conducted thoroughly well. On duly reaching the ocean, however, my mind gets dejected once more. (16)

कथं नाम समुद्रस्य दुष्पारस्य महाम्भसः।
हरयो दक्षिणं पारं गमिष्यन्ति समागताः॥ १७॥

"How on earth will the monkeys, gather together for the purpose of recovering Sītā from the enemy's hands, reach the southern shore of the sea, which is so difficult to cross and comprises a vast sheet of water? (17)

यद्यप्येष तु वृत्तान्तो वैदेह्या गदितो मम।
समुद्रपारगमने हरीणां किमिवोत्तरम्॥ १८॥

Although this fact of the impassability of the sea has been mentioned even by Sītā, a princess of the Videha territory, what step should be taken for the passage of the monkeys across the sea?" (18)

इत्युक्त्वा शोकसम्भ्रान्तो रामः शत्रुनिबर्हणः।
हनूमन्तं महाबाहुस्ततो ध्यानमुपागमत्॥ १९॥

Having spoken as aforesaid to Hanumān, the mighty-armed Śrī Rāma, the exterminator of his foes, who felt perplexed through grief, then became thoughtful. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Sugrīva heartens Śrī Rāma, who is tormented with grief, by asking him to take courage

तं तु शोकपरिद्यूनं रामं दशरथात्मजम्।
उवाच वचनं श्रीमान् सुग्रीवः शोकनाशनम्॥ १॥

To the said Śrī Rāma, sprung from the loins of Daśaratha, who was sore stricken with grief, the glorious Sugrīva for his part made the following reply, which was calculated to drive away his grief: (1)

किं त्वया तप्यते वीर यथान्यः प्राकृतस्तथा।
मैवं भूस्त्यज संतापं कृतघ्न इव सौहृदम्॥ २॥

"Why do you give way to sorrow, O hero, even as another common man would? Do not be sorrowful like this; shake of agony even as an ungrateful fellow would cast all goodwill to the winds. (2)

संतापस्य च ते स्थानं नहि पश्यामि राघव।
प्रवृत्तावुपलब्धायां ज्ञाते च निलये रिपोः॥ ३॥

"Moreover, I do not actually find any occasion for your agony, O scion of Raghu, intelligence about Sītā having been received and the enemy's abode discovered. (3)

मतिमाञ्शास्त्रवित् प्राज्ञः पण्डितश्चासि राघव।
त्यजेमां प्राकृतां बुद्धिं कृतात्मेवार्थदूषिणीम्॥ ४॥

"You are endowed with prudence, well-versed in the sacred lore, exceedingly wise and learned, O scion of Raghu! As such like one who has disciplined one's mind, give up this commonplace mentality, which is calculated to mar your very purpose. (4)

समुद्रं लङ्घयित्वा तु महानक्रसमाकुलम्।
लङ्कामारोहयिष्यामो हनिष्यामश्च ते रिपुम्॥ ५॥

"Crossing the sea, infested with mighty crocodiles, we shall climb up the fortress of Laṅkā and make short work of your enemy, Rāvaṇa. (5)

निरुत्साहस्य दीनस्य शोकपर्याकुलात्मनः।
सर्वार्था व्यवसीदन्ति व्यसनं चाधिगच्छति॥ ६॥

"All the affairs of a man who is lacking in spirit and miserable, and whose mind is puzzled through grief, come to nought and he meets with disaster. (6)

इमे शूराः समर्थाश्च सर्वतो हरियूथपाः।
त्वत्प्रियार्थं कृतोत्साहाः प्रवेष्टुमपि पावकम्।
एषां हर्षेण जानामि तर्कश्चापि दृढो मम॥ ७॥

"These leaders of monkey troops are gallant and powerful in everyway; they are ready even to enter fire in order to oblige you. I conclude this from their joy on the proposal of an expedition against Laṅkā being made to them, and my reason in favour of this conclusion is also strong. (7)

विक्रमेण समानेष्ये सीतां हत्वा यथा रिपुम्।
रावणं पापकर्माणं तथा त्वं कर्तुमर्हसि॥ ८॥

"You ought to manipulate things in such a way that I may after disposing of the enemy, Rāvaṇa of sinful deeds, be able to recover Sītā. (8)

सेतुरत्र यथा बद्ध्येद् यथा पश्येम तां पुरीम्।
तस्य राक्षसराजस्य तथा त्वं कुरु राघव॥ ९॥

"Take steps, O scion of Raghu, to see that a bridge is constructed across the intervening sea and we behold that city of the aforesaid king of ogres. (9)

दृष्ट्वा तां हि पुरीं लङ्कां त्रिकूटशिखरे स्थिताम्।
हतं च रावणं युद्धे दर्शनादवधारय॥ १०॥

"Know Rāvaṇa as killed as soon as he is seen in combat and immediately on our beholding that city of Laṅkā standing on a peak of the Trikūṭa mountain. (10)

अबद्ध्वा सागरे सेतुं घोरे च वरुणालये।
लङ्कां न मर्दितुं शक्या सेन्द्रैरपि सुरासुरैः॥ ११॥

"Nay, without throwing a bridge over the sea, the formidable abode of Varuṇa (the god of water), Laṅkā cannot be overcome even by gods and demons, including Indra. (11)

सेतुबन्धः समुद्रे च यावल्लङ्कासमीपतः।
सर्वं तीर्णं च मे सैन्यं जितमित्युपधारय।
इमे हि समरे वीरा हरयः कामरूपिणः॥ १२॥

"Nay, know that the whole of my army will be borne across the sea and come out victorious the moment a bridge is built upto the vicinity of Laṅkā; for, the monkeys, who are capable of assuming any form at will, are all heroic in battle. (12)

तदलं विक्लवां बुद्धिं राजन् सर्वार्थनाशिनीम्।
पुरुषस्य हि लोकेऽस्मिन् शोकः शौर्यापकर्षणः॥ १३॥

"Therefore, have done with a timid mind, which defeats all purpose; for, grief in this world takes away the valour of a man, O king! (13)

यत् तु कार्यं मनुष्येण शौटीर्यमवलम्ब्यताम्।
तदलंकरणायैव कर्तुर्भवति सत्वरम्॥ १४॥

"Heroism alone, which is worth resorting to, ought to be taken recourse to by a man. It is capable of bringing success without doubt to a doer quickly. (14)

अस्मिन् काले महाप्राज्ञ सत्त्वमातिष्ठ तेजसा।
शूराणां हि मनुष्याणां त्वद्विधानां महात्मनाम्।
विनष्टे वा प्रणष्टे वा शोकः सर्वार्थनाशनः॥ १५॥

"Have recourse to courage, O highly sagacious prince, at this moment, endowed that you already are with valour. Grief for something lost or utterly destroyed defeats all the purposes even of heroic and high-souled personages like you. (15)

तत्त्वं बुद्धिमतां श्रेष्ठः सर्वशास्त्रार्थकोविदः।
मद्विधैः सचिवैः सार्धमरिं जेतुं समर्हसि॥ १६॥

"Hence you are perfectly able to conquer your enemy in conjunction with your friends like me, foremost that you are among those endowed with wisdom and well-versed in the teachings of all sacred books. (16)

नहि पश्याम्यहं कंचित् त्रिषु लोकेषु राघव।
गृहीतधनुषो यस्ते तिष्ठेदभिमुखो रणे॥ १७॥

"I do not actually see anyone in all the three worlds (the earth, heaven and the intermediate region), who can stand face to face with you on a field of battle when you have seized a bow, O scion of Raghu! (17)

वानरेषु समासक्तं न ते कार्यं विपत्स्यते।
अचिराद् द्रक्ष्यसे सीतां तीर्त्वा सागरमक्षयम्॥ १८॥

"Duly entrusted to the monkeys, your task will not suffer. Crossing the sea, which knows no destruction, you shall behold Sītā before long. (18)

तदलं शोकमालम्ब्य क्रोधमालम्ब भूपते।
निश्चेष्टाः क्षत्रिया मन्दाः सर्वे चण्डस्य बिभ्यति॥ १९॥

"Therefore, give way no more to grief and have recourse to anger, O Lord of the earth! Spiritless Kṣatriyas (members of the warrior class) are inactive, while all fear the wrathful. (19)

लङ्घनार्थं च घोरस्य समुद्रस्य नदीपतेः।
सहास्माभिरिहोपेतः सूक्ष्मबुद्धिर्विचारय॥ २०॥

"Nay, accompanied by us, consider here with us the means of crossing the dread sea, the lord of rivers, sharp-witted that you are. (20)

लङ्घिते तत्र तैः सैन्यैर्जितमित्येव निश्चिनु।
सर्वं तीर्णं च मे सैन्यं जितमित्यवधार्यताम्॥ २१॥

"Once the sea has been crossed by my forces, conclude, our victory is certain. Nay, arrived beyond the sea, my entire army should be taken as victorious. (21)

इमे हि हरयः शूराः समरे कामरूपिणः।
तानरीन् विधमिष्यन्ति शिलापादपवृष्टिभिः॥ २२॥

"These monkeys, heroic that they are in combat and capable of assuming any form at will, will surely blow away the aforesaid enemies by their volleys of rocks and trees. (22)

कथंचित् परिपश्यामि लङ्घितं वरुणालयम्।
हतमित्येव तं मन्ये युद्धे शत्रुनिबर्हण॥ २३॥

"If I actually find the sea (the abode of Varuṇa) crossed by any means whatsoever, I count Rāvaṇa as definitely killed in battle, O exterminator of foes! (23)

किमुक्त्वा बहुधा चापि सर्वथा विजयी भवान्।
निमित्तानि च पश्यामि मनो मे सम्प्रहृष्यति॥ २४॥

"What will be gained by speaking extensively on this topic? Nay, you will turnout victorious in everyway. For, I perceive good omens and my mind is excessively delighted." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Enquired about Laṅkā by Śrī Rāma on his hearing the appeal of Sugrīva, Hanumān gives a detailed description of Laṅkā as he saw it

सुग्रीवस्य वचः श्रुत्वा हेतुमत् परमार्थवत्।
प्रतिजग्राह काकुत्स्थो हनूमन्तमथाब्रवीत्॥ १॥

Hearing the appeal of Sugrīva, which was full of reason and exposition of the real truth, Śrī Rāma (a scion of Kakutstha) accepted it and spoke to Hanumān as follows: (1)

तपसा सेतुबन्धेन सागरोच्छोषणेन च।
सर्वथापि समर्थोऽस्मि सागरस्यास्य लङ्घने॥ २॥

"I am capable in everyway of crossing

this sea, either by strength of will acquired by virtue of my asceticism, or by throwing a bridge across it or even by drying up the sea by use of mystic missiles. (2)

कति दुर्गाणि दुर्गाया लङ्कायास्तद् ब्रवीष्व मे।
ज्ञातुमिच्छामि तत् सर्वं दर्शनादिव वानर॥ ३॥

"How many fortifications are there in Laṅkā, which is so difficult of access? Please point it out to me. I wish to know all that as through sight, O Hanumān! (3)

बलस्य परिमाणं च द्वारदुर्गक्रियामपि।
गुप्तिकर्म च लङ्काया रक्षसां सदनानि च॥ ४॥
यथासुखं यथावच्च लङ्कायामसि दृष्टवान्।
सर्वमाचक्ष्व तत्त्वेन सर्वथा कुशलो ह्यसि॥ ५॥

"You have seen according to your convenience the strength of the army as also the process by which the entrances have been rendered difficult of access, nay, the way in which Laṅkā is guarded, as well as the mansions of the ogres. Please relate everything in accordance with factual situation; for you are clever in everyway." (4-5)

श्रुत्वा रामस्य वचनं हनूमान् मारुतात्मजः।
वाक्यं वाक्यविदां श्रेष्ठो रामं पुनरथाब्रवीत्॥ ६॥

Hearing the command of Śrī Rāma, Hanumān, sprung from the loins of the wind-god and the foremost among those adept in the art of expression, forthwith made the following submission to Śrī Rāma once more: (6)

श्रूयतां सर्वमाख्यास्ये दुर्गकर्म विधानतः।
गुप्ता पुरी यथा लङ्का रक्षिता च यथा बलैः॥ ७॥
राक्षसाश्च यथा स्निग्धा रावणस्य च तेजसा।
परां समृद्धिं लङ्कायाः सागरस्य च भीमताम्॥ ८॥
विभागं च बलौघस्य निर्देशं वाहनस्य च।
एवमुक्त्वा कपिश्रेष्ठः कथयामास तत्त्वतः॥ ९॥

"Please listen, my Lord! I shall relate to you everything—how the city of Laṅkā has been defended according to the technique of fortification and how it has been protected by troops and how the ogres are devoted to their king, and shall also describe the extreme prosperity of Laṅkā occasioned by Rāvaṇa's glory, the dreadfulness of the sea, the division of the body of his forces into regiments and the strength of the animals carrying his forces other than the infantry." Saying so, Hanumān, the foremost of monkeys, who knew the facts about Laṅkā, began as follows: (7—9)

हृष्टप्रमुदिता लङ्का मत्तद्विपसमाकुला।
महती रथसम्पूर्णा रक्षोगणनिषेविता॥ १०॥

"The extensive city of Laṅkā is gay and in raptures and remains crowded with elephants in rut; nay, it is packed with chariots and is inhabited by hordes of ogres. (10)

दृढबद्धकपाटानि महापरिघवन्ति च।
चत्वारि विपुलान्यस्या द्वाराणि सुमहान्ति च॥ ११॥

"There are four extensive and huge gates in it, which have been provided with strong doors closed with massive bars. (11)

तत्रेषूपलयन्त्राणि बलवन्ति महान्ति च ।
आगतं प्रतिसैन्यं तैस्तत्र प्रतिनिवार्यते॥ १२॥

"Powerful and enormous catapults discharging darts and stones have been attached to them; by them a hostile army arrived there is repulsed at the very gates. (12)

द्वारेषु संस्कृता भीमाः कालायसमयाः शिताः।
शतशो रचिता वीरैः शतघ्न्यो रक्षसां गणैः॥ १३॥

"Formidable sharp-edged steel clubs, known by the name of Śataghnīs*, which are four cubits long and bristle with iron spikes and are so-called because they are supposed to kill hundreds at a time, forged by the heroic hordes of ogres, have been kept in readiness in hundreds at the gates. (13)

* शतघ्नी च चतुर्हस्ता लोहकण्टकिनी गदा—इति वैजयन्ती।

सौवर्णस्तु महांस्तस्याः प्राकारो दुष्प्रधर्षणः।
मणिविद्रुमवैदूर्यमुक्ताविरचितान्तरः ॥ १४॥

"A high protective wall of gold—which is difficult to assail by force and is inlaid at intervals with gems, corals, cat's-eyes and pearls—encircles it. (14)

सर्वतश्च महाभीमाः शीततोया महाशुभाः।
अगाधा ग्राहवत्यश्च परिखा मीनसेविताः॥ १५॥

"Most formidable, fathomless moats, filled with cold water and fraught with great evil to the enemy, nay, infested with alligators and inhabited by fishes, are in existence all round the city. (15)

द्वारेषु तासां चत्वारः संक्रमाः परमायताः।
यन्त्रैरुपेता बहुभिर्महद्भिर्गृहपङ्क्तिभिः॥ १६॥

"In front of the gateways there are four very extensive drawbridges across the moats, which are equipped with numerous engines and strengthened by many rows of stately buildings built on the protective wall and meant for those entrusted with the duty of guarding the entrances. (16)

त्रायन्ते संक्रमास्तत्र परसैन्यागते सति।
यन्त्रैस्तैरवकीर्यन्ते परिखासु समन्ततः॥ १७॥

"On the arrival of hostile forces near them the drawbridges are defended by the aforesaid engines and the forces are flung into the moats on every side. (17)

एकस्त्वकम्प्यो बलवान् संक्रमः सुमहादृढः।
काञ्चनैर्बहुभिः स्तम्भैर्वेदिकाभिश्च शोभितः॥ १८॥

"The principal (central) drawbridge before the northern gate, which is unshakable, strongly garrisoned and extremely strong, is embellished with numerous gold pillars and pedestals. (18)

स्वयं प्रकृतिमापन्नो युयुत्सू राम रावणः।
उत्थितश्चाप्रमत्तश्च बलानामनुदर्शने॥ १९॥

"The bellicose Rāvaṇa, O Rāma, is himself self-possessed, and remains active and alert in reviewing his forces. (19)

लङ्का पुनर्निरालम्बा देवदुर्गा भयावहा।
नादेयं पार्वतं वान्यं कृत्रिमं च चतुर्विधम्॥ २०॥

"Laṅkā again, offers no base for invasion, is difficult of access even for gods and inspires terror in the invader. It has a fourfold defence, consisting of (i) a river (which encircles it on all sides), (ii) a mountain, viz., the Trikūṭa mountain, on whose summit it stands, (iii) a belt of forests surrounding it and (iv) an artificial fortification in the form of an enclosing wall and moats. (20)

स्थिता पारे समुद्रस्य दूरपारस्य राघव।
नौपथश्चापि नास्त्यत्र निरुद्देशश्च सर्वतः॥ २१॥

"Standing as it does beyond the sea with a distant shore, it offers no passage for vessels either and the sea is undivided too on all sides, O scion of Raghu! (21)

शैलाग्रे रचिता दुर्गा सा पूर्देवपुरोपमा।
वाजिवारणसम्पूर्णा लङ्का परमदुर्जया॥ २२॥

"Built on a mountain peak, the aforesaid city of Laṅkā is difficult of access and vies with a celestial city, is packed with horses and elephants and is, therefore, most difficult to conquer. (22)

परिखाश्च शतघ्न्यश्च यन्त्राणि विविधानि च।
शोभयन्ति पुरीं लङ्कां रावणस्य दुरात्मनः॥ २३॥

"Moats and Śataghnīs too as well as engines of various kinds adorn Laṅkā, the city of the evil-minded Rāvaṇa. (23)

अयुतं रक्षसामत्र पूर्वद्वारं समाश्रितम्।
शूलहस्ता दुराधर्षाः सर्वे खड्गाग्रयोधिनः॥ २४॥

"A myriad ogres, all carrying darts in their hands, and contending with swords in the van of battle, nay, difficult to assail, are garrisoned at the eastern gate of this city. (24)

नियुतं रक्षसामत्र दक्षिणद्वारमाश्रितम्।
चतुरङ्गेण सैन्येन योधास्तत्राप्यनुत्तमाः॥ २५॥

"A lakh of ogres, with a complete army of four limbs, viz., horses, foot soldiers, elephants and chariots, are garrisoned at the southern gate of this city. Warriors unsurpassed by others stand comprised in that army. (25)

प्रयुतं रक्षसामत्र पश्चिमद्वारमाश्रितम्।
चर्मखड्गधराः सर्वे तथा सर्वास्त्रकोविदाः॥ २६॥

"A million of ogres, all carrying shields and swords and proficient in the use of all mystic missiles, are garrisoned at the western gate of this city. (26)

न्यर्बुदं रक्षसामत्र उत्तरद्वारमाश्रितम्।
रथिनश्चाश्ववाहाश्च कुलपुत्राः सुपूजिताः॥ २७॥

"A hundred million of ogres, consisting of car-warriors and horse-soldiers, sons of noble families and greatly honoured for their skill in warfare are garrisoned at the northern gate. (27)

शतशोऽथ सहस्राणि मध्यमं स्कन्धमाश्रिताः।
यातुधाना दुराधर्षाः साग्रकोटिश्च रक्षसाम्॥ २८॥

"Again, ogres, hundreds of thousands in number, difficult to assail, and totalling one and a quarter of a crore of ogres, are garrisoned at the central military station. (28)

ते मया संक्रमा भग्नाः परिखाश्चावपूरिताः।
दग्धा च नगरी लङ्का प्राकाराश्चावसादिताः।
बलैकदेशः क्षपितो राक्षसानां महात्मनाम्॥ २९॥

"The aforesaid drawbridges were broken by me and the moats filled up with the wreckage. Nay, the city of Laṅkā was burnt, the defensive walls pulled down and a part of the army of the gigantic ogres destroyed. (29)

येन केन तु मार्गेण तराम वरुणालयम्।
हतेति नगरी लङ्का वानरैरुपधार्यताम्॥ ३०॥

"Let us by any means whatsoever positively cross the sea, the abode of Varuṇa, the god of water. The city of Laṅkā should then be taken as destroyed by the monkeys. (30)

अङ्गदो द्विविदो मैन्दो जाम्बवान् पनसो नलः।
नीलः सेनापतिश्चैव बलशेषेण किं तव॥ ३१॥

"Aṅgada, Dvivida, Mainda, Jāmbavān, Panasa and Nala and Nīla, the Commander-in-Chief, alone will be able to storm Laṅkā and recover Sītā. What will be gained by the rest of your forces being taken across the sea? (31)

प्लवमाना हि गत्वा त्वां रावणस्य महापुरीम्।
सपर्वतवनां भित्त्वा सखातां च सतोरणाम्।
सप्राकारां सभवनामानयिष्यन्ति राघव॥ ३२॥

"Reaching the great city of Rāvaṇa, leaping and demolishing it with its mountains and woods, moats and archways, protective walls and buildings, they will bring back Sītā, O scion of Raghu! (32)

एवमाज्ञापय क्षिप्रं बलानां सर्वसंग्रहम्।
मुहूर्तेन तु युक्तेन प्रस्थानमभिरोचय॥ ३३॥

"Command the aforesaid generals accordingly without delay, if the latter course finds favour with you, or, if you would take the whole army across the sea, order them all to get accumulated, and be inclined to march at an opportune hour." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

Hearing the report of Hanumān, Śrī Rāma fixes a propitious hour for the departure of his forces for Laṅkā, and perceives good omens

श्रुत्वा हनूमतो वाक्यं यथावदनुपूर्वशः।
ततोऽब्रवीन्महातेजा रामः सत्यपराक्रमः॥ १॥

Having duly heard the account of Hanumān seriatim, Śrī Rāma of unfailing prowess, who was endowed with extraordinary energy, then spoke as follows: (1)

यन्निवेदयसे लङ्कां पुरीं भीमस्य रक्षसः।
क्षिप्रमेनां वधिष्यामि सत्यमेतद् ब्रवीमि ते॥ २॥

"I shall destroy without delay Laṅkā, that city of the redoubtable ogre, Rāvaṇa, of which you have just spoken: I truly promise this to you. (2)

अस्मिन् मुहूर्ते सुग्रीव प्रयाणमभिरोचय।
युक्तो मुहूर्ते विजये प्राप्तो मध्यं दिवाकरः॥ ३॥

"Approve of our march at this very hour, O Sugrīva! The sun has reached the meridian and departure at this hour, known by the name of Abhijit (so-called because it brings victory to the departing person), is advisable. (3)

सीतां हृत्वा तु तद् यातु क्वासौ यास्यति जीवितः।
सीता श्रुत्वाभियानं मे आशामेष्यति जीविते।
जीवितान्तेऽमृतं स्पृष्ट्वा पीत्वामृतमिवातुरः॥ ४॥

"That ogre for his part may return to his abode after abducting Sītā; but he cannot escape alive. Hearing from the mouth of Siddhas and others of my march to Laṅkā, Sītā too will regain her lost hope of survival, even as an ailing man would on touching an immortalizing herb or quaffing the drink of immortality at the close of his life. (4)

उत्तराफाल्गुनी ह्यद्य श्वस्तु हस्तेन योक्ष्यते।
अभिप्रयाम सुग्रीव सर्वानीकसमावृताः॥ ५॥

"The constellation Uttaraphālgunī is actually in the ascendant today, while tomorrow the moon will be in conjunction with the constellation Hasta. Let us, therefore, march this very day, accompanied by all the troops, O Sugrīva! (5)

निमित्तानि च पश्यामि यानि प्रादुर्भवन्ति वै।
निहत्य रावणं सीतामानयिष्यामि जानकीम्॥ ६॥

"From the omens, which actually appear on my person and which I behold, I conclude that killing Rāvaṇa, I shall bring back Sītā, Janaka's daughter. (6)

उपरिष्टाद्धि नयनं स्फुरमाणमिमं मम।
विजयं समनुप्राप्तं शंसतीव मनोरथम्॥ ७॥

"Twitching in the upper lid, this right eye of mine actually foretells, as it were, my coveted victory as being near." (7)

ततो वानरराजेन लक्ष्मणेन सुपूजितः।
उवाच रामो धर्मात्मा पुनरप्यर्थकोविदः॥ ८॥

Warmly applauded by Sugrīva, the ruler of monkeys, as well as by Lakṣmaṇa, Śrī Rāma, whose mind was set on piety and who was well-versed in politics, then spoke once more as follows: (8)

अग्रे यातु बलस्यास्य नीलो मार्गमवेक्षितुम्।
वृतः शतसहस्रेण वानराणां तरस्विनाम्॥ ९॥

"Let Nīla, accompanied by one lakh of agile monkeys, march at the head of this army to examine the passage. (9)

फलमूलवता नील शीतकाननवारिणा।
पथा मधुमता चाशु सेनां सेनापते नय॥ १०॥

Addressing the Commander-in-Chief, Nīla, he said: "O Nīla, my generalissimo, lead the army speedily by a route full of fruits and roots as well as of honey and abounding in woods with a cool shade and fresh water. (10)

दूषयेयुर्दुरात्मानः पथि मूलफलोदकम्।
राक्षसाः पथि रक्षेथास्तेभ्यस्त्वं नित्यमुद्यतः॥ ११॥

"Evil-minded ogres might vitiate the roots, fruits and water along that route. Remaining ever vigilant on the way, protect you the aforesaid substances from them.(11)

निम्नेषु वनदुर्गेषु वनेषु च वनौकसः।
अभिप्लुत्याभिपश्येयुः परेषां निहितं बलम्॥ १२॥

"Leaping all round the monkeys should find out the enemy's troops lying in ambush in ravines and thickets, nay, in parts of the forest which are difficult of access. (12)

यत्तु फल्गु बलं किंचित् तदत्रैवोपपद्यताम्।
एतद्धि कृत्यं घोरं नो विक्रमेण प्रयुज्यताम्॥ १३॥

"Any weak element, which may be found, should, however, be left back at this very place, Kiṣkindhā; for this task of ours is formidable. Those troops alone, which are endowed with prowess should be utilized in this expedition. (13)

सागरौघनिभं भीममग्रानीकं महाबलाः।
कपिसिंहाः प्रकर्षन्तु शतशोऽथ सहस्रशः॥ १४॥

"Let the lions among monkeys, who are endowed with extraordinary might, in their hundreds and thousands, lead the redoubtable vanguard, resembling the tide of a sea. (14)

गजश्च गिरिसंकाशो गवयश्च महाबलः।
गवाक्षश्चाग्रतो यातु गवां दृप्त इवर्षभः॥ १५॥

"Let the monkeys Gaja, who closely resembles a mountain, and Gavaya, who is endowed with extraordinary might, as well as Gavākṣa march in the van even like a proud bull at the head of cows. (15)

यातु वानरवाहिन्या वानरः प्लवतां पतिः।
पालयन् दक्षिणं पार्श्वमृषभो वानरर्षभः॥ १६॥

"Let the monkey Ṛṣabha, a leader of monkeys, nay, who is a veritable bull among monkeys, proceed defending the right flank of the army of monkeys. (16)

गन्धहस्तीव दुर्धर्षस्तरस्वी गन्धमादनः।
यातु वानरवाहिन्याः सव्यं पार्श्वमधिष्ठितः॥ १७॥

"Let the impetuous Gandhamādana, who is difficult to assail like an elephant in rut, move along leading the left flank of the army of monkeys. (17)

यास्यामि बलमध्येऽहं बलौघमभिहर्षयन्।
अधिरुह्य हनूमन्तमैरावतमिवेश्वरः॥ १८॥

"Mounting the shoulders of Hanumān, even as Indra, the ruler of all the three worlds, would ride Airāvata, the king of elephants, and cheering the army, rushing like a flood, I shall march in the centre of the army. (18)

अङ्गदेनैष संयातु लक्ष्मणश्चान्तकोपमः।
सार्वभौमेन भूतेशो द्रविणाधिपतिर्यथा॥ १९॥

"Nay, let Lakṣmaṇa, who vies with Death himself, march on the back of Aṅgada even as Kubera, the lord or controller of riches, the ruler of spirits, would ride his own elephant, Sārvabhauma (one of the elephants guarding the quarters). (19)

जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः।
ऋक्षराजो महाबाहुः कुक्षिं रक्षन्तु ते त्रयः॥ २०॥

"Nay, let the mighty-armed, Jāmbavān, the ruler of bears, and Suṣeṇa as well as the monkey, Vegadarśī, the aforesaid three defend the rear." (20)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनीपतिः।
व्यादिदेश महावीर्यो वानरान् वानरर्षभः॥ २१॥

Hearing the command of Śrī Rāma, a scion of Raghu, Sugrīva, the foremost of monkeys and the ruler of the army, who was endowed with extraordinary prowess,

gave detailed orders to the monkeys accordingly. (21)

ते वानरगणाः सर्वे समुत्पत्य महौजसः।
गुहाभ्यः शिखरेभ्यश्च आशु पुप्लुविरे तदा॥ २२॥

Emerging from the caves as well as from mountain-tops, all the aforesaid monkey hordes, who were endowed with extraordinary might, speedily leapt forward on that occasion. (22)

ततो वानरराजेन लक्ष्मणेन च पूजितः।
जगाम रामो धर्मात्मा ससैन्यो दक्षिणां दिशम्॥ २३॥

Placed ahead Sugrīva, the ruler of monkeys, as well as Lakṣmaṇa, Śrī Rāma, whose mind was set on piety, thereupon sallied forth with his army in a southerly direction. (23)

शतैः शतसहस्रैश्च कोटिभिश्चायुतैरपि।
वारणाभैश्च हरिभिर्ययौ परिवृतस्तदा॥ २४॥

Surrounded by monkeys numbering hundreds and tens of thousands, nay, lakhs and crores, and looking like elephants, Śrī Rāma then moved along. (24)

तं यान्तमनुयान्ती सा महती हरिवाहिनी।
हृष्टाः प्रमुदिताः सर्वे सुग्रीवेणापि पालिताः॥ २५॥

That huge army of monkeys followed Śrī Rāma, who was marching along with them. Protected as they were by Sugrīva, all felt rejoiced and enraptured. (25)

आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः।
क्ष्वेलन्तो निनदन्तश्च जग्मुर्वै दक्षिणां दिशम्॥ २६॥
भक्षयन्तः सुगन्धीनि मधूनि च फलानि च।
उद्वहन्तो महावृक्षान् मञ्जरीपुञ्जधारिणः॥ २७॥

The monkeys proceeded precisely in a southerly direction, some leaping on all sides in order to guard the army against any possible danger and others springing with a view to clearing the passage, thundering, nay, roaring like lions and bellowing like bulls, feasting on the fragrant honey and fruits and carrying huge trees bearing bunches of blossom. (26-27)

अन्योन्यं सहसा दृप्ता निर्वहन्ति क्षिपन्ति च।
पतन्तश्चोत्पतन्त्यन्ये पातयन्त्यपरे परान्॥ २८॥

The proud monkeys would all of a sudden lift up and throw one another. Nay, moving along, some would spring up in the air, while others dashed down their companions, springing like them. (28)

रावणो नो निहन्तव्यः सर्वे च रजनीचराः।
इति गर्जन्ति हरयो राघवस्य समीपतः॥ २९॥

"Rāvaṇa as well as all the rangers of the night must be killed by us" thus roared the monkeys in the presence of Śrī Rāma. (29)

पुरस्तादृषभो नीलो वीरः कुमुद एव च।
पन्थानं शोधयन्ति स्म वानरैर्बहुभिः सह॥ ३०॥

Going ahead alongwith many other monkeys, Ṛṣabha, Nīla and the heroic Kumuda too cleared the way. (30)

मध्ये तु राजा सुग्रीवो रामो लक्ष्मण एव च।
बलिभिर्बहुभिर्भीमैर्वृतः शत्रुनिबर्हणः॥ ३१॥

Surrounded by many mighty and redoubtable monkeys for his part, Sugrīva, the exterminator of foes, marched in the centre alongwith Śrī Rāma and Lakṣmaṇa. (31)

हरिः शतबलिर्वीरः कोटिभिर्दशभिर्वृतः।
सर्वामेको ह्यवष्टभ्य ररक्ष हरिवाहिनीम्॥ ३२॥

Actually controlling the entire army, the valiant monkey, Śatabali, who was accompanied by ten crores of monkeys, protected it single-handed. (32)

कोटीशतपरीवारः केसरी पनसो गजः।
अर्कश्च बहुभिः पार्श्वमेकं तस्याभिरक्षति॥ ३३॥

Followed by a hundred crores of monkeys, Kesarī and Panasa protected the right flank of that army; while Gaja and

Arka, who were followed by numerous monkeys, guarded the other, left, flank. (33)

सुषेणो जाम्बवांश्चैव ऋक्षैर्बहुभिरावृतौ।
सुग्रीवं पुरतः कृत्वा जघनं संररक्षतुः॥ ३४॥

Surrounded by numerous bears and placing Sugrīva at their head, Suṣeṇa as well as Jāmbavān carefully guarded the rear. (34)

तेषां सेनापतिर्वीरो नीलो वानरपुंगवः।
सम्पतन् प्लवतां श्रेष्ठस्तद् बलं पर्यवारयत्॥ ३५॥

Marching ahead Śatabali and others, in order to clear the passage, the heroic Commander-in-Chief, Nīla, the foremost among monkeys, nay, a veritable bull among them, held that army in check lest it should do any harm to the cities etc., falling on the way. (35)

दरीमुखः प्रजङ्घश्च जम्भोऽथ रभसः कपिः।
सर्वतश्च ययुर्वीरास्त्वरयन्तः प्लवंगमान्॥ ३६॥

The heroes, Darīmukha and Prajaṅgha, as well as Jambha and the monkey Rabhasa went about urging the monkeys move forward on all sides. (36)

एवं ते हरिशार्दूला गच्छन्ति बलदर्पिताः।
अपश्यन्त गिरिश्रेष्ठं सह्यं गिरिशतायुतम्॥ ३७॥
सरांसि च सुफुल्लानि तटाकानि वराणि च।
रामस्य शासनं ज्ञात्वा भीमकोपस्य भीतवत्॥ ३८॥
वर्जयन् नागराभ्याशांस्तथा जनपदानपि।
सागरौघनिभं भीमं तद् वानरबलं महत्॥ ३९॥
निःससर्प महाघोरं भीमघोषमिवार्णवम्।
तस्य दाशरथेः पार्श्वे शूरास्ते कपिकुञ्जराः॥ ४०॥
तूर्णमापुप्लुवुः सर्वे सदश्वा इव चोदिताः।
कपिभ्यामुह्यमानौ तौ शुशुभाते नरर्षभौ॥ ४१॥
महद्भ्यामिव संस्पृष्टौ ग्रहाभ्यां चन्द्रभास्करौ।
ततो वानरराजेन लक्ष्मणेन सुपूजितः॥ ४२॥
जगाम रामो धर्मात्मा ससैन्यो दक्षिणां दिशम्।
तमङ्गदगतो रामं लक्ष्मणः शुभया गिरा॥ ४३॥
उवाच परिपूर्णार्थं पूर्णार्थप्रतिभानवान्।
हृतामवाप्य वैदेहीं क्षिप्रं हत्वा च रावणम्॥ ४४॥
समृद्धार्थः समृद्धार्थामयोध्यां प्रतियास्यसि।
महान्ति च निमित्तानि दिवि भूमौ च राघव॥ ४५॥
शुभानि तव पश्यामि सर्वाण्येवार्थसिद्धये।
अनुवाति शिवो वायुः सेनां मृदुहितः सुखः॥ ४६॥

In this way the aforesaid tigers among monkeys, who were all proud of their might, pressed forward. Meanwhile, they caught sight of the Sahya mountain, the foremost of mountains, surrounded by hundreds of other smaller mountains, as also lakes with full-blown lotuses and other flowers, as well as excellent ponds. Avoiding the precincts of cities as well as the rural parts like one seized with fear, knowing as it did the command of Śrī Rāma, whose wrath gave rise to fear, that redoubtable and huge monkey army, which resembled the tide of a sea, surged forward like an exceedingly dreadful ocean roaring terribly. Like swift steeds urged on with a spur, all those heroic elephants among monkeys bounded forward with agility to the side of the aforesaid Śrī Rāma, son of Daśaratha. Being borne by the two monkeys, Aṅgada and Hanumān, Lakṣmaṇa and Śrī Rāma, the aforesaid two jewels among men, shone brightly like the moon and the sun conjoined with two major planets, Jupiter and Venus, respectively. Highly honoured by Sugrīva, the king of monkeys, as well as by Lakṣmaṇa, and accompanied by the army, Śrī Rāma, whose mind was set on piety, thereupon proceeded towards the southern quarter. To the said Śrī Rāma, whose purpose ever stood fully accomplished, Lakṣmaṇa, who was mounted on the shoulders of Aṅgada and who had intuitive knowledge of the fruition of an undertaking, submitted as follows in happy accents: "Killing Rāvaṇa in no time and recovering the abducted princess of the Videha territory, you will return fully accomplished of purpose to Ayodhyā, which will also have its purpose

accomplished by your safe and happy return. I perceive good omens of great moment, which all prognosticate the accomplishment of your purpose, O scion of Raghu! A benign, gentle, favourable, cool and agreeable, fragrant breeze is blowing in the same direction as the army is proceeding. (37—46)

पूर्णवल्गुस्वराश्चेमे प्रवदन्ति मृगद्विजाः।
प्रसन्नाश्च दिशः सर्वा विमलश्च दिवाकरः॥ ४७॥

"Nay, these beasts and birds are emitting unbroken and agreeable sounds. Moreover the quarters are all serene and the sun is shining brightly. (47)

उशना च प्रसन्नार्चिरनु त्वां भार्गवो गतः।
ब्रह्मराशिर्विशुद्धश्च शुद्धाश्च परमर्षयः।
अर्चिष्मन्तः प्रकाशन्ते ध्रुवं सर्वे प्रदक्षिणम्॥ ४८॥

"With its bright light, the planet Venus too, sprung from the Sage Bhṛgu (a mind-born son of Brahmā, the creator) has risen at your back, in the north. The very bright pole-star (which is distinguishable by the contiguity of the stars presided over by the seven Brāhmaṇa Ṛṣis or the Great Bear) as well as the stars presided over by the seven foremost Ṛṣis (and bearing the name of the Great Bear) are all shining clearly and brightly in the northern sky, while coursing clockwise round the pole-star. (48)

त्रिशङ्कुर्विमलो भाति राजर्षिः सपुरोहितः।
पितामहः पुरोऽस्माकमिक्ष्वाकूणां महात्मनाम्॥ ४९॥

"A star presided over by the royal sage Triśaṅku, a forbear of the high-souled Ikṣwākus, is also shining brightly before us in the southern sky, accompanied by another star presided over by his family priest, Sage Vasiṣṭha. (49)

विमले च प्रकाशेते विशाखे निरुपद्रवे।
नक्षत्रं परमस्माकमिक्ष्वाकूणां महात्मनाम्॥ ५०॥

"The two bright stars, the Viśākhās, the foremost constellation in the eyes of the Ikṣwākus (being their tutelary constellation), are also gleaming over there, free from the evil influence of malevolent planets (Mars etc.,). (50)

नैर्ऋतं नैर्ऋतानां च नक्षत्रमतिपीड्यते।
मूलो मूलवता स्पृष्टो धूप्यते धूमकेतुना॥ ५१॥

"The constellation Mūla, presided over by the ogre Nirṛti (the deity presiding over the south-west) and as such ruling the destinies of the ogres, is badly aspected, in that it is touched by a comet risen with a tail of light and tormenting it. (51)

सर्वं चैतद् विनाशाय राक्षसानामुपस्थितम्।
काले कालगृहीतानां नक्षत्रं ग्रहपीडितम्॥ ५२॥

"And all this has come about for the extermination of ogres; for the star ruling the destiny of those caught in the grip of Death is oppressed by a malevolent planet at the hour of death. (52)

प्रसन्नाः सुरसाश्चापो वनानि फलवन्ति च।
प्रवान्ति नाधिका गन्धा यथर्तुकुसुमा द्रुमाः॥ ५३॥

"The water of lakes etc., is pellucid and sweet and the woodlands are laden with fruit; fragrant breezes do not blow violently, while trees bear blossom according to season. (53)

व्यूढानि कपिसैन्यानि प्रकाशन्तेऽधिकं प्रभो।
देवानामिव सैन्यानि संग्रामे तारकामये।
एवमार्य समीक्ष्यैतत् प्रीतो भवितुमर्हसि॥ ५४॥

"Disposed like the forces of gods arrayed in the battle, which brought destruction to the demon Tāraka (at the hands of Kārtikeya, son of Lord Śiva, the Commander-in-Chief of the celestial army), the forces of the monkeys shine brightly, O lord! Observing this fully, you ought to be pleased, O noble prince!" (54)

इति भ्रातरमाश्वास्य हृष्टः सौमित्रिरब्रवीत्।
अथावृत्य महीं कृत्स्नां जगाम हरिवाहिनी॥ ५५॥

Thus spoke Lakṣmaṇa (son of Sumitrā), feeling cheerful on having reassured his eldest brother, Śrī Rāma. Meanwhile, the army of the monkeys moved along, covering the entire globe, as it were. (55)

ऋक्षवानरशार्दूलैर्नखद्रंष्ट्रायुधैरपि ।
कराग्रैश्चरणाग्रैश्च वानरैरुद्धतं रजः ॥ ५६ ॥
भीममन्तर्दधे लोकं निवार्य सवितुः प्रभाम् ।
सपर्वतवनाकाशं दक्षिणां हरिवाहिनी ॥ ५७ ॥
छादयन्ती ययौ भीमा द्यामिवाम्बुदसंततिः ।
उत्तरन्त्याश्च सेनायाः सततं बहुयोजनम् ॥ ५८ ॥
नदीस्रोतांसि सर्वाणि सस्यन्दुर्विपरीतवत् ।
सरांसि विमलाम्भांसि द्रुमाकीर्णांश्च पर्वतान् ॥ ५९ ॥
समान् भूमिप्रदेशांश्च वनानि फलवन्ति च ।
मध्येन च समन्ताच्च तिर्यक् चाधश्च साविशत् ॥ ६० ॥
समावृत्य महीं कृत्स्नां जगाम महती चमूः ।
ते हृष्टवदनाः सर्वे जग्मुर्मारुतरंहसः ॥ ६१ ॥
हरयो राघवस्यार्थे समारोपितविक्रमाः ।
हर्षं वीर्यं बलोद्रेकान् दर्शयन्तः परस्परम् ॥ ६२ ॥
यौवनोत्सेकजाद् दर्पाद् विविधांश्चक्रुरध्वनि ।
तत्र केचिद् द्रुतं जग्मुरुत्पेतुश्च तथापरे ॥ ६३ ॥
केचित् किलकिलां चक्रुर्वानरा वनगोचराः ।
प्रास्फोटयंश्च पुच्छानि संनिजघ्नुः पदान्यपि ॥ ६४ ॥

Intercepting the sunlight, the terrible dust raised by the monkeys—who consisted of some tiger-like bears and monkeys having nails and teeth for their weapons—with the fore parts of their hands and feet covered the earth. Like a continuous line of clouds enveloping the heavens, the formidable army of monkeys proceeded along encompassing the southern quarter alongwith the mountains, the woods and the sky. While the army crossed the rivers on the way, all their currents flowed in the opposite direction for many leagues continuously. The aforesaid army entered lakes with pellucid waters through the centre, mountains clothed with trees obliquely, level plains through every side and woodlands laden with fruit from underneath. The huge army thus advanced, covering the entire globe all over, as it were. Their prowess in the cause of Śrī Rāma having redoubled, all the aforesaid monkeys wore a cheerful countenance and moved with the swiftness of the wind. Exhibiting joy, prowess and superior strength in relation to one another through haughtiness born of high spirits natural to youth, they made various gestures on the way (as follows). Some of them walked quickly, while others sprang in the air. Still other monkeys, who ranged in the woods, emitted sounds expressive of joy, lashed their tail and also stamped their feet. (56—64)

भुजान् विक्षिप्य शैलांश्च द्रुमानन्ये बभञ्जिरे ।
आरोहन्तश्च शृङ्गाणि गिरीणां गिरिगोचराः ॥ ६५ ॥

Stretching their arms, and climbing up the peaks of mountains, other monkeys (lit., rangers of mountains) broke off the rocks and trees. (65)

महानादान् प्रमुञ्चन्ति क्ष्वेडामन्ये प्रचक्रिरे ।
ऊरुवेगैश्च ममृदुर्लताजालान्यनेकशः ॥ ६६ ॥

Some thundered at the top of their voice, while others roared like lions. Still others destroyed many networks of creepers with a jerk of their thighs. (66)

जृम्भमाणाश्च विक्रान्ता विचिक्रीडुः शिलाद्रुमैः ।
ततः शतसहस्रैश्च कोटिभिश्च सहस्रशः ॥ ६७ ॥
वानराणां सुघोराणां श्रीमत्परिवृता मही ।
सा स्म याति दिवारात्रं महती हरिवाहिनी ॥ ६८ ॥

Even while stretching their limbs at the time of yawning, some powerful monkeys sported with rocks and trees. Presently the earth was splendidly covered by thousands, nay, lakhs and crores of most formidable monkeys. The huge army of monkeys thus moved on day and night. (67-68)

प्रहृष्टमुदिताः सर्वे सुग्रीवेणाभिपालिताः ।
वानरास्त्वरिता यान्ति सर्वे युद्धाभिनन्दिनः ।
प्रमोक्षयिषवः सीतां मुहूर्तं क्वापि नावसन् ॥ ६९ ॥

The monkeys, who all felt highly rejoiced and cheerful, protected as they were on all sides by Sugrīva, and who all welcomed war, eager as they were to get Sītā liberated, walked with quick steps and did not linger anywhere even for an hour. (69)

ततः पादपसम्बाधं नानावनसमायुतम्।
सह्यपर्वतमासाद्य वानरास्ते समारुहन्॥ ७०॥

Then, reaching the Sahya mountain (identified with a part of the Western Ghats), thick with trees and rich in varied woodlands, the aforesaid monkeys climbed up to it. (70)

काननानि विचित्राणि नदीप्रस्त्रवणानि च।
पश्यन्नपि ययौ रामः सह्यस्य मलयस्य च॥ ७१॥

Śrī Rāma marched on, seeing diverse forests as well as the streams and cascades on the Sahya and Malaya mountains. (71)

चम्पकांस्तिलकांश्चूतानशोकान् सिन्दुवारकान्।
तिनिशान् करवीरांश्च भञ्जन्ति स्म प्लवंगमाः॥ ७२॥

The monkeys broke down Campaka, Tilaka, Mango, Aśoka, Sinduvāra, Tiniśa and Karavīra trees standing on the aforesaid mountains. (72)

अङ्कोलांश्च करञ्जांश्च प्लक्षन्यग्रोधपादपान्।
जम्बूकामलकान् नीपान् भञ्जन्ति स्म प्लवंगमाः॥ ७३॥

They also broke down Aṅkola, Karañja, Plakṣa and Nyagrodha, Jambū, Myrobalan and Nīpa trees. (73)

प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः।
वायुवेगप्रचलिताः पुष्पैरवकिरन्ति तान्॥ ७४॥

Violently shaken by the fury of the winds, generated by the swift march of the monkeys, the various forest trees standing on lovely rocks covered the monkeys with their blossom. (74)

मारुतः सुखसंस्पर्शो वाति चन्दनशीतलः।
षट्पदैरनुकूजद्भिर्वनेषु मधुगन्धिषु॥ ७५॥

Accompanied by humming bees, a breeze delightful to the touch and cool through the contact of sandalwood trees was blowing through the woods emitting the odour of honey. (75)

अधिकं शैलराजस्तु धातुभिस्तु विभूषितः।
धातुभ्यः प्रसृतो रेणुर्वायुवेगेन घट्टितः॥ ७६॥
सुमहद्वानरानीकं छादयामास सर्वतः।
गिरिप्रस्थेषु रम्येषु सर्वतः सम्प्रपुष्पिताः॥ ७७॥
केतक्यः सिन्दुवाराश्च वासन्त्यश्च मनोरमाः।
माधव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च पुष्पिताः॥ ७८॥

Richly adorned with minerals, the lord of mountains for its part shone all the brighter. The dust raised from the minerals and brought together by the wind covered the huge army of monkeys on all sides. Clothed with blossom on all sides on the lovely plateaux, the Ketakī and Sinduvāra trees and Vāsantī creepers ravished the soul. The Mādhavī creepers were charged with odour, while the Kunda (jasmine) shrubs were in blossom. (76—78)

चिरिबिल्वा मधूकाश्च वञ्जुला बकुलास्तथा।
रञ्जकास्तिलकाश्चैव नागवृक्षाश्च पुष्पिताः॥ ७९॥

Nay, Ciribilva and Madhūka, Vañjula and Bakula, Rañjaka and Tilaka trees and Nāga trees too burst into blossom. (79)

चूताः पाटलिकाश्चैव कोविदाराश्च पुष्पिताः।
मुचुलिन्दार्जुनाश्चैव शिंशपाः कुटजास्तथा॥ ८०॥
हिन्तालास्तिनिशाश्चैव चूर्णका नीपकास्तथा।
नीलाशोकाश्च सरला अङ्कोलाः पद्मकास्तथा॥ ८१॥

Mango as well as Pāṭala and Kovidāra, Muculinda as well as Arjuna, Śiṁśapā and Kuṭaja, Hintāla as well as Tiniśa, Cūrṇa and Nīpa, blue Aśoka, Sarala, Aṅkola and Padmaka trees too were in blossom. (80-81)

प्रीयमाणैः प्लवंगैस्तु सर्वे पर्याकुलीकृताः।
वाप्यस्तस्मिन् गिरौ रम्याः पल्वलानि तथैव च॥ ८२॥

चक्रवाकानुचरिताः कारण्डवनिषेविताः।
प्लवैः क्रौञ्चैश्च संकीर्णा वराहमृगसेविताः॥ ८३॥

All the aforesaid trees on their part were set in commotion by the said monkeys, who felt pleased at the sight of their blossom. There were lovely wells with stairs as well as ponds on that mountain, which were frequented by Cakrawāka birds, the ruddy geese, inhabited by ducks, crowded with water-fowls and cranes and were haunted by boars and deer. (82-83)

ऋक्षैस्तरक्षुभिः सिंहैः शार्दूलैश्च भयावहैः।
व्यालैश्च बहुभिर्भीमैः सेव्यमानाः समन्ततः॥ ८४॥

Nay, they were being visited on all sides by bears, hyenas, lions, tigers inspiring terror and many dreadful and vicious elephants. (84)

पद्मैः सौगन्धिकैः फुल्लैः कुमुदैश्चोत्पलैस्तथा।
वारिजैर्विविधैः पुष्पै रम्यास्तत्र जलाशयाः॥ ८५॥

The reservoirs of water in the shape of lakes etc., on that mountain looked charming with expanded blue lotuses, water-lilies, white water-lilies and other aquatic flowers of various kinds. (85)

तस्य सानुषु कूजन्ति नानाद्विजगणास्तथा।
स्नात्वा पीत्वोदकान्यत्र जले क्रीडन्ति वानराः॥ ८६॥
अन्योन्यं प्लावयन्ति स्म शैलमारुह्य वानराः।
फलान्यमृतगन्धीनि मूलानि कुसुमानि च॥ ८७॥
बभञ्जुर्वानरास्तत्र पादपानां मदोत्कटाः।
द्रोणमात्रप्रमाणानि लम्बमानानि वानराः॥ ८८॥
ययुः पिबन्तः स्वस्थास्ते मधूनि मधुपिङ्गलाः।
पादपानवभञ्जन्तो विकर्षन्तस्तथा लताः॥ ८९॥
विधमन्तो गिरिवरान् प्रययुः प्लवगर्षभाः।
वृक्षेभ्योऽन्ये तु कपयो नदन्तो मधु दर्पिताः॥ ९०॥
अन्ये वृक्षान् प्रपद्यन्ते प्रपिबन्त्यपि चापरे।
बभूव वसुधा तैस्तु सम्पूर्णा हरिपुङ्गवैः।
यथा कमलकेदारैः पक्वैरिव वसुंधरा॥ ९१॥

Nay, flocks of birds of various kinds sang on the peaks of that mountain. Having bathed and quaffed water, the monkeys sported and plunged one another in these lakes etc. Climbing the mountain, the monkeys broke down the fruits, fragrant as nectar, as well as the flowers of the trees as also the roots on that mountain. Nay, the aforesaid monkeys, who were drunk with pride of strength and were tawny like honey, quaffed honey from the hanging honeycombs, weighing about a maund* each, and went their way contented and happy. The jewels among monkeys marched on, smashing the trees, pulling the climbers and throwing away the foremost of mountains. Removing honey from the trees, other proud monkeys for their part thundered. Others proceeded to the trees to snatch away honey, while still others quaffed honey to their heart's content. Entirely covered with those bulls among monkeys, the earth for its part looked like a piece of land covered with ripe fields of paddy. (86—91)

महेन्द्रमथ सम्प्राप्य रामो राजीवलोचनः।
आरुरोह महाबाहुः शिखरं द्रुमभूषितम्॥ ९२॥

Duly reaching the Mahendra mountain, the mighty-armed Śrī Rāma with lotus-like eyes forthwith ascended its peak adorned with trees. (92)

ततः शिखरमारुह्य रामो दशरथात्मजः।
कूर्ममीनसमाकीर्णमपश्यत् सलिलाशयम्॥ ९३॥

Having climbed up its peak, Śrī Rāma, son of King Daśaratha, beheld from it the sea crowded with turtle and fish. (93)

ते सह्यं समतिक्रम्य मलयं च महागिरिम्।
आसेदुरानुपूर्व्येण समुद्रं भीमनिःस्वनम्॥ ९४॥

Having duly crossed in the first place the Sahya mountain as well as the great Malaya mountain, they reached in due course, after crossing the Mahendra mountain the sea, which was making a terrible noise. (94)

* roughly about 40 Kg.

अवरुह्य जगामाशु वेलावनमनुत्तमम्।
रामो रमयतां श्रेष्ठः ससुग्रीवः सलक्ष्मणः॥ ९५॥

Climbing down the Mahendra mountain, Śrī Rāma, the foremost of those who ravish the mind, accompanied by Sugrīva, the king of monkeys, and Lakṣmaṇa quickly sought the most excellent woodland adjoining the sea. (95)

अथ धौतोपलतलां तोयौघैः सहसोत्थितैः।
वेलामासाद्य विपुलां रामो वचनमब्रवीत्॥ ९६॥

Having arrived at the vast sea-shore, the foot of whose rocks had been washed by volumes of water risen all of a sudden, Śrī Rāma spoke as follows: (96)

एते वयमनुप्राप्ताः सुग्रीव वरुणालयम्।
इहेदानीं विचिन्ता सा या नः पूर्वमुपस्थिता॥ ९७॥

"We have now reached the sea, the abode of Varuṇa, the god of water, O Sugrīva! The same problem faces me here at the present moment, which stared us in the face before. (97)

अतः परमतीरोऽयं सागरः सरितां पतिः।
न चायमनुपायेन शक्यस्तरितुमर्णवः॥ ९८॥

"Beyond this stretches the yonder shoreless sea, the lord of rivers, and this sea cannot be crossed without some device. (98)

तदिहैव निवेशोऽस्तु मन्त्रः प्रस्तूयतामिह।
यथेदं वानरबलं परं पारमवाप्नुयात्॥ ९९॥

"Therefore, let an encampment be made at this very spot and let deliberation be set on foot here, so that this army of monkeys may reach the opposite shore." (99)

इतीव स महाबाहुः सीताहरणकर्शितः।
रामः सागरमासाद्य वासमाज्ञापयत् तदा॥ १००॥

In these words did the celebrated Śrī Rāma of mighty arms, who was emaciated due to the abduction of Sītā, enjoin the quartering of his army on reaching the sea. (100)

सर्वाः सेना निवेश्यन्तां वेलायां हरिपुङ्गव।
सम्प्राप्तो मन्त्रकालो नः सागरस्येह लङ्घने॥ १०१॥

"Let all the forces be quartered on the strand, O bull among monkeys," he continued. "The time is ripe for us to discuss the means of crossing the sea at this point. (101)

स्वां स्वां सेनां समुत्सृज्य मा च कश्चित् कुतो व्रजेत्।
गच्छन्तु वानराः शूरा ज्ञेयं छन्नं भयं च नः॥ १०२॥

"Let no one slip away on any account whatsoever, leaving his unit of army. Let the gallant monkeys make a move to guard the army against any possible danger; and it should be known that there may be covert danger for us." (102)

रामस्य वचनं श्रुत्वा सुग्रीवः सहलक्ष्मणः।
सेनां निवेशयत् तीरे सागरस्य द्रुमायुते॥ १०३॥

Hearing the command of Śrī Rāma, Sugrīva with Lakṣmaṇa caused the army to be quartered on the beach covered with trees. (103)

विरराज समीपस्थं सागरस्य च तद् बलम्।
मधुपाण्डुजलः श्रीमान् द्वितीय इव सागरः॥ १०४॥

Quartered in the vicinity of the sea, that army shone brightly like a second glorious sea with its water pale-white as honey. (104)

वेलावनमुपागम्य ततस्ते हरिपुङ्गवाः।
निविष्टाश्च परं पारं काङ्क्षमाणा महोदधेः॥ १०५॥

Having reached the forest adjoining the beach, the aforesaid bulls among monkeys then encamped there, seeking to reach the other shore of the vast sea. (105)

तेषां निविशमानानां सैन्यसंनाहनिःस्वनः।
अन्तर्धाय महानादमर्णवस्य प्रशुश्रुवे॥ १०६॥

The noise of the movement of the army, while they were encamping, was distinctly heard drowning the roar of the sea. (106)

सा वानराणां ध्वजिनी सुग्रीवेणाभिपालिता।
त्रिधा निविष्टा महती रामस्यार्थपराभवत्॥ १०७॥

Protected on all sides by Sugrīva and devoted to the cause of Śrī Rāma, that huge army of monkeys was encamped in three divisions viz., (i) bears, (ii) Go-Lāṅgūlas or long-tailed monkeys (लंगूर) and (iii) monkeys. (107)

सा महार्णवमासाद्य हृष्टा वानरवाहिनी।
वायुवेगसमाधूतं पश्यमाना महार्णवम्॥ १०८॥

Having reached the vast sea and beholding the ocean lashed by the force of the winds, the said army of monkeys felt rejoiced. (108)

दूरपारमसम्बाधं रक्षोगणनिषेवितम्।
पश्यन्तो वरुणावासं निषेदुर्हरियूथपाः॥ १०९॥
चण्डनक्रग्राहघोरं क्षपादौ दिवसक्षये।
हसन्तमिव फेनौघैर्नृत्यन्तमिव चोर्मिभिः॥ ११०॥
चन्द्रोदये समुद्भूतं प्रतिचन्द्रसमाकुलम्।
चण्डानिलमहाग्राहैः कीर्णं तिमितिमिंगिलैः॥ १११॥
दीप्तभोगैरिवाकीर्णं भुजङ्गैर्वरुणालयम्।
अवगाढं महासत्त्वैर्नानाशैलसमाकुलम्॥ ११२॥
सुदुर्गं दुर्गमार्गं तमगाधमसुरालयम्।
मकरैर्नागभोगैश्च विगाढा वातलोलिताः।
उत्पेतुश्च निपेतुश्च प्रहृष्टा जलराशयः॥ ११३॥

The leaders of the monkey troops sat surveying the sea (lit., the abode of Varuṇa, the god of water), with shores far apart, nay, stretching without any obstruction for hundreds of miles together and infested with hordes of ogres—the sea which looked terrible on account of its furious crocodiles and alligators; which was tossed high at the close of the day and the approach of night at moonrise and was full of images of the moon, reflected on its billows, which laughed as it were through volumes of foam produced by its waves and danced as it were through its billows; which was crowded with huge alligators, swift as a furious gale as well as with Timis* (a species of gigantic fish believed to be a hundred Yojanas or eight hundred miles long) and Timingilas (fish capable of devouring even Timis); which was swarmed with serpents endowed with flaming hoods and thus looked like Pātāla, the abode of Varuṇa; which was crowded with enormous aquatic creatures and thickly set with mountains (under water), which had excellent fastnesses like Laṅkā on its shore, which could not be easily crossed, and which was fathomless and an abode of demons. Volumes of its water, whipped into motion by the winds and penetrated into by sharks and the bodies of serpents, rose and fell joyfully. (109—113)

अग्निचूर्णमिवाविद्धं भास्वराम्बुमहोरगम्।
सुरारिनिलयं घोरं पातालविषयं सदा॥ ११४॥
सागरं चाम्बरप्रख्यमम्बरं सागरोपमम्।
सागरं चाम्बरं चेति निर्विशेषमदृश्यत॥ ११५॥

With its sparkling spray, the sea, which is always the dread refuge of demons (the enemies of gods) and is infested with huge serpents and reaches in its depth up to Pātāla (the nethermost subterranean region), looked like a multitude of sparks thrown here and there and also presented the appearance of the firmament whose sparkling frozen dew-drops appeared like so many sparks thrown here and there, nay, which is frequented by Nāgas, is the abode of demons and is deep as Pātāla; while the firmament above looked like another sea. Nay, the sea as well as the firmament looked just the same. (114-115)

* We read in the Purāṇas:

अस्ति मत्स्यस्तिमिर्नाम शतयोजनमायतः।
तं यो गिलति मत्स्यः स तिमिंगिल इतीरितः॥
तिमिंगिलगिलोऽप्यस्ति तद्गिलोऽप्यस्ति सागरे॥

सम्पृक्तं नभसाप्यम्भः सम्पृक्तं च नभोऽम्भसा।
तादृग्रूपे स्म दृश्येते तारारत्नसमाकुले॥ ११६॥

The water of the sea was linked with the firmament and the latter with the water of the sea. Full of stars and pearls, respectively, the two appeared identical. (116)

समुत्पतितमेघस्य वीचिमालाकुलस्य च।
विशेषो न द्वयोरासीत् सागरस्याम्बरस्य च॥ ११७॥

No distinction could be made between the two, viz., the sea and the firmament, in the latter of which (the sky) clouds had sprung into existence, while the former was crowded with rows of waves. (117)

अन्योन्यैरहताः सक्ताः सस्वनुर्भीमनिःस्वनाः।
ऊर्मयः सिन्धुराजस्य महाभेर्य इवाम्बरे॥ ११८॥

Having come in close contact with and collided against one another, the waves of the kingly sea roared with a terrible noise like huge kettledrums sounding in the air. (118)

रत्नौघजलसंनादं विषक्तमिव वायुना।
उत्पतन्तमिव क्रुद्धं यादोगणसमाकुलम्॥ ११९॥

The monkeys saw the sea concentrated, as it were, at one place by the wind, nay, characterized by the noise of precious stones scattered by it as well as by the roaring of its waves, also infested with aquatic creatures and rising high as though infuriated. (119)

ददृशुस्ते महात्मानो वाताहतजलाशयम्।
अनिलोद्धूतमाकाशे प्रवलान्तमिवोर्मिभिः॥ १२०॥

Those high-souled monkeys surveyed the sea lashed by the winds and tossed by them in the air, nay, dancing, as it were, through its waves. (120)

ततो विस्मयमापन्ना हरयो ददृशुः स्थिताः।
भ्रान्तोर्मिजालसंनादं प्रलोलमिव सागरम्॥ १२१॥

Standing wonderstruck at this, the monkeys saw the sea full of noise produced by the rolling waves, riotous, as it were. (121)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

While talking with Lakṣmaṇa, Śrī Rāma is reminded of Sītā and, smitten with pangs of love, gives way to grief and lamentation

सा तु नीलेन विधिवत्स्वारक्षा सुसमाहिता।
सागरस्योत्तरे तीरे साधु सा विनिवेशिता॥ १॥

Properly guarded by itself and fully vigilant, the aforesaid army of monkeys for its part was comfortably quartered on the northern shore of the sea by Nīla, the Commander-in-Chief. (1)

मैन्दश्च द्विविदश्चोभौ तत्र वानरपुङ्गवौ।
विचेरतुश्च तां सेनां रक्षार्थं सर्वतोदिशम्॥ २॥

Nay, both Mainda and Dwivida, the two bulls among monkeys, patrolled in that area on all sides of the army for its protection. (2)

निविष्टायां तु सेनायां तीरे नदनदीपतेः।
पार्श्वस्थं लक्ष्मणं दृष्ट्वा रामो वचनमब्रवीत्॥ ३॥

The army having been quartered on the shore of the sea (the lord of all rivers and streams), Śrī Rāma for his part spoke as follows to Lakṣmaṇa on seeing him standing by his side: (3)

शोकश्च किल कालेन गच्छता ह्यपगच्छति।
मम चापश्यतः कान्तामहन्यहनि वर्धते॥ ४॥

"As time passes, grief too, they say, undoubtedly disappears; in my case, however, even as I miss my darling, Sītā, it grows day by day. (4)

न मे दुःखं प्रिया दूरे न मे दुःखं ह्रतेति च।
एतदेवानुशोचामि वयोऽस्या ह्यतिवर्तते॥ ५॥

"My agony does not exist because my beloved is away from me, nor is it due to the fact that she has been borne away. I grieve for this alone that the time allowed for her survival is actually passing away. (5)

वाहि वात यतः कान्ता तां स्पृष्ट्वा मामपि स्पृश।
त्वयि मे गात्रसंस्पर्शश्चन्द्रे दृष्टिसमागमः॥ ६॥

"Speed, O Breeze, to the spot where my love is; having fanned her, touch me as well. The touch of my body with you in that case will react in the same way as the meeting of one's gaze with the moon i.e., reliever of all pain and exhilarating. (6)

तन्मे दहति गात्राणि विषं पीतमिवाशये।
हा नाथेति प्रिया सा मां ह्रियमाणा यदब्रवीत्॥ ७॥

"The exclamation 'Ah, my lord!' which that darling addressed to me while being borne away by the ogre, consumes my limbs like poison swallowed by me and continuing in my stomach. (7)

तद्वियोगेन्धनवता तच्चिन्ताविमलार्चिषा।
रात्रिं दिवं शरीरं मे दह्यते मदनाग्निना॥ ८॥

"My body is consumed night and day by the fire of love fed with the fuel of my separation from her and flaring up into the bright flame of my thought of her. (8)

अवगाह्यार्णवं स्वप्स्ये सौमित्रे भवता विना।
एवं च प्रज्वलन् कामो न मा सुप्तं जले दहेत्॥ ९॥

"Diving into the sea, without you as my companion, O darling of Sumitrā, I shall repose there. Flaming love will not certainly consume me lying asleep in water, as aforesaid. (9)

बह्वेतत् कामयानस्य शक्यमेतेन जीवितुम्।
यदहं सा च वामोरुरेकां धरणिमाश्रितौ॥ १०॥

"That the said lady of charming limbs and myself repose on the selfsame earth is enough consolation for me, soliciting as I do her company (desolate that I am) and it will be possible for me to survive on this score alone. (10)

केदारस्येव केदारः सोदकस्य निरूदकः।
उपस्नेहेन जीवामि जीवन्तीं यच्छृणोमि ताम्॥ ११॥

"Even as the crop in a field without water remains alive through contact with a field underwater, I too survive because I hear of her surviving. (11)

कदा नु खलु सुश्रोणीं शतपत्रायतेक्षणाम्।
विजित्य शत्रून् द्रक्ष्यामि सीतां स्फीतामिव श्रियम्॥ १२॥

"When on earth, having thoroughly conquered my enemies, shall I actually behold Sītā of excellent limbs and eyes large as a lotus, and welcome as abundant fortune? (12)

कदा सुचारुदन्तोष्ठं तस्याः पद्ममिवाननम्।
ईषदुन्नाम्य पास्यामि रसायनमिवातुरः॥ १३॥

"When, raising a bit her lotus-like face with its extremely charming teeth and lips, shall I kiss it even as an ailing man would drink an elixir of life? (13)

तौ तस्याः सहितौ पीनौ स्तनौ तालफलोपमौ।
कदा न खलु सोत्कम्पौ श्लिष्यन्त्या मां भजिष्यतः॥ १४॥

"O, when will her close, bulging and

quivering breasts, resembling the palmyra fruit, actually press me even as she embraces me? (14)

सा नूनमसितापाङ्गी रक्षोमध्यगता सती।
मन्नाथा नाथहीनेव त्रातारं नाधिगच्छति॥ १५॥

"Surely that virtuous lady with dark-cornered eyes, who has myself alone for her protector and has fallen in the midst of ogres, does not find a redeemer any more than a woman without a protector. (15)

कथं जनकराजस्य दुहिता मम च प्रिया।
राक्षसीमध्यगा शेते स्नुषा दशरथस्य च॥ १६॥

"How does the daughter of Janaka, nay, my darling and the daughter-in-law of Daśaratha repose in the midst of ogresses? (16)

अविक्षोभ्याणि रक्षांसि सा विधूयोत्पतिष्यति।
विधूय जलदान् नीलाञ्शशिलेखा शरत्स्विव॥ १७॥

"Will Sītā emerge into view destroying through me the unshakable ogres, in the same way as the crescent would shine forth during the autumn dispersing the dark clouds? (17)

स्वभावतनुका नूनं शोकेनानशनेन च।
भूयस्तनुतरा सीता देशकालविपर्ययात्॥ १८॥

"Sītā, who is slender by nature, must undoubtedly be leaner still from grief and abstinence from food due to adversity of time and place. (18)

कदा नु राक्षसेन्द्रस्य निधायोरसि सायकान्।
शोकं प्रत्याहरिष्यामि शोकमुत्सृज्य मानसम्॥ १९॥

"O, when, digging shafts into the breast of Rāvaṇa (the ruler of ogres), and casting off my mental woe, shall I dispel the grief of Sītā? (19)

कदा नु खलु मे साध्वी सीतामरसुतोपमा।
सोत्कण्ठा कण्ठमालम्ब्य मोक्ष्यत्यानन्दजं जलम्॥ २०॥

"O when, clinging to my neck, full of longing, will my virtuous Sītā, who is like a daughter of the gods, shed tears of joy? (20)

कदा शोकमिमं घोरं मैथिलीविप्रयोगजम्।
सहसा विप्रमोक्ष्यामि वासः शुक्लेतरं यथा॥ २१॥

"When shall I cast away thoroughly and for good all at once this terrible grief born of separation from Sītā, a princess of Mithilā, in the same way as one would discard a soiled garment?" (21)

एवं विलपतस्तस्य तत्र रामस्य धीमतः।
दिनक्षयान्मन्दवपुर्भास्करोऽस्तमुपागमत् ॥ २२॥

While the sagacious Śrī Rāma was wailing as aforesaid on that spot, the sun, whose brilliance had grown dim due to the decline of the day, disappeared below the western horizon. (22)

आश्वासितो लक्ष्मणेन रामः संध्यामुपासत।
स्मरन् कमलपत्राक्षीं सीतां शोकाकुलीकृतः॥ २३॥

Comforted by Lakṣmaṇa, Śrī Rāma, who was distracted with grief, performed his evening devotions, thinking all the time of Sītā, whose eyes resembled the petals of a lotus. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

At Laṅkā Rāvaṇa holds consultation with the ogres on the means of victory in the contingency of a conflict with the monkeys

लङ्कायां तु कृतं कर्म घोरं दृष्ट्वा भयावहम्।
राक्षसेन्द्रो हनुमता शक्रेणेव महात्मना।
अब्रवीद् राक्षसान् सर्वान् ह्रिया किंचिदवाङ्मुखः॥ १॥

Perceiving the terrible and grisly feat accomplished in Laṅkā by the high-souled Hanumān, who vied with Indra in might, Rāvaṇa, the lord of ogres, spoke as follows to all the ogres, his looks directed a bit downwards from bashfulness: (1)

धर्षिता च प्रविष्टा च लङ्का दुष्प्रसहा पुरी।
तेन वानरमात्रेण दृष्टा सीता च जानकी॥ २॥

"The city of Laṅkā, which was difficult to challenge, has been assailed and penetrated into and Sītā found out by Hanumān, a mere monkey. (2)

प्रासादो धर्षितश्चैत्यः प्रवरा राक्षसा हताः।
आविला च पुरी लङ्का सर्वा हनुमता कृता॥ ३॥

"The edifice used as a sanctuary has been penetrated, the topmost ogres have been killed and the entire city of Laṅkā turned upside down by Hanumān. (3)

किं करिष्यामि भद्रं वः किं वो युक्तमनन्तरम्।
उच्यतां नः समर्थं यत् कृतं च सुकृतं भवेत्॥ ४॥

"May good betide you, what shall I do next? What appeals to you as advisable to do next? Please suggest what is equal to us and what, if attempted, will be well executed. (4)

मन्त्रमूलं च विजयं प्रवदन्ति मनस्विनः।
तस्माद् वै रोचये मन्त्रं रामं प्रति महाबलाः॥ ५॥

"The wise declare victory as dependent on good counsel. I, therefore, prefer to take your counsel with regard to Rāma, O ogres of extraordinary might! (5)

त्रिविधाः पुरुषा लोके उत्तमाधममध्यमाः।
तेषां तु समवेतानां गुणदोषौ वदाम्यहम्॥ ६॥

"There are three kinds of men in the world—the good, the bad and the mediocre. I, for my part, describe the good points as well as the shortcomings of them all as follows: (6)

मन्त्रस्त्रिभिर्हि संयुक्तः समर्थैर्मन्त्रनिर्णये।
मित्रैर्वापि समानार्थैर्बान्धवैरपि वाधिकैः॥ ७॥
सहितो मन्त्रयित्वा यः कर्मारम्भान् प्रवर्तयेत्।
दैवे च कुरुते यत्नं तमाहुः पुरुषोत्तमम्॥ ८॥

"The wise declare him to be the foremost of men, whose counsel is actually endowed with the following three characteristics, and who prosecutes his undertakings after deliberating with his friends, who are capable of deciding a point at issue or with relations having common interests or even with his superiors and exerts himself depending on Providence. (7-8)

एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः।
एकः कार्याणि कुरुते तमाहुर्मध्यमं नरम्॥ ९॥

"They call him mediocre, who ponders his interests by himself, sets his mind on virtue all by himself and executes his designs single-handed. (9)

गुणदोषौ न निश्चित्य त्यक्त्वा दैवव्यपाश्रयम्।
करिष्यामीति यः कार्यमुपेक्षेत् स नराधमः॥ १०॥

"Failing to ascertain the advantages and the disadvantages of a scheme, nay, renouncing his dependence on Providence and merely saying 'I shall do it', he who neglects his duty is the vilest of men. (10)

यथेमे पुरुषा नित्यमुत्तमाधममध्यमाः।
एवं मन्त्रोऽपि विज्ञेय उत्तमाधममध्यमः॥ ११॥

"Even as the aforementioned people are either ever good, bad or mediocre, so the conclusion arrived at by them is also good, bad or mediocre. (11)

ऐकमत्यमुपागम्य शास्त्रदृष्टेन चक्षुषा।
मन्त्रिणो यत्र निरतास्तमाहुर्मन्त्रमुत्तमम्॥ १२॥

"The wise declare that conclusion to be excellent in which the counsellors feel specially interested, after reaching an agreement based on a point of view supported by the scriptures. (12)

बह्वीरपि मतीर्गत्वा मन्त्रिणामर्थनिर्णयः।
पुनर्यत्रैकतां प्राप्तः स मन्त्रो मध्यमः स्मृतः॥ १३॥

"That conclusion is declared to be mediocre in arriving at which the judgment of the counsellors with regard to the point at issue reaches unanimity only after meeting with different angles of views. (13)

अन्योन्यमतिमास्थाय यत्र सम्प्रतिभाष्यते।
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते॥ १४॥

"That conclusion, again, is declared to be third-rate, in arriving at which speeches and counter-speeches are made emphasising different points of view and from which good fortune does not follow even in the event of unanimity being arrived at somehow. (14)

तस्मात् सुमन्त्रितं साधु भवन्तो मतिसत्तमाः।
कार्यं सम्प्रतिपद्यन्तमेतत् कृत्यं मतं मम॥ १५॥

"Therefore, determine you, who are foremost in point of intelligence, a course of conduct which is well-deliberated and, therefore, right. This alone is reckoned by me as worth adopting. (15)

वानराणां हि धीराणां सहस्रैः परिवारितः।
रामोऽभ्येति पुरीं लङ्कामस्माकमुपरोधकः॥ १६॥

"Surrounded by thousands of heroic monkeys, Rāma is actually advancing towards the city of Laṅkā in order to besiege us. (16)

तरिष्यति च सुव्यक्तं राघवः सागरं सुखम्।
तरसा युक्तरूपेण सानुजः सबलानुगः॥ १७॥

"Clearly enough, by virtue of his might, which is worthy of him, Rāma (a scion of Raghu) will cross the sea with ease alongwith his younger brother as well as with his forces and entourage. (17)

समुद्रमुच्छोषयति वीर्येणान्यत्करोति वा।
तस्मिन्नेवंविधे कार्ये विरुद्धे वानरैः सह।
हितं पुरे च सैन्ये च सर्वं सम्मन्त्र्यतां मम॥ १८॥

"He will either dry up the sea by dint of his prowess or do something else to bridge the sea. The aforesaid work of invading Laṅkā having commenced in this way and antagonism with the monkeys having been set on foot, advice may be tendered to me on whatever is good for the city and the army." (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

Indulging in praise of their own might on hearing the command of Rāvaṇa, all the ogres present stimulate him with confidence, asking him not to give way to despondency

इत्युक्ता राक्षसेन्द्रेण राक्षसास्ते महाबलाः।
ऊचुः प्राञ्जलयः सर्वे रावणं राक्षसेश्वरम्॥ १॥
द्विषत्पक्षमविज्ञाय नीतिबाह्यास्त्वबुद्धयः।
राजन् परिघशक्त्यृष्टिशूलपट्टिशकुन्तलम्॥ २॥
सुमहन्तो बलं कस्माद् विषादं भजते भवान्।
त्वया भोगवतीं गत्वा निर्जिताः पन्नगा युधि॥ ३॥

Not knowing in full about the strength of the enemy's army, all the aforesaid ogres, who, though endowed with extraordinary might, were unaware of political wisdom and lacked intelligence, submitted, when commanded thus by Rāvaṇa, the lord of ogres, with joined palms as follows: "There exists with us, O king, a huge army equipped with iron bars, javelins, double-edged swords, darts, sharp-edged spears and lances. Why then do you give way to despondency. After proceeding to Bhogavatī (the city of the Nāgas in Pātāla), the Nāgas were completely subdued by you in combat. (1—3)

कैलासशिखरावासी यक्षैर्बहुभिरावृतः।
सुमहत्कदनं कृत्वा वश्यस्ते धनदः कृतः॥ ४॥

"Nay, after waging a terrible conflict, even Kubera, the bestower of riches, who dwells on a peak of Mount Kailāsa and remains surrounded by numerous Yakṣas (a class of demigods), was reduced to submission by you. (4)

स महेश्वरसख्येन श्लाघमानस्त्वया विभो।
निर्जितः समरे रोषाल्लोकपालो महाबलः॥ ५॥

"Priding, as he did, on his friendship with Lord Śiva, the Supreme Lord, the aforesaid Kubera (a guardian of the world), who is endowed with extraordinary might, was utterly subdued by you on the field of battle in indignation, O powerful king! (5)

विनिपात्य च यक्षौघान् विक्षोभ्य विनिगृह्य च।
त्वया कैलासशिखराद् विमानमिदमाहृतम्॥ ६॥

"After causing a stir among the Yakṣa hordes, nay, taking them as prisoners and overthrowing them—this aerial car (Puṣpaka) was taken away by you from the peak of Mount Kailāsa. (6)

मयेन दानवेन्द्रेण त्वद्भयात् सख्यमिच्छता।
दुहिता तव भार्यार्थे दत्ता राक्षसपुङ्गव॥ ७॥

"By Maya (मय), a ruler of the Dānavas (the son of Dānu), who sought an alliance with you out of fear of you, O bull among ogres, his daughter, Mandodarī, was given to you in marraige as your wife. (7)

दानवेन्द्रो महाबाहो वीर्योत्सिक्तो दुरासदः।
विगृह्य वशमानीतः कुम्भीनस्याः सुखावहः॥ ८॥

"Madhu (another ruler of the Dānavas), the husband (lit., the joy) of Kumbhīnasī, your beloved sister, who was proud of his virility and was difficult to approach, was subjugated by you by offering battle to him, O mighty-armed one! (8)

निर्जितास्ते महाबाहो नागा गत्वा रसातलम्।
वासुकिस्तक्षकः शङ्खो जटी च वशमाहृताः॥ ९॥

"After descending into Rasātala (the penultimate subterranean region) the serpent-demons Vāsuki, Takṣaka, Śaṅkha and Jaṭī were completely subdued and reduced to submission by you, O mighty-armed one! (9)

अक्षया बलवन्तश्च शूरा लब्धवराः पुनः।
त्वया संवत्सरं युद्ध्वा समरे दानवा विभो॥ १०॥
स्वबलं समुपाश्रित्य नीता वशमरिंदम।
मायाश्चाधिगतास्तत्र बह्व्यो वै राक्षसाधिप॥ ११॥

"After carrying on a struggle for a whole year on the field of battle, O powerful suzerain lord of ogres, Dānavas (sons of Kālakā) who were beyond destruction, mighty and valiant and had obtained boons (of immortality), were reduced to submission by you by resorting to your own strength, O tamer of foes, and many conjuring tricks were learnt from them. (10-11)

शूराश्च बलवन्तश्च वरुणस्य सुता रणे।
निर्जितास्ते महाभाग चतुर्विधबलानुगाः॥ १२॥

Those heroic and mighty sons of Varuṇa, who were followed by an army consisting of four limbs, viz., elephants, chariots, cavalry and infantry, were completely subdued by you, O highly blessed one! (12)

मृत्युदण्डमहाग्राहं शाल्मलीद्रुममण्डितम्।
कालपाशमहावीचिं यमकिंकरपन्नगम्॥ १३॥
महाज्वरेण दुर्धर्षं यमलोकमहार्णवम्।
अवगाह्य त्वया राजन् यमस्य बलसागरम्॥ १४॥
जयश्च विपुलः प्राप्तो मृत्युश्च प्रतिषेधितः।
सुयुद्धेन च ते सर्वे लोकस्तत्र सुतोषिताः॥ १५॥

"After plunging into the ocean in the shape of Yama's realm with an enormous alligator in the form of Death's rod of punishment, nay, adorned with Śālmalī (silk cotton) trees (bristling with thorns to tear the bodies of damned sinners with), turbulent with a huge billow in the shape of the noose of Kāla (the Time-Spirit) infested with serpents in the form of Yama's servants and difficult to overcome on account of the mighty Jwara (the spirit presiding over fevers), and churning the sea in the shape of Yama's forces, a momentous victory was scored and Death repulsed by you; nay, all those people there were highly gratified through your excellent fighting skill. (13—15)

क्षत्रियैर्बहुभिर्वीरैः शक्रतुल्यपराक्रमैः।
आसीद् वसुमती पूर्णा महद्भिरिव पादपैः॥ १६॥

"The earth was formerly filled with numerous Kṣatriya heroes, equal in prowess to Indra (the ruler of gods), as with gigantic trees. (16)

तेषां वीर्यगुणोत्साहैर्न समो राघवो रणे।
प्रसह्य ते त्वया राजन् हताः समरदुर्जयाः॥ १७॥

"Rāma, a scion of Raghu, is not equal to them on the battlefield in point of prowess, martial qualities and bellicose spirit. Even though difficult to conquer in an encounter, they were violently made short work of by you at once. (17)

तिष्ठ वा किं महाराज श्रमेण तव वानरान्।
अयमेको महाबाहुरिन्द्रजित् क्षपयिष्यति॥ १८॥

"Or, remain where you are, O king! What is the use of your exerting yourself? This mighty-armed Indrajit, your eldest son, will extirpate all the monkeys, single-handed. (18)

अनेन च महाराज माहेश्वरमनुत्तमम्।
इष्ट्वा यज्ञं वरो लब्धो लोके परमदुर्लभः॥ १९॥

"Nay, after performing a sacrifice intended to propitiate Lord Śiva (the Supreme Lord), a boon, which was supremely difficult to win in the world, was secured by him from Lord Śiva, O mighty sovereign! (19)

शक्तितोमरमीनं च विनिकीर्णान्त्रशैवलम्।
गजकच्छपसम्बाधमश्वमण्डूकसंकुलम्॥ २०॥
रुद्रादित्यमहाग्राहं मरुद्वसुमहोरगम्।
रथाश्वगजतोयौघं पदातिपुलिनं महत्॥ २१॥
अनेन हि समासाद्य देवानां बलसागरम्।
गृहीतो दैवतपतिर्लङ्कां चापि प्रवेशितः॥ २२॥

"After assailing the sea in the form of the celestial army with javelins and spears for its fish and entrails thrown asunder for

duck-weeds, nay, full of turtles in the form of elephants, teeming with frogs in the form of horses, infested with alligators in the form of the eleven Rudras (gods of destruction) and twelve Ādityas (sons of Aditi), and with huge serpents in the form of the forty-nine Maruts (wind-gods) and the eight Vasus, and having chariots, horses and elephants for its volume of water and foot-soldiers for its sandy beach, Indra, the ruler of gods, was actually captured by him and thrust into Laṅkā as a detenu. (20—22)

पितामहनियोगाच्च मुक्तः शम्बरवृत्रहा।
गतस्त्रिविष्टपं राजन् सर्वदेवनमस्कृतः॥ २३॥

"Nay, liberated by the command of Brahmā (the grandfather of all created beings, the whole creation having been brought into existence by his ten mind-born sons, the Prajāpatis), Indra (the destroyer of the demons Śambara and Vṛtra), who is adored by all the gods, returned to heaven, O king! (23)

तमेव त्वं महाराज विसृजेन्द्रजितं सुतम्।
यावद् वानरसेनां तां सरामां नयति क्षयम्॥ २४॥

"Therefore, dispatch, O mighty ruler, your aforesaid son, Indrajit, alone, so that he may bring to an end the said army of the monkeys, including Rāma (even before it dares to cross the sea). (24)

राजन्नापदयुक्तेयमागता प्राकृताज्जनात्।
हृदि नैव त्वया कार्या त्वं वधिष्यसि राघवम्॥ २५॥

"This adversity, which has come from ordinary beings (like human beings and monkeys), O king, does not deserve your concern. It should not at all be given any corner in your heart; for, you shall kill Rāma without doubt." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

Prahasta and others reassure Rāvaṇa by vauntingly vowing the death of Śrī Rāma and others

ततो नीलाम्बुदप्रख्यः प्रहस्तो नाम राक्षसः।
अब्रवीत् प्राञ्जलिर्वाक्यं शूरः सेनापतिस्तदा॥ १॥

The valiant ogre, Prahasta by name, the Commander-in-Chief, who resembled a dark cloud, then submitted as follows with joined palms on that occasion: (1)

देवदानवगन्धर्वाः पिशाचपतगोरगाः।
सर्वे धर्षयितुं शक्याः किं पुनर्मानवौ रणे॥ २॥

"The gods, Dānavas (sons of Danu) and Gandharvas, fiends, birds and serpents, all are capable of being easily overpowered by us in an encounter, much less a couple of mortals. (2)

सर्वे प्रमत्ता विश्वस्ता वञ्चिताः स्म हनूमता।
नहि मे जीवतो गच्छेज्जीवन् स वनगोचरः॥ ३॥

"We were all hoodwinked by Hanūmān because we were unwary and unsuspecting. That monkey (a denizen of the forest) could not otherwise escape alive so long as I am living. (3)

सर्वां सागरपर्यन्तां सशैलवनकाननाम्।
करोम्यवानरां भूमिमाज्ञापयतु मां भवान्॥ ४॥

"I can sweep the entire globe, bounded by the oceans, with its mountains, forests and woodlands, clear it of all monkeys. Command me, if you will. (4)

रक्षां चैव विधास्यामि वानराद् रजनीचर।
नागमिष्यति ते दुःखं किंचिदात्मापराधजम्॥ ५॥

"Nay, I shall certainly protect you against the monkey race, O ranger of the night! No calamity of any kind born of your own crime (in the shape of Sītā's abduction) will come to you." (5)

अब्रवीत् तु सुसंक्रुद्धो दुर्मुखो नाम राक्षसः।
इदं न क्षमणीयं हि सर्वेषां नः प्रधर्षणम्॥ ६॥

"Feeling extremely enraged, another ogre, Durmukha by name, for his part submitted: "This outrage committed against us all is not worth pocketing, indeed. (6)

अयं परिभवो भूयः पुरस्यान्तःपुरस्य च।
श्रीमतो राक्षसेन्द्रस्य वानरेण प्रधर्षणम्॥ ७॥

"Furthermore, this assault by a monkey is an affront to the city of Laṅkā, to the royal gynaeceum as well as to the glorious ruler of ogres. (7)

अस्मिन् मुहूर्ते गत्वैको निवर्तिष्यामि वानरान्।
प्रविष्टान् सागरं भीममम्बरं वा रसातलम्॥ ८॥

"Marching alone at this very hour, I shall repulse the monkeys, even if they have taken refuge in the dreaded deep, in the heavens or in Rasātala (the penultimate subterranean region)." (8)

ततोऽब्रवीत् सुसंक्रुद्धो वज्रदंष्ट्रो महाबलः।
प्रगृह्य परिघं घोरं मांसशोणितरूषितम्॥ ९॥

Then spoke as follows Vajradaṁṣṭra, who was endowed with extraordinary might, extremely enraged and clasping his terrible iron bludgeon stained with flesh and blood: (9)

किं नो हनूमता कार्यं कृपणेन तपस्विना।
रामे तिष्ठति दुर्धर्षे सुग्रीवेऽपि सलक्ष्मणे॥ १०॥

"What have we got to do with the miserable and poor Hanumān, so long as there is Rāma, who is difficult to assail, as well as Sugrīva, accompanied by Lakṣmaṇa? (10)

अद्य रामं ससुग्रीवं परिघेण सलक्ष्मणम्।
आगमिष्यामि हत्वैको विक्षोभ्य हरिवाहिनीम्॥ ११॥

"Having disposed of single-handed with my iron bludgeon, Rāma, accompanied by Sugrīva and Lakṣmaṇa, and having caused panic in the army of monkeys, I shall return today. (11)

इदं ममापरं वाक्यं शृणु राजन् यदिच्छसि।
उपायकुशलो ह्येव जयेच्छत्रूनतन्द्रितः॥ १२॥

"Pray, listen, if you will, O king, to this further submision of mine; for he alone who is resourceful is able to conquer his enemies if he is vigilant. (12)

कामरूपधराः शूराः सुभीमा भीमदर्शनाः।
राक्षसा वा सहस्राणि राक्षसाधिप निश्चिताः॥ १३॥
काकुत्स्थमुपसंगम्य बिभ्रतो मानुषं वपुः।
सर्वे ह्यसम्भ्रमा भूत्वा ब्रुवन्तु रघुसत्तमम्॥ १४॥
प्रेषिता भरतेनैव भ्रात्रा तव यवीयसा।
स हि सेनां समुत्थाप्य क्षिप्रमेवोपयास्यति॥ १५॥

"Assuming a human semblance, nay, approaching Rāma, a scion of Kakutstha, and feeling altogether free from embarrassment, O suzerain lord of ogres, heroic and most formidable ogres, terrible to look at, nay, capable of assuming any form at will and determined of purpose, should speak as follows to Rāma, the foremost of Raghus: 'We have been sent by your younger brother, Bharata, himself, and, ordering his army to march, Rāma too will surely sally forth apace.' (13—15)

ततो वयमितस्तूर्णं शूलशक्तिगदाधराः।
चापबाणासिहस्ताश्च त्वरितास्तत्र यामहे॥ १६॥

"Carrying pikes, javelins and maces

and with arrows and swords in hand, we should then speedily reach there with quick steps from this side. (16)

आकाशे गणशः स्थित्वा हत्वा तां हरिवाहिनीम्।
अश्मशस्त्रमहावृष्ट्या प्रापयाम यमक्षयम्॥ १७॥

"Taking our stand in the airspace in battalions and battering the army of monkeys with a mighty hail of stones and missiles, we should send them to the abode of Death. (17)

एवं चेदुपसर्पेतामनयं रामलक्ष्मणौ।
अवश्यमपनीतेन जहतामेव जीवितम्॥ १८॥

"If Rāma and Lakṣmaṇa fall into our trap, they need must succumb to our wily stratagem. (18)

कौम्भकर्णिस्ततो वीरो निकुम्भो नाम वीर्यवान्।
अब्रवीत् परमक्रुद्धो रावणं लोकरावणम्॥ १९॥

"Extremely enraged, the heroic and powerful son of Kumbhakarṇa, Nikumbha by name, thereupon submitted as follows to Rāvaṇa, who made people cry by his oppression: (19)

सर्वे भवन्तस्तिष्ठन्तु महाराजेन संगताः।
अहमेको हनिष्यामि राघवं सहलक्ष्मणम्॥ २०॥
सुग्रीवं सहनूमन्तं सर्वांश्चैवात्र वानरान्।
ततो वज्रहनुर्नाम राक्षसः पर्वतोपमः॥ २१॥
क्रुद्धः परिलिहन् सृक्कां जिह्वया वाक्यमब्रवीत्।
स्वैरं कुर्वन्तु कार्याणि भवन्तो विगतज्वराः॥ २२॥
एकोऽहं भक्षयिष्यामि तां सर्वां हरिवाहिनीम्।
स्वस्थाः क्रीडन्तु निश्चिन्ताः पिबन्तु मधु वारुणीम्॥ २३॥
अहमेको वधिष्यामि सुग्रीवं सहलक्ष्मणम्।
साङ्गदं च हनूमन्तं सर्वांश्चैवात्र वानरान्॥ २४॥

"Let you all tarry here in the company of our mighty ruler. I shall presently kill single-handed, Rāma, a scion of Raghu, as well as Lakṣmaṇa, Sugrīva alongwith Hanumān and all the other monkeys too." Then an ogre, Vajrahanu by name, who looked like a mountain, submitted as follows, licking his lips with his tongue in rage: "Completely rid of all anxiety, you discharge your duties without constraint. I shall devour single-handed the whole of that army of monkeys. Divert yourself confidently and drink wine, getting free from anxiety. Alone I shall kill Sugrīva with Lakṣmaṇa, and Hanumān with Aṅgada as well as all the monkeys this very moment." (20—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

Restraining the ogres, who were boasting each of his own strength, Vibhīṣaṇa begins to talk wisdom, on which Rāvaṇa retires to his own palace

ततो निकुम्भो रभसः सूर्यशत्रुर्महाबलः।
सुघ्नो यज्ञकोपश्च महापार्श्वमहोदरौ॥ १॥
अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च राक्षसः।
इन्द्रजिच्च महातेजा बलवान् रावणात्मजः॥ २॥
प्रहस्तोऽथ विरूपाक्षो वज्रदंष्ट्रो महाबलः।
धूम्राक्षश्चातिकायश्च दुर्मुखश्चैव राक्षसः॥ ३॥
परिघान् पट्टिशान् शूलान् प्रासान् शक्तिपरश्वधान्।
चापानि च सुबाणानि खड्गांश्च विपुलाम्बुभान्॥ ४॥

प्रगृह्य परमक्रुद्धाः समुत्पत्य च राक्षसाः।
अब्रुवन् रावणं सर्वे प्रदीप्ता इव तेजसा॥ ५॥

Firmly grasping iron clubs, sharp-edged spears, pikes, darts, javelins and axes as also bows with excellent arrows as well as swords shining like a vast expanse of water, and jumping up, the ogres Nikumbha, Rabhasa, Sūryaśatru, who was endowed with extraordinary strength, Suptaghna and Yajñakopa, Mahāpārśwa and Mahodara, nay, Agniketu, who was difficult to overpower, and the ogre Raśmiketu, as also Indrajit, the lusty eldest son of Rāvaṇa, who was endowed with extraordinary energy, Prahasta and Virūpākṣa, Vajradaṁṣṭra, who was endowed with extraordinary might, and Dhūmrākṣa as also Atikāya as well as the ogre Durmukha, who were all extremely enraged, and were flaming as it were with glory, thereupon submitted to Rāvaṇa as follows: (1—5)

अद्य रामं वधिष्यामः सुग्रीवं च सलक्ष्मणम्।
कृपणं च हनूमन्तं लङ्का येन प्रधर्षिता॥ ६॥

"Today we shall dispose of Rāma and Sugrīva with Lakṣmaṇa, as well as the wretched Hanumān, by whom Laṅkā was outraged." (6)

तान् गृहीतायुधान् सर्वान् वारयित्वा विभीषणः।
अब्रवीत् प्राञ्जलिर्वाक्यं पुनः प्रत्युपवेश्य तान्॥ ७॥

Restraining them all, who stood seizing hold of their weapons, and then pressing them to resume their seats, Vibhīṣaṇa (Rāvaṇa's youngest half-brother) submitted as follows with joined palms: (7)

अप्युपायैस्त्रिभिस्तात योऽर्थः प्राप्तुं न शक्यते।
तस्य विक्रमकालांस्तान् युक्तानाहुर्मनीषिणः॥ ८॥

"The wise declare the well-known occasions for exhibiting prowess appropriate to that end only which cannot be attained with all the other three expedients, viz., conciliation, gift and sowing seeds of dissension, O dear brother! (8)

प्रमत्तेष्वभियुक्तेषु दैवेन प्रहतेषु च।
विक्रमास्तात सिद्ध्यन्ति परीक्ष्य विधिना कृताः॥ ९॥

"Deeds of valour which are performed according to the prescribed method, after being duly tested, O dear brother, succeed only against those who are wanton, who have already been attacked by another enemy or who stand doomed by an adverse fate. (9)

अप्रमत्तं कथं तं तु विजिगीषुं बले स्थितम्।
जितरोषं दुराधर्षं तं धर्षयितुमिच्छथ॥ १०॥

"How do you seek to overcome the celebrated Rāma, who is, on the contrary, watchful, is keen to conquer, is supported by divine power, has subdued anger and is difficult to overpower? (10)

समुद्रं लङ्घयित्वा तु घोरं नदनदीपतिम्।
गतिं हनूमतो लोके को विद्यात् तर्कयेत वा॥ ११॥

"Who in the world can know or even conceive the speed of Hanumān, who for his part came over to Laṅkā, leaping across the sea, the formidable lord of rivers and streams? (11)

बलान्यपरिमेयानि वीर्याणि च निशाचराः।
परेषां सहसावज्ञा न कर्तव्या कथंचन॥ १२॥

"Inestimable are the troops at the disposal of Rāma and so is his power, O rangers of the night! Underestimation should not be precipitately made in any case in respect of enemies. (12)

किं च राक्षसराजस्य रामेणापकृतं पुरा।
आजहार जनस्थानाद् यस्य भार्यां यशस्विनः॥ १३॥

"Moreover, what offence was given to the ruler of ogres by the illustrious Rāma, whose consort the former bore away from Janasthāna? (13)

खरो यद्यतिवृत्तस्तु स रामेण हतो रणे।
अवश्यं प्राणिनां प्राणा रक्षितव्या यथाबलम्॥ १४॥

"If it is urged in reply that Rāvaṇa abducted Rāma's wife because Rāma had killed Khara, our half-brother, my rejoinder is that Khara was made short work of by Rāma in an encounter because the former had, for his part, gone beyond his limits, in that he had attacked Rāma in the latter's own hermitage. Life needs must be protected by living beings according to their might. (14)

एतन्निमित्तं वैदेही भयं नः सुमहद् भवेत्।
आहृता सा परित्याज्या कलहार्थे कृते नु किम्॥ १५॥

"If Sītā, a princess of the Videha territory, was borne away because of this grudge, she deserves to be yielded up inasmuch as she may prove to be a peril to us. What on earth will be gained if anything is done which has strife for its object? (15)

न तु क्षमं वीर्यवता तेन धर्मानुवर्तिना।
वैरं निरर्थकं कर्तुं दीयतामस्य मैथिली॥ १६॥

"It is not at all desirable to make enmity without any purpose with that powerful prince, who follows the moral code. Sītā, a princess of Mithilā, may, therefore, be restored to him. (16)

यावन्न सगजां साश्वां बहुरत्नसमाकुलाम्।
पुरीं दारयते बाणैर्दीयतामस्य मैथिली॥ १७॥

"Let Sītā, a princess of Mithilā, be made over to him before he tears asunder with his arrows Laṅkā, full of many precious stones, with its elephants and horses. (17)

यावत् सुघोरा महती दुर्धर्षा हरिवाहिनी।
नावस्कन्दति नो लङ्कां तावत् सीता प्रदीयताम्॥ १८॥

"Let Sītā be given back to Rāma before the huge army of monkeys, which is most formidable and difficult to overpower, besieges Laṅkā. (18)

विनश्येद्धि पुरी लङ्का शूराः सर्वे च राक्षसाः।
रामस्य दयिता पत्नी न स्वयं यदि दीयते॥ १९॥

"If the beloved consort of Rāma is not restored of your own accord, the city of Laṅkā as well as all the heroic ogres will surely perish. (19)

प्रसादये त्वां बन्धुत्वात् कुरुष्व वचनं मम।
हितं तथ्यं त्वहं ब्रूमि दीयतामस्य मैथिली॥ २०॥

"I seek to propitiate you because of your being my relation; pray, follow my counsel. I suggest only that which is true and conducive to your good: let Sītā, a princess of Mithilā, be surrendered to Rāma. (20)

पुरा शरत्सूर्यमरीचिसंनिभान्
नवाग्रपुङ्खान् सुदृढान् नृपात्मजः।
सृजत्यमोघान् विशिखान् वधाय ते
प्रदीयतां दाशरथाय मैथिली॥ २१॥

"Let Sītā, a princess of Mithilā, be restored to Rāma (son of Daśaratha) before the prince looses for your destruction most stiff and unfailing arrows, shining brightly like the rays of the autumnal sun and provided with new heads and shafts. (21)

त्यजाशु कोपं सुखधर्मनाशनं
भजस्व धर्मं रतिकीर्तिवर्धनम्।
प्रसीद जीवेम सपुत्रबान्धवाः
प्रदीयतां दाशरथाय मैथिली॥ २२॥

"Pray, renounce at once anger, which destroys happiness and virtues. Pursue righteousness, which enhances joy and fame. Be pacified, so that we may survive with our sons and relations; and let Sītā, a princess of Mithilā, be restored to Rāma (son of Daśaratha)." (22)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः।
विसर्जयित्वा तान् सर्वान् प्रविवेश स्वकं गृहम्॥ २३॥

Dismissing them all on hearing the submission of Vibhīṣaṇa, Rāvaṇa, the lord of ogres, retired to his own palace. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवमः सर्गः ॥ ९ ॥

Thus ends Canto Nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Making his way into the palace of his eldest (half-) brother early next morning and drawing his attention to the evil portents, Vibhīṣaṇa appeals to his good sense by making a timely submission

ततः प्रत्युषसि प्राप्ते प्राप्तधर्मार्थनिश्चयः।
राक्षसाधिपतेर्वेश्म भीमकर्मा विभीषणः॥ १॥
शैलाग्रचयसंकाशं शैलशृङ्गमिवोन्नतम्।
सुविभक्तमहाकक्षं महाजनपरिग्रहम्॥ २॥
मतिमद्भिर्महामात्रैरनुरक्तैरधिष्ठितम्।
राक्षसैराप्तपर्याप्तैः सर्वतः परिरक्षितम्॥ ३॥
मत्तमातङ्गनिःश्वासैर्व्याकुलीकृतमारुतम्।
शङ्खघोषमहाघोषं तूर्यसम्बाधनादितम्॥ ४॥
प्रमदाजनसम्बाधं प्रजल्पितमहापथम्।
तप्तकाञ्चननिर्यूहं भूषणोत्तमभूषितम्॥ ५॥
गन्धर्वाणामिवावासमालयं मरुतामिव।
रत्नसंचयसम्बाधं भवनं भोगिनामिव॥ ६॥
तं महाभ्रमिवादित्यस्तेजोविस्तृतरश्मिवान्।
अग्रजस्यालयं वीरः प्रविवेश महाद्युतिः॥ ७॥

After that, when the morning came, even as the sun with its rays diffused through their brilliance would penetrate into a huge cloud, the heroic Vibhīṣaṇa of valiant deeds, who was clothed with extraordinary splendour and who had ascertained the truth about righteousness and material gain, penetrated deep into the well-known palace of his eldest (half-) brother, the suzerain ruler of ogres, which looked like a mass of crags, was lofty like a mountain top and symmetrically divided into spacious apartments; which was inhabited by a gathering of learned men, superintended by wise and devoted ministers and guarded on all sides by trusted and competent ogres; whose air was rendered tempestuous by the breath of elephants in rut, which resounded with a loud noise made by the ogres, resembling the blast of conches and was rendered noisy by the blare of trumpets; which remained crowded with young women; whose broad passages were noisy (with the talk of passers-by) and which was provided with gates of refined gold; which was decked with the foremost of jewels and looked like an abode of Gandharvas (celestial musicians) or a mansion of gods; and which, abounding, as it did, in collections of precious stones, resembled a house of Nāgas. (1—7)

पुण्यान् पुण्याहघोषांश्च वेदविद्भिरुदाहृतान्।
शुश्राव सुमहातेजा भ्रातुर्विजयसंश्रितान्॥ ८॥

There Vibhīṣaṇa (who was clothed with exceptional splendour) heard the holy sounds of prayers wishing a propitious day to the king and invoking the victory of his eldest half-brother, uttered by the knowers of Veda. (8)

पूजितान् दधिपात्रैश्च सर्पिभिः सुमनोऽक्षतैः।
मन्त्रवेदविदो विप्रान् ददर्श स महाबलः॥ ९॥

Vibhīṣaṇa, who was endowed with extraordinary might, beheld Brāhmaṇas versed in Mantras (sacred texts) as well as in the Brāhmaṇas (the portion of the Vedas containing rules for the recitation of the Mantras at various sacrifices) and worshipped with ghee, flowers and unbroken grains of rice as well as with vessels full of curds. (9)

स पूज्यमानो रक्षोभिर्दीप्यमानं स्वतेजसा।
आसनस्थं महाबाहुर्ववन्दे धनदानुजम्॥ १०॥

While being glorified by ogres, the mighty-armed Vibhīṣaṇa saluted Rāvaṇa (a younger half-brother of Kubera, the bestower of riches), seated on a throne, and shining with native splendour. (10)

स राजदृष्टिसम्पन्नमासनं हेमभूषितम्।
जगाम समुदाचारं प्रयुञ्जयाचारकोविदः॥ ११॥

Going through the customary formalities, Vibhīṣaṇa, who was well-versed in the code of conduct, made for a seat decked with gold and blessed by a glance from the king. (11)

स रावणं महात्मानं विजने मन्त्रिसंनिधौ।
उवाच हितमत्यर्थं वचनं हेतुनिश्चितम्॥ १२॥
प्रसाद्य भ्रातरं ज्येष्ठं सान्त्वेनोपस्थितक्रमः।
देशकालार्थसंवादि दृष्टलोकपरावरः॥ १३॥

Having sought the favour of his eldest (half-) brother by means of soothing words, Vibhīṣaṇa, who knew what is good and bad in the world and had observed the customary rites (in the form of salutations etc.), tendered to the eminent Rāvaṇa in the presence of the latter's ministers in seclusion the following advice, which was exceedingly wholesome and based on logical grounds and was in consonance with place, time and purpose: (12-13)

यदाप्रभृति वैदेही सम्प्राप्तेह परंतप।
तदाप्रभृति दृश्यन्ते निमित्तान्यशुभानि नः॥ १४॥

"Ever since Sītā (a princess of the Videha territory) arrived here, evil portents are being observed by us. (14)

सस्फुलिङ्गः सधूमार्चिः सधूमकलुषोदयः।
मन्त्रसंधुक्षितोऽप्यग्निर्न सम्यगभिवर्धते॥ १५॥

"The sacrificial fire emits sparks, its flames are enveloped in smoke, its manifestation (as a result of rubbing two pieces of wood against each other) is also obscure, accompanied as it is by smoke, and it does not flare up properly even when fed with oblations while uttering sacred formulas. (15)

अग्निष्टेष्वग्निशालासु तथा ब्रह्मस्थलीषु च।
सरीसृपाणि दृश्यन्ते हव्येषु च पिपीलिकाः॥ १६॥

"Reptiles are observed in kitchens and fire-sanctuaries and, likewise, in the places where the Vedas are taught, and ants are discovered in the substances to be offered as oblations into the sacrificial fire. (16)

गवां पयांसि स्कन्नानि विमदा वरकुञ्जराः।
दीनमश्वाः प्रहेषन्ते नवग्रासाभिनन्दिनः॥ १७॥

"The milk of cows has dried up, ichor no longer flows from the temples of the best of elephants; while horses, though feeling satisfied with their fresh supply of fodder, neigh dolefully. (17)

खरोष्ट्राश्वतरा राजन् भिन्नरोमाः स्रवन्ति च।
न स्वभावेऽवतिष्ठन्ते विधानैरपि चिन्तिताः॥ १८॥

"Nay, donkeys, camels and mules, O king, shed tears, their hair standing on end. Even though treated with care according to medical directions, they do not return to normalcy. (18)

वायसाः संघशः क्रूरा व्याहरन्ति समन्ततः।
समवेताश्च दृश्यन्ते विमानाग्रेषु संघशः॥ १९॥

"Crows in flock utter harsh cries on all sides and are seen gathered in

swarms on the tops of seven-storeyed buildings. (19)

गृध्राश्च परिलीयन्ते पुरीमुपरि पिण्डिताः।
उपपन्नाश्च संध्ये द्वे व्याहरन्त्यशिवं शिवाः॥ २०॥

"Nay, vultures collected in swarms hover over the city; while, arrived near the city, she-jackals howl ominously both morning and evening. (20)

क्रव्यादानां मृगाणां च पुरीद्वारेषु संघशः।
श्रूयन्ते विपुला घोषाः सविस्फूर्जितनिःस्वनाः॥ २१॥

"At the gates of the city are heard the loud cries of carnivorous animals (such as wolves and hyenās) gathered in herds alongwith peals of thunder. (21)

तदेवं प्रस्तुते कार्ये प्रायश्चित्तमिदं क्षमम्।
रोचये वीर वैदेही राघवाय प्रदीयताम्॥ २२॥

"Therefore, when the action of evil forces has started in this way, O gallant brother, this atonement is desirable that Sītā (a princess of the Videha territory) be restored to Rāma (a scion of Raghu) and I like it.(22)

इदं च यदि वा मोहाल्लोभाद् वा व्याहृतं मया।
तत्रापि च महाराज न दोषं कर्तुमर्हसि॥ २३॥

"Even if this submission has been made through infatuation or greed, you ought not to find fault with me, O eminent monarch! (23)

अयं हि दोषः सर्वस्य जनस्यास्योपलक्ष्यते।
रक्षसां राक्षसीनां च पुरस्यान्तःपुरस्य च॥ २४॥

"This offence in the shape of Sītā's abduction is recognized by all the people here, the ogres and the ogresses, the whole city and the gynaeceum. (24)

प्रापणे चास्य मन्त्रस्य निवृत्ताः सर्वमन्त्रिणः।
अवश्यं च मया वाच्यं यद् दृष्टमथवा श्रुतम्।
सम्प्रधार्य यथान्यायं तद् भवान् कर्तुमर्हति॥ २५॥

"True, all your counsellors have refrained from tendering this advice to you for fear of incurring your displeasure; yet that which has been perceived or heard by me needs must be submitted. Determining the propriety or otherwise of my counsel according to the principles of equity, you ought to act accordingly." (25)

इति स्वमन्त्रिणां मध्ये भ्राता भ्रातरमूचिवान्।
रावणं रक्षसां श्रेष्ठं पथ्यमेतद् विभीषणः॥ २६॥

Thus in the midst of his half-brother's counsellors, Vibhīṣaṇa, brother of Rāvaṇa, tendered the aforesaid salutary advice to his (eldest half-) brother, Rāvaṇa, the foremost of ogres. (26)

हितं महार्थं मृदु हेतुसंहितं
व्यतीतकालायतिसम्प्रतिक्षमम्।
निशम्य तद्वाक्यमुपस्थितज्वरः
प्रसङ्गवानुत्तरमेतदब्रवीत्॥ २७॥

Hearing the foregoing submission of Vibhīṣaṇa, which was wholesome, full of great significance, gentle, logical and capable of doing good in the past, present and future, Rāvaṇa (who was seized with fever in the form of anger and) who was full of passion (for Sītā), made the following reply: (27)

भयं न पश्यामि कुतश्चिदप्यहं
न राघवः प्राप्स्यति जातु मैथिलीम्।
सुरैः सहेन्द्रैरपि संगरे कथं
ममाग्रतः स्थास्यति लक्ष्मणाग्रजः॥ २८॥

"I see no cause for fear from any quarter whatsoever. Rāma (a scion of Raghu) shall in no case get back Sītā (a princess of Mithilā). How can Rāma (the eldest half-brother of Lakṣmaṇa) stand before me in an encounter even though aided by gods including Indra (their ruler)?" (28)

इत्येवमुक्त्वा सुरसैन्यनाशनो
महाबलः संयति चण्डविक्रमः।
दशाननो भ्रातरमाप्तवादिनं
विसर्जयामास तदा विभीषणम्॥ २९॥

Having spoken as aforesaid, Rāvaṇa,

the ten-headed monster, the destroyer of the celestial forces, who was endowed with extraordinary valour and exhibited terrific prowess in combat, forthwith dismissed his younger half-brother, Vibhīṣaṇa, who had elucidated the truth. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे दशमः सर्गः ॥ १० ॥

Thus ends Canto Ten in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

When Rāvaṇa entered the assembly hall to hold consultations with his counsellors, other leading ogres as well as Vibhīṣaṇa follow suit

स बभूव कृशो राजा मैथिलीकाममोहितः।
असन्मानाच्च सुहृदां पापः पापेन कर्मणा॥ १॥

King Rāvaṇa, who was infatuated with passion for Sītā (a princess of Mithilā) and had begun to be looked upon as sinful because of his evil doing in the shape of Sītā's abduction, grew emaciated through disrespect shown to him by his near and dear ones and his consuming passion for Sītā. (1)

अतीव कामसम्पन्नो वैदेहीमनुचिन्तयन्।
अतीतसमये काले तस्मिन् वै युधि रावणः।
अमात्यैश्च सुहृद्भिश्च प्राप्तकालममन्यत॥ २॥

The time for holding consultation having elapsed, war being actually imminent, Rāvaṇa, who was exceedingly full of longing for Sītā and was constantly thinking of Sītā (a princess of the Videha territory), thought consultation with his ministers and well-wishers to be opportune. (2)

स हेमजालविततं मणिविद्रुमभूषितम्।
उपगम्य विनीताश्वमारुरोह महारथम्॥ ३॥

Approaching a huge chariot overlaid with a lattice-work of gold, decked with gems and corals and drawn by trained horses, he ascended it. (3)

तमास्थाय रथश्रेष्ठं महामेघसमस्वनम्।
प्रययौ रक्षसां श्रेष्ठो दशग्रीवः सभां प्रति॥ ४॥

Taking his seat in that excellent chariot, which produced a rattling sound resembling the rumbling of a large cloud, Rāvaṇa, the ten-headed monster, the foremost of ogres, drove towards the assembly hall. (4)

असिचर्मधरा योधाः सर्वायुधधरास्ततः।
राक्षसा राक्षसेन्द्रस्य पुरस्तात् सम्प्रतस्थिरे॥ ५॥

At that time ogre troops carrying swords and bucklers and all kinds of weapons marched in order at the head of the ruler of ogres. (5)

नानाविकृतवेषाश्च नानाभूषणभूषिताः।
पार्श्वतः पृष्ठतश्चैनं परिवार्य ययुस्तदा॥ ६॥

Nay, ogres attired in various strange robes and adorned with all kinds of jewels, marched giving cover to him at his sides as well as at his back at that time. (6)

रथैश्चातिरथाः शीघ्रं मत्तैश्च वरवारणैः।
अनूत्पेतुर्दशग्रीवमाक्रीडद्भिश्च वाजिभिः॥ ७॥

Car-warriors of a superior order* also rushed apace in the wake of Rāvaṇa (the ten-headed monster) in chariots as well as on excellent elephants in rut as also on (the back of) horses sportively following in different gaits. (7)

गदापरिघहस्ताश्च शक्तितोमरपाणयः।
परश्वधधराश्चान्ये तथान्ये शूलपाणयः।
ततस्तूर्यसहस्राणां संजज्ञे निःस्वनो महान्॥ ८॥

Some had maces and iron bars in their hands, while others followed with javelins and iron clubs. Nay, still others carried axes, while some had darts in their hands. Then broke forth a loud blare of thousands of trumpets. (8)

तुमुलः शङ्खशब्दश्च सभां गच्छति रावणे।
स नेमिघोषेण महान् सहसाभिनिनादयन्॥ ९॥
राजमार्गं श्रिया जुष्टं प्रतिपेदे महारथः।
विमलं चातपत्रं च प्रगृहीतमशोभत॥ १०॥
पाण्डुरं राक्षसेन्द्रस्य पूर्णस्ताराधिपो यथा।
हेममञ्जरिगर्भे च शुद्धस्फटिकविग्रहे॥ ११॥
चामरव्यजने तस्य रेजतुः सव्यदक्षिणे।
ते कृताञ्जलयः सर्वे रथस्थं पृथिवीस्थिताः॥ १२॥
राक्षसा राक्षसश्रेष्ठं शिरोभिस्तं ववन्दिरे।
राक्षसैः स्तूयमानः सञ्जयाशीर्भिररिंदमः॥ १३॥
आससाद महातेजाः सभां विरचितां तदा।
सुवर्णरजतास्तीर्णां विशुद्धस्फटिकान्तराम्॥ १४॥
विराजमानो वपुषा रुक्मपट्टोत्तरच्छदाम्।
तां पिशाचशतैः षड्भिरभिगुप्तां सदाप्रभाम्॥ १५॥
प्रविवेश महातेजाः सुकृतां विश्वकर्मणा।
तस्यां तु वैदूर्यमयं प्रियकाजिनसंवृतम्॥ १६॥
महत्सोपाश्रयं भेजे रावणः परमासनम्।
ततः शशासेश्वरवद्दूताँल्लघुपराक्रमान्॥ १७॥

As Rāvaṇa drove to the assembly hall, a tumultuous blast of conches also followed. That eminent and great car-warrior presently reached the splendid highway, causing it to echo with the rattling of the felloes of his chariot. Nay, held over the head of Rāvaṇa (the ruler of ogres), a spotless white canopy shone like the full moon (lit., the suzerain lord of stars). On his left and right shone a pair of whisks with handles of pure crystal and having bunches of golden threads in the middle. Standing on the ground (on the way) with joined palms, all the aforesaid ogres saluted Rāvaṇa, the foremost of ogres, with their heads bent low. Being hailed by ogres by means of shouts of victory and benedictions, Rāvaṇa (the scourge of his foes), who was endowed with extraordinary energy, presently reached the assembly hall constructed by Viśwakarmā (the architect of gods). With his body shining brightly, Rāvaṇa, who was endowed with extraordinary splendour, made his solemn entry into that assembly hall, which was paved with gold and silver, whose interior was wrought in pure crystal, whose floor was carpeted with silk, interwoven with threads of gold, and which was guarded on all sides by six hundred fiends, was full of perennial splendour and had been beautifully constructed by Viśwakarmā. Rāvaṇa for his part occupied in that hall a big and excellent throne made of cat's-eye, nay, covered with the skin of Priyakas (a species of deer) and provided with cushions, and forthwith authoritatively commanded fleet-footed messengers as follows: (9—17)

समानयत मे क्षिप्रमिहैतान् राक्षसानिति।
कृत्यमस्ति महज्जाने कर्तव्यमिति शत्रुभिः॥ १८॥

"Duly bring hither with all speed the well-known ogres to my presence. I know

* An Atiratha has been defined thus:
अमितान् योधयेद् यस्तु सम्प्रोक्तोऽतिरथस्तु सः।
"He who fights numberless adversaries is spoken of as an Atiratha."

that momentous action has to be taken with regard to the enemies." (18)

राक्षसास्तद्वचः श्रुत्वा लङ्कायां परिचक्रमुः।
अनुगेहमवस्थाय विहारशयनेषु च।
उद्यानेषु च रक्षांसि चोदयन्तो ह्यभीतवत्॥ १९॥

Hearing his command, the ogres coursed through Laṅkā, making their way into every single house, nay, penetrating into places of recreation and bedrooms as well as into gardens, and actually calling upon the ogres in an undaunted way to proceed to the assembly hall. (19)

ते रथान्तचरा एके दृप्तानेके दृढान् हयान्।
नागानेकेऽधिरुरुहुर्जग्मुश्चैके पदातयः॥ २०॥

Some of the invited ogres sallied forth in the foremost of chariots, others rode on proud elephants, still others on sturdy horses, while yet others proceeded on foot. (20)

सा पुरी परमाकीर्णा रथकुञ्जरवाजिभिः।
सम्पतद्भिर्विरुरुचे गरुत्मद्भिरिवाम्बरम्॥ २१॥

Fully crowded with chariots, elephants and horses running in a line, that city looked very charming like the sky crowded with birds flying in a row. (21)

ते वाहनान्यवस्थाय यानानि विविधानि च।
सभां पद्भिः प्रविविशुः सिंहा गिरिगुहामिव॥ २२॥

Leaving their mounts as well as conveyances of every description outside, they made their way into the assembly hall on foot as lions would enter a rocky cave. (22)

राज्ञः पादौ गृहीत्वा तु राज्ञा ते प्रतिपूजिताः।
पीठेष्वन्ये बृसीष्वन्ये भूमौ केचिदुपाविशन्॥ २३॥

Touching the king's feet (as an act of submission) and greeted in their turn by the king, they, for their part, took their seat, some on seats of gold, others on mats of Kuśa grass and still others on the carpeted ground. (23)

ते समेत्य सभायां वै राक्षसा राजशासनात्।
यथार्हमुपतस्थुस्ते रावणं राक्षसाधिपम्॥ २४॥

Gathering in the assembly hall at the king's command, the aforesaid ogres actually took their position round Rāvaṇa, their suzerain lord, each according to his rank. (24)

मन्त्रिणश्च यथामुख्या निश्चितार्थेषु पण्डिताः।
अमात्याश्च गुणोपेताः सर्वज्ञा बुद्धिदर्शनाः॥ २५॥
समीयुस्तत्र शतशः शूराश्च बहवस्तथा।
सभायां हेमवर्णायां सर्वार्थस्य सुखाय वै॥ २६॥

Counsellors foremost in their own sphere and clever in deciding affairs and qualified ministers, well-versed in all subjects and capable of viewing things with their understanding and likewise numerous warriors too actually gathered in hundreds in that assembly hall sparkling with gold for discussing all matters for a happy conclusion. (25-26)

ततो महात्मा विपुलं सुयुग्यं
रथं वरं हेमविचित्रिताङ्गम्।
शुभं समास्थाय ययौ यशस्वी
विभीषणः संसदमग्रजस्य॥ २७॥

Then arrived the high-souled and illustrious Vibhīṣaṇa in the assembly presided over by his eldest (half-) brother, Rāvaṇa, mounting a huge, bright and excellent chariot drawn by peerless horses, its various parts decked with gold. (27)

स पूर्वजायावरजः शशंस
नामाथ पश्चाच्चरणौ ववन्दे।
शुकः प्रहस्तश्च तथैव तेभ्यो
ददौ यथार्हं पृथगासनानि॥ २८॥

Younger as he was, he mentioned his name by way of courtesy to his eldest (half-) brother and then bowed at the latter's feet. Śuka and Prahasta too did just the same. Rāvaṇa, for his part, offered them separate seats according to their respective rank. (28)

सुवर्णनानामणिभूषणानां
सुवाससां संसदि राक्षसानाम्।
तेषां परार्ध्यागुरुचन्दनानां
स्त्रजां च गन्धाः प्रववुः समन्तात्॥ २९॥

The fragrance of most excellent aloe and sandal-paste painted on the persons, and garlands worn round the necks of those ogres adorned with ornaments of gold as well as of various gems and attired in excellent robes, spread all round. (29)

न चुक्रुशुर्नानृतमाह कश्चित्
सभासदो नापि जजल्पुरुच्चैः।
संसिद्धार्थाः सर्व एवोग्रवीर्या
भर्तुः सर्वे ददृशुश्चाननं ते॥ ३०॥

Those present in the assembly did not make noise nor did they talk loudly nor (again) did any of them tell a lie. They were all fully accomplished of purpose and endowed with terrible prowess and all gazed on the face of their ruler. (30)

स रावणः शस्त्रभृतां मनस्विनां
महाबलानां समितौ मनस्वी।
तस्यां सभायां प्रभया चकाशे
मध्ये वसूनामिव वज्रहस्तः॥ ३१॥

In the gathering of armed heroes, who were endowed with extraordinary might, in that assembly hall, the aforesaid heroic Rāvaṇa shone with his lustre like Indra, who holds the thunderbolt in his hand, in the midst of the Vasus (a class of gods). (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

Rāvaṇa orders his Commander-in-Chief, Prahasta, to make adequate arrangements for the defence of the city and to apprise Kumbhakarṇa of the whole situation now that he had woken from his long slumber

स तां परिषदं कृत्स्नां समीक्ष्य समितिंजयः।
प्रचोदयामास तदा प्रहस्तं वाहिनीपतिम्॥ १॥

Surveying the entire assembly mentioned above, Rāvaṇa, who came out victorious in battle, presently ordered Prahasta, the Commander-in-Chief of his forces as follows: (1)

सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः।
योधा नगररक्षायां तथा व्यादेष्टुमर्हसि॥ २॥

"You ought to issue special order, O generalissimo, to see that troops belonging to the four divisions of the army (viz., cavalry, infantry, chariots and elephants), who are trained warriors, are entrusted with the defence of the city." (2)

स प्रहस्तः प्रणीतात्मा चिकीर्षन् राजशासनम्।
विनिक्षिपद् बलं सर्वं बहिरन्तश्च मन्दिरे॥ ३॥

Keen to carry out the royal command, the celebrated Prahasta, who had disciplined his mind, posted the entire army outside as well as inside the city. (3)

ततो विनिक्षिप्य बलं सर्वं नगरगुप्तये।
प्रहस्तः प्रमुखे राज्ञो निषसाद जगाद च॥ ४॥

Having told off the entire army for the defence of the city, Prahasta presently resumed his seat in front of the king and submitted as follows: (4)

विहितं बहिरन्तश्च बलं बलवतस्तव।
कुरुष्वाविमनाः क्षिप्रं यदभिप्रेतमस्ति ते॥ ५॥

"Your army, powerful as you are, has been stationed outside as well as inside the city. Therefore, accomplish at once with an undistracted mind what is intended by you." (5)

प्रहस्तस्य वचः श्रुत्वा राजा राज्यहितैषिणः।
सुखेप्सुः सुहृदां मध्ये व्याजहार स रावणः॥ ६॥

Hearing the submission of Prahasta, a well-wisher of the State, the celebrated Rāvaṇa, who aspired for happiness, spoke as follows in the midst of his near and dear ones: (6)

प्रियाप्रिये सुखे दुःखे लाभालाभे हिताहिते।
धर्मकामार्थकृच्छ्रेषु यूयमर्हथ वेदितुम्॥ ७॥

"You ought to know your duty in the face of that which is agreeable and that which is not, as also in the midst of happiness and misery, gain and loss, what is wholesome and otherwise and when virtue, pleasure and self-interest are at stake. (7)

सर्वकृत्यानि युष्माभिः समारब्धानि सर्वदा।
मन्त्रकर्मनियुक्तानि न जातु विफलानि मे॥ ८॥

"My undertakings of all kinds, duly set afoot by you, have never proved futile, planned as they have always been according to deliberations. (8)

ससोमग्रहनक्षत्रैर्मरुद्भिरिव वासवः।
भवद्भिरहमत्यर्थं वृतः श्रियमवाप्नुयाम्॥ ९॥

"Accompanied by you even as Indra is by deities presiding over the planets and lunar mansions including the moon-god as well as the forty-nine wind-gods, I wish to enjoy royal fortune excessively. (9)

अहं तु खलु सर्वान् वः समर्थयितुमुद्यतः।
कुम्भकर्णस्य तु स्वप्नान्नेममर्थमचोदयम्॥ १०॥

"I was, on my part, actually ready to apprise you all of what I have done; but due to Kumbhakarṇa's slumber I did not broach the matter. (10)

अयं हि सुप्तः षण्मासान् कुम्भकर्णो महाबलः।
सर्वशस्त्रभृतां मुख्यः स इदानीं समुत्थितः॥ ११॥

"The said Kumbhakarṇa, the foremost of all those who bear arms, who is endowed with extraordinary might, remained actually asleep for six long months. He is now fully awake. (11)

इयं च दण्डकारण्याद् रामस्य महिषी प्रिया।
रक्षोभिश्चरितोद्देशादानीता जनकात्मजा॥ १२॥

"Moreover, Sītā (Janaka's daughter), the beloved consort of Rāma, has been borne away by me from the Daṇḍaka forest, a region frequented by ogres. (12)

सा मे न शय्यामारोढुमिच्छत्यलसगामिनी।
त्रिषु लोकेषु चान्या मे न सीतासदृशी तथा॥ १३॥

"That lady of languid pace does not, however, feel inclined to lay her foot on my bed; and no other woman in the three worlds is charming in my eyes as Sītā. (13)

तनुमध्या पृथुश्रोणी शरदिन्दुनिभानना।
हेमबिम्बनिभा सौम्या मायेव मयनिर्मिता॥ १४॥

"Slender-waisted with well developed hips and a countenance resembling the autumnal full moon, the gentle lady looks like an image of gold. It appears as though she were an enchantment conjured by the demon Maya, a past master in conjuring tricks. (14)

सुलोहिततलौ श्लक्ष्णौ चरणौ सुप्रतिष्ठितौ।
दृष्ट्वा ताम्रनखौ तस्या दीप्यते मे शरीरजः॥ १५॥

"On seeing her feet, soft and well set, with deep red soles and coppery nails, love is kindled in my heart. (15)

हुताग्नेरर्चिसंकाशामेनां सौरीमिव प्रभाम्।
उन्नसं विमलं वल्गु वदनं चारुलोचनम्॥ १६॥
पश्यंस्तदवशस्तस्याः कामस्य वशमेयिवान्।
क्रोधहर्षसमानेन दुर्वर्णकरणेन च॥ १७॥
शोकसंतापनित्येन कामेन कलुषीकृतः।
सा तु संवत्सरं कालं मामयाचत भामिनी॥ १८॥
प्रतीक्षमाणा भर्तारं राममायतलोचना।
तन्मया चारुनेत्रायाः प्रतिज्ञातं वचः शुभम्॥ १९॥

"Beholding her, who closely resembles the flame of a sacred fire fed with oblations and rivals the splendour of the sun, and gazing on her well-known fair and lovely countenance with a prominent nose and charming eyes, I am no longer master of myself and have become a slave of passion. Nay, I have been unnerved by love, which is uniform in anger and joy, makes one pale and is ever present even in grief and agony. Expecting, as she does, to meet in the meantime Rāma, her husband, that large-eyed lovely woman, however, asked of me a time-limit* of one year. That pleasing request of that lovely-eyed lady has been solemnly granted by me. (16—19)

श्रान्तोऽहं सततं कामाद् यातो हय इवाध्वनि।
कथं सागरमक्षोभ्यं तरिष्यन्ति वनौकसः॥ २०॥
बहुसत्त्वझषाकीर्णं तौ वा दशरथात्मजौ।
अथवा कपिनैकेन कृतं नः कदनं महत्॥ २१॥
दुर्ज्ञेयाः कार्यगतयो ब्रूत यस्य यथामति।
मानुषान्नो भयं नास्ति तथापि तु विमृश्यताम्॥ २२॥

"Like a horse that has travelled over a long distance, I, however, constantly feel worn-out through love. Although Rāma is reported to be on his way to Laṅkā with an army of monkeys and bears, how will the monkeys (lit., denizens of the forest) or even Rāma and Lakṣmaṇa, the two sons of Daśaratha, be able to cross the sea, which is unassailable and infested with numerous aquatic creatures, including large fish? The other side of the picture is that a great havoc was wrought on our side by a single monkey, Hanumān. The ways of accomplishing one's purpose are thus difficult to ascertain. Therefore, speak what is there in whosoever's mind according to the belief of each. There is no cause for apprehension to us from a human being; nevertheless let us ponder over the question, in any case. (20—22)

तदा देवासुरे युद्धे युष्माभिः सहितोऽजयम्।
ते मे भवन्तश्च तथा सुग्रीवप्रमुखान् हरीन्॥ २३॥
परे पारे समुद्रस्य पुरस्कृत्य नृपात्मजौ।
सीतायाः पदवीं प्राप्य सम्प्राप्तौ वरुणालयम्॥ २४॥

"The other day, assisted by you, I came out victorious in a conflict between the gods and the demons. You, who are the same, stand likewise by my side even today. Having discovered the whereabouts of Sītā, through Hanumān, after crossing the sea and placing ahead the monkeys led by Sugrīva (their chief), the two princes have duly arrived on the other side of the sea. (23-24)

अदेया च यथा सीता वध्यौ दशरथात्मजौ।
भवद्भिर्मन्त्र्यतां मन्त्रः सुनीतं चाभिधीयताम्॥ २५॥

"Consultations should, therefore, be held by you and a judicious line of conduct suggested, so that Sītā may not have to be given back and Rāma and Lakṣmaṇa, the two sons of Daśaratha, may be killed. (25)

नहि शक्तिं प्रपश्यामि जगत्यन्यस्य कस्यचित्।
सागरं वानरैस्तीर्त्वा निश्चयेन जयो मम॥ २६॥

* Rāvaṇa utters an impudent lie in order to vaunt his sham generosity. Sītā never asked him for a time-limit of one year assuring him that she would yield to his advances if her husband did not turn up within the stipulated period. She for her part consistently spurned his sinful proposal. The time-limit was fixed by Rāvaṇa of his own accord (vide Araṇyakāṇḍa LVI. 24-25 of Vālmīki-Rāmāyaṇa)

"Surely, I do not see the capacity of anyone in the world other than Rāma to cross the sea alongwith the monkeys. But even if he succeeds in doing so, victory is surely mine." (26)

तस्य कामपरीतस्य निशम्य परिदेवितम्।
कुम्भकर्णः प्रचुक्रोध वचनं चेदमब्रवीत्॥ २७॥

Hearing the wail of Rāvaṇa, who was overwhelmed with passion, Kumbhakarṇa flew into a rage and spoke the following words: (27)

यदा तु रामस्य सलक्ष्मणस्य
प्रसह्य सीता खलु सा इहाहृता।
सकृत् समीक्ष्यैव सुनिश्चितं तदा
भजेत चित्तं यमुनेव यामुनम्॥ २८॥

"Even as the river Yamunā fills the depression near its source the moment it descends on earth, your mind ought to have sought careful deliberation with us that very moment when the aforesaid Sītā was actually borne away here by force (when she was alone in the cottage) after a single impulsive thought from the hermitage of Rāma; Rāma, who was accompanied by Lakṣmaṇa. (28)

सर्वमेतन्महाराज कृतमप्रतिमं तव।
विधीयेत सहास्माभिरादावेवास्य कर्मणः॥ २९॥

"All this doing of yours, O great king, is unworthy of you. Deliberation ought to have been held with us at the very beginning of this act. (29)

न्यायेन राजकार्याणि यः करोति दशानन।
न स संतप्यते पश्चान्निश्चितार्थमतिर्नृपः॥ ३०॥

"A monarch who discharges his kingly duties with justice, his mind having determined his purpose in consultation with his counsellors, does not have to repent O Rāvaṇa! (30)

अनुपायेन कर्माणि विपरीतानि यानि च।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव॥ ३१॥

"Actions which are undertaken without recourse to fair means and run counter to the principles of righteousness beget sin even as oblations used in impure sacrifices undertaken for malevolent purposes. (31)

यः पश्चात् पूर्वकार्याणि कर्माण्यभिचिकीर्षति।
पूर्वं चापरकार्याणि स न वेद नयानयौ॥ ३२॥

"He who seeks to perform at a later date duties requiring to be performed earlier and those which ought to be performed later, performs at an early date, does not know right and wrong. (32)

चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकं बलम्।
छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः॥ ३३॥

"Observing the superior strength of an enemy who is hasty in actions, others for their part look for his weak point even as swans seek the fissure* in the Krauñca mountain in order to cross it. (33)

त्वयेदं महदारब्धं कार्यमप्रतिचिन्तितम्।
दिष्ट्या त्वां नावधीद् रामो विषमिश्रमिवामिषम्॥ ३४॥

"This great undertaking, which was not duly considered, has been set on foot by you. By your good luck Rāma did not kill you, even as food mixed with poison would kill the consumer. (34)

तस्मात् त्वया समारब्धं कर्म ह्यप्रतिमं परैः।
अहं समीकरिष्यामि हत्वा शत्रूंस्तवानघ॥ ३५॥

"Therefore, making short work of your enemies, O brother, who are free from sorrow, I shall actually neutralize the unworthy action that has been started by you in relation to your enemies. (35)

* We read in the Mahābhārata (Śalya-Parva, 46.84) how God Kārtikeya (son of Lord Śiva) made a fissure in the Krauñca mountain with His javelin.

अहमुत्सादयिष्यामि शत्रूंस्तव निशाचर।
यदि शक्रविवस्वन्तौ यदि पावकमारुतौ।
तावहं योधयिष्यामि कुबेरवरुणावपि॥ ३६॥

"I shall exterminate all your foes, O ranger of the night! I shall encounter the two brothers in combat even if they happen to be Indra and the sun-god or the god of fire and the wind-god or Kubera (the god of riches and the deity presiding over the northern quarter) and Varuṇa (the god of water and the deity presiding over the western quarter). (36)

गिरिमात्रशरीरस्य महापरिघयोधिनः।
नर्दतस्तीक्ष्णदंष्ट्रस्य बिभीयाद् वै पुरंदरः॥ ३७॥

"Even Indra (the destroyer of strong-holds) would be afraid of me as I, with my body having the size of a mountain and sharp teeth, roar while fighting with a huge iron bludgeon. (37)

पुनर्मां स द्वितीयेन शरेण निहनिष्यति।
ततोऽहं तस्य पास्यामि रुधिरं काममाश्वस॥ ३८॥

"Before Rāma strikes me violently once more with a second arrow I shall drink his blood. Therefore, be fully restored to confidence. (38)

वधेन वै दाशरथेः सुखावहं
जयं तवाहर्तुमहं यतिष्ये।
हत्वा च रामं सह लक्ष्मणेन
खादामि सर्वान् हरियूथमुख्यान्॥ ३९॥

"By making short work of Rāma (son of Daśaratha) I shall try my best to bring victory which will conduce to your happiness. Nay, having killed Rāma alongwith Lakṣmaṇa, I shall devour all the leaders of monkey hordes. (39)

रमस्व कामं पिब चाग्र्यवारुणीं
कुरुष्व कार्याणि हितानि विज्वरः।
मया तु रामे गमिते यमक्षयं
चिराय सीता वशगा भविष्यति॥ ४०॥

"Enjoy life fully, drink the most excellent wine and, rid of anxiety, perform actions which are conducive to your welfare. When Rāma for his part has been dispatched to the abode of Death by me, Sītā will submit to your will for long." (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वादशः सर्गः॥ १२॥

Thus ends Canto Twelve in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Advised by Mahāpārśwa to use violence against Sītā, Rāvaṇa pleads his inability to do so because of a curse pronounced against him in the past by Brahmā, and boasts of his own valour

रावणं क्रुद्धमाज्ञाय महापार्श्वो महाबलः।
मुहूर्तमनुसंचिन्त्य प्राञ्जलिर्वाक्यमब्रवीत्॥ १॥

Reflecting awhile on finding Rāvaṇa enraged, Mahāpārśwa, who was endowed with extraordinary might, submitted with joined palms as follows: (1)

यः खल्वपि वनं प्राप्य मृगव्यालनिषेवितम्।
न पिबेन्मधु सम्प्राप्य स नरो बालिशो भवेत्॥ २॥

"That man is a fool, who, even after reaching a forest infested by wild beasts of

prey and reptiles and having duly found honey does not drink it. (2)

ईश्वरस्येश्वरः कोऽस्ति तव शत्रुनिर्बहण।
रमस्व सह वैदेह्या शत्रूनाक्रम्य मूर्धसु॥ ३॥

"Who can lord it over you, a sovereign, O destroyer of foes? Setting your foot on the heads of your enemies, revel with Sītā (a princess of the Videha territory). (3)

बलात् कुक्कुटवृत्तेन प्रवर्तस्व महाबल।
आक्रम्याक्रम्य सीतां वै तां भुङ्क्ष्व च रमस्व च॥ ४॥

"Act in the manner of a cock, using force against her, O ruler endowed with extraordinary might! Assaulting Sītā again and again, enjoy her and revel with her. (4)

लब्धकामस्य ते पश्चादागमिष्यति किं भयम्।
प्राप्तमप्राप्तकालं वा सर्वं प्रतिविधास्यसे॥ ५॥

"Once you have attained your desired end, what peril will come upon you afterwards? And you will surely be able to meet every risk, no matter whether it is already present or is yet to come. (5)

कुम्भकर्णः सहास्माभिरिन्द्रजिच्च महाबलः।
प्रतिषेधयितुं शक्तौ सवज्रमपि वज्रिणम्॥ ६॥

"In conjunction with us Kumbhakarṇa and Indrajit, who are endowed with extraordinary might, are capable of keeping back even Indra, armed with his thunderbolt. (6)

उपप्रदानं सान्त्वं वा भेदं वा कुशलैः कृतम्।
समतिक्रम्य दण्डेन सिद्धिमर्थेषु रोचये॥ ७॥

"Leaving aside gift, conciliation or even the policy of sowing dissension in the enemy's ranks, resorted to by the wise, I prefer to achieve success in our concerns by use of force. (7)

इह प्राप्तान् वयं सर्वाञ्छत्रूंस्तव महाबल।
वशे शस्त्रप्रतापेन करिष्यामो न संशयः॥ ८॥

"We shall reduce to submission by the strength of our arms all your enemies arrived here, O ruler endowed with extraordinary might! There is no doubt about it." (8)

एवमुक्तस्तदा राजा महापार्श्वेन रावणः।
तस्य सम्पूजयन् वाक्यमिदं वचनमब्रवीत्॥ ९॥

Acclaiming his counsel when exhorted in the foregoing words by Mahāpārśwa on that occasion, King Rāvaṇa made the following reply: (9)

महापार्श्व निबोध त्वं रहस्यं किंचिदात्मनः।
चिरवृत्तं तदाख्यास्ये यदवाप्तं पुरा मया॥ १०॥

"Hear you, O Mahāpārśwa, of a certain secret of mine, of an incident which took place long ago, of a fruit which was gathered by me in the past. I shall presently confide it to you. (10)

पितामहस्य भवनं गच्छन्तीं पुञ्जिकस्थलाम्।
चक्रूर्यमाणामद्राक्षमाकाशेऽग्निशिखामिव ॥ ११॥

"Once I beheld a celestial nymph, Puñjikasthalā by name, flashing like a flame and sneaking away for fear of me through the heavens to the abode of Brahmā (the grandfather of the entire creation, which was evolved by his mind-born sons, Marīci and others). (11)

सा प्रसह्य मया भुक्ता कृता विवसना ततः।
स्वयम्भूभवनं प्राप्ता लोलिता नलिनी यथा॥ १२॥

"She was stripped of her garment and ravished by me. She then reached the abode of Brahmā, the self-born creator, like a lotus plant violently shaken by an elephant. (12)

तच्च तस्य तथा मन्ये ज्ञातमासीन्महात्मनः।
अथ संकुपितो वेधा मामिदं वाक्यमब्रवीत्॥ १३॥

"The aforesaid incident, I presume, came to be known precisely as it had occurred to that exalted soul. Highly enraged, the creator forthwith addressed the following words to me: (13)

अद्यप्रभृति यामन्यां बलान्नारीं गमिष्यसि।
तदा ते शतधा मूर्धा फलिष्यति न संशयः॥ १४॥

"'If you happen to violate any other woman henceforward, your head will be forthwith split into a hundred pieces; there is no doubt about it'. (14)

इत्यहं तस्य शापस्य भीतः प्रसभमेव ताम्।
नारोहये बलात् सीतां वैदेहीं शयने शुभे॥ १५॥

"Hence, afraid, as I am, of his curse, I do not violently put Sītā, a princess of the Videha territory, on my charming bed by force. (15)

सागरस्येव मे वेगो मारुतस्येव मे गतिः।
नैतद् दाशरथिर्वेद ह्यासादयति तेन माम्॥ १६॥

"My fury resembles that of the sea, and my speed resembles the speed of the wind. Surely Rāma (son of Daśaratha) does not know of it, hence he is attacking me. (16)

को हि सिंहमिवासीनं सुप्तं गिरिगुहाशये।
क्रुद्धं मृत्युमिवासीनं प्रबोधयितुमिच्छति॥ १७॥

"Otherwise, who will actually seek to arouse me to martial activity as one would awaken a lion asleep in a sitting posture in its abode in the shape of a mountain cavern or arouse into activity Death sitting in rage? (17)

न मत्तो निर्गतान् बाणान् द्विजिह्वान् पन्नगानिव।
रामः पश्यति संग्रामे तेन मामभिगच्छति॥ १८॥

"Rāma has not seen arrows like serpents with forked tongues shot in a combat from my bow. Hence he is marching against me. (18)

क्षिप्रं वज्रसमैर्बाणैः शतधा कार्मुकच्युतैः।
राममादीपयिष्यामि उल्काभिरिव कुञ्जरम्॥ १९॥

"I shall consume Rāma in no time with my arrows shot in hundreds like the thunderbolt from my bow even as one would torment an elephant with firebrands. (19)

तच्चास्य बलमादास्ये बलेन महता वृतः।
उदितः सविता काले नक्षत्राणां प्रभामिव॥ २०॥

"Nay, surrounded by a huge army, I shall split up his army even as, risen in the morning, the sun disperses the light of the stars. (20)

न वासवेनापि सहस्रचक्षुषा
युधास्मि शक्यो वरुणेन वा पुनः।
मया त्वियं बाहुबलेन निर्जिता
पुरा पुरी वैश्रवणेन पालिता॥ २१॥

"I am not capable of being conquered in an encounter even by the thousand-eyed Indra, the ruler of gods, nor, again, by Varuṇa, the god of water. Again, this city of Laṅkā, which was formerly ruled by Kubera (son of Sage Viśravā), was won by me on the strength of my arms." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

Vibhīṣaṇa exhorts Rāvaṇa to restore Sītā to Śrī Rāma before the latter's arrows pierced the heads of the ogres

निशाचरेन्द्रस्य निशम्य वाक्यं
स कुम्भकर्णस्य च गर्जितानि।
विभीषणो राक्षसराजमुख्य-
मुवाच वाक्यं हितमर्थयुक्तम्॥ १॥

Having listened to the braggadocio of Rāvaṇa, the ruler of ogres, and the thundering of Kumbhakarṇa, Vibhīṣaṇa made the following salutary and significant submission to Rāvaṇa, the foremost of the rulers of ogres: (1)

वृतो हि बाह्वन्तरभोगराशि-
श्चिन्ताविषः सुस्मिततीक्ष्णदंष्ट्रः।
पञ्चाङ्गुलीपञ्चशिरोऽतिकायः
सीतामहाहिस्तव केन राजन्॥ २॥

"By whom, O king, has the huge serpent of gigantic proportions in the form of Sītā—her bosom for its coils, her remaining plunged in thought for its poison, her sweet smiles for its sharp fangs, her five fingers for its five hoods—been tied to your neck? (2)

यावन्न लङ्कां समभिद्रवन्ति
बलीमुखाः पर्वतकूटमात्राः।
दंष्ट्रायुधाश्चैव नखायुधाश्च
प्रदीयतां दाशरथाय मैथिली॥ ३॥

"Let Sītā, a princess of Mithilā, be given back to Rāma (son of Daśaratha) while the monkeys, who are tall as mountain-tops and have teeth and claws for their weapons, have not yet invaded Laṅkā. (3)

यावन्न गृह्णन्ति शिरांसि बाणा
रामेरिता राक्षसपुंगवानाम्।
वज्रोपमा वायुसमानवेगाः
प्रदीयतां दाशरथाय मैथिली॥ ४॥

"Let Sītā, a princess of Mithilā, be restored to Rāma (son of Daśaratha) till the arrows propelled by Rāma, which resemble the thunderbolt in their fury and are swift as the wind, do not catch the heads of the foremost among the ogres. (4)

न कुम्भकर्णेन्द्रजितौ च राजं-
स्तथा महापार्श्वमहोदरौ वा।
निकुम्भकुम्भौ च तथातिकायः
स्थातुं समर्था युधि राघवस्य॥ ५॥

"Nay, neither Kumbhakarṇa and Indrajit nor even Mahāpārśwa and Mahodara nor Nikumbha and Kumbha, nor even Atikāya are capable of withstanding Rāma (a scion of Raghu) in combat, O king! (5)

जीवंस्तु रामस्य न मोक्ष्यसे त्वं
गुप्तः सवित्राप्यथवा मरुद्भिः।
न वासवस्याङ्कगतो न मृत्यो-
र्नभो न पातालमनुप्रविष्टः॥ ६॥

"You shall not be spared by the arrows of Śrī Rāma even though protected by the sun-god or the wind-gods nor if seated in the lap of Indra or Death nor if you have penetrated into the heavens or Pātāla, the nethermost subterranean region." (6)

निशम्य वाक्यं तु विभीषणस्य
ततः प्रहस्तो वचनं बभाषे।
न नो भयं विद्म न दैवतेभ्यो
न दानवेभ्योऽप्यथवा कदाचित्॥ ७॥

Hearing the submission of Vibhīṣaṇa, Prahasta for his part forthwith observed as follows: "We do not know if there is ever any cause for fear to us from gods or even from demons. (7)

न यक्षगन्धर्वमहोरगेभ्यो
भयं न संख्ये पतगोरगेभ्यः।
कथं नु रामाद् भविता भयं नो
नरेन्द्रपुत्रात् समरे कदाचित्॥ ८॥

"Nor is there any fear to us on the field of battle from Yakṣas (a class of demigods), Gandharvas (celestial musicians) and eminent Nāgas (serpent-demons) nor even from birds and reptiles. How, then, can there be any fear to us at any time on the battlefield from Rāma, the son of a ruler of mortals?" (8)

प्रहस्तवाक्यं त्वहितं निशम्य
विभीषणो राजहितानुकाङ्क्षी।
ततो महार्थं वचनं बभाषे
धर्मार्थकामेषु निविष्टबुद्धिः॥ ९॥

Hearing the noxious braggadocio of Prahasta, Vibhīṣaṇa for his part, who was a well-wisher of the king and whose mind penetrated into the domains of righteousness, material prosperity and sensuous enjoyment, immediately made the following speech, which was full of great significance: (9)

प्रहस्त राजा च महोदरश्च
त्वं कुम्भकर्णश्च यथार्थजातम्।
ब्रवीत रामं प्रति तन्न शक्यं
यथा गतिः स्वर्गमधर्मबुद्धेः॥ १०॥

"The actions which the king as well as Mahodara as also yourself and Kumbhakarṇa propose to take against Rāma are not capable of being accomplished by you any more than the entry into heaven of one whose mind is set on unrighteousness, O Prahasta. (10)

वधस्तु रामस्य मया त्वया च
प्रहस्त सर्वैरपि राक्षसैर्वा।
कथं भवेदर्थविशारदस्य
महार्णवं तर्तुमिवाप्लवस्य॥ ११॥

"How can the destruction of Rāma, who is adept in achieving his object, be compassed, O Prahasta, by yourself, myself or even by all the ogres taken together any more than it is possible for anyone to cross the ocean without a bark? (11)

धर्मप्रधानस्य महारथस्य
इक्ष्वाकुवंशप्रभवस्य राज्ञः।
पुरोऽस्य देवाश्च तथाविधस्य
कृत्येषु शक्तस्य भवन्ति मूढाः॥ १२॥

"Even gods would feel nonplussed when placed in front of the aforesaid king, Rāma, who gives the foremost place to piety, is a great chariot-warrior, has taken his descent in the race of Ikṣwāku, is a replica of the latter in valour and other virtues and is capable of accomplishing his objects. (12)

तीक्ष्णा न तावत् तव कङ्कपत्रा
दुरासदा राघवविप्रमुक्ताः।
भित्त्वा शरीरं प्रविशन्ति बाणाः
प्रहस्त तेनैव विकत्थसे त्वम्॥ १३॥

"The sharp arrows furiously discharged with vehemence by Rāma (a scion of Raghu), which are furnished with the feathers of a buzzard and are dangerous to approach, have not yet penetrated deep in your body after piercing it. That is why you indulge in boastful talk, O Prahasta! (13)

भित्त्वा न तावत् प्रविशन्ति कायं
प्राणान्तिकास्तेऽशनितुल्यवेगाः।
शिताः शरा राघवविप्रमुक्ताः
प्रहस्त तेनैव विकत्थसे त्वम्॥ १४॥

"The deadly and sharp arrows furiously discharged with vehemence by Rāma (a scion of Raghu), which are equal in velocity to the thunderbolt, have not yet made their way deep into your body. That is why you play the braggart, O Prahasta! (14)

न रावणो नातिबलस्त्रिशीर्षो
न कुम्भकर्णस्य सुतो निकुम्भः।
न चेन्द्रजिद् दाशरथिं प्रवोढुं
त्वं वा रणे शक्रसमं समर्थः॥ १५॥

"Neither Rāvaṇa nor Triśirā of exceeding might nor Nikumbha, son of Kumbhakarṇa, nor Indrajit nor even yourself shall be able to bear the onrush of Rāma (son of Daśaratha), who is equal to Indra in combat. (15)

देवान्तको वापि नरान्तको वा
तथातिकायोऽतिरथो महात्मा।
अकम्पनश्चाद्रिसमानसारः
स्थातुं न शक्ता युधि राघवस्य॥ १६॥

"Neither Devāntaka nor even Narāntaka nor Atikāya nor Atiratha of gigantic proportions nor Akampana, who is mighty as a mountain, is able to stand before Rāma (a scion of Raghu) on the field of battle. (16)

अयं च राजा व्यसनाभिभूतो
मित्रैरमित्रप्रतिमैर्भवद्भिः।
अन्वास्यते राक्षसनाशनार्थे
तीक्ष्णः प्रकृत्या ह्यसमीक्षकारी॥ १७॥

"Nay, this king, Rāvaṇa, who is overpowered by evil addictions*, is violent by nature and acts inconsiderately—is waited upon by friends in you, who are no better than foes, to the destruction of ogres. (17)

अनन्तभोगेन सहस्रमूर्ध्ना
नागेन भीमेन महाबलेन।
बलात् परिक्षिप्तमिमं भवन्तो
राजानमुत्क्षिप्य विमोचयन्तु॥ १८॥

"Extricating this king entwined with violence by a formidable cobra of infinite strength and extraordinary energy and endowed with a thousand hoods, you make him completely free. (18)

यावद्धि केशग्रहणात् सुहृद्भिः
समेत्य सर्वैः परिपूर्णकामैः।
निगृह्य राजा परिरक्षितव्यो
भूतैर्यथा भीमबलैर्गृहीतः॥ १९॥

"The king should be collectively protected all round by all his well-wishers, whose desires have been fully gratified by him, even by using force against him and catching him by the hair (if necessary), even as one, possessed by spirits of terrible might, is protected by one's near and dear ones. (19)

सुवारिणा राघवसागरेण
प्रच्छाद्यमानस्तरसा भवद्भिः।
युक्तस्त्वयं तारयितुं समेत्य
काकुत्स्थपातालमुखे पतन् सः॥ २०॥

"Rāvaṇa, for his part, who is going to be engulfed by the sea in the shape of Rāma (a scion of Raghu)—which is full of excellent water (in the shape of high moral character), and who is about to fall into the mouth of Pātāla (the nethermost sub-terranean region) in the shape of Rāma (a scion of Kakutstha), is worthy of being unitedly rescued by you. (20)

इदं पुरस्यास्य सराक्षसस्य
राज्ञश्च पथ्यं ससुहृज्जनस्य।
सम्यग्धि वाक्यं स्वमतं ब्रवीमि
नरेन्द्रपुत्राय ददातु मैथिलीम्॥ २१॥

"Indeed, I tender this advice, embodying my own opinion, which is highly conducive to the good of this city including the ogres, as well as of the king with his near and dear ones; let him give Sītā (a princess of Mithilā) back to Rāma (son of a ruler of men). (21)

परस्य वीर्यं स्वबलं च बुद्ध्वा
स्थानं क्षयं चैव तथैव वृद्धिम्।
तथा स्वपक्षेऽप्यनुमृश्य बुद्ध्या
वदेत् क्षमं स्वामिहितं स मन्त्री॥ २२॥

"A counsellor is he who after ascertaining the relative strength of the enemy as well as

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* The following are the seven evil habits to which kings are generally found addicted:
वाग्दण्डयोस्तु पारुष्यमर्थदूषणमेव च। पानं स्त्री मृगया द्यूतं व्यसनं सप्तधा प्रभो॥
"Harshness of speech and severity of punishment, extravagance, drinking, love of women, hunting and gambling constitute the sevenfold evil addictions, O Lord!"

his own master and, even so, duly considering with his acumen the status quo, set-back or rise of military power in the enemy's ranks as well as on his own side tenders an advice which is proper as well as conducive to the interests of his master." (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

Thus ends Canto Fourteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Reproaching in a language which, though harsh, was yet conformable to truth, Indrajit, who was indulging in a boastful speech, on hearing the advice of Vibhīṣaṇa, the latter repeats that concilliation of Rāma was the only opportune and salutary course

बृहस्पतेस्तुल्यमतेर्वचस्त-
न्निशम्य यत्नेन विभीषणस्य।
ततो महात्मा वचनं बभाषे
तत्रेन्द्रजिन्नैर्ऋतयूथमुख्यः ॥ १ ॥

Listening with restraint the foregoing speech of Vibhīṣaṇa, who was equal in wisdom to Sage Bṛhaspati (the preceptor of gods), the high-spirited Indrajit, the leader of ogre hordes, forthwith spoke as follows on that occasion: (1)

किं नाम ते तात कनिष्ठ वाक्य-
मनर्थकं वै बहुभीतवच्च।
अस्मिन् कुले योऽपि भवेन्न जातः
सोऽपीदृशं नैव वदेन्न कुर्यात् ॥ २ ॥

"Why on earth should you actually utter meaningless words like one who is greatly alarmed, O youngest uncle? Even he who is not born in this race of Pulastya would not utter such words or do such a thing as is suggested by you. (2)

सत्त्वेन वीर्येण पराक्रमेण
धैर्येण शौर्येण च तेजसा च।
एकः कुलेऽस्मिन् पुरुषो विमुक्तो
विभीषणस्तात कनिष्ठ एषः ॥ ३ ॥

"This Vibhīṣaṇa, the youngest of my uncles including father, is the only individual in this race who is utterly devoid of courage, virility, prowess, fortitude, heroism and spirit. (3)

किं नाम तौ मानुषराजपुत्रा-
वस्माकमेकेन हि राक्षसेन।
सुप्राकृतेनापि निहन्तुमेतौ
शक्यौ कुतो भीषयसे स्म भीरो ॥ ४ ॥

"What are, in fact, those two sons of a king of men? Actually they are capable of being killed even by a single ogre, the most insignificant amongst us. Why then should you frighten us, O coward? (4)

त्रिलोकनाथो ननु देवराजः
शक्रो मया भूमितले निविष्टः।
भयार्पिताश्चापि दिशः प्रपन्नाः
सर्वे तदा देवगणाः समग्राः ॥ ५ ॥

"Even the powerful Indra, the ruler of gods and the protector of all the three worlds, was cast by me to the ground. Nay,

struck with terror, all the divine hordes too fled in all directions on that occasion. (5)

ऐरावतो निःस्वनमुन्नदन् स
निपातितो भूमितले मया तु।
विकृष्य दन्तौ तु मया प्रसह्य
वित्रासिता देवगणाः समग्राः॥ ६॥

"After forcibly extracting his tusks with a crash, the celebrated Airāvata (the elephant of Indra) for his part, who was trumpeting all the time, was actually dashed to the ground by me and all the celestial hordes were thrown into panic by me. (6)

सोऽहं सुराणामपि दर्पहन्ता
दैत्योत्तमानामपि शोककर्ता।
कथं नरेन्द्रात्मजयोर्न शक्तो
मनुष्ययोः प्राकृतयोः सुवीर्यः॥ ७॥

"How am I, who have crushed the pride even of gods and brought grief even to the foremost of Daityas, and am rich in manliness, not capable of subduing the two princes, insignificant mortals that they are?" (7)

अथेन्द्रकल्पस्य दुरासदस्य
महौजसस्तद् वचनं निशम्य।
ततो महार्थं वचनं बभाषे
विभीषणः शस्त्रभृतां वरिष्ठः॥ ८॥

Hearing the aforesaid braggadocio of Indrajit (a rival of Indra), who was dangerous to approach in combat and was endowed with extraordinary energy, Vibhīṣaṇa, the foremost of armed soldiers, forthwith made the following reply, which was full of great significance: (8)

न तात मन्त्रे तव निश्चयोऽस्ति
बालस्त्वमद्याप्यविपक्वबुद्धिः।
तस्मात् त्वयाप्यात्मविनाशनाय
वचोऽर्थहीनं बहु विप्रलप्तम्॥ ९॥

"Being a mere boy whose intellect is not yet ripe, my child, you are not able to decide what should be done and what should not be done. Therefore, much incoherent talk has been poured forth by you leading to your own destruction. (9)

पुत्रप्रवादेन तु रावणस्य
त्वमिन्द्रजिन्मित्रमुखोऽसि शत्रुः।
यस्येदृशं राघवतो विनाशं
निशम्य मोहादनुमन्यसे त्वम्॥ १०॥

"Though passing by the name of a son, O Indrajit, you are an enemy to Rāvaṇa under the cloak of a friend, in that even on hearing from me of his impending destruction at the hands of Rāma, a scion of Raghu, you are saying ditto to him through infatuation. (10)

त्वमेव वध्यश्च सुदुर्मतिश्च
स चापि वध्यो य इहानयत् त्वाम्।
बालं दृढं साहसिकं च योऽद्य
प्रावेशयन्मन्त्रकृतां समीपम्॥ ११॥

"You are certainly deserving of death and grossly evil-minded too. Nay, he too is deserving of death, who brought you here, who ushered you, an utterly reckless boy, into the presence of counsellors today. (11)

मूढोऽप्रगल्भोऽविनयोपपन्न-
स्तीक्ष्णस्वभावोऽल्पमतिर्दुरात्मा।
मूर्खस्त्वमत्यन्तसुदुर्मतिश्च
त्वमिन्द्रजिद् बालतया ब्रवीषि॥ १२॥

"You are indiscriminate, dull-witted, un-cultured, violent by nature, of poor intelligence, wicked, ignorant and extremely evil-minded, and talk like a child, O Indrajit! (12)

को ब्रह्मदण्डप्रतिमप्रकाशा-
नर्चिष्मतः कालनिकाशरूपान्।
सहेत बाणान् यमदण्डकल्पान्
समक्षमुक्तान् युधि राघवेण॥ १३॥

"Who can withstand the flaming arrows, discharged by Rāma, a scion of

Raghu, in combat right in front of the enemy, who resemble the rod of Brahmā (the creator) in glory, that present a look similar to that of Death and are equal to the rod of Yama (the god of retribution)? (13)

धनानि रत्नानि सुभूषणानि
वासांसि दिव्यानि मणींश्च चित्रान्।
सीतां च रामाय निवेद्य देवीं
वसेम राजन्निह वीतशोकाः॥ १४॥

"Offering riches, precious stones, excellent jewels, celestial garments and various gems, as well as the godlike Sītā to Rāma, let us live here free from grief, O king!" (14)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Annoyed to hear this advice of his youngest half-brother, Vibhīṣaṇa, which, though unpleasant to hear, was most wholesome, Rāvaṇa, on whom it made no impression, castigates him with harsh words

सुनिविष्टं हितं वाक्यमुक्तवन्तं विभीषणम्।
अब्रवीत् परुषं वाक्यं रावणः कालचोदितः॥ १॥

Rāvaṇa, who was under the influence of Death, addressed the following harsh words to Vibhīṣaṇa, who had rendered an advice which was wholesome and impregnated with meaning: (1)

वसेत् सह सपत्नेन क्रुद्धेनाशीविषेण च।
न तु मित्रप्रवादेन संवसेच्छत्रुसेविना॥ २॥

"One would rather live with an avowed enemy and even with an enraged venomous serpent than with an individual who, though professing himself to be a friend, is devoted to the enemy. (2)

जानामि शीलं ज्ञातीनां सर्वलोकेषु राक्षस।
हृष्यन्ति व्यसनेष्वेते ज्ञातीनां ज्ञातयः सदा॥ ३॥

"I know, O ranger of the night, the disposition of one's relatives in all the worlds. These latter always rejoice in the misfortunes of their relatives. (3)

प्रधानं साधकं वैद्यं धर्मशीलं च राक्षस।
ज्ञातयोऽप्यवमन्यन्ते शूरं परिभवन्ति च॥ ४॥

"Kinsfolk (as a rule) despise their chief, even though he carries on his duties as a ruler, is learned and given to piety, O ogre, and try to humiliate him, if he is a hero. (4)

नित्यमन्योन्यसंहृष्टा व्यसनेष्वाततायिनः।
प्रच्छन्नहृदया घोरा ज्ञातयस्तु भयावहाः॥ ५॥

"Feeling highly rejoiced in the misfortunes of one another, having secret designs and turning desperadoes any moment, kinsfolk are generally cruel and formidable. (5)

श्रूयन्ते हस्तिभिर्गीताः श्लोकाः पद्मवने पुरा।
पाशहस्तान् नरान् दृष्ट्वा शृणुष्व गदतो मम॥ ६॥

"Couplets uttered in the past by elephants in a bed of lotuses on seeing men with snares in their hands (to catch them) have been heard by me. Listen to them from me even as I repeat them: (6)

नाग्निर्नान्यानि शस्त्राणि न नः पाशा भयावहाः।
घोराः स्वार्थप्रयुक्तास्तु ज्ञातयो नो भयावहाः॥ ७॥

" 'Neither fire nor other arms nor snares strike terror in us; but those of our own kind, who are cruel and actuated by self-interest, are dangerous. (7)

उपायमेते वक्ष्यन्ति ग्रहणे नात्र संशयः।
कृत्स्नाद् भयाज्ज्ञातिभयं कुकष्टं विहितं च नः॥ ८॥

" 'These (latter) will point out the device of catching us; there is no doubt about it. Nay, the peril from those of our kind is known to us as the most formidable of all perils.' (8)

विद्यते गोषु सम्पन्नं विद्यते ज्ञातितो भयम्।
विद्यते स्त्रीषु चापल्यं विद्यते ब्राह्मणे तपः॥ ९॥

"There exists wealth in the cow; there exists peril from one's own kinsfolk; there exists capriciousness in women; and there exists asceticism in the Brāhmaṇa. (9)

ततो नेष्टमिदं सौम्य यदहं लोकसत्कृतः।
ऐश्वर्यमभिजातश्च रिपूणां मूर्ध्नि च स्थितः॥ १०॥

"Therefore, it is not to your liking, my good brother, that I am honoured by the whole world, have attained power and pelf and have set my foot on the heads of my enemies. (10)

यथा पुष्करपत्रेषु पतितास्तोयबिन्दवः।
न श्लेषमभिगच्छन्ति तथानार्येषु सौहृदम्॥ ११॥

"Love bestowed on the unworthy does not moisten their heart any more than drops of water fallen on lotus leaves penetrate the latter. (11)

यथा शरदि मेघानां सिञ्चतामपि गर्जताम्।
न भवत्यम्बुसंक्लेदस्तथानार्येषु सौहृदम्॥ १२॥

"Even as the earth is not saturated with the water of clouds thundering and raining in autumn, so love bestowed on the unworthy fails to moisten their heart. (12)

यथा मधुकरस्तर्षाद् रसं विन्दन्न तिष्ठति।
तथा त्वमपि तत्रैव तथानार्येषु सौहृदम्॥ १३॥

"Affection does not abide in the heart of the unworthy any more than a black bee stays with a flower even though sucking its nectar with avidity. You too are of that type. (13)

यथा मधुकरस्तर्षात् काशपुष्पं पिबन्नपि।
रसमत्र न विन्देत तथानार्येषु सौहृदम्॥ १४॥

"One bestowing love on the unworthy does not attain happiness any more than a black bee, though sucking the flowers of a grass known by the name of Kāśa gets nectar there. (14)

यथा पूर्वं गजः स्नात्वा गृह्य हस्तेन वै रजः।
दूषयत्यात्मनो देहं तथानार्येषु सौहृदम्॥ १५॥

"Just as picking up sand in its proboscis immediately after taking a dip in water in the first instance, an elephant soils its body again, so the affection bestowed on the unworthy gets clogged. (15)

योऽन्यस्त्वेवंविधं ब्रूयाद् वाक्यमेतन्निशाचर।
अस्मिन् मुहूर्ते न भवेत् त्वां तु धिक् कुलपांसन॥ १६॥

"He who, other than you, actually utters the aforesaid words in the way you have done, O ranger of the night, would have undoubtedly ceased to be this very moment. As for you, a curse upon you, O obloquy of your race!" (16)

इत्युक्तः परुषं वाक्यं न्यायवादी विभीषणः।
उत्पपात गदापाणिश्चतुर्भिः सह राक्षसैः॥ १७॥

Rebuked in these harsh words, Vibhīṣaṇa, who had spoken what is right, rose in the airspace, mace in hand, alongwith four other ogres, his ministers. (17)

अब्रवीच्च तदा वाक्यं जातक्रोधो विभीषणः।
अन्तरिक्षगतः श्रीमान् भ्राता वै राक्षसाधिपम्॥ १८॥

Nay, standing in airspace, the glorious Vibhīṣaṇa, (half-) brother of Rāvaṇa, who was filled with indignation, actually addressed

the following words at that moment to Rāvaṇa (the suzerain lord of ogres): (18)

स त्वं भ्रान्तोऽसि मे राजन् ब्रूहि मां यद् यदिच्छसि।
ज्येष्ठो मान्यः पितृसमो न च धर्मपथे स्थितः।
इदं हि परुषं वाक्यं न क्षमाम्यग्रजस्य ते॥ १९॥

"You, who have spoken harsh words to me, O king, are deluded. Rebuke me in whatever words you will. Being my eldest brother, you are worthy of respect to me like a father; yet you are not steadfast on the path of virtue. I, therefore, cannot tolerate your abusive speech, even though you are my elder. (19)

सुनीतं हितकामेन वाक्यमुक्तं दशानन।
न गृह्णन्त्यकृतात्मानः कालस्य वशमागताः॥ २०॥

"Those who have not mastered their self and have fallen under the sway of Death do not heed the excellent words of wisdom uttered by a well-wisher, O Rāvaṇa (endowed with ten heads)! (20)

सुलभाः पुरुषा राजन् सततं प्रियवादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥ २१॥

"People ever given to uttering palatable words, O king, can be easily had. He, however, who utters and listens to words which, though unpleasant to hear, yet are conducive to one's good are difficult to find. (21)

बद्धं कालस्य पाशेन सर्वभूतापहारिणः।
न नश्यन्तमुपेक्षे त्वां प्रदीप्तं शरणं यथा॥ २२॥

"I could not ignore you, held fast in the noose of Death—who snatches away all beings—and going to perish like a house in flames. Hence I went out of my way to tell you all this. (22)

दीप्तपावकसंकाशैः शितैः काञ्चनभूषणैः।
न त्वामिच्छाम्यहं द्रष्टुं रामेण निहतं शरैः॥ २३॥

"I did not wish to see you killed by Rāma with sharp arrows glowing like a flaming fire and ornamented with gold. (23)

शूराश्च बलवन्तश्च कृतास्त्राश्च नरा रणे।
कालाभिपन्नाः सीदन्ति यथा वालुकसेतवः॥ २४॥

"Seized by death, even gallant and mighty men, nay, those who are skilled in archery fall in battle like dams of sand. (24)

तन्मर्षयतु यच्चोक्तं गुरुत्वाद्धितमिच्छता।
आत्मानं सर्वथा रक्ष पुरीं चेमां सराक्षसाम्।
स्वस्ति तेऽस्तु गमिष्यामि सुखी भव मया विना॥ २५॥

"Being my elder brother, pray, forgive what has been said by me, wishing you well, as I do. Now protect yourself in every way, as well as this city including the ogres. May prosperity attend on you. Be happy in my absence. (25)

निवार्यमाणस्य मया हितैषिणा
न रोचते ते वचनं निशाचर।
परान्तकाले हि गतायुषो नरा
हितं न गृह्णन्ति सुहृद्धिरीरितम्॥ २६॥

"While you were being restrained by me as I wished you well, my warning did not find favour with you, O ranger of the night! At the hour of death men whose life has run its course do not, as a rule, heed the salutary advice tendered by their well-wishers." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Vibhīṣaṇa seeks the protection of Śrī Rāma and the latter holds consultation with his counsellors on the question of giving him shelter

इत्युक्त्वा परुषं वाक्यं रावणं रावणानुजः।
आजगाम मुहूर्तेन यत्र रामः सलक्ष्मणः॥ १॥

Addressing the aforesaid harsh words to Rāvaṇa, Vibhīṣaṇa, (the youngest half-brother of Rāvaṇa) arrived in less than an hour where Śrī Rāma was with Lakṣmaṇa (on the opposite shore). (1)

तं मेरुशिखराकारं दीप्तामिव शतह्रदाम्।
गगनस्थं महीस्थास्ते ददृशुर्वानराधिपाः॥ २॥

Stationed on the ground (below), the celebrated leaders of monkeys espied Vibhīṣaṇa, who looked like a peak of Mount Meru in size and stood in the air like a dazzling flash of lightning. (2)

ते चाप्यनुचरास्तस्य चत्वारो भीमविक्रमाः।
तेऽपि वर्मायुधोपेता भूषणोत्तमभूषिताः॥ ३॥

His four well-known attendants too were endowed with redoubtable prowess. They too were furnished with armour and weapons and adorned with the foremost of jewels. (3)

स च मेघाचलप्रख्यो वज्रायुधसमप्रभः।
वरायुधधरो वीरो दिव्याभरणभूषितः॥ ४॥

The valiant Vibhīṣaṇa resembled a cloud and a mountain, vied with Indra (who wields the thunderbolt) in splendour, bore excellent arms and was adorned with heavenly jewels. (4)

तमात्मपञ्चमं दृष्ट्वा सुग्रीवो वानराधिपः।
वानरैः सह दुर्धर्षश्चिन्तयामास बुद्धिमान्॥ ५॥

Finding him to be the fifth (besides four others), the wise Sugrīva, the suzerain lord of monkeys, who was difficult to overpower and stood with monkeys, became thoughtful. (5)

चिन्तयित्वा मुहूर्तं तु वानरांस्तानुवाच ह।
हनुमत्प्रमुखान् सर्वानिदं वचनमुत्तमम्॥ ६॥

Reflecting a while, he, for his part, they say, addressed the following excellent words to all those monkeys with Hanumān at their head: (6)

एष सर्वायुधोपेतश्चतुर्भिः सह राक्षसैः।
राक्षसोभ्येति पश्यध्वमस्मान् हन्तुं न संशयः॥ ७॥

"Lo, armed with all kinds of weapons and accompanied by four of his kind, this ogre is undoubtedly approaching to kill us."(7)

सुग्रीवस्य वचः श्रुत्वा सर्वे ते वानरोत्तमाः।
सालानुद्यम्य शैलांश्च इदं वचनमब्रुवन्॥ ८॥

Lifting up sal trees and rocks on hearing the words of Sugrīva, all those jewels among monkeys submitted as follows: (8)

शीघ्रं व्यादिश नो राजन् वधायैषां दुरात्मनाम्।
निपतन्ति हता यावद् धरण्यामल्पचेतनाः॥ ९॥

"Command us at once, O king, to kill these evil-minded ones, so that on being killed, they may fall down on earth, endowed as they are with poor vitality." (9)

तेषां सम्भाषमाणानामन्योन्यं स विभीषणः।
उत्तरं तीरमासाद्य खस्थ एव व्यतिष्ठत॥ १०॥

Reaching the northern shore even as they were talking with one another in this strain, the aforesaid Vibhīṣaṇa stopped short while he was yet in the air. (10)

स उवाच महाप्राज्ञः स्वरेण महता महान्।
सुग्रीवं तांश्च सम्प्रेक्ष्य खस्थ एव विभीषणः॥ ११॥

Gazing on Sugrīva and those monkeys, the aforesaid Vibhīṣaṇa, highly intelligent and great as he was, spoke as follows in a loud voice while still remaining in the air: (11)

रावणो नाम दुर्वृत्तो राक्षसो राक्षसेश्वरः।
तस्याहमनुजो भ्राता विभीषण इति श्रुतः॥ १२॥

"There is an ogre of evil conduct, Rāvaṇa by name, who is the lord of ogres. I am his youngest (half-) brother, known by the name of Vibhīṣaṇa. (12)

तेन सीता जनस्थानाद् हृता हत्वा जटायुषम्।
रुद्धा च विवशा दीना राक्षसीभिः सुरक्षिता॥ १३॥

"Carried off from Janasthāna after killing Jaṭāyu, the poor and helpless Sītā has been detained by him and is being jealously guarded by ogresses. (13)

तमहं हेतुभिर्वाक्यैर्विविधैश्च न्यदर्शयम्।
साधु निर्यात्यतां सीता रामायेति पुनः पुनः॥ १४॥

"I thoroughly admonished him time and again by recourse to various arguments in the following words: 'Let Sītā be restored to Rāma.' (14)

स च न प्रतिजग्राह रावणः कालचोदितः।
उच्यमानं हितं वाक्यं विपरीत इवौषधम्॥ १५॥

"Impelled by fate, Rāvaṇa, however, would not listen to the salutary advice which was being tendered to him, any more than a man who is doomed would accept a medicine, which is calculated to do him good. (15)

सोऽहं परुषितस्तेन दासवच्चावमानितः।
त्यक्त्वा पुत्रांश्च दारांश्च राघवं शरणं गतः॥ १६॥

Abandoning my sons and wife, when spoken to harshly and treated with disrespect like a slave by him, though wishing him well, I have sought Śrī Rāma, a scion of Raghu, as my refuge. (16)

निवेदयत मां क्षिप्रं राघवाय महात्मने।
सर्वलोकशरण्याय विभीषणमुपस्थितम्॥ १७॥

"Therefore, communicate to the high-souled Śrī Rāma (a scion of Raghu), who is capable of protecting all the worlds, the fact of myself, Vibhīṣaṇa, being present." (17)

एतत्तु वचनं श्रुत्वा सुग्रीवो लघुविक्रमः।
लक्ष्मणस्याग्रतो रामं संरब्धमिदमब्रवीत्॥ १८॥

Hearing this appeal, the swift-footed Sugrīva for his part ran up to the presence of Śrī Rāma and indignantly submitted as follows to Śrī Rāma in the presence of Lakṣmaṇa: (18)

प्रविष्टः शत्रुसैन्यं हि प्राप्तः शत्रुरतर्कितः।
निहन्यादन्तरं लब्ध्वा उलूको वायसानिव॥ १९॥

"Indeed an enemy, who has belonged to the hostile ranks, has unexpectedly made his appearance. Finding an opportune moment he may kill us even as an owl would destroy crows. (19)

मन्त्रे व्यूहे नये चारे युक्तो भवितुमर्हसि।
वानराणां च भद्रं ते परेषां च परंतप॥ २०॥

"For conferring benefits on the monkeys, as well as for the subjugation of the enemy, O scourge of your foes, you ought to remain alert in the matter of holding deliberations as to what ought to be done and what ought not to be done, deployment of troops, employing the four expedients against the enemy in their own sphere as well as in espionage: this will ensure your welfare.(20)

अन्तर्धानगता ह्येते राक्षसाः कामरूपिणः।
शूराश्च निकृतिज्ञाश्च तेषां जातु न विश्वसेत्॥ २१॥

"Since these ogres move about unperceived, are able to change their form at will and are valiant and crafty, one should never repose trust in them. (21)

प्रणिधी राक्षसेन्द्रस्य रावणस्य भवेदयम्।
अनुप्रविश्य सोऽस्मासु भेदं कुर्यान्न संशयः॥ २२॥

"He may be a spy of Rāvaṇa, the ruler of ogres. Finding his way in our midst, he may doubtless sow dissension amongst us. (22)

अथ वा स्वयमेवैष छिद्रमासाद्य बुद्धिमान्।
अनुप्रविश्य विश्वस्ते कदाचित् प्रहरेदपि॥ २३॥

"Or, discovering our weak points on entering our ranks, this fellow, shrewd as he is, may even strike us himself some day when we have reposed faith in him. (23)

मित्राटविबलं चैव मौलभृत्यबलं तथा।
सर्वमेतद् बलं ग्राह्यं वर्जयित्वा द्विषद्बलम्॥ २४॥

"A contingent supplied by allies, that provided by the foresters, that furnished by hereditary servants and the one supplied by paid servants—all these are worth accepting, but not the one supplied by an enemy. (24)

प्रकृत्या राक्षसो ह्येष भ्रातामित्रस्य वै प्रभो।
आगतश्च रिपुः साक्षात् कथमस्मिंश्च विश्वसेत्॥ २५॥

"Indeed, he is an ogre by birth and a brother of the enemy to boot, my lord! The enemy himself has in this way made his appearance before us. How can one repose trust in him in such circumstances? (25)

रावणस्यानुजो भ्राता विभीषण इति श्रुतः।
चतुर्भिः सह रक्षोभिर्भवन्तं शरणं गतः॥ २६॥

"Rāvaṇa's own younger brother, known by the name of Vibhīṣaṇa, has sought you as his refuge alongwith four other ogres. (26)

रावणेन प्रणीतं हि तमवेहि विभीषणम्।
तस्याहं निग्रहं मन्ये क्षमं क्षमवतां वर॥ २७॥

"Know the said Vibhīṣaṇa to have been dispatched by Rāvaṇa himself. I, therefore, deem it fit to arrest him, O the foremost of the indulgent! (27)

राक्षसो जिह्मया बुद्ध्या संदिष्टोऽयमिहागतः।
प्रहर्तुं मायया छन्नो विश्वस्ते त्वयि चानघ॥ २८॥

"This ogre has evidently made his appearance here as directed by Rāvaṇa with crooked intent in order to strike you when you have reposed faith in him, remaining concealed by his witchcraft all the time, O sinless one! (28)

वध्यतामेष तीव्रेण दण्डेन सचिवैः सह।
रावणस्य नृशंसस्य भ्राता ह्येष विभीषणः॥ २९॥

"Let this Vibhīṣaṇa be killed alongwith his ministers by recourse to severe punishment, inasmuch as he is a brother of the cruel Rāvaṇa." (29)

एवमुक्त्वा तु तं रामं संरब्धो वाहिनीपतिः।
वाक्यज्ञो वाक्यकुशलं ततो मौनमुपागमत्॥ ३०॥

Having submitted as aforesaid to Śrī Rāma, who was adept in expression, Sugrīva, the Commander-in-Chief, for his part, who knew how to speak and felt agitated, then assumed silence. (30)

सुग्रीवस्य तु तद् वाक्यं श्रुत्वा रामो महाबलः।
समीपस्थानुवाचेदं हनुमत्प्रमुखान् कपीन्॥ ३१॥

Hearing the foregoing speech of Sugrīva, Śrī Rāma, who was endowed with extraordinary might, spoke as follows to the monkeys headed by Hanumān, who stood near him: (31)

यदुक्तं कपिराजेन रावणावरजं प्रति।
वाक्यं हेतुमदत्यर्थं भवद्भिरपि च श्रुतम्॥ ३२॥

"The advice which has been tendered by Sugrīva, the king of monkeys, regarding Vibhīṣaṇa (Rāvaṇa's youngest half-brother) is extremely reasonable and has been heard by you, too. (32)

सुहृदामर्थकृच्छ्रेषु युक्तं बुद्धिमता सदा।
समर्थेनोपसंदेष्टुं शाश्वतीं भूतिमिच्छता॥ ३३॥

"It is always desirable for one who is intelligent and capable of judgment and seeks the lasting good of one's near and dear ones to express one's honest opinion on knotty points in regard to duty." (33)

इत्येवं परिपृष्टास्ते स्वं स्वं मतमतन्द्रिताः।
सोपचारं तदा राममूचुः प्रियचिकीर्षवः॥ ३४॥

Consulted in these words, the monkeys, who were free from lassitude and keen to

oblige Śrī Rāma, forthwith expressed each his own opinion politely as follows: (34)

अज्ञातं नास्ति ते किंचित् त्रिषु लोकेषु राघव।
आत्मानं पूजयन् राम पृच्छस्यस्मान् सुहृत्तया॥ ३५॥

"Nothing is unknown to you in all the three worlds, O scion of Raghu! You consult us all the same because of your goodwill towards us, thereby bestowing honour on us, who are your very selves, O Rāma! (35)

त्वं हि सत्यव्रतः शूरो धार्मिको दृढविक्रमः।
परीक्ष्यकारी स्मृतिमान् निसृष्टात्मा सुहृत्सु च॥ ३६॥

"Indeed, you are a man of unfailing vows, gallant, pious, endowed with unyielding prowess and discreet; you take action after full investigation, and have offered your very self to your near and dear ones. (36)

तस्मादेकैकशस्तावद् ब्रुवन्तु सचिवास्तव।
हेतुतो मतिसम्पन्नाः समर्थाश्च पुनः पुनः॥ ३७॥

"Therefore, let your counsellors, who are all richly endowed with intelligence and capable of judgment, too, likewise argue with reason, one after another, first of all. (37)

इत्युक्ते राघवायाथ मतिमानङ्गदोऽग्रतः।
विभीषणपरीक्षार्थमुवाच वचनं हरिः॥ ३८॥

This having been said, the sagacious monkey, Aṅgada, to begin with, immediately tendered to Śrī Rāma (a scion of Raghu) the following advice, which suggested the means of testing the bona fides of Vibhīṣaṇa: (38)

शत्रोः सकाशात् सम्प्राप्तः सर्वथा तर्क्य एव हि।
विश्वासनीयः सहसा न कर्तव्यो विभीषणः॥ ३९॥

"Vibhīṣaṇa should not be dealt with as trustworthy all at once inasmuch as, having arrived direct from the enemy's presence, he yet deserves to be viewed with suspicion in every way. (39)

छादयित्वाऽऽत्मभावं हि चरन्ति शठबुद्धयः।
प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान् भवेत्॥ ४०॥

"For, people of perfidious mind move about concealing their motive and direct their blow at one's weak points: that may prove to be a disaster of no small magnitude. (40)

अर्थानर्थौ विनिश्चित्य व्यवसायं भजेत ह।
गुणतः संग्रहं कुर्याद् दोषतस्तु विसर्जयेत्॥ ४१॥

"Definitely ascertaining the advantages and disadvantages, which are likely to follow from a certain course of action, one should actually take one's decision in the matter. One should adopt a course of action if advantages are likely to follow from it, and should reject it if it is thought to be disadvantageous. (41)

यदि दोषो महांस्तस्मिंस्त्यज्यतामविशङ्कितम्।
गुणान् वापि बहून् ज्ञात्वा संग्रहः क्रियतां नृप॥ ४२॥

"If there is great harm in accepting him, let him be boldly rejected. Or, let him be accepted, on the other hand, on coming to know of the many benefits that are likely to accrue from him, O protector of men!"(42)

शरभस्त्वथ निश्चित्य सार्थं वचनमब्रवीत्।
क्षिप्रमस्मिन् नरव्याघ्र चारः प्रतिविधीयताम्॥ ४३॥

Having duly made up his mind, Śarabha for his part now tendered the following advice, which was full of meaning: "Let a spy be immediately dispatched to shadow him, O tiger among men! (43)

प्रणिधाय हि चारेण यथावत् सूक्ष्मबुद्धिना।
परीक्ष्य च ततः कार्यो यथान्यायं परिग्रहः॥ ४४॥

"After sending out spies and thoroughly testing Vibhīṣaṇa through such a one of penetrating judgment, welcome should then be actually extended to him according to his deserts." (44)

जाम्बवांस्त्वथ सम्प्रेक्ष्य शास्त्रबुद्ध्या विचक्षणः।
वाक्यं विज्ञापयामास गुणवद् दोषवर्जितम्॥ ४५॥

Deeply reflecting with a mind enlightened by knowledge of scriptures, the clear-sighted Jāmbavān for his part next made the following submission, which was full of excellences and free from faults: (45)

बद्धवैराच्च पापाच्च राक्षसेन्द्राद् विभीषणः।
अदेशकाले सम्प्राप्तः सर्वथा शंक्यतामयम्॥ ४६॥

"Vibhīṣaṇa has come away deserting the sinful Rāvaṇa, the ruler of ogres, who bears deep-rooted enmity to us, without regard to place and time. He should, therefore be viewed with suspicion in everyway." (46)

ततो मैन्दस्तु सम्प्रेक्ष्य नयापनयकोविदः।
वाक्यं वचनसम्पन्नो बभाषे हेतुमत्तरम्॥ ४७॥

Deeply reflecting, Mainda for his part, who was adept in discriminating what is right and what is wrong and was rich in expression, tendered the following advice, which was exceedingly logical: (47)

अनुजो नाम तस्यैष रावणस्य विभीषणः।
पृच्छ्यतां मधुरेणायं शनैर्नरपतीश्वर॥ ४८॥

"Vibhīṣaṇa is well-known to be the youngest (half-) brother of the celebrated Rāvaṇa. Let him be gently interrogated progressively, O ruler of kings! (48)

भावमस्य तु विज्ञाय तत्त्वतस्तं करिष्यसि।
यदि दुष्टो न दुष्टो वा बुद्धिपूर्वं नरर्षभ॥ ४९॥

"Having correctly read his mind by recourse to reason as to whether he is vicious or not, you should act accordingly, O jewel among men!" (49)

अथ संस्कारसम्पन्नो हनूमान् सचिवोत्तमः।
उवाच वचनं श्लक्ष्णमर्थवन्मधुरं लघु॥ ५०॥

Hanumān, the foremost of counsellors, who was richly endowed with impressions left on his mind by the study of scriptures, made the following submission, which was faultless in expression, full of meaning, agreeable to the ear and concise: (50)

न भवन्तं मतिश्रेष्ठं समर्थं वदतां वरम्।
अतिशाययितुं शक्तो बृहस्पतिरपि ब्रुवन्॥ ५१॥

"Even Bṛhaspati, the preceptor of gods, while speaking, would not be able to outdo you, who are supreme in intelligence, powerful and the foremost of the eloquent. (51)

न वादान्नापि संघर्षान्नाधिक्यान्न च कामतः।
वक्ष्यामि वचनं राजन् यथार्थं राम गौरवात्॥ ५२॥

"In view of the importance of the matter I shall speak, O King Rāma, only that which is correct, and not for the sake of argument, nor even in a spirit of emulation, nor with a sense of superiority, nor again through desire of any kind. (52)

अर्थानर्थनिमित्तं हि यदुक्तं सचिवैस्तव।
तत्र दोषं प्रपश्यामि क्रिया नह्युपपद्यते॥ ५३॥

"I detect a fallacy in what has been submitted by your counsellors about ascertaining the advantages and disadvantages that are likely to accrue to us from Vibhīṣaṇa; for action in the shape of testing Vibhīṣaṇa is not possible at this stage. (53)

ऋते नियोगात् सामर्थ्यमवबोद्धुं न शक्यते।
सहसा विनियोगोऽपि दोषवान् प्रतिभाति मे॥ ५४॥

"His capacity of doing a good or evil turn cannot be ascertained without charging him with some duty. And entrusting him with some duty too all at once appears erroneous to me. (54)

चारप्रणिहितं युक्तं यदुक्तं सचिवैस्तव।
अर्थस्यासम्भवात् तत्र कारणं नोपपद्यते॥ ५५॥

"No justification can be given in favour of the suggestion offered by your counsellors that it is advisable to send out spies to ascertain the bona fides of Vibhīṣaṇa; for, no purpose will be served thereby. (55)

अदेशकाले सम्प्राप्त इत्ययं यद् विभीषणः।
विवक्षा तत्र मेऽस्तीयं तां निबोध यथामति॥ ५६॥
एष देशश्च कालश्च भवतीह यथा तथा।
पुरुषात् पुरुषं प्राप्य तथा दोषगुणावपि॥ ५७॥
दौरात्म्यं रावणे दृष्ट्वा विक्रमं च तथा त्वयि।
युक्तमागमनं ह्यत्र सदृशं तस्य बुद्धितः॥ ५८॥

"In regard to the observation that yonder Vibhīṣaṇa has come away without regard to place and time, it is my desire presently to submit according to my own poor lights how this is the place and time fit for his arrival. Pray, listen to my argument. Judicious indeed and becoming of his wisdom too is his arrival at this place at the present moment in that he considers you superior, from the moral point of view, to Rāvaṇa, has also found merits in you and demerits in the latter and has duly perceived the evil-mindedness of Rāvaṇa and your extraordinary prowess likewise. (56—58)

अज्ञातरूपैः पुरुषैः स राजन् पृच्छ्यतामिति।
यदुक्तमत्र मे प्रेक्षा काचिदस्ति समीक्षिता॥ ५९॥

"Regarding the suggestion which has been made by Mainda that Vibhīṣaṇa should be interrogated by spies of unknown identity, I have my own considered opinion to give, O king! (59)

पृच्छ्यमानो विशङ्केत सहसा बुद्धिमान् वचः।
तत्र मित्रं प्रदुष्येत मिथ्या पृष्टं सुखागतम्॥ ६०॥

"While being interrogated by an unknown person, a clever man would at once grow suspicious about the question which was being put to him. Nay, on coming to know that he was being interrogated to no purpose, a prospective friend arrived in search of relief, would get upset. (60)

अशक्यं सहसा राजन् भावो बोद्धुं परस्य वै।
अन्तरेण स्वरैर्भिन्नैर्नैपुण्यं पश्यतां भृशम्॥ ६१॥

"Moreover, the intention of an enemy cannot be found out all at once, O king! In the meantime you should fully discover the good intentions of Vibhīṣaṇa by means of his diversified tones. (61)

न त्वस्य ब्रुवतो जातु लक्ष्यते दुष्टभावता।
प्रसन्नं वदनं चापि तस्मान्मे नास्ति संशयः॥ ६२॥

"Even as he speaks his malevolence is not detected in the least. His countenance too is placid. Therefore, no doubt whatsoever exists in my mind about him. (62)

अशङ्कितमतिः स्वस्थो न शठः परिसर्पति।
न चास्य दुष्टवागस्ति तस्मान्मे नास्ति संशयः॥ ६३॥

"A deceitful person does not come with a mind free from misgiving and unembarrassed. Vibhīṣaṇa's speech too is not faulty from the point of view of language or spirit. Hence no suspicion exists in my mind about him. (63)

आकारश्छाद्यमानोऽपि न शक्यो विनिगूहितुम्।
बलाद्धि विवृणोत्येव भावमन्तर्गतं नृणाम्॥ ६३॥

"Even when it is being veiled, one's intention cannot be fully concealed. The facial expression of men perforce reveals their inner feeling without doubt. (64)

देशकालोपपन्नं च कार्यं कार्यविदां वर।
सफलं कुरुते क्षिप्रं प्रयोगेणाभिसंहितम्॥ ६५॥

"Nay, the action of Vibhīṣaṇa is conformable to place and time, O prince of those who know how to act! An action deliberately accomplished speedily crowns one with success. (65)

उद्योगं तव सम्प्रेक्ष्य मिथ्यावृत्तं च रावणम्।
वालिनं च हतं श्रुत्वा सुग्रीवं चाभिषेचितम्॥ ६६॥
राज्यं प्रार्थयमानस्तु बुद्धिपूर्वमिहागतः।
एतावत् तु पुरस्कृत्य युज्यते तस्य संग्रहः॥ ६७॥

Fully considering your endeavour (to storm Laṅkā, in the form of building a bridge across the sea) and realizing Rāvaṇa to be vainglorious and sinful of conduct, nay,

hearing of Vāli, who went clockwise round the four oceans squeezing Rāvaṇa in his arm-pit, having been killed with a single arrow as well as of Sugrīva having been crowned king by you, Vibhīṣaṇa (who longed for sovereignty) has for his part deliberately come here. Taking all this into consideration it seems advisable in any case to accept him as our own. (66-67)

यथाशक्ति मयोक्तं तु राक्षसस्यार्जवं प्रति।
प्रमाणं त्वं हि शेषस्य श्रुत्वा बुद्धिमतां वर॥ ६८॥

"A plea has been given by me to the best of my ability in favour of the ogre's sincerity. Having heard it, O prince of the wise, you are indeed the best judge to decide the rest what should be done." (68)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Having heard the arguments of his counsellors, Śrī Rāma decides to accept Vibhīṣaṇa as his own

अथ रामः प्रसन्नात्मा श्रुत्वा वायुसुतस्य ह।
प्रत्यभाषत दुर्धर्षः श्रुतवानात्मनि स्थितम्॥ १॥

Delighted in his mind to hear from the mouth of Hanumān, son of the wind-god, what existed in his own mind, Śrī Rāma, who was difficult to overpower and was proficient in the sacred lore, forthwith replied as follows: (1)

ममापि च विवक्षास्ति काचित् प्रति विभीषणम्।
श्रोतुमिच्छामि तत् सर्वं भवद्भिः श्रेयसि स्थितैः॥ २॥

"There exists a desire in me too to say something about Vibhīṣaṇa. I would like to have all that heard by you, who are devoted to my welfare. (2)

मित्रभावेन सम्प्राप्तं न त्यजेयं कथंचन।
दोषो यद्यपि तस्य स्यात् सतामेतदगर्हितम्॥ ३॥

"I cannot refuse to receive under any circumstances him who has come to me in a friendly spirit. Even if there in any wickedness in him, his acceptance is not reprehensible in the eyes of good people."(3)

सुग्रीवस्त्वथ तद्वाक्यमाभाष्य च विमृश्य च।
ततः शुभतरं वाक्यमुवाच हरिपुङ्गवः॥ ४॥

Reflecting on Śrī Rāma's reply and also repeating it, Sugrīva, the foremost of monkeys, for his part thereupon immediately made the following eminently suitable submission: (4)

स दुष्टो वाप्यदुष्टो वा किमेष रजनीचरः।
ईदृशं व्यसनं प्राप्तं भ्रातरं यः परित्यजेत्॥ ५॥

"What does it matter if he is wicked or otherwise? He is a ranger of the night after all. When he can desert his own half-brother, fallen in such adversity, there is none on earth whom he would not betray." (5)

को नाम स भवेत् तस्य यमेष न परित्यजेत्।
वानराधिपतेर्वाक्यं श्रुत्वा सर्वानुदीक्ष्य तु॥ ६॥
ईषदुत्स्मयमानस्तु लक्ष्मणं पुण्यलक्षणम्।
इति होवाच काकुत्स्थो वाक्यं सत्यपराक्रमः॥ ७॥

Hearing the submission of Sugrīva, the suzerain lord of monkeys, and looking round

on all. Śrī Rāma (a scion of Kakutstha) of unfailing prowess smiled and actually for his part spoke as follows, they say, to Lakṣmaṇa of saintly characteristics: (6-7)

अनधीत्य च शास्त्राणि वृद्धाननुपसेव्य च।
न शक्यमीदृशं वक्तुं यदुवाच हरीश्वरः॥ ८॥

"Without studying scriptures and serving one's elders it is not possible to utter like what Sugrīva, the ruler of monkeys, has said. (8)

अस्ति सूक्ष्मतरं किंचिद् यथात्र प्रतिभाति मा।
प्रत्यक्षं लौकिकं चापि वर्तते सर्वराजसु॥ ९॥

"Something which is very subtle, nay, which is patent in all rulers and well known to all, vividly strikes me as present in Vibhīṣaṇa. (9)

अमित्रास्तत्कुलीनाश्च प्रातिदेश्याश्च कीर्तिताः।
व्यसनेषु प्रहर्तारस्तस्मादयमिहागतः॥ १०॥

"One's own kindred and the rulers of adjoining territories have been declared to be enemies and they strike in times of adversity. Therefore, he has come here.(10)

अपापास्तत्कुलीनाश्च मानयन्ति स्वकान् हितान्।
एष प्रायो नरेन्द्राणां शङ्कनीयस्तु शोभनः॥ ११॥

"Nay, relatives who are not malevolent look upon their own people as friend. In the case of kings (lit., rules of men), however, a kinsman is often worth suspecting, even though virtuous. (11)

यस्तु दोषस्त्वया प्रोक्तो ह्यादानेऽरिबलस्य च।
तत्र ते कीर्तयिष्यामि यथाशास्त्रमिदं शृणु॥ १२॥

"As regards the disadvantage which has actually been pointed out by you in accepting as one's own an individual of the hostile party, I shall presently make a reply in conformity with the scriptures; please listen to it. (12)

न वयं तत्कुलीनाश्च राज्यकाङ्क्षी च राक्षसः।
पण्डिता हि भविष्यन्ति तस्माद् ग्राह्यो विभीषणः॥ १३॥

"We are not his relatives for that matter, while the ogre is covetous of sovereignty. Ogres are learned too sometimes; hence Vibhīṣaṇa is worth accepting. (13)

अव्यग्राश्च प्रहृष्टाश्च ते भविष्यन्ति संगताः।
प्रणादश्च महानेषोऽन्योन्यस्य भयमागतम्।
इति भेदं गमिष्यन्ति तस्माद् ग्राह्यो विभीषणः॥ १४॥

"When united with us, they (Vibhīṣaṇa and others) will feel free from anxiety and highly rejoiced. Nay, this loud appeal of theirs for protection shows that fear of one another has seized the orges. In this way they will fall a prey to dissension. Hence Vibhīṣaṇa is deserving of acceptance. (14)

न सर्वे भ्रातरस्तात भवन्ति भरतोपमाः।
मद्विधा वा पितुः पुत्राः सुहृदो वा भवद्विधाः॥ १५॥

"All brothers, O dear Sugrīva, are not like Bharata, nor are all sons of a father like me, nor again are all friends like you." (15)

एवमुक्तस्तु रामेण सुग्रीवः सहलक्ष्मणः।
उत्थायेदं महाप्राज्ञः प्रणतो वाक्यमब्रवीत्॥ १६॥

"Getting up alongwith Lakṣmaṇa, when told as aforesaid by Śrī Rāma, Sugrīva, for his part, who was exceptionally sagacious, meekly submitted as follows: (16)

रावणेन प्रणिहितं तमवेहि निशाचरम्।
तस्याहं निग्रहं मन्ये क्षमं क्षमवतां वर॥ १७॥

"Know this ranger of the night to have been dispatched by Rāvaṇa. I, therefore, consider it advisable to take him captive, O prince of the righteous actions! (17)

राक्षसो जिह्मया बुद्ध्या संदिष्टोऽयमिहागतः।
प्रहर्तुं त्वयि विश्वस्ते विश्वस्ते मयि वानघ॥ १८॥
लक्ष्मणे वा महाबाहो स वध्यः सचिवैः सह।
रावणस्य नृशंसस्य भ्राता ह्येष विभीषणः॥ १९॥

"Prompted by a perfidious motive, this ogre has come here as directed by Rāvaṇa to deliver a blow at you when you are unsuspecting or at me when I stand inspired with confidence in him, or even at Lakṣmaṇa, O sinless one! He, therefore, deserves to be killed with his ministers. Yonder Vibhīṣaṇa

indeed is a brother of the cruel Rāvaṇa, O mighty-armed prince!" (18-19)

एवमुक्त्वा रघुश्रेष्ठं सुग्रीवो वाहिनीपतिः।
वाक्यज्ञो वाक्यकुशलं ततो मौनमुपागमत्॥ २०॥

Having submitted as aforesaid to Śrī Rāma (the foremost of the Raghus), who knew how to speak, Sugrīva then assumed silence. (20)

स सुग्रीवस्य तद् वाक्यं रामः श्रुत्वा विमृश्य च।
ततः शुभतरं वाक्यमुवाच हरिपुङ्गवम्॥ २१॥

Having heard and pondered the aforesaid submission of Sugrīva, Śrī Rāma thereupon addressed the following reply, which was nobler still, to Sugrīva, a bull among monkeys: (21)

स दुष्टो वाप्यदुष्टो वा किमेष रजनीचरः।
सूक्ष्ममप्यहितं कर्तुं मम शक्तः कथंचन॥ २२॥

"Be he malevolent or otherwise, is this ranger of the night capable of doing the subtlest mischief to me in any way? (22)

पिशाचान् दानवान् यक्षान् पृथिव्यां चैव राक्षसान्।
अङ्गुल्यग्रेण तान् हन्यामिच्छन् हरिगणेश्वर॥ २३॥

"I can, if I so desire, kill with my finger-tip all the well-known fiends, Dānavas, Yakṣas and ogres on earth, O ruler of monkey hordes! (23)

श्रूयते हि कपोतेन शत्रुः शरणमागतः।
अर्चितश्च यथान्यायं स्वैश्च मांसैर्निमन्त्रितः॥ २४॥

"It is related how while chasing a dove, a fowler (its enemy), arrived under the tree which served as its abode, was kindly received according to the rules of hospitality and further actually served with its own flesh. (24)

स हि तं प्रतिजग्राह भार्याहर्तारमागतम्।
कपोतो वानरश्रेष्ठ किं पुनर्मद्विधो जनः॥ २५॥

"The aforesaid dove actually received with kindness the fowler, even as he came near it, although he had carried away it's mate (after catching it in a snare), O Jewel among monkeys! Much more should a man like myself do so. (25)

ऋषेः कण्वस्य पुत्रेण कण्डुना परमर्षिणा।
शृणु गाथा पुरा गीता धर्मिष्ठा सत्यवादिना॥ २६॥

"Hark! There is a string of sacred verses inculcating virtue and sung in the past by an eminent Ṛṣi (the seer of Vedic Mantras), son of Sage Kaṇva, Kaṇḍu by name, who always spoke the truth: (26)

बद्धाञ्जलिपुटं दीनं याचन्तं शरणागतम्।
न हन्यादानृशंस्यार्थमपि शत्रुं परंतप॥ २७॥

"In the name of humanity one should not strike even an enemy arrived at one's door and piteously solicting protection with joined palms, O scourge of your enemies! (27)

आर्तो वा यदि वा दृप्तः परेषां शरणं गतः।
अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना॥ २८॥

"An enemy come for protection against his enmeies, be he distressed or even proud, should be protected even at the cost of one's life by one who has subdued one's mind. (28)

स चेद् भयाद् वा मोहाद् वा कामाद् वापि न रक्षति।
स्वया शक्त्या यथान्यायं तत् पापं लोकगर्हितम्॥ २९॥

"If from fear or folly or even from desire (of some gain) a man does not justly protect a refugee accroding to his capacity, the sin incurred by him is despised in the world. (29)

विनष्टः पश्यतस्तस्य रक्षिणः शरणं गतः।
आनाय सुकृतं तस्य सर्वं गच्छेदरक्षितः॥ ३०॥

"If, remaining unprotected, a refugee perishes before the eyes of the man who is able to protect him, the former takes away all his merit. (30)

एवं दोषो महानत्र प्रपन्नानामरक्षणे।
अस्वर्ग्यं चायशस्यं च बलवीर्यविनाशनम्॥ ३१॥

"In this way a major sin is incurred by failure to protect refugees under such circumstances; for such failure shuts out heaven, brings infamy and puts an end to one's strength and virility. (31)

करिष्यामि यथार्थं तु कण्डोर्वचनमुत्तमम्।
धर्मिष्ठं च यशस्यं च स्वर्ग्यं स्यात् तु फलोदये॥ ३२॥

"I shall follow the excellent counsel of Kaṇḍu, which is in accordance with facts, is exceedingly righteous and is conducive to fame in this world and actually leads to heaven (after death) at the time of reward. (32)

सकृदेव प्रपन्नाय तवास्मीति च याचते।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम॥ ३३॥

"I vouchsafe security against all living beings to him who comes to me only once and seeks protection from me, saying 'I am yours': such is my vow. (33)

आनयैनं हरिश्रेष्ठ दत्तमस्याभयं मया।
विभीषणो वा सुग्रीव यदि वा रावणः स्वयम्॥ ३४॥

"Bring him hither, O Jewel among monkeys, be he Vibhiṣaṇa or Rāvaṇa himself, O Sugrīva! Security has already been granted in his favour by me." (34)

रामस्य तु वचः श्रुत्वा सुग्रीवः प्लवगेश्वरः।
प्रत्यभाषत काकुत्स्थं सौहार्देनाभिपूरितः॥ ३५॥

Filled with love to hear the speech of Śrī Rāma, Sugrīva, the ruler of monkeys, for his part replied as follows to Śrī Rāma, a scion of Kakutstha: (35)

किमत्र चित्रं धर्मज्ञ लोकनाथशिखामणे।
यत् त्वमार्यं प्रभाषेथाः सत्त्ववान् सत्पथे स्थितः॥ ३६॥

"What wonder, O crest-jewel of kings (lit., protectors of the world), the knower of what is right, that you have spoken aright at this moment, full of goodness as you are and devoted to the path of the virtuous. (36)

मम चाप्यन्तरात्मायं शुद्धं वेत्ति विभीषणम्।
अनुमानाच्च भावाच्च सर्वतः सुपरीक्षितः॥ ३७॥

"This inner mind of mine too knows Vibhīṣaṇa to be sincere; moreover, he has also been fully tested in every way by Hanumān by recourse to inference based on his expression revealing the unperturbed state of his mind, by recourse to inference based on his expression revealing the unperturbed state of his mind. (37)

तस्मात् क्षिप्रं सहास्माभिस्तुल्यो भवतु राघव।
विभीषणो महाप्राज्ञः सखित्वं चाभ्युपैतु नः॥ ३८॥

"Therefore, let the highly sagacious Vibhiṣaṇa soon be in our company on equal terms with us. O scion of Raghu, and enjoy our friendship." (38)

ततस्तु सुग्रीववचो निशम्य त-
द्धरीश्वरेणाभिहितं नरेश्वरः।
विभीषणेनाशु जगाम संगमं
पतत्रिराजेन यथा पुरंदरः॥ ३९॥

Hearing the aforesaid submission of Sugrīva, Śrī Rāma, a ruler of men, for his part thereupon speedily arranged a meeting with Vibhīṣaṇa as suggested by the lord of monkeys, even as Indra (a destroyer of strongholds) contrived a meeting with Garuḍa, the king of birds. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Falling at the feet of Śrī Rāma on coming down to the earth alongwith his ministers, when he had received an assurance of safety from Śrī Rāma, Vibhīṣaṇa submits to the former that, having been reprimanded by his eldest brother, Rāvaṇa, he has sought refuge with him, and on being questioned by Śrī Rāma tells him everything about Rāvaṇa.

राघवेणाभये दत्ते संनतो रावणानुजः।
विभीषणो महाप्राज्ञो भूमिं समवलोकयत्॥ १॥
खात् पपातावनिं हृष्टो भक्तैरनुचरैः सह।
स तु रामस्य धर्मात्मा निपपात विभीषणः॥ २॥
पादयोर्निपपाताथ चतुर्भिः सह राक्षसैः।
अब्रवीच्च तदा वाक्यं रामं प्रति विभीषणः॥ ३॥
धर्मयुक्तं च युक्तं च साम्प्रतं सम्प्रहर्षणम्।
अनुजो रावणस्याहं तेन चास्म्यवमानितः॥ ४॥
भवन्तं सर्वभूतानां शरण्यं शरणं गतः।
परित्यक्ता मया लङ्का मित्राणि च धनानि च॥ ५॥

An assurance of safety having been vouchsafed by Śrī Rāma (a scion of Raghu), the highly sagacious Vibhiṣaṇa, the younger brother of Rāvaṇa, who had bent low in submission, surveyed the earth below and descended joyously from the airspace to the ground with his devoted followers. The aforesaid Vibhiṣaṇa for his part, whose mind was set on virtue, fell prostrate at the feet of Śrī Rāma. Nay, he did so with all the four other ogres who had accompanied him. Again, Vibhīṣaṇa addressed to Śrī Rāma on that occasion the following appeal, which was full of righteousness, reasonable, opportune and thrilling: 'I am the youngest brother of Rāvaṇa and, having been insulted by him, have sought you, who are capable of affording shelter to all created beings, as my refuge. The city of Laṅkā has been abandoned by me as also my friends and possessions. (1—5)

भवदृतं हि मे राज्यं जीवितं च सुखानि च।
तस्य तद् वचनं श्रुत्वा रामो वचनमब्रवीत्॥ ६॥
वचसा सान्त्वयित्वैनं लोचनाभ्यां पिबन्निव।
आख्याहि मम तत्त्वेन राक्षसानां बलाबलम्॥ ७॥

'My sovereignty, nay, even life and amenities are now centred in you.' Hearing his aforesaid appeal, and soothing him with his speech, Śrī Rāma spoke as follows, drinking him, as it were, with his eyes, full of love: "Please let me know in truth the strength as well as the weakness of the ogres." (6-7)

एवमुक्तं तदा रक्षो रामेणाक्लिष्टकर्मणा।
रावणस्य बलं सर्वमाख्यातुमुपचक्रमे॥ ८॥

Commanded in these words by Śrī Rāma of unwearing action, the ogre, Vibhīṣaṇa, forthwith proceeded to recount as follows the entire strength of Rāvaṇa: (8)

अवध्यः सर्वभूतानां गन्धर्वोरगपक्षिणाम्।
राजपुत्र दशग्रीवो वरदानात् स्वयम्भुवः॥ ९॥

"By virtue of a special boon granted by Brahmā (the self-born creator), O prince, Rāvaṇa, the ten-headed monster, is incapable of being killed by all created beings including Gandharvas (celestial musicians), serpents and birds. (9)

रावणानन्तरो भ्राता मम ज्येष्ठश्च वीर्यवान्।
कुम्भकर्णो महातेजाः शक्रप्रतिबलो युधि॥ १०॥

"My powerful elder brother, Kumbhakarṇa, who is younger to Rāvaṇa

and is endowed with extraordinary powess, is a match only for Indra, the ruler of gods, in combat. (10)

राम सेनापतिस्तस्य प्रहस्तो यदि ते श्रुतः।
कैलासे येन समरे मणिभद्रः पराजितः॥ ११॥

"His commander-in-chief, O Rāma, is Prahasta, by whom Manibhadra, the commander of Kubera's forces, was vanquished in an encouner on Mount Kailāsa. May be you have heard about him. (11)

बद्धगोधाङ्गुलित्राणस्त्ववध्यकवचो युधि।
धनुरादाय यस्तिष्ठन्नदृश्यो भवतीन्द्रजित्॥ १२॥

"Indrajit, Rāvaṇa's eldest son, who remains furnished with gloves made of the skin of an Iguana (to prevent injury from the bowstring) and protected with an invulnerable armour on the field of battle, goes out of sight while standing with a bow in hand. (12)

संग्रामे सुमहद्व्यूहे तर्पयित्वा हुताशनम्।
अन्तर्धानगतः श्रीमानिन्द्रजिद्धन्ति राघव॥ १३॥

"Having propitiated the god of fire (the consumer of oblations), O scion of Raghu, the glorious Indrajit strikes the enemy while remaining invisible on the field of battle with a huge military array (on both sides). (13)

महोदरमहापार्श्वौ राक्षसश्चाप्यकम्पनः।
अनीकपास्तु तस्यैते लोकपालसमा युधि॥ १४॥

"Mahodara and Mahāpārśwa and the ogre Akampana, who vie with the guardians of the world in combat—they are commanders of his army. (14)

दशकोटिसहस्राणि रक्षसां कामरूपिणाम्।
मांसशोणितभक्ष्याणां लङ्कापुरनिवासिनाम्॥ १५॥

"Ten thousand crores (a hundred thousand millions ogres, able to change their form at will, living on flesh and blood, inhabit the city of Laṅkā. (15)

स तैस्तु सहितो राजा लोकपालानयोधयत्।
सह देवैस्तु ते भग्ना रावणेन दुरात्मना॥ १६॥

"Accompanied by them, their sovereign, Rāvaṇa, for his part gave battle to the guardians of the world. Alongwith the celestials the former for their part were routed by the evil-minded Rāvaṇa." (16)

विभीषणस्य तु वचस्तच्छ्रुत्वा रघुसत्तमः।
अन्वीक्ष्य मनसा सर्वमिदं वचनमब्रवीत्॥ १७॥

Having heard the foregoing report of Vibhīṣana and revolved everything in his mind, Śrī Rāma, the foremost of the Raghus, for his part observed as follows: (17)

यानि कर्मापदानानि रावणस्य विभीषण।
आख्यातानि च तत्त्वेन ह्यवगच्छामि तान्यहम्॥ १८॥

"Indeed I know, O Vibhīṣaṇa, of the exploits which stand to the credit of Rāvaṇa and which have been recounted in their reality by you. (18)

अहं हत्वा दशग्रीवं सप्रहस्तं सहात्मजम्।
राजानं त्वां करिष्यामि सत्यमेतच्छृणोतु मे॥ १९॥

"Hark! Killing Rāvaṇa the ten-headed monster along with Prahasta, his commander-in-chief, and the former's sons. I shall crown you king of Laṅkā; hear this truth from me. (19)

रसातलं वा प्रविशेत् पातालं वापि रावणः।
पितामहसकाशं वा न मे जीवन् विमोक्ष्यते॥ २०॥

"Rāvana may well enter Rasātala, the penultimate subterranean region, or seek the presence of Brahmā (the grandfather of the entire creation, which owes its existence to the ten Prajāpatis or lords of creation, his mind-born sons), he would not be allowed to escape from me alive. (20)

अहत्वा रावणं संख्ये सपुत्रजनबान्धवम्।
अयोध्यां न प्रवेक्ष्यामि त्रिभिस्तैर्भ्रातृभिः शपे॥ २१॥

"I swear by my three well-known brothers that I shall not return to Ayodhyā without killing Rāvaṇa with his sons, people and kinsfolk in combat." (21)

श्रुत्वा तु वचनं तस्य रामस्याक्लिष्टकर्मणः।
शिरसाऽऽवन्द्य धर्मात्मा वक्तुमेवं प्रचक्रमे॥ २२॥

Making obeisance with his head bent low on hearing the vow of the aforesaid Śrī Rāma of unwearied action, Vibhīṣaṇa, whose mind was set on virtue, for his part proceeded to submit as follows: (22)

राक्षसानां वधे साह्यं लङ्कायाश्च प्रधर्षणे।
करिष्यामि यथाप्राणं प्रवेक्ष्यामि च वाहिनीम्॥ २३॥

"I shall with all my strength render assistance to you in killing the ogres and storming Laṅkā and shall also break through the army of ogres." (23)

इति ब्रुवाणं रामस्तु परिष्वज्य विभीषणम्।
अब्रवील्लक्ष्मणं प्रीतः समुद्राज्जलमानय॥ २४॥
तेन चेमं महाप्राज्ञमभिषिञ्च विभीषणम्।
राजानं रक्षसां क्षिप्रं प्रसन्ने मयि मानद॥ २५॥

Embracing Vibhīṣaṇa, while he was speaking as aforesaid, Śrī Rāma for his part joyfully said to Lakṣmaṇa, "Please fetch water from the sea and consecrate at once the highly sagacious Vibhīṣaṇa with it as the king of orges, now that I am happy with him, O bestower of honour on others!" (24-25)

एवमुक्तस्तु सौमित्रिरभ्यषिञ्चद् विभीषणम्।
मध्ये वानरमुख्यानां राजानं राजशासनात्॥ २६॥

Spoken to in these words by Śrī Rāma, Lakṣmaṇa (son of Sumitrā) for his part consecrated Vibhīṣaṇa as the king of ogres in the midst of the foremost of monkeys at the command of his sovereign, Śrī Rāma. (26)

तं प्रसादं तु रामस्य दृष्ट्वा सद्यः प्लवङ्गमाः।
प्रचुक्रुशुर्महात्मानं साधुसाध्विति चाब्रुवन्॥ २७॥

Seeing this prompt exhibition of grace on the part of Śrī Rāma, the monkeys for their part raised a shout of joy and hailed Śrī Rāma in the words, "Excellent' Excellent!!" (27)

अब्रवीच्च हनूमांश्च सुग्रीवश्च विभीषणम्।
कथं सागरमक्षोभ्यं तराम वरुणालयम्।
सैन्यैः परिवृताः सर्वे वानराणां महौजसाम्॥ २८॥

Nay, Hanumān and Sugrīva said to Vibhīṣaṇa, "How shall we all be able to cross the imperturbable sea, the abode of Varuṇa, the god of water, surrounded as we are by hordes of monkeys endowed with extraordinary energy? (28)

उपायैरभिगच्छाम यथा नदनदीपतिम्।
तराम तरसा सर्वे ससैन्या वरुणालयम्॥ २९॥

"By what means shall we approach Ocean (the lord of rivers and streams), so that we may cross the sea, the abode of Varuṇa, speedily with our troops?" (29)

एवमुक्तस्तु धर्मात्मा प्रत्युवाच विभीषणः।
समुद्रं राघवो राजा शरणं गन्तुमर्हति॥ ३०॥

Questioned thus by Hanumān and Sugrīva, Vibhīṣaṇa. whose mind was set on virtue, replied as follows: "Prince Rāma, a scion of Raghu, ought to seek Ocean as his refuge. (30)

खानितः सगरेणायमप्रमेयो महोदधिः।
कर्तुमर्हति रामस्य ज्ञातेः कार्यं महोदधिः॥ ३१॥

"This immeasurable ocean was caused to be excavated by king Sagara. Ocean (certainly) ought to acomplish the work of Śrī Rāma, one of his own race." (31)

एवं विभीषणेनोक्तो राक्षसेन विपश्चिता।
आजगामाथ सुग्रीवो यत्र रामः सलक्ष्मणः॥ ३२॥

Exhorted thus by the sagacious ogre, Vibhīṣaṇa, Sugrīva immediately arrived where Śrī Rāma, with Lakṣmaṇa, was. (32)

ततश्चाख्यातुमारेभे विभीषणवचः शुभम्।
सुग्रीवो विपुलग्रीवः सागरस्योपवेशनम्॥ ३३॥

The thick-necked Sugrīva then proceeded to convey the salutary counsel of Vibhīṣaṇa, exhorting Śrī Rāma to approach the sea (to allow him a passage). (33)

प्रकृत्या धर्मशीलस्य रामस्यास्याप्यरोचत।
सलक्ष्मणं महातेजाः सुग्रीवं च हरीश्वरम्॥ ३४॥
सत्क्रियार्थं क्रियादक्षं स्मितपूर्वमभाषत।
विभीषणस्य मन्त्रोऽयं मम लक्ष्मण रोचते॥ ३५॥

The counsel of Vibhīṣaṇa appealed even to Śrī Rāma, who was given to piety by nature and was capable of affording shelter to the whole universe. In order to do honour to Sugrīva, Śrī Rāma, who was endowed with extraordinary energy, smilingly spoke as follows to Sugrīva, the ruler of monkeys, who was skilled in action, as well as to Lakṣmana: "This counsel of Vibhīṣaṇa finds favour with me, too, O Lakṣmaṇa ! (34-35)

सुग्रीवः पण्डितो नित्यं भवान् मन्त्रविचक्षणः।
उभाभ्यां सम्प्रधार्यार्थं रोचते यत् तदुच्यताम्॥ ३६॥

"Surgīva is learned and you too are always adept in giving counsel. Therefore, after fully considering the matter in hand, that which appeals to you both, may please be communicated to me." (36)

एवमुक्तौ ततो वीरावुभौ सुग्रीवलक्ष्मणौ।
समुदाचारसंयुक्तमिदं वचनमूचतुः॥ ३७॥

Commanded thus by Śrī Rāma, both the heroes, Sugrīva and Lakṣmaṇa, made the following respectful reply: (37)

किमर्थं नौ नरव्याघ्र न रोचिष्यति राघव।
विभीषणेन यत् तूक्तमस्मिन् काले सुखावहम्॥ ३८॥

"Wherefore, O tiger among men, will the counsel, which has actually been given by Vibhīṣaṇa at this moment and which is conducive to happiness, not find favour with us, O scion of Raghu? (38)

अबद्ध्वा सागरे सेतुं घोरेऽस्मिन् वरुणालये।
लङ्का नासादितुं शक्या सेन्द्रैरपि सुरासुरैः॥ ३९॥

"Without throwing a bridge over this dread sea, the abode of Varuṇa (the god of water), Laṅkā will remain inaccessible even to gods and demons, including Indra, the ruler of gods. (39)

विभीषणस्य शूरस्य यथार्थं क्रियतां वचः।
अलं कालात्ययं कृत्वा सागरोऽयं नियुज्यताम्।
यथा सैन्येन गच्छाम पुरीं रावणपालिताम्॥ ४०॥

"Let the advice of the valiant Vibhīṣaṇa, which is in consonance with facts, be carried out. It is no use losing time; let Ocean over there be requested to help us so that we may reach the city protected by Rāvaṇa with our army." (40)

एवमुक्तः कुशास्तीर्णे तीरे नदनदीपतेः।
संविवेश तदा रामो वेद्यामिव हुताशनः॥ ४१॥

Exhorted thus, Śrī Rāma forthwith sat on the shore of the ocean (the lord of rivers and streams), overspread with blades of the sacred Kuśa grass, even as fire finds its place on a sacrificial altar. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Told by an ogre, Śārdūla by name, that an army of monkeys led by Sugrīva was advancing towards Laṅkā, Rāvaṇa dispatched an ogre, Śuka by name, as an envoy to carry his message to Sugrīva. While commencing to deliver the message to Sugrīva, Śuka is captured by the monkeys; but Śrī Rāma causes him to be set free and he delivers the message to Sugrīva

ततो निविष्टां ध्वजिनीं सुग्रीवेणाभिपालिताम्।
ददर्श राक्षसोऽभ्येत्य शार्दूलो नाम वीर्यवान्॥ १॥
चारो राक्षसराजस्य रावणस्य दुरात्मनः।
तां दृष्ट्वा सर्वतोऽव्यग्रां प्रतिगम्य स राक्षसः॥ २॥
आविश्य लङ्कां वेगेन राजानमिदमब्रवीत्।
एष वै वानरक्षौघो लङ्कां समभिवर्तते॥ ३॥
अगाधश्चाप्रमेयश्च द्वितीय इव सागरः।
पुत्रौ दशरथस्येमौ भ्रातरौ रामलक्ष्मणौ॥ ४॥
उत्तमौ रूपसम्पन्नौ सीतायाः पदमागतौ।
एतौ सागरमासाद्य संनिविष्टौ महाद्युते॥ ५॥

Going near the army, defended on all sides by Sugrīva, in the meantime, a powerful ogre, Śārdūla by name, a spy of the evil-minded Rāvaṇa, the king of ogres, beheld it camping there. Seeing it undisturbed on all sides and turning back, nay, entering Laṅkā with speed, the said ogre submitted to the king as follows: "Deep and immeasurable like another sea, this flood of monkeys and bears is heading towards Laṅkā. Those two brothers, Rāma and Lakṣmaṇa, son of Daśaratha, foremost warriors, richly endowed with charm, have come to the succour of Sītā. Having reached the seashore, they have camped there, O ogre, endowed with extraordinary splendour! (1—5)

बलं चाकाशमावृत्य सर्वतो दशयोजनम्।
तत्त्वभूतं महाराज क्षिप्रं वेदितुमर्हसि॥ ६॥

"Nay, the army roughly covers a space of ten Yojanas (or eighty miles) in all directions. You ought to ascertain the real situation immediately. O great monarch! (6)

तव दूता महाराज क्षिप्रमर्हन्ति वेदितुम्।
उपप्रदानं सान्त्वं वा भेदो वात्र प्रयुज्यताम्॥ ७॥

"Your spies ought to know things quickly, O eminent king! The expedient of restitution or conciliation or sowing dissension in the enemy's ranks may then be employed, as you deem fit under such circumstances." (7)

शार्दूलस्य वचः श्रुत्वा रावणो राक्षसेश्वरः।
उवाच सहसा व्यग्रः सम्प्रधार्यार्थमात्मनः।
शुकं साधु तदा रक्षो वाक्यमर्थविदां वरम्॥ ८॥

Perturbed all at once to hear the report of Śārdūla and instantly determining his course of action, Rāvaṇa, the lord of ogres, forthwith addressed the following well-chosen words to the ogre Śuka, the foremost of those who know their duty: (8)

सुग्रीवं ब्रूहि गत्वाऽऽशु राजानं वचनान्मम।
यथासंदेशमक्लीबं श्लक्ष्णया परया गिरा॥ ९॥

"Departing at once, speak boldly to king Sugrīva on my behalf in a gentle and excellent tone according to my command, as follows: (9)

त्वं वै महाराजकुलप्रसूतो
महाबलश्चर्क्षरजःसुतश्च।
न कश्चनार्थस्तव नास्त्यनर्थ-
स्तथापि मे भ्रातृसमो हरीश॥ १०॥

"Born in a race of eminent kings, you are also endowed with extraordinary might

and are a son of Ṛkṣarajā. No gain whatsoever nor any harm has accrued to you from me; nonetheless, you are like a brother to me O lord of monkeys! (10)

अहं यद्यहरं भार्यां राजपुत्रस्य धीमतः।
किं तत्र तव सुग्रीव किष्किन्धां प्रति गम्यताम्॥ ११॥

"If I bore away the consort of the sagacious prince, what harm have I done to you thereby, O Sugrīvā? Therefore, return to Kiṣkindhā. (11)

नहीयं हरिभिर्लङ्का प्राप्तुं शक्या कथंचन।
देवैरपि सगन्धर्वैः किं पुनर्नरवानरैः॥ १२॥

"Surely this Laṅka cannot be reached by any means by the monkeys. It cannot be acquired even by gods accompanied by Gandharvas (celestial musicians), much less by human beings and monkeys." (12)

स तदा राक्षसेन्द्रेण संदिष्टो रजनीचरः।
शुको विहंगमो भूत्वा तूर्णमाप्लुत्य चाम्बरम्॥ १३॥

Turning into a bird when commanded as aforesaid by Rāvaṇa, the ruler of ogres, the ogre Śuka rose apace in the air at that moment. (13)

स गत्वा दूरमध्वानमुपर्युपरि सागरम्।
संस्थितो ह्याम्बरे वाक्यं सुग्रीवमिदमब्रवीत्॥ १४॥

Nay, having flown a long way over the sea close to it, and remaining actually stationed in airspace, he delivered the aforesaid message to Sugrīva. (14)

सर्वमुक्तं यथाऽऽदिष्टं रावणेन दुरात्मना।
तत् प्रापयन्तं वचनं तूर्णमाप्लुत्य वानराः॥ १५॥
प्रापद्यन्त तदा क्षिप्रं लोमुं हन्तुं च मुष्टिभिः।
सर्वैः प्लवंगैः प्रसभं निगृहीतो निशाचरः॥ १६॥

Quickly springing up, even while the ogre was delivering that entire message given by the evil-minded Rāvaṇa, as directed, the monkeys forthwith proceeded at that moment to tear off his wings and smite him with their fists. The ranger of the night was violently punished by the monkeys. (15-16)

गगनाद् भूतले चाशु प्रतिगृह्यावतारितः।
वानरैः पीड्यमानस्तु शुको वचनमब्रवीत्॥ १७॥

Nay, after seizing him he was speedily brought down to the ground from the airspace. While being oppressed by the monkeys, Śuka, for his part, spoke as follows: (17)

न दूतान् घ्नन्ति काकुत्स्थ वार्यन्तां साधु वानराः।
यस्तु हित्वा मतं भर्तुः स्वमतं सम्प्रधारयेत्।
अनुक्तवादी दूतः सन् स दूतो वधमर्हति॥ १८॥

"Kings do not kill envoys, O scion of Kakutstha! Let, therefore, the monkeys be effectively kept back. That envoy who, having abandoned the path chalked out by his master, gives utterance to his own view, is an envoy guilty of uttering that which has not been communicated through him, and merits death." (18)

शुकस्य वचनं रामः श्रुत्वा तु परिदेवितम्।
उवाच मावधिष्टेति घ्नतः शाखामृगर्षभान्॥ १९॥

Hearing the plaintive appeal of Śuka, Śrī Rāma for his part spoke to the monkey leaders, who were belabouring him, saying, "(Please) do not kill him." (19)

स च पत्रलघुर्भूत्वा हरिभिर्दर्शितेऽभये।
अन्तरिक्षे स्थितो भूत्वा पुनर्वचनमब्रवीत्॥ २०॥

Gaining speed with his wings on immunity having been granted to him by the monkeys, and remaining stationed in the airspace, Śuka now sopke again as follows: (20)

सुग्रीव सत्त्वसम्पन्न महाबलपराक्रम।
किं मया खलु वक्तव्यो रावणो लोकरावणः॥ २१॥

"In what words has Rāvaṇa, who makes people cry by his high-handedness, actually to be addressed by me on your behalf, O Sugrīva, who are full of spirit and endowed with extraordinary might and prowess?" (21)

स एवमुक्तः प्लवगाधिपस्तदा
प्लवंगमानामृषभो महाबलः।
उवाच वाक्यं रजनीचरस्य
चारं शुकं शुद्धमदीनसत्त्वः॥ २२॥

Spoken to as aforesaid, Sugrīva, the Suzerain lord of monkeys, the foremost of monkeys, who was endowed with extraordinary strength and undepressed in spirit, forthwith made the following faultless reply to Śuka, the spy of the ogre, Rāvaṇa: (22)

न मेऽसि मित्रं न तथानुकम्प्यो
न चोपकर्तासि न मे प्रियोऽसि।
अरिश्च रामस्य सहानुबन्ध-
स्ततोऽसि वालीव वधार्ह वध्यः॥ २३॥

"(Address Rāvana on my behalf as follows:) You are neither my friend nor worthy of commiseration, nor are you my benefactor, nor beloved of me. You are (on the other hand) an enemy of Śrī Rāma and, therefore, merit death with your kinsfolk as Vāli did, O ogre deserving of death! (23)

निहन्म्यहं त्वां ससुतं सबन्धुं
सज्ञातिवर्गं रजनीचरेश।
लङ्कां च सर्वां महता बलेन
सर्वैः करिष्यामि समेत्य भस्म॥ २४॥

"Turning up with a large army and all others, I shall make short work of you with your sons and brothers including all your relations, O lord of ogres, and reduce the entire city of Laṅkā to ashes. (24)

न मोक्ष्यसे रावण राघवस्य
सुरैः सहेन्द्रैरपि मूढ गुप्तः।
अन्तर्हितः सूर्यपथं गतोऽपि
तथैव पातालमनुप्रविष्टः।
गिरीशपादाम्बुजसंगतो वा
हतोऽसि रामेण सहानुजस्त्वम्॥ २५॥

"You shall not be spared by Śrī Rāma, a scion of Raghu, even though protected by gods including Indra (their ruler), O insensate Rāvaṇa ! You shall be slain by Śrī Rāma with your younger brother, Kumbhakarṇa, even if you have gone out of sight by virtue of a conjuring trick or risen to the heavens (lit., the sun's orbit) or, likewise, penetrated deep into Pātāla, the nethermost subterranean region, or taken shelter at the lotus feet of Lord Śiva, the Lord of Kailāsa. (25)

तस्य ते त्रिषु लोकेषु न पिशाचं न राक्षसम्।
त्रातारं नानुपश्यामि न गन्धर्वं न चासुरम्॥ २६॥

"I find no fiend, nor ogre, nor Gandharva, nor demon capable of protecting you as such in all the three worlds, viz., earth, heaven and the intermediate region. (26)

अवधीस्त्वं जरावृद्धं गृध्रराजं जटायुषम्।
किं नु ते रामसांनिध्ये सकाशे लक्ष्मणस्य च।
हृता सीता विशालाक्षी यां त्वं गृह्य न बुध्यसे॥ २७॥

"If you are powerful, why did you kill Jaṭāyu, the king of vultures, who, though long-lived, had been overtaken by old age? Again, why on earth was the large-eyed Sītā not borne away by you in the presence of Śrī Rāma and Lakṣmaṇa? And having seized hold of Sītā, why don't you foresee the impending calamity? (27)

महाबलं महात्मानं दुराधर्षं सुरैरपि।
न बुध्यसे रघुश्रेष्ठं यस्ते प्राणान् हरिष्यति॥ २८॥

"Evidently you are not aware of Śrī Rāma (the foremost of the Raghus) being endowed with extraordinary might, high-souled and difficult to overcome even for gods—Śrī Rama, who will (surely) take your life." (28)

ततोऽब्रवीद् वालिसुतोऽप्यङ्गदो हरिसत्तमः।
नायं दूतो महाराज चारकः प्रतिभाति मे॥ २९॥

Thereupon Aṅgada too, son of Vālī and the foremost of monkeys, said, "This fellow, O great monarch, is no envoy; he appears to be a spy. (29)

तुलितं हि बलं सर्वमनेन तव तिष्ठता।
गृह्यतां मागमल्लङ्कामेतद्धि मम रोचते॥ ३०॥

"Your entire strength has surely been gauged by him (even) while standing here. Let him, therefore, be arrested, let him not return to Laṅkā: this indeed finds favour with me." (30)

ततो राज्ञा समादिष्टाः समुत्पत्य वलीमुखाः।
जगृहुश्च बबन्धुश्च विलपन्तमनाथवत्॥ ३१॥

Springing up, when commanded by their sovereign, the monkeys thereupon captured and bound the ogre, who was wailing all the time like a forlorn creature. (31)

शुकस्तु वानरैश्चण्डैस्तत्र तैः सम्प्रपीडितः।
व्याचुक्रोश महात्मानं रामं दशरथात्मजम्।
लुप्येते मे बलात् पक्षौ भिद्येते मे तथाक्षिणी॥ ३२॥

Excessively tormented by those furious monkeys, Śuka for his part called out at the top of his voice to the high-souled Śrī Rāma, sprung from the loins of Daśaratha, saying: "My wings are being violently torn off and my eyes are being put out. (32)

यां च रात्रिं मरिष्यामि जाये रात्रिं च यामहम्।
एतस्मिन्नन्तरे काले यन्मया ह्यशुभं कृतम्।
सर्वं तदुपपद्येथा जह्यां चेद् यदि जीवितम्॥ ३३॥

"If I lose my life at this juncture, you will indeed take on your head all those sins that have been perpetrated by me during this interval since the night on which I was born till the night on which I shall give up the ghost." (33)

नाघातयत् तदा रामः श्रुत्वा तत्परिदेवितम्।
वानरानब्रवीद् रामो मुच्यतां दूत आगतः॥ ३४॥

On hearing his wail, Śrī Rāma did not let him be killed. He said to the monkeys, "Let him be set free; he has come as an envoy." (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

When the sea did not, even when requested, allow a passage to
Śrī Rāma, who was keen to cross it, nor did the sea-god
care to appear in person before him, Śrī Rāma
discharges fierce arrows which cause a stir
among the creatures inhabiting
the sea and make the
sea-water overflow

ततः सागरवेलायां दर्भानास्तीर्य राघवः।
अञ्जलिं प्राङ्मुखः कृत्वा प्रतिशिश्ये महोदधेः॥ १॥
बाहुं भुजङ्गभोगाभमुपधायारिसूदनः।
जातरूपमयैश्चैव भूषणैर्भूषितं पुरा॥ २॥

Spreading blades of the sacred Kuśa grass on the seashore and joining his palms as a mark of respect to the ocean, Śrī Rāma (a scion of Raghu), the destroyer of his foes, then lay down with his face turned towards the east and using as a pillow his arm,which looked like the coils of a serpent and was adorned in the past with ornaments of gold. (1-2)

मणिकाञ्चनकेयूरमुक्ताप्रवरभूषणैः।
भुजैः परमनारीणामभिमृष्टमनेकधा॥ ३॥
चन्दनागुरुभिश्चैव पुरस्तादभिसेवितम्।
बालसूर्यप्रकाशैश्च चन्दनैरुपशोभितम्॥ ४॥
शयने चोत्तमाङ्गेन सीतायाः शोभितं पुरा।
तक्षकस्येव सम्भोगं गङ्गाजलनिषेवितम्॥ ५॥

संयुगे युगसंकाशं शत्रूणां शोकवर्धनम्।
सुहृदां नन्दनं दीर्घं सागरान्तव्यपाश्रयम्॥ ६॥
अस्यता च पुनः सव्यं ज्याघातविहतत्वचम्।
दक्षिणो दक्षिणं बाहुं महापरिघसंनिभम्॥ ७॥
गोसहस्त्रप्रदातारं ह्युपधाय भुजं महत्।
अद्य मे तरणं वाथ मरणं सागरस्य वा॥ ८॥
इति रामो धृतिं कृत्वा महाबाहुर्महोदधिम्।
अधिशिष्ये च विधिवत् प्रयतो नियतो मुनिः॥ ९॥

Actually using as a pillow his unusually long right-arm, strictly speaking, the portion above the elbow—which resembled a large club and had given away thousands of cows; which had been kneaded more than once (at the time of unction and bath) by the arms of excellent women, full of maternal affection, and which has been adorned with armlets of gems and gold and most excellent jewels of pearls; which was formerly perfumed with sandalwood and aloe and with saffron-pastes emitting the lustre of the rising sun; which was in the past graced by the head of Sītā on the (nuptial) couch covered with a white sheet and having been painted with saffron-paste, resembled the coils of Takṣaka (a serpent whose body has been depicted as possessing a red hue) supported on the water of the Gaṅgā (which is a fitting analogue to the white sheet in point of purity); which heightened the grief of his foes on the field of battel and conduced to the delight of his friends and was long like a yoke and served as a support for the entire earth bounded by the four oceans, and whose skin had been hardened by strokes of the bowstring while it propelled arrows to the left—(nay) having resolved that either the sea would be crossed by him or the sea-god would meet his death at his hands, the mighty-armed Śrī Rāma, who was full of consideration for others, lay down by the ocean with his body, speech and mind duly controlled. (3—9)

तस्य रामस्य सुप्तस्य कुशास्तीर्णे महीतले।
नियमादप्रमत्तस्य निशास्तिस्त्रोऽभिजग्मतुः॥ १०॥

Three nights actually rolled by even as Śrī Rāma lay on the earth's surface spread with the sacred Kuśa grass, remaining strictly devoted to his sacred vow. (10)

स त्रिरात्रोषितस्तत्र नयज्ञो धर्मवत्सलः।
उपासत तदा रामः सागरं सरितां पतिम्॥ ११॥

Having lain down for three nights on that spot, the celebrated Śrī Rāma, who was skilled in policy and was fond of piety, waited on that occasion upon Ocean, the lord of rivers. (11)

न च दर्शयते रूपं मन्दो रामस्य सागरः।
प्रयतेनापि रामेण यथार्हमभिपूजितः॥ १२॥

Though honoured according to his worth by the piously disposed Śrī Rāma, the indolent Ocean did not, all the same, manifest his personal form to Śrī Rāma. (12)

समुद्रस्य ततः क्रुद्धो रामो रक्तान्तलोचनः।
समीपस्थमुवाचेदं लक्ष्मणं शुभलक्षणम्॥ १३॥

Enraged against Ocean, the outer corners of his eyes turned red. Śrī Rāma thereupon spoke as follows to Lakṣmana, endowed with auspicious bodily marks, who stood near: (13)

अवलेपः समुद्रस्य न दर्शयति यः स्वयम्।
प्रशमश्च क्षमा चैव आर्जवं प्रियवादिता॥ १४॥
असामर्थ्यफला ह्येते निर्गुणेषु सतां गुणाः।
आत्मप्रशंसिनं दुष्टं धृष्टं विपरिधावकम्॥ १५॥
सर्वत्रोत्सृष्टदण्डं च लोकः सत्कुरुते नरम्।
न साम्ना शक्यते कीर्तिर्न साम्ना शक्यते यशः॥ १६॥
प्राप्तुं लक्ष्मण लोकेऽस्मिञ्जयो वा रणमूर्धनि।
अद्य मद्बाणनिर्भग्नैर्मकरैर्मकरालयम्॥ १७॥
निरुद्धतोयं सौमित्रे प्लवद्भिः पश्य सर्वतः।
भोगिनां पश्य भोगानि मया भिन्नानि लक्ष्मण॥ १८॥
महाभोगानि मत्स्यानां करिणां च करानिह।
सशङ्खशुक्तिकाजालं समीनमकरं तथा॥ १९॥

अद्य युद्धेन महता समुद्रं परिशोषये।
क्षमया हि समायुक्तं मामयं मकरालयः॥ २०॥
असमर्थं विजानाति धिक् क्षमामीदृशे जने।
न दर्शयति साम्ना मे सागरो रूपमात्मनः॥ २१॥

"Oh the vanity of Ocean, who does not reveal himself in person (before me)! Indeed calmness (forbearance) and forgiveness, also guilelessness and politeness of speech—these virtues of the noble are misconstrued as weakness, when directed towards those bereft of these virutes. The world treats with respect a man who indulges in self-praise, is vile and impudent, runs about advertising himself and uses the rod of punishment everywhere indiscriminately. Neither fame nor popularity nor victory in the forefront of battle can be won in this world through a policy of conciliation, O Lakṣmana! See today the deep (lit., the abode of alligators) with its water screened on all sides by alligators split asunder by my arrows and floating dead, O son of Sumitrā! Also see with your own eyes, O Lakṣmaṇa, the coils of aquatic serpents, the large bodies of alligators as well as the trunks of sea elephants dwelling here divided into parts by me. By waging a formidable war against the deity presiding over it today I shall dry up the sea with its conches and pearl-shells, fishes and alligators. This Ocean (lit., an abode of alligators) accounts me powerless, endowed as I am with forbearance. Out with forbearance shown to such an individual! Due to my mildness the sea does not reveal its personal form before me. (14—21)

चापमानय सौमित्रे शरांश्चाशीविषोपमान्।
समुद्रं शोषयिष्यामि पद्भ्यां यान्तु प्लवंगमाः॥ २२॥

"Therefore, bring me the bow and arrows resembling venomous snake, O son of Sumitrā! I shall presently dry up the sea. Let the monkeys proceed on foot to Laṅkā. (22)

अद्याक्षोभ्यमपि क्रुद्धः क्षोभयिष्यामि सागरम्।
वेलासु कृतमर्यादं सहस्त्रोर्मिसमाकुलम्॥ २३॥

"Provoked to anger I shall set into commotion the imperturbable sea, which though riotous with thousands of waves, has its limits fixed in the form of its shores. (23)

निर्मर्यादं करिष्यामि सायकैर्वरुणालयम्।
महार्णवं क्षोभयिष्ये महादानवसंकुलम्॥ २४॥

"I shall cause by my arrows the sea (lit., the abode of Varuṇa, the god of water) overstep its bounds and shall set into commotion the ocean, which is overcrowded with mighty demons." (24)

एवमुक्त्वा धनुष्पाणिः क्रोधविस्फारितेक्षणः।
बभूव रामो दुर्धर्षो युगान्ताग्निरिव ज्वलन्॥ २५॥

Blazing like fire at the end of the world cycle on having spoken thus, his eyes dilated through anger, Śrī Rāma, who held a bow in has hand, assumed the aspect of one who is hard to overcome. (25)

सम्पीड्य च धनुर्घोरं कम्पयित्वा शरैर्जगत्।
मुमोच विशिखानुग्रान् वज्रानिव शतक्रतुः॥ २६॥

Forcibly bending his fearful bow (at one end), nay, gently stringing it and causing the world to tremble with its twang, he discharged fierce arrows as Indra (who is supposed to have performed a hundred horse-sacrifices as a condition precedent to his attaining that position) would hurl thunderbolts. (26)

ते ज्वलन्तो महावेगास्तेजसा सायकोत्तमाः।
प्रविशन्ति समुद्रस्य जलं वित्रस्तपन्नगम्॥ २७॥

Flaming with lustre his excellent arrows, full of great impetuosity, penetrated deep into the sea-water, striking the serpents with terror. (27)

तोयवेगः समुद्रस्य समीनमकरो महान्।
स बभूव महाघोरः समारुतरवस्तथा॥ २८॥

That great onrush of the sea-water

with its fishes and alligators, assumed an exceptionally terrible aspect, attended as it was with the roaring of the wind. (28)

महोर्मिमालाविततः शङ्खशुक्तिसमावृतः।
सधूमः परिवृत्तोर्मिः सहसासीन्महोदधिः॥ २९॥

The ocean was all of a sudden covered all over with rows of mighty billows and overspread with conches and mothers-of-pearl; it was screened with smoke which rose from the flaming arrows as they entered into the waters and waves began to play on it. (29)

व्यथिताः पन्नगाश्चासन् दीप्तास्या दीप्तलोचनाः।
दानवाश्च महावीर्याः पातालतलवासिनः॥ ३०॥

Nay, serpents with flaming hoods and burning eyes, as well as Dānavas, who were endowed with extraordinary virility and had their abode in the depths of Pātāla, the nethermost subterranean region, felt oppressed. (30)

ऊर्मयः सिन्धुराजस्य सनक्रमकरास्तथा।
विन्ध्यमन्दरसंकाशाः समुत्पेतुः सहस्रशः॥ ३१॥

Waves of the ocean (lit., the ruler of rivers), which closely resembled the Vindhya and Mandara mountains in height, rose high in thousands alongwith crocodiles and alligators. (31)

आघूर्णिततरङ्गौघः सम्भ्रान्तोरगराक्षसः।
उद्वर्तितमहाग्राहः सघोषो वरुणालयः॥ ३२॥

With its multitudes of waves tossed in a whirling motion, the Nāgas and ogres (inhabiting it) excited and huge alligators thrown upwards, the sea (lit., the abode of Varuṇa, the god of water, emitted a roar. (32)

ततस्तु तं राघवमुग्रवेगं
प्रकर्षमाणं धनुरप्रमेयम्।
सौमित्रिरुत्पत्य विनिःश्वसन्तं
मामेति चोक्त्वा धनुराललम्बे॥ ३३॥

Rushing towards the celebrated Śrī Rāma (a scion of Raghu)—who in his burning ardour was violently stretching once more his bow, which was immeasurably great, and breathing hard through anger—and saying "no farther, no farther", Lakṣmaṇa seized hold of the bow. (33)

एतद्धिनापि ह्युदधेस्तवाद्य
सम्पत्स्यते वीरतमस्य कार्यम्।
भवद्विधाः क्रोधवशं न यान्ति
दीर्घं भवान् पश्यतु साधुवृत्तम्॥ ३४॥

"Your purpose of taking the monkeys across the sea will surely be accomplished today (he continued) even without drying up the sea, the greatest hero as you are. People like you do not fall under the sway of anger. Therefore, devise some other noble and durable way of taking your army across the sea." (34)

अन्तर्हितैश्चापि तथान्तरिक्षे
ब्रह्मर्षिभिश्चैव सुरर्षिभिश्च।
शब्दः कृतः कष्टमिति ब्रुवद्भि-
र्मामेति चोक्त्वा महता स्वरेण॥ ३५॥

Nay, an alarm was raised at a high pitch by Brāhmaṇa Ṛṣis and celestial Ṛṣis too, who stood invisible in the sky, saying "Woe is me!" and crying "Hold! Hold!!" (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Seized with terror to see a missile presided over by Brahmā (the creator) fitted to his bow by Śrī Rāma in fury, and appearing in person with joined palms, the sea-god undertakes to sustain on his bosom a bridge to be constructed by Nala, and goes out of sight. Nala accordingly builds a bridge across the sea

अथोवाच रघुश्रेष्ठः सागरं दारुणं वचः।
अद्य त्वां शोषयिष्यामि सपातालं महार्णव॥ १॥

Śrī Rāma (the foremost of the Raghus) then administered the following formidable threat to the god presiding over the sea: "I shall dry you up today with Pātāla (the nethermost subterranean region), O Ocean! (1)

शरनिर्दग्धतोयस्य परिशुष्कस्य सागर।
मया निहतसत्त्वस्य पांसुरुत्पद्यते महान्॥ २॥

"A vast stretch of sand will appear where you are when your water has been dried by my shaft, nay you have turned completely dry and the creatures inhabiting you have been wiped out by me, O Ocean! (2)

मत्कार्मुकविसृष्टेन शरवर्षेण सागर।
परं तीरं गमिष्यन्ति पद्भिरेव प्लवंगमाः॥ ३॥

"When you are reduced to this plight by a shower of shafts discharged from my bow, the monkeys shall cross to the other shore on foot, O Ocean! (3)

विचिन्वन्नाभिजानासि पौरुषं नापि विक्रमम्।
दानवालय संतापं मत्तो नाम गमिष्यसि॥ ४॥

"Storing, as you do, water disgorged by rivers, you are neither aware of my virility nor of my prowess, O abode of the Dānavas! As such you shall undoubtedly suffer agony at my hands." (4)

ब्राह्मेणास्त्रेण संयोज्य ब्रह्मदण्डनिभं शरम्।
संयोज्य धनुषि श्रेष्ठे विचकर्ष महाबलः॥ ५॥

Fitting to his excellent bow an arrow, which resembled in severity the rod of Brahmā (the creator), after charging it with the potency of a missile presided over by Brahmā, Śrī Rāma, who was endowed with extraordinary might, stretched it with vehemence. (5)

तस्मिन् विकृष्टे सहसा राघवेण शरासने।
रोदसी सम्पफालेव पर्वताश्च चकम्पिरे॥ ६॥

When that bow was stretched with full force all at once, heaven and earth seemed to be riven and the mountains shook. (6)

तमश्च लोकमावव्रे दिशश्च न चकाशिरे।
प्रतिचुक्षुभिरे चाशु सरांसि सरितस्तथा॥ ७॥

Nay, darkness enveloped the world, and the quarters could not be distinguished. Nay, the lakes as well as the rivers felt agitated at once. (7)

तिर्यक् च सह नक्षत्रैः संगतौ चन्द्रभास्करौ।
भास्करांशुभिरादीप्तं तमसा च समावृतम्॥ ८॥

Nay, the moon and the sun alongwith the lunar mansions moved obliquely from south to north instead of from east to west. And, though lit by the rays of the sun, the sky was fully enveloped in darkness. (8)

प्रचकाशे तदाऽऽकाशमुल्काशतविदीपितम्।
अन्तरिक्षाच्च निर्घाता निर्जग्मुरतुलस्वनाः॥ ९॥

Illumined by hundreds of meteors

(appearing all of a sudden), the sky then blazed forth. And, accompanied by unparalleled peals of thunder, flashes of lightning shot forth from the sky. (9)

वपुःप्रकर्षेण ववुर्दिव्यमारुतपङ्क्तयः।
बभञ्ज च तदा वृक्षाञ्जलदानुद्वहन्मुहुः॥ १०॥

A great number of celestial winds known by the names of Parivaha and so on, blew with great vehemence. Nay, sweeping away clouds before them, the winds now tore up the trees again and again. (10)

आरुजंश्चैव शैलाग्रान् शिखराणि बभञ्ज च।
दिवि च स्म महामेघाः संहताः समहास्वनाः॥ ११॥
मुमुचुर्वैद्युतानग्नींस्ते महाशनयस्तदा।
यानि भूतानि दृश्यानि चुक्रुशुश्चाशनेः समम्॥ १२॥
अदृश्यानि च भूतानि मुमुचुर्भैरवस्वनम्।
शिश्यिरे चाभिभूतानि संत्रस्तान्युद्विजन्ति च॥ १३॥

Nay, chopping off the points of rocks, they pulled down mountain-peaks. In the sky mighty flashes of lightning, forming one mass, nay, possessing extraordinary velocity and accompanied by loud peals of thunder, shot fires of lightning. Beings which could be seen roared like thunder; while those which could not be seen emitted fearful cries. Thrown into confusion by the peals of thunder, greatly alarmed and trembling with fear, they lay prostrate. (11—13)

सम्प्रविव्यथिरे चापि न च पस्पन्दिरे भयात्।
सह भूतैः सतोयोर्मिः सनागः सहराक्षसः॥ १४॥
सहसाभूत् ततो वेगाद् भीमवेगो महोदधिः।
योजनं व्यतिचक्राम वेलामन्यत्र सम्प्लवात्॥ १५॥

Nay, others felt deeply agonized and could not stir through fear. Due to that fury of Śri Rāma's arrow, the ocean with its mass of water and waves, the creatures inhabiting it, its serpents and ogres suddenly exhibited a terrible vehemence and surged beyond its confines to the extent of a Yojana (or eight miles), even though the final Deluge had not yet come. (14-15)

तं तथा समतिक्रान्तं नातिचक्राम राघवः।
समुद्धतममित्रघ्नो रामो नदनदीपतिम्॥ १६॥

Śrī Rāma, a scion of Raghu, the destroyer of his foes, did not retreat before the overweening Ocean (lit., the lord of rivers and streams), even though it had thus fully transgressed its limits. (16)

ततो मध्यात् समुद्रस्य सागरः स्वयमुत्थितः।
उदयाद्रिमहाशैलान्मेरोरिव दिवाकरः॥ १७॥

Then rose Ocean himself from mid sea even as the sun would emerge from behind the huge eastern mountain associated with the rising of the sun, an offshoot of Mount Meru. (17)

पन्नगैः सह दीप्तास्यैः समुद्रः प्रत्यदृश्यत।
स्निग्धवैदूर्यसंकाशो जाम्बूनदविभूषणः॥ १८॥

Shining brightly like a glossy cat's eye and decked with jewels inlaid in gold, the sea-god appeared in person in the company of serpents with flaming hoods. (18)

रक्तमाल्याम्बरधरः पद्मपत्रनिभेक्षणः।
सर्वपुष्पमयीं दिव्यां शिरसा धारयन् स्रजम्॥ १९॥

He was clad in red robes and wore a garland of red flowers, his eyes resembled the petals of a lotus and he bore on his head a celestial wreath of all kinds of flowers. (19)

जातरूपमयैश्चैव तपनीयविभूषणैः।
आत्मजानां च रत्नानां भूषितो भूषणोत्तमैः॥ २०॥
धातुभिर्मण्डितः शैलो विविधैर्हिमवानिव।
एकावलीमध्यगतं तरलं पाण्डरप्रभम्॥ २१॥
विपुलेनोरसा बिभ्रत्कौस्तुभस्य सहोदरम्।
आघूर्णिततरङ्गौघः कालिकानिलसंकुलः॥ २२॥
गङ्गासिन्धुप्रधानाभिरापगाभिः समावृतः।
उद्वर्तितमहाग्राहः सम्भ्रान्तोरगराक्षसः॥ २३॥
देवतानां सुरूपाभिर्नानारूपाभिरीश्वरः।
सागरः समुपक्रम्य पूर्वमामन्त्र्य वीर्यवान्॥ २४॥
अब्रवीत् प्राञ्जलिर्वाक्यं राघवं शरपाणिनम्॥ २५॥

Decked with jewels studded in refined

gold as also with excellent ornaments of precious stones from his own domain, he looked like the Himālaya mountain embellished with precious minerals. He wore on his broad bosom a prominent jewel shedding a white lustre and resembling the well-known Kaustubha gem adorning the bosom of Lord Viṣṇu, and hanging in the middle of a single string of pearls. With a multitude of waves moving up and down by his side, he was impeded by a mass of clouds and winds and surrounded by deities presiding over rivers headed by the Gaṅgā and the Sindhu (Indus). Duly coming near in the company of the deities presiding over the aforesaid rivers—who were endowed with diverse forms and looked like so many goddesses—and accosting at the outset Śrī Rāma, a scion of Raghu, who had an arrow in his hand, the powerful sea-god, their ruler spoke as follows with joined palms, gigantic alligators being tossed up by the waves and serpent-demons as well as orgres thrown into confusion: (20—25)

पृथिवी वायुराकाशमापो ज्योतिश्च राघव।
स्वभावे सौम्य तिष्ठन्ति शाश्वतं मार्गमाश्रिताः॥ २६॥

"Earth, air, ether, water and fire, O gentle scion of Raghu, remain fixed in their nature, abiding, as they do, by the eternal law of nature governing it. (26)

तत्स्वभावो ममाप्येष यदगाधोऽहमप्लवः।
विकारस्तु भवेद् गाध एतत् ते प्रवदाम्यहम्॥ २७॥

"My nature too, therefore, is such that I am fathomless and incapable of being swum across. Fordability would constitute a deviation from my natural state. Nonetheless, I tell you the following device of crossing me. (27)

न कामान्न च लोभाद् वा न भयात् पार्थिवात्मज।
ग्राहनक्राकुलजलं स्तम्भयेयं कथंचन॥ २८॥

"Neither from covetousness, nor from avidity, nor again from fear, O Prince, may I allow, in any case, my waters infested as they are with alligators, and crocodiles, to solidify. (28)

विधास्ये येन गन्तासि विषहिष्येऽप्यहं तथा।
न ग्राहा विधमिष्यन्ति यावत्सेना तरिष्यति।
हरीणां तरणे राम करिष्यामि यथा स्थलम्॥ २९॥

"Nevertheless, I shall make arrangements to see that you are able to cross over. I too shall bear everything that way. The alligators shall not be aggressive till the army will have reached the other shore. I shall strive so as to provide a foothold to enable the monkeys to cross over." (29)

तमब्रवीत् तदा रामः शृणु मे वरुणालय।
अमोघोऽयं महाबाणः कस्मिन् देशे निपात्यताम्॥ ३०॥

Śrī Rāma then said to the sea-god, "Listen to me, O Varuṇa, the god of water! In which region should this mighty and unfailing arrow be directed to descend?" (30)

रामस्य वचनं श्रुत्वा तं च दृष्ट्वा महाशरम्।
महोदधिर्महातेजा राघवं वाक्यमब्रवीत्॥ ३१॥

Hearing the question of Śrī Rāma and perceiving that mighty arrow, Ocean, who was endowed with extraordinary energy, submitted as follows to Śrī Rāma, a scion of Raghu: (31)

उत्तरेणावकाशोऽस्ति कश्चित् पुण्यतरो मम।
द्रुमकुल्य इति ख्यातो लोके ख्यातो यथा भवान्॥ ३२॥

"To my north there is a very holy region known by the name of Drumakulya and well-known in the world like you. (32)

उग्रदर्शनकर्माणो बहवस्तत्र दस्यवः।
आभीरप्रमुखाः पापाः पिबन्ति सलिलं मम॥ ३३॥

"Dwelling in that region, numerous sinful marauders of terrible aspect and deeds, the foremost of whom are Ābhīrās by caste, drink my waters. (33)

तैर्न तत्स्पर्शनं पापं सहेयं पापकर्मभिः।
अमोघः क्रियतां राम अयं तत्र शरोत्तमः॥ ३४॥

"I cannot tolerate evil in the form of the contact of my waters with those people of

sinful deeds. This excellent shaft may, therefore, be discharged to hit in the region." (34)

तस्य तद् वचनं श्रुत्वा सागरस्य महात्मनः।
मुमोच तं शरं दीप्तं परं सागरदर्शनात्॥ ३५॥

Hearing the aforesaid request of the high-souled sea-god, Śrī Rāma let fly that flaming and supreme dart as desired by the former. (35)

तेन तन्मरुकान्तारं पृथिव्यां किल विश्रुतम्।
निपातितः शरो यत्र वज्राशनिसमप्रभः॥ ३६॥

The region where the dart, which flashed like lighting, was discharged by Śrī Rāma, became for that reason, they say, widely known as Marukāntāra (or Marujaṅgala, roughly extending over the modern territories of Mārwāra and Bikānera in Rājasthāna). (36)

ननाद च तदा तत्र वसुधा शल्यपीडिता।
तस्माद् व्रणमुखात् तोयमुत्पपात रसातलात्॥ ३७॥

Nay, pierced with the dart, the earth at that time shrieked on that spot. And the waters of Rasātala, the penultimate subterranean region, gushed forth from the mouth of that cleft. (37)

स बभूव तदा कूपो व्रण इत्येव विश्रुतः।
सततं चोत्थितं तोयं समुद्रस्येव दृश्यते॥ ३८॥

The cleft now turned into a well and became widely known as Vraṇa. The water constantly gushing forth from that well resembles sea-water in brackishness. (38)

अवदारणशब्दश्च दारुणः समपद्यत।
तस्मात् तद् बाणपातेन अपः कुक्षिष्वशोषयत्॥ ३९॥

A terrible sound vividly issued from the act of cleaving the earth. Through that sound caused by the hurling of that arrow, Śrī Rāma dried up the water existing in the cavities of the earth. (39)

विख्यातं त्रिषु लोकेषु मरुकान्तारमेव च।
शोषयित्वा तु तं कुक्षिं रामो दशरथात्मजः॥ ४०॥
वरं तस्मै ददौ विद्वान् मरवेऽमरविक्रमः॥ ४१॥

The region has ever since been widely known in all the three worlds precisely as Marukāntāra. Having dried up that cavity of the sea, the learned Śrī Rāma, sprung from the loins of Daśaratha, for his part, who was endowed with the valour of gods, conferred the following boon on the land of Maru: (40-41)

पशव्यश्चाल्परोगश्च फलमूलरसायुतः।
बहुस्नेहो बहुक्षीरः सुगन्धिर्विविधौषधिः॥ ४२॥

"This land will be good for cattle, with few diseases, will be full on all sides with fruit, roots and honey, will abound in ghee and milk, will be rich in varied herbs and full of fragrance." (42)

एवमेतैश्च संयुक्तो बहुभिः संयुतो मरुः।
रामस्य वरदानाच्च शिवः पन्था बभूव ह॥ ४३॥

Endowed thus with the aforesaid features and rich in many virtues due to Śrī Rāma's conferring boon on it, the land of Maru, they say, turned out to be a charming region. (43)

तस्मिन् दग्धे तदा कुक्षौ समुद्रः सरितां पतिः।
राघवं सर्वशास्त्रज्ञमिदं वचनमब्रवीत्॥ ४४॥

The aforesaid cavity of the sea having been dried up at that time, the sea-god, the lord of rivers, submitted as follows to Śrī Rāma, a scion of Raghu, who was learned in all the scriptures: (44)

अयं सौम्य नलो नाम तनयो विश्वकर्मणः।
पित्रा दत्तवरः श्रीमान् प्रीतिमान् विश्वकर्मणः॥ ४५॥

"This glorious son of Viśwakarmā (the architect of gods), Nala by name, O gentle Sir, has been granted by his father a boon of proficiency in all crafts and is full of love for you, the maker of this universe. (45)

एष सेतुं महोत्साहः करोतु मयि वानरः।
तमहं धारयिष्यामि यथा ह्येष पिता तथा॥ ४६॥

"Let this monkey, who is full of great zeal, build a bridge over me. I will sustain it.

Indeed he is as good an architect as his father." (46)

एवमुक्त्वोदधिर्नष्टः समुत्थाय नलस्ततः।
अब्रवीद् वानरश्रेष्ठो वाक्यं रामं महाबलम्॥ ४७॥

Having spoken as aforesaid, the sea-god went out of sight. Springing on his feet, Nala, the foremost of the monkeys, thereupon submitted as follows to Śrī Rāma, who was endowed with extraordinary might: (47)

अहं सेतुं करिष्यामि विस्तीर्णे मकरालये।
पितुः सामर्थ्यमासाद्य तत्त्वमाह महोदधिः॥ ४८॥

"Acquiring the skill of my father by virtue of the boon granted by him, I shall build a bridge over the extensive deep (the abode of alligators). Ocean has spoken the bare truth. (48)

दण्ड एव वरो लोके पुरुषस्येति मे मतिः।
धिक् क्षमामकृतज्ञेषु सान्त्वं दानमथापि वा॥ ४९॥

"Punishment is the best course open to a man in the world in relation to the ungrateful; such is my mind. A plague on forbearance and conciliation and even so on gift in relation to such people! (49)

अयं हि सागरो भीमः सेतुकर्मदिदृक्षया।
ददौ दण्डभयाद् गाधं राघवाय महोदधिः॥ ५०॥

"This formidable Ocean, excavated and expanded by Sāgara (a forbear of yours), has actually allowed a passage to Śrī Rāma (yourself) in fear of punishment rather than from gratitude, actuated as he was by a desire to witness the construction of a bridge across it. (50)

मम मातुर्वरो दत्तो मन्दरे विश्वकर्मणा।
मया तु सदृशः पुत्रस्तव देवि भविष्यति॥ ५१॥

"A boon was granted by Viśwakarmā to my mother on Mount Mandara; 'A son actually like me will be born to you (through me), O godlike lady!' (51)

औरसस्तस्य पुत्रोऽहं सदृशो विश्वकर्मणा।
स्मारितोऽस्म्यहमेतेन तत्त्वमाह महोदधिः।
न चाप्यहमनुक्तो वः प्रब्रूयामात्मनो गुणान्॥ ५२॥

"I am Viśwakarmā's son, sprung from his own loins, and am just like him in workmanship. I have been put in mind of all this by Ocean; he has spoken the bare truth. And I could not speak at length of my virtues unless questioned by someone. (52)

समर्थश्चाप्यहं सेतुं कर्तुं वै वरुणालये।
तस्मादद्यैव बध्नन्तु सेतुं वानरपुङ्गवाः॥ ५३॥

"Nay, I am also undoubtedly capable of constructing a bridge over the sea (lit., the abode of Varuṇa, the god of water). Therefore, let the bulls among the monkeys collect the material for the bridge this very day." (53)

ततो विसृष्टा रामेण सर्वतो हरिपुङ्गवाः।
उत्पेततुर्महारण्यं हृष्टाः शतसहस्रशः॥ ५४॥

Directed by Śrī Rāma, the leaders of monkeys, full of joy, thereupon sprang into the extensive forest in hundreds of thousands on every side. (54)

ते नगान् नगसंकाशाः शाखामृगगणर्षभाः।
बभञ्जुः पादपांस्तत्र प्रचकर्षुश्च सागरम्॥ ५५॥

The aforesaid leaders of simian hordes, who resembled mountains in size, tore up rocks and trees in that forest and dragged them away to the sea. (55)

ते सालैश्चाश्वकर्णैश्च धवैर्वंशैश्च वानराः।
कुटजैरर्जुनैस्तालैस्तिलकैस्तिनिशैरपि॥ ५६॥
बिल्वकैः सप्तपर्णैश्च कर्णिकारैश्च पुष्पितैः।
चूतैश्चाशोकवृक्षैश्च सागरं समपूरयन्॥ ५७॥

Those monkeys filled the sea with sal and Aśwakarṇa, as well as with Dhava and bamboo, Kuṭaja, Arjuna, Palmyra, Tilaka as also Tiniśa, Bilva and Saptaparṇa, as well as with Karṇikāra trees in blossom as also with mango and Aśoka trees. (56-57)

समूलांश्च विमूलांश्च पादपान् हरिसत्तमाः।
इन्द्रकेतूनिवोद्यम्य प्रजह्रुर्वानरास्तरून्॥ ५८॥
तालान् दाडिमगुल्मांश्च नारिकेलविभीतकान्।
करीरान् बकुलान् निम्बान् समाजह्रुरितस्ततः॥ ५९॥

Lifting up trees, roots and all, and even without roots, like so many flag-staffs raised in honour of Indra (the rain-god), the monkeys, who were the foremost of their class, hurled them (into the sea). They brought together from all quarters palmyra trees and pomegranate shrubs, cocount and Vibhītaka, Karīra, Bakula and Nimba trees. (58-59)

हस्तिमात्रान् महाकायाः पाषाणांश्च महाबलाः।
पर्वतांश्च समुत्पाट्य यन्त्रैः परिवहन्ति च॥ ६०॥

Digging up rocks as big as elephants, as also mountains, the colossal monkeys, who were all endowsed with extraordinary might, transported them to sea-coast by means of various devices. (60)

प्रक्षिप्यमाणैरचलैः सहसा जलमुद्धृतम्।
समुत्ससर्प चाकाशमवासर्पत् ततः पुनः॥ ६१॥

The water thrown up all of a sudden by the rocks even as they were hurled into the sea rose to the skies and then fell down again. (61)

समुद्रं क्षोभयामासुर्निपतन्तः समन्ततः।
सूत्राण्यन्ये प्रगृह्णन्ति ह्यायतं शतयोजनम्॥ ६२॥
नलश्चक्रे महासेतुं मध्ये नदनदीपतेः।
स तदा क्रियते सेतुर्वानरैर्घोरकर्मभिः॥ ६३॥

Hurling (as they did) rocks which fell down on all sides, the monkeys actually stirred up the sea. Others drew up strings in order to keep the rocks in a straight line. Nala, for his part, constructed the extensive bridge, a hundred Yojanas long, in the heart of the sea, the lord of rivers and streams. The aforesaid bridge was at that time being built in co-operation with other monkeys of formidable exploits. (62-63)

दण्डानन्ये प्रगृह्णन्ति विचिन्वन्ति तथापरे।
वानरैः शतशस्तत्र रामस्याज्ञापुरःसरैः॥ ६४॥
मेघाभैः पर्वताभैश्च तृणैः काष्ठैर्बबन्धिरे।
पुष्पिताग्रैश्च तरुभिः सेतुं बध्नन्ति वानराः॥ ६५॥

Some seized hold of staffs for measuring the length and breadth of the bridge, while others collected the material. Parts of the bridge over that sea were thus erected by means of reeds and logs by monkeys following the command of Śrī Rāma, nay, looking like clouds and mountains and numbering hundreds. Nay, the monkeys also erected the bridge by means of trees covered at the top of boughs with blossom. (64-65)

पाषाणांश्च गिरिप्रख्यान् गिरीणां शिखराणि च।
दृश्यन्ते परिधावन्तो गृह्य दानवसंनिभाः॥ ६६॥

Rushing hither and thither seizing blocks of stones resembling mountains, as well as mountain-tops, they looked much like giants (lit., sons of Dānu), (66)

शिलानां क्षिप्यमाणानां शैलानां तत्र पात्यताम्।
बभूव तुमुलः शब्दस्तदा तस्मिन् महोदधौ॥ ६७॥

A tumultuous sound arose from rocks being hurled and mountains being thrown into that extensive sea at that time. (67)

कृतानि प्रथमेनाह्ना योजनानि चतुर्दश।
प्रहृष्टैर्गजसंकाशैस्त्वरमाणैः प्लवङ्गमैः॥ ६८॥

The very first day fourteen Yojanas or one hundred and twelve miles of masonry were set up by the monkeys, who felt exceedingly merry and were moving with speed, and who closely resembled elephants. (68)

द्वितीयेन तथैवाह्ना योजनानि तु विंशतिः।
कृतानि प्लवगैस्तूर्णं भीमकायैर्महाबलैः॥ ६९॥

The second day, twenty Yojanas, or one hundred and sixty miles, and all were likewise set up quickly by the monkeys, who were formidable in size and endowed with extraordinary might. (69)

अह्न तृतीयेन तथा योजनानि तु सागरे।
त्वरमाणैर्महाकायैरेकविंशतिरेव च॥ ७०॥

Again, twenty-one Yojanas (or one hundred and sixty-eight miles) all told (of structure) were thrown across the sea in the same way on the third day by the monkeys of gigantic form, who were moving briskly. (70)

चतुर्थेन तथा चाह्न द्वाविंशतिरथापि वा।
योजनानि महावेगैः कृतानि त्वरितैस्ततः॥ ७१॥

Nay, on the fourth day, twenty-two Yojanas, or one hundred and seventy six miles, more from that point onward were completed by the monkeys, who were endowed with great impetuosity and seized with flurry. (71)

पञ्चमेन तथा चाह्न प्लवगैः क्षिप्रकारिभिः।
योजनानि त्रयोविंशत् सुवेलमधिकृत्य वै॥ ७२॥

Again, on the fifth day twenty-three Yojanas (or one hundred and eighty-four miles) were covered right up to Mount Suvela (on the opposite shore) by the monkeys, who worked feverishly. (72)

स वानरवरः श्रीमान् विश्वकर्मात्मजो बली।
बबन्ध सागरे सेतुं यथा चास्य पिता तथा॥ ७३॥

In this way, Nala, the foremost of monkeys and the glorious and mighty offspring of Viśwakarmā, set up a bridge across the sea. Nay, he was as good in workmanship as his father. (73)

स नलेन कृतः सेतुः सागरे मकरालये।
शुशुभे सुभगः श्रीमान् स्वातीपथ इवाम्बरे॥ ७४॥

Erected by Nala across the sea, the home of alligators, the aforesaid lovely and glorious bridge looked charming like the milky way in the sky. (74)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
आगम्य गगने तस्थुर्द्रष्टुकामास्तदद्भुतम्॥ ७५॥

Assembling at that time, gods accompanied by Gandharvas (celestial musicians), Siddhas (a class of demigods credited with mystical powers from their very birth) and topmost Ṛṣis stood in the airspace, keen as they were to behold that marvel. (75)

दशयोजनविस्तीर्णं शतयोजनमायतम्।
ददृशुर्देवगन्धर्वा नलसेतुं सुदुष्करम्॥ ७६॥

The gods and Gandharvas gazed on the bridge constructed by Nala, which was ten Yojanas (or eighty miles) wide and a hundred Yojanas (or eight hundred miles) long, and which was exceedingly diffcult to construct for others. (76)

आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवंगमाः।
तमचिन्त्यमसह्यं च ह्यद्भुतं लोमहर्षणम्॥ ७७॥
ददृशुः सर्वभूतानि सागरे सेतुबन्धनम्।
तानि कोटिसहस्राणि वानराणां महौजसाम्॥ ७८॥
बध्नन्तः सागरे सेतुं जग्मुः पारं महोदधेः।
विशालः सुकृतः श्रीमान् सुभूमिः सुसमाहितः॥ ७९॥
अशोभत महान् सेतुः सीमन्त इव सागरे।
ततः पारे समुद्रस्य गदापाणिर्विभीषणः॥ ८०॥
परेषामभिघातार्थमतिष्ठत् सचिवैः सह।
सुग्रीवस्तु ततः प्राह रामं सत्यपराक्रमम्॥ ८१॥

Taking long and short leaps and thundering, the monkeys beheld that inconceivable, marvellous and thrilling structure, which could not even be attempted by others. Nay, all other created beings too saw the construction of the bridge across the sea. Even while erecting the bridge across the sea, the aforesaid thousands of crores of monkeys, who were endowed with extraordinary energy, reached the opposite shore of the vast sea. The extensive, well-constructed, magnificent, smooth and solidly cemented vast bridge across the sea cast its charm like the parting of a woman's hair. Thereupon Vibhīṣaṇa with his ministers stood, mace in hand, on the southern shore to repulse the enemies in case they should try to demolish the bridge. Sugrīva for his part then spoke as follows to Śrī Rāma of unfailing prowess: (77—81)

हनूमन्तं त्वमारोह अङ्गदं त्वथ लक्ष्मणः।
अयं हि विपुलो वीर सागरो मकरालयः॥ ८२॥
वैहायसौ युवामेतौ वानरौ धारयिष्यतः।
अग्रतस्तस्य सैन्यस्य श्रीमान् रामः सलक्ष्मणः॥ ८३॥
जगाम धन्वी धर्मात्मा सुग्रीवेण समन्वितः।
अन्ये मध्येन गच्छन्ति पार्श्वतोऽन्ये प्लवंगमाः॥ ८४॥

"Mount you the back of Hanumān and let Lakṣmaṇa for his part mount the shoulder of Aṅgada. Vast indeed is this sea, the abode of alligators, O gallant prince! These two monkeys, who are capable of ranging the sky, will carry you." Accompanied by Sugrīva, the glorious Śrī Rāma, who wielded a bow and whose mind was set on virtue, proceeded with Lakṣmaṇa in the van of that army. Some monkeys walked in the middle, while others strode in the flanks. (82—84)

सलिलं प्रपतन्त्यन्ये मार्गमन्ये प्रपेदिरे।
केचिद् वैहायसगताः सुपर्णा इव पुप्लुवुः॥ ८५॥

Some leapt into the water and swam through it, others marched on the bridge; while springing into the airspace, others darted like eagles. (85)

घोषेण महता घोषं सागरस्य समुच्छ्रितम्।
भीममन्तर्दधे भीमा तरन्ती हरिवाहिनी॥ ८६॥

Advancing to the other shore, the formidable army of monkeys drowned by its loud din the terrible and powerful roar of the sea. (86)

वानराणां हि सा तीर्णा वाहिनी नलसेतुना।
तीरे निविविशे राज्ञो बहुमूलफलोदके॥ ८७॥

Having actually reached the other shore through the bridge constructed by Nala, the aforesaid army of monkeys was encamped by the king, Sugrīva, on the shore, abounding in roots, fruits and water. (87)

तदद्भुतं राघवकर्म दुष्करं
समीक्ष्य देवाः सह सिद्धचारणैः।
उपेत्य रामं सहसा महर्षिभि-
स्तमभ्यषिञ्चन् सुशुभैर्जलैः पृथक्॥ ८८॥

Gazing on that marvellous achievement of Śrī Rāma (a scion of Raghu), which was difficult of accomplishment for others, and approaching Śrī Rāma all of a sudden with Siddhas, Cāraṇas (celestial bards) and eminent Ṛṣis (the seers of Vedic Mantras), the gods consecrated him with highly auspicious waters separately. (88)

जयस्व शत्रून् नरदेव मेदिनीं
ससागरां पालय शाश्वतीः समाः।
इतीव रामं नरदेवसत्कृतं
शुभैर्वचोभिर्विविधैरपूजयन्॥ ८९॥

They further hailed Śrī Rāma, who was honoured by kings, (lit., lords of men), in the following auspicious expressions of various kinds: "Conquer your enemies, O king, and rule over the earth including the seas for numberless years!" (89)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Śrī Rāma speaks of evil portents to Lakṣmaṇa

निमित्तानि निमित्तज्ञो दृष्ट्वा लक्ष्मणपूर्वजः।
सौमित्रिं सम्परिष्वज्य इदं वचनमब्रवीत्॥ १॥

Perceiving portents and closely embracing Lakṣmaṇa (son of Sumitrā), Śrī Rāma, the eldest brother of Lakṣmaṇa who had knowledge of portents, spoke as follows: (1)

परिगृह्योदकं शीतं वनानि फलवन्ति च।
बलौघं संविभज्येमं व्यूह्य तिष्ठेम लक्ष्मण॥ २॥

"Occupying a region provided with fresh water and woods, rich in fruit, nay, dividing this multitude of troops into battalions and drawing it up in battle-array, we should remain alert, O Lakṣmaṇa! (2)

लोकक्षयकरं भीमं भयं पश्याम्युपस्थितम्।
प्रबर्हणं प्रवीराणामृक्षवानररक्षसाम्॥ ३॥

"I perceive a formidable danger imminent, which bodes destruction to the world and the extermination of eminent heroes among the bears, monkeys and ogres. (3)

वाताश्च कलुषा वान्ति कम्पते च वसुंधरा।
पर्वताग्राणि वेपन्ते पतन्ति च महीरुहाः॥ ४॥

"Winds are blowing full of dust and the earth is quaking. Nay, mountain-peaks are shaking and trees are falling. (4)

मेघाः क्रव्यादसंकाशाः परुषाः परुषस्वनाः।
क्रूराः क्रूरं प्रवर्षन्ति मिश्रं शोणितबिन्दुभिः॥ ५॥

"Fierce and unkind clouds closely resembling carnivorous animals and emitting a harsh sound are cruelly letting loose showers mingled with drops of blood. (5)

रक्तचन्दनसंकाशा संध्या परमदारुणा।
ज्वलतः प्रपतत्येतदादित्यादग्निमण्डलम्॥ ६॥

"The evening twilight, resembling red sandalwood in colour, appears most lurid. From the blazing sun is falling a roundish mass of fire. (6)

दीना दीनस्वराः क्रूराः सर्वतो मृगपक्षिणः।
प्रत्यादित्यं विनर्दन्ति जनयन्तो महद्भयम्॥ ७॥

"Wretched looking ferocious beasts and birds are crying on all sides in pitiful tones facing the sun, causing great fear. (7)

रजन्यामप्रकाशस्तु संतापयति चन्द्रमाः।
कृष्णरक्तांशुपर्यन्तो लोकक्षय इवोदितः॥ ८॥

"Bereft of splendour even at night, the moon is radiating heat contrary to her nature. Invested with a black and red halo, she has risen as though at the time of universal dissolution. (8)

ह्रस्वो रूक्षोऽप्रशस्तश्च परिवेषस्तु लोहितः।
आदित्ये विमले नीलं लक्ष्म लक्ष्मण दृश्यते॥ ९॥

"A short, dreary, inauspicious and coppery halo is actually seen round the sun and a blue spot appears in the cloudless sun, O Lakṣmaṇa! (9)

रजसा महता चापि नक्षत्राणि हतानि च।
युगान्तमिव लोकानां पश्य शंसन्ति लक्ष्मण॥ १०॥

"Lo! Obscured by a thick coat of dust, the stars too forebode, as it were, the destruction of all the world, O Lakṣmaṇa! (10)

काकाः श्येनास्तथा नीचा गृध्राः परिपतन्ति च।
शिवाश्चाप्यशुभान् नादान् नदन्ति सुमहाभयान्॥ ११॥

"Crows, hawks and vile vultures also are falling on Laṅkā. And she-jackals too are emitting sinister howls, which instil great terror. (11)

शैलैः शूलैश्च खड्गैश्च विमुक्तैः कपिराक्षसैः।
भविष्यत्यावृता भूमिर्मांसशोणितकर्दमा॥ १२॥

"The earth, it appears, will be covered with rocks, darts and swords hurled by monkeys and ogres and will be thick with a morass of flesh and blood. (12)

क्षिप्रमद्यैव दुर्धर्षां पुरीं रावणपालिताम्।
अभियाम जवेनैव सर्वैर्हरिभिरावृताः॥ १३॥

"Accompanied by all the monkeys, we should without delay march with all speed this very day towards the city of Laṅkā, ruled over by Rāvaṇa, which is difficult to assail." (13)

इत्येवमुक्त्वा धन्वी स रामः संग्रामधर्षणः।
प्रतस्थे पुरतो रामो लङ्कामभिमुखो विभुः॥ १४॥

Having spoken as aforesaid, the celebrated and powerful archer, Śrī Rāma, the delight of the people and the subduer of his foes on the field of battle, set forth in the van in the direction of Laṅkā. (14)

सविभीषणसुग्रीवाः सर्वे ते वानरर्षभाः।
प्रतस्थिरे विनर्दन्तो धृतानां द्विषतां वधे॥ १५॥

Accompanied by Vibhīṣaṇa and Sugrīva, all the well-known jewels among the monkeys sallied forth, roaring for the destruction of their foes, the ogres, who were determined to fight. (15)

राघवस्य प्रियार्थं तु सुतरां वीर्यशालिनाम्।
हरीणां कर्मचेष्टाभिस्तुतोष रघुनन्दनः॥ १६॥

Śrī Rāma (the delight of the Raghus) for his part felt gratified by the actions and movements of the exceedingly powerful monkeys, who all intended to please Śrī Rāma, a scion of Raghu. (16)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोविंशः सर्गः॥ २३॥

Thus ends Canto Twenty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Beholding Laṅka and applauding it, nay, drawing up his army in battle array, Śrī Rāma orders the release of Śuka (a spy of Rāvaṇa), who was captured earlier and kept under detention by the monkeys. Going back to Rāvaṇa the ogre speaks to him about the military strength of Śrī Rāma. Infuriated by this report, Rāvaṇa vauntingly harps on his own prowess

सा वीरसमिती राज्ञा विरराज व्यवस्थिता।
शशिना शुभनक्षत्रा पौर्णमासीव शारदी॥ १॥

Drawn up in battle array by the king, Sugrīva, that army of heroes looked exceptionally charming like an autumnal full-moon night presided over by the moon and illumined by bright stars. (1)

प्रचचाल च वेगेन त्रस्ता चैव वसुंधरा।
पीड्यमाना बलौघेन तेन सागरवर्चसा॥ २॥

Nay, being pressed under foot by that multitude of troops—glorious like a sea, and alarmed too, the earth violently shook because of the swift movement of the army. (2)

ततः शुश्रुवुराक्रुष्टं लङ्कायां काननौकसः।
भेरीमृदङ्गसंघुष्टं तुमुलं लोमहर्षणम्॥ ३॥

The monkeys, (lit., the denizens of the woods) now heard in Laṅkā a clamour as well as the tumultuous and deafening sound of kettledrums, and clay tomtoms, which made one's hair stand on end. (3)

बभूवुस्तेन घोषेण संहृष्टा हरियूथपाः।
अमृष्यमाणास्तद् घोषं विनेदुर्घोषवत्तरम्॥ ४॥

The commanders of monkey-troops felt highly rejoiced at that sound. Nay, not bearing that uproar, they roared at a still higher pitch. (4)

राक्षसास्तत् प्लवंगानां शुश्रुवुस्तेऽपि गर्जितम्।
नर्दतामिव दृप्तानां मेघानामम्बरे स्वनम्॥ ५॥

Those ogres too heard that roar of the monkeys, which resembled the thundering of overbearing clouds rumbling in space.(5)

दृष्ट्वा दाशरथिर्लङ्कां चित्रध्वजपताकिनीम्।
जगाम मनसा सीतां दूयमानेन चेतसा॥ ६॥

Seeing Laṅkā dressed with multicoloured flags and buntings, Śrī Rāma (son of Daśaratha) mentally sought Sītā with an afflicted mind. (6)

अत्र सा मृगशावाक्षी रावणेनोपरुध्यते।
अभिभूता ग्रहेणेव लोहिताङ्गेन रोहिणी॥ ७॥

He said to himself: "Here is that lady with eyes resembling those of a fawn, detained by Rāvaṇa even as (the lunar mansion) Rohiṇī is overshadowed by the red-bodied planet, Mars." (7)

दीर्घमुष्णं च निःश्वस्य समुद्वीक्ष्य च लक्ष्मणम्।
उवाच वचनं वीरस्तत्कालहितमात्मनः॥ ८॥

Heaving long and burning sighs and gazing at Lakṣmaṇa, the hero spoke the following words, which were conducive to his own good for the occasion: (8)

आलिखन्तीमिवाकाशमुत्थितां पश्य लक्ष्मण।
मनसेव कृतां लङ्कां नगाग्रे विश्वकर्मणा॥ ९॥

"Behold on the summit of a mountain the elevated city of Laṅkā, evolved as though with his own mind by Viśwakarmā, the architect of gods, and scraping the skies, as it were, O Lakṣmaṇa! (9)

विमानैर्बहुभिर्लङ्का संकीर्णा रचिता पुरा।
विष्णोः पदमिवाकाशं छादितं पाण्डुभिर्घनैः॥ १०॥

"Laṅka was brought into existence in the past, thick with numerous seven-storeyed mansions. It presents the appearance of the sky (lit., the orbit of the all-pervading Lord Viṣṇu, who traversed the heaven in a single stride) covered with white clouds. (10)

पुष्पितैः शोभिता लङ्का वनैश्चित्ररथोपमैः।
नानापतगसंघुष्टफलपुष्पोपगैः शुभैः॥ ११॥

"Laṅkā stands embellished with charming groves in blosson vying with Caitraratha, the garden of Kubera, the god of riches, and supplying fruits and flowers to the royal palace and filled with the songs of birds of all species. (11)

पश्य मत्तविहंगानि प्रलीनभ्रमराणि च।
कोकिलाकुलखण्डानि दोधवीति शिवोऽनिलः॥ १२॥

"Lo! The delightful breeze shakes again and again the clusters of trees which are inhabited by birds in heat, nay, in which bees remain hidden and which are crowded with cuckoos." (12)

इति दाशरथी रामो लक्ष्मणं समभाषत।
बलं च तत्र विभजच्छास्त्रदृष्टेन कर्मणा॥ १३॥

So did Śrī Rāma, son of Daśaratha, speak in confidence to Lakṣmaṇa to divide the army camping there according to the rules found in the scriptures. (13)

शशास कपिसेनां तां बलादादाय वीर्यवान्।
अङ्गदः सह नीलेन तिष्ठेदुरसि दुर्जयः॥ १४॥

Śrī Rāma issued the following directions to that army of monkeys: "Taking his troops

out of the army, the valiant Aṅgada, who is difficult to conquer, should take up his position alongwith Nīla at the bosom of the (human-shaped) formation in which the troops are going to be deployed. (14)

तिष्ठेद् वानरवाहिन्या वानरौघसमावृतः।
आश्रितो दक्षिणं पार्श्वमृषभो नाम वानरः॥ १५॥

"Surrounded by a battalion of monkeys, the monkey Ṛṣabha by name should remain stationed on the right wing of the simian army. (15)

गन्धहस्तीव दुर्धर्षस्तरस्वी गन्धमादनः।
तिष्ठेद् वानरवाहिन्याः सव्यं पार्श्वमधिष्ठितः॥ १६॥

"Let Gandhamādana, who is difficult to overpower and agile like an elephant in rut, remain stationed at the head of the left flank of the simian army. (16)

मूर्ध्नि स्थास्याम्यहं यत्तो लक्ष्मणेन समन्वितः।
जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः॥ १७॥
ऋक्षमुख्या महात्मानः कुक्षिं रक्षन्तु ते त्रयः।
जघनं कपिसेनायाः कपिराजोऽभिरक्षतु।
पश्चार्धमिव लोकस्य प्रचेतास्तेजसा वृतः॥ १८॥

"Accompanied by Lakṣmaṇa, I shall remain alert at the head of the formation. And let Jāmbavān and Suṣeṇa as well as the monkey Vegadarśī—these three highly intelligent leaders of bears and monkeys protect the belly. Let Sugrīva, the ruler of monkeys, protect on all sides the hips and lions even as Varuṇa, the god of water, who remains enveloped with glory, guards the western quarter of the earth." (17-18)

सुविभक्तमहाव्यूहा महावानररक्षिता।
अनीकिनी सा विबभौ यथा द्यौः साभ्रसम्प्लवा॥ १९॥

Systematically disposed in the form of a huge formation and protected by eminent monkeys, that army looked exceptionally charming like the heavens with their mass of clouds. (19)

प्रगृह्य गिरिशृङ्गाणि महतश्च महीरुहान्।
आसेदुर्वानरा लङ्कां मिमर्दयिषवो रणे॥ २०॥

Seizing peaks of mountains and gigantic trees, the monkeys reached Laṅkā, which they were keen to crush in the course of a combat. (20)

शिखरैर्विकिरामैनां लङ्कां मुष्टिभिरेव वा।
इति स्म दधिरे सर्वे मनांसि हरिपुङ्गवाः॥ २१॥

"Let us dash yonder Laṅkā to pieces with the peaks of mountains or with our bare fists," so did all the leaders of monkeys resolve. (21)

ततो रामो महातेजाः सुग्रीवमिदमब्रवीत्।
सुविभक्तानि सैन्यानि शुक एष विमुच्यताम्॥ २२॥

Śrī Rāma, who was endowed with extraordinary energy, then spoke as follows to Sugrīva: "The troops have been marshalled thoroughly well. Let yonder Śuka be set free." (22)

रामस्य तु वचः श्रुत्वा वानरेन्द्रो महाबलः।
मोचयामास तं दूतं शुकं रामस्य शासनात्॥ २३॥

Hearing the words of Śrī Rāma, Sugrīva (the lord of monkeys) for his part, who was endowed with extraordinary might, set at liberty the well-known envoy, Śuka, in obedience to the command of Śrī Rāma. (23)

मोचितो रामवाक्येन वानरैश्च निपीडितः।
शुकः परमसंत्रस्तो रक्षोधिपमुपागमत्॥ २४॥

Released under orders of Śrī Rāma and molested by the monkeys, Śuka, who was exceedingly terrified, sought the presence of Rāvaṇa, the suzerain lord of ogres. (24)

रावणः प्रहसन्नेव शुकं वाक्यमुवाच ह।
किमिमौ ते सितौ पक्षौ लूनपक्षश्च दृश्यसे॥ २५॥

Rāvaṇa, they say, put the following questions to Śuka, even while laughing to his heart's content: "How have these

wings of yours been fastened? Nay, it looks as though they have been clipped. (25)

कच्चिन्नानेकचित्तानां तेषां त्वं वशमागतः।
ततः स भयसंविग्नस्तेन राज्ञाभिचोदितः।
वचनं प्रत्युवाचेदं राक्षसाधिपमुत्तमम्॥ २६॥

"I hope you did nof fall into the dutches of those capricious monkeys." Interrogated by king Rāvaṇa, Śuka, who was wrought up with fear, then replied as follows to the suzerain lord of ogres: (26)

सागरस्योत्तरे तीरेऽब्रुवं ते वचनं तथा।
यथा संदेशमक्लिष्टं सान्त्वयन् श्लक्ष्णया गिरा॥ २७॥

"Standing in the airspace over the northern seashore, I faithfully delivered, as enjoined, your message in an unembarrassed manner, reassuring the monkeys by means of gentle words. (27)

क्रुद्धैस्तैरहमुत्प्लुत्य दृष्टमात्रः प्लवंगमैः।
गृहीतोऽस्म्यपि चारब्धो हन्तुं लोमुं च मुष्टिभिः॥ २८॥

"Having been barely caught sight of by monkeys, who were seized with fury at my very sight, I was caught hold of with a jump and began to be smitten with fists and shorn of my wings. (28)

न ते संभाषितुं शक्याः सम्प्रश्नोऽत्र न विद्यते।
प्रकृत्या कोपनास्तीक्ष्णा वानरा राक्षसाधिप॥ २९॥

"The monkeys are furious and violent by nature, O suzerain lord of ogres! They are not wont to being negotiated with. Nor was there any occasion at that time for asking them (as to why they had started pummelling me). (29)

स च हन्ता विराधस्य कबन्धस्य खरस्य च।
सुग्रीवसहितो रामः सीतायाः पदमागतः॥ ३०॥

"Nay, accompanied by Sugrīva, the celebrated Rāma, the slayer of Virādha, Kabandha and Khara, has come to rescue Sītā after ascertaining her whereabouts. (30)

स कृत्वा सागरे सेतुं तीर्त्वा च लवणोदधिम्।
एष रक्षांसि निर्धूय धन्वी तिष्ठति राघवः॥ ३१॥

"Having thrown a bridge across the sea and crossed the salt sea and setting the ogres at nought, here stands Rāma (a scion of Raghu) armed with a bow. (31)

ऋक्षवानरसङ्घानामनीकानि सहस्रशः।
गिरिमेघनिकाशानां छादयन्ति वसुंधराम्॥ ३२॥

"Companies in thousands of hordes of bears and monkeys, resembling mountains and clouds, cover the earth. (32)

राक्षसानां बलौघस्य वानरेन्द्रबलस्य च।
नैतयोर्विद्यते संधिर्देवदानवयोरिव॥ ३३॥

"No alliance is possible between these two armies—the multitude of ogre troops and the army of Sugrīva (the lord of monkeys) any more than between the gods and the demons. (33)

पुरा प्राकारमायान्ति क्षिप्रमेकतरं कुरु।
सीतां चास्मै प्रयच्छाशु युद्धं वापि प्रदीयताम्॥ ३४॥

"Before they are able to reach the defensive wall, quickly follow either of the two courses being suggested. Restore Sītā to him without delay or battle may be given to him." (34)

शुकस्य वचनं श्रुत्वा रावणो वाक्यमब्रवीत्।
रोषसंरक्तनयनो निर्दहन्निव चक्षुषा॥ ३५॥

Hearing the submission of Śuka, Rāvaṇa replied as follows, his eyes blood-red with agner, as though he would consume him with his glance: (35)

यदि मां प्रति युद्धेरन् देवगन्धर्वदानवाः।
नैव सीतां प्रदास्यामि सर्वलोकभयादपि॥ ३६॥

"I would not give back Sītā in any case even if gods, Gandharvas (celestial musicians) and demons were to contend with me, nay, not even through fear of the whole world. (36)

कदा समभिधावन्ति मामका राघवं शराः।
वसन्ते पुष्पितं मत्ता भ्रमरा इव पादपम्॥ ३७॥

"O, when will my shafts dart towards Rāma (a scion of Raghu) as intoxicated bees rush towards a flowered tree in the vernal season? (37)

कदा शोणितदिग्धाङ्गं दीप्तैः कार्मुकविच्युतैः।
शरैरादीपयिष्यामि उल्काभिरिव कुञ्जरम्॥ ३८॥

"O, when shall I consume with flaming arrows discharged from my bow, Rāma, whose body, pierced with my arrows, is stained with blood—even as they goad an elephant with firebrands. (38)

तच्चास्य बलमादास्ये बलेन महता वृतः।
ज्योतिषामिव सर्वेषां प्रभामुद्यन् दिवाकरः॥ ३९॥

"Surrounded by a huge army, I shall eclipse the aforesaid army of Rāma as the sun, even while rising, obscures the brilliance of all the other luminaries in the sky. (39)

सागरस्येव मे वेगो मारुतस्येव मे बलम्।
न च दाशरथिर्वेद तेन मां योद्धुमिच्छति॥ ४०॥

"My impetuosity resembles the fury of the sea and my strength is like that of the wind. Rāma (son of Daśaratha), however, does not know this; hence he seeks to meet me in combat. (40)

न मे तूणीशयान् बाणान् सविषानिव पन्नगान्।
रामः पश्यति संग्रामे तेन मां योद्धुमिच्छति॥ ४१॥

"Rāma has not seen on a field of battle the arrows reposing in my quiver like venomous serpents. Hence he desires to fight with me. (41)

न जानाति पुरा वीर्यं मम युद्धे स राघवः।
मम चापमयीं वीणां शरकोणैः प्रवादिताम्॥ ४२॥
ज्याशब्दतुमुलां घोरामार्तगीतमहास्वनाम्।
नाराचतलसंनादां नदीमहितवाहिनीम्।
अवगाह्य महारङ्गं वादयिष्याम्यहं रणे॥ ४३॥

"He has not yet known my prowess in combat ever before. Nor does he know of my formidable Vīṇā in the form of a bow, which is played on with the heads of arrows, nay, which strikes a mild note in the form of a twang of the bowstring, a moderate note in the form of cries of anguish (uttered by the victims of those arrows) and a high-pitched note in the form of the sound produced by the base of steel arrows, and which I shall play on in the course of a conflict after entering a vast stage in the form of the enemy ranks advancing like a river. (42-43)

न वासवेनापि सहस्रचक्षुषा
युद्धेऽस्मि शक्यो वरुणेन वा स्वयम्।
यमेन वा धर्षयितुं शराग्निना
महाहवे वैश्रवणेन वा पुनः॥ ४४॥

"I am not prone to being overcome in a combat even by the thousand-eyed Indra (the deity presiding over the eastern quarter) or by Varuṇa (the deity presiding over the water) himself or by Yama (the deity presiding over the south) with the fire of his arrows or again by Kubera (the deity presiding over the north) in a major conflict." (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

On Śrī Rāma having crossed over to the other side of the sea, Rāvaṇa commands his ministers, Śuka and Sāraṇa, to enter the enemy's ranks and tell him everything about them. Detected while doing the work of a spy, they are captured by Vibhīṣaṇa, but let go by Śrī Rāma. Going back to Rāvaṇa, they exhort the latter to hand over Sītā to Śrī Rāma

सबले सागरं तीर्णे रामे दशरथात्मजे।
अमात्यौ रावणः श्रीमानब्रवीच्छुकसारणौ॥ १॥

Śrī Rāma, an offspring of Emperor Daśaratha having traversed the sea with his army, the glorious Rāvaṇa spoke (as follows) to his ministers, Śuka and Sāraṇa: (1)

समग्रं सागरं तीर्णं दुस्तरं वानरं बलम्।
अभूतपूर्वं रामेण सागरे सेतुबन्धनम्॥ २॥

"The entire army of monkeys has crossed the sea, which was difficult to cross, and a bridge has been thrown across the sea by Rāma, which is something unprecedented. (2)

सागरे सेतुबन्धं तं न श्रद्दध्यां कथंचन।
अवश्यं चापि संख्येयं तन्मया वानरं बलम्॥ ३॥

"I could not believe under any circumstances the aforesaid story of a bridge having been constructed across the sea. Nevertheless the numerical strength of that army of monkeys needs must be ascertained by me. (3)

भवन्तौ वानरं सैन्यं प्रविश्यानुपलक्षितौ।
परिमाणं च वीर्यं च ये च मुख्याः प्लवंगमाः॥ ४॥
मन्त्रिणो ये च रामस्य सुग्रीवस्य च सम्मताः।
ये पूर्वमभिवर्तन्ते ये च शूराः प्लवंगमाः॥ ५॥
स च सेतुर्यथा बद्धः सागरे सलिलार्णवे।
निवेशं च यथा तेषां वानराणां महात्मनाम्॥ ६॥
रामस्य व्यवसायं च वीर्यं प्रहरणानि च।
लक्ष्मणस्य च वीरस्य तत्त्वतो ज्ञातुमर्हथः॥ ७॥

"Entering the army of monkeys unperceived, you two ought to ascertain in reality the magnitude as well as the strength of the army as also who are the leading monkeys and who are the counsellors highly esteemed by Rāma and Sugrīva, again, who march in the front line and who are the heroic monkeys, how that bridge was thrown across the sea of salt water associated with the name of King Sagara, who excavated it, nay, how those high-spirited monkeys have been encamped, as also the resolve and prowess of Rāma as well as of the heroic Lakṣmaṇa and the weapons used by them. (4—7)

कश्च सेनापतिस्तेषां वानराणां महात्मनाम्।
तच्च ज्ञात्वा यथातत्त्वं शीघ्रमागन्तुमर्हथः॥ ८॥

"Nay, also ascertaining in accordance with facts who is the commander-in-chief of those high-spirited monkeys, you two ought to return apace." (8)

इति प्रतिसमादिष्टौ राक्षसौ शुकसारणौ।
हरिरूपधरौ वीरौ प्रविष्टौ वानरं बलम्॥ ९॥

Assuming the semblance of monkeys, when commanded thus, the two heroic ogres, Śuka and Sāraṇa, penetrated deep into the simian ranks. (9)

ततस्तद् वानरं सैन्यमचिन्त्यं लोमहर्षणम्।
संख्यातुं नाध्यगच्छेतां तदा तौ शुकसारणौ॥ १०॥

The aforesaid Śuka and Sāraṇa did

not, however, know at that time how to count from that place that simian army, whose number could not even be conceived, much less correctly known and which made one's hair stand on end. (10)

तत् स्थितं पर्वताग्रेषु निर्झरेषु गुहासु च।
समुद्रस्य च तीरेषु वनेषूपवनेषु च।
तरमाणं च तीर्णं च तर्तुकामं च सर्वशः॥ ११॥

It was stationed on the summits of mountains, round about waterfalls as well as in caves, as also on the seashores as well as in woodlands and gardens. It was either in the process of traversing the sea or had traversed it or was intending to traverse it in its entirety. (11)

निविष्टं निविशच्चैव भीमनादं महाबलम्।
तद्बलार्णवमक्षोभ्यं ददृशाते निशाचरौ॥ १२॥

Emitting a terrible roar, that huge army had either encamped or was still encamping. The two ogres beheld that imperturbable sea of an army. (12)

तौ ददर्श महातेजाः प्रतिच्छन्नौ विभीषणः।
आचचक्षे स रामाय गृहीत्वा शुकसारणौ॥ १३॥

Vibhīṣaṇa, who was endowed with extraordinary energy, saw Śuka and Sāraṇa in disguise and, capturing them, he submitted as follows to Śrī Rāma: (13)

तस्यैतौ राक्षसेन्द्रस्य मन्त्रिणौ शुकसारणौ।
लङ्कायाः समनुप्राप्तौ चारौ परपुरंजय॥ १४॥

"Here are two ministers of Rāvaṇa the ruler of ogres, Śuka and Sāraṇa, duly arrived from Laṅkā as spies, O conqueror of hostile citadels!" (14)

तौ दृष्ट्वा व्यथितौ रामं निराशौ जीविते तथा।
कृताञ्जलिपुटौ भीतौ वचनं चेदमूचतुः॥ १५॥

Having joined their palms, the two ogres, who were perturbed to see Śrī Rāma and had lost hope about their life, nay, who were seized with fear, spoke as follows: (15)

आवामिहागतौ सौम्य रावणप्रहितावुभौ।
परिज्ञातुं बलं सर्वं तदिदं रघुनन्दन॥ १६॥

"Sent by Rāvaṇa, O good Sir, we both have come here to know everything about the whole army of yours, O delight of the Raghus!" (16)

तयोस्तद् वचनं श्रुत्वा रामो दशरथात्मजः।
अब्रवीत् प्रहसन् वाक्यं सर्वभूतहिते रतः॥ १७॥

Laughing heartily to hear the aforesaid submission of the two ogres, Śrī Rāma, an offspring of Emperor Daśaratha, replied as follows, devoted as he was to the welfare of all created beings: (17)

यदि दृष्टं बलं सर्वं वयं वा सुसमाहिताः।
यथोक्तं वा कृतं कार्यं छन्दतः प्रतिगम्यताम्॥ १८॥

"If the entire army has been seen by you, if we too have been carefully observed and if your mission has been accomplished, as directed by your master, you may return according to your sweet will. (18)

अथ किंचिददृष्टं वा भूयस्तद् द्रष्टुमर्हथः।
विभीषणो वा कात्स्न्र्येन पुनः संदर्शयिष्यति॥ १९॥

"If, however, anything has remained uninvestigated, you ought to see it over again. Vibhīṣaṇa will once more show it to you fully. (19)

न चेदं ग्रहणं प्राप्य भेतव्यं जीवितं प्रति।
न्यस्तशस्त्रौ गृहीतौ च न दूतौ वधमर्हथः॥ २०॥

"Nor, having suffered this arrest, should you have any apprehension about your life. Having laid aside your arms, having been taken captive, and you two, envoys that you are, do not merit death. (20)

प्रच्छन्नौ च विमुञ्चेमौ चारौ रात्रिंचरावुभौ।
शत्रुपक्षस्य सततं विभीषण विकर्षिणौ॥ २१॥

(Turning to the monkeys) nay, fully set free both these rangers of the night, who have come in disguise as spies, even though they have been constantly seeking to create dissidence in the hostile (opposite) ranks.(21)

प्रविश्य महतीं लङ्कां भवद्भ्यां धनदानुजः।
वक्तव्यो रक्षसां राजा यथोक्तं वचनं मम॥ २२॥

(Addressing the ogres again) "On returning to the great city of Laṅkā, Rāvaṇa (a younger half-brother of Kubera), the ruler of ogres, should be spoken to by you in my words as actually uttered by me: (22)

यद् बलं त्वं समाश्रित्य सीतां मे हृतवानसि।
तद् दर्शय यथाकामं ससैन्यश्च सबान्धवः॥ २३॥

" 'Display at will with your troops and kinsmen the strength relying on which you stole away my Sītā. (23)

श्वः काल्ये नगरीं लङ्कां सप्राकारां सतोरणाम्।
रक्षसां च बलं पश्य शरैर्विध्वंसितं मया॥ २४॥

" 'Tomorrow at break of day behold the city of Laṅkā, with its defensive walls and arches, as well as the army of ogres completely destroyed by me with arrows. (24)

क्रोधं भीममहं मोक्ष्ये ससैन्ये त्वयि रावण।
श्वः काल्ये वज्रवान् वज्रं दानवेष्विव वासवः॥ २५॥

" 'Tomorrow at daybreak I shall let loose my terrible wrath on you, including your forces, O Rāvaṇa, even as Indra, the wielder of the thunderbolt, discharges his thunderbolt on the demons.' " (25)

इति प्रतिसमादिष्टौ राक्षसौ शुकसारणौ।
जयेति प्रतिनन्द्यैनं राघवं धर्मवत्सलम्॥ २६॥
आगम्य नगरीं लङ्कामब्रूतां राक्षसाधिपम्।
विभीषणगृहीतौ तु वधार्थं राक्षसेश्वर॥ २७॥
दृष्ट्वा धर्मात्मना मुक्तौ रामेणामिततेजसा।
एकस्थानगता यत्र चत्वारः पुरुषर्षभाः॥ २८॥
लोकपालसमाः शूराः कृतास्त्रा दृढविक्रमाः।
रामो दाशरथिः श्रीमाँल्लक्ष्मणश्च विभीषणः॥ २९॥
सुग्रीवश्च महातेजा महेन्द्रसमविक्रमः।
एते शक्ताः पुरीं लङ्कां सप्राकारां सतोरणाम्॥ ३०॥
उत्पाट्य संक्रामयितुं सर्वे तिष्ठन्तु वानराः।
यादृशं तद्धि रामस्य रूपं प्रहरणानि च॥ ३१॥
वधिष्यति पुरीं लङ्कामेकस्तिष्ठन्तु ते त्रयः।
रामलक्ष्मणगुप्ता सा सुग्रीवेण च वाहिनी।
बभूव दुर्धर्षतरा सर्वैरपि सुरासुरैः॥ ३२॥

Hailing the aforesaid Śrī Rāma, a scion of Raghu, a lover of piety, in the words "Be victorious!" when commanded by Śrī Rāma as above and returning to the city of Laṅkā, the two ogres, Śuka and Sāraṇa submitted as follows to Rāvaṇa, the suzerain lord of ogres: "On seeing us taken captive by Vibhīṣaṇa for killing us, O lord of ogres, we, for our part, were set free by Rāma, whose mind is given to piety and who is endowed with immense energy. Since these four jewels among men, who are valiant like the guardians of the world, skilled in archery and unyielding in prowess, viz., the glorious Rāma, son of Daśaratha, and Lakṣmaṇa, Vibhīṣaṇa, and Sugrīva, who is endowed with great energy and is equal to the mighty Indra in prowess, are at one place, they are able to transplant elsewhere, the city of Laṅkā with its protective walls and arches, after tearing up its foundations, even if all the monkeys keep aloof. Surely, he who possesses charm as well as weapons, the like of which are possessed by Śrī Rāma, would destroy the city of Laṅkā single-handed, even if the other three stand by. Protected by Rāma and Lakṣmaṇa as well as by Sugrīva, that army of monkeys has become exceedingly difficult to overcome even for all the gods and demons combined. (26—32)

प्रहृष्टयोधा ध्वजिनी महात्मनां
वनौकसां सम्प्रति योद्धुमिच्छताम्।
अलं विरोधेन शमो विधीयतां
प्रदीयतां दाशरथाय मैथिली॥ ३३॥

"The army of the gigantic monkeys (lit., the denizens of the woods), who are keen to fight just now, consists of warriors who feel highly rejoiced to get this opportunity

of fighting. Therefore, have done with antagonism. Let peace be concluded with Rāma and let Sītā, a princess of Mithilā, be restored to Rāma (son of Daśaratha)." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चविंशः सर्गः ॥ २५ ॥

Thus ends Canto Twenty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

षड्विंशः सर्गः

Canto XXVI

Climbing up the roof of his palace on hearing the submission of Sāraṇa and surveying the entire army of monkeys, Rāvaṇa inquires about the monkey leaders and Sāraṇa shows to him Hanumān and others alongwith their distinguishing marks

तद्वचः सत्यमक्लीबं सारणेनाभिभाषितम्।
निशम्य रावणो राजा प्रत्यभाषत सारणम्॥ १॥

Hearing the aforesaid truthful and intrepid submission made by Sāraṇa, King Rāvaṇa replied to Sāraṇa as follows: (1)

यदि मामभियुञ्जीरन् देवगन्धर्वदानवाः।
नैव सीतामहं दद्यां सर्वलोकभयादपि॥ २॥

"Even if the gods, Gandharvas (celestial musicians) and demons should unitedly attack me, I would not, in any case, surrender Sītā, nay, not even for fear of the whole world. (2)

त्वं तु सौम्य परित्रस्तो हरिभिः पीडितो भृशम्।
प्रतिप्रदानमद्यैव सीतायाः साधु मन्यसे॥ ३॥

"Having been vehemently persecuted by the monkeys and, therefore, greatly alarmed, O gentle one, you, on the other hand, deem it proper to restore Sītā to Rāma this very day. (3)

को हि नाम सपत्नो मां समरे जेतुमर्हति।
इत्युक्त्वा परुषं वाक्यं रावणो राक्षसाधिपः॥ ४॥
आरुरोह ततः श्रीमान् प्रासादं हिमपाण्डुरम्।
बहुतालसमुत्सेधं रावणोऽथ दिदृक्षया॥ ५॥

"What adversary, however, can really conquer me in war?" Having made this unkind observation, the glorious Rāvaṇa, the suzerain lord of ogres, who made people cry by his tyranny, thereupon presently climbed up his snow-white palace, which had the height of many Palmyra trees, with intent to survey the army of monkeys. (4—5)

ताभ्यां चराभ्यां सहितो रावणः क्रोधमूर्च्छितः।
पश्यमानः समुद्रं तं पर्वतांश्च वनानि च॥ ६॥
ददर्श पृथिवीदेशं सुसम्पूर्णं प्लवंगमैः।
तदपारमसह्यं च वानराणां महाबलम्॥ ७॥
आलोक्य रावणो राजा परिपप्रच्छ सारणम्।
एषां के वानरा मुख्याः के शूराः के महाबलाः॥ ८॥

Surveying the sea as well as the mountains and forests with the aforesaid spies (Śuka and Sāraṇa), Rāvaṇa, who was excited with anger, saw the terrestrial region fully crowded with monkeys. Beholding

that huge army of monkeys, which was unlimited and irresistible, King Rāvaṇa questioned Sāraṇa as follows: "Which monkeys of these are foremost? Which of them are valiant and which endowed with extraordinary might? (6—8)

के पूर्वमभिवर्तन्ते महोत्साहाः समन्ततः।
केषां शृणोति सुग्रीवः के वा यूथपयूथपाः॥ ९॥

"Full of great zeal on all sides, they march in the van? To whose advice does Sugrīva listen and who are the commanders of commanders of monkey hordes? (9)

सारणाचक्ष्व मे सर्वं किं प्रभावाः प्लवंगमाः।
सारणो राक्षसेन्द्रस्य वचनं परिपृच्छतः॥ १०॥
आबभाषेऽथ मुख्यज्ञो मुख्यांस्तत्र वनौकसः।
एष योऽभिमुखो लङ्कां नर्दंस्तिष्ठति वानरः॥ ११॥
यूथपानां सहस्राणां शतेन परिवारितः।
यस्य घोषेण महता सप्राकारा सतोरणा॥ १२॥
लङ्का प्रतिहता सर्वा सशैलवनकानना।
सर्वशाखामृगेन्द्रस्य सुग्रीवस्य महात्मनः॥ १३॥
बलाग्रे तिष्ठते वीरो नीलो नामैष यूथपः।
बाहू प्रगृह्य यः पद्भ्यां महीं गच्छति वीर्यवान्॥ १४॥
लङ्कामभिमुखः कोपादभीक्ष्णं च विजृम्भते।
गिरिशृङ्गप्रतीकाशः पद्मकिंजल्कसंनिभः॥ १५॥
स्फोटयत्यतिसंरब्धो लाङ्गूलं च पुनः पुनः।
यस्य लाङ्गूलशब्देन स्वनन्ति प्रदिशो दश॥ १६॥
एष वानरराजेन सुग्रीवेणाभिषेचितः।
युवराजोऽङ्गदो नाम त्वामाह्वयति संयुगे॥ १७॥

"Nay, how powerful are the monkeys? Tell me everything, O Sāraṇa!" Hearing the questionnaire of Rāvaṇa (the king of ogres), who was questioning him as aforesaid, Sāraṇa, who knew the army chiefs, forthwith submitted as follows about the leading monkeys in that army: "The monkey who stands here roaring with his face turned towards Laṅkā and surrounded by one lakh of commanders of monkey hordes, nay, by whose powerful voice the entire Laṅkā with its defensive walls and arches and including its mountains, groves and wood-lands is repeatedly struck, and who has taken up his position at the head of the army of the lofty-minded Sugrīva, the ruler of all the monkeys, is the gallant and well-known commander of monkey hordes, Nīla by name. He who, lifting his arms, is walking on the earth with his feet, who, standing, as he does, with his face turned towards Laṅkā, yawns repeatedly in fury, who looks like the peak of a mountain in stature and resembles the filaments of a lotus in complexion, who getting highly excited, lashes his tail again and again, nay, with the swish of whose tail all the ten directions resound, is the Crown prince, Aṅgada by name, installed by Sugrīva, the king of monkeys. He challenges you to combat. (10—17)

वालिनः सदृशः पुत्रः सुग्रीवस्य सदा प्रियः।
राघवार्थे पराक्रान्तः शक्रार्थे वरुणो यथा॥ १८॥

"A son worthy of Vāli (his father), he is ever beloved of Sugrīva (his uncle) and is ready to display his prowess in the cause of Śrī Rāma (a scion of Raghu) as Varuṇa (the god of water) in the cause of Indra, the ruler of gods. (18)

एतस्य सा मतिः सर्वा यद् दृष्टा जनकात्मजा।
हनूमता वेगवता राघवस्य हितैषिणा॥ १९॥

"That Sītā, daughter of Janaka, was seen by Hanumān, who is full of speed and is a well-wisher of Rāma (a scion of Raghu), was wholly the design of Aṅgada. (19)

बहूनि वानरेन्द्राणामेष यूथानि वीर्यवान्।
परिगृह्याभियाति त्वां स्वेनानीकेन मर्दितुम्॥ २०॥

"Taking with him many battalions of the foremost of monkeys, this powerful monkey is marching forward to crush you with his army. (20)

अनुवालिसुतस्यापि बलेन महता वृतः।
वीरस्तिष्ठति संग्रामे सेतुहेतुरयं नलः॥ २१॥

"Also, surrounded by a large army, here stands the valiant Nala, the builder of the bridge, behind the son of Vāli, ready for a battle. (21)

ये तु विष्टभ्य गात्राणि क्ष्वेडयन्ति नदन्ति च।
उत्थाय च विजृम्भन्ते क्रोधेन हरिपुङ्गवाः॥ २२॥
एते दुष्प्रसहा घोराश्चण्डाश्चण्डपराक्रमाः।
अष्टौ शतसहस्राणि दशकोटिशतानि च।
य एनमनुगच्छन्ति वीराश्चन्दनवासिनः॥ २३॥
एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम्।
श्वेतो रजतसंकाशश्चपलो भीमविक्रमः॥ २४॥
बुद्धिमान् वानरः शूरस्त्रिषु लोकेषु विश्रुतः।
तूर्णं सुग्रीवमागम्य पुनर्गच्छति वानरः॥ २५॥
विभजन् वानरीं सेनामनीकानि प्रहर्षयन्।
यः पुरा गोमतीतीरे रम्यं पर्येति पर्वतम्॥ २६॥
नाम्ना संरोचनो नाम नानानगयुतो गिरिः।
तत्र राज्यं प्रशास्त्येष कुमुदो नाम यूथपः॥ २७॥

"These formidable and irate bulls among monkeys, of terrible prowess, numbering a thousand crore and eight lakhs, and difficult to resist, who, having stiffened their limbs, are roaring like lions and thundering, and who, springing up on their feet, stretch their limbs in fury, as also yonder valiant monkeys inhabiting the forest of sandalwood trees follow the lead of Nala, who also aspires to crush Laṅkā with his army. The clever, agile and brave monkey, Śweta, of terrible prowess, who is silver-like in hue, is widely known in all the three worlds. Quickly approaching Sugrīva, nay, dividing the army of monkeys and bringing great delight to the troops, he goes back. On the bank of the river Gomatī there is a mountain clothed with various trees, Saṁrocana by name. Here is a commander of monkey hordes, Kumuda by name, who in the days gone by used to roam about that lovely mountain and ruled his kingdom while living in that region. (22—27)

योऽसौ शतसहस्राणि सहर्षं परिकर्षति।
यस्य वाला बहुव्यामा दीर्घलाङ्गूलमाश्रिताः॥ २८॥
ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोरदर्शनाः।
अदीनो वानरश्चण्डः संग्राममभिकाङ्क्षति।
एषोऽप्याशंसते लङ्कां स्वेनानीकेन मर्दितुम्॥ २९॥

"He who joyfully draws in his train hundreds of thousands of monkeys and who has very long hair—coppery, yellow, pale and white and hideous to look at, thrown about on his tail is the intrepid monkey Caṇḍa, who yearns to fight. He too aspires to crush Laṅkā with his army. (28-29)

यस्त्वेष सिंहसंकाशः कपिलो दीर्घकेसरः।
निभृतः प्रेक्षते लङ्कां दिधक्षन्निव चक्षुषा॥ ३०॥
विन्ध्यं कृष्णगिरिं सह्यं पर्वतं च सुदर्शनम्।
राजन् सततमध्यास्ते स रम्भो नाम यूथपः।
शतं शतसहस्राणां त्रिंशच्च हरिपुङ्गवाः॥ ३१॥
यं यान्तं वानरा घोराश्चण्डाश्चण्डपराक्रमाः।
परिवार्यानुगच्छन्ति लङ्कां मर्दितुमोजसा॥ ३२॥

"He who is tawny of hue with long manes and looks, much like a lion, nay, who with an attentive mind gazes on Laṅkā as though he would consume it with his glance and who continuously dwells on the Vindhya, Kṛṣṇagiri, Sahya and Sudarśana mountains, O king, is a commander of monkey hordes, Rambha by name, surrounding whom, even as he marches, one crore and thirty bulls like monkeys, formidable, ferocious and of terrific prowess, follow in order to crush Laṅkā with their might. (30—32)

यस्तु कर्णौ विवृणुते जृम्भते च पुनः पुनः।
न तु संविजते मृत्योर्न च सेनां प्रधावति॥ ३३॥
प्रकम्पते च रोषेण तिर्यक् च पुनरीक्षते।
पश्य लाङ्गूलविक्षेपं क्ष्वेडत्येष महाबलः॥ ३४॥

महाजवो वीतभयो रम्यं साल्वेयपर्वतम्।
राजन् सततमध्यास्ते शरभो नाम यूथपः॥ ३५॥

"Look, he who dilates his ears and repeatedly yawns, who does not feel afraid of Death and does not run after an army, nay, who shakes violently through anger and also looks askance, who, lashing his tail, roars like a lion with great vigour and constantly dwells, O king, on the lovely Sālveya mountain, is a commander of monkey hordes, Śarabha by name, who is endowed with extraordinary might and is wholly devoid of fear. (33—35)

एतस्य बलिनः सर्वे विहारा नाम यूथपाः।
राजन् शतसहस्राणि चत्वारिंशत्तथैव च॥ ३६॥

"Under his command there are one lakh and forty commanders of monkey hordes, known by the name of Vihāras, who are all full of might. (36)

यस्तु मेघ इवाकाशं महानावृत्य तिष्ठति।
मध्ये वानरवीराणां सुराणामिव वासवः॥ ३७॥
भेरीणामिव संनादो यस्यैष श्रूयते महान्।
घोषः शाखामृगेन्द्राणां संग्राममभिकाङ्क्षताम्॥ ३८॥
एष पर्वतमध्यास्ते पारियात्रमनुत्तमम्।
युद्धे दुष्प्रसहो नित्यं पनसो नाम यूथपः॥ ३९॥

"The gigantic monkey who for his part stands enveloping space like a cloud, in the midst of monkey heroes, as Indra in the midst of gods, nay, whose roar resembling the roll of kettle-drums is heard at this moment in the midst of leaders of monkeys who are eager to fight, and who dwells on the most excellent Pāriyātra mountain, is a commander of monkey hordes, Panasa by name, who is ever difficult to resist in combat. (37—39)

एनं शतसहस्राणां शतार्धं पर्युपासते।
यूथपा यूथपश्रेष्ठं येषां यूथानि भागशः॥ ४०॥

"Troop-commanders, numbering fifty lakhs, and commanding separate units, remain at the beck and call of this leader of troop-commanders. (40)

यस्तु भीमां प्रवल्गन्तीं चमूं तिष्ठति शोभयन्।
स्थितां तीरे समुद्रस्य द्वितीय इव सागरः॥ ४१॥
एष दर्दुरसंकाशो विनतो नाम यूथपः।
पिबंश्चरति यो वेणां नदीनामुत्तमां नदीम्॥ ४२॥

"He who for his part stands here like another sea, lending charm to the formidable army stationed on the sea-shore, bounding for joy, is the commander, Vinata, who resembles the Dardura mountain in size and moves about drinking the waters of the river Veṇā, the foremost of all rivers. (41-42)

षष्टिः शतसहस्राणि बलमस्य प्लवंगमाः।
त्वामाह्वयति युद्धाय क्रोधनो नाम वानरः॥ ४३॥
विक्रान्ता बलवन्तश्च यथा यूथानि भागशः।
यस्तु गैरिकवर्णाभं वपुः पुष्यति वानरः॥ ४४॥
अवमत्य सदा सर्वान् वानरान् बलदर्पितः।
गवयो नाम तेजस्वी त्वां क्रोधादभिवर्तते॥ ४५॥

"Sixty lakh monkeys constitute the unit under his command. The monkey Krodhana, under whose command there are valiant and powerful troop-commanders even as there are distinct units under their command, is challenging you to combat. The glorious monkey, who for his part nourishes his body having an ochre-like hue for the sake of war with you and, proud, as he is, of his might, stands facing you in fury, ever holding all the other monkeys in contempt, is Gavaya by name. (43—45)

एनं शतसहस्राणि सप्ततिः पर्युपासते।
एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम्॥ ४६॥

"Seventy lakh monkeys stand at his beck and call and he too aspires to lay Laṅkā in ruins with his army. (46)

एते दुष्प्रसहा वीरा येषां संख्या न विद्यते।
यूथपा यूथपश्रेष्ठास्तेषां यूथानि भागशः॥ ४७॥

"The afore-mentioned troop-commanders,

who are the foremost among generals and who cannot be numbered, are formidable heroes. They have distinct units under their command." (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षड्विंशः सर्गः ॥ २६ ॥

Thus ends Canto Twenty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

सप्तविंशः सर्गः

Canto XXVII

Mentioning the names of other monkey-generals, Sāraṇa proceeds to describe their individual valour

तांस्तु ते सम्प्रवक्ष्यामि प्रेक्षमाणस्य यूथपान्।
राघवार्थे पराक्रान्ता ये न रक्षन्ति जीवितम्॥ १॥

"I for my part shall describe in detail to you, who are keenly observant, the monkey-generals who, being ready to show their valour in the cause of Rāma (a scion of Raghu), do not care even for their lives. (1)

स्निग्धा यस्य बहुव्यामा दीर्घलाङ्गूलमाश्रिताः।
ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोरकर्मणः॥ २॥
प्रगृहीताः प्रकाशन्ते सूर्यस्येव मरीचयः।
पृथिव्यां चानुकृष्यन्ते हरो नामैष वानरः॥ ३॥

"This monkey of terrible deeds is known by the name of Hara. The glossy hairs adhering to his long tail, which are coppery, yellow, brown and white and of great length, shine brightly like the sun's rays, standing erect as they do, and, being thrown about, are dragged along the ground in his train. (2-3)

यं पृष्ठतोऽनुगच्छन्ति शतशोऽथ सहस्रशः।
वृक्षानुद्यम्य सहसा लङ्कारोहणतत्पराः॥ ४॥
यूथपा हरिराजस्य किंकराः समुपस्थिताः।
नीलानिव महामेघांस्तिष्ठतो यांस्तु पश्यसि॥ ५॥
असिताञ्जनसंकाशान् युद्धे सत्यपराक्रमान्।
असंख्येयाननिर्देशान् परं पारमिवोदधेः॥ ६॥
पर्वतेषु च ये केचिद् विषयेषु नदीषु च।
एते त्वामभिवर्तन्ते राजन्नृक्षाः सुदारुणाः॥ ७॥

"Lifting up trees and intent on storming Laṅkā, troop-commanders, numbering hundreds and thousands, who stand at the beck and call of Sugrīva (the king of monkeys), follow him close at hand. These warriors, again, whom you perceive ranging like huge sombre clouds, nay, who possess the hue of black collyrium and who are endowed with unfailing prowess on the field of battle, who cannot be numbered any more than the sands on the other sea-shore, much less mentioned by name, and who lived on mountains and some in plains, as also on river-banks, O king, are extremely ferocious bears, who are advancing towards you. (4—7)

एषां मध्ये स्थितो राजन् भीमाक्षो भीमदर्शनः।
पर्जन्य इव जीमूतैः समन्तात् परिवारितः॥ ८॥
ऋक्षवन्तं गिरिश्रेष्ठमध्यास्ते नर्मदां पिबन्।
सर्वर्क्षाणामधिपतिर्धूम्रो नामैष यूथपः॥ ९॥

"This warrior of dreadful eyes and fearful aspect standing in their midst, who is surrounded on all sides by bears as Parjanya, the god of rain, is by clouds, and who dwells on Ṛkṣavān, the foremost of mountains, drinking the water of the

Narmadā, is the suzerain lord of all bears and a commander of troops, Dhūmra by name. (8-9)

यवीयानस्य तु भ्राता पश्यैनं पर्वतोपमम्।
भ्रात्रा समानो रूपेण विशिष्टस्तु पराक्रमे॥ १०॥

"Again, there is a younger brother of Dhūmra, who, though like him in appearance, is decidedly superior in prowess. Look at him, resembling, as he does, a mountain. (10)

स एष जाम्बवान् नाम महायूथपयूथपः।
प्रशान्तो गुरुवर्ती च सम्प्रहारेष्वमर्षणः॥ ११॥

"This warrior is Jāmbavān by name, a commander even of mighty generals. He is exceedingly placid, devoted to his elders and indignant in war. (11)

एतेन साह्यं तु महत् कृतं शक्रस्य धीमता।
दैवासुरे जाम्बवता लब्धाश्च बहवो वराः॥ १२॥

"In the conflict between gods and demons, great assistance was actually rendered to Indra and numerous boons won by the intelligent Jāmbavān. (12)

आरुह्य पर्वताग्रेभ्यो महाभ्रविपुलाः शिलाः।
मुञ्चन्ति विपुलाकारा न मृत्योरुद्विजन्ति च॥ १३॥
राक्षसानां च सदृशाः पिशाचानां च रोमशाः।
एतस्य सैन्या बहवो विचरन्त्यमितौजसः॥ १४॥

"Scaling mountain-heights, his troops—who are like ogres and fiends in ferocity, are shaggy and endowed with immense energy, and roam about in large numbers—hurl from them massive rocks, as big as huge clouds, and do not tremble in the face of death. (13-14)

य एनमभिसंरब्धं प्लवमानमवस्थितम्।
प्रेक्षन्ते वानराः सर्वे स्थिता यूथपयूथपम्॥ १५॥
एष राजन् सहस्राक्षं पर्युपास्ते हरीश्वरः।
बलेन बलसंयुक्तो दम्भो नामैष यूथपः॥ १६॥

"This lord of monkeys—who is a commander of commanders, and at whom, whether he is leaping in fury or standing still, all the monkeys stand gazing, O king—is a commander of troops, Rambha by name, who, accompanied, as he is, by an army, ministers to Indra (the thousand-eyed god) with his army. (15-16)

यः स्थितं योजने शैलं गच्छन् पार्श्वेन सेवते।
ऊर्ध्वं तथैव कायेन गतः प्राप्नोति योजनम्॥ १७॥
यस्मात् तु परमं रूपं चतुष्पात्सु न विद्यते।
श्रुतः संनादनो नाम वानराणां पितामहः॥ १८॥

"He who, while moving about, touches with his flanks a mountain situated at a distance of one Yojana (or eight miles) and, reaching likewise an object one Yojana high, grasps it with his body itself, nay, a form bigger than whom does not exist among the quadrupeds, is reported to be the grandfather of the monkeys, Saṁnādana by name. (17-18)

येन युद्धं तदा दत्तं रणे शक्रस्य धीमता।
पराजयश्च न प्राप्तः सोऽयं यूथपयूथपः॥ १९॥

"Battle was once given by that intelligent monkey to Indra on a field of battle, but no defeat was sustained by him on that occasion. Such is that commander of commanders. (19)

यस्य विक्रममाणस्य शक्रस्येव पराक्रमः।
एष गन्धर्वकन्यायामुत्पन्नः कृष्णवर्त्मना॥ २०॥
तदा देवासुरे युद्धे साह्यार्थं त्रिदिवौकसाम्।
यत्र वैश्रवणो राजा जम्बूमुपनिषेवते॥ २१॥
यो राजा पर्वतेन्द्राणां बहुकिंनरसेविनाम्।
विहारसुखदो नित्यं भ्रातुस्ते राक्षसाधिप॥ २२॥
तत्रैष रमते श्रीमान् बलवान् वानरोत्तमः।
युद्धेष्वकत्थनो नित्यं क्रथनो नाम यूथपः॥ २३॥

"This monkey—whose prowess, even as he marches for a combat, equals that of Indra (ruler of gods)—was begotten by the god of fire through a Gandharva maiden for the purpose of helping the gods (lit., the denizens of heaven) in the conflict between the gods and the demons. This

glorious and mighty jewel among the monkeys, a commander of troops, Krathana by name, who is ever unboastful in wars, revels on a mountain (Kailāsa), which is the king of rulers of mountains, frequented by numerous Kinnaras, a class of demigods with a human figure and the head of a horse or with a horse's body and the head of a man, nay, on which King Kubera (son of Sage Viśravā) takes his seat beneath a Jambū (a variety of rose-apple) tree, and which affords the delight of sport to your (said half-) brother, Kubera, O suzerain lord of ogres! (20—23)

वृतः कोटिसहस्त्रेण हरीणां समवस्थितः।
एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम्॥ २४॥

"Standing firm, surrounded by thousands of crores of monkeys, he too aspires to crush Laṅkā with his army.(24)

यो गङ्गामनुपर्येति त्रासयन् गजयूथपान्।
हस्तिनां वानराणां च पूर्ववैरमनुस्मरन्॥ २५॥
एष यूथपतिर्नेता गर्जन् गिरिगुहाशयः।
गजान् रोधयते वन्यानारुजंश्च महीरुहान्॥ २६॥

"Thundering and uprooting trees, this commander and leader of monkeys—who, remembering, as he does, the old antagonism between elephants and monkeys, roams along the banks of the Gaṅgā, sowing terror among the leaders of herds of elephants, and dwells in mountain caves—obstructs thereby the passage of wild elephants. (25-26)

हरीणां वाहिनीमुख्यो नदीं हैमवतीमनु।
उशीरबीजमाश्रित्य मन्दरं पर्वतोत्तमम्॥ २७॥
रमते वानरश्रेष्ठो दिवि शक्र इव स्वयम्।
एनं शतसहस्त्राणां सहस्त्रमभिवर्तते॥ २८॥
वीर्यविक्रमदृप्तानां नर्दतां बाहुशालिनाम्।
स एष नेता चैतेषां वानराणां महात्मनाम्॥ २९॥

"Taking up his abode now on Mount Uśīrabīja, along the bank of the Gaṅgā (having its source in the Himālayan range) and now on Mount Mandara, the foremost of mountains, the prince of monkeys, a leader of the simian troops, revels there as Indra, the ruler of gods, himself does in heaven. Ten crores of roaring monkeys proud of their virility and prowess and rich in strength of arms follow him; nay, he alone is the leader of these powerful monkeys. (27—29)

स एष दुर्धरो राजन् प्रमाथी नाम यूथपः।
वातेनेवोद्धतं मेघं यमेनमनुपश्यसि॥ ३०॥
अनीकमपि संरब्धं वानराणां तरस्विनाम्।
उद्धूतमरुणाभासं पवनेन समन्ततः॥ ३१॥
विवर्तमानं बहुशो यत्रैतद्बहुलं रजः।
एतेऽसितमुखा घोरा गोलाङ्गूला महाबलाः॥ ३२॥
शतं शतसहस्त्राणि दृष्ट्वा वै सेतुबन्धनम्।
गोलाङ्गूलं महाराज गवाक्षं नाम यूथपम्॥ ३३॥
परिवार्याभिनर्दन्ते लङ्कां मर्दितुमोजसा।
भ्रमराचरिता यत्र सर्वकालफलद्रुमाः॥ ३४॥
यं सूर्यस्तुल्यवर्णाभमनुपर्येति पर्वतम्।
यस्य भासा सदा भान्ति तद्वर्णा मृगपक्षिणः॥ ३५॥
यस्य प्रस्थं महात्मानो न त्यजन्ति महर्षयः।
सर्वकामफला वृक्षाः सदा फलसमन्विताः॥ ३६॥
मधूनि च महार्हाणि यस्मिन् पर्वतसत्तमे।
तत्रैष रमते राजन् रम्ये काञ्चनपर्वते॥ ३७॥
मुख्यो वानरमुख्यानां केसरी नाम यूथपः।
षष्टिर्गिरिसहस्त्राणि रम्याः काञ्चनपर्वताः॥ ३८॥

"Difficult to resist, O king, is this celebrated general, Pramāthī by name, whom you see there, resembling a cloud propelled by the wind as also a furious band of agile monkeys, the smoke-coloured abundant dust raised by which is being repeatedly scattered in all directions by the wind. Here are formidable black-faced Golāṅgūlas (a species of large-tailed monkeys) endowed with extraordinary might and numbering a crore. Witnessing the construction of a bridge (across the sea), they stand surrounding the general, Gavākṣa by name, who is a Golāṅgūla himself and are roaring in their

anxiety to demolish Laṅkā by dint of their might, O great king! The yonder general, Kesarī by name, the foremost of leading monkeys, revels, O king, on the lovely Sumeru (the golden mountain), the most excellent of all mountains, the trees on which, yielding fruit in every season, are frequented by bees; which, casting as it does a splendour similar to that of the sun itself, is circumambulated by the sun clockwise; by virtue of whose lustre beasts and birds inhabiting that mountain appear golden; whose peaks are never forsaken by eminent high-souled Ṛṣis; the trees on which, yielding as they do all one's desired objects, are ever laden with fruit and on which highly valuable honeys of various varities can be had. There are sixty thousand mountains, which are all lovely mountains of gold. (30—38)

तेषां मध्ये गिरिवरस्त्वमिवानघ रक्षसाम्।
तत्रैके कपिलाः श्वेतास्ताम्रास्या मधुपिङ्गलाः॥ ३९॥
निवसन्त्यन्तिमगिरौ तीक्ष्णदंष्ट्रा नखायुधाः।
सिंहा इव चतुर्दंष्ट्रा व्याघ्रा इव दुरासदाः॥ ४०॥

"In their midst stands out the foremost of mountains (Sāvarṇi-Meru by name), as you do among all the ogres, O sinless one! On the last (the northernmost) of those sixty thousand mountains dwell some monkeys, brown, white, coppery-faced and yellow like honey, with pointed teeth and having claws for their weapons, four-toothed as lions and dangerous to approach, as tigers. (39-40)

सर्वे वैश्वानरसमा ज्वलदाशीविषोपमाः।
सुदीर्घाञ्चितलाङ्गूला मत्तमातङ्गसंनिभाः॥ ४१॥

"They are all fire-like and resemble venomous serpents with flaming tongues. They have very long uplifted tails and look much like elephants in rut. (41)

महापर्वतसंकाशा महाजीमूतनिःस्वनाः।
वृत्तपिङ्गलनेत्रा हि महाभीमगतिस्वनाः॥ ४२॥

"Nay, they resemble huge mountains in size and thunder like big clouds. Having round, grey eyes, they create a most appalling uproar while marching. (42)

मर्दयन्तीव ते सर्वे तस्थुर्लङ्कां समीक्ष्य ते।
एष चैषामधिपतिर्मध्ये तिष्ठति वीर्यवान्॥ ४३॥
जयार्थी नित्यमादित्यमुपतिष्ठति वीर्यवान्।
नाम्ना पृथिव्यां विख्यातो राजन् शतबलीति यः॥ ४४॥

"They all stand as though they would destroy your Laṅkā as soon as they gaze on it. Nay, here stands in their midst their valiant commander, widely known on earth, O king, by the name of Śatabali, who, clever as he is and desirous of victory, worships the sun-god every day. (43-44)

एषैवाशंसते लङ्कां स्वेनानीकेन मर्दितुम्।
विक्रान्तो बलवान् शूरः पौरुषे स्वे व्यवस्थितः॥ ४५॥

"He too aspires to demolish Laṅkā with his army. Valiant, powerful and daring, he banks on his own valour. (45)

रामप्रियार्थं प्राणानां दयां न कुरुते हरिः।
गजो गवाक्षो गवयो नलो नीलश्च वानरः॥ ४६॥

"The monkey would not spare his life in order to please Rāma. Besides the above-named, there are Gaja, Gavākṣa, Gavaya, Nala and the monkey Nīla. (46)

एकैकमेव योधानां कोटिभिर्दशभिर्वृतः।
तथान्ये वानरश्रेष्ठा विन्ध्यपर्वतवासिनः।
न शक्यन्ते बहुत्वात् तु संख्यातुं लघुविक्रमाः॥ ४७॥

"Each one of them is surrounded by ten crores of warriors. Similarly, there are other leading monkeys inhabiting the Vindhyan range. Quick of gait, they cannot, however, be accounted due to their very large number. (47)

सर्वे महाराज महाप्रभावाः
सर्वे महाशैलनिकाशकायाः।
सर्वे समर्थाः पृथिवीं क्षणेन
कर्तुं प्रविध्वस्तविकीर्णशैलाम्॥ ४८॥

"All the aforesaid monkeys are endowed with extraordinary might. All have bodies

resembling big mountains and all are capable of levelling in a trice the earth with its mountains razed to the ground and scattered, O great king!" (48)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Thus ends Canto Twenty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

Śuka completes the account given by Sāraṇa

सारणस्य वचः श्रुत्वा रावणं राक्षसाधिपम्।
बलमादिश्य तत् सर्वं शुको वाक्यमथाब्रवीत्॥ १॥

Śuka now spoke as follows to Rāvaṇa, the suzerain lord of ogres, when he had listened to the submission of Sāraṇa, who stood silent after describing the entire army of monkeys as mentioned above: (1)

स्थितान् पश्यसि यानेतान् मत्तानिव महाद्विपान्।
न्यग्रोधानिव गाङ्गेयान् सालान् हैमवतानिव॥ २॥
एते दुष्प्रसहा राजन् बलिनः कामरूपिणः।
दैत्यदानवसंकाशा युद्धे देवपराक्रमाः॥ ३॥

"These monkeys, whom you see ranged like huge elephants in rut, like banian trees standing on the banks of the Gaṅgā or like sal trees growing on the Himālayas, O king, are difficult to resist, mighty and able to change their form at will. They look like Daityas and Dānavas and are endowed with the prowess of gods in war. (2-3)

एषां कोटिसहस्राणि नव पञ्च च सप्त च।
तथा शङ्कुसहस्राणि तथा वृन्दशतानि च॥ ४॥

"There are twenty-one thousand crore (or two hundred and ten thousand millions), a thousand Śaṅkus* and a hundred Vṛndas of these monkeys. (4)

एते सुग्रीवसचिवाः किष्किन्धानिलयाः सदा।
हरयो देवगन्धर्वैरुत्पन्नाः कामरूपिणः॥ ५॥

"These latter, who are the allies of Sugrīva and ever dwell in Kiṣkindhā itself, were begotten by gods and Gandharvas and are capable of changing their forms at will. (5)

यौ तौ पश्यसि तिष्ठन्तौ कुमारौ देवरूपिणौ।
मैन्दश्च द्विविदश्चैव ताभ्यां नास्ति समो युधि॥ ६॥

"The two monkeys whom you see standing over there, who resemble each other and are endowed with the appearance of gods, are Mainda and Dwivida by name; there is none equal to them in combat. (6)

ब्रह्मणा समनुज्ञातावमृतप्राशिनावुभौ।
आशंसेते यथा लङ्कामेतौ मर्दितुमोजसा॥ ७॥

"Duly permitted by Brahmā, the creator, both have quaffed the drink of immortality. These two monkeys too aspire duly to demolish Laṅkā by their own might. (7)

यं तु पश्यसि तिष्ठन्तं प्रभिन्नमिव कुञ्जरम्।
यो बलात् क्षोभयेत् क्रुद्धः समुद्रमपि वानरः॥ ८॥
एषोऽभिगन्ता लङ्कायां वैदेह्यास्तव च प्रभो।
एनं पश्य पुरा दृष्टं वानरं पुनरागतम्॥ ९॥

"The monkey whom you actually see

* The number exactly corresponding to a Śaṅku and a Vṛnda should be understood as calculated at the end of this canto.

standing here like an elephant in rut and who when enraged would violently churn up the sea itself went all the way to Laṅkā in search of Sītā (a princess of the Videha territory) as well as of yourself, O lord. Behold this monkey seen (by you) before and come for a second time. (8-9)

ज्येष्ठः केसरिणः पुत्रो वातात्मज इति श्रुतः।
हनूमानिति विख्यातो लङ्घितो येन सागरः॥ १०॥

"The eldest son of Kesarī, he is also known as an offspring of the wind-god and is widely known as Hanumān, by whom the sea was crossed. (10)

कामरूपो हरिश्रेष्ठो बलरूपसमन्वितः।
अनिवार्यगतिश्चैव यथा सततगः प्रभुः॥ ११॥

"This prince of monkeys is able to change his form at will, is richly endowed with might and physical charm and cannot be stayed in his course any more than the powerful wind, which constantly blows. (11)

उद्यन्तं भास्करं दृष्ट्वा बालः किल बुभुक्षितः।
त्रियोजनसहस्रं तु अध्वानमवतीर्य हि॥ १२॥
आदित्यमाहरिष्यामि न मे क्षुत् प्रतियास्यति।
इति निश्चित्य मनसा पुप्लुवे बलदर्पितः॥ १३॥

"Seeing the rising sun when yet a child, feeling hungry, and resolving in his mind that 'I shall eat up the sun inasmuch as my hunger will not be appeased otherwise,' nay, actually bounding to a distance of three thousand Yojanas (or twenty-four thousand miles), they say, he leapt up in the sky, proud as he was of his own might.(12-13)

अनाधृष्यतमं देवमपि देवर्षिराक्षसैः।
अनासाद्यैव पतितो भास्करोदयने गिरौ॥ १४॥

"Unable as he was to reach the sun-god, who is most unassailable even to gods, Ṛṣis and ogres, he, however, fell on the eastern mountain on which the sun rises. (14)

पतितस्य कपेरस्य हनुरेका शिलातले।
किंचिद् भिन्ना दृढहनुर्हनूमानेष तेन वै॥ १५॥

"Even as the monkey fell on the surface of a rock, one of his jaws got slightly fractured; nevertheless it became all the more solid. Hence he actually came to be known as Hanumān. (15)

सत्यमागमयोगेन ममैष विदितो हरिः।
नास्य शक्यं बलं रूपं प्रभावो वानुभाषितुम्॥ १६॥

"Through association with the monkeys who came in contact with me, this monkey is known to me in reality. His strength, physical charm or glory is not capable of being described. (16)

एष आशंसते लङ्कामेको मथितुमोजसा।
येन जाज्वल्यतेऽसौ वै धूमकेतुस्तवाद्य वै।
लङ्कायां निहितश्चापि कथं विस्मरसे कपिम्॥ १७॥

"He aspires to destroy Laṅkā single-handed by his own might. How can you actually forget today the monkey by whom fire, which had been deprived of its lustre by your glory, was lighted on his tail at that time and also scattered in Laṅkā? (17)

यश्चैषोऽनन्तरः शूरः श्यामः पद्मनिभेक्षणः।
इक्ष्वाकूणामतिरथो लोके विश्रुतपौरुषः॥ १८॥
यस्मिन् न चलते धर्मो यो धर्मं नातिवर्तते।
यो ब्राह्ममस्त्रं वेदांश्च वेद वेदविदां वरः॥ १९॥
यो भिन्द्याद् गगनं बाणैर्मेदिनीं वापि दारयेत्।
यस्य मृत्योरिव क्रोधः शक्रस्येव पराक्रमः॥ २०॥
यस्य भार्या जनस्थानात् सीता चापि हृता त्वया।
स एष रामस्त्वां राजन् योद्धुं समभिवर्तते॥ २१॥

"Again, this valiant prince—who stands close by, nay, who is dark-brown of complexion and has lotus-like eyes, is a great car-warrior among the scions of Ikṣwāku, whose heroism is well-known in the world, in whom virtue never wavers, who never transgresses righteousness, who knows the use of the (mystic) missile presided over by Brahmā (the creator) as also the

Vedas, nay, who is the foremost of the knowers of the Vedas, who can split the vault of heaven with his arrows and even rend the earth, whose wrath is like the wrath of Death and whose prowess is similar to that of Indra (the ruler of gods), and whose consort, Sītā, was borne away by you from Janasthāna. The selfsame Rāma is advancing to wage war on you, O king! (18—21)

यस्यैष दक्षिणे पार्श्वे शुद्धजाम्बूनदप्रभः।
विशालवक्षास्ताम्राक्षो नीलकुञ्चितमूर्धजः॥ २२॥
एषो हि लक्ष्मणो नाम भ्रातुः प्रियहिते रतः।
नये युद्धे च कुशलः सर्वशस्त्रभृतां वरः॥ २३॥

"He who actually stands here on the right side of Rāma, radiant as refined gold, with a broad chest, coppery eyes and dark curly locks, is Lakṣmaṇa by name. He is devoted to his eldest brother's pleasure and interests, skilled in statecraft as well as in warfare and the foremost among all wielders of weapons. (22-23)

अमर्षी दुर्जयो जेता विक्रान्तश्च जयी बली।
रामस्य दक्षिणो बाहुर्नित्यं प्राणो बहिश्चरः॥ २४॥

"He is unforgiving towards the enemies of Rāma, difficult to conquer, victorious, brave, conquering and mighty. He has always been the right arm of Rāma, nay, his very external life-breath. (24)

नह्येष राघवस्यार्थे जीवितं परिरक्षति।
एषैवाशंसते युद्धे निहन्तुं सर्वराक्षसान्॥ २५॥

"Surely he does not spare his own self for the sake of Rāma (a scion of Raghu). He too aspires to exterminate all the ogres in battle. (25)

यस्तु सव्यमसौ पक्षं रामस्याश्रित्य तिष्ठति।
रक्षोगणपरिक्षिप्तो राजा ह्येष विभीषणः॥ २६॥

"He who for his part stands over there sticking to the left flank of Rāma and surrounded by a party of ogres is King Vibhīṣaṇa indeed. (26)

श्रीमता राजराजेन लङ्कायामभिषेचितः।
त्वामसौ प्रतिसंरब्धो युद्धायैषोऽभिवर्तते॥ २७॥

"Having been consecrated as a sovereign of Laṅkā by the glorious Rāma (the king of kings) and filled with rage, he is marching towards you for an encounter. (27)

यं तु पश्यसि तिष्ठन्तं मध्ये गिरिमिवाचलम्।
सर्वशाखामृगेन्द्राणां भर्तारममितौजसम्॥ २८॥
तेजसा यशसा बुद्ध्या बलेनाभिजनेन च।
यः कपीनतिबभ्राज हिमवानिव पर्वतः॥ २९॥
किष्किन्धां यः समध्यास्ते गुहां सगहनद्रुमाम्।
दुर्गां पर्वतदुर्गम्यां प्रधानैः सह यूथपैः॥ ३०॥
यस्यैषा काञ्चनी माला शोभते शतपुष्करा।
कान्ता देवमनुष्याणां यस्यां लक्ष्मीः प्रतिष्ठिता॥ ३१॥
एतां मालां च तारां च कपिराज्यं च शाश्वतम्।
सुग्रीवो वालिनं हत्वा रामेण प्रतिपादितः॥ ३२॥

"Sugrīva, whom indeed you see standing immovable like a rock in the centre, the lord of all monkey chiefs, endowed with immeasurable energy, who outshines all the monkeys in glory, renown, intelligence, might and pedigree, even as the Himālaya mountain outshines other mountains; who comfortably dwells with the principal monkey leaders in Kiṣkindhā, a cave with thickly growing trees and difficult of access, which cannot further be easily reached because of mountains; about whose neck shines a chain of gold wrought with a hundred lotuses and coveted by gods and men alike, in which Lakṣmī, the goddess of fortune, stands firmly installed—the same Sugrīva was granted this chain as well as Tārā (the consort of his elder brother Vāli) as also the lasting rulership of monkeys by Rāma after the latter had killed Vāli. (28—32)

शतं शतसहस्राणां कोटिमाहुर्मनीषिणः।
शतं कोटिसहस्राणां शङ्कुरित्यभिधीयते॥ ३३॥

"The wise speak of a hundred thousand multiplied by hundred as a crore, while a lakh of such crores is called a Śaṅku. (33)

शतं शङ्कुसहस्राणां महाशङ्कुरिति स्मृतः।
महाशङ्कुसहस्राणां शतं वृन्दमिहोच्यते॥ ३४॥

"A lakh of Śaṅkus is known as a Mahāśaṅku. A lakh of Mahāśaṅkus is spoken of as a Vṛnda in this context. (34)

शतं वृन्दसहस्राणां महावृन्दमिति स्मृतम्।
महावृन्दसहस्राणां शतं पद्ममिहोच्यते॥ ३५॥

"A lakh of Vṛndas is known as a Mahāvṛnda. A lakh of Mahāvṛndas is spoken of in this context as a Padma. (35)

शतं पद्मसहस्राणां महापद्ममिति स्मृतम्।
महापद्मसहस्राणां शतं खर्वमिहोच्यते॥ ३६॥

"A lakh of Padmas is known as a Mahāpadma. A lakh of Mahāpadmas is spoken of in this context as a Kharva. (36)

शतं खर्वसहस्राणां महाखर्वमिति स्मृतम्।
महाखर्वसहस्राणां समुद्रमभिधीयते।
शतं समुद्रसाहस्रमोघ इत्यभिधीयते॥ ३७॥

A lakh of Kharvas is known as a Mahākharva. A lakh of Mahākharvas is called a Samudra. A lakh of Samudras is called an Ogha. (37)

शतमोघसहस्राणां महौघा इति विश्रुतः।
एवं कोटिसहस्रेण शङ्कूनां च शतेन च।
महाशङ्कुसहस्रेण तथा वृन्दशतेन च॥ ३८॥
महावृन्दसहस्रेण तथा पद्मशतेन च।
महापद्मसहस्रेण तथा खर्वशतेन च॥ ३९॥
समुद्रेण च तेनैव महौघेन तथैव च
एष कोटिमहौघेन समुद्रसदृशेन च॥ ४०॥
विभीषणेन वीरेण सचिवैः परिवारितः।
सुग्रीवो वानरेन्द्रस्त्वां युद्धार्थमनुवर्तते।
महाबलवृतो नित्यं महाबलपराक्रमः॥ ४१॥

"A lakh of Oghas is popularly known as a Mahaugha. Surrounded according to this computation by a thousand crore and one hundred Śaṅkus and a thousand Mahāśaṅkus and likewise by a hundred Vṛndas, even so, by a thousand Mahāvṛndas and a hundred Padmas, in the same manner by a thousand Mahāpadmas and a hundred Kharvas, nay, by a hundred Samudras and similarly by a hundred Mahaughas and by a hundred crore Mahaughas of monkey warriors, as well as by the gallant Vibhīṣaṇa and his own ministers. Sugrīva, the ruler of monkeys, is following you for waging war—Sugrīva, who is thus surrounded by a huge army and ever endowed with extraordinary might and prowess. (38—41)

इमां महाराज समीक्ष्य वाहिनी-
मुपस्थितां प्रज्वलितग्रहोपमाम्।
ततः प्रयत्नः परमो विधीयतां
यथा जयः स्यान्न परैः पराभवः॥ ४२॥

"Carefully observing, O great king, this army ranged like a blazing planet, a supreme effort may now be put forth so that your victory may be ensured and no discomfiture may follow at the hands of the enemies." (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Snubbing Śuka and Sāraṇa, Rāvaṇa expels them from his court and dispatches Śārdūla and other ogres for espionage. Captured by the monkeys, the ogres are thrashed by them and get released by Śrī Rāma. Returning to Laṅkā, they too speak to Rāvaṇa about the army of monkeys

शुकेन तु समादिष्टान् दृष्ट्वा स हरियूथपान्।
लक्ष्मणं च महावीर्यं भुजं रामस्य दक्षिणम्॥ १॥
समीपस्थं च रामस्य भ्रातरं च विभीषणम्।
सर्ववानरराजं च सुग्रीवं भीमविक्रमम्॥ २॥
अङ्गदं चापि बलिनं वज्रहस्तात्मजात्मजम्।
हनूमन्तं च विक्रान्तं जाम्बवन्तं च दुर्जयम्॥ ३॥
सुषेणं कुमुदं नीलं नलं च प्लवगर्षभम्।
गजं गवाक्षं शरभं मैन्दं च द्विविदं तथा॥ ४॥
किंचिदाविग्नहृदयो जातक्रोधश्च रावणः।
भर्त्सयामास तौ वीरौ कथान्ते शुकसारणौ॥ ५॥

A bit agitated at heart and enraged to behold the monkey leaders, duly pointed out by Śuka, as also Lakṣmaṇa, who was endowed with extraordinary valour and was the right arm of Śrī Rāma, as well as his (own half-) brother Vibhīṣaṇa, standing close to Śrī Rāma, also Sugrīva of terrific prowess, the ruler of all the monkeys, and the mighty Aṅgada, sprung from the loins of Vālī (an offspring of Indra, who carries the thunderbolt in his hand), nay, the valiant Hanūmān as well as Jāmbavān, who was difficult to conquer, Suṣeṇa, Kumuda, Nīla, Nala, the foremost of monkeys, and Gaja, Gavākṣa, Śarabha, Mainda and Dwivida too, Rāvaṇa for his part rebuked the aforesaid two heroes, Śuka and Sāraṇa, at the conclusion of their submission. (1—5)

अधोमुखौ तौ प्रणतावब्रवीच्छुकसारणौ।
रोषगद्गदया वाचा संरब्धं परुषं तथा॥ ६॥

In a voice strangled with fury he spoke indignantly and harshly as follows to the said Śuka and Sāraṇa, who stood with their heads bent low in supplication: (6)

न तावत् सदृशं नाम सचिवैरुपजीविभिः।
विप्रियं नृपतेर्वक्तुं निग्रहे प्रग्रहे प्रभोः॥ ७॥

"Really speaking, it is not at all fitting that unpalatable words should be uttered by dependent ministers in the presence of a ruler of men who has the power to mete out punishment or reward. (7)

रिपूणां प्रतिकूलानां युद्धार्थमभिवर्तताम्।
उभाभ्यां सदृशं नाम वक्तुमप्रस्तवे स्तवम्॥ ८॥

"Was it really becoming of you both to utter out of season the praises of enemies who are antagonistic to us and are advancing to wage war? (8)

आचार्या गुरवो वृद्धा वृथा वां पर्युपासिताः।
सारं यद् राजशास्त्राणामनुजीव्यं न गृह्यते॥ ९॥

"In vain have preceptors, parents and elders been waited upon by you in that the essence of scriptures on political wisdom, which deserved to be acted upon in your life, has not been imbibed by you. (9)

गृहीतो वा न विज्ञातो भारोऽज्ञानस्य वाह्यते।
ईदृशैः सचिवैर्युक्तो मूर्खैर्दिष्ट्या धराम्यहम्॥ १०॥

"Even if it was grasped by you, it has not been retained in memory. The load of ignorance alone is being borne by you. Through sheer good luck I am able to

retain my sovereignty even though conjoined with stupid ministers like these. (10)

किं नु मृत्योर्भयं नास्ति मां वक्तुं परुषं वचः।
यस्य मे शासतो जिह्वा प्रयच्छति शुभाशुभम्॥ ११॥

"Did no fear of death really haunt you when you made bold to speak such insolent words to me, your ruler, whose mere tongue can dispense good and evil to you? (11)

अप्येव दहनं स्पृष्ट्वा वने तिष्ठन्ति पादपाः।
राजदण्डपरामृष्टास्तिष्ठन्ते नापराधिनः॥ १२॥

"Trees in a forest may remain standing unscathed even on touching a forest conflagration. No evil-doers can, however, remain unpunished when made the target of a ruler's punishment. (12)

हन्यामहं त्विमौ पापौ शत्रुपक्षप्रशंसिनौ।
यदि पूर्वोपकारैर्मे क्रोधो न मृदुतां व्रजेत्॥ १३॥

"I should undoubtedly put to death these two sinful ogres hymning the praises of the hostile ranks, had my anger not been moderated by the thought of their past services. (13)

अपध्वंसत नश्यध्वं संनिकर्षादितो मम।
नहि वां हन्तुमिच्छामि स्मराम्युपकृतानि वाम्।
हतावेव कृतघ्नौ द्वौ मयि स्नेहपराङ्मुखौ॥ १४॥

"Get out of my court for good and disappear from my presence. I do not wish to kill you since I am cognizant of your past services. You two stand killed all the same, ungrateful as you are and devoid of devotion to me." (14)

एवमुक्तौ तु सव्रीडौ तौ दृष्ट्वा शुकसारणौ।
रावणं जयशब्देन प्रतिनन्द्याभिनिःसृतौ॥ १५॥

Feeling abashed when admonished in these words by Rāvaṇa, nay, looking at Rāvaṇa and cheering him in the words "Be victorious!", Śuka and Sāraṇa, for their part, withdrew. (15)

अब्रवीच्च दशग्रीवः समीपस्थं महोदरम्।
उपस्थापय मे शीघ्रं चारानिति निशाचरः।
महोदरस्तथोक्तस्तु शीघ्रमाज्ञापयच्चरान्॥ १६॥

Rāvaṇa, the ten-headed monster, further said to Mahodara, standing close to him, "Bring me other spies quickly." Commanded thus, the ranger of the night, Mahodara, for his part speedily ordered spies to be present before the king. (16)

ततश्चाराः संत्वरिताः प्राप्ताः पार्थिवशासनात्।
उपस्थिताः प्राञ्जलयो वर्धयित्वा जयाशिषः॥ १७॥

Arrived posthaste in obedience to the royal command, spies thereupon stood in waiting before the king with joined palms, pronouncing benedictions wishing him victory. (17)

तानब्रवीत् ततो वाक्यं रावणो राक्षसाधिपः।
चारान् प्रत्यायिकाञ्शूरान् धीरान् विगतसाध्वसान्॥ १८॥

Rāvaṇa, the suzerain lord of ogres, then spoke as follows to those spies, who were trustworthy, brave, resolute and fearless: (18)

इतो गच्छत रामस्य व्यवसायं परीक्षितुम्।
मन्त्रेष्वभ्यन्तरा येऽस्य प्रीत्या तेन समागताः॥ १९॥

"Proceed from this place to ascertain the plans of Rāma as well as of those who are nearest to him in deliberations and who have got united with him through love. (19)

कथं स्वपिति जागर्ति किमद्य च करिष्यति।
विज्ञाय निपुणं सर्वमागन्तव्यमशेषतः॥ २०॥

"Finding out definitely everything thoroughly as to how he goes to bed, how again he wakes up and what he intends to do today, you should come back. (20)

चारेण विदितः शत्रुः पण्डितैर्वसुधाधिपैः।
युद्धे स्वल्पेन यत्नेन समासाद्य निरस्यते॥ २१॥

"An enemy whose movements and strength have come to be known through a spy is repulsed by wise monarchs with very little effort after being assailed." (21)

चारास्तु ते तथेत्युक्त्वा प्रहृष्टा राक्षसेश्वरम्।
शार्दूलमग्रतः कृत्वा ततश्चक्रुः प्रदक्षिणम्॥ २२॥

Saying "Amen!" to Rāvaṇa (the king of ogres) and placing Śārdūla at their head, the aforesaid spies for their part thereupon went round Rāvaṇa clockwise, highly rejoiced. (22)

ततस्तं तु महात्मानं चारा राक्षससत्तमम्।
कृत्वा प्रदक्षिणं जग्मुर्यत्र रामः सलक्ष्मणः॥ २३॥

Having gone round the gigantic Rāvaṇa, the foremost of ogres, clockwise, the spies for their part then left for the place where Śrī Rāma accompanied by Lakṣmaṇa was. (23)

ते सुवेलस्य शैलस्य समीपे रामलक्ष्मणौ।
प्रच्छन्ना ददृशुर्गत्वा ससुग्रीवविभीषणौ॥ २४॥

Approaching the Suvela mountain in disguise, they saw Śrī Rāma and Lakṣmaṇa, accompanied by Sugrīva and Vibhīṣaṇa. (24)

प्रेक्षमाणाश्चमूं तां च बभूवुर्भयविह्वलाः।
ते तु धर्मात्मना दृष्टा राक्षसेन्द्रेण राक्षसाः॥ २५॥

Nay, they were beside themselves with fear as they were observing the aforesaid army of monkeys. Meanwhile the said ogres were detected by Vibhīṣaṇa (the lord of ogres), whose mind was given to piety. (25)

विभीषणेन तत्रस्था निगृहीता यदृच्छया।
शार्दूलो ग्राहितस्त्वेकः पापोऽयमिति राक्षसः॥ २६॥

Standing unexpectedly there, the ogres were scolded by Vibhīṣaṇa. The ogre Śārdūla alone was, however, pointed out by name on the plea that he was a sinner. (26)

मोचितः सोऽपि रामेण वध्यमानः प्लवंगमैः।
आनृशंस्येन रामेण मोचिता राक्षसाः परे॥ २७॥

He too was, however, set free by Śrī Rāma, even while he was being smitten by the monkeys. Nay, the other ogres too were given their freedom by the humane, Śrī Rāma. (27)

वानरैरर्दितास्ते तु विक्रान्तैर्लघुविक्रमैः।
पुनर्लङ्कामनुप्राप्ताः श्वसन्तो नष्टचेतसः॥ २८॥

Harassed all the same by the monkeys, who were all valiant and swift-footed, they returned to Laṅkā panting and stupefied. (28)

ततो दशग्रीवमुपस्थितास्ते
चारा बहिर्नित्यचरा निशाचराः।
गिरेः सुवेलस्य समीपवासिनं
न्यवेदयन् रामबलं महाबलाः॥ २९॥

Arrived in the presence of Rāvaṇa, the ten-headed monster, the aforesaid ogres, who were always ranging outside as spies and who were endowed with extraordinary might, reported the army of Śrī Rāma to be camping in the vicinity of the Suvela mountain. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Dispatched by Rāvaṇa to ascertain the strength of the simian army, the ogre Śārdūla acquaints his master with the topmost leaders of the monkeys

ततस्तमक्षोभ्यबलं लङ्काधिपतये चराः।
सुवेले राघवं शैले निविष्टं प्रत्यवेदयन्॥ १॥

The spies thereupon reported to Rāvaṇa (the sovereign of Laṅkā) about Śrī Rāma (a scion of Raghu) having encamped with his unshakable army on the Suvela mountain. (1)

चाराणां रावणः श्रुत्वा प्राप्तं रामं महाबलम्।
जातोद्वेगोऽभवत् किंचिच्छार्दूलं वाक्यमब्रवीत्॥ २॥

Hearing from the mouth of his spies about Śrī Rāma, who was endowed with extraordinary might, having arrived at the very door of Laṅkā, Rāvaṇa felt a bit perturbed and spoke to Śārdūla as follows: (2)

अयथावच्च ते वर्णो दीनश्चासि निशाचर।
नासि कच्चिदमित्राणां क्रुद्धानां वशमागतः॥ ३॥

"Your colour is not as it should be; nay, you look wretched, too, O ranger of the night! I hope you did not fall into the sway of enraged enemies." (3)

इति तेनानुशिष्टस्तु वाचं मन्दमुदीरयन्।
तदा राक्षसशार्दूलं शार्दूलो भयविक्लवः॥ ४॥

Questioned in these words by Rāvaṇa, Śārdūla for his part, who had been unnerved by fear, then replied to Rāvaṇa (a tiger among the ogres) in faint accents as follows: (4)

न ते चारयितुं शक्या राजन् वानरपुङ्गवाः।
विक्रान्ता बलवन्तश्च राघवेण च रक्षिताः॥ ५॥

"Those bulls among the monkeys are not liable to being spied upon, O king, valiant and mighty and protected by Rāma (a scion of Raghu) as they are. (5)

नापि सम्भाषितुं शक्याः सम्प्रश्नोऽत्र न लभ्यते।
सर्वतो रक्ष्यते पन्था वानरैः पर्वतोपमैः॥ ६॥

"They are not capable even of being talked with nor is there any scope for a question being put to them: for access to them is guarded on all sides by monkeys looking like mountains. (6)

प्रविष्टमात्रे ज्ञातोऽहं बले तस्मिन् विचारिते।
बलाद् गृहीतो रक्षोभिर्बहुधास्मि विचारितः॥ ७॥

"The aforesaid army was barely penetrated into by me and began to be examined when I was detected and forcibly seized by the ogres forming the retinue of Vibhīṣaṇa and was made to march hither and thither in various gaits. (7)

जानुभिर्मुष्टिभिर्दन्तैस्तलैश्चाभिहतो भृशम्।
परिणीतोऽस्मि हरिभिर्बलमध्ये अमर्षणैः॥ ८॥

"I was severely belaboured on all sides with knees, fists, teeth and palms by the indignant monkeys and paraded all through in the army. (8)

परिणीय च सर्वत्र नीतोऽहं रामसंसदि।
रुधिरस्राविदीनाङ्गो विह्वलश्चलितेन्द्रियः॥ ९॥

"After parading me everywhere I was led into the court of Rāma, unnerved as I was, my limbs bleeding and afflicted, and my senses perturbed. (9)

हरिभिर्वध्यमानश्च याचमानः कृताञ्जलिः।
राघवेण परित्रातो मा मेति च यदृच्छया॥ १०॥

"While being smitten by the monkeys and asking for protection with joined palms,

I was unexpectedly delivered by Rāma saying "Stay! Stay!!" (10)

एष शैलशिलाभिस्तु पूरयित्वा महार्णवम्।
द्वारमाश्रित्य लङ्काया रामस्तिष्ठति सायुधः॥ ११॥

"Having filled the extensive sea with rocks of mountains and taking up his position at the very gate of Laṅkā, Rāma stands there duly equipped with weapons. (11)

गरुडव्यूहमास्थाय सर्वतो हरिभिर्वृतः।
मां विसृज्य महातेजा लङ्कामेवातिवर्तते॥ १२॥

"Having disposed his army in the form of Garuḍa (an eagle) and surrounded as he was on all sides by monkeys, nay, setting me free, Rāma, who is endowed with extraordinary energy, is advancing towards Laṅkā itself. (12)

पुरा प्राकारमायाति क्षिप्रमेकतरं कुरु।
सीतां वापि प्रयच्छाशु युद्धं वापि प्रदीयताम्॥ १३॥

"Before he reaches the defensive wall do one thing or the other with all speed: either return Sītā immediately or battle may be given to him." (13)

मनसा तत् तदा प्रेक्ष्य तच्छ्रुत्वा राक्षसाधिपः।
शार्दूलं सुमहद्वाक्यमथोवाच स रावणः॥ १४॥

Hearing the aforesaid submission and reviewing it in his mind then and there, the celebrated Rāvaṇa, the suzerain lord of ogres, now addressed the following highly momentous reply to Śārdūla: (14)

यदि मां प्रतियुध्यन्ते देवगन्धर्वदानवाः।
नैव सीतां प्रदास्यामि सर्वलोकभयादपि॥ १५॥

"Even if gods, Gandharvas (the musicians of heaven) and demons were to fight against me, I shall under no circumstance restore Sītā even under stress of peril from all the worlds." (15)

एवमुक्त्वा महातेजा रावणः पुनरब्रवीत्।
चरिता भवता सेना केऽत्र शूराः प्लवंगमाः॥ १६॥

Having replied as aforesaid, Rāvaṇa, who was endowed with extraordinary energy, spoke again as follows: "The army stands explored by you. Who are the gallant monkeys in it? (16)

किं प्रभाः कीदृशाः सौम्य वानरा ये दुरासदाः।
कस्य पुत्राश्च पौत्राश्च तत्त्वमाख्याहि राक्षस॥ १७॥

"Of what description are the monkeys who are difficult to approach, O gentle one, and how powerful are they? Nay, whose sons and grandsons are they? Speak the bare truth, O ogre! (17)

तथात्र प्रतिपत्स्यामि ज्ञात्वा तेषां बलाबलम्।
अवश्यं खलु संख्यानं कर्तव्यं युद्धमिच्छता॥ १८॥

"Having known their strength and weakness, I shall take my decision on the matter accordingly. Indeed a calculation need must be made of one's own army as well as of the hostile ranks by him who courts war." (18)

अथैवमुक्तः शार्दूलो रावणेनोत्तमश्चरः।
इदं वचनमारेभे वक्तुं रावणसंनिधौ॥ १९॥

Interrogated thus by Rāvaṇa, Śārdūla, the foremost spy, forthwith proceeded to speak as follows in the presence of the former: (19)

अथर्क्षरजसः पुत्रो युधि राजन् सुदुर्जयः।
गद्गदस्याथ पुत्रोऽत्र जाम्बवानिति विश्रुतः॥ २०॥

First, there is King Sugrīva (son of Ṛkṣarajā), who is very difficult to conquer in an encounter, O king! And here is a son of Gadgada*, widely known by the name of Jāmbavān. (20)

गद्गदस्याथ पुत्रोऽन्यो गुरुपुत्रः शतक्रतोः।
कदनं यस्य पुत्रेण कृतमेकेन रक्षसाम्॥ २१॥

* Although Jāmbavān has been spoken of elsewhere as a progeny of Brahmā, he is referred to as a son of Gadgada in this context evidently because he was brought up by Gadgada.

"Here is also another son, Dhūmra by name of Gadgada. Further, there is Kesarī (son of Sage Bṛhaspati, the preceptor of Indra—who is believed to have performed a hundred horse-sacrifices as a condition precedent to his attaining the position of Indra), by whose son, Hanumān, alone a holocaust of ogres was brought about. (21)

सुषेणश्चात्र धर्मात्मा पुत्रो धर्मस्य वीर्यवान्।
सौम्यः सोमात्मजश्चात्र राजन् दधिमुखः कपिः॥ २२॥

"And here is the valiant son of Dharma (the deity presiding over righteousness), Suṣeṇa, whose mind is set on virtue. Again, here is the placid monkey Dadhimukha, sprung from the loins of Soma, the moon-god. (22)

सुमुखो दुर्मुखश्चात्र वेगदर्शी च वानरः।
मृत्युर्वानररूपेण नूनं सृष्टः स्वयंभुवा॥ २३॥

"Here are Sumukha and Durmukha as well as the monkey Vegadarśī. Undoubtedly they are no other than Death, evolved in the form of monkeys by Brahmā, the self-born creator. (23)

पुत्रो हुतवहस्यात्र नीलः सेनापतिः स्वयम्।
अनिलस्य तु पुत्रोऽत्र हनूमानिति विश्रुतः॥ २४॥

"Here is Nīla himself, the commander-in-chief, a son of the god of fire (the bearer of sacrificial offerings). And here is the son of the wind-god, widely known as Hanumān. (24)

नप्ता शक्रस्य दुर्धर्षो बलवानङ्गदो युवा।
मैन्दश्च द्विविदश्चोभौ बलिनावश्विसम्भवौ॥ २५॥

"The mighty and youthful Aṅgada is a grandson of Indra and difficult to overpower. Again, the mighty Mainda and Dwivida are both offsprings of Aświns (the twingods who are the physicians of gods). (25)

पुत्रा वैवस्वतस्याथ पञ्च कालान्तकोपमाः।
गजो गवाक्षो गवयः शरभो गन्धमादनः॥ २६॥

Again, Gaja, Gavākṣa, Gavaya, Śarabha and Gandhamādana, who vie with Kāla (the Time-Spirit) and Death, are the five sons of Yama (the god of retribution, a son of the sun-god) (26)

दश वानरकोट्यश्च शूराणां युद्धकाङ्क्षिणाम्।
श्रीमतां देवपुत्राणां शेषं नाख्यातुमुत्सहे॥ २७॥

"Moreover, there are as many as ten crores of such monkeys, who are all valiant, bellicose, glorious and sons of gods. The rest I am not able to count. (27)

पुत्रो दशरथस्यैष सिंहसंहननो युवा।
दूषणो निहतो येन खरश्च त्रिशिरास्तथा॥ २८॥

"The yonder youth, who is well-built like a lion, is Rāma (son of Daśaratha), by whom was killed Dūṣaṇa as well as Khara as also Triśirā. (28)

नास्ति रामस्य सदृशे विक्रमे भुवि कश्चन।
विराधो निहतो येन कबन्धश्चान्तकोपमः॥ २९॥

"No one on earth can compare in prowess with Rāma, by whom was killed Virādha as well as Kabandha, who vied with Death. (29)

वक्तुं न शक्तो रामस्य गुणान् कश्चिन्नरः क्षितौ।
जनस्थानगता येन तावन्तो राक्षसा हताः॥ ३०॥

"No human being on earth is able to recount the excellences of Rāma, by whom as many ogres as were present in Janasthāna were dispatched. (30)

लक्ष्मणश्चात्र धर्मात्मा मातंगानामिवर्षभः।
यस्य बाणपथं प्राप्य न जीवेदपि वासवः॥ ३१॥

"Here is Lakṣmaṇa too, whose mind is set on virtue, who resembles the foremost of elephants, and falling within the range of whose arrows even Indra would not survive. (31)

श्वेतो ज्योतिर्मुखश्चात्र भास्करस्यात्मसम्भवौ।
वरुणस्याथ पुत्रोऽथ हेमकूटः प्लवंगमः॥ ३२॥

"Here are Śweta and Jyotirmukha, sprung from the loins of the sun-god. And

further there is the monkey, Hemakūṭa, son of Varuṇa, the god of water. (32)

विश्वकर्मसुतो वीरो नलः प्लवगसत्तमः।
विक्रान्तो वेगवानत्र वसुपुत्रः स दुर्धरः॥ ३३॥

"Nala, the foremost of monkeys is the gallant son of Viśwakarmā, the architect of gods. And here is the valiant and impetuous son of Vasu, the celebrated Durdhara. (33)

राक्षसानां वरिष्ठश्च तव भ्राता विभीषणः।
प्रतिगृह्य पुरीं लङ्कां राघवस्य हिते रतः॥ ३४॥

"Besides, there is your younger half-brother, Vibhīṣaṇa, the prince of ogres, who having secured the city of Laṅkā as a prospective gift from Rāma, remains devoted to the good of Rāma, a scion of Raghu. (34)

इति सर्वं समाख्यातं तथा वै वानरं बलम्।
सुवेलेऽधिष्ठितं शैले शेषकार्ये भवान् गतिः॥ ३५॥

"Thus has the entire army of monkeys, encamped near the Suvela mountain, been actually described at length by me in the way I have done. Now, you are the competent authority to decide what remains to be done"*. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Perturbed to learn from the spies sent by him that Śrī Rāma had taken up his position near the Suvela mountain, Rāvaṇa takes counsel with his ministers and, after dismissing them, approaches Sītā with Vidyujjihva, who was a past master in conjuring tricks. Telling her how her husband had been killed by him with his entire army, he produces before her as an evidence the counterfeit head of Śrī Rāma brought by Vidyujjihva

ततस्तमक्षोभ्यबलं लङ्कायां नृपतेश्चराः।
सुवेले राघवं शैले निविष्टं प्रत्यवेदयन्॥ १॥

Returning from the Suvela mountain to Laṅkā, spies told the king about the celebrated Śrī Rāma (a scion of Raghu) having encamped near the Suvela mountain

* The parentage of the principal monkeys given in this canto by Śārdūla will be found to differ in many cases from that given in Canto XVII of the Bālakāṇḍa of Vālmīki-Rāmāyaṇa Vol. I. While in the Bālakāṇḍa, Suṣeṇa, Śarabha and Gandhamādana have been spoken of as sprung from the loins of Varuṇa, Parjanya and Kubera respectively, in the present canto Suṣeṇa has been declared to be an offspring of the wind-god, while Śarabha and Gandhamādana have been called the offsprings of Yama (son of Visaswān). The commentators attribute this anomaly to the fact that the three monkeys referred to in the Bālakāṇḍa were different from the monkeys of the same name mentioned in this canto.

with his army, which could not be shaken (from its position by the enemy). (1)

चाराणां रावणः श्रुत्वा प्राप्तं रामं महाबलम्।
जातोद्वेगोऽभवत् किंचित् सचिवानिदमब्रवीत्॥ २॥

Having heard from the mouth of his spies about Śrī Rāma, who was endowed with extraordinary might, having arrived (at his door), Rāvaṇa felt a bit perturbed and spoke as follows to his ministers: (2)

मन्त्रिणः शीघ्रमायान्तु सर्वे वै सुसमाहिताः।
अयं नो मन्त्रकालो हि सम्प्राप्त इति राक्षसाः॥ ३॥

"Let all my counsellors come at once fully composed; for now indeed has the time duly arrived for us to take counsel together, O ogres!" (3)

तस्य तच्छासनं श्रुत्वा मन्त्रिणोऽभ्यागमन् द्रुतम्।
ततः स मन्त्रयामास राक्षसैः सचिवैः सह॥ ४॥

Hearing his aforesaid command, all his counsellors instantly came together. Then he began to confer with the ogres, his ministers. (4)

मन्त्रयित्वा तु दुर्धर्षः क्षमं यत् तदनन्तरम्।
विसर्जयित्वा सचिवान् प्रविवेश स्वमालयम्॥ ५॥

Having for his part discussed that which was called for immediately and after that having dismissed the ministers, Rāvaṇa (who was difficult to overpower) penetrated deep into his own palace. (5)

ततो राक्षसमादाय विद्युज्जिह्वं महाबलम्।
मायाविनं महामायं प्राविशद् यत्र मैथिली॥ ६॥

Then, taking with him the ogre named Vidyujjihva, who was endowed with extraordinary might, skilled in conjuring tricks, nay, a great sorceror, Rāvaṇa entered in state the pleasance where Sītā (a princess of Mithilā) was. (6)

विद्युज्जिह्वं च मायाज्ञमब्रवीद् राक्षसाधिपः।
मोहयिष्यावहे सीतां मायया जनकात्मजाम्॥ ७॥

Nay, Rāvaṇa (the suzerain lord of ogres) spoke as follows to Vidyujjihva, who was a knower of conjuring tricks: "We two shall confound Sītā, daughter of Janaka, by means of conjuring tricks. (7)

शिरो मायामयं गृह्य राघवस्य निशाचर।
मां त्वं समुपतिष्ठस्व महच्च सशरं धनुः॥ ८॥

"Fetching an illusory head of Rāma (a scion of Raghu) and a mighty bow with an arrow, duly present yourself before me, O ranger of the night!" (8)

एवमुक्तस्तथेत्याह विद्युज्जिह्वो निशाचरः।
दर्शयामास तां मायां सुप्रयुक्तां स रावणे॥ ९॥

Commanded thus by Rāvaṇa, the ogre Vidyujjihva said, "Amen!" Nay, he displayed before Rāvaṇa the said conjuring trick, dexterously managed. (9)

तस्य तुष्टोऽभवद् राजा प्रददौ च विभूषणम्।
अशोकवनिकायां च सीतादर्शनलालसः॥ १०॥
नैर्ऋतानामधिपतिः संविवेश महाबलः।
ततो दीनामदैन्यार्हां ददर्श धनदानुजः॥ ११॥
अधोमुखीं शोकपरामुपविष्टां महीतले।
भर्तारं समनुध्यान्तीमशोकवनिकां गताम्॥ १२॥
उपास्यमानां घोराभी राक्षसीभिरदूरतः।
उपसृत्य ततः सीतां प्रहर्षं नाम कीर्तयन्॥ १३॥
इदं च वचनं धृष्टमुवाच जनकात्मजाम्।
सान्त्व्यमाना मया भद्रे यमाश्रित्य विमन्यसे॥ १४॥
खरहन्ता स ते भर्ता राघवः समरे हतः।
छिन्नं ते सर्वथा मूलं दर्पश्च निहतो मया॥ १५॥

The king, Rāvaṇa, was pleased with him and parted in his favour with a precious ornament. Nay, eagerly longing, as he did, for a sight of Sītā, Rāvaṇa, the suzerain lord of ogres, who was endowed with extraordinary might, duly entered the Aśoka grove. Thereupon Rāvaṇa (a younger brother of Kubera, the bestower of riches) beheld the wretched princess, Sītā, who did not deserve the miserable plight to which she was being subjected, seated on the earth's surface in the Aśoka grove with her head

bent low, given over, as she was, to grief and thinking all the time of her husband and being kept on eye on at close quarters by hideous ogresses. Approaching Sītā, and mentioning his own name with great delight, he then addressed the following impudent words to Janaka's daughter: "That husband of yours, Rāma (a scion of Raghu), the slayer of Khara, relying on whom you have been treating me with disdain while being coaxed by me, O blessed lady, has been killed in combat. Your roots stand completely severed and your vanity has been crushed by me. (10—15)

व्यसनेनात्मनः सीते मम भार्या भविष्यसि।
विसृजैतां मतिं मूढे किं मृतेन करिष्यसि॥ १६॥

"Compelled by your misfortune in the shape of your husband's death, you will become my wife (of your own accord). Give up your present resolution of spurning my advances, O stupid woman! What will you do with your deceased husband? (16)

भवस्व भद्रे भार्याणां सर्वासामीश्वरी मम।
अल्पपुण्ये निवृत्तार्थे मूढे पण्डितमानिनि।
शृणु भर्तृवधं सीते घोरं वृत्रवधं यथा॥ १७॥

"Become, O blessed lady, the queen of all my consorts, now that your object in the shape of getting re-united with your husband has come to an end, O stupid woman of scant virtue, who deem yourself wise. Now hear, if you so please, the story of how your husband was killed, which is as hideous as that relating to the destruction of the demon Vṛtra at the hands of Indra. (17)

समायातः समुद्रान्तं हन्तुं मां किल राघवः।
वानरेन्द्रप्रणीतेन बलेन महता वृतः॥ १८॥

"Surrounded by a huge army collected by Sugrīva (the ruler of monkeys), they say, Rāma, a scion of Raghu, duly reached the sea-shore to destroy me. (18)

संनिविष्टः समुद्रस्य पीड्य तीरमथोत्तरम्।
बलेन महता रामो व्रजत्यस्तं दिवाकरे॥ १९॥

"While the sun was going to set, Rāma with his vast army forthwith duly struck camp encroaching upon the northern shore. (19)

अथाध्वनि परिश्रान्तमर्धरात्रे स्थितं बलम्।
सुखसुप्तं समासाद्य चरितं प्रथमं चरैः॥ २०॥

"Duly making their way at midnight to the army, which lay comfortably asleep, completely exhausted as it had been in the course of the journey, my spies first reconnoitred it. (20)

तत्प्रहस्तप्रणीतेन बलेन महता मम।
बलमस्य हतं रात्रौ यत्र रामः सलक्ष्मणः॥ २१॥

"The said army of Rāma was eventually destroyed during the night itself on the very spot where Rāma was encamping with Lakṣmaṇa, by my huge army led by Prahasta. (21)

पट्टिशान् परिघांश्चक्रानृष्टीन् दण्डान् महायुधान्।
बाणजालानि शूलानि भास्वरान् कूटमुद्गरान्॥ २२॥
यष्टीश्च तोमरान् प्रासांश्चक्राणि मुसलानि च।
उद्यम्योद्यम्य रक्षोभिर्वानरेषु निपातिताः॥ २३॥

"Uplifting again and again scimitars, iron bars, small discuses, javelins, staffs, large weapons, bundles of arrows, darts, sparkling maces bristling with nails, sticks, iron clubs, lances, large discuses and Musalas, the ogres hurled them against the monkeys. (22-23)

अथ सुप्तस्य रामस्य प्रहस्तेन प्रमाथिना।
असक्तं कृतहस्तेन शिरश्छिन्नं महासिना॥ २४॥

"The head of Rāma, who was lying asleep at that moment, was then severed at once with a big sword by the ferocious Prahasta, who is skilled in archery. (24)

विभीषणः समुत्पत्य निगृहीतो यदृच्छया।
दिशः प्रव्राजितः सैन्यैर्लक्ष्मणः प्लवगैः सह॥ २५॥

"Springing up, he casually took Vibhīṣaṇa captive; while Lakṣmaṇa with the monkey troops was made to flee in all directions. (25)

सुग्रीवो ग्रीवया सीते भग्नया प्लवगाधिपः।
निरस्तहनुकः सीते हनूमान् राक्षसैर्हतः॥ २६॥

"Sugrīva, the suzerain lord of monkeys, lies prostrate with his neck broken; while Hanumān, with his lower jaw dashed off, has been killed by the ogres, O Sītā! (26)

जाम्बवानथ जानुभ्यामुत्पतन् निहतो युधि।
पट्टिशैर्बहुभिश्छिन्नो निकृत्तः पादपो यथा॥ २७॥

"While springing up, Jāmbavān was forthwith struck violently at the knees in a melee and, cut with many scimitars, was felled like a tree. (27)

मैन्दश्च द्विविदश्चोभौ तौ वानरवरर्षभौ।
निःश्वसन्तौ रुदन्तौ च रुधिरेण परिप्लुतौ॥ २८॥
असिना व्यायतौ छिन्नौ मध्ये ह्यरिनिषूदनौ।
अनुश्वसिति मेदिन्यां पनसः पनसो यथा॥ २९॥

"Nay, the gigantic Mainda and Dwivida, the foremost among the best of monkeys and the well-known slayers of their foes, who were breathing hard and groaning, bathed as they were in blood, have both been actually cut into two with a sword at the waist. Burst open like a ripe jack fruit, Panasa lies on the ground gasping for breath (28-29)

नाराचैर्बहुभिश्छिन्नः शेते दर्यां दरीमुखः।
कुमुदस्तु महातेजा निष्कूजन् सायकैर्हतः॥ ३०॥

"Pierced with numerous steel arrows, Darīmukha is lying in a ravine; while Kumuda, who was endowed with extraordinary energy, lies shrieking, struck down with arrows. (30)

अङ्गदो बहुभिश्छिन्नः शरैरासाद्य राक्षसैः।
परितो रुधिरोद्गारी क्षितौ निपतितोऽङ्गदः॥ ३१॥

"Pierced by the ogres with many arrows after marching towards him, Aṅgada, who was adorned with armlets, lies fallen down on the ground, vomiting blood on all sides. (31)

हरयो मथिता नागै रथजालैस्तथापरे।
शयाना मृदितास्तत्र वायुवेगैरिवाम्बुदाः॥ ३२॥

"Lying asleep there, other monkeys were crushed by elephants and multitudes of chariots even as clouds are rent asunder by force of wind. (32)

प्रसृताश्च परे त्रस्ता हन्यमाना जघन्यतः।
अनुद्रुतास्तु रक्षोभिः सिंहैरिव महाद्विपाः॥ ३३॥

"Nay, pursued by ogres as huge elephants are by lions, still other monkeys fled panic-stricken while being struck in the back. (33)

सागरे पतिताः केचित् केचिद् गगनमाश्रिताः।
ऋक्षा वृक्षानुपारूढा वानरीं वृत्तिमाश्रिताः॥ ३४॥

"Some took a plunge into the sea, while others sought refuge in the air, nay, resorting to the ways of monkeys, the bears climbed up trees (in order to escape destruction at the hands of the ogres). (34)

सागरस्य च तीरेषु शैलेषु च वनेषु च।
पिङ्गलास्ते विरूपाक्षै राक्षसैर्बहवो हताः॥ ३५॥

"Nay, many more well-known monkeys have been killed by the ogres with fierce eyes on the shores of the sea, as well as in the midst of rocks as also in the woods. (35)

एवं तव हतो भर्ता ससैन्यो मम सेनया।
क्षतजार्द्रं रजोध्वस्तमिदं चास्याहृतं शिरः॥ ३६॥

"In this way has your husband been destroyed with his forces by my army. Soaked in blood and smeared with dust, his head too has been brought here to convince you of his death." (36)

ततः परमदुर्धर्षो रावणो राक्षसेश्वरः।
सीतायामुपशृण्वत्यां राक्षसीमिदमब्रवीत्॥ ३७॥

Rāvaṇa, the lord of ogres, who was most difficult to overpower, then spoke as follows to an ogress within the close hearing of Sītā: (37)

राक्षसं क्रूरकर्माणं विद्युज्जिह्वं समानय।
येन तद्राघवशिरः संग्रामात् स्वयमाहृतम्॥ ३८॥

"Bring politely to my presence the ogre Vidyujjihva of cruel deeds, by whom has the well-known head of Rāma (a scion of Raghu) been personally brought from the field of battle." (38)

विद्युज्जिह्वस्तदा गृह्य शिरस्तत्सशरासनम्।
प्रणामं शिरसा कृत्वा रावणस्याग्रतः स्थितः॥ ३९॥

Holding the aforesaid head alongwith a bow, and making a respectful salute with his head bent low, Vidyujjihva now stood in front of Rāvaṇa. (39)

तमब्रवीत् ततो राजा रावणो राक्षसं स्थितम्।
विद्युज्जिह्वं महाजिह्वं समीपपरिवर्तिनम्॥ ४०॥
अग्रतः कुरु सीतायाः शीघ्रं दाशरथेः शिरः।
अवस्थां पश्चिमां भर्तुः कृपणा साधु पश्यतु॥ ४१॥

King Rāvaṇa thereupon spoke as follows to the said ogre, Vidyujjihva, who had a long tongue and stood nearby: "Place at once in front of Sītā the head of Rāma (son of Daśaratha). Let the poor woman clearly behold the ultimate condition of her husband." (40-41)

एवमुक्तं तु तद् रक्षः शिरस्तत् प्रियदर्शनम्।
उपनिक्षिप्य सीतायाः क्षिप्रमन्तरधीयत॥ ४२॥

Placing that head, which was agreeable to look at, by the side of Sītā, when commanded as aforesaid, the said ogre for his part instantly vanished out of sight (42)

रावणश्चापि चिक्षेप भास्वरं कार्मुकं महत्।
त्रिषु लोकेषु विख्यातं रामस्यैतदिति ब्रुवन्॥ ४३॥

Nay, Rāvaṇa too cast down the brilliant and mighty bow, saying: "This is the bow, famed in all the three worlds, belonging to Rāma." (43)

इदं तत् तव रामस्य कार्मुकं ज्यासमावृतम्।
इह प्रहस्तेनानीतं तं हत्वा निशि मानुषम्॥ ४४॥

"This is the bow," he added, "belonging to your Rāma, duly provided with a string and brought hither by Prahasta after disposing of that mortal at night." (44)

स विद्युज्जिह्वेन सहैव तच्छिरो
धनुश्च भूमौ विनिकीर्यमाणः।
विदेहराजस्य सुतां यशस्विनीं
ततोऽब्रवीत् तां भव मे वशानुगा॥ ४५॥

Casting the bow too on the ground at the same place where the aforesaid head had been placed by Vidyujjihva, Rāvaṇa then said to that illustrious daughter of Janaka (the ruler of the Videha territory), "Now submit to my will." (45)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकत्रिंशः सर्गः॥ ३१॥

Thus ends Canto Thirty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

Sītā bursts into a wail at the sight of Śrī Rāma's head and bow, when Rāvaṇa is abruptly called away by an emissary and after consultation with his ministers prepares his forces for action against the army of Śrī Rāma

सा सीता तच्छिरो दृष्ट्वा तच्च कार्मुकमुत्तमम्।
सुग्रीवप्रतिसंसर्गमाख्यातं च हनूमता॥ १॥
नयने मुखवर्णं च भर्तुस्तत्सदृशं मुखम्।
केशान् केशान्तदेशं च तं च चूडामणिं शुभम्॥ २॥
एतैः सर्वैरभिज्ञानैरभिज्ञाय सुदुःखिता।
विजगर्हेऽत्र कैकेयीं क्रोशन्ती कुररी यथा॥ ३॥

Beholding that head as well as that excellent bow, nay, recalling the alliance of Śrī Rāma with Sugrīva, which accounted for the destruction of monkeys by the ogres, spoken of by Hanumān, the eyes, the hue of the countenance, the said countenance resembling that of her husband, the locks as well as the brow as also the well-known splendid jewel on the top, nay, identifying the head of her husband by means of these distinguishing marks, the aforesaid Sītā felt sore distressed and, crying like a female osprey, began to reproach Kaikeyī for this as follows: (1—3)

सकामा भव कैकेयि हतोऽयं कुलनन्दनः।
कुलमुत्सादितं सर्वं त्वया कलहशीलया॥ ४॥

"Be now satisfied, now that your desire has been fulfilled, O Kaikeyī, in that this delight of his House has been killed. The entire race has been uprooted by you, given as you were to quarrelling. (4)

आर्येण किं नु कैकेय्याः कृतं रामेण विप्रियम्।
यन्मया चीरवसनं दत्त्वा प्रव्राजितो वनम्॥ ५॥

"What offence, I wonder, was given by the noble Śrī Rāma to Kaikeyī, for which he was exiled into the forest with me, after presenting him with a robe of bark!" (5)

एवमुक्त्वा तु वैदेही वेपमाना तपस्विनी।
जगाम जगतीं बाला छिन्ना तु कदली यथा॥ ६॥

Trembling all over while saying so, the youthful lady, the poor Sītā, a princess of the Videha territory, for her part fell prostrate to the ground like a plantain tree cut to the root. (6)

सा मुहूर्तात् समाश्वस्य परिलभ्याथ चेतनाम्।
तच्छिरः समुपास्थाय विललापायतेक्षणा॥ ७॥

Regaining consciousness after a while and taking heart, nay, sitting very near the head, that large-eyed lady began to lament as follows: "Alas! I am undone, O mighty-armed prince, faithful to your heroic vow of carrying out the command of your father till the last moment of your life! I have witnessed your final state, widowed as I am. (8)

हा हतास्मि महाबाहो वीरव्रतमनुव्रत।
इमां ते पश्चिमावस्थां गतास्मि विधवा कृता॥ ८॥

"The death of a husband before that of his wife is declared to be a catastrophe. A man of noble conduct, you have died before me, a woman of virtuous conduct! (9)

प्रथमं मरणं नार्या भर्तुर्वैगुण्यमुच्यते।
सुवृत्तः साधुवृत्तायाः संवृत्तस्त्वं ममाग्रतः॥ ९॥

"Even you, who were actually intent on delivering me, fallen in great adversity and swallowed up in an ocean of grief, have been struck down by the enemies! (10)

महद् दुःखं प्रपन्नाया मग्नायाः शोकसागरे।
यो हि मामुद्यतस्त्रातुं सोऽपि त्वं विनिपातितः॥ १०॥

"My celebrated mother-in-law, Kausalyā, who was so fond of her offspring, O scion of Raghu, has been disunited from you, her son, even as a cow, who is fond of its calf, would get disunited from its calf. (11)

सा श्वश्रूर्मम कौसल्या त्वया पुत्रेण राघव।
वत्सेनेव यथा धेनुर्विवत्सा वत्सला कृता॥ ११॥

"Your life was predicted to be long by astrologers, O scion of Raghu! Their prophecy, however, has proved to be false since your life has been so short, O Rāma! (12)

उद्दिष्टं दीर्घमायुस्ते दैवज्ञैरपि राघव।
अनृतं वचनं तेषामल्पायुरसि राघव॥ १२॥

"Or, even though you were extremely sagacious, perhaps prudence disappeared in you, in that you fell into the enemy's hands while asleep. Indeed, this Time-Spirit alone, who is the cause of existence of all created beings, brings them to an end. (13)

अथवा नश्यति प्रज्ञा प्राज्ञस्यापि सतस्तव।
पचत्येनं तथा कालो भूतानां प्रभवो ह्ययम्॥ १३॥
अदृष्टं मृत्युमापन्नः कस्मात् त्वं नयशास्त्रवित्।
व्यसनानामुपायज्ञः कुशलो ह्यसि वर्जने॥ १४॥

"How did you meet with an unforeseen death—you, who were well-versed in the science of political ethics, nay, who knew the ways and means of warding off calamities and were skilled in employing them? (14)

तथा त्वं सम्परिष्वज्य रौद्रयातिनृशंसया।
कालरात्र्या ममाच्छिद्य हृतः कमललोचन॥ १५॥

"After tearing you from me and closely embracing you, O lotus-eyed one, you were in that condition of lying buried in sleep, borne away by the horrible and most cruel deity presiding over the night of destruction. (15)

इह शेषे महाबाहो मां विहाय तपस्विनीम्।
प्रियामिव यथा नारीं पृथिवीं पुरुषर्षभ॥ १६॥

"Having deserted me, a pitiable woman, and embracing the earth like a darling, you are lying here, O mighty-armed jewel among men! (16)

अर्चितं सततं यत्नाद् गन्धमाल्यैर्मया तव।
इदं ते मत्प्रियं वीर धनुः काञ्चनभूषितम्॥ १७॥

"Here lies your bow decked with gold, which was always meticulously worshipped by me with sandal paste and wreaths of flowers and which was so dear to me, O gallant prince! (17)

पित्रा दशरथेन त्वं श्वशुरेण ममानघ।
सर्वैश्च पितृभिः सार्धं नूनं स्वर्गे समागतः॥ १८॥

"You have surely been re-united in heaven with your father and my father-in-law, King Daśaratha, as well as with all the manes, O sinless one! (18)

दिवि नक्षत्रभूतं च महत्कर्मकृतं तथा।
पुण्यं राजर्षिवंशं त्वमात्मनः समुपेक्षसे॥ १९॥

"What a pity that you are deserting the saintly race of royal sages to which you belong—you, by whom such extraordinary exploits have been performed, which shine like luminaries in the sky! (19)

किं मां न प्रेक्षसे राजन् किं वा न प्रतिभाषसे।
बालां बालेन सम्प्राप्तां भार्यां मां सहचारिणीम्॥ २०॥

"Why don't you look at me, O prince? And why don't you answer me, won by you when you were a mere boy, as a wife and companion of a tender age? (20)

संश्रुतं गृह्णता पाणिं चरिष्यामीति यत् त्वया।
स्मर तन्नाम काकुत्स्थ नय मामपि दुःखिताम्॥ २१॥

"Call to mind, O scion of Kakutstha, the solemn promise that was actually made by you while taking my hand in yours, viz., that 'I shall practise virtue with you' and take me, the wretched one, too with you to the other world. (21)

कस्मान्मामपहाय त्वं गतो गतिमतां वर।
अस्माल्लोकादमुं लोकं त्यक्त्वा मामपि दुःखिताम्॥ २२॥

"Wherefore, having brought me all the way from Ayodhyā to Janasthāna, O jewel among the resourceful, have you departed from this world to the other, deserting even me, the miserable woman? (22)

कल्याणै रुचिरं गात्रं परिष्वक्तं मयैव तु।
क्रव्यादैस्तच्छरीरं ते नूनं विपरिकृष्यते॥ २३॥

"That body of yours, which looked charming with festive decorations, and was till now embraced by me alone, is surely being violently dragged here and there by carnivorous beasts. (23)

अग्निष्टोमादिभिर्यज्ञैरिष्टवानाप्तदक्षिणैः ।
अग्निहोत्रेण संस्कारं केन त्वं न तु लप्स्यसे॥ २४॥

"Why are you not really going to secure the privilege of being cremated with a sacrificial fire even though you have worshipped the Lord through sacrificial performances such as Agniṣṭoma, in which handsome fees were paid to the officiating priests? (24)

प्रव्रज्यामुपपन्नानां त्रयाणामेकमागतम्।
परिप्रेक्ष्यति कौसल्या लक्ष्मणं शोकलालसा॥ २५॥

"What a pity that completely given up to grief, Kausalyā (your mother) will eagerly see returned Lakṣmaṇa alone of the three who went into exile from Ayodhyā! (25)

स तस्याः परिपृच्छन्त्या वधं मित्रबलस्य ते।
तव चाख्यास्यते नूनं निशायां राक्षसैर्वधम्॥ २६॥

"To her, when she keenly inquires about you, he will undoubtedly communicate to her the extermination at night by the ogres of the army of your ally, Sugrīva, as well as your own death. (26)

सा त्वां सुप्तं हतं ज्ञात्वा मां च रक्षोगृहं गताम्।
हृदयेनावदीर्णेन न भविष्यति राघव॥ २७॥

"Coming to know of your having been killed while asleep and of myself having found my way into the abode of the ogre, Rāvaṇa, she with a broken heart will not survive, O scion of Raghu! (27)

मम हेतोरनार्याया अनघः पार्थिवात्मजः।
रामः सागरमुत्तीर्य वीर्यवान् गोष्पदे हतः॥ २८॥

"How strange that having crossed the sea on my account, unworthy as I am, Śrī Rāma, a sinless prince, who was full of valour, has been killed in the footprint of a cow (without any struggle). (28)

अहं दाशरथेनोढा मोहात् स्वकुलपांसनी।
आर्यपुत्रस्य रामस्य भार्या मृत्युरजायत॥ २९॥

"The obloquy of my race, I was wedded by Śrī Rāma (a son of Daśaratha) through ignorance. The wife has eventually proved to be the death of Śrī Rāma, her consort, the son of a worthy father! (29)

नूनमन्यां मया जातिं वारितं दानमुत्तमम्।
याहमद्यैव शोचामि भार्या सर्वातिथेरिह॥ ३०॥

"Undoubtedly in some other brith a supreme gift, viz., the gift of a girl in marriage, was obstructed by me in that I, the consort of one who was hospitable to all, grieve even at this age on this spot. (30)

साधु घातय मां क्षिप्रं रामस्योपरि रावण।
समानय पतिं पत्न्या कुरु कल्याणमुत्तमम्॥ ३१॥

"Kill me at once by all means, laying me on the body of Śrī Rāma, O Rāvaṇa! Unite a husband with his wife and thus practise a supreme virtue. (31)

शिरसा मे शिरश्चास्य कायं कायेन योजय।
रावणानुगमिष्यामि गतिं भर्तुर्महात्मनः॥ ३२॥

"Join my head with his head and my body with his body. I shall follow the way of my high-souled husband, O Rāvaṇa!" (32)

इतीव दुःखसंतप्ता विललापायतेक्षणा।
भर्तुः शिरो धनुश्चैव ददर्श जनकात्मजा॥ ३३॥

In these words did the large-eyed daughter of Janaka lament, tormented as she was with agony, and looked on her husband's head and bow. (33)

एवं लालप्यमानायां सीतायां तत्र राक्षसः।
अभिचक्राम भर्तारमनीकस्थः कृताञ्जलिः॥ ३४॥

While Sītā was wailing, as aforesaid, an ogre guarding the gate approached his master, Rāvaṇa, on that spot with joined palms. (34)

विजयस्वार्यपुत्रेति सोऽभिवाद्य प्रसाद्य च।
न्यवेदयदनुप्राप्तं प्रहस्तं वाहिनीपतिम्॥ ३५॥

Greeting Rāvaṇa with the words "Be victorious, my lord!" and thereby winning his pleasure, the ogre reported to him in the following words about Prahasta, the Commander-in-Chief, having arrived: (35)

अमात्यैः सहितः सर्वैः प्रहस्तस्त्वामुपस्थितः।
तेन दर्शनकामेन अहं प्रस्थापितः प्रभो॥ ३६॥

"Accompanied by all the ministers, Prahasta has sought your presence. I have been dispatched by him, eager as he is to see you, my lord! (36)

नूनमस्ति महाराज राजभावात् क्षमान्वित।
किंचिदात्ययिकं कार्यं तेषां त्वं दर्शनं कुरु॥ ३७॥

"Surely there is some urgent work, O great monarch endowed with forgiveness as a mark of royalty, therefore, be pleased to see them." (37)

एतच्छ्रुत्वा दशग्रीवो राक्षसप्रतिवेदितम्।
अशोकवनिकां त्यक्त्वा मन्त्रिणां दर्शनं ययौ॥ ३८॥

Leaving the Aśoka grove on hearing the aforesaid submission of the ogre, Rāvaṇa (the ten-headed monster) left to see the counsellors. (38)

स तु सर्वं समर्थ्यैव मन्त्रिभिः कृत्यमात्मनः।
सभां प्रविश्य विदधे विदित्वा रामविक्रमम्॥ ३९॥

Having come to know the prowess of Śrī Rāma, nay, entering the council-chamber and deciding upon his course of action in consultation with his counsellors, Rāvaṇa for his part proceeded to act accordingly. (39)

अन्तर्धानं तु तच्छीर्षं तच्च कार्मुकमुत्तमम्।
जगाम रावणस्यैव निर्याणसमनन्तरम्॥ ४०॥

Immediately after the departure of Rāvaṇa, the aforesaid (illusory) head as well as that excellent bow vanished. (40)

राक्षसेन्द्रस्तु तैः सार्धं मन्त्रिभिर्भीमविक्रमैः।
समर्थयामास तदा रामकार्यविनिश्चयम्॥ ४१॥

In consultation with the aforesaid counsellors of terrible prowess, Rāvaṇa (the ruler of ogres) for his part then arrived at a definite conclusion regarding the course of action to be taken against Śrī Rāma. (41)

अविदूरस्थितान् सर्वान् बलाध्यक्षान् हितैषिणः।
अब्रवीत् कालसदृशं रावणो राक्षसाधिपः॥ ४२॥

Rāvaṇa, the suzerain lord of ogres, thereupon spoke in the following opprotune words to all the troop commanders, who wished him well and stood not very far from him: (42)

शीघ्रं भेरीनिनादेन स्फुटं कोणाहतेन मे।
समानयध्वं सैन्यानि वक्तव्यं च न कारणम्॥ ४३॥

"Speedily collect in my presence the forces through the sounding of kettledrums, produced by beating them with drum-sticks. The reason for collecting the forces should not, however, be pointed out." (43)

ततस्तथेति प्रतिगृह्य तद्वच-
स्तदैव दूताः सहसा महद् बलम्।
समानयंश्चैव समागतं च
न्यवेदयन् भर्तरि युद्धकाङ्क्षिणि॥ ४४॥

Bowing to his command in the words "Amen!", the envoys, who were present

there, thereupon immediately collected a huge army in an unpremeditated way and further reported to their bellicose lord about the army having assembled. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वात्रिंशः सर्गः ॥ ३२ ॥

Thus ends Canto Thirty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Saramā reassures Sītā by telling her that the head brought before her was not of Śrī Rāma, who was alive and would soon be able to see her, and asks her not to be afraid

सीतां तु मोहितां दृष्ट्वा सरमा नाम राक्षसी।
आससादाथ वैदेहीं प्रियां प्रणयिनी सखीम्॥ १॥

Seeing Sītā distraught, an ogress, Saramā* by name, for her part, who was full of love for Sītā, forthwith approached the princess of the Videha territory, her beloved friend. (1)

मोहितां राक्षसेन्द्रेण सीतां परमदुःखिताम्।
आश्वासयामास तदा सरमा मृदुभाषिणी॥ २॥

Saramā, who was sweet of expression, then comforted Sītā, who, having been put off the scent by Rāvaṇa (the ruler of ogres), was feeling extremely distressed. (2)

सा हि तत्र कृता मित्रं सीतया रक्ष्यमाणया।
रक्षन्ती रावणादिष्टा सानुक्रोशा दृढव्रता॥ ३॥

Taking care, as she did, of Sītā, as enjoined by Rāvaṇa (who was afraid lest Sītā might succumb to her grief, which was too much for her), nay, full of compassion and firm of resolve, she had actually been made friends with by Sītā, who was being taken care of by her. (3)

सा ददर्श सखी सीतां सरमा नष्टचेतनाम्।
उपावृत्योत्थितां ध्वस्तां वडवामिव पांसुषु॥ ४॥

Saramā, that friendly lady, found Sītā stupefied and just risen, as it were, after rolling in the dust and soiled like a mare. (4)

तां समाश्वासयामास सखीस्नेहेन सुव्रताम्।
समाश्वसिहि वैदेहि मा भूत् ते मनसो व्यथा।
उक्ता यद् रावणेन त्वं प्रयुक्तश्च स्वयं त्वया॥ ५॥
सखीस्नेहेन तद् भीरु मया सर्वं प्रतिश्रुतम्।
लीनया गहने शून्ये भयमुत्सृज्य रावणात्।
तव हेतोर्विशालाक्षि नहि मे रावणाद् भयम्॥ ६॥

Out of affection for her friend, Saramā began to console that princess of noble vows as follows: "Be fully restored to confidence, O princess of the Videha territory! Let there be no anguish in your mind. All that which you were told by Rāvaṇa and that which he was told in return by yourself was overheard by me out of affection for my friend, viz., yourself, while remaining concealed in a lonely thicket for your sake, O large-eyed lady, and shaking of all fear of Rāvaṇa; really speaking, I have no fear of Rāvaṇa (5-6)

स सम्भ्रान्तश्च निष्क्रान्तो यत्कृते राक्षसेश्वरः।
तत्र मे विदितं सर्वमभिनिष्क्रम्य मैथिलि॥ ७॥

* Saramā, according to the commentators, is the wife of Vibhīṣaṇa. She is full of reverence for Sītā.

"The reason for which that ruler of ogres has sallied forth agitated has also been ascertained by me on the spot after going out, O princess of Mithilā ! (7)

न शक्यं सौप्तिकं कर्तुं रामस्य विदितात्मनः।
वधश्च पुरुषव्याघ्रे तस्मिन् नैवोपपद्यते॥ ८॥

"It is not at all possible to kill Śrī Rāma, a knower of his Self, while he is asleep. Nay, even death is not possible in the case of that tiger among men. (8)

न त्वेवं वानरा हन्तुं शक्याः पादपयोधिनः।
सुरा देवर्षभेणेव रामेण हि सुरक्षिताः॥ ९॥

"Fighting, as they do, with trees, the monkeys too are not capable of being killed in that wise inasmuch as they stand fully protected by Śrī Rāma even as gods are by Indra, the foremost of gods. (9)

दीर्घवृत्तभुजः श्रीमान् महोरस्कः प्रतापवान्।
धन्वी संनहनोपेतो धर्मात्मा भुवि विश्रुतः॥ १०॥
विक्रान्तो रक्षिता नित्यमात्मनश्च परस्य च।
लक्ष्मणेन सह भ्रात्रा कुलीनो नयशास्त्रवित्॥ ११॥
हन्ता परबलौघानामचिन्त्यबलपौरुषः।
न हतो राघवः श्रीमान् सीते शत्रुनिबर्हणः॥ १२॥

"Endowed with long rounded arms, a broad chest and a muscular body, the glorious and triumphant Śrī Rāma, an archer well-known in the world, the exterminator of hostile armies and the destroyer of his foes—who is full of fire and valour, whose mind is set on virtue, who, with his younger brother, Lakṣmaṇa, is ever capable of defending himself as well as others, is well-born and well-versed in the science of politics and is possessed of inconceivable might and manliness, has not been killed, O Sītā! (10—12)

अयुक्तबुद्धिकृत्येन सर्वभूतविरोधिना।
एवं प्रयुक्ता रौद्रेण माया मायाविना त्वयि॥ १३॥

"In this way a conjuring trick was played on you by the cruel Rāvaṇa, who is skilled in employing conjuring tricks, who is perverse in thought and action and is antagonistic to all created beings. (13)

शोकस्ते विगतः सर्वकल्याणं त्वामुपस्थितम्।
ध्रुवं त्वां भजते लक्ष्मीः प्रियं ते भवति शृणु॥ १४॥

"Your grief is now gone once for all, nay, every form of goodluck awaits you. Prosperity will surely attend on you and something agreeable is going to happen to you, hark! (14)

उत्तीर्य सागरं रामः सह वानरसेनया।
संनिविष्टः समुद्रस्य तीरमासाद्य दक्षिणम्॥ १५॥

"Having crossed the sea alongwith the army of monkeys and reached its southern shore, Śrī Rāma is settled in camp there. (15)

दृष्टो मे परिपूर्णार्थः काकुत्स्थः सहलक्ष्मणः।
सहितैः सागरान्तस्थैर्बलैस्तिष्ठति रक्षितः॥ १६॥

"Śrī Rāma, a scion of Kakutstha, who stands fully accomplished of purpose, has been seen by me with Lakṣmaṇa. He stands protected by troops gathered together and stationed on the seashore. (16)

अनेन प्रेषिता ये च राक्षसा लघुविक्रमाः।
राघवस्तीर्ण इत्येवं प्रवृत्तिस्तैरिहाहृता॥ १७॥

"Nay, by the swift-footed ogres, who were dispatched by Rāvaṇa, this very intelligence has been brought here that Śrī Rāma, a scion of Raghu, has crossed the sea. (17)

स तां श्रुत्वा विशालाक्षि प्रवृत्तिं राक्षसाधिपः।
एष मन्त्रयते सर्वैः सचिवैः सह रावणः॥ १८॥

"Hearing the aforesaid news, O large-eyed lady, yonder Rāvaṇa, the suzerain lord of ogres, is busy holding consultation with all his ministers." (18)

इति ब्रुवाणा सरमा राक्षसी सीतया सह।
सर्वोद्योगेन सैन्यानां शब्दं शुश्राव भैरवम्॥ १९॥

While talking thus with Sītā, the ogress

Saramā heard the terrible noise of troops engaged in every effort for war. (19)

दण्डनिर्घातवादिन्याः श्रुत्वा भेर्या महास्वनम्।
उवाच सरमा सीतामिदं मधुरभाषिणी॥ २०॥

Hearing the crash of kettledrums sounding when beaten with a stick, Saramā, who had a sweet tongue, spoke to Sītā as follows: (20)

संनाहजननी ह्येषा भैरवा भीरु भेरिका।
भेरीनादं च गम्भीरं शृणु तोयदनिःस्वनम्॥ २१॥

"Indeed, here is a fearful kettledrum, producing a sound signifying preparations for war, being beaten, O timid lady! Also hear the deep-sounding crash of kettledrums, which resembles the rumbling of clouds. (21)

कल्प्यन्ते मत्तमातङ्गा युज्यन्ते रथवाजिनः।
दृश्यन्ते तुरगारूढाः प्रासहस्ताः सहस्रशः॥ २२॥

"Elephants in rut are being decorated and horses are being yoked to the chariots. Nay, carrying spears in their hands, horsemen are seen in their thousands. (22)

तत्र तत्र च संनद्धाः सम्पतन्ति सहस्रशः।
आपूर्यन्ते राजमार्गाः सैन्यैरद्भुतदर्शनैः॥ २३॥
वेगवद्भिर्नदद्भिश्च तोयौघैरिव सागरः।
शस्त्राणां च प्रसन्नानां चर्मणां वर्मणां तथा॥ २४॥
रथवाजिगजानां च राक्षसेन्द्रानुयायिनाम्।
सम्भ्रमो रक्षसामेष हृषितानां तरस्विनाम्॥ २५॥
प्रभां विसृजतां पश्य नानावर्णसमुत्थिताम्।
वनं निर्दहतो घर्मे यथा रूपं विभावसोः॥ २६॥

"Prepared for a fight, warriors are rushing hither and thither in their thousands. Nay, the principal roads are getting choked with roaring troops presenting a weird appearance and full of impetuosity, even as sea is filled with streams of water. Look at the sheen of polished weapons, shields and coats of mail, sending forth a lustre of many hues resembling the splendour of fire consuming a forest in summer. And here is seen the flurry of chariots, horses and elephants following the lead of Rāvaṇa (the ruler of ogres) as well as of ogres thrilled with joy and full of impetuosity. (23—26)

घण्टानां शृणु निर्घोषं रथानां शृणु निःस्वनम्।
हयानां हेषमाणानां शृणु तूर्यध्वनिं तथा॥ २७॥

"Hear the ringing of bells, also hear the rattling of chariots, nay, listen to the cry of neighing horses as also to the flourish of trumpets. (27)

उद्यतायुधहस्तानां राक्षसेन्द्रानुयायिनाम्।
सम्भ्रमो रक्षसामेष तुमुलो लोमहर्षणम्॥ २८॥
श्रीस्त्वां भजति शोकघ्नी रक्षसां भयमागतम्।
रामः कमलपत्राक्षो दैत्यानामिव वासवः॥ २९॥
अवजित्य जितक्रोधस्तमचिन्त्यपराक्रमः।
रावणं समरे हत्वा भर्ता त्वाधिगमिष्यति॥ ३०॥

"Here is the bustle of ogres carrying uplifted weapons in their hands and following the lead of Rāvaṇa (the lord of ogres). Good fortune, which will bring your grief to an end, awaits you and a danger, which will make one's hair stand on end, threatens the ogres. Vanquishing and killing the notorious Rāvaṇa in combat, even as Indra vanquished the Daityas, your husband, Śrī Rāma, whose eyes resemble the petals of a lotus, nay, who has conquered anger and whose prowess is inconceivable, will win you back. (28-30)

विक्रमिष्यति रक्षःसु भर्ता ते सहलक्ष्मणः।
यथा शत्रुषु शत्रुघ्नो विष्णुना सह वासवः॥ ३१॥

"Accompanied by Lakṣmaṇa, your husband will show his valour against the ogres, even as Indra, the destroyer of his foes, exhibited his prowess against his enemies (the demons) alongwith Lord Viṣṇu, who descended as his younger brother. (31)

आगतस्य हि रामस्य क्षिप्रमङ्कागतां सतीम्।
अहं द्रक्ष्यामि सिद्धार्थां त्वां शत्रौ विनिपातिते॥ ३२॥

"On the enemy being killed, I shall soon behold you, a virtuous lady, mounted on the lap of Śrī Rāma, actually arrived, your object being thus accomplished. (32)

अस्त्राण्यानन्दजानि त्वं वर्तयिष्यसि जानकि।
समागम्य परिष्वक्ता तस्योरसि महोरसः॥ ३३॥

"Hugged by him on getting united with him, you will shed tears of joy, O daughter of Janaka, on the bosom of that broad-chested prince. (33)

अचिरान्मोक्ष्यते सीते देवि ते जघनं गताम्।
धृतामेकां बहून् मासान् वेणीं रामो महाबलः॥ ३४॥

"Śrī Rāma, who is endowed with extraordinary might, will before long disentangle your single plait, which has been worn by you for many months past and has reached your very hinder part, O godlike Sītā! (34)

तस्य दृष्ट्वा मुखं देवि पूर्णचन्द्रमिवोदितम्।
मोक्ष्यसे शोकजं वारि निर्मोकमिव पन्नगी॥ ३५॥

"Beholding his countenance resembling the full moon just risen, O godlike lady, you will bid adieu to tears of grief even as the female snake casts off its slough. (35)

रावणं समरे हत्वा नचिरादेव मैथिलि।
त्वया समग्रः प्रियया सुखार्हो लप्स्यते सुखम्॥ ३६॥

"Killing Rāvaṇa in combat before long, O princess of Mithilā, Śrī Rāma, who deserves felicity, will enjoy happiness in the company of his darling, viz., yourself, his desire being fulfilled. (36)

सभाजिता त्वं रामेण मोदिष्यसि महात्मना।
सुवर्षेण समायुक्ता यथा सस्येन मेदिनी॥ ३७॥

"Honoured by the high-souled Śrī Rāma, you will rejoice in the same way as the earth becomes green with crops when blessed with a copious downpour. (37)

गिरिवरमभितो विवर्तमानो
हय इव मण्डलमाशु यः करोति।
तमिह शरणमभ्युपैहि देवि
दिवसकरं प्रभवो ह्ययं प्रजानाम्॥ ३८॥

"Seek at this juncture as your refuge the well-known sun-god (lit., he who brings the day), who, while coursing round the Meru (the foremost of mountains), revolves quickly like a horse, for he is the source of joy and suffering of all created beings." (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Urged by Sītā, Saramā discloses to her the definite plans of Rāvaṇa devised by him in consultation with his ministers

अथ तां जातसंतापां तेन वाक्येन मोहिताम्।
सरमा ह्लादयामास महीं दग्धामिवाम्भसा॥ १॥

In this way Saramā gladdened Sītā, who had been put off the scent by the aforesaid speech of Rāvaṇa and had felt agonized, even as the monsoon would

gladden the parched earth with water (in the shape of rain). (1)

ततस्तस्या हितं सख्याश्चिकीर्षन्ती सखी वचः।
उवाच काले कालज्ञा स्मितपूर्वाभिभाषिणी॥ २॥

Wishing to do a good turn to her friend, Sītā, Saramā (who was her friend), who knew the time when a thing should be done and always smiled before she opened her lips, then spoke in time as follows: (2)

उत्सहेयमहं गत्वा त्वद्वाक्यमसितेक्षणे।
निवेद्य कुशलं रामे प्रतिच्छन्ना निवर्तितुम्॥ ३॥

"Going to the presence of Śrī Rāma and delivering your message as well as communicating your welfare to Śrī Rāma, I can come back hidden from view, O dark-eyed lady! (3)

नहि मे क्रममाणाया निरालम्बे विहायसि।
समर्थो गतिमन्वेतुं पवनो गरुडोऽपि वा॥ ४॥

"Neither the wind nor even Garuḍa (the king of winged creatures and the carrier of Lord Viṣṇu) will be able to follow my movement even as I course in the sky extending without any support." (4)

एवं ब्रुवाणां तां सीता सरमामिदमब्रवीत्।
मधुरं श्लक्ष्णया वाचा पूर्वशोकाभिपन्नया॥ ५॥

To the aforesaid Saramā, who was speaking in this strain, Sītā sweetly replied as follows in gentle tones, overcome by former grief: (5)

समर्था गगनं गन्तुमपि च त्वं रसातलम्।
अवगच्छाद्य कर्तव्यं कर्तव्यं ते मदन्तरे॥ ६॥

"You are capable of ascending to the heavens and even of descending to the penultimate subterranean region. Know from me today the duty which has got to be performed by you with regard to myself. (6)

मत्प्रियं यदि कर्तव्यं यदि बुद्धिः स्थिरा तव।
ज्ञातुमिच्छामि तं गत्वा किं करोतीति रावणः॥ ७॥

"If what is pleasing to me must be done by you, and if your resolve is firm, I wish to know what Rāvaṇa is doing now. Approaching him, let me know this. (7)

स हि मायाबलः क्रूरो रावणः शत्रुरावणः।
मां मोहयति दुष्टात्मा पीतमात्रेव वारुणी॥ ८॥

"Rāvaṇa, who makes his enemies cry by his tyranny, is indeed cruel and is equipped with strength in the shape of conjuring tricks. The evil-minded fellow has confounded me in the same way as spirituous liquor confounds one the moment it is imbibed. (8)

तर्जापयति मां नित्यं भर्त्सापयति चासकृत्।
राक्षसीभिः सुघोराभिर्यो मां रक्षति नित्यशः॥ ९॥

"He causes me to be threatened all the time and snubbed off and on by most frightful ogresses, and keeps watch on me everyday. (9)

उद्विग्ना शङ्किता चास्मि न स्वस्थं च मनो मम।
तद्भयाच्चाहमुद्विग्ना अशोकवनिकां गता॥ १०॥

"I remain perturbed and apprehensive, and my mind is not at ease. Nay, even though living in the Aśoka grove (far from his view), I continue to be agitated through fear of him. (10)

यदि नाम कथा तस्य निश्चितं वापि यद् भवेत्।
निवेदयेथाः सर्वं तद् वरो मे स्यादनुग्रहः॥ ११॥

"If his talk is going on with his ministers about releasing me or keeping me confined, report to me all that is decided. That would be a great act of kindness to me." (11)

साप्येवं ब्रुवतीं सीतां सरमा मृदुभाषिणी।
उवाच वदनं तस्याः स्पृशन्ती बाष्पविक्लवम्॥ १२॥
एष ते यद्यभिप्रायस्तस्माद् गच्छामि जानकि।
गृह्य शत्रोरभिप्रायमुपावर्तामि मैथिलि॥ १३॥

Wiping Sītā's face covered with tears, Saramā too, who was gentle of expression, replied as follows to the former, who was hitherto speaking as aforesaid: "If such is your will, I leave in that case, O daughter of

Janaka! Discovering the enemy's mind, I shall presently return, O princess of Mithilā!" (12-13)

एवमुक्त्वा ततो गत्वा समीपं तस्य रक्षसः।
शुश्राव कथितं तस्य रावणस्य समन्त्रिणः॥ १४॥

Saying so, and then moving to the presence of that ogre, she overheard the talk of the said Rāvaṇa as well as of his ministers. (14)

सा श्रुत्वा निश्चयं तस्य निश्चयज्ञा दुरात्मनः।
पुनरेवागमत् क्षिप्रमशोकवनिकां शुभाम्॥ १५॥

Having overheard the decision of that evil-minded fellow and understood it, she hastened once more to the charming Aśoka grove. (15)

सा प्रविष्टा ततस्तत्र ददर्श जनकात्मजाम्।
प्रतीक्षमाणां स्वामेव भ्रष्टपद्मामिव श्रियम्॥ १६॥

Having made good her entry in that grove, she then saw the daughter of Janaka waiting for her alone like Lakṣmī (the goddess of fortune and the spouse of Lord Viṣṇu) without the lotus. (16)

तां तु सीता पुनः प्राप्तां सरमां प्रियभाषिणीम्।
परिष्वज्य च सुस्निग्धं ददौ च स्वयमासनम्॥ १७॥

Embracing Saramā, who always spoke kindly to Sītā, and who had just come back, Sītā for her part personally and most tenderly offered her seat, saying: (17)

इहासीना सुखं सर्वमाख्याहि मम तत्त्वतः।
क्रूरस्य निश्चयं तस्य रावणस्य दुरात्मनः॥ १८॥

"Seated here at ease, communicate to me accurately *in toto* the decision of that cruel and evil-minded Rāvaṇa." (18)

एवमुक्ता तु सरमा सीतया वेपमानया।
कथितं सर्वमाचष्ट रावणस्य समन्त्रिणः॥ १९॥

Requested in these words by Sītā, who was trembling all the while, Saramā for her part reproduced to her all the talk of Rāvaṇa as well as of his ministers in the following words: (19)

जनन्या राक्षसेन्द्रो वै त्वन्मोक्षार्थं बृहद्वचः।
अतिस्निग्धेन वैदेहि मन्त्रिवृद्धेन चोदितः॥ २०॥

"Rāvaṇa, the ruler of ogres, O princess of the Videha territory, was actually tendered a lengthy advice in favour of discharging you by his own mother, Kaikasī, as well as by an exceedingly affectionate and aged counsellor. (20)

दीयतामभिसत्कृत्य मनुजेन्द्राय मैथिली।
निदर्शनं ते पर्याप्तं जनस्थाने यदद्भुतम्॥ २१॥

(They said) 'Let Sītā, a princess of Mithilā, be restored to Rāma (a ruler of men) after receiving him hospitably. The astonishing exploit which was performed by him in Janasthāna (in the shape of exterminating fourteen thousand ogres led by such great warriors as Khara and Dūṣaṇa) should serve as a sufficient eye-opener to you. (21)

लङ्घनं च समुद्रस्य दर्शनं च हनूमतः।
वधं च रक्षसां युद्धे कः कुर्यान्मानुषो युधि॥ २२॥

'What mortal could leap across the sea, discover Sītā and destroy the ogres in combat, which was accomplished by Hanumān?' (22)

एवं स मन्त्रिवृद्धैश्च मात्रा च बहुबोधितः।
न त्वामुत्सहते मोक्तुमर्थमर्थपरो यथा॥ २३॥

Even though exhorted at length in the foregoing words by elderly counsellors as well as by his own mother, Rāvaṇa is not inclined to set you free any more than a miser would leave his hold on his treasure. (23)

नोत्सहत्यमृतो मोक्तुं युद्धे त्वामिति मैथिलि।
सामात्यस्य नृशंसस्य निश्चयो ह्येष वर्तते॥ २४॥

"Rāvaṇa is not prepared to leave you unless he gives up his ghost in combat, O princess of Mithilā! Such indeed is the resolve

of the ruthless ogre made in consultation with his ministers. (24)

तदेषा सुस्थिरा बुद्धिर्मृत्युलोभादुपस्थिता।
भयान्न शक्तस्त्वां मोक्तुमनिरस्तः स संयुगे॥ २५॥
राक्षसानां च सर्वेषामात्मनश्च वधेन हि।
निहत्य रावणं संख्ये सर्वथा निशितैः शरैः।
प्रतिनेष्यति रामस्त्वामयोध्यामसितेक्षणे॥ २६॥

"Therefore, due to infatuation caused by his impending death, his aforesaid determination is very steady. Unless and until he is actually frustrated in combat through the extermination of all the ogres as well as of himself, he will not be able to leave you through sheer fear. Wiping out Rāvaṇa with his sharp arrows in combat, Śrī Rāma will take you back to Ayodhyā, O dark-eyed lady!" (25-26)

एतस्मिन्नन्तरे शब्दो भेरीशङ्खसमाकुलः।
श्रुतो वै सर्वसैन्यानां कम्पयन् धरणीतलम्॥ २७॥

In the meantime was actually heard the clamour of all the monkey troops, blended with the roll of kettledrums and the blast of conches, causing the earth to shake. (27)

श्रुत्वा तु तं वानरसैन्यनादं
लङ्कागता राक्षसराजभृत्याः।
हतौजसो दैन्यपरीतचेष्टाः
श्रेयो न पश्यन्ति नृपस्य दोषात्॥ २८॥

Hearing the tumult of the monkey forces, the servants of Rāvaṇa (the ruler of ogres) present in Laṅkā felt debilitated and their movements were overcome by depression. Owing to the folly of their ruler they did not see any prospect of prosperity. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

Observing in Laṅkā evil portents and startling phenomena foreboding the destruction of ogres, Mālyavān exhorts Rāvaṇa to make peace with Śrī Rāma

तेन शङ्खविमिश्रेण भेरीशब्देन नादिना।
उपयाति महाबाहू रामः परपुरंजयः॥ १॥

With the resonant roll of kettledrums blended with the blast of conches the mighty-armed Śrī Rāma, the conqueror of hostile cities, sallied forth against Laṅkā. (1)

तं निनादं निशम्याथ रावणो राक्षसेश्वरः।
मुहूर्तं ध्यानमास्थाय सचिवानभ्युदैक्षत॥ २॥

Reflecting awhile on hearing that tumult, Rāvaṇa, the ruler of ogres, now looked at his ministers. (2)

अथ तान् सचिवांस्तत्र सर्वानाभाष्य रावणः।
सभां संनादयन् सर्वामित्युवाच महाबलः॥ ३॥
जगत्संतापनः क्रूरोऽगर्हयन् राक्षसेश्वरः।
तरणं सागरस्यास्य विक्रमं बलपौरुषम्॥ ४॥
यदुक्तवन्तो रामस्य भवन्तस्तन्मया श्रुतम्।
भवतश्चाप्यहं वेद्मि युद्धे सत्यपराक्रमान्।
तूष्णीकानीक्षतोऽन्योन्यं विदित्वा रामविक्रमम्॥ ५॥

Addressing all the aforesaid ministers present there and causing the entire council-chamber to resound, Rāvaṇa, the cruel ruler of ogres and the scourge of the entire world, who was endowed with extraordinary might, spoke as follows, reproaching none: "That which you have said about Rāma's crossing the yonder sea, his prowess, might and virility has been heard by me. Nay, I know you too—who on coming to know of Rāma's prowess, stand mute, looking at one another—to be of unfailing prowess on the field of battle." (3—5)

ततस्तु सुमहाप्राज्ञो माल्यवान् नाम राक्षसः।
रावणस्य वचः श्रुत्वा इति मातामहोऽब्रवीत्॥ ६॥

Hearing the speech of Rāvaṇa, an ogre Mālyavān by name, his maternal grandfather, for his part, who was exceptionally sagacious, then submitted as follows: (6)

विद्यास्वभिविनीतो यो राजा राजन् नयानुगः।
स शास्ति चिरमैश्वर्यमरींश्च कुरुते वशे॥ ७॥

"That monarch, O king, who is well-versed in the fourteen sciences and follows the path of prudence, enjoys sovereignty for a long time and brings his enemies under subjection. (7)

संदधानो हि कालेन विगृह्णंश्चारिभिः सह।
स्वपक्षे वर्धनं कुर्वन्महदैश्वर्यमश्नुते॥ ८॥

"Concluding peace or contending with his enemies as occasion demands, and strengthening his own party, a ruler enjoys great power. (8)

हीयमानेन कर्तव्यो राज्ञा संधिः समेन च।
न शत्रुमवमन्येत ज्यायान् कुर्वीत विग्रहम्॥ ९॥

"Peace should be concluded by a ruler who is losing strength as well as by him who is equally matched in strength with his enemy. He should in no case under-rate his enemy and should wage war against him if he is superior in strength to his enemy. (9)

तन्मह्यं रोचते संधिः सह रामेण रावण।
यदर्थमभियुक्तोऽसि सीता तस्मै प्रदीयताम्॥ १०॥

"Therefore, O Rāvaṇa, alliance with Rāma finds favour with me. Let Sītā, for whose sake you have been attacked by him, be restored to him. (10)

तस्य देवर्षयः सर्वे गन्धर्वाश्च जयैषिणः।
विरोधं मा गमस्तेन संधिस्ते तेन रोचताम्॥ ११॥

"Celestial sages as well as Gandharvas (heavenly musicians) all wish him victory. Therefore, do not antagonize him; let an alliance with him find favour with you. (11)

असृजद् भगवान् पक्षौ द्वावेव हि पितामहः।
सुराणामसुराणां च धर्माधर्मौ तदाश्रयौ॥ १२॥

"Indeed, the glorious Brahmā, the grandfather of the universe, which owes its existence to his mind-born sons, the ten Prajāpatis, evolved only two orders of creation, the celestial order and the devilish order. They take their stand on virtue and vice respectively. (12)

धर्मो हि श्रूयते पक्ष अमराणां महात्मनाम्।
अधर्मो रक्षसां पक्षो ह्यसुराणां च राक्षस॥ १३॥

"Virtue is actually known to be the sheet-anchor of the high-souled immortals; while unrighteousness indeed is the sheet-anchor of ogres as well as of demons, O ogre! (13)

धर्मो वै ग्रसतेऽधर्मं यदा कृतमभूद् युगम्।
अधर्मो ग्रसते धर्मं यदा तिष्यः प्रवर्तते॥ १४॥

"When Satya Yuga prevails, virtue actually eclipses evil. When, on the other hand, the Kali age prevails, evil swallows up virtue. (14)

तत् त्वया चरता लोकान् धर्मोऽपि निहतो महान्।
अधर्मः प्रगृहीतश्च तेनास्मद् बलिनः परे॥ १५॥

"Even virtue, which is so exalted, was struck at the root and evil embraced by you while ranging the worlds for conquest. Hence it is that our enemies, who have embraced virtue and renounced evil, are stronger than we. (15)

स प्रमादात् प्रवृद्धस्तेऽधर्मोऽहिर्ग्रसते हि नः।
विवर्धयति पक्षं च सुराणां सुरभावनः॥ १६॥

"Nourished through your error, the aforesaid python in the form of evil is actually going to swallow us up; while virtue which is being practised by the gods is promoting the cause of the gods in the form of the monkeys, who are all sprung from the loins of gods. (16)

विषयेषु प्रसक्तेन यत्किंचित्कारिणा त्वया।
ऋषीणामग्निकल्पानामुद्वेगो जनितो महान्॥ १७॥

"Great molestation was caused to the Ṛṣis (the seers of Vedic Mantras), who resemble the god of fire in brilliance, by you, who are devoted to the pleasures of sense and do whatever you please. (17)

तेषां प्रभावो दुर्धर्षः प्रदीप्त इव पावकः।
तपसा भावितात्मानो धर्मस्यानुग्रहे रताः॥ १८॥
मुख्यैर्यज्ञैर्यजन्त्येते तैस्तैर्यत्ते द्विजातयः।
जुह्वत्यग्नींश्च विधिवद् वेदांश्चोच्चैरधीयते॥ १९॥

"Their power is difficult to overcome like a blazing fire. Having purified their self through asceticism, they are intent on acquiring virtue, inasmuch as these afore said Brāhmaṇas (lit., the members of the twice-born class) worship the Lord through different principal sacrifices, also pour oblations into the sacred fires with due ceremony and read the Vedas in a loud voice. (18-19)

अभिभूय च रक्षांसि ब्रह्मघोषानुदीरयन्।
दिशो विप्रद्रुताः सर्वाः स्तनयित्नुरिवोष्णगे॥ २०॥

"Having subdued the ogres, they continued to chant the Vedas, on hearing which the former got scattered in all directions as clouds during the hot season. (20)

ऋषीणामग्निकल्पानामग्निहोत्रसमुत्थितः।
आदत्ते रक्षसां तेजो धूमो व्याप्य दिशो दश॥ २१॥

"Enveloping the ten directions, the smoke risen from the oblations poured into the sacred fires by the Ṛṣis, who resemble the fire in brilliance, takes away the energy of the ogres. (21)

तेषु तेषु च देशेषु पुण्येष्वेव दृढव्रतैः।
चर्यमाणं तपस्तीव्रं संतापयति राक्षसान्॥ २२॥

"The burning austerities which are being practised in the various sacred regions by Ṛṣis firm of resolve are tormenting the ogres. (22)

देवदानवयक्षेभ्यो गृहीतश्च वरस्त्वया।
मनुष्या वानरा ऋक्षा गोलाङ्गूला महाबलाः।
बलवन्त इहागम्य गर्जन्ति दृढविक्रमाः॥ २३॥

"Nay, a boon has been secured by you of immunity from death at the hands of gods, demons and Yakṣas (a class of demigods); while human beings, monkeys, bears and Golāṅgūlas (a species of monkeys with dark faces and tails as long as the tail of a cow), full of might, leading a large army and endowed with unyielding prowess are thundering after coming here. (23)

उत्पातान् विविधान् दृष्ट्वा घोरान् बहुविधान् बहून्।
विनाशमनुपश्यामि सर्वेषां रक्षसामहम्॥ २४॥

"Beholding numerous and multifarious dreadful portents foreboding evils of various kinds, I foresee the extermination of all the ogres. (24)

खराभिस्तनिता घोरा मेघाः प्रतिभयंकराः।
शोणितेनाभिवर्षन्ति लङ्कामुष्णेन सर्वतः॥ २५॥

"Formidable clouds striking horror and

emitting a harsh peal of thunder are drenching Laṅkā with hot blood on all sides. (25)

रुदतां वाहनानां च प्रपतन्त्यश्रुबिन्दवः।
रजोध्वस्ता विवर्णाश्च न प्रभान्ति यथापुरम्॥ २६॥

"Tear-drops are falling from the eyes of weeping horses and elephants. Soiled with dust and discoloured, the quarters do not shine brightly as before. (26)

व्याला गोमायवो गृध्रा वाश्यन्ति च सुभैरवम्।
प्रविश्य लङ्कामारामे समवायांश्च कुर्वते॥ २७॥

"Carnivorous animals, jackals and vultures are emitting exceedingly frightful shrieks; nay, penetrating deep into Laṅkā, they gather in gardens. (27)

कालिकाः पाण्डुरैर्दन्तैः प्रहसन्त्यग्रतः स्थिताः।
स्त्रियः स्वप्नेषु मुष्णन्त्यो गृहाणि प्रतिभाष्य च॥ २८॥

"Pillaging the dwellings after uttering unpleasant notes, coal-black women with yellowish teeth stand before us in dreams laughing heartily. (28)

गृहाणां बलिकर्माणि श्वानः पर्युपभुञ्जते।
खरा गोषु प्रजायन्ते मूषका नकुलेषु च॥ २९॥

"Dogs devour the offerings of food made to gods and other beings before the daily meal in houses. Donkeys are born of cows and rats of mongooses. (29)

मार्जारा द्वीपिभिः सार्धं सूकराः शुनकैः सह।
किंनरा राक्षसैश्चापि समेयुर्मानुषैः सह॥ ३०॥

"Cats mate with leopards, pigs with dogs and Kinnaras (a species of demigods with a human figure and the head of a horse or with a horse's body and the head of a man) with ogres as well as with human beings. (30)

पाण्डुरा रक्तपादाश्च विहगाः कालचोदिताः।
राक्षसानां विनाशाय कपोता विचरन्ति च॥ ३१॥

"Nay, impelled by the Time-Spirit, white and red-footed doves move about in the air, boding the extermination of the ogres. (31)

चीचीकूचीति वाशन्त्यः शारिका वेश्मसु स्थिताः।
पतन्ति ग्रथिताश्चापि निर्जिताः कलहैषिभिः॥ ३२॥

"Making a chirping sound, minas living in households grapple with other bellicose birds and, ultimately drop down vanquished by them. (32)

पक्षिणश्च मृगाः सर्वे प्रत्यादित्यं रुदन्ति ते।
करालो विकटो मुण्डः पुरुषः कृष्णपिङ्गलः॥ ३३॥
कालो गृहाणि सर्वेषां काले कालेऽन्ववेक्षते।
एतान्यन्यानि दुष्टानि निमित्तान्युत्पतन्ति च॥ ३४॥

"Birds and beasts all utter plaintive cries, facing the sun. In the form of a frightful, monstrous blackish fellow with a shaven head, the Time-Spirit casts his eyes on the dwellings of us all at times. These and other sinister portents appear before us. (33-34)

विष्णुं मन्यामहे रामं मानुषं रूपमास्थितम्।
नहि मानुषमात्रोऽसौ राघवो दृढविक्रमः॥ ३५॥
येन बद्धः समुद्रे च सेतुः स परमाद्भुतः।
कुरुष्व नरराजेन संधिं रामेण रावण।
ज्ञात्वावधार्य कर्माणि क्रियतामायतिक्षमम्॥ ३६॥

"We look upon Śrī Rāma as Lord Viṣṇu having assumed a human semblance. The aforesaid Śrī Rāma of unyielding prowess, by whom that most wonderful bridge has been constructed over the deep, is no mere human being. Therefore, conclude peace, O Rāvaṇa, with Śrī Rāma, a ruler of men. Having come to know of his exploits, as well as of the evil portents in Laṅkā, let that which is good for the future be done after mature consideration." (35-36)

इदं वचस्तस्य निगद्य माल्यवान्
परीक्ष्य रक्षोधिपतेर्मनः पुनः।
अनुत्तमेषूत्तमपौरुषो बली
बभूव तूष्णीं समवेक्ष्य रावणम्॥ ३७॥

Having tendered this salutary advice and sounding the mind of Rāvaṇa (the

suzerain lord of ogres), once more, the mighty Mālyavān, who was foremost in virility among the foremost of his counsellors, became silent after eyeing him. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

Thus ends Canto Thirty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

Deriding the exhortation of Mālyavān, even though conducive to his good, nay, holding consultation with his ministers and detailing Prahasta (the Commander-in-Chief) and others to guard the four main gates against the inroads of the enemy, Rāvaṇa complacently retires into his gynaeceum

तत् तु माल्यवतो वाक्यं हितमुक्तं दशाननः।
न मर्षयति दुष्टात्मा कालस्य वशमागतः॥ १॥

The evil-minded Rāvaṇa (the ten-headed monster), who had fallen under the sway of Death could not for his part brook the salutary advice tendered by Mālyavān. (1)

स बद्ध्वा भ्रुकुटिं वक्त्रे क्रोधस्य वशमागतः।
अमर्षात् परिवृत्ताक्षो माल्यवन्तमथाब्रवीत्॥ २॥

Knitting his brows on his face, Rāvaṇa, who had fallen a prey to anger, presently spoke as follows to Mālyavān, his eyes rolling through anger: (2)

हितबुद्ध्या यदहितं वचः परुषमुच्यते।
परपक्षं प्रविश्यैव नैतच्छ्रोत्रगतं मम॥ ३॥

"This noxious and harsh utterance, which has been made by you, taking it to be salutary for me and taking sides with the enemy, has not caught my ears. (3)

मानुषं कृपणं राममेकं शाखामृगाश्रयम्।
समर्थं मन्यसे केन त्यक्तं पित्रा वनाश्रयम्॥ ४॥
रक्षसामीश्वरं मां च देवानां च भयंकरम्।
हीनं मां मन्यसे केन अहीनं सर्वविक्रमैः॥ ५॥

"On what grounds do you hold as powerful Rāma, a forlorn, wretched human being, who, having been forsaken by his father, has sought the protection of monkeys and has found his asylum in the forest? And how do you consider as deficient me, the ruler of ogres, the terror of gods, and endowed with all kinds of prowess? (4-5)

वीरद्वेषेण वा शङ्के पक्षपातेन वा रिपोः।
त्वयाहं परुषाण्युक्तो परप्रोत्साहनेन वा॥ ६॥

"I fear I have been told such harsh words by you either because of spitefulness to me, an illustrious warrior, or because of your predilection to the foe or because you were incited by the enemy to do so. (6)

प्रभवन्तं पदस्थं हि परुषं कोऽभिभाषते।
पण्डितः शास्त्रतत्त्वज्ञो विना प्रोत्साहनेन वा॥ ७॥

"Indeed without such instigation what learned man, who has grasped the

truth of the scriptures would address harsh words to a mighty man still in power? (7)

आनीय च वनात् सीतां पद्महीनामिव श्रियम्।
किमर्थं प्रतिदास्यामि राघवस्य भयादहम्॥ ८॥

"Nay, having borne away from the forest Sītā, who is like Lakṣmī (the goddess of fortune) without the lotus, wherefore shall I give her back through fear of Rāma (a scion of Raghu)? (8)

वृतं वानरकोटीभिः ससुग्रीवं सलक्ष्मणम्।
पश्य कैश्चिदहोभिश्च राघवं निहतं मया॥ ९॥

"Nay, see Rāma (a scion of Raghu) killed by me in a few days alongwith Sugrīva and Lakṣmaṇa in the midst of crores of monkeys. (9)

द्वन्द्वे यस्य न तिष्ठन्ति दैवतान्यपि संयुगे।
स कस्माद् रावणो युद्धे भयमाहारयिष्यति॥ १०॥

"Of whom will Rāvaṇa entertain fear in an encounter—Rāvaṇa, whom even gods dare not withstand in a duel? (10)

द्विधा भज्येयमप्येवं न नमेयं तु कस्यचित्।
एष मे सहजो दोषः स्वभावो दुरतिक्रमः॥ ११॥

"I would fain break into two but would never bend before anyone. This is my inherent weakness. Nature is hard to overcome. (11)

यदि तावत् समुद्रे तु सेतुर्बद्धो यदृच्छया।
रामेण विस्मयः कोऽत्र येन ते भयमागतम्॥ १२॥

"If at all by chance a bridge has been thrown over the sea by Rāma, what marvel is there in it due to which fear has taken possession of you ? (12)

स तु तीर्त्वार्णवं रामः सह वानरसेनया।
प्रतिजानामि ते सत्यं न जीवन् प्रतियास्यति॥ १३॥

"Having crossed the sea alongwith an army of monkeys, Rāma, however, will not be able to return alive: I truly promise to you." (13)

एवं ब्रुवाणं संरब्धं रुष्टं विज्ञाय रावणम्।
व्रीडितो माल्यवान् वाक्यं नोत्तरं प्रत्यपद्यत॥ १४॥

Abashed to find Rāvaṇa full of keenness for war and offended while speaking, as aforesaid, Mālyavān made no reply. (14)

जयाशिषा तु राजानं वर्धयित्वा यथोचितम्।
माल्यवानभ्यनुज्ञातो जगाम स्वं निवेशनम्॥ १५॥

Having cheered the king with benedictions of triumph in accordance with the rules of propriety, and duly permitted by him, Mālyavān for his part withdrew to his own residence. (15)

रावणस्तु सहामात्यो मन्त्रयित्वा विमृश्य च।
लङ्कायास्तु तदा गुप्तिं कारयामास राक्षसः॥ १६॥

Having deliberated with his ministers and reflected awhile, the ogre Rāvaṇa for his part then actually made adequate arrangements for the defence of Laṅkā. (16)

व्यादिदेश च पूर्वस्यां प्रहस्तं द्वारि राक्षसम्।
दक्षिणस्यां महावीर्यौ महापार्श्वमहोदरौ॥ १७॥
पश्चिमायामथ द्वारि पुत्रमिन्द्रजितं तदा।
व्यादिदेश महामायं राक्षसैर्बहुभिर्वृतम्॥ १८॥

He then posted the ogre Prahasta at the eastern gate, Mahāpārśwa and Mahodara, who were both endowed with extraordinary virility, at the southern and posted his eldest son, Indrajit, who was a great conjurer and was surrounded by numerous ogres, at the western gate at that juncture. (17-18)

उत्तरस्यां पुरद्वारि व्यादिश्य शुकसारणौ।
स्वयं चात्र गमिष्यामि मन्त्रिणस्तानुवाच ह॥ १९॥

Nay, having placed Śuka and Sāraṇa at the northern gate of the city, he said to the aforesaid counsellors, "I shall personally visit and take up my position at the northern gate. (19)

राक्षसं तु विरूपाक्षं महावीर्यपराक्रमम्।
मध्यमेऽस्थापयद् गुल्मे बहभिः सह राक्षसैः॥ २०॥

Again at the central military post he placed the ogre Virūpākṣa, who was endowed with extraordinary virility and prowess, alongwith numerous other ogres. (20)

एवं विधानं लङ्कायां कृत्वा राक्षसपुंगवः।
कृतकृत्यमिवात्मानं मन्यते कालचोदितः॥ २१॥

Having made arrangements as aforesaid in Laṅkā, Rāvaṇa (a bull among the ogres), under the sway of destiny, deemed his purpose accomplished, as it were. (21)

विसर्जयामास ततः स मन्त्रिणो
विधानमाज्ञाप्य पुरस्य पुष्कलम्।
जयाशिषा मन्त्रिगणेन पूजितो
विवेश सोऽन्तःपुरमृद्धिमन्महत्॥ २२॥

Having ordered adequate arrangements for the defence of the city of Laṅkā, he then let his counsellors depart. Nay, acclaimed by the body of counsellors with benedictions of triumph, he entered his sumptuous and extensive gynaeceum. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे
षट्त्रिंशः सर्गः॥ ३६॥

Thus ends Canto Thirty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

While, on reaching the precincts of Laṅkā, Śrī Rāma and Sugrīva as well as other monkeys headed by Hanumān were deliberating as to how to achieve success in their expedition, Vibhīṣaṇa apprises them of the arrangements made by Rāvaṇa at the four gates for the defence of Laṅkā, as reported to him by his four ministers, who had entered Laṅkā in the disguise of birds and witnessed everything with their own eyes. Śrī Rāma too after detailing monkeys to storm the four gates climbs up the Suvela mountain with his army

नरवानरराजानौ स तु वायुसुतः कपिः।
जाम्बवानृक्षराजश्च राक्षसश्च विभीषणः॥ १॥
अङ्गदो वालिपुत्रश्च सौमित्रिः शरभः कपिः।
सुषेणः सहदायादो मैन्दो द्विविद एव च॥ २॥
गजो गवाक्षः कुमुदो नलोऽथ पनसस्तथा।
अमित्रविषयं प्राप्ताः समवेताः समर्थयन्॥ ३॥

Arrived in the enemy's territory and gathered together, Śrī Rāma and Sugrīva, the rulers of men and monkeys, respectively as also the celebrated monkey, Hanumān, son of the wind-god, also Jāmbavān, the king of bears, as well as the ogre Vibhīṣaṇa, nay, Aṅgada, son of Vāli, Lakṣmaṇa (son of Sumitrā), the monkey Śarabha, Suṣeṇa accompanied by his kinsfolk, Mainda as

well as Dwivida, Gaja, Gavākṣa, Kumuda and Nala as also Panasa said to one another: (1—3)

इयं सा लक्ष्यते लङ्का पुरी रावणपालिता।
सासुरोरगगन्धर्वैरमरैरपि दुर्जया॥ ४॥
कार्यसिद्धिं पुरस्कृत्य मन्त्रयध्वं विनिर्णये।
नित्यं संनिहितो यत्र रावणो राक्षसाधिपः॥ ५॥

"Here is to be seen the city of Laṅkā, protected by Rāvaṇa, which is hard to conquer even for the immortals accompanied by the demons, the Nāgas (serpent-demons) and Gandharvas (celestial musicians) and in which Rāvaṇa, the suzerain lord of ogres, is ever present. Now take counsel for determining our duty with a view to achieving success in our mission (viz., the overthrow of Rāvaṇa and the recovery of Sītā)." (4-5)

अथ तेषु ब्रुवाणेषु रावणावरजोऽब्रवीत्।
वाक्यमग्राम्यपदवत् पुष्कलार्थं विभीषणः॥ ६॥

While they were speaking as aforesaid, Vibhīṣaṇa, the youngest brother of Rāvaṇa, made the following submission, consisting of polished words and full of ample meaning: (6)

अनलः पनसश्चैव सम्पातिः प्रमतिस्तथा।
गत्वा लङ्कां ममामात्याः पुरीं पुनरिहागताः॥ ७॥

"Having gone to the city of Laṅkā, my four ministers, Anala as well as Panasa, Sampāti and Pramati, have returned to this place. (7)

भूत्वा शकुनयः सर्वे प्रविष्टाश्च रिपोर्बलम्।
विधानं विहितं यच्च तद् दृष्ट्वा समुपस्थिताः॥ ८॥

"Nay, assuming the semblance of birds, they all penetrated deep into the enemy's ranks, and have duly turned up after seeing with their own eyes the arrangements which have been made for the defence of Laṅkā. (8)

संविधानं यथाहुस्ते रावणस्य दुरात्मनः।
राम तद् ब्रुवतः सर्वं याथातथ्येन मे शृणु॥ ९॥

"Hear from me, O Rāma, as I speak in accordance with facts of all the defences organized by the evil-minded Rāvaṇa even as my ministers have described them to me. (9)

पूर्वं प्रहस्तः सबलो द्वारमासाद्य तिष्ठति।
दक्षिणं च महावीर्यौ महापार्श्वमहोदरौ॥ १०॥

"Having reached the eastern gate with a division of the army, Prahasta (the Commander-in-Chief) stands there; while Mahāpārśwa and Mahodara, who are endowed with extraordinary virility, stand at the southern gate. (10)

इन्द्रजित् पश्चिमं द्वारं राक्षसैर्बहुभिर्वृतः।
पट्टिशासिधनुष्मद्भिः शूलमुद्गरपाणिभिः॥ ११॥
नानाप्रहरणैः शूरैरावृतो रावणात्मजः।
राक्षसानां सहस्रैस्तु बहुभिः शस्त्रपाणिभिः॥ १२॥
युक्तः परमसंविग्नो राक्षसैः सह मन्त्रवित्।
उत्तरं नगरद्वारं रावणः स्वयमास्थितः॥ १३॥

"Surrounded by numerous ogres wielding sharp-edged spears, swords and bows and carrying darts and mallets in their hands, nay, accompanied by champions wielding various weapons, Indrajit, the eldest son of Rāvaṇa, is stationed at the western gate. Nay, accompanied by many thousands of ogres, bearing weapons in their hands, and extremely agitated, Rāvaṇa himself, who is skilled in counsel, has taken up his position at the northern gate. (11—13)

विरूपाक्षस्तु महता शूलखड्गधनुष्मता।
बलेन राक्षसैः सार्धं मध्यमं गुल्ममाश्रितः॥ १४॥

"Virūpākṣa for his part is stationed with a huge force armed with pikes, swords and bows, as well as with other ogres at the central military post. (14)

एतानेवं विधान् गुल्माँल्लङ्कायां समुदीक्ष्य ते।
मामका मन्त्रिणः सर्वे शीघ्रं पुनरिहागताः॥ १५॥

"Having keenly observed these garrisons of the aforesaid description at Laṅkā, all my ministers returned apace to this place. (15)

गजानां दशसाहस्रं रथानामयुतं तथा।
हयानामयुते द्वे च साग्रकोटिश्च रक्षसाम्॥ १६॥

"The strength of elephants in the army of Rāvaṇa is ten thousand, that of chariots is also ten thousand; nay, that of horses is twenty thousand, while that of ogre-foot soldiers is over one crore. (16)

विक्रान्ता बलवन्तश्च संयुगेष्वाततायिनः।
इष्टा राक्षसराजस्य नित्यमेते निशाचराः॥ १७॥

"These rangers of the night, viz., Prahasta and others, are all valiant and mighty, cruel on the field of battle and are ever beloved of Rāvaṇa, the ruler of ogres. (17)

एकैकस्यात्र युद्धार्थे राक्षसस्य विशाम्पते।
परीवारः सहस्राणां सहस्रमुपतिष्ठते॥ १८॥

"A body of adherents consisting of ten lakhs stands at the beck and call of each ogre of the afore-mentioned generals, O protector of the people!" (18)

एतां प्रवृत्तिं लङ्कायां मन्त्रिप्रोक्तां विभीषणः।
एवमुक्त्वा महाबाहू राक्षसांस्तानदर्शयत्॥ १९॥
लङ्कायां सचिवैः सर्वं रामाय प्रत्यवेदयत्।
रामं कमलपत्राक्षमिदमुत्तरमब्रवीत्॥ २०॥
रावणावरजः श्रीमान् रामप्रियचिकीर्षया।
कुबेरं तु यदा राम रावणः प्रतियुद्ध्यति॥ २१॥
षष्टिः शतसहस्राणि तदा निर्यान्ति राक्षसाः।
पराक्रमेण वीर्येण तेजसा सत्त्वगौरवात्।
सदृशा ह्यत्र दर्पेण रावणस्य दुरात्मनः॥ २२॥

Having conveyed as above the aforesaid information concerning Laṅkā, furnished by his ministers, the mighty-armed Vibhīṣaṇa produced the said ogres before Śrī Rāma and caused everything concerning Laṅkā to be made known to Śrī Rāma by his ministers themselves. With intent to please Śrī Rāma, the glorious Vibhīṣaṇa (the youngest half-brother of Rāvaṇa) further submitted as follows to Śrī Rāma, whose eyes resembled the petals of a lotus: "When Rāvaṇa for his part, O Rāma, launched an offensive against (his own half-brother) Kubera (the god of riches), sixty lakh ogres sallied forth with him at that time—ogres who were actually compeers of the evil-minded Rāvaṇa in prowess, virility, energy, abundance of courage and steadfastness in battle. (19—22)

अत्र मन्युर्न कर्तव्यः कोपये त्वां न भीषये।
समर्थो ह्यसि वीर्येण सुराणामपि निग्रहे॥ २३॥

"No depression or indignation should be resorted to by you on this report. I do not mean to terrify you but am simply rousing your wrath; for, I know, you are capable of subduing even gods by virtue of your valour. (23)

तद्धवांश्चतुरङ्गेण बलेन महता वृतम्।
व्यूह्येदं वानरानीकं निर्मथिष्यसि रावणम्॥ २४॥

"Disposing the yonder simian army in battle array in the same way as has been done by Rāvaṇa, you shall be able to crush Rāvaṇa who is surrounded by a huge army consisting of four limbs viz., elephants, chariots, cavalry and foot soldiers." (24)

रावणावरजे वाक्यमेवं ब्रुवति राघवः।
शत्रूणां प्रतिघातार्थमिदं वचनमब्रवीत्॥ २५॥

When Vibhīṣaṇa (the youngest half-brother of Rāvaṇa) made the foregoing speech, Śrī Rāma (a scion of Raghu) issued orders as follows for attacking the enemy: (25)

पूर्वद्वारं तु लङ्काया नीलो वानरपुङ्गवः।
प्रहस्तं प्रतियोद्धा स्याद् वानरैर्बहुभिर्वृतः॥ २६॥

"Making his way to the eastern gate, surrounded by numerous monkeys, Nīla, a veritable bull among the monkeys, for his part should fight against Prahasta. (26)

अङ्गदो वालिपुत्रस्तु बलेन महता वृतः।
दक्षिणे बाधतां द्वारे महापार्श्वमहोदरौ॥ २७॥

"Nay, surrounded by a large army, Aṅgada, son of Vāli, should press and drive away Mahāpārśwa and Mahodara posted at the southern gate. (27)

हनूमान् पश्चिमद्वारं निष्पीड्य पवनात्मजः।
प्रविशत्वप्रमेयात्मा बहुभिः कपिभिर्वृतः॥ २८॥

"Pressing against the western gate, surrounded by numerous monkeys, Hanumān, an offspring of the wind-god, who is endowed with immeasurable firmness and sturdiness, should make good his entry into it. (28)

दैत्यदानवसङ्घानामृषीणां च महात्मनाम्।
विप्रकारप्रियः क्षुद्रो वरदानबलान्वितः॥ २९॥
परिक्रमति यः सर्वान् लोकान् संतापयन् प्रजाः।
तस्याहं राक्षसेन्द्रस्य स्वयमेव वधे धृतः॥ ३०॥
उत्तरं नगरद्वारमहं सौमित्रिणा सह।
निपीड्याभिप्रवेक्ष्यामि सबलो यत्र रावणः॥ ३१॥

"Pressing against the northern gate of the city of Laṅkā alongwith Lakṣmaṇa (son of Sumitrā), personally bent as I am on the destruction of that petty-minded ruler of ogres—who is fond of oppressing multitudes of Daityas (giants) and Dānavas (demons) as well as the high-souled Ṛṣis, nay, who is armed with power derived from boons (conferred on him by Brahmā and others) and who ranges all the worlds persecuting created beings—I shall force my entry into that gate, where Rāvaṇa himself is stationed with his army. (29—31)

वानरेन्द्रश्च बलवानृक्षराजश्च वीर्यवान्।
राक्षसेन्द्रानुजश्चैव गुल्मे भवतु मध्यमे॥ ३२॥

"Nay, let the mighty Sugrīva, the ruler of monkeys and the powerful Jāmbavān, the king of bears, as well as Vibhīṣaṇa (the youngest half-brother of Rāvaṇa) be stationed at the central post. (32)

न चैव मानुषं रूपं कार्यं हरिभिराहवे।
एषा भवतु नः संज्ञा युद्धेऽस्मिन् वानरे बले॥ ३३॥

"No human semblance should be assumed at any event by the monkeys on the field of battle. In the simian ranks let this serve as our distinctive mark in this battle. (33)

वानरा एव नश्चिह्नं स्वजनेऽस्मिन् भविष्यति।
वयं तु मानुषेणैव सप्त योत्स्यामहे परान्॥ ३४॥

"The monkeys alone will be the sign of recognition in distinguishing our ranks in this conflict. Only we seven shall, however, fight the enemies in a human form. (34)

अहमेव सह भ्रात्रा लक्ष्मणेन महौजसा।
आत्मना पञ्चमश्चायं सखा मम विभीषणः॥ ३५॥

"I myself will be one, with my younger brother, Lakṣmaṇa, who is endowed with extraordinary energy and who will be the second; while, of the other five, this friend of mine, Vibhīṣaṇa, in his own person will be the fifth over and above his four ministers." (35)

स रामः कृत्यसिद्ध्यर्थमेवमुक्त्वा विभीषणम्।
सुवेलारोहणे बुद्धिं चकार मतिमान् प्रभुः।
रमणीयतरं दृष्ट्वा सुवेलस्य गिरेस्तटम्॥ ३६॥

Having spoken to Vibhīṣaṇa as aforesaid with a view to the success of his undertaking, and beholding the excessively charming slopes of the Suvela mountain, the aforesaid sagacious and powerful Śrī Rāma made up his mind to climb up the Suvela mountain. (36)

ततस्तु रामो महता बलेन
प्रच्छाद्य सर्वां पृथिवीं महात्मा।
प्रहृष्टरूपोऽभिजगाम लङ्कां
कृत्वा मतिं सोऽरिवधे महात्मा॥ ३७॥

Having fully covered the entire land of that region with his huge army and having resolved upon the destruction of

his foes, that high-souled Śrī Rāma for his part, who was endowed with great firmness, then sallied forth towards Laṅkā with an exultant air. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तत्रिंशः सर्गः ॥ ३७ ॥

Thus ends Canto Thirty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Climbing up the Suvela mountain in consultation with and in the company of Lakṣmaṇa and Vibhīṣaṇa as well as of Sugrīva and others, Śrī Rāma surveys the city from that vantage-ground. The eminent heroes among the monkeys too, who were eager to fight, roar at the top of their voice and spend the night on the mountain itself with Śrī Rāma

स तु कृत्वा सुवेलस्य मतिमारोहणं प्रति।
लक्ष्मणानुगतो रामः सुग्रीवमिदमब्रवीत्॥ १॥
विभीषणं च धर्मज्ञमनुरक्तं निशाचरम्।
मन्त्रज्ञं च विधिज्ञं च श्लक्ष्णया परया गिरा॥ २॥

Having made up his mind to climb up the Suvela mountain, Śrī Rāma for his part, who was followed by Lakṣmaṇa, spoke as follows in soft and excellent tone to Sugrīva, as well as to the devoted night-ranger, Vibhīṣaṇa, who knew what is right, was experienced in counsel and learned in ritual: (1-2)

सुवेलं साधु शैलेन्द्रमिमं धातुशतैश्चितम्।
अध्यारोहामहे सर्वे वत्स्यामोऽत्र निशामिमाम्॥ ३॥

"Let us all duly ascend this ruler of mountains, Suvela, which is covered with hundreds of minerals. We shall spend this night on it. (3)

लङ्कां चालोकयिष्यामो निलयं तस्य रक्षसः।
येन मे मरणान्ताय हता भार्या दुरात्मना॥ 4॥

"We shall also be able to survey from its top Laṅkā, the abode of that ogre, Rāvaṇa, by whom, evil-minded as he is, was my consort borne away to his own destruction, the inevitable result of his action. (4)

येन धर्मो न विज्ञातो न वृत्तं न कुलं तथा।
राक्षस्या नीचया बुद्ध्या येन तद् गर्हितं कृतम्॥ ५॥
तस्मिन् मे वर्तते रोषः कीर्तिते राक्षसाधमे।
यस्यापराधान्नीचस्य वधं द्रक्ष्यामि रक्षसाम्॥ ६॥

"The moment his name is mentioned, my wrath is aroused towards that vile ogre, Rāvaṇa, by whom neither was virtue rightly understood, nor morality, nor was pedigree taken into consideration, but by whom the aforesaid reproachful act was perpetrated as prompted by his mean ogre-like mentality. I shall perceive with my own eyes the extermination of all the ogres due to the crime of that mean fellow. (5-6)

एको हि कुरुते पापं कालपाशवशं गतः।
नीचेनात्मापचारेण कुलं तेन विनश्यति॥ ७॥

"Fallen in the grip of the noose of Death, a single individual actually perpetrates a sin; while the entire race perishes on account of that vile fellow due to his wrong doing." (7)

एवं सम्मन्त्रयन्नेव सक्रोधो रावणं प्रति।
रामः सुवेलं वासाय चित्रसानुमुपारुहत्॥ ८॥

Talking as aforesaid, full of wrath as he was towards Rāvaṇa, Śrī Rāma ascended the Suvela mountain, distinguished by its lovely peaks, with a view to halting there. (8)

पृष्ठतो लक्ष्मणश्चैनमन्वगच्छत् समाहितः।
सशरं चापमुद्यम्य सुमहद्विक्रमे रतः॥ ९॥

Lifting his bow alongwith an arrow, Lakṣmaṇa, who was fully alert and fond of showing extraordinary prowess, followed him at his back. (9)

तमन्वारोहत् सुग्रीवः सामात्यः सविभीषणः।
हनुमानङ्गदो नीलो मैन्दो द्विविद एव च॥ १०॥
गजो गवाक्षो गवयः शरभो गन्धमादनः।
पनसः कुमुदश्चैव हरो रम्भश्च यूथपः॥ ११॥
जाम्बवांश्च सुषेणश्च ऋषभश्च महामतिः।
दुर्मुखश्च महातेजास्तथा शतवलिः कपिः॥ १२॥
एते चान्ये च बहवो वानराः शीघ्रगामिनः।
ते वायुवेगप्रवणास्तं गिरिं गिरिचारिणः॥ १३॥
अध्यारोहन्त शतशः सुवेलं यत्र राघवः।
ते त्वदीर्घेण कालेन गिरिमारुह्य सर्वतः॥ १४॥
ददृशुः शिखरे तस्य विषक्तामिव खे पुरीम्।
तां शुभां प्रवरद्वारां प्राकारवरशोभिताम्॥ १५॥
लङ्कां राक्षससम्पूर्णां ददृशुर्हरियूथपाः।
प्राकारवरसंस्थैश्च तथा नीलैश्च राक्षसैः॥ १६॥
ददृशुस्ते हरिश्रेष्ठाः प्राकारमपरं कृतम्॥ १७॥

Following him, Sugrīva with his ministers and Vibhīṣaṇa, nay, Hanumān, Aṅgada, Nīla, Mainda as well as Dwivida, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Panasa and Kumuda as well, Hara and the troop-commander, Rambha, as also Jāmbavān and Suṣeṇa as well as the highly intelligent Ṛṣabha, as also Durmukha, who was endowed with extraordinary energy, and the monkey Śatabali—these as well as many other well-known swift-footed monkeys, who moved with the speed of the wind and used to range on hills, scaled the Suvela mountain in hundreds, reaching the spot where Śrī Rāma, a scion of Raghu, was. Climbing up the mountain in a short time on all sides, and taking their stand on the top of that mountain, they, for their part, beheld the city suspended as it were in the air. The leaders of monkey-troops saw the splendid Laṅkā provided with most excellent gates, graced with an excellent defensive wall and packed with ogres. Nay, the aforesaid jewels among the monkeys noticed another wall formed (as it were on the original one) by the dark-hued ogres ranged in compact rows for defence on the excellent defensive walls. (10—17)

ते दृष्ट्वा वानराः सर्वे राक्षसान् युद्धकाङ्क्षिणः।
मुमुचुर्विविधान् नादांस्तस्य रामस्य पश्यतः॥ १८॥

Beholding the ogres burning to fight, all the aforesaid monkeys raised clamours of various kinds while Śrī Rāma stood looking on. (18)

ततोऽस्तमगमत् सूर्यः संध्यया प्रतिरञ्जितः।
पूर्णचन्द्रप्रदीप्ता च क्षपा समतिवर्तत॥ १९॥

Reddened by the evening twilight, the sun presently sank below the horizon, and, illumined by the full moon, the night duly set in. (19)

ततः स रामो हरिवाहिनीपति-
र्विभीषणेन प्रतिनन्द्य सत्कृतः।
सलक्ष्मणो यूथपयूथसंयुतः
सुवेलपृष्ठे न्यवसद् यथासुखम्॥ २०॥

Honoured by Vibhīṣaṇa after greeting him joyfully, nay, accompanied by Lakṣmaṇa

and joined by a company of troop-commanders, the celebrated Śrī Rāma thenceforward sojourned happily on the top of the Suvela mountain. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टात्रिंशः सर्गः ॥ ३८ ॥

Thus ends Canto Thirty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Having passed the night on the summit of the Suvela mountain, the commanders of simian troops entered the parks and gardens in the outskirts of Laṅkā, which were laden with blossom etc., while others make their way into Laṅkā itself. Śrī Rāma, however, feels amazed to behold from the mountain-top Laṅkā, which was charming in every respect

तां रात्रिमुषितास्तत्र सुवेले हरियूथपाः।
लङ्कायां ददृशुर्वीरा वनान्युपवनानि च॥ १॥

Having passed that night on the said Suvela mountain, the valiant monkey generals surveyed the woods and groves of Laṅkā. (1)

समसौम्यानि रम्याणि विशालान्यायतानि च।
दृष्टिरम्याणि ते दृष्ट्वा बभूवुर्जातविस्मयाः॥ २॥

They were amazed to find them level and free from molestation by beasts of prey, lovely, long, extensive and agreeable to behold. (2)

चम्पकाशोकबकुलशालतालसमाकुला ।
तमालवनसंछन्ना नागमालासमावृता॥ ३॥
हिन्तालैरर्जुनैर्नीपैः सप्तपर्णैः सुपुष्पितैः।
तिलकैः कर्णिकारैश्च पाटलैश्च समन्ततः॥ ४॥
शुशुभे पुष्पिताग्रैश्च लतापरिगतैर्द्रुमैः।
लङ्का बहुविधैर्दिव्यैर्यथेन्द्रस्यामरावती॥ ५॥
विचित्रकुसुमोपेतै रक्तकोमलपल्लवैः।
शाद्वलैश्च तथा नीलैश्चित्राभिर्वनराजिभिः॥ ६॥

Thick with Campaka, Aśoka, Bakula, sal and palmyra trees, nay, covered with groves of Tamāla trees and surrounded with rows of Nāgakesara trees, Laṅkā looked charming on all sides like the city of Amarāvatī ruled over by Indra, the ruler of gods, with green grassy spots and charming avenues as well as with beautiful trees of various kinds, viz., Hintāla, Arjuna, Nīpa and Saptaparṇa in full blossom, Tilaka, Karṇikāra and Pāṭala whose crests were laden with flowers and which were intertwined with climbers, nay, which were laden with diverse flowers and clothed with red tender leaves. (3—6)

गन्धाढ्यान्यतिरम्याणि पुष्पाणि च फलानि च।
धारयन्त्यगमास्तत्र भूषणानीव मानवाः॥ ७॥

The trees in that city bore fragrant and most lovely flowers and fruits in the same way as human beings wear ornaments. (7)

तच्चैत्ररथसंकाशं मनोज्ञं नन्दनोपमम्।
वनं सर्वर्तुकं रम्यं शुशुभे षट्पदायुतम्॥ ८॥

दात्यूहकोयष्टिबकैर्नृत्यमानैश्च बर्हिणैः।
रुतं परभृतानां च शुश्रुवे वननिर्झरे॥ ९॥

Vying with Caitraratha (the garden of Kubera, the god of riches) and resembling Nandana (the garden of Indra, the ruler of gods), the principal garden of Laṅkā—which was lovely and delightful to the mind, green in all seasons and full of bees—looked charming with gallinules, lapwings, herons and dancing peacocks. The warbling of cuckoos was also heard in that garden abounding in cascades. (8-9)

नित्यमत्तविहंगानि भ्रमराचरितानि च।
कोकिलाकुलखण्डानि विहंगाभिरुतानि च॥ १०॥
भृङ्गराजाधिगीतानि कुररस्वनितानि च।
कोणालकविघुष्टानि सारसाभिरुतानि च।
विविशुस्ते ततस्तानि वनान्युपवनानि च॥ ११॥
हृष्टाः प्रमुदिता वीरा हरयः कामरूपिणः।
तेषां प्रविशतां तत्र वानराणां महौजसाम्॥ १२॥
पुष्पसंसर्गसुरभिर्ववौ घ्राणसुखोऽनिलः।
अन्ये तु हरिवीराणां यूथान्निष्क्रम्य यूथपाः।
सुग्रीवेणाभ्यनुज्ञाता लङ्कां जग्मुः पताकिनीम्॥ १३॥
वित्रासयन्तो विहगान् ग्लापयन्तो मृगद्विपान्।
कम्पयन्तश्च तां लङ्कां नादैः स्वैर्नदतां वराः॥ १४॥
कुर्वन्तस्ते महावेगा महीं चरणपीडिताम्।
रजश्च सहसैवोर्ध्वं जगाम चरणोत्थितम्॥ १५॥

Moving from that mountain-top the valiant monkeys, who were able to change their form at will and felt highly rejoiced and thrilled with joy, entered the aforesaid groves and gardens, which were inhabited by birds constantly in heat and frequented by bees, whose clusters of trees were crowded with cuckoos, nay, which were rendered noisy by birds and filled with the music of fork-tailed drongoes and the cries of ospreys, and which resounded with the noise of wagtails and the cries of cranes. As the monkeys, who were all endowed with extraordinary energy, penetrated deep into that grove, a breeze redolent through contact with flowers and gentle as breath, blew. Breaking away from the company of monkey heroes, as permitted by Sugrīva, other well-known monkey leaders, however, the foremost of those capable of roaring sought Laṅkā, dressed with pennons, terrifying the birds, dispiriting the deer and elephants and shaking the aforesaid Laṅkā with their roars, nay, trampling down the earth in their great impetuosity. Nay, the dust raised by their footfalls rose upwards all at once. (10—15)

ऋक्षाः सिंहाश्च महिषा वारणाश्च मृगाः खगाः।
तेन शब्देन वित्रस्ता जग्मुर्भीता दिशो दश॥ १६॥

Alarmed by that roar, bears and lions, buffaloes, elephants, deer and birds ran in panic in all the ten directions. (16)

शिखरं तु त्रिकूटस्य प्रांशु चैकं दिविस्पृशम्।
समन्तात् पुष्पसंछन्नं महारजतसंनिभम्॥ १७॥
शतयोजनविस्तीर्णं विमलं चारुदर्शनम्।
श्लक्ष्णं श्रीमन्महच्चैव दुष्प्रापं शकुनैरपि॥ १८॥
मनसापि दुरारोहं किं पुनः कर्मणा जनैः।
निविष्टा तस्य शिखरे लङ्का रावणपालिता॥ १९॥

There was a lofty peak of the Trikūṭa mountain, which seemed to touch the skies, which was thickly covered with blossom on all sides and sparkled like gold, which extended over an area of one hundred Yojanas (or eight hundred miles), which was stainless, graceful to behold, smooth, splendid and vast too, difficult of access even to birds and hard to scale even in thought, much less in action, for men. Laṅkā, which was ruled over by Rāvaṇa, was situated on this peak of the aforesaid mountain. (17—19)

दशयोजनविस्तीर्णा विंशद्योजनमायता।
सा पुरी गोपुरैरुच्चैः पाण्डुराम्बुदसंनिभैः।
काञ्चनेन च शालेन राजतेन च शोभते॥ २०॥

Ten Yojanas (or eighty miles) wide and twenty Yojanas (or one hundred and sixty

miles) long*, the said city looked charming with its towering gates, closely resembling white clouds and its gold and silver fortifications. (20)

प्रासादैश्च विमानैश्च लङ्का परमभूषिता।
घनैरिवातपापाये मध्यमं वैष्णवं पदम्॥ २१॥

Highly embellished with palaces and seven-storeyed mansions too, Laṅkā looked like the sky (the region covered by the middle or second stride of Lord Viṣṇu in His descent as Trivikrama) graced with clouds at the end of summer, when the monsoon sets in. (21)

यस्यां स्तम्भसहस्रेण प्रासादः समलंकृतः।
कैलासशिखराकारो दृश्यते खमिवोल्लिखन्॥ २२॥

In that city there existed a palace duly graced with a thousand pillars, which looked like a peak of Mount Kailāsa and appeared to scrape the skies. (22)

चैत्यः स राक्षसेन्द्रस्य बभूव पुरभूषणम्।
शतेन रक्षसां नित्यं यः समग्रेण रक्ष्यते॥ २३॥

The aforesaid palace of Rāvaṇa, the king of ogres, which was guarded at all times by a hundred fully armoured ogres, was an ornament of the city. (23)

मनोज्ञां काञ्चनवतीं पर्वतैरुपशोभिताम्।
नानाधातुविचित्रैश्च उद्यानैरुपशोभिताम्॥ २४॥
नानाविहगसंघुष्टां नानामृगनिषेविताम्।
नानाकुसुमसम्पन्नां नानाराक्षससेविताम्॥ २५॥

तां समृद्धां समृद्धार्थो लक्ष्मीवाँल्लक्ष्मणाग्रजः।
रावणस्य पुरीं रामो ददर्श सह वानरैः॥ २६॥

Alongwith the monkeys, who remained with him, the glorious Rāma, the eldest brother of Lakṣmaṇa, beheld that prosperous golden city ruled over by Rāvaṇa, which was delightful to the mind and full of abundant resources, was graced with pleasure-mountains picturesque with various minerals, as well as with gardens, which was rendered noisy by birds of all species, frequented by varieties of deer, richly endowed with flowers of various kinds and inhabited by ogres of all classes. (24—26)

तां महागृहसम्बाधां दृष्ट्वा लक्ष्मणपूर्वजः।
नगरीं त्रिदिवप्रख्यां विस्मयं प्राप वीर्यवान्॥ २७॥

The valiant Śrī Rāma, the eldest brother of Lakṣmaṇa, felt amazed to see the city, which was crammed with huge mansions and looked like paradise. (27)

तां रत्नपूर्णां बहुसंविधानां प्रासादमालाभिरलङ्कृतां च।
पुरीं महायन्त्रकवाटमुख्यां ददर्श रामो महता बलेन॥ २८॥

Accompanied by his large army, Śrī Rāma contemplated that city full of jewels, abounding in products of creative genius, adorned with its main rows of palaces and endowed with strong gates fitted with huge devices. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The length and breadth of the city as given here varies from that given elsewhere—which is a hundred Yojanas wide and thirty Yojanas long—शतयोजनविस्तीर्णा त्रिंशद्योजनमायता. This anomaly is reconciled by commentators by explaining the present verse as referring to the length and breadth of Laṅkā proper, which comprised the residence of Rāvaṇa.

चत्वारिंशः सर्गः

Canto XL

Ascending the highest peak of the Suvela mountain alongwith a division of his army, Śrī Rāma catches sight of Rāvaṇa perched on the top of a gate of his palace. Infuriated at his very sight, Sugrīva springs upon him by surprise from the mountain-top, throws down the diadem from his head, struggles with him for a long time and, eluding him, returns victorious to the presence of Śrī Rāma

ततो रामः सुवेलाग्रं योजनद्वयमण्डलम्।
उपारोहत् ससुग्रीवो हरियूथैः समन्वितः॥ १॥

Accompanied by Sugrīva and followed by battalions of monkeys, Śrī Rāma thereupon ascended the top of the Suvela mountain, which had a circumference of two Yojanas (or sixteen miles). (1)

स्थित्वा मुहूर्तं तत्रैव दिशो दश विलोकयन्।
त्रिकूटशिखरे रम्ये निर्मितां विश्वकर्मणा॥ २॥
ददर्श लङ्कां सुन्यस्तां रम्यकाननशोभिताम्।
तस्य गोपुरशृङ्गस्थं राक्षसेन्द्रं दुरासदम्॥ ३॥
श्वेतचामरपर्यन्तं विजयच्छत्रशोभितम्।
रक्तचन्दनसंलिप्तं रत्नाभरणभूषितम्॥ ४॥
नीलजीमूतसंकाशं हेमसंछादिताम्बरम्।
ऐरावतविषाणाग्रैरुत्कृष्टकिणवक्षसम्॥ ५॥
शशलोहितरागेण संवीतं रक्तवाससा।
संध्यातपेन संछन्नं मेघराशिमिवाम्बरे॥ ६॥

Halting a while on that very spot and surveying all the ten directions, he caught sight of Laṅkā, which had been built by Viśwakarmā, the architect of gods, and beautifully laid out on a lovely peak of the Trikūṭa mountain and was adorned with delightful groves. He saw perched on the top of a gate of that city Rāvaṇa, the ruler of ogres, who was difficult to approach, was being fanned with white whisks on both sides, was graced with a triumphal parasol held over his head, smeared all over with red sandal-paste and adorned with scarlet ornaments, who closely resembled a dark cloud in hue and was attired in raiment embroidered with gold, who bore on his breast scars of indentations made by the points of tusks of Airāvata (the elephant who carries Indra, the ruler of gods, on his back), nay, was covered by a red outer garment of the colour of a hare's blood and looked like a mass of clouds in the sky, enveloped with sunshine at sunset. (2—6)

पश्यतां वानरेन्द्राणां राघवस्यापि पश्यतः।
दर्शनाद् राक्षसेन्द्रस्य सुग्रीवः सहसोत्थितः॥ ७॥

At the very sight of Rāvaṇa, the ruler of ogres, Sugrīva got up all at once, while the monkey chiefs as well as Śrī Rāma (a scion of Raghu) looked on. (7)

क्रोधवेगेन संयुक्तः सत्त्वेन च बलेन च।
अचलाग्रादथोत्थाय पुप्लुवे गोपुरस्थले॥ ८॥

Rising from the mountain-top, seized as he was with impetuosity, occasioned by wrath and endowed with courage and bodily strength, he sprang to the top of the gate, where Rāvaṇa was. (8)

स्थित्वा मुहूर्तं सम्प्रेक्ष्य निर्भयेनान्तरात्मना।
तृणीकृत्य च तद् रक्षः सोऽब्रवीत् परुषं वचः॥ ९॥

Pausing a while and gazing on Rāvaṇa with an intrepid mind, nay, taking that ogre

to be a mere straw, he spoke harsh words to him as follows: (9)

लोकनाथस्य रामस्य सखा दासोऽस्मि राक्षस।
न मया मोक्ष्यसेऽद्य त्वं पार्थिवेन्द्रस्य तेजसा॥ १०॥

"I am a friend and servant of Śrī Rāma, the ruler of the world, O ogre! You shall not be spared by me this day, endowed as I am with the strength of that king of kings." (10)

इत्युक्त्वा सहसोत्पत्य पुप्लुवे तस्य चोपरि।
आकृष्य मुकुटं चित्रं पातयामास तद् भुवि॥ ११॥

Saying so and springing all of a sudden, Sugrīva leapt upon him and, snatching off the marvellous diadem from his head, threw it on the ground. (11)

समीक्ष्य तूर्णमायान्तं बभाषे तं निशाचरः।
सुग्रीवस्त्वं परोक्षं मे हीनग्रीवो भविष्यसि॥ १२॥

Perceiving Sugrīva coming with great speed towards him, the night-ranger spoke to him as follows: "You had a beautiful neck only so long as you were out of my sight; you shall be deprived of your neck now that you have come to my view." (12)

इत्युक्त्वोत्थाय तं क्षिप्रं बाहुभ्यामाक्षिपत् तले।
कन्दुवत् स समुत्थाय बाहुभ्यामाक्षिपद्धरिः॥ १३॥

Saying so and rising from his seat, Rāvaṇa caught him with his arms and flung him to the ground. Bouncing up like a ball, the aforesaid monkey too lifted Rāvaṇa with his arms and dashed him to the ground. (13)

परस्परं स्वेदविदिग्धगात्रौ
परस्परं शोणितरक्तदेहौ।
परस्परं श्लिष्टनिरुद्धचेष्टौ
परस्परं शाल्मलिकिंशुकाविव॥ १४॥

Their limbs were first covered all over with perspiration by being pressed against each other; then their bodies got dyed red with blood by being scratched with the sharp nails of each other, and, lastly, while their bodies stood motionless when interlocked, they looked like a silk-cotton and Kiṁśuka tree, overlapping each other. (14)

मुष्टिप्रहारैश्च तलप्रहारै-
ररत्निघातैश्च कराग्रघातैः।
तौ चक्रतुर्युद्धमसह्यरूपं
महाबलौ राक्षसवानरेन्द्रौ॥ १५॥

The said ruler of ogres and the lord of monkeys, who were both endowed with extraordinary might, carried on a duel which was unbearable (to each other) with blows of fists, slaps, blows of the forearm and blows of fingers. (15)

कृत्वा नियुद्धं भृशमुग्रवेगौ
कालं चिरं गोपुरवेदिमध्ये।
उत्क्षिप्य चोत्क्षिप्य विनम्य देहौ
पादक्रमाद् गोपुरवेदिलग्नौ॥ १६॥

Having wrestled hard for a long time in the centre of the flat roof of the gate, nay, throwing up repeatedly and pressing down the bodies of each other, the two combatants, who were seized with terrific impetuosity, got stuck to the surface by moving their feet in a particular way. (16)

अन्योन्यमापीड्य विलग्नदेहौ
तौ पेततुः सालनिखातमध्ये।
उत्पेततुर्भूमितलं स्पृशन्तौ
स्थित्वा मुहूर्तं त्वभिनिःश्वसन्तौ॥ १७॥

Having squeezed one another, they dropped down between the defensive walls and the moat, their bodies still clung together. Having lain a while touching the ground and breathing hard, they, for their part, sprang on their feet again. (17)

आलिङ्ग्य चालिङ्ग्य च बाहुयोक्त्रैः
संयोजयामासतुराहवे तौ।
संरम्भशिक्षाबलसम्प्रयुक्तौ
सुचेरतुः सम्प्रति युद्धमार्गैः॥ १८॥

Repeatedly pressing one another to their bosom, the two champions, who were

full of indignation, had received training in wrestling and were fully endowed with might, fastened one another with cords in the shape of their arms and now began to move adroitly by employing various wrestling devices in the combat. (18)

शार्दूलसिंहाविव जातदंष्ट्रौ
गजेन्द्रपोताविव सम्प्रयुक्तौ।
संहत्य संवेद्य च तौ कराभ्यां
तौ पेततुर्वै युगपद् धरायाम्॥ १९॥

Having pressed each other to their bosom and ascertained each other's strength through their hands, the two heroes who resembled a tiger and a lion, who had just teethed (attained maturity) or the two offsprings of a lordly elephant, that had duly tried their strength, actually fell on the ground synchronously. (19)

उद्यम्य चान्योन्यमधिक्षिपन्तौ
संचक्रमाते बहु युद्धमार्गे।
व्यायामशिक्षाबलसम्प्रयुक्तौ
क्लमं न तौ जग्मतुराशु वीरौ॥ २०॥

Having endeavoured to overcome each other, and snubbing each other, the two heroes, who were full of military zeal, had been trained in wrestling and were richly endowed with might, moved adroitly in many ways according to the technique of wrestling; yet they did not feel exhausted soon. (20)

बाहूत्तमैर्वारणवारणाभै-
र्निवारयन्तौ परवारणाभौ।
चिरेण कालेन भृशं प्रयुद्धौ
संचेरतुर्मण्डलमार्गमाशु ॥ २१॥

Keeping back each other with their excellent arms, which resembled the trunks of elephants, the two warriors, who looked like a pair of elephants in rut, and who had fought hard for a long time, moved rapidly in a circle to elude the grip of each other. (21)

तौ परस्परमासाद्य यत्तावन्योन्यसूदने।
मार्जाराविव भक्षार्थेऽवतस्थाते मुहुर्मुहुः॥ २२॥

Approaching each other, intent as they were upon the destruction of the other, they stood growling again and again as a pair of cats would for the sake of food. (22)

मण्डलानि विचित्राणि स्थानानि विविधानि च।
गोमूत्रकाणि चित्राणि गतप्रत्यागतानि च॥ २३॥
तिरश्चीनगतान्येव तथा वक्रगतानि च।
परिमोक्षं प्रहाराणां वर्जनं परिधावनम्॥ २४॥
अभिद्रवणमाप्लावमवस्थानं सविग्रहम्।
परावृत्तमपावृत्तमपद्रुतमवप्लुतम् ॥ २५॥
उपन्यस्तमपन्यस्तं युद्धमार्गविशारदौ।
तौ विचेरतुरन्योन्यं वानरेन्द्रश्च रावणः॥ २६॥

The two warriors, viz., Sugrīva, the ruler of monkeys, and Rāvaṇa, who were both skilled in wrestling, moved adroitly with a view to attacking each other, described numerous circles while moving and stood in diverse postures, moved in a curved line like an ox's urine and executed various forward and backward movements, made horizontal and oblique movements too, eluded the blows of each other by shifting their position, avoided the contingency of their own blows being baffled and circled round the opponent when he stood motionless, darted towards each other, moved slowly or leapt like a frog, stood facing the adversary after a trial of strength, retreated, turned sideways, rushed in a bent posture in order to catch hold of the knees of the adversary and ran lifting their foot to kick the opponent, pressed their arms to their own bosom in order to foil the attempt of the adversary to seize them, and stretched their own arms to catch hold of the opponent's. (23—26)

एतस्मिन्नन्तरे रक्षो मायाबलमथात्मनः।
आरब्धुमुपसम्पेदे ज्ञात्वा तं वानराधिपः॥ २७॥
उत्पपात तदाऽऽकाशं जितकाशी जितक्लमः।
रावणः स्थित एवात्र हरिराजेन वञ्चितः॥ २८॥

(Finding it impossible to worst his formidable adversary by dint of prowess) the ogre in the meantime proceeded to exhibit forthwith his supernatural power. Knowing him about to do this, Sugrīva, the suzerain lord of monkeys, who had assumed a triumphant air and overcome his fatigue, then sprang in the air; while, baffled by Sugrīva (the ruler of monkeys), Rāvaṇa remained standing where he was. (27-28)

अथ हरिवरनाथः प्राप्तसंग्रामकीर्ति-
र्निशिचरपतिमाजौ योजयित्वा श्रमेण।
गगनमतिविशालं लङ्घयित्वार्कसूनु-
र्हरिगणबलमध्ये रामपार्श्वं जगाम॥ २९॥

Reducing Rāvaṇa (the lord of ogres) to exhaustion in combat and traversing the very extensive sky, Sugrīva, a son of the sun-god, the lord of monkey-chiefs, who had won renown in combats, now arrived by the side of Śrī Rāma in the midst of the army of monkey battalions. (29)

इति स सवितृसूनुस्तत्र तत् कर्म कृत्वा
पवनगतिरनीकं प्राविशत् सम्प्रहृष्टः।
रघुवरनृपसूनोर्वर्धयन् युद्धहर्षं
तरुमृगगणमुख्यैः पूज्यमानो हरीन्द्रः॥ ३०॥

Having accomplished on that spot the aforesaid feat, that son of the sun-god and ruler of monkeys, who was endowed with the speed of the wind, now rejoined the army of monkeys, extremely rejoiced, nay, heightening the military zeal of Śrī Rāma (son of a king), who was the foremost of the Raghus, and being adored by the foremost of the monkey troops. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Śrī Rāma is not very pleased with the daring act of Sugrīva inasmuch as he had seen evil portents. Warning him against such action on the ground of his being a sovereign, and commanding the monkey generals to besiege all the four gates of Laṅkā, he dispatches Aṅgada to expostulate with Rāvaṇa and bring him to reason. Aṅgada tries his best to bring him round, but in vain, and returns unsuccessful to the presence of Śrī Rāma after threatening the ogres

अथ तस्मिन् निमित्तानि दृष्ट्वा लक्ष्मणपूर्वजः।
सुग्रीवं सम्परिष्वज्य रामो वचनमब्रवीत्॥ १॥

Observing the marks of a conflict on the person of Sugrīva, and closely embracing him, Śrī Rāma, the eldest brother of Lakṣmaṇa, forthwith spoke as follows to Sugrīva: (1)

असम्मन्त्र्य मया सार्धं तदिदं साहसं कृतम्।
एवं साहसयुक्तानि न कुर्वन्ति जनेश्वराः॥ २॥

Without duly holding consultation with me this aforesaid precipitate act has been done by you. Sovereigns do not undertake such daring acts. (2)

संशये स्थाप्य मां चेदं बलं चेमं विभीषणम्।
कष्टं कृतमिदं वीर साहसं साहसप्रिय॥ ३॥

"Exposing to risk me as well as this army as also Vibhīṣaṇa standing here, O hero fond of daring acts, this precipitate action causing agony has been done by you. (3)

इदानीं मा कृथा वीर एवंविधमरिंदम।
त्वयि किंचित्समापन्ने किं कार्यं सीतया मम॥ ४॥
भरतेन महाबाहो लक्ष्मणेन यवीयसा।
शत्रुघ्नेन च शत्रुघ्न स्वशरीरेण वा पुनः॥ ५॥

"Never repeat such an act any more, O tamer of foes! Had anything happened to you, I would have had nothing to do with Sītā, Bharata, Lakṣmaṇa and the still younger Śatrughna or even with my own person, O mighty-armed destroyer of your foes! (4-5)

त्वयि चानागते पूर्वमिति मे निश्चिता मतिः।
जानतश्चापि ते वीर्यं महेन्द्रवरुणोपम॥ ६॥
हत्वाहं रावणं युद्धे सपुत्रबलवाहनम्।
अभिषिच्य च लङ्कायां विभीषणमथापि च॥ ७॥
भरते राज्यमारोप्य त्यक्ष्ये देहं महाबल।
तमेवं वादिनं रामं सुग्रीवः प्रत्यभाषत॥ ८॥

"Even though I knew your valour, O compeer of the mighty Indra and Varuṇa, (the god of water), I had firmly resolved earlier, while you had not yet returned, that after making short work of Rāvaṇa, his sons, army, chariots and all in combat, nay, consecrating Vibhīṣaṇa as the king of Laṅkā and also installing Bharata on the throne of Ayodhyā, I should give up the ghost, O monkey! endowed with extraordinary might!" To Śrī Rāma, who was speaking in this strain, Sugrīva replied as follows: (6—8)

तव भार्यापहर्तारं दृष्ट्वा राघव रावणम्।
मर्षयामि कथं वीर जानन् विक्रममात्मनः॥ ९॥

"Perceiving, as I did, Rāvaṇa, who had borne away your consort, and knowing (as I did) my own prowess, O gallant scion of Raghu, how could I leave him just like that?" (9)

इत्येवं वादिनं वीरमभिनन्द्य च राघवः।
लक्ष्मणं लक्ष्मिसम्पन्नमिदं वचनमब्रवीत्॥ १०॥

Applauding the hero, who had submitted as aforesaid, Śrī Rāma (a scion of Raghu) spoke as follows to Lakṣmaṇa, who was richly endowed with loveliness: (10)

परिगृह्योदकं शीतं वनानि फलवन्ति च।
बलौघं संविभज्येमं व्यूह्य तिष्ठाम लक्ष्मण॥ ११॥

"Occupying a region provided with fresh water and woods, rich in fruit, nay, duly dividing this multitude of troops into battalions and drawing it up in battle array, we should remain alert, O Lakṣmaṅa! (11)

लोकक्षयकरं भीमं भयं पश्याम्युपस्थितम्।
निबर्हणं प्रवीराणामृक्षवानररक्षसाम्॥ १२॥

"I perceive a formidable danger imminent, which bodes destruction to the world and the extermination of eminent heroes among the bears, monkeys and ogres. (12)

वाता हि परुषं वान्ति कम्पते च वसुंधरा।
पर्वताग्राणि वेपन्ते नदन्ति धरणीधराः॥ १३॥

"Winds are actually blowing severely and the earth is quaking. Mountain-peaks are shaking and the elephants bearing the earth (in the four quarters and the four intermediate points) are trumpeting. (13)

मेघाः क्रव्यादसंकाशाः परुषाः परुषस्वराः।
क्रूराः क्रूरं प्रवर्षन्ते मिश्रं शोणितबिन्दुभिः॥ १४॥

"Fierce and unkind clouds closely resembling carnivorous animals and emitting a harsh sound are cruelly letting loose showers mingled with drops of blood. (14)

रक्तचन्दनसंकाशा संध्या परमदारुणा।
ज्वलच्च निपतत्येतदादित्यादग्निमण्डलम्॥ १५॥

"The evening twilight, resembling red sandalwood in colour, appears most lurid. And from the sun is falling this blazing mass of fire. (15)

आदित्यमभिवाश्यन्ति जनयन्तो महद्भयम्।
दीना दीनस्वरा घोरा अप्रशस्ता मृगद्विजाः॥ १६॥

"Wretched-looking, dreadful and ominous beasts and birds are crying in pitiful tones facing the sun, inspiring great fear. (16)

रजन्यामप्रकाशश्च संतापयति चन्द्रमाः।
कृष्णरक्तांशुपर्यन्तो यथा लोकस्य संक्षये॥ १७॥

"Nay, bereft of radiance even at night the moon is radiating heat contrary to its nature. It is invested with a black and red halo even as at the time of universal dissolution. (17)

ह्रस्वो रूक्षोऽप्रशस्तश्च परिवेषः सुलोहितः।
आदित्यमण्डले नीलं लक्ष्म लक्ष्मण दृश्यते॥ १८॥

"A short, dreary, inauspicious and crimson halo as also a blue spot are seen in the solar orb, O Lakṣmaṇa! (18)

दृश्यन्ते न यथावच्च नक्षत्राण्यभिवर्तते।
युगान्तमिव लोकस्य पश्य लक्ष्मण शंसति॥ १९॥

"The stars are not clearly seen as before. Lo! This phenomenon, O Lakṣmaṇa, forebodes to the living creation the dissolution of the world, as it were. (19)

काकाः श्येनास्तथा गृध्रा नीचैः परिपतन्ति च।
शिवाश्चाप्यशुभा वाचः प्रवदन्ति महास्वनाः॥ २०॥

"Crows, hawks and vultures too are descending to the ground, nay, crying aloud; she-jackals also are emitting portentous howls. (20)

शैलैः शूलैश्च खड्गैश्च विमुक्तैः कपिराक्षसैः।
भविष्यत्यावृता भूमिर्मांसशोणितकर्दमा॥ २१॥

"The earth it appears will be covered with rocks, darts and swords hurled by monkeys and ogres and will be thick with a morass of flesh and blood. (21)

क्षिप्रमद्य दुराधर्षां पुरीं रावणपालिताम्।
अभियाम जवेनैव सर्वतो हरिभिर्वृताः॥ २२॥

"Surrounded by the monkeys on all sides, we should without delay march with all speed today towards the city of Laṅkā, ruled over by Rāvaṇa, which is difficult to storm." (22)

इत्येवं तु वदन् वीरो लक्ष्मणं लक्ष्मणाग्रजः।
तस्मादवातरच्छीघ्रं पर्वताग्रान्महाबलः॥ २३॥

While speaking as aforesaid to Lakṣmaṇa, the heroic Śrī Rāma, the eldest brother of Lakṣmaṇa for his part, who was endowed with extraordinary might, rapidly descended from that mountain-peak. (23)

अवतीर्य तु धर्मात्मा तस्माच्छैलात् स राघवः।
परैः परमदुर्धर्षं ददर्श बलमात्मनः॥ २४॥

Climbing down from that mountain, the celebrated Śrī Rāma (a scion of Raghu) for his part, whose mind was set on virtue, held a review of his own army, which was supremely difficult to assail for the foes. (24)

संनह्य तु ससुग्रीवः कपिराजबलं महत्।
कालज्ञो राघवः काले संयुगायाभ्यचोदयत्॥ २५॥

Having marshalled the huge army of Sugrīva (the ruler of monkeys) in co-operation with the latter, Śrī Rāma (a scion of Raghu) for his part, who knew the right moment to act, commanded the army to advance at a propitious hour for military operations. (25)

ततः काले महाबाहुर्बलेन महता वृतः।
प्रस्थितः पुरतो धन्वी लङ्कामभिमुखः पुरीम्॥ २६॥

Surrounded by a large contingent and armed with a bow, the mighty-armed prince then marched ahead at an auspicious moment, facing the city of Laṅkā. (26)

तं विभीषणसुग्रीवौ हनूमाञ्झाम्बवान् नलः।
ऋक्षराजस्तथा नीलो लक्ष्मणश्चान्वयुस्तदा॥ २७॥

Vibhīṣaṇa and Sugrīva, Hanūmān, Jāmbavān, the king of bears, Nala and Nīla, as well as Lakṣmaṇa followed him at that moment. (27)

ततः पश्चात् सुमहती पृतनर्क्षवनौकसाम्।
प्रच्छाद्य महतीं भूमिमनुयाति स्म राघवम्॥ २८॥

Fully covering a vast stretch of land, the huge army of bears and monkeys (lit., the denizens of the forest) then followed in the wake of Śrī Rāma (a scion of Raghu). (28)

शैलशृङ्गाणि शतशः प्रवृद्धांश्च महीरुहान्।
जगृहुः कुञ्जरप्रख्या वानराः परवारणाः॥ २९॥

The monkeys, who were capable of warding off the enemy and resembled elephants in size, bore in their hands mountain-peaks and fully grown up trees in hundreds. (29)

तौ त्वदीर्घेण कालेन भ्रातरौ रामलक्ष्मणौ।
रावणस्य पुरीं लङ्कामासेदतुररिंदमौ॥ ३०॥
पताकामालिनीं रम्यामुद्यानवनशोभिताम्।
चित्रवप्रां सुदुष्प्रापामुच्चैः प्राकारतोरणाम्॥ ३१॥

In a short while, those two brothers, Śrī Rāma and Lakṣmaṇa, the tamers of their foes, for their part reached Laṅkā, the lovely city of Rāvaṇa, which was dressed with rows of flags, embellished with gardens and groves, enclosed with a wonderful defensive wall and provided with high walls and archways and as such exceedingly difficult of access. (30-31)

तां सुरैरपि दुर्धर्षां रामवाक्यप्रचोदिताः।
यथानिदेशं सम्पीड्य न्यविशन्त वनौकसः॥ ३२॥

Besieging the aforesaid city—which was difficult to assail even for gods—as spurred by the command of Śrī Rāma, sticking to their posts (while doing so), the monkeys (lit., the denizens of the forest) entered it. (32)

लङ्कायास्तूत्तरद्वारं शैलशृङ्गमिवोन्नतम्।
रामः सहानुजो धन्वी जुगोप च रुरोध च॥ ३३॥

Accompanied by his younger brother, Lakṣmaṇa, and armed with a bow, Śrī Rāma for his part blocked the northern gate of Laṅkā, which was lofty as a mountain-peak, and also gave succour to the besieging army. (33)

लङ्कामुपनिविष्टस्तु रामो दशरथात्मजः।
लक्ष्मणानुचरो वीरः पुरीं रावणपालिताम्॥ ३४॥
उत्तरद्वारमासाद्य यत्र तिष्ठति रावणः।
नान्यो रामाद्धि तद् द्वारं समर्थः परिरक्षितुम्॥ ३५॥
रावणाधिष्ठितं भीमं वरुणेनेव सागरम्।
सायुधै राक्षसैर्भीमैरभिगुप्तं समन्ततः॥ ३६॥
लघूनां त्रासजननं पातालमिव दानवैः।
विन्यस्तानि च योधानां बहूनि विविधानि च॥ ३७॥
ददर्शायुधजालानि तथैव कवचानि च।
पूर्वं तु द्वारमासाद्य नीलो हरिचमूपतिः॥ ३८॥
अतिष्ठत् सह मैन्देन द्विविदेन च वीर्यवान्।
अङ्गदो दक्षिणद्वारं जग्राह सुमहाबलः॥ ३९॥
ऋषभेण गवाक्षेण गजेन गवयेन च।
हनूमान् पश्चिमद्वारं ररक्ष बलवान् कपिः॥ ४०॥

Having reached the northern gate, at which Rāvaṇa himself had taken up his position, the valiant Śrī Rāma, an offspring of Emperor Daśaratha, for his part, who had Lakṣmaṇa for his follower, encamped near the city of Laṅkā, which was protected by Rāvaṇa. In fact, none other than Śrī Rāma was capable of protecting the army besieging that formidable gate, which was controlled by Rāvaṇa as the ocean is by Varuṇa (the god presiding over water), was guarded on all sides by terrible ogres equipped with arms even as Pātāla, the nethermost subterranean region, is by the Dānavas, and caused terror to the weak. Nay, Śrī Rāma saw properly arranged there numerous sets of weapons of every description and even so pieces of armour for the use of combatants. Reaching the eastern gate, Nīla, the valiant Commander-in-Chief of the simian forces, for his part took up his position there with Mainda and Dwivida, Aṅgada, who was endowed with extraordinary might, occupied the southern gate with Ṛṣabha, Gavākṣa, Gaja and Gavaya. United with Pramāthī and Praghasa as well as with other heroes, the mighty

monkey, Hanumān, blocked the western gate. (34—40)

प्रमाथिप्रघसाभ्यां च वीरैरन्यैश्च संगतः।
मध्यमे च स्वयं गुल्मे सुग्रीवः समतिष्ठत॥ ४१॥
सह सर्वैर्हरिश्रेष्ठैः सुपर्णपवनोपमैः।
वानराणां तु षट्त्रिंशत्कोट्यः प्रख्यातयूथपाः॥ ४२॥
निपीड्योपनिविष्टाश्च सुग्रीवो यत्र वानरः।
शासनेन तु रामस्य लक्ष्मणः सविभीषणः॥ ४३॥
द्वारे द्वारे हरीणां तु कोटिं कोटीर्न्यवेशयत्।
पश्चिमेन तु रामस्य सुषेणः सहजाम्बवान्॥ ४४॥
अदूरान्मध्यमे गुल्मे तस्थौ बहुबलानुगः।
ते तु वानरशार्दूलाः शार्दूला इव दंष्ट्रिणः।
गृहीत्वा द्रुमशैलाग्रान् हृष्टा युद्धाय तस्थिरे॥ ४५॥

Nay, alongwith all the monkey chiefs, who vied with Garuḍa of beautiful wings and the wind-god in speed, Sugrīva himself took up his position at the intermediate military post between the northern and western gates. Having exerted pressure on the ogres occupying that post, thirty six crores of monkeys, all highly renowned generals, for their part stood encamped where the monkey king, Sugrīva, was (viz., near the intermediate military post). Accompanied by Vibhīṣaṇa, Lakṣmaṇa for his part posted under order of Śrī Rāma a crore or crores of monkeys at each gate, as necessary. Accompanied by Jāmbavān and followed by a vast army, Suṣeṇa for his part took up his position at the intermediate post at the back of Śrī Rāma not far from him. Seizing trees and peaks of mountains, the aforesaid tigers among monkeys, who were endowed with sharp teeth like tigers, stood gladly waiting for an encounter. (41—45)

सर्वे विकृतलाङ्गूलाः सर्वे दंष्ट्रानखायुधाः।
सर्वे विकृतचित्राङ्गाः सर्वे च विकृताननाः॥ ४६॥

All had their tails lifted up in an unnatural way (on account of fury), all had teeth and nails for their weapons, their eyes etc., were distorted and looked strange, suffused as they were with blood, and their faces too were distorted through anger. (46)

दशनागबलाः केचित् केचिद् दशगुणोत्तराः।
केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः॥ ४७॥

Some monkeys were endowed with the strength of ten elephants, while others were ten times as strong as the latter; while still others were equal in prowess to a thousand elephants. (47)

सन्ति चौघबलाः केचित् केचिच्छतगुणोत्तराः।
अप्रमेयबलाश्चान्ये तत्रासन् हरियूथपाः॥ ४८॥

Some commanders of monkey troops were endowed with the strength of an Ogha* of elephants, while others were a hundred times stronger than the latter. Still others possessed immeasurable strength. (48)

अद्भुतश्च विचित्रश्च तेषामासीत् समागमः।
तत्र वानरसैन्यानां शलभानामिवोद्गमः॥ ४९॥

Marvellous and astonishing too was the gathering in that area of those monkey troops, which resembled a flight of locusts. (49)

परिपूर्णमिवाकाशं सम्पूर्णेव च मेदिनी।
लङ्कामुपनिविष्टैश्च सम्पतद्भिश्च वानरैः॥ ५०॥

The air was completely filled, as it were, with the monkeys bounding towards Laṅkā and the land round about Laṅkā was fully covered as it were with those that were already stationed beneath its walls. (50)

शतं शतसहस्राणां पृतनर्क्षवनौकसाम्।
लङ्काद्वाराण्युपाजग्मुरन्ये योद्धुं समन्ततः॥ ५१॥

A hundred divisions of one lakh bears and monkeys each marched to the four gates of Laṅkā to reinforce those already posted there; while others proceeded to fight on every side. (51)

* For the number represented by one Ogha vide XXVIII. 37 above, P. 393.

आवृतः स गिरिः सर्वैस्तैः समन्तात् प्लवङ्गमैः।
अयुतानां सहस्रं च पुरीं तामभ्यवर्तत॥ ५२॥

The said mountain (the Trikūṭa mountain, on which Laṅkā had been built) was surrounded on all sides by all the aforesaid monkeys; while a crore of them ranged round that city in order to collect information about the monkeys assembled at the gates. (52)

वानरैर्बलवद्भिश्च बभूव द्रुमपाणिभिः।
सर्वतः संवृता लङ्का दुष्प्रवेशापि वायुना॥ ५३॥

Nay, surrounded on all sides by mighty monkeys with uprooted trees in their hands, Laṅkā was difficult to penetrate even for the wind. (53)

राक्षसा विस्मयं जग्मुः सहसाभिनिपीडिताः।
वानरैर्मेघसंकाशैः शक्रतुल्यपराक्रमैः॥ ५४॥

Besieged all of a sudden by monkeys, who resembled clouds in colour and equalled Indra (the ruler of gods) in prowess, the ogres gave way to wonder. (54)

महाञ्छब्दोऽभवत् तत्र बलौघस्याभिवर्ततः।
सागरस्येव भिन्नस्य यथा स्यात् सलिलस्वनः॥ ५५॥

Even as the stream in the form of the monkey troops was advancing towards Laṅkā, there arose from it on the summit of Mount Trikūṭa a noise just like a roar in the water when an ocean transgresses its bounds. (55)

तेन शब्देन महता सप्राकारा सतोरणा।
लङ्का प्रचलिता सर्वा सशैलवनकानना॥ ५६॥

At this tumult, the entire Laṅkā with its defensive walls, archways, mountains, woods and forests violently shook. (56)

रामलक्ष्मणगुप्ता सा सुग्रीवेण च वाहिनी।
बभूव दुर्धर्षतरा सर्वैरपि सुरासुरैः॥ ५७॥

Protected by Śrī Rāma and Lakṣmaṇa and directed by Sugrīva, the aforesaid army of monkeys was exceedingly difficult to assail even for all the gods and the demons combined. (57)

राघवः संनिवेश्यैवं स्वसैन्यं रक्षसां वधे।
सम्मन्त्र्य मन्त्रिभिः सार्धं निश्चित्य च पुनः पुनः॥ ५८॥
आनन्तर्यमभिप्रेप्सुः क्रमयोगार्थतत्त्ववित्।
विभीषणस्यानुमते राजधर्ममनुस्मरन्॥ ५९॥
अङ्गदं वालितनयं समाहूयेदमब्रवीत्।
गत्वा सौम्य दशग्रीवं ब्रूहि मद्वचनात् कपे॥ ६०॥
लङ्घयित्वा पुरीं लङ्कां भयं त्यक्त्वा गतव्यथः।
भ्रष्टश्रीकं गतैश्वर्यं मुमूर्षानष्टचेतनम्॥ ६१॥

Having thus drawn up his army in battle array with a view to the destruction of ogres, repeatedly deliberated at length with his counsellors and arrived at a decision, nay, calling to mind the duty of kings and duly summoning Aṅgada, the son of Vālī. Śrī Rāma, a scion of Raghu, who was eager to undertake what was to be done next, nay, who knew the truth about the consequences of the four expedients to be used against an enemy in the shape of conciliation, gift, sowing dissension and punishment, employed in succession, and who acted in concurrence with Vibhīṣaṇa, spoke as follows: "Crossing over the walls to the city of Laṅkā, and approaching Rāvaṇa (the ten-headed monster), who has fallen from fortune, has lost his sovereignty and has been deprived of his wit because of his inclination to die, nay, shaking off fear and free from perturbation, admonish him on my behalf, O gentle monkey, in the following words: (58—61)

ऋषीणां देवतानां च गन्धर्वाप्सरसां तथा।
नागानामथ यक्षाणां राज्ञां च रजनीचर॥ ६२॥
यच्च पापं कृतं मोहादवलिप्तेन राक्षस।
नूनं ते विगतो दर्पः स्वयंभूवरदानजः।
तस्य पापस्य सम्प्राप्ता व्युष्टिरद्य दुरासदा॥ ६३॥

"The period of retribution, which is dangerous to approach, has now duly arrived

for the sins that have been committed by you through ignorance against Ṛṣis (seers of Vedic Mantras) and gods as well as against Gandharvas (celestial musicians) and celestial nymphs, as also against Nāgas (a class of semi-divine beings credited with a human face and serpent-like lower extremities), Yakṣas (a species of demigods) and human kings, conceited as you were, O ranger of the night! Surely your arrogance begotten of the boon that was conferred on you by Brahmā (the self-born creator) has gone asunder, O ogre! (62-63)

यस्य दण्डधरस्तेऽहं दाराहरणकर्शितः।
दण्डं धारयमाणस्तु लङ्काद्वारे व्यवस्थितः॥ ६४॥

"Wielding the rod of punishment, I, your chastiser, for my part have taken up my position firmly at the gates of Laṅkā, emaciated as I am due to the abduction of my consort. (64)

पदवीं देवतानां च महर्षीणां च राक्षस।
राजर्षीणां च सर्वेषां गमिष्यसि युधि स्थिरः॥ ६५॥

"Remaining firm in combat and giving up the ghost while fighting, you shall reach the destiny of gods and eminent Ṛṣis (seers of Vedic Mantras) as well as of all royal sages, O ogre! (65)

बलेन येन वै सीतां मायया राक्षसाधम।
मामतिक्रमयित्वा त्वं हृतवांस्तन्निदर्शय॥ ६६॥

"Display, O the vilest of ogres, the strength by virtue of which you actually bore away Sītā after putting me off the scent by recourse to deception. (66)

अराक्षसमिमं लोकं कर्तास्मि निशितैः शरैः।
न चेच्छरणमभ्येषि तामादाय तु मैथिलीम्॥ ६७॥

"I shall rid this world of ogres with my sharp arrows if you, for your part, do not seek me as a protector taking with you the aforesaid princess of Mithilā. (67)

धर्मात्मा राक्षसश्रेष्ठः सम्प्राप्तोऽयं विभीषणः।
लङ्कैश्वर्यमिदं श्रीमान् ध्रुवं प्राप्नोत्यकण्टकम्॥ ६८॥

"Vibhīṣaṇa, the foremost of ogres, whose mind is set on virtue, has also arrived with me here. The glorious ogre shall undoubtedly attain the sovereignty of Laṅkā without opposition. (68)

नहि राज्यमधर्मेण भोक्तुं क्षणमपि त्वया।
शक्यं मूर्खसहायेन पापेनाविदितात्मना॥ ६९॥

"Surely sovereignty cannot be enjoyed even a moment longer through unrighteousness by you, a sinner, with fools as your helpmates and by whom the Self has not been realized. (69)

युध्यस्व मा धृतिं कृत्वा शौर्यमालम्ब्य राक्षस।
मच्छरैस्त्वं रणे शान्तस्ततः पूतो भविष्यसि॥ ७०॥

"Taking recourse to firmness and embracing gallantry, meet me in combat, O ogre! Getting extinct on the field of battle through my arrows, you will be purified thereby. (70)

यद्याविशसि लोकांस्त्रीन् पक्षीभूतो निशाचर।
मम चक्षुःपथं प्राप्य न जीवन् प्रतियास्यसि॥ ७१॥

"Entering the range of my sight, you shall never return alive even if you range all the three worlds in the form of a bird, O prowler of the night! (71)

ब्रवीमि त्वां हितं वाक्यं क्रियतामौर्ध्वदेहिकम्।
सुदृष्टा क्रियतां लङ्का जीवितं ते मयि स्थितम्॥ ७२॥

"I tender this salutary advice to you: let obsequies be performed by yourself for the benefit of your soul in advance; for no ogre will be letft in the world to perform obsequies for your departed soul, and let Laṅkā be adequately seen by you for the last time; for your life is now dependent on me!" (72)

इत्युक्तः स तु तारेयो रामेणाक्लिष्टकर्मणा।
जगामाकाशमाविश्य मूर्तिमानिव हव्यवाट्॥ ७३॥

Ascending in the air when counselled in these words by Śrī Rāma, who was unwearied in action, Aṅgada (son of Tārā)

for his part, who resembled fire-incarnate, left for Laṅkā. (73)

सोऽतिपत्य मुहूर्तेन श्रीमान् रावणमन्दिरम्।
ददर्शासीनमव्यग्रं रावणं सचिवैः सह॥ ७४॥

Crossing over the walls to the palace of Rāvaṇa in a moment, the glorious Aṅgada saw Rāvaṇa sitting unperturbed in the company of his ministers. (74)

ततस्तस्याविदूरेण निपत्य हरिपुंगवः।
दीप्ताग्निसदृशस्तस्थावङ्गदः कनकाङ्गदः॥ ७५॥

Descending at a short distance from him, Aṅgada, a veritable bull among the monkeys, who was adorned with armlets of gold, now stood like a blazing fire. (75)

तद् रामवचनं सर्वमन्यूनाधिकमुत्तमम्।
सामात्यं श्रावयामास निवेद्यात्मानमात्मना॥ ७६॥

Having made himself known through himself, he delivered to Rāvaṇa with his ministers in toto the excellent message of Śrī Rāma, neither subtracting nor adding anything of his own. (76)

दूतोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः।
वालिपुत्रोऽङ्गदो नाम यदि ते श्रोत्रमागतः॥ ७७॥

He spoke as follows: "I am an envoy of Śrī Rāma, the king of Kosala, who is unwearied in action, Aṅgada by name, son of Vālī—I wonder if my name has ever reached your ears. (77)

आह त्वां राघवो रामः कौसल्यानन्दवर्धनः।
निष्पत्य प्रतियुध्यस्व नृशंस पुरुषो भव॥ ७८॥

"Śrī Rāma, a scion of Raghu, who enhances the joy of his mother, Kausalyā, speaks to you as follows: 'Prove to be a man, O ruthless ogre, and, sallying forth, give battle to me. (78)

हन्तास्मि त्वां सहामात्यं सपुत्रज्ञातिबान्धवम्।
निरुद्विग्नास्त्रयो लोका भविष्यन्ति हते त्वयि॥ ७९॥

" 'I shall make short work of you with your ministers, sons, relations and kinsfolk. All the three worlds will be rid of fear on your being killed. (79)

देवदानवयक्षाणां गन्धर्वोरगरक्षसाम्।
शत्रुमद्योद्धरिष्यामि त्वामृषीणां च कण्टकम्॥ ८०॥

" 'I shall presently uproot you, an enemy of gods, demons and Yakṣas (a class of demigods), Gandharvas (celestial musicians), Nāgas (a class of semi-divine beings credited with the head of a man and the lower extremities of a serpent) and ogres and a virtual thorn in the side of Ṛṣis (the seers of Vedic Mantras). (80)

विभीषणस्य चैश्वर्यं भविष्यति हते त्वयि।
न चेत् सत्कृत्य वैदेहीं प्रणिपत्य प्रदास्यसि॥ ८१॥

" 'Nay, unless you return Sītā (a princess of the Videha territory) after paying homage to her and bowing down respectfully to me, the royal fortune will descend to Vibhīṣaṇa on your being killed.' " (81)

इत्येवं परुषं वाक्यं ब्रुवाणे हरिपुङ्गवे।
अमर्षवशमापन्नो निशाचरगणेश्वरः॥ ८२॥

While Aṅgada, a bull among the monkeys, was making the foregoing harsh speech, Rāvaṇa, the ruler of hordes of ogres, was seized with fury. (82)

ततः स रोषमापन्नः शशास सचिवांस्तदा।
गृह्यतामिति दुर्मेधा वध्यतामिति चासकृत्॥ ८३॥

Swayed by passion, Rāvaṇa, thereupon repeatedly commanded his ministers in the following words at that moment: "Let this evil-minded monkey be seized and put to death." (83)

रावणस्य वचः श्रुत्वा दीप्ताग्निमिव तेजसा।
जगृहुस्तं ततो घोराश्चत्वारो रजनीचराः॥ ८४॥

Hearing the command of Rāvaṇa, four terrible rangers of the night presently seized Aṅgada, who resembled a blazing fire in brilliance. (84)

ग्राहयामास तारेयः स्वयमात्मानमात्मवान्।
बलं दर्शयितुं वीरो यातुधानगणे तदा॥ ८५॥

In order to exhibit his strength before

the host of ogres on that occasion, the resolute and valiant Aṅgada (son of Tārā) voluntarily allowed himself to be seized by the ogres. (85)

स तान् बाहुद्वयासक्तानादाय पतगानिव।
प्रासादं शैलसंकाशमुत्पपाताङ्गदस्तदा॥ ८६॥

Taking with him the four ogres clung to his arms like so many birds, the aforesaid Aṅgada then leapt on to the roof of the palace, which stood like a mountain. (86)

तस्योत्पतनवेगेन निर्धूतास्तत्र राक्षसाः।
भूमौ निपतिताः सर्वे राक्षसेन्द्रस्य पश्यतः॥ ८७॥

Violently shaken by the impetuosity of his bound, all the four ogres fell to the ground, while Rāvaṇa (the ruler of ogres) stood looking on. (87)

ततः प्रासादशिखरं शैलशृङ्गमिवोन्नतम्।
चक्राम राक्षसेन्द्रस्य वालिपुत्रः प्रतापवान्॥ ८८॥

Thereupon the glorious Aṅgada, son of Vālī, set his feet on the top of the palace of Rāvaṇa (the ruler of ogres), which was lofty as a mountain-peak. (88)

पफाल च तदाक्रान्तं दशग्रीवस्य पश्यतः।
पुरा हिमवतः शृङ्गं वज्रेणेव विदारितम्॥ ८९॥

Nay, trampled by Aṅgada, the top of the palace cleft asunder—even as a peak of the Himalayan range did of yore when riven by the thunderbolt—while Rāvaṅa, the ten-headed monster, stood gazing on. (89)

भङ्क्त्वा प्रासादशिखरं नाम विश्राव्य चात्मनः।
विनद्य सुमहानादमुत्पपात विहायसा॥ ९०॥

Having shattered the top of the palace, nay, proclaiming his own name, and emitting a terrible roar, Aṅgada rose into the air. (90)

व्यथयन् राक्षसान् सर्वान् हर्षयंश्चापि वानरान्।
स वानराणां मध्ये तु रामपार्श्वमुपागतः॥ ९१॥

Causing pain to all the ogres and delighting the monkeys at the same time, Aṅgada for his part returned to the presence of Śrī Rāma in the midst of the monkeys. (91)

रावणस्तु परं चक्रे क्रोधं प्रासादधर्षणात्।
विनाशं चात्मनः पश्यन् निःश्वासपरमोऽभवत्॥ ९२॥

Rāvaṇa, on the other hand, exhibited great anger at the assault on his palace. Nay, foreseeing his own destruction, he gave himself up to sighing. (92)

रामस्तु बहुभिर्हृष्टैर्विनदद्भिः प्लवङ्गमैः।
वृतो रिपुवधाकाङ्क्षी युद्धायैवाभ्यवर्तत॥ ९३॥

Surrounded by numerous monkeys, who were roaring jubilantly, Śrī Rāma for his part, who was keen to destroy his enemy, pressed on for war alone. (93)

सुषेणस्तु महावीर्यो गिरिकूटोपमो हरिः।
बहुभिः संवृतस्तत्र वानरैः कामरूपिभिः॥ ९४॥

The monkey, Suṣeṇa, for his part, who was endowed with extraordinary virility and looked like a mountain-peak in size, stood close to Laṅkā, surrounded by numerous monkeys who were able to change their form at will. (94)

स तु द्वाराणि संयम्य सुग्रीववचनात् कपिः।
पर्यक्रामत दुर्धर्षो नक्षत्राणीव चन्द्रमाः॥ ९५॥

Controlling all the four gates of Laṅkā, the monkey for his part, who was hard to overcome, patrolled under orders of Sugrīva all the entrances even as the moon moves amidst the lunar mansions. (95)

तेषामक्षौहिणिशतं समवेक्ष्य वनौकसाम्।
लङ्कामुपनिविष्टानां सागरं चाभिवर्तताम्॥ ९६॥
राक्षसा विस्मयं जग्मुस्त्रासं जग्मुस्तथापरे।
अपरे समरे हर्षाद्धर्षमेवोपपेदिरे॥ ९७॥

The ogres were wonderstruck to observe a hundred Akṣauhiṇīs of the aforesaid monkeys, stationed round about Laṅkā, laying siege to it, and extending up to the sea; nay, others gay way to alarm;

while still others, recalling the joys of war, experienced joy alone at the prospect of fighting. (96-97)

कृत्स्नं हि कपिभिर्व्याप्तं प्राकारपरिखान्तरम्।
ददृशू राक्षसा दीनाः प्राकारं वानरीकृतम्।
हाहाकारमकुर्वन्त राक्षसा भयमागताः॥ ९८॥

The entire space between the defensive walls and the surrounding moat was actually filled with monkeys. The downcast ogres saw the defensive walls converted, as it were, into monkeys themselves. Overwhelmed with fear, they raised an outcry of distress. (98)

तस्मिन् महाभीषणके प्रवृत्ते
कोलाहले राक्षसराजयोधाः।
प्रगृह्य रक्षांसि महायुधानि
युगान्तवाता इव संविचेरुः॥ ९९॥

Seizing hold of mighty weapons, when that most appalling tumult had set in, the soldiers of Rāvaṇa, the ruler of ogres, rushed like the winds raging at the dissolution of the worlds. (99)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Approaching Rāvaṇa, the ogres break to him the news about Laṅkā having been laid siege to by the monkeys led by Śrī Rāma. Ascending the roof of his palace and taxing his brain about the means of putting an end to the monkeys, he casts a look at Śrī Rāma and the monkeys. Pained at the thought that Sītā was being bullied by Rāvaṇa on his account, and commanding the monkeys to besiege all the four gates of Laṅkā and to destroy the ogres, Śrī Rāma, on the other side, takes up his position alongwith Lakṣmaṇa near the northern gate. Apprised of these developments, Rāvaṇa mobilizes his army and, encouraged by him, the ogres beat their drums and emit a terrible roar

ततस्ते राक्षसास्तत्र गत्वा रावणमन्दिरम्।
न्यवेदयन् पुरीं रुद्धां रामेण सह वानरैः॥ १॥

Proceeding to the palace of Rāvaṇa in Laṅkā, the said ogres thereupon broke the news to him about the city having been laid siege to by Śrī Rāma, accompanied by the monkeys. (1)

रुद्धां तु नगरीं श्रुत्वा जातक्रोधो निशाचरः।
विधानं द्विगुणं कृत्वा प्रासादं चाप्यरोहत॥ २॥

Enraged to hear of the city having been besieged by the monkeys, nay, doubling the arrangements already made for the defence of the capital, the ranger of the night for his part ascended the palace. (2)

स ददर्श वृतां लङ्कां सशैलवनकाननाम्।
असंख्येयैर्हरिगणैः सर्वतो युद्धकाङ्क्षिभिः॥ ३॥

He saw Laṅkā with its mountains, woods and forests, besieged on all sides by innumerable monkeys, who were all eager to fight. (3)

स दृष्ट्वा वानरैः सर्वैर्वसुधां कपिलीकृताम्।
कथं क्षपयितव्याः स्युरिति चिन्तापरोऽभवत्॥ ४॥

Beholding the earth round about Laṅkā, rendered brown by all the monkeys gathered there, he became thoughtful as to how they were to be exterminated. (4)

स चिन्तयित्वा सुचिरं धैर्यमालम्ब्य रावणः।
राघवं हरियूथांश्च ददर्शायतलोचनः॥ ५॥

Having pondered for a pretty long time and embracing firmness, the notorious Rāvaṇa with dilated eyes gazed on Śrī Rāma (a scion of Raghu) and the simian troops. (5)

राघवः सह सैन्येन मुदितो नाम पुप्लुवे।
लङ्कां ददर्श गुप्तां वै सर्वतो राक्षसैर्वृताम्॥ ६॥

Full of delight, Śrī Rāma, a scion of Raghu, pressed forward with his army and saw Laṅkā surrounded on all sides and guarded by ogres. (6)

दृष्ट्वा दाशरथिर्लङ्कां चित्रध्वजपताकिनीम्।
जगाम सहसा सीतां दूयमानेन चेतसा॥ ७॥

Seeing Laṅkā, which was dressed with picturesque flags and buntings, Śrī Rāma (son of Daśaratha) suddenly thought of Sītā with a mind which was being consumed with affliction. (7)

अत्र सा मृगशावाक्षी मत्कृते जनकात्मजा।
पीड्यते शोकसंतप्ता कृशा स्थण्डिलशायिनी॥ ८॥

He said to himself: "Here is that daughter of Janaka, with eyes resembling those of a fawn, undergoing suffering on my account, tormented, as she is, with grief, emaciated and reposing, as she does, on the ground." (8)

निपीड्यमानां धर्मात्मा वैदेहीमनुचिन्तयन्।
क्षिप्रमाज्ञापयद् रामो वानरान् द्विषतां वधे॥ ९॥

Thinking again and again of Sītā (a princess of the Videha territory), who was being sore oppressed by ogresses, Śrī Rāma, whose mind was set on virtue, speedily commanded the monkeys to make short work of the enemy. (9)

एवमुक्ते तु वचसि रामेणाक्लिष्टकर्मणा।
संघर्षमाणाः प्लवगाः सिंहनादैरनादयन्॥ १०॥

When the aforesaid command was issued by Śrī Rāma, who was unwearied in action, the monkeys, who were struggling hard to outdo one another in advancing against the enemy, made Laṅkā resound with their shouts, resembling the roar of a lion. (10)

शिखरैर्विकिरामैतां लङ्कां मुष्टिभिरेव वा।
इति स्म दधिरे सर्वे मनांसि हरियूथपाः॥ ११॥

All the monkey-generals made the following resolve: 'Let us crush this Laṅkā with mountain-peaks or with our fists alone.' (11)

उद्यम्य गिरिशृङ्गाणि महान्ति शिखराणि च।
तरूंश्चोत्पाट्य विविधांस्तिष्ठन्ति हरियूथपाः॥ १२॥

Lifting up mountain-peaks as well as huge rocks, and uprooting trees of various kinds, the commanders of monkey troops stood prepared to launch an attack on Laṅkā. (12)

प्रेक्षतो राक्षसेन्द्रस्य तान्यनीकानि भागशः।
राघवप्रियकामार्थं लङ्कामारुरुहुस्तदा॥ १३॥

In order to accomplish Śrī Rāma's cherished desire, the aforesaid simian troops then began to scale the walls of Laṅkā in various parts, while Rāvaṇa, the ruler of ogres, stood gazing. (13)

ते ताम्रवक्त्रा हेमाभा रामार्थे त्यक्तजीविताः।
लङ्कामेवाभ्यवर्तन्त सालभूधरयोधिनः॥ १४॥

Contending with sal trees and mountain-

peaks for weapons, those monkeys of golden hue with coppery faces, who had dedicated their lives to the cause of Śrī Rāma, advanced towards Laṅkā itself. (14)

ते द्रुमैः पर्वताग्रैश्च मुष्टिभिश्च प्लवंगमाः।
प्राकाराग्राण्यसंख्यानि ममन्थुस्तोरणानि च॥ १५॥

By means of trees and mountain-tops as well as with their fists the said monkeys demolished the tops of countless defensive walls as well as archways. (15)

परिखान् पूरयन्तश्च प्रसन्नसलिलाशयान्।
पांसुभिः पर्वताग्रैश्च तृणैः काष्ठैश्च वानराः॥ १६॥

The monkeys stood filling the moats containing translucent water with sands, mountain-tops, grass and logs of wood. (16)

ततः सहस्रयूथाश्च कोटियूथाश्च यूथपाः।
कोटियूथशताश्चान्ये लङ्कामारुरुहुस्तदा॥ १७॥

The leaders of monkey troops then scaled the walls of Laṅkā taking with them battalions of monkeys in thousands, crores and even hundreds of crores. (17)

काञ्चनानि प्रमर्दन्तस्तोरणानि प्लवङ्गमाः।
कैलासशिखराग्राणि गोपुराणि प्रमथ्य च॥ १८॥
आप्लवन्तः प्लवन्तश्च गर्जन्तश्च प्लवङ्गमाः।
लङ्कां तामभिधावन्ति महावारणसंनिभाः॥ १९॥

The monkeys stood demolishing the archways of gold. Nay, having razed to the ground the gates with their tops resembling the peaks of Mount Kailāsa, the monkeys, who closely resembled huge elephants, rushed towards the said Laṅkā, springing on all sides and leaping the walls, nay, roaring all the time. (18-19)

जयत्युरुबलो रामो लक्ष्मणश्च महाबलः।
राजा जयति सुग्रीवो राघवेणाभिपालितः॥ २०॥

"Victorious is Śrī Rāma, who is possessed of surpassing strength, and Lakṣmaṇa, who is endowed with extra-ordinary might! Victorious too is King Sugrīva, protected on all sides by Śrī Rāma, a scion of Raghu!" (20)

इत्येवं घोषयन्तश्च गर्जन्तश्च प्लवंगमाः।
अभ्यधावन्त लङ्कायाः प्राकारं कामरूपिणः॥ २१॥

Shouting thus, the monkeys, who were all able to change their form at will, rushed roaring towards the defensive walls of Laṅkā. (21)

वीरबाहुः सुबाहुश्च नलश्च पनसस्तथा।
निपीड्योपनिविष्टास्ते प्राकारं हरियूथपाः।
एतस्मिन्नन्तरे चक्रुः स्कन्धावारनिवेशनम्॥ २२॥

Storming the defensive walls, the monkey generals, Vīrabāhu and Subāhu, as also Nala and Panasa, took up their position on them. In the meantime they settled the beleaguering army in camps. (22)

पूर्वद्वारं तु कुमुदः कोटिभिर्दशभिर्वृतः।
आवृत्य बलवांस्तस्थौ हरिभिर्जितकाशिभिः॥ २३॥

Surrounded by monkeys, numbering ten crores, who all behaved like conquerors, the mighty Kumuda for his part stood besieging the eastern gate, while remaining stationed in north-east. (23)

सहायार्थे तु तस्यैव निविष्टः प्रघसो हरिः।
पनसश्च महाबाहुर्वानरैरभिसंवृतः॥ २४॥

Surrounded by other monkeys, the monkey Praghasa and the mighty-armed Panasa for their part took up their position by his side in order to assist Kumuda himself. (24)

दक्षिणद्वारमासाद्य वीरः शतबलिः कपिः।
आवृत्य बलवांस्तस्थौ विंशत्या कोटिभिर्वृतः॥ २५॥

Reaching the southern gate (while remaining stationed in the south-east), the valiant and mighty monkey Śatabali, who was accompanied by monkeys numbering twenty crores, stood besieging the aforesaid gate. (25)

सुषेणः पश्चिमद्वारं गत्वा तारापिता बली।
आवृत्य बलवांस्तस्थौ कोटिकोटिभिरावृतः॥ २६॥

Seeking the western gate (while remaining stationed in the south-west), Suṣeṇa, the mighty father of Tārā (Vālī's wife), who was surrounded by crores and crores of monkeys, stood besieging that gate. (26)

उत्तरद्वारमागम्य रामः सौमित्रिणा सह।
आवृत्य बलवांस्तस्थौ सुग्रीवश्च हरीश्वरः॥ २७॥

Making his way to the northern gate alongwith Lakṣmaṇa (son of Sumitrā), (while remaining stationed in the north-west) the mighty Śrī Rāma as also Sugrīva, the king of monkeys, stood blockading that gate. (27)

गोलाङ्गूलो महाकायो गवाक्षो भीमदर्शना।
वृतः कोट्या महावीर्यस्तस्थौ रामस्य पार्श्वतः॥ २८॥

Surrounded by a crore of monkeys, Gavākṣa of gigantic proportions and grim aspect, who belonged to the Golāṅgūla species of monkeys and was endowed with extraordinary virility, stood by the side of Śrī Rāma. (28)

ऋक्षाणां भीमकोपानां धूम्रः शत्रुनिबर्हणः।
वृतः कोट्या महावीर्यस्तस्थौ रामस्य पार्श्वतः॥ २९॥

Accompanied by a crore of bears of redoubtable fury, Dhūmra, brother of Jāmbavān, the king of bears, the exterminator of his foes, nay, who was endowed with extraordinary valour, also took up his position by the side of Śrī Rāma. (29)

संनद्धस्तु महावीर्यो गदापाणिर्विभीषणः।
वृतो यत्तैस्तु सचिवैस्तस्थौ यत्र महाबलः॥ ३०॥

Clad in defensive armour and accompanied by his watchful ministers, Vibhīṣaṇa for his part, who was endowed with extraordinary virility, stood, mace in hand, where Śrī Rāma, who was possessed of great might, had taken up his position.(30)

गजो गवाक्षो गवयः शरभो गन्धमादनः।
समन्तात् परिधावन्तो ररक्षुर्हरिवाहिनीम्॥ ३१॥

Rushing on all sides, Gaja, Gavākṣa, Gavaya, Śarabha and Gandhamādana defended the simian army. (31)

ततः कोपपरीतात्मा रावणो राक्षसेश्वरः।
निर्याणं सर्वसैन्यानां द्रुतमाज्ञापयत् तदा॥ ३२॥

With a mind possessed by anger on that score, Rāvaṇa the ruler of ogres, forthwith ordered a quick sally of all his forces. (32)

एतच्छ्रुत्वा तदा वाक्यं रावणस्य मुखेरितम्।
सहसा भीमनिर्घोषमुद्घुष्टं रजनीचरैः॥ ३३॥

Hearing this command issued from the lips of Rāvaṇa, a clamour was raised all of a sudden by the rangers of the night with a terrible roar. (33)

ततः प्रबोधिता भेर्यश्चन्द्रपाण्डुरपुष्कराः।
हेमकोणैरभिहता राक्षसानां समन्ततः॥ ३४॥

Beaten with sticks of gold then sounded on every side the kettledrums of the ogres, with discs white as the moon. (34)

विनेदुश्च महाघोषाः शङ्खाः शतसहस्रशः।
राक्षसानां सुघोराणां मुखमारुतपूरिताः॥ ३५॥

Blown with the wind from the mouth of most hideous ogres, sonorous conches also blared forth in their hundreds and thousands. (35)

ते बभुः शुभनीलाङ्गाः सशङ्खा रजनीचराः।
विद्युन्मण्डलसंनद्धाः सबलाका इवाम्बुदाः॥ ३६॥

With their brilliant dark limbs decked with jewels, the aforesaid rangers of the night, who were equipped with conches, shone like dark clouds provided with armour in the shape of flashes of lightning and accompanied by rows of herons. (36)

निष्पतन्ति ततः सैन्या हृष्टा रावणचोदिताः।
समये पूर्यमाणस्य वेगा इव महोदधेः॥ ३७॥

Urged by Rāvaṇa, the troops of ogres thereupon joyfully rushed forth like the waves of the ocean which is being swollen by clouds at the time of universal destruction. (37)

ततो वानरसैन्येन मुक्तो नादः समन्ततः।
मलयः पूरितो येन ससानुप्रस्थकन्दरः॥ ३८॥

A roar was then shouted on all sides by the simian army—a roar which filled the Malaya (Trikūṭa) mountain with its major and minor peaks and caves. (38)

शङ्खदुन्दुभिनिर्घोषः सिंहनादस्तरस्विनाम्।
पृथिवीं चान्तरिक्षं च सागरं चाभ्यनादयत्॥ ३९॥
गजानां बृंहितैः सार्धं हयानां ह्रेषितैरपि।
रथानां नेमिनिर्घोषै रक्षसां वदनस्वनैः॥ ४०॥

The blast of conches and the roll of drums as well as the leonine roar of monkey heroes, accompanied by the trumpeting of elephants, the neighing of horses, the clatter of chariot wheels and the shout of ogres, made the earth and the air as well as the sea resound. (39-40)

एतस्मिन्नन्तरे घोरः संग्रामः समपद्यत।
रक्षसां वानराणां च यथा देवासुरे पुरा॥ ४१॥

In the meantime there ensued a terrible fight between the ogres and the monkeys as between the gods and the demons in the olden days. (41)

ते गदाभिः प्रदीप्ताभिः शक्तिशूलपरश्वधैः।
निजघ्नुर्वानरान् सर्वान् कथयन्तः स्वविक्रमान्॥ ४२॥

Vaunting their own prowess, the ogres began to strike all the monkeys with their flaming maces as well as with javelins, pikes and axes. (42)

तथा वृक्षैर्महाकायाः पर्वताग्रैश्च वानराः।
निजघ्नुस्तानि रक्षांसि नखैर्दन्तैश्च वेगिनः॥ ४३॥

Full of impetuosity the gigantic monkeys likewise struck those ogres with trees and mountain-tops as well as with their nails and teeth. (43)

राजा जयति सुग्रीव इति शब्दो महानभूत्।
राजञ्जयजयेत्युक्त्वा स्वस्वनामकथां ततः॥ ४४॥

There arose (in the simian ranks) a loud war-cry: "Victorious is King Sugrīva!" Shouting "Be tirumphant! Be victorious, O king!" the ogres then proclaimed their own respective names. (44)

राक्षसास्त्वपरे भीमाः प्राकारस्था महीं गतान्।
वानरान् भिन्दिपालैश्च शूलैश्चैव व्यदारयन्॥ ४५॥

Standing on the walls, other redoubtable ogres for thier part pierced the monkeys standing on the ground below with their Bhindipālas (a jeveline-like weapon) as well as with pikes. (45)

वानराश्चापि संक्रुद्धाः प्राकारस्थान् महीं गताः।
राक्षसान् पातयामासुः खमाप्लुत्य स्वबाहुभिः॥ ४६॥

Bounding into the air highly enraged, the monkeys too, who stood on the ground, dragged down the ogres stationed on the walls with their arms. (46)

स सम्प्रहारस्तुमुलो मांसशोणितकर्दमः।
रक्षसां वानराणां च सम्बभूवाद्भुतोपमः॥ ४७॥

The aforesaid fight between the ogres and the monkeys, confused as it was, could not be easily compared to any other conflict and left a mire of flesh and blood. (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

In the course of duels the ogres and the monkeys, in which Aṅgada closes with Indrajit, the heads of Durdharṣa, Mitraghna, Agniketu and Yajñakopana are lopped off by Śrī Rāma and that of Nikumbha by Nīla and, killed by Suṣeṇa, Vidyunmālī drops down dead

युध्यतां तु ततस्तेषां वानराणां महात्मनाम्।
रक्षसां सम्बभूवाथ बलरोषः सुदारुणः॥ १॥

An exceedingly terrible fury forthwith burst forth on that occasion in the ranks of the aforesaid monkeys of gigantic proportions and the ogres, even while they were fighting at the sight of the strength of the hostile army. (1)

ते हयैः काञ्चनापीडैर्गजैश्चाग्निशिखोपमैः।
रथैश्चादित्यसंकाशैः कवचैश्च मनोरमैः॥ २॥
निर्ययू राक्षसा वीरा नादयन्तो दिशो दश।
राक्षसा भीमकर्माणो रावणस्य जयैषिणः॥ ३॥

Mounted on the back of steeds and elephants provided with golden trappings as well as on chariots bright as flames, and clad in soul ravishing coats of mail, dazzling like the sun, the said heroic ogres of terrible deeds, accompanied by other ogres, sallied forth seeking the triumph of Rāvaṇa and causing the ten directions resound with their clamour. (2-3)

वानराणामपि चमूर्बृहती जयमिच्छताम्।
अभ्यधावत तां सेनां रक्षसां घोरकर्मणाम्॥ ४॥

The huge army of the monkeys too, that likewise longed for Śrī Rāma's victory, rushed towards the army of ogres of terrible deeds. (4)

एतस्मिन्नन्तरे तेषामन्योन्यमभिधावताम्।
रक्षसां वानराणां च द्वन्द्वयुद्धमवर्तत॥ ५॥

In the meantime there ensued duels between the aforesaid ogres and monkeys, each side rushing towards the other. (5)

अङ्गदेनेन्द्रजित्सार्धं वालिपुत्रेण राक्षसः।
अयुध्यत महातेजास्त्र्यम्बकेण यथान्धकः॥ ६॥

The ogre Indrajit (the eldest son of Rāvaṇa), who was endowed with extraordinary energy, contended with Aṅgada, son of Vālī, even as the demon, Andhaka, did with Lord Śiva, endowed with three eyes. (6)

प्रजङ्घेन च सम्पातिर्नित्यं दुर्धर्षणो रणे।
जम्बुमालिनमारब्धो हनूमानपि वानरः॥ ७॥

Nay, Sampāti, who was always hard to overcome in an encounter, fought with Prajaṅgha; while the monkey, Hanumān, proceeded to give battle to Jambumālī. (7)

संगतस्तु महाक्रोधो राक्षसो रावणानुजः।
समरे तीक्ष्णवेगेन शत्रुघ्नेन विभीषणः॥ ८॥

The furious ogre Vibhīṣaṇa, the youngest borther of Rāvaṇa, for this part, closed on the field of battle with Śatrughna of fiery impetuosity. (8)

तपनेन गजः सार्धं राक्षसेन महाबलः।
निकुम्भेन महातेजा नीलोऽपि समयुध्यत॥ ९॥

The very mighty Gaja steadily fought with the ogre Tapana; and Nīla too, who was endowed with extraordinary energy, with Nikumbha. (9)

वानरेन्द्रस्तु सुग्रीवः प्रघसेन सुसंगतः।
संगतः समरे श्रीमान् विरूपाक्षेण लक्ष्मणः॥ १०॥

Sugrīva, the ruler of monkeys, for his part closed well with Praghasa; while the glorious Lakṣmaṇa grappled in an encounter with Virūpākṣa. (10)

अग्निकेतुः सुदुर्धर्षो रश्मिकेतुश्च राक्षसः।
सुप्तघ्नो यज्ञकोपश्च रामेण सह संगताः॥ ११॥

Agniketu, who was very hard to overcome as well as the ogres Raśmiketu, Suptaghna and Yajñakopa closed with Śrī Rāma. (11)

वज्रमुष्टिश्च मैन्देन द्विविदेनाशनिप्रभः।
राक्षसाभ्यां सुघोराभ्यां कपिमुख्यौ समागतौ॥ १२॥

Vajramuṣṭi grappled with Mainda and Aśaniprabha with Dwivida. The aforesaid two leaders of monkeys thus closed with two most formidable ogres. (12)

वीरः प्रतपनो घोरो राक्षसो रणदुर्धरः।
समरे तीक्ष्णवेगेन नलेन समयुध्यत॥ १३॥

The valiant and redoubtable ogre Pratapana. who was difficult to restrain on the field of batle, fought steadily with Nala of vehement impetuosity in combat. (13)

धर्मस्य पुत्रो बलवान् सुषेण इति विश्रुतः।
स विद्युन्मालिना सार्धमयुध्यत महाकपिः॥ १४॥

That great monkey, the mighty son of Dharma (the god of piety), widely known by the name of Suṣena, fought with Vidyunmālī. (14)

वानराश्चापरे घोरा राक्षसैरपरैः सह।
द्वन्द्वं समीयुः सहसा युद्ध्वा च बहुभिः सह॥ १५॥

Nay, having fought with many ogres at a time, other fierce monkeys too entered all of a sudden into a duel with other ogres. (15)

तत्रासीत् सुमहद् युद्धं तुमुलं रोमहर्षणम्।
रक्षसां वानराणां च वीराणां जयमिच्छताम्॥ १६॥

There raged on that occasion a fierce and confounding fight, which made one's hair stand on end, between the heroic ogres and monkeys, who sought victory for their own army. (16)

हरिराक्षसदेहेभ्यः प्रभूताः केशशाद्वलाः।
शरीरसंघाटवहाः प्रसुस्रुः शोणितापगाः॥ १७॥

Having issued from the bodies of monkeys and ogres, and strewn with duckweeds in the form of hair, streams of blood flowed rapidly, bearing away logs of wood in the form of dead bodies. (17)

आजघानेन्द्रजित् क्रुद्धो वज्रेणेव शतक्रतुः।
अङ्गदं गदया वीरं शत्रुसैन्यविदारणम्॥ १८॥

Filled with rage, Indrajit, the eldest son of Rāvaṇa, struck with his mace the valiant Aṅgada, the destroyer of hostile forces, even as Indra (who is presupposed to have performed in his previous births a hundred Aśwamedha sacrifices as a condition precedent to his attaining Indrahood) would attack his adversary with his thunderbolt. (18)

तस्य काञ्चनचित्राङ्गं रथं साश्वं ससारथिम्।
जघान गदया श्रीमानङ्गदो वेगवान् हरिः॥ १९॥

With the same mace, snatched from the ogre's hand, the glorious monkey, Aṅgada, who was full of impetuosity, in his turn struck Indrajit's chariot—the framework of which was bright with gold—horses, charioteer and all. (19)

सम्पातिस्तु प्रजङ्घेन त्रिभिर्बाणैः समाहतः।
निजघानाश्वकर्णेन प्रजङ्घं रणमूर्धनि॥ २०॥

Grievously wounded with three arrows by Prajaṅgha, Sampāti for his part killed Prajaṅgha with an Aśwakarṇa tree in the van of the battle. (20)

जम्बुमाली रथस्थस्तु रथशक्त्या महाबलः।
बिभेद समरे क्रुद्धो हनूमन्तं स्तनान्तरे॥ २१॥

Taking up his position in a chariot and full of rage, Jambumālī for his part, who was endowed with extraordinary might, pierced Hunumān in the breast with a javelin kept in his chariot on the field of battle. (21)

तस्य तं रथमास्थाय हनूमान् मारुतात्मजः।
प्रममाथ तलेनाशु सह तेनैव रक्षसा॥ २२॥

Spiringing to that chariot of Jambumālī. Hanumān, son of the wind-god, destroyed it in no time alongwith that ogre himself with a blow of his palm. (22)

नदन् प्रतपनो घोरो नलं सोऽभ्यनुधावत।
नलः प्रतपनस्याशु पातयामास चक्षुषी॥ २३॥
भिन्नगात्रः शरैस्तीक्ष्णैः क्षिप्रहस्तेन रक्षसा।
ग्रसन्तमिव सैन्यानि प्रघसं वानराधिपः॥ २४॥
सुग्रीवः सप्तपर्णेन निजघान जवेन च।
प्रपीड्य शरवर्षेण राक्षसं भीमदर्शनम्॥ २५॥
निजघान विरूपाक्षं शरेणैकेन लक्ष्मणः।
अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च राक्षसः।
सुप्तघ्नो यज्ञकोपश्च रामं निर्बिभिदुः शरैः॥ २६॥

The notorious and fierce Pratapana rushed yelling towards Nala. With his limbs lacerated by the swift-handed ogre with his pointed arrows, Nala (in his turn) quickly gouged out his eyes. Nay, Sugrīva, the suzerain lord of monkeys, speedily killed with a Saptaparṇa tree Praghasa, who was consuming as it were the monkey troops. Overwhelming in the first balance with a hail of shaft his adversary, Virūpākṣa of fearful aspect, Lakṣmaṇa eventually struk down the ogre with a single arrow. Agniketu, who was diffcult to overcome, and the ogre Raśmiketu, as also Suptaghna and Yajñakopa, mangled Śrī Rāma with their arrows. (23—26)

तेषां चतुर्णां रामस्तु शिरांसि समरे शरैः।
क्रुद्धश्चतुर्भिश्चिच्छेद घोरैरग्निशिखोपमैः॥ २७॥

Filled with rage on the field of battle, Śrī Rāma for his part lopped off the heads of all the four ogres with four dread arrows bright like flames. (27)

वज्रमुष्टिस्तु मैन्देन मुष्टिना निहतो रणे।
पपात सरथः साश्वः सुराट्ट इव भूतले॥ २८॥

Struck down with his fist on the battlefield by Mainda, Vajramuṣṭi for his part fell to the ground, chariot, horses and all, like an aerial car of gods. (28)

निकुम्भस्तु रणे नीलं नीलाञ्जनचयप्रभम्।
निर्बिभेद शरैस्तीक्ष्णैः करैर्मेघमिवांशुमान्॥ २९॥

Even as the sun pierces a cloud with its rays, Nikumbha for his part pierced with his pointed arrows on the field of battle Nīla, who looked like a mass of collyrium. (29)

पुनः शरशतेनाथ क्षिप्रहस्तो निशाचरः।
बिभेद समरे नीलं निकुम्भः प्रजहास च॥ ३०॥

The nimble-handed ranger of the night, Nikumbha then pierced Nīla once more on the field of battle with a hundred arrows and heartily laughed. (30)

तस्यैव रथचक्रेण नीलो विष्णुरिवाहवे।
शिरश्चिच्छेद समरे निकुम्भस्य च सारथेः॥ ३१॥

With a wheel of the chariot of Nikumbha himself, Nīla, in his turn, lopped off on the field of battle the former's head as well as that of his charioteer, even as Lord Viṣṇu, the Protector of the universe, severs the heads of his adversaries (the demons) in the course of His encounter with them. (31)

वज्राशनिसमस्पर्शो द्विविदोऽप्यशनिप्रभम्।
जघान गिरिशृङ्गेण मिषतां सर्वरक्षसाम्॥ ३२॥

Dwivida too, whose impact was hard as adamant as the thunderbolt, hit Aśaniprabha with the peak of a mountain, while all the ogres stood looking on. (32)

द्विविदं वानरेन्द्रं तु द्रुमयोधिनमाहवे।
शरैरशनिसंकाशैः स विव्याधाशनिप्रभः॥ ३३॥

The notorious Aśaniprabha for his part pierced with his arrows, flashing like lightning, monkey chief Dwivida, who fought with trees on the field of battle. (33)

स शरैरभिविद्धाङ्गो द्विविदः क्रोधमूर्च्छितः।
सालेन सरथं साश्वं निजघानाशनिप्रभम्॥ ३४॥

Infatuated with anger, the aforesaid Dwivida, whose limbs had been lacerated

by the shafts, struck down with a sal tree Aśaniprabha with his chariot and horses. (34)

विद्युन्माली रथस्थस्तु शरैः काञ्चनभूषणैः।
सुषेणं ताडयामास ननाद च मुहुर्मुहुः॥ ३५॥

Mounted on a chariot, Vidyunmālī for his part hit Suṣeṇa with his arrows encrusted with gold and roared again and again. (35)

तं रथस्थमथो दृष्ट्वा सुषेणो वानरोत्तमः।
गिरिशृङ्गेण महता रथमाशु न्यपातयत्॥ ३६॥

Seeing him mounted on a chariot, Suṣeṇa, the foremost of monkeys, knocked down his chariot in no time with a huge mountain peak. (36)

लाघवेन तु संयुक्तो विद्युन्माली निशाचरः।
अपक्रम्य रथात् तूर्णं गदापाणिः क्षितौ स्थितः॥ ३७॥

Hastily jumping down from his chariot, the ranger of the night, Vidyunmālī, for his part, who was fully endowed with agility, stood on the ground, mace in hand. (37)

ततः क्रोधसमाविष्टः सुषेणो हरिपुङ्गवः।
शिलां सुमहतीं गृह्य निशाचरमभिद्रवत्॥ ३८॥

Seizing a huge rock, Suṣeṇa, a bull among the monkeys, agitated as he was with anger, rushed towards the ranger of the night. (38)

तमापतन्तं गदया विद्युन्माली निशाचरः।
वक्षस्यभिजघानाशु सुषेणं हरिपुङ्गवम्॥ ३९॥

The prowler of the night, Vidyunmālī, immediately struck Suṣeṇa, that bull among the monkeys, on the breast with a mace even as the latter was darting towards him. (39)

गदाप्रहारं तं घोरमचिन्त्य प्लवगोत्तमः।
तां तूष्णीं पातयामास तस्योरसि महामृधे॥ ४०॥

Not minding that terrible blow with the mace, Suṣeṇa (the foremost of the monkeys) quietly hurled that rock, which he bore in his hands, upon the ogre's breast in that mighty fight. (40)

शिलाप्रहाराभिहतो विद्युन्माली निशाचरः।
निष्पिष्टहृदयो भूमौ गतासुर्निपपात ह॥ ४१॥

Struck by that blow with a rock, the prowler of the night, Vidyunmālī, whose chest had been crushed thereby, fell down dead to the ground; so the tradition goes. (41)

एवं तैर्वानरैः शूरैः शूरास्ते रजनीचराः।
द्वन्द्वे विमथितास्तत्र दैत्या इव दिवौकसैः॥ ४२॥

In this way were those valiant prowlers of the night crushed in the course of those duels by the aforesaid heroic monkeys even as demons were crushed by gods, the denizens of heaven. (42)

भल्लैश्चान्यैर्गदाभिश्च शक्तितोमरसायकैः।
अपविद्धैश्चापि रथैस्तथा सांग्रामिकैर्हयैः॥ ४३॥
निहतैः कुञ्जरैर्मत्तैस्तथा वानरराक्षसैः।
चक्राक्षयुगदण्डैश्च भग्नैर्धरणिसंश्रितैः॥ ४४॥
बभूवायोधनं घोरं गोमायुगणसेवितम्।
कबन्धानि समुत्पेतुर्दिक्षु वानररक्षसाम्।
विमर्दे तुमुले तस्मिन् देवासुररणोपमे॥ ४५॥

The battlefield presented a ghastly appearance, strewn as it was with extraordinary spears and maces as well as with javelins, lances and arrows, shattered chariots, also steeds, elephants in rut as also monkeys and ogres which had been killed and wheels, axles and yokes which had been broken and had fallen to the ground, and frequented as it was by herds of jackals. In that confused fight, which resembled the conflict between gods and demons, the headless trunks of monkeys and ogres bounded here and there.(43—45)

निहन्यमाना हरिपुङ्गवैस्तदा
निशाचराः शोणितगन्धमूर्च्छिताः।
पुनः सुयुद्धं तरसा समाश्रिता
दिवाकरस्यास्तमयाभिकाङ्क्षिणः॥ ४६॥

Maddened by the smell of blood while

being killed by the foremost of monkeys on that occasion and longing for sunset*, the prowlers of the night quickly embraked on a stubborn fight once more. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

Thus ends Canto Forty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

During the nocturnal engagement the monkeys too dauntlessly offer a stiff fight to the ogres even though they were fighting against heavy odds inasmuch as the strength of ogres gets doubled at night, and felt highly rejoiced to find Indrajit vanquished by Aṅgada. Śrī Rāma and Lakṣmaṇa too put to flight numberless foes with their shower of arrows. Eventually, however, they are both bound by Indrajit in a noose of serpents

युध्यतामेव तेषां तु तदा वानररक्षसाम्।
रविरस्तं गतो रात्रिः प्रवृत्ता प्राणहारिणी॥ १ ॥

While the aforesaid monkeys and ogres were still fighting on the occasion, the sun actually sank below the horizon and the night fell, which proved destructive to life. (1)

अन्योन्यं बद्धवैराणां घोराणां जयमिच्छताम्।
सम्प्रवृत्तं निशायुद्धं तदा वानररक्षसाम्॥ २ ॥

Then ensued in full swing a nocturnal fight between the redoubtable monkeys and ogres, whose enmity for one another was deep-rooted and who were all yearning for victory. (2)

राक्षसोऽसीति हरयो वानरोऽसीति राक्षसाः।
अन्योन्यं समरे जघ्नुस्तस्मिंस्तमसि दारुणे॥ ३ ॥

The monkeys put the question to their antagonist: "Are you an ogre?"; while the ogres made the inquiry: "Are you a monkey?" Then alone they struck one another on the field of battle in that terrible gloom. (3)

हत दारय चैहीति कथं विद्रवसीति च।
एवं सुतुमुलः शब्दस्तस्मिन् सैन्ये तु शुश्रुवे॥ ४ ॥

"Strike!", "Tear asunder!", "Come on!", "Why do you flee away?" Such was the tumultuous noise actually heard in that army of monkeys and ogres. (4)

कालाः काञ्चनसंनाहास्तस्मिंस्तमसि राक्षसाः।
सम्प्रदृश्यन्त शैलेन्द्रा दीप्तौषधिवना इव॥ ५ ॥

Clad in golden armour, the dark-complexioned ogres could be clearly seen in that darkness like the foremost of mountains clothed with forests abounding in phosphorescent herbs. (5)

तस्मिंस्तमसि दुष्पारे राक्षसाः क्रोधमूर्च्छिताः।
परिपेतुर्महावेगा भक्षयन्तः प्लवङ्गमान्॥ ६ ॥

* It is traditionally believed that the strength of ogres gets augmented after nightfall.

Smitten with anger, the ogres, who were endowed with great impetuosity, assailed the monkeys on all sides in that darkness, which was diffcult to penetrate, devouring them. (6)

ते हयान् काञ्चनापीडान् ध्वजांश्चाशीविषोपमान्।
आप्लुत्य दशनैस्तीक्ष्णैर्भीमकोपा व्यदारयन्॥ ७॥

Springing up, the monkeys (in their turn) whose fury was terrible, tore with their sharp teeth the horses of the ogres, decked with golden ornaments, as well as their flags, which looked like venomed serpents. (7)

वानरा बलिनो युद्धेऽक्षोभयन् राक्षसीं चमूम्।
कुञ्जरान् कुञ्जरारोहान् पताकाध्वजिनो रथान्॥ ८ ॥
चकर्षुश्च ददंशुश्च दशनैः क्रोधमूर्च्छिताः।
लक्ष्मणश्चापि रामश्च शरैराशीविषोपमैः॥ ९ ॥
दृश्यादृश्यानि रक्षांसि प्रवराणि निजघ्नतुः।
तुरंगखुरविध्वस्तं रथनेमिसमुत्थितम्॥ १०॥
रुरोध कर्णनेत्राणि युध्यतां धरणीरजः।
वर्तमाने तथा घोरे संग्रामे लोमहर्षणे।
रुधिरौघा महाघोरा नद्यस्तत्र विसुस्रुवुः॥ ११॥

The mighty monkeys sowed confusion in the army of the ogres, nay, infatuated with fury, they draggd the elephants, those mounted upon them and the chariots, which were dressed with flags and pennons, and tore them with their teeth. With their arrows, resembling venomous snakes, Lakṣmaṇa and Śrī Rāma too killed the principal ogres, visible as well as invisible. Pulverized by the horses' hoofs and raised by the chariot wheels, the dust of the earth filled the ears as well as the eyes of the combatants. While that terrible conflict, which made one's hair stand on end, was raging as aforesaid, most dreadful streams carrying volumes of blood flowed on the battlefield. (8—11)

ततो भेरीमृदङ्गानां पणवानां च निःस्वनः।
शङ्खनेमिस्वनोन्मिश्रः सम्बभूवाद्भुतोपमः॥ १२॥

Then there arose a marvellous sound of kettledrums, wooden tomtoms and drums mixed with the blast of conches and the rattling of wheels. (12)

हतानां स्तनमानानां राक्षसानां च निःस्वनः।
शस्तानां वानराणां च सम्बभूवात्र दारुणः॥ १३॥

There also arose on the battlefield a fearful wailing of wounded ogres groaning with pain, as well as of injured monkeys. (13)

हतैर्वानरमुख्यैश्च शक्तिशूलपरश्वधैः।
निहतैः पर्वताकारै राक्षसैः कामरूपिभिः॥ १४॥
शस्त्रपुष्पोपहारा च तत्रासीद् युद्धमेदिनी।
दुर्ज्ञेया दुर्निवेशा च शोणितास्त्रावकर्दमा॥ १५॥

With the foremost of monkeys lying wounded by javelins, pikes and axes, and ogres, huge as mountains and able to change their form at will, who had been killed, the battle-ground in Laṅkā, on which offerings of flowers in the form of weapons had been made and which had been rendered muddy by the flow of blood, had beocme difficult of recognization and were difficult of access. (14-15)

सा बभूव निशा घोरा हरिराक्षसहारिणी।
कालरात्रीव भूतानां सर्वेषां दुरतिक्रमा॥ १६॥

Like the night of dissolution, that fearful night, which proved destructive to the monkeys and ogres alike, was difficult to pass for all created beings. (16)

ततस्ते राक्षसास्तत्र तस्मिंस्तमसि दारुणे।
राममेवाभ्यवर्तन्त संहृष्टाः शरवृष्टिभिः॥ १७॥

Feeling highly delighed in that dreadful darkness, the aforesaid ogres then assailed Śrī Rāma himself with a hail of shafts on that battlefield. (17)

तेषामापततां शब्दः क्रुद्धानामपि गर्जताम्।
उद्वर्त इव सप्तानां समुद्राणामभूत् स्वनः॥ १८॥

The noise of those roaring ogres, rushing furiously towards Śrī Rāma, resembled the roar of all the seven oceans (dividing the seven Dwīpas or principal

divisions of the terrestrial globe from one another) at the time of the final dissolution. (18)

तेषां रामः शरैः षड्भिः षड् जघान निशाचरान्।
निमेषान्तरमात्रेण शरैरग्निशिखोपमैः॥ १९॥

In the mere twinkling of an eye, Śrī Rāma struck down with six shafts, resembling tongues of flame, six principal prowlers of the night among the ogres. (19)

यज्ञशत्रुश्च दुर्धर्षो महापार्श्वमहोदरौ।
वज्रदंष्ट्रो महाकायस्तौ चोभौ शुकसारणौ॥ २०॥

They were Yajñaśatru, who was difficult to overcome, Mahāpārśwa and Mahodara, the gigantic Vajradaṁṣṭra and both Śuka and Sāraṇa, mentioned before. (20)

ते तु रामेण बाणौघैः सर्वमर्मसु ताडिताः।
युद्धादपसृतास्तत्र सावशेषायुषोऽभवन्॥ २१॥

Pierced by Śrī Rāma with showers of arrows in their vital parts, the ogres, however, slipped away from the battle, and their life was saved thereby. (21)

निमेषान्तरमात्रेण घोरैरग्निशिखोपमैः।
दिशश्चकार विमलाः प्रदिशश्च महारथः॥ २२॥

In the mere twinkling of an eye, the great car-warrior, Śrī Rāma, lit up all the quarters as well as the intermediate points with his formidable arrows resembling tongues of flame. (22)

ये त्वन्ये राक्षसा वीरा रामस्याभिमुखे स्थिताः।
तेऽपि नष्टाः समासाद्य पतङ्गा इव पावकम्॥ २३॥

Those other ogre champions too who for their part stood in front of Śrī Rāma, perished as moths would on coming in contact with fire. (23)

सुवर्णपुङ्खैर्विशिखैः सम्पतद्भिः समन्ततः।
बभूव रजनी चित्रा खद्योतैरिव शारदी॥ २४॥

With golden-feathered arrows raining on all sides the night looked bright as an autumnal night illumined with fire-flies. (24)

राक्षसानां च निनदैर्भेरीणां चैव निःस्वनैः।
सा बभूव निशा घोरा भूयो घोरतराभवत्॥ २५॥

Nay, the said night, which was already dreadful, turned all the more fearful becaue of the yells of the ogres and the roll of kettledrums. (25)

तेन शब्देन महता प्रवृद्धेन समन्ततः।
त्रिकूटः कंदराकीर्णः प्रव्याहरदिवाचलः॥ २६॥

Resounding with that loud outcry, that had swelled on all sides, the Trikūṭa mountain, which was thickly set with caves, responded as it were to someone's call. (26)

गोलाङ्गूला महाकायास्तमसा तुल्यवर्चसः।
सम्परिष्वज्य बाहुभ्यां भक्षयन् रजनीचरान्॥ २७॥

Folding the prowlers of the night tightly in their arms, the gigantic Golāṅgūlas (long-tailed and black-faced monkeys), who were dark as night, crushed them to death and allowed them to be devoured by jackals and vultures etc. (27)

अङ्गदस्तु रणे शत्रून् निहन्तुं समुपस्थितः।
रावणिं निजघानाशु सारथिं च हयानपि॥ २८॥

Aṅgada, for his part, who was determined to exterminate the enemies on the field of battle, wounded in no time Indrajit (son of Rāvaṇa), his charioteer and horses, too. (28)

इन्द्रजित् तु रथं त्यक्त्वा हताश्वो हतसारथिः।
अङ्गदेन महाकायस्तत्रैवान्तरधीयत॥ २९॥

Leaving his chariot, Indrajit, on the other hand, whose horses and charioteer had been killed by Aṅgada, vanished on that very spot, greatly fatigued as he was. (29)

तत् कर्म वालिपुत्रस्य सर्वे देवाः सहर्षिभिः।
तुष्टुवुः पूजनार्हस्य तौ चोभौ रामलक्ष्मणौ॥ ३०॥

All the gods (who had been witnessing the combat from their arieal cars) alongwith Ṛṣis (seers of Vedic Mantras), as also both

the brothers, Śri Rāma and Lakṣmaṇa applauded the aforesaid exploit of Aṅgada (son of Vāli), who was worthy of praise for his valour. (30)

प्रभावं सर्वभूतानि विदुरिन्द्रजितो युधि।
ततस्ते तं महात्मानं दृष्ट्वा तुष्टाः प्रधर्षितम्॥ ३१॥

All created beings present there were aware of the might of Indrajit in war; therefore, they all felt gratified to find the latter, even though endowed with great courage, overpowerd by Aṅgada. (31)

ततः प्रहृष्टाः कपयः ससुग्रीवविभीषणाः।
साधुसाध्विति नेदुश्च दृष्ट्वा शत्रुं पराजितम्॥ ३२॥

Highly rejoiced to see the enemy vanquished, the monkeys too, alongwith Sugrīva and Vibhīṣaṇa, cried out "Well done! Bravo!" (32)

इन्द्रजित् तु तदानेन निर्जितो भीमकर्मणा।
संयुगे वालिपुत्रेण क्रोधं चक्रे सुदारुणम्॥ ३३॥

Utterly routed in combat by the aforesaid Aṅgada (son of Vāli) of redoubtable deeds, Indrajit, for his part, then exhibited a terrible rage. (33)

सोऽन्तर्धानगतः पापो रावणी रणकर्शितः।
ब्रह्मदत्तवरो वीरो रावणिः क्रोधमूर्च्छितः॥ ३४॥
अदृश्यो निशितान् बाणान् मुमोचाशनिवर्चसः।
रामं च लक्ष्मणं चैव घोरैर्नागमयैः शरैः॥ ३५॥
बिभेद समरे क्रुद्धः सर्वगात्रेषु राक्षसः।
मायया संवृतस्तत्र मोहयन् राघवौ युधि॥ ३६॥
अदृश्यः सर्वभूतानां कूटयोधी निशाचरः।
बबन्ध शरबन्धेन भ्रातरौ रामलक्ष्मणौ॥ ३७॥

Infatuated with anger, the notorious and gallant Indrajit, the sinful son of Rāvaṇa—who, having been enfeebled by his encounter with Aṅgada, had gone out of sight and on whom a boon had been conferred by Brahmā (the creator)—shot sharp arrows, bright as lightning, while remaining still invisible. Nay, enraged in battle, the ogre pierced Śrī Rāma and Lakṣmaṇa, too, with formidable shafts, consisting of serpents, all over their limbs. Confounding the two scions of Raghu in the struggle, the ranger of the night, who was fully guarded by supernatural power and as such remained invisible to all created beings, and who fought treacherously, bound the two brothers, Śrī Rāma and Lakṣmaṇa, in a network of arrows. (34—37)

तौ तेन पुरुषव्याघ्रौ क्रुद्धेनाशीविषैः शरैः।
सहसाभिहतौ वीरौ तदा प्रेक्षन्त वानराः॥ ३८॥

At that time monkeys beheld those two heroes, who were veritable tigers among men, enmeshed by the furious ogre all of a sudden with darts in the form of venomous snakes. (38)

प्रकाशरूपस्तु यदा न शक्त-
स्तौ बाधितुं राक्षसराजपुत्रः।
मायां प्रयोक्तुं समुपाजगाम
बबन्ध तौ राजसुतौ दुरात्मा॥ ३९॥

When Indrajit (son of the king of ogres) was not able to overcome them in his visible form, the evil-minded fellow duly proceeded to employ a conjuring trick and bound the two princes, Śrī Rāma and Lakṣmaṇa. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends canto Forty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Distressed to perceive the two scions of Raghu bound by Indrajit in a network of arrows and pierced with other fierce arrows, the monkeys give way to utter despondency

स तस्य गतिमन्विच्छन् राजपुत्रः प्रतापवान्।
दिदेशातिबलो रामो दश वानरयूथपान्॥ १॥

Seeking to find out the whereabouts of Indrajit, that glorious prince, Śrī Rāma, who was endowed with exceeding might, detailed ten monkey generals for the prupose. (1)

द्वौ सुषेणस्य दायादौ नीलं च प्लवगाधिपम्।
अङ्गदं वालिपुत्रं च शरभं च तरस्विनम्॥ २॥
द्विविदं च हनूमन्तं सानुप्रस्थं महाबलम्।
ऋषभं चर्षभस्कन्धमादिदेश परंतपः॥ ३॥

Śrī Rāma (the scourge of his enemies) deputed on this errand the two sons of Suṣena and the monkey chief, Nīla, as also Aṅgada, son of Vālī, as well as the agile Śarabha, also Dwivida and Hanumān, Sānuprastha, who was endowed with extraordinary might, Ṛṣabha and Ṛṣabhaskandha. (2-3)

ते सम्प्रहृष्टा हरयो भीमानुद्यम्य पादपान्।
आकाशं विविशुः सर्वे मार्गमाणा दिशो दश॥ ४॥

Lifting up formidable trees, all the aforesaid monkeys, who were feeling excessively rejoiced, sprang in the air, exploring all the ten directions. (4)

तेषां वेगवतां वेगमिषुभिर्वेगवत्तरैः।
अस्त्रवित् परमास्त्रस्तु वारयामास रावणिः॥ ५॥

Indrajit, son of Rāvaṇa, however, who was skilled in the use of mystic weapons, arrested the onrush of those impetuous monkeys by means of his very swift arrows charged with the potency of the supreme mystic weapon (presided over by Brahmā). (5)

तं भीमवेगा हरयो नाराचैः क्षतविक्षताः।
अन्धकारे न ददृशुर्मेघैः सूर्यमिवावृतम्॥ ६॥

Even though pierced and lacerated by steel arrows, the monkeys, who were endowed with terrific impetuosity, could not discern him in the darkness any more than one would perceive the sun veiled by clouds. (6)

रामलक्ष्मणयोरेव सर्वदेहभिदः शरान्।
भृशमावेशयामास रावणिः समितिंजयः॥ ७॥

Indrajit (son of Rāvaṇa), who held the field of battle, repeatedly dug into the person of Śrī Rāma and Lakṣmaṇa alone shafts which pierced the whole body. (7)

निरन्तरशरीरौ तु तावुभौ रामलक्ष्मणौ।
क्रुद्धेनेन्द्रजिता वीरौ पन्नगैः शरतां गतैः॥ ८॥

Both the aforesaid gallant princes, Śrī Rāma and Lakṣmaṇa, were, for their part, pierced by the furious Indrajit with serpents used as arrows in such a way that no part of their bodies remained unpierced. (8)

तयोः क्षतजमार्गेण सुस्राव रुधिरं बहु।
तावुभौ च प्रकाशेते पुष्पिताविव किंशुकौ॥ ९॥

Blood flowed profusely from their wounds and they both appeared like two Kiṁśuka trees in flower. (9)

ततः पर्यन्तरक्ताक्षो भिन्नाञ्जनचयोपमः।
रावणिर्भ्रातरौ वाक्यमन्तर्धानगतोऽब्रवीत्॥ १०॥

Thereupon Indrajit (son of Rāvaṇa), the outer corners of whose eyes had turned red through rage and looked like a mass of collyrium, spoke as follows to the two brothers, while remaining still invisible: (10)

युध्यमानमनालक्ष्यं शक्रोऽपि त्रिदशेश्वरः।
द्रष्टुमासादितुं वापि न शक्तः किं पुनर्युवाम्॥ ११॥

"Even Indra, the ruler of gods, will not be able even to discern me, much less approach me, while I am fighting imperceptibly, how much less you two! (11)

प्रापितावि‌षुजालेन राघवौ कङ्कपत्रिणा।
एष रोषपरीतात्मा नयामि यमसादनम्॥ १२॥

"My mind seized with anger, I hereby dispatch to the abode of Yama you two scions of Raghu, who have been enmeshed in a network of darts provided with the plumes of buzzards." (12)

एवमुक्त्वा तु धर्मज्ञौ भ्रातरौ रामलक्ष्मणौ।
निर्बिभेद शितैर्बाणैः प्रजहर्ष ननाद च॥ १३॥

Having spoken as aforesaid, Indrajit, for his part, was exulted and roared and began to pierce with his pointed arrows the two brothers, Śrī Rāma and Lakṣmaṇ, who knew what is right. (13)

भिन्नाञ्जनचयश्यामो विस्फार्य विपुलं धनुः।
भूय एव शरान् घोरान् विससर्ज महामृधे॥ १४॥

Stretching his huge bow, Indrajit, who was dark as a mass of collyrium, let fly once more formidable arrows in that major conflict. (14)

ततो मर्मसु मर्मज्ञो मज्जयन् निशितान् शरान्।
रामलक्ष्मणयोर्वीरो ननाद च मुहुर्मुहुः॥ १५॥

Nay, digging sharp arrows into the vital parts of Śrī Rāma and Lakṣmaṇ, roared again and again. (15)

बद्धौ तु शरबन्धेन तावुभौ रणमूर्धनि।
निमेषान्तरमात्रेण न शेकतुरवेक्षितुम्॥ १६॥

Enmeshed in a net of arrows in the forefront of battle, both the princes for their part became incapable, in the mere twinkling of an eye, even of looking up. (16)

ततो विभिन्नसर्वाङ्गौ शरशल्याचितौ कृतौ।
ध्वजाविव महेन्द्रस्य रज्जुमुक्तौ प्रकम्पितौ॥ १७॥

Pierced in all their limbs and covered all over with the heads of arrows (transfixed in their bodies). the two princes then began to shake violently like a pair of banners raised in honour of the mighty Indra (the ruler of gods) and freed from their cords. (17)

तौ सम्प्रचलितौ वीरौ मर्मभेदेन कर्शितौ।
निपेततुर्महेष्वासौ जगत्यां जगतीपती॥ १८॥

Staggered and enfeebled on account of being pierced in their vital parts, the two gallant princes, who were sovereigns of the globe and wielded mighty bows, fell to the ground. (18)

तौ वीरशयने वीरौ शयानौ रुधिरोक्षितौ।
शरवेष्टितसर्वाङ्गावार्तौ परमपीडितौ॥ १९॥

Laying on the heroes' bed (in the form of the battle-ground), bathed in blood with all their limbs enmeshed by arrows (in the form of serpents) the aforesaid two heroes, Śrī Rāma and Lakṣmaṇa, felt distressed and exceedingly afflicted. (19)

नह्यविद्धं तयोर्गात्रे बभूवाङ्गुलमन्तरम्।
नानिर्विण्णं न चाध्वस्तमाकराग्रादजिह्मगैः॥ २०॥

Not a finger's breadth of space was left on their person, which was not actually pierced: and there was no organ from the tips of their fingers which remained unlacerated and unshaken by arrows. (20)

तौ तु क्रूरेण निहतौ रक्षसा कामरूपिणा।
असृक् सुस्रुवतुस्तीव्रं जलं प्रस्रवणाविव॥ २१॥

Struck down by that cruel ogre, who was able to change his form at will, the two princes for their part emitted blood copiously even as a pair of springs would pour forth water. (21)

पपात प्रथमं रामो विद्धो मर्मसु मार्गणैः।
क्रोधादिन्द्रजिता येन पुरा शक्रो विनिर्जितः॥ २२॥

Śrī Rāma fell first, pierced as he was in his vital parts with shafts discharged in

fury by Indrajit, by whom Indra (the ruler of gods) was utterly vanquished of yore. (22)

रुक्मपुङ्खैः प्रसन्नाग्रै रजोगतिभिराशुगैः।
नाराचैरर्धनाराचैर्भल्लैरञ्जलिकैरपि ।
विव्याध वत्सदन्तैश्च सिंहदंष्ट्रैः क्षुरैस्तथा॥ २३॥

Indrajit pierced him with arrows known as Nārācas (with even and circular heads), Ardhanārācas (shaped as Nārācas only one-half their length), Bhallas (with axe-like heads), also Añjalikas (with heads shaped like joined palms), Vatsadantas (with heads resembling the teeth of a calf), Siṁhadaṁṣṭras (with heads resembling a lion's teeth) and also Kṣuras (with heads sharp as the edge of a razor), furnished with gold feathers, those with polished heads and those descending (unobstructed) like dust. (23)

स वीरशयने शिश्येऽविज्यमाविध्य कार्मुकम्।
भिन्नमुष्टिपरीणाहं त्रिनतं रुक्मभूषितम्॥ २४॥

Śrī Rāma lay on the heroes' bed, leaving his gold-plated bow, which was still strung and bent at three places (viz., the two ends and the middle), in that the grip of his fist had now relaxed due to his feebleness. (24)

बाणपातान्तरे रामं पतितं पुरुषर्षभम्।
स तत्र लक्ष्मणो दृष्ट्वा निराशो जीवितेऽभवत्॥ २५॥

Beholding Śrī Rāma, the foremost of human beings, fallen at an arrow's throw from him on the field of battle, the celebrated Lakṣmaṇa became despondent about his own life. (25)

रामं कमलपत्राक्षं शरण्यं रणतोषिणम्।
शुशोच भ्रातरं दृष्ट्वा पतितं धरणीतले॥ २६॥

He gave way to grief on seeing his eldest brother, Śrī Rāma, whose eyes resembled the petals of a lotus, who afforded shelter to all and whoever rejoiced in fighting. (26)

हरयश्चापि तं दृष्ट्वा संतापं परमं गताः।
शोकार्ताश्चुक्रुशुर्घोरमश्रुपूरितलोचनाः ॥ २७॥

Nay, the monkeys too gave way to extreme agony on beholding him in that sad plight. Stricken with grief, they shrieked in agony, their eyes filled with tears. (27)

बद्धौ तु तौ वीरशये शयानौ
ते वानराः सम्परिवार्य तस्थुः।
समागता वायुसुतप्रमुख्या
विषादमार्ताः परमं च जग्मुः॥ २८॥

The aforesaid monkeys for their part, who had collected there with Hanumān (son of the wind-god) as their foremost leader, stood completely surrounding the two princes lying bound in a net of snakes on the heroes' bed and gave way to extreme despondency, distressed as they were. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चचत्वारिंशः सर्गः॥ ४५॥

Thus ends Canto Forty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto XLVI

Though itching to killl the enemy on beholding Śrī Rāma and Lakṣmaṇa enmeshed in a network of snakes, the monkeys, who were unable to perceive him, feel frustrated. Vibhīṣaṇa exhorts Sugrīva, who was seized with fear on finding Indrajit hidden under the cloak of witchcraft, to take heart and not to give way to fear. Concluding the two brothers to be dead, Indrajit, for his part, triumphantly enters Laṅkā and is welcomed by his father

ततो द्यां पृथिवीं चैव वीक्षमाणा वनौकसः।
ददृशुः संततौ बाणैर्भ्रातरौ रामलक्ष्मणौ॥ १॥

The ten monkeys (lit., denizens of the woods) who had been surveying the heavens and the earth in search of Indrajit, found on returning from their quest the two brothers, Śrī Rāma and Lakṣmaṇa, covered all over with arrows. (1)

वृष्ट्वेवोपरते देवे कृतकर्मणि राक्षसे।
आजगामाथ तं देशं ससुग्रीवो विभीषणः॥ २॥

The ogre, Indrajit, having retired after accomplishing his work even as Indra, the god of rain, would after raining. Vibhīṣaṇa, accompanied by Sugrīva, forthwith came to that spot. (2)

नीलश्च द्विविदो मैन्दः सुषेणः कुमुदोऽङ्गदः।
तूर्णं हनुमता सार्धमन्वशोचन्त राघवौ॥ ३॥
अचेष्टौ मन्दनिःश्वासौ शोणितेन परिप्लुतौ।
शरजालाचितौ स्तब्धौ शयानौ शरतल्पगौ॥ ४॥

Nīla and Dwivida, Mainda, Suṣeṇa, Kumuda and Aṅgada alongwith Hanumān forthwith began to grieve for the two scions of Raghu, who were lying inactive and motionless on a bed of arrows, breathing faintly, bathed in blood and covered all over with a network of darts. (3-4)

निःश्वसन्तौ यथा सर्पौ निश्चेष्टौ मन्दविक्रमौ।
रुधिरस्रावदिग्धाङ्गौ तपनीयाविव ध्वजौ॥ ५॥
तौ वीरशयने वीरौ शयानौ मन्दचेष्टितौ।
यूथपैः स्वैः परिवृतौ बाष्पव्याकुललोचनैः॥ ६॥
राघवौ पतितौ दृष्ट्वा शरजालसमन्वितौ।
बभूवुर्व्यथिताः सर्वे वानराः सविभीषणाः॥ ७॥

All the monkeys alongwith Vibhīṣaṇa were pained to see the two celebrated and heroic scions of Raghu fallen motionless, and sometimes with a feeble movement, covered with a network of arrows, sighing like a pair of serpents, their prowess having grown faint, all their limbs smeared with a stream of blood and lying stretched on a heroes' couch like two golden standards, surrounded by their own generals, whose eyes were suffused with tears. (5—7)

अन्तरिक्षं निरीक्षन्तो दिशः सर्वाश्च वानराः।
न चैनं मायया छन्नं ददृशू रावणिं रणे॥ ८॥

Though surveying the sky as well as all the quarters, the monkeys could not even discover Indrajit (son of Rāvaṇa), who was veiled by his occult power during the fight. (8)

तं तु मायाप्रतिच्छन्नं मायय्यैव विभीषणः।
वीक्षमाणो ददर्शाग्रे भ्रातुः पुत्रमवस्थितम्।
तमप्रतिमकर्माणमप्रतिद्वन्द्वमाहवे ॥ ९ ॥

Looking round with an occult eye (capable of discerning hidden objects) itself, Vibhīṣaṇa for his part beheld standing near-by his aforesaid nephew of incomparable exploits, unrivalled in combat, and veiled by his own occult power. (9)

ददर्शान्तर्हितं वीरं वरदानाद् विभीषणः।
तेजसा यशसा चैव विक्रमेण च संयुतः॥ १० ॥

Vibhiṣaṇa who was richly endowed with energy, as well as with glory and prowess, perceived the champion, who was hidden from view by virtue of a boon (conferred on him by Brahmā). (10)

इन्द्रजित् त्वात्मनः कर्म तौ शयानौ समीक्ष्य च।
उवाच परमप्रीतो हर्षयन् सर्वराक्षसान्॥ ११ ॥

Nay, supremely rejoiced to observe the two princes lying on the battlefied, Indrajit for his part proclaimed as follows his own feat, thereby bringing delight to all the ogres: (11)

दूषणस्य च हन्तारौ खरस्य च महाबलौ।
सादितौ मामकैर्बाणैर्भ्रातरौ रामलक्ष्मणौ॥ १२ ॥

"The two brothers, Rāma and Lakṣmaṇa, the slayers of Dūṣaṇa as well as of Khara, who were endowed with extraordinary might, have been struck down by my darts! (12)

नेमौ मोक्षयितुं शक्यावेतस्मादिषुबन्धनात्।
सर्वैरपि समागम्य सर्षिसङ्घैः सुरासुरैः॥ १३ ॥

"They cannot be disengaged from this network of arrows even by all the gods, demons, including hosts of Ṛṣis (the seers of Vedic Mantras), exerting together. (13)

यत्कृते चिन्तयानस्य शोकार्तस्य पितुर्मम।
अस्पृष्ट्वा शयनं गात्रैस्त्रियामा याति शर्वरी॥ १४ ॥
कृत्स्नेयं यत्कृते लङ्का नदी वर्षास्विवाकुला।
सोऽयं मूलहरोऽनर्थः सर्वेषां शमितो मया॥ १५ ॥

"This well-known pest,—which was wearing away the very roots of us all, nay, on whose account the whole night (consisting of three watches of three hours each) slipped past my father, who remains absorbed in this thought and stricken with grief, so much so that he is unable even to touch his couch with his restless limbs—and because of whom the entire city of Laṅkā remains agitated like a river during rains—has at last been got rid of by me! (14-15)

रामस्य लक्ष्मणस्यैव सर्वेषां च वनौकसाम्।
विक्रमा निष्फलाः सर्वे यथा शरदि तोयदाः॥ १६ ॥

"All the exploits of Rāma and Lakṣmana as also of all the monkeys (lit., the dwellers of the woods) have been rendered void like the clouds in autumn." (16)

एवमुक्त्वा तु तान् सर्वान् राक्षसान् परिपश्यतः।
यूथपानपि तान् सर्वांस्ताडयत् स च रावणिः॥ १७ ॥

Nay, having spoken as aforesaid to all the ogres, who were looking at him, the aforesaid son of Rāvaṇa began to strike all the well-known monkey generals too. (17)

नीलं नवभिराहत्य मैन्दं सद्विविदं तथा।
त्रिभिस्त्रिभिरमित्रघ्नस्तताप परमेषुभिः॥ १८ ॥

Hitting Nīla, the commander-in-Chief of the monkey forces, with nine excellent shafts, Indrajit (the slayer of his foes) tormented Mainda as well as Dwivida with three darts each. (18)

जाम्बवन्तं महेष्वासो विद्ध्वा बाणेन वक्षसि।
हनूमतो वेगवतो विससर्ज शरान् दश॥ १९ ॥

Having pierced Jāmbavān with an arrow in the breast, the ogre (who wielded a mighty bow) discharged ten shafts on the impetuous Hanumān. (19)

गवाक्षं शरभं चैव तावप्यमितविक्रमौ।
द्वाभ्यां द्वाभ्यां महावेगो विव्याध युधि रावणिः॥ २० ॥

Indrajit (son of Rāvaṇa), who was

endowed with great agility, pierced Gavākṣa as well as Śarabha too, the two monkeys of immeasurable prowess, with two arrows each on the field of battle. (20)

गोलाङ्गूलेश्वरं चैव वालिपुत्रमथाङ्गदम्।
विव्याध बहुभिर्बाणैस्त्वरमाणोऽथ रावणिः॥ २१॥

Nay, coursing swiftly, Indrajit pierced once more with numerous darts Gavākṣa, the ruler of Golāṅgūlas, and then Añgada (son of Vālī) too. (21)

तान् वानरवरान् भित्त्वा शरैरग्निशिखोपमैः।
ननाद बलवांस्तत्र महासत्त्वः स रावणिः॥ २२॥

Having transfixed the aforesaid jewels among monkeys with his arrows resembling the tongues of fire, that mighty son of Rāvaṇa, who was endowed with great courage, began to roar in triumph. (22)

तानर्दयित्वा बाणौघैस्त्रासयित्वा च वानरान्।
प्रजहास महाबाहुर्वचनं चेदमब्रवीत्॥ २३॥

Having hurt the monkeys with hails of arrows and struck terror into them, the mighty-armed ogre heartily laughed and exclaimed as follows: (23)

शरबन्धेन घोरेण मया बद्धौ चमूमुखे।
सहितौ भ्रातरावेतौ निशामयत राक्षसाः॥ २४॥

"Behold, O ogres, these two brothers bound by me together in a formidable net of arrows in the forefront of battle." (24)

एवमुक्तास्तु ते सर्वे राक्षसाः कूटयोधिनः।
परं विस्मयमापन्नाः कर्मणा तेन हर्षिताः॥ २५॥

Spoken to as aforesaid, all those ogres for their part, who fought treacherously, were seized with great wonder and felt delighted by that exploit of his. (25)

विनेदुश्च महानादान् सर्वे ते जलदोपमाः।
हतो राम इति ज्ञात्वा रावणिं समपूजयन्॥ २६॥

They all thudered like clouds, emitting loud shouts. Knowing that Śrī Rāma had been killed, they acclaimed Indrajit, son of Rāvaṇa. (26)

निष्पन्दौ तु तदा दृष्ट्वा भ्रातरौ रामलक्ष्मणौ।
वसुधायां निरुच्छ्वासौ हतावित्यन्वमन्यत॥ २७॥

Beholding Śrī Rāma and Lakṣmaṇa lying on the ground without movement or breath at that time, Indrajit for his part concluded the two brothers to be dead. (27)

हर्षेण तु समाविष्ट इन्द्रजित् समितिञ्जयः।
प्रविवेश पुरीं लङ्कां हर्षयन् सर्वनैर्ऋतान्॥ २८॥

Filled with joy, Indrajit, for his part, who was victorious in battles, entered in state the city of Laṅkā, bringing joy to all ogres. (28)

रामलक्ष्मणयोर्दृष्ट्वा शरीरे सायकैश्चिते।
सर्वाणि चाङ्गोपाङ्गानि सुग्रीवं भयमाविशत्॥ २९॥

Fear took possession of Sugrīva on beholding the bodies as well as all the limbs and minor limbs of Śrī Rāma and Lakṣmaṇa riddled with arrows. (29)

तमुवाच परित्रस्तं वानरेन्द्रं विभीषणः।
सबाष्पवदनं दीनं शोकव्याकुललोचनम्॥ ३०॥

Vibhīṣaṇa spoke as follows to Sugrīva (the ruler of monkeys), whose face was bathed in tears, alarmed and afflicted as he was, his eyes bewildered with grief: (30)

अलं त्रासेन सुग्रीव बाष्पवेगो निगृह्यताम्।
एवं प्रायाणि युद्धानि विजयो नास्ति नैष्ठिकः॥ ३१॥

"Have done with fear, O Sugrīva! Let the gush of tears be controlled. Conflicts are mostly of this nature (uncertain in their issue). Victory is never certain. (31)

सभाग्यशेषतास्माकं यदि वीर भविष्यति।
मोहमेतौ प्रहास्येते महात्मानौ महाबलौ॥ ३२॥

"If the stock of our good fortune is not yet exhausted, these two high-souled princes, who are endowed with extraordinary might, shall shake off their swoon, O gallant monkey-king! (32)

पर्यवस्थापयात्मानमनाथं मां च वानर।
सत्यधर्माभिरक्तानां नास्ति मृत्युकृतं भयम्॥ ३३॥

"Restore yourself to confidence, as well as me, forlorn as I am, O monkey! Fear of death does not haunt those who are devoted to truthfulness and piety." (33)

एवमुक्त्वा ततस्तस्य जलक्लिन्नेन पाणिना।
सुग्रीवस्य शुभे नेत्रे प्रममार्ज विभीषणः॥ ३४॥

Having spoken as aforesaid, Vibhīṣaṇa then wiped clean with his hand dipped in water the beautiful eyes of the celebrated Sugrīva. (34)

ततः सलिलमादाय विद्यया परिजप्य च।
सुग्रीवनेत्रे धर्मात्मा प्रममार्ज विभीषणः॥ ३५॥

Taking water in his hand and consecrating it with the utterance of a sacred text, Vibhīṣaṇa, whose mind was set on virtue, then washed with it the eyes of Sugrīva. (35)

विमृज्य वदनं तस्य कपिराजस्य धीमतः।
अब्रवीत् कालसम्प्राप्तमसम्भ्रान्तमिदं वचः॥ ३६॥

Having wiped clean the face of that sagacious ruler of monkeys, Vibhīṣaṇa addressed to him the following opportune words, which were free from perplexity: (36)

न कालः कपिराजेन्द्र वैक्लव्यमवलम्बितुम्।
अतिस्नेहोऽपि कालेऽस्मिन् मरणायोपकल्पते॥ ३७॥

"This is not the moment to give way to faint-heartedness, O suzerain lord of monkeys! Excessive emotion too at this juncture will lead to destruction. (37)

तस्मादुत्सृज्य वैक्लव्यं सर्वकार्यविनाशनम्।
हितं रामपुरोगाणां सैन्यानामनुचिन्तय॥ ३८॥

"Therefore, shaking off faint-heartedness, which frustrates all one's ends, contemplate the good of the troops, which have Śrī Rāma for their leader. (38)

अथ वा रक्ष्यतां रामो यावत्संज्ञाविपर्ययः।
लब्धसंज्ञौ हि काकुत्स्थौ भयं नौ व्यपनेष्यतः॥ ३९॥

"Or, let Śrī Rāma be protected till his unconsciousness lasts. Having regained their consciousness, the two scions of Kakutstha will undoubtedly dispel our fear once for all. (39)

नैतत् किंचन रामस्य न च रामो मुमूर्षति।
नह्येनं हास्यते लक्ष्मीर्दुर्लभा या गतायुषाम्॥ ४०॥

"This calamity is nothing to Śrī Rāma nor is Śrī Rāma going to die; for bodily splendour, which is difficult to retain for those whose sands of life have run out, is not abandoning him. (40)

तस्मादाश्वासयात्मानं बलं चाश्वासय स्वकम्।
यावत् सैन्यानि सर्वाणि पुनः संस्थापयाम्यहम्॥ ४१॥

"Therefore, reassure yourself and steady your life-breath till I restore all the ranks to confidence. (41)

एते हि फुल्लनयनास्त्रासादागतसाध्वसाः।
कर्णे कर्णे प्रकथिता हरयो हरिसत्तम॥ ४२॥

"Their eyes dilated through fear, the monkeys, who are seized with consternation, are actually carrying the news about Śrī Rāma's swoon from ear to ear, O jewel among monkeys! (42)

मां तु दृष्ट्वा प्रधावन्तमनीकं सम्प्रहर्षितम्।
त्यजन्तु हरयस्त्रासं भुक्तपूर्वामिव स्रजम्॥ ४३॥

"Let the monkeys for their part shed all fear, even as one would discard a garland already enjoyed, on seeing me running about to reassure the ranks and beholding the army overjoyed on being reassured by me". (43)

समाश्वास्य तु सुग्रीवं राक्षसेन्द्रो विभीषणः।
विद्रुतं वानरानीकं तत् समाश्वासयत् पुनः॥ ४४॥

Having restored Sugrīva to confidence, Vibhīṣaṇa the prospective ruler of ogres, for his part reassured once again the afore said army of monkeys, which had taken to its heels. (44)

इन्द्रजित् तु महामायः सर्वसैन्यसमावृतः।
विवेश नगरीं लङ्कां पितरं चाभ्युपागमत्॥ ४५॥

Indrajit, on the other side, who was a great conjuer, entered the city of Laṅkā, accompanied by all his troops, and approached his father. (45)

तत्र रावणमासाद्य अभिवाद्य कृताञ्जलिः।
आचचक्षे प्रियं पित्रे निहतौ रामलक्ष्मणौ॥ ४६॥

Reaching the presence of Rāvaṇa there, and greeting him with joined palms, he broke to his father the delightful news that Rāma and Lakṣmaṇa had been killed.(46)

उत्पपात ततो हृष्टः पुत्रं च परिषस्वजे।
रावणो रक्षसां मध्ये श्रुत्वा शत्रू निपातितौ॥ ४७॥

Rejoiced to hear of his two enemies (Śrī Rāma and Lakṣmaṇa) having been thrown down, Rāvaṇa forthwith sprang on his feet in the midst of other ogres and hugged his son, Indrajit. (47)

उपाघ्राय च तं मूर्ध्नि पप्रच्छ प्रीतमानसः।
पृच्छते च यथावृत्तं पित्रे तस्मै न्यवेदयत्॥ ४८॥

Nay, smelling him on the head, Rāvaṇa made inquiries in the matter with a delighted mind. And to his inquisitive father, Rāvaṇa, Indrajit submitted, in accordance with facts, how the two princes (Śrī Rāma and Lakṣmaṇa) had been deprived of all movement and splendour by being entwined with arrows in the form of sankes. (48-49)

यथा तौ शरबन्धेन निश्चेष्टौ निष्प्रभौ कृतौ॥ ४९॥

स हर्षवेगानुगतान्तरात्मा
श्रुत्वा गिरं तस्य महारथस्य।
जहौ ज्वरं दाशरथेः समुत्थं
प्रहृष्टवाचाभिननन्द पुत्रम्॥ ५०॥

His inmost being flooded with a gush of joy on hearing the report of that great car-warrior, Rāvaṇa shed his agony caused on account of Śrī Rāma (son of Daśaratha) and acclaimed his son, Indrajit, with words full of excessive joy. (50)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Indrajit having re-entered Laṅkā, Hanumān and other monkeys encompass Śrī Rāma and Lakṣmaṇa and guard their bodies. Having dismissed Indrajit, Rāvaṇa commands the ogresses guarding Sītā to take her to the field of battle and show her the plight of Śrī Rāma and Lakṣmaṇa. The ogresses, headed by Trijaṭā, accordingly take her in the aerial car, known by the name of Puṣpaka, and show her the two princes lying unconscious and motionless on the ground. Sītā bursts into a piteous wail on seeing her husband and brother-in-law in that plight

तस्मिन् प्रविष्टे लङ्कायां कृतार्थे रावणात्मजे।
राघवं परिवार्याथ ररक्षुर्वानरर्षभाः॥ १॥

हनुमानङ्गदो नीलः सुषेणः कुमुदो नलः।
गजो गवाक्षो गवयः शरभो गन्धमादनः॥ २॥

जाम्बवानृषभः स्कन्धो रम्भः शतबलिः पृथुः।
व्यूढानीकाश्च यत्ताश्च द्रुमानादाय सर्वतः॥ ३॥

Encompassing Śri Rāma (a scion of Raghu), now that the aforesaid son of Rāvaṇa had gone far into Laṅkā, his purpose accomplished, (nay) having drawn up their ranks in battle array and seizing trees, the foremost among the monkeys and bears, viz., Hanumān, Aṅgada. Nīla, Suṣeṇa, Kumuda, Nala, Gaja, Gavākṣa, Śarabha, Gandhamādana, Jāmbavān, Rṣabha, Skandha, Ramabha, Śatabali and Pṛthu, who were always alert, now guarded Śrī Rāma on all sides (lest some harm might come to him). (1—3)

वीक्षमाणा दिशः सर्वास्तिर्यगूर्ध्वं च वानराः।
तृणेष्वपि च चेष्टत्सु राक्षसा इति मेनिरे॥ ४॥

Surveying all the quarters, nay, looking up as well on either side, the monkeys thought that ogres had come even when blades of grass stirred. (4)

रावणश्चापि संहृष्टो विसृज्येन्द्रजितं सुतम्।
आजुहाव ततः सीतारक्षणी राक्षसीस्तदा॥ ५॥

Having dismissed his son, who had conquered Indra (the ruler of gods), Rāvaṇa too, who felt highly rejoiced, thereupon summoned the ogresses guarding Sītā. (5)

राक्षस्यस्त्रिजटा चापि शासनात् तमुपस्थिताः।
ता उवाच ततो हृष्टो राक्षसी राक्षसाधिपः॥ ६॥

The ogresses (in question) as also Trijaṭā waited upon him in response to his command. Full of joy, Rāvaṇa, the suzerain lord of ogres, thereupon spoke as follows to the aforesaid ogresses: (6)

हताविन्द्रजिताख्यात वैदेह्या रामलक्ष्मणौ।
पुष्पकं तत्समारोप्य दर्शयध्वं रणे हतौ॥ ७॥

"Speak to Sītā (the princess of the Videha territory) about Rāma and Lakṣmaṇa having been killed by Indrajit. Placing her in the aerial car, Puṣpaka, then show to her the two princes killed in battle. (7)

यदाश्रयादवष्टब्धा नेयं मामुपतिष्ठते।
सोऽस्या भर्ता सह भ्रात्रा निहतो रणमूर्धनि॥ ८॥

"That husband of hers, being proud of whose support she does not submit to me, has been killed alongwith his younger brother in the van of a battle. (8)

निर्विशङ्का निरुद्विग्ना निरपेक्षा च मैथिली।
मामुपस्थास्यते सीता सर्वाभरणभूषिता॥ ९॥

"Rid of fear, free from perturbation and having lost all hope of meeting her husband, nay, adorned with all her jewels, Sītā, a princess of Mithilā, shall now wait upon me. (9)

अद्य कालवशं प्राप्तं रणे रामं सलक्ष्मणम्।
अवेक्ष्य विनिवृत्ता सा चान्यां गतिमपश्यती॥ १०॥
अनपेक्षा विशालाक्षी मामुपस्थास्यते स्वयम्।
तस्य तद् वचनं श्रुत्वा रावणस्य दुरात्मनः॥ ११॥
राक्षस्यस्तास्तथेत्युक्त्वा जग्मुर्वै यत्र पुष्पकम्।
ततः पुष्पकमादाय राक्षस्यो रावणाज्ञया॥ १२॥
अशोकवनिकास्थां तां मैथिलीं समुपानयन्।
तामादाय तु राक्षस्यो भर्तृशोकपराजिताम्॥ १३॥
सीतामारोपयामासुर्विमानं पुष्पकं तदा।
ततः पुष्पकमारोप्य सीतां त्रिजटया सह॥ १४॥
जग्मुर्दर्शयितुं तस्यै राक्षस्यो रामलक्ष्मणौ।
रावणश्चारयामास पताकाध्वजमालिनीम्॥ १५॥

"Having turned back (to the Aśoka grove) on seeing Rāma fallen under the sway of Death with Lakṣmaṇa on the field of battle, and finding no other haven, nay, rid of all hope, the large eyed lady will seek me of her own accord today." Saying "Amen!" on hearing the aforesaid command of that evil-minded Rāvṇa, the ogresses in question moved to the place where Puṣpaka (the aerial car) was. Then, taking Puṣpaka, the ogresses conducted the car under orders of Rāvaṇa to the presence of the celebrated princess of Mithilā, staying in the Aśoka grove. Taking Sītā, who had been over-

powered by grief caused by the report about the death of her husband, the ogresses for their part then helped her to ascend the aerial car, Puṣpaka. Then, placing Sītā alongwith Trijaṭā in Puṣpaka, the ogresses proceeded to show Śrī Rāma and Lakṣmaṇa to her. In this way Rāvaṇa caused her to fly over Laṅkā (the city dressed with rows of flags and pennons). (10—15)

प्राघोषयत हृष्टश्च लङ्कायां राक्षसेश्वरः।
राघवो लक्ष्मणश्चैव हताविन्द्रजिता रणे॥ १६॥

The delighted Rāvaṇa (the lord of ogres) also had it widely proclaimed in Laṅkā that Śrī Rāma (a scion of Raghu) as also Lakṣmaṇa had been killed in combat by Indrajit. (16)

विमानेनापि गत्वा तु सीता त्रिजटया सह।
ददर्श वानराणां तु सर्वं सैन्यं निपातितम्॥ १७॥

Flying in the aerial car with Trijaṭā, Sītā for her part beheld a large army of the monkeys actually destroyed. (17)

प्रहृष्टमनसश्चापि ददर्श पिशिताशनान्।
वानरांश्चातिदुःखार्तान् रामलक्ष्मणपार्श्वतः॥ १८॥

Nay, she also found the ogres excessively delighted in mind and the monkeys, sore stricken with agony, standing by the side of Śrī Rāma and Lakṣmaṇa. (18)

ततः सीता ददर्शोभौ शयानौ शरतल्पगौ।
लक्ष्मणं चैव रामं च विसंज्ञौ शरपीडितौ॥ १९॥
विध्वस्तकवचौ वीरौ विप्रविद्धशरासनौ।
सायकैश्छिन्नसर्वाङ्गौ शरस्तम्बमयौ क्षितौ॥ २०॥

Sītā then saw both the heroes, Lakṣmaṇa and Śrī Rāma, laying unconscious on the ground on a bed of arrows, their armour shattered and bows cast aside. (19-20)

तौ दृष्ट्वा भ्रातरौ तत्र प्रवीरौ पुरुषर्षभौ।
शयानौ पुण्डरीकाक्षौ कुमाराविव पावकी॥ २१॥
शरतल्पगतौ वीरौ तथाभूतौ नरर्षभौ।
दुःखार्ता करुणं सीता सुभृशं विललाप ह॥ २२॥

Stricken with agony to behold the two gallant brothers, the foremost of men, who were distinguished heroes and jewels among men and had lotus-like eyes, stretched on a bed of arrows in that wretched plight like the two sons of the fire-god (Śākha and Viśākha) lying on a bed of reeds, Sītā wailed piteously and vehemently. (21-22)

भर्तारमनवद्याङ्गी लक्ष्मणं चासितेक्षणा।
प्रेक्ष्य पांसुषु चेष्टन्तौ रुरोद जनकात्मजा॥ २३॥

Gazing on her husband as well as on Lakṣmaṇa tossing about in the dust, the dark-eyed Sītā (Janaka's daughter) of faultless limbs burst into sobs. (23)

सबाष्पशोकाभिहता समीक्ष्य
तौ भ्रातरौ देवसुतप्रभावौ।
वितर्कयन्ती निधनं तयोः सा
दुःखान्विता वाक्यमिदं जगाद॥ २४॥

Observing the aforesaid two brothers, who were powerful as the offspring of gods, and suspecting their death, Sītā, full of tears and agony, and smitten with grief, spoke as follows: (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तचत्वारिंशः सर्गः॥ ४७॥

Thus ends Canto Forty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

"Those well-versed in physiognomy and palmistry had prophesied that I would never be widowed and would bear sons. How could their predictions prove untrue?" While Sītā was absorbed in these thoughts on beholding Śrī Rāma and Lakṣmaṇa, Trijaṭā reassures her on the strength of good omens and, cheering her soul, takes her back to the Aśoka grove

भर्तारं निहतं दृष्ट्वा लक्ष्मणं च महाबलम्।
विललाप भृशं सीता करुणं शोककर्शिता॥ १॥

On seeing her husband as well as Lakṣmaṇa, who was endowed with extraordinary might, sturck down, Sītā who was already emaciated through grief lamented piteously and vehemently: (1)

ऊचुर्लाक्षणिका ये मां पुत्रिण्यविधवेति च।
तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः॥ २॥

"Wise men, capable of reading the lineaments on the person of an individual, who had predicted with reference to me that I would bear sons and would never be widowed, have all turned out to be liars today in that Śrī Rāma has been killed. (2)

यज्वनो महिषीं ये मामूचुः पत्नीं च सत्रिणः।
तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः॥ ३॥

"The wise men who had predicted about me that I should be the crowned consort of a performer of sacrifices and an undertaker of long-term sacrificial performances in which a number of priests officiated have proved to be liars today in that Śrī Rāma has been killed. (3)

वीरपार्थिवपत्नीनां ये विदुर्भर्तृपूजिताम्।
तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः॥ ४॥

"Those wise men who prophesied about me that I should be held as venerable among the consorts of gallant monarchs and honoured by my husband have all proved to be liars today in that Śrī Rāma has been killed. (4)

ऊचुः संश्रवणे ये मां द्विजाः कार्तान्तिकाः शुभाम्।
तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः॥ ५॥

"Those wise Brāhmaṇas, well-versed in astrology, who had predicted within my hearing that I should remain happy with my husband have all proved to be liars today in that Śrī Rāma has been killed. (5)

इमानि खलु पद्मानि पादयोर्वै कुलस्त्रियः।
आधिराज्येऽभिषिच्यन्ते नरेन्द्रैः पतिभिः सह॥ ६॥

"Indeed here are on my soles the marks of a lotus by virtue of which high-born women are actually consecrated on the imperial throne alongwith their lords, who are rulers of men. (6)

वैधव्यं यान्ति यैर्नार्योऽलक्षणैर्भाग्यदुर्लभाः।
नात्मनस्तानि पश्यामि पश्यन्ती हतलक्षणा॥ ७॥

"I do not find on my person those sinister marks by virtue of which women to whom good luck is difficult of access meet with widowhood. Even though seeing propitious marks on my limbs, they are proving ineffectual in my case. (7)

सत्यनामानि पद्मानि स्त्रीणामुक्तानि लक्षणैः।
तान्यद्य निहते रामे वितथानि भवन्ति मे॥ ८॥

"The marks of a lotus on the person of

women, which have been declared as unfailing in their effect by those who are able to read the bodily marks of a man or woman, are proving false in my case today in that Śrī Rāma has been killed. (8)

केशाः सूक्ष्माः समा नीला भ्रुवौ चासंहते मम।
वृत्ते चारोमके जङ्घे दन्ताश्चाविरला मम॥ ९॥

"My locks are fine, of even length and dark, my eyebrows are not joined, nay my shanks are round and hairless and my teeth are closely set. (9)

शङ्खे नेत्रे करौ पादौ गुल्फावूरू समौ चितौ।
अनुवृत्तनखाः स्निग्धाः समाश्चाङ्गुलयो मम॥ १०॥

"The pairs of my temporal bones, eyes, hands, feet, ankles and thighs are even-shaped and fleshy; nay, the fingers of both my hands are evenly matched, smooth and provided with rounded and well-proportioned nails. (10)

स्तनौ चाविरलौ पीनौ मामकौ मग्नचूचुकौ।
मग्ना चोत्सेधनी नाभिः पार्श्वोरस्कं च मे चितम्॥ ११॥

"My breasts too are well-knit and fully developed and have depressed nipples; nay, my navel is deep with the surrounding region elevated; while my flanks and bosom are fleshy. (11)

मम वर्णो मणिनिभो मृदून्यङ्गरुहाणि च।
प्रतिष्ठितां द्वादशभिर्मामूचुः शुभलक्षणाम्॥ १२॥

"My complexion has the sheen of a polished gem, while the hair on my skin are soft. Nay, those who are able to read the bodily marks of an individual spoke of me as endowed with auspicious marks, in that I touched the ground with my twelve limbs, viz., the ten toes and the two soles. (12)

समग्रयवमच्छिद्रं पाणिपादं च वर्णवत्।
मन्दस्मितेत्येव च मां कन्यालाक्षणिका विदुः॥ १३॥

"Those capable of interpreting the bodily marks of maidens declared my hands and feet to be rosy, devoid of space between the fingers and toes and with the mark of a barley corn fully manifest on them and also spoke of me as distinguished by a gentle smile, which are all auspicious marks. (13)

आधिराज्येऽभिषेको मे ब्राह्मणैः पतिना सह।
कृतान्तकुशलैरुक्तं तत् सर्वं वितथीकृतम्॥ १४॥

"It was predicted by Brāhmaṇas well-versed in the principles of astrology that I should be consecrated alongwith my husband on the imperial throne. All that has, however, been falsified. (14)

शोधयित्वा जनस्थानं प्रवृत्तिमुपलभ्य च।
तीर्त्वा सागरमक्षोभ्यं भ्रातरौ गोष्पदे हतौ॥ १५॥

"Having scoured Janasthāna (in search of me), nay, having crossed the sea, which is incapable of being disturbed, after securing intelligence about me, the two scions of Raghu have been killed in the attempt to overcome the *Māyā* (sorcery) of Indrajit (which was like the imprint of a cow's hoof)! (15)

ननु वारुणमाग्नेयमैन्द्रं वायव्यमेव च।
अस्त्रं ब्रह्मशिरश्चैव राघवौ प्रत्यपद्यत॥ १६॥

"Surely Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, knew the use of the mystic missiles presided over by Varuṇa (the god of water), Agni (the god of fire), Indra (the god of rain) as well as of that presided over by Vāyu (the wind-god) as also the use of the missile presided over by Brahmā (the creator). How, then, did they not resort to the use of these missiles as a last resort? (16)

अदृश्यमानेन रणे मायया वासवोपमौ।
मम नाथावनाथाया निहतौ रामलक्ष्मणौ॥ १७॥

"Śrī Rāma and Lakṣmaṇa, the protectors of this forlorn creature, who were compeers of Indra, have evidently been

killed by Indrajit, who remained invisible on the field of battle through a conjuring trick. (17)

नहि दृष्टिपथं प्राप्य राघवस्य रणे रिपुः।
जीवन् प्रतिनिवर्तेत यद्यपि स्यान्मनोजवः॥ १८॥

"Having come within the range of sight of Śrī Rama (a scion of Raghu) in an encounter, no enemy could return alive, even though he were endowed with the swiftness of thought. (18)

न कालस्यातिभारोऽस्ति कृतान्तश्च सुदुर्जयः।
यत्र रामः सह भ्रात्रा शेते युधि निपातितः॥ १९॥

"Since Śrī Rāma lies struck down on the field of battle with his younger brother, Lakṣmaṇa, no burden is too heavy to shoulder for Providence (in the form of the Time-Spirit, who is capable of doing anything). Even 'Death' (which brings about the end of all) is not very difficult to conquer for Him. (19)

न शोचामि तथा रामं लक्ष्मणं च महारथम्।
नात्मानं जननीं चापि यथा श्वश्रूं तपस्विनीम्॥ २०॥

"I do not grieve so much for Śrī Rāma and the great car-warrior Lakṣmaṇa nor for myself nor even for my own mother as for my unfortunate mother-in-law, Kausalyā. (20)

सा तु चिन्तयते नित्यं समाप्तव्रतमागतम्।
कदा द्रक्ष्यामि सीतां च लक्ष्मणं च सराघवम्॥ २१॥

"She, for her part, always remains absorbed in the thought 'O, when shall I be able to see Lakṣmaṇa returned to Ayodhyā with Śrī Rāma, a scion of Raghu, having completed his vow of remaining in exile in the woods for fourteen years, as also Sītā?' " (21)

परिदेवयमानां तां राक्षसी त्रिजटाब्रवीत्।
मा विषादं कृथा देवि भर्तायं तव जीवति॥ २२॥

The ogress Trijaṭā spoke as follows to her while Sītā was wailing as aforesaid: "Do not despair, O godlike lady! Your yonder lord is living. (22)

कारणानि च वक्ष्यामि महान्ति सदृशानि च।
यथेमौ जीवतो देवि भ्रातरौ रामलक्ष्मणौ॥ २३॥

"I shall presently adduce mighty and cogent reasons which lead me to believe that these two brothers, Śrī Rāma and Lakṣmaṇa, are still surviving, O godlike lady! (23)

नहि कोपपरीतानि हर्षपर्युत्सुकानि च।
भवन्ति युधि योधानां मुखानि निहते पतौ॥ २४॥

"The ruler having been killed, the faces of the warriors operating on the field of battle are never seized by wrath nor are they animated with joy. (24)

इदं विमानं वैदेहि पुष्पकं नाम नामतः।
दिव्यं त्वां धारयेन्नेदं यद्येतौ गतजीवितौ॥ २५॥

"Had these two brothers been dead, O princess of the Videha territory, this aerial car, Puṣpaka by name, celestial as it is, would not in any case have borne you (a widowed lady). (25)

हतवीरप्रधाना हि गतोत्साहा निरुद्यमा।
सेना भ्रमति संख्येषु हतकर्णेव नौर्जले॥ २६॥

"Having lost its ardour and devoid of effort, an army, whose heroic leader is dead, actually moves to and fro on the field of battle like a vessel which has lost its helmsman. (26)

इयं पुनरसम्भ्रान्ता निरुद्विग्ना तपस्विनि।
सेना रक्षति काकुत्स्थौ मया प्रीत्या निवेदितौ॥ २७॥

"Not at all confused or perturbed, this army of monkeys, however, is guarding Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha, who have just now been proclaimed by me out of love as alive, O lady given to austerities! (27)

सा त्वं भव सुविस्रब्धा अनुमानैः सुखोदयैः।
अहतौ पश्य काकुत्स्थौ स्नेहादेतद् ब्रवीमि ते॥ २८॥

"As such be you completely reassured on the strength of inferences resulting in joy and find the two scions of Kakutstha

alive: I speak this to you out of affection for you. (28)

अनृतं नोक्तपूर्वं मे न च वक्ष्यामि मैथिलि।
चारित्रसुखशीलत्वात् प्रविष्टासि मनो मम॥ २९॥

"No falsehood has ever been uttered by me in the past nor shall I ever tell a lie, O princess of Mithilā! You have found your way into my mind due to your amiable disposition which has proved to be a source of delight because of your spotless character. (29)

नेमौ शक्यौ रणे जेतुं सेन्द्रैरपि सुरासुरैः।
तादृशं दर्शनं दृष्ट्वा मया चोदीरितं तव॥ ३०॥

"These two princes are not vulnerable to being conquered even by gods and demons combined, including Indra, the ruler of gods. Nay, after observing such indications on the face of the two brothers as also on the face of the warriors guarding them, has the fact of the princes being alive been made known by me to you. (30)

इदं तु सुमहच्चित्रं शरैः पश्यस्व मैथिलि।
विसंज्ञौ पतितावेतौ नैव लक्ष्मीर्विमुञ्चति॥ ३१॥

"Also see for yourself this very great wonder, O princess of Mithilā that bodily splendour does not completely desert these two princes, even though they have fallen unconscious on the ground hit by the arrows. (31)

प्रायेण गतसत्त्वानां पुरुषाणां गतायुषाम्।
दृश्यमानेषु वक्त्रेषु परं भवति वैकृतम्॥ ३२॥

"An appalling change generally appears on the features, when being observed, of men whose sands of life have run out and whose life-breath has departed for good. (32)

त्यज शोकं च दुःखं च मोहं च जनकात्मजे।
रामलक्ष्मणयोरर्थे नाद्य शक्यमजीवितुम्॥ ३३॥

"Banish grief and sorrow as well as infatuation on account of Śrī Rāma and Lakṣmaṇa, O Janaka's daughter! It is not possible that they be not living at this moment." (33)

श्रुत्वा तु वचनं तस्याः सीता सुरसुतोपमा।
कृताञ्जलिरुवाचेमामेवमस्त्विति मैथिली॥ ३४॥

Hearing her assurance, the princess of Mithilā, Sītā, for her part, who resembled a daughter of gods, replied with joined palms to her, "May it be so!" (34)

विमानं पुष्पकं तत्तु संनिवर्त्य मनोजवम्।
दीना त्रिजटया सीता लङ्कामेव प्रवेशिता॥ ३५॥

After duly sending back the aforesaid aerial car, Puṣpaka, which was swift as thought, the mournful Sītā was caused by Trijaṭā to enter Laṅkā once more. (35)

ततस्त्रिजटया सार्धं पुष्पकादवरुह्य सा।
अशोकवनिकामेव राक्षसीभिः प्रवेशिता॥ ३६॥

Descending from Puspaka with Trijaṭā, she was then urged by the ogresses to enter the Aśoka grove again. (36)

प्रविश्य सीता बहुवृक्षखण्डां
तां राक्षसेन्द्रस्य विहारभूमिम्।
सम्प्रेक्ष्य संचिन्त्य च राजपुत्रौ
परं विषादं समुपाजगाम॥ ३७॥

Having gone far into and keenly observing that pleasure ground of Rāvaṇa, the ruler of ogres, planted with numerous clusters of trees, nay, having keenly observed and pondered deeply on the two princes, she gave way to extreme despair. (37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Returning to consciousness, Śrī Rāma wails over the lot of Lakṣmaṇa and the monkeys too fall a prey to extreme despondency on seeing Śrī Rāma wailing as aforesaid. Seeing Vibhīṣaṇa approach Śrī Rāma in the meantime, they all take to their heels, mistaking him for Indrajit

घोरेण शरबन्धेन बद्धौ दशरथात्मजौ।
निःश्वसन्तौ यथा नागौ शयानौ रुधिरोक्षितौ॥ १॥
सर्वे ते वानरश्रेष्ठाः ससुग्रीवमहाबलाः।
परिवार्य महात्मानौ तस्थुः शोकपरिप्लुताः॥ २॥

All the aforesaid jewels among monkeys (mentioned in verses 2-3 of Canto XLVII above) including Sugrīva (their ruler), who were endowed with extraordinary might, stood plunged in grief surrounding the two high-souled sons of Emperor Daśaratha, who were lying bathed in blood, hissing like a pair of serpents, bound, as they were, in a formidable network of arrows. (1-2)

एतस्मिन्नन्तरे रामः प्रत्यबुध्यत वीर्यवान्।
स्थिरत्वात् सत्त्वयोगाच्च शरैः संदानितोऽपि सन्॥ ३॥

In the meantime, by virtue of his hardihood and being endowed with exceptional courage, the powerful Śrī Rāma, though bound by arrows, regained his consciousness. (3)

ततो दृष्ट्वा सरुधिरं निषण्णं गाढमर्पितम्।
भ्रातरं दीनवदनं पर्यदेवयदातुरः॥ ४॥

Beholding his younger brother, Lakṣmaṇa, lying tightly bound with arrows, bathed in blood, his face downcast, Śrī Rāma thereupon lamented as follows, distressed as he was: (4)

किं नु मे सीतया कार्यं लब्धया जीवितेन वा।
शयानं योऽद्य पश्यामि भ्रातरं युधि निर्जितम्॥ ५॥

"What purpose of mine on earth will be accomplished through Sītā, if recovered, or even through my life if preserved when I perceive my younger brother, Lakṣmaṇa, lying utterly vanquished in combat today? (5)

शक्या सीतासमा नारी मर्त्यलोके विचिन्वता।
न लक्ष्मणसमो भ्राता सचिवः साम्परायिकः॥ ६॥

"A consort on a par with Sītā can be found in this world of mortals by me if I were to look for her. But a helpful and warlike brother like Lakṣmaṇa cannot be had. (6)

परित्यक्ष्याम्यहं प्राणान् वानराणां तु पश्यताम्।
यदि पञ्चत्वमापन्नः सुमित्रानन्दवर्धनः॥ ७॥

"I for my part shall yield up my life while the monkeys stand looking on, if Lakṣmaṇa (who enhances the joy of Sumitrā) meets with dissolution (lit. the disintegration of the five elements). (7)

किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम्।
कथमम्बां सुमित्रां च पुत्रदर्शनलालसाम्॥ ८॥
विवत्सां वेपमानां च वेपन्तीं कुररीमिव।
कथमाश्वासयिष्यामि यदि यास्यामि तं विना ९॥

"What on earth shall I say to mother Kausalyā and what on earth to Kaikeyī? And how, in what words shall I console mother Sumitrā, bereft of her darling, Lakṣmaṇa, nay, sighing for the sight of her son, trembling from agitation and crying like a female osprey, if I return to Ayodhyā without Laksmana? (8-9)

कथं वक्ष्यामि शत्रुघ्नं भरतं च यशस्विनम्।
मया सह वनं यातो विना तेनाहमागतः॥ १०॥

"How shall I tell Śatrughna and the illustrious Bharata that I have returned without Lakṣmaṇa, who had accompanied me to the woods? (10)

उपालम्भं न शक्ष्यामि सोढुमम्बासुमित्रया।
इहैव देहं त्यक्ष्यामि नहि जीवितुमुत्सहे॥ ११॥

"I shall not be able to endure the blame which will be laid on me by mother Sumitrā. As such, I shall cast my body at this very place since I am not inclined to survive. (11)

धिङ्मां दुष्कृतकर्माणमनार्यं यत्कृते ह्यसौ।
लक्ष्मणः पतितः शेते शरतल्पे गतासुवत्॥ १२॥

"Woe be to me, an ignoble soul of sinful deeds, on account of whom the aforesaid Lakṣmaṇa lies fallen on a bed of arrows like one whose life has departed! (12)

त्वं नित्यं सुविषण्णं मामाश्वासयसि लक्ष्मण।
गतासुर्नाद्य शक्तोऽसि मामार्तमभिभाषितुम्॥ १३॥

Turning towards Lakṣmaṇa "You always comforted me when I felt sore dejected, O Lakṣmaṇa! Your life having departed, as it were, you are, however, not able even to speak to me today, distressed as I am. (13)

येनाद्य बहवो युद्धे निहता राक्षसाः क्षितौ।
तस्यामेवाद्य शूरस्त्वं शेषे विनिहतः शनैः॥ १४॥

"Gallant as you are, you lie struck down with darts today on the same ground on which numerous ogres have been killed by you in combat this very day! (14)

शयानः शरतल्पेऽस्मिन् सशोणितपरिस्रुतः।
शरभूतस्ततो भासि भास्करोऽस्तमिव व्रजन्॥ १५॥

"Lying on this bed of arrows, bathed in blood, and converted into a bundle of arrows, as it were, you look like the sun sinking below the horizon with the arrows transfixed in the body appearing like its numberless rays and the blood flowing from the numerous cuts accounting for the red glow of the evening sun. (15)

बाणाभिहतमर्मत्वान्न शक्नोषीह भाषितुम्।
रुजा चाब्रुवतो यस्य दृष्टिरागेण सूच्यते॥ १६॥

"Your vital parts having been pierced with arrows, you cannot even speak on this occasion. Nay, even though you are not speaking, your anguish is revealed by the redness of your eyes. (16)

यथैव मां वनं यान्तमनुयातो महाद्युतिः।
अहमप्यनुयास्यामि तथैवैनं यमक्षयम्॥ १७॥

"Even as this prince, who is clothed with an extraordinary splendour, followed me while I was retiring to the woods, so I too shall follow him to the abode of Yama. (17)

इष्टबन्धुजनो नित्यं मां च नित्यमनुव्रतः।
इमामद्य गतोऽवस्थां ममानार्यस्य दुर्नयैः॥ १८॥

"He who loved his kinsfolk and was ever devoted to me has reached this state through the misdeeds of my ignoble self today. (18)

सुरुष्टेनापि वीरेण लक्ष्मणेन न संस्मरे।
परुषं विप्रियं चापि श्रावितं तु कदाचन॥ १९॥

"I do not recollect that a harsh and even an unpalatable word was ever uttered by the gallant Lakṣmaṇa even when he was deeply provoked. (19)

विससर्जैकवेगेन पञ्चबाणशतानि यः।
इष्वस्त्रेष्वधिकस्तस्मात् कार्तवीर्याच्च लक्ष्मणः॥ २०॥

"Lakṣmaṇa, who shot five hundred arrows at a stretch, was as such superior even to Kārtavīra (who could do so only with his one thousand arms) in the art of shooting arrows. (20)

अस्त्रैरस्त्राणि यो हन्याच्छक्रस्यापि महात्मनः।
सोऽयमुर्व्यां हतः शेते महार्हशयनोचितः॥ २१॥

"The same Lakṣmaṇa, who could tear asunder the missiles even of the mighty Indra, the ruler of gods, and who was deserving of reposing on a precious couch, is lying here struck down on the bare ground! (21)

तत्तु मिथ्या प्रलप्तं मां प्रधक्ष्यति न संशयः।
यन्मया न कृतो राजा राक्षसानां विभीषणः॥ २२॥

"Since Vibhiṣaṇa has not been enthroned by me as the ruler of ogres, that vain pratting of mine that Vibhīṣaṇa would be installed on the throne of Laṅkā will ever consume me: there is no doubt about it.(22)

अस्मिन् मुहूर्ते सुग्रीव प्रतियातुमितोऽर्हसि।
मत्वा हीनं मया राजन् रावणोऽभिभविष्यति॥ २३॥

"You ought to return from this place at this very hour, O Sugrīva; for Rāvaṇa will surely overcome you, knowing you to be bereft of me, O king! (23)

अङ्गदं तु पुरस्कृत्य ससैन्यं सपरिच्छदम्।
सागरं तर सुग्रीव नीलेन च नलेन च॥ २४॥

"Placing Aṅgada in the forefront alongwith your army and entourage, recross the sea alongwith Nīla and Nala too, O Sugrīva! (24)

कृतं हि सुमहत्कर्म यदन्यैर्दुष्करं रणे।
ऋक्षराजेन तुष्यामि गोलाङ्गूलाधिपेन च॥ २५॥

"Indeed, a very great exploit was accomplished by you on the field of battle—an exploit which was difficult to accomplish for others. I am also satisfied with Jāmbavān (the king of bears) as well as with Gavākṣa (the suzerain lord of Golāṅgūlas). (25)

अङ्गदेन कृतं कर्म मैन्देन द्विविदेन च।
युद्धं केसरिणा संख्ये घोरं सम्पातिना कृतम्॥ २६॥

"Acts of valour were performed by Aṅgada, Mainda and Dwivida too, while a formidable struggle was carried on the field of battle by Kesarī (the father of Hanumān) and Sampātī. (26)

गवयेन गवाक्षेण शरभेण गजेन च।
अन्यैश्च हरिभिर्युद्धं मदर्थे त्यक्तजीवितैः॥ २७॥

"A struggle was also carried out in my cause by Gavaya, Gavākṣa, Śarabha and Gaja as also by other monkeys, sacrificing their very lives for my sake. (27)

न चातिक्रमितुं शक्यं दैवं सुग्रीव मानुषैः।
यत्तु शक्यं वयस्येन सुहृदा वा परं मम॥ २८॥
कृतं सुग्रीव तत् सर्वं भवता धर्मभीरुणा।
मित्रकार्यं कृतमिदं भवद्भिर्वानरर्षभाः॥ २९॥
अनुज्ञाता मया सर्वे यथेष्टं गन्तुमर्हथ।
शुश्रुवुस्तस्य ये सर्वे वानराः परिदेवितम्॥ ३०॥
वर्तयांचक्रिरेऽश्रूणि नेत्रैः कृष्णेतरेक्षणाः॥ ३१॥

"Destiny cannot be over-ridden by human beings, O Sugrīva! All that could be done by my best friend or ally has been done by you, scrupulous as you are in the matter of duty, O Sugrīva! The purpose of an ally has been accomplished by you, O Jewel among monkeys! Permitted by me, you should go where you will." All the tawny-eyed monkeys who heard his lamentation as above dropped tears from their eyes. (28—31)

ततः सर्वाण्यनीकानि स्थापयित्वा विभीषणः।
आजगाम गदापाणिस्त्वरितं यत्र राघवः॥ ३२॥

Having settled all the forces, Vibhīṣaṇa hastened, mace in hand, to the place where Śrī Rāma (a scion of Raghu) lay. (32)

तं दृष्ट्वा त्वरितं यान्तं नीलाञ्जनचयोपमम्।
वानरा दुद्रुवुः सर्वे मन्यमानास्तु रावणिम्॥ ३३॥

Seeing Vibhiṣaṇa, who resembled a mass of collyrium, proceeding in haste to the presence of Śrī Rāma and taking him to be Indrajit (son of Rāvaṇa), all the monkeys took to their heels. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Beholding Vibhīṣaṇa, Sugrīva asks Jāmbavān to restore the fleeing monkeys to confidence and himself reassures Vibhīṣaṇa. In the meantime, Garuḍa, the king of birds, makes his appearance on the scene and liberates Śrī Rāma and Lakṣmaṇa from their bondage

अथोवाच महातेजा हरिराजो महाबलः।
किमियं व्यथिता सेना मूढवातेव नौर्जले॥ १॥

Now Sugrīva, the ruler of monkeys, who was endowed with extraordinary energy and possessed of great might, inquired saying: "What for is this army disquieted like a bark caught in a whirlwind at sea?" (1)

सुग्रीवस्य वचः श्रुत्वा वालिपुत्रोऽङ्गदोऽब्रवीत्।
न त्वं पश्यसि रामं च लक्ष्मणं च महारथम्॥ २॥
शरजालाचितौ वीरावुभौ दशरथात्मजौ।
शरतल्पे महात्मानौ शयानौ रुधिरोक्षितौ॥ ३॥

Hearing the question of Sugrīva, Aṅgada, son of Vālī, said, "Don't you see the two high-souled heroic sons of Emperor Daśaratha, Śrī Rāma and the great car-warrior, Lakṣmaṇa, lying on a bed of arrows, covered all over with darts and bathed in blood?" (2-3)

अथाब्रवीद् वानरेन्द्रः सुग्रीवः पुत्रमङ्गदम्।
नानिमित्तमिदं मन्ये भवितव्यं भयेन तु॥ ४॥

Thereupon Sugrīva, the lord of monkeys, spoke as follows to his son (nephew) Aṅgada: "I do not account this stampede, among the monkeys without any immediate reason, other than the bondage of Śrī Rāma and Lakṣmaṇa. There needs must be some danger ahead. (4)

विषण्णवदना ह्येते त्यक्तप्रहरणा दिशः।
पलायन्तेऽत्र हरयस्त्रासादुत्फुल्ललोचनाः॥ ५॥

"Their faces downcast and eyes distressed with terror, these monkeys are actually fleeing at his juncture in all directions, abandoning their arms. (5)

अन्योन्यस्य न लज्जन्ते न निरीक्षन्ति पृष्ठतः।
विप्रकर्षन्ति चान्योन्यं पतितं लङ्घयन्ति च॥ ६॥

"While doing so they do not blush at the sight of one another nor do they look behind. Nay, they drag one another (when interrupted) and leap over a fallen companion (without pausing to pick him up)." (6)

एतस्मिन्नन्तरे वीरो गदापाणिर्विभीषणः।
सुग्रीवं वर्धयामास राघवं च जयाशिषा॥ ७॥

In the meantime, mace in hand, the heroic Vibhiṣaṇa appeared on the scence and cheered Sugrīva and Śrī Rāma, a scion of Raghu, with benedictions of victory. (7)

विभीषणं च सुग्रीवो दृष्ट्वा वानरभीषणम्।
ऋक्षराजं महात्मानं समीपस्थमुवाच ह॥ ८॥

Beholding Vibhīṣaṇa, who had caused panic among the monkeys, Sugrīva, they say, spoke as follows to the high-souled Jāmbavān, the king of bears, who stood near: (8)

विभीषणोऽयं सम्प्राप्तो यं दृष्ट्वा वानरर्षभाः।
द्रवन्त्यायतसंत्रासा रावणात्मजशङ्कया॥ ९॥

"Here is Vibhīṣaṇa duly arrived, seeing whom the foremost of monkeys are fleeing under the suspicion that he is Indrajit (son

of Rāvaṇa) seized as they are with panic at his very sight. (9)

शीघ्रमेतान् सुसंत्रस्तान् बहुधा विप्रधावितान्।
पर्यवस्थापयाख्याहि विभीषणमुपस्थितम्॥ १०॥

"Quickly rally the yonder monkeys who have fled in many directions, greatly alarmed as they are; inform them of Vibhīṣaṇa, and not Indrajit, being present here". (10)

सुग्रीवेणैवमुक्तस्तु जाम्बवानृक्षपार्थिवः।
वानरान् सान्त्वयामास संनिवर्त्य प्रधावतः॥ ११॥

Duly calling the fugitive monkeys back, when commanded as above by Sugrīva, Jāmbavān, the king of bears, for his part restored them to confidence. (11)

ते निवृत्ताः पुनः सर्वे वानरास्त्यक्तसाध्वसाः।
ऋक्षराजवचः श्रुत्वा तं च दृष्ट्वा विभीषणम्॥ १२॥

Shaking off their fear on hearing the call of Jāmbavān and perceiving the well-known Vibhīṣaṇa, all the aforesaid monkeys eventually retraced their steps. (12)

विभीषणस्तु रामस्य दृष्ट्वा गात्रं शरैश्चितम्।
लक्ष्मणस्य तु धर्मात्मा बभूव व्यथितस्तदा॥ १३॥

Vibhīṣaṇa for his part, whose mind was given to piety, felt distressed on that occasion to see the person of Śrī Rāma as also of Lakṣmaṇa covered with arrows.(13)

जलक्लिन्नेन हस्तेन तयोर्नेत्रे विमृज्य च।
शोकसम्पीडितमना रुरोद विललाप च॥ १४॥

Nay, having washed their eyes with his hand dipped in water, his mind tormented with grief, Vibhiṣaṇa wept and wailed (as follows): (14)

इमौ तौ सत्त्वसम्पन्नौ विक्रान्तौ प्रियसंयुगौ।
इमामवस्थां गमितौ राक्षसैः कूटयोधिभिः॥ १५॥

"These two well-known and powerful princes, who are endowed with energy and fond of combat, have been reduced to this predicament by ogres fighting in crafty ways! (15)

भ्रातृपुत्रेण चैतेन दुष्पुत्रेण दुरात्मना।
राक्षस्या जिह्मया बुद्ध्या वञ्चितावृजुविक्रमौ॥ १६॥

"The two princes, who were exhibiting their prowess in a guileless manner, have been played foul by this evil-minded nephew of mine, an unworthy son of his father through his crooked judgment characteristic of ogres. (16)

शरैरिमावलं विद्धौ रुधिरेण समुक्षितौ।
वसुधायामिमौ सुप्तौ दृश्येते शल्यकाविव॥ १७॥

'Pierced fiercely by arrows and bathed in blood, these two aforesaid princes are lying on the ground like two porcupines. (17)

ययोर्वीर्यमुपाश्रित्य प्रतिष्ठा काङ्क्षिता मया।
ताविमौ देहनाशाय प्रसुप्तौ पुरुषर्षभौ॥ १८॥

'These two celebrated jewels among men, banking on whose prowess installation on the throne of Laṅka was sought by me, are lying fast asleep, as it were, waiting for the dissolution of the body. (18)

जीवन्नद्य विपन्नोऽस्मि नष्टराज्यमनोरथः।
प्राप्तप्रतिज्ञश्च रिपुः सकामो रावणः कृतः॥ १९॥

'My ambition for sovereignty having been frustrated, I am as good as dead, though alive, nay, having had his vow (of not returning Sītā) fulfilled, the enemy, Rāvaṇa, has been enabled by his son to realize his ambition of retaining Sītā in his possession.' (19)

एवं विलपमानं तं परिष्वज्य विभीषणम्।
सुग्रीवः सत्त्वसम्पन्नो हरिराजोऽब्रवीदिदम्॥ २०॥

Embracing Vibhīṣaṇa, who was lamenting as above, Sugrīva, the ruler of monkeys, who was endowed with energy, reassured him in the following words: (20)

राज्यं प्राप्स्यसि धर्मज्ञ लङ्कायां नेह संशयः।
रावणः सह पुत्रेण स्वकामं नेह लप्स्यते॥ २१॥

"You shall attain the sovereignty of Laṅkā, there is no doubt about it, O knower

of what is right! With his son Indrajit, Rāvaṇa will not be able to attain the object of his desire in this life. (21)

गरुडाधिष्ठितावेतावुभौ राघवलक्ष्मणौ।
त्यक्त्वा मोहं वधिष्येते सगणं रावणं रणे॥ २२॥

"Having shaken off their spell of unconsciousness, and mounted on Garuḍa (the king of birds and the carrier of Lord viṣṇu), both Śrī Rāma (a scion of Raghu) and Lakṣmaṇa will make short work of Rāvaṇa with his hordes on the field of battle." (22)

तमेवं सान्त्वयित्वा तु समाश्वास्य तु राक्षसम्।
सुषेणं श्वशुरं पार्श्वे सुग्रीवस्तमुवाच ह॥ २३॥

Having consoled and reassured the aforesaid ogre, Vibhīsaṇa, in the foregoing words, Sugrīva for his part spoke as follows to his father-in-law, Suṣeṇa, standing by his side: (23)

सह शूरैर्हरिगणैर्लब्धसंज्ञावरिंदमौ।
गच्छ त्वं भ्रातरौ गृह्य किष्किन्धां रामलक्ष्मणौ॥ २४॥

"Accompanied by heroic simian troops, proceed you to Kiṣkindhā, taking with you the two brothers, Śrī Rāma and Lakṣmaṇa, the tamers of their enemies, as soon as they have regained consciousness. (24)

अहं तु रावणं हत्वा सपुत्रं सहबान्धवम्।
मैथिलीमानयिष्यामि शक्रो नष्टामिव श्रियम्॥ २५॥

"Having disposed of Rāvaṇa with his sons and relatives, I, for my part, shall bring back Sītā (a princess of Mithilā) even as Indra (the ruler of paradise) recovered his lost royal fortune from the hands of demons." (25)

श्रुत्वैतद् वानरेन्द्रस्य सुषेणो वाक्यमब्रवीत्।
देवासुरं महायुद्धमनुभूतं पुरातनम्॥ २६॥

Hearing this command of Sugrīva, the lord of monkeys, Suṣeṇa submitted as follows: "A major conflict which took place between the gods and the demons in the days gone by was witnessed by me. (26)

तदा स्म दानवा देवान् शरसंस्पर्शकोविदान्।
निजघ्नुः शस्त्रविदुषश्छादयन्तो मुहुर्मुहुः॥ २७॥

"Concealing themselves by means of conjuring tricks on that occasion, the demons overwhelmed again and again the gods, even though the latter were skilled in aiming at their mark and adept in the use of arms. (27)

तानार्तान् नष्टसंज्ञांश्च गतासूंश्च बृहस्पतिः।
विद्याभिर्मन्त्रयुक्ताभिरोषधीभिश्चिकित्सति॥ २८॥

"Sage Bṛhaspati (the preceptor and arch-priest of gods) restored to health and life the gods who were wounded and rendered unconscious as also those who had lost their life, by means of prayers and remedies accompanied by the recitation of sacred texts. (28)

तान्यौषधान्यानयितुं क्षीरोदं यान्तु सागरम्।
जवेन वानराः शीघ्रं सम्पातिपनसादयः॥ २९॥

"Let monkeys headed by Sampāti and Panasa proceed quickly with a swift pace to the ocean of milk to fetch the aforesaid medicines. (29)

हरयस्तु विजानन्ति पार्वती ते महौषधी।
संजीवकरणीं दिव्यां विशल्यां देवनिर्मिताम्॥ ३०॥

"Those monkeys (Sampāti and others) for their part correctly know two great mountain herbs, the wonderful Sañjīvakaraṇī (bringing back to life) and Viśalyā (capable of healing wounds inflicted by arrows), evolved by Brahmā. (30)

चन्द्रश्च नाम द्रोणश्च क्षीरोदे सागरोत्तमे।
अमृतं यत्र मथितं तत्र ते परमौषधी॥ ३१॥

"On the bank of the ocean of milk, the foremost of oceans, from which was churned out nectar (the drink of immortality), are two mountains, Candra and Droṇa by name: the aforesaid two great herbs exist there. (31)

तौ तत्र विहितौ देवैः पर्वतौ तौ महोदधौ।
अयं वायुसुतो राजन् हनूमांस्तत्र गच्छतु॥ ३२॥

"Those two well-known mountains were placed in that ocean by the gods themselves. Let the yonder Hanumān, son of the wind-god, proceed there." (32)

एतस्मिन्नन्तरे वायुर्मेघाश्चापि सविद्युतः।
पर्यस्य सागरे तोयं कम्पयन्निव पर्वतान्॥ ३३॥

In the meantime there arose a wind—as well as clouds accompanied by flashes of lightning—which, having whipped up the sea-water, began to shake the mountains, as it were. (33)

महता पक्षवातेन सर्वद्वीपमहाद्रुमाः।
निपेतुर्भग्नविटपाः सलिले लवणाम्भसि॥ ३४॥

Their boughs broken by that mighty wind caused by the flutter of wings, large trees of the entire island of Laṅkā fell headlong into the water of the salt sea. (34)

अभवन् पन्नगास्त्रस्ता भोगिनस्तत्रवासिनः।
शीघ्रं सर्वाणि यादांसि जग्मुश्च लवणार्णवम्॥ ३५॥

The huge serpents inhabiting that island got alarmed, nay, all the sea-monsters, which had crawled to the shore, quickly (re-) entered the salt sea. (35)

ततो मुहूर्ताद् गरुडं वैनतेयं महाबलम्।
वानरा ददृशुः सर्वे ज्वलन्तमिव पावकम्॥ ३६॥

In an instant all the monkeys saw Garuḍa (the king of birds and a carrier of lord Viṣṇu), son of Vinatā, who is endowed with extraordinary might, and resembled a blazing fire in brilliance. (36)

तमागतमभिप्रेक्ष्य नागास्ते विप्रदुद्रुवुः।
यैस्तु तौ पुरुषौ बद्धौ शरभूतैर्महाबलैः॥ ३७॥

Perceiving him arrived on the scene, those serpents, for their part, by which, serving as arrows, the aforesaid two personages, Śrī Rāma and Lakṣmaṇa, had been bound and which were endowed with extraordinary might, fled away for good. (37)

ततः सुपर्णः काकुत्स्थौ स्पृष्ट्वा प्रत्यभिनन्द्य च।
विममर्श च पाणिभ्यां मुखे चन्द्रसमप्रभे॥ ३८॥

Touching Śrī Rāma and Lakṣmaṇa, the two scions of Kakutstha, and wishing them victory, Garuḍa, of beautiful wings, then wiped with his hands their faces, which shone like the moon. (38)

वैनतेयेन संस्पृष्टास्तयोः संरुरुहुर्व्रणाः।
सुवर्णे च तनू स्निग्धे तयोराशु बभूवतुः॥ ३९॥

Duly touched by Garuḍa (son of Vinatā), their wounds got cicatrized and their bodies immediately turned bright and smooth. (39)

तेजो वीर्यं बलं चौज उत्साहश्च महागुणाः।
प्रदर्शनं च बुद्धिश्च स्मृतिश्च द्विगुणा तयोः॥ ४०॥

Their majesty, prowess, strength and splendour as well as dash, perspicacity and intelligence as also memory got redoubled. (40)

तावुत्थाप्य महातेजा गरुडो वासवोपमौ।
उभौ च सस्वजे हृष्टो रामश्चैनमुवाच ह॥ ४१॥

Raising the two princes, who were the compeers of Indra (the ruler of gods), Garuḍa, who was endowed with extraordinary energy, joyfully embraced them both; and Śrī Rāma, they say, spoke to him as follows: (41)

भवत्प्रसादाद् व्यसनं रावणिप्रभवं महत्।
उपायेन व्यतिक्रान्तौ शीघ्रं च बलिनौ कृतौ॥ ४२॥

"Thanks to your goodwill, we two have by recourse to a remedy passed over the great danger that proceeded from Indrajit (son of Rāvaṇa) and have also been quickly made strong again. (42)

यथा तातं दशरथं यथाजं च पितामहम्।
तथा भवन्तमासाद्य हृदयं मे प्रसीदति॥ ४३॥

"My heart rejoices to meet you in the same way as it would on meeting my father, Daśaratha, or my grandfather, Aja. (43)

को भवान् रूपसम्पन्नो दिव्यस्रगनुलेपनः।
वसानो विरजे वस्त्रे दिव्याभरणभूषितः॥ ४४॥

"By the way, who are you, richly endowed as you are with bodily charm, decked with celestial garlands and anointed with ethereal unguents, wearing a pair of garments free from dust and adorned with celestial jewels?" (44)

तमुवाच महातेजा वैनतेयो महाबलः।
पतत्रिराजः प्रीतात्मा हर्षपर्याकुलेक्षणम्॥ ४५॥

With a delighted mind Garuḍa (son of Vinatā), the king of birds, who was endowed with extraordinary energy and was full of great might, replied as follows to Śrī Rāma, whose eyes were wild with joy: (45)

अहं सखा ते काकुत्स्थ प्रियः प्राणो बहिश्चरः।
गरुत्मानिह सम्प्राप्तो युवयोः साह्यकारणात्॥ ४६॥

"I am Garuḍa, your beloved friend, nay, your very breath moving outside, arrived here for your help O scion of Kakutstha! (46)

असुरा वा महावीर्या दानवा वा महाबलाः।
सुराश्चापि सगन्धर्वाः पुरस्कृत्य शतक्रतुम्॥ ४७॥
नेमं मोक्षयितुं शक्ताः शरबन्धं सुदारुणम्।
मायाबलादिन्द्रजिता निर्मितं क्रूरकर्मणा॥ ४८॥

"Demons endowed with extraordinary prowess or giants possessed of great might, nay, even gods accompanied by Gandharvas, if they made their appearance here, placing Indra (who is presupposed to have performed a hundred sacrifices in his past life as a condition precedent for his attaining the position of Indra) at their head, would not have been able to undo these most formidable bonds wrought with arrows by Indrajit of ruthless deeds by dint of magic. (47-48)

एते नागाः काद्रवेयास्तीक्ष्णदंष्ट्रा विषोल्बणाः।
रक्षोमायाप्रभावेण शरभूतास्त्वदाश्रयाः॥ ४९॥

"These snakes, which had fettered you, were no other than the sons of Kadrū with sharp fangs and full of poison, converted into arrows by dint of conjuring tricks employed by the ogre, Indrajit. (49)

सभाग्यश्चासि धर्मज्ञ राम सत्यपराक्रम।
लक्ष्मणेन सह भ्रात्रा समरे रिपुघातिना॥ ५०॥

"Indeed you are lucky with your younger brother, Lakṣmaṇa, the destroyer of his foes in combat, O Rāma of unfailing prowess, the knower of what is right! (50)

इमं श्रुत्वा तु वृत्तान्तं त्वरमाणोऽहमागतः।
सहसैवावयोः स्नेहात् सखित्वमनुपालयन्॥ ५१॥

"Hearing this news of your having been fettered by snakes, and vindicating the friendship existing between us two, I, for my part, have hastened to this place all at once out of affection for you. (51)

मोक्षितौ च महाघोरादस्मात् सायकबन्धनात्।
अप्रमादश्च कर्तव्यो युवाभ्यां नित्यमेव हि॥ ५२॥

"And you both have been liberated from this most formidable bond wrought with arrows. Nay, you should actually remain on your guard all the time. (52)

प्रकृत्या राक्षसाः सर्वे संग्रामे कूटयोधिनः।
शूराणां शुद्धभावानां भवतामार्जवं बलम्॥ ५३॥

"All ogres are by nature given to fighting treacherously on the field of battle; while guilelessness is the strength of you gallant souls with a pure mind. (53)

तन्न विश्वसनीयं वो राक्षसानां रणाजिरे।
एतेनैवोपमानेन नित्यं जिह्मा हि राक्षसाः॥ ५४॥

"On this very analogy you should never trust the ogres on the field of battle; for ogres are always crooked." (54)

एवमुक्त्वा तदा रामं सुपर्णः स महाबलः।
परिष्वज्य च सुस्निग्धमाप्रष्टुमुपचक्रमे॥ ५५॥

Having spoken as aforesaid and embraced Śrī Rāma most tenderly, the aforesaid Garuḍa, who was endowed with

extraordinary might, proceeded to take leave of Śrī Rāma in the following words: (55)

सखे राघव धर्मज्ञ रिपूणामपि वत्सल।
अभ्यनुज्ञातुमिच्छामि गमिष्यामि यथासुखम्॥ ५६॥

"I wish to take leave of you, my friend, Śrī Rāma (a scion of Raghu), a knower of what is right and fond even of your enemies! I shall now depart at ease. (56)

न च कौतूहलं कार्यं सखित्वं प्रति राघव।
कृतकर्मा रणे वीर सखित्वं प्रतिवेत्स्यसि॥ ५७॥

"And you should not entertain any curiosity about our friendship, O scion of Raghu! On having accomplished your duty on the field of battle you will come to recognize our friendship, O gallant prince! (57)

बालवृद्धावशेषां तु लङ्कां कृत्वा शरोर्मिभिः।
रावणं तु रिपुं हत्वा सीतां त्वमुपलप्स्यसे॥ ५८॥

"Having actually emptied Laṅkā of all its male population, except for its youngsters and the aged, with the volleys of your arrows having killed your enemy, Rāvaṇa, you will surely recover Sītā." (58)

इत्येवमुक्त्वा वचनं सुपर्णः शीघ्रविक्रमः।
रामं च नीरुजं कृत्वा मध्ये तेषां वनौकसाम्॥ ५९॥
प्रदक्षिणं ततः कृत्वा परिष्वज्य च वीर्यवान्।
जगामाकाशमाविश्य सुपर्णः पवनो यथा॥ ६०॥

Having made the aforesaid submission in the midst of those monkeys (lit., denizens of the forest), and rid Śrī Rāma of his pain, then walking clockwise round him as a mark of submission and embracing him, the valiant Garuḍa of beautiful wings and swift flight soared to the heavens with the speed of the wind. (59-60)

नीरुजौ राघवौ दृष्ट्वा ततो वानरयूथपाः।
सिंहनादं तदा नेदुर्लाङ्गूलं दुधुवुश्च ते॥ ६१॥

Seeing Śrī Rāma and Lakṣmaṇa, the two scions of Raghu, rid of anguish, the commanders of simian troops thereupon roared like lions at that time and lashed their tails. (61)

ततो भेरीः समाजघ्नुर्मृदङ्गांश्चाप्यवादयन्।
दध्मुः शङ्खान् सम्प्रहृष्टाः क्ष्वेलन्त्यपि यथापुरम्॥ ६२॥

The monkeys then beat their kettle-drums and played upon their clay tomtoms, blew their conches in excessive joy and began to leap and jump as before. (62)

अपरे स्फोट्य विक्रान्ता वानरा नगयोधिनः।
द्रुमानुत्पाट्य विविधांस्तस्थुः शतसहस्रशः॥ ६३॥

Uprooting trees of various species and brandishing them, other valiant monkeys, who fought with trees, stood ready to fight in hundreds of thousands. (63)

विसृजन्तो महानादांस्त्रासयन्तो निशाचरान्।
लङ्काद्वाराण्युपाजग्मुर्योद्धुकामाः प्लवंगमाः॥ ६४॥

Emitting piercing cries and frightening the prowlers of the night, the bellicose monkeys reached the gates of Laṅkā. (64)

तेषां सुभीमस्तुमुलो निनादो
बभूव शाखामृगयूथपानाम्।
क्षये निदाघस्य यथा घनानां
नादः सुभीमो नदतां निशीथे॥ ६५॥

An extremely appalling and tumultuous clamour arose amongst the aforesaid commanders of simian troops, which resembled the most terrible thundering of clouds rumbling at midnight at the end of summer. (65)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Hearing the tumultuous noise of the monkeys, the servants of Rāvaṇa, detailed for the purpose, report to him how the two scions of Raghu were freed from the bondage of arrows. Depressed by this news, Rāvaṇa dispatches Dhūmrākṣa to dispose of Śrī Rāma. Though perturbed at the sight of evil portents, yet unwilling to retrace his steps on any account, Dhūmrākṣa surveys the army of the monkeys

तेषां तु तुमुलं शब्दं वानराणां महौजसाम्।
नर्दतां राक्षसैः सार्धं तदा शुश्राव रावणः॥ १॥

Accompanied by ogres, Rāvaṇa for his part heard at that moment the tumultuous noise of those roaring monkeys, who were endowed with extraordinary energy. (1)

स्निग्धगम्भीरनिर्घोषं श्रुत्वा तं निनदं भृशम्।
सचिवानां ततस्तेषां मध्ये वचनमब्रवीत्॥ २॥

Hearing that loud noise, producing a merry and deep sound, Rāvaṇa then spoke as follows in the midst of the aforesaid counsellors: (2)

यथासौ सम्प्रहृष्टानां वानराणामुपस्थितः।
बहूनां सुमहान् नादो मेघानामिव गर्जताम्॥ ३॥
सुव्यक्तं महती प्रीतिरेतेषां नात्र संशयः।
तथाहि विपुलैर्नादैश्चुक्षुभे लवणार्णवः॥ ४॥

"From the way in which that very great uproar, resembling the thunder of rumbling clouds, has arisen from the innumerable overjoyed monkeys, it is sufficiently evident that their joy is great: there is no doubt about it. That is how the salt sea has been agitated by their mighty shouts. (3-4)

तौ तु बद्धौ शरैस्तीक्ष्णैर्भ्रातरौ रामलक्ष्मणौ।
अयं च सुमहान् नादः शङ्कां जनयतीव मे॥ ५॥

"While those two brothers, Śrī Rāma and Lakṣmaṇa, lie bound with sharp arrows, this tremendous outcry gives rise to a suspicion in my mind that the two brothers have been freed from their bondage." (5)

एवं च वचनं चोक्त्वा मन्त्रिणो राक्षसेश्वरः।
उवाच नैर्ऋतांस्तत्र समीपपरिवर्तिनः॥ ६॥

Having addressed the foregoing words to his counsellors, Rāvaṇa (the lord of ogres) spoke as follows to the ogres standing near him on that spot: (6)

ज्ञायतां तूर्णमेतेषां सर्वेषां च वनौकसाम्।
शोककाले समुत्पन्ने हर्षकारणमुत्थितम्॥ ७॥

"Let the cause of rejoicing that has sprung up for all these monkeys (lit., denizens of the woods) when an occasion for grief had already arisen, be speedily found out." (7)

तथोक्तास्ते सुसम्भ्रान्ताः प्राकारमधिरुह्य च।
ददृशुः पालितां सेनां सुग्रीवेण महात्मना॥ ८॥

Scaling the defensive wall, when commanded as above by Rāvaṇa, the ogres, who felt somewhat depressed, beheld the army protected by the high-souled Sugrīva. (8)

तौ च मुक्तौ सुघोरेण शरबन्धेन राघवौ।
समुत्थितौ महाभागौ विषेदुः सर्वराक्षसाः॥ ९॥

Nay, all the ogres felt despondent on seeing those two highly fortunate scions of Raghu, viz., Śrī Rāma and Lakṣmaṇa fully active, freed, as they were, from their

most formidable bondage wrought with arrows. (9)

संत्रस्तहृदयाः सर्वे प्राकारादवरुह्य ते।
विवर्णा राक्षसा घोरा राक्षसेन्द्रमुपस्थिताः॥ १०॥

Descending from the defensive wall, all those fierce ogres, who looked pale, greatly frightened as they were at heart, approached Rāvaṇa, the ruler of ogres. (10)

तदप्रियं दीनमुखा रावणस्य च राक्षसाः।
कृत्स्नं निवेदयामासुर्यथावद् वाक्यकोविदाः॥ ११॥

Nay, with downcast mien the ogres, who were skilled in speech, faithfully communicated to Rāvaṇa the whole unpleasant tidings in the following words:(11)

यौ ताविन्द्रजिता युद्धे भ्रातरौ रामलक्ष्मणौ।
निबद्धौ शरबन्धेन निष्प्रकम्पभुजौ कृतौ॥ १२॥
विमुक्तौ शरबन्धेन दृश्येते तौ रणाजिरे।
पाशानिव गजौ छित्त्वा गजेन्द्रसमविक्रमौ॥ १३॥

"Those two celebrated brothers, Rāma and Lakṣmaṇa, who are powerful like two lordly elephants, nay, who had been tightly bound by Indrajit with bonds of arrows and whose arms had been pinioned (i.e. unshakeable), are seen on the field of battle, freed from their bonds of arrows like a pair of elephants that have snapped their fetters." (12-13)

तच्छ्रुत्वा वचनं तेषां राक्षसेन्द्रो महाबलः।
चिन्ताशोकसमाक्रान्तो विवर्णवदनोऽभवत्॥ १४॥

Hearing the aforesaid report of those ogres, Rāvaṇa (the lord of ogres), who was endowed with extraordinary might, lost the colour of his face, overwhelmed as he was with anxiety and grief. (14)

घोरैर्दत्तवरैर्बद्धौ शरैराशीविषोपमैः।
अमोघैः सूर्यसंकाशैः प्रमथ्येन्द्रजिता युधि॥ १५॥
तदस्त्रबन्धमासाद्य यदि मुक्तौ रिपू मम।
संशयस्थमिदं सर्वमनुपश्याम्यहं बलम्॥ १६॥

He said to himself: "If my adversaries (Rāma and Lakṣmaṇa)—who had been tightly bound in combat by Indrajit with formidable and infallible arrows, which had been conferred on him as boons, which resembled serpents and shone brightly like the sun—have been liberated even on getting bound with missiles, I perceive my entire army in jeopardy. (15-16)

निष्फलाः खलु संवृत्ताः शराः पावकतेजसः।
आदत्तं यैस्तु संग्रामे रिपूणां जीवितं मम॥ १७॥

"My darts, bright as fire, by which the life of my adversaries was unmistakably taken away in combat, have surely turned infructuous." (17)

एवमुक्त्वा तु संक्रुद्धो निःश्वसन्नुरगो यथा।
अब्रवीद् रक्षसां मध्ये धूम्राक्षं नाम राक्षसम्॥ १८॥

Having spoken as aforesaid to himself and hissing like a serpent, infuriated as he was, Rāvaṇa commanded the ogre, Dhūmrākṣa by name, in the midst of other ogres as follows : (18)

बलेन महता युक्तो रक्षसां भीमविक्रम।
त्वं वधायाशु निर्याहि रामस्य सह वानरैः॥ १९॥

"Sally you forth at once with a huge army of ogres for the destruction of Rāma with the monkeys, O ogre of redoubtable prowess !" (19)

एवमुक्तस्तु धूम्राक्षो राक्षसेन्द्रेण धीमता।
परिक्रम्य ततः शीघ्रं निर्जगाम नृपालयात्॥ २०॥

Walking round him when commanded as above by the crafty Rāvaṇa (the ruler of ogres), Dhūmrākṣa for his part sallied forth without delay from that palace. (20)

अभिनिष्क्रम्य तद् द्वारं बलाध्यक्षमुवाच ह।
त्वरयस्व बलं शीघ्रं किं चिरेण युयुत्सतः॥ २१॥

Issuing from the gate of that palace, he spoke as follows to the Commander-in-Chief of the army: "Mobilize the army speedily; what need is there for delay to a man courting war?" (21)

धूम्राक्षवचनं श्रुत्वा बलाध्यक्षो बलानुगः।
बलमुद्योजयामास रावणस्याज्ञया भृशम्॥ २२॥

Hearing the call of Dhūmrākṣa, the Commander-in-Chief, who was followed by a large contingent, quickly mobilized a battalion in obedience to the command of Rāvaṇa. (22)

ते बद्धघण्टा बलिनो घोररूपा निशाचराः।
विनद्यमानाः संहृष्टा धूम्राक्षं पर्यवारयन्॥ २३॥

Roaring exultantly, those mighty ogres of terrible aspet with girdles of bells fastened round their waist, ranged round Dhūmrākṣa. (23)

विविधायुधहस्ताश्च शूलमुद्गरपाणयः।
गदाभिः पट्टिशैर्दण्डैरायसैर्मुसलैरपि॥ २४॥
परिघैर्भिन्दिपालैश्च भल्लैः पाशैः परश्वधैः।
निर्ययू राक्षसा घोरा नर्दन्तो जलदा यथा॥ २५॥

Carrying weapons of every description such as pikes and mallets in their hands and armed with maces, sharp-edged spears, iron cudgels as well as with clubs, iron bars, Bhindipālas (a kind of sling for forcefully throwing stones), lances, nooses and axes, the redoubtable ogres sallied forth, thundering like clouds. (24-25)

रथैः कवचिनस्त्वन्ये ध्वजैश्च समलंकृतैः।
सुवर्णजालविहितैः खरैश्च विविधाननैः॥ २६॥
हयैः परमशीघ्रैश्च गजैश्चैव मदोत्कटैः।
निर्ययुर्नैर्ऋतव्याघ्रा व्याघ्रा इव दुरासदाः॥ २७॥

Clad in mail, other tigers among ogres issued forth, like tigers which are difficult to approach, in chariots magnificently dressed with flags and covered with a lattice-work of gold as well as on the back of donkeys with heads of every description as also exceedingly fleet horses and elephants maddened with ichor. (26-27)

वृकसिंहमुखैर्युक्तं खरैः कनकभूषितैः।
आरुरोह रथं दिव्यं धूम्राक्षः खरनिःस्वनः॥ २८॥

Dhūmrākṣa, whose voice resembled the braying of a donkey, mounted a wonderful chariot driven by donkeys with harness of gold and heads resembling those of a wolf and a lion. (28)

स निर्यातो महावीर्यो धूम्राक्षो राक्षसैर्वृतः।
हसन् वै पश्चिमद्वाराद्धनूमान् यत्र तिष्ठति॥ २९॥

Surrounded by ogres, the notorious Dhūmrākṣa, who was endowed with extraordinary prowess, actually set forth laughing through the western gate, where Hanumān had taken up his stand. (29)

रथप्रवरमास्थाय खरयुक्तं खरस्वनम्।
प्रयान्तं तु महाघोरं राक्षसं भीमदर्शनम्॥ ३०॥
अन्तरिक्षगताः क्रूराः शकुनाः प्रत्यषेधयन्।
रथशीर्षे महाभीमो गृध्रश्च निपपात ह॥ ३१॥

Ferocious birds appearing in the air for their part deterred that exceedingly formidable ogre of terrible aspect, whose voice resembled the braying of a donkey, while he was sallying forth taking his seat in a highly excellent chariot driven by donkeys. Nay, an exceedingly terrible vulture alighted on the top of his chariot; so the tradition goes. (30-31)

ध्वजाग्रे ग्रथिताश्चैव निपेतुः कुणपाशनाः।
रुधिरार्द्रो महान् श्वेतः कबन्धः पतितो भुवि॥ ३२॥

Birds feasting on dead bodies and interlocked with one another in combat also descended on the point of his standard. A huge headless lurid trunk, wet with blood, also fell on the ground before him. (32)

विस्वरं चोत्सृजन्नादान् धूम्राक्षस्य निपातितः।
ववर्ष रुधिरं देवः संचचाल च मेदिनी॥ ३३॥

The trunk hurled by someone in front of Dhūmrākṣa lay emitting cries discordantly. The rain-god poured down blood and the earth shook. (33)

प्रतिलोमं ववौ वायुर्निर्घातसमनिःस्वनः।
तिमिरौघावृतास्तत्र दिशश्च न चकाशिरे॥ ३४॥

The wind blew adversely with a thunder-like roar. And shrouded, as they were, with a mass of darkness, the quarters could not be discerned. (34)

स तूत्पातांस्ततो दृष्ट्वा राक्षसानां भयावहान्।
प्रादुर्भूतान् सुघोरांश्च धूम्राक्षो व्यथितोऽभवत्।
मुमुहू राक्षसाः सर्वे धूम्राक्षस्य पुरःसराः॥ ३५॥

Dhūmrākṣa for his part felt perturbed at that time to behold most terrible portents, boding danger to the ogres, which had come to light before him. Nay, all the ogres marching in front of Dhūmrākṣa fainted. (35)

ततः सुभीमो बहुभिर्निशाचरै-
र्वृतोऽभिनिष्क्रम्य रणोत्सुको बली।
ददर्श तां राघवबाहुपालितां
महौघकल्पां बहु वानरीं चमूम्॥ ३६॥

Sallying forth in front of his adversaries accompanied as he was by numerous ogres, the mighty and most redoubtable general, who was eager for a fight, beheld that army consisting of innumerable monkeys, nay, looking like the ocean at the time of universal dissolution and protected by the arms of Śrī Rāma (a scion of Raghu). (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Dhūmrākṣa fights and is killed by Hanumān

धूम्राक्षं प्रेक्ष्य निर्यान्तं राक्षसं भीमविक्रमम्।
विनेदुर्वानराः सर्वे प्रहृष्टा युद्धकाङ्क्षिणः॥ १॥

Highly rejoiced, all the monkeys, who were itching for a combat, emitted loud cries on perceiving the ogre general, Dhūmrākṣa of terrible prowess, sallying forth. (1)

तेषां सुतुमुलं युद्धं संजज्ञे कपिरक्षसाम्।
अन्योन्यं पादपैर्घोरैर्निघ्नतां शूलमुद्गरैः॥ २॥

An exceedingly tumultuous conflict raged between those monkeys and the ogres, striking the other with formidable trees on one hand and pikes and clubs on the other. (2)

राक्षसैर्वानरा घोरा विनिकृत्ताः समन्ततः।
वानरै राक्षसाश्चापि द्रुमैर्भूमिसमीकृताः॥ ३॥

The redoubtable monkeys were mowed down on all sides by the ogres and the ogres too were levelled to the ground by means of trees by the monkeys. (3)

राक्षसास्त्वभिसंक्रुद्धा वानरान् निशितैः शरैः।
विव्यधुर्घोरसंकाशैः कङ्कपत्रैरजिह्मगैः॥ ४॥

Highly enraged, the ogres for their part transfixed the monkeys with pointed arrows which were fearful to behold, were furnished with the plumes of a buzzard and flew straight to the target. (4)

ते गदाभिश्च भीमाभिः पट्टिशैः कूटमुद्गरैः।
घोरैश्च परिघैश्चित्रैस्त्रिशूलैश्चापि संश्रितैः॥ ५॥
विदार्यमाणा रक्षोभिर्वानरास्ते महाबलाः।
अमर्षजनितोद्धर्षाश्चक्रुः कर्माण्यभीतवत्॥ ६॥

Full of martial ardour born of indignation while being split asunder by the

ogres with terrible maces, sharp-edged spears, iron and wooden mallets and formidable iron bars as well as with tridents of various kinds held in the hand, the aforesaid monkeys, who were endowed with extraordinary might, accomplished deeds of valour as though they were intrepid. (5-6)

शरनिर्भिन्नगात्रास्ते शूलनिर्भिन्नदेहिनः।
जगृहुस्ते द्रुमांस्तत्र शिलाश्च हरियूथपाः॥ ७॥

Their limbs torn asunder with arrows and having their bodies split asunder with pikes, the aforesaid monkey generals seized hold of trees and rocks on the field of battle. (7)

ते भीमवेगा हरयो नर्दमानास्ततस्ततः।
ममन्थू राक्षसान् वीरान् नामानि च बभाषिरे॥ ८॥

Endowed, as they were, with terrific impetuosity, those monkeys crushed the valiant ogres here and there, roaring all the time and proclaimed their names. (8)

तद् बभूवाद्भुतं घोरं युद्धं वानररक्षसाम्।
शिलाभिर्विविधाभिश्च बहुशाखैश्च पादपैः॥ ९॥

That terrible conflict between the monkeys and the ogres, carried on with rocks of various kinds and trees consisting of numerous boughs, was wondrous indeed. (9)

राक्षसा मथिताः केचिद् वानरैर्जितकाशिभिः।
प्रवेमू रुधिरं केचिन्मुखै रुधिरभोजनाः॥ १०॥

Some ogres were crushed by the monkeys, who had conquered fear; while other ogres, who fed on gore ejected blood from their mouths, being thrashed by monkeys. (10)

पार्श्वेषु दारिताः केचित् केचिद् राशीकृता द्रुमैः।
शिलाभिश्चूर्णिताः केचित् केचिद् दन्तैर्विदारिताः॥ ११॥

Some were torn in their sides,while others were reduced to pulp with trees. Still others were pulverized with rocks, while yet others were torn to pieces with teeth. (11)

ध्वजैर्विमथितैर्भग्नैः खड्गैश्च विनिपातितैः।
रथैर्विध्वंसितैः केचिद् व्यथिता रजनीचराः॥ १२॥

With their standards broken and crushed, swords struck down, and chariots smashed, some prowlers of the night felt agonized. (12)

गजेन्द्रैः पर्वताकारैः पर्वताग्रैर्वनौकसाम्।
मथितैर्वाजिभिः कीर्णं सारोहैर्वसुधातलम्॥ १३॥

The earth's surface was covered with lordly elephants looking like mountains and horses with their riders crushed with the summits of mountains hurled by the monkeys (lit., dwellers in the woods). (13)

वानरैर्भीमविक्रान्तैराप्लुत्योत्प्लुत्य वेगितैः।
राक्षसाः करजैस्तीक्ष्णैर्मुखेषु विनिदारिताः॥ १४॥

The ogres were lacerated in their faces with their nails by the monkeys of redoubtable prowess who were seized with impetuosity and bounded again and again. (14)

विषण्णवदना भूयो विप्रकीर्णशिरोरुहाः।
मूढाः शोणितगन्धेन निपेतुर्धरणीतले॥ १५॥

With downcast faces, and dishevelled hair and rendered unconscious by the smell of blood, they then dropped on the earth's surface. (15)

अन्ये तु परमक्रुद्धा राक्षसा भीमविक्रमाः।
तलैरेवाभिधावन्ति वज्रस्पर्शसमैर्हरीन्॥ १६॥

Extremely enraged, other ogres of terrible prowess for their part assailed the monkeys with their palms alone, whose impact was hard as adamant. (16)

वानरैः पातयन्तस्ते वेगिता वेगवत्तरैः।
मुष्टिभिश्चरणैर्दन्तैः पादपैश्चावपोथिताः॥ १७॥

Capable of felling down their adversaries when seized with impetuosity, they were crushed by the monkeys, who were full of greater impetuosity, with their fists, feet and teeth as well as with trees. (17)

सैन्यं तु विद्रुतं दृष्ट्वा धूम्राक्षो राक्षसर्षभः।
रोषेण कदनं चक्रे वानराणां युयुत्सताम्॥ १८॥

Seeing his army run away, Dhūmrākṣa, a bull among the ogres, for his part started playing havoc among the bellicose monkeys, in anger. (18)

प्रासैः प्रमथिताः केचिद् वानराः शोणितस्रवाः।
मुद्गरैराहताः केचित् पतिता धरणीतले॥ १९॥

Mutilated with lances, some monkeys began to spit blood; while, struck with wooden mallets, others fell on the earth's surface. (19)

परिघैर्मथिताः केचिद् भिन्दिपालैश्च दारिताः।
पट्टिशैर्मथिताः केचिद् विह्वलन्तो गतासवः॥ २०॥

Some were pounded with iron bars, while others were torn with javelins. Staggering when mangled with sharp-edged spears, still others gave up the ghost. (20)

केचिद् विनिहता भूमौ रुधिरार्द्रा वनौकसः।
केचिद् विद्राविता नष्टाः संक्रुद्धै राक्षसैर्युधि॥ २१॥

Mowed down by the ogres, some monkeys (lit., denizens of the woods) dropped on the ground dripping with blood. Put to flight on the battlefield by the exasperated ogres, others made good their escape. (21)

विभिन्नहृदयाः केचिदेकपार्श्वेन शायिताः।
विदारितास्त्रिशूलैश्च केचिदान्त्रैर्विनिःसृताः॥ २२॥

Their hearts torn open, some were laid low on their side. Nay, slashed with tridents, others were divested of their entrails. (22)

तत् सुभीमं महद्युद्धं हरिराक्षससंकुलम्।
प्रबभौ शस्त्रबहुलं शिलापादपसंकुलम्॥ २३॥

That major conflict assumed most fearful proportions, in that monkeys and ogres promiscuously took part in it; nay, it abounded in weapons and was thick with rocks and trees. (23)

धनुर्ज्यातन्त्रिमधुरं हिक्कातालसमन्वितम्।
मन्दस्तनितगीतं तद् युद्धगान्धर्वमाबभौ॥ २४॥

Rendered sweet by the sound of Vinas in the form of the twang of bowstrings, nay, accompanied by the sound of wooden cymbals in the form of the neighing of horses and vocal music in the form of the trumpeting of elephants, that conflict resembled a symphony. (24)

धूम्राक्षस्तु धनुष्पाणिर्वानरान् रणमूर्धनि।
हसन् विद्रावयामास दिशस्ताञ्छरवृष्टिभिः॥ २५॥

Bow in hand, Dhūmrākṣa for his part dispersed laughing the aforesaid monkeys in all directions with the showers of his arrows in the forefront of the battle. (25)

धूम्राक्षेणार्दितं सैन्यं व्यथितं प्रेक्ष्य मारुतिः।
अभ्यवर्तत संक्रुद्धः प्रगृह्य विपुलां शिलाम्॥ २६॥

Infuriated to behold his army perturbed when harassed by Dhūmrākṣa, Hanumān (son of the wind-god) turned towards the latter, seizing hold of a huge rock. (26)

क्रोधाद् द्विगुणताम्राक्षः पितुस्तुल्यपराक्रमः।
शिलां तां पातयामास धूम्राक्षस्य रथं प्रति॥ २७॥

His eyes having turned doubly red through anger, Hanumān (who was equal in prowess to his father) flung that rock at the chariot of Dhūmrākṣa. (27)

आपतन्तीं शिलां दृष्ट्वा गदामुद्यम्य सम्भ्रमात्।
रथादाप्लुत्य वेगेन वसुधायां व्यतिष्ठत॥ २८॥

Leaping down from his chariot and lifting up his mace in a flurry on seeing the rock flying towards him, Dhūmrākṣa took up his position firmly on the ground. (28)

सा प्रमथ्य रथं तस्य निपपात शिला भुवि।
सचक्रकूबरं साश्वं सध्वजं सशरासनम्॥ २९॥

Smashing his chariot with its wheels, pole, horses, banner and bow, that rock rolled on the ground. (29)

स भङ्क्त्वा तु रथं तस्य हनूमान् मारुतात्मजः।
रक्षसां कदनं चक्रे सस्कन्धविटपैर्द्रुमैः॥ ३०॥

Having shattered his chariot, Hanumān, sprung from the loins of the wind-god, for his part started exterminating the ogres with trees, inclusive of their trunks and boughs. (30)

विभिन्नशिरसो भूत्वा राक्षसा रुधिरोक्षिताः।
द्रुमैः प्रमथिताश्चान्ये निपेतुर्धरणीतले॥ ३१॥

Their heads smashed, the ogres were bathed in blood; while others, who were crushed by the trees, fell down to the earth's surface. (31)

विद्राव्य राक्षसं सैन्यं हनूमान् मारुतात्मजः।
गिरेः शिखरमादाय धूम्राक्षमभिदुद्रुवे॥ ३२॥

Having dispersed the army of the ogres, Hanumān, an offspring of the wind-god, rushed towards Dhūmrākṣa, seizing hold of the top of a mountain. (32)

तमापतन्तं धूम्राक्षो गदामुद्यम्य वीर्यवान्।
विनर्दमानः सहसा हनूमन्तमभिद्रवत्॥ ३३॥

Lifting up his mace on seeing Hanumān and rushing towards him, the powerful Dhūmrākṣa darted headlong towards him, roaring. (33)

तस्य क्रुद्धस्य रोषेण गदां तां बहुकण्टकाम्।
पातयामास धूम्राक्षो मस्तकेऽथ हनूमतः॥ ३४॥

Dhūmrākṣa in his rage forthwith brought down that mace, studded with numerous points, on the head of the celebrated Hanumān, who was seized with fury. (34)

ताडितः स तया तत्र गदया भीमवेगया।
स कपिर्मारुतबलस्तं प्रहारमचिन्तयन्॥ ३५॥
धूम्राक्षस्य शिरोमध्ये गिरिशृङ्गमपातयत्।
स विस्फारितसर्वाङ्गो गिरिशृङ्गेण ताडितः॥ ३६॥
पपात सहसा भूमौ विकीर्ण इव पर्वतः।
धूम्राक्षं निहतं दृष्ट्वा हतशेषा निशाचराः।
त्रस्ताः प्रविविशुर्लङ्कां वध्यमानाः प्लवंगमैः॥ ३७॥

Not minding in the least the aforesaid blow, when struck on the field of battle with that mace, which descended with tremendous violence, that celebrated monkey, who was mighty as the wind, flung the mountain-top on the skull of Dhūmrākṣa. With all his limbs shattered when struck with the mountain-top, the latter precipitately fell to the ground like a mountain that had broken into fragments. Seeing Dhūmrākṣa killed, the night-rangers, who had somehow survived, re-entered Laṅkā terrified, while being battered by the monkeys. (35—37)

स तु पवनसुतो निहत्य शत्रून्
क्षतजवहाः सरितश्च संविकीर्य।
रिपुवधजनितश्रमो महात्मा
मुदमगमत् कपिभिः सुपूज्यमानः॥ ३८॥

Having exterminated his enemies and causing streams of blood to flow, that high-souled son of the wind-god, who had been exhausted with the slaughter of enemies, experienced joy while being warmly acclaimed by the fellow monkeys. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

The monkeys' tough fight with the ogre Vajradaṁṣṭra dispatched by Rāvaṇa, who is provoked by the death of Dhūmrākṣa

धूम्राक्षं निहतं श्रुत्वा रावणो राक्षसेश्वरः।
क्रोधेन महताऽऽविष्टो निःश्वसन्नुरगो यथा॥ १॥

Rāvaṇa, the lord of ogres, was filled with rage on hearing of Dhūmrākṣa having been killed, and stood hissing like a serpent. (1)

दीर्घमुष्णं विनिःश्वस्य क्रोधेन कलुषीकृतः।
अब्रवीद् राक्षसं क्रूरं वज्रदंष्ट्रं महाबलम्॥ २॥

Heaving a long and burning sigh, wrought up with anger as he was, he spoke as follows to the ferocious ogre, Vajradaṁṣṭra, who was endowed with extraordinary might: (2)

गच्छ त्वं वीर निर्याहि राक्षसैः परिवारितः।
जहि दाशरथिं रामं सुग्रीवं वानरैः सह॥ ३॥

"Proceed you, O champion! Sally forth, accompanied by other ogres and make short work of Rāma, son of Daśaratha, and Sugrīva, alongwith the monkeys." (3)

तथेत्युक्त्वा द्रुततरं मायावी राक्षसेश्वरः।
निर्जगाम बलैः सार्धं बहुभिः परिवारितः॥ ४॥

Saying "Amen!", the ogre chief, who was skilled in conjuring tricks, departed speedily with a number of troops and surrounded by many generals. (4)

नागैरश्वैः खरैरुष्ट्रैः संयुक्तः सुसमाहितः।
पताकाध्वजचित्रैश्च बहुभिः समलंकृतः॥ ५॥

He was accompanied by elephants, horses, donkeys and camels, was fully concentrated of mind and was rendered most charming by the presence of many generals distinguished by banners and pennons. (5)

ततो विचित्रकेयूरमुकुटेन विभूषितः।
तनुत्रं स समावृत्य सधनुर्निर्ययौ द्रुतम्॥ ६॥

Artistically decked with lovely armlets and a diadem, and donning a coat of mail, he then set out quickly with a bow in his hand. (6)

पताकालंकृतं दीप्तं तप्तकाञ्चनभूषितम्।
रथं प्रदक्षिणं कृत्वा समारोहच्चमूपतिः॥ ७॥

Walking clockwise round his brilliant chariot, dressed with pennants and decorated with pure gold, the general ascended it. (7)

ऋष्टिभिस्तोमरैश्चित्रैः श्लक्ष्णैश्च मुसलैरपि।
भिन्दिपालैश्च चापैश्च शक्तिभिः पट्टिशैरपि॥ ८॥
खड्गैश्चक्रैर्गदाभिश्च निशितैश्च परश्वधैः।
पदातयश्च निर्यान्ति विविधाः शस्त्रपाणयः॥ ९॥

Armed with double-edged swords, strange iron clubs, also polished mallets and slings as well as with bows, as also javelins and sharp-edged spears; swords, discuses and maces and sharp axes, foot soldiers of every description issued forth, weapons in hand. (8-9)

विचित्रवाससः सर्वे दीप्ता राक्षसपुङ्गवाः।
गजा महोत्कटाः शूराश्चलन्त इव पर्वताः॥ १०॥

Clad in lovely raiment, all the bulls among the ogres looked splendid. Intrepid elephants, forming part of the army of ogres, which were intoxicated with ichor and looked like moving hills also sallied forth. (10)

ते युद्धकुशला रूढास्तोमराङ्कुशपाणिभिः।
अन्ये लक्षणसंयुक्ताः शूरारूढा महाबलाः॥ ११॥

Mounted by mahouts carrying iron clubs

and goads in their hands, they were skilled in warfare. Other animals, viz., horses, which were rich in noble characteristics and were mounted by gallant warriors and endowed with extraordinary might also took part in the conflict. (11)

तद् राक्षसबलं सर्वं विप्रस्थितमशोभत।
प्रावृट्काले यथा मेघा नर्दमानाः सविद्युतः॥ १२॥

Set out for a definite purpose, that entire army of ogres looked splendid like clouds thundering accompanied by flashes of lightning in the rainy season. (12)

निःसृता दक्षिणद्वारादङ्गदो यत्र यूथपः।
तेषां निष्क्रममाणानामशुभं समजायत॥ १३॥

The ogres issued forth through the southern gate at which the monkey general, Aṅgada, was stationed. Evil portents appeared even as they were filing out. (13)

आकाशाद् विघनात् तीव्रा उल्काश्चाभ्यपतंस्तदा।
वमन्तः पावकज्वालाः शिवा घोरा ववाशिरे॥ १४॥

Dazzling meteors fell on all sides from the cloudless sky at that juncture. Nay, belching forth tongues of fire, fearful she-jackals howled. (14)

व्याहरन्त मृगा घोरा रक्षसां निधनं तदा।
समापतन्तो योधास्तु प्रास्खलंस्तत्र दारुणम्॥ १५॥

Hideous beasts foretold the destruction of the ogres at that time; while the warriors stumbled miserably when pushing forward. (15)

एतानौत्पातिकान् दृष्ट्वा वज्रदंष्ट्रो महाबलः।
धैर्यमालम्ब्य तेजस्वी निर्जगाम रणोत्सुकः॥ १६॥

Taking recourse to firmness even on seeing these portentous phenomena, the heroic Vajradaṁṣṭra, who was endowed with extraordinary might, and was eager for fight, sallied forth. (16)

तांस्तु विद्रवतो दृष्ट्वा वानरा जितकाशिनः।
प्रणेदुः सुमहानादान् दिशः शब्देन पूरयन्॥ १७॥

Seeing them advancing rapidly, the monkeys, who had assumed a triumphant air, set up tremendous shouts and filled the quarters with their uproar. (17)

ततः प्रवृत्तं तुमुलं हरीणां राक्षसैः सह।
घोराणां भीमरूपाणामन्योन्यवधकाङ्क्षिणाम्॥ १८॥

Then followed a fierce encounter of the monkeys with the ogres, both of whom were formidable and fearful to look at and sought the destruction of the other party. (18)

निष्पतन्तो महोत्साहा भिन्नदेहशिरोधराः।
रुधिरोक्षितसर्वाङ्गा न्यपतन् धरणीतले॥ १९॥

Though rushing forward, full of martial ardour, they fell to the earth's surface, all their limbs bathed in blood, their trunks and necks being severed. (19)

केचिदन्योन्यमासाद्य शूराः परिघबाहवः।
चिक्षिपुर्विविधान् शस्त्रान् समरेष्वनिवर्तिनः॥ २०॥

Approaching one another, some gallant warriors, whose arms resembled iron clubs, and who never turned their back on the field of battle, flung missiles of every kind on the adversary. (20)

द्रुमाणां च शिलानां च शस्त्राणां चापि निःस्वनः।
श्रूयते सुमहांस्तत्र घोरो हृदयभेदनः॥ २१॥

A very loud and fearful noise, which pierced the heart, produced by trees and rocks as well as by weapons used in the combat was heard on the field of battle. (21)

रथनेमिस्वनस्तत्र धनुषश्चापि घोरवत्।
शङ्खभेरीमृदङ्गानां बभूव तुमुलः स्वनः॥ २२॥

There followed on the battlefield the clatter of chariot wheels, the fearful twang of bows and the tumultuous noise of conches, kettledrums and clay tomtoms. (22)

केचिदस्त्राणि संत्यज्य बाहुयुद्धमकुर्वत॥ २३॥
तलैश्च चरणैश्चापि मुष्टिभिश्च द्रुमैरपि।

जानुभिश्च हताः केचिद् भग्नदेहाश्च राक्षसाः।
शिलाभिश्चूर्णिताः केचिद् वानरैर्युद्धदुर्मदैः॥ २४॥

Abandoning their weapons, some warriors began to wrestle with one another, and struck with palms as well as with feet and fists as also with trees and knees, some ogres had their bodies smashed; while others were crushed under rocks by monkeys maddened by fight. (23-24)

वज्रदंष्ट्रो भृशं बाणै रणे वित्रासयन् हरीन्।
चचार लोकसंहारे पाशहस्त इवान्तकः॥ २५॥

Repeatedly striking the monkeys by his arrows, causing consternation, Vajradaṁṣṭra rode the battlefield as Death would, noose in hand, for the destruction of the world. (25)

बलवन्तोऽस्त्रविदुषो नानाप्रहरणा रणे।
जघ्नुर्वानरसैन्यानि राक्षसाः क्रोधमूर्च्छिताः॥ २६॥

Distracted with anger, the mighty ogres, who knew the use of mystic missiles and were armed with weapons of every kind, destroyed the simian ranks in combat. (26)

जघ्ने तान् राक्षसान् सर्वान् धृष्टो वालिसुतो रणे।
क्रोधेन द्विगुणाविष्टः संवर्तक इवानलः॥ २७॥

Filled with redoubled anger, the fearless Aṅgada (son of Vālī) began to exterminate all the ogres on the battle-field like fire at the time of universal destruction. (27)

तान् राक्षसगणान् सर्वान् वृक्षमुद्यम्य वीर्यवान्।
अङ्गदः क्रोधताम्राक्षः सिंहः क्षुद्रमृगानिव॥ २८॥
चकार कदनं घोरं शक्रतुल्यपराक्रमः।
अङ्गदाभिहतास्तत्र राक्षसा भीमविक्रमाः॥ २९॥
विभिन्नशिरसः पेतुर्निकृत्ता इव पादपाः।
रथैश्चित्रैर्ध्वजैरश्वैः शरीरैर्हरिरक्षसाम्॥ ३०॥
रुधिरौघेण संछन्ना भूमिर्भयकरी तदा।
हारकेयूरवस्त्रैश्च शस्त्रैश्च समलंकृता॥ ३१॥
भूमिर्भाति रणे तत्र शारदीव यथा निशा।
अङ्गदस्य च वेगेन तद् राक्षसबलं महत्।
प्राकम्पत तदा तत्र पवनेनाम्बुदो यथा॥ ३२॥

Lifting up a tree, his eyes red with anger, the valiant Aṅgada, the equal of Indra, the ruler of gods, in prowess, began to play havoc with all those hordes of ogres even as a lion would with the smaller beasts. Struck down by Aṅgada on the field of battle, the ogres of terrible prowess fell like trees that have been cut down, their skulls smashed. Covered all over with chariots, picturesque ensigns, horses, the bodies of monkeys and ogres, as also with a stream of blood the earth looked fearful at that time. Fully decorated with necklaces, armlets and raiment as well as with weapons, the earth on the site of that conflict glowed like an autumnal night. Nay, under the impetuosity of Aṅgada, that huge army of the ogres violently shook on that occasion at that spot even as a cloud would under the pressure of the wind. (28—32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends Canto Fifty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

An encounter between Vajradaṁṣṭra and Aṅgada, who kills the former

स्वबलस्य च घातेन अङ्गदस्य बलेन च।
राक्षसः क्रोधमाविष्टो वज्रदंष्ट्रो महाबलः॥ १॥

The ogre Vajradaṁṣṭra, who was endowed with extraordinary might, gave way to anger at the destruction of his army and the display of might on the part of Aṅgada. (1)

विस्फार्य च धनुर्घोरं शक्राशनिसमप्रभम्।
वानराणामनीकानि प्राकिरच्छरवृष्टिभिः॥ २॥

Nay, stretching his formidable bow, which cast its splendour like the thunderbolt of Indra, the ruler of gods, he assailed the simian ranks with showers of shafts. (2)

राक्षसाश्चापि मुख्यास्ते रथेषु समवस्थिताः।
नानाप्रहरणाः शूराः प्रायुध्यन्त तदा रणे॥ ३॥

Firmly seated in chariots and armed with weapons of every kind, the other well-known and valiant principal ogres too fought steadily at that juncture on the field of battle. (3)

वानराणां च शूरास्तु ते सर्वे प्लवगर्षभाः।
अयुध्यन्त शिलाहस्ताः समवेताः समन्ततः॥ ४॥

Gathered together on all sides, all the foremost of monkeys for their part, those who were gallant among them contended, rocks in hand. (4)

तत्रायुधसहस्राणि तस्मिन्नायोधने भृशम्।
राक्षसाः कपिमुख्येषु पातयांचक्रिरे तदा॥ ५॥

In that famous battle the ogres repeatedly hurled on the foremost of monkeys thousands of missiles at that time. (5)

वानराश्चैव रक्षःसु गिरिवृक्षान् महाशिलाः।
प्रवीराः पातयामासुर्मत्तवारणसंनिभाः॥ ६॥

Nay, the most heroic monkeys too, who closely resembled elephants in rut, showered down hillocks and trees as well as huge rocks on the ogres. (6)

शूराणां युध्यमानानां समरेष्वनिवर्तिनाम्।
तद् राक्षसगणानां च सुयुद्धं समवर्तत॥ ७॥

A furious struggle raged between the belligerent troops of monkeys and ogres, who were all valiant and never retreated in battle. (7)

प्रभिन्नशिरसः केचिच्छिन्नैः पादैश्च बाहुभिः।
शस्त्रैरर्दितदेहास्तु रुधिरेण समुक्षिताः॥ ८॥

Some had their heads severed, while others were seen with their arms and feet lopped off. Still others, whose bodies were mangled with weapons, were bathed in blood. (8)

हरयो राक्षसाश्चैव शेरते गां समाश्रिताः।
कङ्कगृध्रबलाढ्याश्च गोमायुकुलसंकुलाः॥ ९॥

Monkeys and ogres too lay stretched on the ground, a prey to buzzards, vultures and crows and surrounded by troops of jackals. (9)

कबन्धानि समुत्पेतुर्भीरूणां भीषणानि वै।
भुजपाणिशिरश्छिन्नाश्छिन्नकायाश्च भूतले॥ १०॥

Headless trunks leapt up, actually causing fear to the pusillanimous. Ogres whose arms, hands and heads had been severed and those whose trunks had been hacked to pieces lay on the earth's surface. (10)

वानरा राक्षसाश्चापि निपेतुस्तत्र भूतले।
ततो वानरसैन्येन हन्यमानं निशाचरम्॥ ११॥
प्राभज्यत बलं सर्वं वज्रदंष्ट्रस्य पश्यतः।
राक्षसान् भयवित्रस्तान् हन्यमानान् प्लवंगमैः॥ १२॥

दृष्ट्वा स रोषताम्राक्षो वज्रदंष्ट्रः प्रतापवान्।
प्रविवेश धनुष्पाणिस्त्रासयन् हरिवाहिनीम्॥ १३॥
शरैर्विदारयामास कङ्कपत्रैरजिह्मगैः।
बिभेद वानरांस्तत्र सप्ताष्टौ नव पञ्च च॥ १४॥
विव्याध परमक्रुद्धो वज्रदंष्ट्रः प्रतापवान्।
त्रस्ताः सर्वे हरिगणाः शरैः संकृत्तदेहिनः।
अङ्गदं सम्प्रधावन्ति प्रजापतिमिव प्रजाः॥ १५॥

Monkeys and ogres too fell on the earth's surface on the field of battle. Being struck by the simian army, the entire army of ogres broke, while Vajradaṁṣṭra stood gazing. Seeing the ogres sore stricken with fear while being struck by monkeys, the glorious Vajradaṁṣṭra penetrated the army of monkeys, bow in hand, terrifying them, his eyes red with anger, and tore them with his arrows furnished with the plumes of a buzzard, which flew straight to the target. He pierced on the battlefield as many as seven, eight, nine or five monkeys together. Extremely enraged, the glorious Vajradaṁṣṭra thus pierced the monkeys. Struck with terror the monkeys, with their bodies hacked to pieces by arrows, flew for protection to Aṅgada even as created beings fly for protection to Brahmā (the lord of creation). (11—15)

ततो हरिगणान् भग्नान् दृष्ट्वा वालिसुतस्तदा।
क्रोधेन वज्रदंष्ट्रं तमुदीक्षन्तमुदैक्षत॥ १६॥

Seeing the simian troops broken at that moment, Aṅgada (the son of Vālī) thereupon regarded the aforesaid Vajradaṁṣṭra, who was gazing on him with anger at that time. (16)

वज्रदंष्ट्रोऽङ्गदश्चोभौ योयुध्येते परस्परम्।
चेरतुः परमक्रुद्धौ हरिमत्तगजाविव॥ १७॥

Vajradaṁṣṭra and Aṅgada both fought with each other and, extremely enraged, strode on the battle-field like a lion and an elephant intoxicated with ichor. (17)

ततः शतसहस्रेण हरिपुत्रं महाबलम्।
जघान मर्मदेशेषु शरैरग्निशिखोपमैः॥ १८॥

Then Vajradaṁṣṭra hit Aṅgada (the son of Vālī), who was endowed with extraordinary might, in his vital parts with a hundred thousand arrows resembling tongues of fire. (18)

रुधिरोक्षितसर्वाङ्गो वालिसूनुर्महाबलः।
चिक्षेप वज्रदंष्ट्राय वृक्षं भीमपराक्रमः॥ १९॥

Bathed in blood all over his limbs, Aṅgada (son of Vālī), who was endowed with terrific prowess and extraordinary might, hurled a tree at Vajradaṁṣṭra. (19)

दृष्ट्वा पतन्तं तं वृक्षमसम्भ्रान्तश्च राक्षसः।
चिच्छेद बहुधा सोऽपि मथितः प्रापतद् भुवि॥ २०॥

Seeing it flying towards him, the ogre, who did not feel perplexed in the least, tore it into numerous pieces and having torn it into pieces, the latter too fell on the earth. (20)

तं दृष्ट्वा वज्रदंष्ट्रस्य विक्रमं प्लवगर्षभः।
प्रगृह्य विपुलं शैलं चिक्षेप च ननाद च॥ २१॥

Breaking off a huge crag on seeing the prowess of Vajradaṁṣṭra referred to above, Aṅgada, the foremost of monkeys, hurled it at him and also thundered. (21)

तमापतन्तं दृष्ट्वा स रथादाप्लुत्य वीर्यवान्।
गदापाणिरसम्भ्रान्तः पृथिव्यां समतिष्ठत॥ २२॥

Leaping down from his chariot on seeing it flying towards him, the valiant ogre, who did not feel perplexed at all, stood firmly on the ground, mace in hand. (22)

अङ्गदेन शिला क्षिप्ता गत्वा तु रणमूर्धनि।
सचक्रकूबरं साश्वं प्रममाथ रथं तदा॥ २३॥

Flying in the forefront of the battle, the crag discharged by Aṅgada for its part forthwith shattered the chariot with its wheels, pole and horses. (23)

ततोऽन्यच्छिखरं गृह्य विपुलं द्रुमभूषितम्।
वज्रदंष्ट्रस्य शिरसि पातयामास वानरः॥ २४॥

Seizing another huge crag adorned

with trees, the monkey, Aṅgada, then hurled it on the head of Vajradaṁṣṭra. (24)

अभवच्छोणितोद्गारी वज्रदंष्ट्रः सुमूर्च्छितः।
मुहूर्तमभवन्मूढो गदामालिङ्ग्य निःश्वसन्॥ २५॥

Vomiting blood, Vajradaṁṣṭra became fully unconscious. Clasping the mace to his bosom, and breathing heavily, he remained unconscious for a while. (25)

स लब्धसंज्ञो गदया वालिपुत्रमवस्थितम्।
जघान परमक्रुद्धो वक्षोदेशे निशाचरः॥ २६॥

Feeling extremely enraged on regaining his senses, the said ogre hit Aṅgada (the son of Vālī), who stood firmly, on the chest with his mace. (26)

गदां त्यक्त्वा ततस्तत्र मुष्टियुद्धमकुर्वत।
अन्योन्यं जघ्नतुस्तत्र तावुभौ हरिराक्षसौ॥ २७॥

Leaving the mace, the ogre then began to fight on that spot with his fists. Both the aforesaid monkey and the ogre began to strike each other with their fists. (27)

रुधिरोद्गारिणौ तौ तु प्रहारैर्जनितश्रमौ।
बभूवतुः सुविक्रान्तावङ्गारकबुधाविव॥ २८॥

Exhausted by the blows, the two warriors, for their part, who were exceedingly valiant like the deities presiding over the planets Mars and Mercury, began to spit out blood. (28)

ततः परमतेजस्वी अङ्गदः प्लवगर्षभः।
उत्पाट्य वृक्षं स्थितवानासीत् पुष्पफलैर्युतः॥ २९॥

Uprooting a tree, Aṅgada, the foremost of monkeys, who was supremely energetic, remained standing, adorned with flowers and fruit borne on the tree, which he held in his hand. (29)

जग्राह चार्षभं चर्म खड्गं च विपुलं शुभम्।
किङ्किणीजालसंछन्नं चर्मणा च परिष्कृतम्॥ ३०॥

The ogre too seized hold of a shield made of the hide of a bull and a huge brilliant sword decorated with a bunch of tiny bells and encased in leather sheath. (30)

चित्रांश्च रुचिरान् मार्गांश्चेरतुः कपिराक्षसौ।
जघ्नतुश्च तदान्योन्यं नर्दन्तौ जयकांक्षिणौ॥ ३१॥

The monkey as well as the ogre began to wheel about in various graceful evolutions. Nay, they struck each other roaring and thirsting for victory. (31)

व्रणैः सास्त्रैरशोभेतां पुष्पिताविव किंशुकौ।
युध्यमानौ परिश्रान्तौ जानुभ्यामवनीं गतौ॥ ३२॥

With their wounds streaming with blood, they looked charming like a pair of Kiṁśuka trees in blossom. While contending, they felt exhausted and sank on their knees to the earth. (32)

निमेषान्तरमात्रेण अङ्गदः कपिकुञ्जरः।
उदतिष्ठत दीप्ताक्षो दण्डाहत इवोरगः॥ ३३॥

In the mere twinkling of an eye, Aṅgada, an elephant among the monkeys, rose up, his eyes inflamed through anger, like a serpent struck with a staff. (33)

निर्मलेन सुधौतेन खड्गेनास्य महच्छिरः।
जघान वज्रदंष्ट्रस्य वालिसूनुर्महाबलः॥ ३४॥

With his stainless sword that had been duly sharpened, Aṅgada (the son of Vālī), who was endowed with extraordinary might, lopped off the huge head of the aforesaid Vajradaṁṣṭra. (34)

रुधिरोक्षितगात्रस्य बभूव पतितं द्विधा।
तच्च तस्य परीताक्षं शुभं खड्गहतं शिरः॥ ३५॥

Nay, struck off with the sword of Aṅgada, that beautiful head of Vajradaṁṣṭra, whose limbs were bathed in blood, with its eyes rolling, was cleft in two when fallen on the ground. (35)

वज्रदंष्ट्रं हतं दृष्ट्वा राक्षसा भयमोहिताः।
त्रस्ता ह्यभ्यद्रवँल्लङ्कां वध्यमानाः प्लवङ्गमैः।
विषण्णवदना दीना ह्रिया किंचिदवाङ्मुखाः॥ ३६॥

Wild with fear and panic-stricken, the ogres who were still being struck by the monkeys, fled in the direction of Laṅkā on seeing Vajradaṁṣṭra killed, their faces woe-begone and heads hung a bit in shame, miserable as they were. (36)

निहत्य तं वज्रधरः प्रतापवान्
स वालिसूनुः कपिसैन्यमध्ये।
जगाम हर्षं महितो महाबलः
सहस्रनेत्रस्त्रिदशैरिवावृतः ॥ ३७॥

Honoured in the midst of the simian ranks, Aṅgada, son of Vālī, who was glorious like Indra (the wielder of the thunderbolt) and was endowed with extraordinary might, experienced joy on having struck down Vajradaṁṣṭra even as Indra, the thousand-eyed god, surrounded by gods.(37)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४॥

Thus ends Canto Fifty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Akampana and other ogres appear on the field of battle under orders of Rāvaṇa and wage a deadly conflict with the monkeys

वज्रदंष्ट्रं हतं श्रुत्वा वालिपुत्रेण रावणः।
बलाध्यक्षमुवाचेदं कृताञ्जलिमुपस्थितम्॥ १॥

Hearing of Vajradaṁṣṭra having been killed by Aṅgada (son of Vālī), Rāvaṇa spoke as follows to the Commander-in-Chief of his army, who stood near him with folded hands: (1)

शीघ्रं निर्यान्तुदुर्धर्षा राक्षसा भीमविक्रमाः।
अकम्पनं पुरस्कृत्य सर्वशस्त्रास्त्रकोविदम्॥ २॥

"Placing at their head Akampana, who was conversant with the use of all weapons and missiles, ogres of terrible prowess, who are difficult to overpower, should speedily go forth. (2)

एष शास्ता च गोप्ता च नेता च युधि सत्तमः।
भूतिकामश्च मे नित्यं नित्यं च समरप्रियः॥ ३॥

"He is a tamer of foes, nay, the protector of his own people and a commander of his forces on the field of battle. He is the foremost of warriors, nay, ever desirous of my welfare and ever fond of war. (3)

एष जेष्यति काकुत्स्थौ सुग्रीवं च महाबलम्।
वानरांश्चापरान् घोरान् हनिष्यति न संशयः॥ ४॥

"This ogre, Akampana, will conquer Rāma and Lakṣmaṇa (the two scions of Kakutstha) as well as Sugrīva, and is endowed with extraordinary might, and will exterminate the other formidable monkeys too, there is no doubt about it." (4)

परिगृह्य स तामाज्ञां रावणस्य महाबलः।
बलं सम्प्रेरयामास तदा लघुपराक्रमः॥ ५॥

Accepting the aforesaid command of Rāvaṇa, the Commander-in-Chief of quick prowess, endowed as he was with extraordinary might, duly dispatched his army to fight with the monkeys. (5)

ततो नानाप्रहरणा भीमाक्षा भीमदर्शनाः।
निष्पेतू राक्षसा मुख्या बलाध्यक्षप्रचोदिताः॥ ६॥

Urged by the Commander-in-Chief, the principal ogres of fearful eyes and hideous

aspect then rushed forward, armed with various weapons. (6)

रथमास्थाय विपुलं तप्तकाञ्चनभूषणम्।
मेघाभो मेघवर्णश्च मेघस्वनमहास्वनः॥ ७॥
राक्षसैः संवृतो घोरैस्तदा निर्यात्यकम्पनः।
नहि कम्पयितुं शक्यः सुरैरपि महामृधे॥ ८॥

Mounting his huge chariot, which was decked with jewels and pure gold, Akampana, who had the colour of a cloud and resembled a cloud in size, and whose loud voice resembled thunder, then sallied forth, surrounded by dreadful ogres. He could not be shaken in a major conflict by gods. (7-8)

अकम्पनस्ततस्तेषामादित्य इव तेजसा।
तस्य निर्धावमानस्य संरब्धस्य युयुत्सया॥ ९॥
अकस्माद् दैन्यमागच्छद्धयानां रथवाहिनाम्।
व्यस्फुरन्नयनं चास्य सव्यं युद्धाभिनन्दिनः॥ १०॥

Hence he was known as Akampana and resembled the sun in brilliance among the ogres. Even as he was sallying forth excited with intent to give fight, the mind of the horses drawing his chariot experienced depression all of a sudden. Nay, his left eye twitched even though he delighted in war. (9-10)

विवर्णो मुखवर्णश्च गद्गदश्चाभवत् स्वनः।
अभवत् सुदिने काले दुर्दिनं रूक्षमारुतम्॥ ११॥

The lustre of his countenance grew faint and his voice got choked. At a time which was marked by fine weather, the day became cloudy and marred by a rough wind. (11)

ऊचुः खगमृगाः सर्वे वाचः क्रूरा भयावहाः।
स सिंहोपचितस्कन्धः शार्दूलसमविक्रमः॥ १२॥
तानुत्पातानचिन्त्यैव निर्जगाम रणाजिरम्।
तथा निर्गच्छतस्तस्य रक्षसः सह राक्षसैः॥ १३॥
बभूव सुमहान् नादः क्षोभयन्निव सागरम्।
तेन शब्देन वित्रस्ता वानराणां महाचमूः॥ १४॥

All the birds and beasts uttered unkind and fearful cries. Not minding those evil portents, the ogre, whose shoulders were fully developed like those of a lion, and who equalled a tiger in prowess, sallied forth to the battlefield. Even as the aforesaid ogre was issuing forth with other ogres, an immense tumult arose, convulsing the sea, as it were. The huge army of the monkeys was frightened by that clamour. (12—14)

द्रुमशैलप्रहाराणां योद्धुं समुपतिष्ठताम्।
तेषां युद्धं महारौद्रं संजज्ञे कपिरक्षसाम्॥ १५॥
रामरावणयोरर्थे समभित्यक्तदेहिनः।
सर्वे ह्यतिबलाः शूराः सर्वे पर्वतसंनिभाः॥ १६॥
हरयो राक्षसाश्चैव परस्परजिघांसया।
तेषां विनर्दतां शब्दः संयुगेऽतितरस्विनाम्॥ १७॥
शुश्रुवे सुमहान् कोपादन्योन्यमभिगर्जताम्।
रजश्चारुणवर्णाभं सुभीममभवद् भृशम्॥ १८॥
उद्धूतं हरिरक्षोभिः संरुरोध दिशो दश।
अन्योन्यं रजसा तेन कौशेयोद्धतपाण्डुना॥ १९॥
संवृतानि च भूतानि ददृशुर्न रणाजिरे।
न ध्वजो न पताका वा चर्म वा तुरगोऽपि वा॥ २०॥
आयुधं स्यन्दनो वापि ददृशे तेन रेणुना।
शब्दश्च सुमहांस्तेषां नर्दतामभिधावताम्॥ २१॥
श्रूयते तुमुलो युद्धे न रूपाणि चकाशिरे।
हरीनेव सुसंरुष्टा हरयो जघ्नुराहवे॥ २२॥
राक्षसा राक्षसांश्चापि निजघ्नुस्तिमिरे तदा।
ते परांश्च विनिघ्नन्तः स्वांश्च वानरराक्षसाः॥ २३॥
रुधिरार्द्रां तदा चक्रुर्महीं पङ्कानुलेपनाम्।
ततस्तु रुधिरौघेण सिक्तं ह्यपगतं रजः॥ २४॥
शरीरशवसंकीर्णा बभूव च वसुंधरा।
द्रुमशक्तिगदाप्रासैः शिलापरिघतोमरैः॥ २५॥
राक्षसा हरयस्तूर्णं जघ्नुरन्योन्यमोजसा।
बाहुभिः परिघाकारैर्युध्यन्तः पर्वतोपमान्॥ २६॥
हरयो भीमकर्माणो राक्षसाञ्जघ्नुराहवे।
राक्षसास्त्वभिसंक्रुद्धाः प्रासतोमरपाणयः॥ २७॥
कपीन् निजघ्निरे तत्र शस्त्रैः परमदारुणैः।
अकम्पनः सुसंक्रुद्धो राक्षसानां चमूपतिः॥ २८॥
संहर्षयति तान् सर्वान् राक्षसान् भीमविक्रमान्।
हरयस्त्वपि रक्षांसि महाद्रुममहाश्मभिः॥ २९॥
विदारयन्त्यभिक्रम्य शस्त्राण्याच्छिद्य वीर्यतः।
एतस्मिन्नन्तरे वीरा हरयः कुमुदो नलः॥ ३०॥

मैन्दश्च द्विविदः क्रुद्धाश्चक्रुर्वेगमनुत्तमम्।
ते तु वृक्षैर्महावीरा राक्षसानां चमूमुखे॥ ३१॥
कदनं सुमहच्चक्रुर्लीलया हरिपुंगवाः।
ममन्थू राक्षसान् सर्वे नानाप्रहरणैर्भृशम्॥ ३२॥

An exceedingly fearful struggle ensued between those monkeys and ogres, who were getting ready to fight by dealing blows with trees and rocks and who had dedicated their souls to the cause of Śrī Rāma and Rāvaṇa, respectively. All the monkeys as well as the ogres were indeed endowed with exceeding might and valour and all closely resembled hills in size. The tremendous noise of the aforesaid warriors of exceeding impetuosity even as they thundered with intent to kill each one of his adversary, and bawled at one another, could be distinctly heard on the battlefield. Nay, there rose again and again an exceedingly terrible cloud of smoky dust raised by monkeys and ogres, and enveloped all the ten directions. Nay, the combatants could no longer discern the living beings on the battlefield, covered as they were by the dust raised by one another, which was whitish like a piece of silk shaken by the wind. Neither standard nor pennant, nor shield nor even horse, nor weapon, nor even chariot could be seen due to that dust. Although the terrific and tumultuous clamour of warriors roaring and rushing against one another was heard on the field of battle, no forms were visible. In the darkness on that occasion the monkeys, when extremely enraged, struck the monkeys themselves on the battle-field, while the ogres too killed the ogres. Exterminating the foes and friends too, the monkeys and ogres drenched the earth with blood on that occasion and covered it over with mud. Moistened with blood, the dust for its part now virtually settled and the earth was covered with dead bodies. The ogres and monkeys vigorously and rapidly struck each other with trees, javelins, maces and darts, rocks, iron bars and iron clubs. Contending with their arms resembling iron bars, the monkeys of terrible deeds assailed the ogres, who looked like mountains, on the field of battle. Highly enraged, the ogres on the other hand, who bore darts and iron clubs in their hands exterminated the monkeys with their most formidable weapons on the field of battle. Highly enraged, Akampana, the commander of the army of ogres, cheered all those ogres of terrible prowess. Assailing the ogres and snatching their weapons by dint of valour, the monkeys too mangled them with gigantic trees and huge rocks. In the meantime, filled with rage, the valiant monkeys, Kumuda, Nala, Mainda and Dwivida displayed unsurpassed impetuosity. All the aforesaid bulls among monkeys, for their part, who were exceedingly valiant, brought about in sport the terrible carnage of the ogres by means of trees in the van of the latter's army, and repeatedly crushed the ogres with weapons of every kind. (15—32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

Hanumān kills Akampana

तद् दृष्ट्वा सुमहत् कर्म कृतं वानरसत्तमैः।
क्रोधमाहारयामास युधि तीव्रमकम्पनः॥ १॥

Witnessing that very great exploit executed by the foremost of monkeys, Akampana exhibited violent rage on the field of battle. (1)

क्रोधमूर्च्छितरूपस्तु धुन्वन् परमकार्मुकम्।
दृष्ट्वा तु कर्म शत्रूणां सारथिं वाक्यमब्रवीत्॥ २॥

Assuming an air wild with anger, nay, brandishing his excellent bow, on witnessing the exploit of his enemies, Akampana for his part spoke as follows to his charioteer: (2)

तत्रैव तावत् त्वरितो रथं प्रापय सारथे।
एते च बलिनो घ्नन्ति सुबहून् राक्षसान् रणे॥ ३॥

"Drive my chariot first of all, O charioteer, to that place alone, inasmuch as these mighty monkeys are exterminating very many ogres in combat. (3)

एते च बलवन्तो वा भीमकोपाश्च वानराः।
द्रुमशैलप्रहरणास्तिष्ठन्ति प्रमुखे मम॥ ४॥

"The yonder monkeys are mighty, as also terrible in their wrath, too. Nay, using trees and crags for their weapons, they stand right in front of me. (4)

एतान् निहन्तुमिच्छामि समरश्लाघिनो ह्यहम्।
एतैः प्रमथितं सर्वं रक्षसां दृश्यते बलम्॥ ५॥

"I really wish to exterminate these monkeys, who boast of their warfare. The entire army of ogres is seen completely crushed by them." (5)

ततः प्रचलिताश्वेन रथेन रथिनां वरः।
हरीनभ्यपतद् दूराच्छरजालैरकम्पनः॥ ६॥

Mounted on his chariot drawn by fast-moving horses, Akampana, the foremost of car-warriors, then assailed the monkeys with showers of arrows from a distance. (6)

न स्थातुं वानराः शेकुः किं पुनर्योद्धुमाहवे।
अकम्पनशरैर्भग्नाः सर्व एवाभिदुद्रुवुः॥ ७॥

The monkeys could not even maintain their position, much less fight on the field of battle. Broken by the darts of Akampana, all took to their heels before him without exception. (7)

तान् मृत्युवशमापन्नानकम्पनशरानुगान्।
समीक्ष्य हनुमाञ्ज्ञातीनुपतस्थे महाबलः॥ ८॥

Observing his kith and kin fallen under the sway of Death when pursued by Akampana's shafts, Hanumān, who was endowed with extraordinary might approached Akampana. (8)

तं महाप्लवगं दृष्ट्वा सर्वे ते प्लवगर्षभाः।
समेत्य समरे वीराः संहृष्टाः पर्यवारयन्॥ ९॥

Getting together once more on the field of battle on seeing that mighty monkey, all those gallant leaders of monkeys (Kumuda, Nala and others) surrounded him on all sides, fully delighted. (9)

व्यवस्थितं हनूमन्तं ते दृष्ट्वा प्लवगर्षभाः।
बभूवुर्बलवन्तो हि बलवन्तमुपाश्रिताः॥ १०॥

Seeing Hanumān firmly established on the battlefield, those aforesaid jewels among monkeys, became strong again, having taken shelter under a powerful leader. (10)

अकम्पनस्तु शैलाभं हनूमन्तमवस्थितम्।
महेन्द्र इव धाराभिः शरैरभिववर्ष ह॥ ११॥

Akampana for his part assailed with a hail of arrows Hanumān, who looked like a mountain, even as the mighty Indra would

with torrents of rain, and stood firm all the while: so the tradition goes. (11)

अचिन्तयित्वा बाणौघाञ्शरीरे पातितान् कपिः।
अकम्पनवधार्थाय मनो दध्रे महाबलः॥ १२॥

Not minding the volleys of arrows discharged on his body, the monkey, Hanumān, who was endowed with extraordinary might, set his mind on the destruction of Akampana. (12)

स प्रहस्य महातेजा हनूमान् मारुतात्मजः।
अभिदुद्राव तद्रक्षः कम्पयन्निव मेदिनीम्॥ १३॥

Laughing heartily the exceedingly courageous Hanumān, sprung from the loins of the wind-god, rushed towards that ogre, causing the earth to shake, as it were. (13)

तस्याथ नर्दमानस्य दीप्यमानस्य तेजसा।
बभूव रूपं दुर्धर्षं दीप्तस्येव विभावसोः॥ १४॥

The form of Hanumān, even as he roared glowing as he was with energy, forthwith became difficult to overpower even like a blazing fire. (14)

आत्मानं त्वप्रहरणं ज्ञात्वा क्रोधसमन्वितः।
शैलमुत्पाटयामास वेगेन हरिपुङ्गवः॥ १५॥

Full of anger on finding himself without any weapon, Hanumān, a bull among the monkeys, for his part speedily tore up a crag. (15)

गृहीत्वा सुमहाशैलं पाणिनैकेन मारुतिः।
स विनद्य महानादं भ्रामयामास वीर्यवान्॥ १६॥

Picking up that huge rock with one hand, and yelling a roar, that valiant son of the wind-god, Hanumān, whirled it round.(16)

ततस्तमभिदुद्राव राक्षसेन्द्रमकम्पनम्।
पुरा हि नमुचिं संख्ये वज्रेणेव पुरंदरः॥ १७॥

Then he rushed towards the ogre chief, Akampana, even as Indra (the destroyer of citadels) in the olden days rushed towards the demon, Namuci, with thunderbolt in his hand. (17)

अकम्पनस्तु तद् दृष्ट्वा गिरिशृङ्गं समुद्यतम्।
दूरादेव महाबाणैरर्धचन्द्रैर्व्यदारयत्॥ १८॥

Beholding that summit of a mountain uplifted on the field of battle, Akampana for his part tore it into pieces from a distance by means of mighty arrows with a cresent-shaped head. (18)

तं पर्वताग्रमाकाशे रक्षोबाणविदारितम्।
विकीर्णं पतितं दृष्ट्वा हनूमान् क्रोधमूर्च्छितः॥ १९॥

Hanumān was distracted with anger on seeing that mountain peak fallen in pieces when torn asunder in the air by the ogre's shafts. (19)

सोऽश्वकर्णं समासाद्य रोषदर्पान्वितो हरिः।
तूर्णमुत्पाटयामास महागिरिमिवोच्छ्रितम्॥ २०॥

Approaching an Aśwakarṇa tree, lofty as a big mountain, the aforesaid monkey, Hanumān, quickly uprooted it, seized as he was with anger and violence. (20)

तं गृहीत्वा महास्कन्धं सोऽश्वकर्णं महाद्युतिः।
प्रगृह्य परया प्रीत्या भ्रामयामास संयुगे॥ २१॥

Picking up that Aśwakarṇa tree with a huge trunk, and holding it firmly, Hanumān, who was endowed with extraordinary splendour, brandished it with great delight. (21)

प्रधावन्नुरुवेगेन बभञ्ज तरसा द्रुमान्।
हनूमान् परमक्रुद्धश्चरणैर्दारयन् महीम्॥ २२॥

Running with great rapidity and tearing up the earth with his feet, Hanumān, who was extremely enraged, broke down the trees with impetuosity. (22)

गजांश्च सगजारोहान् सरथान् रथिनस्तथा।
जघान हनुमान् धीमान् राक्षसांश्च पदातिगान्॥ २३॥

The sagacious Hanumān struck down elephants with their mahouts, car-warriors with their chariots, as well as the ogres who fought on foot. (23)

तमन्तकमिव क्रुद्धं सद्रुमं प्राणहारिणम्।
हनूमन्तमभिप्रेक्ष्य राक्षसा विप्रदुद्रुवुः॥ २४॥

Seeing the aforesaid Hanumān, who was armed with a tree, enraged and taking their life like Death himself, the ogres took to their heels. (24)

तमापतन्तं संक्रुद्धं राक्षसानां भयावहम्।
ददर्शाकम्पनो वीरश्चुक्षोभ च ननाद च॥ २५॥

The valiant Akampana saw Hanumān, who was highly enraged and caused terror in the ogres, rushing towards him and felt perturbed and roared. (25)

स चतुर्दशभिर्बाणैर्निशितैर्देहदारणैः।
निर्बिभेद महावीर्यं हनूमन्तमकम्पनः॥ २६॥

The aforesaid Akampana pierced the exceedingly powerful Hanumān with fourteen pointed arrows which tore the flesh. (26)

स तथा विप्रकीर्णस्तु नाराचैः शितशक्तिभिः।
हनूमान् ददृशे वीरः प्ररूढ इव सानुमान्॥ २७॥

Riddled as aforesaid with steel arrows and sharp-edged javelins, the valiant Hanumān looked like a mountain overgrown with trees. (27)

विरराज महावीर्यो महाकायो महाबलः।
पुष्पिताशोकसंकाशो विधूम इव पावकः॥ २८॥

The gigantic monkey, who was endowed with exceeding valour and extraordinary might, shone brightly like an Aśoka tree in blossom or like a smokeless fire. (28)

ततोऽन्यं वृक्षमुत्पाट्य कृत्वा वेगमनुत्तमम्।
शिरस्याभिजघानाशु राक्षसेन्द्रमकम्पनम्॥ २९॥

Uprooting another tree and exhibiting unsurpassed impetuosity, Hanumān thereupon immediately struck with it the ogre chief, Akampana, on the head. (29)

स वृक्षेण हतस्तेन सक्रोधेन महात्मना।
राक्षसो वानरेन्द्रेण पपात च ममार च॥ ३०॥

Struck with the tree by that high-souled monkey chief, Hanumān, full of anger, that ogre, Akampana, fell down and died. (30)

तं दृष्ट्वा निहतं भूमौ राक्षसेन्द्रमकम्पनम्।
व्यथिता राक्षसाः सर्वे क्षितिकम्प इव द्रुमाः॥ ३१॥

Seeing the aforesaid ogre chief, Akampana, lying killed on the ground, all the ogres felt distressed even as trees are shaken during an earthquake. (31)

त्यक्तप्रहरणाः सर्वे राक्षसास्ते पराजिताः।
लङ्कामभिययुस्त्रासाद् वानरैस्तैरभिद्रुताः॥ ३२॥

Having abandoned their arms all those vanquished ogres ran away in panic to Laṅkā when pursued by the aforesaid monkeys. (32)

ते मुक्तकेशाः सम्भ्रान्ता भग्नमानाः पराजिताः।
भयाच्छ्रमजलैरङ्गैः प्रस्रवद्भिर्विदुद्रुवुः॥ ३३॥

Seized with a flurry and defeated, their hair dishevelled and pride humbled, they fled in panic, their limbs dripping with sweat. (33)

अन्योन्यं ये प्रमथ्नन्तो विविशुर्नगरं भयात्।
पृष्ठतस्ते तु सम्मूढाः प्रेक्षमाणा मुहुर्मुहुः॥ ३४॥

Crushing one another, in their haste, they re-entered Laṅkā through fear. Greatly bewildered, as they were, they, however, kept on repeatedly looking back while fleeing. (34)

तेषु लङ्कां प्रविष्टेषु राक्षसेषु महाबलाः।
समेत्य हरयः सर्वे हनूमन्तमपूजयन्॥ ३५॥
सोऽपि प्रवृद्धस्तान् सर्वान् हरीन् सम्प्रत्यपूजयत्।
हनूमान् सत्त्वसम्पन्नो यथार्हमनुकूलतः॥ ३६॥

Getting together, when the aforesaid ogres had re-entered Laṅkā, all the monkeys, who were endowed with extraordinary might, paid their homage to Hanumān too, who was richly endowed with goodness, greatly honoured all those monkeys in return through friendly glances, words and gestures according to their worth. (35-36)

विनेदुश्च यथाप्राणं हरयो जितकाशिनः।
चकृषुश्च पुनस्तत्र सप्राणानेव राक्षसान्॥ ३७॥

Nay, assuming a triumphant air, the monkeys shouted with all their might and further began to drag the ogres, who were still alive on the battlefield. (37)

स वीरशोभामभजन्महाकपिः
समेत्य रक्षांसि निहत्य मारुतिः।
महासुरं भीममित्रनाशनं
विष्णुर्यथैवोरुबलं चमूमुखे॥ ३८॥

Having encountered and killed the ogres, that great monkey, Hanumān (son of wind-god), enjoyed the glory appropriate to a hero much in the same way as Lord Viṣṇu did on killing in the front of the army in line of battle the redoubtable and great demons (Madhu, Kaiṭabha and so on) who were endowed with great strength and were capable of destroying their enemies. (38)

अपूजयन् देवगणास्तदा कपिं
स्वयं च रामोऽतिबलश्च लक्ष्मणः।
तथैव सुग्रीवमुखाः प्लवंगमा
विभीषणश्चैव महाबलस्तदा॥ ३९॥

At that time hosts of gods, nay, Śrī Rāma himself as well as Lakṣmaṇa, who was endowed with exceeding might, even so, the monkeys headed by Sugrīva as also Vibhīṣaṇa, who was endowed with extraordinary might, honoured the monkey, Hanumān. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Under orders of Rāvaṇa, Prahasta sallies forthwith a large army for the battlefield

अकम्पनवधं श्रुत्वा क्रुद्धो वै राक्षसेश्वरः।
किंचिद् दीनमुखश्चापि सचिवांस्तानुदैक्षत॥ १॥

Enraged to hear of Akampana's death, nay, with his face a bit downcast, too, Rāvaṇa, the lord of ogres, intently looked at his well-known counsellors. (1)

स तु ध्यात्वा मुहूर्तं तु मन्त्रिभिः संविचार्य च।
ततस्तु रावणः पूर्वंदिवसे राक्षसाधिपः।
पुरीं परियियौ लङ्कां सर्वान् गुल्मानवेक्षितुम्॥ २॥

Having reflected awhile, and then deliberated with his counsellors, Rāvaṇa, the suzerain lord of ogres, for his part then actually proceeded in the forenoon to the city of Laṅkā in order to inspect all the fortified posts. (2)

तां राक्षसगणैर्गुप्तां गुल्मैर्बहुभिरावृताम्।
ददर्श नगरीं राजा पताकाध्वजमालिनीम्॥ ३॥

The king found that city guarded by detachments of ogres, encompassed with numerous defences and dressed with rows of flags and pennants. (3)

रुद्धां तु नगरीं दृष्ट्वा रावणो राक्षसेश्वरः।
उवाचात्महितं काले प्रहस्तं युद्धकोविदम्॥ ४॥

Seeing the city besieged, Rāvaṇa, the lord of ogres, for his part spoke as follows to Prahasta, who was skilled in warfare and wished well of him even at a critical time: (4)

पुरस्योपनिविष्टस्य सहसा पीडितस्य ह।
नान्ययुद्धात् प्रपश्यामि मोक्षं युद्धविशारद॥ ५॥

"I do not see any deliverance, through fighting carried on by anyone else, for the city, which stands beleaguered and is hard pressed by the enemy, O warrior skilled in warfare! (5)

अहं वा कुम्भकर्णो वा त्वं वा सेनापतिर्मम।
इन्द्रजिद् वा निकुम्भो वा वहेयुर्भारमीदृशम्॥ ६॥

"Either myself or Kumbhakarṇa or you, my Commander-in-Chief, or Indrajit or Nikumbha can undertake such a burden. (6)

स त्वं बलमतः शीघ्रमादाय परिगृह्य च।
विजयायाभिनिर्याहि यत्र सर्वे वनौकसः॥ ७॥

"Therefore, taking a contingent with you and taking over its charge, speedily set you forth for conquest from this post to the place where all the monkeys stand gathered. (7)

निर्याणादेव तूर्णं च चलिता हरिवाहिनी।
नर्दतां राक्षसेन्द्राणां श्रुत्वा नादं द्रविष्यति॥ ८॥

"Nay, unsettled in no time by your very sortie, the army of monkeys will take to flight on hearing the uproar of the thundering ogre chiefs. (8)

चपला ह्यविनीताश्च चलचित्ताश्च वानराः।
न सहिष्यन्ति ते नादं सिंहनादमिव द्विपाः॥ ९॥

"The monkeys, who are volatile, undisciplined and fickle-minded, will not be able to endure your roar any more than elephants would endure the roaring of a lion. (9)

विद्रुते च बले तस्मिन् रामः सौमित्रिणा सह।
अवशस्ते निरालम्बः प्रहस्त वशमेष्यति॥ १०॥

"And helpless and deprived of all support, when the said army of monkeys has fled, Rāma alongwith Lakṣmaṇa (son of Sumitrā) will be held captive by you, O Prahasta! (10)

आपत्संशयिता श्रेयो नात्र निःसंशयीकृता।
प्रतिलोमानुलोमं वा यत् तु नो मन्यसे हितम्॥ ११॥

"Uncertain death in an encounter is desirable and not that which comes as a matter of course without risk. Suggest that which you for your part consider to be to our advantage, no matter whether it is palatable or unpalatable to me." (11)

रावणेनैवमुक्तस्तु प्रहस्तो वाहिनीपतिः।
राक्षसेन्द्रमुवाचेदमसुरेन्द्रमिवोशना॥ १२॥

Commanded as above by Rāvaṇa, Prahasta, the Commander-in-Chief, for his part submitted as follows to the king of ogres even as Uśanā, the preceptor of demons, would speak to Bali, the king of demons: (12)

राजन् मन्त्रितपूर्वं नः कुशलैः सह मन्त्रिभिः।
विवादश्चापि नो वृत्तः समवेक्ष्य परस्परम्॥ १३॥

"This topic has been discussed in the past with expert counsellors and a controversy too arose amongst us on our examining the viewpoint of one another, (and we could not come to a unanimous decision). (13)

प्रदानेन तु सीतायाः श्रेयो व्यवसितं मया।
अप्रदाने पुनर्युद्धं दृष्टमेव तथैव नः॥ १४॥

"It was my firm opinion that good would come to us only through restoration of Sītā; whereas war alone was foreseen as a result of our not restoring her. War has come upon us precisely as expected. (14)

सोऽहं दानैश्च मानैश्च सततं पूजितस्त्वया।
सान्त्वैश्च विविधैः काले किं न कुर्यां हितं तव॥ १५॥

"I, for my part, have ever been honoured by you with gifts and honours too as well as with various kind words. How shall I not render service to you when the time for it comes? (15)

नहि मे जीवितं रक्ष्यं पुत्रदारधनानि च।
त्वं पश्य मां जुहूषन्तं त्वदर्थे जीवितं युधि॥ १६॥

"Neither life nor sons, wife and wealth are going to be spared by me at this juncture. You see me with your own eyes, willing to sacrifice my life for your sake in combat." (16)

एवमुक्त्वा तु भर्तारं रावणं वाहिनीपतिः।
उवाचेदं बलाध्यक्षान् प्रहस्तः पुरतः स्थितान्॥ १७॥

Having submitted as aforesaid to his master, Rāvaṇa, Prahasta, the Commander-in-Chief, commanded as follows the troop leaders standing before him: (17)

समानयत मे शीघ्रं राक्षसानां महाबलम्।
मद्बाणानां तु वेगेन हतानां च रणाजिरे॥ १८॥
अद्य तृप्यन्तु मांसादाः पक्षिणः काननौकसाम्।
तस्य तद् वचनं श्रुत्वा बलाध्यक्षा महाबलाः॥ १९॥
बलमुद्योजयामासुस्तस्मिन् राक्षसमन्दिरे।
सा बभूव मुहूर्तेन भीमैर्नानाविधायुधैः॥ २०॥
लङ्का राक्षसवीरैस्तैर्गजैरिव समाकुला।
हुताशनं तर्पयतां ब्राह्मणांश्च नमस्यताम्॥ २१॥
आज्यगन्धप्रतिवहः सुरभिर्मारुतो ववौ।
स्रजश्च विविधाकारा जगृहुस्त्वभिमन्त्रिताः॥ २२॥
संग्रामसज्जाः संहृष्टा धारयन् राक्षसास्तदा।
सधनुष्काः कवचिनो वेगादाप्लुत्य राक्षसाः॥ २३॥
रावणं प्रेक्ष्य राजानं प्रहस्तं पर्यवारयन्।
अथामन्त्र्य तु राजानं भेरीमाहत्य भैरवाम्॥ २४॥
आरुरोह रथं युक्तः प्रहस्तः सज्जकल्पितम्।
हयैर्महाजवैर्युक्तं सम्यक्सूतं सुसंयतम्॥ २५॥
महाजलदनिर्घोषं साक्षाच्चन्द्रार्कभास्वरम्।
उरगध्वजदुर्धर्षं सुवरूथं स्वपस्करम्॥ २६॥
सुवर्णजालसंयुक्तं प्रहसन्तमिव श्रिया।
ततस्तं रथमास्थाय रावणार्पितशासनः॥ २७॥
लङ्काया निर्ययौ तूर्णं बलेन महता वृतः।
ततो दुन्दुभिनिर्घोषः पर्जन्यनिनदोपमः।
वादित्राणां च निनदः पूरयन्निव मेदिनीम्॥ २८॥
शुश्रुवे शङ्खशब्दश्च प्रयाते वाहिनीपतौ।
निनदन्तः स्वरान् घोरान् राक्षसा जग्मुरग्रतः॥ २९॥
भीमरूपा महाकायाः प्रहस्तस्य पुरःसराः।
नरान्तकः कुम्भहनुर्महानादः समुन्नतः।
प्रहस्तसचिवा ह्येते निर्ययुः परिवार्य तम्॥ ३०॥

"Bring together before me at once a huge army of ogres. Let carnivorous birds be sated this day with the flesh of the monkeys (lit., denizens of the woods), struck down on the battlefield with the force of my arrows." Hearing his aforesaid command, the commanders of the army, who were endowed with extraordinary might, mobilized an army near that palace of the ogre, Rāvaṇa. In less than an hour the aforesaid Laṅkā was thronged with redoubtable ogre champions of renown, resembling elephants and armed with weapons of every kind. A fragrant breeze bearing the scent of ghee blew past the ogres, who were propitiating the god of fire (who feeds on oblations) and bowing down to the Brāhmaṇas. Greatly rejoiced on that occasion, the ogres took hold of garlands of different shapes consecrated by reciting sacred texts and put on military accoutrements. Springing up with impetuosity on perceiving king Rāvaṇa, the ogres, who were armed with bows and clad in armour, stood round Prahasta on all sides.

Taking leave of the king and causing a kettledrum of dreadful sound to be beaten, the active Prahasta ascended his chariot which was ready with all equipment and had been furnished with every kind of weapon, was drawn by horses endowed with great speed, driven by a skilled charioteer and fully controlled by him, which thundered like a mighty cloud, shone like the very sun and the moon, distinguished by its ensign, bearing the device of a serpent and was difficult to overpower, which was provided with a wooden fence or fender as a defence against collision and consisted of beautiful parts, (nay) which was covered with a net of gold and was laughing as it were in its splendour. Taking his seat in that chariot, Prahasta, to whom directions had been given by Rāvaṇa, thereupon immediately set out from Laṅkā, surrounded by a large army.

Even as the Commander-in-Chief departed, a roll of kettledrums, which resembled the rumbling of clouds, as well as a blast of fanfares, which seemed to fill the earth, as also a blast of conches was forthwith heard. Emitting fearful cries, gigantic ogres of terrible aspect and marching in front of Prahasta proceeded in the van. Narāntaka, Kumbhahanu, Mahānāda and Samunnata—these four adjutants of Prahasta, also sallied forth, surrounding him on all sides. (18—30)

व्यूढेनैव सुघोरेण पूर्वद्वारात् स निर्ययौ।
गजयूथनिकाशेन बलेन महता वृतः॥ ३१॥

Surrounded by a mighty force, which stood already disposed in battle-array and was exceedingly formidable, and which closely resembled a herd of elephants, he emerged from the eastern gate. (31)

सागरप्रतिमौघेन वृतस्तेन बलेन सः।
प्रहस्तो निर्ययौ क्रुद्धः कालान्तकयमोपमः॥ ३२॥

Surrounded by that army, consisting of a stream of ogres which resembled the sea in its vastness, Prahasta, who looked like Kāla (the Time-Spirit), Antaka (Death) and Yama (the god of retribution), sallied forth in rage. (32)

तस्य निर्याणघोषेण राक्षसानां च नर्दताम्।
लङ्कायां सर्वभूतानि विनेदुर्विकृतैः स्वरैः॥ ३३॥

At the sound of kettledrums etc., beaten at the time of his departure as also at the noise of the roaring ogres, all created beings in Laṅkā began to shriek in unnatural tones. (33)

व्यभ्रमाकाशमाविश्य मांसशोणितभोजनाः।
मण्डलान्यपसव्यानि खगाश्चक्रू रथं प्रति॥ ३४॥

Rising in the air, birds subsisting on flesh and blood circled anti-clockwise round the chariot. (34)

वमन्त्यः पावकज्वालाः शिवा घोरा ववाशिरे।
अन्तरिक्षात् पपातोल्का वायुश्च परुषं ववौ॥ ३५॥

Vomiting forth tongues of fire, fearful she-jackals howled. A meteor fell from the heavens and a piercing wind blew. (35)

अन्योन्यमभिसंरब्धा ग्रहाश्च न चकाशिरे।
मेघाश्च खरनिर्घोषा रथस्योपरि रक्षसः॥ ३६॥
ववर्षू रुधिरं चास्य सिषिचुश्च पुरःसरान्।
केतुमूर्धनि गृध्रस्तु विलीनो दक्षिणामुखः॥ ३७॥
नदन्नुभयतः पार्श्वं समग्रां श्रियमाहरत्।
सारथेर्बहुशश्चास्य संग्राममवगाहतः॥ ३८॥
प्रतोदो न्यपतद्धस्तात् सूतस्य हयसादिनः।
निर्याणश्रीश्च या च स्याद् भास्वरा च सुदुर्लभा॥ ३९॥
सा ननाश मुहूर्तेन समे च स्खलिता हयाः।
प्रहस्तं तं हि निर्यान्तं प्रख्यातगुणपौरुषम्।
युधि नानाप्रहरणा कपिसेनाभ्यवर्तत॥ ४०॥

Nay, knitted against one another, planets did not shine brightly. Again, making a sound resembling the braying of a donkey, clouds showered blood on the chariot of the ogre and drenched those marching in front of him. A croaking vulture, on the other hand, perched facing the south, on the top of its standard scratching both its sides and thereby snatched away his entire good fortune. Nay, the whip slipped again and again from the hand of his charioteer, a Sūta (the son of a Kṣatriya by a Brāhmaṇa woman), busy controlling the horses, even as he entered the battlefield. That rare resplendent lustre which clothed Prahasta at the time of his leaving, disappeared in a moment and his horses stumbled even on the level ground. Equipped with various weapons, the simian army actually went forward to meet in combat Prahasta, whose excellences and manliness were widely known, even as he sallied forth. (36—40)

अथ घोषः सुतुमुलो हरीणां समजायत।
वृक्षानारुजतां चैव गुर्वीर्वै गृह्णतां शिलाः॥ ४१॥

An exceedingly tumultuous clamour forthwith arose among the monkeys even

as they tore up trees and seized hold of heavy rocks. (41)

नदतां राक्षसानां च वानराणां च गर्जताम्।
उभे प्रमुदिते सैन्ये रक्षोगणवनौकसाम्॥ ४२॥
वेगितानां समर्थानामन्योन्यवधकाङ्क्षिणाम्।
परस्परं चाह्वयतां निनादः श्रूयते महान्॥ ४३॥

The loud noise of the yelling ogres and the roaring monkeys, who were both seized with impetuosity, and were powerful, nay, who sought the destruction of one another and challenged one another, was being heard. Both the armies, namely, those of the ogres and the monkeys (lit., dwellers in the woods) felt highly rejoiced. (42-43)

ततः प्रहस्तः कपिराजवाहिनी-
मभिप्रतस्थे विजयाय दुर्मतिः।
विवृद्धवेगां च विवेश तां चमूं
यथा मुमूर्षुः शलभो विभावसुम्॥ ४४॥

Then Prahasta, whose mind was perverted, advanced towards the army of Sugrīva (the ruler of monkeys) for conquest and tried to force his way into that army, whose tempo had immensely grown, even as a moth would enter a flame. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Nīla kills Prahasta

ततः प्रहस्तं निर्यान्तं दृष्ट्वा रणकृतोद्यमम्।
उवाच सस्मितं रामो विभीषणमरिंदमः॥ १॥

Seeing Prahasta sallying forth, duly prepared for war, Śrī Rāma, the tamer of his enemies, forthwith spoke with a smile to Vibhīṣaṇa as follows: (1)

क एष सुमहाकायो बलेन महता वृतः।
आगच्छति महावेगः किंरूपबलपौरुषः॥ २॥

"Who comes this colossus, surrounded by a huge army and endowed with great impetuosity? What are his might and manliness like? (2)

आचक्ष्व मे महाबाहो वीर्यवन्तं निशाचरम्।
राघवस्य वचः श्रुत्वा प्रत्युवाच विभीषणः॥ ३॥

"Make known to me this powerful ranger of the night, O mighty-armed ogre (Vibhīṣaṇa)." Hearing the question of Śrī Rāma, Vibhīṣaṇa replied as follows: (3)

एष सेनापतिस्तस्य प्रहस्तो नाम राक्षसः।
लङ्कायां राक्षसेन्द्रस्य त्रिभागबलसंवृतः।
वीर्यवानस्त्रविच्छूरः सुप्रख्यातपराक्रमः॥ ४॥

"He is an ogre, Prahasta by name, the Commander-in-Chief of Rāvaṇa's army. Surrounded by a third of the army of Rāvaṇa (the ruler of ogres), in Laṅkā, he is powerful, conversant with the use of mystic weapons and valiant. His prowess is very widely known." (4)

ततः प्रहस्तं निर्यान्तं भीमं भीमपराक्रमम्।
गर्जन्तं सुमहाकायं राक्षसैरभिसंवृतम्॥ ५॥
ददर्श महती सेना वानराणां बलीयसाम्।
अभिसंजातघोषाणां प्रहस्तमभिगर्जताम्॥ ६॥

The huge army of the exeedingly mighty monkeys, thereupon saw the terrible and gigantic Prahasta of redoubtable prowess

sallying forth roaring, surrounded on all sides by ogres. An uproar arose among them and they began to roar at Prahasta. (5-6)

खड्गशक्त्यृष्टिशूलाश्च बाणानि मुसलानि च।
गदाश्च परिघाः प्रासा विविधाश्च परश्वधाः॥ ७॥
धनूंषि च विचित्राणि राक्षसानां जयैषिणाम्।
प्रगृहीतान्यराजन्त वानरानभिधावताम्॥ ८॥

Swords, javelins, double-edged swords and pikes, arrows and mallets, nay, maces, iron bars, sharp-edged spears, axes of various kinds and bows of every variety, borne by the ogres rushing towards the monkeys and seeking victory, shone brightly. (7-8)

जगृहुः पादपांश्चापि पुष्पितांस्तु गिरींस्तथा।
शिलाश्च विपुला दीर्घा योद्धुकामाः प्लवंगमाः॥ ९॥

The monkeys for their part, who were burning to fight, seized trees in flower as well as peaks of mountains as also huge and lofty rocks. (9)

तेषामन्योन्यमासाद्य संग्रामः सुमहानभूत्।
बहूनामश्मवृष्टिं च शरवर्षं च वर्षताम्॥ १०॥

A major conflict ensued between the vast number of monkeys and ogres, who, approaching each other, showered down a hail of stones and shafts. (10)

बहवो राक्षसा युद्धे बहून् वानरपुङ्गवान्।
वानरा राक्षसांश्चापि निजघ्नुर्बहवो बहून्॥ ११॥

In the course of the struggle numerous ogres exterminated numerous bulls among monkeys and many monkeys killed many ogres too. (11)

शूलैः प्रमथिताः केचित् केचित् तु परमायुधैः।
परिघैराहताः केचित् केचिच्छिन्नाः परश्वधैः॥ १२॥

Some monkeys were exterminated with pikes, while others were cut down with discuses. Others were smashed with iron bars, while still others were hacked with axes. (12)

निरुच्छ्वासाः पुनः केचित् पतिता जगतीतले।
विभिन्नहृदयाः केचिदिषुसंधानसाधिताः॥ १३॥

Deprived of their life and breath, some fell down to the ground; while others who were struck down with the discharge of arrows, had their heart split into pieces. (13)

केचिद् द्विधा कृताः खड्गैः स्फुरन्तः पतिता भुवि।
वानरा राक्षसैः शूरैः पार्श्वतश्च विदारिताः॥ १४॥

Cut into two with swords, some monkeys fell bounding to the ground, while others were cleft in their sides by valiant ogres. (14)

वानरैश्चापि संक्रुद्धै राक्षसौघाः समन्ततः।
पादपैर्गिरिशृङ्गैश्च सम्पिष्टा वसुधातले॥ १५॥

Nay, multitudes of ogres too were completely crushed on all sides against the earth's surface by the infuriated monkeys with trees and mountain tops. (15)

वज्रस्पर्शतलैर्हस्तैर्मुष्टिभिश्च हता भृशम्।
वमन् शोणितमास्येभ्यो विशीर्णदशनेक्षणाः॥ १६॥

Struck again and again with hands, whose palms had the impact of the thunderbolt, as well as with fists, the ogres vomited blood from their mouths, their teeth and eyes having been smashed. (16)

आर्तस्वनं च स्वनतां सिंहनादं च नर्दताम्।
बभूव तुमुलः शब्दो हरीणां रक्षसामपि॥ १७॥

A tumultuous clamour arose among the monkeys and ogres too while they emitted cries of distress or roared like lions. (17)

वानरा राक्षसाः क्रुद्धा वीरमार्गमनुव्रताः।
विवृत्तवदनाः क्रूराश्चक्रुः कर्माण्यभीतवत्॥ १८॥

Following the path of heroes, their mouths distended, the infuriated and hard-hearted monkeys and ogres alike accomplished deeds of valour fearlessly. (18)

नरान्तकः कुम्भहनुर्महानादः समुन्नतः।
एते प्रहस्तसचिवाः सर्वे जघ्नुर्वनौकसः॥ १९॥

Narāntaka, Kumbhahanu, Mahānāda

and Samunnata all these four adjutants of Prahasta made short work of the monkeys (lit., dwellers in the woods). (19)

तेषां निपततां शीघ्रं निघ्नतां चापि वानरान्।
द्विविदो गिरिशृङ्गेण जघानैकं नरान्तकम्॥ २०॥

Of the aforesaid four ogres, who were rushing with speed and also killing the monkeys, Dwivida struck down with a mountain peak one viz., Narāntaka. (20)

दुर्मुखः पुनरुत्थाय कपिः सविपुलद्रुमम्।
राक्षसं क्षिप्रहस्तं तु समुन्नतमपोथयत्॥ २१॥

Springing on his feet with a giant tree in his hand, the monkey Durmukha for his part then killed the quick-handed Samunnata. (21)

जाम्बवांस्तु सुसंक्रुद्धः प्रगृह्य महतीं शिलाम्।
पातयामास तेजस्वी महानादस्य वक्षसि॥ २२॥

Firmly seizing hold of a huge rock, the energetic Jāmbavān for his part, who was highly enraged, hurled it on the chest of Mahānāda. (22)

अथ कुम्भहनुस्तत्र तारेणासाद्य वीर्यवान्।
वृक्षेण महता सद्यः प्राणान् संत्याजयद् रणे॥ २३॥

Meeting with Tāra, the powerful Kumbhahanu closed with him; and the former deprived him of his life with a huge tree. (23)

अमृष्यमाणस्तत्कर्म प्रहस्तो रथमास्थितः।
चकार कदनं घोरं धनुष्पाणिर्वनौकसाम्॥ २४॥

Intolerant of this exploit, and mounted on his chariot, bow in hand, Prahasta caused a dreadful havoc among the monkeys (lit., dwellers in the woods). (24)

आवर्त इव संजज्ञे सेनयोरुभयोस्तदा।
क्षुभितस्याप्रमेयस्य सागरस्येव निःस्वनः॥ २५॥

With the rapid manoeuvring of both the armies there arose at that time an uproar resembling the roar of a vast tempestuous sea. (25)

महता हि शरौघेण राक्षसो रणदुर्मदः।
अर्दयामास संक्रुद्धो वानरान् परमाहवे॥ २६॥

Getting infuriated, the ogre, Prahasta, who was maddened by combat, actually began to torment the monkeys with an immense stream of arrows in that major conflict. (26)

वानराणां शरीरैस्तु राक्षसानां च मेदिनी।
बभूवातिचिता घोरैः पर्वतैरिव संवृता॥ २७॥

Strewn excessively with the heaps of dead bodies of monkeys and ogres, the earth was covered with fearful mountains, as it were. (27)

सा मही रुधिरौघेण प्रच्छन्ना सम्प्रकाशते।
संछन्ना माधवे मासि पलाशैरिव पुष्पितैः॥ २८॥

Veiled by torrents of blood, the earth shone brightly as if it were fully clothed with Palāśa trees in blossom in the month of Vaiśākha (the second month of the vernal season). (28)

हतवीरौघवप्रां तु भग्नायुधमहाद्रुमाम्।
शोणितौघमहातोयां यमसागरगामिनीम्॥ २९॥
यकृत्प्लीहमहापङ्कां विनिकीर्णान्त्रशैवलाम्।
भिन्नकायशिरोमीनामङ्गावयवशाद्वलाम्॥ ३०॥
गृध्रहंसवराकीर्णां कङ्कसारससेविताम्।
मेदःफेनसमाकीर्णामार्तस्तनितनिःस्वनाम्॥ ३१॥
तां कापुरुषदुस्तारां युद्धभूमिमयीं नदीम्।
नदीमिव घनापाये हंससारससेविताम्॥ ३२॥
राक्षसाः कपिमुख्यास्ते तेरुस्तां दुस्तरां नदीम्।
यथा पद्मरजोध्वस्तां नलिनीं गजयूथपाः॥ ३३॥

The ogres as well as the foremost of monkeys for their part crossed the river in the shape of the battle-field, which had heaps of slain warriors for its banks, broken weapons for large trees (standing on its banks) and the torrents of blood for its vast sheet of water; which was rushing towards the sea of Death; which had livers and spleens for its vast mire, the scattered entrails for its duckweeds, severed trunks and heads

for its fish and fingers etc., (parts of limbs of the body) for the grass growing on its banks; which was crowded with the foremost of swans in the shape of vultures, and frequented by cranes in the shape of buzzards; which was overspread with foam in the shape of fat, and had the groans of the wounded for its murmur, and which was difficult to cross for cowards—even as they would cross a river frequented by swans and cranes at the end of the monsoon, when they become fordable. Nay, they swam across that river, even though it was difficult to cross as easily as leaders of herds of elephants would cross a lotus-pond covered with the pollen of lotuses. (29—33)

ततः सृजन्तं बाणौघान् प्रहस्तं स्यन्दने स्थितम्।
ददर्श तरसा नीलो विधमन्तं प्लवंगमान्॥ ३४॥

Presently Nīla (the Commander-in-Chief of the simian army) saw Prahasta discharging volleys of shafts and exterminating the monkeys with impetuosity while seated in his chariot. He, therefore, began to exterminate with vehemence the army of the ogres even as a tempestuous wind would blow away a huge mass of clouds in the sky. (34)

उद्धूत इव वायुः खे महदभ्रबलं बलात्।
समीक्ष्याभिद्रुतं युद्धे प्रहस्तो वाहिनीपतिः॥ ३५॥
रथेनादित्यवर्णेन नीलमेवाभिदुद्रुवे।
स धनुर्धन्विनां श्रेष्ठो विकृष्य परमाहवे॥ ३६॥
नीलाय व्यसृजद् बाणान् प्रहस्तो वाहिनीपतिः।
ते प्राप्य विशिखा नीलं विनिर्भिद्य समाहिताः॥ ३७॥
महीं जग्मुर्महावेगा रोषिता इव पन्नगाः।
नीलः शरैरभिहतो निशितैर्ज्वलनोपमैः॥ ३८॥
स तं परमदुर्धर्षमापतन्तं महाकपिः।
प्रहस्तं ताडयामास वृक्षमुत्पाट्य वीर्यवान्॥ ३९॥

Perceiving Nīla rushing with violence towards him for an engagement, Prahasta, the Commander-in-Chief, darted towards Nīla alone in his chariot, bright as the sun. Stretching his bow fully in that supreme struggle, that prince of archers, General Prahasta, began to aim arrows a Nīla. Reaching Nīla and piercing him right through, the aforesaid arrows went straight into the earth with great rapidity like infuriated serpents. Uprooting a tree, when wounded by the pointed arrows, resembling tongues of fire, that mighty and valiant monkey struck the said Prahasta, who was most difficult to overpower, and was rushing towards him. (35—39)

स तेनाभिहतः क्रुद्धो नर्दन् राक्षसपुंगवः।
ववर्ष शरवर्षाणि प्लवंगानां चमूपतौ॥ ४०॥

Roaring when struck by Nīla, that furious bull among the ogres began to rain down showers of arrows on the Commander-in-Chief of the monkeys. (40)

तस्य बाणगणानेव राक्षसस्य दुरात्मनः।
अपारयन् वारयितुं प्रत्यगृह्णान्निमीलितः।
यथैव गोवृषो वर्षं शारदं शीघ्रमागतम्॥ ४१॥
एवमेव प्रहस्तस्य शरवर्षान् दुरासदान्।
निमीलिताक्षः सहसा नीलः सेहे दुरासदान्॥ ४२॥

Not being able to check the streams of arrows of that evil-minded ogre, Nīla received them with closed eyes. Even as a bull would receive an autumnal shower come all of a sudden, precisely in the same way Nīla suffered with closed eyes the shower of shafts discharged by Prahasta, which were difficult to endure, nay, difficult to meet. (41-42)

रोषितः शरवर्षेण सालेन महता महान्।
प्रजघान हयान् नीलः प्रहस्तस्य महाबलः॥ ४३॥

Provoked by that hail of arrows, the great Nīla, who was endowed with extraordinary might, struck down the horses of Prahasta with a huge sal tree. (43)

ततो रोषपरीतात्मा धनुस्तस्य दुरात्मनः।
बभञ्ज तरसा नीलो ननाद च पुनः पुनः॥ ४४॥

With a mind seized with anger, Nīla then shattered with violence the bow of that

evil-minded Prahasta and roared again and again. (44)

विधनुः स कृतस्तेन प्रहस्तो वाहिनीपतिः।
प्रगृह्य मुसलं घोरं स्यन्दनादवपुप्लुवे॥ ४५॥

Firmly seizing hold of a formidable mallet, when rendered bowless by him, the said Prahasta, the Commander-in-Chief, leapt down from his chariot. (45)

तावुभौ वाहिनीमुख्यौ जातवैरौ तरस्विनौ।
स्थितौ क्षतजसिक्ताङ्गौ प्रभिन्नाविव कुञ्जरौ॥ ४६॥

Both the Commanders-in-Chief, who were full of impetuosity and in whom enmity had sprung up for each other, stood bathed all over in blood like two elephants in rut. (46)

उल्लिखन्तौ सुतीक्ष्णाभिर्दंष्ट्राभिरितरेतरम्।
सिंहशार्दूलसदृशौ सिंहशार्दूलचेष्टितौ॥ ४७॥

Tearing each other with their exceedingly sharp teeth they looked like a lion and an elephant and also behaved like a lion and an elephant, respectively. (47)

विक्रान्तविजयौ वीरौ समरेष्वनिवर्तिनौ।
काङ्क्षमाणौ यशः प्राप्तुं वृत्रवासवयोरिव॥ ४८॥

The two heroes had well-nigh scored a victory, they never turned their back on the field of battle and sought to attain the glory which had fallen to the lot of the demon Vṛtra and Indra, the ruler of gods. (48)

आजघान तदा नीलं ललाटे मुसलेन सः।
प्रहस्तः परमायत्तस्ततः सुस्राव शोणितम्॥ ४९॥

At that time Prahasta, who was supremely active, struck Nīla with a mallet on the forehead, from which blood began to flow. (49)

ततः शोणितदिग्धाङ्गः प्रगृह्य च महातरुम्।
प्रहस्तस्योरसि क्रुद्धो विससर्ज महाकपिः॥ ५०॥

Firmly seizing hold of a huge tree, the great monkey, Nīla, his limbs covered with gore, angrily flung it on Prahasta chest. (50)

तमचिन्त्यप्रहारं स प्रगृह्य मुसलं महत्।
अभिदुद्राव बलिनं बलान्नीलं प्लवङ्गमम्॥ ५१॥

Not minding that blow and firmly grasping an enormous mallet, the latter violently rushed towards the mighty monkey, Nīla. (51)

तमुग्रवेगं संरब्धमापतन्तं महाकपिः।
ततः सम्प्रेक्ष्य जग्राह महावेगो महाशिलाम्॥ ५२॥

Perceiving the furious ogre advancing with terrible rapidity towards him, the great monkey, Nīla, who was endowed with extraordinary impetuosity, then pulled up a mighty rock. (52)

तस्य युद्धाभिकामस्य मृधे मुसलयोधिनः।
प्रहस्तस्य शिलां नीलो मूर्ध्नि तूर्णमपातयत्॥ ५३॥

Nīla quickly flung the rock on the head of Prahasta, who courted war and fought with a mallet on the field of battle. (53)

नीलेन कपिमुख्येन विमुक्ता महती शिला।
बिभेद बहुधा घोरा प्रहस्तस्य शिरस्तदा॥ ५४॥

Hurled at that moment by Nīla, the foremost of monkeys, the huge and formidable rock broke the head of Prahasta into many pieces. (54)

स गतासुर्गतश्रीको गतसत्त्वो गतेन्द्रियः।
पपात सहसा भूमौ छिन्नमूल इव द्रुमः॥ ५५॥

His life as well as his splendour, strength and senses having departed, he fell precipitately to the ground like a tree cut at the root. (55)

विभिन्नशिरसस्तस्य बहु सुस्राव शोणितम्।
शरीरादपि सुस्राव गिरेः प्रस्रवणं यथा॥ ५६॥

Like a spring from a mountain, blood flowed copiously from his shattered head as also from his body. (56)

हते प्रहस्ते नीलेन तदकम्प्यं महाबलम्।
राक्षसानामहृष्टानां लङ्कामभिजगाम ह॥ ५७॥

Prahasta having been made short work of by Nīla, that huge and unshakable army of ogres, who had grown cheerless, withdrew to Laṅkā: so the tradition goes. (57)

न शेकुः समवस्थातुं निहते वाहिनीपतौ।
सेतुबन्धं समासाद्य विशीर्णं सलिलं यथा॥ ५८॥

Their Commander-in-Chief having been killed, the troops could not remain stationary any more than water on reaching a breached dam. (58)

हते तस्मिंश्चमूमुख्ये राक्षसास्ते निरुद्यमाः।
रक्षःपतिगृहं गत्वा ध्यानमूकत्वमागताः॥ ५९॥

Marching to the abode of Rāvaṇa, the lord of ogres, devoid of all effort, the commander of their army having been killed, the aforesaid ogres were reduced to speechlessness due to worry. (59)

प्राप्ताः शोकार्णवं तीव्रं विसंज्ञा इव तेऽभवन्॥ ६०॥

Nay, fallen into a burning ocean of grief, they became unconscious, as it were. (60)

ततस्तु नीलो विजयी महाबलः
प्रशस्यमानः सुकृतेन कर्मणा।
समेत्य रामेण सलक्ष्मणेन
प्रहृष्टरूपस्तु बभूव यूथपः॥ ६१॥

Getting (re-) united with Śrī Rāma and Lakṣmaṇa, while being acclaimed for his well-accomplished deed, the victorious commander, Nīla, for his part, who was endowed with extraordinary might, thereupon actually felt highly exultant. (61)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Thus ends Canto Fifty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

Disconsolate at the death of Prahasta, Rāvaṇa himself appears on the battle-field for an encounter. After a tough fight with Sugrīva, Lakṣmaṇa, Hanumān and Nīla, Rāvaṇa meets Śrī Rāma and, sustaining an ignominious defeat at the latter's hands and escaping with his life, withdraws to Laṅkā

तस्मिन् हते राक्षससैन्यपाले
प्लवंगमानामृषभेण युद्धे।
भीमायुधं सागरवेगतुल्यं
विदुद्रुवे राक्षसराजसैन्यम्॥ १॥

Prahasta, the Commander-in-Chief of the army of ogres, having been made short work of in the encounter with Nīla, the foremost of monkeys, the army of Rāvaṇa (the king of ogres), which was armed with dreadful weapons and vied with the sea in fury, took to flight. (1)

गत्वा तु रक्षोधिपतेः शशंसुः
सेनापतिं पावकसूनुशस्तम्।
तच्चापि तेषां वचनं निशम्य
रक्षोधिपः क्रोधवशं जगाम॥ २॥

Seeking the presence of Rāvaṇa (the suzerain lord of ogres), the survivors told him of Prahasta, their Commander-in-Chief,

having been killed by Nīla, an offspring of the fire-god. And the overlord of ogres fell a prey to anger on hearing their aforesaid report. (2)

संख्ये प्रहस्तं निहतं निशम्य
क्रोधार्दितः शोकपरीतचेताः।
उवाच तान् राक्षसयूथमुख्या-
निन्द्रो यथा निर्जरयूथमुख्यान्॥ ३॥

Tormented with anger, his mind overwhelmed with grief on hearing of Prahasta having been killed in combat, Rāvaṇa spoke as follows to those leaders of ogre troops even as Indra, the ruler of gods, would to the commanders of celestial troops: (3)

नावज्ञा रिपवे कार्या यैरिन्द्रबलसादनः।
सूदितः सैन्यपालो मे सानुयात्रः सकुञ्जरः॥ ४॥

"No low opinion should be entertained with regard to an enemy by whom my Commander-in-Chief, who was capable of exterminating the army of Indra, the ruler of gods, has been killed alongwith his followers and elephants. (4)

सोऽहं रिपुविनाशाय विजयायाविचारयन्।
स्वयमेव गमिष्यामि रणशीर्षं तदद्भुतम्॥ ५॥

"I shall, therefore, unhesitatingly proceed to the incredible scene of battle for the extermination of the enemies and our own conquest. (5)

अद्य तद् वानरानीकं रामं च सहलक्ष्मणम्।
निर्दहिष्यामि बाणौघैर्वनं दीप्तैरिवाग्निभिः।
अद्य संतर्पयिष्यामि पृथिवीं कपिशोणितैः॥ ६॥

"I shall with the streams of my arrows burn up this very day that army of monkeys as also Rāma with Lakṣmaṇa even as one would burn a forest with luminous flames. I shall satiate the earth with the blood of the monkeys today." (6)

स एवमुक्त्वा ज्वलनप्रकाशं
रथं तुरंगोत्तमराजियुक्तम्।
प्रकाशमानं वपुषा ज्वलन्तं
समारुरोहामरराजशत्रुः॥ ७॥

Saying so, that enemy of Indra (the ruler of immortals) duly ascended his splendid chariot, which shone like fire and was yoked to a team of the foremost of horses and was blazing by virtue of its golden frame. (7)

स शङ्खभेरीपणवप्रणादै-
रास्फोटितक्ष्वेडितसिंहनादैः।
पुण्यैः स्तवैश्चापि सुपूज्यमान-
स्तदा ययौ राक्षसराजमुख्यः॥ ८॥

Rāvaṇa, the foremost of ogre chiefs, went forth at that moment while being honoured by means of the blast of conches; the beating of kettle-drums, by the clapping of arms, menacing sounds and leonine roars as well as by means of agreeable encomiums. (8)

स शैलजीमूतनिकाशरूपै-
र्मांसाशनैः पावकदीप्तनेत्रैः।
बभौ वृतो राक्षसराजमुख्यो
भूतैर्वृतो रुद्र इवामरेशः॥ ९॥

Surrounded by ogres (lit., eaters of flesh), whose forms closely resembled mountains and clouds, and whose eyes blazed like fire, that suzerain lord of ogres, shone brightly like Rudra (the god of destruction), the lord of immortals, surrounded by genii. (9)

ततो नगर्याः सहसा महौजा
निष्क्रम्य तद् वानरसैन्यमुग्रम्।
महार्णवाभ्रस्तनितं ददर्श
समुद्यतं पादपशैलहस्तम्॥ १०॥

Issuing all at once from the city of Laṅkā, Rāvaṇa, who was endowed with extraordinary energy, beheld that formidable army of monkeys, fully prepared for combat with trees and rocks in their hands, and roaring like an ocean and thundering like a mass of clouds. (10)

तद् राक्षसानीकमतिप्रचण्ड-
मालोक्य रामो भुजगेन्द्रबाहुः।
विभीषणं शस्त्रभृतां वरिष्ठ-
मुवाच सेनानुगतः पृथुश्रीः॥ ११॥

Seeing that exceedingly furious army of ogres, Śrī Rāma, whose arms resembled the king of serpents in their tenacity and smoothness, nay, who was followed by an army and was endowed with abundant splendour, spoke as follows to Vibhīṣaṇa, the foremost of the wielders of the weapons: (11)

नानापताकाध्वजछत्रजुष्टं
प्रासासिशूलायुधशस्त्रजुष्टम्।
कस्येदमक्षोभ्यमभीरुजुष्टं
सैन्यं महेन्द्रोपमनागजुष्टम्॥ १२॥

"Under whose command stands this unshakable army, furnished with pennants and standards and canopies of every kind, nay, armed with missiles and weapons like darts, swords and spikes, made up of intrepid soldiers and elephants resembling the Mahendra mountain in size?" (12)

ततस्तु रामस्य निशम्य वाक्यं
विभीषणः शक्रसमानवीर्यः।
शशंस रामस्य बलप्रवेकं
महात्मनां राक्षसपुंगवानाम्॥ १३॥

Hearing the question of Śrī Rāma, Vibhīṣaṇa, the equal of Indra in valour, pointed out to Śrī Rāma the superior strength of the foremost of ogres, who were endowed with extraordinary firmness: (13)

योऽसौ गजस्कन्धगतो महात्मा
नवोदितार्कोपमताम्रवक्त्रः।
संकम्पयन्नागशिरोऽभ्युपैति
ह्याकम्पनं त्वेनमवेहि राजन्॥ १४॥

"Know for certain that gigantic ogre, to be none else than Akampana*, whose coppery countenance resembles the newly risen sun in splendour and who comes mounted on the back of an elephant, and is causing by his weight the head of the elephant to sway, O prince! (14)

योऽसौ रथस्थो मृगराजकेतु-
र्धुन्वन् धनुः शक्रधनुःप्रकाशम्।
करीव भात्युग्रविवृत्तदंष्ट्रः
स इन्द्रजिन्नाम वरप्रधानः॥ १५॥

"That celebrated ogre—who is mounted on a chariot, is distinguished by a standard bearing the ensign of a lion (the king of beasts) and is brandishing his bow, splendid as the bow of Indra (the ruler of gods) who with his exposed fearful teeth, looks like an elephant, and has become pre-eminent by virtue of boons (conferred on him by Brahmā)—is Indrajit by name. (15)

यश्चैष विन्ध्यास्तमहेन्द्रकल्पो
धन्वी रथस्थोऽतिरथोऽतिवीरः।
विस्फारयंश्चापमतुल्यमानं
नाम्नातिकायोऽतिविवृद्धकायः॥ १६॥

"Again, the yonder archer, who resembles the Vindhya hill, the western mountain (behind which the sun is supposed to withdraw at sunset) and the Mahendra mountain in size, is mounted on a chariot, is a superior car-warrior and is a great champion, who is stretching his bow, unequalled in size, and is distinguished by a huge body, is Atikāya by name. (16)

योऽसौ नवार्कोदिततामचक्षु-
रारुह्य घण्टानिनदप्रणादम्।
गजं खरं गर्जति वै महात्मा
महोदरो नाम स एष वीरः॥ १७॥

The yonder well-known hero, whose eyes are coppery like the newly risen sun, and who, riding an elephant whose

* This Akampana as also Nikumbha mentioned in verse 21 are evidenty different from their namesakes: killed by Hanumān and Nīla respectively (vide verse 31 of Canto LVI and verse 31 of canto XLIII above.

trumpeting resembles the pealing of bells, roars in harsh tones and is endowed with extraordinary courage, is Mahodara by name. (17)

योऽसौ हयं काञ्चनचित्रभाण्ड-
मारुह्य संध्याभ्रगिरिप्रकाशम्।
प्रासं समुद्यम्य मरीचिनद्धं
पिशाच एषोऽशनितुल्यवेगः॥ १८॥

"He who comes riding a horse decked with golden jewels of various kinds and, therefore, shining as a mountain crowned with an evening cloud (tinged with the sun's rays), and uplifting a dart clothed with lustre, is Piśāca, who vies with the thunderbolt in velocity. (18)

यश्चैष शूलं निशितं प्रगृह्य
विद्युत्प्रभं किंकरवज्रवेगम्।
वृषेन्द्रमास्थाय शशिप्रकाश-
मायाति योऽसौ त्रिशिरा यशस्वी॥ १९॥

"Again, he who comes over there firmly seizing a pointed pike shining like lightning and surpassing the thunderbolt in velocity, and riding a lordly bull, bright as the moon, is the illustrious Triśirā. (19)

असौ च जीमूतनिकाशरूपः
कुम्भः पृथुव्यूढसुजातवक्षाः।
समाहितः पन्नगराजकेतु-
र्विस्फारयन् याति धनुर्विधुन्वन्॥ २०॥

"There comes Kumbha, endowed with a form resembling a cloud, who has a fleshy, broad and shapely chest, who is distinguished by a standard bearing the ensign of Vāsuki (the king of serpents) and who is coming fully prepared, stretching and brandishing his bow. (20)

यश्चैष जाम्बूनदवज्रजुष्टं
दीप्तं सधूमं परिघं प्रगृह्य।
आयाति रक्षोबलकेतुभूतो
योऽसौ निकुम्भोऽद्भुतघोरकर्मा॥ २१॥

"Again, he who comes over there firmly seizing an iron club studded with gold and diamonds and as such radiant as fire and also smoky, studded with sapphires, and who is the principal figure in the army of ogres, is Nikumbha* of prodigious and terrible deeds. (21)

यश्चैष चापासिशरौघजुष्टं
पताकिनं पावकदीप्तरूपम्।
रथं समास्थाय विभात्युदग्रो
नरान्तकोऽसौ नगशृङ्गयोधी॥ २२॥

"Again the tall fellow who shines brightly over there, occupying a chariot equipped with a multitude of bows, swords and arrows, nay, distinguished by a flag and blazing like fire is Narāntaka, who fights with mountain tops. (22)

यश्चैष नानाविधघोररूपै-
र्व्याघ्रोष्ट्रनागेन्द्रमृगाश्ववक्त्रैः।
भूतैर्वृतो भाति विवृत्तनेत्रै-
र्योऽसौ सुराणामपि दर्पहन्ता॥ २३॥
यत्रैतदिन्दुप्रतिमं विभाति
छत्रं सितं सूक्ष्मशलाकमग्र्यम्।
अत्रैष रक्षोधिपतिर्महात्मा
भूतैर्वृतो रुद्र इवावभाति॥ २४॥

"Surrounded by ghosts of various hideous forms with rolling eyes and heads of tigers, camels, lordly elephants, deer and horses, even as Rudra (the god of destruction) is by genii, stands over there that suzerain lord of ogres, who humbles the pride even of gods and is endowed with extraordinary courage, and over whom shines brightly an excellent white canopy resembling the moon and endowed with slender ribs. (23-24)

असौ किरीटी चलकुण्डलास्यो
नगेन्द्रविन्ध्योपमभीमकायः।
महेन्द्रवैवस्वतदर्पहन्ता
रक्षोधिपः सूर्य इवावभाति॥ २५॥

* Vide verse 14 footnote.

"There shines like the sun the overlord of ogres, who is decked with a diadem, whose countenance is graced with swinging earrings, whose terrible form resembles the Himālaya (the ruler of mountains) and the Vindhya mountains in size and who has humbled the pride of the mighty Indra and Yama (son of the sun-god)." (25)

प्रत्युवाच ततो रामो विभीषणमरिंदमः।
अहो दीप्तमहातेजा रावणो राक्षसेश्वरः॥ २६॥

Thereupon Śrī Rāma, the scourge of his enemies, spoke as follows to Vibhīṣaṇa: "Oh! Rāvaṇa, the lord of ogres, is invested with an extraordinary luminous glory! (26)

आदित्य इव दुष्प्रेक्ष्यो रश्मिभिर्भाति रावणः।
न व्यक्तं लक्षये ह्यस्य रूपं तेजःसमावृतम्॥ २७॥

"Like the sun, Rāvaṇa is difficult to gaze on because of his rays of light. I do not actually discern his form, fully endowed as it is with effulgence. (27)

देवदानववीराणां वपुर्नैवंविधं भवेत्।
यादृशं राक्षसेन्द्रस्य वपुरेतद् विराजते॥ २८॥

"The body even of celestial and demon heroes may not be so bright as the body of the king of ogres is shining brightly. (28)

सर्वे पर्वतसंकाशाः सर्वे पर्वतयोधिनः।
सर्वे दीप्तायुधधरा योधास्तस्य महात्मनः॥ २९॥

"The warriors fighting on the side of Rāvaṇa, who is endowed with extraordinary courage, are all mountain-like in size, all fight with tops of mountains and all wield fiery weapons. (29)

विभाति रक्षोराजोऽसौ प्रदीप्तैर्भीमदर्शनैः।
भूतैः परिवृतस्तीक्ष्णैर्देहवद्भिरिवान्तकः॥ ३०॥

"Surrounded by fiery ghosts of terrible aspect, the yonder ruler of ogres looks like Death surrounded by furious genii endowed with hideous forms. (30)

दिष्ट्यायमद्य पापात्मा मम दृष्टिपथं गतः।
अद्य क्रोधं विमोक्ष्यामि सीताहरणसम्भवम्॥ ३१॥

"By good luck this sinful-minded fellow has come within the range of my sight today. I shall give free vent to my wrath born of Sītā's abduction today." (31)

एवमुक्त्वा ततो रामो धनुरादाय वीर्यवान्।
लक्ष्मणानुचरस्तस्थौ समुद्धृत्य शरोत्तमम्॥ ३२॥

Saying so, nay, taking up his bow and drawing out an excellent arrow from his quiver, the powerful Śrī Rāma, stood with Lakṣmaṇa as his follower. (32)

ततः स रक्षोधिपतिर्महात्मा
रक्षांसि तान्याह महाबलानि।
द्वारेषु चर्यागृहगोपुरेषु
सुनिर्वृतास्तिष्ठत निर्विशङ्काः॥ ३३॥

Thereupon that overlord of ogres, who was endowed with great courage, spoke as follows to the aforesaid ogres, who accompanied him and, who were endowed with extraordinary might: "Fully confident and free from apprehension, remain stationed at the main city gates as well as at the gates of the buildings on the principal streets. (33)

इहागतं मां सहितं भवद्भि-
र्वनौकसश्छिद्रमिदं विदित्वा।
शून्यां पुरीं दुष्प्रसहां प्रमथ्य
प्रधर्षयेयुः सहसा समेताः॥ ३४॥

"Coming to know of my having come this side with you, nay, taking this to be a weak point, and storming the desolate city, which is otherwise difficult to overpower, the monkeys (lit., dwellers in the woods) may, when united, devastate it all of a sudden." (34)

विसर्जयित्वा सचिवांस्ततस्तान्
गतेषु रक्षःसु यथानियोगम्।
व्यदारयद् वानरसागरौघं
महाझषः पूर्णमिवार्णवौघम्॥ ३५॥

Having dismissed his well-known counsellors, and the ogres, who accompanied him, having departed as directed, Rāvaṇa

began to split asunder the waters of the sea of monkeys' army in the same way as a gigantic fish would rend the entire expanse of a sea. (35)

तमापतन्तं सहसा समीक्ष्य
दीप्तेषुचापं युधि राक्षसेन्द्रम्।
महत् समुत्पाट्य महीधराग्रं
दुद्राव रक्षोधिपतिं हरीशः॥ ३६॥

Tearing up the huge peak of a mountain on perceiving the aforesaid Rāvaṇa (the ruler of ogres), advancing all of a sudden, armed with a radiant bow and arrows, on the battlefield, Sugrīva, the ruler of monkeys, darted towards the king of ogres. (36)

तच्छैलशृङ्गं बहुवृक्षसानुं
प्रगृह्य चिक्षेप निशाचराय।
तमापतन्तं सहसा समीक्ष्य
चिच्छेद बाणैस्तपनीयपुङ्खैः॥ ३७॥

Firmly seizing that mountain top, whose slopes were clothed with numerous trees, he hurled it at Rāvaṇa, the prowler of the night. On perceiving it flying precipitately towards himself, Rāvaṇa, however, tore it asunder with his arrows fitted with golden shafts. (37)

तस्मिन् प्रवृद्धोत्तमसानुवृक्षे
शृङ्गे विदीर्णे पतिते पृथिव्याम्।
महाहिकल्पं शरमन्तकाभं
समादधे राक्षसलोकनाथः॥ ३८॥

The aforesaid peak, whose slopes were covered with excellent fully-grown trees, having fallen to the ground torn into pieces, Rāvaṇa (the lord of the ogre world) fitted to his bow an arrow which resembled a huge serpent and looked like Death himself. (38)

स तं गृहीत्वानिलतुल्यवेगं
सविस्फुलिङ्गज्वलनप्रकाशम्।
बाणं महेन्द्राशनितुल्यवेगं
चिक्षेप सुग्रीववधाय रुष्टः॥ ३९॥

Taking up that arrow, which rivalled the wind in fury, nay, shone like a fire emitting sparks and vied with the thunderbolt of the mighty Indra (the ruler of gods) in velocity, he discharged it in rage for the destruction of Sugrīva. (39)

स सायको रावणबाहुमुक्तः
शक्राशनिप्रख्यवपुःप्रकाशम्।
सुग्रीवमासाद्य बिभेद वेगाद्
गुहेरिता क्रौञ्चमिवोग्रशक्तिः॥ ४०॥

Reaching Sugrīva, who shone with his body, which resembled the thunderbolt of Indra (the ruler of gods), the said arrows, discharged by Rāvaṇa's arm, pierced him in its flight even as the fierce javelin propelled by Kārtikeya, son of Lord Śiva and the Commander-in-Chief of the celestial army, penetrated the Krauñca mountain. (40)

स सायकार्तो विपरीतचेताः
कूजन् पृथिव्यां निपपात वीरः।
तं वीक्ष्य भूमौ पतितं विसंज्ञं
नेदुः प्रहृष्टा युधि यातुधानाः॥ ४१॥

Stupefied when struck by that arrow, that hero, Sugrīva, fell groaning to the ground. Perceiving him fallen to the ground deprived of his senses, the ogres on the battlefield shouted exultantly. (41)

ततो गवाक्षो गवयः सुषेण-
स्त्वथर्षभो ज्योतिमुखो नलश्च।
शैलान् समुत्पाट्य विवृद्धकायाः
प्रदुद्रुवुस्तं प्रति राक्षसेन्द्रम्॥ ४२॥

Tearing up crags, Gavākṣa, Gavaya, Suṣeṇa as also Ṛṣabha, Jyotirmukha and Nala of colossal size for their part then rushed towards that lord of ogres. (42)

तेषां प्रहारान् स चकार मोघान्
रक्षोधिपो बाणशतैः शिताग्रैः।
तान् वानरेन्द्रानपि बाणजालै-
र्बिभेद जाम्बूनदचित्रपुङ्खैः॥ ४३॥

ते वानरेन्द्रास्त्रिदशारिबाणै-
र्भिन्ना निपेतुर्भुवि भीमकायाः।
ततस्तु तद् वानरसैन्यमुग्रं
प्रच्छादयामास स बाणजालैः॥ ४४॥

With hundreds of sharp-pointed arrows that overlord of ogres rendered their blows ineffectual. He also pierced those monkey-chiefs with streams of arrows endowed with lovely golden shafts. Pierced by the arrows of Rāvaṇa (the enemy of gods), the aforesaid monkey-chiefs of terrifying proportions, however, fell to the ground. Then Rāvaṇa for his part covered that formidable army of monkeys with streams of arrows. (43-44)

ते वध्यमानाः पतिताश्च वीरा
नानद्यमाना भयशल्यविद्धाः।
शाखामृगा रावणसायकार्ता
जग्मुः शरण्यं शरणं स्म रामम्॥ ४५॥

And, pierced with the darts of terror, while being struck by Rāvaṇa, the aforesaid heroes fell down shrieking. Hard pressed by the arrows of Rāvaṇa, the monkeys sought Śrī Rāma, who is capable of affording shelter to all, as their refuge. (45)

ततो महात्मा स धनुर्धनुष्मा-
नादाय रामः सहसा जगाम।
तं लक्ष्मणः प्राञ्जलिरभ्युपेत्य
उवाच रामं परमार्थयुक्तम्॥ ४६॥

Seizing his bow, the said high-souled Śrī Rāma, who was armed with an excellent bow, went forth all at once. Approaching him with joined palms, Lakṣmaṇa addressed to Rāma the following words consonant with truth: (46)

काममार्य सुपर्याप्तो वधायास्य दुरात्मनः।
विधमिष्याम्यहं चैतमनुजानीहि मां विभो॥ ४७॥

"I am fully equal to the destruction of this evil-minded fellow, O noble brother and I shall certainly exterminate him. Pray, grant me leave to do this, O mighty prince!" (47)

तमब्रवीन्महातेजा रामः सत्यपराक्रमः।
गच्छ यत्नपरश्चापि भव लक्ष्मण संयुगे॥ ४८॥

Śrī Rāma of unfailing prowess, who was endowed with extraordinary energy, replied to him as follows: "Go, O Lakṣmaṇa, and also be strenuous in conflict. (48)

रावणो हि महावीर्यो रणेऽद्भुतपराक्रमः।
त्रैलोक्येनापि संक्रुद्धो दुष्प्रसह्यो न संशयः॥ ४९॥

"Indeed, Rāvaṇa is endowed with extraordinary valour and exhibits marvellous prowess in combat. When enraged, he is difficult to withstand even for all the three worlds. (49)

तस्यच्छिद्राणि मार्गस्व स्वच्छिद्राणि च लक्षय।
चक्षुषा धनुषाऽऽत्मानं गोपायस्व समाहितः॥ ५०॥

"Seek out his vulnerable points and keep an eye on your own weak points. And remaining wide awake, defend yourself with your eyes as well as with your bow." (50)

राघवस्य वचः श्रुत्वा सम्परिष्वज्य पूज्य च।
अभिवाद्य च रामाय ययौ सौमित्रिराहवे॥ ५१॥

Hearing the advice of Śrī Rāma, a scion of Raghu, nay, closely embracing and honouring and greeting him, Lakṣmaṇa (son of Sumitrā) sallied forth for an encounter with the ogres. (51)

स रावणं वारणहस्तबाहुं
ददर्श भीमोद्यतदीप्तचापम्।
प्रच्छादयन्तं शरवृष्टिजालै-
स्तान् वानरान् भिन्नविकीर्णदेहान्॥ ५२॥

He beheld Rāvaṇa with arms resembling the trunks of elephants and his dread and fiery bow uplifted, covering the monkeys with showers of arrows, their bodies torn into pieces thereby. (52)

तमालोक्य महातेजा हनूमान् मारुतात्मजः।
निवार्य शरजालानि विदुद्राव स रावणम्॥ ५३॥

Seeing him and intercepting the streams of his arrows by hurling rocks etc., the celebrated Hanumān, an offspring of the wind-god, who was endowed with extraordinary courage, darted towards Rāvaṇa. (53)

रथं तस्य समासाद्य बाहुमुद्यम्य दक्षिणम्।
त्रासयन् रावणं धीमान् हनूमान् वाक्यमब्रवीत्॥ ५४॥

Approaching his chariot, nay lifting his right arm and menacing him, the sagacious Hanumān spoke to him as follows: (54)

देवदानवगन्धर्वैर्यक्षैश्च सह राक्षसैः।
अवध्यत्वं त्वया प्राप्तं वानरेभ्यस्तु ते भयम्॥ ५५॥

"The boon of immunity from death at the hands of gods, demons and Gandharvas (celestial musicians) as also of Yakṣas (a class of demigods) and ogres has been secured by you from Brahmā; but there is danger to you from the monkeys. (55)

एष मे दक्षिणो बाहुः पञ्चशाखः समुद्यतः।
विधमिष्यति ते देहे भूतात्मानं चिरोषितम्॥ ५६॥

"Duly raised, this right hand of mine, consisting of five branches (in the shape of the thumb and the four fingers) will expel from your body the Jīvātmā and constituting one's very Self, which has long dwelt in your body." (56)

श्रुत्वा हनूमतो वाक्यं रावणो भीमविक्रमः।
संरक्तनयनः क्रोधादिदं वचनमब्रवीत्॥ ५७॥

Hearing the challenge of Hanumān, Rāvaṇa of terrible prowess, his eyes inflamed with anger, retorted as follows: (57)

क्षिप्रं प्रहर निःशङ्कं स्थिरां कीर्तिमवाप्नुहि।
ततस्त्वां ज्ञातविक्रान्तं नाशयिष्यामि वानर॥ ५८॥

"Strike at once without fear and earn lasting renown. Then I shall destroy you, your prowess having been ascertained thereby, O monkey!" (58)

रावणस्य वचः श्रुत्वा वायुसूनुर्वचोऽब्रवीत्।
प्रहतं हि मया पूर्वमक्षं तव सुतं स्मर॥ ५९॥

Hearing the reply of Rāvaṇa, Hanumān (son of the wind-god) rejoined as follows: "Call to your mind your son, Akṣa, having been actually killed by me in the past." (59)

एवमुक्तो महातेजा रावणो राक्षसेश्वरः।
आजघानानिलसुतं तलेनोरसि वीर्यवान्॥ ६०॥

Spoken to as aforesaid, the powerful Rāvaṇa, the lord of ogres, who was endowed with extraordinary energy, gave a blow to the son of the wind-god on the chest. (60)

स तलाभिहतस्तेन चचाल च मुहुर्मुहुः।
स्थितो मुहूर्तं तेजस्वी स्थैर्यं कृत्वा महामतिः॥ ६१॥
आजघान च संक्रुद्धस्तलेनैवामरद्विषम्।
ततः स तेनाभिहतो वानरेण महात्मना॥ ६२॥
दशग्रीवः समाधूतो यथा भूमितलेऽचलः।
संग्रामे तं तथा दृष्ट्वा रावणं तलताडितम्॥ ६३॥
ऋषयो वानराः सिद्धा नेदुर्देवाः सहासुरैः।
अथाश्वस्य महातेजा रावणो वाक्यमब्रवीत्॥ ६४॥

Smacked by him, Hanumān reeled again and again. Shortly recovering his balance, however, the highly intelligent Hanumān, who was endowed with energy, stood firm again and, getting infuriated, struck the enemy of gods with his palm alone. Struck by that high-souled monkey, the celebrated Rāvaṇa, a ten-headed monster, was thereupon violently shaken as a mountain during an earthquake. Seeing the said Rāvaṇa struck so hard in combat, Ṛṣis (the seers of Vedic Mantras), the monkeys, Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) and gods alongwith demons raised a shout of joy. Recovering his breath, Rāvaṇa, who was endowed with high spirits forthwith said: (61—64)

साधु वानर वीर्येण श्लाघनीयोऽसि मे रिपुः।
रावणेनैवमुक्तस्तु मारुतिर्वाक्यमब्रवीत्॥ ६५॥

"Well done, O monkey! You are an adversary worthy of my praise in point of valour." Applauded in these words, Hanumān (son of the wind-god), however, replied as follows: (65)

धिगस्तु मम वीर्यस्य यत् त्वं जीवसि रावण।
सकृत् तु प्रहरेदानीं दुर्बुद्धे किं विकत्थसे॥ ६६॥

"Woe be to my valour in that you still survive, O Rāvaṇa! Strike now only once, O evil-minded fellow! Why do you brag? (66)

ततस्त्वां मामको मुष्टिर्नयिष्यति यमक्षयम्।
ततो मारुतिवाक्येन कोपस्तस्य प्रजज्वले॥ ६७॥

"My fist will then dispatch you to the abode of Yama, the god of retribution." Rāvaṇa's wrath blazed up as a result of Hanumān's threat. (67)

संरक्तनयनो यत्नान्मुष्टिमावृत्य दक्षिणम्।
पातयामास वेगेन वानरोरसि वीर्यवान्॥ ६८॥

Strenuously clenching his right fist, the powerful ogre, his eyes inflamed with anger, struck it with great velocity at the monkey's chest. (68)

हनूमान् वक्षसि व्यूढे संचचाल पुनः पुनः।
विह्वलं तु तदा दृष्ट्वा हनूमन्तं महाबलम्॥ ६९॥
रथेनातिरथः शीघ्रं नीलं प्रति समभ्यगात्।
राक्षसानामधिपतिर्दशग्रीवः प्रतापवान्॥ ७०॥

Struck on his broad chest, Hanumān reeled again and again. Seeing Hanumān, who was endowed with extraordinary might, beside himself with anguish at that time, the fiery Rāvaṇa, a ten-headed monster, a car-warrior of a superior order and the suzerain lord of ogres, however, speedily drove in his chariot towards Nīla. (69-70)

पन्नगप्रतिमैर्भीमैः परमर्माभिभेदनैः।
शरैरादीपयामास नीलं हरिचमूपतिम्॥ ७१॥

With his dreaded arrows, resembling serpents and capable of piercing the vital parts of his enemies, he began to torment Nīla, the Commander-in-Chief of the monkeys. (71)

स शरौघसमायस्तो नीलो हरिचमूपतिः।
करेणैकेन शैलाग्रं रक्षोधिपतयेऽसृजत्॥ ७२॥

Tearing up the top of a mountain with one hand, Nīla, the Commander-in-Chief of the monkeys, who was hard pressed with streams of arrows, hurled it at Rāvaṇa, the overlord of ogres. (72)

हनूमानपि तेजस्वी समाश्वस्तो महामनाः।
विप्रेक्षमाणो युद्धेप्सुः सरोषमिदमब्रवीत्॥ ७३॥
नीलेन सह संयुक्तं रावणं राक्षसेश्वरम्।
अन्येन युध्यमानस्य न युक्तमभिधावनम्॥ ७४॥

Gazing on Rāvaṇa, seeking, as he did, an encounter with him, the brilliant high-minded Hanumān too, who felt fully refreshed by now, angrily spoke as follows to Rāvaṇa, the lord of ogres, already come to grips with Nīla: "It would not be meet and proper to attack one contending with another." (73-74)

रावणोऽथ महातेजास्तं शृङ्गं सप्तभिः शरैः।
आजघान सुतीक्ष्णाग्रैस्तद् विकीर्णं पपात ह॥ ७५॥

Rāvaṇa, who was endowed with extraordinary energy, forthwith struck the said mountain-top with seven exceedingly sharp-pointed arrows and the crag, they say, fell in pieces. (75)

तद् विकीर्णं गिरेः शृङ्गं दृष्ट्वा हरिचमूपतिः।
कालाग्निरिव जज्वाल कोपेन परवीरहा॥ ७६॥

Seeing the aforesaid peak shattered, Nīla, the Commander-in-Chief of the monkeys, the destroyer of hostile champions, glowed with wrath like the fire at the time of universal destruction. (76)

सोऽश्वकर्णद्रुमान् शालांश्चूतांश्चापि सुपुष्पितान्।
अन्यांश्च विविधान् वृक्षान् नीलश्चिक्षेप संयुगे॥ ७७॥

The said Nīla began to fling aśwakarṇa and sal as well as mango trees, fully in blossom as also other trees of various

species in the course of his combat with Rāvaṇa. (77)

स तान् वृक्षान् समासाद्य प्रतिचिच्छेद रावणः।
अभ्यवर्षच्च घोरेण शरवर्षेण पावकिम्॥ ७८॥

Finding those trees near, the celebrated Rāvaṇa cut them in pieces and covered Nīla (son of the fire-god) with a formidable hail of shafts. (78)

अभिवृष्टः शरौघेण मेघेनेव महाचलः।
ह्रस्वं कृत्वा ततो रूपं ध्वजाग्रे निपपात ह॥ ७९॥

Reducing his form to a diminutive size when rained upon by a hail of shafts as a huge mountain is by a cloud, Nīla thereupon leapt on to the top of Rāvaṇa's standard. (79)

पावकात्मजमालोक्य ध्वजाग्रे समवस्थितम्।
जज्वाल रावणः क्रोधात् ततो नीलो ननाद च॥ ८०॥

Beholding the offspring of the fire-god perched on the point of his standard, Rāvaṇa blazed with fury and Nīla thereupon gave forth a shout. (80)

ध्वजाग्रे धनुषश्चाग्रे किरीटाग्रे च तं हरिम्।
लक्ष्मणोऽथ हनूमांश्च रामश्चापि सुविस्मिताः॥ ८१॥

Lakṣmaṇa and Hanumān and again Śrī Rāma too were greatly astonished to see that monkey now on the apex of the banner and now at the end of the bow and again on the peak of the diadem. (81)

रावणोऽपि महातेजाः कपिलाघवविस्मितः।
अस्त्रमाहारयामास दीप्तमाग्नेयमद्भुतम्॥ ८२॥

Wonder-struck at the agility of the monkey, Rāvaṇa too, who was endowed with extraordinary energy, invoked the marvellous missile presided over by the fire-god. (82)

ततस्ते चुक्रुशुर्हृष्टा लब्धलक्षाः प्लवंगमाः।
नीललाघवसम्भ्रान्तं दृष्ट्वा रावणमाहवे॥ ८३॥

Thereupon those monkeys, who felt rejoiced to see Rāvaṇa nonplussed at the agility of Nīla and had found an occasion for jubilation, shouted with joy. (83)

वानराणां च नादेन संरब्धो रावणस्तदा।
सम्भ्रमाविष्टहृदयो न किंचित् प्रत्यपद्यत॥ ८४॥

Provoked by the clamour of the monkeys, his heart possessed with flurry, Rāvaṇa did not know what to do. (84)

आग्नेयेनापि संयुक्तं गृहीत्वा रावणः शरम्।
ध्वजशीर्षस्थितं नीलमुदैक्षत निशाचरः॥ ८५॥

Taking up an arrow charged with the missile presided over by the fire-god, the prowler of the night looked at Nīla perched on the tip of his standard. (85)

ततोऽब्रवीन्महातेजा रावणो राक्षसेश्वरः।
कपे लाघवयुक्तोऽसि मायया परया सह॥ ८६॥

Rāvaṇa, the lord of ogres, who was endowed with high spirits, then spoke as follows: "You are endowed with agility combined with supreme deceptive power. (86)

जीवितं खलु रक्षस्व यदि शक्तोऽसि वानर।
तानि तान्यात्मरूपाणि सृजसि त्वमनेकशः॥ ८७॥
तथापि त्वां मया मुक्तः सायकोऽस्त्रप्रयोजितः।
जीवितं परिरक्षन्तं जीविताद् भ्रंशयिष्यति॥ ८८॥

"Indeed, save your life if you are able to do so, O monkey! Even though you accomplish numerous deeds of various kinds worthy of your own self, nevertheless the arrow charged with a mystic missile and discharged by me will deprive of your life, you, who are sedulously preserving it." (87-88)

एवमुक्त्वा महाबाहू रावणो राक्षसेश्वरः।
संधाय बाणमस्त्रेण चमूपतिमताडयत्॥ ८९॥

Saying so and charging an arrow with a mystic missile, the mighty-armed Rāvaṇa struck Nīla, the Commander-in-Chief, with it. (89)

सोऽस्त्रमुक्तेन बाणेन नीलो वक्षसि ताडितः।
निर्दह्यमानः सहसा स पपात महीतले॥ ९०॥

Being burnt all over when struck in the chest with the arrow propelled by a mystic missile, the celebrated Nīla fell to the earth's surface all at once. (90)

पितृमाहात्म्यसंयोगादात्मनश्चापि तेजसा।
जानुभ्यामपतद् भूमौ न तु प्राणैर्वियुज्यत॥ ९१॥

By virtue of his father's greatness and his own energy, however, Nīla only fell down with his knees to the ground, but was not deprived of his life. (91)

विसंज्ञं वानरं दृष्ट्वा दशग्रीवो रणोत्सुकः।
रथेनाम्बुदनादेन सौमित्रिमभिदुद्रुवे॥ ९२॥

Finding the monkey unconscious, Rāvaṇa (the ten-headed monster), who was eager for combat, darted towards Lakṣmaṇa (son of Sumitrā) in his chariot, whose rattling resembled the rumbling of clouds. (92)

आसाद्य रणमध्ये तं वारयित्वा स्थितो ज्वलन्।
धनुर्विस्फारयामास राक्षसेन्द्रः प्रतापवान्॥ ९३॥

Approaching Lakṣmaṇa after intercepting others and standing in his glory, the powerful Rāvaṇa (the lord of ogres) twanged his bow. (93)

तमाह सौमित्रिरदीनसत्त्वो
विस्फारयन्तं धनुरप्रमेयम्।
अवेहि मामद्य निशाचरेन्द्र
न वानरांस्त्वं प्रतियोद्धुमर्हसि॥ ९४॥

Undepressed in spirits, Lakṣmaṇa, the son of Sumitrā, challenged in the following words the ogre, who was twanging his bow: "Be aware of me today, O king of ogres! You ought no longer to fight the monkeys." (94)

स तस्य वाक्यं प्रतिपूर्णघोषं
ज्याशब्दमुग्रं च निशम्य राजा।
आसाद्य सौमित्रिमुपस्थितं तं
रोषान्वितं वाचमुवाच रक्षः॥ ९५॥

Hearing his challenge as well as the formidable twang of his bowstring, generating sonorous vibrations, and drawing near to the aforesaid son of Sumitrā, standing close by, the aforesaid ogre king made the following wrathful reply: (95)

दिष्ट्यासि मे राघव दृष्टिमार्गं
प्राप्तोऽन्तगामी विपरीतबुद्धिः।
अस्मिन् क्षणे यास्यसि मृत्युलोकं
संसाद्यमानो मम बाणजालैः॥ ९६॥

"Luckily enough for me you have fallen within my sight—you, who are soon going to meet your end, perverted of mind that you are. Being hard pressed with the streams of my arrows, you will reach the region of death this very moment, O scion of Raghu!" (96)

तमाह सौमित्रिरविस्मयानो
गर्जन्तमुद्वृत्तशिताग्रदंष्ट्रम्।
राजन् न गर्जन्ति महाप्रभावा
विकत्थसे पापकृतां वरिष्ठ॥ ९७॥

Not feeling in the least surprised, the son of Sumitrā replied as follows to Rāvaṇa, who was blustering and displaying his fierce and sharp-edged teeth: "Those endowed with extraordinary valour do not bluster, while you are talking boastfully, O prince of sinners! (97)

जानामि वीर्यं तव राक्षसेन्द्र
बलं प्रतापं च पराक्रमं च।
अवस्थितोऽहं शरचापपाणि-
रागच्छ किं मोघविकत्थनेन॥ ९८॥

"I know your valour, strength, greatness and prowess too, O ruler of ogres! I stand firmly, arrows and bow in hand; come on, what will you gain by bragging?" (98)

स एवमुक्तः कुपितः ससर्ज
रक्षोधिपः सप्त शरान् सुपुङ्खान्।
ताँल्लक्ष्मणः काञ्चनचित्रपुङ्खै-
श्चिच्छेद बाणैर्निशिताग्रधारैः॥ ९९॥

Filled with rage when challenged in these words, Rāvaṇa (the suzerain lord of ogres) shot seven arrows with beautiful

plumes. Lakṣmaṇa, however, cut them to pieces with his wonderful gold-shafted, sharp pointed and sharp-headed arrows. (99)

तान् प्रेक्षमाणः सहसा निकृत्तान्
निकृत्तभोगानिव पन्नगेन्द्रान्।
लङ्केश्वरः क्रोधवशं जगाम
ससर्ज चान्यान् निशितान् पृषत्कान्॥ १००॥

Perceiving the arrows cut down like lordly serpents, whose coils have been hacked to pieces, Rāvaṇa (the king of Laṅkā) gave way to wrath and shot other sharp arrows. (100)

स बाणवर्षं तु ववर्ष तीव्रं
रामानुजः कार्मुकसम्प्रयुक्तम्।
क्षुरार्धचन्द्रोत्तमकर्णिभल्लैः
शरांश्च चिच्छेद न चुक्षुभे च॥ १०१॥

That younger brother of Śrī Rāma for his part showered a piercing hail of arrows by his bow. Nay, he cut asunder the arrows of his enemy with his own arrows of the varieties known by the names of Kṣura, Ardhacandra, the excellent Karṇi and Bhalla, and did not feel perturbed in the least. (101)

स बाणजालान्यपि तानि तानि
मोघानि पश्यंस्त्रिदशारिराजः।
विसिस्मिये लक्ष्मणलाघवेन
पुनश्च बाणान् निशितान् मुमोच॥ १०२॥

Finding all those streams of arrows also ineffectual, the ruler of ogres (the enemies of gods) felt astonished at Lakṣmaṇa's skill and began to discharge pointed arrows anew. (102)

स लक्ष्मणश्चापि शिताञ्शितायान्
महेन्द्रतुल्योऽशनिभीमवेगान्।
संधाय चापे ज्वलनप्रकाशान्
ससर्ज रक्षोधिपतेर्वधाय॥ १०३॥

Nay, fitting to his bow sharp arrows with whetted points, flying with terrible velocity of lightning and shining like fire, the celebrated Lakṣmaṇa, too, a compeer of the mighty Indra, shot them for the destruction of Rāvaṇa, the suzerain lord of ogres. (103)

स तान् प्रचिच्छेद हि राक्षसेन्द्रः
शिताञ्शराँल्लक्ष्मणमाजघान।
शरेण कालाग्निसमप्रभेण
स्वयंभुदत्तेन ललाटदेशे॥ १०४॥

The aforesaid ruler of ogres, however, cut to pieces those pointed arrows and struck Lakṣmaṇa in the forehead with a shaft resplendent as the fire of Universal Dissolution, gifted to him by Brahmā, the self-born creator. (104)

स लक्ष्मणो रावणसायकार्त-
श्चचाल चापं शिथिलं प्रगृह्य।
पुनश्च संज्ञां प्रतिलभ्य कृच्छ्रा-
च्चिच्छेद चापं त्रिदशेन्द्रशत्रोः॥ १०५॥

Grasping his bow feebly when hurt by the arrow of Rāvaṇa, the celebrated Lakṣmaṇa reeled. Regaining his senses with difficulty, however, he tore asunder the bow of the enemy of Indra, the ruler of gods. (105)

निकृत्तचापं त्रिभिराजघान
बाणैस्तदा दाशरथिः शिताग्रैः।
स सायकार्तो विचचाल राजा
कृच्छ्राच्च संज्ञां पुनरासासाद॥ १०६॥

Lakṣmaṇa (son of Daśaratha) then struck Rāvaṇa (whose bow had been cut to pieces) with three sharp-pointed arrows. Hurt by the shafts, the aforesaid king swooned and recovered his consciousness with difficulty. (106)

स कृत्तचापः शरताडितश्च
मेदार्द्रगात्रो रुधिरावसिक्तः।
जग्राह शक्तिं स्वयमुग्रशक्तिः
स्वयंभुदत्तां युधि देवशत्रुः॥ १०७॥

Struck with arrows and bathed in blood, his bow having been cut, and his limbs splattered with fat, Rāvaṇa (the enemy of

gods), who was himself endowed with formidable energy, seized on the battlefield a javelin, gifted to him by Brahmā, the self-born creator. (107)

स तां सधूमानलसंनिकाशां
त्रासनां संयति वानराणाम्।
चिक्षेप शक्तिं तरसा ज्वलन्तीं
सौमित्रये राक्षसराष्ट्रनाथः॥ १०८॥

That guardian of the ogre kingdom flung with fury at Lakṣmaṇa that flaming javelin, which shone brightly like a fire crowned with smoke and constituted the terror of the monkeys on the field of battle. (108)

तामापतन्तीं भरतानुजोऽस्त्रै-
र्जघान बाणैश्च हुताग्निकल्पैः।
तथापि सा तस्य विवेश शक्ति-
र्भुजान्तरं दाशरथेर्विशालम्॥ १०९॥

Lakṣmaṇa (a younger brother of Bharata) struck the javelin, even as it came flying towards him with weapons and flame-like shafts. Nevertheless that javelin entered the broad chest of Lakṣmaṇa, the aforesaid son of Daśaratha. (109)

स शक्तिमाञ्शक्तिसमाहतः सन्
जज्वाल भूमौ स रघुप्रवीरः।
तं विह्वलन्तं सहसाभ्युपेत्य
जग्राह राजा तरसा भुजाभ्याम्॥ ११०॥

Grievously hurt by the javelin, that well-known, powerful and pre-eminent hero among the Raghus began to burn with pain as he lay on the ground. Approaching him all of a sudden while he was losing his consciousness, the king of ogres caught him vehemently in his arms. (110)

हिमवान् मन्दरो मेरुस्त्रैलोक्यं वा सहामरैः।
शक्यं भुजाभ्यामुद्धर्तुं न शक्यो भरतानुजः॥ १११॥

But Lakṣmaṇa (a younger brother of Bharata) could not be raised by the same arms of Rāvaṇa, by which the Himālaya, the Mandara and the Meru mountains or even all the three worlds (viz., heaven, earth and the intermediate aerial region) including gods could be easily lifted up. (111)

शक्त्या ब्राह्म्या तु सौमित्रिस्ताडितोऽपि स्तनान्तरे।
विष्णोरमीमांस्यभागमात्मानं प्रत्यनुस्मरत्॥ ११२॥

Even though wounded in the space in between the two breasts by a javelin (which originally belonged to Brahmā), Lakṣmaṇa recalled himself to be an inconceivable part of Lord Viṣṇu. (112)

ततो दानवदर्पघ्नं सौमित्रिं देवकण्टकः।
तं पीडयित्वा बाहुभ्यां न प्रभुर्लङ्घनेऽभवत्॥ ११३॥

Therefore, even on pressing between his arms Lakṣmaṇa (son of Sumitrā), who was capable of crushing the pride of demons, Rāvaṇa (a thorn in the side of gods) was not able to lift him up. (113)

ततः क्रुद्धो वायुसुतो रावणं समभिद्रवत्।
आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना॥ ११४॥

Filled with rage, Hanumān, son of the wind-god, thereupon darted towards Rāvaṇa. Full of fury he struck the latter in the chest with his fist, which came as a thunderbolt. (114)

तेन मुष्टिप्रहारेण रावणो राक्षसेश्वरः।
जानुभ्यामगमद् भूमौ चचाल च पपात च॥ ११५॥

Under that blow of his fist, Rāvaṇa, the lord of ogres, fell to the floor of his chariot on his knees, reeled and lay prostrate. (115)

आस्यैश्च नेत्रैः श्रवणैः पपात रुधिरं बहु।
विघूर्णमानो निश्चेष्टो रथोपस्थ उपाविशत्॥ ११६॥

Blood flowed copiously through his mouths, eyes and ears. Nay, rolling about, he sank motionless into the hinder-part of his chariot. (116)

विसंज्ञो मूर्च्छितश्चासीन्न च स्थानं समालभत्।
विसंज्ञं रावणं दृष्ट्वा समरे भीमविक्रमम्॥ ११७॥

ऋषयो वानराश्चैव नेदुर्देवाश्च सासुराः।
हनूमानथ तेजस्वी लक्ष्मणं रावणार्दितम्॥ ११८॥
आनयद् राघवाभ्याशं बाहुभ्यां परिगृह्य तम्।
वायुसूनोः सुहृत्त्वेन भक्त्या परमया च सः।
शत्रूणामप्यकम्प्योऽपि लघुत्वमगमत् कपेः॥ ११९॥

Rāvaṇa fainted, and as such lost his consciousness and could not know where he was. Seeing Rāvaṇa of redoubtable prowess in combat, senseless, the Ṛṣis (seers of Vedic Mantras) as well as the monkeys as also the gods including the demons (invisibly present on the scene) shouted in joy. Clasping Lakṣmaṇa, wounded by Rāvaṇa, with his arms, the courageous Hanumān forthwith brought him to the presence of Śrī Rāma (a scion of Raghu). Due to Hanumān's affection and extreme devotion to him, Lakṣmaṇa became light for the former, even though he was unshakable for his enemies. (117—119)

तं समुत्सृज्य सा शक्तिः सौमित्रिं युधि निर्जितम्।
रावणस्य रथे तस्मिन् स्थानं पुनरुपागमत्॥ १२०॥

Leaving for good Sumitrā's son, who had been well-nigh vanquished in battle, the aforesaid javelin returned to its allotted position in the well-known chariot of Rāvaṇa. (120)

रावणोऽपि महातेजाः प्राप्य संज्ञां महाहवे।
आददे निशितान् बाणाञ्जग्राह च महद्धनुः॥ १२१॥

Regaining his consciousness in the course of the major conflict, Rāvaṇa too, who was endowed with extraordinary energy, took up sharp arrows and further seized a large bow. (121)

आश्वस्तश्च विशल्यश्च लक्ष्मणः शत्रुसूदनः।
विष्णोर्भागममीमांस्यमात्मानं प्रत्यनुस्मरन्॥ १२२॥

Recollecting himself to be an inconceivable part of Lord Viṣṇu, Lakṣmaṇa too, the destroyer of his enemies, regained his consciousness and had his wounds healed up. (122)

निपातितमहावीरां वानराणां महाचमूम्।
राघवस्तु रणे दृष्ट्वा रावणं समभिद्रवत्॥ १२३॥

Finding that the huge army of monkeys had its mighty heroes struck down on the battlefield, Śrī Rāma (a scion of Raghu) for his part duly assailed Rāvaṇa. (123)

अथैनमनुसंक्रम्य हनूमान् वाक्यमब्रवीत्।
मम पृष्ठं समारुह्य राक्षसं शास्तुमर्हसि॥ १२४॥
विष्णुर्यथा गरुत्मन्तमारुह्यामरवैरिणम्।
तच्छ्रुत्वा राघवो वाक्यं वायुपुत्रेण भाषितम्॥ १२५॥
अथारुरोह सहसा हनूमन्तं महाकपिम्।
रथस्थं रावणं संख्ये ददर्श मनुजाधिपः॥ १२६॥

Approaching him, Hanumān forthwith submitted as follows: "You should subdue the ogre only after climbing on my shoulders even as Lord Viṣṇu tamed Madhu (an enemy of gods) after mounting the back of Garuḍa (the king of birds, His own carrier)." Hearing the aforesaid prayer uttered by Hanumān (son of the wind-god), Śrī Rāma (a scion of Raghu) thereupon precipitately climbed on the shoulders of the great monkey, Hanumān. Śrī Rāma (the suzerain lord of human beings) saw Rāvaṇa mounted on his chariot on the field of battle. (124—126)

तमालोक्य महातेजाः प्रदुद्राव स रावणम्।
वैरोचनमिव क्रुद्धो विष्णुरभ्युद्यतायुधः॥ १२७॥

Beholding him, Śrī Rāma, who was endowed with extraordinary energy, rushed furiously towards Rāvaṇa, even as Viṣṇu darted with his discus upraised against the demon Bali, son of Virocana. (127)

ज्याशब्दमकरोत् तीव्रं वज्रनिष्पेषनिष्ठुरम्।
गिरा गम्भीरया रामो राक्षसेन्द्रमुवाच ह॥ १२८॥

He caused the string of his bow to make a sharp ringing sound, piercing as a clap of thunder by drawing it and spoke as follows to Rāvaṇa, the ruler of ogres, in a deep voice, so the tradition goes: (128)

तिष्ठ तिष्ठ मम त्वं हि कृत्वा विप्रियमीदृशम्।
क्व नु राक्षसशार्दूल गत्वा मोक्षमवाप्स्यसि॥ १२९॥

"Forbear, forbear, O tiger among ogres! Going whither will you get deliverance after giving me such offence? (129)

यदीन्द्रवैवस्वतभास्करान् वा
स्वयंभुवैश्वानरशंकरान् वा।
गमिष्यसि त्वं दशधा दिशो वा
तथापि मे नाद्य गतो विमोक्ष्यसे॥ १३०॥

"If you fly for protection either to Indra (the ruler of gods), Yama (son of the sun-god) and the sun-god (himself) or to Brahmā (the self-born creator), the god of fire, or Lord Śiva (who brings prosperity to all) or in the ten directions; nevertheless you shall not escape from my hands today even if gone there. (130)

यश्चैष शक्त्या निहतस्त्वयाद्य
गच्छन् विषादं सहसाभ्युपेत्य।
स एष रक्षोगणराज मृत्युः
सपुत्रपौत्रस्य तवाद्य युद्धे॥ १३१॥

"The same Lakṣmaṇa who, on having fallen a prey to insensibility when grievously hurt by you with a javelin today, you having arrived in my presence shall prove to be death not only of yourself but also of your sons and grandsons on the battlefield. (131)

एतेन चात्यद्भुतदर्शनानि
शरैर्जनस्थानकृतालयानि।
चतुर्दशान्यात्तवरायुधानि
रक्षःसहस्राणि निषूदितानि॥ १३२॥

"By this adversary of yours, viz., myself, were exterminated with his arrows fourteen thousand ogres of exceedingly weird looks, who had taken up their abode in Janasthāna and pressed excellent weapons into their service." (132)

राघवस्य वचः श्रुत्वा राक्षसेन्द्रो महाबलः।
वायुपुत्रं महावेगं वहन्तं राघवं रणे॥ १३३॥
रोषेण महताऽऽविष्टः पूर्ववैरमनुस्मरन्।
आजघान शरैर्दीप्तैः कालानलशिखोपमैः॥ १३४॥

Seized with violent anger on hearing the speech of Śrī Rāma (a scion of Raghu), and recollecting his former enmity, Rāvaṇa (the ruler of ogres), who was endowed with extraordinary might, struck with flaming arrows, resembling the tongues of the destructive fire at the time of Universal Dissolution, Hanumān (son of the wind-god), who was full of great impetuosity and bore Śrī Rāma (a scion of Raghu) on the field of battle, severely injuring him. (133-34)

राक्षसेनाहवे तस्य ताडितस्यापि सायकैः।
स्वभावतेजोयुक्तस्य भूयस्तेजोऽभ्यवर्धत॥ १३५॥

The vigour of Hanumān, who was endowed with native energy, grew all the more even when he was struck with arrows by the ogre, Rāvaṇa, on the battlefield. (135)

ततो रामो महातेजा रावणेन कृतव्रणम्।
दृष्ट्वा प्लवगशार्दूलं क्रोधस्य वशमेयिवान्॥ १३६॥

Śrī Rāma, who was endowed with extraordinary energy, was seized with anger on seeing Hanumān (a tiger among the monkeys) wounded by Rāvaṇa. (136)

तस्याभिसंक्रम्य रथं सचक्रं
साश्वध्वजच्छत्रमहापताकम्।
ससारथिं साशनिशूलखड्गं
रामः प्रचिच्छेद शितैः शराग्रैः॥ १३७॥

Finding Rāvaṇa, advancing towards his chariots, Śrī Rāma tore it into pieces with its wheels, horses, standard, canopy, huge pennon, charioteer, Aśanis (a kind of missile), pikes and swords with the sharp heads of his arrows. (137)

अथेन्द्रशत्रुं तरसा जघान
बाणेन वज्राशनिसंनिभेन।
भुजान्तरे व्यूढसुजातरूपे
वज्रेण मेरुं भगवानिवेन्द्रः॥ १३८॥

Then with his shaft shining brightly as the thunderbolt and Aśani, Śrī Rāma now struck with vehemence Rāvaṇa (the enemy of Indra) in his broad and lovely-looking chest (lit., the space between the arms), even as the mighty Indra would strike the Meru mountain with his thunderbolt. (138)

यो वज्रपाताशनिसंनिपाता-
न्न चुक्षुभे नापि चचाल राजा।
स रामबाणाभिहतो भृशार्त-
श्चचाल चापं च मुमोच वीरः॥ १३९॥
तं विह्वलन्तं प्रसमीक्ष्य रामः
समाददे दीप्तमथार्धचन्द्रम्।
तेनार्कवर्णं सहसा किरीटं
चिच्छेद रक्षोधिपतेर्महात्मा॥ १४०॥

That heroic monarch who never felt disturbed, much less shook under the impact of the thunderbolt of Indra or of lightning, reeled when struck by the arrow of Śrī Rāma, greatly agonized as he was and let fall his bow. Seeing him swooning, the high-souled Śrī Rāma forthwith took up a flaming arrow with a crescent-shaped head and hastily shattered with it the diadem of Rāvaṇa (the suzerain lord of ogres), which was bright as the sun. (139-140)

तं निर्विषाशीविषसंनिकाशं
शान्तार्चिषं सूर्यमिवाप्रकाशम्।
गतश्रियं कृत्तकिरीटकूट-
मुवाच रामो युधि राक्षसेन्द्रम्॥ १४१॥

Śrī Rāma then spoke as follows to the ruler of ogres who closely resembled a venomous snake rid of its poison and was divested of his splendour like the sun whose rays had disappeared and whose glory had departed, his diadems having been torn asunder: (141)

कृतं त्वया कर्म महत् सुभीमं
हतप्रवीरश्च कृतस्त्वयाहम्।
तस्मात् परिश्रान्त इति व्यवस्य
न त्वां शरैर्मृत्युवशं नयामि॥ १४२॥

"A great and exceedingly terrible feat has been accomplished by you and my pre-eminent champions have been killed by you. Knowing that you have been fully exhausted thereby, I shall not put you under the sway of Death with my shafts. (142)

प्रयाहि जानामि रणार्दितस्त्वं
प्रविश्य रात्रिंचरराज लङ्काम्।
आश्वस्य निर्याहि रथी च धन्वी
तदा बलं प्रेक्ष्यसि मे रथस्थः॥ १४३॥

"I know you stand agonized through continued fighting. Therefore, depart for the present, O king of the rangers of the night! Re-entering Laṅkā and resting awhile, sally forth again, duly mounted on a chariot and armed with a bow, then, remaining seated in your car, you shall witness my might." (143)

स एवमुक्तो हतदर्पहर्षो
निकृत्तचापः स हताश्वसूतः।
शरार्दितो भग्नमहाकिरीटो
विवेश लङ्कां सहसा स्म राजा॥ १४४॥

Consoled in these words, the celebrated king—whose vanity and joy had been crushed, whose bow had been lacerated to pieces, whose horses and charioteer had been killed, whose big diadem had been shattered and who had been wounded with arrows—hastily (re-) entered Laṅkā. (144)

तस्मिन् प्रविष्टे रजनीचरेन्द्रे
महाबले दानवदेवशत्रौ।
हरीन् विशल्यान् सह लक्ष्मणेन
चकार रामः परमाहवाग्रे॥ १४५॥

The aforesaid lord of the prowlers of the night, the enemy of gods and demons alike, who was endowed with extraordinary might, having withdrawn, Śrī Rāma with Lakṣmaṇa drew out the arrows from the bodies of the monkeys in the forefront of the vast battle-field. (145)

तस्मिन् प्रभग्ने त्रिदशेन्द्रशत्रौ
सुरासुरा भूतगणा दिशश्च।
ससागराः सर्षिमहोरगाश्च
तथैव भूम्यम्बुचराः प्रहृष्टाः॥ १४६॥

On that enemy of Indra (the ruler of gods) having been routed, the gods as well as the guardians of the four quarters including the seas, the Ṛṣis (seers of Vedic Mantras) and large serpents and, even so, the creatures of land and water felt highly rejoiced. (146)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

The slumbering Kumbhakarṇa is roused by the ogres under orders of their king, who felt disconsolate at his own defeat, and the monkeys get alarmed to see the former

स प्रविश्य पुरीं लङ्कां रामबाणभयार्दितः।
भग्नदर्पस्तदा राजा बभूव व्यथितेन्द्रियः॥ १॥

Entering the city of Laṅkā stricken with the fear of Śrī Rāma's arrows, the king, who had his vanity crushed, felt troubled in mind. (1)

मातंग इव सिंहेन गरुडेनेव पन्नगः।
अभिभूतोऽभवद् राजा राघवेण महात्मना॥ २॥

Rāvaṇa, the king was overcome by the high-souled Śrī Rāma (a scion of Raghu) as an elephant is by a lion and a serpent by Garuḍa, the king of birds. (2)

ब्रह्मदण्डप्रतीकानां विद्युच्चलितवर्चसाम्।
स्मरन् राघवबाणानां विव्यथे राक्षसेश्वरः॥ ३॥

The king of ogres felt disquieted while recalling the arrows of Śrī Rāma (a scion of Raghu), which resembled Brahmadaṇḍa (a fiery comet appearing at the time of universal dissolution) and emitted an unsteady light like lightning. (3)

स काञ्चनमयं दिव्यमाश्रित्य परमासनम्।
विप्रेक्षमाणो रक्षांसि रावणो वाक्यमब्रवीत्॥ ४॥

Having taken his seat on his magnificent and excellent throne of gold and letting his gaze wander over the ogres, Rāvaṇa spoke as follows: (4)

सर्वं तत् खलु मे मोघं यत् तप्तं परमं तपः।
यत् समानो महेन्द्रेण मानुषेण विनिर्जितः॥ ५॥

"All that asceticism of the supreme type, which was practised by me, has undoubtedly proved infructuous in that I, the equal of the mighty Indra (the ruler of gods) have been utterly defeated by a mere mortal. (5)

इदं तद् ब्रह्मणो घोरं वाक्यं मामभ्युपस्थितम्।
मानुषेभ्यो विजानीहि भयं त्वमिति तत्तथा॥ ६॥

"That terrible warning of Brahmā in the words: 'Know you for certain of danger from humans!' has now flashed upon me. It is coming true. (6)

देवदानवगन्धर्वैर्यक्षराक्षसपन्नगैः।
अवध्यत्वं मया प्रोक्तं मानुषेभ्यो न याचितम्॥ ७॥

"Immunity from death at the hands of gods, demons, Gandharvas (celestial

musicians), Yakṣas (a class of demigods), ogres and serpents was sought by me, but not at the hands of mortals. (7)

तमिमं मानुषं मन्ये रामं दशरथात्मजम्।
इक्ष्वाकुकुलजातेन अनरण्येन यत् पुरा॥ ८॥
उत्पत्स्यति हि मद्वंशपुरुषो राक्षसाधम।
यस्त्वां सपुत्रं सामात्यं सबलं साश्वसारथिम्॥ ९॥
निहनिष्यति संग्रामे त्वां कुलाधम दुर्मते।
शप्तोऽहं वेदवत्या च यथा सा धर्षिता पुरा॥ १०॥

"I conclude this Rāma, an offspring of Daśaratha, to be that mortal of whom mention was made by King Anaraṇya, born in the race of Ikṣwāku, by whom I was formerly cursed in the following words: 'In my house will undoubtedly be born a man, who will exterminate on the field of battle you with your sons, ministers, army, horses and charioteers, O evil-minded bane of your race, the vilest of ogres!' I was further cursed by one, Vedavatī, as she was violated by me of old. (8—10)

सेयं सीता महाभागा जाता जनकनन्दिनी।
उमा नन्दीश्वरश्चापि रम्भा वरुणकन्यका॥ ११॥
यथोक्तास्तन्मया प्राप्तं न मिथ्या ऋषिभाषितम्।
एतदेव समागम्य यत्नं कर्तुमिहार्हथ॥ १२॥
राक्षसाश्चापि तिष्ठन्तु चर्यागोपुरमूर्धसु।
स चाप्रतिमगाम्भीर्यो देवदानवदर्पहा॥ १३॥
ब्रह्मशापाभिभूतस्तु कुम्भकर्णो विबोध्यताम्।
समरे जितमात्मानं प्रहस्तं च निषूदितम्॥ १४॥
ज्ञात्वा रक्षोबलं भीममादिदेश महाबलः।
द्वारेषु यत्नः क्रियतां प्राकारश्चाधिरुह्यताम्॥ १५॥
निद्रावशसमाविष्टः कुम्भकर्णो विबोध्यताम्।
सुखं स्वपिति निश्चिन्तः कामोपहतचेतनः॥ १६॥

"The same highly blessed lady has been born as this daughter of Janaka. The result, which Umā (the divine Consort of Lord Śiva), Nandīśwara (a monkey-faced attendant of Lord Śiva), Rambhā (a celestial nymph) and Puñjikasthalā (another celebrated nymph, daughter of Varuṇa) predicted, has also been attained by me.* The prediction made by those endowed with prophetic vision can never be untrue. Knowing this very fact, you ought to strive to conquer the enemy. And let ogres too take up their position on the main roads as well as on the top of gates. Nay, let Kumbhakarṇa for his part, who is unparalleled in profundity and is capable of crushing the vanity of gods and demons alike and who remains overwhelmed with slumber due to the execration of Brahmā, be fully roused." Knowing himself to have been conquered in combat, and Prahasta to have been killed, Rāvaṇa, who was endowed with extraordinary might, commanded the army of ogres as follows: "Remaining stationed at the gates, let an attempt be made to guard them; and let the defensive walls be scaled (and a watch be kept at the enemy). Also, Kumbhakarṇa be fully roused. His understanding vitiated by lust, he is slumbering at ease, free from all cares. (11—16)

नव सप्त दशाष्टौ च मासान् स्वपिति राक्षसः।
मन्त्रं कृत्वा प्रसुप्तोऽयमितस्तु नवमेऽहनि॥ १७॥

"The ogre sleeps for nine, ten or eight months. Having deliberated with me, he for his part fell fast asleep nine months ago from now. (17)

तं तु बोधयत क्षिप्रं कुम्भकर्णं महाबलम्।
स हि संख्ये महाबाहुः ककुदं सर्वरक्षसाम्।
वानरान् राजपुत्रौ च क्षिप्रमेव हनिष्यति॥ १८॥

* Frightened on the occasion of Rāvaṇa's lifting up the Kailāsa mountain, Goddess Umā pronounced the imprecation that a woman would be the ultimate cause of his death. Nandīśwara, who was laughed at by Rāvaṇa because of his monkey-like features, cursed him saying that those akin to him in features and prowess would bring about the destruction of his race. Nalakūbera (son of Kubera) on behalf of Rambhā and Brahmā on behalf of Puñjikasthalā uttered the curse that Rāvaṇa would meet his death if he ravished any woman.

"Therefore speedily rouse Kumbhakarṇa, who is endowed with extraordinary might. That mighty armed ogre, the foremost of all ogres, will undoubtedly strike down at once the monkeys as well as the two princes (Rāma and Lakṣmaṇa).(18)

एष केतुः परं संख्ये मुख्यो वै सर्वरक्षसाम्।
कुम्भकर्णः सदा शेते मूढो ग्राम्यसुखे रतः॥ १९॥

"Addicted as he is to a vulgar delight in the form of sleep, this insensate Kumbhakarṇa, who is the most distinguished in combat, and is actually the foremost of all ogres—remains ever asleep. (19)

रामेणाभिनिरस्तस्य संग्रामेऽस्मिन् सुदारुणे।
भविष्यति न मे शोकः कुम्भकर्णे विबोधिते॥ २०॥
किं करिष्याम्यहं तेन शक्रतुल्यबलेन हि।
ईदृशे व्यसने घोरे यो न साह्याय कल्पते॥ २१॥

"On Kumbhakarṇa being fully roused, the grief preying on those who stand vanquished by Rāma in this most terrible struggle, will cease. Even though he is the equal of Indra in might, what shall I do of him if he is not able to assist me even in such a terrible calamity." (20-21)

ते तु तद् वचनं श्रुत्वा राक्षसेन्द्रस्य राक्षसाः।
जग्मुः परमसम्भ्रान्ताः कुम्भकर्णनिवेशनम्॥ २२॥

Hearing the aforesaid speech of Rāvaṇa, the lord of ogres, the said ogres proceeded to the residence of Kumbhakarṇa, extremely puzzled for they did not know how to rouse Kumbhakarṇa before time.(22)

ते रावणसमादिष्टा मांसशोणितभोजनाः।
गन्धं माल्यं महद्भक्ष्यमादाय सहसा ययुः॥ २३॥

Taking with them perfumery, garlands and immense food, when duly commanded by Rāvaṇa, the said ogres, who fed on flesh and blood, left all at once for Kumbhakarṇa's residence. (23)

तां प्रविश्य महाद्वारां सर्वतो योजनायताम्।
कुम्भकर्णगुहां रम्यां पुष्पगन्धप्रवाहिनीम्॥ २४॥
कुम्भकर्णस्य निःश्वासादवधूता महाबलाः।
प्रतिष्ठमानाः कृच्छ्रेण यत्नात् प्रविविशुर्गुहाम्॥ २५॥

Having penetrated deep into that lovely subterranean abode of Kumbhakarṇa, which was provided with enormous gates, nay, which was one Yojana (or eight miles) in extent on every side, and from which issued a stream of odour of flowers—the ogres, though endowed with extraordinary might, were pushed back by force of the wind from the nostrils of Kumbhakarṇa and, pressing forward with difficulty, forced their way into the cave with effort. (24-25)

तां प्रविश्य गुहां रम्यां रत्नकाञ्चनकुट्टिमाम्।
ददृशुर्नैर्ऋतव्याघ्राः शयानं भीमविक्रमम्॥ २६॥

Penetrating deep into the delightful underground dwelling with its pavement of precious stones and gold, the aforesaid tigers among ogres beheld Kumbhakarṇa of terrible prowess sleeping. (26)

ते तु तं विकृतं सुप्तं विकीर्णमिव पर्वतम्।
कुम्भकर्णं महानिद्रं समेताः प्रत्यबोधयन्॥ २७॥

Those ogres for their part collectively began to waken the said Kumbhakarṇa, who, while lying asleep in an unnatural state, looked like a scattered mountain, and was buried in deep slumber. (27)

ऊर्ध्वलोमाञ्चिततनुं श्वसन्तमिव पन्नगम्।
भ्रामयन्तं विनिःश्वासैः शयानं भीमविक्रमम्॥ २८॥
भीमनासापुटं तं तु पातालविपुलाननम्।
शयने न्यस्तसर्वाङ्गं मेदोरुधिरगन्धिनम्॥ २९॥
काञ्चनाङ्गदनद्धाङ्गं किरीटेनार्कवर्चसम्।
ददृशुर्नैर्ऋतव्याघ्रं कुम्भकर्णमरिंदमम्॥ ३०॥

They, for their part, found Kumbhakarṇa of terrible prowess, a veritable tiger among the ogres (scions of Nirṛti, the ogre presiding over the south-west) and the tamer of his enemies, hissing like a serpent, nay, making people turn back by the force of his outgoing breaths, while sleeping, distinguished by horrible nostrils and a mouth enormous as

Pātāla (the lowest subterranean region), emitting an odour of fat and blood from his unrinsed mouth and shining as the sun because of his diadem, his body covered with bristling hair, all his limbs stretched on a bed and his arms adorned with armlets of gold. (28—30)

ततश्चक्रुर्महात्मानः कुम्भकर्णस्य चाग्रतः।
भूतानां मेरुसंकाशं राशिं परमतर्पणम्॥ ३१॥

The gigantic ogres then placed before Kumbhakarṇa a heap of animals, resembling Mount Meru, which was calculated to bring him supreme satiation. (31)

मृगाणां महिषाणां च वराहाणां च संचयान्।
चक्रुर्नैर्ऋतशार्दूला राशिमन्नस्य चाद्भुतम्॥ ३२॥

The said tigers among ogres also piled up hillocks of antelopes, buffaloes and swine as well as a prodigious mound of victuals. (32)

ततः शोणितकुम्भांश्च मांसानि विविधानि च।
पुरस्तात् कुम्भकर्णस्य चक्रुस्त्रिदशशत्रवः॥ ३३॥

After that the enemies of gods placed before Kumbhakarṇa pails of blood and meats of every variety as well. (33)

लिलिपुश्च परार्घ्येण चन्दनेन परंतपम्।
दिव्यैराश्वासयामासुर्माल्यैर्गन्धैश्च गन्धिभिः॥ ३४॥

Again, the ogres daubed Kumbhakarṇa (the scourge of his enemies) with a superb sandal-paste and communicated odour to him through fragrant garlands and sweet perfumes. (34)

धूपगन्धांश्च ससृजुस्तुष्टुवुश्च परंतपम्।
जलदा इव चानेदुर्यातुधानास्ततस्ततः॥ ३५॥

They also burnt incense and extolled Kumbhakarṇa, the scourge of his enemies. The ogres also thundered like clouds on every side. (35)

शङ्खांश्च पूरयामासुः शशाङ्कसदृशप्रभान्।
तुमुलं युगपच्चापि विनेदुश्चाप्यमर्षिताः॥ ३६॥

Nay, they blew with full cheeks their conches shining brightly like the sun and synchronously raised a tumultuous uproar, seized with anger, as they were. (36)

नेदुरास्फोटयामासुश्चिक्षिपुस्ते निशाचराः।
कुम्भकर्णविबोधार्थं चक्रुस्ते विपुलं स्वरम्॥ ३७॥

The rangers of the night roared, clapped on their arms and pushed the limbs of Kumbhakarṇa. They further set up a great clamour in order to awaken him fully. (37)

सशङ्खभेरीपणवप्रणादं
सास्फोटितक्ष्वेलितसिंहनादम्।
दिशो द्रवन्तस्त्रिदिवं किरन्तः
श्रुत्वा विहंगाः सहसा निपेतुः॥ ३८॥

On hearing the aforesaid slapping of arms, thundering and leonine roar, combined with the blast of conches and the roll of kettledrums and drums, while flying rapidly in all the ten directions and soaring into the sky, birds fell down all at once. (38)

यदा भृशं तैर्निनदैर्महात्मा
न कुम्भकर्णो बुबुधे प्रसुप्तः।
ततो भुशुण्डीर्मुसलानि सर्वे
रक्षोगणास्ते जगृहुर्गदाश्च॥ ३९॥

When the colossal Kumbhakarṇa, who was fast asleep, could not be roused even by means of those aforesaid sounds, repeatedly set up, all those troops of ogres seized hold of Bhuśuṇḍīs (a particular kind of mallet), mallets and maces. (39)

तं शैलशृङ्गैर्मुसलैर्गदाभि-
र्वक्षःस्थले मुद्गरमुष्टिभिश्च।
सुखप्रसुप्तं भुवि कुम्भकर्णं
रक्षांस्युदग्राणि तदा निजघ्नुः॥ ४०॥

The mighty ogres then began to strike hard the celebrated Kumbhakarṇa, lying fast asleep comfortably on the ground, with mountain peaks, pestles, maces, mallets and fists too on the chest. (40)

तस्य निःश्वासवातेन कुम्भकर्णस्य रक्षसः।
राक्षसाः कुम्भकर्णस्य स्थातुं शेकुर्न चाग्रतः॥ ४१॥

Repulsed by the wind in the form of the outgoing breath of the celebrated ogre, Kumbhakarṇa, however, the ogres could not stand before him. (41)

ततः परिहिता गाढं राक्षसा भीमविक्रमाः।
मृदङ्गपणवान् भेरीः शङ्खकुम्भगणांस्तथा॥ ४२॥

Tightly dressed (in order to be able to stand firmly) the aforesaid ogres of terrible prowess began to beat clay tomtoms and drums, kettledrums and pails as well. (42)

दश राक्षससाहस्रं युगपत्पर्यवारयत्।
नीलाञ्जनचयाकारं ते तु तं प्रत्यबोधयन्॥ ४३॥
अभिघ्नन्तो नदन्तश्च न च सम्बुबुधे तदा।
यदा चैनं न शेकुस्ते प्रतिबोधयितुं तदा॥ ४४॥
ततो गुरुतरं यत्नं दारुणं समुपाक्रमन्।
अश्वानुष्ट्रान् खरान् नागाञ्जघ्नुर्दण्डकशाङ्कुशैः॥ ४५॥
भेरीशङ्खमृदङ्गांश्च सर्वप्राणैरवादयन्।
निजघ्नुश्चास्य गात्राणि महाकाष्ठकटंकरैः॥ ४६॥
मुद्गरैर्मुसलैश्चापि सर्वप्राणसमुद्यतैः।
तेन नादेन महता लङ्का सर्वा प्रपूरिता।
सपर्वतवना सर्वा सोऽपि नैव प्रबुध्यते॥ ४७॥

Ten thousand ogres surrounded at a time Kumbhakarṇa, who resembled a mass of black coal. Striking him on all sides and roaring, they for their part tried to rouse him; nevertheless he did not wake fully then. Nay, when they could not waken him at that time, they initiated a more effective and violent method (of rousing him) than before. They struck horses, camels, donkeys and elephants with staffs, whips and goads and urged them to tread on him. They also sounded kettledrums, conches and clay tomtoms with all their might—and pounded his limbs with bundles of heavy logs, mallets and pestles too lifted with all their strength. The entire Laṅkā, mountains, woods and all, was filled with that noise; yet Kumbhakarṇa too did not wake at all. (43—47)

ततो भेरीसहस्रं तु युगपत् समहन्यत।
मृष्टकाञ्चनकोणानामसक्तानां समन्ततः॥ ४८॥

Then was sounded all at once a thousand of kettledrums ceaselessly beaten with sticks of polished gold on all sides. (48)

एवमप्यतिनिद्रस्तु यदा नैव प्रबुध्यते।
शापस्य वशमापन्नस्ततः क्रुद्धा निशाचराः॥ ४९॥

When, however, the ogre, who was wrapt in excessive slumber under the spell of a curse uttered by Brahmā, could not be wakened at all in the aforesaid manner, the prowlers of the night were filled with rage. (49)

ततः कोपसमाविष्टाः सर्वे भीमपराक्रमाः।
तद् रक्षो बोधयिष्यन्तश्चक्रुरन्ये पराक्रमम्॥ ५०॥

Completely dominated by anger, all other ogres (of terrible prowess) tried their strength to rouse that ogre. (50)

अन्ये भेरीः समाजघ्नुरन्ये चक्रुर्महास्वनम्।
केशानन्ये प्रलुलुपुः कर्णानन्ये दशन्ति च॥ ५१॥

Some beat kettledrums with full force, others raised a shout, still others tore out his hair, while yet others bit his ears. (51)

उदकुम्भशतानन्ये समसिञ्चन्त कर्णयोः।
न कुम्भकर्णः पस्पन्दे महानिद्रावशं गतः॥ ५२॥

Some more poured hundreds of pails of water into them. Kumbhakarṇa, however, who had fallen under the sway of deep slumber, did not stir. (52)

अन्ये च बलिनस्तस्य कूटमुद्गरपाणयः।
मूर्ध्नि वक्षसि गात्रेषु पातयन् कूटमुद्गरान्॥ ५३॥

Other mighty ogres too, who had mallets studded with nails, in their hands, let their mallets too fall on his head, chest and other limbs. (53)

रज्जुबन्धनबद्धाभिः शतघ्नीभिश्च सर्वतः।
वध्यमानो महाकायो न प्राबुध्यत राक्षसः॥ ५४॥

Nay, the colossal ogre did not wake, though being struck on all sides with Śataghnīs (a kind of mace) fastened with cords and thongs. (54)

वारणानां सहस्रं च शरीरेऽस्य प्रधावितम्।
कुम्भकर्णस्तदा बुद्ध्वा स्पर्शं परमबुध्यत॥ ५५॥

A thousand of elephants were also made to run up and down his body. Waking only then, he felt a mere touch. (55)

स पात्यमानैर्गिरिशृङ्गवृक्षै-
रचिन्तयंस्तान् विपुलान् प्रहारान्।
निद्राक्षयात् क्षुद्भयपीडितश्च
विजृम्भमाणः सहसोत्पपात॥ ५६॥

Tormented by the bugbear of hunger due to interruption in his sleep, though not feeling in the least the heavy blows dealt with the mountain-tops and trees, which were still being made to descend on him, nay, stretching his limbs from drowsiness, he sprang to his feet all at once. (56)

स नागभोगाचलशृङ्गकल्पौ
विक्षिप्य बाहू जितवज्रसारौ।
विवृत्य वक्त्रं वडवामुखाभं
निशाचरोऽसौ विकृतं जजृम्भे॥ ५७॥

Stretching out his arms, which resembled the coils of a cobra in length and the peaks of a mountain (in stiffness), nay, which had conquered rivals with an adamantine frame, and opening his mouth, loathsome as a submarine fire, the said ranger of the night yawned. (57)

तस्य जाजृम्भमाणस्य वक्त्रं पातालसंनिभम्।
ददृशे मेरुशृङ्गाग्रे दिवाकर इवोदितः॥ ५८॥

The mouth of Kumbhakarṇa, which resembled Pātāla (the lowest subterranean region), while he was repeatedly yawning, appeared like the sun risen over the top of a summit of Mount Meru. (58)

स जृम्भमाणोऽतिबलः प्रबुद्धस्तु निशाचरः।
निःश्वासश्चास्य संजज्ञे पर्वतादिव मारुतः॥ ५९॥

Yawning in this way, that prowler of the night, who was endowed with extraordinary might, woke up fully. And breath escaped from his mouth even as he yawned like the wind blowing from a mountain. (59)

रूपमुत्तिष्ठतस्तस्य कुम्भकर्णस्य तद् बभौ।
युगान्ते सर्वभूतानि कालस्येव दिधक्षतः॥ ६०॥

The well-known form of Kumbhakarṇa, even as he rose, looked like Kāla (the Time-Spirit) seeking, as it were, to consume all created beings at the time of universal dissolution. (60)

तस्य दीप्ताग्निसदृशे विद्युत्सदृशवर्चसी।
ददृशाते महानेत्रे दीप्ताविव महाग्रहौ॥ ६१॥

His enormous eyes, which resembled a blazing fire and were dazzling like lightning, looked like two luminous major planets. (61)

ततस्त्वदर्शयन् सर्वान् भक्ष्यांश्च विविधान् बहून्।
वराहान् महिषांश्चैव बभक्ष स महाबलः॥ ६२॥

Thereupon the ogres for their part showed to him all the plentiful victuals of various kinds. The ogre, who was endowed with extraordinary might, ate up the meat of boars as well as buffaloes. (62)

आदद् बुभुक्षितो मांसं शोणितं तृषितोऽपिबत्।
मेदःकुम्भांश्च मद्यांश्च पपौ शक्ररिपुस्तदा॥ ६३॥

Feeling hungry, the enemy of Indra (the ruler of gods) ate meat; and, feeling thirsty, he quaffed blood as well as pails of fat and wines at that time. (63)

ततस्तृप्त इति ज्ञात्वा समुत्पेतुर्निशाचराः।
शिरोभिश्च प्रणम्यैनं सर्वतः पर्यवारयन्॥ ६४॥

Realizing that he was sated, the rangers of the night then came up before him and, respectfully greeting him with their heads bent low, surrounded him on all sides. (64)

निद्राविशदनेत्रस्तु कलुषीकृतलोचनः।
चारयन् सर्वतो दृष्टिं तान् ददर्श निशाचरान्॥ ६५॥

Casting his glance on all sides, Kumbhakarṇa for his part, whose eyes were half-closed due to sleepiness, nay, whose

vision was still clouded, looked at the rangers of the night. (65)

स सर्वान् सान्त्वयामास नैर्ऋतान् नैर्ऋतर्षभः।
बोधनाद् विस्मितश्चापि राक्षसानिदमब्रवीत्॥ ६६॥

That bull among the ogres (lit., scions of Nirṛti, the ogre presiding over the south-west) soothed all the ogres. And, also astonished at being wakened prematurely, he questioned the ogres as follows: (66)

किमर्थमहमादृत्य भवद्भिः प्रतिबोधितः।
कच्चित् सुकुशलं राज्ञो भयं वा नेह किंचन॥ ६७॥

"What for have I been roused by you with effort? I hope all is well with the king and no danger has arisen here. (67)

अथवा ध्रुवमन्येभ्यो भयं परमुपस्थितम्।
यदर्थमेव त्वरितैर्भवद्भिः प्रतिबोधितः॥ ६८॥

"Or, without doubt a great peril has come from the enemies, for warding off which I have been hastily woken by you. (68)

अद्य राक्षसराजस्य भयमुत्पाटयाम्यहम्।
दारयिष्ये महेन्द्रं वा शीतयिष्ये तथानलम्॥ ६९॥

"I shall uproot the fear of Rāvaṇa, the king of ogres, today. I shall tear asunder the Mahendra mountain or shall freeze fire, if necessary. (69)

न ह्यल्पकारणे सुप्तं बोधयिष्यति मादृशम्।
तदाख्यातार्थतत्त्वेन मत्प्रबोधनकारणम्॥ ७०॥

"Surely he would not rouse me, when asleep, for a trivial reason. Therefore, point out to me in reality the cause of waking me." (70)

एवं ब्रुवाणं संरब्धं कुम्भकर्णमरिंदमम्।
यूपाक्षः सचिवो राज्ञः कृताञ्जलिरभाषत॥ ७१॥

To Kumbhakarṇa, the tamer of his enemies, who was speaking as aforesaid, full of rage,Yūpākṣa, a minister of the king, replied as follows with joined palms: (71)

न नो देवकृतं किंचिद् भयमस्ति कदाचन।
मानुषान्नो भयं राजंस्तुमुलं सम्प्रबाधते॥ ७२॥

"No danger can ever be brought upon us by gods. A formidable danger from a mortal is, however, pressing hard upon us, O prince! (72)

न दैत्यदानवेभ्यो वा भयमस्ति न नः क्वचित्।
यादृशं मानुषं राजन् भयमस्मानुपस्थितम्॥ ७३॥

"The kind of danger which has come upon us, O prince, has never come even from the Daityas (giants) and Dānavas (demons). (73)

वानरैः पर्वताकारैर्लङ्केयं परिवारिता।
सीताहरणसंतप्ताद् रामान्नस्तुमुलं भयम्॥ ७४॥

"This city of Laṅkā has been laid siege to by monkeys resembling mountains in size and formidable is the danger to us from Rāma, who is distressed on account of the abduction of his wife, Sītā. (74)

एकेन वानरेणेयं पूर्वं दग्धा महापुरी।
कुमारो निहतश्चाक्षः सानुयात्रः सकुञ्जरः॥ ७५॥

"Latterly this large city was set fire to and Prince Akṣa was made short work of, with his elephant and followers, by a single monkey. (75)

स्वयं रक्षोधिपश्चापि पौलस्त्यो देवकण्टकः।
व्रजेति संयुगे मुक्तो रामेणादित्यवर्चसा॥ ७६॥

"Nay, even Rāvaṇa himself, a scion of Sage Pulasti, the suzerain lord of ogres and a thorn in the side of gods, was let go in an encounter with the word 'Depart!' by Rāma, possessing the splendour of the sun. (76)

यन्न देवैः कृतो राजा नापि दैत्यैर्न दानवैः।
कृतः स इह रामेण विमुक्तः प्राणसंशयात्॥ ७७॥

"The king was this time reduced to a plight to which he had never been reduced either by the Daityas or even by Dānavas, and just escaped from a peril to his life." (77)

स यूपाक्षवचः श्रुत्वा भ्रातुर्युधि पराभवम्।
कुम्भकर्णो विवृत्ताक्षो यूपाक्षमिदमब्रवीत्॥ ७८॥

Hearing the report of Yūpākṣa concerning the discomfiture of his elder brother, Kumbhakarṇa with rolling eyes replied to Yūpākṣa as follows: (78)

सर्वमद्यैव यूपाक्ष हरिसैन्यं सलक्ष्मणम्।
राघवं च रणे जित्वा ततो द्रक्ष्यामि रावणम्॥ ७९॥

"Conquering this very day, O Yūpākṣa, the entire army of monkeys as also Rāma with Lakṣmaṇa, I shall see Rāvaṇa only then. (79)

राक्षसांस्तर्पयिष्यामि हरीणां मांसशोणितैः।
रामलक्ष्मणयोश्चापि स्वयं पास्यामि शोणितम्॥ ८०॥

"I shall gorge the ogres with the flesh and blood of monkeys and shall quaff the blood of Rāma and Lakṣmaṇa myself." (80)

तत् तस्य वाक्यं ब्रुवतो निशम्य
सगर्वितं रोषविवृद्धदोषम्।
महोदरो नैर्ऋतयोधमुख्यः
कृताञ्जलिर्वाक्यमिदं बभाषे॥ ८१॥

Hearing the aforesaid reply of Kumbhakarṇa, even as he was speaking, which was full of arrogance, Mahodara, the foremost of ogre warriors, submitted as follows with joined palms to Kumbhakarṇa, whose anger had enhanced his violent temper beyond measure: (81)

रावणस्य वचः श्रुत्वा गुणदोषौ विमृश्य च।
पश्चादपि महाबाहो शत्रून् युधि विजेष्यसि॥ ८२॥

"You should conquer the enemies in combat only after hearing the command of Rāvaṇa and weighing the advantages and disadvantages of the course you are going to take, O mighty-armed one!" (82)

महोदरवचः श्रुत्वा राक्षसैः परिवारितः।
कुम्भकर्णो महातेजाः सम्प्रतस्थे महाबलः॥ ८३॥

Hearing the advice of Mahodara and surrounded by ogres, Kumbhakarṇa, who was endowed with extraordinary energy and possessed of great might, prepared to depart. (83)

सुप्तमुत्थाप्य भीमाक्षं भीमरूपपराक्रमम्।
राक्षसास्त्वरिता जग्मुर्दशग्रीवनिवेशनम्॥ ८४॥

Having roused Kumbhakarṇa of frightful eyes and of terrible aspect and prowess, who was lying asleep, the ogres hastily returned to the palace of Rāvaṇa (the ten-headed monster). (84)

तेऽभिगम्य दशग्रीवमासीनं परमासने।
ऊचुर्बद्धाञ्जलिपुटाः सर्व एव निशाचराः॥ ८५॥

Approaching Rāvaṇa, seated on an excellent throne, all the aforesaid ogres submitted to him as follows with joined palms: (85)

कुम्भकर्णः प्रबुद्धोऽसौ भ्राता ते राक्षसेश्वर।
कथं तत्रैव निर्यातु द्रक्ष्यसे तमिहागतम्॥ ८६॥

"Kumbhakarṇa, your younger brother, O lord of ogres, is fully awake. How should he proceed? Should he sally forth straight to the battlefield or would you see him arrived here?" (86)

रावणस्त्वब्रवीद्धृष्टो राक्षसांस्तानुपस्थितान्।
द्रष्टुमेनमिहेच्छामि यथान्यायं च पूज्यताम्॥ ८७॥

Feeling rejoiced, Rāvaṇa for his part replied to the aforesaid ogres, standing near. "I wish to see him here. Nay, let him be honoured as propriety demands." (87)

तथेत्युक्त्वा तु ते सर्वे पुनरागम्य राक्षसाः।
कुम्भकर्णमिदं वाक्यमूचू रावणचोदिताः॥ ८८॥

Saying "Amen!" and coming back forthwith, all those ogres submitted to Kumbhakarṇa as follows, as commanded by Rāvaṇa: (88)

द्रष्टुं त्वां काङ्क्षते राजा सर्वराक्षसपुङ्गवः।
गमने क्रियतां बुद्धिर्भ्रातरं सम्प्रहर्षय॥ ८९॥

"The king, who is a veritable bull among all the ogres, desires to see Your Royal Highness. Therefore, let your mind be made up to depart. Be pleased to bring excessive joy to your elder brother." (89)

कुम्भकर्णस्तु दुर्धर्षो भ्रातुराज्ञाय शासनम्।
तथेत्युक्त्वा महावीर्यः शयनादुत्पपात ह॥ ९०॥

Coming to know the behest of his elder brother, and saying "Be it so," Kumbhakarṇa for his part, who was difficult to overcome and was endowed with extraordinary prowess, leapt up from his bed: so the tradition goes. (90)

प्रक्षाल्य वदनं हृष्टः स्नातः परमहर्षितः।
पिपासुस्त्वरयामास पानं बलसमीरणम्॥ ९१॥

Joyfully washing his face, and feeling extremely delighted on having bathed, he ordered some drink, which was calculated to enhance his strength, to be speedily brought to him from the palace of Rāvaṇa as he was feeling thirsty. (91)

ततस्ते त्वरितास्तत्र राक्षसा रावणाज्ञया।
मद्यं भक्ष्यांश्च विविधान् क्षिप्रमेवोपहारयन्॥ ९२॥

Thereupon those ogres, who had gone to summon him, hurriedly brought thither under orders of Rāvaṇa wine and dishes of various kinds in no time. (92)

पीत्वा घटसहस्रे द्वे गमनायोपचक्रमे।
ईषत्समुत्कटो मत्तस्तेजोबलसमन्वितः॥ ९३॥

Having quaffed two thousand pails of wine, Kumbhakarṇa, who felt a bit excited and inebriated and was replenished with energy and strength—prepared to depart. (93)

कुम्भकर्णो बभौ रुष्टः कालान्तकयमोपमः।
भ्रातुः स भवनं गच्छन् रक्षोबलसमन्वितः।
कुम्भकर्णः पदन्यासैरकम्पयत मेदिनीम्॥ ९४॥

Filled with rage, Kumbhakarṇa looked like Yama (the god of retribution) bent on destroying the creation at the time of universal dissolution. Marching to the palace of his elder brother, surrounded by an army of ogres, the said Kumbhakarṇa shook the earth with his strides. (94)

स राजमार्गं वपुषा प्रकाशयन्
सहस्ररश्मिर्धरणीमिवांशुभिः।
जगाम तत्राञ्जलिमालया वृतः
शतक्रतुर्गेहमिव स्वयंभुवः॥ ९५॥

Illuminating the king's highway with the splendour of his body even as the sun, the thousand-rayed luminary, illumines the earth with its rays, Kumbhakarṇa proceeded to the royal palace surrounded by a circle of joined palms of the ogres accompanying him even as Indra (who is presupposed to have performed a hundred horse-sacrifices in his previous life or lives as a condition precedent to his attaining the position of Indra) would to the abode of Brahmā (the self-born creator). (95)

तं राजमार्गस्थममित्रघातिनं
वनौकसस्ते सहसा बहिःस्थिताः।
दृष्ट्वाप्रमेयं गिरिशृङ्गकल्पं
वितत्रसुस्ते सह यूथपालैः॥ ९६॥

Beholding all of a sudden Kumbhakarṇa, the destroyer of his enemies, who was immeasurably tall and looked like the peak of a mountain, marching along the main road, those well-known monkeys (lit., dwellers in the woods), standing outside the city, got alarmed together with their troop-commanders. (96)

केचिच्छरण्यं शरणं स्म रामं
व्रजन्ति केचिद् व्यथिताः पतन्ति।
केचिद् दशश्च व्यथिताः पतन्ति
केचिद् भयार्ता भुवि शेरते स्म॥ ९७॥

Some sought Śrī Rāma, who was capable of affording shelter to them, as their asylum; while others fell down, filled with agony. Nay, still others, seized with panic, fled in all directions; while yet others, stricken with fear, lay down on the earth. (97)

तमद्रिशृङ्गप्रतिमं किरीटिनं
स्पृशन्तमादित्यमिवात्मतेजसा ।
वनौकसः प्रेक्ष्य विवृद्धमद्भुतं
भयार्दिता दुद्रुविरे यतस्ततः ॥ ९८ ॥

Oppressed with fear to behold the prodigy, who resembled the peak of a mountain and was adorned with a diadem, who was touching the sun, as it were, with the brilliance of his person and had grown immensely in size, the monkeys ran hither and thither. (98)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षष्टितमः सर्गः ॥ ६० ॥

Thus ends Canto Sixty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

Vibhīṣaṇa acquaints Śrī Rāma with Kumbhakarṇa and the monkeys take up their position firmly at the gates of Laṅkā for an encounter under orders of Śrī Rāma

ततो रामो महातेजा धनुरादाय वीर्यवान्।
किरीटिनं महाकायं कुम्भकर्णं ददर्श ह॥ १ ॥

Taking up his bow, the valiant Śrī Rāma, who was endowed with extraordinary energy, beheld the gigantic Kumbhakarṇa, adorned with a diadem. (1)

तं दृष्ट्वा राक्षसश्रेष्ठं पर्वताकारदर्शनम्।
क्रममाणमिवाकाशं पुरा नारायणं यथा॥ २ ॥

Perceiving that prince of ogres, who looked like a mountain, taking strides across space, as it were, like Lord Nārāyaṇa (manifested in the form of Trivikrama, who measured the whole universe in a couple of strides), he became alert. (2)

सतोयाम्बुदसंकाशं काञ्चनाङ्गदभूषणम्।
दृष्ट्वा पुनः प्रदुद्राव वानराणां महाचमूः॥ ३ ॥

Catching sight of the ogre, who closely resembled a cloud charged with rain and was adorned with gold armlets, the huge army of monkeys fled with full speed again. (3)

विद्रुतां वाहिनीं दृष्ट्वा वर्धमानं च राक्षसम्।
सविस्मितमिदं रामो विभीषणमुवाच ह॥ ४ ॥

Seeing the army scared away, and the ogre becoming larger in size, Śrī Rāma with astonishment asked Vibhīṣaṇa as follows: (4)

कोऽसौ पर्वतसंकाशः किरीटी हरिलोचनः।
लङ्कायां दृश्यते वीरः सविद्युदिव तोयदः॥ ५ ॥

"Who is that with a diadem and tawny eyes and resembling a mountain? He is seen in Laṅkā, like a cloud riven by lightning. (5)

पृथिव्यां केतुभूतोऽसौ महानेकोऽत्र दृश्यते।
यं दृष्ट्वा वानराः सर्वे विद्रवन्ति ततस्ततः॥ ६ ॥

"The colossal ogre is seen here like a solitary comet on earth, beholding whom all the monkeys are fleeing in every direction. (6)

आचक्ष्व सुमहान् कोऽसौ रक्षो वा यदि वासुरः।
न मयैवंविधं भूतं दृष्टपूर्वं कदाचन॥ ७ ॥

"Please point out to me who that colossus is, an ogre or a demon? No such being was ever seen by me before." (7)

सम्पृष्टो राजपुत्रेण रामेणाक्लिष्टकर्मणा।
विभीषणो महाप्राज्ञः काकुत्स्थमिदमब्रवीत्॥ ८ ॥

Questioned in these words by Prince Śrī Rāma of unwearied action, the highly sagacious Vibhīṣaṇa replied to Śrī Rāma, a scion of Kakutstha, as follows: (8)

येन वैवस्वतो युद्धे वासवश्च पराजितः।
सैष विश्रवसः पुत्रः कुम्भकर्णः प्रतापवान्।
अस्य प्रमाणसदृशो राक्षसोऽन्यो न विद्यते॥ ९॥

"He is the well-known son of sage Viśravā, the fiery Kumbhakarṇa, by whom Yama (son of the sun-god) as well as Indra were vanquished. There is no other ogre vying with him in size. (9)

एतेन देवा युधि दानवाश्च
यक्षा भुजंगाः पिशिताशनाश्च।
गन्धर्वविद्याधरकिंनराश्च
सहस्त्रशो राघव सम्प्रभग्नाः॥ १०॥

"By him were completely routed in their thousands in combat Dānavas (demons) and Yakṣas (a class of demigods), serpents and ogres (lit., flesh-eaters), Gandharvas (celestial musicians), Vidyādharas (celestial artistes) and Kinnaras (semi-divine beings with a human figure and the head of a horse), O scion of Raghu! (10)

शूलपाणिं विरूपाक्षं कुम्भकर्णं महाबलम्।
हन्तुं न शेकुस्त्रिदशाः कालोऽयमिति मोहिताः॥ ११॥

"Deluded to think that he was Death personified, the gods could not kill Kumbhakarṇa, who is endowed with extraordinary might and hideous eyes and stood pike in hand. (11)

प्रकृत्या ह्येष तेजस्वी कुम्भकर्णो महाबलः।
अन्येषां राक्षसेन्द्राणां वरदानकृतं बलम्॥ १२॥

"The yonder Kumbhakarṇa is daring and endowed with extraordinary might by nature. The strength of other ogre chiefs, however, is attributable to boons (conferred on them by gods). (12)

बालेन जातमात्रेण क्षुधार्तेन महात्मना।
भक्षितानि सहस्त्राणि प्रजानां सुबहून्यपि॥ १३॥

"Very many thousands of created beings were devoured by the colossus, oppressed with hunger, while he was yet a new-born babe. (13)

तेषु सम्भक्ष्यमाणेषु प्रजा भयनिपीडिताः।
यान्ति स्म शरणं शक्रं तमप्यर्थं न्यवेदयन्॥ १४॥

"Sore-stricken with fear on their being devoured by the monster, the created beings sought Indra as their refuge and reported that matter to him. (14)

स कुम्भकर्णं कुपितो महेन्द्रो
जघान वज्रेण शितेन वज्री।
स शक्रवज्राभिहतो महात्मा
चचाल कोपाच्च भृशं ननाद॥ १५॥

"Moved to anger, the mighty Indra, who was armed with a thunderbolt, struck Kumbhakarṇa with his sharp thunderbolt. Struck with Indra's thunderbolt, the colossus reeled and emitted a tremendous roar. (15)

तस्य नानद्यमानस्य कुम्भकर्णस्य रक्षसः।
श्रुत्वा निनादं वित्रस्ताः प्रजा भूयो वितत्रसुः॥ १६॥

"Hearing the roar of the ogre, Kumbhakarṇa, who was repeatedly roaring, the created beings, who were already greatly afraid, felt frightened all the more. (16)

ततः क्रुद्धो महेन्द्रस्य कुम्भकर्णो महाबलः।
निष्कृष्यैरावताद् दन्तं जघानोरसि वासवम्॥ १७॥

"Tearing out a tusk from the mouth of Airāvata, carrying Indra on its back, the enraged Kumbhakarṇa, who was endowed with extraordinary might, then struck Indra in the breast with it. (17)

कुम्भकर्णप्रहारार्तो विजज्वाल स वासवः।
ततो विषेदुः सहसा देवा ब्रह्मर्षिदानवाः॥ १८॥

"Agonized by the blow of Kumbhakarṇa, the aforesaid Indra felt tormented. Thereupon the gods, the Brāhmaṇa Ṛṣis and the demons grew despondent all at once. (18)

प्रजाभिः सह शक्रश्च ययौ स्थानं स्वयंभुवः।
कुम्भकर्णस्य दौरात्म्यं शशंसुस्ते प्रजापतेः॥ १९॥

"Accompanied by those created beings, Indra sought the realm of Brahmā. They complained to Brahmā (the lord of created beings) about the wickedness of Kumbhakarṇa. (19)

प्रजानां भक्षणं चापि देवानां चापि धर्षणम्।
आश्रमध्वंसनं चापि परस्त्रीहरणं भृशम्॥ २०॥

"They also told him how he devoured created beings, assailed gods, laid waste the hermitages of sages and repeatedly carried off others' wives. (20)

एवं प्रजा यदि त्वेष भक्षयिष्यति नित्यशः।
अचिरेणैव कालेन शून्यो लोको भविष्यति॥ २१॥

" 'If he for his part consumes created beings in this way from day to day', they continued, 'the world will turn desolate at no distant date.' (21)

वासवस्य वचः श्रुत्वा सर्वलोकपितामहः।
रक्षांस्यावाहयामास कुम्भकर्णं ददर्श ह॥ २२॥

"Hearing the complaint of Indra and others, Brahmā (the grandfather of the entire creation, which owes its origin to his ten mind-born sons) conjured the ogres and saw Kumbhakarṇa too alongwith them: so the tradition goes. (22)

कुम्भकर्णं समीक्ष्यैव वितत्रास प्रजापतिः।
कुम्भकर्णमथाश्वास्तः स्वयंभूरिदमब्रवीत्॥ २३॥

"Brahmā (the lord of created beings), got alarmed merely on beholding Kumbhakarṇa. Restored to confidence in the meantime, however, Brahmā (the self-born creator) spoke to him as follows:(23)

ध्रुवं लोकविनाशाय पौलस्त्येनासि निर्मितः।
तस्मात् त्वमद्यप्रभृति मृतकल्पः शयिष्यसे॥ २४॥

" 'Surely you have been begotten by Viśravā (son of Pulasti, one of my mind-born sons) to the destruction of the world. Therefore, from this day onward you shall remain buried in sleep like one dead.' (24)

ब्रह्मशापाभिभूतोऽथ निपपाताग्रतः प्रभोः।
ततः परमसम्भ्रान्तो रावणो वाक्यमब्रवीत्॥ २५॥

"Overpowered by the curse pronounced by Brahmā, Kumbhakarṇa forthwith fell down before the king, Rāvaṇa. Exceedingly perturbed, Rāvaṇa thereupon submitted to Brahmā as follows: (25)

प्रवृद्धः काञ्चनो वृक्षः फलकाले निकृत्यते।
न नप्तारं स्वकं न्याय्यं शप्तुमेवं प्रजापते॥ २५॥

" 'A tree yielding gold (as its fruit) is never hewed down at the time of fructification. It is not equitable on your part to curse your own great grandson as you have done, O lord of created beings! (26)

न मिथ्यावचनश्च त्वं स्वप्स्यत्येव न संशयः।
कालस्तु क्रियतामस्य शयने जागरे तथा॥ २७॥

" 'And your words can never prove to be false, so that sleep he must: there is no doubt about it. A period of time may kindly be fixed for his sleep as well as for his waking.' (27)

रावणस्य वचः श्रुत्वा स्वयंभूरिदमब्रवीत्।
शयिता ह्येष षण्मासमेकाहं जागरिष्यति॥ २८॥

"Hearing Rāvaṇa's appeal, Brahmā (the self-born creator) spoke as follows: 'He shall sleep continuously for six months and shall keep awake only for a day. (28)

एकेनाह्ना त्वसौ वीरश्चरन् भूमिं बुभुक्षितः।
व्यात्तास्यो भक्षयेल्लोकान् संवृद्ध इव पावकः॥ २९॥

" 'Ranging the earth with his mouth wide open, when hungry, the said hero for his part may consume the world like a swollen fire in the course of a single day.' (29)

सोऽसौ व्यसनमापन्नः कुम्भकर्णमबोधयत्।
त्वत्पराक्रमभीतश्च राजा सम्प्रति रावणः॥ ३०॥

"Fallen in adversity and afraid of your prowess, this aforesaid king, Rāvaṇa, has just awakened Kumbhakarṇa. (30)

स एष निर्गतो वीरः शिबिराद् भीमविक्रमः।
वानरान् भृशसंक्रुद्धो भक्षयन् परिधावति॥ ३१॥

"Having emerged from his royal retreat, extremely enraged, this champion of terrible prowess is darting to and fro, devouring the monkeys. (31)

कुम्भकर्णं समीक्ष्यैव हरयोऽद्य प्रदुद्रुवुः।
कथमेनं रणे क्रुद्धं वारयिष्यन्ति वानराः॥ ३२॥

"The monkeys have run away merely on beholding Kumbhakarṇa today. How then will the monkeys be able to check him on seeing him enraged in combat? (32)

उच्यन्तां वानराः सर्वे यन्त्रमेतत् समुच्छ्रितम्।
इति विज्ञाय हरयो भविष्यन्तीह निर्भयाः॥ ३३॥

"Let the monkeys be told that it is a mere mechanical device standing very high, which they see before them. The monkeys will be rid of fear on coming to know this on this occasion." (33)

विभीषणवचः श्रुत्वा हेतुमत् सुमुखोद्गतम्।
उवाच राघवो वाक्यं नीलं सेनापतिं तदा॥ ३४॥

Hearing the speech of Vibhīṣaṇa, which was full of reason and had been made with a pleasing air, Śrī Rāma, a scion of Raghu, spoke to Nīla, the Commander-in-Chief, as follows: (34)

गच्छ सैन्यानि सर्वाणि व्यूह्य तिष्ठस्व पावके।
द्वाराण्यादाय लङ्कायाश्चर्याश्चास्याथ संक्रमान्॥ ३५॥
शैलशृङ्गाणि वृक्षांश्च शिलाश्चाप्युपसंहरन्।
भवन्तः सायुधाः सर्वे वानराः शैलपाणयः॥ ३६॥

"Go, disposing all the troops in battle array, nay, occupying the gates, highways and bridges of Laṅkā and getting together mountain-tops, trees and rocks too, stand ready for operation, O son of the fire-god! And, armed with weapons and rocks in hand, you too remain alert, O monkeys!" (35-36)

राघवेण समादिष्टो नीलो हरिचमूपतिः।
शशास वानरानीकं यथावत् कपिकुञ्जरः॥ ३७॥

Duly instructed as above, Nīla, the Commander-in-Chief of the simian army, an elephant among the monkeys, commanded the army of the monkeys as it should be. (37)

ततो गवाक्षः शरभो हनूमानङ्गदस्तथा।
शैलशृङ्गाणि शैलाभा गृहीत्वा द्वारमभ्ययुः॥ ३८॥

Taking peaks of mountains, Gavākṣa, Śarabha, Hanumān and Aṅgada, who looked like mountains themselves, thereupon marched to the gate of Laṅkā. (38)

रामवाक्यमुपश्रुत्य हरयो जितकाशिनः।
पादपैरर्दयन् वीरा वानराः परवाहिनीम्॥ ३९॥

Hearing the command of Śrī Rāma, the heroic monkeys, who were bent upon taking the life of their enemies, and who had assumed a triumphant air, began to strike the hostile army guarding the precincts of the city outside the gates. (39)

ततो हरीणां तदनीकमुग्रं
रराज शैलोद्यतवृक्षहस्तम्।
गिरेः समीपानुगतं यथैव
महन्महाम्भोधरजालमुग्रम् ॥ ४०॥

Carrying rocks and uplifted trees in their hands, that formidable army of monkeys shone precisely like a terrible and huge mass of clouds hanging close to a mountain. (40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Kumbhakarṇa enters the palace of Rāvaṇa, who warns him of the danger from Śrī Rāma and urges him to destroy the enemy's army

स तु राक्षसशार्दूलो निद्रामदसमाकुलः।
राजमार्गं श्रिया जुष्टं ययौ विपुलविक्रमः॥ १॥

Heavy with sleep and inebriety, that tiger among the ogres, for his part, who was endowed with immense prowess, marched along the king's highway which was full of splendour. (1)

राक्षसानां सहस्रैश्च वृतः परमदुर्जयः।
गृहेभ्यः पुष्पवर्षेण कीर्यमाणस्तदा ययौ॥ २॥

Nay, surrounded by thousands of ogres, Kumbhakarṇa (who was exceedingly difficult to conquer) moved on, being covered all along with a shower of flowers from the houses lining the road. (2)

स हेमजालविततं भानुभास्वरदर्शनम्।
ददर्श विपुलं रम्यं राक्षसेन्द्रनिवेशनम्॥ ३॥

He saw the vast and lovely abode of Rāvaṇa (the ruler of ogres), which was covered with a lattice-work of gold and as such looked bright as the sun. (3)

स तत्तदा सूर्य इवाभ्रजालं
प्रविश्य रक्षोधिपतेर्निवेशनम्।
ददर्श दूरेऽग्रजमासनस्थं
स्वयंभुवं शक्र इवासनस्थम्॥ ४॥

Penetrating deep into the residence of Rāvaṇa (the suzerain lord of ogres), even as the sun would disappear into a mass of clouds, he saw from afar his elder brother, Rāvaṇa, seated on his throne, even as Indra would behold Brahmā (the self-born creator) sitting on his seat. (4)

भ्रातुः स भवनं गच्छन् रक्षोगणसमन्वितः।
कुम्भकर्णः पदन्यासैरकम्पयत मेदिनीम्॥ ५॥

Proceeding to the dwelling of his elder brother, duly accompanied by a host of ogres, Kumbhakarṇa caused the earth to tremble with his strides. (5)

सोऽभिगम्य गृहं भ्रातुः कक्ष्यामभिविगाह्य च।
ददर्शोद्विग्नमासीनं विमाने पुष्पके गुरुम्॥ ६॥

Reaching the palace of his elder brother, and stepping beyond the enclosure, he beheld his elder brother seated in his aerial car, Puṣpaka, in a perturbed state. (6)

अथ दृष्ट्वा दशग्रीवः कुम्भकर्णमुपस्थितम्।
तूर्णमुत्थाय संहृष्टः संनिकर्षमुपानयत्॥ ७॥

Getting up immediately on seeing Kumbhakarṇa arrived, Rāvaṇa (the ten-headed monster), who felt highly rejoiced, brought him to his side. (7)

अथासीनस्य पर्यङ्के कुम्भकर्णो महाबलः।
भ्रातुर्ववन्दे चरणौ किं कृत्यमिति चाब्रवीत्॥ ८॥

Kumbhakarṇa, who was endowed with extraordinary might, forthwith bowed down at the feet of his elder brother, reclining on a couch, and inquired, "What service is required of me?" (8)

उत्पत्य चैनं मुदितो रावणः परिषस्वजे।
स भ्रात्रा सम्परिष्वक्तो यथावच्चाभिनन्दितः॥ ९॥

Springing up from his seat once more, Rāvaṇa, who was filled with joy, clasped him to his bosom. In this way he was tightly embraced by his elder brother and duly hailed with joy. (9)

कुम्भकर्णः शुभं दिव्यं प्रतिपेदे वरासनम्।
स तदासनमाश्रित्य कुम्भकर्णो महाबलः॥ १०॥

संरक्तनयनः क्रोधाद् रावणं वाक्यमब्रवीत्।
किमर्थमहमादृत्य त्वया राजन् प्रबोधितः॥ ११॥

Kumbhakarṇa occupied a splendid, heavenly, excellent seat. Having taken up his position on that seat, the said Kumbhakarṇa, who was endowed with extraordinary might, submitted as follows to Rāvaṇa, his eyes blood-red with anger: "What for have I been awakened by you with effort, O king? (10-11)

शंस कस्माद् भयं तेऽत्र को वा प्रेतो भविष्यति।
भ्रातरं रावणः क्रुद्धं कुम्भकर्णमवस्थितम्॥ १२॥
रोषेण परिवृत्ताभ्यां नेत्राभ्यां वाक्यमब्रवीत्।
अद्य ते सुमहान् कालः शयानस्य महाबल॥ १३॥
सुषुप्तस्त्वं न जानीषे मम रामकृतं भयम्।
एष दाशरथिः श्रीमान् सुग्रीवसहितो बली॥ १४॥
समुद्रं लङ्घयित्वा तु मूलं नः परिकृन्तति।
हन्त पश्यस्व लङ्कायां वनान्युपवनानि च॥ १५॥
सेतुना सुखमागत्य वानरैकार्णवं कृतम्।
ये राक्षसा मुख्यतमा हतास्ते वानरैर्युधि॥ १६॥

"Say from whom springs your fear and who is going to die (at my hands today)." His eyes rolling through indignation, Rāvaṇa spoke as follows to his younger brother, Kumbhakarṇa, firmly seated by his side: "A very long time has rolled past you till now, while you remained asleep, O brother, endowed with extraordinary might! Having remained buried in deep slumber, you could not know of the fear that has been engendered for me by Rāma. Having crossed the sea, this glorious and mighty son of Daśaratha, accompanied by Sugrīva, for his part is cutting at our very roots. Alas! see how after arriving with ease in Laṅkā, the groves and gardens in Laṅkā have been converted into a single sea of monkeys. Those ogres who were the foremost leaders have been killed by the monkeys in combat. (12—16)

वानराणां क्षयं युद्धे न पश्यामि कथंचन।
न चापि वानरा युद्धे जितपूर्वाः कदाचन॥ १७॥

"I do not, however, envisage the destruction of the monkeys on the battlefield in anyway. Nor have the monkeys been conquered at any time before. (17)

तदेतद् भयमुत्पन्नं त्रायस्वेह महाबल।
नाशय त्वमिमानद्य तदर्थं बोधितो भवान्॥ १८॥

"Such is the fear engendered by Rāma. Save us at this juncture, O brother, endowed with extraordinary might! You destroy them today. For this you have been awakened. (18)

सर्वक्षपितकोशं च स त्वमभ्युपपद्य माम्।
त्रायस्वेमां पुरीं लङ्कां बालवृद्धावशेषिताम्॥ १९॥

"Nay, obliging me, whose resources have been totally exhausted, save you as such this city of Laṅkā, in which children and the aged alone have been left. (19)

भ्रातुरर्थे महाबाहो कुरु कर्म सुदुष्करम्।
मयैवं नोक्तपूर्वो हि भ्राता कश्चित् परंतप॥ २०॥

"For the sake of your brother myself, O mighty-armed one, accomplish a feat which is very difficult to accomplish (for others). Surely no brother was requested by me like this ever before, O scourge of your enemies! (20)

त्वय्यस्ति मम च स्नेहः परा सम्भावना च मे।
देवासुरेषु युद्धेषु बहुशो राक्षसर्षभ॥ २१॥
त्वया देवाः प्रतिव्यूह्य निर्जिताश्चासुरा युधि॥ २२॥

"There is affection in my heart for you and my supreme hope is also fastened on you. On many an occasion in the wars between the gods and demons, O bull among the ogres, were the gods as well as the demons utterly routed by you on the battlefield after joining the opposite ranks. (21-22)

तदेतत् सर्वमातिष्ठ वीर्यं भीमपराक्रम।
नहि ते सर्वभूतेषु दृश्यते सदृशो बली॥ २३॥

"Therefore accomplish all the aforesaid deeds of valour, O brother of terrific prowess!

Indeed, no one mighty as you is seen among all created beings. (23)

कुरुष्व मे प्रियहितमेतदुत्तमं
यथाप्रियं प्रियरण बान्धवप्रिय।
स्वतेजसा व्यथय सपत्नवाहिनीं
शरद्घनं पवन इवोद्यतो महान्॥ २४॥

"Do this supreme, helpful act and service to me keeping in view your love for me, O lover of war and lover of kins-folk! Torment the hostile army with your fiery spirit in the same way as an active, mighty wind would dissipate an autumnal cloud." (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Kumbhakarṇa twits Rāvaṇa for all his misdeeds and, reassuring him, shows his determination for a conflict

तस्य राक्षसराजस्य निशम्य परिदेवितम्।
कुम्भकर्णो बभाषेदं वचनं प्रजहास च॥ १॥

Hearing the lament of Rāvaṇa (the king of ogres), Kumbhakarṇa heartily laughed and made the following reply: (1)

दृष्टो दोषो हि योऽस्माभिः पुरा मन्त्रविनिर्णये।
हितेष्वनभियुक्तेन सोऽयमासादितस्त्वया॥ २॥

"The same disaster which was actually envisaged by us before while taking the final decision after consultation with Vibhīṣaṇa and others has now been reaped by you, who were distrustful towards your well-wishers. (2)

शीघ्रं खल्वभ्युपेतं त्वां फलं पापस्य कर्मणः।
निरयेष्वेव पतनं यथा दुष्कृतकर्मणः॥ ३॥

"Speedily enough has the fruit of your sinful deed in the shape of Sītā's abduction come upon you, even as damnation would visit a person of sinful deeds. (3)

प्रथमं वै महाराज कृत्यमेतदचिन्तितम्।
केवलं वीर्यदर्पेण नानुबन्धो विचारितः॥ ४॥

"Initially, of course, was this course of action not weighed by you. Nor was the consequence taken into account in the sheer pride of your prowess, O great king ! (4)

यः पश्चात्पूर्वकार्याणि कुर्यादैश्वर्यमास्थितः।
पूर्वं चोत्तरकार्याणि न स वेद नयानयौ॥ ५॥

"Confident of his power, he who defers duties which ought to be performed earlier and accomplishes earlier, duties which can be deferred, does not know what is right and what is wrong. (5)

देशकालविहीनानि कर्माणि विपरीतवत्।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव॥ ६॥

"Actions which are performed without regard to time and place prove disastrous like those done at an adverse time and place, even as oblations poured into fires which have not been consecrated get foiled. (6)

त्रयाणां पञ्चधा योगं कर्मणां यः प्रपद्यते।
सचिवैः समयं कृत्वा स सम्यग् वर्तते पथि॥ ७॥

"Holding consultation with his ministers, he who takes into consideration the five

aspects* of the threefold† duties with reference to hostile kings, moves along the right path. (7)

यथागमं च यो राजा समयं च चिकीर्षति।
बुध्यते सचिवैर्बुद्ध्या सुहृदश्चानुपश्यति॥ ८॥

"A king who seeks to determine his duty in accordance with the science of polity and perceives his friends too alongwith the ministers understands aright. (8)

धर्ममर्थं हि कामं वा सर्वान् वा रक्षसां पते।
भजेत पुरुषः काले त्रीणि द्वन्द्वानि वा पुनः॥ ९॥

"Indeed a man should pursue virtue, worldly gain or sensuous pleasure or all the three combined, or, again, two of them at a time at the appointed time,‡ O lord of ogres ! (9)

त्रिषु चैतेषु यच्छ्रेष्ठं श्रुत्वा तन्नावबुध्यते।
राजा वा राजमात्रो वा व्यर्थं तस्य बहुश्रुतम्॥ १०॥

"Extensive learning on the part of a sovereign or a crown prince, who, having heard of that viz., virtue, which is the foremost of the above-named three, does not recognize it as such, is in vain. (10)

उपप्रदानं सान्त्वं च भेदं काले च विक्रमम्।
योगं च रक्षसां श्रेष्ठ तावुभौ च नयानयौ॥ ११॥
काले धर्मार्थकामान् यः सम्मन्त्र्य सचिवैः सह।
निषेवेतात्मवाँल्लोके न स व्यसनमाप्नुयात्॥ १२॥

"The self-controlled king who, having duly deliberated with his ministers, bestows gifts, takes to (expedients of) conciliation and, sowing dissension among the hostile ranks, exhibits prowess, O prince of ogres, or resorts to them (all) together and takes recourse both to right action and the reverse of it at the right time and pursues virtue, worldly gain and sensuous pleasure at the proper time never meets with disaster in the world. (11-12)

हितानुबन्धमालोक्य कुर्यात् कार्यमिहात्मनः।
राजा सहार्थतत्त्वज्ञैः सचिवैर्बुद्धिजीविभिः॥ १३॥

"A king should take action only after considering what is salutary in consequence to him, in consultation with his ministers, who make their living by their intelligence and know the reality of things. (13)

अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः।
प्रागल्भ्याद् वक्तुमिच्छन्ति मन्त्रिष्वभ्यन्तरीकृताः॥ १४॥

"People whose mental level is in no way higher than that of beasts and yet who have been allowed to take their seat among the counsellors, desire all the same to express their views through sheer impudence, without fully knowing the import of the scriptures. (14)

अशास्त्रविदुषां तेषां कार्यं नाभिहितं वचः।
अर्थशास्त्रानभिज्ञानां विपुलां श्रियमिच्छताम्॥ १५॥

"The advice tendered by such people,

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* The five aspects of an action are: (1) The method of initiating an action, (2) personality and material to be worked upon, (3) The time and place of action, (4) provision against mischance, and (5) the chances of success.

† The threefold duties of a king with reference to his enemies are: (1) conclusion of peace through conciliation (साम), (2) acceptance of allegiance (समाश्रयण) through gift (दान), and (3) invasion (यान), as a method of coercion (दण्ड). The first of these courses of action is resorted to when one's own strength and that of the enemy are equally matched; the second is adopted when one's own power is declining, while the enemy is in a thriving state; and the third course is advised when one finds oneself in a flourishing condition while the enemy is declining in power.

‡ The scriptures lay down that virtue should be pursued in the morning, worldly gain in the afternoon and sensuous pleasure at night. As an alternative, one is called upon to pursue virtue and worldly gain in the morning, worldly gain and virtue in the afternoon and sensuous pleasure and worldly gain at night. He who pursues sensuous pleasure alone throughout the day is the worst of all.

who having no knowledge of the scriptures, are equally ignorant of the science of wealth and seek immense wealth ought not to be followed. (15)

अहितं च हिताकारं धाष्ट्यार्ज्जल्पन्ति ये नराः।
अवश्यं मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषकाः॥ १६॥

"Men who tender unwholesome advice in a salutary garb through sheer impudence should be excluded from deliberation as they mar the very purpose of the deliberation. (16)

विनाशयन्तो भर्तारं सहिताः शत्रुभिर्बुधैः।
विपरीतानि कृत्यानि कारयन्तीह मन्त्रिणः॥ १७॥

"Getting united with shrewd enemies, evil-minded counsellors in this world prevail upon their master to undertake wrong actions in order to bring him to ruin. (17)

तान् भर्ता मित्रसंकाशानमित्रान् मन्त्रनिर्णये।
व्यवहारेण जानीयात् सचिवानुपसंहितान्॥ १८॥

"A ruler should make out the reality of those ministers who have been won over by the enemy to their side through bribe etc., and as such are enemies, though appearing as friends, through their actual behaviour when a final decision is being taken after deliberation. (18)

चपलस्येह कृत्यानि सहसानुप्रधावतः।
छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः॥ १९॥

"Aliens find out the weakness of a ruler who is (easily) led away by false appearances and rushes headlong into actions, even as birds discover the hole made by the lance of Skanda, the Commander-in-Chief of the gods, in the Krauñca mountain. (19)

यो हि शत्रुमवज्ञाय आत्मानं नाभिरक्षति।
अवाप्नोति हि सोऽनर्थान् स्थानाच्च व्यवरोप्यते॥ २०॥

"A king who, disregarding the enemy, does not actually protect himself, undoubtedly meets with reverses and is dragged down from his position. (20)

यदुक्तमिह ते पूर्वं प्रियया मेऽनुजेन च।
तदेव नो हितं वाक्यं यथेच्छसि तथा कुरु॥ २१॥

"The advice alone which was tendered to you on a previous occasion by your beloved consort, Mandodarī, as well as by my younger brother, Vibhīṣaṇa, is salutary to us. However, do as you will." (21)

तत् तु श्रुत्वा दशग्रीवः कुम्भकर्णस्य भाषितम्।
भ्रुकुटिं चैव संचक्रे क्रुद्धश्चैनमभाषत॥ २२॥

Hearing the aforesaid speech of Kumbhakarṇa, Rāvaṇa (the ten-headed monster) for his part frowned and filled with rage spoke to him as follows: (22)

मान्यो गुरुरिवाचार्यः किं मां त्वमनुशाससे।
किमेवं वाक्श्रमं कृत्वा यद् युक्तं तद् विधीयताम्॥ २३॥

"Why do you instruct me like a father or a teacher worthy of respect? What avail is it to weary your tongue as you have done? Let that which is meet be done. (23)

विभ्रमाच्चित्तमोहाद् वा बलवीर्याश्रयेण वा।
नाभिपन्नमिदानीं यद् व्यर्था तस्य पुनः कथा॥ २४॥

"It is futile at this hour to repeat that counsel which was not accepted by me at that time through misconception, obtuseness of understanding or through dependence on my strength and prowess. (24)

अस्मिन् काले तु यद् युक्तं तदिदानीं विचिन्त्यताम्।
गतं तु नानुशोचन्ति गतं तु गतमेव हि॥ २५॥

"Let that alone which is advisable at this moment may now be thoroughly investigated. The wise do not at all grieve for the bygone. The bygone is after all irretrievably bygone, no doubt. (25)

ममापनयजं दोषं विक्रमेण समीकुरु।
यदि खल्वस्ति मे स्नेहो विक्रमं वाधिगच्छसि॥ २६॥
यदि कार्यं ममैतत्ते हृदि कार्यतमं मतम्।
स सुहृद् यो विपन्नार्थं दीनमभ्युपपद्यते॥ २७॥
स बन्धुर्योऽपनीतेषु साहाय्यायोपकल्पते।
तमथैवं ब्रुवाणं स वचनं धीरदारुणम्॥ २८॥

रुष्टोऽयमिति विज्ञाय शनैः श्लक्ष्णमुवाच ह।
अतीव हि समालक्ष्य भ्रातरं क्षुभितेन्द्रियम्॥ २९॥
कुम्भकर्णः शनैर्वाक्यं बभाषे परिसान्त्वयन्।
शृणु राजन्नवहितो मम वाक्यमरिंदम॥ ३०॥

"Nullify with your prowess the evil sprung from my misconduct, if at all there exists love in you for me or if you recognize your own prowess or this purpose of mine is deemed by you in your heart of hearts as supremely worth accomplishing. A friend is he who obliges an afflicted soul, whose fortune is at stake. And a kinsman is he, who is able to render help to those who have deviated from the right course." Concluding about Rāvaṇa, who was speaking in grave and harsh tones as above, that he was angry, Kumbhakarṇa gently submitted to him in soothing words as follows: Clearly perceiving his elder brother exceedingly agitated in mind in reality, Kumbhakarṇa slowly submitted to him as follows, restoring him to confidence in everyway: "Listen, O king, to my submission, O scourge of your enemies ! (26—30)

अलं राक्षसराजेन्द्र संतापमुपपद्य ते।
रोषं च सम्परित्यज्य स्वस्थो भवितुमर्हसि॥ ३१॥

"It is no use your giving way to agony, O suzerain lord of ogres! Nay, shaking off anger completely, you ought to be your normal self again. (31)

नैतन्मनसि कर्तव्यं मयि जीवति पार्थिव।
तमहं नाशयिष्यामि यत् कृते परितप्यते॥ ३२॥

"Such despondency should not be entertained in your mind so long as I live, O ruler of the earth! I shall exterminate him on whose account you feel agonized. (32)

अवश्यं तु हितं वाच्यं सर्वावस्थं मया तव।
बन्धुभावादभिहितं भ्रातृस्नेहाच्च पार्थिव॥ ३३॥

"Salutary advice, of course, needs must be tendered by me to you under all circumstances. And that which is good to you, has been spoken by me through kinship and brotherly affection, O ruler of the earth ! (33)

सदृशं यच्च कालेऽस्मिन् कर्तुं स्नेहेन बन्धुना।
शत्रूणां कदनं पश्य क्रियमाणं मया रणे॥ ३४॥

"Nay, see that which is fit to be done out of affection at this juncture by a brother, viz., the wholesale destruction of the enemy in combat. (34)

अद्य पश्य महाबाहो मया समरमूर्धनि।
हते रामे सह भ्रात्रा द्रवन्तीं हरिवाहिनीम्॥ ३५॥

"See today, O mighty-armed brother, the army of monkeys fleeing, on Rāma being killed by me with his brother in the forefront of battle. (35)

अद्य रामस्य तद् दृष्ट्वा मयाऽऽनीतं रणाच्छिरः।
सुखी भव महाबाहो सीता भवतु दुःखिता॥ ३६॥

"Feel gratified today to see the well-known head of Rāma brought by me from the field of battle, O mighty-armed brother ! And let Sītā feel agonized in her turn. (36)

अद्य रामस्य पश्यन्तु निधनं सुमहत् प्रियम्।
लङ्कायां राक्षसाः सर्वे ये ते निहतबान्धवाः॥ ३७॥

"Let all those ogres in Laṅkā whose kinsfolk have been killed in combat witness today the death of Rāma, which will be something exceedingly welcome to them. (37)

अद्य शोकपरीतानां स्वबन्धुवधशोचिनाम्।
शत्रोर्युधि विनाशेन करोम्यश्रुप्रमार्जनम्॥ ३८॥

"Through the destruction of the enemy in battle, I shall dry today the tears of those who are bewailing the loss of their kinsfolk and are overcome with grief on that account. (38)

अद्य पर्वतसंकाशं ससूर्यमिव तोयदम्।
विकीर्णं पश्य समरे सुग्रीवं प्लवगेश्वरम्॥ ३९॥

"See today Sugrīva, the lord of monkeys, who closely resembles a mountain (in size), thrown about, bathed in blood, on the battlefield like a cloud illumined by the evening sun. (39)

कथं च राक्षसैरेभिर्मया च परिसान्त्वितः।
जिघांसुभिर्दाशरथिं व्यथसे त्वं सदानघ॥ ४०॥

"Nay, why do you feel vexed all the time, O sinless one, though reassured by these ogres as well as by myself, who are eager to kill Rāma (son of Daśaratha)? (40)

मां निहत्य किल त्वां हि निहनिष्यति राघवः।
नाहमात्मनि संतापं गच्छेयं राक्षसाधिप॥ ४१॥

"Surely, Rāma, a scion of Raghu, will be able to kill you only after killing me. I, however, never give way to misgiving on that account, O suzerain lord of ogres! (41)

कामं त्विदानीमपि मां व्यादिश त्वं परंतप।
न परः प्रेक्षणीयस्ते युद्धायातुलविक्रम॥ ४२॥

"Therefore, command me at will to wage war even at this moment, O scourge of your enemies! No one else should be sought for by you for this purpose, O incomparable hero! (42)

अहमुत्सादयिष्यामि शत्रूंस्तव महाबलान्।
यदि शक्रो यदि यमो यदि पावकमारुतौ॥ ४३॥
तानहं योधयिष्यामि कुबेरवरुणावपि।
गिरिमात्रशरीरस्य शितशूलधरस्य मे॥ ४४॥
नर्दतस्तीक्ष्णदंष्ट्रस्य बिभीयाद् वै पुरंदरः।
अथ वा त्यक्तशस्त्रस्य मृद्नतस्तरसा रिपून्॥ ४५॥
न मे प्रतिमुखः कश्चित् स्थातुं शक्तो जिजीविषुः।
नैव शक्त्या न गदया नासिना निशितैः शरैः॥ ४६॥

"I shall exterminate your enemies, though endowed with extraordinary might. Even if it is Indra, the ruler of gods, or, again, if it is Yama, the god of retribution, or even if they are the god of fire and the wind-god, I shall contend with them, nay, even with Kubera and Varuṇa. Even Indra, the destroyer of citadels, will dread me, endowed as I am with a body as big as a mountain and pointed teeth and wielding a sharpened pike for a weapon, even as I roar. Again, none will be able to withstand, if he wishes to survive, even if I begin to crush the enemies with impetuosity, abandoning the arms. I shall in no case fight with a javelin, nor with a mace, nor, again, with a sword, much less with whetted shafts. (43—46)

हस्ताभ्यामेव संरभ्य हनिष्यामि सवज्रिणम्।
यदि मे मुष्टिवेगं स राघवोऽद्य सहिष्यति॥ ४७॥
ततः पास्यन्ति बाणौघा रुधिरं राघवस्य मे।
चिन्तया तप्यसे राजन् किमर्थं मयि तिष्ठति॥ ४८॥

"Getting enraged, I shall make short work of Rāma, even if he is accompanied by Indra, the wielder of the thunderbolt, with my bare hands. If the said scion of Raghu will be able to withstand the force of my fists today, the volleys of my arrows will in that case drink the blood of Rāma. Why do you feel tormented with anxiety, O king, so long as I exist! (47-48)

सोऽहं शत्रुविनाशाय तव निर्यातुमुद्यतः।
मुञ्च रामाद् भयं घोरं निहनिष्यामि संयुगे॥ ४९॥
राघवं लक्ष्मणं चैव सुग्रीवं च महाबलम्।
हनूमन्तं च रक्षोघ्नं येन लङ्का प्रदीपिता॥ ५०॥

"I, for my part, am prepared to sally forth for the extermination of your enemies. Give up the violent fear proceeding from Rāma. I shall without doubt make short work on the battlefield of Rāma (a scion of Raghu) as well as of Lakṣmaṇa as also of Sugrīva, who is endowed with extraordinary might, and shall also dispose of Hanumān, the destroyer of ogres, by whom Laṅkā was set on fire. (49-50)

हरींश्च भक्षयिष्यामि संयुगे समुपस्थिते।
असाधारणमिच्छामि तव दातुं महद् यशः॥ ५१॥

"Nay, I shall devour the monkeys when a struggle is quite at hand. I wish to confer uncommon and great glory on you. (51)

यदि चेन्द्राद् भयं राजन् यदि चापि स्वयंभुवः।
ततोऽहं नाशयिष्यामि नैशं तम इवांशुमान्॥ ५२॥

"Again, if fear of Indra (the ruler of gods) and even of Brahmā (the self-born

creator) haunts you, I shall forthwith drive it away even as the sun disperses the darkness of the night. (52)

अपि देवाः शयिष्यन्ते मयि क्रुद्धे महीतले।
यमं च शमयिष्यामि भक्षयिष्यामि पावकम्॥ ५३॥

"Even gods will fall flat on the earth's surface on my getting enraged. Nay, I shall quell Yama, the god of retribution, and devour the god of fire. (53)

आदित्यं पातयिष्यामि सनक्षत्रं महीतले।
शतक्रतुं वधिष्यामि पास्यामि वरुणालयम्॥ ५४॥

"I shall hurl down on the earth the sun alongwith the constellations. Nay, I shall kill Indra (who is presupposed to have performed a hundred horse-sacrifices in his previous birth or births as a condition precedent for his attaining Indrahood) and drink up the ocean (the abode of Varuṇa, the god of water). (54)

पर्वतांश्चूर्णयिष्यामि दारयिष्यामि मेदिनीम्।
दीर्घकालं प्रसुप्तस्य कुम्भकर्णस्य विक्रमम्॥ ५५॥
अद्य पश्यन्तु भूतानि भक्ष्यमाणानि सर्वशः।
न त्विदं त्रिदिवं सर्वमाहारो मम पूर्यते॥ ५६॥

"I shall pulverize mountains and rend the earth. Let the created beings who are going to be devoured by me on all sides witness the prowess of Kumbhakarṇa (myself), who remained fast asleep for long, i.e., till now. If all the three worlds, viz., heaven, earth and the intermediate region, are offered to me as food, my stomach will not be filled thereby. (55-56)

वधेन ते दाशरथेः सुखावहं
सुखं समाहर्तुमहं व्रजामि।
निहत्य रामं सह लक्ष्मणेन
खादामि सर्वान् हरियूथमुख्यान्॥ ५७॥

"Through the destruction of Rāma (son of Daśaratha), I proceed to bring to you happiness which may prove conducive to more and more happiness in future. After killing Rāma alongwith Lakṣmaṇa, I shall devour all the leaders of monkey troops. (57)

रमस्व राजन् पिब चाद्य वारुणीं
कुरुष्व कृत्यानि विनीय दुःखम्।
मयाद्य रामे गमिते यमक्षयं
चिराय सीता वशगा भविष्यति॥ ५८॥

"Revel, O king, and drink wine today. Nay, banishing agony, discharge your duties. When Rāma is dispatched by me to the abode of Yama, the god of retribution, today, Sītā will submit to your will for long." (58)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Mahodara twits Kumbhakarṇa and suggests to Rāvaṇa a device to achieve his end without a struggle

तदुक्तमतिकायस्य बलिनो बाहुशालिनः।
कुम्भकर्णस्य वचनं श्रुत्वोवाच महोदरः॥ १॥

Hearing the aforesaid braggadocio of the colossal and mighty Kumbhakarṇa, who was adorned with brawny arms, Mahodara spoke as follows: (1)

कुम्भकर्ण कुले जातो धृष्टः प्राकृतदर्शनः।
अवलिप्तो न शक्नोषि कृत्यं सर्वत्र वेदितुम्॥ २॥

"Though born in a noble race, you are insolent and arrogant and possessed of an unsophisticated intellect and as such unable to know what should be done under all circumstances. (2)

नहि राजा न जानीते कुम्भकर्ण नयानयौ।
त्वं तु कैशोरकाद् धृष्टः केवलं वक्तुमिच्छसि॥ ३॥

"It is not that His Majesty does not know what is politic and what is impolitic, O Kumbhakarṇa! You are, however, insolent from your very juvenescence and only feel inclined to speak. (3)

स्थानं वृद्धिं च हानिं च देशकालविधानवित्।
आत्मनश्च परेषां च बुध्यते राक्षसर्षभः॥ ४॥

"Rāvaṇa, a bull among the ogres, is conversant with the laws of time and place and knows his own progress, decline and *status quo,* as well as of the enemies. (4)

यत् त्वशक्यं बलवता वक्तुं प्राकृतबुद्धिना।
अनुपासितवृद्धेन कः कुर्यात् तादृशं बुधः॥ ५॥

"What wise man would, however, attempt to undertake that which cannot be achieved by one who is possessed of an unsophisticated intellect and has not waited upon his elders. (5)

यांस्तु धर्मार्थकामांस्त्वं ब्रवीषि पृथगाश्रयान्।
अवबोद्धुं स्वभावेन नहि लक्षणमस्ति तान्॥ ६॥

"The capacity to know virtue, worldly gain and sensuous pleasure in their true character does not exist in you in that you speak of them as incompatible (lit., existing in different individuals). (6)

कर्म चैव हि सर्वेषां कारणानां प्रयोजनम्।
श्रेयः पापीयसां चात्र फलं भवति कर्मणाम्॥ ७॥

"Again, action is the root of all the three means to happiness, viz., virtue, worldly gain and sensuous pleasure; moreover, the fruit of actions, both noble and exceedingly sinful, in this world accrues to the same agent. (7)

निःश्रेयसफलावेव धर्मार्थावितरावपि।
अधर्मानर्थयोः प्राप्तं फलं च प्रत्यवायिकम्॥ ८॥

"Virtue in the shape of muttering of prayers, meditation etc., which have no dependence on wealth, and the performance of sacrifices and practice of charity etc., for the accomplishment of which wealth is indispensable, though conducive to final beatitude alone, if pursued in a disinterested spirit, also lead, if pursued with some interested motive, to goals other than final beatitude such as heavenly bliss and worldly prosperity. From the omission of an obligatory virtue follow unrighteousness and evil, and alongwith them, the bitter fruit of the offence of omission. (8)

ऐहलौकिकपारक्यं कर्म पुंभिर्निषेव्यते।
कर्माण्यपि तु कल्याणि लभते काममास्थितः॥ ९॥

"The fruit of past actions, good or bad, is reaped by living beings in this as well as in the other world. He, however, who remains sedulously devoted to actions with a view to attaining sensuous pleasure perceptibly enjoys blessings even in this life and not hereafter as in the case of virtue and material gain. (9)

तत्र क्लृप्तमिदं राज्ञा हृदि कार्यं मतं च नः।
शत्रौ हि साहसं यत् तत् किमिवात्रापनीयते॥ १०॥

"In such circumstances the pursuit of sensuous pleasure (in the form of retaining Sītā and trying to win her over), which has been cherished by the king in his heart and is also approved of by us, must be indulged in by him*. What wrong is there in

* The hedonistic theory which has been propounded here by Mahodara in order to win the pleasure of Rāvaṇa is fallacious. Of the three objects of human pursuit, viz., virtue, material gain and sensuous pleasure, virtue alone is worth pursuing as that alone can lead all to happiness.

accomplishing that which is surely to be a daring act against the enemy? (10)

एकस्यैवाभियाने तु हेतुर्यः प्राह्रतस्त्वया।
तत्राप्यनुपपन्नं ते वक्ष्यामि यदसाधु च॥ ११॥

"As for the reason, viz., your extraordinary might, which you have adduced for marching all alone for an encounter, I shall presently point out to you what is ill-considered and wrong about it. (11)

येन पूर्वं जनस्थाने बहवोऽतिबला हताः।
राक्षसा राघवं तं त्वं कथमेको जयिष्यसि॥ १२॥

"How will you be able to conquer single-handed that scion of Raghu by whom numerous ogres endowed with exceeding might were made short work of in Janasthāna in the past? (12)

ये पूर्वं निर्जितास्तेन जनस्थाने महौजसः।
राक्षसांस्तान् पुरे सर्वान् भीतानद्य न पश्यसि॥ १३॥

"Don't you see all those ogres, endowed with extraordinary strength, who were put to flight by him in the past in Janasthāna, living in fear in the city even today? (13)

तं सिंहमिव संक्रुद्धं रामं दशरथात्मजम्।
सर्पं सुप्तमहो बुद्ध्वा प्रबोधयितुमिच्छसि॥ १४॥

"You desire to meet in combat Rāma, an offspring of Daśaratha, who is like an enraged lion, and knowingly seek to awaken a serpent which is asleep. (14)

ज्वलन्तं तेजसा नित्यं क्रोधेन च दुरासदम्।
कस्तं मृत्युमिवासह्यमासादयितुमर्हति॥ १५॥

"Who would dare to encounter Rāma, who is ever burning with spirit, and is difficult to approach in fury and unbearable as Death? (15)

संशयस्थमिदं सर्वं शत्रोः प्रतिसमासने।
एकस्य गमनं तात नहि मे रोचते भृशम्॥ १६॥

"This entire army of ogres would be involved in danger on standing face to face with the aforesaid enemy. In such circumstances, O beloved one, your going alone to meet Rāma does not find favour with me at all. (16)

हीनार्थस्तु समृद्धार्थं को रिपुं प्राकृतं यथा।
निश्चितं जीवितत्यागे वशमानेतुमिच्छति॥ १७॥

"Bereft of resources, who would feel inclined to reduce to submission an enemy, who is rich in resources and determined to lay down his life, as a common enemy? (17)

यस्य नास्ति मनुष्येषु सदृशो राक्षसोत्तम।
कथमाशंससे योद्धुं तुल्येनेन्द्रविवस्वतोः॥ १८॥

"How do you wish to enter into combat with him, who is an equal of Indra and the sun-god, and whose compeer there is none among human beings, O prince of ogres?" (18)

एवमुक्त्वा तु संरब्धं कुम्भकर्णं महोदरः।
उवाच रक्षसां मध्ये रावणं लोकरावणम्॥ १९॥

Having spoken thus to the enraged Kumbhakarṇa, Mahodara for his part submitted as follows in the midst of other ogres to Rāvaṇa, who made people cry by his tyranny: (19)

लब्ध्वा पुरस्ताद् वैदेहीं किमर्थं त्वं विलम्बसे।
यदीच्छसि तदा सीता वशगा ते भविष्यति॥ २०॥

"Having laid your hands already on Sītā (a princess of the Videha territory), why do you procrastinate? Sītā will submit to your will the moment you would have her do so. (20)

दृष्टः कश्चिदुपायो मे सीतोपस्थानकारकः।
रुचितश्चेत् स्वया बुद्ध्या राक्षसेन्द्र ततः शृणु॥ २१॥

"A means of bringing her round has been discovered by me. Listen to it, O lord of ogres! Ponder it with your intellect and act according to it if it is found acceptable. (21)

अहं द्विजिह्वः संह्रादी कुम्भकर्णो वितर्दनः।
पञ्च रामवधायैते निर्यान्तीत्यवघोषय॥ २२॥

"Have it proclaimed by beat of drum that Dwijihwa, Saṁhrādī, Kumbhakarṇa,

Vitardana and myself—these five are going forth to kill Rāma. (22)

ततो गत्वा वयं युद्धं दास्यामस्तस्य यत्नतः।
जेष्यामो यदि ते शत्रून् नोपायैः कार्यमस्ति नः॥ २३॥

"Sallying forth, we shall then give battle to him with zeal. If we are able to conquer your enemies, no purpose of ours will be served by other expedients. (23)

अथ जीवति नः शत्रुर्वयं च कृतसंयुगाः।
ततः समभिपत्स्यामो मनसा यत् समीक्षितम्॥ २४॥

"If, however, our enemy survives the encounter and we too survive after we have fought a battle with him, then we shall fall back upon the plan which has been revolved by us in the mind. (24)

वयं युद्धादिहैष्यामो रुधिरेण समुक्षिताः।
विदार्य स्वतनुं बाणै रामनामाङ्कितैः शरैः॥ २५॥

"Bathed in blood on having our body cruelly torn with deadly darts marked with the name of Rāma (engraved on them), we shall return from the battlefield to this place. (25)

भक्षितो राघवोऽस्माभिर्लक्ष्मणश्चेति वादिनः।
ततः पादौ ग्रहीष्यामस्त्वं नः कामं प्रपूरय॥ २६॥

"Then we shall clasp your feet saying, 'Rāma (a scion of Raghu) as well as Lakṣmaṇa have been devoured by us.' Pray, fully grant you our desire. (26)

ततोऽवघोषय पुरे गजस्कन्धेन पार्थिव।
हतो रामः सह भ्रात्रा ससैन्य इति सर्वतः॥ २७॥

"Then have it proclaimed by beat of drum on all sides on the back of an elephant O ruler of the earth, that Rāma has been got rid of alongwith Lakṣmaṇa and his army. (27)

प्रीतो नाम ततो भूत्वा भृत्यानां त्वमरिंदम।
भोगांश्च परिवारांश्च कामान् वसु च दापय॥ २८॥

"Getting pleased, as it were, O tamer of your enemies, cause you to be bestowed on your servants objects of enjoyment and other desired objects as well as slaves and gold. (28)

ततो माल्यानि वासांसि वीराणामनुलेपनम्।
पेयं च बहु योधेभ्यः स्वयं च मुदितः पिब॥ २९॥

"Then confer garlands, garments, cosmetics and drink on champions and abundant gifts to other warriors and also drink yourself joyfully. (29)

ततोऽस्मिन् बहुलीभूते कौलीने सर्वतो गते।
भक्षितः ससुहृद् रामो राक्षसैरिति विश्रुते॥ ३०॥
प्रविश्याश्वास्य चापि त्वं सीतां रहसि सान्त्वयन्।
धनधान्यैश्च कामैश्च रत्नैश्चैनां प्रलोभय॥ ३१॥

"Approaching Sītā in private and also restoring her to confidence, nay, conciliating her, when the thick rumour that Rāma, with his brother and accomplices has been devoured by the ogres reaches everywhere and is clearly heard even by Sītā, tempt her with offers of gold and grain as also luxuries and precious stones. (30-31)

अनयोपधया राजन् भूयः शोकानुबन्धया।
अकामा त्वद्वशं सीता नष्टनाथा गमिष्यति॥ ३२॥

"Imposed upon by means of this trick, which will further intensify her grief, Sītā, though lacking in love for you, will submit to your will because of her having lost her protector, O king! (32)

रमणीयं हि भर्तारं विनष्टमधिगम्य सा।
नैराश्यात् स्त्रीलघुत्वाच्च त्वद्वशं प्रतिपत्स्यते॥ ३३॥

"Actually believing her lovely husband to have perished, she will in despair accept dependence on you due to womanly frailty. (33)

सा पुरा सुखसंवृद्धा सुखार्हा दुःखकर्शिता।
त्वय्यधीनं सुखं ज्ञात्वा सर्वथैव गमिष्यति॥ ३४॥

"Realizing her happiness as depending on you alone, Sītā, who has been brought up in (the lap of) prosperity in the past, is deserving of felicity and is already tormented with agony, will completely submit to your will. (34)

एतत् सुनीतं मम दर्शनेन
रामं हि दृष्ट्वैव भवेदनर्थः।
इहैव ते सेत्स्यति मोत्सुको भू-
र्महानयुद्धेन सुखस्य लाभः॥ ३५॥

"This will be the best course to my mind. Disaster in the shape of death is sure to come to you as soon as you behold Rāma. Therefore, don't be eager for an encounter. Great enjoyment of bliss will accrue to you in Laṅkā itself without a struggle. (35)

अनष्टसैन्यो ह्यनवाप्तसंशयो
रिपुं त्वयुद्धेन जयञ्ज्ञनाधिपः।
यशश्च पुण्यं च महान्महीपते
श्रियं च कीर्तिं च चिरं समश्नुते॥ ३६॥

"Conquering his enemies without a contest, a mighty ruler of the earth for his part fully enjoys for long renown and religious merit too, as also prosperity and placidity, without meeting with danger, O overlord of the people, his army too remaining intact." (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Kumbhakarṇa's sally for an encounter

स तथोक्तस्तु निर्भर्त्स्य कुम्भकर्णो महोदरम्।
अब्रवीद् राक्षसश्रेष्ठं भ्रातरं रावणं ततः॥ १॥

Upbraiding Mahodara, when spoken to as aforesaid, Kumbhakarṇa for his part then submitted as follows to his elder brother, Rāvaṇa, the foremost of ogres: (1)

सोऽहं तव भयं घोरं वधात् तस्य दुरात्मनः।
रामस्याद्य प्रमार्जामि निर्वैरो हि सुखी भव॥ २॥

"For what I am, I shall without doubt dispel today your formidable fear by killing that evil-minded fellow, Rāma. Rid of animosity, be happy. (2)

गर्जन्ति न वृथा शूरा निर्जला इव तोयदाः।
पश्य सम्पद्यमानं तु गर्जितं युधि कर्मणा॥ ३॥

"Heroes do not thunder in vain like clouds bereft of water. Note for your part the roar which is going to be emitted by me on the battlefield through action. (3)

न मर्षयन्ति चात्मानं सम्भावयितुमात्मना।
अदर्शयित्वा शूरास्तु कर्म कुर्वन्ति दुष्करम्॥ ४॥

"Warriors do not seek to glorify themselves with their own lips. On the other hand, they accomplish deeds which are hard to accomplish, without displaying them. (4)

विक्लवानां ह्यबुद्धीनां राज्ञां पण्डितमानिनाम्।
रोचते त्वद्वचो नित्यं कथ्यमानं महोदर॥ ५॥

"Your advice, even while it is being tendered, would undoubtedly appeal at all times to kings who are cowardly and devoid of intellect and account themselves wise, O Mahodara! (5)

युद्धे कापुरुषैर्नित्यं भवद्भिः प्रियवादिभिः।
राजानमनुगच्छद्भिः सर्वं कृत्यं विनाशितम्॥ ६॥

"All undertakings have always been marred by you people, who are cowards in combat, utter pleasing words and say ditto to the king during deliberations. (6)

राजशेषा कृता लङ्का क्षीणः कोशो बलं हतम्।
राजानमिममासाद्य सुहृच्चिह्नममित्रकम्॥ ७॥

"The king alone is left in Laṅkā that has been divested of its population, its exchequer depleted, and army destroyed. Nay, having found access to this king, enemies, masquerading as friends, have gathered round him. (7)

एष निर्याम्यहं युद्धमुद्यतः शत्रुनिर्जये।
दुर्नयं भवतामद्य समीकर्तुं महाहवे॥ ८॥

"Bent on conquering the enemy, I hereby sally forth to the battlefield in order to redeem in a major conflict today the disastrous policy initiated by you all." (8)

एवमुक्तवतो वाक्यं कुम्भकर्णस्य धीमतः।
प्रत्युवाच ततो वाक्यं प्रहसन् राक्षसाधिपः॥ ९॥

Laughing heartily, Rāvaṇa, the suzerain lord of ogres, then replied as follows to the submission of the sagacious Kumbhakarṇa, who had just spoken as aforesaid : (9)

महोदरोऽयं रामात् तु परित्रस्तो न संशयः।
न हि रोचयते तात युद्धं युद्धविशारद॥ १०॥

"This Mahodara for his part is greatly afraid of Rāma: there is no doubt about it. Surely he does not relish war, O dear brother, well-versed in the art of warfare ! (10)

कश्चिन्मे त्वत्समो नास्ति सौहृदेन बलेन च।
गच्छ शत्रुवधाय त्वं कुम्भकर्ण जयाय च॥ ११॥

"There is none equal to you in affection and might in my eyes. As such march you to the battlefield for the destruction of the enemy and attaining victory, O Kumbhakarṇa! (11)

शयानः शत्रुनाशार्थं भवान् सम्बोधितो मया।
अयं हि कालः सुमहान् राक्षसनामरिंदम॥ १२॥

"Asleep as you were, you have been duly awakened by me for the extermination of the enemies; for, the present is an exceedingly momentous period for the ogres, O tamer of enemies! (12)

संगच्छ शूलमादाय पाशहस्त इवान्तकः।
वानरान् राजपुत्रौ च भक्षयादित्यतेजसौ॥ १३॥

"Therefore, taking a pike, duly proceed to the battlefield as Death would, with a noose in hand. Nay, devour the monkeys as well as the two princes, bright as the sun. (13)

समालोक्य तु ते रूपं विद्रविष्यन्ति वानराः।
रामलक्ष्मणयोश्चापि हृदये प्रस्फुटिष्यतः॥ १४॥

"Vividly perceiving your very form, the monkeys will flee away, and the hearts of Rāma and Lakṣmaṇa will break asunder." (14)

एवमुक्त्वा महातेजाः कुम्भकर्णं महाबलम्।
पुनर्जातमिवात्मानं मेने राक्षसपुङ्गवः॥ १५॥

Having spoken thus to Kumbhakarṇa, who was endowed with extraordinary might, Rāvaṇa (a bull among ogres), who was possessed of great energy, thought himself regenerated. (15)

कुम्भकर्णबलाभिज्ञो जानंस्तस्य पराक्रमम्।
बभूव मुदितो राजा शशाङ्क इव निर्मलः॥ १६॥

Fully aware of Kumbhakarṇa's might and knowing, as he did, his prowess, the king felt delighted and shone like the cloudless moon. (16)

इत्येवमुक्तः संहृष्टो निर्जगाम महाबलः।
राज्ञस्तु वचनं श्रुत्वा योद्धुमुद्युक्तवांस्तदा॥ १७॥

Spoken to in these words, Kumbhakarṇa, who was endowed with extraordinary might, sallied forth, highly rejoiced. Nay, hearing the king's speech at that time, he for his part prepared to fight. (17)

आददे निशितं शूलं वेगाच्छत्रुनिबर्हणः।
सर्वं कालायसं दीप्तं तप्तकाञ्चनभूषणम्॥ १८॥

The ogre, who was capable of destroying his enemies, vigorously seized a whetted and flaming dart, which was all made of iron and was embellished with refined gold. (18)

इन्द्राशनिसमप्रख्यं वज्रप्रतिमगौरवम्।
देवदानवगन्धर्वयक्षपन्नगसूदनम् ॥ १९ ॥

It shone like Indra's thunderbolt and was equally heavy and was capable of destroying gods, Dānavas, Gandharvas (celestial musicians), Yakṣas (a class of demi-gods) and Nāgas (semi-divine beings credited with a human face and the tail of a serpent). (19)

रक्तमाल्यमहादामं स्वतश्चोद्गतपावकम्।
आदाय विपुलं शूलं शत्रुशोणितरञ्जितम्॥ २० ॥
कुम्भकर्णो महातेजा रावणं वाक्यमब्रवीत्।
गमिष्याम्यहमेकाकी तिष्ठत्विह बलं मम॥ २१ ॥

It was wreathed in garlands of crimson flowers and emitted flames by itself. Taking the enormous dart which was stained with the gore of his enemies, Kumbhakarṇa, who was endowed with extraordinary energy submitted as follows to Rāvaṇa: "I will proceed alone. Let my army remain here. (20-21)

अद्य तान् क्षुधितः क्रुद्धो भक्षयिष्यामि वानरान्।
कुम्भकर्णवचः श्रुत्वा रावणो वाक्यमब्रवीत्॥ २२ ॥

"Feeling hungry and enraged, I shall devour the monkeys today." Hearing the submission of Kumbhakarṇa, Rāvaṇa replied as follows: (22)

सैन्यैः परिवृतो गच्छ शूलमुद्गरपाणिभिः।
वानरा हि महात्मानः शूराः सुव्यवसायिनः॥ २३ ॥

"Go out accompanied by troops carrying pikes and mallets in their hands; for the monkeys are gigantic, valiant and full of great perseverance. (23)

एकाकिनं प्रमत्तं वा नयेयुर्दशनैः क्षयम्।
तस्मात् परमदुर्धर्षः सैन्यैः परिवृतो व्रज।
रक्षसामहितं सर्वं शत्रुपक्षं निषूदय॥ २४॥

"They are sure to destroy with their teeth anyone who is alone or off one's guard. Therefore, go out surrounded by troops. Rendered exceedingly difficult to assail you in this way, exterminate the entire army of the enemy, which is so pernicious to the ogres." (24)

अथासनात् समुत्पत्य स्रजं मणिकृतान्तराम्।
आबबन्ध महातेजाः कुम्भकर्णस्य रावणः॥ २५॥

Springing up from his throne, Rāvaṇa, who was endowed with extraordinary energy, now placed round the neck of Kumbhakarṇa a gold necklace interspersed with gems. (25)

अङ्गदान्यङ्गुलीवेष्टान् वराण्याभरणानि च।
हारं च शशिसंकाशमाबबन्ध महात्मनः॥ २६ ॥

He also placed on the person of the colossus armlets, rings, other excellent jewels as well as a pearl necklace sparkling as the moon. (26)

दिव्यानि च सुगन्धीनि माल्यदामानि रावणः।
गात्रेषु सज्जयामास श्रोत्रयोश्चास्य कुण्डले॥ २७॥

Rāvaṇa further placed on his different limbs wonderful fragrant garlands and suspended earrings in his ears. (27)

काञ्चनाङ्गदकेयूरनिष्काभरणभूषितः ।
कुम्भकर्णो बृहत्कर्णः सुहुतोऽग्निरिवाबभौ॥ २८ ॥

Thus adorned with gold armlets, bracelets and Niṣkas (an ornament for the neck), Kumbhakarṇa, who was distinguished by large ears, shone like fire, well-fed with oblations. (28)

श्रोणीसूत्रेण महता मेचकेन व्यराजत।
अमृतोत्पादने नद्धो भुजङ्गेनेव मन्दरः॥ २९ ॥

Decked with an enormous dark-blue girdle, he shone brightly like Mount Mandara encircled by Vāsuki, the king of serpents, at the time of churning nectar out of the milk ocean. (29)

स काञ्चनं भारसहं निवातं
विद्युत्प्रभं दीप्तमिवात्मभासा।
आबध्यमानः कवचं रराज
संध्याभ्रसंवीत इवाद्रिराजः॥ ३०॥

Donning an impenetrable golden coat-of-mail capable of resisting heavy blows, nay, brilliant as lightning and flaming with its native effulgence, he shone like the western mountain, the king of mountains, encircled by evening clouds. (30)

सर्वाभरणसर्वाङ्गः शूलपाणिः स राक्षसः।
त्रिविक्रमकृतोत्साहो नारायण इवाबभौ॥ ३१॥

Decked all over his limbs with all kinds of jewels and pike in hand, that ogre trod like Lord Nārāyaṇa, (in His all-embracing form) determined to take the three long strides which were intended to cover the entire universe. (31)

भ्रातरं सम्परिष्वज्य कृत्वा चापि प्रदक्षिणम्।
प्रणम्य शिरसा तस्मै प्रतस्थे स महाबलः॥ ३२॥

Tightly embracing his elder brother and also going round him as a token of respect clockwise and respectfully bowing down to him, Kumbhakarṇa, who was endowed with extraordinary might, sallied forth. (32)

तमाशीर्भिः प्रशस्ताभिः प्रेषयामास रावणः।
शङ्खदुन्दुभिनिर्घोषैः सैन्यैश्चापि वरायुधैः॥ ३३॥

Rāvaṇa bid him proceed with excellent benedictions to the sound of conches and drums and also alongwith troops armed with the best of weapons. (33)

तं गजैश्च तुरंगैश्च स्यन्दनैश्चाम्बुदस्वनैः।
अनुजग्मुर्महात्मानो रथिनो रथिनां वरम्॥ ३४॥

Gigantic car-warriors followed that prince of car-warriors on the back of elephants and horses as also in chariots, emitting a thunder-like sound. (34)

सर्पैरुष्ट्रैः खरैश्चैव सिंहद्विपमृगद्विजैः।
अनुजग्मुश्च तं घोरं कुम्भकर्णं महाबलम्॥ ३५॥

Ogres also accompanied the celebrated and redoubtable Kumbhakarṇa, who was endowed with extraordinary might, on serpents, camels and donkeys too as well as on lions, elephants, antelopes and birds. (35)

स पुष्पवर्षैरवकीर्यमाणो
धृतातपत्रः शितशूलपाणिः।
मदोत्कटः शोणितगन्धमत्तो
विनिर्ययौ दानवदेवशत्रुः॥ ३६॥

Being covered with showers of blossoms, a parasol held over his head, nay, bearing a pointed pike in his hand, excited by drink and maddened by the smell of blood, that enemy of demons and gods alike sallied forth in state. (36)

पदातयश्च बहवो महानादा महाबलाः।
अन्वयू राक्षसा भीमा भीमाक्षाः शस्त्रपाणयः॥ ३७॥
रक्ताक्षाः सुबहुव्यामा नीलाञ्जनचयोपमाः।
शूलानुद्यम्य खड्गांश्च निशितांश्च परश्वधान्॥ ३८॥
भिन्दिपालांश्च परिघान् गदाश्च मुसलानि च।
तालस्कन्धांश्च विपुलान् क्षेपणीयान् दुरासदान्॥ ३९॥

Lifting up pikes and swords as well as whetted axes as also Bhindipālas (small javelins thrown by the hand), iron clubs and maces and mallets, enormous trunks of palmyra trees and slings which were difficult to meet, and raising a great uproar, numerous formidable ogres with hideous coppery eyes, endowed with extraordinary might, measuring very many Vyāmas* in height, and resembling a mass of collyrium in hue, also followed him on foot, weapon in hand. (37—39)

अथान्यद्वपुरादाय दारुणं घोरदर्शनम्।
निष्पपात महातेजाः कुम्भकर्णो महाबलः॥ ४०॥

Now assuming another formidable form, terrible to look at, Kumbhakarṇa, who was endowed with extraordinary energy and possessed of great might, rushed forth. (40)

* A measure of length equal to the space between the tips of the middle fingers of both hands when the arms are extended.

धनुःशतपरीणाहः स षट्शतसमुच्छ्रितः।
रौद्रः शकटचक्राक्षो महापर्वतसंनिभः॥ ४१॥
संनिपत्य च रक्षांसि दग्धशैलोपमो महान्।
कुम्भकर्णो महावक्त्रः प्रहसन्निदमब्रवीत्॥ ४२॥

Nay, deploying the ogres in battle-array, the mighty Kumbhakarṇa, who was now a hundred bows in breadth and six hundred in height, was fierce with eyes resembling the wheels of a chariot and presented the appearance of a huge mountain (in size), was endowed with an enormous mouth and looked like a charred mountain in hue, spoke as follows, laughing heartily as he spoke: (41-42)

अद्य वानरमुख्यानां तानि यूथानि भागशः।
निर्दहिष्यामि संक्रुद्धः पतङ्गानिव पावकः॥ ४३॥

"Filled with fury, I shall severally consume today, even as a flame would consume moths, the battalions of the foremost of monkeys. (43)

नापराध्यन्ति मे कामं वानरा वनचारिणः।
जातिरस्मद्विधानां सा पुरोद्यानविभूषणम्॥ ४४॥

"The monkeys, who are wont to roam about in the woods, have never given me offence of their own will. The species, in fact, serve as an ornament of the urban gardens of people like us. (44)

पुररोधस्य मूलं तु राघवः सहलक्ष्मणः।
हते तस्मिन् हतं सर्वं तं वधिष्यामि संयुगे॥ ४५॥

"The cause of the city being besieged, however, is Rāma (a scion of Raghu) accompanied by Lakṣmaṇa? I shall, therefore, first of all get rid of him in combat. He being disposed of, all will be destroyed." (45)

एवं तस्य ब्रुवाणस्य कुम्भकर्णस्य राक्षसाः।
नादं चक्रुर्महाघोरं कम्पयन्त इवार्णवम्॥ ४६॥

While the bellicose Kumbhakarṇa was speaking in this strain, the ogres, who accompanied him, raised an exceedingly terrible uproar, agitating the sea, as it were. (46)

तस्य निष्पततस्तूर्णं कुम्भकर्णस्य धीमतः।
बभूवुर्घोररूपाणि निमित्तानि समन्ततः॥ ४७॥

Even as the said Kumbhakarṇa, who was full of intelligence, rushed forth with impetuosity, portents of fearful aspect appeared on all sides. (47)

उल्काशनियुता मेघा बभूवुर्गर्दभारुणाः।
ससागरवना चैव वसुधा समकम्पत॥ ४८॥

Clouds ashy in colour like donkeys appeared alongwith shooting stars and strokes of lightning. And the earth too, with its seas and forests, violently shook. (48)

घोररूपाः शिवा नेदुः सज्वालकवलैर्मुखैः।
मण्डलान्यपसव्यानि बबन्धुश्च विहंगमाः॥ ४९॥

She-jackals of hideous aspect howled with flaming morsels in their mouths. And birds flew in circle round from right to left. (49)

निष्पपात च गृध्रोऽस्य शूले वै पथि गच्छतः।
प्रास्फुरन्नयनं चास्य सव्यो बाहुरकम्पत॥ ५०॥

A vulture actually alighted on his pike as he was marching along the road. His left eye twitched and his left arm throbbed. (50)

निष्पपात तदा चोल्का ज्वलन्ती भीमनिःस्वना।
आदित्यो निष्प्रभश्चासीन्न वाति च सुखोऽनिलः॥ ५१॥

Nay, a flaming meteor then fell with a terrible crash. The sun too lost its brilliance and no delightful wind blew. (51)

अचिन्तयन् महोत्पातानुदितान् रोमहर्षणान्।
निर्ययौ कुम्भकर्णस्तु कृतान्तबलचोदितः॥ ५२॥

Not minding in the least the mighty portents, which appeared and which made one's hair stand on end, Kumbhakarṇa, however, sallied forth, propelled as he was by the force of destiny. (52)

स लङ्घयित्वा प्राकारं पद्भ्यां पर्वतसंनिभः।
ददर्शाभ्रघनप्रख्यं वानरानीकमद्भुतम्॥ ५३॥

Having crossed the defensive wall with his feet alone, the ogre, who closely resembled a mountain in height, surveyed the wonderful army of the monkeys, which looked like a mass of clouds. (53)

ते दृष्ट्वा राक्षसश्रेष्ठं वानराः पर्वतोपमम्।
वायुनुन्ना इव घना ययुः सर्वा दिशस्तदा॥ ५४॥

Beholding the foremost of ogres, who resembled a mountain, the monkeys immediately dispersed in all directions even like clouds propelled by wind. (54)

तद् वानरानीकमतिप्रचण्डं
दिशो द्रवद्भिन्नमिवाभ्रजालम्।
स कुम्भकर्णः समवेक्ष्य हर्षा-
न्ननाद भूयो घनवद्घनाभः॥ ५५॥

Perceiving that most powerful army of monkeys scattered to the four quarters, like a mass of clouds, melting away, the notorious Kumbhakarṇa who also looked like a cloud, repeatedly emitted a roar like thunder. (55)

ते तस्य घोरं निनदं निशम्य
यथा निनादं दिवि वारिदस्य।
पेतुर्धरण्यां बहवः प्लवङ्गा
निकृत्तमूला इव शालवृक्षाः॥ ५६॥

Hearing his terrible roar, which resembled the rumbling of a cloud in the sky, numerous monkeys fell to the ground like sal trees whose roots have been severed. (56)

विपुलपरिघवान् स कुम्भकर्णो
रिपुनिधनाय विनिःसृतो महात्मा।
कपिगणभयमाददत् सुभीमं
प्रभुरिव किंकरदण्डवान् युगान्ते॥ ५७॥

Armed with a huge iron club in addition to a pike, and causing tremendous fear to the simian ranks, that colossal Kumbhakarṇa rushed forth for the destruction of the enemy, even like Lord Kālarudra (the god of destruction appearing in a dark form at the time of universal dissolution) armed with his rod of punishment waiting upon him in a living form like a servant, at the end of the world cycle. (57)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Aṅgada reassures and rallies the monkeys scared away by Kumbhakarṇa; their carnage at the hands of Kumbhakarṇa puts them to flight again and Aṅgada restores them to confidence once more

स लङ्घयित्वा प्राकारं गिरिकूटोपमो महान्।
निर्ययौ नगरात् तूर्णं कुम्भकर्णो महाबलः॥ १॥
ननाद च महानादं समुद्रमभिनादयन्।
विजयन्निव निर्घातान् विधमन्निव पर्वतान्॥ २॥

Stepping across the defensive wall, the gigantic Kumbhakarṇa, who resembled the peak of a mountain and was endowed with extraordinary might, rapidly issued out of the city and emitted a tremendous

roar, making the sea reverberate, nay, causing mountains to quake and drowning thunder-claps, as it were. (1-2)

तमवध्यं मघवता यमेन वरुणेन वा।
प्रेक्ष्य भीमाक्षमायान्तं वानरा विप्रदुद्रुवुः॥ ३॥

Perceiving that ogre of fierce eyes—who could not be killed by Indra (the ruler of gods), Yama (the god of retribution) or even by Varuṇa (the god of water)—approaching, the monkeys stampeded. (3)

तांस्तु विप्रद्रुतान् दृष्ट्वा राजपुत्रोऽङ्गदोऽब्रवीत्।
नलं नीलं गवाक्षं च कुमुदं च महाबलम्॥ ४॥

Seeing them put to flight, Prince Aṅgada for his part spoke as follows to Nala, Nīla and Gavākṣa, as also to Kumuda, who was endowed with extraordinary might : (4)

आत्मनस्तानि विस्मृत्य वीर्याण्यभिजनानि च।
क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा॥ ५॥

"Forgetting your well-known exploits and high pedigree, where are you fleeing panic-stricken like ordinary monkeys? (5)

साधु सौम्या निवर्तध्वं किं प्राणान् परिरक्षथ।
नालं युद्धाय वै रक्षो महतीयं विभीषिका॥ ६॥

"Enough, O good fellows ! Please return. Why do you defend your lives? Surely this ogre is not capable of contending with us; he is a great bugbear. (6)

महतीमुत्थितामेनां राक्षसानां विभीषिकाम्।
विक्रमाद् विधमिष्यामो निवर्तध्वं प्लवङ्गमाः॥ ७॥

"We shall dispel by our prowess this colossal nightmare of the ogres, come into being. Therefore, come back, O monkeys!" (7)

कृच्छ्रेण तु समाश्वस्य संगम्य च ततस्ततः।
वृक्षान् गृहीत्वा हरयः सम्प्रतस्थू रणाजिरे॥ ८॥

Regaining confidence somehow and getting together once more from here and there, and seizing hold of trees, the monkeys for their part duly proceeded to the battlefield. (8)

ते निवर्त्य तु संरब्धाः कुम्भकर्णं वनौकसः।
निजघ्नुः परमक्रुद्धाः समदा इव कुञ्जराः॥ ९॥
प्रांशुभिर्गिरिशृङ्गैश्च शिलाभिश्च महाबलाः।
पादपैः पुष्पिताग्रैश्च हन्यमानो न कम्पते॥ १०॥

Turning back extremely enraged and determined to fight, the aforesaid monkeys (lit., dwellers in the woods), who were endowed with extraordinary might and looked like elephants in rut, hit him with lofty mountain peaks and rocks as well as with trees whose crests were covered with blossom. Though being hit (as above), Kumbhakarṇa, however, was not shaken. (9-10)

तस्य गात्रेषु पतिता भिद्यन्ते बहवः शिलाः।
पादपाः पुष्पिताग्राश्च भग्नाः पेतुर्महीतले॥ ११॥

Fallen on his limbs, numerous rocks got split asunder, and trees with blossomed crests fell shattered on the earth's surface. (11)

सोऽपि सैन्यानि संक्रुद्धौ वानराणां महौजसाम्।
ममन्थ परमायत्तो वनान्यग्निरिवोत्थितः॥ १२॥

Highly enraged and supremely active, Kumbhakarṇa too began to destroy the ranks of the monkeys, although they were endowed with extraordinary vigour, even as a forest fire burst into flames would consume forests. (12)

लोहितार्द्रास्तु बहवः शेरते वानरर्षभाः।
निरस्ताः पतिता भूमौ ताम्रपुष्पा इव द्रुमाः॥ १३॥

Fallen like trees with coppery blossom when tossed up by the ogre, numerous bulls among monkeys lay senseless on the ground, bespattered with blood. (13)

लङ्घ्यन्तः प्रधावन्तो वानरा नावलोकयन्।
केचित् समुद्रे पतिताः केचिद् गगनमास्थिताः॥ १४॥

Leaping while running fast, the monkeys

did not look ahead or behind or sideways, so that some dropped into the sea while others remained sailing in the air. (14)

वध्यमानास्तु ते वीरा राक्षसेन च लीलया।
सागरं येन ते तीर्णाः पथा तेनैव दुद्रुवुः॥ १५॥

Nay, while being struck by the ogre in mere sport, the monkey heroes for their part fled along the same route by which they had crossed the sea. (15)

ते स्थलानि तदा निम्नं विवर्णवदना भयात्।
ऋक्षा वृक्षान् समारूढाः केचित् पर्वतमाश्रिताः॥ १६॥

They rushed towards the plains, taking a downward course, their faces rendered pale through fear. The bears climbed up trees, while others sought asylum on mountains. (16)

ममज्जुरर्णवे केचिद् गुहाः केचित् समाश्रिताः।
निपेतुः केचिदपरे केचिन्नैवावतस्थिरे।
केचिद् भूमौ निपतिताः केचित् सुप्ता मृता इव॥ १७॥

Some monkeys and bears got drowned in the sea, while others took shelter in caves. Some others fell down, while others could not stand firmly. Some more fell flat on the ground, while others lay stretched as though they were dead. (17)

तान् समीक्ष्याङ्गदो भग्नान् वानरानिदमब्रवीत्।
अवतिष्ठत युध्यामो निवर्तध्वं प्लवंगमाः॥ १८॥

Seeing them routed, Aṅgada spoke to them as follows: "Stay. We shall fight. Return, O monkeys ! (18)

भग्नानां वो न पश्यामि परिक्रम्य महीमिमाम्।
स्थानं सर्वे निवर्तध्वं किं प्राणान् परिरक्षथ॥ १९॥

"I do not see any refuge for you, routed as you are, even if you range this entire globe. Therefore, come back. Why do you seek to preserve your life? (19)

निरायुधानां क्रमतामसङ्गगतिपौरुषाः।
दारा ह्युपहसिष्यन्ति स वै घातः सुजीवताम्॥ २०॥

"O monkeys ! whose movement or valour knows no obstruction, your very wives will ridicule you if you run away abandoning your arms. That would be death indeed even for those leading an easy life. (20)

कुलेषु जाताः सर्वेऽस्मिन् विस्तीर्णेषु महत्सु च।
क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा।
अनार्याः खलु यद्धीतास्त्यक्त्वा वीर्यं प्रधावत॥ २१॥

"Even though you are all born in widely spread and noble families, where are you fleeing panic-stricken like ordinary monkeys? You are indeed unworthy in that you are fleeing terrified, casting your prowess to the wind. (21)

विकत्थनानि वो यानि भवद्भिर्जनसंसदि।
तानि वः क्व नु यातानि सोदग्राणि हितानि च॥ २२॥

"Where have those braggadocios of yours melted away, in which you indulged in a popular assembly, as also your tall claims of friendly acts done to your master? (22)

भीरोः प्रवादाः श्रूयन्ते यस्तु जीवति धिक्कृतः।
मार्गः सत्पुरुषैर्जुष्टः सेव्यतां त्यज्यतां भयम्॥ २३॥

"Words of reproach are heard with reference to a coward, saying 'Woe to him who lives even though censured by good men!' Let the path trodden by the virtuous be followed and let fear be shaken off. (23)

शयामहे वा निहताः पृथिव्यामल्पजीविताः।
प्राप्नुयामो ब्रह्मलोकं दुष्प्रापं च कुयोधिभिः॥ २४॥

"If, in the event of our span of life being brief, we lie down killed by the enemy, we shall attain the realm of Brahmā, which is difficult to attain for bad warriors, who are afraid of an encounter. (24)

अवाप्नुयामः कीर्तिं वा निहत्वा शत्रुमाहवे।
निहता वीरलोकस्य भोक्ष्यामो वसु वानराः॥ २५॥

"Killing the enemy in combat, we shall

acquire glory. If struck down, on the other hand, we shall enjoy the riches of Brahmaloka, the realm attained by heroes, O monkeys! (25)

न कुम्भकर्णः काकुत्स्थं दृष्ट्वा जीवन् गमिष्यति।
दीप्यमानमिवासाद्य पतङ्गो ज्वलनं यथा॥ २६॥

"Kumbhakarṇa will never escape alive on coming face to face with Śrī Rāma (a scion of Kakutstha) any more than a moth on approaching a blazing fire. (26)

पलायनेन चोद्दिष्टाः प्राणान् रक्षामहे वयम्।
एकेन बहवो भग्ना यशो नाशं गमिष्यति॥ २७॥

"If, though distinguished in war, we preserve our life by fleeing, when routed by one, even though many, our glory will come to an end." (27)

एवं ब्रुवाणं तं शूरमङ्गदं कनकाङ्गदम्।
द्रवमाणास्ततो वाक्यमूचुः शूरविगर्हितम्॥ २८॥

To the said heroic Aṅgada, who was adorned with armlets of gold, even while he was speaking as aforesaid, the monkeys, who were still fleeing, made the following reply, which was condemned by the valiant: (28)

कृतं नः कदनं घोरं कुम्भकर्णेन रक्षसा।
न स्थानकालो गच्छामो दयितं जीवितं हि नः॥ २९॥

"Terrible havoc has been made of us by the ogre Kumbhakarṇa. It is not the moment to stay. We are going; for life is dear to us." (29)

एतावदुक्त्वा वचनं सर्वे ते भेजिरे दिशः।
भीमं भीमाक्षमायान्तं दृष्ट्वा वानरयूथपाः॥ ३०॥

Having uttered only so many words, all the aforesaid commanders of monkey troops scattered in all directions on seeing the redoubtable ogre with frightful eyes coming. (30)

द्रवमाणास्तु ते वीरा अङ्गदेन बलीमुखाः।
सान्त्वनैश्चानुमानैश्च ततः सर्वे निवर्तिताः॥ ३१॥

Though still fleeing, all the aforesaid heroic monkeys for their part were then caused to return from where they were by Aṅgada by means of heartening words and arguments too establishing the invincibility of Śrī Rāma. (31)

प्रहर्षमुपनीताश्च वालिपुत्रेण धीमता।
आज्ञाप्रतीक्षास्तस्थुश्च सर्वे वानरयूथपाः॥ ३२॥

Nay, restored to their high spirits, by the sagacious Aṅgada (son of Vālī), all the (aforesaid) commanders of monkey troops stood awaiting his command. (32)

ऋषभशरभमैन्दधूम्रनीलाः
कुमुदसुषेणगवाक्षरम्भतारः।
द्विविदपनसवायुपुत्रमुख्या-
स्त्वरिततराभिमुखं रणं प्रयाताः॥ ३३॥

Ṛṣabha, Śarabha, Mainda, Dhūmra and Nīla, Kumuda, Suṣeṇa, Gavākṣa, Rambha and Tāra headed by Dwivida, Panasa and Hanumān (son of the wind-god), marched ahead to the battle-field with quicker steps. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

Kumbhakarṇa's terrible encounter with Śrī Rāma and death at his hands

ते निवृत्ता महाकायाः श्रुत्वाङ्गदवचस्तदा।
नैष्ठिकीं बुद्धिमास्थाय सर्वे संग्रामकाङ्क्षिणः॥ १॥

Having arrived at a firm resolution, all those giants returned on hearing the exhortation of Aṅgada, longing for an encounter. (1)

समुदीरितवीर्यास्ते समारोपितविक्रमाः।
पर्यवस्थापिता वाक्यैरङ्गदेन बलीयसा॥ २॥

Reminded of their past valour, and restored to confidence by means of his words by the exceedingly mighty Aṅgada, they exhibited their prowess once more.(2)

प्रयाताश्च गता हर्षं मरणे कृतनिश्चयाः।
चक्रुः सुतुमुलं युद्धं वानरास्त्यक्तजीविताः॥ ३॥

Having returned to Aṅgada and been restored to their spirits, the monkeys who had staked their life and were resolved to die, carried on a fierce struggle. (3)

अथ वृक्षान् महाकायाः सानूनि सुमहान्ति च।
वानरास्तूर्णमुद्यम्य कुम्भकर्णमभिद्रवन्॥ ४॥

Lifting up huge trees and mountain peaks, the colossal monkeys now rushed towards Kumbhakarṇa with all speed. (4)

कुम्भकर्णः सुसंक्रुद्धो गदामुद्यम्य वीर्यवान्।
धर्षयन् स महाकायः समन्ताद् व्यक्षिपद् रिपून्॥ ५॥

Raising his mace and displaying his audacity, the valiant and gigantic Kumbhakarṇa, who got extremely enraged, struck down the enemies on all sides. (5)

शतानि सप्त चाष्टौ च सहस्राणि च वानराः।
प्रकीर्णाः शेरते भूमौ कुम्भकर्णेन ताडिताः॥ ६॥

Struck by Kumbhakarṇa, eight thousand and seven hundred monkeys lay thrown about on the gound. (6)

षोडशाष्टौ च दश च विंशत्रिंशत्तथैव च।
परिक्षिप्य च बाहुभ्यां खादन् स परिधावति।
भक्षयन् भृशसंक्रुद्धो गरुडः पन्नगानिव॥ ७॥

Folding in his arms as many as sixteen, eight or ten or twenty and, likewise, even thirty monkeys at a time, extremely infuriated, he ran about devouring them, even as Garuḍa would wheel round consuming serpents. (7)

कृच्छ्रेण च समाश्वस्ताः संगम्य च ततस्ततः।
वृक्षाद्रिहस्ता हरयस्तस्थुः संग्राममूर्धनि॥ ८॥

Restored to confidence with great difficulty, nay, rallying from here and there, trees and mountain-tops in hand, the monkeys remained standing in the forefront of the battle. (8)

ततः पर्वतमुत्पाट्य द्विविदः प्लवगर्षभः।
दुद्राव गिरिशृङ्गाभं विलम्ब इव तोयदः॥ ९॥

Tearing up a rock, Dwivida, a bull among the monkeys, who looked like a threatening cloud, darted towards Kumbhakarṇa, who resembled a mountain peak. (9)

तं समुत्पाट्य चिक्षेप कुम्भकर्णाय वानरः।
तमप्राप्य महाकायं तस्य सैन्येऽपतत् ततः॥ १०॥

Tearing up a rock, the monkey flung it at Kumbhakarṇa. Missing the colossus, the rock, however, fell on his army instead. (10)

ममर्दाश्वान् गजांश्चापि रथांश्चापि गजोत्तमान्।
तानि चान्यानि रक्षांसि एवं चान्यद्विरेः शिरः॥ ११॥

It crushed the horses as well as the elephants as also the chariots and lordly elephants; while another mountain peak crushed other well-known ogres. (11)

तच्छैलवेगाभिहतं हताश्वं हतसारथिम्।
रक्षसां रुधिरक्लिन्नं बभूवायोधनं महत्॥ १२॥

That vast battle-field, on which havoc was played by the tremendous velocity of the rock, horses killed and charioteers struck down, got wetted with the blood of ogres. (12)

रथिनो वानरेन्द्राणां शरैः कालान्तकोपमैः।
शिरांसि नर्दतां जह्रुः सहसा भीमनिःस्वनाः॥ १३॥

Emitting a terrible roar, car-warriors precipitately severed the heads of the yelling monkey chiefs with their arrows, which were deadly like the destructive darts appearing at the time of universal dissolution. (13)

वानराश्च महात्मानः समुत्पाट्य महाद्रुमान्।
रथानश्वान् गजानुष्ट्रान् राक्षसानभ्यसूदयन्॥ १४॥

Uprooting large trees, the gigantic monkeys too in their turn began to destroy the chariots, horses, elephants, camels and ogres. (14)

हनूमाञ्शैलशृङ्गाणि शिलाश्च विविधान् द्रुमान्।
ववर्ष कुम्भकर्णस्य शिरस्यम्बरमास्थितः॥ १५॥

Remaining stationed in the air, Hanumān, for his part, rained mountain peaks, rocks and trees of every kind on the head of Kumbhakarṇa. (15)

तानि पर्वतशृङ्गाणि शूलेन स बिभेद ह।
बभञ्ज वृक्षवर्षं च कुम्भकर्णो महाबलः॥ १६॥

The said Kumbhakarṇa, who was endowed with extraordinary might, split those mountain peaks and intercepted the shower of trees with his pike. (16)

ततो हरीणां तदनीकमुग्रं
दुद्राव शूलं निशितं प्रगृह्य।
तस्थौ स तस्यापततः परस्ता-
न्महीधराग्रं हनुमान् प्रगृह्य॥ १७॥

Firmly seizing hold of his sharpened pike, he then rushed towards that formidable army of monkeys. Tightly holding a mountain peak, the celebrated Hanumān stood before him even as he advanced. (17)

स कुम्भकर्णं कुपितो जघान
वेगेन शैलोत्तमभीमकायम्।
संचुक्षुभे तेन तदाभिभूतो
मेदार्द्रगात्रो रुधिरावसिक्तः॥ १८॥

Getting enraged, Hanumān struck with vehemence Kumbhakarṇa, who was endowed with a body formidable as the foremost of hills. Overpowered by that blow, the ogre was thoroughly upset, and bespattered with fat and bathed in blood.(18)

स शूलमाविध्य तडित्प्रकाशं
गिरिं यथा प्रज्वलिताग्निशृङ्गम्।
बाह्वन्तरे मारुतिमाजघान
गुहोऽचलं क्रौञ्चमिवोग्रशक्त्या॥ १९॥

Brandishing his pike which was bright as lightning, and resembled a mountain crowned with a blazing fire, he struck with it Hanumān (son of the wind-god) in the breast (lit., the space between the arms), even as Kārtikeya (son of Lord Śiva) struck the Krauñca mountain with his formidable javelin. (19)

स शूलनिर्भिन्नमहाभुजान्तरः
प्रविह्वलः शोणितमुद्वमन् मुखात्।
ननाद भीमं हनुमान् महाहवे
युगान्तमेघस्तनितस्वनोपमम्॥ २०॥

Ejecting blood from his mouth, Hanumān, who was thrown completely out of his wits, his broad chest being pierced with a pike by Kumbhakarṇa, gave forth in that major conflict a terrific cry of anguish, which resembled the thunder-clap of clouds at the end of the world-cycle. (20)

ततो विनेदुः सहसा प्रहृष्टा
रक्षोगणास्तं व्यथितं समीक्ष्य।
प्लवंगमास्तु व्यथिता भयार्ताः
प्रदुद्रुवुः संयति कुम्भकर्णात्॥ २१॥

Highly rejoiced to see him agonized, the ranks of ogres forthwith burst into a loud cheer; while the monkeys, who were seized with agony and stricken with fear of Kumbhakarṇa, fled from the battlefield. (21)

ततस्तु नीलो बलवान् पर्यवस्थापयन् बलम्।
प्रविचिक्षेप शैलाग्रं कुम्भकर्णाय धीमते॥ २२॥

Restoring his army to confidence, the mighty Nīla for his part then flung with vehemence a mountain peak at the intelligent Kumbhakarṇa. (22)

तदापतन्तं सम्प्रेक्ष्य मुष्टिनाभिजघान ह।
मुष्टिप्रहाराभिहतं तच्छैलाग्रं व्यशीर्यत।
सविस्फुलिङ्गं सज्वालं निपपात महीतले॥ २३॥

Seeing it approaching, the latter struck it with his fist. Struck with a blow of his fist, that mountain peak was split into pieces and dropped on the earth's surface emitting sparks and flames. (23)

ऋषभः शरभो नीलो गवाक्षो गन्धमादनः।
पञ्च वानरशार्दूलाः कुम्भकर्णमुपाद्रवन्॥ २४॥

Five tigers among monkeys, viz., Ṛṣabha, Śarabha, Nīla, Gavākṣa and Gandhamādana attacked Kumbhakarṇa. (24)

शैलैर्वृक्षैस्तलैः पादैर्मुष्टिभिश्च महाबलाः।
कुम्भकर्णं महाकायं निजघ्नुः सर्वतो युधि॥ २५॥

Endowed with extraordinary might the aforesaid monkeys struck the colossal Kumbhakarṇa on all sides with crags, trees, the palms of their hands, feet and fists on the battlefield. (25)

स्पर्शानिव प्रहारांस्तान् वेदयानो न विव्यथे।
ऋषभं तु महावेगं बाहुभ्यां परिषस्वजे॥ २६॥

Feeling the aforesaid blows as no more than soft touches, he did not experience any pain at all. And he encircled Ṛṣabha, who was full of great impetuosity, with his arms. (26)

कुम्भकर्णभुजाभ्यां तु पीडितो वानरर्षभः।
निपपातर्षभो भीमः प्रमुखागतशोणितः॥ २७॥

Pressed hard with the arms of Kumbhakarṇa, however, the redoubtable Ṛṣabha, a veritable bull among the monkeys, fell down, blood having oozed from his mouth in profusion. (27)

मुष्टिना शरभं हत्वा जानुना नीलमाहवे।
आजघान गवाक्षं तु तलेनेन्द्ररिपुस्तदा।
पादेनाभ्यहनत् क्रुद्धस्तरसा गन्धमादनम्॥ २८॥

Striking Śarabha with his fist, Kumbhakarṇa (the enemy of Indra) hit Nīla with his knee on the battlefield and slapped Gavākṣa. Then, filled with rage, he kicked Gandhamādana with vehemence. (28)

दत्तप्रहारव्यथिता मुमुहुः शोणितोक्षिताः।
निपेतुस्ते तु मेदिन्यां निकृत्ता इव किंशुकाः॥ २९॥

Agonized by the blows dealt by Kumbhakarṇa, they all fainted and fell to the ground, drenched in blood, like Kiṁśuka trees, bearing red blossom that have been cut down. (29)

तेषु वानरमुख्येषु पातितेषु महात्मसु।
वानराणां सहस्राणि कुम्भकर्णं प्रदुद्रुवुः॥ ३०॥

The aforesaid gigantic leaders of monkeys having been struck down, thousands of monkeys darted towards Kumbhakarṇa. (30)

तं शैलमिव शैलाभाः सर्वे तु प्लवगर्षभाः।
समारुह्य समुत्पत्य ददंशुश्च महाबलाः॥ ३१॥

Jumping and climbing on him, even as one would ascend a mountain, all the leaders of monkeys for their part, who themselves looked like mountains and were endowed with extraordinary might, began to bite him, too. (31)

तं नखैर्दशनैश्चापि मुष्टिभिर्बाहुभिस्तथा।
कुम्भकर्णं महाबाहुं निजघ्नुः प्लवगर्षभाः॥ ३२॥

The foremost of monkeys attacked the said Kumbhakarṇa, who was endowed with mighty arms, with their nails and teeth as also with their fists and arms. (32)

स वानरसहस्रैस्तु विचितः पर्वतोपमः।
रराज राक्षसव्याघ्रो गिरिरात्मरुहैरिव॥ ३३॥

Covered by thousands of monkeys that mountain-like tiger among ogres looked charming like a mountain overgrown with trees. (33)

बाहुभ्यां वानरान् सर्वान् प्रगृह्य स महाबलः।
भक्षयामास संक्रुद्धो गरुडः पन्नगानिव॥ ३४॥

Tightly seizing hold of all the monkeys with his arms, highly enraged as he was, Kumbhakarṇa, who was endowed with extraordinary might, began to devour them even as Garuḍa would devour serpents. (34)

प्रक्षिप्ताः कुम्भकर्णेन वक्त्रे पातालसंनिभे।
नासापुटाभ्यां संजग्मुः कर्णाभ्यां चैव वानराः॥ ३५॥

Thrust into his mouth, which closely resembled Pātāla (the nethermost subterranean region), by Kumbhakarṇa, the monkeys issued forth through his nostrils as well as through his ears. (35)

भक्षयन् भृशसंक्रुद्धो हरीन् पर्वतसंनिभः।
बभञ्ज वानरान् सर्वान् संक्रुद्धो राक्षसोत्तमः॥ ३६॥

While devouring the monkeys, highly enraged as he was, the prince of ogres, who looked like a mountain and repeatedly mutilated the monkeys. (36)

मांसशोणितसंक्लेदां कुर्वन् भूमिं स राक्षसः।
चचार हरिसैन्येषु कालाग्निरिव मूर्च्छितः॥ ३७॥

Covering the earth with flesh and blood, the said ogre ranged through the simian ranks like the augmented fire of universal dissolution. (37)

वज्रहस्तो यथा शक्रः पाशहस्त इवान्तकः।
शूलहस्तो बभौ युद्धे कुम्भकर्णो महाबलः॥ ३८॥

Pike in hand, Kumbhakarṇa, who was endowed with extraordinary might, shone like Indra (the ruler of gods) holding the thunderbolt in his hand, or like Death, bearing a noose in his hand. (38)

यथा शुष्काण्यरण्यानि ग्रीष्मे दहति पावकः।
तथा वानरसैन्यानि कुम्भकर्णो ददाह सः॥ ३९॥

The ill-famed Kumbhakarṇa consumed the simian ranks even as a forest fire would consume dry forests in summer. (39)

ततस्ते वध्यमानास्तु हतयूथाः प्लवंगमाः।
वानरा भयसंविग्ना विनेदुर्विकृतैः स्वरैः॥ ४०॥

Wild with terror, the aforesaid monkeys for their part, who moved about leaping, and who had lost many of their battalions, yelled in unnatural tones while being destroyed as above by Kumbhakarṇa. (40)

अनेकशो वध्यमानाः कुम्भकर्णेन वानराः।
राघवं शरणं जग्मुर्व्यथिता भिन्नचेतसः॥ ४१॥

Agonized and dispirited while being exterminated in large numbers by Kumbhakarṇa, the monkeys sought Śrī Rāma, a scion of Raghu, as their refuge. (41)

प्रभग्नान् वानरान् दृष्ट्वा वज्रहस्तात्मजात्मजः।
अभ्यधावत वेगेन कुम्भकर्णं महाहवे॥ ४२॥

Seeing the monkeys completely routed, the son of Vālī (sprung from the loins of Indra, the wielder of the thunderbolt) rushed with impetuosity at Kumbhakarṇa in the great struggle. (42)

शैलशृङ्गं महद् गृह्य विनदन् स मुहुर्मुहुः।
त्रासयन् राक्षसान् सर्वान् कुम्भकर्णपदानुगान्॥ ४३॥
चिक्षेप शैलशिखरं कुम्भकर्णस्य मूर्धनि।
स तेनाभिहतो मूर्ध्नि शैलेनेन्द्ररिपुस्तदा॥ ४४॥
कुम्भकर्णः प्रजज्वाल क्रोधेन महता तदा।
सोऽभ्यधावत वेगेन वालिपुत्रममर्षणः॥ ४५॥

Seizing hold of a huge mountain peak, roaring again and again and frightening all the ogres who followed the footsteps of Kumbhakarṇa, he flung the mountain top on Kumbhakarṇa's head. Struck on the head with that crag, Kumbhakarṇa, the well-known enemy of Indra, burnt up with great rage. The intolerant ogre then rushed at Aṅgada (son of Vālī) with vehemence. (43—45)

कुम्भकर्णो महानादस्त्रासयन् सर्ववानरान्।
शूलं ससर्ज वै रोषादङ्गदे तु महाबलः॥ ४६॥

Making a great noise, and terrifying all the monkeys, Kumbhakarṇa for his part who was endowed with extraordinary might, forthwith hurled his pike in rage at Aṅgada. (46)

तदापतन्तं बलवान् युद्धमार्गविशारदः।
लाघवान्मोक्षयामास बलवान् वानरर्षभः॥ ४७॥

The mighty Aṅgada, a bull among the monkeys, who was an adept in the technique of warfare, dodged the approaching pike with agility. (47)

उत्पत्य चैनं तरसा तलेनोरस्यताडयत्।
स तेनाभिहतः कोपात् प्रमुमोहाचलोपमः॥ ४८॥

Nay, jumping up, he gave the ogre a blow with vehemence on the chest. Struck by Aṅgada with fury, the ogre, who resembled a mountain (in size), fainted. (48)

स लब्धसंज्ञोऽतिबलो मुष्टिं संगृह्य राक्षसः।
अपहस्तेन चिक्षेप विसंज्ञः स पपात ह॥ ४९॥

Doubling his fist, when he regained his senses, the notorious ogre, who was endowed with exceeding might, dealt a blow with the back of his hand, and Aṅgada fell down unconscious: so the tradition goes. (49)

तस्मिन् प्लवगशार्दूले विसंज्ञे पतिते भुवि।
तच्छूलं समुपादाय सुग्रीवमभिदुद्रुवे॥ ५०॥

Seizing that pike, when the aforesaid tiger among monkeys had dropped unconscious on the ground, the ogre rushed towards Sugrīva. (50)

तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णं महाबलम्।
उत्पपात तदा वीरः सुग्रीवो वानराधिपः॥ ५१॥

Perceiving the notorious Kumbhakarṇa, who was endowed with extraordinary might, approaching, the heroic Sugrīva, the suzerain lord of monkeys, bounded in the air. (51)

स पर्वताग्रमुत्क्षिप्य समाविध्य महाकपिः।
अभिदुद्राव वेगेन कुम्भकर्णं महाबलम्॥ ५२॥

Lifting up a mountain peak and flourishing it, that mighty monkey darted towards Kumbhakarṇa, who was possessed of great might. (52)

तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णः प्लवंगमम्।
तस्थौ विवृत्तसर्वाङ्गो वानरेन्द्रस्य सम्मुखः॥ ५३॥

Perceiving that monkey advancing, Kumbhakarṇa stood facing the lord of monkeys, with all his limbs braced. (53)

कपिशोणितदिग्धाङ्गं भक्षयन्तं महाकपीन्।
कुम्भकर्णं स्थितं दृष्ट्वा सुग्रीवो वाक्यमब्रवीत्॥ ५४॥

Seeing Kumbhakarṇa who stood devouring the colossal monkeys and whose limbs were smeared with their blood, Sugrīva spoke to him as follows : (54)

पातिताश्च त्वया वीराः कृतं कर्म सुदुष्करम्।
भक्षितानि च सैन्यानि प्राप्तं ते परमं यशः॥ ५५॥

"A feat exceedingly difficult to perform has been accomplished by you, in that champions have been struck down, battalions devoured and the highest renown attained by you. (55)

त्यज तद् वानरानीकं प्राकृतैः किं करिष्यसि।
सहस्वैकं निपातं मे पर्वतस्यास्य राक्षस॥ ५६॥

"Let alone that army of monkeys. What are you to do with the rank and file? Stand only the exclusive impact of this mountain going to be hurled by me, O ogre!" (56)

तद् वाक्यं हरिराजस्य सत्त्वधैर्यसमन्वितम्।
श्रुत्वा राक्षसशार्दूलः कुम्भकर्णोऽब्रवीद् वचः॥ ५७॥

Hearing the aforesaid challenge of Sugrīva (the ruler of monkeys), which was full of courage and fortitude, Kumbhakarṇa, a tiger among ogres, made the following reply: (57)

प्रजापतेस्तु पौत्रस्त्वं तथैवर्क्षरजःसुतः।
धृतिपौरुषसम्पन्नस्तस्माद् गर्जसि वानर॥ ५८॥

"You are a grandson of Brahmā (the lord of created beings) and even so son of Ṛkṣarajā (sprung from the yawn of Brahmā)

and richly endowed with fortitude and valour. Hence you roar, O monkey!" (58)

स कुम्भकर्णस्य वचो निशम्य
व्याविध्य शैलं सहसा मुमोच।
तेनाजघानोरसि कुम्भकर्णं
शैलेन वज्राशनिसंनिभेन॥ ५९॥

Hearing the reply of Kumbhakarṇa and balancing the mountain top, Sugrīva precipitately discharged it, and struck Kumbhakarṇa in the chest with that crag, resembling the thunderbolt and a shooting star. (59)

तच्छैलशृङ्गं सहसा विभिन्नं
भुजान्तरे तस्य तदा विशाले।
ततो विषेदुः सहसा प्लवंगा
रक्षोगणाश्चापि मुदा विनेदुः॥ ६०॥

The aforesaid crag forthwith smashed on his huge chest all at once. The monkeys thereupon despaired all of a sudden, while the ranks of the ogres thundered with joy. (60)

स शैलशृङ्गाभिहतश्चुकोप
ननाद रोषाच्च विवृत्य वक्त्रम्।
व्याविध्य शूलं स तडित्प्रकाशं
चिक्षेप हर्यृक्षपतेर्वधाय॥ ६१॥

Struck with that mountain top, the ogre flew into a rage and dilating his mouth in anger, roared again and again. Nay, flourishing his pike, which flashed as lightning, he hurled it for the destruction of Sugrīva, the lord of monkeys and bears. (61)

तत् कुम्भकर्णस्य भुजप्रणुन्नं
शूलं शितं काञ्चनधामयष्टिम्।
क्षिप्रं समुत्पत्य निगृह्य दोर्भ्यां
बभञ्ज वेगेन सुतोऽनिलस्य॥ ६२॥

Bounding at once and seizing hold with his arms of that sharp pike propelled by Kumbhakarṇa's arm, whose shaft was adorned with chains of gold, Hanumān (son of the wind-god) broke it with vehemence. (62)

कृतं भारसहस्रस्य शूलं कालायसं महत्।
बभञ्ज जानुमारोप्य तदा हृष्टः प्लवंगमः॥ ६३॥

Placing on his knee that huge iron pike, which was made of iron weighing a thousand Bhāras*, the monkey joyfully broke it at once. (63)

शूलं भग्नं हनुमता दृष्ट्वा वानरवाहिनी।
हृष्टा ननाद बहुशः सर्वतश्चापि दुद्रुवे॥ ६४॥

Rejoiced to see the pike broken by Hanumān, the army of monkeys repeatedly roared and rushed up from all sides. (64)

बभूवाथ परित्रस्तो राक्षसो विमुखोऽभवत्।
सिंहनादं च ते चक्रुः प्रहृष्टा वनगोचराः।
मारुतिं पूजयांचक्रुर्दृष्ट्वा शूलं तथागतम्॥ ६५॥

The ogre, on the other hand, got dismayed and downcast; while highly rejoiced monkeys (lit., rangers of the woods) roared like lions and applauded the son of the wind-god, on beholding the pike broken into pieces. (65)

स तत् तथा भग्नमवेक्ष्य शूलं
चुकोप रक्षोधिपतिर्महात्मा।
उत्पाट्य लङ्कामलयात् स शृङ्गं
जघान सुग्रीवमुपेत्य तेन॥ ६६॥

That colossal overlord of ogres, Kumbhakarṇa, flew into a rage on seeing that pike broken in that wise by Hanumān. Tearing off a peak of the Malaya mountain standing in the vicinity of Laṅkā and approaching Sugrīva, he struck him with it. (66)

स शैलशृङ्गाभिहतो विसंज्ञः
पपात भूमौ युधि वानरेन्द्रः।
तं वीक्ष्य भूमौ पतितं विसंज्ञं
नेदुः प्रहृष्टा युधि यातुधानाः॥ ६७॥

* A weight equal to 2000 Palas or 1.25 quintals approximately.

Struck with the crag, that ruler of monkeys fell senseless on the battlefield. Highly rejoiced to see him fallen unconscious on the battleground, the ogres let forth a roar of triumph. (67)

समभ्युपेत्याद्भुतघोरवीर्यं
स कुम्भकर्णो युधि वानरेन्द्रम्।
जहार सुग्रीवमभिप्रगृह्य
यथानिलो मेघमिव प्रचण्डः॥ ६८

Approaching on the battlefield Sugrīva, the lord of monkeys, who was endowed with marvellous and terrific prowess, nay, pressing him in his arm-pit, the notorious Kumbhakarṇa bore him away even as a tempestuous wind would sweep away a cloud. (68)

स तं महामेघनिकाशरूप-
मुत्पाट्य गच्छन् युधि कुम्भकर्णः।
रराज मेरुप्रतिमानरूपो
मेरुर्यथा व्युच्छ्रितघोरशृङ्गः॥ ६९॥

Departing after lifting up Sugrīva, whose form resembled a huge cloud, the said Kumbhakarṇa, who was endowed with a form resembling Mount Meru (in size), shone on the battlefield like the said Mount Meru, distinguished by its exceedingly lofty and formidable peak. (69)

ततस्तमादाय जगाम वीरः
संस्तूयमानो युधि राक्षसेन्द्रः।
शृण्वन् निनादं त्रिदिवालयानां
प्लवङ्गराजग्रहविस्मितानाम्॥ ७०॥

Seizing hold of Sugrīva, the heroic Kumbhakarṇa (the lord of ogres) left for Laṅkā, being duly extolled by the ogres on the battlefield and hearing the outcry of gods (the denizens of heaven) who were taken aback at the capture of Sugrīva, the lord of monkeys. (70)

ततस्तमादाय तदा स मेने
हरीन्द्रमिन्द्रोपममिन्द्रवीर्यः।
अस्मिन् हते सर्वमिदं हतं स्यात्
सराघवं सैन्यमितीन्द्रशत्रुः॥ ७१॥

Having seized hold at that moment of the aforesaid ruler of monkeys, Sugrīva, who vied with Indra (the ruler of gods), that enemy of Indra, Kumbhakarṇa, who was endowed with the valour of Indra, thereupon concluded that, Sugrīva having been killed, this entire army of monkeys, including Śrī Rāma (a scion of Raghu), would be automatically destroyed. (71)

विद्रुतां वाहिनीं दृष्ट्वा वानराणामितस्ततः।
कुम्भकर्णेन सुग्रीवं गृहीतं चापि वानरम्॥ ७२॥
हनूमांश्चिन्तयामास मतिमान् मारुतात्मजः।
एवं गृहीते सुग्रीवे किं कर्तव्यं मया भवेत्॥ ७३॥

Beholding the army of monkeys scattered here and there and the monkey Sugrīva, too, captured by Kumbhakarṇa, the sagacious Hanumān, sprung from the loins of the wind-god, thought to himself: 'What should be done by me when Sugrīva has been captured in this way? (72-73)

यद्धि न्याय्यं मया कर्तुं तत् करिष्याम्यसंशयम्।
भूत्वा पर्वतसंकाशो नाशयिष्यामि राक्षसम्॥ ७४॥

'I shall undoubtedly do that which is fit to be done by me. Growing to the size of a mountain, I shall kill the ogre. (74)

मया हते संयति कुम्भकर्णे
महाबले मुष्टिविशीर्णदेहे।
विमोचिते वानरपार्थिवे च
भवन्तु हृष्टाः प्लवगाः समग्राः॥ ७५॥

'When Kumbhakarṇa, who is endowed with extraordinary might, has been killed by me in a duel, his body being shattered with my fist, and the king of monkeys delivered, let all the monkeys feel rejoiced. (75)

अथवा स्वयमप्येष मोक्षं प्राप्स्यति वानरः।
गृहीतोऽयं यदि भवेत् त्रिदशैः सासुरोरगैः॥ ७६॥

'Or, this monkey, Sugrīva, will win his

freedom back himself, even if he is captured by gods including demons and Nāgas (serpent-demons having the face of a man and the tail of a serpent). (76)

मन्ये न तावदात्मानं बुध्यते वानराधिपः।
शैलप्रहाराभिहतः कुम्भकर्णेन संयुगे॥ ७७॥

'Struck with the blow of a crag by Kumbhakarṇa on the battlefield, the overlord of monkeys, I presume, is not yet conscious of his self. (77)

अयं मुहूर्तात् सुग्रीवो लब्धसंज्ञो महाहवे।
आत्मनो वानराणां च यत् पथ्यं तत् करिष्यति॥ ७८॥

'Having regained his senses in a short while, in this major conflict, this Sugrīva will do what is good for himself as well as for the monkeys. (78)

मया तु मोक्षितस्यास्य सुग्रीवस्य महात्मनः।
अप्रीतिश्च भवेत् कष्टा कीर्तिनाशश्च शाश्वतः॥ ७९॥

'Grievous displeasure will certainly be caused to the high-souled Sugrīva on his being delivered by me, nay, his reputation will be lost forever. (79)

तस्मान्मुहूर्तं काङ्क्षिष्ये विक्रमं मोक्षितस्य तु।
भिन्नं च वानरानीकं तावदाश्वासयाम्यहम्॥ ८०॥

'I shall for my part, therefore, await awhile the exhibition of prowess on his part on his being restored to freedom. Till then I shall restore to confidence the scattered army of the monkeys.' (80)

इत्येवं चिन्तयित्वाथ हनूमान् मारुतात्मजः।
भूयः संस्तम्भयामास वानराणां महाचमूम्॥ ८१॥

Pondering thus, Hanumān, sprung from the loins of the wind-god, once more brought firmness to the huge army of the monkeys. (81)

स कुम्भकर्णोऽथ विवेश लङ्कां
स्फुरन्तमादाय महाहरिं तम्।
विमानचर्यागृहगोपुरस्थैः
पुष्पाग्र्यवर्षैरभिपूज्यमानः॥ ८२॥

Bearing the great monkey, Sugrīva, who had now begun to shake, the notorious Kumbhakarṇa now entered Laṅkā, being hailed on all sides by people dwelling in seven-storeyed mansions, houses lining the roads and the gates of buildings with showers of excellent flowers. (82)

लाजगन्धोदवर्षैस्तु सेच्यमानः शनैः शनैः।
राजवीथ्यास्तु शीतत्वात् संज्ञां प्राप महाबलः॥ ८३॥

Being gently sprinkled with showers of fried grains of paddy and scented water and due to the coolness of the king's highway, Sugrīva, who was endowed with extraordinary might, gradually regained consciousness. (83)

ततः स संज्ञामुपलभ्य कृच्छ्राद्
बलीयसस्तस्य भुजान्तरस्थः।
अवेक्षमाणः पुरराजमार्गं
विचिन्तयामास मुहुर्महात्मा॥ ८४॥

Having regained consciousness with difficulty, while yet in the arms of Kumbhakarṇa, who was endowed with exceeding might, and gazing on the king's highway in the city, Sugrīva, the high-souled monkey, then repeatedly pondered as follows: (84)

एवं गृहीतेन कथं नु नाम
शक्यं मया सम्प्रतिकर्तुमद्य।
तथा करिष्यामि यथा हरीणां
भविष्यतीष्टं च हितं च कार्यम्॥ ८५॥

'How on earth can it at all be possible to retaliate at this moment for me, who have been taken captive in this way? Therefore, I shall take action in such a way as may prove agreeable and advantageous to the monkeys.' (85)

ततः कराग्रैः सहसा समेत्य
राजा हरीणाममरेन्द्रशत्रोः।
खरैश्च कर्णौ दशनैश्च नासां
ददंश पादैर्विददार पार्श्वौ॥ ८६॥

Reaching this conclusion, the king of monkeys tore off with his sharp nails all of a sudden the lower end of the ears of Kumbhakarṇa, the enemy of the ruler of gods, nay, bit off the latter's nose with his teeth and split open his sides with the nails of his toes. (86)

स कुम्भकर्णो हृतकर्णनासो
विदारितस्तेन रदैर्नखैश्च।
रोषाभिभूतः क्षतजार्द्रगात्रः
सुग्रीवमाविध्य पिपेष भूमौ॥ ८७॥

Overwhelmed with anger when deprived of a part of his ears and nose by Sugrīva and split open in the sides with the latter's teeth and nails, his limbs bespattered with blood, nay, spinning Sugrīva down, the notorious Kumbhakarṇa pounded him with ferocity against the ground. (87)

स भूतले भीमबलाभिपिष्टः
सुरारिभिस्तैरभिहन्यमानः ।
जगाम खं कन्दुकवज्जवेन
पुनश्च रामेण समाजगाम॥ ८८॥

Rubbed against the earth's surface by Kumbhakarṇa, who was endowed with terrific might, and while being struck by those enemies of gods (who stood by his side), Sugrīva bounced in the air like a ball and got re-united with all speed with Śrī Rāma. (88)

कर्णनासाविहीनस्तु कुम्भकर्णो महाबलः।
रराज शोणितोत्सिक्तो गिरिः प्रस्त्रवणैरिव॥ ८९॥

Deprived of the lower ends of his ears and nose and bathed in blood, Kumbhakarṇa for his part, who was endowed with extraordinary might, shone like a mountain with springs. (89)

शोणितार्द्रो महाकायो राक्षसो भीमदर्शनः।
युद्धायाभिमुखो भूयो मनश्चक्रे निशाचरः॥ ९०॥

Drenched in blood, the colossal and terrible-looking ogre, a ranger of the night, made up his mind once more to fight with his face turned towards the enemy. (90)

अमर्षाच्छोणितोद्गारी शुशुभे रावणानुजः।
नीलाञ्जनचयप्रख्यः ससंध्य इव तोयदः॥ ९१॥

Vomiting blood in indignation, Kumbhakarṇa (a younger brother of Rāvaṇa) who resembled a mass of collyrium, shone like an evening cloud with a reddish tinge. (91)

गते च तस्मिन् सुरराजशत्रुः
क्रोधात् प्रदुद्राव रणाय भूयः।
अनायुधोऽस्मीति विचिन्त्य रौद्रो
घोरं तदा मुद्गरमाससाद॥ ९२॥

Nay, Sugrīva having escaped, Kumbhakarṇa (an enemy of the ruler of gods) furiously rushed for an encounter once more. Reflecting within himself that 'I am weaponless'. the ferocious ogre then seized hold of a formidable mallet. (92)

ततः स पुर्याः सहसा महौजा
निष्क्रम्य तद् वानरसैन्यमुग्रम्।
बभक्ष रक्षो युधि कुम्भकर्णः
प्रजा युगान्ताग्निरिव प्रवृद्धः॥ ९३॥

Issuing all of a sudden from the city, the aforesaid ogre, Kumbhakarṇa, who was endowed with extraordinary vigour, then began to consume the redoubtable army of monkeys on the battlefied even as the fire swollen at the end of the world-cycle would consume created beings. (93)

बुभुक्षितः शोणितमांसगृध्नुः
प्रविश्य तद् वानरसैन्यमुग्रम्।
चखाद रक्षांसि हरीन् पिशाचा-
न्नृक्षांश्च मोहाद् युधि कुम्भकर्णः।
यथैव मृत्युर्हरते युगान्ते
स भक्षयामास हरींश्च मुख्यान्॥ ९४॥

Penetrating deep into that formidable army of monkeys, Kumbhakarṇa, who, being famished, was covetous of flesh and

blood, began to devour ogres, monkeys, fiends and bears (alike) on the battlefield through infatuation. Nay, he ate up, among others, the principal monkeys in the same way as Death sweeps away living beings at the end of the world-cycle. (94)

एकं द्वौ त्रीन् बहून् क्रुद्धो वानरान् सह राक्षसैः।
समादायैकहस्तेन प्रचिक्षेप त्वरन् मुखे॥ ९५॥

Seizing together with one hand, one, two, three or more monkeys alongwith ogres, the ogre hastily thrust them into his mouth. (95)

सम्प्रस्रवंस्तदा मेदः शोणितं च महाबलः।
वध्यमानो नगेन्द्राग्रैर्भक्षयामास वानरान्॥ ९६॥

Pouring forth in streams fat and blood from the corners of his mouth at that time, the ogre feasted on the monkeys even while being struck with peaks of the foremost of mountains. (96)

ते भक्ष्यमाणा हरयो रामं जग्मुस्तदा गतिम्।
कुम्भकर्णो भृशं क्रुद्धः कपीन् खादन् प्रधावति॥ ९७॥

While being devoured by the ogre, the aforesaid monkeys sought Śrī Rāma as their refuge at that time. Kumbhakarṇa, on the other hand, who was highly enraged, ran about with all speed devouring the monkeys. (97)

शतानि सप्त चाष्टौ च विंशत्त्रिंशत् तथैव च।
सम्परिष्वज्य बाहुभ्यां खादन् विपरिधावति॥ ९८॥

Tightly enfolding with his arms as many as seven and eight, nay, twenty, thirty and even so hundreds at a time, he ran fast devouring them on all sides. (98)

मेदोवसाशोणितदिग्धगात्रः
कर्णावसक्तग्रथितान्त्रमालः।
ववर्ष शूलानि सुतीक्ष्णदंष्ट्रः
कालो युगान्तस्थ इव प्रवृद्धः॥ ९९॥

His limbs besmeared with fat, marrow and blood and wreaths of tangled entrails hung over his ears, the ogre, who was endowed with exceptionally sharp teeth, rained darts (on the monkeys) even like Kāla, the Time-Spirit, grown immensely (in size) at the end of the world-cycle. (99)

तस्मिन् काले सुमित्रायाः पुत्रः परबलार्दनः।
चकार लक्ष्मणः क्रुद्धो युद्धं परपुरंजयः॥ १००॥

At that juncture, Lakṣmaṇa, son of Sumitrā, the scourage of hostile forces and the conqueror of hostile citadels commenced fighting in rage. (100)

स कुम्भकर्णस्य शरान् शरीरे सप्त वीर्यवान्।
निचखानाददे चान्यान् विससर्ज च लक्ष्मणः॥ १०१॥

The valliant Lakṣmaṇa, dug seven arrows into the person of Kumbhakarṇa. He took up more and discharged them too. (101)

पीड्यमानस्तदस्त्रं तु विशेषं तत् स राक्षसः।
ततश्चुकोप बलवान् सुमित्रानन्दवर्धनः॥ १०२॥

Being tormented (by the arrows), the aforesaid ogre for his part put an end to these missiles of Lakṣmaṇa with his own. Thereupon the mighty Lakṣmaṇa (who enhanced the joy of Sumitrā, his mother) flew into a rage. (102)

अथास्य कवचं शुभ्रं जाम्बूनदमयं शुभम्।
प्रच्छादयामास शरैः संध्याभ्रमिव मारुतः॥ १०३॥

He then completely covered the glittering and charming golden armour of Kumbhakarṇa with his arrows even as the wind would make an evening cloud completely disappear by dispersing it. (103)

नीलाञ्जनचयप्रख्यः शरैः काञ्चनभूषणैः।
आपीड्यमानः शुशुभे मेघैः सूर्य इवांशुमान्॥ १०४॥

Being covered by arrows decked with gold, the ogre, who resembled a mass of collyrium, shone like the sun with its rays being screened by clouds. (104)

ततः स राक्षसो भीमः सुमित्रानन्दवर्धनम्।
सावज्ञमेव प्रोवाच वाक्यं मेघौघनिःस्वनः॥ १०५॥

Thereupon that terrible ogre, whose voice resembled the rumbling of a multitude of clouds spoke as follows to Lakṣmaṇa (who enhanced the joy of his mother, Sumitrā) rather disdainfully: (105)

अन्तकस्याप्यकष्टेन युधि जेतारमाहवे।
युध्यता मामभीतेन ख्यापिता वीरता त्वया॥ १०६॥

"Valour has surely been exhibited by you on the battlefield while giving battle undauntedly to me, who would conquer even Death in an encounter without difficulty. (106)

प्रगृहीतायुधस्येह मृत्योरिव महामृधे।
तिष्ठन्नप्यग्रतः पूज्यः किमु युद्धप्रदायकः॥ १०७॥

"Worthy of honour is he who is able in this world even to face me, a rival of Death ready for a major conflict, weapon in hand, much more so, the one who gives battle to me. (107)

ऐरावतं समारूढो वृतः सर्वामरैः प्रभुः।
नैव शक्रोऽपि समरे स्थितपूर्वः कदाचन॥ १०८॥

"Duly mounted on his elephant, Airāvata and surrounded by all the gods, even the mighty Indra never stood before me in an encounter in the past. (108)

अद्य त्वयाहं सौमित्रे बालेनापि पराक्रमैः।
तोषितो गन्तुमिच्छामि त्वामनुज्ञाप्य राघवम्॥ १०९॥

"Gratified by you with your feats of valour today, O son of Sumitrā, even though you are a youngster, yet I wish to meet Rāma (a sion of Raghu), taking leave of you. (109)

यत् तु वीर्यबलोत्साहैस्तोषितोऽहं रणे त्वया।
राममेवैकमिच्छामि हन्तुं यस्मिन् हते हतम्॥ ११०॥

"Inasmuch as I have been gratified by you with your prowess, strength and martial ardour in combat, I, for my part, seek precisely to kill Rāma alone; for, when he is dispatched, the entire army of monkeys will stand destroyed. (110)

रामे मयात्र निहते येऽन्ये स्थास्यन्ति संयुगे।
तानहं योधयिष्यामि स्वबलेन प्रमाथिना॥ १११॥

"When Rāma has been got rid of by me in this struggle, I shall force those others, who will remain on the battlefield, to fight with my devastating army." (111)

इत्युक्तवाक्यं तद् रक्षः प्रोवाच स्तुतिसंहितम्।
मृधे घोरतरं वाक्यं सौमित्रिः प्रहसन्निव॥ ११२॥

To that exceedingly formidable ogre, when he had made this boastful reply, Lakṣmaṇa (son of Sumitrā) addressed the following rejoinder, full of praise, on the battlefield, as though heartily laughing: (112)

यस्त्वं शक्रादिभिर्देवैरसह्यः प्राप्य पौरुषम्।
तत् सत्यं नान्यथा वीर दृष्टस्तेऽद्य पराक्रमः॥ ११३॥

"Your assertion that, having acquired extraordinary prowess, you have grown irresistible for even gods headed by Indra, their ruler, is true; it is not otherwise, O champion! Your valour has been witnessed by me today. (113)

एष दाशरथी रामस्तिष्ठत्यद्रिरिवाचलः।
इति श्रुत्वा ह्यनादृत्य लक्ष्मणं स निशाचरः॥ ११४॥
अतिक्रम्य च सौमित्रिं कुम्भकर्णो महाबलः।
राममेवाभिदुद्राव कम्पयन्निव मेदिनीम्॥ ११५॥

"Here stands Śrī Rāma, son of Daśaratha, immovable as a mountain." Hearing this rejoinder, nay, disregarding Lakṣmaṇa and passing him by, that prowler of the night, Kumbhakarṇa, who was endowed with extraordinary might, rushed towards Śrī Rāma alone, causing the earth to shake even as he sped along. (114-115)

अथ दाशरथी रामो रौद्रमस्त्रं प्रयोजयन्।
कुम्भकर्णस्य हृदये ससर्ज निशितान् शरान्॥ ११६॥

Making use of mystic missile presided over by Rudra (the god of destruction), Śrī Rāma, son of Daśaratha, forthwith dug pointed arrows into the breast of Kumbhakarṇa. (116)

तस्य रामेण विद्धस्य सहसाभिप्रधावतः।
अङ्गारमिश्राः क्रुद्धस्य मुखान्निश्चेरुरर्चिषः॥ ११७॥

As the latter darted in fury all at once towards Śrī Rāma, when hurt by him, flames mixed with embers shot forth from his mouth. (117)

रामास्त्रविद्धो घोरं वै नर्दन् राक्षसपुङ्गवः।
अभ्यधावत संक्रुद्धो हरीन् विद्रावयन् रणे॥ ११८॥

Highly enraged when pierced by the arrows of Śrī Rāma, Kumbhakarṇa (a veritable bull among the ogres) rushed towards him terribly roaring and dispersing the monkeys on the battle-field. (118)

तस्योरसि निमग्रास्ते शरा बर्हिणवाससः।
हस्ताच्चास्य परिभ्रष्टा गदा चोर्व्यां पपात ह॥ ११९॥

Adorned with peacock's plumes, the said arrows disappeared into his breast. Nay, fallen from his hand, his mace too dropped to the ground; so the tradition goes. (119)

आयुधानि च सर्वाणि विप्रकीर्यन्त भूतले।
स निरायुधमात्मानं यदा मेने महाबलः॥ १२०॥
मुष्टिभ्यां च कराभ्यां च चकार कदनं महत्।
स बाणैरतिविद्धाङ्गः क्षतजेन समुक्षितः।
रुधिरं परिसुस्राव गिरिः प्रस्रवणं यथा॥ १२१॥

All his other weapons too were scattered on the earth's surface. When the ogre, who was endowed with extraordinary might, realized himself to be unarmed, he played great havoc among the monkeys with his fists and hands too. His limbs pierced beyond measure with arrows and bathed in blood, he poured forth blood even as a mountain would pour out streams. (120-121)

स तीव्रेण च कोपेन रुधिरेण च मूर्च्छितः।
वानरान् राक्षसानृक्षान् खादन् स परिधावति॥ १२२॥

Overcome with violent anger and covered all over with blood as well, the notorious ogre ran about devouring the monkeys, ogres and bears alike. (122)

अथ शृङ्गं समाविध्य भीमं भीमपराक्रमः।
चिक्षेप राममुद्दिश्य बलवानन्तकोपमः॥ १२३॥

Firmly seizing hold of a formidable mountain peak, the mighty ogre, who was endowed with terrific prowess and resembled Death himself, hurled it towards Śrī Rāma. (123)

अप्राप्तमन्तरा रामः सप्तभिस्तमजिह्मगैः।
चिच्छेद गिरिशृङ्गं तं पुनः संधाय कार्मुकम्॥ १२४॥

Making use of his well-known bow once more, Śrī Rāma, however, split that mountain peak, while it was still on its way and had not yet reached him, with seven straight going arrows. (124)

ततस्तु रामो धर्मात्मा तस्य शृङ्गं महत् तदा।
शरैः काञ्चनचित्राङ्गैश्चिच्छेद भरताग्रजः॥ १२५॥

Thereupon Śrī Rāma, the elder brother of Bharata, for his part, whose mind was set on virtue, split up the huge mountain peak, hurled by the ogre, with golden-stripped arrows. (125)

तन्मेरुशिखराकारं द्योतमानमिव श्रिया।
द्वे शते वानराणां च पतमानमपातयत्॥ १२६॥

While falling down, the aforesaid crag, which looked like a peak of Mount Meru and was shining, as it were, with splendour, knocked down two hundred monkeys too. (126)

तस्मिन् काले स धर्मात्मा लक्ष्मणो राममब्रवीत्।
कुम्भकर्णवधे युक्तो योगान् परिमृशन् बहून्॥ १२७॥

At that moment the celebrated Lakṣmaṇa, whose mind was set on virtue, nay, who had been attentive all the time and who was busy devising numerous plans of killing Kumbhakarṇa submitted as follows to Śrī Rāma: (127)

नैवायं वानरान् राजन् न विजानाति राक्षसान्।
मत्तः शोणितगन्धेन स्वान् परांश्चैव खादति॥ १२८॥

"Intoxicated, as he is, with the smell of blood, this fellow, O prince, can no longer discriminate the monkeys and ogres and is indiscriminately devouring friends and foes alike. (128)

साध्वेनमधिरोहन्तु सर्वतो वानरर्षभाः।
यूथपाश्च यथा मुख्यास्तिष्ठन्त्वस्मिन् समन्ततः॥ १२९॥

"Let the foremost of the monkeys as well as the commanders of troops climb straight upon him from all sides and duly stay on him. (129)

अद्यायं दुर्मतिः काले गुरुभारप्रपीडितः।
प्रचरन् राक्षसो भूमौ नान्यान् हन्यात् प्लवंगमान्॥ १३०॥

"Sore oppressed by the heavy weight of the monkeys, this evil-minded ogre will no longer be able to kill the other monkeys while moving about on the earth." (130)

तस्य तद् वचनं श्रुत्वा राजपुत्रस्य धीमतः।
ते समारुरुहुर्हृष्टाः कुम्भकर्णं महाबलाः॥ १३१॥

Hearing the aforesaid direction of the sagacious prince, the monkeys, who were endowed with extraordinary might, climbed joyfully upon Kumbhakarṇa. (131)

कुम्भकर्णस्तु संक्रुद्धः समारूढः प्लवंगमैः।
व्यधूनयत् तान् वेगेन दुष्टहस्तीव हस्तिपान्॥ १३२॥

Highly enraged when climbed upon by the monkeys, Kumbhakarṇa for his part shook them off with vehemence as a refractory elephant would shake off his mahout. (132)

तान् दृष्ट्वा निर्धुतान् रामो रुष्टोऽयमिति राक्षसम्।
समुत्पपात वेगेन धनुरुत्तममाददे॥ १३३॥

Finding them shaken off and concluding that the ogre was enraged, Śrī Rāma darted towards him with impetuosity, holding in his hand his excellent bow. (133)

क्रोधरक्तेक्षणो धीरो निर्दहन्निव चक्षुषा।
राघवो राक्षसं वेगादभिदुद्राव वेगितः।
यूथपान् हर्षयन् सर्वान् कुम्भकर्णबलार्दितान्॥ १३४॥

He eyes red with fury, as if he was going to burn his adversary with his very glance, and seized with impetuosity, the intrepid Śrī Rāma (a scion of Raghu) rushed towards the ogre with vehemence bringing delight to all his troop-commanders, who were oppressed by the might of Kumbhakarṇa. (134)

स चापमादाय भुजंगकल्पं
दृढज्यमुग्रं तपनीयचित्रम्।
हरीन् समाश्वास्य समुत्पपात
रामो निबद्धोत्तमतूणबाणः॥ १३५॥

Taking in his hand his formidable bow, which resembled a serpent, was strung with a stout cord and looked charming with its ornamental crust of gold, nay, fully restoring the monkeys to confidence, the celebrated Śrī Rāma bounded forward, a quiver full of excellent arrows fastened at his back. (135)

स वानरगणैस्तैस्तु वृतः परमदुर्जयैः।
लक्ष्मणानुचरो वीरः सम्प्रतस्थे महाबलः॥ १३६॥

Surrounded by the aforesaid troops of monkeys who were extremely difficult to conquer, the aforesaid hero, who was endowed with extraordinary might, duly proceeded to meet Kumbhakarṇa, followed by Lakṣmaṇa. (136)

स ददर्श महात्मानं किरीटिनमरिंदमम्।
शोणिताप्लुतरक्ताक्षं कुम्भकर्णं महाबलः॥ १३७॥

Śrī Rāma, who was endowed with extraordinary might, saw the colossal Kumbhakarṇa, the tamer of his enemies, adorned with a diadem and bathed in blood, his eyes red with fury. (137)

सर्वान् समभिधावन्तं यथा रुष्टं दिशागजम्।
मार्गमाणं हरीन् क्रुद्धं राक्षसैः परिवारितम्॥ १३८॥

Surrounded by ogres and hunting for the monkeys, full of rage, he was pursuing them all like a furious elephant guarding one of the quarters. (138)

विन्ध्यमन्दरसंकाशं काञ्चनाङ्गदभूषणम्।
स्रवन्तं रुधिरं वक्त्राद् वर्षमेघमिवोत्थितम्॥ १३९॥

Adorned with armlets of gold, he resembled the Vindhya or the Mandara mountain (in size) and was sprouting blood from his mouth even like a towering cloud pouring down rain. (139)

जिह्वया परिलिह्यन्तं सृक्किणी शोणितोक्षिते।
मृद्नन्तं वानरानीकं कालान्तकयमोपमम्॥ १४०॥

With his tongue he was licking the corners of his mouth, which were wet with blood, and was crushing the army of monkeys even like Yama (the god of retribution) figuring as Death at the time of universal dissolution. (140)

तं दृष्ट्वा राक्षसश्रेष्ठं प्रदीप्तानलवर्चसम्।
विस्फारयामास तदा कार्मुकं पुरुषर्षभः॥ १४१॥

Seeing that prince of ogres, who shone like inflamed fire, Śrī Rāma, the foremost of men, forthwith pulled the string of his bow. (141)

स तस्य चापनिर्घोषात् कुपितो राक्षसर्षभः।
अमृष्यमाणस्तं घोषमभिदुद्राव राघवम्॥ १४२॥

Enraged to hear the twang of his bow, and unable to bear that sound, that bull among the ogres rushed towards Śrī Rāma (a scion of Raghu).* (142)

ततस्तु वातोद्धतमेघकल्पं
भुजंगराजोत्तमभोगबाहुः।
तमापतन्तं धरणीधराभ-
मुवाच रामो युधि कुम्भकर्णम्॥ १४३॥

Thereupon Śrī Rāma for his part, whose arms resembled in thickness and length the coils of Vāsuki (the king of serpents) spoke on the battle-field as follows to the said Kumbhakarṇa, who came rushing like a cloud driven by the wind and resembled a mountain (in size): (143)

आगच्छ रक्षोऽधिप मा विषाद-
मवस्थितोऽहं प्रगृहीतचापः।
अवेहि मां राक्षसवंशनाशनं
यस्त्वं मुहूर्ताद् भविता विचेताः॥ १४४॥

"Come, O lord of ogres! Don't give way to despondency. I stand with my bow held firmly in my hand. Know me to be the destroyer of the ogre race. You too would be deprived of your life after a short while." (144)

रामोऽयमिति विज्ञाय जहास विकृतस्वनम्।
अभ्यधावत संक्रुद्धो हरीन् विद्रावयन् रणे॥ १४५॥

Coming to know that he was Śrī Rāma, the ogre laughed in an unnatural tone and

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* Verse 142 above is followed in certain editions by a few verses, which are reproduced below followed by their translation :

पुरस्ताद् राघवस्यार्थे गदायुक्ता विभीषणः। अभिदुद्राव वेगेन भ्राता भ्रातरमाहवे॥
विभीषणं पुरो दृष्ट्वा कुम्भकर्णोऽब्रवीदिदम्। प्रहरस्व रणे शीघ्रं क्षत्रधर्मे स्थिरो भव॥
भ्रातृस्नेहं परित्यज्य राघवस्य प्रियं कुरु। अस्मत्कार्यं कृतं वत्स यस्त्वं राममुपागतः॥
त्वमेको रक्षसां लोके सत्यधर्माभिरक्षिता। नास्ति धर्माभिरक्तानां व्यसनं तु कदाचन॥
संतानार्थं त्वमेवैकः कुलस्यास्य भविष्यसि। राघवस्य प्रसादात् त्वं रक्षसां राज्यमाप्स्यसि॥
प्रकृत्या मम दुर्धर्ष शीघ्रं मार्गादपक्रम। न स्थातव्यं पुरस्तान्मे सम्भ्रमान्नष्टचेतसः॥
न वेद्मि संयुगे सक्तः स्वान् परान् वा निशाचर। रक्षणीयोऽसि मे वत्स सत्यमेतद् ब्रवीमि ते॥
एवमुक्तो वचस्तेन कुम्भकर्णेन धीमता। विभीषणो महाबाहुः कुम्भकर्णमुवाच ह॥
गदितं मे कुलस्यास्य रक्षणार्थमरिंदम। न श्रुतं सर्वरक्षोभिस्ततोऽहं राममागतः॥
कृतं तु तन्महाभाग सुकृतं दुष्कृतं तु वा।
एवमुक्त्वाश्रुपूर्णाक्षो गदापाणिर्विभीषणः। एकान्तमाश्रितो भूत्वा चिन्तयामास संस्थितः॥

[Armed with a mace, Vibhīṣaṇa, Kumbhakarṇa's (younger) brother darted with violence towards his (own elder) brother on the battlefield, ahead of Śrī Rāma, to fight on his behalf. Seeing Vibhīṣaṇa in front, Kumbhakarṇa spoke as follows: 'Strike at once on the battlefield and remain firmly devoted to

rushed forward in great rage, scattering the monkeys on the battle-field. (145)

दारयन्निव सर्वेषां हृदयानि वनौकसाम्।
प्रहस्य विकृतं भीमं स मेघस्तनितोपमम्॥ १४६॥
कुम्भकर्णो महातेजा राघवं वाक्यमब्रवीत्।
नाहं विराधो विज्ञेयो न कबन्धः खरो न च।
न वाली न च मारीचः कुम्भकर्णः समागतः॥ १४७॥

Heartily laughing in an unnatural and hideous way, producing a sound like the rumbling of a cloud, and, therefore, rending as it were the hearts of all the monkeys (lit., the dwellers in the wood s). Kumbhakarṇa, who was endowed with extraordinary energy, spoke to Śrī Rāma (a scion of Raghu) as follows: "I should neither be accounted Virādha nor Kabandha nor Khara nor Vālī nor Mārica. It is Kumbhakarṇa arrived here. (146-147)

पश्य मे मुद्गरं भीमं सर्वं कालायसं महत्।
अनेन निर्जिता देवा दानवाश्च पुरा मया॥ १४८॥

"Behold my dreadful and mighty club wrought entirely of iron. With this gods and demons were formely conquered by me. (148)

विकर्णनास इति मां नावज्ञातुं त्वमर्हसि।
स्वल्पापि हि न मे पीडा कर्णनासाविनाशनात्॥ १४९॥

"You ought not to hold me in contempt in that I have been deprived of my nose and ears. Not the least pain is experienced by me due to the loss of my ears and nose.(149)

दर्शयेक्ष्वाकुशार्दूल वीर्यं गात्रेषु मेऽनघ।
ततस्त्वां भक्षयिष्यामि दृष्टपौरुषविक्रमम्॥ १५०॥

"Exhibit your prowess on my limbs, O tiger among the Ikṣwākus! I shall then devour you as soon as your manliness and prowess have been witnessed (by me), O sinless warrior!" (150)

स कुम्भकर्णस्य वचो निशम्य
रामः सुपुङ्खान् विससर्ज बाणान्।
तैराहतो वज्रसमप्रवेगै-
र्न चुक्षुभे न व्यथते सुरारिः॥ १५१॥

Hearing the braggadocio of Kumbhakarṇa, Śrī Rāma shot plumed arrows at him; struck with those arrows, which flew with tremendous speed, vying with the speed of lightning, Kumbhakarṇa (the enemy of gods) felt neither disturbed nor agonized. (151)

यैः सायकैः सालवरा निकृत्ता
वाली हतो वानरपुङ्गवश्च।
ते कुम्भकर्णस्य तदा शरीरं
वज्रोपमा न व्यथयाम्प्रचक्रुः॥ १५२॥

Those very arrows by which the foremost of sal trees were cut down and

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the duty of a warrior. Bidding adieu to your affection for a brother, do what is pleasing to Rāma (a scion of Raghu). Our work has been accomplished my darling, in that you have sought refuge with Śrī Rāma. You are the solitary figure in the world of ogres, who has vindicated truth and virtue. Misfortune can never befall those who are devoted to righteousness. You alone will make for the perpetuation of this race of Pulastya. By the grace of Rāma (a scion of Raghu) you will attain the sovereignty of the ogres. Familiar, as you are, with my nature, O brother, who are difficult to overcome, pray, get out of my way soon. You should not tarry before me, my judgment having been lost due to confusion. Engaged in combat, I cannot discriminate friends from enemies, O prowler of the night! You, however, deserve protection at my hands, my child! I tell you this truth.' Spoken to in these words by the sagacious Kumbhakarṇa, the mighty-armed Vibhīṣaṇa replied to Kumbhakarṇa as follows: 'Advice was tendered by me for the preservation of this race, O tamer of enemies! But it went unheeded by all the ogres. Hence I came away to Śrī Rāma. That has in any case been done by me, O highly fortunate brother, be it virtuous or sinful.' Saying so, with eyes full of tears, and retiring to a lonely corner, Vibhīṣaṇa, mace in hand, stood reflecting.]

Vālī, a veritable bull among the monkeys, killed, and which vied with the thunderbolt in velocity did not cause much pain and discomfort to the body of Kumbhakarṇa on that occasion. (152)

स वारिधारा इव सायकांस्तान्
पिबन् शरीरेण महेन्द्रशत्रुः।
जघान रामस्य शरप्रवेगं
व्याविध्य तं मुद्गरमुग्रवेगम्॥ १५३॥

Drinking up through his body those aforesaid arrows as a mountain would drink up so many torrents of water, nay, flourishing his afore-mentioned club with terrible speed, Kumbhakarṇa (the enemy of the mighty Indra), obstructed the tremendous speed of Śrī Rāma's arrows. (153)

ततस्तु रक्षः क्षतजानुलिप्तं
वित्रासनं देवमहाचमूनाम्।
व्याविध्य तं मुद्गरमुग्रवेगं
विद्रावयामास चमूं हरीणाम्॥ १५४॥

Brandishing with fearful speed the aforesaid club, which caused terror to the mighty celestial forces and was smeared with blood, the ogre, for his part, scattered the army of the monkeys. (154)

वायव्यमादाय ततोऽपरास्त्रं
रामः प्रचिक्षेप निशाचराय।
समुद्गरं तेन जहार बाहुं
स कृत्तबाहुस्तुमुलं ननाद॥ १५५॥

Taking up another mystic missile, presided over by the wind-god, Śrī Rāma then shot it against the prowler of the night, severed with it his right arm with which he held the mace. His arm thus cut off, the ogre let out an uproarious cry. (155)

स तस्य बाहुर्गिरिशृङ्गकल्पः
समुद्गरो राघवबाणकृत्तः।
पपात तस्मिन् हरिराजसैन्ये
जघान तां वानरवाहिनीं च॥ १५६॥

Severed by the arrow of Śrī Rāma, a scion of Raghu, that arm of Kumbhakarṇa, which resembled a mountain-peak fell alongwith the mace on the army of Śugrīva, the king of monkeys, and killed well-nigh a regiment of the monkeys. (156)

ते वानरा भग्नहतावशेषाः
पर्यन्तमाश्रित्य तदा विषण्णाः।
प्रपीडिताङ्गा ददृशुः सुघोरं
नरेन्द्ररक्षोऽधिपसंनिपातम्॥ १५७॥

Taking their stand by the side of the fallen arm, those monkeys who had escaped being mutilated or killed by that arm, although their limbs had all the same been squeezed by the impact of the arm and who were feeling despondent, witnessed at that moment the most terrible combat of Śrī Rāma, a ruler of men, and Kumbhakarṇa, the overlord of the ogres. (157)

स कुम्भकर्णोऽस्त्रनिकृत्तबाहु-
र्महासिकृत्ताग्र इवाचलेन्द्रः।
उत्पाटयामास करेण वृक्षं
ततोऽभिदुद्राव रणे नरेन्द्रम्॥ १५८॥

With his arm torn off by the missile, the said Kumbhakarṇa looked like a huge mountain whose summit had been cloven with a big sword. He tore up a palmyra tree with his other arm and then rushed towards Śrī Rāma, a ruler of men, on the field of battle. (158)

तं तस्य बाहुं सहतालवृक्षं
समुद्यतं पन्नगभोगकल्पम्।
ऐन्द्रास्त्रयुक्तेन जघान रामो
बाणेन जाम्बूनदचित्रितेन॥ १५९॥

With an arrow decked with gold and charged with a mystic missile presided ever by Indra (the ruler of gods), Śrī Rāma severed his uplifted arm, which held the palmyra tree and looked like the coils of a serpent. (159)

स कुम्भकर्णस्य भुजो निकृत्तः
पपात भूमौ गिरिसंनिकाशः।

विचेष्टमानो निजघान वृक्षा-
ञ्शैलाञ्शिलावानरराक्षसांश्च ॥ १६० ॥

When torn off, that arm of Kumbhakarṇa which resembled a mountain (in size), fell tossing about on the ground and crushed under its weight many trees, crags, rocks, monkeys and ogres, even as it fell. (160)

तं छिन्नबाहुं समवेक्ष्य रामः
समापतन्तं सहसा नदन्तम्।
द्वावर्धचन्द्रौ निशितौ प्रगृह्य
चिच्छेद पादौ युधि राक्षसस्य॥ १६१ ॥

Beholding him rushing violently all at once with a roar, both his arms severed, and seizing hold of two sharp crescent shaped arrows Śrī Rāma severed the ogre's feet as well on the battle-field. (161)

तौ तस्य पादौ प्रदिशो दिशश्च
गिरेर्गुहाश्चैव महार्णवं च।
लङ्कां च सेनां कपिराक्षसानां
विनादयन्तौ विनिपेततुश्च॥ १६२ ॥

The feet of the ogre also precipitately fell down, making the four quarters as well as the four intermediate corners, nay, even the caves of the Trikūta mountain as also the vast sea, the city of Laṅka and the armies of the monkeys and ogres resound with the thud. (162)

निकृत्तबाहुर्विनिकृत्तपादो
विदार्य वक्त्रं वडवामुखाभम्।
दुद्राव रामं सहसाभिगर्जन्
राहुर्यथा चन्द्रमिवान्तरिक्षे॥ १६३ ॥

Dilating his mouth, incandescent as the submarine fire, the ogre, who had his arms torn off and his feet, too, severed, rushed vehemently, raising savage cries, towards Śrī Rāma, even as Rāhu would towards the full-moon in the sky. (163)

अपूरयत् तस्य मुखं शिताग्रै
रामः शरैर्हेमपिनद्धपुङ्खैः।
सम्पूर्णवक्त्रो न शशाक वक्तुं
चुकूज कृच्छ्रेण मुमूर्च्छ चापि॥ १६४ ॥

Śrī Rāma filled his mouth with sharp-pointed arrows provided with gold-encrusted shafts. With his mouth fully packed, he could not speak and even moaned with difficulty and swooned too. (164)

अथाददे सूर्यमरीचिकल्पं
स ब्रह्मदण्डान्तककालकल्पम्।
अरिष्टमैन्द्रं निशितं सुपुङ्खं
रामः शरं मारुततुल्यवेगम्॥ १६५ ॥

The celebrated Śrī Rāma now took up a sharpened arrow with charming feathers, which was effulgent as a sunbeam, nay, which resembled the rod of Brahmā, the creator, and the destructive Kāla (Time-Spirit), was fatal to the enemies, was charged with a missile presided over by Indra, the ruler of gods, and vied with the wind in speed. (165)

तं वज्रजाम्बूनदचारुपुङ्खं
प्रदीप्तसूर्यज्वलनप्रकाशम्।
महेन्द्रवज्राशनितुल्यवेगं
रामः प्रचिक्षेप निशाचराय॥ १६६ ॥

Śrī Rāma discharged against the prowler of the night that arrow, whose shaft was inlaid with diamonds and gold, nay, which was brilliant as the dazzling sun and fire set ablaze and which resembled the thunderbolt of the mighty Indra, and the weapon Aśani. (166)

स सायको राघवबाहुचोदितो
दिशःस्वभासा दश सम्प्रकाशयन्।
विधूमवैश्वानरभीमदर्शनो
जगाम शक्राशनिभीमविक्रमः॥ १६७ ॥

Illumining the ten directions with its effulgence, the aforesaid arrow, propelled by the arm of Śrī Rāma, a scion of Raghu, which was formidable of aspect like a smokeless fire, flew with terrific speed, which

vied with the thunderbolt of Indra, the ruler of gods. (167)

स तन्महापर्वतकूटसंनिभं
सुवृत्तदंष्ट्रं चलचारुकुण्डलम्।
चकर्त रक्षोऽधिपतेः शिरस्तदा
यथैव वृत्रस्य पुरा पुरंदरः॥ १६८॥

The aforesaid arrow immediately tore off the well-known head of Kumbhakarṇa (the overlord of ogres), which closely resembled the peak of a huge mountain, was distinguished by beautifully globular teeth and swinging lovely earrings, even as Indra (the destroyer of citadels) severed the head of Vṛtra in the hoary past. (168)

कुम्भकर्णशिरो भाति कुण्डलालंकृतं महत्।
आदित्येऽभ्युदिते रात्रौ मध्यस्थ इव चन्द्रमाः॥ १६९॥

Adorned with a pair of earrings, Kumbhakarṇa's enormous head shone like the moon located in mid heavens when the constellation Punarvasu (presided over by Aditi, the mother of gods and consisting of twin-stars) has risen at the close of night. (169)

तद् रामबाणाभिहतं पपात
रक्षःशिरः पर्वतसंनिकाशम्।
बभञ्ज चर्यागृहगोपुराणि
प्राकारमुच्चं तमपातयच्च॥ १७०॥

Torn off by Śrī Rāma's arrow, the aforesaid head of the ogre, which closely resembled the peak of a mountain, fell down and demolished the buildings on the king's highway as well as their gates and pulled down the high defensive wall (even as it fell). (170)

तच्चातिकायं हिमवत् प्रकाशं
रक्षस्तदा तोयनिधौ पपात।
ग्राहान् परान् मीनवरान् भुजंगमान्
ममर्द भूमिं च तथा विवेश॥ १७१॥

And the colonel ogre (himself) who shone like the Himālaya mountain (in size) forthwith fell into the sea. There it crushed under its weight the principal alligators, the foremost of fishes and aquatic serpents and entered the bowels of the earth. (171)

तस्मिन् हते ब्राह्मणदेवशत्रौ
महाबले संयति कुम्भकर्णे।
चचाल भूर्भूमिधराश्च सर्वे
हर्षाच्च देवास्तुमुलं प्रणेदुः॥ १७२॥

The aforesaid Kumbhakarṇa, the enemy of the Brāhmanas and gods, who was endowed with extraordinary might, having been killed in combat, the earth as well as all the mountains shook and the gods raised an uproarious shout of joy. (172)

ततस्तु देवर्षिमहर्षिपन्नगाः
सुराश्च भूतानि सुपर्णगुह्यकाः।
सयक्षगन्धर्वगणा नभोगताः
प्रहर्षिता रामपराक्रमेण॥ १७३॥

Thereupon celestial sages, eminent Ṛṣis (the seers of Vedic Mantras) and serpents as also gods, genii, Suparṇas (a class of bird-like beings of a semi-divine character), Guhyakas (another class of demi-gods) including hosts of Yakṣas and Gandharvas (celestial musicians) standing in the air felt highly rejoiced at the prowess of Śrī Rāma. (173)

ततस्तु ते तस्य वधेन भूरिणा
मनस्विनो नैर्ऋतराजबान्धवाः।
विनेदुरुच्चैर्व्यथिता रघूत्तमं
हरिं समीक्ष्यैव यथा मतंगजाः॥ १७४॥

At the very sight of Śrī Rāma, the foremost of the Raghus, the well-known kinsfolk of Rāvaṇa (the king of ogres) for their part, who, though resolute of mind, were pained by the momentous fall of Kumbhakarṇa, and let out loud cries even as elephants would at the sight of a lion. (174)

स देवलोकस्य तमो निहत्य
सूर्यो यथा राहुमुखाद् विमुक्तः।

तथा व्यभासीद्धरिसैन्यमध्ये
निहत्य रामो युधि कुम्भकर्णम्॥ १७५॥

Having made short work of Kumbhakarṇa in combat, the celebrated Śrī Rāma shone brightly in the midst of the simian ranks in the same way as the sun would when delivered from the mouth of Rāhu, after dispersing the darkness of the celestial world. (175)

प्रहर्षमीयुर्बहवश्च वानराः
प्रबुद्धपद्मप्रतिमैरिवाननैः ।
अपूजयन् राघवमिष्टभागिनं
हते रिपौ भीमबले नृपात्मजम्॥ १७६॥

Numerous monkeys, who were distinguished by faces resembling full-blown lotuses, experienced great joy on an enemy endowed with terrible might having been got rid of, and extolled Prince Rāma, who had achieved their desired end. (176)

स कुम्भकर्ण सुरसैन्यमर्दनं
महत्सु युद्धेषु कदाचनाजितम्।
ननन्द हत्वा भरताग्रजो रणे
महासुरं वृत्रमिवामराधिपः॥ १७७॥

Śrī Rāma, the elder brother of Bharata,felt rejoiced on having disposed of in combat Kumbhakarṇa, the destroyer of celestial armies, who had never been conquered in major conflicts, even as Indra, the suzerain lord of gods, did on making short work of the mighty demon, Vṛtra. (177)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तषष्टितमः सर्गः॥ ६७॥

Thus ends Canto Sixty-sevem in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Rāvaṇa's lament over Kumbhakarṇa's fall

कुम्भकर्णं हतं दृष्ट्वा राघवेण महात्मना।
राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन्॥ १॥

Seeing Kumbhakarṇa killed by the the high-souled Śrī Rāma. the ogres present on the field of battle reported the matter in the following words to Rāvaṇa, the ruler of ogres: (1)

राजन् स कालसंकाशः संयुक्तः कालकर्मणा।
विद्राव्य वानरीं सेनां भक्षयित्वा च वानरान्॥ २॥
प्रतपित्वा मुहूर्तं तु प्रशान्तो रामतेजसा।
कायेनार्धप्रविष्टेन समुद्रं भीमदर्शनम्॥ ३॥
निकृत्तनासाकर्णेन विक्षरद्रुधिरेण च।
रुद्ध्वा द्वारं शरीरेण लङ्कायाः पर्वतोपमः॥ ४॥
कुम्भकर्णस्तव भ्राता काकुत्स्थशरपीडितः।
अगण्डभूतो विवृतो दावदग्ध इव द्रुमः॥ ५॥

'Having scattered the simian ranks and devoured the monkeys and exhibited his prowess for a space, O king, Kumbhakarṇa, who vied with Yama (the god of retribution) has been claimed by death. Tormented by the arrows of Rāma (a scion of Kākutstha), nay, quelled by his superior strength, your celebrated younger brother, Kumbhakarṇa for his part, who resembled a mountain in size, lies reduced to a headless and limbless mass, resembling a tree scorched by a forest conflagration, with his trunk half submerged in the terrible-looking sea and blocking the main gate of Laṅka with his head, which has its nose and ears lopped off and from which blood is streaming profusely." (2—5)

श्रुत्वा विनिहतं संख्ये कुम्भकर्णं महाबलम्।
रावणः शोकसंतप्तो मुमोह च पपात च॥ ६॥

Tormented with grief on hearing of Kumbhakarṇa, who was endowed with extraordinary might, having been struck down dead in combat, Rāvaṇa fainted and sank down. (6)

पितृव्यं निहतं श्रुत्वा देवान्तकनरान्तकौ।
त्रिशिराश्चातिकायश्च रुरुदुः शोकपीडिताः॥ ७॥

Afflicted with grief on hearing of their uncle having been killed, Rāvaṇa's sons, Devāntaka and Narāntaka, Triśira and Atikāya too burst into a wail. (7)

भ्रातरं निहतं श्रुत्वा रामेणाक्लिष्टकर्मणा।
महोदरमहापार्श्वौ शोकाक्रान्तौ बभूवतुः॥ ८॥

Rāvaṇa's half-brothers, Mahodara and Mahāpārśwa were overwhelmed with grief on hearing of their half-borther, Kumbhakarṇa, having been killed by Śrī Rāma of unwearied action. (8)

ततः कृच्छ्रात् समासाद्य संज्ञां राक्षसपुङ्गवः।
कुम्भकर्णवधाद् दीनो विललापाकुलेन्द्रियः॥ ९॥

Regaining consciousness with difficulty, Rāvaṇa (a bull among the ogres), who felt miserable due to Kumbhakarṇa's fall, then began to wail as follows, distracted in mind as he was: (9)

हा वीर रिपुदर्पघ्न कुम्भकर्ण महाबल।
त्वं मां विहाय वै दैवाद् यातोऽसि यमसादनम्॥ १०॥

"Alas, having deserted me, O heroic Kumbhakarṇa who crushed the pride of your enemies and were endowed with extraordinary might, you have, by divine will, actually departed to the abode of Death! (10)

मम शल्यमनुद्धृत्य बान्धवानां महाबल।
शत्रुसैन्यं प्रताप्यैकः क्व मां संत्यज्य गच्छसि॥ ११॥

"Having tormented the hostile army and leaving me, whither are you going alone without extracting the thorn from my side as well as from that of my kinsfolk, O ogre endowed with extraordinary might? (11)

इदानीं खल्वहं नास्मि यस्य मे पतितो भुजः।
दक्षिणोऽयं समाश्रित्य न बिभेमि सुरासुरात्॥ १२॥

"Surely, I shall no longer survive now that this right arm of mine, depending on whom I had no fear of any god or demon, has fallen. (12)

कथमेवंविधो वीरो देवदानवदर्पहा।
कालाग्निप्रतिमो ह्यद्य राघवेण रणे हतः॥ १३॥

"I wonder how such a warrior, who quelled the pride of the gods and the demons alike and who resembled the fire of destruction at the time of universal dissolution, has been killed in combat by Rāma today. (13)

यस्य ते वज्रनिष्पेषो न कुर्याद् व्यसनं सदा।
स कथं रामबाणार्तः प्रसुप्तोऽसि महीतले॥ १४॥

"Afflicted by the arrows of Rāma, how are you, the celebrated warrior, whom not even a stroke of lightning ever caused any harm, lying buried in eternal sleep on the earth's surface? (14)

एते देवगणाः सार्धमृषिभिर्गगने स्थिताः।
निहतं त्वां रणे दृष्ट्वा निनदन्ति प्रहर्षिताः॥ १५॥

"Standing in space greatly delighted to see you killed in battle, the yonder hosts of gods alongwith Ṛṣis are raising a shout of applause. (15)

ध्रुवमद्यैव संहृष्टा लब्धलक्षाः प्लवंगमाः।
आरोक्ष्यन्तीह दुर्गाणि लङ्काद्वाराणि सर्वशः॥ १६॥

"Highly rejoiced on having found a suitable opportunity, the monkeys will on this occasion assuredly scale this very day the gates of Laṅkā, which were difficult of access heretofore, on all sides. (16)

राज्येन नास्ति मे कार्यं किं करिष्यामि सीतया।
कुम्भकर्णविहीनस्य जीविते नास्ति मे मतिः॥ १७॥

"No purpose of mine will be served any longer by a kingdom and what shall I do

with Sītā? Nay, bereft of Kumbhakarṇa, I have no mind even to preserve my life. (17)

यद्यहं भ्रातृहन्तारं न हन्मि युधि राघवम्।
ननु मे मरणं श्रेयो न चेदं व्यर्थजीवितम्॥ १८॥

"If I do not kill in combat Rāma (a scion of Raghu), the destroyer of my brother, surely death is best for me; but in no case this life has no meaning for me now. (18)

अद्यैव तं गमिष्यामि देशं यत्रानुजो मम।
नहि भ्रातॄन् समुत्सृज्य क्षणं जीवितुमुत्सहे॥ १९॥

"I shall proceed this very day to that region where my younger brother, Kumbhakarṇa, is. Indeed, sending away my brothers, I dare not survive even for an instant. (19)

देवा हि मां हसिष्यन्ति दृष्ट्वा पूर्वापकारिणम्।
कथमिन्द्रं जयिष्यामि कुम्भकर्ण हते त्वयि॥ २०॥

"Surely on seeing me, who have wronged them in the past, the gods will mock me. Now that you have been killed, how shall I, O Kumbhakarṇa, be able to conquer Indra, the ruler of gods? (20)

तदिदं मामनुप्राप्तं विभीषणवचः शुभम्।
यदज्ञानान्मया तस्य न गृहीतं महात्मनः॥ २१॥

"This calamity, which was adumbrated by that high-souled Vibhiṣaṇa, has fallen upon me only because his wholesome advice was not accepted by me through ignorance. (21)

विभीषणवचस्तावत् कुम्भकर्णप्रहस्तयोः।
विनाशोऽयं समुत्पन्नो मां व्रीडयति दारुणः॥ २२॥

"Ever since the cruel end of Kumbhakarṇa and Prahasta came about the other day, the admonition of Vibhīṣaṇa is making me blush. (22)

तस्यायं कर्मणः प्राप्तो विपाको मम शोकदः।
यन्मया धार्मिकः श्रीमान् स निरस्तो विभीषणः॥ २३॥

"Since the pious and fortunate Vibhīṣaṇa was expelled by me, this bitter fruit of that action, which is a source of grief, has come to me." (23)

इति बहुविधमाकुलान्तरात्मा
कृपणमतीव विलप्य कुम्भकर्णम्।
न्यपतदपि दशाननो भृशार्त-
स्तमनुजमिन्द्ररिपुं हतं विदित्वा॥ २४॥

Having thus lamented piteously and profusely in various ways on coming to know of his aforesaid younger brother, Kumbhakarṇa, an enemy of Indra, having been killed, Rāvaṇa (the ten-headed monster), whose inmost mind was agitated, sank down sore distressed. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Rāvaṇa's sons and brothers sally forth for an encounter and Narāntaka meets with his death at the hands of Aṅgada

एवं विलपमानस्य रावणस्य दुरात्मनः।
श्रुत्वा शोकाभिभूतस्य त्रिशिरा वाक्यमब्रवीत्॥ १॥

Hearing the utterance of the evil-minded Rāvaṇa, who was lamenting as aforesaid, overcome as he was with grief, Triśirā (one of his sons) submitted as follows: (1)

एवमेव महावीर्यो हतो नस्तातमध्यमः।
न तु सत्पुरुषा राजन् विलपन्ति यथा भवान्॥ २॥

"It is quite true that Kumbhakarṇa (the middle of our father and uncles), who was endowed with extraordinary prowess, has been killed. Good men, however, do not wail as you are doing, O king! (2)

नूनं त्रिभुवनस्यापि पर्याप्तस्त्वमसि प्रभो।
स कस्मात् प्राकृत इव शोचस्यात्मानमीदृशम्॥ ३॥

"Surely you are capable of conquering even the three worlds. O lord! As such why do you, like a common man, allow yourself to be overwhelmed with grief in this way? (3)

ब्रह्मदत्तास्ति ते शक्तिः कवचं सायको धनुः।
सहस्त्रखरसंयुक्तो रथो मेघसमस्वनः॥ ४॥

"A javelin bestowed on you by Brahmā (the creator), nay, a coat of mail, an arrow, a bow, all gifted by Brahmā as well as a chariot provided with a thousand donkeys and emitting a sound resembling the rumbling of a cloud, still continue in your possession. (4)

त्वयासकृद्धि शस्त्रेण विशस्ता देवदानवाः।
स सर्वायुधसम्पन्नो राघवं शास्तुमर्हसि॥ ५॥

"Gods and Dānavas (giants) have actually been killed by you with a single weapon more than once. As such you can chastise Rāma when equipped with all sorts of weapons. (5)

कामं तिष्ठ महाराज निर्गमिष्याम्यहं रणे।
उद्धरिष्यामि ते शत्रून् गरुडः पन्नगानिव॥ ६॥

"Stay on in Laṅkā if you will, O great king! I will sally forth to the field of battle and root out your enemies, even as Garuḍa, the king of birds, would uproot serpents. (6)

शम्बरो देवराजेन नरको विष्णुना यथा।
तथाद्य शयिता रामो मया युधि निपातितः॥ ७॥

"Struck down by me on the battle-field, Rāma shall fall this day in the same way as did the demon, Śambara, overthrown by Indra (the ruler of gods) and Naraka* by Lord Viṣṇu." (7)

श्रुत्वा त्रिशिरसो वाक्यं रावणो राक्षसाधिपः।
पुनर्जातमिवात्मानं मन्यते कालचोदितः॥ ८॥

Hearing the assurance of Triśirā, Rāvaṇa, the suzerain lord of ogres, as impelled by Destiny, thought himself as though born anew. (8)

श्रुत्वा त्रिशिरसो वाक्यं देवान्तकनरान्तकौ।
अतिकायश्च तेजस्वी बभूवुर्युद्धहर्षिताः॥ ९॥

Hearing the speech of Triśirā, Devāntaka and Narāntaka as also Atikāya, who was full of martial ardour, got impatient for an encounter. (9)

ततोऽहमहमित्येवं गर्जन्तो नैर्ऋतर्षभाः।
रावणस्य सुता वीराः शक्रतुल्यपराक्रमाः॥ १०॥

Thereupon the valiant sons of Rāvaṇa, who were veritable bulls among the ogres and equalled Indra, the ruler of gods, in prowess, stood roaring with the words "I will lead! I will take the lead!!" (10)

अन्तरिक्षगताः सर्वे सर्वे मायाविशारदाः।
सर्वे त्रिदशदर्पघ्नाः सर्वे समरदुर्मदाः॥ ११॥

All were capable of coursing in the air, all were adept in conjuring tricks, all were able to crush the pride of gods and all were fierce in combat. (11)

सर्वे सुबलसम्पन्नाः सर्वे विस्तीर्णकीर्तयः।
सर्वे समरमासाद्य न श्रूयन्ते स्म निर्जिताः॥ १२॥
देवैरपि सगन्धर्वैः सकिंनरमहोरगैः।

* Naraka mentioned in this verse was procreated by the Dānava Vipracitti through Simhikā His six brothers were Vātāpi, Namuci, IIwala, Sṛmara, Andhaka and Kālanābha. Naraka, son of Mother Earth, who met with his death at the hands of Lord Śrī Kṛṣṇa in the Dwāpara Age was different from the demon mentioned here. The former did not even see the light during the lifetime of Rāvaṇa.

सर्वेऽस्त्रविदुषो वीराः सर्वे युद्धविशारदाः।
सर्वे प्रवरविज्ञानाः सर्वे लब्धवरास्तथा॥ १३॥

All were richly endowed with great might, all enjoyed widespread renown. All were such as had never been heard of as vanquished even by gods accompanied by Gandharvas (celestial musicians) and united with Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and head of a man) on reaching the battlefield. All were adept in the use of mystic missiles and were heroic, all were skilled in warfare, all were endowed with great wisdom of the scriptures and all had received boons by virtue of their austerities. (12-13)

स तैस्तथा भास्करतुल्यवर्चसैः
सुतैर्वृतः शत्रुबलश्रियार्दनैः।
रराज राजा मघवान् यथामरै-
र्वृतो महादानवदर्पनाशनैः॥ १४॥

Surrounded as aforesaid by his said sons, who vied with the sun in brilliance and were capable of crushing the might and glory of the enemy, King Rāvaṇa shone as Indra, surrounded by immortals, capable of quelling the vanity of mighty Dānavas. (14)

स पुत्रान् सम्परिष्वज्य भूषयित्वा च भूषणैः।
आशीर्भिश्च प्रशस्ताभिः प्रेषयामास वै रणे॥ १५॥

Closely embracing his aforesaid sons, nay, decking them with ornaments and enriching them with auspicious benedictions, he actually sent them out for an encounter. (15)

युद्धोन्मत्तं च मत्तं च भ्रातरौ चापि रावणः।
रक्षणार्थं कुमाराणां प्रेषयामास संयुगे॥ १६॥

He also dispatched his two brothers, Yuddhonmatta (better known as Mahāpārśwa) and Matta (more familiarly known as Mahodara) to the field of battle for the defence of the princes. (16)

तेऽभिवाद्य महात्मानं रावणं लोकरावणम्।
कृत्वा प्रदक्षिणं चैव महाकायाः प्रतस्थिरे॥ १७॥

Saluting the gigantic Rāvaṇa, (who made people screem with terror) and also walking clockwise about him as a token of submission, those colossal warriors departed for the battle-field. (17)

सर्वौषधीभिर्गन्धैश्च समालभ्य महाबलाः।
निर्जग्मुर्नैर्ऋतश्रेष्ठाः षडेते युद्धकाङ्क्षिणः॥ १८॥

Anointing themselves with all the ten medicinal herbs (credited with the property of warding off injury caused by weapons) as well as with perfumes, the following six jewels among the ogres, who were endowed with extraordinary might, and longed for a fight, sallied forth: (18)

त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ।
महोदरमहापार्श्वौ निर्जग्मुः कालचोदिताः॥ १९॥

Triśirā and Atikāya, Devāntaka and Narāntaka, Mahodara and Mahāpārśwa set out under the sway of destiny. (19)

ततः सुदर्शनं नागं नीलजीमूतसंनिभम्।
ऐरावतकुले जातमारुरोह महोदरः॥ २०॥

Thereupon Mahodara mounted an elephant, Sudarśana by name, closely resembling a dark cloud in hue and born in the race of Airāvata, the transport of Indra, the ruler of gods. (20)

सर्वायुधसमायुक्तस्तूणीभिश्चाप्यलंकृतः।
रराज गजमास्थाय सवितेवास्तमूर्धनि॥ २१॥

Taking his seat on the elephant, nay, equipped with all kinds of weapons and furnished with quivers too, he shone like the sun on the summit of the western mountain and as such about to disappear. (21)

हयोत्तमसमायुक्तं सर्वायुधसमाकुलम्।
आरुरोह रथश्रेष्ठं त्रिशिरा रावणात्मजः॥ २२॥

Triśirā, sprung from the loins of Rāvaṇa, ascended an excellent chariot drawn by

the best of horses and fully equipped with all kinds of weapons. (22)

त्रिशिरा रथमास्थाय विरराज धनुर्धरः।
सविद्युदुल्कः सज्वालः सेन्द्रचाप इवाम्बुदः॥ २३॥

Taking his seat in the chariot, Triśirā, who carried a bow, shone brightly like a rainy cloud attended by lightning, meteors, light and rainbow. (23)

त्रिभिः किरीटैस्त्रिशिराः शुशुभे स रथोत्तमे।
हिमवानिव शैलेन्द्रस्त्रिभिः काञ्चनपर्वतैः॥ २४॥

With his three diadems adorning his three heads, Triśirā shone in his excellent chariot like the Himālaya, the lord of mountains, with its three golden offshoots constituting its peaks. (24)

अतिकायोऽतितेजस्वी राक्षसेन्द्रसुतस्तदा।
आरुरोह रथश्रेष्ठं श्रेष्ठः सर्वधनुष्मताम्॥ २५॥
सुचक्राक्षं सुसंयुक्तं स्वनुकर्षं सुकूबरम्।
तूणीबाणासनैर्दीप्तं प्रासासिपरिघाकुलम्॥ २६॥

Then Atikāya another son of Rāvaṇa (the ruler of ogres), the foremost of all archers, who was full of exceeding martial ardour, mounted his superb chariot with excellent wheels and axles, magnificent horses, strong Anukarṣas (axle-trees) and stout Kūbaras (poles to which the yoke is fixed), nay, radiant with quivers and bows and fully furnished with spears, swords and clubs studded or tipped with iron. (25-26)

स काञ्चनविचित्रेण किरीटेन विराजता।
भूषणैश्च बभौ मेरुः प्रभाभिरिव भासयन्॥ २७॥

With his sparkling coronet encrusted with gold and ornaments, he looked like Mount Meru shining in its own splendour. (27)

स रराज रथे तस्मिन् राजसूनुर्महाबलः।
वृतो नैर्ऋतशार्दूलैर्वज्रपाणिरिवामरैः॥ २८॥

Surrounded by the foremost of ogres, the said prince, who was endowed with extraordinary might, shone in that chariot like Indra, who carries the thunderbolt in his hand, surrounded by immortals. (28)

हयमुच्चैःश्रवःप्रख्यं श्वेतं कनकभूषणम्।
मनोजवं महाकायमारुरोह नरान्तकः॥ २९॥

Narāntaka ascended a huge white horse resembling Uccaihśravā, the mount of Indra, evolved out of the churning of the ocean of milk, nay, harnessed with gold and swift as thought. (29)

गृहीत्वा प्रासमुल्काभं विरराज नरान्तकः।
शक्तिमादाय तेजस्वी गुहः शिखिगतो यथा॥ ३०॥

Holding a spear shining as a meteor, Narāntaka shone brightly like the glorious Kārtikeya, son of Lord Śiva mounted on his peacock taking a javelin in his hand. (30)

देवान्तकः समादाय परिघं हेमभूषणम्।
परिगृह्य गिरिं दोर्भ्यां वपुर्विष्णोर्विडम्बयन्॥ ३१॥

Firmly grasping his club tipped with iron and decked with gold, Devāntaka stood resembling the figure of Lord Viṣṇu holding (as he did) the Mandara mountain in His arms while proceeding to churn the ocean of milk for drawing out nectar. (31)

महापार्श्वो महातेजा गदामादाय वीर्यवान्।
विरराज गदापाणिः कुबेर इव संयुगे॥ ३२॥

Bearing a mace, the valiant Mahāpārśwa, who was endowed with martial ardour, shone brightly like Kubera (the god of riches) standing mace in hand on the field of battle. (32)

ते प्रतस्थुर्महात्मानोऽमरावत्याः सुरा इव।
तान् गजैश्च तुरङ्गैश्च रथैश्चाम्बुदनिःस्वनैः॥ ३३॥
अनूत्पेतुर्महात्मानो राक्षसाः प्रवरायुधाः।
ते विरेजुर्महात्मानः कुमाराः सूर्यवर्चसः॥ ३४॥
किरीटिनः श्रिया जुष्टा ग्रहा दीप्ता इवाम्बरे।
प्रगृहीता बभौ तेषां शस्त्राणामवलिः सिता॥ ३५॥
शरदभ्रप्रतीकाशा हंसावलिरिवाम्बरे।
मरणं वापि निश्चित्य शत्रूणां वा पराजयम्॥ ३६॥
इति कृत्वा मतिं वीराः संजग्मुः संयुगार्थिनः।
जगर्जुश्च प्रणेदुश्च चिक्षिपुश्चापि सायकान्॥ ३७॥

जगृहुश्च महात्मानो निर्यान्तो युद्धदुर्मदाः।
क्ष्वेडितास्फोटितानां वै संचचालेव मेदिनी॥ ३८॥
रक्षसां सिंहनादैश्च संस्फोटितमिवाम्बरम्।
तेऽभिनिष्क्रम्य मुदिता राक्षसेन्द्रा महाबलाः॥ ३९॥
ददृशुर्वानरानीकं समुद्यतशिलानगम्।
हरयोऽपि महात्मानो ददृशू राक्षसं बलम्॥ ४०॥
हस्त्यश्वरथसम्बाधं किङ्किणीशतनादितम्।
नीलजीमूतसंकाशं समुद्यतमहायुधम्॥ ४१॥

The aforesaid colossi sallied forth (from Laṅkā) as did gods from Amarāvatī (the city of immortals, the capital of heaven). Gigantic ogres armed with superb weapons rushed at their heels on the back of elephants and horses as well as in chariots, thundering like clouds. Wearing diadems on their heads, nay, resplendent as the sun and endowed with splendour, those colossal princes shone brightly like planets glowing in the heavens. The white row of weapons lightly grasped by them shone like a flock of cranes shining like autumnal clouds in the sky. Making up their mind either to embrace death positively or to rout the enemies, the champions proceeded in search of an encounter. While sallying forth, the colossi, who were fierce in combat, thundered and roared and seized arrows and also discharged them. The earth for its part violently shook as it were, thanks to their roars and their clapping of arms. Nay, the sky got breached as it were by the leonine roars of the ogres. Sallying forth with joy, those leaders of ogres, who were endowed with extraordinary might, beheld the simian army standing with uplifted rocks and trees. The gigantic monkeys too saw the army of ogres crowded with elephants, horses and chariots and rendered noisy by hundreds of circlets of tiny bells worn by their animals as well as by the ogres themselves, nay, resembling a mass of dark clouds and carrying huge uplifted weapons. (33—41)

दीप्तानलरविप्रख्यैर्नैर्ऋतैः सर्वतो वृतम्।
तद् दृष्ट्वा बलमायातं लब्धलक्षाः प्लवङ्गमाः॥ ४२॥
समुद्यतमहाशैलाः सम्प्रणेदुर्मुहुर्मुहुः।
अमृष्यमाणा रक्षांसि प्रतिनर्दन्त वानराः॥ ४३॥

Seeing that army—flanked as it was on all sides by ogres, brilliant as a flaming fire or the sun—arrived, the monkeys, who had found an objective for their attack, thundered again and again with huge uplifted rocks in their hands. Intolerant of the roars of the ogres, the monkeys roared in return. (42-43)

ततः समुत्कृष्टरवं निशम्य
रक्षोगणा वानरयूथपानाम्।
अमृष्यमाणाः परहर्षमुग्रं
महाबला भीमतरं प्रणेदुः॥ ४४॥

Hearing the exceptionally loud roar of the leaders of monkey troops, the ogre ranks, who were endowed with extraordinary might and could not brook the riotous festivity of their enemies, roared all the more fiercely. (44)

ते राक्षसबलं घोरं प्रविश्य हरियूथपाः।
विचेरुरुद्यतैः शैलैर्नगाः शिखरिणो यथा॥ ४५॥

Penetrating deep into the formidable army of ogres, the leaders of monkey troops ranged with uplifted crags like mountains crowned with peaks. (45)

केचिदाकाशमाविश्य केचिदुर्व्यां प्लवङ्गमाः।
रक्षस्सैन्येषु संक्रुद्धाः केचिद् द्रुमशिलायुधाः॥ ४६॥

Springing in the air, armed with trees and rocks, and feeling enraged at the ogre troops, some monkeys reconnoitred there, while seizing trees with huge stems, other bulls among monkeys ranged on the earth. The ferocious fight which ensued between the ogres and the monkeys was terrible. (46-47)

द्रुमांश्च विपुलस्कन्धान् गृह्य वानरपुङ्गवाः।
तद् युद्धमभवद् घोरं रक्षोवानरसंकुलम्॥ ४७॥

ते पादपशिलाशैलैश्चक्रुर्वृष्टिमनूपमाम्।
बाणौघैर्वार्यमाणाश्च हरयो भीमविक्रमाः॥ ४८॥

While being intercepted by the ogres with volleys of arrows, the said monkeys of redoubtable prowess discharged an unparalleled shower of trees, rocks and crags. (48)

सिंहनादान् विनेदुश्च रणे राक्षसवानराः।
शिलाभिश्चूर्णयामासुर्यातुधानान् प्लवङ्गमाः॥ ४९॥
निर्जघ्नुः संयुगे क्रुद्धाः कवचाभरणावृतान्।
केचिद् रथगतान् वीरान् गजवाजिगतानपि॥ ५०॥
निर्जघ्नुः सहसाऽऽप्लुत्य यातुधानान् प्लवङ्गमाः।
शैलशृङ्गान्विताङ्गास्ते मुष्टिभिर्वान्तलोचनाः॥ ५१॥
चेलुः पेतुश्च नेदुश्च तत्र राक्षसपुङ्गवाः।
राक्षसाश्च शरैस्तीक्ष्णैर्बिभिदुः कपिकुञ्जरान्॥ ५२॥
शूलमुद्गरखड्गैश्च जघ्नुः प्रासैश्च शक्तिभिः।
अन्योन्यं पातयामासुः परस्परजयैषिणः॥ ५३॥
रिपुशोणितदिग्धाङ्गास्तत्र वानरराक्षसाः।
ततः शैलैश्च खड्गैश्च विसृष्टैर्हरिराक्षसैः॥ ५४॥
मुहूर्तेनावृता भूमिरभवच्छोणितोक्षिता।
विकीर्णैः पर्वताकारै रक्षोभिरभिमर्दितैः।
आसीद् वसुमती पूर्णा तदा युद्धमदान्वितैः॥ ५५॥

Nay, the ogres and monkeys alike emitted leonine roars on the field of battle. Furious in combat, the monkeys pounded the ogres—who were clad in armour and decked with ornaments—with rocks and killed them. Springing up all of a sudden, some monkeys, for their part, killed the heroic ogres seated in their chariots and mounted on the back of elephants and horses. Their bodies covered by mountain-peaks, and eyes stuck out by the blows of fists of the monkeys, the foremost of the ogres on the battle-field staggered and fell and shrieked. The ogres too pierced the foremost among the monkeys with their sharp arrows and struck them with pikes, mallets and swords as also with lances and javelins. Their limbs stained with the blood of their enemies, the monkeys as well as the ogres, who were eager to conquer one another, struk one another down on the battle-field. In an instant thereupon the field of battle was covered with crags and swords thrown by the monkeys and the ogres, and got drenched with blood. The battle-field was at that time littered with ogres looking like mountains and drunk with martial ardour, who had been crushed by the monkeys and were lying scattered in pieces. (49—55)

आक्षिप्ताः क्षिप्यमाणाश्च भग्नशैलाश्च वानराः।
पुनरङ्गैस्तदा चक्रुरासन्ना युद्धमद्भुतम्॥ ५६॥

Already thrown out of order and still being thrown out of order by the ogres, at that time, the monkeys, whose rocks had been shattered, once more put up a wonderful fight with their limbs alone at close quarters. (56)

वानरान् वानरैरेव जघ्नुस्ते नैर्ऋतर्षभाः।
राक्षसान् राक्षसैरेव जघ्नुस्ते वानरा अपि॥ ५७॥

The aforesaid ogre chiefs struck the monkeys with other monkeys, while the said monkeys too struck the ogres with other ogres. (57)

आक्षिप्य च शिलाः शैलाञ्जघ्नुस्ते राक्षसास्तदा।
तेषां चाच्छिद्य शस्त्राणि जघ्नू रक्षांसि वानराः॥ ५८॥

Nay, snatching the rocks and crags from the hands of the monkeys, the aforesaid ogres struck their enemies with them; and tearing the weapons of the ogres, the monkeys, in their turn, struck the ogres with them. (58)

निर्जघ्नुः शैलशृङ्गैश्च बिभिदुश्च परस्परम्।
सिंहनादान् विनेदुश्च रणे राक्षसवानराः॥ ५९॥

On the field of battle the ogres as well as the monkeys struck one another with mountain-peaks, cut them asunder and emitted leonine roars. (59)

छिन्नवर्मतनुत्राणा राक्षसा वानरैर्हताः।
रुधिरं प्रसृतास्तत्र रससारमिव द्रुमाः॥ ६०॥

Their shields and armours broken, the ogres struck by the monkeys shed blood profusely on the field of battle even as trees exude their sap. (60)

रथेन च रथं चापि वारणेनापि वारणम्।
हयेन च हयं केचिन्निर्जघ्नुर्वानरा रणे॥ ६१॥

Nay, some monkeys struck down on the battle-field a chariot with another chariot, an elephant too with another elephant, and a horse with another horse. (61)

क्षुरप्रैरर्धचन्द्रैश्च भल्लैश्च निशितैः शरैः।
राक्षसा वानरेन्द्राणां बिभिदुः पादपान् शिलाः॥ ६२॥

By means of their sharp arrows with a sharp horse-shoe-shaped head, those with a crescent-shaped head and those with a spear-like head, the ogres shattered the trees and rocks of monkey chiefs. (62)

विकीर्णाः पर्वतास्तैश्च द्रुमच्छिन्नैश्च संयुगे।
हतैश्च कपिरक्षोभिर्दुर्गमा वसुधाभवत्॥ ६३॥

The earth became difficult to tread on, strewn as it was with mountains which had been thrown as also with trees which had been cut down and with the monkeys and ogres that had been killed. (63)

ते वानरा गर्वितहृष्टचेष्टाः
संग्राममासाद्य भयं विमुच्य।
युद्धं स्म सर्वे सह राक्षसैस्ते
नानायुधाश्चक्रुरदीनसत्त्वाः ॥ ६४॥

Reaching the field of battle and leaving behind all fear, all the aforesaid monkeys, whose demeanour was full of pride and martial ardour, nay, who were armed with various weapons snatched from the ogres and their own in the shape of trees, rocks, teeth and nails and were ever undepressed in spirit, waged war with the ogres. (64)

तस्मिन् प्रवृत्ते तुमुले विमर्दे
प्रहृष्यमाणेषु वलीमुखेषु।
निपात्यमानेषु च राक्षसेषु
महर्षयो देवगणाश्च नेदुः॥ ६५॥

While that tumultuous conflict going on, the monkeys were feeling exultant and the ogres were being struck down, the great Ṛsis and hosts of gods shouted joyously. (65)

ततो हयं मारुततुल्यवेग-
मारुह्य शक्तिं निशितां प्रगृह्य।
नरान्तको वानरसैन्यमुग्रं
महार्णवं मीन इवाविवेश॥ ६६॥

Mounting his horse, swift as the wind, and tightly grasping his sharpened javelin, Narāntaka thereupon plunged into the formidable simian army even as a fish would enter the ocean. (66)

स वानरान् सप्त शतानि वीरः
प्रासेन दीप्तेन विनिर्बिभेद।
एकः क्षणेनेन्द्ररिपुर्महात्मा
जघान सैन्यं हरिपुङ्गवानाम्॥ ६७॥

That gigantic champion pierced single-handed seven hundred monkeys with his effulgent spear. In this way that enemy of Indra (the ruler of gods) exterminated the army of the monkey chiefs in a trice. (67)

ददृशुश्च महात्मानं हयपृष्ठप्रतिष्ठितम्।
चरन्तं हरिसैन्येषु विद्याधरमहर्षयः॥ ६८॥

Nay, Vidyādharas (heavenly artists) and great Ṛṣis saw the colossus moving in the midst of monkey troops, seated on horseback. (68)

स तस्य ददृशे मार्गो मांसशोणितकर्दमः।
पतितैः पर्वताकारैर्वानरैरभिसंवृतः॥ ६९॥

The pathway carved out by him was found full of mire in the form of flesh and blood and covered with monkeys, resembling mountains that had fallen. (69)

यावद् विक्रमितुं बुद्धिं चक्रुः प्लवगपुङ्गवाः।
तावदेतानतिक्रम्य निर्बिभेद नरान्तकः॥ ७०॥

Slipping past the monkey chiefs even as they thought of displaying their valour, Narāntaka clove their ranks. (70)

ज्वलन्तं प्रासमुद्यम्य संग्रामाग्रे नरान्तकः।
ददाह हरिसैन्यानि वनानीव विभावसुः॥ ७१॥

Uplifting his flaming lance in the van of the battle, Narāntaka consumed the monkey troops even as fire would burn up forests. (71)

यावदुत्पाटयामासुर्वृक्षान् शैलान् वनौकसः।
तावत् प्रासहताः पेतुर्वज्रकृत्ता इवाचलाः॥ ७२॥

Struck with his lance, the monkeys fell like mountains uprooted by lightning, even as they tore up trees and crags. (72)

दिक्षु सर्वासु बलवान् विचचार नरान्तकः।
प्रमृद्नन् सर्वतो युद्धे प्रावृट्काले यथानिलः॥ ७३॥

Crushing down everything, the mighty Narāntaka ranged over the battle-field on all sides even as the wind in the rainy season. (73)

न शेकुर्धावितुं वीरा न स्थातुं स्पन्दितुं भयात्।
उत्पतन्तं स्थितं यान्तं सर्वान् विव्याध वीर्यवान्॥ ७४॥

The monkey heroes could neither flee nor stand nor move through fear. The valiant ogre, Narāntaka, pierced all with his lance no matter whether one was springing up, stationary or moving. (74)

एकेनान्तककल्पेन प्रासेनादित्यतेजसा।
भग्नानि हरिसैन्यानि निपेतुर्धरणीतले॥ ७५॥

Struck down by that one lance, which looked like Death and was bright as the sun, the simian ranks fell down on the earth's surface. (75)

वज्रनिष्पेषसदृशं प्रासस्याभिनिपातनम्।
न शेकुर्वानराः सोढुं ते विनेदुर्महास्वनम्॥ ७६॥

The monkeys could not stand the impact of the lance, which resembled the stroke of lightning. Hence they cried loudly. (76)

पततां हरिवीराणां रूपाणि प्रचकाशिरे।
वज्रभिन्नाग्रकूटानां शैलानां पतताम्विव॥ ७७॥

The forms of the monkey heroes falling down shone brightly like the mountains which fell down even as their peaks were shattered by the thunderbolt of Indra. (77)

ये तु पूर्वं महात्मानः कुम्भकर्णेन पातिताः।
ते स्वस्था वानरश्रेष्ठाः सुग्रीवमुपतस्थिरे॥ ७८॥

Those high-souled jewels among the monkeys, who for their part had been struck down by Kumbhakarṇa earlier, sought the presence of Sugrīva, now that they were their normal selves again. (78)

प्रेक्षमाणः स सुग्रीवो ददृशे हरिवाहिनीम्।
नरान्तकभयत्रस्तां विद्रवन्तीं यतस्ततः॥ ७९॥

Looking all-round, the said Sugrīva saw the simian army running helter-skelter in all directions, stricken, as it was, with the fear of Narāntaka. (79)

विद्रुतां वाहिनीं दृष्ट्वा स ददर्श नरान्तकम्।
गृहीतप्रासमायान्तं हयपृष्ठप्रतिष्ठितम्॥ ८०॥

Seeing the army in stampede, he now beheld Narāntaka, mounted on horseback, advancing with a lance held by him. (80)

दृष्ट्वोवाच महातेजाः सुग्रीवो वानराधिपः।
कुमारमङ्गदं वीरं शक्रतुल्यपराक्रमम्॥ ८१॥

Perceiving him, Sugrīva, the suzerain lord of monkeys, who was endowed with extraordinary energy, spoke as follows to the gallant Prince, Aṅgada, a compeer of Indra, the ruler of gods, in prowess: (81)

गच्छैनं राक्षसं वीरं योऽसौ तुरगमास्थितः।
क्षोभयन्तं हरिबलं क्षिप्रं प्राणैर्वियोजय॥ ८२॥

"March against the younder heroic ogre, striking terror into the simian army, I mean, the fellow who is seen mounted on the back of a horse over there, and speedily deprive him of his life-breath." (82)

स भर्तुर्वचनं श्रुत्वा निष्पपाताङ्गदस्तदा।
अनीकान्मेघसंकाशादंशुमानिव वीर्यवान्॥ ८३॥

Hearing the command of his master, the valiant Aṅgada rushed forth at once

from his army, which resembled a huge cloud, even as the sun would break away from a cloud. (83)

शैलसंघातसंकाशो हरीणामुत्तमोऽङ्गदः।
रराजाङ्गदसंनद्धः सधातुरिव पर्वतः॥ ८४॥

Adorned with armlets of gold, Angada, the foremost of monkeys, who closely resembled a mass of rocks, glittered like a mountain with its metallic veins. (84)

निरायुधो महातेजाः केवलं नखदंष्ट्रवान्।
नरान्तकमभिक्रम्य वालिपुत्रोऽब्रवीद् वचः॥ ८५॥

Approaching Narāntaka, Aṅgada (son of Vālī), who, though endowed with extraordinary energy, was wholly unarmed except for his nails and teeth, spoke to him as follows: (85)

तिष्ठ किं प्राकृतैरेभिर्हरिभिस्त्वं करिष्यसि।
अस्मिन् वज्रसमस्पर्शं प्रासं क्षिप्र ममोरसि॥ ८६॥

"Tarry! What will you do with these common monkeys? Throw your spear, whose impact is hard to bear like that of lightning, at this breast of mine." (86)

अङ्गदस्य वचः श्रुत्वा प्रचुक्रोध नरान्तकः।
संदश्य दशनैरोष्ठं निःश्वस्य च भुजंगवत्।
अभिगम्याङ्गदं क्रुद्धो वालिपुत्रं नरान्तकः॥ ८७॥

Hearing the challenge of Aṅgada, Narāntaka flew into a rage. Biting his lip with his teeth and hissing like a serpent, the furious Narāntaka stood facing Aṅgada, son of Vāli. (87)

स प्रासमाविध्य तदाङ्गदाय
समुज्ज्वलन्तं सहसोत्ससर्ज।
स वालिपुत्रोरसि वज्रकल्पे
बभूव भग्नो न्यपतच्च भूमौ॥ ८८॥

Brandishing his flaming lance, he hurled it all of a sudden at Aṅgada. The spear, however, broke against the breast of Aṅgada (son of Vāli), which was hard as adamant, and fell to the ground. (88)

तं प्रासमालोक्य तदा विभग्नं
सुपर्णकृत्तोरगभोगकल्पम्।
तलं समुद्यम्य स वालिपुत्र-
स्तुरंगमस्याभिजघान मूर्ध्नि॥ ८९॥

Seeing that lance shattered at that moment like the coils of a serpent sundered by Garuḍa of beautiful wings, and duly raising his palm, the aforesaid son of Vālī violently struck with it at the head of Narāntaka's horse. (89)

निमग्नपादः स्फुटिताक्षितारो
निष्क्रान्तजिह्वोऽचलसंनिकाशः।
स तस्य वाजी निपपात भूमौ
तलप्रहारेण विकीर्णमूर्धा॥ ९०॥

Its feet having sunk deep into the earth, the pupils of its eyes burst asunder, its tongue hung out and its skull smashed by the stroke of his palm, the said horse of Narāntaka, which looked like a mountain, fell to the ground. (90)

नरान्तकः क्रोधवशं जगाम
हतं तुरंगं पतितं समीक्ष्य।
स मुष्टिमुद्यम्य महाप्रभावो
जघान शीर्षे युधि वालिपुत्रम्॥ ९१॥

Gazing on his horse fallen dead, Narāntaka flew into a rage. Raising his fist, the ogre, who was endowed with extraordinary might, struck Aṅgada (son of Valī) on his head on the field of battle. (91)

अथाङ्गदो मुष्टिविशीर्णमूर्धा
सुस्राव तीव्रं रुधिरं भृशोष्णम्।
मुहुर्विजज्वाल मुमोह चापि
संज्ञां समासाद्य विसिस्मिये च॥ ९२॥

His skull having been smashed by the blow of the ogre's fist, Aṅgada forthwith shed exceedingly hot blood profusely. He felt a burning sensation and also swooned now and again and, on regaining consciousness, felt wonder-struck. (92)

अथाङ्गदो मृत्युसमानवेगं
संवर्त्य मुष्टिं गिरिशृङ्गकल्पम्।
निपातयामास तदा महात्मा
नरान्तकस्योरसि वालिपुत्रः॥ ९३॥

Clenching his fist, whose vehemence equalled the vehemence of Death, and which descended like a mountain-peak, Aṅgada, the high-souled son of Vālī, then immediately brought it down on Narāntaka's breast.(93)

स मुष्टिनिर्भिन्ननिमग्नवक्षा
ज्वाला वमञ्शोणितदिग्धगात्रः।
नरान्तको भूमितले पपात
यथाचलो वज्रनिपातभग्नः॥ ९४॥

His chest having been split asunder by the blow of Aṅgada's fist and having sunk deep, and his limbs stained with blood, Narāntaka fell to the earth's surface vomitting flaming blood like a mountain shattered by a stroke of lightning. (94)

तदान्तरिक्षे त्रिदशोत्तमानां
वनौकसां चैव महाप्रणादः।
बभूव तस्मिन् निहतेऽग्र्यवीर्ये
नरान्तके वालिसुतेन संख्ये॥ ९५॥

When the aforesaid Narāntake, who was foremost in prowess, was killed by Aṅgada (son of Vālī) in the encounter, a great shout of joy rose from the foremost of gods in the heavens as well as from the monkeys on the battle-field. (95)

अथाङ्गदो राममनःप्रहर्षणं
सुदुष्करं तं कृतवान् हि विक्रमम्।
विसिस्मिये सोऽप्यथ भीमकर्मा
पुनश्च युद्धे स बभूव हर्षितः॥ ९६॥

Aṅgada actually performed on this occassion the aforesaid feat of valour which was exceedingly difficult to perform and which brought excessive delight to the mind of Śrī Rāma, so much so that the latter too was struck with wonder. Nay, Aṅgada of terrific valiant deeds was infused with vigour once more for a fight. (96)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनसप्ततितमः सर्गः॥ ६९॥

Thus ends Canto Sixty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

Death of Devāntaka and Triśirā at the hands of Hanumān, of Mahodara at the hands of Nīla and of Mahāpārśwa at the hands of Ṛṣabha

नरान्तकं हतं दृष्ट्वा चुक्रुशुर्नैर्ऋतर्षभाः।
देवान्तकस्त्रिमूर्धा च पौलस्त्यश्च महोदरः॥ १॥

Seeing Narāntaka killed, Devāntaka and Triśirā, a scion of Pulasti, as well as Mahodara, who were veritable bulls among the ogres (scions of Nirṛti), cried. (1)

आरूढो मेघसंकाशं वारणेन्द्रं महोदरः।
वालिपुत्रं महावीर्यमभिदुद्राव वेगवान्॥ २॥

Mounted on the foremost of elephants, which closely resembled a cloud, Mahodara, who was full of impetuosity, darted towards Aṅgada (son of Vālī), who was endowed with extraordinary prowess. (2)

भ्रातृव्यसनसंतप्तस्तदा देवान्तको बली।
आदाय परिघं घोरमङ्गदं समभिद्रवत्॥ ३॥

Seizing a formidable club tipped with iron, the mighty Devāntaka, who felt distressed on account of the fall of his brother, Narāntaka, forthwith rushed straight towards Aṅgada. (3)

रथमादित्यसंकाशं युक्तं परमवाजिभिः।
आस्थाय त्रिशिरा वीरो वालिपुत्रमथाभ्यगात्॥ ४॥

Taking his seat in a chariot effulgent as the sun and drawn by excellent horses, the valiant Triśirā too marched against Aṅgada (son of Vālī). (4)

स त्रिभिर्देवदर्पघ्नै राक्षसेन्द्रैरभिद्रुतः।
वृक्षमुत्पाटयामास महाविटपमङ्गदः॥ ५॥

Attacked by the three ogre-chiefs, who were capable of crushing the pride of gods, the aforesaid Aṅgada pulled up a tree with mighty boughs. (5)

देवान्तकाय तं वीरश्चिक्षेप सहसाङ्गदः।
महावृक्षं महाशाखं शक्रो दीप्तामिवाशनिम्॥ ६॥

The gallant Aṅgada precipitately hurled that huge tree with immense branches at Devāntaka even as Indra would hurl his flaming thunderbolt. (6)

त्रिशिरास्तं प्रचिच्छेद शरैराशीविषोपमैः।
स वृक्षं कृत्तमालोक्य उत्पपात तदाङ्गदः॥ ७॥

Triśirā tore the tree into pieces with his arrows resembling venomous serpents. Seeing the tree severed, the said Aṅgada forthwith sprang up. (7)

स ववर्ष ततो वृक्षाञ्शिलाश्च कपिकुञ्जरः।
तान् प्रचिच्छेद संक्रुद्धस्त्रिशिरा निशितैः शरैः॥ ८॥

That elephant among the monkeys thereupon showered trees and rocks. Getting enraged, Triśirā tore them into pieces with his whetted shafts. (8)

परिघाग्रेण तान् वृक्षान् बभञ्ज स महोदरः।
त्रिशिराश्चाङ्गदं वीरमभिदुद्राव सायकैः॥ ९॥

The notorious Mahodara shattered those trees with the head of his club, while Triśirā attacked the heroic Aṅgada with his arrows. (9)

गजेन समभिद्रुत्य वालिपुत्रं महोदरः।
जघानोरसि संक्रुद्धस्तोमरैर्वज्रसंनिभैः॥ १०॥

Hotly pursuing, on the back of his elephant, the son of Vālī, Mahodara struck him in the breast with clubs, which flashed as lightning, enraged as he was. (10)

देवान्तकश्च संक्रुद्धः परिघेण तदाङ्गदम्।
उपगम्याभिहत्याशु व्यपचक्राम वेगवान्॥ ११

Approaching Aṅgada and striking him with his club, infuriated as he was, the agile Devāntaka quickly retreated. (11)

स त्रिभिर्नैर्ऋतश्रेष्ठैर्युगपत् समभिद्रुतः।
न विव्यथे महातेजा वालिपुत्रः प्रतापवान्॥ १२॥

Simultaneously attacked by the three jewels among ogres, the mighty son of Vālī, who was endowed with extraordinary energy, did not feel the least alarmed. (12)

स वेगवान् महावेगं कृत्वा परमदुर्जयः।
तलेन समभिद्रुत्य जघानास्य महागजम्॥ १३॥

Exhibiting extraordinary impetuosity and duly assaulting the huge elephant of Mahodara, the agile Aṅgada, who was exceedingly difficult to conquer, struck it with his palm. (13)

तस्य तेन प्रहारेण नागराजस्य संयुगे।
पेततुर्नयने तस्य विननाश स कुञ्जरः॥ १४॥

As a result of that blow dealt by Aṅgada on the field of battle, the eyes of that lordly elephant fell down and the said elephant perished. (14)

विषाणं चास्य निष्कृष्य वालिपुत्रो महाबलः।
देवान्तकमभिद्रुत्य ताडयामास संयुगे॥ १५॥

Pulling out a tusk of the elephant and darting agairst Devāntaka, the son of Vālī, Aṅgada, who was endowed with

extraordinary might, dealt him a blow with it on the battlefield. (15)

स विह्वलस्तु तेजस्वी वातोद्धूत इव द्रुमः।
लाक्षारससवर्णं च सुस्राव रुधिरं महत्॥ १६॥

Thrown into disorder like a tree shaken by the wind, the heroic ogre for his part shed profuse blood which had a colour resembling that of lacquer. (16)

अथाश्वास्य महातेजाः कृच्छ्राद् देवान्तको बली।
आविध्य परिघं वेगादाजघान तदाङ्गदम्॥ १७॥

Recovering his breath with difficulty and brandishing his club with impetuosity, the mighty Devāntaka, who was endowed with extraordinary energy, then struck Aṅgada with it. (17)

परिघाभिहतश्चापि वानरेन्द्रात्मजस्तदा।
जानुभ्यां पतितो भूमौ पुनरेवोत्पपात ह॥ १८॥

Though struck with the club and fallen on his knees to the ground, Aṅgada (son of the king of monkeys), they say, forthwith sprang up once more. (18)

तमुत्पतन्तं त्रिशिरास्त्रिभिर्बाणैरजिह्मगैः।
घोरैर्हरिपतेः पुत्रं ललाटेऽभिजघान ह॥ १९॥

While he was doing so, Triśirā struck Aṅgada (son of the Lord of the monkeys) with three formidable straight-going arrows on the brow; so the legend goes. (19)

ततोऽङ्गदं परिक्षिप्तं त्रिभिर्नैर्ऋतपुङ्गवैः।
हनूमानथ विज्ञाय नीलश्चापि प्रतस्थतुः॥ २०॥

Finding him surrounded by three of the foremost of ogres, Hanumān as well as Nīla then set out at once to help him. (20)

ततश्चिक्षेप शैलाग्रं नीलस्त्रिशिरसे तदा।
तद् रावणसुतो धीमान् बिभेद निशितैः शरैः॥ २१॥

Thereupon Nīla forthwith hurled a mountain-peak at Triśira. The sagacious son of Rāvaṇa, however, shattered it with his whetted shafts. (21)

तद्बाणशतनिर्भिन्नं विदारितशिलातलम्।
सविस्फुलिङ्गं सज्वालं निपपात गिरेः शिरः॥ २२॥

Smashed by hundreds of arrows discharged by Triśirā, the mountain-peak, which had all its rocky bases split up, fell down with sparks and flames that rose from it. (22)

स विजृम्भितमालोक्य हर्षाद् देवान्तको बली।
परिघेणाभिदुद्राव मारुतात्मजमाहवे॥ २३॥

Witnessing with joy the exploit of Triśirā in the form of smashing the mountain-peak, the mighty Devāntaka assaulted Hanumān (son of the wind-god) with a club on the battle-field. (23)

तमापतन्तमुत्पत्य हनूमान् कपिकुञ्जरः।
आजघान तदा मूर्ध्नि वज्रकल्पेन मुष्टिना॥ २४॥

Springing up, Hanumān, an elephant among the monkeys, forthwith struck on the head Devāntaka even as he was rushing forward, with his fist, which was hard as adamant. (24)

शिरसि प्राहरद् वीरस्तदा वायुसुतो बली।
नादेनाकम्पयच्चैव राक्षसान् स महाकपिः॥ २५॥

The valiant and mighty son of the wind-god, Hanumān, then dealt a blow on Devāntaka head once more and by means of his roar that great monkey positively caused the ogres to tremble. (25)

स मुष्टिनिष्पिष्टविभिन्नमूर्धा
निर्वान्तदन्ताक्षिविलम्बिजिह्वः।
देवान्तको राक्षसराजसूनु-
र्गतासुरुर्व्यां सहसा पपात॥ २६॥

His skull shattered by the blow of Hanumān's fist, nay, his teeth, eyes and lolling tongue forced out, Devāntaka, son of Rāvaṇa (the ruler of ogres) precipitately fell dead on the ground. (26)

तस्मिन् हते राक्षसयोधमुख्ये
महाबले संयति देवशत्रौ।

क्रुद्धस्त्रिशीर्षा निशितास्त्रमुग्रं
ववर्ष नीलोरसि बाणवर्षम्॥ २७॥

When that enemy of gods, the foremost of ogre-warriors, who was endowed with extraordinary might, was killed in the encounter with the monkeys, the furious Triśirā discharged on the breast of Nīla a fearful shower of whetted arrows. (27)

महोदरस्तु संक्रुद्धः कुञ्जरं पर्वतोपमम्।
भूयः समधिरुह्याशु मन्दरं रश्मिवानिव॥ २८॥
ततो बाणमयं वर्षं नीलस्योपर्यपातयत्।
गिरौ वर्षं तडिच्चक्रचापवानिव तोयदः॥ २९॥

Quickly mounting once more an elephant resembling a mountain, even as the sun would ascend the Mandara mountain, the infuriated Mahodara for his part thereupon let fall a hail of arrows on Nīla even as a rainy cloud distinguished by a circle of lightning and a rainbow would pour a shower on a mountain. (28-29)

ततः शरौघैरभिवृष्यमाणो
विभिन्नगात्रः कपिसैन्यपालः।
नीलो बभूवाथ विसृष्टगात्रो
विष्टम्भितस्तेन महाबलेन॥ ३०॥

While being covered on all sides with volleys of arrows, Nīla, the commander-in-Chief of the simian army, whose limbs were pierced by said arrows forthwith found his body inert, rendered powerless as he was by the ogre, who was endowed with extraordinary might. (30)

ततस्तु नीलः प्रतिलब्धसंज्ञः
शैलं समुत्पाट्य सवृक्षखण्डम्।
ततः समुत्पत्य महोग्रवेगो
महोदरं तेन जघान मूर्ध्नि॥ ३१॥

Tearing up a crag covered with a thicket, and then springing up, Nīla for his part, who had now regained his consciousness, and who was endowed with terrific impetuosity, struck Mahodara with it on the head, (31)

ततः स शैलाभिनिपातभग्नो
महोदरस्तेन महाद्विपेन।
व्यामोहितो भूमितले गतासुः
पपात वज्राभिहतो यथाद्रिः॥ ३२॥

Smashed by the impact of the crag alongwith the aforesaid huge elephant, and rendered unconscious, the said Mahodara fell dead on the earth's surface like a mountain struck by lightning. (32)

पितृव्यं निहतं दृष्ट्वा त्रिशिराश्चापमाददे।
हनूमन्तं च संक्रुद्धो विव्याध निशितैः शरैः॥ ३३॥

Enraged to see his uncle, Mahodara, killed, Triśirā seized his bow and pierced Hanumān with his whetted shafts. (33)

स वायुसूनुः कुपितश्चिक्षेप शिखरं गिरेः।
त्रिशिरास्तच्छरैस्तीक्ष्णैर्बिभेद बहुधा बली॥ ३४॥

Full of fury the aforesaid son of the wind-god flung a mountain-peak at the ogre. The mighty Triśirā, however, split it with his sharp arrows into several pieces. (34)

तद् व्यर्थं शिखरं दृष्ट्वा द्रुमवर्षं तदा कपिः।
विससर्ज रणे तस्मिन् रावणस्य सुतं प्रति॥ ३५॥

Finding the aforesaid mountain-peak ineffectual, the monkey, Hanumān, then hurled a shower of trees on the son of Rāvaṇa, Triśirā, in that combat. (35)

तमापतन्तमाकाशे द्रुमवर्षं प्रतापवान्।
त्रिशिरा निशितैर्बाणैश्चिच्छेद च ननाद च॥ ३६॥

The powerful Triśirā, however, tore with his whetted shafts that shower of trees falling through the airspace, and roared too. (36)

हनूमांस्तु समुत्पत्य हयं त्रिशिरसस्तदा।
विददार नखैः क्रुद्धो नागेन्द्रं मृगराडिव॥ ३७॥

Springing up in fury, Hanumān for his part then tore the horse of Triśirā with his nails even as a lion (lit., the king of beasts) would claw a lordly elephant. (37)

अथ शक्तिं समासाद्य कालरात्रिमिवान्तकः।
चिक्षेपानिलपुत्राय त्रिशिरा रावणात्मजः॥ ३८॥

Seizing hold of his javelin, even as Death would take in his service Kālarātri (a sister of Kāla, the deity presiding over the night of destruction at the end of the world cycle), Triśirā, sprung from the lions of Rāvaṇa, hurled it at the son of the wind-god. (38)

दिवः क्षिप्तामिवोल्कां तां शक्तिं क्षिप्तामसङ्गताम्।
गृहीत्वा हरिशार्दूलो बभञ्ज च ननाद च॥ ३९॥

Catching that javelin flung by Triśirā, which came unobstructed like a meteor shot from the heavens, Hanumān (a tiger among the monkeys) snapped it and roared, too. (39)

तां दृष्ट्वा घोरसंकाशां शक्तिं भग्नां हनूमता।
प्रहृष्टा वानरगणा विनेदुर्जलदा यथा॥ ४०॥

Seeing that javelin of formidable aspect destroyed by Hanumān, the simian hosts felt overjoyed and thundered like rainy clouds. (40)

ततः खड्गं समुद्यम्य त्रिशिरा राक्षसोत्तमः।
निचखान तदा खड्गं वानरेन्द्रस्य वक्षसि॥ ४१॥

Lifting up his sword, Triśirā, the foremost of ogres, thereupon immediately hit with vehemence the breast of the monkey-chief, Hanumān. (41)

खड्गप्रहाराभिहतो हनूमान् मारुतात्मजः।
आजघान त्रिमूर्धानं तलेनोरसि वीर्यवान्॥ ४२॥

Wounded by the thrust of his sword, the valiant Hanumān, sprung from the loins of the wind-god, struck the ogre,Triśirā, with his palm on the breast. (42)

स तलाभिहतस्तेन स्रस्तहस्तायुधो भुवि।
निपपात महातेजास्त्रिशिरास्त्यक्तचेतनः॥ ४३॥

Slapped by him, though endowed with extraordinary energy, Triśirā dropped unconscious to the ground, the weapon in his hand having slipped. (43)

स तस्य पततः खड्गं तमाच्छिद्य महाकपिः।
ननाद गिरिसंकाशस्त्रासयन् सर्वराक्षसान्॥ ४४॥

Snatching away that sword of the ogre even as he was falling down, the mighty monkey, Hanumān, who looked like a mountain, let out a roar, striking terror in all the ogres. (44)

अमृष्यमाणस्तं घोषमुत्पपात निशाचरः।
उत्पत्य च हनूमन्तं ताडयामास मुष्टिना॥ ४५॥

Unable to bear that roar, the prowler of the night sprang on his feet; and, jumping up, he struck Hanumān with his fist. (45)

तेन मुष्टिप्रहारेण संचुकोप महाकपिः।
कुपितश्च निजग्राह किरीटे राक्षसर्षभम्॥ ४६॥

The great monkey flew into a rage at the aforesaid blow to Triśirā's fist and, full of fury, seized hold of Triśirā (the foremost of ogres) by his head covered with a diadem. (46)

स तस्य शीर्षाण्यसिना शितेन
किरीटजुष्टानि सकुण्डलानि।
क्रुद्धः प्रचिच्छेद सुतोऽनिलस्य
त्वष्टुः सुतस्येव शिरांसि शक्रः॥ ४७॥

Getting enraged, that son of the wind-god completely severed with his sharp sword all the three heads of Triśirā, covered with diadems and adorned with ear-rings, in the same way as Indra, the ruler of gods, lopped off in in the past the three heads of Viśwarūpa, son of Twaṣṭā. (47)

तान्यायताक्षाण्यगसंनिभानि
प्रदीप्तवैश्वानरलोचनानि।
पेतुः शिरांसीन्द्ररिपोः पृथिव्यां
ज्योतींषि मुक्तानि यथार्कमार्गात्॥ ४८॥

The aforesaid heads of Triśirā (an enemy of Indra), which were distinguished by enormous sense-organs (appertures of the eyes, ears and nose) were huge as rocks and had eyes glowing like a flaming fire—fell to the ground like stars fallen down from the sky (lit., the orbit of the sun). (48)

तस्मिन् हते देवरिपौ त्रिशीर्षे
हनूमता शक्रपराक्रमेण।

नेदुः प्लवंगाः प्रचचाल भूमी
रक्षांस्यथो दुद्रुविरे समन्तात्॥ ४९॥

When that enemy of gods, Triśirā, was killed by Hanumān, who was endowed with the prowess of Indra (the ruler of gods), the monkey, Hanumān, roared in triumph, the earth shook and the ogres took to their heels on all sides. (49)

हतं त्रिशिरसं दृष्ट्वा तथैव च महोदरम्।
हतौ प्रेक्ष्य दुराधर्षौ देवान्तकनरान्तकौ॥ ५०॥
चुकोप परमामर्षी मत्तो राक्षसपुङ्गवः।
जग्राहार्चिष्मतीं चापि गदां सर्वायसीं तदा॥ ५१॥
हेमपट्टपरिक्षिप्तां मांसशोणितफेनिलाम्।
विराजमानां विपुलां शत्रुशोणिततर्पिताम्॥ ५२॥
तेजसा सम्प्रदीप्ताग्रां रक्तमाल्यविभूषिताम्।
ऐरावतमहापद्मसार्वभौमभयावहाम्॥ ५३॥

Finding Triśirā killed and Mahodara too and likewise perceiving Devāntaka and Narāntaka, who were difficult to overpower, made short work of, the highly indignant Matta (more popularly known by the name of Mahāpārśwa) a veritable bull among the ogres, flew into a rage and forthwith seized hold of a huge flaming and glittering mace entirely made of iron, though plated with gold, which was covered with foam of flesh and blood when used against the enemy and had been saturated with the enemy's blood, whose head was inflamed with lustre, which was decked with crimson flowers and brought terror to Airāvata, Mahāpadma and Sārvabhauma (three of the four elephants supporting the four quarters). (50—53)

गदामादाय संक्रुद्धो मत्तो राक्षसपुङ्गवः।
हरीन् समभिदुद्राव युगान्ताग्निरिव ज्वलन्॥ ५४॥

Seizing the mace, filled with fury, and flaring up like the fire of universal destruction at the end of the world cycle, Matta, a veritable bull among the ogres, scattered the monkeys. (54)

अथर्षभः समुत्पत्य वानरो रावणानुजम्।
मत्तानीकमुपागम्य तस्थौ तस्याग्रतो बली॥ ५५॥

Springing up and approaching Mattānīka (Mahāpārśwa), a younger brother of Rāvaṇa, the mighty monkey Ṛṣabha stood facing him. (55)

तं पुरस्तात् स्थितं दृष्ट्वा वानरं पर्वतोपमम्।
आजघानोरसि क्रुद्धो गदया वज्रकल्पया॥ ५६॥

Enraged to behold that monkey, who looked like a mountain, standing in front of him, the ogre struck him on the chest with his mace, which was hard as adamant. (56)

स तयाभिहतस्तेन गदया वानरर्षभः।
भिन्नवक्षाः समाधूतः सुस्राव रुधिरं बहु॥ ५७॥

Struck by him with that mace and staggered, that bull among the monkeys, who had his chest cleft, shed copious blood. (57)

स सम्प्राप्य चिरात् संज्ञामृषभो वानरेश्वरः।
क्रुद्धो विस्फुरमाणौष्ठो महापार्श्वमुदैक्षत॥ ५८॥

Fully regaining consciousness after a long time, Ṛṣabha, the monkey-chief, cast a glance at Mahāpārśwa, enraged as he was, his lips quivering with rage. (58)

स वेगवान् वेगवदभ्युपेत्य
तं राक्षसं वानरवीरमुख्यः।
संवर्त्य मुष्टिं सहसा जघान
बाह्वन्तरे शैलनिकाशरूपः॥ ५९॥

Approaching that ogre with impetuosity and clenching his fist, that agile leader of monkey heroes, whose exterior presented the appearance of a mountain, precipitately struck him on the chest (lit. the space between the two arms). (59)

स कृत्तमूलः सहसेव वृक्षः
क्षितौ पपात क्षतजोक्षिताङ्गः।
तां चास्य घोरां यमदण्डकल्पां
गदां प्रगृह्याशु तदा ननाद॥ ६०॥

Like a tree whose roots have been

severed, the ogre suddenly fell to the ground, bathed all over in blood. Nay, quickly seizing hold of that formidable mace of the ogre, which resembled the rod of Yama (the god of retribution), the monkey, Ṛṣabha, forthwith roared. (60)

मुहूर्तमासीत् स गतासुकल्पः
प्रत्यागतात्मा सहसा सुरारिः।
उत्पत्य संध्याभ्रसमानवर्ण-
स्तं वारिराजात्मजमाजघान॥ ६१॥

For a while Mahāpārśwa remained all but dead. Springing on his feet all of a sudden, his lifē-breath having returned, the enemy of gods, whose colour resembled that of an evening cloud, struck the aforesaid son of the lord of waters, Ṛṣabha. (61)

स मूर्च्छितो भूमितले पपात
मुहूर्तमुत्पत्य पुनः ससंज्ञः।
तामेव तस्याद्रिवराद्रिकल्पां
गदां समाविध्य जघान संख्ये॥ ६२॥

The monkey lay unconscious on the earth's surface awhile. Springing up, when he was conscious again, and brandishing that very mace of the ogre, which looked like a rock of the foremost of mountains, Ṛṣabha struck him with it on the battle-field. (62)

सा तस्य रौद्रा समुपेत्य देहं
रौद्रस्य देवाध्वरविप्रशत्रोः।
बिभेद वक्षः क्षतजं च भूरि
सुस्राव धात्वम्भ इवाद्रिराजः॥ ६३॥

Reaching the body of that ferocious enemy of gods, sacrificial performances and Brāhmaṇas, that terrible mace clove his breast; and the ogre shed profuse blood even as the Himālaya mountain (the lord of mountains) lets out water charged with minerals (like ochre). (63)

अभिदुद्राव वेगेन गदां तस्य महात्मनः।
तां गृहीत्वा गदां भीमामाविध्य च पुनः पुनः॥ ६४॥
मत्तानीकं महात्मा स जघान रणमूर्धनि।
स स्वया गदया भग्नो विशीर्णदशनेक्षणः॥ ६५॥
निपपात तदा मत्तो वज्राहत इवाचलः।
विशीर्णनयने भूमौ गतसत्त्वे गतायुषि।
पतिते राक्षसे तस्मिन् विद्रुतं राक्षसं बलम्॥ ६६॥

The ogre now darted towards the mace held in the hand of that gigantic monkey, Ṛṣabha. Clutching that terrible mace and brandishing it again and again, the high-souled Ṛṣabha struck Mahāpārśwa with it in the forefront of the battle. Smashed with his own mace, his teeth and eyes fallen down, Matta (Mahāpārśwa) forthwith dropped down like a mountain struck with lightning. When that ogre, whose eyes had been crushed, dropped unconcious and lifeless on the ground, the army of ogres fled. (64—66)

तस्मिन् हते भ्रातरि रावणस्य
तन्नैर्ऋतानां बलमर्णवाभम्।
त्यक्तायुधं केवलजीवितार्थं
दुद्राव भिन्नार्णवसंनिकाशम्॥ ६७॥

When the aforesaid younger brother of Rāvaṇa was killed, the aforesaid army of ogres (the scions of Nirṛti), which resembled an ocean, fled for life, casting away weapons, and presenting the appearance of an ocean which has burst its shores. (67)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ततितमः सर्गः॥ ७०॥

Thus ends Canto Seventy in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततिम सर्गः

Canto LXXI

Atikāya puts up a fierce fight and is killed by Lakṣmaṇa

स्वबलं व्यथितं दृष्ट्वा तुमुलं लोमहर्षणम्।
भ्रातॄंश्च निहतान् दृष्ट्वा शक्रतुल्यपराक्रमान्॥ १॥
पितृव्यौ चापि संदृश्य समरे संनिपातितौ।
युद्धोन्मत्तं च मत्तं च भ्रातरौ राक्षसोत्तमौ॥ २॥
चुकोप च महातेजा ब्रह्मदत्तवरो युधि।
अतिकायोऽद्रिसंकाशो देवदानवदर्पहा॥ ३॥

Seeing his own army—which created uproars in the hostile ranks and caused the enemy's hair to stand on end—in trouble, nay, finding his brothers, who were equal to Indra in prowess, killed, and also witnessing has uncles, the two brothers Yuddhonmatta (Mahodara) and Matta (Mahāpārśwa) the foremost of ogres, struck down in combat, Atikāya, who was endowed with extraordinary energy and resembled a mountain (in size), who had crushed the pride of gods and demons alike and on whom Brahmā, the creator, had bestowed a boon of invincibility, flew into a rage on the field of battle. (1—3)

स भास्करसहस्रस्य संघातमिव भास्वरम्।
रथमारुह्य शक्रारिरभिदुद्राव वानरान्॥ ४॥

Ascending his chariot, brilliant as a concatenation of a thousand suns, that enemy of Indra (the ruler of gods) darted towards the monkeys (4)

स विस्फार्य तदा चापं किरीटी मृष्टकुण्डलः।
नाम संश्रावयामास ननाद च महास्वनम्॥ ५॥

Twanging his bow, Atikāya, who was adorned with a diadem and polished earrings, forthwith proclaimed his name and emitted a tremendous roar. (5)

तेन सिंहप्रणादेन नामविश्रावणेन च।
ज्याशब्देन च भीमेन त्रासयामास वानरान्॥ ६॥

By that leonine roar, the proclamation of his name and the terrible ringing sound caused by the plucking of his bowstring, he struck terror in the monkeys. (6)

ते दृष्ट्वा देहमाहात्म्यं कुम्भकर्णोऽयमुत्थितः।
भयार्ता वानराः सर्वे संश्रयन्ते परस्परम्॥ ७॥

Thinking on beholding the immensity of his proportions that it was Kumbhakarṇa who had sprung into life again, and stricken with fear, all the aforesaid monkeys sought shelter, one with the other. (7)

ते तस्य रूपमालोक्य यथा विष्णोस्त्रिविक्रमे।
भयाद् वानरयोधास्ते विद्रवन्ति ततस्ततः॥ ८॥

Witnessing his colossal form, resembling the form assumed by Lord Viṣṇu at the time of measuring the three worlds with His strides, those celebrated monkey warriors fled in various directions through panic. (8)

तेऽतिकायं समासाद्य वानरा मूढचेतसः।
शरण्यं शरणं जग्मुर्लक्ष्मणाग्रजमाहवे॥ ९॥

Confused in mind on reaching the presence of Atikāya, the aforesaid monkeys sought Śrī Rāma (the eldest brother of Lakṣmaṇa), who was capable of affording shelter to them, as their refuge on the field of battle. (9)

ततोऽतिकायं काकुत्स्थो रथस्थं पर्वतोपमम्।
ददर्श धन्विनं दूराद् गर्जन्तं कालमेघवत्॥ १०॥

Thereupon Śrī Rāma (a scion of Kakutstha) beheld from afar Atikāya, who resembled a mountain in size, seated in a chariot, armed with a bow, and rumbling like a cloud appearing at the time of universal dissolution. (10)

स तं दृष्ट्वा महाकायं राघवस्तु सुविस्मितः।
वानरान् सान्त्वयित्वा च विभीषणमुवाच ह॥ ११॥

The aforesaid Śrī Rāma, a scion of Raghu, for his part felt greatly amazed to behold that colossus and reassuring the monkeys, they say, spoke as follows to Vibhīṣaṇa: (11)

कोऽसौ पर्वतसंकाशो धनुष्मान् हरिलोचनः।
युक्ते हयसहस्रेण विशाले स्यन्दने स्थितः॥ १२॥
य एष निशितैः शूलैः सुतीक्ष्णैः प्रासतोमरैः।
अर्चिष्मद्भिर्वृतो भाति भूतैरिव महेश्वरः॥ १३॥
कालजिह्वाप्रकाशाभिर्य एषोऽभिविराजते।
आवृतो रथशक्तीभिर्विद्युद्भिरिव तोयदः॥ १४॥

"Who is that archer, closely resembling a mountain, with leonine eyes, seated in a vast chariot drawn by a thousand horses, who in the midst of whetted pikes, very sharp and flaming spears and lances, shines over there like Lord Śiva surrounded by genii, and who amidst the javelins placed in his chariot and gleaming like the tongues of Kāla (the Time-Spirit) is shining brightly like a cloud encircled by flashes of lightning? (12—14)

धनूंषि चास्य सज्जानि हेमपृष्ठानि सर्वशः।
शोभयन्ति रथश्रेष्ठं शक्रचापमिवाम्बरम्॥ १५॥

"Nay, bows with golden backs ranged on every side (in his chariot) adorn his excellent chariot in the same way as rainbow would adorn the sky. (15)

य एष रक्षःशार्दूलो रणभूमिं विराजयन्।
अभ्येति रथिनां श्रेष्ठो रथेनादित्यवर्चसा॥ १६॥

"This tiger among the ogres, the foremost of car-warriors, is advancing in his chariot resplendent as the sun, illuminating the battle-field! (16)

ध्वजशृङ्गप्रतिष्ठेन राहुणाभिविराजते।
सूर्यरश्मिप्रभैर्बाणैर्दिशो दश विराजयन्॥ १७॥

"He is distinguished by an emblem of Rāhu installed on the point of his standard and is lighting up the ten directions with his arrows possessing the splendour of sunbeams. (17)

त्रिनतं मेघनिर्ह्रादं हेमपृष्ठमलंकृतम्।
शतक्रतुधनुःप्रख्यं धनुश्चास्य विराजते॥ १८॥

"Nay, his triply curved golden-backed and ornamented bow, shining as the rainbow, whose twang resembles the thundering of a cloud, is casting its splendour all round. (18)

सध्वजः सपताकश्च सानुकर्षो महारथः।
चतुःसादिसमायुक्तो मेघस्तनितनिःस्वनः॥ १९॥

"Provided with a standard, flags and axle-tree, his huge chariot, which is driven by four charioteers, his chariot is emitting a sound resembling the thundering of a cloud. (19)

विंशतिर्दश चाष्टौ च तूणास्य रथमास्थिताः।
कार्मुकाणि च भीमानि ज्याश्च काञ्चनपिङ्गलाः॥ २०॥

"Twenty quivers, ten dreadful bows and eight bowstrings, golden and reddish-brown of hue, lie arranged in his chariot. (20)

द्वौ च खड्गौ च पार्श्वस्थौ प्रदीप्तौ पार्श्वशोभितौ।
चतुर्हस्तत्सरुयुतौ व्यक्तहस्तदशायतौ॥ २१॥

"Nay, hanging on its sides, two flaming swords, clearly ten cubits long and provided with hilts measuring four cubits are casting their splendour on his two sides. (21)

रक्तकण्ठगुणो धीरो महापर्वतसंनिभः।
कालः कालमहावक्त्रो मेघस्थ इव भास्करः॥ २२॥

"With a red garland adorning his neck, a mouth enormous as that of Death, the resolute ogre, resembling a huge mountain and dark of hue, looks like the sun veiled by a cloud. (22)

काञ्चनाङ्गदनद्धाभ्यां भुजाभ्यामेष शोभते।
शृङ्गाभ्यामिव तुङ्गाभ्यां हिमवान् पर्वतोत्तमः॥ २३॥

"By virtue of his arms adorned with gold armlets, the yonder ogre shines like the Himālaya, the foremost of mountains, with two lofty peaks. (23)

कुण्डलाभ्यामुभाभ्यां च भाति वक्त्रं सुभीषणम्।
पुनर्वस्वन्तरगतं परिपूर्णो निशाकरः॥ २४॥

"Nay, with both ear-rings, his most dreadful countenance shines like the full moon appearing between the two stars constituting the constellation Punarvasu. (24)

आचक्ष्व मे महाबाहो त्वमेनं राक्षसोत्तमम्।
यं दृष्ट्वा वानराः सर्वे भयार्ता विद्रुता दिशः॥ २५॥

"Introduce you to me, O mighty-armed one, this jewel among the ogres, seeing whom the monkeys have all fled panic-stricken in all directions." (25)

स पृष्टो राजपुत्रेण रामेणाममततेजसा।
आचचक्षे महातेजा राघवाय विभीषणः॥ २६॥

Questioned as aforesaid by Prince Śrī Rāma of immense energy, Vibhiṣaṇa, who too was endowed with extraordinary energy, submitted as follows to Śrī Rāma, a scion of Raghu: (26)

दशग्रीवो महातेजा राजा वैश्रवणानुजः।
भीमकर्मा महात्मा हि रावणो राक्षसेश्वरः॥ २७॥

"The ten-headed and gigantic King Rāvaṇa, a younger (half-) brother of Kubera, son of Viśravā, the lord of ogres, who is endowed with extraordinary energy, is well known for his terrific exploits. (27)

तस्यासीद् वीर्यवान् पुत्रो रावणप्रतिमो बले।
वृद्धसेवी श्रुतिधरः सर्वास्त्रविदुषां वरः॥ २८॥

"To him was born a valiant son, who is a compeer of Rāvaṇa in might, has waited upon his elders, has mastered the Vedas and is the foremost of all those well-versed in the use of mystic missiles. (28)

अश्वपृष्ठे नागपृष्ठे खड्गे धनुषि कर्षणे।
भेदे सान्त्वे च दाने च नये मन्त्रे च सम्मतः॥ २९॥

"He is highly esteemed in riding on horse-back as well as on the back of an elephant, in the use of a sword, as well as of a bow, in pulling the string of a bow, in sowing dissension in the enemy's ranks and making peace, as also in making gifts, in political wisdom as well as in counsel. (29)

यस्य बाहुं समाश्रित्य लङ्का भवति निर्भया।
तनयं धान्यमालिन्या अतिकायमिमं विदुः॥ ३०॥

"People know this warrior as Atikāya, son of Dhānyamālinī (another consort of Rāvaṇa) resting on whose arm Laṅkā feels secure. (30)

एतेनाराधितो ब्रह्मा तपसा भावितात्मना।
अस्त्राणि चाप्यवाप्तानि रिपवश्च पराजिताः॥ ३१॥

"Brahmā, the creator, was propitiated by this ogre of purified intellect through askesis; nay, mystic missiles of various kinds were acquired from the aforesaid god by way of boons and enemies subdued. (31)

सुरासुरैरवध्यत्वं दत्तमस्मै स्वयंभुवा।
एतच्च कवचं दिव्यं रथश्च रविभास्वरः॥ ३२॥

"Exemption from death at the hands of gods and demons alike has been granted in his favour by Brahmā (the self-born creator) as well as this heavenly armour as also this chariot, bright as the sun. (32)

एतेन शतशो देवा दानवाश्च पराजिताः।
रक्षितानि च रक्षांसि यक्षाश्चापि निषूदिताः॥ ३३॥

"Gods and devils too have been overcome by him in hundreds, nay, ogres have been protected and Yakṣas (a class of demigods), too, have been exterminated. (33)

वज्रं विष्टम्भितं येन बाणैरिन्द्रस्य धीमता।
पाशः सलिलराजस्य युद्धे प्रतिहतस्तथा॥ ३४॥
एषोऽतिकायो बलवान् राक्षसानामथर्षभः।
स रावणसुतो धीमान् देवदानवदर्पहा॥ ३५॥

Here is the notorious Atikāya, the mighty and intelligent son of Rāvaṇa, a veritable bull among the ogres and the queller of the pride of gods and devils, by whom, wise as he is, was the thunderbolt of Indra stayed with his arrows and the noose of Varuṇa, the lord of waters, was repelled in combat. (34-35)

तदस्मिन् क्रियतां यत्नः क्षिप्रं पुरुषपुङ्गव।
पुरा वानरसैन्यानि क्षयं नयति सायकैः॥ ३६॥

"Therefore, O bull among men, let your efforts be speedily directed towards him before he brings the monkey troops to an end with his arrows." (36)

ततोऽतिकायो बलवान् प्रविश्य हरिवाहिनीम्।
विस्फारयामास धनुर्ननाद च पुनः पुनः॥ ३७॥

Penetrating deep into the simian ranks, the mighty Atikāya thereupon twanged his bow and roared again and again. (37)

तं भीमवपुषं दृष्ट्वा रथस्थं रथिनां वरम्।
अभिपेतुर्महात्मानः प्रधाना ये वनौकसः॥ ३८॥

Beholding that ogre of fearful proportions, the foremost of car-warriors, seated in his chariot, those gigantic monkeys, who ranked foremost, rushed to meet him. (38)

कुमुदो द्विविदो मैन्दो नीलः शरभ एव च।
पादपैर्गिरिशृङ्गैश्च युगपत् समभिद्रवन्॥ ३९॥

Kumuda, Dwivida, Mainda, Nīla and Śarabha too assailed him all at once with trees and mountain-peaks. (39)

तेषां वृक्षांश्च शैलांश्च शरैः कनकभूषणैः।
अतिकायो महातेजाश्चिच्छेदास्त्रविदां वरः॥ ४०॥

Atikāya, however, the foremost of those well versed in the use of mystic missiles, who was endowed with extraordinary energy, tore the trees and crags hurled by monkeys with his shafts decked with gold. (40)

तांश्चैव सर्वान् स हरीन् शरैः सर्वायसैर्बली।
विव्याधाभिमुखान् संख्ये भीमकायो निशाचरः॥ ४१॥

That mighty ogre (lit., a prowler of the night) of tremendous proportions also pierced all those monkeys, who stood facing him on the battle-field, with his arrows entirely made of iron. (41)

तेऽर्दिता बाणवर्षेण भिन्नगात्राः पराजिताः।
न शेकुरतिकायस्य प्रतिकर्तुं महाहवे॥ ४२॥

Hard pressed by his hail of arrows and worsted, their limbs broken, they could not resist Atikāya in that major conflict. (42)

तत् सैन्यं हरिवीराणां त्रासयामास राक्षसः।
मृगयूथमिव क्रुद्धो हरिर्यौवनदर्पितः॥ ४३॥

The ogre struck terror in that army of monkey champions even as a furious lion, puffed up with pride of youth, would strike terror in a flock of deer. (43)

स राक्षसेन्द्रो हरियूथमध्ये
नायुध्यमानं निजघान कंचित्।
उत्पत्य रामं स धनुःकलापी
सगर्वितं वाक्यमिदं बभाषे॥ ४४॥

That ruler of ogres would not strike anyone among the simian ranks who was not fighting. Rushing towards Śrī Rāma, the ogre, who was armed with a bow and quiver, addressed the following proud challenge to him: (44)

रथे स्थितोऽहं शरचापपाणि-
र्न प्राकृतं कंचन योधयामि।
यस्यास्ति शक्तिर्व्यवसाययुक्तो
ददातु मे शीघ्रमिहाद्य युद्धम्॥ ४५॥

"Seated in a chariot with an arrow and a bow in my hands, I would not give battle to a common warrior. Let him, who has strength and is endowed with martial ardour, speedily give fight to me on this field of battle today." (45)

तत् तस्य वाक्यं ब्रुवतो निशम्य
चुकोप सौमित्रिरमित्रहन्ता।
अमृष्यमाणश्च समुत्पपात
जग्राह चापं च ततः स्मयित्वा॥ ४६॥

Hearing the aforesaid challenge of Atikāya, even as he was uttering it, Lakṣmaṇa (son of Sumitrā), the destroyer of his enemies, flew into a rage. Nay, not enduring his utterance, he darted forward, and then seized his bow disdainfully. (46)

क्रुद्धः सौमित्रिरुत्पत्य तूणादाक्षिप्य सायकम्।
पुरस्तादतिकायस्य विचकर्ष महद्धनुः॥ ४७॥

Springing up in fury and pulling a shaft from his quiver, the son of Sumitrā, Lakṣmaṇa, stretched his huge bow to full length before Atikāya. (47)

पूरयन् स महीं सर्वामाकाशं सागरं दिशः।
ज्याशब्दो लक्ष्मणस्योग्रस्त्रासयन् रजनीचरान्॥ ४८॥

Filling the entire earth, the airspace, the ocean as well as the quarters, and striking terror in the prowlers of the night, the twang of Lakṣmaṇa's bowstring was terrible. (48)

सौमित्रेश्चापनिर्घोषं श्रुत्वा प्रतिभयं तदा।
विसिस्मिये महातेजा राक्षसेन्द्रात्मजो बली॥ ४९॥

The mighty Atikāya, sprung from the loins of the king of orgres, who was endowed with extraordinary energy, was astonished on that occasion to hear the fearful twang of the bow of Lakṣmaṇa (son of Sumitrā). (49)

तदातिकायः कुपितो दृष्ट्वा लक्ष्मणमुत्थितम्।
आदाय निशितं बाणमिदं वचनमब्रवीत्॥ ५०॥

Enraged to behold Lakṣmaṇa active and seizing hold of a whetted shaft, Atikāya then spoke to Lakṣmaṇa as follows: (50)

बालस्त्वमसि सौमित्रे विक्रमेष्वविचक्षणः।
गच्छ किं कालसंकाशं मां योधयितुमिच्छसि॥ ५१॥

"You are still a youngster, O son of Sumitra, unskilled in exhibiting valour. Therefore, depart! Why do you seek to measure your strength with me, a replica of Kāla (the Time-Spirit)? (51)

नहि मद्बाहुसृष्टानां बाणानां हिमवानपि।
सोढुमुत्सहते वेगमन्तरिक्षमथो मही॥ ५२॥

"Not even the Himālaya mountain, nor the atmosphere nor even the earth can withstand the force of the arrows discharged by my arm. (52)

सुखप्रसुप्तं कालाग्निं विबोधयितुमिच्छसि।
न्यस्य चापं निवर्तस्व प्राणान्न जहि मद्गतः॥ ५३॥

"Do you seek to rouse the fire of universal dissolution, comfortably buried in slumber? Casting away your bow, go back. Confronting me, do not lose your life. (53)

अथवा त्वं प्रतिस्तब्धो न निवर्तितुमिच्छसि।
तिष्ठ प्राणान् परित्यज्य गमिष्यसि यमक्षयम्॥ ५४॥

"Or, if, being stubborn, you do not wish to return, tarry. Yielding up your life, you shall proceed to the abode of Yama (the god of retribution). (54)

पश्य मे निशितान् बाणान् रिपुदर्पनिषूदनान्।
ईश्वरायुधसंकाशांस्तप्तकाञ्चनभूषणान्॥ ५५॥

"Behold my whetted shafts, capable of crushing the pride of the enemy, nay, resembling the weapon, trident of Lord Śiva, and decked with refined gold. (55)

एष ते सर्पसंकाशो बाणः पास्यति शोणितम्।
मृगराज इव क्रुद्धो नागराजस्य शोणितम्।
इत्येवमुक्त्वा संक्रुद्धः शरं धनुषि संदधे॥ ५६॥

"This arrow, resembling a serpent, shall quaff your blood even as a furious lion would drink the blood of a lordly elephant." Having spoken as aforesaid, Atikāya, who was seized with fury, put an arrow to his bow. (56)

श्रुत्वातिकायस्य वचः सरोषं
सगर्वितं संयति राजपुत्रः।
स संचुकोपातिबलो मनस्वी
उवाच वाक्यं च ततो महार्थम्॥ ५७॥

Hearing the furious and proud utterance of Atikāya on the field of battle, the high-minded Prince Laksmaṇa, who was endowed with surpassing strength, flew into a rage and then made the following reply, which was full of great significance: (57)

न वाक्यमात्रेण भवान् प्रधानो
न कत्थनात् सत्पुरुषा भवन्ति।
मयि स्थिते धन्विनि बाणपाणौ
निदर्शयस्वात्मबलं दुरात्मन्॥ ५८॥

"You cannot claim to be pre-eminent

by mere speech nor can people become good men through sheer braggadocio. While I stand before you armed with a bow, arrow in hand, demonstrate your strength, O evil-minded one! (58)

कर्मणा सूचयात्मानं न विकत्थितुमर्हसि।
पौरुषेण तु यो युक्तः स तु शूर इति स्मृतः॥ ५९॥

"Reveal yourself through your action; you ought not to blow your own trumpet. He alone who is actually endowed with prowess is recognized as a hero. (59)

सर्वायुधसमायुक्तो धन्वी त्वं रथमास्थितः।
शरैर्वा यदि वाप्यस्त्रैर्दर्शयस्व पराक्रमम्॥ ६०॥

"Fully equipped with all kinds of weapons and armed with a bow, you are seated in a chariot. Therefore, manifest your prowess either with your arrows or with your mystic missiles. (60)

ततः शिरस्ते निशितैः पातयिष्याम्यहं शरैः।
मारुतः कालसम्पक्वं वृन्तात् तालफलं यथा॥ ६१॥

"Then shall I strike down your head with my whetted shafts even as the wind detaches a palm fruit ripened in process of time from its stem. (61)

अद्य ते मामका बाणास्तप्तकाञ्चनभूषणाः।
पास्यन्ति रुधिरं गात्राद् बाणशल्यान्तरोत्थितम्॥ ६२॥

"My arrows decked with refined gold shall drink the blood ejected from your body through the holes made by the points of my arrows. (62)

बालोऽयमिति विज्ञाय न चावज्ञातुमर्हसि।
बालो वा यदि वा वृद्धो मृत्युं जानीहि संयुगे॥ ६३॥

"Nor should you underestimate me thinking that I am a mere boy. Whether I am a child or grown-up, know me to be your death on the field of battle. (63)

बालेन विष्णुना लोकास्त्रयः क्रान्तास्त्रिविक्रमैः।
लक्ष्मणस्य वचः श्रुत्वा हेतुमत् परमार्थवत्।
अतिकायः प्रचुक्रोध बाणं चोत्तममाददे॥ ६४॥

"The three worlds were covered in three strides of Lord Viṣṇu, descended as Lord Vāmana, while He was yet a child." Hearing the reply of Lakṣmaṇa, which was full of reason and contained the whole truth, Atikāya flew into a rage and laid hold of an excellent arrow. (64)

ततो विद्याधरा भूता देवा दैत्या महर्षयः।
गुह्यकाश्च महात्मानस्तद् युद्धं द्रष्टुमागमन्॥ ६५॥

Thereupon Vidyādharas (heavenly artistes), ghosts, gods, giants and eminent Ṛṣis (seers of Vedic Mantras) as well as high-minded Guhyakas, Yakṣas arrived to witness the duel. (65)

ततोऽतिकायः कुपितश्चापमारोप्य सायकम्।
लक्ष्मणाय प्रचिक्षेप संक्षिपन्निव चाम्बरम्॥ ६६॥

Putting an arrow to his bow, Atikāya thereupon furiously discharged it against Lakṣmaṇa, shrinking up space as it were. (66)

तमापतन्तं निशितं शरमाशीविषोपमम्।
अर्धचन्द्रेण चिच्छेद लक्ष्मणः परवीरहा॥ ६७॥

Lakṣman, the destroyer of hostile champions, however, split with his arrow, having a crescent-shaped head, that sharpened shaft, which came flying like a venomous serpent. (67)

तं निकृत्तं शरं दृष्ट्वा कृत्तभोगमिवोरगम्।
अतिकायो भृशं क्रुद्धः पञ्च बाणान् समादधे॥ ६८॥

Enraged to find that arrow torn like a serpent whose hood has been severed, Atikāya fitted five arrows to his bow. (68)

तान् शरान् सम्प्रचिक्षेप लक्ष्मणाय निशाचरः।
तानप्राप्तान् शितैर्बाणैश्चिच्छेद भरतानुजः॥ ६९॥

The ranger of the night, Atikāya, discharged the aforesaid arrows with full force against Lakṣmaṇa. The younger brother of Bharata, Lakṣmaṇa, however, split them with his whetted arrows while they had not yet reached him. (69)

स तान् छित्त्वा शितैर्बाणैर्लक्ष्मणः परवीरहा।
आददे निशितं बाणं ज्वलन्तमिव तेजसा॥ ७०॥

Having torn them with his sharp arrows, Lakṣmaṇa, the destroyer of hostile champions, seized a whetted shaft, which was flaming as it were with splendour. (70)

तमादाय धनुःश्रेष्ठे योजयामास लक्ष्मणः।
विचकर्ष च वेगेन विससर्ज च सायकम्॥ ७१॥

Laying hold of it, Lakṣmaṇa set it to his excellent bow, pulled its string to full stretch and shot the shaft with impetuosity. (71)

पूर्णायतविसृष्टेन शरेण नतपर्वणा।
ललाटे राक्षसश्रेष्ठमाजघान स वीर्यवान्॥ ७२॥

Nay, with that flat-jointed arrow, which was discharged after the string had been stretched to full length, the valiant Lakṣmaṇa struck Atikāya (the foremost of ogres) in the brow. (72)

स ललाटे शरो मग्नस्तस्य भीमस्य रक्षसः।
ददृशे शोणितेनाक्तः पन्नगेन्द्र इवाचले॥ ७३॥

Sunk into the forehead of that terrible ogre and stained with blood, that arrow looked like a ruler of serpents clinging to a mountain. (73)

राक्षसः प्रचकम्पेऽथ लक्ष्मणेषु प्रपीडितः।
रुद्रबाणहतं घोरं यथा त्रिपुरगोपुरम्॥ ७४॥

Severely injured by the shaft of Lakṣmaṇa, the ogre forthwith shook violently like the formidable gate of Tripura (a city built of gold, silver and iron in the heaven, in the airspace as well as on the earth by the demon Maya and burnt by Rudra) struck with the arrow of Rudra (the god of destruction).(74)

चिन्तयामास चाश्वास्य विमृश्य च महाबलः।
साधु बाणनिपातेन श्लाघनीयोऽसि मे रिपुः॥ ७५॥

Nay, recovering his breath and reflecting for a moment, the ogre, who was endowed with extraordinary might, contemplated upon his course of action. "By discharging this arrow against me, as you have done, you have turned out an enemy eminently worthy of praise by me!" (75)

विधायैवं विदार्यास्यं नियम्य च महाभुजौ।
स रथोपस्थमास्थाय रथेन प्रचचार ह॥ ७६॥

Distending his mouth and speaking to him as aforesaid, nay, controlling his mighty arms and taking his seat in the rear of the chariot, he pressed forward in his chariot. (76)

एवं त्रीन् पञ्च सप्तेति सायकान् राक्षसर्षभः।
आददे संदधे चापि विचकर्षोत्ससर्ज च॥ ७७॥

Atikāya, a bull among the ogres, seized hold of one, three, five and seven arrows (respectively) and put them to his bow, stretched the string to full length and let them fly. (77)

ते बाणाः कालसंकाशा राक्षसेन्द्रधनुश्च्युताः।
हेमपुङ्खा रविप्रख्याश्चक्रुर्दीप्तमिवाम्बरम्॥ ७८॥

Shot from the bow of Atikāya (a ruler of ogres), those golden-feathered arrows, which resembled Death and shone like the sun, set the firmament ablaze, as it were. (78)

ततस्तान् राक्षसोत्सृष्टान् शरौघान् राघवानुजः।
असम्भ्रान्तः प्रचिच्छेद निशितैर्बहुभिः शरैः॥ ७९॥

Remaining unruffled, the younger brother of Śrī Rāma (a scion of Raghu) thereupon cut off with his numerous whetted shafts the aforesaid volleys of arrows discharged by the ogre. (79)

ताञ्शरान् युधि सम्प्रेक्ष्य निकृत्तान् रावणात्मजः।
चुकोप त्रिदशेन्द्रारिर्जग्राह निशितं शरम्॥ ८०॥

Duly perceiving those arrows cut down on the field of battle. Atikāya (sprung from the loins of Rāvaṇa), an enemy of Indra, the ruler of gods, flew into a rage and took hold of a sharpened arrow. (80)

स संधाय महातेजास्तं बाणं सहसोत्सृजत्।
तेन सौमित्रिमायान्तमाजघान स्तनान्तरे॥ ८१॥

Putting that arrow to his bow, Atikāya, who was endowed with extraordinary energy, precipitately shot it. With that he struck Lakṣmaṇa (son of Sumitrā), as he was aiming at his breast. (81)

अतिकायेन सौमित्रिस्ताडितो युधि वक्षसि।
सुस्राव रुधिरं तीव्रं मदं मत्त इव द्विपः॥ ८२॥

Hit in the breast by Atikāya on the battlefield, Lakṣmaṇa (son of Sumitrā) began to bleed profusely even as an elephant in rut would discharge ichor. (82)

स चकार तदात्मानं विशल्यं सहसा विभुः।
जग्राह च शरं तीक्ष्णमस्त्रेणापि समाददे॥ ८३॥

The all-powerful Laksmaṇa (who was a part manifestation of Lord Viṣṇu) then speedily rid himself of the shaft, seized hold of a sharp arrow and also charged it with a mystic spell. (83)

आग्नेयेन तदास्त्रेण योजयामास सायकम्।
स जज्वाल तदा बाणो धनुष्यस्य महात्मनः॥ ८४॥

On that occasion he charged his arrow with the missile presided over by the god of fire. Placed on the bow of the high-souled prince, that arrow shot forth flames. (84)

अतिकायोऽतितेजस्वी रौद्रमस्त्रं समाददे।
तेन बाणं भुजङ्गाभं हेमपुङ्खमयोजयत्॥ ८५॥

Atikāya, who was endowed with surpassing energy, pressed into service a fearful mystic missile and charged a serpent-like golden-feathered arrow with it. (85)

तदस्त्रं ज्वलितं घोरं लक्ष्मणः शरमाहितम्।
अतिकायाय चिक्षेप कालदण्डमिवान्तकः॥ ८६॥

In the meantime, Lakṣmaṇa shot at Atikāya that flaming and formidable arrow in the form of a mystic missile charged with occult power, even as Death would hurl his rod of destruction. (86)

आग्नेयास्त्राभिसंयुक्तं दृष्ट्वा बाणं निशाचरः।
उत्ससर्ज तदा बाणं रौद्रं सूर्यास्त्रयोजितम्॥ ८७॥

Seeing the arrow charged with a missile presided over by the god of fire, the prowler of the night, Atikāya, forthwith discharged an arrow charged with a missile presided over by the sun-god. (87)

तावुभावम्बरे बाणावन्योन्यमभिजघ्नतुः।
तेजसा सम्प्रदीप्ताग्रौ क्रुद्धाविव भुजङ्गमौ॥ ८८॥

Both the aforesaid arrows, whose heads were flaming with fire, struck each other in space like two furious serpents. (88)

तावन्योन्यं विनिर्दह्य पेततुः पृथिवीतले॥ ८९॥

Having burnt each other, they fell to the earth's surface. (89)

निरर्चिषौ भस्मकृतौ न भ्राजेते शरोत्तमौ।
तावुभौ दीप्यमानौ स्म न भ्राजेते महीतले॥ ९०॥

The two excellent arrows, even though they were both glowing, did not shine forth any longer on the earth's surface, in that they had ceased to emit flames and had been reduced to ashes. (90)

ततोऽतिकायः संक्रुद्धस्त्वाष्ट्रमैषीकमुत्सृजत्।
ततश्चिच्छेद सौमित्रिरस्त्रमैन्द्रेण वीर्यवान्॥ ९१॥

Seized with fury, Atikāya thereupon discharged an arrow of reed charged with a missile presided over by Twaṣṭā (the architect of gods). The valiant son of Sumitrā, Lakṣmaṇa, thereupon split it with a missile presided over by Indra, ruler of gods. (91)

ऐषीकं निहतं दृष्ट्वा कुमारो रावणात्मजः।
याम्येनास्त्रेण संक्रुद्धो योजयामास सायकम्॥ ९२॥

Enraged to find his arrow of reed struck down by Lakṣmaṇa, Prince Atikāya, sprung from the loins of Rāvaṇa, charged an arrow with a missile presided over by Yama (the god of retribution). (92)

ततस्तदस्त्रं चिक्षेप लक्ष्मणाय निशाचरः।
वायव्येन तदस्त्रेण निजघान स लक्ष्मणः॥ ९३॥

The ranger of the night then shot it at Lakṣmaṇa. The celebrated Lakṣmaṇa,

however, struck it down with a missile presided over by the wind-god. (93)

अथैनं शरधाराभिर्धाराभिरिव तोयदः।
अभ्यवर्षत संक्रुद्धो लक्ष्मणो रावणात्मजम्॥ ९४॥

Seized with fury, Lakṣmaṇa now covered this son of Rāvaṇa with hails of arrows even as a rainy cloud would cover one with torrents. (94)

तेऽतिकायं समासाद्य कवचे वज्रभूषिते।
भग्नाग्रशल्याः सहसा पेतुर्बाणा महीतले॥ ९५॥

Duly reaching Atikāya, those arrows, however, had their points at the uppper end shattered against his coat of mail, which was encrusted with diamonds, and precipitately fell to the earth's surface. (95)

तान्मोघानभिसम्प्रेक्ष्य लक्ष्मणः परवीरहा।
अभ्यवर्षत बाणानां सहस्त्रेण महायशाः॥ ९६॥

Perceiving them infructuous, the illustrious Lakṣmaṇa, the destroyer of hostile champions, covered him with a thousand arrows. (96)

स वृष्यमाणो बाणौघैरतिकायो महाबलः।
अवध्यकवचः संख्ये राक्षसो नैव विव्यथे॥ ९७॥

Though being covered with volleys of arrows on the battle-field, the aforesaid ogre, Atikāya, who was endowed with extraordinary might and whose cuirass was invulnerable, did not feel tormented at all. (97)

शरं चाशीविषाकारं लक्ष्मणाय व्यपासृजत्।
स तेन विद्धः सौमित्रिर्मर्मदेशे शरेण ह॥ ९८॥
मुहूर्तमात्रं निःसंज्ञो ह्यभवच्छत्रुतापनः।
ततः संज्ञामुपालभ्य चतुर्भिः सायकोत्तमैः॥ ९९॥
निजघान हयान् संख्ये सारथिं च महाबलः।
ध्वजस्योन्मथनं कृत्वा शरवर्षैररिंदमः॥ १००॥

Nay, he discharged an arrow resembling a venomous serpent at Lakṣmaṇa. Pierced in a vital part by that arrow, the said son of Sumitrā, the tormentor of his enemies, actually fainted awhile: so the tradition goes. Tearing off the standard of his enemy with hails of his arrows on regaining his consciousness, Laksmaṇa, the tamer of his adversaries, who was endowed with extraordinary might, struck down on the battle-field the horses as well as the charioteer of Atikāya with four excellent arrows. (98—100)

असम्भ्रान्तः स सौमित्रिस्ताञ्शरानभिलक्षितान्।
मुमोच लक्ष्मणो बाणान् वधार्थं तस्य रक्षसः॥ १०१॥

Remaining unconfounded, the celebrated Lakṣmaṇa, son of Sumitrā, discharged some well-known and selected arrows for the destruction of that ogre. (101)

न शशाक रुजं कर्तुं युधि तस्य नरोत्तमः।
अथैनमभ्युपागम्य वायुर्वाक्यमुवाच ह॥ १०२॥

Lakṣmaṇa, the foremost of men, could not, however, inflict any injury on his person in combat. Approaching him, the wind-god presently spoke to him as follows, so the tradition goes: (102)

ब्रह्मदत्तवरो ह्येष अवध्यकवचावृतः।
ब्राह्मेणास्त्रेण भिन्ध्येनमेष वध्यो हि नान्यथा।
अवध्य एष ह्यन्येषामस्त्राणां कवची बली॥ १०३॥

"This ogre, on whom a boon having been conferred by Brahmā, the creator, is actually clad in impenetrable armour. Therefore, pierce him with a missile presided over by Brahmā; for the cannot be killed otherwise. Protected with armour and full of might as he is, he is incapable of being killed with other missiles." (103)

ततस्तु वायोर्वचनं निशम्य
सौमित्रिरिन्द्रप्रतिमानवीर्यः।
समादधे बाणमथोग्रवेगं
तद्ब्राह्ममस्त्रं सहसा नियुज्य॥ १०४॥

Hearing the admonition of the wind-god and pressing into service the well-known missile presided over by Brahmā (the creator), the son of Sumitrā for his part, who was a compeer of Indra (the ruler of gods) in

prowess, thereupon precipitately fitted to his bow an arrow of terrific velocity. (104)

तस्मिन् वरास्त्रे तु नियुज्यमाने
सौमित्रिणा बाणवरे शिताग्रे।
दिशश्च चन्द्रार्कमहाग्रहाश्च
नभश्च तत्रास ररास चोर्वी॥ १०५॥

While that excellent missile, presided over by Brahmā, was for its part being infused into the foremost of arrows with a sharp point by the son of Sumitrā, the four quarters as well as the moon and the sun and the other major planets as also the vault of heaven shook and the earth creaked. (105)

तं ब्रह्मणोऽस्त्रेण नियुज्य चापे
शरं सपुङ्खं यमदूतकल्पम्।
सौमित्रिरिन्द्रारिसुतस्य तस्य
ससर्ज बाणं युधि वज्रकल्पम्॥ १०६॥

Having charged that arrow, feathers and all, with the missile presided over by Brahmā, the creator, and placed it on his bow, the son of Sumitrā discharged that shaft, which now looked like a messenger of Death and was hard as adamant, at the aforesaid son of Rāvaṇa (an enemy of Indra) on the field of battle. (106)

तं लक्ष्मणोत्सृष्टविवृद्धवेगं
समापतन्तं श्वसनोग्रवेगम्।
सुपर्णवज्रोत्तमचित्रपुङ्खं
तदातिकायः समरे ददर्श॥ १०७॥

Atikāya forthwith beheld on the battle-field the arrow shot by Lakṣmaṇa, which possessed the terrific velocity of the wind, was provided with lovely feathers resembling the wings of Garuḍa (the king of birds) and decked with excellent diamonds—flying towards Atikāya with redoubled speed. (107)

तं प्रेक्षमाणः सहसातिकायो
जघान बाणैर्निशितैरनेकैः।
स सायकस्तस्य सुपर्णवेग-
स्तथातिवेगेन जगाम पार्श्वम्॥ १०८॥

Closely observing it, Atikāya forcibly struck it with numerous whetted shafts. Possessing as it did the swiftness of Garuḍa, that arrow none the less drew near him with terrific speed. (108)

तमागतं प्रेक्ष्य तदातिकायो
बाणं प्रदीप्तान्तककालकल्पम्।
जघान शक्त्यृष्टिगदाकुठारैः
शूलैः शरैश्चाप्यविपन्नचेष्टः॥ १०९॥

Perceiving that flaming arrow terrible as Death and the Time-Spirit arrived, Atikāya forthwith struck it with javelins, spears, maces and axes as also with pikes and arrows with unceasing endeavour. (109)

तान्यायुधान्यद्भुतविग्रहाणि
मोघानि कृत्वा स शरोऽग्रिदीप्तः।
प्रगृह्य तस्यैव किरीटजुष्टं
तदातिकायस्य शिरो जहार॥ ११०॥

Rendering all the aforesaid weapons of wonderful shapes ineffectual, and transfixing the head of the selfsame Atikāya, which was covered with a diadem, that arrow blazing like fire forthwith severed it. (110)

तच्छिरः सशिरस्त्राणं लक्ष्मणेषुप्रमर्दितम्।
पपात सहसा भूमौ शृङ्गं हिमवतो यथा॥ १११॥

Cut off by the arrow of Lakṣmaṇa, the aforesaid head with its diadem precipitately fell to the ground like a peak of the Himālaya mountain. (111)

तं भूमौ पतितं दृष्ट्वा विक्षिप्ताम्बरभूषणम्।
बभूवुर्व्यथिताः सर्वे हतशेषा निशाचराः॥ ११२॥

All the ogres who had escaped being killed, felt distressed to behold the prince fallen on the ground, his raiment and adornments in disarray. (112)

ते विषण्णमुखा दीनाः प्रहारजनितश्रमाः।
विनेदुरुच्चैर्बहवः सहसा विस्वरैः स्वरैः॥ ११३॥

With their faces downcast, nay, feeling miserable and exhausted with blows, many of them burst into a loud wail in discordant tone. (113)

ततस्तत्परितं याता निरपेक्षा निशाचराः।
पुरीमभिमुखा भीता द्रवन्तो नायके हते॥ ११४॥

Their leader having been killed, the rangers of the night, who had now become listless, hastily withdrew running from that place, frightened as they were, with their faces turned towards the city. (114)

प्रहर्षयुक्ता बहवस्तु वानराः
प्रफुल्लपद्मप्रतिमाननास्तदा ।
अपूजयँल्लक्ष्मणमिष्टभागिनं
हते रिपौ भीमबले दुरासदे॥ ११५॥

Filled with extreme delight on their enemy, who was endowed with terrible might and was difficult to approach, having been killed, numerous monkeys for their part, whose faces resembled full-blown lotuses, forthwith paid their homage to Lakṣmaṇa, who had secured victory for them. (115)

अतिबलमतिकायमभ्रकल्पं
युधि विनिपात्य स लक्ष्मणः प्रहृष्टः।
त्वरितमथ तदा स रामपार्श्वं
कपिनिवहैश्च सुपूजितो जगाम॥ ११६॥

Greatly rejoiced and highly honoured by hosts of monkeys on having struck down in a duel Atikāya, who was endowed with surpassing might and looked like a mass of cloud, the aforesaid celebrated Lakṣmaṇa forthwith hastily sought the presence of Śrī Rāma on that occasion. (116)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

Rāvaṇa feels anxious for the safety of Laṅkā and enjoins the ogres to guard the city jealously

अतिकायं हतं श्रुत्वा लक्ष्मणेन महात्मना।
उद्वेगमगमद् राजा वचनं चेदमब्रवीत्॥ १॥

On hearing of Atikāya having been killed by the high-souled Lakṣmaṇa, the king of Laṅkā gave way to anxiety and spoke as follows: (1)

धूम्राक्षः परमामर्षी सर्वशस्त्रभृतां वरः।
अकम्पनः प्रहस्तश्च कुम्भकर्णस्तथैव च॥ २॥
एते महाबला वीरा राक्षसा युद्धकाङ्क्षिणः।
जेतारः परसैन्यानां परैर्नित्यापराजिताः॥ ३॥

"Dhūmrākṣa, who was supremely intolerant, as well as Akampana, the foremost of all those skilled in the use of arms, as also Prahasta and, even so, Kumbhakarṇa—these gallant ogres, the conquerors of hostile forces, were endowed with extraordinary might, nay, longed for combat and remained ever unconquered by their enemies. (2-3)

ससैन्यास्ते हता वीरा रामेणाक्लिष्टकर्मणा।
राक्षसाः सुमहाकाया नानाशस्त्रविशारदाः॥ ४॥

The aforesaid valiant ogres of tremendous proportions, who were well-versed in the

use of all weapons, have been killed with their battalions by Rāma of unwearied action. (4)

अन्ये च बहवः शूरा महात्मानो निपातिताः।
प्रख्यातबलवीर्येण पुत्रेणेन्द्रजिता मम॥ ५॥
तौ भ्रातरौ तदा बद्धौ घोरैर्दत्तवरैः शरैः।
यन्न शक्यं सुरैः सर्वैरसुरैर्वा महाबलैः॥ ६॥
मोक्तुं तद्बन्धनं घोरं यक्षगन्धर्वपन्नगैः।
तन्न जाने प्रभावैर्वा मायया मोहनेन वा॥ ७॥

Many other heroes of gigantic proportions have also been struck down. The aforesaid two brothers, Rāma and Lakṣmaṇa, were bound the other day with formidable arrows, on which boons of infallibility had been conferred by Brahmā, by my eldest son, Indrajit, whose strength and prowess are widely known. That formidable bond of theirs, which could not be undone by all the gods or even by demons endowed with extraordinary might nor even by Yakṣas (a class of demigods), Gandharvas (celestial musicians) and Nāgas (a class of semi-divine beings having the face of a man and the tail of a serpent) became free by virtue of their superhuman powers or some conjuring trick or magical charm, which I do not know. (5—7)

शरबन्धाद् विमुक्तौ तौ भ्रातरौ रामलक्ष्मणौ।
ये योधा निर्गताः शूरा राक्षसा मम शासनात्॥ ८॥
ते सर्वे निहता युद्धे वानरैः सुमहाबलैः।
तं न पश्याम्यहं युद्धे योऽद्य रामं सलक्ष्मणम्॥ ९॥
नाशयेत् सबलं वीरं ससुग्रीवं विभीषणम्।
अहो सुबलवान् रामो महदस्त्रबलं च वै॥ १०॥
यस्य विक्रममासाद्य राक्षसा निधनं गताः।
तं मन्ये राघवं वीरं नारायणमनामयम्॥ ११॥
तद्व्रयाद्धि पुरी लङ्का पिहितद्वारतोरणा।
अप्रमत्तैश्च सर्वत्र गुल्मे रक्ष्या पुरी त्वियम्॥ १२॥
अशोकवनिका चैव यत्र सीताभिरक्ष्यते।
निष्क्रमो वा प्रवेशो वा ज्ञातव्यः सर्वदैव नः॥ १३॥

The aforesaid two brothers, Rāma and Lakṣmaṇa, got liberated anyhow from the network of arrows. Nay, all the gallant ogre warriors who sallied forth at my command were killed in combat by the monkeys, who are endowed with exceptional might.

"I do not see the warrior who should be able to make short work in combat today of the heroic Rāma with Lakṣmaṇa and his army as well as Vibhīṣaṇa accompanied by Sugrīva. Oh, really great is the power of Rāma's missiles and exceptionally mighty is Rāma, on reaching the range of whose prowess the ogres have met their death. I recognize that heroic scion of Raghu to be no other than Lord Nārāyaṇa, who is proof against all ailment. Indeed, it is through fear of him that Laṅkā has its doors and outer gates ever closed. Nay, let this city of Laṅkā for its part, and especially the Aśoka grove, where Sītā is being guarded on all sides, be defended alongwith its garrisons by you, who have survived destruction, remaining vigilant all the time. Every exit from and entry into the city and the grove must be definitely known by us at all times. (8—13)

यत्र यत्र भवेद् गुल्मस्तत्र तत्र पुनः पुनः।
सर्वतश्चापि तिष्ठध्वं स्वैः स्वैः परिवृता बलैः॥ १४॥

"Wherever there is a garrison, exit and entry should be checked again and again. Surrounded by your respective troops, remain posted on all sides. (14)

द्रष्टव्यं च पदं तेषां वानराणां निशाचराः।
प्रदोषे वार्धरात्रे वा प्रत्यूषे वापि सर्वशः॥ १५॥

"Nay, the movements of the aforesaid monkeys should be watched by you, O prowlers of the night, in every way, whether there is dusk or midnight or even sunrise. (15)

नावज्ञा तत्र कर्तव्या वानरेषु कदाचन।
द्विषतां बलमुद्युक्तमापतत् किं स्थितं यथा॥ १६॥

"No indifference should be shown to

the monkeys at any time. It should be constantly observed whether the hostile army is zealously active, is advancing towards Laṅkā or stands where it was." (16)

ततस्ते राक्षसाः सर्वे श्रुत्वा लङ्काधिपस्य तत्।
वचनं सर्वमातिष्ठन् यथावत् तु महाबलाः॥ १७॥

Hearing the aforesaid command of Rāvaṇa, the suzerain lord of Laṅkā, all those ogres for their part, who were endowed with extraordinary might, duly carried it out forthwith in its entirety. (17)

तान् सर्वान् हि समादिश्य रावणो राक्षसाधिपः।
मन्युशल्यं वहन् दीनः प्रविवेश स्वमालयम्॥ १८॥

Having duly enjoined them all as aforesaid, Rāvaṇa, the suzerain lord of ogres, actually penetrated deep into his palace, carrying the thorn of wrath in his bosom, miserable as he was. (18)

ततः स संदीपितकोपवह्नि-
र्निशाचराणामधिपो महाबलः।
तदेव पुत्रव्यसनं विचिन्तयन्
मुहुर्मुहुश्चैव तदा विनिःश्वसन्॥ १९॥

The fire of wrath having been inflamed in him, that suzerain lord of ogres, who was endowed with extraordinary might, then remained brooding on the self same fall of his son, Atikāya, and also sighing again and again at that time. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विसप्ततितमः सर्गः॥ ७२॥

Thus ends Canto Seventy-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

A missile presided over by Brahmā and shot by Indrajit renders Śrī Rāma and Lakṣmaṇa as well as the whole army of monkeys unconscious

ततो हतान् राक्षसपुङ्गवांस्तान्
देवान्तकादित्रिशिरोऽतिकायान्।
रक्षोगणास्तत्र हतावशिष्टा-
स्ते रावणाय त्वरिताः शशंसुः॥ १॥

Those ogre hosts who had survived those who had been killed, thereupon hastily reported to Rāvaṇa about the well-known bulls among ogres as had been made short work of, viz., Devāntaka, Triśirā, Atikāya and others. (1)

ततो हतांस्तान् सहसा निशम्य
राजा महाबाष्पपरिप्लुताक्षः।
पुत्रक्षयं भ्रातृवधं च घोरं
विचिन्त्य राजा विपुलं प्रदध्यौ॥ २॥

Hearing all of a sudden of those who had been killed, the king found his eyes bathed in copious tears. Brooding on the destruction of his sons as well as on the terrible fall of his brothers, the king became exceedingly thoughtful. (2)

ततस्तु राजानमुदीक्ष्य दीनं
शोकार्णवे सम्परिपुप्लुवानम्।
रथर्षभो राक्षसराजसूनु-
स्तमिन्द्रजिद् वाक्यमिदं बभाषे॥ ३॥

Perceiving the king disconsolate and deeply plunged in an ocean of grief, Indrajit for his part, the eldest son of Rāvaṇa, the ruler of ogres, and the foremost of

car-warriors, thereupon submitted to him as follows: (3)

न तात मोहं परिगन्तुमर्हसे
यत्रेन्द्रजिज्जीवति नैर्ऋतेश।
नेन्द्रारिबाणाभिहतो हि कश्चित्
प्राणान् समर्थः समरेऽभिपातुम्॥ ४॥

"While Indrajit, your son, is alive, O lord of ogres (the progeny of Nirṛti), you ought not to give way to despair, dear father; for, struck with the arrows of Indra's enemy (in my person) none is able to preserve his life on the battlefield. (4)

पश्याद्य रामं सह लक्ष्मणेन
मद्बाणनिर्भिन्नविकीर्णदेहम्।
गतायुषं भूमितले शयानं
शितैः शरैराचितसर्वगात्रम्॥ ५॥

"Behold Rāma lying dead alongwith Lakṣmaṇa on the earth's surface today, his body thrown about, torn to pieces by my shafts, and covered all over with my sharp arrows clinging fast to it (the body). (5)

इमां प्रतिज्ञां शृणु शक्रशत्रोः
सुनिश्चितां पौरुषदैवयुक्ताम्।
अद्यैव रामं सह लक्ष्मणेन
संतर्पयिष्यामि शरैरमोघैः॥ ६॥

"Listen to the following vow of Indra's enemy (myself), which is fully determined and is backed by manliness and divine blessing: I shall this very day overwhelm Rāma alongwith Lakṣmaṇa with my arrows that never miss their target. (6)

अद्येन्द्रवैवस्वतविष्णुरुद्र-
साध्याश्च वैश्वानरचन्द्रसूर्याः।
द्रक्ष्यन्ति मे विक्रममप्रमेयं
विष्णोरिवोग्रं बलियज्ञवाटे॥ ७॥

"Today Indra (the ruler of gods), Yama (son of the sun-god), Viṣṇu (the Protector of the universe), Rudra (the god of destruction) and the Sādhyas (a class of gods), the god of fire, the moon-god and the sun-god will witness my immeasurable prowess even as they did the terrible prowess of Viṣṇu (as a dwarf in the form of measuring the entire universe in a couple of strides) in the enclosure where a sacrifice was being performed by the demon king, Bali." (7)

स एवमुक्त्वा त्रिदशेन्द्रशत्रु-
रापृच्छ्य राजानमदीनसत्त्वः।
समारुरोहानिलतुल्यवेगं
रथं खरश्रेष्ठसमाधियुक्तम्॥ ८॥

Having bragged as aforesaid, and taking leave of the king, that enemy of Indra (the ruler of gods), who was undepressed in spirit, duly ascended his chariot, swift as the wind, which was drawn by donkeys and was equipped with implements of war (in the shape of a bow, sword etc.). (8)

समास्थाय महातेजा रथं हरिरथोपमम्।
जगाम सहसा तत्र यत्र युद्धमरिंदमः॥ ९॥

Duly taking his seat in the chariot, which resembled the chariot of Indra, Indrajit (the tamer of his enemies), who was endowed with extraordinary energy, precipitately sought the battlefield. (9)

तं प्रस्थितं महात्मानमनुजग्मुर्महाबलाः।
संहर्षमाणा बहवो धनुःप्रवरपाणयः॥ १०॥

Showing great enthusiasm, numerous ogres, who were endowed with extraordinary might and carried excellent bows in their hands, followed the gigantic prince, even as he departed. (10)

गजस्कन्धगताः केचित् केचित् परमवाजिभिः।
व्याघ्रवृश्चिकमार्जारखरोष्ट्रैश्च भुजङ्गमैः॥ ११॥
वराहैः श्वापदैः सिंहैर्जम्बुकैः पर्वतोपमैः।
काकहंसमयूरैश्च राक्षसा भीमविक्रमाः॥ १२॥

Some ogres of terrible prowess rode on the back of elephants, while others rode on the back of excellent horses, tigers, scorpions, cats, donkeys and camels as

well as on (the back of) serpents, boars, beasts of prey such as lions, jackals as large as hills, as also on the back of crows, swans and peacocks. (11-12)

प्रासपट्टिशनिस्त्रिंशपरश्वधगदाधराः ।
भुशुण्डिमुद्गरायष्टिशतघ्नीपरिघायुधाः ॥ १३ ॥

They carried lances, sharp-edged spears, swords, axes and maces and were armed with Bhuśuṇḍis (probably a kind of fire-arm), mallets, Āyaṣṭis, Śataghnīs (a stone or cylindrical piece of wood studded with iron pikes) and Parighas (an iron bludgeon or club studded with iron). (13)

स शङ्खनिनदैः पूर्णैर्भेरीणां चापि निःस्वनैः ।
जगाम त्रिदशेन्द्रारिराजिं वेगेन वीर्यवान् ॥ १४ ॥

Accompanied by full blasts of conches as well as by the sounds of kettledrums, that valiant enemy of Indra (the ruler of gods) proceeded with all speed to the field of battle. (14)

स शङ्खशशिवर्णेन छत्रेण रिपुसूदनः ।
रराज प्रतिपूर्णेन नभश्चन्द्रमसा यथा ॥ १५ ॥

With his parasol white as conch and the moon, that destroyer of his enemies shone like the firmament with the full moon. (15)

वीज्यमानस्ततो वीरो हैमैर्हेमविभूषणः ।
चारुचामरमुख्यैश्च मुख्यः सर्वधनुष्मताम् ॥ १६ ॥

The hero, who was the foremost of all archers and was decked with gold ornaments, was being fanned at that time with the foremost of lovely whisks with handles of gold. (16)

स तु दृष्ट्वा विनिर्यान्तं बलेन महता वृतम् ।
राक्षसाधिपतिः श्रीमान् रावणः पुत्रमब्रवीत् ॥ १७ ॥

Seeing his son, Indrajit, sallying forth surrounded by a huge army, the glorious Rāvaṇa, the suzerain lord of ogres, for his part spoke to him as follows: (17)

त्वमप्रतिरथः पुत्र त्वया वै वासवो जितः ।
किं पुनर्मानुषं धृष्यं निहनिष्यसि राघवम् ॥ १८ ॥

"There is no warrior who can stand as your rival, my son; by you Indra (the ruler of gods) was actually conquered. Much more will you (be able to) kill a mortal, Rāma (a scion of Raghu), who is subject to being assailed." (18)

तथोक्तो राक्षसेन्द्रेण प्रत्यगृह्णान्महाशिषः ।
ततस्त्विन्द्रजिता लङ्का सूर्यप्रतिमतेजसा ॥ १९ ॥
रराजाप्रतिवीर्येण द्यौरिवार्केण भास्वता ।
स सम्प्राप्य महातेजा युद्धभूमिमरिंदमः ॥ २० ॥
स्थापयामास रक्षांसि रथं प्रति समन्ततः ।
ततस्तु हुतभोक्तारं हुतभुक्सदृशप्रभः ॥ २१ ॥
जुहुवे राक्षसश्रेष्ठो विधिवन्मन्त्रसत्तमैः ।
स हविर्लाजसत्कारैर्माल्यगन्धपुरस्कृतैः ॥ २२ ॥
जुहुवे पावकं तत्र राक्षसेन्द्रः प्रतापवान् ।
शस्त्राणि शरपत्राणि समिधोऽथ बिभीतकाः ॥ २३ ॥
लोहितानि च वासांसि स्रुवं काष्णायसं तथा ।
स तत्राग्निं समास्तीर्य शरपत्रैः सतोमरैः ॥ २४ ॥
छागस्य कृष्णवर्णस्य गलं जग्राह जीवतः ।
सकृदेव समिद्धस्य विधूमस्य महार्चिषः ॥ २५ ॥
बभूवुस्तानि लिङ्गानि विजयं यान्यदर्शयन् ।
प्रदक्षिणावर्तशिखस्तप्तकाञ्चनसंनिभः ॥ २६ ॥
हविस्तत् प्रतिजग्राह पावकः स्वयमुत्थितः ।
सोऽस्त्रमाहारयामास ब्राह्ममस्त्रविशारदः ॥ २७ ॥
धनुश्चात्मरथं चैव सर्वं तत्राभ्यमन्त्रयत् ।
तस्मिन्नाहूयमानेऽस्त्रे हूयमाने च पावके ।
सार्कग्रहेन्दुनक्षत्रं वितत्रास नभस्थलम् ॥ २८ ॥

Encouraged as aforesaid by the ruler of ogres, the prince gladly accepted his mighty blessings. Thereupon Laṅkā for its part shone with Indrajit, who vied with the sun in brilliance and who was matchless in valour, even as the firmament with the brilliant sun. Duly reaching the battlefield, Indrajit, the tamer of his foes, who was endowed with extraordinary energy, ranged the ogres around his chariot on all sides. Thereupon Indrajit, the foremost of ogres,

who vied with the god of fire in brilliance, worshipped the fire according to the traditional rites, while reciting the best of Mantras (sacred texts). Having worshipped the sacred fire on the battlefield with offerings of parched grains of rice preceded by flowers and sandal-paste, that mighty ogre chief poured oblation into it. In that sacrificial performance weapons served the purpose of reeds (which are strewn about the fire to ward off evil forces), nay, chips of a Bibhītaka tree served as fuel for the sacrificial fire, again red pieces of cloth alone were used and the sacrificial ladle was made of iron. Duly strewing the fire there with reeds (in the form of other weapons) accompanied by lances, Indrajit elasped the neck of a live goat of dark hue (for offering it to the fire). From the fire, which was set ablaze by that offering having been thrown into it but once, and was free from smoke and had burst into mighty flames, appeared such signs as had betokened victory in the past. Risen into view, the god of fire, who shone brightly like refined gold and whose flames turned towards the right, accepted that offering in person. Indrajit, who was an adept in the use of mystic missiles, invoked the missile presided over by Brahmā, the creator, and charged the bow as well as his chariot and all with the invocatory spell on the field of battle. While that missile was being invoked and the sacrificial fire was being propitiated through oblations, the vault of heaven including the sun, the moon and other planets and lunar mansions shook with fear. (19—28)

स पावकं पावकदीप्ततेजा
हुत्वा महेन्द्रप्रतिमप्रभावः।
सचापबाणासिरथाश्वसूतः
खेऽन्तर्दधेऽऽत्मानमचिन्त्यवीर्यः ॥ २९॥

Having propitiated the fire with offerings, Indrajit, who was flaming with lustre like fire and vied with the mighty Indra, the ruler of gods, in might, and who was endowed with inconceivable prowess, hid himself from view in the sky with bow, arrows, sword, chariot, horses, charioteer and all. (29)

ततो हयरथाकीर्णं पताकाध्वजशोभितम्।
निर्ययौ राक्षसबलं नर्दमानं युयुत्सया॥ ३०॥

Thereupon the army of ogres, which was crowded with horses and chariots and graced with pennants and flags, sallied forth roaring with a longing to fight. (30)

ते शरैर्बहुभिश्चित्रैस्तीक्ष्णवेगैरलंकृतैः।
तोमरैरङ्कुशैश्चापि वानराञ्जघ्नुराहवे॥ ३१॥

They began to strike the monkeys on the battlefield with many wonderful and ornamented arrows of great velocity, lances and goads, too. (31)

रावणिस्तु सुसंक्रुद्धस्तान् निरीक्ष्य निशाचरान्।
हृष्टा भवन्तो युध्यन्तु वानराणां जिघांसया॥ ३२॥

Keenly observing those prowlers of the night, Indrajit, son of Rāvaṇa, for his part, who was highly enraged, said to them, "Be of good cheer and fight with the intention of making short work of the monkeys." (32)

ततस्ते राक्षसाः सर्वे गर्जन्तो जयकाङ्क्षिणः।
अभ्यवर्षंस्ततो घोरं वानरान् शरवृष्टिभिः॥ ३३॥

Roaring and longing for a victory, all those ogres thereupon terribly covered the monkeys on all sides with hails of arrows. (33)

स तु नालीकनाराचैर्गदाभिर्मुसलैरपि।
रक्षोभिः संवृतः संख्ये वानरान् विचकर्ष ह॥ ३४॥

Remaining concealed from view by the ogres, Indrajit for his part began to destroy the monkeys on the battlefield with his Nālīkas (broad-headed arrows), steel arrows, maces and clubs too: so the tradition goes. (34)

ते वध्यमानाः समरे वानराः पादपायुधाः।
अभ्यवर्षन्त सहसा रावणिं शैलपादपैः॥ ३५॥

While being struck on the battlefield by Indrajit, as aforesaid, all the monkeys, who were armed with trees, covered the son of Rāvaṇa all of a sudden (where he stood concealed and from where he discharged his arrows and other weapons) with crags and trees. (35)

इन्द्रजित् तु तदा क्रुद्धो महातेजा महाबलः।
वानराणां शरीराणि व्यधमद् रावणात्मजः॥ ३६॥

Seized with wrath, the exceptionally mighty Indrajit, son of Rāvaṇa, for his part, who was endowed with extraordinary energy, then began to tear into pieces the bodies of the monkeys. (36)

शरेणैकेन च हरीन् नव पञ्च च सप्त च।
बिभेद समरे क्रुद्धो राक्षसान् सम्प्रहर्षयन्॥ ३७॥

Nay, filled with rage, Indrajit pierced with a single arrow as many as nine, five and seven monkeys, respectively, on the field of battle, bringing excessive delight to the ogres. (37)

स शरैः सूर्यसंकाशैः शातकुम्भविभूषणैः।
वानरान् समरे वीरः प्रममाथ सुदुर्जयः॥ ३८॥

The heroic Indrajit, who was exceedingly difficult to conquer, exterminated the monkeys on the field of battle with his arrows, which glittered like the sun and were decorated with gold. (38)

ते भिन्नगात्राः समरे वानराः शरपीडिताः।
पेतुर्मथितसंकल्पाः सुरैरिव महासुराः॥ ३९॥

Overwhelmed by the arrows, the aforesaid monkeys, whose limbs were pierced, and whose designs had been frustrated, fell like great demons oppressed by gods with their arrows. (39)

ते तपन्तमिवादित्यं घोरैर्बाणगभस्तिभिः।
अभ्यधावन्त संक्रुद्धाः संयुगे वानरर्षभाः॥ ४०॥

Highly enraged, the said bulls among the monkeys, rushed on the field of battle in the direction of Indrajit, who was blazing like the sun with his rays in the form of arrows. (40)

ततस्तु वानराः सर्वे भिन्नदेहा विचेतसः।
व्यथिता विद्रवन्ति स्म रुधिरेण समुक्षिताः॥ ४१॥

Bathed in blood, their bodies mutilated, nay, agonized and distressed, all the monkeys for their part thereupon stampeded. (41)

रामस्यार्थे पराक्रम्य वानरास्त्यक्तजीविताः।
नर्दन्तस्तेऽनिवृत्तास्तु समरे सशिलायुधाः॥ ४२॥

Having exhibited their prowess, the monkeys, who had staked their lives in the cause of Śrī Rāma, did not retrace their steps and kept roaring on the battlefield, armed with rocks. (42)

ते द्रुमैः पर्वताग्रैश्च शिलाभिश्च प्लवंगमाः।
अभ्यवर्षन्त समरे रावणिं समवस्थिताः॥ ४३॥

Remaining firm on the battlefield, the aforesaid monkeys began to cover the son of Rāvaṇa with trees, mountain peaks and rocks. (43)

तं द्रुमाणां शिलानां च वर्षं प्राणहरं महत्।
व्यपोहत महातेजा रावणिः समितिंजयः॥ ४४॥

Indrajit, son of Rāvaṇa, who was ever victorious in combat and was endowed with extraordinary energy, dispersed that mighty and deadly hail of trees and rocks. (44)

ततः पावकसंकाशैः शरैराशीविषोपमैः।
वानराणामनीकानि बिभेद समरे प्रभुः॥ ४५॥

The mighty ogre thereupon began to split the simian ranks on the battlefield with his arrows, which shone brightly as fire and resembled venomous serpents. (45)

अष्टादशशरैस्तीक्ष्णैः स विद्ध्वा गन्धमादनम्।
विव्याध नवभिश्चैव नलं दूरादवस्थितम्॥ ४६॥

Having pierced Gandhamādana with

eighteen penetrating arrows, he struck Nala too, standing some way off, with nine others. (46)

सप्तभिस्तु महावीर्यो मैन्दं मर्मविदारणैः।
पञ्चभिर्विशिखैश्चैव गजं विव्याध संयुगे॥ ४७॥

Indrajit, who was endowed with extraordinary prowess, for his part assailed Mainda with seven shafts, which tore his vital parts and pierced Gaja on the battle-field with five. (47)

जाम्बवन्तं तु दशभिर्नीलं त्रिंशद्भिरेव च।
सुग्रीवमृषभं चैव सोऽङ्गदं द्विविदं तथा॥ ४८॥
घोरैर्दत्तवरैस्तीक्ष्णैर्निष्प्राणानकरोत् तदा।
अन्यानपि तथा मुख्यान् वानरान् बहुभिः शरैः॥ ४९॥
अर्दयामास संक्रुद्धः कालाग्निरिव मूर्च्छितः।
स शरैः सूर्यसंकाशैः सुमुक्तैः शीघ्रगामिभिः॥ ५०॥
वानराणामनीकानि निर्ममन्थ महारणे।
आकुलां वानरीं सेनां शरजालेन पीडिताम्॥ ५१॥
हृष्टः स परया प्रीत्या ददर्श क्षतजोक्षिताम्।
पुनरेव महातेजा राक्षसेन्द्रात्मजो बली॥ ५२॥

He for his part struck Jāmbavān with ten and Nīla with thirty arrows; and with dreadful and sharp arrows, on which a boon of infallibility had been bestowed by Brahmā he forthwith rendered lifeless as it were Sugrīva as well as Ṛṣabha, Aṅgada and Dwivida. Infuriated like the swollen fire of universal destruction, he tormented likewise with many shafts other leading monkeys too. With his swift-going arrows shot with skill and shining brightly like the sun he thoroughly agitated the simian ranks in that major conflict. Feeling rejoiced, that mighty son of the king of ogres, who was endowed with extraordinary energy, beheld once more with supreme gratification the army of monkeys overwhelmed with a rain of arrows and, therefore, agitated and bathed in blood. (48—52)

संसृज्य बाणवर्षं च शस्त्रवर्षं च दारुणम्।
ममर्द वानरानीकं परितस्त्विन्द्रजिद् बली॥ ५३॥

Pouring a hail of shafts and a cruel shower of missiles, the mighty Indrajit crushed the army of monkeys on all sides. (53)

स्वसैन्यमुत्सृज्य समेत्य तूर्णं
महाहवे वानरवाहिनीषु।
अदृश्यमानः शरजालमुग्रं
ववर्ष नीलाम्बुधरो यथाम्बु॥ ५४॥

Leaving the part of space above his own army and moving speedily to the space above the monkey forces in that major conflict while remaining still invisible, Indrajit let fall a formidable hail of shafts even as a dark rainy cloud would pour water. (54)

ते शक्रजिद्बाणविशीर्णदेहा
मायाहता विस्वरमुन्नदन्तः।
रणे निपेतुर्हरयोऽद्रिकल्पा
यथेन्द्रवज्राभिहता नगेन्द्राः॥ ५५॥

Victims of his conjuring tricks, their bodies torn into pieces by the arrows of Indrajit, the aforesaid monkeys, who resembled mountains in size, fell in the fray shrieking in discordant tones like lordly mountains struck by the thunderbolt of Indra, the ruler of gods. (55)

ते केवलं संददृशुः शिताग्रान्
बाणान् रणे वानरवाहिनीषु।
मायाविगूढं च सुरेन्द्रशत्रुं
न चात्र तं राक्षसमप्यपश्यन्॥ ५६॥

They perceived only sharp-pointed shafts descending in the course of the conflict on the simian ranks. They could not, however, see there that ogre, the enemy of Indra (the ruler of gods), who remained fully concealed by his magical power. (56)

ततः स रक्षोधिपतिर्महात्मा
सर्वा दिशो बाणगणैः शिताग्रैः।
प्रच्छादयामास रविप्रकाशै-
र्विदारयामास च वानरेन्द्रान्॥ ५७॥

Thereupon that gigantic ruler of ogres thickly covered all the four quarters with

volleys of his sharp-pointed shafts, shining like the sun, and destroyed the monkey chiefs. (57)

स शूलनिस्त्रिंशपरश्वधानि
व्याविद्धदीप्तानलसप्रभाणि ।
सविस्फुलिङ्गोज्ज्वलपावकानि
ववर्ष तीव्रं प्लवगेन्द्रसैन्ये ॥ ५८ ॥

He let fall on the army of monkey chiefs a violent shower of pikes, swords and axes, shining like a swollen and flaming fire and shooting forth incandescent flames with sparks. (58)

ततो ज्वलनसंकाशैर्बाणैर्वानरयूथपाः ।
ताडिताः शक्रजिद्बाणैः प्रफुल्ला इव किंशुकाः ॥ ५९ ॥

Struck with the arrows of Indrajit—arrows which shone brightly as fire—the monkey generals thereupon looked like Kiṁśuka trees bearing crimson flowers. (59)

तेऽन्योन्यमभिसर्पन्तो निनदन्तश्च विस्वरम् ।
राक्षसेन्द्रास्त्रनिर्भिन्ना निपेतुर्वानरर्षभाः ॥ ६० ॥

Gliding towards one another when pierced by the missiles of Indrajit, the ruler of ogres, the aforesaid bulls among monkeys fell down screaming in discordant tones. (60)

उदीक्षमाणा गगनं केचिन्नेत्रेषु ताडिताः ।
शरैर्विविशुरन्योन्यं पेतुश्च जगतीतले ॥ ६१ ॥

Struck with arrows in their eyes while looking up towards the sky, some monkeys clasped one another and fell down on the earth's surface. (61)

हनूमन्तं च सुग्रीवमङ्गदं गन्धमादनम् ।
जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च ॥ ६२ ॥
मैन्दं च द्विविदं नीलं गवाक्षं गवयं तथा ।
केसरिं हरिलोमानं विद्युद्दंष्ट्रं च वानरम् ॥ ६३ ॥
सूर्याननं ज्योतिर्मुखं तथा दधिमुखं हरिम् ।
पावकाक्षं नलं चैव कुमुदं चैव वानरम् ॥ ६४ ॥
प्रासैः शूलैः शितैर्बाणैरिन्द्रजिन्मन्त्रसंहितैः ।
विव्याध हरिशार्दूलान् सर्वांस्तान् राक्षसोत्तमः ॥ ६५ ॥

With lances, pikes and sharp arrows charged with sacred formula (Mantras), Indrajit, the foremost of ogres, pierced all the well-known tigers among monkeys, viz., Hanumān and Sugrīva, Aṅgada, Gandhamādana, Jāmbavān and Suṣeṇa as well as Vegadarśi and Mainda, Dwivida, Nīla, Gavākṣa, Gavaya and Kesari, Harilomā and the monkey Vidyuddaṃṣṭra, Sūryānana, Jyotirmukha, and the monkey Dadhimukha, Pāvakākṣa as also Nala as well as the monkey Kumuda. (62—65)

स वै गदाभिर्हरियूथमुख्यान्
निर्भिद्य बाणैस्तपनीयवर्णैः ।
ववर्ष रामं शरवृष्टिजालैः
सलक्ष्मणं भास्कररश्मिकल्पैः ॥ ६६ ॥

Having wounded the leaders of monkey hosts with his maces and arrows of a golden hue, he actually covered Śrī Rāma as well as Lakṣmaṇa with showers of shafts shining like sunbeams. (66)

स बाणवर्षैरभिवृष्यमाणो
धारानिपातानिव तानचिन्त्य ।
समीक्षमाणः परमाद्भुतश्री-
रामस्तदा लक्ष्मणमित्युवाच ॥ ६७ ॥

Not minding the arrows any more than torrents of rain, while being covered with showers of shafts, and gazing on Lakṣmaṇa, the celebrated Śrī Rāma, who was shining with a prodigious splendour, spoke as follows to him at that moment: (67)

असौ पुनर्लक्ष्मण राक्षसेन्द्रो
ब्रह्मास्त्रमाश्रित्य सुरेन्द्रशत्रुः ।
निपातयित्वा हरिसैन्यमस्मान्-
शितैः शरैरर्दयति प्रसक्तम् ॥ ६८ ॥

"Falling back upon the missile presided over by Brahmā (the creator), which has been secured by him, O Lakṣmaṇa, and striking down the army of monkeys, the yonder prince of ogres, an avowed enemy

of Indra (the ruler of gods), is now tormenting us with his sharp arrows. (68)

स्वयंभुवा दत्तवरो महात्मा
समाहितोऽन्तर्हितभीमकायः ।
कथं नु शक्यो युधि नष्टदेहो
निहन्तुमद्येन्द्रजिदुद्यतास्त्रः ॥ ६९ ॥

"How can the highly intelligent Indrajit—on whom a boon of invincibility has been bestowed by Brahmā (the self-born creator), nay, who is steadfast of purpose and has concealed his terrible form and who stands with his weapons uplifted, even though his body is invisible—be struck down in combat today? (69)

मन्ये स्वयंभूर्भगवानचिन्त्य-
स्तस्यैतदस्त्रं प्रभवश्च योऽस्य।
बाणावपातं त्वमिहाद्य धीमन्
मया सहाव्यग्रमनाः सहस्व ॥ ७० ॥

"I know the self-born Lord Brahmā—who is the source (the creator) of this universe—is inconceivable in his essence and the missile used is presided over by him. Therefore, remaining undisturbed in mind, O wise one, endure you with me today the hail of arrows on this spot. (70)

प्रच्छादयत्येष हि राक्षसेन्द्रः
सर्वा दिशः सायकवृष्टिजालैः।
एतच्च सर्वं पतिताग्र्यशूरं
न भ्राजते वानरराजसैन्यम् ॥ ७१ ॥

"Indeed this prince of ogres is thickly covering all the four quarters with the showers of his shafts. And this entire army of Sugrīva, the ruler of monkeys, whose leading heroes have fallen, looks charming no more. (71)

आवां तु दृष्ट्वा पतितौ विसंज्ञौ
निवृत्तयुद्धौ हतहर्षरोषौ।
ध्रुवं प्रवेक्ष्यत्यमरारिवास-
मसौ समासाद्य रणाग्र्यलक्ष्मीम् ॥ ७२ ॥

"Finding us fallen unconscious and bereft of joy and anger, having desisted from fighting, nay, winning laurels in combat, he will surely return to Laṅkā, the abode of the enemies of gods." (72)

ततस्तु ताविन्द्रजितोऽस्त्रजालै-
र्बभूवतुस्तत्र तदा विशस्तौ।
स चापि तौ तत्र विषादयित्वा
ननाद हर्षाद् युधि राक्षसेन्द्रः ॥ ७३ ॥

Thereupon the two princes for their part got grievously hurt on the battlefield by the missiles of Indrajit on that occasion. And, having reduced the two brothers to straits in that struggle, that prince of ogres shouted for joy. (73)

ततस्तदा वानरसैन्यमेवं
रामं च संख्ये सह लक्ष्मणेन।
विषादयित्वा सहसा विवेश
पुरीं दशग्रीवभुजाभिगुप्ताम्।
संस्तूयमानः स तु यातुधानैः
पित्रे च सर्वं हृषितोऽभ्युवाच ॥ ७४ ॥

Having prostrated in combat as aforesaid the army of monkeys as well as Śrī Rāma alongwith Lakṣmaṇa on that occasion, Indrajit thereupon withdrew all at once to the city protected by the arms of Rāvaṇa, the ten-headed monster. Nay, filled with delight while being duly extolled by ogres, he for his part related everything *in extenso* to his father. (74)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिसप्ततितमः सर्गः ॥ ७३ ॥

Thus ends Canto Seventy-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Under instructions from Jāmbavān, the lord of bears, Hanumān fetched a hillock covered with celestial herbs; and inhaling the odour of those herbs, Śrī Rāma, Lakṣmaṇa and all the monkeys regained their normal health

तयोस्तदासादितयो रणाग्रे
मुमोह सैन्यं हरियूथपानाम्।
सुग्रीवनीलाङ्गदजाम्बवन्तो
न चापि किंचित् प्रतिपेदिरे ते॥ १॥

On the two brothers having been knocked down senseless in the forefront of battle, the army of the monkey troop-commanders got nonplussed. Nor could the celebrated Sugrīva, Nīla, Aṅgada and Jāmbavān do anything. (1)

ततो विषण्णं समवेक्ष्य सर्वं
विभीषणो बुद्धिमतां वरिष्ठः।
उवाच शाखामृगराजवीरा-
नाश्वासयन्नप्रतिमैर्वचोभिः॥ २॥

Observing everyone despondent, Vibhīṣaṇa, the foremost of the wise, thereupon spoke as follows, reassuring the champions of Sugrīva, the ruler of monkeys, with his incomparable words: (2)

मा भैष्ट नास्त्यत्र विषादकालो
यदार्यपुत्रौ ह्यवशौ विषण्णौ।
स्वयंभुवो वाक्यमथोद्वहन्तौ
यत्सादिताविन्द्रजितास्त्रजालैः॥ ३॥

"Do not be afraid, there is no occasion for despondency at this moment; because the two sons of Daśaratha are actually feeling helpless and afflicted and have allowed themselves to be overwhelmed by the missiles of Indrajit, honouring as they did the spell sacred to the self-born creator, with which the missile presided over by him has been invoked. (3)

तस्मै तु दत्तं परमास्त्रमेतत्
स्वयंभुवा ब्राह्मममोघवीर्यम्।
तन्मानयन्तौ युधि राजपुत्रौ
निपातितौ कोऽत्र विषादकालः॥ ४॥

"This supreme missile of unfailing potency presided over by Brahmā has for its part been bestowed on him (Indrajit) by the self-born creator himself and the two princes have been overthrown in combat, honouring as they did the aforesaid missile. What occasion is there for despondency in this event?" (4)

ब्राह्ममस्त्रं ततो धीमान् मानयित्वा तु मारुतिः।
विभीषणवचः श्रुत्वा हनूमानिदमब्रवीत्॥ ५॥

Hearing the speech of Vibhīṣaṇa and paying honour to the missile presided over by Brahmā, the creator, the sagacious Hanumān, son of the wind-god, for his part then spoke as follows: (5)

अस्मिन्नस्त्रहते सैन्ये वानराणां तरस्विनाम्।
यो यो धारयते प्राणांस्तं तमाश्वासयावहे॥ ६॥

"Let us two restore to confidence whosoever is still breathing in this army of powerful monkeys, which has been struck down by the missile shot by Indrajit." (6)

तावुभौ युगपद् वीरौ हनूमद्राक्षसोत्तमौ।
उल्काहस्तौ तदा रात्रौ रणशीर्षे विचेरतुः॥ ७॥

Torch in hand, both the aforesaid heroes, Hanumān alongwith Vibhīṣaṇa, the foremost ogre, then began to range the battlefield together at night. (7)

भिन्नलाङ्गूलहस्तोरुपादाङ्गुलिशिरोधरैः ।
स्रवद्भिः क्षतजं गात्रैः प्रस्रवद्भिः समन्ततः ॥ ८ ॥
पतितैः पर्वताकारैर्वानरैरभिसंवृताम् ।
शस्त्रैश्च पतितैर्दीप्तैर्ददृशाते वसुंधराम् ॥ ९ ॥

The two warriors saw the earth covered all over with monkeys resembling mountains—who lay fallen on earth, letting out blood from their bodies whose tails, hands, thighs, feet, fingers and necks had been severed, and who were discharging urine all round—as well as with flaming weapons that had fallen. (8-9)

सुग्रीवमङ्गदं नीलं शरभं गन्धमादनम् ।
जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च ॥ १० ॥
मैन्दं नलं ज्योतिर्मुखं द्विविदं चापि वानरम् ।
विभीषणो हनूमांश्च ददृशाते हतान् रणे ॥ ११ ॥

Vibhīṣaṇa and Hanumān saw struck down on the battlefield Sugrīva, Aṅgada, Nīla, Śarabha, Gandhamādana, Jāmbavān and Suṣeṇa as well as Vegadarśī, Mainda, Nala, Jyotirmukha and the monkey Dwivida too. (10-11)

सप्तषष्टिर्हताः कोट्यो वानराणां तरस्विनाम् ।
अह्नः पञ्चमशेषेण वल्लभेन स्वयंभुवः ॥ १२ ॥

By the fifth and last* period of the day (viz., evening) sixty-seven crores of powerful monkeys were laid prostrate by the missile cherished by Brahmā (the self-born creator). (12)

सागरौघनिभं भीमं दृष्ट्वा बाणार्दितं बलम् ।
मार्गते जाम्बवन्तं च हनूमान् सविभीषणः ॥ १३ ॥

Looking on the formidable army—which resembled the tide of a sea—overwhelmed by the shafts of Indrajit, Hanumān, accompanied by Vibhīṣaṇa, began to search for Jāmbavān. (13)

स्वभावजरया युक्तं वृद्धं शरशतैश्चितम् ।
प्रजापतिसुतं वीरं शाम्यन्तमिव पावकम् ॥ १४ ॥
दृष्ट्वा समभिसंक्रम्य पौलस्त्यो वाक्यमब्रवीत् ।
कच्चिदार्य शरैस्तीक्ष्णैर्न प्राणा ध्वंसितास्तव ॥ १५ ॥

Seeing the heroic Jāmbavān, a son of Brahmā, the lord of creation—who was naturally weighed down by age and was advanced in wisdom, too, nay, who was covered with hundreds of shafts and looked like a dying fire—and duly approaching him, Vibhīṣaṇa (a scion of Pulasti, one of the mind-born sons of Brahmā), spoke to him as follows: "I hope, O venerable Sir, that your life has not been put an end to by the penetrating shafts shot by Indrajit." (14-15)

विभीषणवचः श्रुत्वा जाम्बवानृक्षपुङ्गवः ।
कृच्छ्रादभ्युद्गिरन् वाक्यमिदं वचनमब्रवीत् ॥ १६ ॥

Hearing the question of Vibhīṣaṇa and uttering words with difficulty, Jāmbavān, the foremost of the bears, replied as follows: (16)

नैर्ऋतेन्द्र महावीर्य स्वरेण त्वाभिलक्षये ।
विद्धगात्रः शितैर्बाणैर्न त्वां पश्यामि चक्षुषा ॥ १७ ॥

"O Vibhīṣaṇa (a ruler of ogres), who are endowed with extraordinary prowess, I recognize you by your voice alone. Pierced all over with sharp arrows, I no longer see you with my eyes. (17)

अञ्जना सुप्रजा येन मातरिश्वा च सुव्रत ।
हनूमान् वानरश्रेष्ठः प्राणान् धारयते क्वचित् ॥ १८ ॥

"Does Hanumān, the foremost of monkeys, because of whom Añjanā, his mother, and the wind-god, his procreator, are recognized as blessed parents, still survive anywhere, O pious, one?" (18)

* The twelve hours of the day were commonly divided into five parts consisting of six Ghaṭikās (or two hours and twenty-four minutes) each. They were known by the names of Prātah (morning), Sangave (forenoon), Madhyāhṇa (Midday), Aparāhṇa (afternoon) and Sāyāhna (evening).

श्रुत्वा जाम्बवतो वाक्यमुवाचेदं विभीषणः।
आर्यपुत्रावतिक्रम्य कस्मात् पृच्छसि मारुतिम्॥ १९॥

Hearing the query of Jāmbavān, Vibhīṣaṇa made the following reply: "Passing over the two sons of Daśaratha, wherefore do you inquire about Hanumān (son of the wind-god)? (19)

नैव राजनि सुग्रीवे नाङ्गदे नापि राघवे।
आर्य संदर्शितः स्नेहो यथा वायुसुते परः॥ २०॥

"The way in which the utmost affection has been clearly manifested by you for Hanumān, son of the wind-god, has not at all been shown for King Sugrīva, nor for Aṅgada, nor even for Śrī Rāma, a scion of Raghu." (20)

विभीषणवचः श्रुत्वा जाम्बवान् वाक्यमब्रवीत्।
शृणु नैर्ऋतशार्दूल यस्मात् पृच्छामि मारुतिम्॥ २१॥

Hearing the observation of Vibhīṣaṇa, Jāmbavān replied as follows: "Listen, O tiger among the ogres (lit, the progeny of Nirṛti), why I inquire solely about Hanumān, son of the wind-god: (21)

अस्मिञ्जीवति वीरे तु हतमप्यहतं बलम्।
हनूमत्युज्झितप्राणे जीवन्तोऽपि मृता वयम्॥ २२॥

"If this hero, Hanumān, for his part is still breathing, our army is intact, even though destroyed. If Hanumān, on the other hand, has given up the ghost, we are all dead, even though living. (22)

धरते मारुतिस्तात मारुतप्रतिमो यदि।
वैश्वानरसमो वीर्ये जीविताशा ततो भवेत्॥ २३॥

"If Hanumān, son of the wind-god, a compeer of the wind-god, who vies with the god of fire in prowess, is still living, O dear one, there may be some hope of our survival in that case." (23)

ततो वृद्धमुपागम्य विनयेनाभ्यवादयत्।
गृह्य जाम्बवतः पादौ हनूमान् मारुतात्मजः॥ २४॥

Approaching the aged bear and clasping the feet of Jāmbavān, Hanumān, an offspring of the wind-god, thereupon greeted him with humility. (24)

श्रुत्वा हनूमतो वाक्यं तदा विव्यथितेन्द्रियः।
पुनर्जातमिवात्मानं मन्यते स्मर्क्षपुङ्गवः॥ २५॥

Hearing the words of Hanumān, Jāmbavān, a bull among the bears, whose mind was sore afflicted through agony caused by his wounds, thought himself as though born again. (25)

ततोऽब्रवीन्महातेजा हनूमन्तं स जाम्बवान्।
आगच्छ हरिशार्दूल वानरांस्त्रातुमर्हसि॥ २६॥

Thereupon the aforesaid Jāmbavān, who was endowed with extraordinary energy, spoke as follows to Hanumān: "Come along, O tiger among the monkeys! You ought to deliver the monkeys. (26)

नान्यो विक्रमपर्याप्तस्त्वमेषां परमः सखा।
त्वत्पराक्रमकालोऽयं नान्यं पश्यामि कञ्चन॥ २७॥

"None other than you is consummate in prowess. Moreover, you are the greatest friend of the monkeys. This is the time for exhibiting your prowess and I see no one else capable of doing that. (27)

ऋक्षवानरवीराणामनीकानि प्रहर्षय।
विशल्यौ कुरु चाप्येतौ सादितौ रामलक्ष्मणौ॥ २८॥

"Bring excessive joy to the ranks of the champions among the bears and monkeys. And also heal the yonder Śrī Rāma and Lakṣmaṇa, who are lying wounded of their arrow-wounds. (28)

गत्वा परममध्वानमुपर्युपरि सागरम्।
हिमवन्तं नगश्रेष्ठं हनूमन् गन्तुमर्हसि॥ २९॥

"Covering a long distance over the sea, O Hanumān, you ought to proceed to the Himālaya mountain, the highest of all mountains. (29)

ततः काञ्चनमत्युच्चमृषभं पर्वतोत्तमम्।
कैलासशिखरं चात्र द्रक्ष्यस्यरिनिषूदन॥ ३०॥

"From that mountain you will be able to see the golden and very lofty Ṛṣabha mountain, the foremost of mountains, and (climbing) on that mountain you will be able to behold the peak of Mount Kailāsa, O exterminator of your enemies! (30)

तयोः शिखरयोर्मध्ये प्रदीप्तमतुलप्रभम्।
सर्वौषधियुतं वीर द्रक्ष्यस्योषधिपर्वतम्॥ ३१॥

"Between the two aforesaid peaks, O gallant monkey, you will be able to perceive a flaming mountain covered with medicinal herbs, casting a matchless splendour and abounding in all kinds of herbs. (31)

तस्य वानरशार्दूल चतस्रो मूर्ध्नि सम्भवाः।
द्रक्ष्यस्योषधयो दीप्ता दीपयन्तीर्दिशो दश॥ ३२॥
मृतसञ्जीवनीं चैव विशल्यकरणीमपि।
सुवर्णकरणीं चैव संधानीं च महौषधीम्॥ ३३॥

"Growing on the summit of that mountain, O tiger among monkeys, you will discover four flaming herbs illuminating all the ten directions, viz., (1) Mṛtasaṁjīvanī (capable of restoring the dead to life) and also (2) Viśalyakaraṇī (capable of extracting weapons and healing all wounds inflicted by weapons), as well as (3) Suvarṇakaraṇī (restoring the body to its original complexion) and (4) the great herb Sandhānī (capable of joining severed limbs or fractured bones). (32-33)

ताः सर्वा हनुमन् गृह्य क्षिप्रमागन्तुमर्हसि।
आश्वासय हरीन् प्राणैर्योज्य गन्धवहात्मज॥ ३४॥

"Taking all the four aforesaid herbs, O Hanumān, you ought to come back with all speed. Nay, reassure the monkeys after uniting them back with life, O offspring of the wind-god!" (34)

श्रुत्वा जाम्बवतो वाक्यं हनूमान् मारुतात्मजः।
आपूर्यत बलोद्धर्षैर्वायुवेगैरिवार्णवः॥ ३५॥

Hearing the advice of Jāmbavān, Hanumān, an offspring of the wind-god, was infused with tremendous power even as the ocean heaves with the force of the wind. (35)

स पर्वततटाग्रस्थः पीडयन् पर्वतोत्तमम्।
हनूमान् दृश्यते वीरो द्वितीय इव पर्वतः॥ ३६॥

Standing on the summit of the Trikūṭa mountain, pressing the foremost of mountains under his feet, the aforesaid hero, Hanumān, looked like a second mountain. (36)

हरिपादविनिर्भग्नो निषसाद स पर्वतः।
न शशाक तदात्मानं वोढुं भृशनिपीडितः॥ ३७॥

Trodden down by the monkey's feet, the said mountain sank. Nay, violently pressed by them, it could no longer stand its weight. (37)

तस्य पेतुर्नगा भूमौ हरिवेगाच्च जज्वलुः।
शृङ्गाणि च व्यकीर्यन्त पीडितस्य हनूमता॥ ३८॥

The trees standing on the mountain pressed by Hanumān fell to the ground, while some caught fire due to the impetuosity of the monkey, and its peaks too got shattered. (38)

तस्मिन् सम्पीड्यमाने तु भग्नद्रुमशिलातले।
न शेकुर्वानराः स्थातुं घूर्णमाने नगोत्तमे॥ ३९॥

The monkeys for their part could no longer stand on that prince of mountains, which began to reel while being pressed hard by Hanumān so that the trees standing on it as well as its rocks began to be shattered. (39)

सा घूर्णितमहाद्वारा प्रभग्नगृहगोपुरा।
लङ्का त्रासाकुला रात्रौ प्रनृत्तेवाभवत् तदा॥ ४०॥

Stricken with panic, the city of Laṅkā, whose mighty gates were shaken and whose dwellings and main gates were shattered, appeared to be dancing at night on that occasion. (40)

पृथिवीधरसंकाशो निपीड्य पृथिवीधरम्।
पृथिवीं क्षोभयामास सार्णवां मारुतात्मजः॥ ४१॥

Pressing the mountain (lit., the support of the earth) hard under his feet, Hanumān (sprung from the loins of the wind-god), who resembled a mountain himself, caused the earth with its oceans to quake. (41)

आरुरोह तदा तस्माद्धरिर्मलयपर्वतम्।
मेरुमन्दरसंकाशं नानाप्रस्रवणाकुलम्॥ ४२॥
नानाद्रुमलताकीर्णं विकासिकमलोत्पलम्।
सेवितं देवगन्धर्वैः षष्टियोजनमुच्छ्रितम्॥ ४३॥
विद्याधरैर्मुनिगणैरप्सरोभिर्निषेवितम्।
नानामृगगणाकीर्णं बहुकन्दरशोभितम्॥ ४४॥

From that mountain the monkey then sprang to the Malaya mountain, which rose like the Meru and Mandara mountains and was thickly set with various springs, which was replete with trees and climbers of every description, abounded in blossoming lotuses and lilies, was frequented by gods and Gandharvas (celestial musicians) and was sixty Yojanas (or four hundred and eigthty miles) high, which was visited by Vidyādharas (heavenly artistes) celestial nymphs and hosts of hermits, was crowded with herds of deer of every species and adorned with numerous caves. (42—44)

सर्वानाकुलयंस्तत्र यक्षगन्धर्वकिन्नरान्।
हनूमान् मेघसंकाशो ववृधे मारुतात्मजः॥ ४५॥

Throwing into confusion all the Yakṣas (a class of demigods), Gandharvas and Kinnaras (another class of demigods credited with a human head and the form of a horse) living there, Hanumān, an offspring of the wind-god, who looked like a cloud, grew in size. (45)

पद्भ्यां तु शैलमापीड्य वडवामुखवन्मुखम्।
विवृत्योग्रं ननादोच्चैस्त्रासयन् रजनीचरान्॥ ४६॥

Pressing the mountain fully with his feet and opening his mouth, which shone like a submarine fire, the monkey for his part fearfully roared in order to strike terror in the prowlers of the night. (46)

तस्य नानद्यमानस्य श्रुत्वा निनदमुत्तमम्।
लङ्कास्था राक्षसव्याघ्रा न शेकुः स्पन्दितुं क्वचित्॥ ४७॥

Hearing the formidable roar of the thundering monkey, the very tigers among the ogres dwelling in Laṅkā could not stir anywhere. (47)

नमस्कृत्वा समुद्राय मारुतिर्भीमविक्रमः।
राघवार्थे परं कर्म समीहत परंतपः॥ ४८॥

Bowing to the sea-god, Hanumān (son of the wind-god) of redoubtable prowess, the scourge of his enemies, made up his mind to embark on a great undertaking for the sake of Śrī Rāma, a scion of Raghu. (48)

स पुच्छमुद्यम्य भुजङ्गकल्पं
विनम्य पृष्ठं श्रवणे निकुच्य।
विवृत्य वक्त्रं वडवामुखाभ-
मापुप्लुवे व्योम्नि स चण्डवेगः॥ ४९॥

Raising his tail resembling a serpent, depressing his back, nay, contracting his ears and opening his mouth, which shone like a submarine fire, Hanumān sprang into the air with a terrible bound. (49)

स वृक्षखण्डांस्तरसा जहार
शैलान् शिलाः प्राकृतवानरांश्च।
बाहूरुवेगोद्धतसम्प्रणुन्ना-
स्ते क्षीणवेगाः सलिले निपेतुः॥ ५०॥

He drew with him in his impetuosity clumps of trees, crags and rocks as well as ordinary monkeys inhabiting the mountain. Uprooted and borne away by the movement of his arms and thighs, they fell into the water when their velocity had diminished. (50)

स तौ प्रसार्योरगभोगकल्पौ
भुजौ भुजंगारिनिकाशवीर्यः।
जगाम शैलं नगराजमग्र्यं
दिशः प्रकर्षन्निव वायुसूनुः॥ ५१॥

Stretching his well-known arms, resembling the coils of serpents, Hanumān,

son of the wind-god, who vied with Garuḍa (an enemy of serpents) in prowess, made for the Himālaya mountain, the king of mountains, the highest mountain, drawing away the four quarters, as it were. (51)

स सागरं घूर्णितवीचिमालं
तदम्भसा भ्रामितसर्वसत्त्वम्।
समीक्षमाणः सहसा जगाम
चक्रं यथा विष्णुकराग्रमुक्तम्॥ ५२॥

Gazing on the sea, whose waves alongwith its water were made to revolve and all whose creatures were caused to whirl round by the wind generated by his movement), Hanumān shot forth like the discus discharged by the fingers of Lord Viṣṇu. (52)

स पर्वतान् पक्षिगणान् सरांसि
नदीस्तटाकानि पुरोत्तमानि।
स्फीताञ्जनांस्तानपि सम्प्रवीक्ष्य
जगाम वेगात् पितृतुल्यवेगः॥ ५३॥

Surveying mountains, flocks of birds, lakes, rivers, ponds, the foremost of cities as also the well-known and prosperous territories, the monkey, who vied with his father in swiftness, sped forth with all speed. (53)

आदित्यपथमाश्रित्य जगाम स गतश्रमः।
हनूमांस्त्वरितो वीरः पितुस्तुल्यपराक्रमः॥ ५४॥

The celebrated and heroic Hanumān, who was a match for his father, the wind-god, in prowess, coursed hastily and unweariedly through the heavens (lit., the orbit of the sun). (54)

जवेन महता युक्तो मारुतिर्वातरंहसा।
जगाम हरिशार्दूलो दिशः शब्देन नादयन्॥ ५५॥

Full of great speed, Hanumān, son of the wind-god, a tiger among the monkeys, proceeded with the speed of the wind-god, making the quarters resound with his roar. (55)

स्मरञ्जाम्बवतो वाक्यं मारुतिर्भीमविक्रमः।
ददर्श सहसा चापि हिमवन्तं महाकपिः॥ ५६॥

Recollecting the admonition of Jāmbavān, the great monkey, Hanumān, son of the wind-god, of redoubtable prowess suddenly sighted the Himālaya mountain too. (56)

नानाप्रस्रवणोपेतं बहुकन्दरनिर्झरम्।
श्वेताभ्रचयसंकाशैः शिखरैश्चारुदर्शनैः।
शोभितं विविधैर्वृक्षैरगमत् पर्वतोत्तमम्॥ ५७॥

He forthwith reached the foremost of mountains, which was adorned with springs of every description, consisted of many caves and cascades and was graced with peaks which were lovely to behold and looked like masses of white clouds, as well as with trees of every species. (57)

स तं समासाद्य महानगेन्द्र-
मतिप्रवृद्धोत्तमहेमशृङ्गम्।
ददर्श पुण्यानि महाश्रमाणि
सुरर्षिसङ्घोत्तमसेवितानि॥ ५८॥

Duly reaching that mighty lord of mountains with much elevated excellent golden peaks, the monkey beheld holy and extensive hermitages frequented by eminent hosts of celestial sages. (58)

स ब्रह्मकोशं रजतालयं च
शक्रालयं रुद्रशरप्रमोक्षम्।
हयाननं ब्रह्मशिरश्च दीप्तं
ददर्श वैवस्वतकिंकरांश्च॥ ५९॥

He saw there the seat of Hiraṇyagarbha (Brahmā) as well as the abode of Rajatanābha (another form of Brahmā), the abode of Indra (the ruler of gods), the spot from which Rudra (the god of destruction) is believed to have discharged an arrow (at the city of Tripura), the abode of Lord Hayagrīva (a manifestation of Lord Viṣṇu with the neck of a horse) as also the blazing abode of the deity presiding over Brahmāstra

(the missile presided over by Brahmā) as well as the servants of Yama, son of the sun-god. (59)

वह्न्यालयं वैश्रवणालयं च
सूर्यप्रभं सूर्यनिबन्धनं च।
ब्रह्मालयं शङ्करकार्मुकं च
ददर्श नाभिं च वसुन्धरायाः॥ ६०॥

He also beheld the abode of Agni (the god of fire), the abode of Kubera (son of sage Viśravā) shining like the sun, the spot where the sun was tied down (for being scrapped by Viśwakarmā, the craftsman of gods, for the satisfaction of his wife, Chāyā), the abode of the four-faced Brahmā, the creator, the abode of the bow belonging to Lord Śiva as well as the navel of the earth (containing the hole through which one can enter Pātāla, the nethermost subterranean region). (60)

कैलासमग्र्यं हिमवच्छिलां च
तं वै वृषं काञ्चनशैलमग्र्यम्।
प्रदीप्तसर्वौषधिसम्प्रदीप्तं
ददर्श सर्वौषधिपर्वतेन्द्रम्॥ ६१॥

He further beheld the excellent mountain Kailāsa (the abode of Lord Śiva), Ugra (the mighty Lord Śiva) as well as the rock of the Himālaya mountain (on which Lord Śiva is believed to have practised austerities and abstract meditation), the well-known bull (the transport of Lord Śiva) and the lofty golden mountain, Ṛṣabha, and the lord of mountains on which all the simples grew and which was highly illumined by all flaming herbs. (61)

स तं समीक्ष्यानलराशिदीप्तं
विसिस्मिये वासवदूतसूनुः।
आप्लुत्य तं चौषधिपर्वतेन्द्रं
तत्रौषधीनां विचयं चकार॥ ६२॥

Hanumān (son of the wind-god, a messenger of Indra) was astonished to gaze on that mountain, blazing like a collection of fires, and bounding to that lord of mountains, rich in medicinal herbs, began to search for the herbs, described by Jāmbavān, there. (62)

स योजनसहस्राणि समतीत्य महाकपिः।
दिव्यौषधिधरं शैलं व्यचरन्मारुतात्मजः॥ ६३॥

Having covered a distance of thousands of Yojanas in order to reach the place, that mighty monkey, Hanumān (sprung from the loins of the wind-god) began to range the mountain bearing celestial herbs on its bosom. (63)

महौषध्यस्ततः सर्वास्तस्मिन् पर्वतसत्तमे।
विज्ञायार्थिनमायान्तं ततो जग्मुरदर्शनम्॥ ६४॥

Perceiving a seeker coming, all the sovereign herbs growing on that prince of mountains thereupon disappeared from the view of Hanumān. (64)

स ता महात्मा हनुमानपश्यं-
श्चुकोप रोषाच्च भृशं ननाद।
अमृष्यमाणोऽग्निसमानचक्षु-
र्महीधरेन्द्रं तमुवाच वाक्यम्॥ ६५॥

Not being able to identify them, the said high-souled Hanumān grew angry and in his wrath emitted a tremendous roar. Unable to endure their disappearance, his eyes burning like fire, the monkey spoke as follows to that lord of mountains: (65)

किमेतदेवं सुविनिश्चितं ते
यद् राघवे नासि कृतानुकम्पः।
पश्याद्य मद्बाहुबलाभिभूतो
विकीर्णमात्मानमथो नगेन्द्र॥ ६६॥

"Since you have not shown any compassion even for Śrī Rāma, a scion of Raghu, this kind of rigidity of yours is despicable. Overcome by the strength of my arms, find yourself immediately shattered to pieces today, O lord of mountains!" (66)

स तस्य शृङ्गं सनगं सनागं
सकाञ्चनं धातुसहस्रजुष्टम्।
विकीर्णकूटं ज्वलिताग्रसानुं
प्रगृह्य वेगात् सहसोन्ममाथ॥ ६७॥

Vehemently seizing hold of the top of that mountain, which was adorned with thousands of minerals, with its trees, elephants and gold, Hanumān broke it off at once with the result that its projections got shattered and the crest of its plateau was set on fire. (67)

स तं समुत्पाट्य खमुत्पपात
वित्रास्य लोकान् ससुरासुरेन्द्रान्।
संस्तूयमानः खचरैरनेकै-
र्जगाम वेगाद् गरुडोग्रवेगः॥ ६८॥

Uprooting it and striking terror into the worlds including the leaders of gods and demons inhabiting them, the monkey sprang with it into the air and sped away with the terrible speed of Garuḍa, being acclaimed all the while by numerous aerial beings. (68)

स भास्कराध्वानमनुप्रपन्न-
स्तं भास्कराभं शिखरं प्रगृह्य।
बभौ तदा भास्करसंनिकाशो
रवेः समीपे प्रतिभास्कराभः॥ ६९॥

Having reached the heavens (lit., the orbit of the sun) carrying that mountain-peak, radiant as the sun, Hanumān, who closely resembled the sun, appeared in the vicinity of the solar orb to be its very image at that time. (69)

स तेन शैलेन भृशं रराज
शैलोपमो गन्धवहात्मजस्तु।
सहस्रधारेण सपावकेन
चक्रेण खे विष्णुरिवार्पितेन॥ ७०॥

Coursing in the airspace with that crag, that offspring of the wind-god (lit., the wafter of odour), for his part, who resembled a mountain himself, looked most charming like Lord Viṣṇu with His flaming discus with a thousand edges, borne in His hand. (70)

तं वानराः प्रेक्ष्य तदा विनेदुः
स तानपि प्रेक्ष्य मुदा ननाद।
तेषां समुत्कृष्टरवं निशम्य
लङ्कालया भीमतरं विनेदुः॥ ७१॥

Observing him come, the monkeys emitted tremendous roars on that occasion and Hanumān too in his turn roared with joy on perceiving them. Nay, hearing their loud noise, the denizens of Laṅkā set up a still more terrible roar. (71)

ततो महात्मा निपपात तस्मिन्
शैलोत्तमे वानरसैन्यमध्ये।
हर्युत्तमेभ्यः शिरसाभिवाद्य
विभीषणं तत्र च सस्वजे सः॥ ७२॥

Hanumān (of gigantic proportions) then descended on that prince of mountains, Trikūṭa, in the midst of the simian ranks. And having greeted the jewels among the monkeys with his head bent low, he embraced Vibhīṣaṇa standing there. (72)

तावप्युभौ मानुषराजपुत्रौ
तं गन्धमाघ्राय महौषधीनाम्।
बभूवतुस्तत्र तदा विशल्या-
वुत्तस्थुरन्ये च हरिप्रवीराः॥ ७३॥

Inhailing the unique fragrance of the powerful herbs, both the aforesaid sons of a ruler of men were healed of their wounds then and there; and other eminent heroes among the monkeys, who were lying unconsious on the battlefield, sprang on their feet. (73)

सर्वे विशल्या विरुजाः क्षणेन
हरिप्रवीराश्च हताश्च ये स्युः।
गन्धेन तासां प्रवरौषधीनां
सुप्ता निशान्तेष्विव सम्प्रबुद्धाः॥ ७४॥

Nay, even those eminent heroes among the monkeys, who had been killed, were healed of their wounds and rid of their pain

in an instant by inhaling the fragrance of these most excellent herbs even as those who are asleep would feel when fully awake at the close of night. (74)

यदाप्रभृति लङ्कायां युध्यन्ते हरिराक्षसाः।
तदाप्रभृति मानार्थमाज्ञया रावणस्य च॥ ७५॥
ये हन्यन्ते रणे तत्र राक्षसाः कपिकुञ्जरैः।
हता हतास्तु क्षिप्यन्ते सर्व एव तु सागरे॥ ७६॥

From the time the monkeys and ogres began to fight in Laṅkā, the ogres, for their part, who were killed in combat there by the foremost of monkeys, were all without exception cast away into the sea as soon as killed under orders of Rāvaṇa so that their number may not be known to the monkeys. (75-76)

ततो हरिर्गन्धवहात्मजस्तु
तमोषधीशैलमुदग्रवेगः।
निनाय वेगाद्धिमवन्तमेव
पुनश्च रामेण समाजगाम॥ ७७॥

Thereupon the monkey, Hanumān, sprung from the loins of the wind-god (lit., the wafter of odour) for his part, who was endowed with tremendous speed, bore the aforesaid mountain, full of medicinal simples, with all speed right to the Himālaya mountain, and joined Śrī Rāma once more. (77)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुःसप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Laṅkā is set fire to by the monkeys, on which a terrible conflict ensues between the ogres and the monkeys

ततोऽब्रवीन्महातेजाः सुग्रीवो वानरेश्वरः।
अर्थ्यं विज्ञापयंश्चापि हनूमन्तमिदं वचः॥ १॥

Nay, in order to make known to Hanumān what they should do next, Sugrīva, the lord of monkeys, who was endowed with extraordinary energy, thereupon spoke as follows: (1)

यतो हतः कुम्भकर्णः कुमाराश्च निषूदिताः।
नेदानीमुपनिर्हारं रावणो दातुमर्हति॥ २॥

"Inasmuch as Kumbhakarṇa has been killed and the youthful princes (the sons of Rāvaṇa other than Indrajit) have been destroyed, Rāvaṇa can no longer put up any defence. (2)

ये ये महाबलाः सन्ति लघवश्च प्लवंगमाः।
लङ्कामभिपतन्त्वाशु गृह्योल्काः प्लवगर्षभाः॥ ३॥

"Therefore, taking torches in their hands, the foremost of monkeys viz., all the monkeys, who are endowed with extraordinary might and are agile, should speedily invade Laṅkā." (3)

ततोऽस्तं गत आदित्ये रौद्रे तस्मिन् निशामुखे।
लङ्कामभिमुखाः सोल्का जग्मुस्ते प्लवगर्षभाः॥ ४॥

The sun having set, the aforesaid bulls among the monkeys marched with their faces turned towards Laṅkā in the course of that dreadful evening. (4)

उल्काहस्तैर्हरिगणैः सर्वतः समभिद्रुताः।
आरक्षस्था विरूपाक्षाः सहसा विप्रदुद्रुवुः॥ ५॥

Steadily assailed on all sides by the simian troops, torch in hand, the ogres posted at the gates suddenly took to their heels. (5)

गोपुराट्टप्रतोलीषु चर्यासु विविधासु च।
प्रासादेषु च संहृष्टाः ससृजुस्ते हुताशनम्॥ ६॥

Feeling overjoyed at the flight of the guards, the monkeys set fire to the towering gates, attics and streets as also to the various byways as well as to the mansions. (6)

तेषां गृहसहस्राणि ददाह हुतभुक् तदा।
प्रासादाः पर्वताकाराः पतन्ति धरणीतले॥ ७॥

The fire (lit., the consumer of oblations) consumed on that occasion thousands of their dwellings. Mansions looking like mountains toppled down to the earth's surface. (7)

अगुरुर्दह्यते तत्र परं चैव सुचन्दनम्।
मौक्तिका मणयः स्निग्धा वज्रं चापि प्रवालकम्॥ ८॥

Aloe as well as excellent sandalwood of great value, pearls, glossy gems, diamonds and corals too were being burnt there. (8)

क्षौमं च दह्यते तत्र कौशेयं चापि शोभनम्।
आविकं विविधं चौर्णं काञ्चनं भाण्डमायुधम्॥ ९॥

Nay, linen as also charming silk, blankets of sheep's wool, as also various articles of rams' wool, gold ornaments and weapons too were being consumed. (9)

नानाविकृतसंस्थानं वाजिभाण्डपरिच्छदम्।
गजग्रैवेयकक्ष्याश्च रथभाण्डांश्च संस्कृतान्॥ १०॥
तनुत्राणि च योधानां हस्त्यश्वानां च वर्म च।
खड्गा धनूंषि ज्याबाणास्तोमराङ्कुशशक्तयः॥ ११॥
रोमजं वालजं चर्म व्याघ्रजं चाण्डजं बहु।
मुक्तामणिविचित्रांश्च प्रासादांश्च समन्ततः॥ १२॥
विविधानस्त्रसंघातानग्निर्दहति तत्र वै।
नानाविधान् गृहांश्चित्रान् ददाह हुतभुक् तदा॥ १३॥

The fire raging on all sides there burnt the ornaments and saddle etc., of diverse peculiar designs of horses, nay, the chains worn round the neck of elephants as well as their girths as also the polished ornaments meant for the chariots, also the coats of mail of the warriors and the armour for the elephants and the horses, swords, bows, bow-strings and arrows, lances, goads and javelins, blankets and rugs made of the hair of animals, whisks etc., (made of the hair of tails), the skins of tigers, abundant musk (produced from the scrotum of a male musk-deer) as well as the palaces inlaid with pearls and gems as well as stores of arms of every kind. The fire consumed picturesque dwellings of various kinds on that occasion. (10—13)

आवासान् राक्षसानां च सर्वेषां गृहगृध्नुनाम्।
हेमचित्रतनुत्राणां स्रग्भाण्डाम्बरधारिणाम्॥ १४॥
सीधुपानचलाक्षाणां मदविह्वलगामिनाम्।
कान्तालम्बितवस्त्राणां शत्रुसंजातमन्युनाम्॥ १५॥
गदाशूलासिहस्तानां खादतां पिबतामपि।
शयनेषु महार्हेषु प्रसुप्तानां प्रियैः सह॥ १६॥
त्रस्तानां गच्छतां तूर्णं पुत्रानादाय सर्वतः।
तेषां शतसहस्राणि तदा लङ्कानिवासिनाम्॥ १७॥
अदहत् पावकस्तत्र जज्वाल च पुनः पुनः।
सारवन्ति महार्हाणि गम्भीरगुणवन्ति च॥ १८॥
हेमचन्द्रार्धचन्द्राणि चन्द्रशालोन्नतानि च।
तत्र चित्रगवाक्षाणि साधिष्ठानानि सर्वशः॥ १९॥
मणिविद्रुमचित्राणि स्पृशन्तीव दिवाकरम्।
क्रौञ्चबर्हिणवीणानां भूषणानां च निःस्वनैः॥ २०॥
नादितान्यचलाभानि वेश्मान्यग्निर्ददाह सः।
ज्वलनेन परीतानि तोरणानि चकाशिरे॥ २१॥
विद्युद्भिरिव नद्धानि मेघजालानि घर्मगे।
ज्वलनेन परीतानि गृहाणि प्रचकाशिरे॥ २२॥
दावाग्निदीप्तानि यथा शिखराणि महागिरेः।
विमानेषु प्रसुप्ताश्च दह्यमाना वराङ्गनाः॥ २३॥
त्यक्ताभरणसंयोगा हाहेत्युच्चैर्विचुक्रुशुः।
तत्र चाग्निपरीतानि निपेतुर्भवनान्यपि॥ २४॥
वज्रिवज्रहतानीव शिखराणि महागिरेः।
तानि निर्दह्यमानानि दूरतः प्रचकाशिरे॥ २५॥

हिमवच्छिखराणीव दह्यमानानि सर्वशः।
हर्म्याग्रैर्दह्यमानैश्च ज्वालाप्रज्वलितैरपि॥ २६॥
रात्रौ सा दृश्यते लङ्का पुष्पितैरिव किंशुकैः।
हस्त्यध्यक्षैर्गजैर्मुक्तैर्मुक्तैश्च तुरगैरपि।
बभूव लङ्का लोकान्ते भ्रान्तग्राह इवार्णवः॥ २७॥

The fire burnt on the said occasion in Laṅkā lakhs of houses of all the well-known ogres dwelling in Laṅkā—who were fond of their homes, were protected by coats of mail encrusted with gold and were decked with garlands and jewels and wore garments on their person, their eyes wild with inebriation, who walked slowly due to intoxication, whose garments were supported by their loved ones (even as they walked), who were seized with fury against their enemy, who carried maces, pikes and swords in their hands, who were eating and drinking too, or lay fast asleep on sumptuous beds with their loved ones, or who were hurriedly moving panic-stricken on all sides taking their sons with them—and flared up again and again. The aforesaid fire wholly consumed the houses in Laṅkā, which were strong and costly, were endowed with the virtue of impenetrability (provided as they were with many enclosures, defensive walls, secret doors, gates and posterns) and had been constructed with gold in the shape of the full moon or the crescent, nay, which rose high with their top rooms, were provided all round with beautiful eye-holes and furnished with seats and couches etc., were decorated with gems and corals and appeared to touch the sun, and were rendered noisy with the notes of herons and peacocks as well as with those of Vīṇās and the jingling of ornaments and looked like mountains. Enveloped with fire, the archways shone like clouds girt round with lightning when the summer had just passed. Wrapped up in fire, the houses shone brightly like the peaks of a large mountain inflamed with a forest fire. Having given up all connection with their ornaments (which were melting due to excessive heat) when getting scorched with fire while lying fast asleep in their seven-storeyed mansions, lovely women screamed at the top of their voice, saying "Alas! Woe is me!!" Like the peaks of a huge mountain, struck with the thunderbolt of Indra (the wielder of the thunderbolt), the houses too, which were wreathed in fire, collapsed. While being burnt, they shone from afar like the peaks of the Himālaya mountain burning on all sides. With its burning house-tops set ablaze by the flames during the night, Laṅkā looked as if adorned with Kuṁśuka trees in blossom. With elephants set free by their keepers and horses let loose (in order to save them from fire) Laṅkā looked like a sea with alligators running wild (with fear) at the end of the world-cycle. (14—27)

अश्वं मुक्तं गजो दृष्ट्वा क्वचिद् भीतोऽपसर्पति।
भीतो भीतं गजं दृष्ट्वा क्वचिदश्वो निवर्तते॥ २८॥

Here an elephant ran away alarmed to see a horse let loose, while there a horse turned back terror-stricken to see the alarmed elephant. (28)

लङ्कायां दह्यमानायां शुशुभे च महोदधिः।
छायासंसक्तसलिलो लोहितोद इवार्णवः॥ २९॥

With its image reflected on its waters while Laṅkā was burning, the ocean looked charming like a sea of red waters. (29)

सा बभूव मुहूर्तेन हरिभिर्दीपिता पुरी।
लोकस्यास्य क्षये घोरे प्रदीप्तेव वसुन्धरा॥ ३०॥

Set fire to by the monkeys, the said city assumed in less than an hour the appearance of the earth in flames at the dread destruction of this world. (30)

नारीजनस्य धूमेन व्याप्तस्योच्चैर्विनेदुषः।
स्वनो ज्वलनतप्तस्य शुश्रुवे शतयोजनम्॥ ३१॥

The clamour of the womenfolk of Laṅkā,

enveloped in smoke, scorched with fire and shrieking at the top of their voice could be heard up to one hundred Yojanas (or eight hundred miles). (31)

प्रदग्धकायानपरान् राक्षसान् निर्गतान् बहिः।
सहसा ह्युत्पतन्ति स्म हरयोऽथ युयुत्सवः॥ ३२॥

Nay, the monkeys, who were eager to come to blows, would actually assail all of a sudden other ogres, whose bodies had been badly burnt and who rushed out of the city to save their lives. (32)

उद्घुष्टं वानराणां च राक्षसानां च निःस्वनम्।
दिशो दश समुद्रं च पृथिवीं च व्यनादयत्॥ ३३॥

The clamour of the monkeys as well as the cry of distress of the ogres caused all the ten directions as well as the sea and the earth to resound. (33)

विशल्यौ च महात्मानौ तावुभौ रामलक्ष्मणौ।
असम्भ्रान्तौ जगृहतुस्ते उभे धनुषी वरे॥ ३४॥

Healed of their wounds and not the least nonplussed, both those high-souled princes, Śrī Rāma and Lakṣmaṇa, seized hold of both their well-known excellent bows. (34)

ततो विस्फारयामास रामश्च धनुरुत्तमम्।
बभूव तुमुलः शब्दो राक्षसानां भयावहः॥ ३५॥

Nay, thereupon Śrī Rāma drew his excellent bow and as a result of it there arose a tumultuous twang, which struck terror in the ogres. (35)

अशोभत तदा रामो धनुर्विस्फारयन् महत्।
भगवानिव संक्रुद्धो भवो वेदमयं धनुः॥ ३६॥

Bending his great bow, Śrī Rāma shone at that time as Lord Śiva (the Source of the universe) stretching His bow, consisting of the Vedas, in great fury at the time of the dissolution of the universe. (36)

उद्घुष्टं वानराणां च राक्षसानां च निःस्वनम्।
ज्याशब्दस्तावुभौ शब्दावति रामस्य शुश्रुवे॥ ३७॥

The twang of Śrī Rāma's bow-string could be heard above both the aforesaid sounds, viz., the clamour of the monkeys and the cry of distress of the ogres, too. (37)

वानरोद्घुष्टघोषश्च राक्षसानां च निःस्वनः।
ज्याशब्दश्चापि रामस्य त्रयं व्याप दिशो दश॥ ३८॥

Nay, the shout of victory raised by the monkeys, as also the wailing of the ogres as well as the twang of Śrī Rāma's bow-string—the three sounds filled all the ten directions. (38)

तस्य कार्मुकनिर्मुक्तैः शरैस्तत्पुरगोपुरम्।
कैलासशृङ्गप्रतिमं विकीर्णमभवद् भुवि॥ ३९॥

Under the shafts discharged from Śrī Rāma's bow, the principal gate of the aforesaid city, which resembled a peak of Mount Kailāsa (the abode of Lord Śiva), crumbled to the ground. (39)

ततो रामशरान् दृष्ट्वा विमानेषु गृहेषु च।
संनाहो राक्षसेन्द्राणां तुमुलः समपद्यत॥ ४०॥

On beholding the arrows of Śrī Rāma descending on the seven-storeyed mansions and other houses of Laṅkā, the war-effort of the ogre chiefs thereupon waxed fierce. (40)

तेषां संनह्यमानानां सिंहनादं च कुर्वताम्।
शर्वरी राक्षसेन्द्राणां रौद्रीव समपद्यत॥ ४१॥

As the aforesaid ogre chiefs were preparing for a sortie and emitting leonine roars night came upon them even as the night of final dissolution presided over by Rudra, the god of destruction. (41)

आदिष्टा वानरेन्द्रास्ते सुग्रीवेण महात्मना।
आसन्नं द्वारमासाद्य युध्यध्वं च प्लवंगमाः॥ ४२॥

The celebrated monkey chiefs were commanded by the high-souled Sugrīva as follows: "Attacking the nearest gate, begin to fight, O monkeys! (42)

यश्च वो वितथं कुर्यात् तत्र तत्राप्युपस्थितः।
स हन्तव्योऽभिसम्प्लुत्य राजशासनदूषकः॥ ४३॥

"Nay, even though present on the scene of fighting, he among you who makes good his escape without fighting should be overtaken and made short work of in that he will be guilty of flouting the royal command." (43)

तेषु वानरमुख्येषु दीप्तोल्कोज्ज्वलपाणिषु।
स्थितेषु द्वारमाश्रित्य रावणं क्रोध आविशत्॥ ४४॥

When the aforesaid leaders of monkeys had taken up their position at the gate, their hands bright with burning torches, fury took possession of Rāvaṇa. (44)

तस्य जृम्भितविक्षेपाद् व्यामिश्रा वै दिशो दश।
रूपवानिव रुद्रस्य मन्युर्गात्रेष्वदृश्यत॥ ४५॥

All the ten directions were actually thrown into confusion as a result of the violent disturbance of the atmosphere occasioned by his yawning (through fear and wrath) and he looked like the wrath manifest in the limbs of Lord Rudra, endowed with a form. (45)

स कुम्भं च निकुम्भं च कुम्भकर्णात्मजावुभौ।
प्रेषयामास संक्रुद्धो राक्षसैर्बहुभिः सह॥ ४६॥

Seized with fury he sent out both Kumbha and Nikumbha, sprung from the loins of Kumbhakarṇa, alongwith many other ogres. (46)

यूपाक्षः शोणिताक्षश्च प्रजङ्घः कम्पनस्तथा।
निर्ययुः कौम्भकर्णिभ्यां सह रावणशासनात्॥ ४७॥

Yūpākṣa and Śoṇitākṣa, Prajaṅgha and Kampana set out with the two sons of Kumbhakarṇa under the order of Rāvaṇa. (47)

शशास चैव तान् सर्वान् राक्षसान् स महाबलान्।
राक्षसा गच्छताद्यैव सिंहनादं च नादयन्॥ ४८॥

Nay, roaring like a loin, he further commanded as follows all the aforesaid ogres, who were endowed with extraordinary might: "Proceed, O ogres, this very instant." (48)

ततस्तु चोदितास्तेन राक्षसा ज्वलितायुधाः।
लङ्कायां निर्ययुर्वीराः प्रणदन्तः पुनः पुनः॥ ४९॥

Goaded by him, the gallant ogres for their part thereupon—sallied forth with their shining weapons, roaring again and again. (49)

रक्षसां भूषणस्थाभिर्भाभिः स्वाभिश्च सर्वशः।
चक्रुस्ते सप्रभं व्योम हरयश्चाग्निभिः सह॥ ५०॥

The ogres fully illumined the firmament over their heads with the splendour of their jewels as well as with their own, while the monkeys did the same with their torches. (50)

तत्र ताराधिपस्याभा ताराणां भा तथैव च।
तयोराभरणाभा च ज्वलिता द्यामभासयत्॥ ५१॥

The light of the moon (the suzerain lord of the stars) and even so the light of the stars as also the brilliant splendour of the ornaments of the two armies irradiated the heavens. (51)

चन्द्राभा भूषणाभा च ग्रहाणां ज्वलतां च भा।
हरिराक्षससैन्यानि भ्राजयामास सर्वतः॥ ५२॥

The moonlight as well as the splendour of the ornaments as also the light of the shining planets lit up the ranks of the monkeys and the ogres on all sides. (52)

तत्र चार्धप्रदीप्तानां गृहाणां सागरः पुनः।
भाभिः संसक्तसलिलश्चलोर्मिः शुशुभेऽधिकम्॥ ५३॥

Nay, the sea with its rolling waves shone all the more brightly on its waters getting united (in the form of their reflection) with the flames of the half-burnt houses standing in Laṅkā. (53)

पताकाध्वजसंयुक्तमुत्तमासिपरश्वधम्।
भीमाश्वरथमातङ्गं नानापत्तिसमाकुलम्॥ ५४॥
दीप्तशूलगदाखड्गप्रासतोमरकार्मुकम्।
तद् राक्षसबलं भीमं घोरविक्रमपौरुषम्॥ ५५॥

Endowed with flags and pennons, equipped with excellent axes shaped like swords, nay, consisting of formidable horses, chariots and elephants, crowded with foot soldiers of every description and distinguished by shining pikes, maces, swords, spears, lances and bows, that terrible army of ogres was noted for its redoubtable valour and prowess. (54-55)

ददृशे ज्वलितप्रासं किङ्किणीशतनादितम्।
हेमजालाचितभुजं व्यावेष्टितपरश्वधम्॥ ५६॥
व्याधूर्णितमहाशस्त्रं बाणसंसक्तकार्मुकम्।
गन्धमाल्यमधूत्सेकसम्मोदितमहानिलम्॥ ५७॥
घोरं शूरजनाकीर्णं महाम्बुधरनिःस्वनम्।
तद् दृष्ट्वा बलमायातं राक्षसानां दुरासदम्॥ ५८॥
संचचाल प्लवंगानां बलमुच्चैर्ननाद च।
जवेनाप्लुत्य च पुनस्तद् बलं रक्षसां महत्॥ ५९॥
अभ्ययात् प्रत्यरिबलं पतंगा इव पावकम्।
तेषां भुजपरामर्शव्यामृष्टपरिघाशनि॥ ६०॥
राक्षसानां बलं श्रेष्ठं भूयः परमशोभत।
तत्रोन्मत्ता इवोत्पेतुर्हरयोऽथ युयुत्सवः॥ ६१॥
तरुशैलैरभिघ्नन्तो मुष्टिभिश्च निशाचरान्।
तथैवाप्ततां तेषां हरीणां निशितैः शरैः॥ ६२॥
शिरांसि सहसा जह्रू राक्षसा भीमविक्रमाः।
दशनैर्हतकर्णाश्च मुष्टिभिर्भिन्नमस्तकाः।
शिलाप्रहारभग्नाङ्गा विचेरुस्तत्र राक्षसाः॥ ६३॥

It looked dreadful with its shining lances, was rendered noisy by hundreds of tiny bells tied round the chariots and elephants etc., and the arms of its warriors were adorned with sets of gold ornaments. Axes were being brandished, mighty weapons were being waved about and arrows were being fitted to the bows. The extensive atmosphere of the battlefield was rendered fragrant by the abundance of sandal-paste, garlands and wine. The army was crowded with gallant warriors and thundered like huge clouds. Beholding the aforesaid army of ogres—which was difficult to assail—arrived, the army of monkeys marched forth to meet it and let forth loud cries. Nay, springing forward with all speed, that mighty army of ogres rushed once more towards the hostile army as moths would towards a flame. The excellent army of ogres, in which iron clubs and Aśanis (a kind of missile) were being brandished through the action of their arms shone all the more brightly. As though frenzied, the monkeys there, who were eager to fight, rushed forth at once, striking the night-stalkers with trees, crags and fists. Likewise with their whetted shafts the ogres of redoubtable prowess precipitately tore off the heads of those monkeys even as they came rushing forward. Their ears bitten off with the teeth of the monkeys, their skulls smashed with the fists of the monkeys and their limbs broken with the blows of rocks hurled by the monkeys, the ogres moved about in the streets of Laṅkā. (56—63)

तथैवाप्यपरे तेषां कपीनामसिभिः शितैः।
प्रवरानभितो जघ्नुर्घोररूपा निशाचराः॥ ६४॥

Even so the other night-stalkers of grim aspect struck the foremost of the aforesaid monkeys on all sides with their sharp swords. (64)

घ्नन्तमन्यं जघानान्यः पातयन्तमपातयत्।
गर्हमाणं जगर्हान्यो दशन्तमपरोऽदशत्॥ ६५॥

One warrior struck his adversary striking another; a second one threw down his adversary throwing down another; a third one reproached his opponent reproaching another, while a fourth one bit his rival biting another. (65)

देहीत्यन्यो ददात्यन्यो ददामीत्यपरः पुनः।
किं क्लेशयसि तिष्ठेति तत्रान्योन्यं बभाषिरे॥ ६६॥

"Give battle to me," said one, on which the other offered to fight with him; while still another intervened, saying: "I offer resistance to him, tarry; why do you subject

yourself to unnecessary suffering?" So did the warriors of the two contending armies spoke to one another in the streets of Laṅkā. (66)

विप्रलम्भितशस्त्रं च विमुक्तकवचायुधम्।
समुद्यतमहाप्रासं मुष्टिशूलासिकुन्तलम्॥ ६७॥
प्रावर्तत महारौद्रं युद्धं वानररक्षसाम्।
वानरान् दश सप्तेति राक्षसा जघ्नुराहवे॥ ६८॥
राक्षसान् दश सप्तेति वानराश्चाभ्यपातयन्।
विप्रलम्भितवस्त्रं च विमुक्तकवचध्वजम्।
बलं राक्षसमालम्ब्य वानराः पर्यवारयन्॥ ६९॥

Presently there ensued an exceedingly fearful struggle between the monkeys and the ogres, in which arms were dodged, weapons were dug into armours, long lances were lifted up for being hurled against the enemy and fists, pikes, swords and spears were freely used as weapons of war. The ogres killed the monkeys at the rate of ten to seven at a time in the course of the combat and the monkeys too in their turn struck down the ogres at the rate of ten to seven at a time. Intercepting the army of ogres—whose raiment was kept in order with difficulty and whose coats of mail and standards had been thrown away—the monkeys surrounded it on all sides. (67—69)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चसप्ततितमः सर्गः॥ ७५॥

Thus ends Canto Seventy-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Death of Kampana and Prajaṅgha at the hands of Aṅgada, of Śoṇitākṣa at the hands of Dwivida, of Yūpākṣa at the hands of Mainda and of Kumbha at the hands of Sugrīva

प्रवृत्ते संकुले तस्मिन् घोरे वीरजनक्षये।
अङ्गदः कम्पनं वीरमाससाद रणोत्सुकः॥ १॥

While that appalling melee—which brought about the destruction of so many heroic warriors was in progress, Aṅgada, who was eager for an encounter, assailed the gallant Kampana. (1)

आहूय सोऽङ्गदं कोपात् ताडयामास वेगितः।
गदया कम्पनः पूर्वं स चचाल भृशाहतः॥ २॥

Challenging Aṅgada and seized with impetuosity, Kampana furiously struck him with a mace in anticipation, so that, grievously hurt, Aṅgada reeled. (2)

स संज्ञां प्राप्य तेजस्वी चिक्षेप शिखरं गिरेः।
अर्दितश्च प्रहारेण कम्पनः पतितो भुवि॥ ३॥

Regaining his consciousness, Aṅgada, who was full of energy, hurled the top of a mountain at him; and, wounded by the blow, Kampana fell dead to the ground. (3)

ततस्तु कम्पनं दृष्ट्वा शोणिताक्षो हतं रणे।
रथेनाभ्यपतत् क्षिप्रं तत्राङ्गदमभीतवत्॥ ४॥

Seeing Kampana made short work of in combat, Śoṇitākṣa for his part thereupon

speedily darted in his chariot towards Aṅgada like a fearless warrior. (4)

सोऽङ्गदं निशितैर्बाणैस्तदा विव्याध वेगितः।
शरीरदारणैस्तीक्ष्णैः कालाग्निसमविग्रहैः॥ ५॥

Seized with impetuosity, he then pierced Aṅgada with his sharp and piercing shafts, which tore the flesh and resembled the fire raging at the time of universal dissolution. (5)

क्षुरक्षुरप्रनाराचैर्वत्सदन्तैः शिलीमुखैः।
कर्णिशल्यविपाठैश्च बहुभिर्निशितैः शरैः॥ ६॥
अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रः प्रतापवान्।
धनुरुग्रं रथं बाणान् ममर्द तरसा बली॥ ७॥

His limbs pierced with numerous sharp arrows known by the names of Kṣura,[1] Kṣurapra,[2] Nārāca,[3] Vatsadanta,[4] Śilīmukha,[5] Karṇi,[6] Śalya[7] and Vipāṭha,[8] the mighty and powerful Aṅgada, son of Vālī, crushed with his might the formidable bow, chariot and arrows of Śoṇitākṣa. (6-7)

शोणिताक्षस्ततः क्षिप्रमसिचर्म समाददे।
उत्पपात तदा क्रुद्धो वेगवानविचारयन्॥ ८॥

Śoṇitākṣa thereupon instantly took up his sword and shield. Full of impetuosity he then leapt down from his chariot in rage unhesitatingly. (8)

तं क्षिप्रतरमाप्लुत्य परामृश्याङ्गदो बली।
करेण तस्य तं खड्गं समाच्छिद्य ननाद च॥ ९॥

Springing forward even more nimbly, nay, seizing hold of him and wresting his aforesaid sword with his hand, the mighty Aṅgada roared. (9)

तस्यांसफलके खड्गं निजघान ततोऽङ्गदः।
यज्ञोपवीतवच्चैनं चिच्छेद कपिकुञ्जरः॥ १०॥

Aṅgada then dug the sword into the flat surface of his shoulder and the monkey chief cut him diagonally. (10)

तं प्रगृह्य महाखड्गं विनद्य च पुनः पुनः।
वालिपुत्रोऽभिदुद्राव रणशीर्षे परानरीन्॥ ११॥

Tightly holding that huge sword and roaring at the top of his voice again and again, the son of Vālī darted in the direction of other enemies in the forefront of the battle. (11)

प्रजङ्घसहितो वीरो यूपाक्षस्तु ततो बली।
रथेनाभिययौ क्रुद्धो वालिपुत्रं महाबलम्॥ १२॥

Accompanied by Prajaṅgha, the heroic and mighty Yūpākṣa for his part then furiously drove in his chariot towards Aṅgada (son of Vālī), who was endowed with extraordinary might. (12)

आयसीं तु गदां गृह्य स वीरः कनकाङ्गदः।
शोणिताक्षः समाश्वस्य तमेवानुपपात ह॥ १३॥

Recovering himself, and seizing his steel mace, the aforesaid Śoṇitākṣa for his part, who was adorned with gold armlets, rushed behind Aṅgada himself: so the tradition goes. (13)

प्रजङ्घस्तु महावीरो यूपाक्षसहितो बली।
गदयाभिययौ क्रुद्धो वालिपुत्रं महाबलम्॥ १४॥

Accompanied by Yūpākṣa, the mighty Prajaṅgha for his part, who was an eminent hero, assailed furiously with his mace Aṅgada (son of Vālī), who was endowed with extraordinary might. (14)

तयोर्मध्ये कपिश्रेष्ठः शोणिताक्षप्रजङ्घयोः।
विशाखयोर्मध्यगतः पूर्णचन्द्र इवाबभौ॥ १५॥

Between the two warriors, Śoṇitākṣa and Prajaṅgha, Aṅgada, the foremost of monkeys, shone like the full moon between

1. An arrow with a razor-shaped head: 2. An arrow with a crescent-shaped head: 3. An arrow entirely made of steel: 4. An arrow with its head shaped like the teeth of a calf. 5. An arrow with its head shaped like the feathers of a buzzard: 6. An arrow provided with earlike protuberances on both sides: 7. An arrow with a long head: 8. An arrow with its head resembling the leaf of a Karavira tree.

the two asterisms known by the name of Viśākhā. (15)

अङ्गदं परिरक्षन्तौ मैन्दो द्विविद एव च।
तस्य तस्थतुरभ्याशे परस्परदिदृक्षया॥ १६॥

Protecting Aṅgada on all sides, Mainda and Dwivida too (maternal uncles of the prince) took up their position by his side with intent to exhibit each his own martial skill. (16)

अभिपेतुर्महाकायाः प्रतियत्ता महाबलाः।
राक्षसा वानरान् रोषादसिबाणगदाधराः॥ १७॥

Bearing swords, arrows and maces, gigantic ogres, who were vigilant and were endowed with extraordinary might, assailed the monkeys on all sides in fury. (17)

त्रयाणां वानरेन्द्राणां त्रिभी राक्षसपुंगवैः।
संसक्तानां महद् युद्धमभवद् रोमहर्षणम्॥ १८॥

A momentous conflict, causing the hair to stand on end, was waged by the three monkey chiefs, who found themselves embroiled with the three bulls among the ogres. (18)

ते तु वृक्षान् समादाय सम्प्रचिक्षिपुराहवे।
खड्गेन प्रतिचिक्षेप तान् प्रजङ्घो महाबलः॥ १९॥

Seizing hold of trees, the monkeys for their part steadily and violently hurled them against the ogre chiefs on the battlefield. Prajaṅgha, however, who was endowed with extraordinary might, cut them down with his sword. (19)

रथानश्वान् द्रुमाञ्छैलान् प्रतिचिक्षिपुराहवे।
शरौघैः प्रतिचिच्छेद तान् यूपाक्षो महाबलः॥ २०॥

The monkeys hurled trees and crags against the chariots and horses of the enemy in the course of the encounter. Yūpākṣa, however, who was endowed with extraordinary might, tore them off with volleys of his arrows. (20)

सृष्टान् द्विविदमैन्दाभ्यां द्रुमानुत्पाट्य वीर्यवान्।
बभञ्ज गदया मध्ये शोणिताक्षः प्रतापवान्॥ २१॥

The valiant and powerful Śoṇitākṣa smashed midway with his mace the trees which were hurled by Dwivida and Mainda after tearing them up. (21)

उद्यम्य विपुलं खड्गं परमर्मविदारणम्।
प्रजङ्घो वालिपुत्राय अभिदुद्राव वेगितः॥ २२॥

Raising his huge sword, which was capable of splitting asunder the vital parts of the enemies, and seized with impetuosity, Prajaṅgha rushed towards the son of Vālī. (22)

तमभ्याशगतं दृष्ट्वा वानरेन्द्रो महाबलः।
आजघानाश्वकर्णेन द्रुमेणातिबलस्तदा॥ २३॥
बाहुं चास्य सनिस्त्रिंशमाजघान स मुष्टिना।
वालिपुत्रस्य घातेन स पपात क्षितावसिः॥ २४॥

Seeing him arrived near, Aṅgada (the ruler of monkeys), who was endowed with extraordinary strength and was exceedingly mighty, then struck him with an Aśwakarṇa tree. He further struck with his fist the arm of his adversary, holding a sword, and the latter dropped on the ground under the impact of Aṅgada's blow. (23-24)

तं दृष्ट्वा पतितं भूमौ खड्गं मुसलसंनिभम्।
मुष्टिं संवर्तयामास वज्रकल्पं महाबलः॥ २५॥

Seeing his aforesaid sword, which closely resembled a pestle in shape, fallen on the ground, Prajaṅgha, who was endowed with extraordinary might, clenched his fist, which was hard as adamant, (25)

स ललाटे महावीर्यमङ्गदं वानरर्षभम्।
आजघान महातेजाः स मुहूर्तं चचाल ह॥ २६॥

Śoṇitākṣa (who was endowed with extraordinary energy) struck in the forehead Aṅgada, the foremost of monkeys, who was endowed with extraordinary valour; and the latter staggered for a while; they say. (26)

स संज्ञां प्राप्य तेजस्वी वालिपुत्रः प्रतापवान्।
प्रजङ्घस्य शिरः कायात् पातयामास मुष्टिना॥ २७॥

Regaining his consciousness, that energetic and powerful son of Vālī dashed the head of Prajaṅgha off his trunk with his fist. (27)

स यूपाक्षोऽश्रुपूर्णाक्षः पितृव्ये निहते रणे।
अवरुह्य रथात् क्षिप्रं क्षीणेषुः खड्गमाददे॥ २८॥

Quickly alighting from his chariot, his eyes full of tears, on his uncle having been killed in an encounter, the notorious Yūpākṣa took up his sword, his stock of arrows having been exhausted. (28)

तमापतन्तं सम्प्रेक्ष्य यूपाक्षं द्विविदस्त्वरन्।
आजघानोरसि क्रुद्धो जग्राह च बलाद् बली॥ २९॥

Perceiving Yūpākṣa rushing towards him and marching quickly, the mighty Dwivida struck him in the bosom with fury and caught hold of him with force. (29)

गृहीतं भ्रातरं दृष्ट्वा शोणिताक्षो महाबलः।
आजघान महातेजा वक्षसि द्विविदं ततः॥ ३०॥

Seeing his brother made captive, Śoṇitākṣa, who was endowed with extraordinary might and was exceptionally energetic, thereupon struck Dwivida in the chest with his mace. (30)

स ततोऽभिहतस्तेन चचाल च महाबलः।
उद्यतां च पुनस्तस्य जहार द्विविदो गदाम्॥ ३१॥

Though endowed with extraordinary strength, Dwivida forthwith reeled when struck by Śoṇitākṣa. He, however, snatched the latter's mace when uplifted again. (31)

एतस्मिन्नन्तरे मैन्दो द्विविदाभ्याशमागमत्।
यूपाक्षं ताडयामास तलेनोरसि वीर्यवान्॥ ३२॥

Meanwhile the valiant Mainda arrived by the side of Dwivida and struck Yūpākṣa in the breast with his palm. (32)

तौ शोणिताक्षयूपाक्षौ प्लवंगाभ्यां तरस्विनौ।
चक्रतुः समरे तीव्रमाकर्षोत्पाटनं भृशम्॥ ३३॥

The aforesaid Śoṇitākṣa and Yūpākṣa, who were full of impetuosity, carried on with the two monkeys a keen contest on the battlefield in the form of violently pulling and overthrowing one another. (33)

द्विविदः शोणिताक्षं तु विददार नखैर्मुखे।
निष्पिपेष स वीर्येण क्षितावाविध्य वीर्यवान्॥ ३४॥

The valiant Dwivida for his part tore Śoṇitākṣa in the face with his nails and, dashing him against the ground, crushed him. (34)

यूपाक्षमभिसंक्रुद्धो मैन्दो वानरपुङ्गवः।
पीडयामास बाहुभ्यां पपात स हतः क्षितौ॥ ३५॥

Getting highly enraged, Mainda, a veritable bull among the monkeys, pressed Yūpākṣa in his arms so that the latter fell down dead on the ground. (35)

हतप्रवीरा व्यथिता राक्षसेन्द्रचमूस्तथा।
जगामाभिमुखी सा तु कुम्भकर्णात्मजो यतः॥ ३६॥

Feeling distressed on account of its principal heroes having been killed in the aforesaid manner, the said army of Rāvaṇa (the ruler of ogres) for its part moved with its face turned towards the region where Kumbha (son of Kumbhakarṇa) was fighting. (36)

आपतन्तीं च वेगेन कुम्भस्तां सान्त्वयच्चमूम्।
अथोत्कृष्टं महावीर्यैर्लब्धलक्षैः प्लवंगमैः॥ ३७॥
निपातितमहावीरां दृष्ट्वा रक्षश्चमूं तदा।
कुम्भः प्रचक्रे तेजस्वी रणे कर्म सुदुष्करम्॥ ३८॥

Kumbha, however, restored to confidence that army advancing with all speed towards him. Nay, seeing the army, whose eminent heroes had been struck down by monkeys who were endowed with extraordinary valour and had found a favourable opportunity, Kumbha, the eminent ogre, who was full of martial ardour, performed at that time a feat which was extremely difficult for others to perform on the battlefield. (37-38)

स धनुर्धन्विनां श्रेष्ठः प्रगृह्य सुसमाहितः।
मुमोचाशीविषप्रख्याञ्छरान् देहविदारणान्॥ ३९॥

Seizing hold of his bow, that prince of archers, who was fully composed, discharged arrows resembling venomous serpents and capable of tearing the flesh of the enemy. (39)

तस्य तच्छुशुभे भूयः सशरं धनुरुत्तमम्।
विद्युदैरावतार्चिष्मद्द्वितीयेन्द्रधनुर्यथा ॥ ४० ॥

Endowed with an arrow, that excellent bow of Kumbha shone brightly like a second bow of Indra (the rain-god) illumined by flashes of lightning and the splendour of Airāvata (the elephant bearing Indra on his back). (40)

आकर्णकृष्टमुक्तेन जघान द्विविदं तदा।
तेन हाटकपुङ्खेन पत्रिणा पत्रवाससा ॥ ४१ ॥

He struck Dwivida on that occasion with a golden-shafted plumed arrow, which was discharged after being pulled with the bow-string up to the ear. (41)

सहसाभिहतस्तेन विप्रमुक्तपदः स्फुरन्।
निपपात त्रिकूटाभो विह्वलन् प्लवगोत्तमः ॥ ४२ ॥

Staggering when struck all of a sudden with the arrow, Dwivida, the foremost of monkeys, who resembled the Trikūṭa mountain in size, dropped down wriggling, his legs fully outstretched. (42)

मैन्दस्तु भ्रातरं तत्र भग्नं दृष्ट्वा महाहवे।
अभिदुद्राव वेगेन प्रगृह्य विपुलां शिलाम् ॥ ४३ ॥

Seizing hold of a huge rock on seeing his brother, Dwivida, overthrown in that great combat, Mainda for his part rushed forward with impetuosity. (43)

तां शिलां तु प्रचिक्षेप राक्षसाय महाबलः।
बिभेद तां शिलां कुम्भः प्रसन्नैः पञ्चभिः शरैः ॥ ४४ ॥

The monkey, who was endowed with extraordinary might, for his part violently hurled that rock at the ogre. Kumbha, however, shattered that rock with five whetted shafts. (44)

संधाय चान्यं सुमुखं शरमाशीविषोपमम्।
आजघान महातेजा वक्षसि द्विविदाग्रजम् ॥ ४५ ॥

Nay, putting another arrow with a beautiful head and resembling a venomous serpent, Kumbha, who was endowed with extra-ordinary energy, struck the elder brother of Dwivida in the breast. (45)

स तु तेन प्रहारेण मैन्दो वानरयूथपः।
मर्मण्यभिहतस्तेन पपात भुवि मूर्च्छितः ॥ ४६ ॥

Struck by the ogre in his vitals with that blow, the aforesaid leader of monkey hordes, Mainda, fell unconscious to the ground. (46)

अङ्गदो मातुलौ दृष्ट्वा मथितौ तु महाबलौ।
अभिदुद्राव वेगेन कुम्भमुद्यतकार्मुकम् ॥ ४७ ॥

Seeing his two maternal uncles wounded, though endowed with extraordinary might, Aṅgada for his part rushed headlong towards Kumbha, who stood with his bow uplifted. (47)

तमापतन्तं विव्याध कुम्भः पञ्चभिरायसैः।
त्रिभिश्चान्यैः शितैर्बाणैर्मातंगमिव तोमरैः।
सोऽङ्गदं बहुभिर्बाणैः कुम्भो विव्याध वीर्यवान् ॥ ४८ ॥

Kumbha pierced Aṅgada, even as he was advancing, with five steel arrows and three other penetrating shafts even as one would pierce an elephant with goads. The aforesaid Kumbha, who was full of valour, pierced Aṅgada with numerous shafts.(48)

अकुण्ठधारैर्निशितैस्तीक्ष्णैः कनकभूषणैः।
अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रो न कम्पते ॥ ४९ ॥

Though pierced all over his body with whetted steel arrows decked with gold, whose points were still sharp, Aṅgada, son of Vālī, remained unshaken. (49)

शिलापादपवर्षाणि तस्य मूर्ध्नि ववर्ष ह।
स प्रचिच्छेद तान् सर्वान् बिभेद च पुनः शिलाः ॥ ५० ॥
कुम्भकर्णात्मजः श्रीमान् वालिपुत्रसमीरितान्।
आपतन्तं च सम्प्रेक्ष्य कुम्भो वानरयूथपम् ॥ ५१ ॥

भ्रुवौ विव्याध बाणाभ्यामुल्काभ्यामिव कुञ्जरम्।
तस्य सुस्राव रुधिरं पिहिते चास्य लोचने॥ ५२॥

He, in his turn, let fall showers of rocks and trees on the head of Kumbha: so the tradition goes. That glorious son of Kumbhakarṇa, however, tore asunder all those trees and rocks hurled by the son of Vālī. Nay, perceiving the leader of monkey hordes advancing towards him, Kumbha pierced his eyebrows with two arrows even as one would strike an elephant with a pair of firebrands. Blood flowed from his eyebrows and his eyes got veiled thereby. (50—52)

अङ्गदः पाणिना नेत्रे पिधाय रुधिरोक्षिते।
सालमासन्नमेकेन परिजग्राह पाणिना॥ ५३॥

Protecting his eyes, bathed in blood, with one hand, Aṅgada seized hold of a sal tree, standing near, with the other. (53)

सम्पीड्योरसि सस्कन्धं करेणाभिनिवेश्य च।
किंचिदभ्यवनम्यैनमुन्ममाथ महारणे॥ ५४॥

Propping it, branches and all, on his chest, nay, pressing it tightly with one hand and bending its twigs to some extent, he tore it up in that great combat. (54)

तमिन्द्रकेतुप्रतिमं वृक्षं मन्दरसंनिभम्।
समुत्सृजत वेगेन मिषतां सर्वरक्षसाम्॥ ५५॥

He hurled with velocity the aforesaid tree—which was tall like the banner of Indra and closely resembled Mount Mandara in size—at Kumbha while all the ogres present there stood looking on. (55)

स चिच्छेद शितैर्बाणैः सप्तभिः कायभेदनैः।
अङ्गदो विव्यथेऽभीक्ष्णं स पपात मुमोह च॥ ५६॥

Kumbha, however, tore it asunder with seven sharp arrows, capable of cleaving the body. Aṅgada felt greatly disturbed at this; he fell down and swooned. (56)

अङ्गदं पतितं दृष्ट्वा सीदन्तमिव सागरे।
दुरासदं हरिश्रेष्ठा राघवाय न्यवेदयन्॥ ५७॥

Seeing Aṅgada, who was difficult to assail, fallen down and sinking into despondency as though in a sea, the leaders of the monkeys reported the matter to Śrī Rāma, a scion of Raghu. (57)

रामस्तु व्यथितं श्रुत्वा वालिपुत्रं महाहवे।
व्यादिदेश हरिश्रेष्ठाञ्जाम्बवत्प्रमुखांस्ततः॥ ५८॥

Hearing of Aṅgada (the son of Vālī) being seized with anguish in a major conflict, Śrī Rāma for his part thereupon sent out for his help the leaders of monkeys headed by Jāmbavān. (58)

ते तु वानरशार्दूलाः श्रुत्वा रामस्य शासनम्।
अभिपेतुः सुसंक्रुद्धाः कुम्भमुद्यतकार्मुकम्॥ ५९॥

Hearing the command of Śrī Rāma, the aforesaid tigers among the monkeys rushed in great fury towards Kumbha, who stood with an uplifted bow. (59)

ततो द्रुमशिलाहस्ताः कोपसंरक्तलोचनाः।
रिरक्षिषन्तोऽभ्यपतन्नङ्गदं वानरर्षभाः॥ ६०॥

Keen to protect Aṅgada, the leaders of monkeys thereupon darted towards Kumbha, bearing trees and rocks in their hands, their eyes blood-red through anger. (60)

जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः।
कुम्भकर्णात्मजं वीरं क्रुद्धाः समभिदुद्रुवुः॥ ६१॥

Full of fury, Jāmbavān and Suṣeṇa as also the monkey Vegadarśī assailed the heroic son of Kumbhakarṇa in a body. (61)

समीक्ष्यापततस्तांस्तु वानरेन्द्रान् महाबलान्।
आववार शरौघेण नगेनेव जलाशयम्॥ ६२॥

Perceiving the aforesaid monkey chiefs, who were endowed with extraordinary might, advancing towards him, Kumbha for his part intercepted them with a volley of shafts even as one would obstruct the course of a torrent by means of a rock. (62)

तस्य बाणपथं प्राप्य न शेकुरपि वीक्षितुम्।
वानरेन्द्रा महात्मानो वेलामिव महोदधिः॥ ६३॥

Reaching the range of his arrows, the gigantic monkey chiefs could not even look at him, much less advance towards him any more than an ocean would overstep its shores. (63)

तांस्तु दृष्ट्वा हरिगणान् शरवृष्टिभिरर्दितान्।
अङ्गदं पृष्ठतः कृत्वा भ्रातृजं प्लवगेश्वरः॥ ६४॥
अभिदुद्राव सुग्रीवः कुम्भकर्णात्मजं रणे।
शैलसानुचरं नागं वेगवानिव केसरी॥ ६५॥

Seeing the aforesaid simian ranks tormented by hails of shafts, and placing his nephew, Aṅgada, in the rear, Sugrīva, the ruler of monkeys, for his part, assailed the son of Kumbhakarṇa on the battle-field even as an impetuous lion would pounce upon an elephant roaming on the slopes of a mountain. (64-65)

उत्पाट्य च महावृक्षानश्वकर्णादिकान् बहून्।
अन्यांश्च विविधान् वृक्षांश्चिक्षेप स महाकपिः॥ ६६॥

Nay, tearing up numerous huge trees such as the Aśwakarṇa, as well as various other trees, that mighty monkey hurled them against the ogre. (66)

तां छादयन्तीमाकाशं वृक्षवृष्टिं दुरासदाम्।
कुम्भकर्णात्मजः श्रीमांश्चिच्छेद स्वशरैः शितैः॥ ६७॥

The glorious son of Kumbhakarṇa, however, tore asunder with his sharp arrows that shower of trees, which covered the space and was difficult to approach. (67)

अभिलक्ष्येण तीव्रेण कुम्भेन निशितैः शरैः।
आचितास्ते द्रुमा रेजुर्यथा घोराः शतघ्नयः।
द्रुमवर्षं तु तद् भिन्नं दृष्ट्वा कुम्भेन वीर्यवान्॥ ६८॥
वानराधिपतिः श्रीमान् महासत्त्वो न विव्यथे।
स विध्यमानः सहसा सहमानस्तु ताञ्छरान्॥ ६९॥
कुम्भस्य धनुराक्षिप्य बभञ्जेन्द्रधनुःप्रभम्।
अवप्लुत्य ततः शीघ्रं कृत्वा कर्म सुदुष्करम्॥ ७०॥
अब्रवीत् कुपितः कुम्भं भग्नशृङ्गमिव द्विपम्।
निकुम्भाग्रज वीर्यं ते बाणवेगं तदद्भुतम्॥ ७१॥
संनतिश्च प्रभावश्च तव वा रावणस्य वा।
प्रह्लादबलिवृत्रघ्नकुबेरवरुणोपम ॥ ७२॥

Covered all over with arrows by the impetuous Kumbha, who was skilled in aiming at the target, those trees shone like so many formidable Śataghnīs (stones or cylindrical pieces of wood studded with iron spikes). The valiant and glorious Sugrīva, the suzerain lord of monkeys, for his part, who was highly courageous, did not feel the least tormented on seeing the aforesaid shower of trees dispersed by Kumbha. Snatching all at once (after springing to his chariot) the bow of Kumbha, which shone like a rainbow (the bow of Indra), while he was still being pierced by his arrows and was standing those arrows, Sugrīva for his part snapped the bow. Speedily leaping down from the chariot after performing the said feat, which was exceedingly difficult for others to perform, he angrily spoke as follows to Kumbha, who now resembled an elephant whose tusks have been broken: "Your well-known prowess, which lends impetus to your arrows, is wonderful, O elder brother of Nikumbha! Complaisance towards the ogres as well as majesty exist in you or in Rāvaṇa, O compeer of Prahrāda, Bali, Indra (the destroyer of the demon Vṛtra), Kubera (the god of riches) and Varuṇa (the god of water)! (68—72)

एकस्त्वमनुजातोऽसि पितरं बलवत्तरम्।
त्वामेवैकं महाबाहुं शूलहस्तमरिंदमम्॥ ७३॥
त्रिदशा नातिवर्तन्ते जितेन्द्रियमिवाधयः।
विक्रमस्व महाबुद्धे कर्माणि मम पश्य च॥ ७४॥

"You alone have taken after your father, Kumbhakarṇa, who was exceedingly mighty. It is you alone, the mighty-armed tamer of your enemies, who bear a pike in your hand, that the gods are not able to overcome, any more than mental agonies would overwhelm a master of his senses. Therefore, exhibit your prowess, O highly intelligent prince, and witness my exploits. (73-74)

वरदानात् पितृव्यस्ते सहते देवदानवान्।
कुम्भकर्णस्तु वीर्येण सहते च सुरासुरान्॥ ७५॥

"Your uncle, Rāvaṇa, is able to withstand the gods and the demons alike by virtue of the boon conferred on him by Brahmā and Lord Śiva, while Kumbhakarṇa, your father, was able to withstand the gods and the demons by virtue of his prowess. You are rich in both and excel in this respect your uncle as well as your father. (75)

धनुषीन्द्रजितस्तुल्यः प्रतापे रावणस्य च।
त्वमद्य रक्षसां लोके श्रेष्ठोऽसि बलवीर्यतः॥ ७६॥

"You vie with Indrajit in archery and are a peer of Rāvaṇa in might. You are the foremost in point of strength and prowess in the world of ogres as on this day. (76)

महाविमर्दं समरे मया सह तवाद्भुतम्।
अद्य भूतानि पश्यन्तु शक्रशम्बरयोरिव॥ ७७॥

"Let created beings witness your prodigious and mighty encounter with me on the battlefield today, as they did the conflict between Indra and the demon Śambara. (77)

कृतमप्रतिमं कर्म दर्शितं चास्त्रकौशलम्।
पतिता हरिवीराश्च त्वयैते भीमविक्रमाः॥ ७८॥

"A feat which has no equal has been performed by you and skill in the use of mystic missiles exhibited. These monkey heroes of redoubtable prowess have also been struck down by you. (78)

उपालम्भभयाच्चैव नासि वीर मया हतः।
कृतकर्मपरिश्रान्तो विश्रान्तः पश्य मे बलम्॥ ७९॥

"And you, O champion, have not been made short work of by me only for fear of incurring reproach, inasmuch as you stand fully exhausted by the exploits performed by you. Therefore, having enjoyed well-earned rest, witness my strength." (79)

तेन सुग्रीववाक्येन सावमानेन मानितः।
अग्नेराज्यहुतस्येव तेजस्तस्याभ्यवर्धत॥ ८०॥

Kumbha felt flattered by the foregoing compliment of Sugrīva, though it was accompanied by disdain, with the result that his martial ardour was redoubled in the same way as the brightness of a fire fed with ghee. (80)

ततः कुम्भस्तु सुग्रीवं बाहुभ्यां जगृहे तदा।
गजाविवातीतमदौ निःश्वसन्तौ मुहुर्मुहुः॥ ८१॥
अन्योन्यगात्रग्रथितौ घर्षन्तावितरेतरम्।
सधूमां मुखतो ज्वालां विसृजन्तौ परिश्रमात्॥ ८२॥

Thereupon Kumbha for his part clasped Sugrīva in his arms. Then the two warriors, fastened by each other's limbs, stood breathing heavily again and again like two elephants intoxicated with ichor, nay, rubbing each other and emitting flames mingled with smoke from their mouths due to exertion. (81-82)

तयोः पादाभिघाताच्च निमग्ना चाभवन्मही।
व्याघूर्णिततरङ्गश्च चुक्षुभे वरुणालयः॥ ८३॥

Nay, the earth sank under the trampling of their feet, while the sea (lit., the abode of Varuṇa) with its rolling waves became turbulent. (83)

ततः कुम्भं समुत्क्षिप्य सुग्रीवो लवणाम्भसि।
पातयामास वेगेन दर्शयन्नुदधेस्तलम्॥ ८४॥

Lifting up Kumbha, Sugrīva then threw him with violence into the salt sea, showing him the bottom of the sea. (84)

ततः कुम्भनिपातेन जलराशिः समुत्थितः।
विन्ध्यमन्दरसंकाशो विससर्प समन्ततः॥ ८५॥

Due to the falling down of Kumbha there rose a mass of water as high as the Vindhya and Mandara mountains and spread on all sides. (85)

ततः कुम्भः समुत्पत्य सुग्रीवमभिपात्य च।
आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना॥ ८६॥

Springing up and throwing down Sugrīva, Kumbha thereupon furiously struck him on the bosom with his adamantine fist. (86)

तस्य वर्म च पुस्फोट संजज्ञे चापि शोणितम्।
तस्य मुष्टिर्महावेगः प्रतिजघ्नेऽस्थिमण्डले॥ ८७॥

The armour of the monkey was split asunder and blood too gushed forth from his chest. The fist of the ogre, which descended with great ferocity struck against the framework of bones of Sugrīva. (87)

तस्य वेगेन तत्रासीत् तेजः प्रज्वलितं महत्।
वज्रनिष्पेषसंजाता ज्वाला मेरोर्यथा गिरेः॥ ८८॥

Due to the force exerted by the fist shot forth in that region a mighty flame resembling the fire that bursts up on Mount Meru from a stroke of lightning. (88)

स तत्राभिहतस्तेन सुग्रीवो वानरर्षभः।
मुष्टिं संवर्तयामास वज्रकल्पं महाबलः॥ ८९॥

Struck on the bosom by Kumbha, that bull among the monkeys, Sugrīva, who was endowed with extraordinary might, clenched his fist, which was hard as adamant. (89)

अर्चिःसहस्त्रविकचरविमण्डलवर्चसम्।
स मुष्टिं पातयामास कुम्भस्योरसि वीर्यवान्॥ ९०॥

The powerful Sugrīva brought the fist, which shone like the solar disc encircled by a thousand rays, down on the breast of Kumbha. (90)

स तु तेन प्रहारेण विह्वलो भृशपीडितः।
निपपात तदा कुम्भो गतार्चिरिव पावकः॥ ९१॥

Severely tormented by that blow, Kumbha, for his part, who was out of his wits, forthwith collapsed like a fire whose brightness had disappeared. (91)

मुष्टिनाभिहतस्तेन निपपाताशु राक्षसः।
लोहिताङ्ग इवाकाशाद् दीप्तरश्मिर्यदृच्छया॥ ९२॥

Struck with his fist by Sugrīva, the ogre instantly fell down even as the planet Mars of brilliant rays would drop down from the heavens by the will of Providence. (92)

कुम्भस्य पततो रूपं भग्नस्योरसि मुष्टिना।
बभौ रुद्राभिपन्नस्य यथा रूपं गवां पतेः॥ ९३॥

The body of Kumbha, while he was falling when wounded in the chest by the fist of Sugrīva, shone like the form of the sun-god overpowered by Rudra, the god of destruction. (93)

तस्मिन् हते भीमपराक्रमेण
प्लवंगमानामृषभेण युद्धे।
मही सशैला सवना चचाल
भयं च रक्षांस्यधिकं विवेश॥ ९४॥

When he was killed in an encounter by Sugrīva (the foremost of monkeys) of terrible prowess, the earth with its mountains and forests shook and fear seized the ogres all the more. (94)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षट्सप्ततितमः सर्गः॥ ७६॥

Thus ends Canto Seventy-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

Nikumbha's death at the hands of Hanumān

निकुम्भो भ्रातरं दृष्ट्वा सुग्रीवेण निपातितम्।
प्रदहन्निव कोपेन वानरेन्द्रमुदैक्षत॥ १॥

Seeing his elder brother, Kumbha, struck down by Sugrīva, Nikumbha gazed on the

(aforesaid) ruler of monkeys as though the ogre would consume him with his wrath. (1)

ततः स्रग्दामसंनद्धं दत्तपञ्चाङ्गुलं शुभम्।
आददे परिघं धीरो महेन्द्रशिखरोपमम्॥ २॥
हेमपट्टपरिक्षिप्तं वज्रविद्रुमभूषितम्।
यमदण्डोपमं भीमं रक्षसां भयनाशनम्॥ ३॥

The brave ogre forthwith took hold of his brilliant club, which was festooned with wreaths and provided with iron plates measuring five digits in breadth, nay, which resembled a peak of the Mahendra mountain in size, was further plated with gold and decked with diamonds and corals, was terrible as the rod of Yama, the god of retribution, and dispelled the fear of ogres. (2-3)

तमाविध्य महातेजाः शक्रध्वजसमौजसम्।
निननाद विवृत्तास्यो निकुम्भो भीमविक्रमः॥ ४॥

Brandishing the weapon, which vied with the banner of Indra in splendour, Nikumbha of redoubtable prowess, who was endowed with extraordinary energy, roared with his mouth wide open. (4)

उरोगतेन निष्केण भुजस्थैरङ्गदैरपि।
कुण्डलाभ्यां च चित्राभ्यां मालया च सचित्रया॥ ५॥
निकुम्भो भूषणैर्भाति तेन स्म परिघेण च।
यथेन्द्रधनुषा मेघः सविद्युत्स्तनयित्नुमान्॥ ६॥

With his jewels such as a golden ornament adorning his breast, also armlets encircling his arms as well as with charming earrings and a lovely garland, as also with that club, the aforesaid Nikumbha shone even as a cloud shot with lightning and accompanied by thunder looks bright with a rainbow. (5-6)

परिघाग्रेण पुस्फोट वातग्रन्थिर्महात्मनः।
प्रजज्वाल सघोषश्च विधूम इव पावकः॥ ७॥

The conjunction of the seven winds or bands of air (Pravaha, Āvaha and so on) burst on coming in contact with the tip of the club of the gigantic ogre and the club glowed like a smokeless flame with a crash. (7)

नगर्या विटपावत्या गन्धर्वभवनोत्तमैः।
सतारागणनक्षत्रं सचन्द्रसमहाग्रहम्।
निकुम्भपरिघाघूर्णं भ्रमतीव नभस्थलम्॥ ८॥

The vault of heaven with the city of Viṭapāvatī (Alakā), the excellent mansions of the Gandharvas (the celestial musicians), the hosts of stars and lunar mansions, the moon and other major planets appeared to spin round as though it were caused to revolve by the motion of Nikumbha's club. (8)

दुरासदश्च संजज्ञे परिघाभरणप्रभः।
क्रोधेन्धनो निकुम्भाग्निर्युगान्ताग्निरिवोत्थितः॥ ९॥

Nay, having burst into flames like the fire at the end of the world-cycle, the fire in the shape of Nikumbha, which had the club and his ornaments for its flames and his wrath for its fuel, became difficult to assail. (9)

राक्षसा वानराश्चापि न शेकुः स्पन्दितुं भयात्।
हनुमांस्तु विवृत्योरस्तस्थौ प्रमुखतो बली॥ १०॥

In their terror neither the ogres nor the monkeys dared to move. Baring his bosom, the mighty Hanumān, however, stood in front of him. (10)

परिघोपमबाहुस्तु परिघं भास्करप्रभम्।
बली बलवतस्तस्य पातयामास वक्षसि॥ ११॥

The mighty ogre for his part, whose arms resembled iron bars in stiffness, struck his club, which shone like the sun, on the breast of the mighty monkey, Hanumān. (11)

स्थिरे तस्योरसि व्यूढे परिघः शतधा कृतः।
विकीर्यमाणः सहसा उल्काशतमिवाम्बरे॥ १२॥

Split into a hundred splinters as soon as it impinged on his solid and broad chest,

the club shone like a hundred meteors crumbling in the air all at once. (12)

स तु तेन प्रहारेण न चचाल महाकपिः।
परिघेण समाधूतो यथा भूमिचलेऽचलः॥ १३॥

Though struck with the club, that great monkey did not shake under that blow any more than a mountain in an earthquake. (13)

स तथाभिहतस्तेन हनूमान् प्लवगोत्तमः।
मुष्टिं संवर्तयामास बलेनातिमहाबलः॥ १४॥

Struck as aforesaid by the ogre, the celebrated Hanumān, the foremost of the monkeys, who was endowed with exceeding might, clenched his fist with vehemence. (14)

तमुद्यम्य महातेजा निकुम्भोरसि वीर्यवान्।
अभिचिक्षेप वेगेन वेगवान् वायुविक्रमः॥ १५॥

Raising it, the powerful and agile monkey, who was endowed with extraordinary energy and vied with the wind-god in prowess, dashed it with impetuosity on the chest of Nikumbha. (15)

तत्र पुस्फोट वर्मास्य प्रसुस्राव च शोणितम्।
मुष्टिना तेन संजज्ञे मेघे विद्युदिवोत्थिता॥ १६॥

The armour of Nikumbha in that region got split up and blood shot forth under the impact of that fist. It appeared on his breast as lightning sprung from a cloud. (16)

स तु तेन प्रहारेण निकुम्भो विचचाल च।
स्वस्थश्चापि निजग्राह हनूमन्तं महाबलम्॥ १७॥

Nay, the notorious Nikumbha for his part staggered under that blow. Recovering himself, however, he caught hold of Hanumān, even though the latter was endowed with extraordinary might. (17)

चुक्रुशुश्च तदा संख्ये भीमं लङ्कानिवासिनः।
निकुम्भेनोद्यतं दृष्ट्वा हनूमन्तं महाबलम्॥ १८॥

Seeing Hanumān, who was endowed with extraordinary strength, captured by Nikumbha on the field of battle, the inhabitants of Laṅkā terribly roared on that occasion. (18)

स तथा ह्रियमाणोऽपि हनूमांस्तेन रक्षसा।
आजघानानिलसुतो वज्रकल्पेन मुष्टिना॥ १९॥

Even while being carried off as aforesaid by that ogre, Hanumān, son of the wind-god, struck him with his fist, which was hard as adamant. (19)

आत्मानं मोक्षयित्वाथ क्षितावभ्यवपद्यत।
हनूमानुन्ममाथाशु निकुम्भं मारुतात्मजः॥ २०॥

Disengaging himself from his grip, Hanumān, sprung from the loins of the wind-god, forthwith leapt to the ground and speedily struck Nikumbha down. (20)

निक्षिप्य परमायत्तो निकुम्भं निष्पिपेष च।
उत्पत्य चास्य वेगेन पपातोरसि वेगवान्॥ २१॥

Having thrown Nikumbha down, Hanumān, who was supremely active, crushed him. Nay, springing up, the agile monkey jumped impetuously on his chest. (21)

परिगृह्य च बाहुभ्यां परिवृत्य शिरोधराम्।
उत्पाटयामास शिरो भैरवं नदतो महत्॥ २२॥

Taking hold of the ogre's neck and twisting it, Hanumān tore off his huge head while the ogre continued to emit a terrible cry. (22)

अथ निनदति सादिते निकुम्भे
पवनसुतेन रणे बभूव युद्धम्।
दशरथसुतराक्षसेन्द्रसून्वो-
र्भृशतरमागतरोषयोः सुभीमम्॥ २३॥

When Nikumbha, who was crying loudly, was killed in combat by the son of the wind-god, there ensued forthwith an exceedingly formidable struggle between Śrī Rāma (son of Emperor Daśaratha) and Makarākṣa (son of Khara, a ruler of ogres), who were seized with terrible anger. (23)

व्यपेते तु जीवे निकुम्भस्य हृष्टा
विनेदुः प्लवंगा दिशः सस्वनुश्च।
चचालेव चोर्वी पपातेव सा द्यौ-
र्बलं राक्षसानां भयं चाविवेश॥ २४॥

When Nikumbha's life had departed, the monkeys emitted loud cries of joy and the quarters resounded. Nay, the earth seemed to quake, the heavens appeared to crumble and fear took possession of the army of ogres. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तसप्ततितमः सर्गः॥ ७७॥

Thus ends Canto Seventy-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टसप्ततितमः सर्गः

Canto LXXVIII

Makarākṣa sets out for an encounter under orders of Rāvaṇa

निकुम्भं निहतं श्रुत्वा कुम्भं च विनिपातितम्।
रावणः परमामर्षी प्रजज्वालानलो यथा॥ १॥

Filled with extreme indignation on hearing of Nikumbha having been killed and Kumbha laid low, Rāvaṇa flared up as fire. (1)

नैर्ऋतः क्रोधशोकाभ्यां द्वाभ्यां तु परिमूर्च्छितः।
खरपुत्रं विशालाक्षं मकराक्षमचोदयत्॥ २॥

Overcome by anger and grief both, the ogre for his part commanded Makarākṣa, the large-eyed son of Khara as follows: (2)

गच्छ पुत्र मयाऽऽज्ञप्तो बलेनाभिसमन्वितः।
राघवं लक्ष्मणं चैव जहि तौ सवनौकसौ॥ ३॥

"Enjoined by me and accompanied by an army, go, my son, and make short work of the two brothers alongwith the monkeys (lit., the dwellers in the woods)." (3)

रावणस्य वचः श्रुत्वा शूरमानी खरात्मजः।
बाढमित्यब्रवीद्धृष्टो मकराक्षो निशाचरम्॥ ४॥

Rejoiced to hear the command of Rāvaṇa, Khara's son, Makarākṣa who accounted himself a hero, answered to the night-ranger, "Amen!" (4)

सोऽभिवाद्य दशग्रीवं कृत्वा चापि प्रदक्षिणम्।
निर्जगाम गृहाच्छुभ्राद् रावणस्याज्ञया बली॥ ५॥

Having greeted Rāvaṇa (the ten-headed monster) and also walked clockwise round him as a mark of submission, the mighty warrior emerged from the shining palace of Rāvaṇa in obedience to his command. (5)

समीपस्थं बलाध्यक्षं खरपुत्रोऽब्रवीद् वचः।
रथमानीयतां तूर्णं सैन्यं त्वानीयतां त्वरात्॥ ६॥

The son of Khara spoke as follows to the Commander-in-Chief standing near: "Let my chariot be brought at once and let the army be mobilized expeditiously." (6)

तस्य तद् वचनं श्रुत्वा बलाध्यक्षो निशाचरः।
स्यन्दनं च बलं चैव समीपं प्रत्यपादयत्॥ ७॥

Hearing his aforesaid command, the night-stalker in command of the army of Laṅkā placed his chariot as well as a contingent by his side. (7)

प्रदक्षिणं रथं कृत्वा समारुह्य निशाचरः।
सूतं संचोदयामास शीघ्रं वै रथमावह॥ ८॥

Walking clockwise round the chariot and duly ascending it, the prowler of the night urged the charioteer in the following words: "Take the chariot with all speed to the battlefield." (8)

अथ तान् राक्षसान् सर्वान् मकराक्षोऽब्रवीदिदम्।
यूयं सर्वे प्रयुध्यध्वं पुरस्तान्मम राक्षसाः॥ ९॥

Makarākṣa then commanded all those ogres, who marched with him, as follows: "Fight you all vehemently, remaining ahead of me, O ogres! (9)

अहं राक्षसराजेन रावणेन महात्मना।
आज्ञप्तः समरे हन्तुं तावुभौ रामलक्ष्मणौ॥ १०॥

"I have been commanded by the high-souled Rāvaṇa, the ruler of ogres, to kill both the princes, Rāma and Lakṣmaṇa, in combat. (10)

अद्य रामं वधिष्यामि लक्ष्मणं च निशाचराः।
शाखामृगं च सुग्रीवं वानरांश्च शरोत्तमैः॥ ११॥

"I shall make short work with my excellent shafts today of Rāma and Lakṣmaṇa as well as of the monkey, Sugrīva and the other monkeys, O prowlers of the night! (11)

अद्य शूलनिपातैश्च वानराणां महाचमूम्।
प्रदहिष्यामि सम्प्राप्तां शुष्केन्धनमिवानलः॥ १२॥

"Nay, hurling pikes, I shall exterminate today the huge army of monkeys the moment it has duly arrived, even as a fire would consume dry wood." (12)

मकराक्षस्य तच्छ्रुत्वा वचनं ते निशाचराः।
सर्वे नानायुधोपेता बलवन्तः समाहिताः॥ १३॥
ते कामरूपिणः क्रूरा दंष्ट्रिणः पिङ्गलेक्षणाः।
मातंगा इव नर्दन्तो ध्वस्तकेशा भयावहाः॥ १४॥
परिवार्य महाकाया महाकायं खरात्मजम्।
अभिजग्मुस्ततो हृष्टाश्चालयन्तो वसुन्धराम्॥ १५॥

Rejoiced to hear the aforesaid braggadocio of Makarākṣa and surrounding the colossal son of Khara, all those mighty, cruel and gigantic rangers of the night, who were armed with all sorts of weapons, were steadfast and able to change their form at will, had protruding teeth, reddish brown eyes and dishevelled hair and as such inspired terror, then joyously marched forward roaring as elephants and shaking the earth. (13—15)

शङ्खभेरीसहस्राणामाहतानां समन्ततः।
क्ष्वेलितास्फोटितानां च तत्र शब्दो महानभूत्॥ १६॥

There arose on that occasion a great tumult as thousands of conches and kettledrums sounded on all sides, as well as of leonine roars and the clapping of arms. (16)

प्रभ्रष्टोऽथ करात् तस्य प्रतोदः सारथेस्तदा।
पपात सहसा दैवाद् ध्वजस्तस्य तु रक्षसः॥ १७॥

The long whip slipped all of a sudden at that moment from the hands of Makarākṣa's charioteer and the standard of that ogre also suddenly fell down by the will of Providence. (17)

तस्य ते रथसंयुक्ता हया विक्रमवर्जिताः।
चरणैराकुलैर्गत्वा दीनाः सास्रमुखा ययुः॥ १८॥

Proceeding with faltering steps, the well-known horses yoked to the chariot of Makarākṣa, who had given up their diversified gait, trudged along dolefully with tears in their eyes. (18)

प्रवाति पवनस्तस्मिन् सपांसुः खरदारुणः।
निर्याणे तस्य रौद्रस्य मकराक्षस्य दुर्मतेः॥ १९॥

At the time of the aforesaid departure of that fierce and evil-minded Makarākṣa, a violent and fearful dust-storm raged. (19)

तानि दृष्ट्वा निमित्तानि राक्षसा वीर्यवत्तमाः।
अचिन्त्य निर्गताः सर्वे यत्र तौ रामलक्ष्मणौ॥ २०॥

Seeing those portents, yet ignoring them, all the ogres, who were exceedingly valiant, set out to the region where the aforesaid princes, Śrī Rāma and Lakṣmaṇa, were. (20)

घनगजमहिषाङ्गतुल्यवर्णाः
समरमुखेष्वसकृद्गदासिभिन्नाः ।
अहमहमिति युद्धकौशलास्ते
रजनिचराः परिबभ्रमुर्मुहुस्ते ॥ २१ ॥

Saying again and again: "I shall take the lead!", those notorious prowlers of the night, who resembled clouds, elephants and buffaloes in hue, and who had been wounded more than once by maces and swords in the forefront of battle and who were skilled in fighting, moved to and fro on the battlefield. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टसप्ततितमः सर्गः ॥ ७८ ॥

Thus ends Canto Seventy-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनाशीतितमः सर्गः

Canto LXXIX

Death of Makarākṣa at the hands of Śrī Rāma

निर्गतं मकराक्षं ते दृष्ट्वा वानरपुंगवाः ।
आप्लुत्य सहसा सर्वे योद्धुकामा व्यवस्थिताः ॥ १ ॥

Leaping all at once on seeing Makarākṣa come out, all the celebrated monkey chiefs stood arrayed with intent to give battle. (1)

ततः प्रवृत्तं सुमहत् तद् युद्धं लोमहर्षणम् ।
निशाचरैः प्लवंगानां देवानां दानवैरिव ॥ २ ॥

Then there ensued the well-known and desperate encounter of the monkeys with the rangers of the night, which caused one's hair to stand on end like the encounter of the gods with the devils. (2)

वृक्षशूलनिपातैश्च गदापरिघपातनैः ।
अन्योन्यं मर्दयन्ति स्म तदा कपिनिशाचराः ॥ ३ ॥

The monkeys as well as the night-stalkers each began to crush his opponent on that occasion by hurling trees and pikes, respectively and bringing down maces and clubs on their adversaries. (3)

शक्तिखड्गगदाकुन्तैस्तोमरैश्च निशाचराः ।
पट्टिशैर्भिन्दिपालैश्च बाणपातैः समन्ततः ॥ ४ ॥
पाशमुद्गरदण्डैश्च निर्घातैश्चापरैस्तथा ।
कदनं कपिसिंहानां चक्रुस्ते रजनीचराः ॥ ५ ॥

The aforesaid prowlers of the night made havoc of the lions among the monkeys by means of their javelins and swords, maces, spears and lances, sharp-edged spears and Bhindipālas (slings for throwing stones), nooses, mallets and staffs, Aśanis and other weapons, and by discharging arrows on all sides. (4-5)

बाणौघैरर्दिताश्चापि खरपुत्रेण वानराः ।
सम्भ्रान्तमनसः सर्वे दुद्रुवुर्भयपीडिताः ॥ ६ ॥

Nay, wounded with volleys of shafts by the son of Khara and stricken with fear, all the monkeys fled, bewildered as they were in mind. (6)

तान् दृष्ट्वा राक्षसाः सर्वे द्रवमाणान् वनौकसः ।
नेदुस्ते सिंहवद् दृप्ता राक्षसा जितकाशिनः ॥ ७ ॥

Seeing those monkeys (lit., dwellers in the woods) fleeing, those arrogant ogres, who were followed by many more ogres and had assumed a triumphant air, roared like lions. (7)

विद्रवत्सु तदा तेषु वानरेषु समन्ततः ।
रामस्तान् वारयामास शरवर्षेण राक्षसान् ॥ ८ ॥

While the well-known monkeys were

fleeing in all directions, Śrī Rāma intercepted the aforesaid ogres on that occasion with a hail of shafts. (8)

वारितान् राक्षसान् दृष्ट्वा मकराक्षो निशाचरः।
कोपानलसमाविष्टो वचनं चेदमब्रवीत्॥ ९॥

Seeing the ogres intercepted, the prowler of the night, Makarākṣa, was filled with the fire of anger and spoke as follows: (9)

तिष्ठ राम मया सार्धं द्वन्द्वयुद्धं भविष्यति।
त्याजयिष्यामि ते प्राणान् धनुर्मुक्तैः शितैः शरैः॥ १०॥

"Tarry, O Rāma! Your duel will take place with me. With sharp arrows shot from my bow I shall relieve you of your life.(10)

यत् तदा दण्डकारण्ये पितरं हतवान् मम।
तदग्रतः स्वकर्मस्थं स्मृत्वा रोषोऽभिवर्धते॥ ११॥

"Inasmuch as you killed my father the other day in the Daṇḍaka forest, my wrath grows violent when I think of you engaged in such nefarious acts from that time on. (11)

दह्यन्ते भृशमङ्गानि दुरात्मन् मम राघव।
यन्मयासि न दृष्टस्त्वं तस्मिन् काले महावने॥ १२॥

"My limbs were being wildly consumed, O evil-minded scion of Raghu, in that you were not seen by me in that large forest at that time. (12)

दिष्ट्यासि दर्शनं राम मम त्वं प्राप्तवानिह।
कांक्षितोऽसि क्षुधार्तस्य सिंहस्येवेतरो मृगः॥ १३॥

"By good fortune you have caught my sight here. You were sought by me even as an ordinary animal is sought by a lion afflicted with hunger, O Rāma! (13)

अद्य मद्बाणवेगेन प्रेतराड्विषयं गतः।
ये त्वया निहताः शूराः सह तैश्च वसिष्यसि॥ १४॥

"Nay, having reached the realm of Yama (the ruler of the departed) through the impetuosity of my arrows today, you shall dwell with those very champions who have been killed by you. (14)

बहुनात्र किमुक्तेन शृणु राम वचो मम।
पश्यन्तु सकला लोकास्त्वां मां चैव रणाजिरे॥ १५॥

"What will be gained through much talk on this topic? Listen, O Rāma to my advice. Let all people see you as well as me trying our strength on the field of battle. (15)

अस्त्रैर्वा गदया वापि बाहुभ्यां वा रणाजिरे।
अभ्यस्तं येन वा राम वर्ततां तेन वा मृधम्॥ १६॥

"Let our trial of strength commence on the battlefield with mystic missiles, or with maces or with arms, or with any other weapon with which you may have carried on your military practice, O Rāma!" (16)

मकराक्षवचः श्रुत्वा रामो दशरथात्मजः।
अब्रवीत् प्रहसन् वाक्यमुत्तरोत्तरवादिनम्॥ १७॥

Heartily laughing on hearing the challenge of Makarākṣa, Śrī Rāma, sprung from the loins of Emperor Daśaratha, replied as follows to the ogre, who was speaking further and further without interruption: (17)

कत्थसे किं वृथा रक्षो बहून्यसदृशानि ते।
न रणे शक्यते जेतुं विना युद्धेन वाग्बलात्॥ १८॥

"Why do you indulge in self-praise in vain, O ogre? Many things have been said by you, which are unworthy of you. No victory can be scored on the battlefield by sheer force of speech without an encounter. (18)

चतुर्दश सहस्राणि रक्षसां त्वत्पिता च यः।
त्रिशिरा दूषणश्चापि दण्डके निहतो मया॥ १९॥

"Fourteen thousand of ogres as also Khara, who was your father, Triśirā and Dūṣaṇa too were killed by me in the Daṇḍaka forest. (19)

स्वाशिताश्चापि मांसेन गृध्रगोमायुवायसाः।
भविष्यन्त्यद्य वै पाप तीक्ष्णतुण्डनखाङ्कुशाः॥ २०॥

"Nay, vultures, jackals and crows with sharp beaks and goad-like claws were sated with their flesh. Today too they shall likewise be sated with your flesh, O sinful one!" (20)

राघवेणैवमुक्तस्तु मकराक्षो महाबलः।
बाणौघानमुचत् तस्मै राघवाय रणाजिरे॥ २१॥

Spoken to in these words by Śrī Rāma (a scion of Raghu), Makarākṣa for his part, who was endowed with extraordinary might, shot volleys of shafts on the aforesaid scion of Raghu on the field of battle. (21)

ताञ्छराञ्छरवर्षेण रामश्चिच्छेद नैकधा।
निपेतुर्भुवि विच्छिन्ना रुक्मपुङ्खाः सहस्रशः॥ २२॥

Śrī Rāma, however, tore those arrows into pieces with a hail of arrows. The ogre's arrows, which were provided with shafts of gold, fell to the ground, when torn in thousands. (22)

तद् युद्धमभवत् तत्र समेत्यान्योन्यमोजसा।
खरराक्षसपुत्रस्य सूनोर्दशरथस्य च॥ २३॥

On their meeting each other at close quarters, a notable encounter furiously raged between Makarākṣa (son of the ogre Khara) and Śrī Rāma (son of Daśaratha). (23)

जीमूतयोरिवाकाशे शब्दो ज्यातलयोरिव।
धनुर्मुक्तः स्वनोऽन्योन्यं श्रूयते च रणाजिरे॥ २४॥

The sound released by the bows as produced by the friction of the hands and the bow-string (of the two warriors) was mutually heard on the field of battle on that occasion, like the rumbling of clouds in space. (24)

देवदानवगन्धर्वाः किंनराश्च महोरगाः।
अन्तरिक्षगताः सर्वे द्रष्टुकामास्तदद्भुतम्॥ २५॥

Gods, devils and Gandharvas (celestial musicians), Kinnaras (a class of demigods with a human figure and the head of a horse) and huge serpents stood in the air to witness that astounding combat. (25)

विद्धमन्योन्यगात्रेषु द्विगुणं वर्धते बलम्।
कृतप्रतिकृतान्योन्यं कुरुतां तौ रणाजिरे॥ २६॥

The limbs of both were pierced by each other, yet their strength was redoubled. The two warriors inflicted wounds on each other on the battlefield and each returned the blows of the other. (26)

राममुक्तांस्तु बाणौघान् राक्षसस्त्वच्छिनद् रणे।
रक्षोमुक्तांस्तु रामो वै नैकधा प्राच्छिनच्छरैः॥ २७॥

The ogre for his part actually tore the volleys of shafts shot by Śrī Rāma; while Śrī Rāma actually split into pieces with his arrows the shafts discharged by the ogre. (27)

बाणौघविततः सर्वा दिशश्च प्रदिशस्तथा।
संछन्ना वसुधा चैव समन्तान्न प्रकाशते॥ २८॥

All the four quarters as well as the intermediate points were covered with volleys of shafts; nay, the earth itself was entirely obscured on all sides and could not be seen. (28)

ततः क्रुद्धो महाबाहुर्धनुश्चिच्छेद संयुगे।
अष्टाभिरथ नाराचैः सूतं विव्याध राघवः॥ २९॥

Full of anger, the mighty-armed Śrī Rāma thereupon split asunder the bow of Makarākṣa in the course of the combat. The scion of Raghu further pierced the charioteer with as many as eight steel arrows. (29)

भित्त्वा रथं शरै रामो हत्वा अश्वानपातयत्।
विरथो वसुधास्थः स मकराक्षो निशाचरः॥ ३०॥

Having split asunder the chariot with his arrows and struck the horses, he laid them low. Deprived of his chariot, that prowler of the night, Makarākṣa, stood on the ground. (30)

तत्तिष्ठद् वसुधां रक्षः शूलं जग्राह पाणिना।
त्रासनं सर्वभूतानां युगान्ताग्निसमप्रभम्॥ ३१॥

Standing on the ground, the aforesaid ogre seized hold of his pike, which struck terror into all created beings and shone like the fire at the end of the world-cycle. (31)

दुरवापं महच्छूलं रुद्रदत्तं भयंकरम्।
जाज्वल्यमानमाकाशे संहारास्त्रमिवापरम्॥ ३२॥
यं दृष्ट्वा देवताः सर्वा भयार्ता विद्रुता दिशः।
विभ्राम्य च महच्छूलं प्रज्वलन्तं निशाचरः॥ ३३॥
स क्रोधात् प्राहिणोत् तस्मै राघवाय महाहवे।
तमापतन्तं ज्वलितं खरपुत्रकराच्च्युतम्॥ ३४॥
बाणैश्चतुर्भिराकाशे शूलं चिच्छेद राघवः।
स भिन्नो नैकधा शूलो दिव्यहाटकमण्डितः।
व्यशीर्यत महोल्केव रामबाणार्दितो भुवि॥ ३५॥

Nay, brandishing the great flaming pike, which was difficult to lay one's hands on and had been bestowed on him by Rudra (the god of destruction), which inspired terror and shone brightly in the air like another weapon of universal destruction and seeing which all the gods fled panic-stricken in all directions—the night-stalker furiously hurled it against Śrī Rāma in that major conflict. Śrī Rāma, a scion of Raghu, split with four arrows that flaming pike discharged from the hand of Khara's son, even as it came flying and while it was still in the air. Struck by the arrows of Śrī Rāma and split into many pieces, the aforesaid pike, which was decked with ethereal gold, crumbled on the ground like a colossal meteor. (32—35)

तच्छूलं निहतं दृष्ट्वा रामेणाक्लिष्टकर्मणा।
साधु साध्विति भूतानि व्याहरन्ति नभोगताः॥ ३६॥

Seeing that pike destroyed by Śrī Rāma of unwearied action, the beings standing in the air cried out: "Well done! Bravo!!" (36)

तं दृष्ट्वा निहतं शूलं मकराक्षो निशाचरः।
मुष्टिमुद्यम्य काकुत्स्थं तिष्ठ तिष्ठेति चाब्रवीत्॥ ३७॥

Seeing that pike destroyed and raising his fist, the prowler of the night, Makarākṣa, called out to Śrī Rāma (a scion of Kakutstha), "Wait, tarry!" (37)

स तं दृष्ट्वा पतन्तं तु प्रहस्य रघुनन्दनः।
पावकास्त्रं ततो रामः संदधे तु शरासने॥ ३८॥

Seeing him advancing and laughing heartily, Śrī Rāma, the delight of the Raghus, for his part thereupon put to his bow a mystic missile presided over by the god of fire. (38)

तेनास्त्रेण हतं रक्षः काकुत्स्थेन तदा रणे।
संछिन्नहृदयं तत्र पपात च ममार च॥ ३९॥

Struck on the battlefield with that missile by Śrī Rāma, a scion of Kakutstha, the ogre, who had his heart split open, fell down then and there and died. (39)

दृष्ट्वा ते राक्षसाः सर्वे मकराक्षस्य पातनम्।
लङ्कामेव प्रधावन्त रामबाणभयार्दिताः॥ ४०॥

Stricken with fear of Śrī Rāma's arrows on witnessing the fall of Makarākṣa, all the ogres present ran away straight to Laṅkā.(40)

दशरथनृपसूनुबाणवेगै
रजनिचरं निहतं खरात्मजं तम्।
प्रददृशुरथ देवताः प्रहृष्टा
गिरिमिव वज्रहतं यथा विकीर्णम्॥ ४१॥

Highly rejoiced, the gods present at the scene watched the aforesaid night-ranger, the son of Khara, killed by the force of the shafts of Śrī Rāma (son of King Daśaratha), and resembling a mountain struck by lightning and shattered. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनाशीतितमः सर्गः॥ ७९॥

Thus ends Canto Seventy-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अशीतितमः सर्गः

Canto LXXX

Indrajit puts up a formidable fight under orders of Rāvaṇa and Śrī Rāma and Lakṣmaṇa discuss the ways and means of putting an end to him

मकराक्षं हतं श्रुत्वा रावणः समितिंजयः।
रोषेण महताविष्टो दन्तान् कटकटाय्य च॥ १॥
कुपितश्च तदा तत्र किं कार्यमिति चिन्तयन्।
आदिदेशाथ संक्रुद्धो रणायेन्द्रजितं सुतम्॥ २॥

Possessed with violent anger, on hearing of Makarākṣa having been killed, and grinding his teeth in rage, reflecting as to what should be done on that occasion and in that situation, Rāvaṇa, who had (always) been victorious in war, and was filled with fury, forthwith enjoined in the following words his eldest son, Indrajit, to take the field: (1-2)

जहि वीर महावीर्यौ भ्रातरौ रामलक्ष्मणौ।
अदृश्यो दृश्यमानो वा सर्वथा त्वं बलाधिकः॥ ३॥

"Remaining invisible or visible (as you please), make short work, O heroic prince, of the two brothers, Rāma and Lakṣmaṇa, who are endowed with extraordinary prowess; for you are in every way superior to them in might. (3)

त्वमप्रतिमकर्माणमिन्द्रं जयसि संयुगे।
किं पुनर्मानुषौ दृष्ट्वा न वधिष्यसि संयुगे॥ ४॥

"You have conquered in combat even Indra, the ruler of gods, of incomparable deeds. Will you not then be able to kill two mortals on seeing them on the battlefield?" (4)

तथोक्तो राक्षसेन्द्रेण प्रतिगृह्य पितुर्वचः।
यज्ञभूमौ स विधिवत् पावकं जुहुवेन्द्रजित्॥ ५॥

Bowing to the command of his father when enjoined as aforesaid by Rāvaṇa, the ruler of ogres, the said Indrajit poured oblations into the sacred fire with due ceremony on the sacrificial ground. (5)

जुह्वतश्चापि तत्राग्निं रक्तोष्णीषधराः स्त्रियः।
आजग्मुस्तत्र सम्भ्रान्ता राक्षस्यो यत्र रावणिः॥ ६॥

Even as he was pouring oblations into the sacred fire, ogresses working as female attendants at the sacrifice and carrying red turbans (for the use of the priests), nay, seized with a flurry, arrived on the spot where the son of Rāvaṇa was. (6)

शस्त्राणि शरपत्राणि समिधोऽथ बिभीतकाः।
लोहितानि च वासांसि स्रुवं काष्णायसं तथा॥ ७॥

Weapons such as a lance served as blades of Śara grass for being spread around the sacrificial fire, chips of wood of the Bibhītaka tree (a species of myrobalan tree) which serve as wooden sticks to feed the sacrificial fire, in its place red robes and iron ladles were used in that sacrifice. (7)

सर्वतोऽग्निं समास्तीर्य शरपत्रैः सतोमरैः।
छागस्य सर्वकृष्णस्य गलं जग्राह जीवतः॥ ८॥

Having strewn the ground on all sides of the fire with other weapons accompanied by lances, the ogre seized hold with reeds of the neck of a live goat entirely black and consigned it to the fire. (8)

सकृद्धोमसमिद्धस्य विधूमस्य महार्चिषः।
बभूवुस्तानि लिङ्गानि विजयं दर्शयन्ति च॥ ९॥

Such omens as betokened triumph, appeared in the smokeless fire which burst into mighty flames when it was fully aroused by that single offering. (9)

प्रदक्षिणावर्तशिखस्तप्तहाटकसंनिभः ।
हविस्तत् प्रतिजग्राह पावकः स्वयमुत्थितः ॥ १० ॥

Burst into view in person, the god of fire, who was shooting out flames towards the right and who shone brightly like refined gold, received that offering. (10)

हुत्वाग्निं तर्पयित्वाथ देवदानवराक्षसान् ।
आरुरोह रथश्रेष्ठमन्तर्धानगतं शुभम् ॥ ११ ॥

Having offered oblations to the fire and gratified the gods, devils and ogres connected with a sacrifice carried out with a malevolent intention, Indrajit ascended an excellent and splendid chariot capable of going out of sight. (11)

स वाजिभिश्चतुर्भिस्तु बाणैस्तु निशितैर्युतः ।
आरोपितमहाचापः शुशुभे स्यन्दनोत्तमः ॥ १२ ॥

Drawn by four horses, nay, provided with whetted shafts and with a mighty bow placed on it, that excellent chariot looked charming. (12)

जाज्वल्यमानो वपुषा तपनीयपरिच्छदः ।
मृगैश्चन्द्रार्धचन्द्रैश्च स रथः समलंकृतः ॥ १३ ॥

With its appurtenances of gold the aforesaid chariot glittered on account of its frame and was decorated with carved images of antelopes, full moons and crescents.(13)

जाम्बूनदमहाकम्बुर्दीप्तपावकसंनिभः ।
बभूवेन्द्रजितः केतुर्वैदूर्यसमलंकृतः ॥ १४ ॥

Provided with large rings of gold and adorned with cat's-eye gems, the standard of Indrajit shone like a flaming fire. (14)

तेन चादित्यकल्पेन ब्रह्मास्त्रेण च पालितः ।
स बभूव दुराधर्षो रावणिः सुमहाबलः ॥ १५ ॥

Nay, protected by that chariot, effulgent as the sun, as well as by the missile presided over by Brahmā (the creator), the aforesaid son of Rāvaṇa, who was endowed with exceptional might, was difficult to overpower. (15)

सोऽभिनिर्याय नगरादिन्द्रजित् समितिंजयः ।
हुत्वाग्निं राक्षसैर्मन्त्रैरन्तर्धानगतोऽब्रवीत् ॥ १६ ॥

Issuing out of the city and having acquired the power of going out of sight by pouring oblations into the sacred fire with the utterance of spells sacred to Nirṛti (the progenitor of the race of ogres), the said ogre, Indrajit, who had always been victorious in war, bragged as follows: (16)

अद्य हत्वा रणे यौ तौ मिथ्या प्रव्रजितौ वने ।
जयं पित्रे प्रदास्यामि रावणाय रणेऽधिकम् ॥ १७ ॥

"Having made short work of two mortal princes, who have passed their exile in the forest in vain, I shall indeed secure an eminent victory for my father, Rāvaṇa, today. (17)

अद्य निर्वानरामुर्वीं हत्वा रामं च लक्ष्मणम् ।
करिष्ये परमां प्रीतिमित्युक्त्वान्तरधीयत ॥ १८ ॥

"Having rid the earth of monkeys and dispatched Rāma and Lakṣmaṇa, I shall bring supreme felicity to my father today." Saying so, he became invisible. (18)

आपपाताथ संक्रुद्धो दशग्रीवेण चोदितः ।
तीक्ष्णकार्मुकनाराचैस्तीक्ष्णस्त्विन्द्ररिपू रणे ॥ १९ ॥

Directed by Rāvaṇa, the ten-headed monster, and equipped with a fierce bow and steel shafts, the ardent adversary of Indra, for his part now rushed furiously into the fray. (19)

स ददर्श महावीर्यौ नागौ त्रिशिरसाविव ।
सृजन्ताविषुजालानि वीरौ वानरमध्यगौ ॥ २० ॥

He beheld the two heroic princes (Śrī Rāma and Lakṣmaṇa), who were endowed with extraordinary prowess and resembled two three-headed serpents* standing in the

* With the end of their bows rising above their right shoulders and that of their quivers above their left- like two more heads, the two princes are compared here with threeheaded serpents.

midst of monkeys and discharging volleys of arrows. (20)

इमौ ताविति संचिन्त्य सज्यं कृत्वा च कार्मुकम्।
संततानेषुधाराभिः पर्जन्य इव वृष्टिमान्॥ २१॥

Concluding that they were the two princes whom he was seeking, nay, stringing his bow, the ogre covered the quarters with streams of arrows as a raining cloud would with torrents of rain. (21)

स तु वैहायसरथो युधि तौ रामलक्ष्मणौ।
अचक्षुर्विषये तिष्ठन् विव्याध निशितैः शरैः॥ २२॥

Seated in his aerial car, and remaining out of sight, Indrajit for his part pierced with whetted shafts the two princes, Śrī Rāma and Lakṣmaṇa, standing on the battlefield below. (22)

तौ तस्य शरवेगेन परीतौ रामलक्ष्मणौ।
धनुषी सशरे कृत्वा दिव्यमस्त्रं प्रचक्रतुः॥ २३॥

Fitting arrows to their bows when covered by the fury of his shafts, Śrī Rāma and Lakṣmaṇa revealed divine missiles. (23)

प्रच्छादयन्तौ गगनं शरजालैर्महाबलौ।
तमस्त्रैः सूर्यसंकाशैर्नैव पस्पर्शतुः शरैः॥ २४॥

Though covering the sky with streams of arrows, the two princes, who were endowed with extraordinary might, could not even touch Indrajit with their arrows, charged with mystic missiles and effulgent as the sun. (24)

स हि धूमान्धकारं च चक्रे प्रच्छादयन्नभः।
दिशश्चान्तर्दधे श्रीमान् नीहारतमसा वृताः॥ २५॥

Nay, the glorious prince actually brought about, by dint of conjuring tricks, darkness accompanied by smoke, thereby obscuring the sky and also rendered the quarters invisible, enveloped as they were by him with the darkness of fog. (25)

नैव ज्यातलनिर्घोषो न च नेमिखुरस्वनः।
शुश्रुवे चरतस्तस्य न च रूपं प्रकाशते॥ २६॥

Even though he kept moving about, neither the sound produced by the impact of his palm on the bow-string, nor the sound of his chariot's wheels or the clattering of hoofs of the horses, could be heard, nor did his form come to view. (26)

घनान्धकारे तिमिरे शिलावर्षमिवाद्भुतम्।
स ववर्ष महाबाहुर्नाराचशरवृष्टिभिः॥ २७॥

In the midst of the thick darkness, which rendered one blind, the mighty-armed prince appeared to discharge a marvellous shower of rocks with hails of his steel arrows. (27)

स रामं सूर्यसंकाशैः शरैर्दत्तवरैर्भृशम्।
विव्याध समरे क्रुद्धः सर्वगात्रेषु रावणिः॥ २८॥

Getting enraged, the aforesaid son of Rāvaṇa grievously pierced Śrī Rāma on the battlefield in all limbs with arrows, effulgent as the sun, which had been bestowed (on him) by way of a boon. (28)

तौ हन्यमानौ नाराचैर्धाराभिरिव पर्वतौ।
हेमपुङ्खान् नरव्याघ्रौ तिग्मान् मुमुचतुः शरान्॥ २९॥

While being hit with steel arrows as a pair of mountains with torrents, the two celebrated tigers among men shot piercing golden-shafted arrows. (29)

अन्तरिक्षे समासाद्य रावणिं कङ्कपत्रिणः।
निकृत्य पतगा भूमौ पेतुस्ते शोणिताप्लुताः॥ ३०॥

Duly reaching the son of Rāvaṇa in the air and piercing him, those shafts, adorned with the plumes of a buzzard, fell to the ground soaked in blood. (30)

अतिमात्रं शरौघेण दीप्यमानौ नरोत्तमौ।
तानिषून् पततो भल्लैरनेकैर्विचकर्ततुः॥ ३१॥

Shining beyond measure with a mass of arrows (clinging to their body), the two foremost of men began to tear asunder those arrows which were falling on them with numerous arrows called by the name of Bhallas. (31)

यतो हि ददृशाते तौ शरान् निपतिताञ्छितान्।
ततस्तु तौ दाशरथी ससृजातेऽस्त्रमुत्तमम्॥ ३२॥

Those two sons of Daśaratha for their part directed their excellent missiles in the direction from which they saw the aforesaid sharp arrows dropping. (32)

रावणिस्तु दिशः सर्वा रथेनातिरथोऽपतत्।
विव्याध तौ दाशरथी लघ्वस्त्रो निशितैः शरैः॥ ३३॥

Indrajit, son of Rāvaṇa, for his part, who was a superior car-warrior, and was swift in discharging missiles, coursed in his chariot on all sides, pierced the aforesaid two sons of Daśaratha with whetted shafts. (33)

तेनातिविद्धौ तौ वीरौ रुक्मपुङ्खैः सुसंहतैः।
बभूवतुर्दाशरथी पुष्पिताविव किंशुकौ॥ ३४॥

Pierced deeply with well-crafted golden-shafted arrows, those heroic sons of Daśaratha appeared like two Kiṁśuka trees in blossom. (34)

नास्य वेगगतिं कश्चिन्न च रूपं धनुः शरान्।
न चास्य विदितं किंचित् सूर्यस्येवाभ्रसम्प्लवे॥ ३५॥

None could perceive the rapid movement nor the form, much less the bow and arrows of Indrajit. Nor could anything about him be known any more than the position of the sun when the sky is thickly overcast with clouds. (35)

तेन विद्धाश्च हरयो निहताश्च गतासवः।
बभूवुः शतशस्तत्र पतिता धरणीतले॥ ३६॥

Nay, pierced and struck down by him on the battlefield, monkeys dropped dead on the earth's surface in hundreds. (36)

लक्ष्मणस्तु ततः क्रुद्धो भ्रातरं वाक्यमब्रवीत्।
ब्राह्ममस्त्रं प्रयोक्ष्यामि वधार्थं सर्वरक्षसाम्॥ ३७॥

Roused to anger, Lakṣmaṇa for his part thereupon submitted as follows to his eldest brother, Śrī Rāma: "I shall now fall back upon the mystic missile presided over by Brahmā (the creator) with a view to the destruction of all the ogres." (37)

तमुवाच ततो रामो लक्ष्मणं शुभलक्षणम्।
नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि॥ ३८॥

Thereupon Śrī Rāma admonished in the following words the aforesaid Lakṣmaṇa, who was endowed with auspicious bodily marks: "To get square with one individual you ought not to exterminate all the ogres on the surface of the earth. (38)

अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम्।
पलायमानं मत्तं वा न हन्तुं त्वमिहार्हसि॥ ३९॥

"You ought not to kill on this earth one who is not actually fighting, lies hidden, has come for protection with joined palms, is fleeing for life or is intoxicated. (39)

तस्यैव तु वधे यत्नं करिष्यामि महाभुज।
आदेक्ष्यावो महावेगानस्त्रानाशीविषोपमान्॥ ४०॥

"I for one shall make an earnest endeavour for the destruction of Indrajit alone, O mighty-armed one! We two shall press into service mystic missiles endowed with great impetuosity and resembling venomous serpents. (40)

तमेनं मायिनं क्षुद्रमन्तर्हितरथं बलात्।
राक्षसं निहनिष्यन्ति दृष्ट्वा वानरयूथपाः॥ ४१॥

"On seeing him the commanders of monkey troops will forcibly kill this petty ogre, who is skilled in conjuring tricks and whose chariot remains invisible. (41)

यद्येष भूमिं विशते दिवं वा
रसातलं वापि नभस्तलं वा।
एवं विगूढोऽपि ममास्त्रदग्धः
पतिष्यते भूमितले गतासुः॥ ४२॥

"Consumed by my mystic missiles, he will fall dead on the ground even if he makes his way into the earth or into heaven, enters the subterranean world or penetrates the vault of heaven, and remains completely hidden in the aforesaid manner." (42)

इत्येवमुक्त्वा वचनं महार्थं
रघुप्रवीरः प्लवगर्षभैर्वृतः।
वधाय रौद्रस्य नृशंसकर्मण-
स्तदा महात्मा त्वरितं निरीक्षते॥ ४३॥

Having made the foregoing speech, which was full of great significance, the high-souled Śrī Rāma, the foremost hero of the Raghus, who was surrounded by the foremost of the monkeys, now began to reflect on the speedy means of putting an end to the fierce ogre of cruel deeds. (43)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽशीतितमः सर्गः॥ ८०॥

Thus ends Canto Eighty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाशीतितमः सर्गः

Canto LXXXI

Indrajit kills an illusory living image of Sītā

विज्ञाय तु मनस्तस्य राघवस्य महात्मनः।
स निवृत्याहवात् तस्मात् प्रविवेश पुरं ततः॥ १॥

Withdrawing from that encounter on divining the intention of that high-souled scion of Raghu, Indrajit for his part thereupon re-entered the city. (1)

सोऽनुस्मृत्य वधं तेषां राक्षसानां तरस्विनाम्।
क्रोधताम्रेक्षणः शूरो निर्जगामाथ रावणिः॥ २॥

Recalling the destruction of those mighty ogres, the heroic son of Rāvaṇa sallied forth for an encounter immediately, his eyes blood-shot through anger. (2)

स पश्चिमेन द्वारेण निर्ययौ राक्षसैर्वृतः।
इन्द्रजित् सुमहावीर्यः पौलस्त्यो देवकण्टकः॥ ३॥

Surrounded by other ogres, the notorious Indrajit, a scion of Sage Pulastya (one of the nine mind-born sons of Brahmā entrusted with the duty of creating the world) and a thorn in the side of gods, who was endowed with exceptional prowess, issued through the western gate. (3)

इन्द्रजित्तु ततो दृष्ट्वा भ्रातरौ रामलक्ष्मणौ।
रणायाभ्युद्यतौ वीरौ मायां प्रादुष्करोत् तदा॥ ४॥

Seeing the two gallant brothers, Śrī Rāma and Lakṣmaṇa, prepared for an encounter in everyway, Indrajit for his part thereupon revealed on that occasion his proficiency in conjuring tricks. (4)

इन्द्रजित्तु रथे स्थाप्य सीतां मायामयीं तदा।
बलेन महतावृत्य तस्या वधमरोचयत्॥ ५॥

Placing an illusory living image of Sītā on his chariot and with a huge army surrounding it, he intended to kill her. (5)

मोहनार्थं तु सर्वेषां बुद्धिं कृत्वा सुदुर्मतिः।
हन्तुं सीतां व्यवसितो वानराभिमुखो ययौ॥ ६॥

Making up his mind to hoodwink all who were present there, and resolved to kill 'Sītā', the exceptionally evil-minded ogre for his part advanced to meet the monkeys. (6)

तं दृष्ट्वा त्वभिनिर्यान्तं सर्वे ते काननौकसः।
उत्पेतुरभिसंक्रुद्धाः शिलाहस्ता युयुत्सवः॥ ७॥

Infuriated to see him sallying forth for an encounter, all those denizens of the forest rushed towards him with rocks in their hands, agitated as they were to fight. (7)

हनूमान् पुरतस्तेषां जगाम कपिकुञ्जरः।
प्रगृह्य सुमहच्छृङ्गं पर्वतस्य दुरासदम्॥ ८॥

Seizing hold of an enormous mountain peak, which was difficult even to reach for others, Hanumān, an elephant among the monkeys, marched at their head. (8)

स ददर्श हतानन्दां सीतामिन्द्रजितो रथे।
एकवेणीधरां दीनामुपवासकृशाननाम्॥ ९॥
परिक्लिष्टैकवसनाममृजां राघवप्रियाम्।
रजोमलाभ्यामालिप्तैः सर्वगात्रैर्वरस्त्रियम्॥ १०॥

He beheld in the chariot of Indrajit the cheerless and wretched 'Sītā', the darling of Śrī Rāma (a scion of Raghu), a lovely lady, wearing a single tress, clad in a single soiled garment and unadorned, all her limbs covered with dust and mud and her face emaciated through fasts. (9-10)

तां निरीक्ष्य मुहूर्तं तु मैथिलीमध्यवस्य च।
बभूवाचिरदृष्टा हि तेन सा जनकात्मजा॥ ११॥

Gazing on her awhile and concluding her to be no other than Sītā, a princess of Mithilā, Hanumān for his part became melancholy. He took no time in recognizing her inasmuch as Sītā, daughter of Janaka, had been seen by him before long. (11)

अब्रवीत् तां तु शोकार्तां निरानन्दां तपस्विनीम्।
दृष्ट्वा रथस्थितां दीनां राक्षसेन्द्रसुतश्रिताम्॥ १२॥
किं समर्थितमस्येति चिन्तयन् स महाकपिः।
सह तैर्वानरश्रेष्ठैरभ्यधावत रावणिम्॥ १३॥

Seeing that joyless and miserable ascetic woman seated in the chariot stricken with grief, under the sway of Indrajit (son of the ruler of ogres), and wondering what his intention might be in bringing her in his chariot to the battlefield, that great monkey for his part spoke about it to the leaders of monkeys and rushed towards the son of Rāvaṇa with those monkey leaders. (12-13)

तद् वानरबलं दृष्ट्वा रावणिः क्रोधमूर्च्छितः।
कृत्वा विकोशं निस्त्रिंशं मूर्ध्नि सीतामकर्षयत्॥ १४॥

Filled with rage on seeing that simian army rushing towards him and unsheathing his sword, Indrajit (son of Rāvaṇa) pulled 'Sītā' by the hair on her head. (14)

तां स्त्रियं पश्यतां तेषां ताडयामास राक्षसः।
क्रोशन्तीं राम रामेति मायया योजितां रथे॥ १५॥

The ogre began to strike that woman, who had been placed in the chariot by dint of legerdemain, and was crying "Rāma! O Rāma", while the monkeys stood looking on. (15)

गृहीतमूर्धजां दृष्ट्वा हनूमान् दैन्यमागतः।
दुःखजं वारि नेत्राभ्यामुत्सृजन् मारुतात्मजः॥ १६॥

Dropping tears of agony from his eyes on perceiving her seized by the hair, Hanumān, sprung from the loins of the wind-god, gave way to affliction. (16)

तां दृष्ट्वा चारुसर्वाङ्गीं रामस्य महिषीं प्रियाम्।
अब्रवीत् परुषं वाक्यं क्रोधाद् रक्षोधिपात्मजम्॥ १७॥

Beholding that cherished consort of Śrī Rāma, who was lovely of all limbs, he angrily addressed the following harsh rebuke to Indrajit (son of the suzerain lord of ogres): (17)

दुरात्मन्नात्मनाशाय केशपक्षे परामृशः।
ब्रह्मर्षीणां कुले जातो राक्षसीं योनिमाश्रितः॥ १८॥

"It is to your own destruction, O evil-minded one, that you have seized her by the hair on her head. Though descended in the line of Brāhmaṇa Ṛṣis (seers of Vedic Mantras), you have lived in the womb of an ogress. (18)

धिक् त्वां पापसमाचारं यस्य ते मतिरीदृशी।
नृशंसानार्य दुर्वृत्त क्षुद्र पापपराक्रम।
अनार्यस्येदृशं कर्म घृणा ते नास्ति निर्घृण॥ १९॥

"Woe be to you of sinful conduct, in whom such a resolve has taken place. O cruel, ignoble and mean scoundrel of sinful prowess, such an act is worthy of a barbarian alone. Obviously there is no pity in you, O ruthless one! (19)

च्युता गृहाच्च राज्याच्च रामहस्ताच्च मैथिली।
किं तवैषापराद्धा हि यदेनां हंसि निर्दय॥ २०॥

"Torn from her home, and her kingdom too as well as from the protection of Śrī Rāma, what wrong has this princess of Mithilā done to you that you are killing her, O pitiless one? (20)

सीतां हत्वा तु न चिरं जीविष्यसि कथंचन।
वधार्ह कर्मणा तेन मम हस्तगतो ह्यसि॥ २१॥

"After dispatching Sītā you shall undoubtedly not survive long in any case. It is due to such a deed that you have actually fallen into my hands, O creature deserving of death! (21)

ये च स्त्रीघातिनां लोका लोकवध्यैश्च कुत्सिताः।
इह जीवितमुत्सृज्य प्रेत्य तान् प्रति लप्स्यसे॥ २२॥

"Yielding up your life in this world, you shall after death descend to those worlds which are the lot of killers of women and are condemned even by those who deserve to be killed by the people." (22)

इति ब्रुवाणो हनुमान् सायुधैर्हरिभिर्वृतः।
अभ्यधावत् सुसंक्रुद्धो राक्षसेन्द्रसुतं प्रति॥ २३॥

Speaking thus and attended by monkeys equipped with weapons of destruction such as trees and rocks, Hanumān rushed in great fury towards Indrajit, son of the ruler of ogres. (23)

आपतन्तं महावीर्यं तदनीकं वनौकसाम्।
रक्षसां भीमकोपानामनीकेन न्यवारयत्॥ २४॥

With an army of ogres of redoubtable fury Indrajit intercepted that army of the monkeys (lit., dwellers in the woods), which was endowed with extraordinary prowess and was advancing towards him. (24)

स तां बाणसहस्रेण विक्षोभ्य हरिवाहिनीम्।
हनूमन्तं हरिश्रेष्ठमिन्द्रजित् प्रत्युवाच ह॥ २५॥

Having caused a stir in that simian army with his thousand arrows, the aforesaid Indrajit, they say, replied as follows to Hanumān, the foremost of monkeys: (25)

सुग्रीवस्त्वं च रामश्च यन्निमित्तमिहागताः।
तां वधिष्यामि वैदेहीमद्यैव तव पश्यतः॥ २६॥

"I am going to make short work this very day, while you stand looking on, of that Sītā (a princess of the Videha territory), for whose sake Sugrīva as well as you and Rāma have come hither. (26)

इमां हत्वा ततो रामं लक्ष्मणं त्वां च वानर।
सुग्रीवं च वधिष्यामि तं चानार्यं विभीषणम्॥ २७॥

"Having disposed her of, I shall then make short work of Rāma, Lakṣmaṇa and yourself, O monkey, as also of Sugrīva as well as of that unworthy, Vibhīṣaṇa. (27)

न हन्तव्याः स्त्रियश्चेति यद् ब्रवीषि प्लवंगम।
पीडाकरममित्राणां यच्च कर्तव्यमेव तत्॥ २८॥

"Nay, what you have said just now, viz., that women should not be killed, is quite correct, O monkey! But that which causes annoyance to one's enemies need must be done." (28)

तमेवमुक्त्वा रुदतीं सीतां मायामयीं च ताम्।
शितधारेण खड्गेन निजघानेन्द्रजित् स्वयम्॥ २९॥

Nay, having spoken as aforesaid to Hanumān, Indrajit personally made short work with his sharp-edged sword, of that illusory Sītā, who had been sobbing all the while. (29)

यज्ञोपवीतमार्गेण छिन्ना तेन तपस्विनी।
सा पृथिव्यां पृथुश्रोणी पपात प्रियदर्शना॥ ३०॥

Split asunder by him diagonally that poor lady of broad hips and pleasing aspect sank on the ground. (30)

तामिन्द्रजित् स्त्रियं हत्वा हनूमन्तमुवाच ह।
मया रामस्य पश्येमां प्रियां शस्त्रनिषूदिताम्।
एषा विशस्ता वैदेही निष्फलो वः परिश्रमः॥ ३१॥

Having killed that illusory woman, Indrajit spoke as follows to Hanūmān: "Behold this darling of Rāma destroyed by me with a weapon. Here is Sītā, a princess of Videha

territory killed. Now vain is your exertion to secure her." (31)

ततः खड्गेन महता हत्वा तामिन्द्रजित्स्वयम्।
हृष्टः स रथमास्थाय ननाद च महास्वनम्॥ ३२॥

Nay, mounting his chariot after he had personally done 'her' to death with his mighty sword, Indrajit joyfully raised a loud shout. (32)

वानराः शुश्रुवुः शब्दमदूरे प्रत्यवस्थिताः।
व्यादितास्यस्य नदतस्तद्दुर्गं संश्रितस्य तु॥ ३३॥

Arrayed not far from him, the monkeys heard his roar even as he shouted with his mouth wide open while comfortably seated in that aerial chariot, which was actually difficult of access for otherss. (33)

तथा तु सीतां विनिहत्य दुर्मतिः
प्रहृष्टचेताः स बभूव रावणिः।
तं हृष्टरूपं समुदीक्ष्य वानरा
विषण्णरूपाः समभिप्रदुद्रुवुः॥ ३४॥

Having disposed of Sītā as aforesaid, that evil-minded son of Rāvaṇa for his part felt greatly rejoiced in mind. Assuming a melancholy air on seeing him cheerful of aspect, the monkeys fled en masse precipitately. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकाशीतितमः सर्गः॥ ८१॥

Thus ends Canto Eighty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

द्व्यशीतितमः सर्गः

Canto LXXXII

Led by Hanumān, the monkeys meet the ogres in an encounter; Hanumān returns to the presence of Śrī Rāma and Indrajit pours oblations into the sacred fire at the sanctuary of Nikumbhilā

श्रुत्वा तु भीमनिर्ह्रादं शक्राशनिसमस्वनम्।
वीक्ष्यमाणा दिशः सर्वा दुद्रुवुर्वानरा भृशम्॥ १॥

Hearing the terrible roar of Indrajit, the monkeys for their part fled with great speed in all directions, gazing on Indrajit whose roar resembled the peal of thunder. (1)

तानुवाच ततः सर्वान् हनूमान् मारुतात्मजः।
विषण्णवदनान् दीनांस्त्रस्तान् विद्रवतः पृथक्॥ २॥

Hanumān, sprung from the loins of the wind-god, thereupon spoke as follows to all those monkeys, who wore melancholy looks, were feeling miserable and alarmed and were fleeing singly: (2)

कस्माद् विषण्णवदना विद्रवध्वं प्लवंगमाः।
त्यक्तयुद्धसमुत्साहाः शूरत्वं क्व नु वो गतम्॥ ३॥

"Having lost your zeal for fighting, why are you fleeing with a downcast mien, O monkey? Where on earth has your valour gone? (3)

पृष्ठतोऽनुव्रजध्वं मामग्रतो यान्तमाहवे।
शूरैरभिजनोपेतैरयुक्तं हि निवर्तितुम्॥ ४॥

"Return, close on my heels, to the battle while I am marching ahead. It is ill-advised indeed for champions of noble descent to shrink back from the battlefield." (4)

एवमुक्ताः सुसंक्रुद्धा वायुपुत्रेण धीमता।
शैलशृङ्गान् द्रुमांश्चैव जगृहुर्हृष्टमानसाः॥ ५॥

Admonished in these words by the sagacious son of the wind-god, the monkeys, who now felt delighted in mind, seized hold of mountain-peaks and trees as well in great fury. (5)

अभिपेतुश्च गर्जन्तो राक्षसान् वानरर्षभाः।
परिवार्य हनूमन्तमन्वयुश्च महाहवे॥ ६॥

Nay, surrounding Hanumān on all sides, the leaders of monkeys followed him in the great fight and rushed roaring towards the ogres. (6)

स तैर्वानरमुख्यैस्तु हनूमान् सर्वतो वृतः।
हुताशन इवार्चिष्मानदहच्छत्रुवाहिनीम्॥ ७॥

Surrounded on all sides by those monkey leaders, the said Hanumān began to annihilate the hostile army like a flaming fire. (7)

स राक्षसानां कदनं चकार सुमहाकपिः।
वृतो वानरसैन्येन कालान्तकयमोपमः॥ ८॥

Accompanied by the simian army, that exceptionally mighty monkey, who resembled Yama assuming the role of Death at the time of universal dissolution, played havoc among the ogres. (8)

स तु शोकेन चाविष्टः कोपेन महता कपिः।
हनूमान् रावणिरथे महतीं पातयच्छिलाम्॥ ९॥

Filled with inordinate grief and anger, the aforesaid monkey, Hanumān, for his part hurled a huge rock on the chariot of Indrajit (son of Rāvaṇa). (9)

तामापतन्तीं दृष्ट्वैव रथः सारथिना तदा।
विधेयाश्वसमायुक्तः विदूरमपवाहितः॥ १०॥

The moment his charioteer saw the rock coming towards the chariot, the chariot, which was drawn by obedient horses, was now driven aside to a long distance by him. (10)

तमिन्द्रजितमप्राप्य रथस्थं सहसारथिम्।
विवेश धरणीं भित्त्वा सा शिला व्यर्थमुद्यता॥ ११॥

Failing to reach the aforesaid Indrajit seated in his chariot alongwith the charioteer, the rock in question, which was employed in vain, entered the bowels of the earth after splitting it open. (11)

पतितायां शिलायां तु व्यथिता रक्षसां चमूः।
निपतन्त्या च शिलया राक्षसा मथिता भृशम्॥ १२॥

As the rock fell, the army of the ogres for its part felt disquieted; nay, the ogres were violently crushed by the rock even as it fell. (12)

तमभ्यधावन् शतशो नदन्तः काननौकसः।
ते द्रुमांश्च महाकाया गिरिशृङ्गाणि चोद्यताः॥ १३॥

Monkeys (lit., dwellers in the woods) in their hundreds rushed roaring towards Indrajit. Nay, seizing hold of trees and mountain-tops too, those colossal monkeys became fully active. (13)

क्षिपन्तीन्द्रजितं संख्ये वानरा भीमविक्रमाः।
वृक्षशैलमहावर्षं विसृजन्तः प्लवंगमाः॥ १४॥
शत्रूणां कदनं चक्रुर्नेदुश्च विविधैः स्वनैः।
वानरैस्तैर्महाभीमैर्घोररूपा निशाचराः॥ १५॥
वीर्यादभिहता वृक्षैर्व्यचेष्टन्त रणक्षितौ।
स सैन्यमभिवीक्ष्याथ वानरार्दितमिन्द्रजित्॥ १६॥
प्रगृहीतायुधः क्रुद्धः परानभिमुखो ययौ।
स शरौघानवसृजन् स्वसैन्येनाभिसंवृतः॥ १७॥
जघान कपिशार्दूलान् सुबहून् दृढविक्रमः।
शूलैरशनिभिः खड्गैः पट्टिशैः शूलमुद्गरैः॥ १८॥

The monkeys of redoubtable prowess began to rail Indrajit on the battlefield. Nay, discharging a mighty shower of trees and rocks, the monkeys created havoc among the enemies and shouted in various tones. Vehemently struck on all sides with trees by those exceptionally redoubtable monkeys, the rangers of the night of hideous aspect rolled about restlessly on the battlefield.

Seizing hold of his weapons in fury on perceiving the army handled roughly by the monkeys, the aforesaid Indrajit forthwith marched against the enemies. Discharging streams of arrows while surrounded by his contingent, Indrajit of unyielding prowess struck numerous tigers among the monkeys with pikes, Aśanis, swords, sharp-edged spears and Kūṭamudgaras (a concealed weapon similar to a mallet). (14—18)

ते चाप्यनुचरांस्तस्य वानरा जघ्नुराहवे।
सुस्कन्धविटपैः शैलैः शिलाभिश्च महाबलः॥ १९॥
हनूमान् कदनं चक्रे रक्षसां भीमकर्मणाम्।
संनिवार्य परानीकमब्रवीत् तान् वनौकसः॥ २०॥
हनूमान् संनिवर्तध्वं न नः साध्यमिदं बलम्।
त्यक्त्वा प्राणान् विचेष्टन्तो रामप्रियचिकीर्षवः॥ २१॥
यन्निमित्तं हि युध्यामो हता सा जनकात्मजा।
इममर्थं हि विज्ञाप्य रामं सुग्रीवमेव च॥ २२॥
तौ यत् प्रतिविधास्येते तत् करिष्यामहे वयम्।
इत्युक्त्वा वानरश्रेष्ठो वारयन् सर्ववानरान्॥ २३॥
शनैः शनैरसंत्रस्तः सबलः संन्यवर्तत।
ततः प्रेक्ष्य हनूमन्तं व्रजन्तं यत्र राघवः॥ २४॥
स होतुकामो दुष्टात्मा गतश्चैत्यं निकुम्भिलाम्।
निकुम्भिलामधिष्ठाय पावकं जुहवेन्द्रजित्॥ २५॥

Those monkeys too killed his followers in combat. Hanumān, on the other hand, who was endowed with extraordinary might, played havoc among the ogres of terrible deeds with sal trees distinguished by excellent trunks and boughs as well as with rocks. Keeping the hostile army back, Hanumān spoke as follows to those monkeys (lit., dwellers in the woods): "Retreat! This army need not be conquered by us any more. That daughter of Janaka—for whom indeed we have fought so far, risking our lives and making a special effort to win, seeking as we did to do what is pleasing to Śrī Rāma—has been killed. Making this fact known to Śrī Rāma as well as to Sugrīva, we shall certainly do that which they will enjoin us to do in return." Perceiving Hanumān withdrawing to the place where Śrī Rāma (a scion of Raghu) was, the evil-minded ogre proceeded to the sanctuary known by the name of Nikumbhilā, seeking as he did to pour oblations into the sacred fire. Reaching Nikumbhilā, Indrajit poured oblations into the sacred fire. (19—25)

यज्ञभूम्यां ततो गत्वा पावकस्तेन रक्षसा।
हूयमानः प्रजज्वाल होमशोणितभुक् तदा॥ २६॥

While being propitiated with oblations by that ogre on arriving at the sacrificial ground, the sacrificial fire blazed up on consuming the oblations of blood on that occasion. (26)

सार्चिःपिनद्धो ददृशे होमशोणिततर्पितः।
संध्यागत इवादित्यः सुतीव्रोऽग्निः समुत्थितः॥ २७॥

Swollen up when propitiated with oblations of blood, the fierce fire, which resembled the evening sun, was seen wrapped in flames. (27)

अथेन्द्रजिद् राक्षसभूतये तु
जुहाव हव्यं विधिना विधानवित्।
दृष्ट्वा व्यतिष्ठन्त च राक्षसास्ते
महासमूहेषु नयानयज्ञाः॥ २८॥

For the prosperity of the ogres in general, Indrajit for his part, who was well-versed in the technique pertaining to sacrifices, forthwith poured oblations into the sacrificial fire according to the scriptural ordinance. Nay, beholding this, the well-known ogres, who knew what was right and wrong in major conflicts, stood firm by his side. (28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यशीतितमः सर्गः॥ ८२॥

Thus ends Canto Eighty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यशीतितमः सर्गः

Canto LXXXIII

Śrī Rāma faints away on being told that Sītā has been done to death. After consoling him, Lakṣmaṇa prepares for action

राघवश्चापि विपुलं तं राक्षसवनौकसाम्।
श्रुत्वा संग्रामनिर्घोषं जाम्बवन्तमुवाच ह॥ १॥

Nay, hearing that great tumult following the encounter between the ogres and the monkeys (lit., dwellers in the woods), Śrī Rāma (a scion of Raghu) too spoke as follows to Jāmbavān: (1)

सौम्य नूनं हनुमता कृतं कर्म सुदुष्करम्।
श्रूयते च यथा भीमः सुमहानायुधस्वनः॥ २॥

"From the way in which a terrible and exceptionally loud rattling of arms is heard, it appears that a feat exceedingly difficult (to perform for others) has undoubtedly been performed by Hanumān, O dear one! (2)

तदृच्छ कुरु साहाय्यं स्वबलेनाभिसंवृतः।
क्षिप्रमृक्षपते तस्य कपिश्रेष्ठस्य युध्यतः॥ ३॥

"Therefore, accompanied by your own army (of bears), go and instantly lend your aid, O lord of bears, to that prince of monkeys, who is fighting." (3)

ऋक्षराजस्तथेत्युक्त्वा स्वेनानीकेन संवृतः।
आगच्छत्पश्चिमं द्वारं हनूमान् यत्र वानरः॥ ४॥

Saying "Amen", and surrounded by his own army, Jāmbavān (the lord of bears) sought the western gate, where the monkey, Hanumān, was. (4)

अथायान्तं हनूमन्तं ददर्शर्क्षपतिस्तदा।
वानरैः कृतसंग्रामैः श्वसद्भिरभिसंवृतम्॥ ५॥

The lord of bears forthwith saw Hanumān returning at that time accompanied by monkeys, who had given fight and were sighing (on account of grief caused by the destruction of 'Sītā'). (5)

दृष्ट्वा पथि हनूमांश्च तदृक्षबलमुद्यतम्।
नीलमेघनिभं भीमं संनिवार्य न्यवर्तत॥ ६॥

Beholding that redoubtable army of bears, resembling a dark cloud, on their way, ready for an encounter, and effectively intercepting it, Hanumān retreated with them all. (6)

स तेन सह सैन्येन संनिकर्षं महायशाः।
शीघ्रमागम्य रामाय दुःखितो वाक्यमब्रवीत्॥ ७॥

Speedily seeking the presence of Śrī Rāma with that army, the highly illustrious Hanumān sorrowfully submitted to him as follows: (7)

समरे युध्यमानानामस्माकं प्रेक्षतां च सः।
जघान रुदतीं सीतामिन्द्रजिद्रावणात्मजः॥ ८॥

"While we, who were carrying on a fight on the battlefield, stood looking on, that offspring of Rāvaṇa, Indrajit, killed 'Sītā', even though she continued to weep. (8)

उद्भ्रान्तचित्तस्तां दृष्ट्वा विषण्णोऽहमरिंदम।
तदहं भवतो वृत्तं विज्ञापयितुमागतः॥ ९॥

Bewildered in mind and dejected on seeing her, O tamer of enemies, I have come back to break the aforesaid news to you." (9)

तस्य तद् वचनं श्रुत्वा राघवः शोकमूर्च्छितः।
निपपात तदा भूमौ छिन्नमूल इव द्रुमः॥ १०॥

Rendered insensible through grief on hearing the aforesaid submission of Hanumān, Śrī Rāma (a scion of Raghu) forthwith fell to the ground like a tree whose roots have been severed. (10)

तं भूमौ देवसंकाशं पतितं दृश्य राघवम्।
अभिपेतुः समुत्पत्य सर्वतः कपिसत्तमाः॥ ११॥

आसिञ्चन् सलिलैश्चैनं पद्मोत्पलसुगन्धिभिः।
प्रदहन्तमसंहार्यं सहसाग्निमिवोत्थितम्॥ १२॥

Seeing that scion of Raghu, who looked like a god, fallen, the leaders of monkeys hastened towards him springing from all sides and sprinkled him with water fragrant with the scent of lotuses and lilies even as one would sprinkle an inextinguishable fire which has just flared up, all of a sudden and is burning all. (11-12)

तं लक्ष्मणोऽथ बाहुभ्यां परिष्वज्य सुदुःखितः।
उवाच राममस्वस्थं वाक्यं हेत्वर्थसंयुतम्॥ १३॥

Encircling Śrī Rāma with his arms, Lakṣmaṇa, who was seized with great agony, forthwith addressed to Śrī Rāma, who was feeling ill at ease, the following submission, which was full of reason and fraught with meaning: (13)

शुभे वर्त्मनि तिष्ठन्तं त्वामार्य विजितेन्द्रियम्।
अनर्थेभ्यो न शक्नोति त्रातुं धर्मो निरर्थकः॥ १४॥

"Virtue, O worthy brother, cannot save you, who are sticking to the noble path and have fully mastered the senses, from reverses and is, therefore, useless. (14)

भूतानां स्थावराणां च जङ्गमानां च दर्शनम्।
यथास्ति न तथा धर्मस्तेन नास्तीति मे मतिः॥ १५॥

"Just as joy is experienced by created beings, both inanimate and animate, virtue is not likewise perceived to be the cause of their happiness. Hence virtue is not the cause of happiness: such is my conclusion. (15)

यथैव स्थावरं व्यक्तं जङ्गमं च तथाविधम्।
नायमर्थस्तथा युक्तस्त्वद्विधो न विपद्यते॥ १६॥

"Even as it is evident that the inanimate creation is happy (without the concomitant practice of virtue), the animate creation too is happy likewise. Therefore, the presumption that virtue alone prospers is not warranted; for, in that case a purely virtuous man like you would not suffer. (16)

यद्यधर्मो भवेद्भूतो रावणो नरकं व्रजेत्।
भवांश्च धर्मसंयुक्तो नैव व्यसनमाप्नुयात्॥ १७॥

"Had unrighteousness been effective, Rāvaṇa should have descended into hell; while you, who are endowed with virtue, would never suffer adversity. (17)

तस्य च व्यसनाभावाद्व्यसनं चागते त्वयि।
धर्मो भवत्यधर्मश्च परस्परविरोधिनौ॥ १८॥

"Nay, since Rāvaṇa is free from calamity, while you have met with misfortune, virtue and vice, which were the contraries of each other, have changed the roles with each other (the one turning into the other). (18)

धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः।
यद्यधर्मेण युज्येयुर्येष्वधर्मः प्रतिष्ठितः॥ १९॥
न धर्मेण वियुज्येरन्नाधर्मरुचयो जनाः।
धर्मेणाचरतां तेषां तथा धर्मफलं भवेत्॥ २०॥

"If one invariably attained the fruit of virtue, viz., happiness through virtue and likewise the fruit of unrighteousness alone through unrighteousness, those in whom unrighteousness is rooted would be burdened with the fruit of unrighteousness, viz., suffering. Nor would people who have no leaning towards unrighteousness would be ever deprived of the fruit of virtue, viz., joy. Nay, the fruit of virtue alone would accrue to those holding by the latter. (19-20)

यस्मादर्था विवर्धन्ते येष्वधर्मः प्रतिष्ठितः।
क्लिश्यन्ते धर्मशीलाश्च तस्मादेतौ निरर्थकौ॥ २१॥

"Since the resources of those in whom unrighteousness is rooted, develop, while those who are given to the practice of virtue suffer; hence these two viz., righteousness and unrighteousness are useless. (21)

वध्यन्ते पापकर्माणो यद्यधर्मेण राघव।
वधकर्महतोऽधर्मः स हतः कं वधिष्यति॥ २२॥

If it is alleged that those of sinful deeds

are destroyed by their own unrighteousness, O scion of Raghu, the unrighteousness itself, consisting as it does in an act of killing etc., will be forthwith destroyed inasmuch as an action is momentary. Whom will that unrighteousness destroy, which is itself destroyed in the course of three seconds? (22)

अथवा विहितेनायं हन्यते हन्ति चापरम्।
विधिः स लिप्यते तेन न स पापेन कर्मणा॥ २३॥

"Or, if a man is destroyed by recourse to a malevolent ritual prescribed in the scriptures or kills another by recourse to such a ritual, the destiny (alone) which is engendered by the aforesaid ritual is tainted by that sinful act and not the agent. (23)

अदृष्टप्रतिकारेण अव्यक्तेनासता सता।
कथं शक्यं परं प्राप्तुं धर्मेणारिविकर्षण॥ २४॥

"How can another, viz., the person going to be destroyed, be reached, O destroyer of enemies, by righteousness in the form of a malevolent ritual, which, being unconscious, has never known how to retaliate, is unmanifest and is, therefore, as good as non-existent? (24)

यदि सत्स्यात्सतां मुख्य नासत्स्यात् तव किंचन।
त्वया यदीदृशं प्राप्तं तस्मात् तन्नोपपद्यते॥ २५॥

"If a good destiny (engendered by a virtuous act) existed, O jewel among the virtuous, no evil would ever accrue to you. Since, however, such evil has been reaped by you, therefore, the hypothesis that the destiny engendered by good acts is real is not proved.* (25)

अथवा दुर्बलः क्लीबो बलं धर्मोऽनुवर्तते।
दुर्बलो हृतमर्यादो न सेव्य इति मे मतिः॥ २६॥

"If being feeble and ineffective, virtue needs the help of might, the former, which lacks strength and has been deprived of its capacity, should no longer be pursued: such is my view. (26)

बलस्य यदि चेद्धर्मो गुणभूतः पराक्रमैः।
धर्ममुत्सृज्य वर्तस्व यथा धर्मे तथा बले॥ २७॥

"Giving up the predominance of virtue by plucking up courage, if the former is subordinate to might, depend on might as you do now on virtue. (27)

अथ चेत्सत्यवचनं धर्मः किल परंतप।
अनृतं त्वय्यकरणे किं न बद्धस्त्वया विना॥ २८॥

If, on the other hand, it is urged by you that virtue in the form of redeeming the truthfulness of your father is being followed by you, O scourge of your enemies, your father was disunited from you by force of the mendacity which was resorted to by him in not redeeming his announcement made regarding installing you as the Prince Regent. Were you not bound by that announcement too? (28)

यदि धर्मो भवेद्भूत अधर्मो वा परंतप।
न स्म हत्वा मुनिं वज्री कुर्यादिन्द्यां शतक्रतुः॥ २९॥

"Had virtue alone been worth pursuing (to the exclusion of unrighteousness) or unrighteousness (to the exclusion of virtue), O scourge of your enemies, Indra (who is presupposed to have performed a hundred horse-sacrifices as a condition precedent to his attaining Indrahood), the wielder of the

* The dissertation contained in verses 14 to 25 above disproving the existence of good and evil destiny engendered by good and evil acts respectively was apparently given by Lakṣmana in a mood of frustration which had come upon him on seeing Śrī Rāma disconsolate over the 'death' of his beloved spouse. Even as falling a prey to grief on the part of the divine Śrī Rāma at the destruction of an illusory living image of his darling was a mere sport of love, the utterance of such apparently incoherent words on the part of Lakṣmana too in a fit of agony on seeing Śrī Rāma agonized shows his agitation caused by love. Later on, as his grief subsides, Lakṣmana himself says in verse 44 below that he had given expression to such things only to assuage the grief of Śrī Rāma and spur him on to action.

thunderbolt, would not have performed a horse-sacrifice (to atone for the sin of having killed a Brāhmaṇa) on killing a hermit (viz., Viśwarūpa, son of Twaṣṭā*). (29)

अधर्मसंश्रितो धर्मो विनाशयति राघव।
सर्वमेतद्यथाकामं काकुत्स्थ कुरुते नरः॥ ३०॥

"Virtue destroys enemies only when united with strength (something other than virtue), O scion of Raghu! Therefore, a wise man takes recourse to every such means (viz., virtue and strength both) at will, O scion of Kakutstha! (30)

मम चेदं मतं तात धर्मोऽयमिति राघव।
धर्ममूलं त्वया छिन्नं राज्यमुत्सृजता तदा॥ ३१॥

"Nay my opinion is that righteousness consists in such recourse to both the aforesaid expedients (viz., virtue and strength). The very roots of Dharma in the shape of earthly gain have been severed by you in that you spurned sovereignty the other day (when it was being offered to you). (31)

अर्थेभ्योऽथ प्रवृद्धेभ्यः संवृत्तेभ्यस्ततस्ततः।
क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः॥ ३२॥

"Even as streams flow from mountains, all undertakings (those conducive to union with God as well as those conducive to material enjoyment) follow from riches brought from place to place and augmented. (Those carried on in a disinterested spirit lead to union with God, while those actuated by interested motives make for enjoyment).(32)

अर्थेन हि विमुक्तस्य पुरुषस्याल्पचेतसः।
विच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा॥ ३३॥

"All the undertakings of a man of meagre intelligence, forsaken by wealth, are interrupted even like small streams in summer. (33)

सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः।
पापमाचरते कर्तुं तदा दोषः प्रवर्तते॥ ३४॥

"Renouncing wealth within easy reach, a man brought up in comfort and seeking comfort then proceeds to commit sin (in the shape of thieving etc.,) and evil (in the form of punishment) follows from it. (34)

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः।
यस्यार्थाः स पुमाँल्लोके यस्यार्थाः स च पण्डितः॥ ३५॥

"Friends gather round him in whom riches abide; kinsfolk too stand by him in whom riches have found their way. He alone is honourable, in whom riches find their place; nay, he alone is learned, in whom riches have found their abode. (35)

यस्यार्थाः स च विक्रान्तो यस्यार्थाः स चबुद्धिमान्।
यस्यार्थाः स महाभागो यस्यार्थाः स गुणाधिकः॥ ३६॥

"Nay, he alone is gallant, to whom riches have flown; and he alone is clever, in whom riches have come to stay. He alone is highly fortunate, in whom riches exist; again he alone is superior in excellences, in whom riches have found their receptacle. (36)

अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया।
राज्यमुत्सृजता धीर येन बुद्धिस्त्वया कृता॥ ३७॥

"The evils attendant on the abjuration of wealth have been dwelt upon by me here in the shape of their contraries (verses 35-36 above). The ground on which the resolve was made by you to sacrifice your all, while forswearing the kingdom, O resolute one, is not known to me. (37)

यस्यार्था धर्मकामार्थास्तस्य सर्वं प्रदक्षिणम्।
अधनेनार्थकामेन नार्थः शक्यो विचिन्विता॥ ३८॥

"The other ends too in the shape of—virtue and pleasure—of a man in whom riches abide are easily accomplished; nay, everything turns exceedingly favourable to him. Wealth, however, cannot be attained without endeavour by a penniless man

* The story has been narrated at length in Book VI, Discourse IX. of Śrīmad Bhāgavata.

seeking wealth and even hunting for it. (38)

हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः।
अर्थादेतानि सर्वाणि प्रवर्तन्ते नराधिप॥ ३९॥

"Delight and sensuous pleasure, pride, virtue, anger and control of the mind and the senses—all these become effective through wealth alone, O ruler of men! (39)

येषां नश्यत्ययं लोकश्चरतां धर्मचारिणाम्।
तेऽर्थास्त्वयि न दृश्यन्ते दुर्दिनेषु यथा ग्रहाः॥ ४०॥

"Those riches due to renunciation of which worldly happiness of those practising austerities and treading the path of virtue goes to the dogs are not found in you any more than the nine planets are seen on cloudy days. (40)

त्वयि प्रव्रजिते वीर गुरोश्च वचने स्थिते।
रक्षसापहृता भार्या प्राणैः प्रियतरा तव॥ ४१॥

"While you have been in exile, faithful to the pledge of your father, your consort, who was dearer to you than life itself, was borne away by the ogre, Rāvaṇa, O heroic prince! (41)

तदद्य विपुलं वीर दुःखमिन्द्रजिता कृतम्।
कर्मणा व्यपनेष्यामि तस्मादुत्तिष्ठ राघव॥ ४२॥

"I shall fully dispel with my exploits today the great agony caused by Indrajit, O gallant prince! Therefore, rise, O scion of Raghu! (42)

उत्तिष्ठ नरशार्दूल दीर्घबाहो धृतव्रत।
किमात्मानं महात्मानमात्मानं नावबुध्यसे॥ ४३॥

"Get up, O tiger among men! Why don't you recognize yourself to be the Supreme Spirit, endowed with vast intelligence, O long-armed prince, who have kept your vows? (43)

अयमनघ तवोदितः प्रियार्थं
जनकसुतानिधनं निरीक्ष्य रुष्टः।
सरथगजहयां सराक्षसेन्द्रां
भृशमिषुभिर्विनिपातयामि लङ्काम्॥ ४४॥

"This submission has been made by me to win your pleasure. Enraged to learn about the destruction of Janaka's daughter, I shall completely destroy with my arrows Laṅkā with its chariots, elephants and horses, alongwith Rāvaṇa, the ruler of ogres, O sinless one!" (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्र्यशीतितमः सर्गः॥ ८३॥

Thus ends Canto Eighty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरशीतितमः सर्गः

Canto LXXXIV

Telling Śrī Rāma the secret of the conjuring trick practised by Indrajit, Vibhīṣaṇa assures him of Sītā being still alive and urges him to send Lakṣmaṇa with an army to the sanctuary of Nikumbhilā

राममाश्वासमाने तु लक्ष्मणे भ्रातृवत्सले।
निक्षिप्य गुल्मान् स्वस्थाने तत्रागच्छद् विभीषणः॥ १॥
नानाप्रहरणैर्वीरैश्चतुर्भिरभिसंवृतः।
नीलाञ्जनचयाकारैर्मातंगैरिव यूथपैः॥ २॥

Having restored the simian troops to their position while Lakṣmaṇa, who was so fond of his elder brother, was reassuring Śrī Rāma, Vibhīṣaṇa for his part made his appearance there, surrounded by

four champions armed with various weapons and resembling elephants, who were leaders of their herds and looked like heaps of collyrium. (1-2)

सोऽभिगम्य महात्मानं राघवं शोकलालसम्।
वानरांश्चापि ददृशे बाष्पपर्याकुलेक्षणान्॥ ३॥

Approaching the high-souled Lakṣmaṇa, a scion of Raghu, he found him entirely given up to grief and the monkeys too with their eyes full of tears. (3)

राघवं च महात्मानमिक्ष्वाकुकुलनन्दनम्।
ददर्श मोहमापन्नं लक्ष्मणस्याङ्कमाश्रितम्॥ ४॥

He also beheld the high-souled Śrī Rāma, a scion of Raghu, the delight of Ikṣwāku's race, fallen into a swoon and lying in the lap of Lakṣmaṇa. (4)

व्रीडितं शोकसंतप्तं दृष्ट्वा रामं विभीषणः।
अन्तर्दुःखेन दीनात्मा किमेतदिति सोऽब्रवीत्॥ ५॥

Vibhīṣaṇa felt depressed in spirits due to mental anguish on seeing Śrī Rāma put out of countenance and tormented with grief. He said, "What is this?" (5)

विभीषणमुखं दृष्ट्वा सुग्रीवं तांश्च वानरान्।
लक्ष्मणोवाच मन्दार्थमिदं बाष्पपरिप्लुतः॥ ६॥

Fixing his gaze on the face of Vibhīṣaṇa and looking at Sugrīva and the celebrated monkeys, Lakṣmaṇa, who was bathed in tears, spoke in the following terse language: (6)

हता इन्द्रजिता सीता इति श्रुत्वैव राघवः।
हनूमद्वचनात् सौम्य ततो मोहमुपाश्रितः॥ ७॥

"Immediately on hearing through the words of Hanumān that Sītā has been killed by Indrajit, Śrī Rāma, a scion of Raghu, O friend, has fallen into a swoon for that reason." (7)

कथयन्तं तु सौमित्रिं संनिवार्य विभीषणः।
पुष्कलार्थमिदं वाक्यं विसंज्ञं राममब्रवीत्॥ ८॥

Restraining the son of Sumitrā even while he was speaking, Vibhīṣaṇa, for his part, made the following submission, which was full of ample meaning, to Śrī Rāma, who was lying unconscious: (8)

मनुजेन्द्रार्तरूपेण यदुक्तस्त्वं हनूमता।
तदयुक्तमहं मन्ये सागरस्येव शोषणम्॥ ९॥

"I hold that what you have been told by Hanumān with a sorrowful mien, O ruler of men, to be absurd as the drying up of the sea. (9)

अभिप्रायं तु जानामि रावणस्य दुरात्मनः।
सीतां प्रति महाबाहो न च घातं करिष्यति॥ १०॥

"I, for my part, know the design of the evil-minded Rāvaṇa with reference to Sītā, O mighty-armed one! He would never cause her to be killed. (10)

याच्यमानः सुबहुशो मया हितचिकीर्षुणा।
वैदेहीमुत्सृजस्वेति न च तत् कृतवान् वचः॥ ११॥

"Nay, even though being solicited very often by me, who wished well of him, in the words: 'Give up the princess of the Videha territory!' he would never heed that advice of mine. (11)

नैव साम्ना न दानेन न भेदेन कुतो युधा।
सा द्रष्टुमपि शक्येत नैव चान्येन केनचित्॥ १२॥

"She cannot even be perceived in any wise, much less killed, by anyone else by recourse to persuasion, gift or sowing dissension, much less by recourse to war. (12)

वानरान् मोहयित्वा तु प्रतियातः स राक्षसः।
मायामयीं महाबाहो तां विद्धि जनकात्मजाम्॥ १३॥

"That ogre, Indrajit, for his part withdrew from the battlefield after hoodwinking the monkeys. Know that daughter of Janaka, who was seemingly killed by him, to be illusory, O mighty-armed one! (13)

चैत्यं निकुम्भिलामद्य प्राप्य होमं करिष्यति।
हुतवानुपयातो हि देवैरपि सवासवैः॥ १४॥
दुराधर्षो भवत्येष संग्रामे रावणात्मजः।
तेन मोहयता नूनमेषा माया प्रयोजिता॥ १५॥
विघ्नमन्विच्छता तत्र वानराणां पराक्रमे।
ससैन्यास्तत्र गच्छामो यावत्तन्न समाप्यते॥ १६॥

"Duly reaching the sanctuary known by the name of Nikumbhilā today, he will pour oblations into the sacred fire. Having returned after pouring oblations into the sacred fire, Indrajit, sprung from the loins of Rāvaṇa, will undoubtedly prove difficult to overcome in battle even for gods including Indra, the ruler of gods. Surely this conjuring trick (in the shape of killing an illusory living effigy of Sītā) was employed by him in order to put us off the scent, anticipating, as he did, interruption in his sacrificial performance at the hands of the monkeys in the event of their prowess remaining unchecked on the battlefield. We shall, therefore, proceed to that place with an army while the sacrificial performance is not yet over. (14—16)

त्यजैनं नरशार्दूल मिथ्या संतापमागतम्।
सीदते हि बलं सर्वं दृष्ट्वा त्वां शोककर्शितम्॥ १७॥

"Shake off, O tiger among men, this agony which has come upon you without any real cause. Seeing you stricken with grief, the entire army is feeling distressed. (17)

इह त्वं स्वस्थहृदयस्तिष्ठ सत्त्वसमुच्छ्रितः।
लक्ष्मणं प्रेषयास्माभिः सह सैन्यानुकर्षिभिः॥ १८॥

"Very elevated as you are in courage, stay you here, confident at heart, and dispatch Lakṣmaṇa with us, who are taking the army alongwith us. (18)

एष तं नरशार्दूलो रावणिं निशितैः शरैः।
त्याजयिष्यति तत्कर्म ततो वध्यो भविष्यति॥ १९॥

"With his whetted shafts this tiger among men will compel the aforesaid son of Rāvaṇa to discontinue that ritual; then he will be prone to being dispatched. (19)

तस्यैते निशितास्तीक्ष्णाः पत्रिपत्राङ्गवाजिनः।
पतत्त्रिण इवासौम्याः शराः पास्यन्ति शोणितम्॥ २०॥

"These whetted and piercing arrows of Lakṣmaṇa, which fly swiftly, furnished as they are with the limbs of birds in the form of their feathers, will drink Indrajit's blood like cruel birds. (20)

तत् संदिश महाबाहो लक्ष्मणं शुभलक्षणम्।
राक्षसस्य विनाशाय वज्रं वज्रधरो यथा॥ २१॥

"Therefore, O mighty-armed one, dispatch Lakṣmaṇa, who is endowed with auspicious bodily marks, for the destruction of the ogre, Indrajit, even as Indra, the wielder of the thunderbolt, would employ the thunderbolt for the destruction of his enemies, the demons. (21)

मनुजवर न कालविप्रकर्षो
रिपुनिधनं प्रति यत्क्षमोऽद्य कर्तुम्।
त्वमतिसृज रिपोर्वधाय वज्रं
दिविजरिपोर्मथने यथा महेन्द्रः॥ २२॥

"Since, O jewel among human beings (the progeny of Manu), loss of time in compassing the death of the enemy, Indrajit, is no longer desirable in anyway, send Lakṣmaṇa for making short work of the enemy even as the mighty Indra, the ruler of gods, would hurl his thunderbolt for the destruction of an enemy of gods (lit., those born in heaven). (22)

समाप्तकर्मा हि स राक्षसर्षभो
भवत्यदृश्यः समरे सुरासुरैः।
युयुत्सता तेन समाप्तकर्मणा
भवेत् सुराणामपि संशयो महान्॥ २३॥

"On concluding the ritual, that prince of ogres will turn invisible on the battlefield to

gods and demons alike. There will be great danger even to gods in fighting with him when he has concluded the ritual and feels inclined to fight." (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुरशीतितमः सर्गः ॥ ८४ ॥

Thus ends Canto Eighty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशीतितमः सर्गः

Canto LXXXV

Importuned by Vibhīṣaṇa, Śrī Rāma commands Lakṣmaṇa to march against Indrajit to make short work of him, and Lakṣmaṇa arrives with an army near the sanctuary of Nikumbhilā

तस्य तद् वचनं श्रुत्वा राघवः शोककर्शितः।
नोपधारयते व्यक्तं यदुक्तं तेन रक्षसा॥ १॥

Even on hearing the aforesaid submission of Vibhīṣaṇa, Śrī Rāma (a scion of Raghu), who was stricken with grief, could not make out clearly what was submitted by that ogre. (1)

ततो धैर्यमवष्टभ्य रामः परपुरंजयः।
विभीषणमुपासीनमुवाच कपिसंनिधौ॥ २॥

Plucking up courage, Śrī Rāma, the conqueror of hostile citadels, spoke as follows to Vibhīṣaṇa, seated by his side, in the presence of the monkey, Hanumān: (2)

नैर्ऋताधिपते वाक्यं यदुक्तं ते विभीषण।
भूयस्तच्छ्रोतुमिच्छामि ब्रूहि यत्ते विवक्षितम्॥ ३॥

"I wish to hear once more, O suzerain lord of ogres (lit., the progeny of Nirṛti, the ogre presiding over the south-west), that submission which was made by you, O Vibhīṣaṇa! Repeat that which was sought to be conveyed by you." (3)

राघवस्य वचः श्रुत्वा वाक्यं वाक्यविशारदः।
यत् तत् पुनरिदं वाक्यं बभाषेऽथ विभीषणः॥ ४॥

Hearing the command of Śrī Rāma, a scion of Raghu, Vibhīṣaṇa, who was skilled in expression, forthwith repeated as follows the same submission, which was made by him before: (4)

यथाऽऽज्ञप्तं महाबाहो त्वया गुल्मनिवेशनम्।
तत् तथानुष्ठितं वीर त्वद्वाक्यसमनन्तरम्॥ ५॥

"Immediately after your command, the marshalling of troops was done by me in the same way as was enjoined by you, O mighty-armed hero! (5)

तान्यनीकानि सर्वाणि विभक्तानि समन्ततः।
विन्यस्ता यूथपाश्चैव यथान्यायं विभागशः॥ ६॥

"All those troops have been divided and arrayed all-round and their commanders too have been allotted their respective posts according to their rank. (6)

भूयस्तु मम विज्ञाप्यं तच्छृणुष्व महाप्रभो।
त्वय्यकारणसंतप्ते संतप्तहृदया वयम्॥ ७॥

"Now hear, O mighty lord, that which remains to be submitted by me yet. When you are afflicted without any cause, we too feel pained at heart. (7)

त्यज राजन्निमं शोकं मिथ्या संतापमागतम्।
यदियं त्यज्यतां चिन्ता शत्रुहर्षविवर्धिनी॥ ८॥

"Therefore, shake off, O prince, this grief and agony, which have appeared in you without any ostensible reason. This anxiety too should be given up inasmuch as it considerably enhances the joy of the enemy. (8)

उद्यमः क्रियतां वीर हर्षः समुपसेव्यताम्।
प्राप्तव्या यदि ते सीता हन्तव्याश्च निशाचराः॥ ९॥

"Let a strenuous and continuous effort be made, O hero, and let enthusiasm be fully resorted to, if Sītā is to be recovered by you and the rangers of the night are to be exterminated. (9)

रघुनन्दन वक्ष्यामि श्रूयतां मे हितं वचः।
साध्वयं यातु सौमित्रिर्बलेन महता वृतः॥ १०॥
निकुम्भिलायां सम्प्राप्तं हन्तुं रावणिमाहवे।
धनुर्मण्डलनिर्मुक्तैराशीविषविषोपमैः॥ ११॥
शरैर्हन्तुं महेष्वासो रावणिं समितिंजयः।
तेन वीरेण तपसा वरदानात् स्वयंभुवः।
अस्त्रं ब्रह्मशिरः प्राप्तं कामगाश्च तुरङ्गमाः॥ १२॥

"Pray, listen carefully, O delight of the Raghus, to my salutary counsel, which I am presently going to submit. Accompanied by a huge army, this son of Sumitrā should proceed to dispatch in an encounter Indrajit, son of Rāvaṇa, duly arrived in the sanctuary of Nikumbhilā. Lakṣmaṇa, who is armed with a mighty bow, who has ever been victorious in combat, is capable of killing the son of Rāvaṇa with the arrows deadly as the poison of a venomous serpent, shot from his bow, which assumes a circular shape when stretched at full length. A mystic missile known by the name of Brahmaśira (so-called because it is presided over by Brahmā) as well as horses coursing at his will has been well-nigh secured* by that hero by virtue of a boon granted by Brahmā (the self-born creator) pleased with his asceticism. (10—12)

स एष किल सैन्येन प्राप्तः किल निकुम्भिलाम्।
यद्युत्तिष्ठेत् कृतं कर्म हतान् सर्वांश्च विद्धि नः॥ १३॥

"Nay, they say he has already actually reached Nikumbhilā with his army. If he gets up after concluding the ritual undertaken by him, take us all as killed. (13)

निकुम्भिलामसम्प्राप्तमकृताग्निं च यो रिपुः।
त्वामाततायिनं हन्यादिन्द्रशत्रो स ते वधः॥ १४॥

"'That enemy of yours who strikes you while you are marching against him with a stretched bow, and while you have not yet reached the foot of the banyan tree known by the name of Nikumbhilā or even while you have not yet propitiated the fire, will prove to be the cause of your death, O enemy of Indra!' (14)

वरो दत्तो महाबाहो सर्वलोकेश्वरेण वै।
इत्येवं विहितो राजन् वधस्तस्यैष धीमतः॥ १५॥

"Such was the boon granted in his favour by Brahmā, the ruler of all the worlds, O mighty-armed prince, and in this way has the end of that sagacious ogre been ordained. (15)

वधायेन्द्रजितो राम संदिशस्व महाबलम्।
हते तस्मिन् हतं विद्धि रावणं ससुहृद्गणम्॥ १६॥

"Therefore, depute, O Rāma, Lakṣmaṇa, who is endowed with extraordinary might, for compassing the destruction of Indrajit. When he is killed, take Rāvaṇa as killed with the host of his kinsfolk." (16)

विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत्।
जानामि तस्य रौद्रस्य मायां सत्यपराक्रम॥ १७॥

* The boon granted by Brahmā was that at the conclusion of the pouring of oblations into the sacrificial fire by Indrajit the ogre would receive from the god of fire a chariot drawn by horses coursing at his will as the mystic missile known by the name of Brahmaśira and that by virtue of that mystic missile he would remain death-proof till he had discharged the first arrow.

Hearing the plea of Vibhīṣaṇa, Śrī Rāma forthwith made the following reply: "I am aware, O ogre of unfailing prowess, of the conjuring skill practised by that fierce ogre. (17)

स हि ब्रह्मास्त्रवित् प्राज्ञो महामायो महाबलः।
करोत्यसंज्ञान् संग्रामे देवान् सवरुणानपि॥ १८॥

"Skilled in the use of the mystic missile presided over by Brahmā (the creator) and highly intelligent, nay, a great master of conjuring tricks and endowed with extraordinary might, he can actually render unconscious in combat even gods including Varuṇa. (18)

तस्यान्तरिक्षे चरतः सरथस्य महायशः।
न गतिर्ज्ञायते वीर सूर्यस्येवाभ्रसम्प्लवे॥ १९॥

"When he drives in the air in his chariot, his movement, O highly illustrious hero, cannot be perceived any more than that of the sun coursing behind a mass of clouds." (19)

राघवस्तु रिपोर्ज्ञात्वा मायावीर्यं दुरात्मनः।
लक्ष्मणं कीर्तिसम्पन्नमिदं वचनमब्रवीत्॥ २०॥

Knowing, as he did, the power of the conjuring tricks of the evil-minded enemy, Śrī Rāma, a scion of Raghu, for his part spoke as follows to the illustrious Lakṣmaṇa: (20)

यद् वानरेन्द्रस्य बलं तेन सर्वेण संवृतः।
हनूमत्प्रमुखैश्चैव यूथपैः सह लक्ष्मण॥ २१॥
जाम्बवेनर्क्षपतिना सह सैन्येन संवृतः।
जहि तं राक्षससुतं मायाबलसमन्वितम्॥ २२॥

"Surrounded by the entire army which stands at the disposal of Sugrīva, the ruler of monkeys, and also accompanied by troop-commanders with Hanumān as their leader and protected by Jāmbavān, the lord of bears, who, too, will be accompanied by an army, make short work, O Lakṣmaṇa, of that son of an ogre, rich in the power of magic. (21-22)

अयं त्वां सचिवैः सार्धं महात्मा रजनीचरः।
अभिज्ञस्तस्य मायानां पृष्ठतोऽनुगमिष्यति॥ २३॥

"This high-souled night-ranger, Vibhīṣaṇa, who is fully aware of his conjuring tricks, will follow you at your heels with his ministers." (23)

राघवस्य वचः श्रुत्वा लक्ष्मणः सविभीषणः।
जग्राह कार्मुकश्रेष्ठमन्यद् भीमपराक्रमः॥ २४॥

Hearing the command of Śrī Rāma, a scion of Raghu, Lakṣmaṇa of redoubtable prowess, who was accompanied by Vibhīṣaṇa, took up another bow, the foremost of bows. (24)

संनद्धः कवची खड्गी सशरी वामचापभृत्।
रामपादावुपस्पृश्य हृष्टः सौमित्रिरब्रवीत्॥ २५॥

Touching the feet of Śrī Rāma and feeling delighted, Lakṣmaṇa (son of Sumitrā), who was fully equipped for an encounter, clad in armour and armed with a sword and excellent arrows, and bore the bow in his left hand, submitted as follows: (25)

अद्य मत्कार्मुकोन्मुक्ताः शरा निर्भिद्य रावणिम्।
लङ्कामभिपतिष्यन्ति हंसाः पुष्करिणीमिव॥ २६॥

"Piercing Indrajit (son of Rāvaṇa) today, the arrows shot from my bow will drop into Laṅkā even as swans descend into a lotus-pond. (26)

अद्यैव तस्य रौद्रस्य शरीरं मामकाः शराः।
विधमिष्यन्ति भित्त्वा तं महाचापगुणच्युताः॥ २७॥

"Splitting the body of that violent ogre when shot from the string of my mighty bow, my arrows will make short work of him this very day." (27)

एवमुक्त्वा तु वचनं द्युतिमान् भ्रातुरग्रतः।
स रावणिवधाकांक्षी लक्ष्मणस्त्वरितं ययौ॥ २८॥

Having made the aforesaid submission in the presence of his eldest brother, Śrī

Rāma, the brilliant Lakṣmaṇa for his part departed with all speed, longing as he did to dispose of Indrajit, son of Rāvaṇa. (28)

सोऽभिवाद्य गुरोः पादौ कृत्वा चापि प्रदक्षिणम्।
निकुम्भिलामभिययौ चैत्यं रावणिपालितम्॥ २९॥

Having saluted the feet of his eldest brother and also walked round him clockwise, he set out for the sanctuary of Nikumbhilā, protected by Indrajit, son of Rāvaṇa. (29)

विभीषणेन सहितो राजपुत्रः प्रतापवान्।
कृतस्वस्त्ययनो भ्रात्रा लक्ष्मणस्त्वरितो ययौ॥ ३०॥

Accompanied by Vibhīṣaṇa, the mighty Prince, Lakṣmaṇa, for whom Mantras invoking good-luck were recited by his own eldest brother, hastened away. (30)

वानराणां सहस्रैस्तु हनूमान् बहुभिर्वृतः।
विभीषणश्च सामात्यो लक्ष्मणं त्वरितं ययौ॥ ३१॥

Hanumān, who was surrounded by several thousands of monkeys, and Vibhīṣaṇa, who was accompanied by his ministers, followed Lakṣmaṇa quickly. (31)

महता हरिसैन्येन सवेगमभिसंवृतः।
ऋक्षराजबलं चैव ददर्श पथि विष्ठितम्॥ ३२॥

Followed with impetuosity by a large army of monkeys, Lakṣmaṇa also beheld the army of Jāmbavān, the ruler of bears, stationed on the way. (32)

स गत्वा दूरमध्वानं सौमित्रिर्मित्रनन्दनः।
राक्षसेन्द्रबलं दूरादपश्यद् व्यूहमाश्रितम्॥ ३३॥

Having covered a great distance, Lakṣmaṇa (son of Sumitrā), the delight of his friends, perceived from afar the army of Rāvaṇa, the ruler of ogres, ranged in battle-array. (33)

स सम्प्राप्य धनुष्पाणिर्मायायोगमरिंदमः।
तस्थौ ब्रह्मविधानेन विजेतुं रघुनन्दनः॥ ३४॥

Duly reaching Nikumbhilā, that tamer of his enemies, Lakṣmaṇa (the delight of the Raghus), stood, bow in hand, to vanquish utterly Indrajit (who took recourse to conjuring tricks as an expedient in war) in conformity with Brahmā's ordinance in the form of the boon granted by him in favour of Indrajit (vide verse 14 above). (34)

विभीषणेन सहितो राजपुत्रः प्रतापवान्।
अङ्गदेन च वीरेण तथानिलसुतेन च॥ ३५॥
विविधममलशस्त्रभास्वरं तद्
ध्वजगहनं गहनं महारथैश्च।
प्रतिभयतममप्रमेयवेगं
तिमिरमिव द्विषतां बलं विवेश॥ ३६॥

Accompanied by Vibhīṣaṇa as also by the valiant Aṅgada as well as by Hanumān (son of the wind-god), the mighty prince, Lakṣmaṇa, penetrated that heterogeneous army of the enemy, which was resplendent with spotless weapons and thick with ensigns, and which abounded in huge chariots, was exceedingly formidable and was endowed with immeasurable impetuosity—even as one would penetrate a thick veil of darkness. (35-36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाशीतितमः सर्गः॥ ८५॥

Thus ends Canto Eighty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडशीतितमः सर्गः

Canto LXXXVI

In the course of an encounter of the monkeys with the ogres, Hanumān plays havoc among the hostile army and challenges Indrajit to a duel and Lakṣmaṇa catches sight of the ogre

अथ तस्यामवस्थायां लक्ष्मणं रावणानुजः।
परेषामहितं वाक्यमर्थसाधकमब्रवीत्॥ १॥

In that situation Vibhīṣaṇa, the youngest brother of Rāvaṇa, forthwith tendered to Lakṣmaṇa an advice, which was conducive to his interest and detrimental to the enemies. (1)

यदेतद् राक्षसानीकं मेघश्यामं विलोक्यते।
एतदायोध्यतां शीघ्रं कपिभिश्च शिलायुधैः॥ २॥

"Let this army of ogres, which is seen here, dark as a cloud, be quickly engaged in battle by the monkeys, using rocks as their weapon. (2)

तस्यानीकस्य महतो भेदने यत लक्ष्मण।
राक्षसेन्द्रसुतोऽप्यत्र भिन्ने दृश्यो भविष्यति॥ ३॥

"Nay, make an effort in the direction of overthrowing that mighty army, O Lakṣmaṇa! When the yonder army is destroyed, Indrajit, son of the ruler of ogres, too will become visible here. (3)

स त्वमिन्द्राशनिप्रख्यैः शरैरवकिरन् परान्।
अभिद्रवाशु यावद् वै नैतत् कर्म समाप्यते॥ ४॥

"Therefore, so long as this undertaking of Indrajit is not actually carried through, promptly assail you the enemies, covering them with your arrows resembling the thunderbolt of Indra, the ruler of gods. (4)

जहि वीर दुरात्मानं मायापरमधार्मिकम्।
रावणिं क्रूरकर्माणं सर्वलोकभयावहम्॥ ५॥

"Destroy, O hero, the evil-minded and unrighteous Indrajit, son of Rāvaṇa, of cruel deeds, who is given up to conjuring tricks and is the terror of all the worlds." (5)

विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः।
ववर्ष शरवर्षेण राक्षसेन्द्रसुतं प्रति॥ ६॥

Hearing the counsel of Vibhīṣaṇa, Lakṣmaṇa, who was endowed with auspicious bodily marks, began to cover the army of ogres with a rain of shafts in order that it may descend on Indrajit, son of the ruler of ogres. (6)

ऋक्षाः शाखामृगाश्चैव द्रुमप्रवरयोधिनः।
अभ्यधावन्त सहितास्तदनीकमवस्थितम्॥ ७॥

Bears and monkeys, too, who fought with big trees in this hands, rushed together towards that army drawn up in battle-array. (7)

राक्षसाश्च शितैर्बाणैरसिभिः शक्तितोमरैः।
अभ्यवर्तन्त समरे कपिसैन्यजिघांसवः॥ ८॥

Eager to exterminate the simian army, ogres too launched a counter-attack on the battlefield with their sharp arrows, swords, javelins and lances. (8)

स सम्प्रहारस्तुमुलः संजज्ञे कपिरक्षसाम्।
शब्देन महता लङ्कां नादयन् वै समन्ततः॥ ९॥

That encounter between the monkeys and ogres proved to be a tumultuous one, rendering Laṅkā noisy, as it did on all sides with its mighty uproar. (9)

शस्त्रैश्च विविधाकारैः शितैर्बाणैश्च पादपैः।
उद्यतैर्गिरिशृङ्गैश्च घोरैराकाशमावृतम्॥ १०॥

The sky on that battlefield was covered with weapons of various shapes as well as with sharp arrows and uplifted trees and formidable mountain-peaks. (10)

राक्षसा वानरेन्द्रेषु विकृताननबाहवः।
निवेशयन्तः शस्त्राणि चक्रुस्ते सुमहद्भयम्॥ ११॥

Directing their weapons towards the monkey-chiefs, ogres of mis-shapen faces and arms created great terror. (11)

तथैव सकलैर्वृक्षैर्गिरिशृङ्गैश्च वानराः।
अभिजघ्नुर्निजघ्नुश्च समरे सर्वराक्षसान्॥ १२॥

The monkeys, too, likewise, wounded and struck down all the ogres on the battlefield with full trees and mountain-peaks. (12)

ऋक्षवानरमुख्यैश्च महाकायैर्महाबलैः।
रक्षसां युध्यमानानां महद्भयमजायत॥ १३॥

A great fear was caused among the ogres, fighting as they did with the foremost of bears and monkeys endowed with gigantic forms and extraordinary might. (13)

स्वमनीकं विषण्णं तु श्रुत्वा शत्रुभिरर्दितम्।
उदतिष्ठत दुर्धर्षः स कर्मण्यननुष्ठिते॥ १४॥

Hearing of his own army being dispirited, assailed as it was heavily by the enemy, Indrajit, who was difficult to overpower, got up even while the ritual had not yet been carried through. (14)

वृक्षान्धकारान्निर्गत्य जातक्रोधः स रावणिः।
आरुरोह रथं सज्जं पूर्वयुक्तं सुसंयतम्॥ १५॥

Emerging from the darkness occasioned by the trees in whose shade he was pouring oblations into the sacred fire, the aforesaid Indrajit (son of Rāvaṇa), whose indignation was aroused by the disconcerting report, mounted his firmly equipped chariot, to which horses had already been harnessed and stood ready. (15)

स भीमकार्मुकशरः कृष्णाञ्जनचयोपमः।
रक्तास्यनयनो भीमो बभौ मृत्युरिवान्तकः॥ १६॥

With his coppery face and red eyes, the redoubtable ogre, who was armed with a formidable bow and arrow and resembled a heap of black collyrium, looked like the all-destroying Death. (16)

दृष्ट्वैव तु रथस्थं तं पर्यवर्तत तद् बलम्।
रक्षसां भीमवेगानां लक्ष्मणेन युयुत्सताम्॥ १७॥

Immediately on seeing him seated in his chariot, the aforesaid army of ogres of terrible impetuosity, who were eager to fight with Lakṣmaṇa, ranged round Indrajit. (17)

तस्मिंस्तु काले हनुमानरुजत् स दुरासदम्।
धरणीधरसंकाशो महावृक्षमरिंदमः॥ १८॥

At that time the celebrated Hanumān, the tamer of his enemies, for his part, who resembled a mountain, uprooted a huge tree, which was difficult to wield. (18)

स राक्षसानां तत् सैन्यं कालाग्निरिव निर्दहन्।
चकार बहुभिर्वृक्षैर्निःसंज्ञं युधि वानरः॥ १९॥

Consuming that army of ogres like the fire of universal destruction, the aforesaid monkey, Hanumān, rendered it unconscious on the battlefield by battering it with numerous trees. (19)

विध्वंसयन्तं तरसा दृष्ट्वैव पवनात्मजम्।
राक्षसानां सहस्राणि हनूमन्तमवाकिरन्॥ २०॥

Immediately on perceiving the son of the wind-god playing havoc with his might, thousands of ogres pounded Hanumān with a hail of weapons. (20)

शितशूलधराः शूलैरसिभिश्चासिपाणयः।
शक्तिहस्ताश्च शक्तीभिः पट्टिशैः पट्टिशायुधाः॥ २१॥
परिघैश्च गदाभिश्च कुन्तैश्च शुभदर्शनैः।
शतशश्च शतघ्नीभिरायसैरपि मुद्गरैः॥ २२॥
घोरैः परशुभिश्चैव भिन्दिपालैश्च राक्षसाः।
मुष्टिभिर्वज्रकल्पैश्च तलैरशनिसंनिभैः॥ २३॥
अभिजघ्नुः समासाद्य समन्तात् पर्वतोपमम्।
तेषामपि च संक्रुद्धश्चकार कदनं महत्॥ २४॥

Approaching Hanumān, who looked like a mountain, ogres bearing pointed pikes struck him on all sides with pikes, those carrying swords in their hands, with swords;

those carrying javelins in their hands, with javelins; those armed with sharp-edged spears, with spears; and others with iron bludgeons and maces as also with bright-looking spears and Śataghnīs (stones or cylindrical pieces of wood studded with iron spikes and used as a missile) in their hundreds, as also with steel hammers and even so with formidable axes and Bhindipālas (a kind of sling for throwing stones) as also with their fists, which descended like lightning, and slaps, which fell like the thunderbolt. Seized with a fury, Hanumān played great havoc even among them. (21—24)

स ददर्श कपिश्रेष्ठमचलोपममिन्द्रजित्।
सूदमानमसंत्रस्तममित्रान् पवनात्मजम्॥ २५॥

The notorious Indrajit beheld Hanumān (sprung from the loins of the wind-god), the foremost of the monkeys, who resembled a mountain, fearlessly destroying his adversaries. (25)

स सारथिमुवाचेदं याहि यत्रैष वानरः।
क्षयमेव हि नः कुर्याद् राक्षसानामुपेक्षितः॥ २६॥

He spoke to his charioteer as follows: "Drive to the spot where the yonder monkey is seen. If ignored, he will undoubtedly compass the destruction of all of us, ogres." (26)

इत्युक्तः सारथिस्तेन ययौ यत्र स मारुतिः।
वहन् परमदुर्धर्षं स्थितमिन्द्रजितं रथे॥ २७॥

Transporting Indrajit, who was exceedingly difficult to overcome, seated as he was in the chariot, when commanded as aforesaid by him, the charioteer drove in his chariot to the place where that son of the wind-god was. (27)

सोऽभ्युपेत्य शरान् खड्गान् पट्टिशांश्च परश्वधान्।
अभ्यवर्षत दुर्धर्षः कपिमूर्धनि राक्षसः॥ २८॥

Going near, that ogre, who was difficult to overpower, let fall arrows, swords, sharp-edged spears and axes on the head of the monkey, Hanumān. (28)

तानि शस्त्राणि घोराणि प्रतिगृह्य स मारुतिः।
रोषेण महताविष्टो वाक्यं चेदमुवाच ह॥ २९॥

Being attacked with those deadly weapons on his own head, they say, that son of the wind-god was seized with great fury and spoke as follows: (29)

युध्यस्व यदि शूरोऽसि रावणात्मज दुर्मते।
वायुपुत्रं समासाद्य न जीवन् प्रतियास्यसि॥ ३०॥

"Fight if you are a hero, O evil-minded Indrajit (sprung from the loins of Rāvaṇa)! Having met the son of the wind-god in me, you shall not be able to return alive. (30)

बाहुभ्यां सम्प्रयुध्यस्व यदि मे द्वन्द्वमाहवे।
वेगं सहस्व दुर्बुद्धे ततस्त्वं रक्षसां वरः॥ ३१॥

"Strive with me with your arms, if you enter into a duel with me on the field of battle. Withstand my impetuosity, O evil-minded one! Then only will you be accounted as the foremost of the ogres." (31)

हनूमन्तं जिघांसन्तं समुद्यतशरासनम्।
रावणात्मजमाचष्टे लक्ष्मणाय विभीषणः॥ ३२॥

Vibhīṣaṇa pointed out Indrajit (sprung from the loins of Rāvaṇa) to Lakṣmaṇa in the following words, while, with bow upraised, Indrajit was seeking to make short work of Hanumān. (32)

यः स वासवनिर्जेता रावणस्यात्मसम्भवः।
स एष रथमास्थाय हनूमन्तं जिघांसति॥ ३३॥

"Having taken his seat in a chariot, the yonder son of Rāvaṇa, Indrajit, who is the reputed conqueror of Indra (the ruler of gods), seeks to kill Hanumān. (33)

तमप्रतिमसंस्थानैः शरैः शत्रुनिवारणैः।
जीवितान्तकरैर्घोरैः सौमित्रे रावणिं जहि॥ ३४॥

"Pray, make short work, O son of Sumitrā, of that son of Rāvaṇa with your formidable arrows of incomparable

workmanship, capable of repulsing the enemy and putting an end to one's life." (34)

इत्येवमुक्तस्तु तदा महात्मा
विभीषणेनारिविभीषणेन ।
ददर्श तं पर्वतसंनिकाशं
रथस्थितं भीमबलं दुरासदम्॥ ३५॥

Spoken to in these words at that time by Vibhīṣaṇa, the terror of his enemies, the high-souled Lakṣmaṇa for his part gazed on that ogre of terrific might, who, seated in his chariot, closely looked like a mountain and was difficult to approach. (35)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षडशीतितमः सर्गः॥ ८६॥

Thus ends Canto Eighty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताशीतितमः सर्गः

Canto LXXXVII

Exchange of hot words between Indrajit and Vibhīṣaṇa

एवमुक्त्वा तु सौमित्रिं जातहर्षो विभीषणः।
धनुष्पाणिं तमादाय त्वरमाणो जगाम सः॥ १॥

Taking Lakṣmaṇa (son of Sumitrā), who bore a bow in his hand, after having spoken to him as aforesaid, Vibhīṣaṇa, who felt rejoiced, hastened away. (1)

अविदूरं ततो गत्वा प्रविश्य तु महद् वनम्।
अदर्शयत तत्कर्म लक्ष्मणाय विभीषणः॥ २॥

Moving not very far from that place and penetrating deep into an extensive thicket, Vibhīṣaṇa for his part showed to Lakṣmaṇa the place where Indrajit was going to pour oblations into the sacred fire. (2)

नीलजीमूतसंकाशं न्यग्रोधं भीमदर्शनम्।
तेजस्वी रावणभ्राता लक्ष्मणाय न्यवेदयत्॥ ३॥

The glorious brother of Rāvaṇa showed to Lakṣmaṇa a banyan tree of fearful aspect, resembling a dark cloud and spoke as follows: (3)

इहोपहारं भूतानां बलवान् रावणात्मजः।
उपहृत्य ततः पश्चात् संग्राममभिवर्तते॥ ४॥

"Having offered oblations to the spirits at this place, the mighty Indrajit (sprung from the loins of Rāvaṇa) proceeds to the battlefield after that. (4)

अदृश्यः सर्वभूतानां ततो भवति राक्षसः।
निहन्ति समरे शत्रून् बध्नाति च शरोत्तमैः॥ ५॥

"The ogre then becomes invisible to all created beings and in that state destroys his enemies in combat and, also ensnares them, be means of his excellent arrows. (5)

तमप्रविष्टं न्यग्रोधं बलिनं रावणात्मजम्।
विध्वंसय शरैर्दीप्तैः सरथं साश्वसारथिम्॥ ६॥

"Destroy with your flaming shafts the mighty Indrajit (sprung from the loins of Rāvaṇa) with his chariot, horses and charioteer while he has not yet reached the banyan tree." (6)

तथेत्युक्त्वा महातेजाः सौमित्रिर्मित्रनन्दनः।
बभूवावस्थितस्तत्र चित्रं विस्फारयन् धनुः॥ ७॥

Saying "Amen!", Lakṣmaṇa (son of Sumitrā), the delight of his friends, who was endowed with extraordinary energy, took his stand there, twanging his marvellous bow at full length. (7)

स रथेनाग्निवर्णेन बलवान् रावणात्मजः।
इन्द्रजित् कवची खड्गी सध्वजः प्रत्यदृश्यत॥ ८॥

Instantly there appeared the mighty Indrajit, sprung from the loins of Rāvaṇa, clad in armour, armed with a sword and distinguished by his ensign, in a chariot which shone like fire. (8)

तमुवाच महातेजाः पौलस्त्यमपराजितम्।
समाह्वये त्वां समरे सम्यग् युद्धं प्रयच्छ मे॥ ९॥

Lakṣmaṇa, who was endowed with extraordinary ardour, spoke as follows to that scion of Sage Pulastya, who had never been vanquished in combat before: "I challenge you to an encounter. Pray, give battle to me in a straight contest." (9)

एवमुक्तो महातेजा मनस्वी रावणात्मजः।
अब्रवीत् परुषं वाक्यं तत्र दृष्ट्वा विभीषणम्॥ १०॥

Challenged in these words, the strong-minded Indrajit (sprung from the loins of Rāvaṇa), who was endowed with extraordinary energy, uttered the following harsh words on seeing Vibhīṣaṇa there: (10)

इह त्वं जातसंवृद्धः साक्षात् भ्राता पितुर्मम।
कथं द्रुह्यसि पुत्रस्य पितृव्यो मम राक्षस॥ ११॥

"Born and brought up in this race of Sage Pulastya, you are a real brother of my father, and are my uncle. How then do you bear hostility to me, your nephew (son), O ogre? (11)

न ज्ञातित्वं न सौहार्दं न जातिस्तव दुर्मते।
प्रमाणं न च सौदर्यं न धर्मो धर्मदूषण॥ १२॥

"There is neither feeling of consanguinity, nor friendliness, nor pride of birth, nor again right judgement, nor brotherly feeling, nor piety in you, O perverse one, the obloquy of virtue! (12)

शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः।
यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः॥ १३॥

"You are pitiable, nay, deserve to be reproached by the virtuous in that, having abandoned your own kind, you have sought service with the enemy, O evil-minded one! (13)

नैतच्छिथिलया बुद्ध्या त्वं वेत्सि महदन्तरम्।
क्व च स्वजनसंवासः क्व च नीच पराश्रयः॥ १४॥

"With your slack understanding you do not discern the great difference between the two. The two are poles apart: living together with one's kindred and taking refuge with strangers, O vile ogre! (14)

गुणवान् वा परजनः स्वजनो निर्गुणोऽपि वा।
निर्गुणः स्वजनः श्रेयान् यः परः पर एव सः॥ १५॥

"Even if a stranger is endowed with all excellences and one's own kinsman is devoid of virtues, a relation, though wanting in merit, is preferable; he, however, who is a stranger is always a stranger. (15)

यः स्वपक्षं परित्यज्य परपक्षं निषेवते।
स स्वपक्षे क्षयं याते पश्चात् तैरेव हन्यते॥ १६॥

"He who, renouncing his own kind, takes sides with a stranger is destroyed by those people of the other side themselves, when his own kinsfolk have met their end at their hands. (16)

निरनुक्रोशता चेयं यादृशी ते निशाचर।
स्वजनेन त्वया शक्यं पौरुषं रावणानुज॥ १७॥

"The ruthlessness of the kind shown by you in pointing out my vulnerable point, O ranger of the night, and the manliness exhibited by you in escorting Lakṣmaṇa to this spot, could be shown by you, a kinsman alone, O youngest brother of Rāvaṇa!" (17)

इत्युक्तो भ्रातृपुत्रेण प्रत्युवाच विभीषणः।
अजानन्निव मच्छीलं किं राक्षस विकत्थसे॥ १८॥

Taunted in these words by his brother's son, Indrajit, Vibhīṣaṇa replied as follows: "Why do you speak perversely like this,

O ogre, as though you were unaware of my disposition? (18)

राक्षसेन्द्रसुतासाधो पारुष्यं त्यज गौरवात्।
कुले यद्यप्यहं जातो रक्षसां क्रूरकर्मणाम्।
गुणो यः प्रथमो नॄणां तन्मे शीलमराक्षसम्॥ १९॥

"Give up harshness of speech in view of my seniority, O impious son of Rāvaṇa, the ruler of ogres! Even though I was born in the race of ogres of cruel deeds, my disposition, consisting as it does of Sattva or goodness (the foremost virtue of human beings), is not ogre-like. (19)

न रमे दारुणेनाहं न चाधर्मेण वै रमे।
भ्रात्रा विषमशीलोऽपि कथं भ्राता निरस्यते॥ २०॥

"I do not delight in cruel action, nor indeed do I revel in unrighteousness. But how can a brother be expelled by his brother, even though the former's disposition is dissimilar? (20)

धर्मात् प्रच्युतशीलं हि पुरुषं पापनिश्चयम्।
त्यक्त्वा सुखमवाप्नोति हस्तादाशीविषं यथा॥ २१॥

"Renouncing a man of sinful resolve, whose conduct has swerved from righteousness, one undoubtedly attains happiness even as one who shakes off a venomous serpent from his hand. (21)

परस्वहरणे युक्तं परदाराभिमर्शकम्।
त्याज्यमाहुर्दुरात्मानं वेश्म प्रज्वलितं यथा॥ २२॥

"The wise speak of the evil-minded fellow, who is intent on seizing other's property and has intercourse with another's wife, as worth shunning in the same way as a house in flames. (22)

परस्वानां च हरणं परदाराभिमर्शनम्।
सुहृदामतिशङ्का च त्रयो दोषाः क्षयावहाः॥ २३॥

"To take possession of other's property and have intercourse with another's wife and over-suspiciousness with regard to one's friends—are the three faults which lead to destruction. (23)

महर्षीणां वधो घोरः सर्वदेवैश्च विग्रहः।
अभिमानश्च रोषश्च वैरत्वं प्रतिकूलता॥ २४॥
एते दोषा मम भ्रातुर्जीवितैश्वर्यनाशनाः।
गुणान् प्रच्छादयामासुः पर्वतानिव तोयदाः॥ २५॥

"The terrible slaughter of eminent Ṛṣis and war on all the gods, nay, haughtiness, irascibility, lasting animosity and refractoriness—these failings, which put an end to one's life and lordship, have obscured the good qualities of my eldest brother, Rāvaṇa, as clouds would veil mountains. (24-25)

दोषैरेतैः परित्यक्तो मया भ्राता पिता तव।
नेयमस्ति पुरी लङ्का न च त्वं न च ते पिता॥ २६॥

"My brother, and your father, was abandoned by me on account of the vices enumerated above. Neither will this city of Laṅkā exist any longer, nor you, nor your father. (26)

अतिमानश्च बालश्च दुर्विनीतश्च राक्षस।
बद्धस्त्वं कालपाशेन ब्रूहि मां यद् यदिच्छसि॥ २७॥

"Full of great pride, nay, foolish and ill-mannered, and caught in the noose of Death, as you are, say whatsoever you will, O ogre! (27)

अद्येह व्यसनं प्राप्तं यन्मां परुषमुक्तवान्।
प्रवेष्टुं न त्वया शक्यं न्यग्रोधं राक्षसाधम॥ २८॥

"This calamity has come to you today because you have spoken harshly to me. The banyan tree can no longer be reached by you, O vile ogre! (28)

धर्षयित्वा च काकुत्स्थं न शक्यं जीवितुं त्वया।
युध्यस्व नरदेवेन लक्ष्मणेन रणे सह।
हतस्त्वं देवताकार्यं करिष्यसि यमक्षयम्॥ २९॥

"Nay, on attacking Lakṣmaṇa (a scion of Kakutstha), it will not be possible for you to survive. Strive with Prince Lakṣmaṇa on the battlefield. Reaching the abode of Yama, the god of retribution, when made short work of by Lakṣmaṇa, you will accomplish the purpose of gods by causing satisfaction to them. (29)

निदर्शयस्वात्मबलं समुद्यतं
कुरुष्व सर्वायुधसायकव्यम्।
न लक्ष्मणस्यैत्य हि बाणगोचरं
त्वमद्य जीवन् सबलो गमिष्यसि॥ ३०॥

"Displaying your fully developed might, exhaust all your weapons and arrows. Reaching, however, the range of Lakṣmaṇa's arrows, you shall not return alive with your army today." (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ताशीतितमः सर्गः॥ ८७॥

Thus ends Canto Eighty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Exchange of hot words between Lakṣmaṇa and Indrajit, followed by a fierce fight

विभीषणवचः श्रुत्वा रावणिः क्रोधमूर्च्छितः।
अब्रवीत् परुषं वाक्यं क्रोधेनाभ्युत्पपात च॥ १॥

Filled with anger on hearing the reply of Vibhīṣaṇa, Indrajit (son of Rāvaṇa) spoke harsh words again in fury. (1)

उद्यतायुधनिस्त्रिंशो रथे सुसमलंकृते।
कालाश्वयुक्ते महति स्थितः कालान्तकोपमः॥ २॥
महाप्रमाणमुद्यम्य विपुलं वेगवद् दृढम्।
धनुर्भीमबलो भीमं शरांश्चामित्रनाशनान्॥ ३॥

Lifting his enormous, strong and terrible bow of considerable length, which was endowed with great momentum, and arrows which were capable of destroying the enemy, the ogre, who was endowed with terrible might and was seated in a huge chariot artistically decorated and drawn by black horses with his sword and other weapons upraised, looked like Death, the destroyer of all. (2-3)

तं ददर्श महेष्वासो रथस्थः समलंकृतः।
अलंकृतममित्रघ्नो रावणस्यात्मजो बली॥ ४॥
हनूमत्पृष्ठमारूढमुदयस्थरविप्रभम्।
उवाचैनं सुसंरब्धः सौमित्रिं सविभीषणम्॥ ५॥
तांश्च वानरशार्दूलान् पश्यध्वं मे पराक्रमम्।
अद्य मत्कार्मुकोत्सृष्टं शरवर्षं दुरासदम्॥ ६॥
मुक्तवर्षमिवाकाशे धारयिष्यथ संयुगे।
अद्य वो मामका बाणा महाकार्मुकनिःसृताः।
विधमिष्यन्ति गात्राणि तूलराशिमिवानलः॥ ७॥

The mighty Indrajit (son of Rāvaṇa), the destroyer of his enemies, who was armed with a large bow and was seated in a chariot and fully adorned, beheld Lakṣmaṇa, who, mounted on the shoulders of Hanumān and embellished by his own splendour, shone like the sun appearing on the eastern hill. Highly enraged, he spoke as follows to Lakṣmaṇa (son of Sumitrā), accompanied by Vibhīṣaṇa, as well as to those tigers among the monkeys: "Behold my prowess. You will forthwith sustain on the battlefield today a hail of shafts discharged from my bow, which will be difficult to approach like a shower poured by clouds in the air. Today my arrows shot from this mighty bow will consume your bodies as fire would consume a pile of cotton. (4—7)

तीक्ष्णसायकनिर्भिन्नान् शूलशक्त्यृष्टितोमरैः ।
अद्य वो गमयिष्यामि सर्वानेव यमक्षयम्॥ ८॥

"Armed with pikes, javelins and lances, I shall dispatch you all, once you are pierced with my sharp arrows, to the abode of Yama (the god of retribution) today. (8)

सृजतः शरवर्षाणि क्षिप्रहस्तस्य संयुगे।
जीमूतस्येव नदतः कः स्थास्यति ममाग्रतः॥ ९॥

"Who dare stand before me as I shot hails of shafts on the battlefield with a swift hand, thundering like a cloud? (9)

रात्रियुद्धे तदा पूर्वं वज्राशनिसमैः शरैः।
शायितौ तौ मया भूयो विसंज्ञौ सपुरःसरौ॥ १०॥

"Formerly in the course of a night engagement on that day you two celebrated princes were laid low by me with my shafts, which were equal to the thunderbolt and the weapon Aśani, and then lay unconscious with your leading warriors, Sugrīva and others. (10)

स्मृतिर्नतेऽस्ति वा मन्ये व्यक्तं यातो यमक्षयम्।
आशीविषसमं क्रुद्धं यन्मां योद्धुमुपस्थितः॥ ११॥

"Since, however, you are here to give battle to me, enraged as I am like a venomous serpent, I presume the thought of it no longer exists in your mind or evidently you are on the road to the abode of Yama." (11)

तच्छ्रुत्वा राक्षसेन्द्रस्य गर्जितं राघवस्तदा।
अभीतवदनः क्रुद्धो रावणिं वाक्यमब्रवीत्॥ १२॥

Enraged to hear the foregoing braggadocio of Indrajit, a ruler of the ogres, Lakṣmaṇa, a scion of Raghu, replied as follows to the son of Rāvaṇa with an intrepid mien. (12)

उक्तश्च दुर्गमः पारः कार्याणां राक्षस त्वया।
कार्याणां कर्मणा पारं यो गच्छति स बुद्धिमान्॥ १३॥

"The successful conclusion of your undertakings has been proclaimed by you, O ogre, even though it is difficult to achieve. He alone is clever, who carries through his undertakings indeed, and not in words alone. (13)

स त्वमर्थस्य हीनार्थो दुरवापस्य केनचित्।
वाचा व्याहृत्य जानीषे कृतार्थोऽस्मीति दुर्मते॥ १४॥

"Proclaiming through words alone the achievement of your end in the shape of worsting me, which is difficult to attain for anyone; though lacking in the capacity to achieve your purpose, you think that you have accomplished your end, O evil-minded one! (14)

अन्तर्धानगतेनाजौ यत्त्वया चरितस्तदा।
तस्कराचरितो मार्गो नैष वीरनिषेवितः॥ १५॥

"The path which was adopted by you, viz., remaining invisible on the battlefield, is the one trodden by thieves; it is not the path chosen by heroes. (15)

यथा बाणपथं प्राप्य स्थितोऽस्मि तव राक्षस।
दर्शयस्वाद्य तत्तेजो वाचा त्वं किं विकत्थसे॥ १६॥

"Having reached the range of your shafts, I duly stand before you, O ogre! Exhibit your well-known prowess today. Why should you brag with your tongue?" (16)

एवमुक्तो धनुर्भीमं परामृश्य महाबलः।
ससर्ज निशितान् बाणानिन्द्रजित् समितिंजयः॥ १७॥

Seizing hold of his dreaded bow when challenged thus by Lakṣmaṇa, Indrajit, who was endowed with extraordinary might and was ever victorious in combat, discharged whetted arrows on his adversary. (17)

तेन सृष्टा महावेगाः शराः सर्पविषोपमाः।
सम्प्राप्य लक्ष्मणं पेतुः श्वसन्त इव पन्नगाः॥ १८॥

Duly reaching Lakṣmaṇa, the arrows discharged by Indrajit, which flew with great velocity and were deadly as the venom of snakes, hit Lakṣmaṇa, hissing like serpents. (18)

शरैरतिमहावेगैर्वेगवान् रावणात्मजः।
सौमित्रिमिन्द्रजिद् युद्धे विव्याध शुभलक्षणम्॥ १९॥

With the aforesaid arrows of extreme velocity the impetuous Indrajit, sprung from the loins of Rāvaṇa, pierced in combat Lakṣmaṇa (son of Sumitrā), who was endowed with auspicious bodily marks. (19)

स शरैरतिविद्धाङ्गो रुधिरेण समुक्षितः।
शुशुभे लक्ष्मणः श्रीमान् विधूम इव पावकः॥ २०॥

Bathed in blood, his limbs cruelly pierced with arrows, the said glorious Lakṣmaṇa shone like a smokeless flame. (20)

इन्द्रजित् त्वात्मनः कर्म प्रसमीक्ष्याभिगम्य च।
विनद्य सुमहानादमिदं वचनमब्रवीत्॥ २१॥

Contemplating his own feat, nay, approaching Lakṣmaṇa and emitting an exceedingly loud cry, Indrajit for his part spoke to him as follows: (21)

पत्रिणः शितधारास्ते शरा मत्कार्मुकच्युताः।
आदास्यन्तेऽद्य सौमित्रे जीवितं जीवितान्तकाः॥ २२॥

"The sharp-pointed and deadly arrows discharged from my bow provided as they are with feathers will take your life today, O son of Sumitrā! (22)

अद्य गोमायुसङ्घाश्च श्येनसङ्घाश्च लक्ष्मण।
गृध्राश्च निपतन्तु त्वां गतासुं निहतं मया॥ २३॥

"Let packs of jackals and hawks as well as vultures descend upon you when, struck by me, you have fallen dead. (23)

क्षत्रबन्धुं सदानार्यं रामः परमदुर्मतिः।
भक्तं भ्रातरमद्यैव त्वां द्रक्ष्यति हतं मया॥ २४॥

"The extremely stupid Rāma will see you, his devoted younger brother, a Kṣatriya in name only, ever ignoble, killed by me this very day. (24)

विस्रस्तकवचं भूमौ व्यपविद्धशरासनम्।
हृतोत्तमाङ्गं सौमित्रे त्वामद्य निहतं मया॥ २५॥

"He will find you with your armour fallen on the ground, your bow thrown about and your head severed when struck down by me today, O son of Sumitrā!" (25)

इति ब्रुवाणं संक्रुद्धः परुषं रावणात्मजम्।
हेतुमद् वाक्यमर्थज्ञो लक्ष्मणः प्रत्युवाच ह॥ २६॥

To Indrajit (sprung from the loins of Rāvaṇa), who was speaking harshly as aforesaid, Lakṣmaṇa, who knew his purpose and felt highly enraged, gave the following logical answer: so the tradition goes: (26)

वाग्बलं त्यज दुर्बुद्धे क्रूरकर्मन् हि राक्षस।
अथ कस्माद् वदस्येतत् सम्पादय सुकर्मणा॥ २७॥

"Give up strength of speech in the shape of empty words, O evil-minded ogre of cruel deeds! Now why do you indulge in such idle talk? Accomplish what you say in well-executed action. (27)

अकृत्वा कत्थसे कर्म किमर्थमिह राक्षस।
कुरु तत् कर्म येनाहं श्रद्धेयं तव कत्थनम्॥ २८॥

"Wherefore do you brag without accomplishing a feat, O ogre? Accomplish that deed of which you boast so that I may believe your braggadocio. (28)

अनुक्त्वा परुषं वाक्यं किंचिदप्यनवक्षिपन्।
अविकत्थन् वधिष्यामि त्वां पश्य पुरुषादन॥ २९॥

"Lo! I shall kill you, O devourer of human beings, without offering a harsh remark against you, reviling you in the least or playing the braggart." (29)

इत्युक्त्वा पञ्च नाराचानाकर्णापूरितान् शरान्।
विजघान महावेगाल्लक्ष्मणो राक्षसोरसि॥ ३०॥

Saying so, Lakṣmaṇa dug into the ogre's breast with great impetuosity five steel arrows drawn with the bowstring up to the ear. (30)

सुपत्रवाजिता बाणा ज्वलिता इव पन्नगाः।
नैर्ऋतोरस्यभासन्त सवितू रश्मयो यथा॥ ३१॥

The arrows shot by Lakṣmaṇa, which had been rendered swift by beautiful feathers

fixed at their end and looked like flaming serpents, shone in the ogre's breast like the rays of the sun. (31)

स शरैराहतस्तेन सरोषो रावणात्मजः।
सुप्रयुक्तैस्त्रिभिर्बाणैः प्रतिविव्याध लक्ष्मणम्॥ ३२॥

Roused to anger when struck with arrows by Lakṣmaṇa, Indrajit, sprung from the loins of Rāvaṇa, pierced Lakṣmaṇa in return with three well-aimed arrows. (32)

स बभूव महाभीमो नरराक्षससिंहयोः।
विमर्दस्तुमुलो युद्धे परस्परजयैषिणोः॥ ३३॥

The aforesaid struggle between Lakṣmaṇa, a lion among men, and Indrajit, a lion among ogres, who sought to gain a victory over the other in combat, was most dreadful and tumultuous. (33)

विक्रान्तौ बलसम्पन्नावुभौ विक्रमशालिनौ।
उभौ परमदुर्जेयावतुल्यबलतेजसौ॥ ३४॥

Valiant and richly endowed with strength, both were distinguished for their prowess. Nay, peerless in might and courage, both were exceedingly difficult to conquer. (34)

युयुधाते तदा वीरौ ग्रहाविव नभोगतौ।
बलवृत्राविव हि तौ युधि वै दुष्प्रधर्षणौ॥ ३५॥

The two heroes strove at that moment like two planets figuring in the heavens. Indeed, the two were actually difficult to overcome in combat like Indra and the demon Vṛtra. (35)

युयुधाते महात्मानौ तदा केसरिणाविव।
बहूनवसृजन्तौ हि मार्गणौघानवस्थितौ।
नरराक्षसमुख्यौ तौ प्रहृष्टावभ्ययुध्यताम्॥ ३६॥

The two warriors, who were endowed with extraordinary courage, fought at that time like two lions. Standing firmly while discharging numerous streams of arrows, the aforesaid jewels among human beings and ogres, respectively, actually strove with extreme ardour. (36)

ततः शरान् दाशरथिः संधायामित्रकर्षणः।
ससर्ज राक्षसेन्द्राय क्रुद्धः सर्प इव श्वसन्॥ ३७॥

Putting arrows to his bow, nay hissing like an enraged serpent, Lakṣmaṇa (son of Daśaratha), the scourge of his enemies, thereupon shot arrows aiming at Indrajit, a ruler of the ogres. (37)

तस्य ज्यातलनिर्घोषं स श्रुत्वा राक्षसाधिपः।
विवर्णवदनो भूत्वा लक्ष्मणं समुदैक्षत॥ ३८॥

Growing pale-faced on hearing the twang of the bowstring of Lakṣmaṇa produced by the action of his palm, Indrajit, the aforesaid ruler of ogres, fixed his gaze on Lakṣmaṇa. (38)

विवर्णवदनं दृष्ट्वा राक्षसं रावणात्मजम्।
सौमित्रिं युद्धसंयुक्तं प्रत्युवाच विभीषणः॥ ३९॥

Seeing the ogre sprung from the loins of Rāvaṇa pale-faced, Vibhīṣaṇa spoke as follows to Sumitrā's son, fully engaged in combat: (39)

निमित्तान्युपपश्यामि यान्यस्मिन् रावणात्मजे।
त्वर तेन महाबाहो भग्न एष न संशयः॥ ४०॥

"I conclude on the strength of the indications, such as pallor on the face, which I perceive in this offspring of Rāvaṇa that he is already reduced to despair: there is no doubt about it. Therefore, make haste to dispatch him, O mighty-armed prince!" (40)

ततः संधाय सौमित्रिः शरानाशीविषोपमान्।
मुमोच विशिखांस्तस्मिन् सर्पानिव विषोल्बणान्॥ ४१॥

Fitting to his bow arrows resembling venomous snakes, the son of Sumitrā thereupon shot those shafts, which resembled serpents full of venom, aiming at Indrajit. (41)

शक्राशनिसमस्पर्शैर्लक्ष्मणेनाहतः शरैः।
मुहूर्तमभवन्मूढः सर्वसंक्षुभितेन्द्रियः॥ ४२॥

Struck by Lakṣmaṇa with arrows, which impinged on the body like Indra's thunderbolt,

Indrajit stood stupefied awhile, all his senses fully excited. (42)

उपलभ्य मुहूर्तेन संज्ञां प्रत्यागतेन्द्रियः।
ददर्शावस्थितं वीरमाजौ दशरथात्मजम्।
सोऽभिचक्राम सौमित्रिं रोषात् संरक्तलोचनः॥ ४३॥

Regaining his consciousness after a while, his senses having returned to normalcy, Indrajit beheld the valiant Lakṣmaṇa (sprung from the loins of Daśaratha) standing immovable on the field of battle and advanced towards the son of Sumitrā, his eyes having turned crimson with anger. (43)

अब्रवीच्चैनमासाद्य पुनः स परुषं वचः।
किं न स्मरसि तद् युद्धे प्रथमे मत्पराक्रमम्।
निबद्धस्त्वं सह भ्रात्रा यदा युधि विचेष्टसे॥ ४४॥

Nay, approaching Lakṣmaṇa, he spoke harsh words to him again as follows: "Don't you remember my prowess in that first encounter with me, when I bound you with your brother and you writhed on the battlefield? (44)

युवां खलु महायुद्धे वज्राशनिसमैः शरैः।
शायितौ प्रथमं भूमौ विसंज्ञौ सपुरःसरौ॥ ४५॥

"Formerly in the course of a major conflict you two brothers were laid low with my arrows, which were equal to thunderbolts and the weapon Aśani, and lay unconscious on the ground with your foremost warriors. (45)

स्मृतिर्वा नास्ति ते मन्ये व्यक्तं वा यमसादनम्।
गन्तुमिच्छसि यन्मां त्वमाधर्षयितुमिच्छसि॥ ४६॥

"Or, I presume the thought of it no longer exists in your mind or you evidently desire to proceed to the abode of Yama, the god of retribution, since you seek to overpower me. (46)

यदि ते प्रथमे युद्धे न दृष्टो मत्पराक्रमः।
अद्य त्वां दर्शयिष्यामि तिष्ठेदानीं व्यवस्थितः॥ ४७॥

"If my prowess was not witnessed by you at our first encounter, I will demonstrate it to you today. Remain immovably fixed on this spot now." (47)

इत्युक्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम्।
दशभिस्तु हनूमन्तं तीक्ष्णधारैः शरोत्तमैः॥ ४८॥

Saying so, Indrajit pierced Lakṣmaṇa with seven shafts and Hanumān with ten excellent sharp-edged arrows. (48)

ततः शरशतेनैव सुप्रयुक्तेन वीर्यवान्।
क्रोधाद् द्विगुणसंरब्धो निर्बिभेद विभीषणम्॥ ४९॥

Doubly enraged, the valiant ogre then pierced Vibhīṣaṇa in fury with a hundred well-aimed arrows. (49)

तद् दृष्ट्वेन्द्रजिता कर्म कृतं रामानुजस्तदा।
अचिन्तयित्वा प्रहसन्नैतत् किंचिदिति ब्रुवन्॥ ५०॥
मुमोच च शरान् घोरान् संगृह्य नरपुंगवः।
अभीतवदनः क्रुद्धो रावणिं लक्ष्मणो युधि॥ ५१॥

Seeing the aforesaid feat accomplished by Indrajit, yet not minding it, nay, laughing heartily and saying: "This is nothing!", and taking up dreadful shafts, Lakṣmaṇa, a younger brother of Śrī Rāma and a bull among men, then shot them in anger at the son of Rāvaṇa on the field of battle with an intrepid mien. (50-51)

नैवं रणगताः शूराः प्रहरन्ति निशाचर।
लघवश्चाल्पवीर्याश्च शरा ह्येमे सुखास्तव॥ ५२॥

"He said, "Heroes on the battlefield do not strike like this, O ranger of the night! Light and of little strength, these arrows of yours are indeed conducive to my delight. (52)

नैवं शूरास्तु युध्यन्ते समरे युद्धकाङ्क्षिणः।
इत्येवं तं ब्रुवन् धन्वी शरैरभिववर्ष ह॥ ५३॥

"Champions seeking an encounter on the battlefield for their part do not fight in this way." Speaking thus, the archer, Lakṣmaṇa, covered Indrajit with arrows, they say. (53)

तस्य बाणैः सुविध्वस्तं कवचं काञ्चनं महत्।
व्यशीर्यत रथोपस्थे ताराजालमिवाम्बरात्॥ ५४॥

Completely shattered by the aforesaid shafts, the heavy golden armour of Indrajit fell to pieces in the interior of the chariot like a mass of stars from the heavens. (54)

विधूतवर्मा नाराचैर्बभूव स कृतव्रणः।
इन्द्रजित् समरे वीरः प्रत्यूषे भानुमानिव॥ ५५॥

His coat of mail shattered by the steel arrows of Lakṣmaṇa, the aforesaid champion, Indrajit, was wounded in combat and bathed in blood looked like the morning sun. (55)

ततः शरसहस्रेण संक्रुद्धो रावणात्मजः।
बिभेद समरे वीरो लक्ष्मणं भीमविक्रमः॥ ५६॥

Fully roused to anger, the heroic Indrajit (sprung from the loins of Rāvaṇa) of redoubtable prowess, pierced Lakṣmaṇa with a thousand arrows on the battlefield. (56)

व्यशीर्यत महद्दिव्यं कवचं लक्ष्मणस्य तु।
कृतप्रतिकृतान्योन्यं बभूवतुररिंदमौ॥ ५७॥

The mighty and celestial armour of Lakṣmaṇa too got shattered. The two warriors, the tamers of their enemies, took the offensive and also retaliated. (57)

अभीक्ष्णं निःश्वसन्तौ तौ युध्येतां तुमुलं युधि।
शरसंकृत्तसर्वाङ्गौ सर्वतो रुधिरोक्षितौ॥ ५८॥

Breathing heavily again and again, they fought vehemently on the battlefield, their limbs got lacerated by arrows and they were bathed all over in blood. (58)

सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः।
ततक्षतुर्महात्मानौ रणकर्मविशारदौ।
बभूवतुश्चात्मजये यत्तौ भीमपराक्रमौ॥ ५९॥

For a pretty long time the two heroes of redoubtable prowess, who were endowed with extraordinary courage and were skilled in fighting, tore each other with whetted shafts and were strenuously engaged in securing victory each for himself. (59)

तौ शरौघैस्तथाकीर्णौ निकृत्तकवचध्वजौ।
सृजन्तौ रुधिरं चोष्णं जलं प्रस्रवणाविव॥ ६०॥

Covered all over with arrows, which had stuck to their bodies, their armour and standards torn to pieces, they stood emitting hot blood as two waterfalls gushing hot water. (60)

शरवर्षं ततो घोरं मुञ्चतोर्भीमनिःस्वनम्।
सासारयोरिवाकाशे नीलयोः कालमेघयोः॥ ६१॥
तयोरथ महान् कालो व्यतीयाद् युध्यमानयोः।
न च तौ युद्धवैमुख्यं क्लमं चाप्युपजग्मतुः॥ ६२॥

A considerable time slipped by while the two warriors fought, shooting a formidable hail of shafts with a dreadful clamour like two dark destructive clouds pouring a hard shower from the heavens. They, however, neither turned their back on the battlefield nor experienced any fatigue. (61-62)

अस्त्राण्यस्त्रविदां श्रेष्ठौ दर्शयन्तौ पुनः पुनः।
शरानुच्चावचाकारानन्तरिक्षे बबन्धतुः॥ ६३॥

Displaying their missiles time and again, the two warriors, who were the foremost among those skilled in the use of missiles, set up as network of arrows, both large and small, in the airspace. (63)

व्यपेतदोषमस्यन्तौ लघु चित्रं च सुष्ठु च।
उभौ तु तुमुलं घोरं चक्रतुर्नरराक्षसौ॥ ६४॥

Shooting their arrows with agility and grace in a wonderful way, which was entirely free from reproach, both the man and the ogre for their part carried on a vehement and formidable struggle. (64)

तयोः पृथक् पृथग् भीमः शुश्रुवे तलनिस्वनः।
स कम्पं जनयामास निर्घात इव दारुणः॥ ६५॥

The appalling sound produced by the impact of the palms of the two warriors on their bowstrings could be heard apart. Like a violent thunderstorm it made people tremble. (65)

तयोः स भ्राजते शब्दस्तथा समरमत्तयोः।
सुघोरयोर्निष्टनतोर्गगने मेघयोरिव॥ ६६॥

The aforementioned clamour of those two warriors, who were engaged in action, as aforesaid, resembled the rumbling of two dreadful thundering clouds in the sky. (66)

सुवर्णपुंखैर्नाराचैर्बलवन्तौ कृतव्रणौ।
प्रसुस्रुवाते रुधिरं कीर्तिमन्तौ जये धृतौ॥ ६७॥

Wounded with golden-shafted steel arrows, the two mighty and glorious warriors, who were determined to gain victory over one another, were profusely giving out blood. (67)

ते गात्रयोर्निपतिता रुक्मपुंखाः शरा युधि।
असृग्दिग्धा विनिष्पेतुर्विविशुर्धरणीतलम्॥ ६८॥

Struck on the bodies of each other, the golden-shafted arrows shot by the two warriors, dropped (through their bodies) on the field of battle, covered with blood, and penetrated into the earth's surface. (68)

अन्ये सुनिशितैः शस्त्रैराकाशे संजघट्टिरे।
बभञ्जुश्चिच्छिदुश्चैव तयोर्बाणाः सहस्रशः॥ ६९॥

Other arrows of the two warriors clashed in thousands in the air with duly whetted weapons of the adversary and shattered and tore them. (69)

स बभूव रणो घोरस्तयोर्बाणमयश्चयः।
अग्निभ्यामिव दीप्ताभ्यां सत्रे कुशमयश्चयः॥ ७०॥

That struggle between the two warriors turned out to be formidable. The mass of arrows strewn over the battlefield in that struggle appeared like a mass of the sacred Kuśa grass spread on the altar by the side of two flaming fires viz., Gārhapatya and Āhavanīya fire at a sacrifice. (70)

तयोः कृतव्रणौ देहौ शुशुभाते महात्मनोः।
सुपुष्पाविव निष्पत्रौ वने किंशुकशाल्मली॥ ७१॥

The wounded bodies of those two warriors, endowed with extraordinary courage, shone like Kiṁśuka flowers and Śālmalī (silk-cotton) trees in full blossom and shorn of their leaves in a forest. (71)

चक्रतुस्तुमुलं घोरं संनिपातं मुहुर्मुहुः।
इन्द्रजिल्लक्ष्मणश्चैव परस्परजयैषिणौ॥ ७२॥

Eager to conquer each other, Indrajit and Lakṣmaṇa too carried on a tumultuous and formidable struggle again and again. (72)

लक्ष्मणो रावणिं युद्धे रावणिश्चापि लक्ष्मणम्।
अन्योन्यं तावभिघ्नन्तौ न श्रमं प्रतिपद्यताम्॥ ७३॥

Striking each other—Lakṣmaṇa striking Indrajit (son of Rāvaṇa) and Indrajit too striking Lakṣmaṇa in combat (in his turn)—the two warriors did not experience any fatigue. (73)

बाणजालैः शरीरस्थैरवगाढैस्तरस्विनौ।
शुशुभाते महावीर्यौ प्ररूढाविव पर्वतौ॥ ७४॥

With multitudes of arrows dug deep into their bodies the two mighty heroes,who were endowed with extraordinary prowess, shone like two mountains overgrown with trees. (74)

तयो रुधिरसिक्तानि संवृतानि शरैर्भृशम्।
बभ्राजुः सर्वगात्राणि ज्वलन्त इव पावकाः॥ ७५॥

Bathed in blood and thickly covered with arrows, all the limbs of the aforesaid two warriors shone like blazing fires. (75)

तयोरथ महान् कालो व्यतीयाद् युध्यमानयोः।
न च तौ युद्धवैमुख्यं श्रमं चाप्यभिजग्मतुः॥ ७६॥

A considerable time elapsed in the meanwhile past the two warriors even as they fought with each other. They, however, neither turned their face away from the combat nor gave way to exhaustion. (76)

अथ समरपरिश्रमं निहन्तुं
समरमुखेष्वजितस्य लक्ष्मणस्य।
प्रियहितमुपपादयन् महात्मा
समरमुपेत्य विभीषणोऽवतस्थे॥ ७७॥

Reaching the battlefield in the meantime,

the high-souled Vibhīṣaṇa took up his position there in order to relieve the fatigue, occasioned by the combat, of Lakṣmaṇa, who was invincible in the forefront of battle, thereby affording him pleasure and doing a good turn to him. (77)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाशीतितमः सर्गः ॥ ८८ ॥

Thus ends Canto Eighty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोननवतितमः सर्गः

Canto LXXXIX

Vibhīṣaṇa takes the offensive against the ogres and encourages the commanders of monkey-troops to carry on the struggle. Lakṣmaṇa kills the charioteer of Indrajit and the monkeys make short work of his horses

युध्यमानौ ततो दृष्ट्वा प्रसक्तौ नरराक्षसौ।
प्रभिन्नाविव मातङ्गौ परस्परजयैषिणौ॥ १ ॥
तयोर्युद्धं द्रष्टुकामो वरचापधरो बली।
शूरः स रावणभ्राता तस्थौ संग्राममूर्धनि॥ २ ॥

Seeing Lakṣmaṇa (a man) and Indrajit (an ogre), who were fond of fighting, striving like two elephants in rut, desirous as they were of overcoming each other, the valiant Vibhīṣaṇa, the mighty youngest brother of Rāvaṇa, who was eager to witness their combat, and carried an excellent bow, thereupon took up his position in the forefront of the battle. (1-2)

ततो विस्फारयामास महद् धनुरवस्थितः।
उत्ससर्ज च तीक्ष्णाग्रान् राक्षसेषु महाशरान्॥ ३ ॥

Standing firm, he now pulled the string of his mighty bow and shot long, sharp-pointed arrows against the ogres. (3)

ते शराः शिखिसंस्पर्शा निपतन्तः समाहिताः।
राक्षसान् द्रावयामासुर्वज्राणीव महागिरीन्॥ ४ ॥

Falling thick and fast, the aforesaid shafts, which impinged like fire, tore the ogres to pieces as thunderbolts would cleave mighty mountains. (4)

विभीषणस्यानुचरास्तेऽपि शूलासिपट्टिशैः।
चिच्छिदुः समरे वीरान् राक्षसान् राक्षसोत्तमाः॥ ५ ॥

The well-known followers of Vibhīṣaṇa, too, who were the foremost of ogres, rent asunder the heroic ogres in combat with their pikes, swords and sharp-edged spears. (5)

राक्षसैस्तैः परिवृतः स तदा तु विभीषणः।
बभौ मध्ये प्रधृष्टानां कलभानामिव द्विपः॥ ६ ॥

Surrounded by those ogres, Vibhīṣaṇa for his part shone at that time like an elephant in the midst of proud young tuskers. (6)

ततः संचोदमानो वै हरीन् रक्षोवधप्रियान्।
उवाच वचनं काले कालज्ञो रक्षसां वरः॥ ७ ॥

Emboldening the monkeys, who were really fond of destroying the ogres, Vibhīṣaṇa (the foremost of ogres), who knew what was befitting to the occasion, thereupon spoke the following opportune words: (7)

एकोऽयं राक्षसेन्द्रस्य परायणमवस्थितः।
एतच्छेषं बलं तस्य किं तिष्ठत हरीश्वराः॥ ८॥

"Here stands before you one who is the last support of Rāvaṇa (the ruler of ogres). And this is all that is left of his army. Why then, O monkey chiefs, do you stand idle? (8)

अस्मिंश्च निहते पापे राक्षसे रणमूर्धनि।
रावणं वर्जयित्वा तु शेषमस्य बलं हतम्॥ ९॥

"Nay, when this wicked ogre is disposed of in the forefront of the battle, the remaining army of his, save Rāvaṇa himself, is as good as killed. (9)

प्रहस्तो निहतो वीरो निकुम्भश्च महाबलः।
कुम्भकर्णश्च कुम्भश्च धूम्राक्षश्च निशाचरः॥ १०॥
जम्बुमाली महामाली तीक्ष्णवेगोऽशनिप्रभः।
सुप्तघ्नो यज्ञकोपश्च वज्रदंष्ट्रश्च राक्षसः॥ ११॥
संह्रादी विकटोऽरिघ्नस्तपनो मन्द एव च।
प्रघासः प्रघसश्चैव प्रजङ्घो जङ्घ एव च॥ १२॥
अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च वीर्यवान्।
विद्युज्जिह्वो द्विजिह्वश्च सूर्यशत्रुश्च राक्षसः॥ १३॥
अकम्पनः सुपार्श्वश्च चक्रमाली च राक्षसः।
कम्पनः सत्त्ववन्तौ तौ देवान्तकनरान्तकौ॥ १४॥

"The heroic Prahasta has been made short work of as well as Nikumbha, who was endowed with extraordinary might, as also Kumbhakarṇa and Kumbha and the night-ranger Dhūmrākṣa, Jambumālī, Mahāmālī, Tīkṣṇavega, Aśaniprabha, Suptaghna and Yajñakopa as also the ogre Vajradaṁṣṭra, Saṁhrādī, Vikaṭa, Arighna, Tapana as well as Manda, Praghāsa as well as Praghasa, Prajaṅgha as well as Jaṅgha, as also Agniketu, who was difficult to overcome, and the valiant Raśmiketu, Vidyujjihva and Dwijihva and the ogre Sūryaśatru, Akampana and Supārśwa as well as the ogre Cakramālī, Kampana, and those two warriors, Devāntaka and Narāntaka, who were full of energy. (10—14)

एतान् निहत्यातिबलान् बहून् राक्षससत्तमान्।
बाहुभ्यां सागरं तीर्त्वा लङ्घ्यतां गोष्पदं लघु॥ १५॥

"Having destroyed the aforesaid numerous ogre chiefs, who were endowed with exceeding might, and thereby swum a sea, as it were, let this tiny hoof-mark of a cow be promptly crossed. (15)

एतावदेव शेषं वो जेतव्यमिति वानराः।
हताः सर्वे समागम्य राक्षसा बलदर्पिताः॥ १६॥

"This much alone of the hostile army remains to be conqered by you, O monkeys. All the ogres, proud of their might, were killed on encountering you. (16)

अयुक्तं निधनं कर्तुं पुत्रस्य जनितुर्मम।
घृणामपास्य रामार्थे निहन्यां भ्रातुरात्मजम्॥ १७॥

"It is not meet for me, an uncle, who is as good as a father, to compass the death of my own nephew, who is as good as my own son. Casting to the winds all tenderness for the sake of Śrī Rāma, however, I may take the life of my own brother's offspring, Indrajit. (17)

हन्तुकामस्य मे बाष्पं चक्षुश्चैव निरुध्यति।
तमेवैष महाबाहुर्लक्ष्मणः शमयिष्यति॥ १८॥

"Nay, even as I wish to kill him, tears cloud my vision. Hence the younger mighty-armed Prince Lakṣmaṇa alone shall make short work of him. (18)

वानरा घ्नत सम्भूय भृत्यानस्य समीपगान्।
इति तेनातियशसा राक्षसेनाभिचोदिताः॥ १९॥

"Coming together, therefore, O monkeys, destroy his army standing by him." Encouraged in these words by that highly illustrious ogre, Vibhīṣaṇa, the monkey chiefs rejoiced and lashed their tails as a token of their joy. (19)

वानरेन्द्रा जहृषिरे लाङ्गूलानि च विव्यधुः।
ततस्तु कपिशार्दूलाः क्ष्वेडन्तश्च पुनः पुनः।
मुमुचुर्विविधान् नादान् मेघान् दृष्ट्वेव बर्हिणः॥ २०॥

Roaring like lions again and again, the aforesaid tigers among the monkeys for their part then emitted warbling sound of various kinds even like peacocks on beholding clouds. (20)

जाम्बवानपि तैः सर्वैः स्वयूथ्यैरभिसंवृतः।
तेऽश्मभिस्ताडयामासुर्नखैर्दन्तैश्च राक्षसान्॥ २१॥

Surrounded by all the well-known troops of his own kind, Jāmbavān too as also the monkeys began to strike the ogres with stones as well as with their nails and teeth. (21)

निघ्नन्तमृक्षाधिपतिं राक्षसास्ते महाबलाः।
परिवव्रुर्भयं त्यक्त्वा तमनेकविधायुधाः॥ २२॥

Shaking off all fear, the aforesaid ogres, who were endowed with extraordinary might and armed with every variety of weapons, surrounded Jāmbavān, the suzerain lord of bears, who was playing havoc among the ogre hordes. (22)

शरैः परशुभिस्तीक्ष्णैः पट्टिशैर्यष्टितोमरैः।
जाम्बवन्तं मृधे जघ्नुर्निघ्नन्तं राक्षसीं चमूम्॥ २३॥

They assailed Jāmbavān, who was destroying the army of ogres on the battlefield on all sides, with arrows, sharp axes, sharp-edged spears, staffs and iron clubs. (23)

स सम्प्रहारस्तुमुलः संजज्ञे कपिरक्षसाम्।
देवासुराणां क्रुद्धानां यथा भीमो महास्वनः॥ २४॥

Accompanied with a loud clamour, that vehement encounter between the monkeys, and ogres, who were fired with wrath, was terrible like the well-known conflict between the gods and the demons, which took place in the hoary past. (24)

हनूमानपि संक्रुद्धः सालमुत्पाट्य पर्वतात्।
स लक्ष्मणं स्वयं पृष्ठादवरोप्य महामनाः॥ २५॥
रक्षसां कदनं चक्रे दुरासादः सहस्रशः।
स दत्त्वा तुमुलं युद्धं पितृव्यस्येन्द्रजिद् बली॥ २६॥
लक्ष्मणं परवीरघ्नः पुनरेवाभ्यधावत।
तौ प्रयुद्धौ तदा वीरौ मृधे लक्ष्मणराक्षसौ॥ २७॥
शरौघानभिवर्षन्तौ जघ्नतुस्तौ परस्परम्।
अभीक्ष्णमन्तर्दधतुः शरजालैर्महाबलौ॥ २८॥
चन्द्रादित्याविवोष्णान्ते यथा मेघैस्तरस्विनौ।
नह्यादानं न संधानं धनुषो वा परिग्रहः॥ २९॥
न विप्रमोक्षो बाणानां न विकर्षो न विग्रहः।
न मुष्टिप्रतिसंधानं न लक्ष्यप्रतिपादनम्॥ ३०॥
अदृश्यत तयोस्तत्र युध्यतोः पाणिलाघवात्।
चापवेगप्रयुक्तैश्च बाणजालैः समन्ततः॥ ३१॥
अन्तरिक्षेऽभिसम्पन्ने न रूपाणि चकाशिरे।
लक्ष्मणो रावणिं प्राप्य रावणिश्चापि लक्ष्मणम्॥ ३२॥
अव्यवस्था भवत्युग्रा ताभ्यामन्योन्यविग्रहे।
ताभ्यामुभाभ्यां तरसा प्रसृष्टैर्विशिखैः शितैः॥ ३३॥
निरन्तरमिवाकाशं बभूव तमसा वृतम्।
तैः पतद्भिश्च बहुभिस्तयोः शरशतैः शितैः॥ ३४॥
दिशश्च प्रदिशश्चैव बभूवुः शरसंकुलाः।
तमसा विहितं सर्वमासीत् प्रतिभयं महत्॥ ३५॥

Causing Lakṣmaṇa to dismount from his back, and tearing up a sal tree from a mountain, the high-minded Hanumān too, who felt enraged and was difficult to approach for his enemies, himself began to exterminate the ogres in their thousands.Giving a fearful fight to his uncle, Vibhīṣaṇa, the mighty Indrajit, the destroyer of hostile champions, rushed once more towards Lakṣmaṇa. Strenuously engaged in fighting on the battlefield, the two celebrated heroes, Lakṣmaṇa and the ogre, Indrajit, began to assail each other, showering streams of arrows on their adversary. The two warriors, who were endowed with extraordinary might, covered each other off and on with multitudes of arrows in the same way as the powerful sun and moon are veiled by clouds at the end of summer. Due to quickness of hand even as they fought there it could not be distinctly perceived when they shuffled the bow from one hand to the other, tightly held the bow as well as the string with the fist,

drew out the arrows from their quiver, selected or separated them, put them to the bow, stretched the bow at full length, discharged the arrows and hit the mark. The sky having been covered on all sides with streams of arrows discharged with force exerted by the bows, no object could be distinguished. Meeting Indrajit (son of Rāvaṇa), Lakṣmaṇa fought with him, and meeting Lakṣmaṇa (in his turn), Indrajit (son of Rāvaṇa) too took the offensive. As they contended with each other, a terrible confusion ensued in both the contending armies as a sequel to the destruction of their followers, who did not take active part in the struggle. The sky was thickly covered, as it were, with the sharp arrows shot with impetuosity by them both leaving no empty space and was consequently shrouded in darkness. Nay, even the four quarters as well as the intermediate points were overspread with shafts on account of those sharp arrows of the two warriors speeding in many hundreds. Everything was enveloped in darkness and presented an exceedingly dreadful appearance. (25—35)

अस्तं गते सहस्रांशौ संवृते तमसा च वै।
रुधिरौघा महानद्यः प्रावर्तन्त सहस्रशः॥ ३६॥

When the orb of thousand rays sank below the horizon and everything was entirely enveloped in shadow, large streams carrying a flood of blood actually began to flow in thousands. (36)

क्रव्यादा दारुणा वाग्भिश्चिक्षिपुर्भीमनिःस्वनान्।
न तदानीं ववौ वायुर्न च जज्वाल पावकः॥ ३७॥

Hideous carnivorous birds such as vultures and jackals emitted frightful cries with their tongues. No wind blew at that time nor did fire burn. (37)

स्वस्त्यस्तु लोकेभ्य इति जजल्पुस्ते महर्षयः।
सम्पेतुश्चात्र संतप्ता गन्धर्वाः सह चारणैः॥ ३८॥

"May all be well with the worlds!" murmured the eminent sages present on the occasion. Nay, feeling distressed, the Gandharvas, who happened to be there, fled away alongwith the cāraṇas (celestial bards). (38)

अथ राक्षससिंहस्य कृष्णान् कनकभूषणान्।
शरैश्चतुर्भिः सौमित्रिर्विव्याध चतुरो हयान्॥ ३९॥

Meanwhile Lakṣmaṇa (son of Sumitrā) pierced with four arrows the four black horses yoked to the chariot of Indrajit (a lion among the ogres), decked with ornaments of gold. (39)

ततोऽपरेण भल्लेन पीतेन निशितेन च।
सम्पूर्णायतमुक्तेन सुपत्रेण सुवर्चसा॥ ४०॥
महेन्द्राशनिकल्पेन सूतस्य विचरिष्यतः।
स तेन बाणाशनिना तलशब्दानुनादिना॥ ४१॥
लाघवाद् राघवः श्रीमान् शिरः कायादपाहरत्।
स यन्तरि महातेजा हते मन्दोदरीसुतः॥ ४२॥
स्वयं सारथ्यमकरोत् पुनश्च धनुरस्पृशत्।
तदद्भुतमभूत् तत्र सारथ्यं पश्यतां युधि॥ ४३॥

Then, with another gilded, sharp and splendid arrow of the variety known by the name of Bhalla, which was shot with full force, was furnished with beautiful plumes and was deadly as the thunderbolt and vied with Indra's own weapon and which resounded with the clang of the gauntlet, the celebrated and glorious Lakṣmaṇa (a scion of Raghu) severed the head of the charioteer of Indrajit, even as he was circling round, from his shoulders with alacrity. The charioteer having been killed, Indrajit (son of Mandodarī), who was endowed with extraordinary energy, played up the role of a charioteer himself and also wielded the bow. It was marvellous on his part to play the additional role of a charioteer in the course of the struggle in the eyes of the onlookers. (40—43)

हयेषु व्यग्रहस्तं तं विव्याध निशितैः शरैः।
धनुष्यथ पुनर्व्यग्रं हयेषु मुमुचे शरान्॥ ४४॥

Lakṣmaṇa pierced him with whetted shafts while his hands were occupied with the horses; and he discharged arrows at the horses while he was busy once more with his bow. (44)

छिद्रेषु तेषु बाणौघैर्विचरन्तमभीतवत्।
अर्दयामास समरे सौमित्रिः शीघ्रकृत्तमः॥ ४५॥

On such occasions Lakṣmaṇa (son of Sumitrā), who acted with extreme alacrity, wounded with the streams of his arrows Indrajit, who was ranging the battlefield as though undaunted. (45)

निहतं सारथिं दृष्ट्वा समरे रावणात्मजः।
प्रजहौ समरोद्धर्षं विषण्णः स बभूव ह॥ ४६॥

Seeing his charioteer killed in combat, the aforesaid son of Rāvaṇa completely lost his zest for combat and grew despondent, they say. (46)

विषण्णवदनं दृष्ट्वा राक्षसं हरियूथपाः।
ततः परमसंहृष्टा लक्ष्मणं चाभ्यपूजयन्॥ ४७॥

Beholding the ogre dejected in appearance, the commanders of simian troops thereupon felt extremely delighted and acclaimed Lakṣmaṇa. (47)

ततः प्रमाथी रभसः शरभो गन्धमादनः।
अमृष्यमाणाश्चत्वारश्चक्रुर्वेगं हरीश्वराः॥ ४८॥

Getting impatient, four monkey chiefs, viz., Pramāthī, Rabhasa, Śarabha and Gandhamādana thereupon gave vent to their impetuosity. (48)

ते चास्य हयमुख्येषु तूर्णमुत्पत्य वानराः।
चतुर्षु सुमहावीर्या निपेतुर्भीमविक्रमाः॥ ४९॥

Nay, springing up rapidly, the aforesaid monkeys, who were endowed with remarkable valour and terrific prowess, fell on the four excellent horses of Indrajit. (49)

तेषामधिष्ठितानां तैर्वानरैः पर्वतोपमैः।
मुखेभ्यो रुधिरं व्यक्तं हयानां समवर्तत॥ ५०॥

Blood perceptibly gushed forth from the mouths of those horses pressed under the weight of those monkeys, huge as mountains. (50)

ते हया मथिता भग्ना व्यसवो धरणीं गताः।
ते निहत्य हयांस्तस्य प्रमथ्य च महारथम्।
पुनरुत्पत्य वेगेन तस्थुर्लक्ष्मणपार्श्वतः॥ ५१॥

Crushed and mutilated, the aforesaid horses sank lifeless to the ground. Having killed his horses and crushing his huge chariot, nay, bounding again with impetuosity, they stood once more by the side of Lakṣmaṇa. (51)

स हताश्वादवप्लुत्य रथान्मथितसारथिः।
शरवर्षेण सौमित्रिमभ्यधावत रावणिः॥ ५२॥

Leaping down from his chariot, whose horses had been killed, Indrajit (son of Rāvaṇa), whose charioteer too had already been made short work of, assailed Lakṣmaṇa with a hail of shafts. (52)

ततो महेन्द्रप्रतिमः स लक्ष्मणः
पदातिनं तं निहतैर्हयोत्तमैः।
सृजन्तमाजौ निशितान् शरोत्तमान्
भृशं तदा बाणगणैर्व्यदारयत्॥ ५३॥

Thereupon, the celebrated Lakṣmaṇa, who vied with the mighty Indra, grievously mangled with volleys of his shafts Indrajit, who was discharging excellent whetted arrows on the battlefield at that time while moving on foot due to his stately horses having been killed. (53)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोननवतितमः सर्गः॥ ८९॥

Thus ends Canto Eighty-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवतितमः सर्गः

Canto XC

A fierce contest between Indrajit and Lakṣmaṇa and Indrajit's fall

स हताश्वो महातेजा भूमौ तिष्ठन् निशाचरः।
इन्द्रजित् परमक्रुद्धः सम्प्रजज्वाल तेजसा॥ १॥

Standing on the ground, extremely enraged, the horses of his chariot having been killed the night-stalker, Indrajit, who was endowed with extraordinary energy, flamed with spirit. (1)

तौ धन्विनौ जिघांसन्तावन्योन्यमिषुभिर्भृशम्।
विजयेनाभिनिष्क्रान्तौ वने गजवृषाविव॥ २॥

Exceedingly eager to make short work of each other with their arrows, the said two archers closed with each other like two lordly elephants that had sallied forth with a view to conquest. (2)

निबर्हयन्तश्चान्योन्यं ते राक्षसवनौकसः।
भर्तारं न जहुर्युद्धे सम्पतन्तस्ततस्ततः॥ ३॥

The ogres as well as the monkeys (lit., the denizens of the woods) kept rushing this way and that, each killing his adversary, but did not forsake their master in the combat. (3)

ततस्तान् राक्षसान् सर्वान् हर्षयन् रावणात्मजः।
स्तुन्वानो हर्षमाणश्च इदं वचनमब्रवीत्॥ ४॥

Applauding and cheering all the aforesaid ogres, nay, feeling delighted himself, Indrajit (sprung from the loins of Rāvaṇa) thereupon spoke as follows: (4)

तमसा बहुलेनेमाः संसक्ताः सर्वतो दिशः।
नेह विज्ञायते स्वो वा परो वा राक्षसोत्तमाः॥ ५॥

"These quarters stand enveloped on all sides by a profound darkness. Hence it is difficult to ascertain at this time whether one belongs to one's own army or is an enemy, O jewel among the ogres! (5)

धृष्टं भवन्तो युध्यन्तु हरीणां मोहनाय वै।
अहं तु रथमास्थाय आगमिष्यामि संयुगे॥ ६॥

"Boldly strive you so as to dumbfold the monkeys. Ascending another chariot (in the meantime), I shall for my part return to the battlefield. (6)

तथा भवन्तः कुर्वन्तु यथेमे हि वनौकसः।
न युध्येयुर्महात्मानः प्रविष्टे नगरं मयि॥ ७॥

"Manage things in such a way that these monkeys (lit., denizens of the woods), endowed, as they are, with extraordinary courage, may not carry on the struggle with me when I have started entering the city (so as to interfere with my safe entry)." (7)

इत्युक्त्वा रावणसुतो वञ्चयित्वा वनौकसः।
प्रविवेश पुरीं लङ्कां रथहेतोरमित्रहा॥ ८॥

Saying so, and putting the monkeys off the scent, Indrajit (son of Rāvaṇa), the slayer of his enemies, entered deep into the city of Laṅkā in order to provide himself with another chariot. (8)

स रथं भूषयित्वाथ रुचिरं हेमभूषितम्।
प्रासासिशरसंयुक्तं युक्तं परमवाजिभिः॥ ९॥
अधिष्ठितं हयज्ञेन सूतेनामोपदेशिना।
आरुरोह महातेजा रावणिः समितिंजयः॥ १०॥

Causing a splendid chariot—which was decked with gold, was furnished with darts, swords and arrows, yoked to excellent horses, and directed by a charioteer who could read the mind of his horses and tendered good counsel—to be decorated, Indrajit (son of Rāvaṇa), a victor in combat, who was endowed with extraordinary energy forthwith ascended it. (9-10)

स राक्षसगणैर्मुख्यैर्वृतो मन्दोदरीसुतः।
निर्ययौ नगराद् वीरः कृतान्तबलचोदितः॥ ११॥

Surrounded by selected ogre battalions and impelled by the force of destiny, that gallant son of Mandodarī, Indrajit, sallied forth once more from the city. (11)

सोऽभिनिष्क्रम्य नगरादिन्द्रजित् परमौजसा।
अभ्ययाज्जवनैरश्वैर्लक्ष्मणं सविभीषणम्॥ १२॥

Rushing out of the city in his chariot drawn by swift horses, Indrajit assailed Lakṣmaṇa and Vibhīṣaṇa with exceeding impetuosity. (12)

ततो रथस्थमालोक्य सौमित्री रावणात्मजम्।
वानराश्च महावीर्या राक्षसश्च विभीषणः॥ १३॥

Seeing Indrajit (son of Rāvaṇa) seated in a chariot, Lakṣmaṇa (son of Sumitrā) as well as the monkeys, who were endowed with extraordinary prowess, as also the ogre Vibhīṣaṇa thereupon experienced great wonder on recalling the agility of that sagacious ogre. (13)

विस्मयं परमं जग्मुर्लाघवात् तस्य धीमतः।
रावणिश्चापि संक्रुद्धो रणे वानरयूथपान्॥ १४॥

Filled with rage, Indrajit (son of Rāvaṇa) too struck down with the streams of his arrows the commanders of simian troops in their hundreds and thousands. (14)

पातयामास बाणौघैः शतशोऽथ सहस्रशः।
स मण्डलीकृतधनू रावणिः समितिंजयः॥ १५॥
हरीनभ्यहनत् क्रुद्धः परं लाघवमास्थितः।
ते वध्यमाना हरयो नाराचैर्भीमविक्रमाः॥ १६॥
सौमित्रिं शरणं प्राप्ताः प्रजापतिमिव प्रजाः।
ततः समरकोपेन ज्वलितो रघुनन्दनः।
चिच्छेद कार्मुकं तस्य दर्शयन् पाणिलाघवम्॥ १७॥

Stretching his bow in wrath to a circle and exhibiting supreme agility, Indrajit (son of Rāvaṇa), victorious in combat, began to strike down the monkeys. While being struck with steel arrows, the aforesaid monkeys, though endowed with redoubtable prowess, sought Lakṣmaṇa (son of Sumitrā) as their refuge even as created beings would approach Brahmā, the lord of created beings, for protection. Inflamed with anger roused by the struggle, Lakṣmaṇa (the delight of the Raghus), tore Indrajit's bow, thereby demonstrating fleetness of his hand.(15—17)

सोऽन्यत्कार्मुकमादाय सज्यं चक्रे त्वरन्निव।
तदप्यस्य त्रिभिर्बाणैर्लक्ष्मणो निरकृन्तत॥ १८॥

Seizing hold of another bow, Indrajit hastily strung it. Lakṣmaṇa, however, split that bow too with three arrows. (18)

अथैनं छिन्नधन्वानमाशीविषविषोपमैः।
विव्याधोरसि सौमित्री रावणिं पञ्चभिः शरैः॥ १९॥

With five arrows, which were deadly as the poison of a venomous serpent, Lakṣmaṇa (son of Sumitrā) forthwith pierced in the bosom of Indrajit (son of Rāvaṇa), who had his bow rent. (19)

ते तस्य कायं निर्भिद्य महाकार्मुकनिःसृताः।
निपेतुर्धरणीं बाणा रक्ता इव महोरगाः॥ २०॥

Penetrating through the latter's body, the aforesaid arrows, shot from the huge bow of Lakṣmaṇa, fell to the ground like huge red serpents. (20)

स च्छिन्नधन्वा रुधिरं वमन् वक्त्रेण रावणिः।
जग्राह कार्मुकश्रेष्ठं दृढज्यं बलवत्तरम्॥ २१॥

Ejecting blood, through his mouth, Indrajit (son of Rāvaṇa), who had his bow split, took hold of his excellent bow, which was stronger than the former and had a stout cord. (21)

स लक्ष्मणं समुद्दिश्य परं लाघवमास्थितः।
ववर्ष शरवर्षाणि वर्षाणीव पुरंदरः॥ २२॥

Aiming at Lakṣmaṇa he discharged with utmost agility hails of arrows even like Indra (the destroyer of citadels) releasing downpours. (22)

मुक्तमिन्द्रजिता तत्तु शरवर्षमरिंदमः।
आवारयदसम्भ्रान्तो लक्ष्मणः सुदुरासदम्॥ २३॥

Remaining unperplexed, Lakṣmaṇa, the tamer of his enemies, for his part intercepted the aforesaid hail of shafts, let loose by Indrajit, even though it was most difficult to resist. (23)

संदर्शयामास तदा रावणिं रघुनन्दनः।
असम्भ्रान्तो महातेजास्तदद्भुतमिवाभवत्॥ २४॥

Not the least unnerved, Lakṣmaṇa (the delight of the Raghus), who was endowed with extraordinary energy, then demonstrated to Indrajit (son of Rāvaṇa) his prowess, which was marvellous indeed. (24)

ततस्तान् राक्षसान् सर्वांस्त्रिभिरेकैकमाहवे।
अविध्यत् परमक्रुद्धः शीघ्रास्त्रं सम्प्रदर्शयन्।
राक्षसेन्द्रसुतं चापि बाणौघैः समताडयत्॥ २५॥

Getting extremely enraged, Lakṣmaṇa thereupon pierced all the aforesaid ogres who stood on the battlefield with three arrows each, thereby manifesting his fleetness in discharging missiles, and also hit Indrajit (son of the ruler of ogres) hard with streams of arrows. (25)

सोऽतिविद्धो बलवता शत्रुणा शत्रुघातिना।
असक्तं प्रेषयामास लक्ष्मणाय बहून् शरान्॥ २६॥

Grievously wounded by his mighty enemy, Lakṣmaṇa, the destroyer of enemies, he ceaselessly directed a number of arrows at Lakṣmaṇa. (26)

तानप्राप्तान् शितैर्बाणैश्चिच्छेद परवीरहा।
सारथेरस्य च रणे रथिनो रथसत्तमः॥ २७॥
शिरो जहार धर्मात्मा भल्लेनानतपर्वणा।
असूतास्ते हयास्तत्र रथमूहुरविक्लवाः॥ २८॥
मण्डलान्यभिधावन्ति तदद्भुतमिवाभवत्।
अमर्षवशमापन्नः सौमित्रिर्दृढविक्रमः॥ २९॥
प्रत्यविध्यद्धयांस्तस्य शरैर्वित्रासयन् रणे।
अमर्षमाणस्तत्कर्म रावणस्य सुतो रणे॥ ३०॥

विव्याध दशभिर्बाणैः सौमित्रिं तममर्षणम्।
ते तस्य वज्रप्रतिमाः शराः सर्पविषोपमाः।
विलयं जग्मुरागत्य कवचं काञ्चनप्रभम्॥ ३१॥

Lakṣmaṇa the destroyer of hostile champions, the foremost of car-warriors, whose mind was set on virtue, tore with his sharp arrows the aforesaid shafts even before they reached him and with a flat-pointed arrow belonging to the species known by the name of Bhalla he cut off on the battlefield the head of the charioteer of that car-warrior, Indrajit. Though left without a charioteer, the aforesaid horses of Indrajit's chariot continued to draw the chariot on the field of battle without getting perplexed and describing circles even as they advanced. That was marvellous indeed. Swayed by wrath, Lakṣmaṇa (son of Sumitrā) of untiring prowess pierced the horses of Indrajit with arrows, thus throwing them into panic on the battlefield. Intolerant of the aforesaid act (of Lakṣmaṇa), the son of Rāvaṇa pierced the aforesaid indignant son of Sumitrā with ten arrows on the battlefield. Those arrows of Indrajit, which resembled thunderbolts and were deadly as the venom of a serpent, gave way on reaching the Lakṣmaṇa's armour, which shone like gold. (27—31)

अभेद्यकवचं मत्वा लक्ष्मणं रावणात्मजः।
ललाटे लक्ष्मणं बाणैः सुपुङ्खैस्त्रिभिरिन्द्रजित्॥ ३२॥
अविध्यत् परमक्रुद्धः शीघ्रमस्त्रं प्रदर्शयन्।
तैः पृषत्कैर्ललाटस्थैः शुशुभे रघुनन्दनः॥ ३३॥
रणाग्रे समरश्लाघी त्रिशृङ्ग इव पर्वतः।
स तथाप्यर्दितो बाणै राक्षसेन तदा मृधे॥ ३४॥
तमाशु प्रतिविव्याध लक्ष्मणः पञ्चभिः शरैः।
विकृष्येन्द्रजितो युद्धे वदने शुभकुण्डले॥ ३५॥

Believing Lakṣmaṇa to be protected by an impenetrable coat of mail* and

* We have already seen in LXXXVIII. 57 above how the mighty celestial armour of Lakṣmana was shattered by Indrajit. It is presumed on the strength of this verse that he had in the meantime provided himself with another impenetrable coat of mail.

demonstrating his fleetness in discharging missiles, Indrajit, son of Rāvaṇa, who felt extremely enraged, pierced Lakṣmaṇa in the forehead with three arrows provided with beautiful plumes. With the aforesaid arrows imbedded in his brow Lakṣmaṇa (the delight of the Raghus), who was fond of fighting, looked charming in the forefront of battle like a three-peaked mountain. Stretching his bow, though wounded on that occasion in combat by the ogre with his arrows as aforesaid, the celebrated Lakṣmaṇa instantly pierced Indrajit in return on the battlefield with five arrows in his face adorned with splendid earrings. (32—35)

लक्ष्मणेन्द्रजितौ वीरौ महाबलशरासनौ।
अन्योन्यं जघ्नतुर्वीरौ विशिखैर्भीमविक्रमौ॥ ३६॥

The two valiant champions of terrific prowess, Lakṣmaṇa and Indrajit, who were both endowed with extraordinary might and armed with huge bows, struck each other with arrows. (36)

ततः शोणितदिग्धाङ्गौ लक्ष्मणेन्द्रजितावुभौ।
रणे तौ रेजतुर्वीरौ पुष्पिताविव किंशुकौ॥ ३७॥

Smeared all over with blood, both the aforesaid heroes, Lakṣmaṇa and Indrajit, thereupon shone on the battlefield like two Kiṁśuka trees in flower. (37)

तौ परस्परमभ्येत्य सर्वगात्रेषु धन्विनौ।
घोरैर्विव्यधतुर्बाणैः कृतभावावुभौ जये॥ ३८॥

Meeting each other, the said two archers, who had both set their mind on victory, pierced their opponent in all limbs with formidable arrows. (38)

ततः समरकोपेन संयुतो रावणात्मजः।
विभीषणं त्रिभिर्बाणैर्विव्याध वदने शुभे॥ ३९॥

Filled with wrath, occasioned by the conflict, Indrajit (son of Rāvaṇa) then struck Vibhīṣaṇa with three arrows, in his charming countenance. (39)

अयोमुखैस्त्रिभिर्विद्ध्वा राक्षसेन्द्रं विभीषणम्।
एकैकेनाभिविव्याध तान् सर्वान् हरियूथपान्॥ ४०॥

Nay, having pierced Vibhīṣaṇa, the ogre chief, with three iron-tipped arrows he struck all those celebrated commanders of simian troops with one arrow each. (40)

तस्मै दृढतरं क्रुद्धो जघान गदया हयान्।
विभीषणो महातेजा रावणेः स दुरात्मनः॥ ४१॥

Violently enraged at him, the aforesaid Vibhīṣaṇa, who was endowed with extraordinary energy, struck down with his mace the horses of the evil-minded son of Rāvaṇa. (41)

स हताश्वादवप्लुत्य रथान्निहतसारथेः।
अथ शक्तिं महातेजाः पितृव्याय मुमोच ह॥ ४२॥

Leaping down from the chariot, knowing that the horses had been killed, the charioteer having already been made short work of, the highly energetic Indrajit now hurled his javelin on his uncle: so the tradition goes. (42)

तामापतन्तीं सम्प्रेक्ष्य सुमित्रानन्दवर्धनः।
चिच्छेद निशितैर्बाणैर्दशधापातयद् भुवि॥ ४३॥

Perceiving the javelin darting towards Vibhīṣaṇa, Lakṣmaṇa (who enhanced the delight of Sumitrā) split it in ten pieces with his sharpened arrows and felled it on the ground. (43)

तस्मै दृढधनुः क्रुद्धो हताश्वाय विभीषणः।
वज्रस्पर्शसमान् पञ्च ससर्जोरसि मार्गणान्॥ ४४॥

Feeling angry at Indrajit (whose horses had been killed), Vibhīṣaṇa, who was armed with a strong bow, dug into his bosom five arrows, whose impact was as hard as that of lightning. (44)

ते तस्य कायं भित्त्वा तु रुक्मपुङ्खा निमित्तगाः।
बभूवुर्लोहितादिग्धा रक्ता इव महोरगाः॥ ४५॥

Having penetrated through his body, the aforesaid arrows for their part, which were provided with golden feathers and

flew straight to their target, got stained with blood and looked like huge red serpents. (45)

स पितृव्यस्य संक्रुद्ध इन्द्रजिच्छरमाददे।
उत्तमं रक्षसां मध्ये यमदत्तं महाबलः॥ ४६॥

Infuriated at his uncle, Indrajit, who was endowed with extraordinary might, and stood in the midst of ogres, seized hold of an excellent arrow gifted to him by Yama (the god of retribution). (46)

तं समीक्ष्य महातेजा महेषुं तेन संहितम्।
लक्ष्मणोऽप्याददे बाणमन्यद् भीमपराक्रमः॥ ४७॥
कुबेरेण स्वयं स्वप्ने यद् दत्तममितात्मना।
दुर्जयं दुर्विषह्यं च सेन्द्रैरपि सुरासुरैः॥ ४८॥

Perceiving that mighty arrow set by him to his bow, Lakṣmaṇa too of terrific prowess, who was endowed with extraordinary energy, took hold of another arrow, the know-how of which had been gifted to him in the course of a dream by Kubera (the god of riches) of immense glory himself, nay, which was difficult to resist and much more difficult to get the better of even for gods and demons including Indra, the ruler of gods. (47-48)

तयोस्तु धनुषी श्रेष्ठे बाहुभिः परिघोपमैः।
विकृष्यमाणे बलवत् क्रौञ्चाविव चुकूजतुः॥ ४९॥

While being stretched at full length with violence by their arms, which resembled a pair of iron bludgeons, the excellent bows, of the two warriors for their part emitted a piercing sound like a pair of cranes. (49)

ताभ्यां तु धनुषि श्रेष्ठे संहितौ सायकोत्तमौ।
विकृष्यमाणौ वीराभ्यां भृशं जज्वलतुः श्रिया॥ ५०॥

The two excellent arrows fitted by the aforesaid heroes on their pre-eminent bows, shone brightly with splendour while being pulled with the bow-string. (50)

तौ भासयन्तावाकाशं धनुर्भ्यां विशिखौ च्युतौ।
मुखेन मुखमाहत्य संनिपेततुरोजसा॥ ५१॥

Hitting the head of the other with their own, when shot from the bows, the two arrows collided with each other with violence lighting up the heavens as they did so. (51)

संनिपातस्तयोश्चासीच्छरयोर्घोररूपयोः।
सधूमविस्फुलिङ्गश्च तज्जोऽग्निर्दारुणोऽभवत्॥ ५२॥

Nay, born of the impact which was thus brought about between the two arrows of formidable aspect, there broke out a fierce fire accompanied by smoke and sparks. (52)

तौ महाग्रहसंकाशावन्योन्यं संनिपत्य च।
संग्रामे शतधा यातौ मेदिन्यां चैव पेततुः॥ ५३॥

Hitting each other like two major planets, the two arrows flew into a hundred pieces in their encounter and fell on the ground. (53)

शरौ प्रतिहतौ दृष्ट्वा तावुभौ रणमूर्धनि।
व्रीडितौ जातरोषौ च लक्ष्मणेन्द्रजितौ तदा॥ ५४॥

Finding their arrows brought to nought in the forefront of battle, both the aforesaid warriors, Lakṣmaṇa and Indrajit, felt abashed and provoked at that moment. (54)

सुसंरब्धस्तु सौमित्रिरस्त्रं वारुणमाददे।
रौद्रं महेन्द्रजिद् युद्धेऽप्यसृजद् युधि निष्ठितः॥ ५५॥

Feeling enraged, Lakṣmaṇa (son of Sumitrā) for his part took hold of a missile presided over by Varuṇa, the god of water. Nay, skilled in warfare, the great Indrajit too shot a missile presided over by Rudra (the god of destruction) in the encounter with Lakṣmaṇa. (55)

तेन तद्विहितं शस्त्रं वारुणं परमाद्भुतम्।
ततः क्रुद्धो महातेजा इन्द्रजित् समितिंजयः।
आग्नेयं संदधे दीप्तं स लोकं संक्षिपन्निव॥ ५६॥

That most wonderful weapon presided over by Varuṇa was rendered ineffectual by the missile presided over by Rudra (the god of destruction). Feeling provoked, the said

Indrajit, a victor in combat, who was endowed with extraordinary energy, thereupon put to his bow a flaming missile presided over by the god of fire, as if he was going to destroy the world with it. (56)

सौरेणास्त्रेण तद् वीरो लक्ष्मणः पर्यवारयत्।
अस्त्रं निवारितं दृष्ट्वा रावणिः क्रोधमूर्च्छितः॥ ५७॥

The gallant Lakṣmaṇa, however, diverted it with a missile presided over by the sun-god. Seeing the missile repelled, Indrajit, son of Rāvaṇa was filled with anger. (57)

आददे निशितं बाणमासुरं शत्रुदारणम्।
तस्माच्चापाद् विनिष्पेतुर्भास्वराः कूटमुद्गराः॥ ५८॥
शूलानि च भुशुण्ड्यश्च गदाः खड्गाः परश्वधाः।
तद् दृष्ट्वा लक्ष्मणः संख्ये घोरमस्त्रमथासुरम्॥ ५९॥
अवार्यं सर्वभूतानां सर्वशस्त्रविदारणम्।
माहेश्वरेण द्युतिमांस्तदस्त्रं प्रत्यवारयत्॥ ६०॥

He seized hold of a sharp arrow used by demons and capable of destroying the enemy. The moment he set it to his bow shining Kūṭamudgaras (a concealed weapon similar to a hammer), darts as well as Bhuśuṇḍis, maces, swords and axes issued from his bow. Seeing that formidable missile, popular among the demons, which could not be repelled even by all created beings taken together and was capable of destroying all weapons, the glorious Lakṣmaṇa diverted it by means of a missile presided over by Maheśwara, the mighty Lord Śiva. (58—60)

तयोः समभवद् युद्धमद्भुतं रोमहर्षणम्।
गगनस्थानि भूतानि लक्ष्मणं पर्यवारयन्॥ ६१॥

There ensued between them a wonderful contest, which made one's hair stand on end. Created beings standing in the air surrounded Lakṣmaṇa in order to ensure his protection. (61)

भैरवाभिरुते भीमे युद्धे वानररक्षसाम्।
भूतैर्बहुभिराकाशं विस्मितैरावृतं बभौ॥ ६२॥

In the course of that terrible conflict between the monkeys and ogres, which was accompanied by frightful yells, the sky, which was filled with numerous created beings that stood astonished, looked charming. (62)

ऋषयः पितरो देवा गन्धर्वगरुडोरगाः।
शतक्रतुं पुरस्कृत्य ररक्षुर्लक्ष्मणं रणे॥ ६३॥

Placing Indra (who is supposed to have performed in his previous existence a hundred horse-sacrifices as a condition precedent for his attaining Indrahood) at their head, Ṛṣis (the seers of Vedic Mantras), manes, gods, Gandharvas (celestial musicians), eagles and serpents protected Lakṣmaṇa on the field of battle against all evil by uttering shouts of victory. (63)

अथान्यं मार्गणश्रेष्ठं संदधे राघवानुजः।
हुताशनसमस्पर्शं रावणात्मजदारणम्॥ ६४॥
सुपत्रमनुवृत्ताङ्गं सुपर्वाणं सुसंस्थितम्।
सुवर्णविकृतं वीरः शरीरान्तकरं शरम्॥ ६५॥
दुरावारं दुर्विषहं राक्षसानां भयावहम्।
आशीविषविषप्रख्यं देवसंघैः समर्चितम्॥ ६६॥
येन शक्रो महातेजा दानवानजयत् प्रभुः।
पुरा देवासुरे युद्धे वीर्यवान् हरिवाहनः॥ ६७॥

In the meantime Lakṣmaṇa, a younger brother of Rāma, put to his bow another excellent arrow, whose impact was similar to that of fire and which was capable of destroying Indrajit, son of Rāvaṇa, was provided with lovely feathers, well-jointed, which consisted of rounded parts, was skilfully fashioned and decked with gold, which was capable of destroying the body of enemies, and was not only difficult to keep off but difficult even to bear, which was a source of terror to the ogres and deadly as the venom of poisonous snakes and was duly honoured by hosts of gods, and with the help of which the powerful and valiant Indra, who has green horses yoked

to his chariot and who is endowed with extraordinary energy, was able to conquer the demons in the conflict which raged on the field of battle between gods and demons in the past. (64—67)

अथैन्द्रमस्त्रं सौमित्रिः संयुगेष्वपराजितम्।
शरश्रेष्ठं धनुश्रेष्ठे विकर्षन्निदमब्रवीत्॥ ६८॥
लक्ष्मीवाँल्लक्ष्मणो वाक्यमर्थसाधकमात्मनः।
धर्मात्मा सत्यसंधश्च रामो दाशरथिर्यदि।
पौरुषे चाप्रतिद्वन्द्वस्तदैनं जहि रावणिम्॥ ६९॥
इत्युक्त्वा बाणमाकर्णं विकृष्य तमजिह्मगम्।
लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति।
ऐन्द्रास्त्रेण समायुज्य लक्ष्मणः परवीरहा॥ ७०॥

Fitting a missile presided over by Indra, the ruler of gods, the foremost of arrows, which had never been got the better of in contests, to his excellent bow and drawing it at full length with the bow-string, the glorious Lakṣmaṇa, son of Sumitrā, now addressed the following prayer, which was calculated to achieve his purpose to the deity presiding over the arrow: "If Śrī Rāma, son of Daśaratha, has set his mind on virtue and is true to his promise and is unrivalled in prowess, make short work, then, of this son of Rāvaṇa." Saying so, and drawing up to the ear that arrow, which went straight to the target, and charging it with the missile presided over by Indra, the ruler of gods, the heroic and glorious Lakṣmaṇa, the destroyer of hostile champions in combat, let it fly towards Indrajit. (68—70)

तच्छिरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम्।
प्रमथ्येन्द्रजितः कायात् पातयामास भूतले॥ ७१॥

Severing the shining head of Indrajit, which was adorned with flaming earrings, casque and all, from his trunk, Lakṣmaṇa felled it to the earth's surface. (71)

तद् राक्षसतनूजस्य भिन्नस्कन्धं शिरो महत्।
तपनीयनिभं भूमौ ददृशे रुधिरोक्षितम्॥ ७२॥

Separated from the shoulders and bathed in blood, that huge head of Indrajit (sprung from the loins of an ogre) was seen lying on the ground, shining like gold. (72)

हतः स निपपाताथ धरण्यां रावणात्मजः।
कवची सशिरस्त्राणो विप्रविद्धशरासनः॥ ७३॥

Having been killed, the aforesaid son of Rāvaṇa, forthwith fell to the ground alongwith his armour and helmet, his bow thrown off. (73)

चुक्रुशुस्ते ततः सर्वे वानराः सविभीषणाः।
हृष्यन्ते निहते तस्मिन् देवा वृत्रवधे यथा॥ ७४॥

Indrajit having been killed, all those monkeys present on the battlefield, including Vibhīṣaṇa then rejoiced and shouted even as the gods did on the death of the demon Vṛtra. (74)

अथान्तरिक्षे देवानामृषीणां च महात्मनाम्।
जज्ञेऽथ जयसंनादो गन्धर्वाप्सरसामपि॥ ७५॥

Now there rose in the heavens a shout of victory from the mouth of gods and high-souled Ṛṣis (the seers of Vedic Mantras) as well as from the mouth of Gandharvas (heavenly musicians) and celestial nymphs. (75)

पतितं समभिज्ञाय राक्षसी सा महाचमूः।
वध्यमाना दिशो भेजे हरिभिर्जितकाशिभिः॥ ७६॥

Finding Indrajit fallen, the aforesaid army of ogres sought the quarters while being destroyed by the monkeys, who had assumed a triumphant air. (76)

वानरैर्वध्यमानास्ते शस्त्राण्युत्सृज्य राक्षसाः।
लङ्कामभिमुखाः सस्वुर्भ्रष्टसंज्ञाः प्रधाविताः॥ ७७॥

Flinging down their weapons while being struck by the monkeys, the said ogres moved towards Laṅkā running fast stupefied. (77)

दुद्रुवुर्बहुधा भीता राक्षसाः शतशो दिशः।
त्यक्त्वा प्रहरणान् सर्वे पट्टिशासिपरश्वधान्॥ ७८॥

Throwing away their weapons sharp-edged spears, swords and axes, all the

ogres, panic stricken, as they were fled in various directions in their hundreds. (78)

केचिल्लङ्कां परित्रस्ताः प्रविष्टा वानरार्दिताः।
समुद्रे पतिताः केचित् केचित् पर्वतमाश्रिताः॥ ७९॥

Harried by the monkeys, some, who were greatly alarmed, penetrated deep into Laṅkā; others dropped into the sea; while still others took refuge on the Trikūṭa mountain. (79)

हतमिन्द्रजितं दृष्ट्वा शयानं च रणक्षितौ।
राक्षसानां सहस्रेषु न कश्चित् प्रत्यदृश्यत॥ ८०॥

Finding Indrajit killed and lying on the battlefield, not one among the thousands of ogres was to be seen. (80)

यथास्तं गत आदित्ये नावतिष्ठन्ति रश्मयः।
तथा तस्मिन् निपतिते राक्षसास्ते गता दिशः॥ ८१॥

Even as sunbeams stay no longer when the sun has sunk below the horizon, so the said ogres fled in all directions when Indrajit had fallen. (81)

शान्तरश्मिरिवादित्यो निर्वाण इव पावकः।
बभूव स महाबाहुर्व्यपास्तगतजीवितः॥ ८२॥

Thrown asunder and shorn of life, that mighty-armed warrior, Indrajit, looked like the sun whose rays have cooled down and a fire which has gone out. (82)

प्रशान्तपीडाबहुलो विनष्टारिः प्रहर्षवान्।
बभूव लोकः पतिते राक्षसेन्द्रसुते तदा॥ ८३॥

Indrajit, son of the ruler of ogres, having fallen, the world had its suffering allayed in a large measure now that its enemy had been destroyed and it experienced a thrill of delight. (83)

हर्षं च शक्रो भगवान् सह सर्वैर्महर्षिभिः।
जगाम निहते तस्मिन् राक्षसे पापकर्मणि॥ ८४॥

That ogre of sinful deeds having been made short work of, the glorious Indra, the ruler of gods, too rejoiced with all eminent Ṛṣis (the seers of Vedic Mantras). (84)

आकाशे चापि देवानां शुश्रुवे दुन्दुभिस्वनः।
नृत्यद्भिरप्सरोभिश्च गन्धर्वैश्च महात्मभिः॥ ८५॥

In the heavens too the roll of large drums played upon by gods could be heard alongwith the melody produced by dancing celestial nymphs and the songs of high-souled Gandharvas. (85)

ववर्षुः पुष्पवर्षाणि तदद्भुतमिवाभवत्।
प्रशशाम हते तस्मिन् राक्षसे क्रूरकर्मणि॥ ८६॥

Gods sent down showers of flowers; for the death of Indrajit came as a marvel to them. Nay, the dust, which was hanging on the battlefield settled, now that the aforesaid ogre of cruel deeds had been killed and the fighting had forthwith ceased as a matter of course. (86)

शुद्धा आपो नभश्चैव जह्षुर्देवदानवाः।
आजग्मुः पतिते तस्मिन् सर्वलोकभयावहे॥ ८७॥
ऊचुश्च सहितास्तुष्टा देवगन्धर्वदानवाः।
विज्वराः शान्तकलुषा ब्राह्मणा विचरन्त्विति॥ ८८॥

The waters became limpid and the sky too became clear; nay, gods and demons alike rejoiced since that ogre, who was the terror of all the worlds, had now fallen. Feeling gratified, gods, Gandharvas (celestial musicians) and Dānavas (devils), arrived on the scene in a body and said, "Let the Brāhmaṇas move about free from anxiety now that their torment had ceased." (87-88)

ततोऽभ्यनन्दन् संहृष्टाः समरे हरियूथपाः।
तमप्रतिबलं दृष्ट्वा हतं नैर्ऋतपुङ्गवम्॥ ८९॥

Feeling overjoyed to see that bull among the ogres, who was unrivalled in combat, made short work of, the commanders of monkey troops exulted over their victory. (89)

विभीषणो हनूमांश्च जाम्बवांश्चर्क्षयूथपः।
विजयेनाभिनन्दन्तस्तुष्टुवुश्चापि लक्ष्मणम्॥ ९०॥

Felicitating Lakṣmaṇa on his victory, Vibhīṣaṇa and Hanumān as also Jāmbavān,

the commander of the army of bears, applauded him too. (90)

क्ष्वेडन्तश्च प्लवन्तश्च गर्जन्तश्च प्लवंगमाः।
लब्धलक्षा रघुसुतं परिवार्योपतस्थिरे॥ ९१॥

Nay, roaring, bounding for joy and thundering, the monkeys, who had found an occasion for rejoicing, stood surrounding Lakṣmaṇa, a scion of Raghu. (91)

लाङ्गूलानि प्रविध्यन्तः स्फोटयन्तश्च वानराः।
लक्ष्मणो जयतीत्येव वाक्यं विश्रावयंस्तदा॥ ९२॥

Wagging their tails and lashing them, the monkeys then gave forth the slogan "Victorious is Lakṣmaṇa !" (92)

अन्योन्यं च समाश्लिष्य हरयो हृष्टमानसाः।
चक्रुरुच्चावचगुणा राघवाश्रयसत्कथाः॥ ९३॥

Nay, embracing one another, the monkeys, who felt delighted in mind and were endowed with manifold virtues, indulged in a charming talk about Śrī Rāma, a scion of Raghu. (93)

तदसुकरमथाभिवीक्ष्य हृष्टाः
प्रियसुहृदो युधि लक्ष्मणस्य कर्म।
परममुपलभन्मनःप्रहर्षं
विनिहतमिन्द्ररिपुं निशम्य देवाः॥ ९४॥

The monkeys (the beloved friends of Lakṣmaṇa) now felt rejoiced to witness his aforesaid feat on the field of battle, which was not easy to accomplish for others, while the gods too experienced supreme delight of mind on perceiving Indrajit (Indra's adversary) killed. (94)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवतितमः सर्गः॥ ९०॥

Thus ends Canto Ninety in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकनवतितमः सर्गः

Canto XCI

Lakṣmaṇa, Vibhīṣaṇa and others approach Śrī Rāma with the news of Indrajit's fall. Delighted with the news, Śrī Rāma embraces Lakṣmaṇa and applauds him and gets Lakṣmaṇa and others treated by Suṣeṇa

रुधिरक्लिन्नगात्रस्तु लक्ष्मणः शुभलक्षणः।
बभूव हृष्टस्तं हत्वा शत्रुजेतारमाहवे॥ १॥

Graced with auspicious bodily marks, Lakṣmaṇa for his part, whose limbs were bathed in blood, felt rejoiced on having killed in combat Indrajit, the conqueror of his enemies. (1)

ततः स जाम्बवन्तं च हनूमन्तं च वीर्यवान्।
संनिपत्य महातेजास्तांश्च सर्वान् वनौकसः॥ २॥
आजगाम ततः शीघ्रं यत्र सुग्रीवराघवौ।
विभीषणमवष्टभ्य हनूमन्तं च लक्ष्मणः॥ ३॥

Taking with him Jāmbavān and Hanumān too, as well as all the aforesaid monkeys (lit., the denizens of the woods), the celebrated and valiant Lakṣmaṇa, who was endowed with extraordinary energy, thereupon speedily returned from the field of battle to the spot where Sugrīva and Śrī Rāma (a scion of Raghu) were, leaning on Vibhīṣaṇa and Hanumān. (2-3)

ततो राममभिक्रम्य सौमित्रिरभिवाद्य च।
तस्थौ भ्रातृसमीपस्थः शक्रस्येन्द्रानुजो यथा॥ ४॥

Going clockwise round Śrī Rāma and

greeting him, the son of Sumitrā then stood rooted beside his eldest half brother even as Lord Vāmana, the younger brother of Indra, would stand beside Indra, the ruler of gods. (4)

निष्टनन्निव चागत्य राघवाय महात्मने।
आचचक्षे तदा वीरो घोरमिन्द्रजितो वधम्॥ ५॥

Making his appearance and vociferating, as it were, by his very return with a cheerful look on his face, the heroic Vibhīṣaṇa then reported to the high-souled Śrī Rāma (a scion of Raghu) the ghastly end of Indrajit. (5)

रावणेस्तु शिरश्छिन्नं लक्ष्मणेन महात्मना।
न्यवेदयत रामाय तदा हृष्टो विभीषणः॥ ६॥

Filled with delight, Vibhīṣaṇa, for his part, forthwith submitted to Śrī Rāma that the head of Indrajit (son of Rāvaṇa) had been severed by the high-souled Lakṣmaṇa. (6)

श्रुत्वैव तु महावीर्यो लक्ष्मणेनेन्द्रजिद्वधम्।
प्रहर्षमतुलं लेभे वाक्यं चेदमुवाच ह॥ ७॥

Śrī Rāma, who was endowed with extraordinary prowess, for his part, experienced immense joy the very moment he heard about the fall of Indrajit at the hands of Lakṣmaṇa and uttered the following words; so the tradition goes: (7)

साधु लक्ष्मण तुष्टोऽस्मि कर्म चासुकरं कृतम्।
रावणेर्हि विनाशेन जितमित्युपधारय॥ ८॥

"Well done, O Lakṣmaṇa ! I feel gratified with what you have done. Nay, a feat which was not easy to accomplish (for others) has been performed by you. Know it for certain that victory has actually been scored by us through the destruction of Indrajit, son of Rāvaṇa." (8)

स तं शिरस्युपाघ्राय लक्ष्मणं कीर्तिवर्धनम्।
लज्जमानं बलात् स्नेहादङ्कमारोप्य वीर्यवान्॥ ९॥
उपवेश्य तमुत्सङ्गे परिष्वज्यावपीडितम्।
भ्रातरं लक्ष्मणं स्निग्धं पुनः पुनरुदैक्षत॥ १०॥

Smelling the head of the aforesaid Lakṣmaṇa, who had enhanced his glory and yet who was feeling abashed to hear himself being praised, nay, forcibly drawing him to his lap and placing him on it and embracing him, wounded as he was, the valiant Śrī Rāma tenderly gazed upon his fortunate brother again and again. (9-10)

शल्यसम्पीडितं शस्तं निःश्वसन्तं तु लक्ष्मणम्।
रामस्तु दुःखसंतप्तं तं तु निःश्वासपीडितम्॥ ११॥
मूर्ध्नि चैनमुपाघ्राय भूयः संस्पृश्य च त्वरन्।
उवाच लक्ष्मणं वाक्यमाश्वास्य पुरुषर्षभः॥ १२॥

Smelling once more as a token of affection the head of Lakṣmaṇa, who was feeling greatly tormented by the arrows that had penetrated into his body, who had been lacerated, nay, who was breathing hard due to excessive exertion, was afflicted with agony and was feeling pained at the time of respiration—and hurriedly stroking him and restoring him to confidence (with a view to relieving him of his pain), Śrī Rāma, a bull among men, for his part spoke to him as follows: (11-12)

कृतं परमकल्याणं कर्म दुष्करकर्मणा।
अद्य मन्ये हते पुत्रे रावणं निहतं युधि॥ १३॥

"A feat which was supremely beneficial has been accomplished by you, whose exploits are difficult to perform for others. I account Rāvaṇa killed in combat now that his son has been made short work of. (13)

अद्याहं विजयी शत्रौ हते तस्मिन् दुरात्मनि।
रावणस्य नृशंसस्य दिष्ट्या वीर त्वया रणे॥ १४॥
छिन्नो हि दक्षिणो बाहुः स हि तस्य व्यपाश्रयः।
विभीषणहनूमद्भ्यां कृतं कर्म महद् रणे॥ १५॥

"I am victorious today inasmuch as that evil-minded adversary of ours has been despatched. Luckily enough, O hero, has the right arm of the merciless Rāvaṇa been actually severed by you. Indeed, Indrajit was his sheet-anchor. A remarkable exploit

was performed even by Vibhīṣaṇa and Hanumān on the field of battle. (14-15)

अहोरात्रैस्त्रिभिर्वीरः कथंचिद् विनिपातितः।
निरमित्रः कृतोऽस्म्यद्य निर्यास्यति हि रावणः॥ १६॥

"In the course of three days and nights the champion has somehow been made short work of and I have been rid of my enemy today. Rāvaṇa will undoubtedly sally forth now. (16)

बलव्यूहेन महता निर्यास्यति हि रावणः।
बलव्यूहेन महता श्रुत्वा पुत्रं निपातितम्॥ १७॥

"Hearing of his eldest son having been struck down with a large formation of army, Rāvaṇa will surely come forth with a vast formation of army. (17)

तं पुत्रवधसंतप्तं निर्यान्तं राक्षसाधिपम्।
बलेनावृत्य महता निहनिष्यामि दुर्जयम्॥ १८॥

"Surrounding with a huge army that suzerain lord of ogres, who is tormented by the death of his son, even as he sallies forth, I shall make short work of him, even though he is difficult to conquer. (18)

त्वया लक्ष्मण नाथेन सीता च पृथिवी च मे।
न दुष्प्रापा हते तस्मिन् शक्रजेतरि चाहवे॥ १९॥

"With you as my protector, O Lakṣmaṇa, neither Sītā nor the earth will be hard to regain, now that the aforesaid conqueror of Indra has been killed in combat." (19)

स तं भ्रातरमाश्वास्य परिष्वज्य च राघवः।
रामः सुषेणं मुदितः समाभाष्येदमब्रवीत्॥ २०॥

Having restored his aforesaid younger brother to confidence and hugged him, and accosting Suṣeṇa, the celebrated Śrī Rāma, a scion of Raghu, joyfully spoke to him as follows: (20)

विशल्योऽयं महाप्राज्ञ सौमित्रिर्मित्रवत्सलः।
यथा भवति सुस्वस्थस्तथा त्वं समुपाचर॥ २१॥

"Treat Lakṣmaṇa properly in such a way, O highly intelligent one, that this son of Sumitrā, who is fond of his friends, may be rid of pain caused by the arrows that have penetrated into his body and may be completely healed. (21)

विशल्यः क्रियतां क्षिप्रं सौमित्रिः सविभीषणः।
ऋक्षवानरसैन्यानां शूराणां द्रुमयोधिनाम्॥ २२॥
ये चाप्यन्येऽत्र युध्यन्ति सशल्या व्रणिनस्तथा।
तेऽपि सर्वे प्रयत्नेन क्रियन्ते सुखिनस्त्वया॥ २३॥

"Let the son of Sumitrā alongwith Vibhīṣaṇa be speedily rid of pain caused by the arrows that have penetrated into their body. Nay, let all others too among the gallant bear and monkey warriors fighting with trees, who have fought on the battlefield and stand pierced with arrows and wounded, be healed by you with all care." (22-23)

एवमुक्तः स रामेण महात्मा हरियूथपः।
लक्ष्मणाय ददौ नस्तः सुषेणः परमौषधम्॥ २४॥

Requested as aforesaid by Śrī Rāma, the high-souled Suṣeṇa, a commander of monkey troops, administered a sovereign remedy to Lakṣmaṇa through the nose. (24)

स तस्य गन्धमाघ्राय विशल्यः समपद्यत।
तदा निर्वेदनश्चैव संरूढव्रण एव च॥ २५॥

Inhaling the odour of the herb, Lakṣmaṇa was freed from arrows then and there and rid of his pain and his wounds too got completely cicatrized. (25)

विभीषणमुखानां च सुहृदां राघवाज्ञया।
सर्ववानरमुख्यानां चिकित्सामकरोत् तदा॥ २६॥

At the command of Śrī Rāma (a scion of Raghu) Suṣeṇa also forthwith treated his friends Vibhīṣaṇa and others as also all the monkey chiefs. (26)

ततः प्रकृतिमापन्नो हृतशल्यो गतक्लमः।
सौमित्रिर्मुमुदे तत्र क्षणेन विगतज्वरः॥ २७॥

Restored to his normal state and freed from the arrows, his lassitude having gone and his anguish disappeared in an instant,

Lakṣmaṇa, the son of Sumitrā, felt delighted on that occasion. (27)

तदैव रामः प्लवगाधिपस्तथा
विभीषणश्चर्क्षपतिश्च वीर्यवान्।
अवेक्ष्य सौमित्रिमरोगमुत्थितं
मुदा ससैन्याः सुचिरं जहर्षिरे॥ २८॥

On that very occasion Śrī Rāma as well as Sugrīva, the suzerain lord of monkeys, as also Vibhīṣaṇa and the valiant Jāmbavān, the lord of bears, with their troops rejoiced for a pretty long time on beholding Lakṣmaṇa, sound, active and full of joy. (28)

अपूजयत् कर्म स लक्ष्मणस्य
सुदुष्करं दाशरथिर्महात्मा।
बभूव हृष्टो युधि वानरेन्द्रो
निशम्य तं शक्रजितं निपातितम्॥ २९॥

That high-souled son of Daśaratha, Śrī Rāma, applauded the feat of Lakṣmaṇa, which was exceedingly difficult to accomplish for others. The king of monkeys, Sugrīva, too felt delighted to hear of the notorious Indrajit having been struck down in combat. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकनवतितमः सर्गः॥ ९१॥

Thus ends Canto Ninety-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विनवतितमः सर्गः

Canto XCII

Stricken with grief at the death of Indrajit, Rāvaṇa proceeds to kill Sītā, who, he feels was the root of all trouble, but desists from this dastardly act at the intercession of Supārśwa

ततः पौलस्त्यसचिवाः श्रुत्वा चेन्द्रजितो वधम्।
आचचक्षुरभिज्ञाय दशग्रीवाय सत्वराः॥ १॥

Hearing of Indrajit's fall and having directly perceived it, the ministers of Rāvaṇa (a scion of Pulasti) reported the matter in all haste to the ten-headed monster in the following words: (1)

युद्धे हतो महाराज लक्ष्मणेन तवात्मजः।
विभीषणसहायेन मिषतां नो महाद्युतिः॥ २॥

"Your highly glorious son, Indrajit, O great king, has been killed in combat by Lakṣmaṇa, assisted by Vibhīṣaṇa, while we stood looking on. (2)

शूरः शूरेण संगम्य संयुगेष्वपराजितः।
लक्ष्मणेन हतः शूरः पुत्रस्ते विबुधेन्द्रजित्॥ ३॥

"Closing with a hero, your heroic son, Indrajit, the conqueror of the ruler of gods, who had never been vanquished in battles, has been made short work of by Lakṣmaṇa. (3)

गतः स परमाँल्लोकान् शरैः संतर्प्य लक्ष्मणम्।
स तं प्रतिभयं श्रुत्वा वधं पुत्रस्य दारुणम्॥ ४॥
घोरमिन्द्रजितः संख्ये कश्मलं प्राविशन्महत्।
उपलभ्य चिरात् संज्ञां राजा राक्षसपुंगवः॥ ५॥
पुत्रशोकाकुलो दीनो विललापाकुलेन्द्रियः।
हा राक्षसचमूमुख्य मम वत्स महाबल॥ ६॥
जित्वेन्द्रं कथमद्य त्वं लक्ष्मणस्य वशं गतः।
ननु त्वमिषुभिः क्रुद्धो भिन्द्याः कालान्तकावपि॥ ७॥
मन्दरस्यापि शृङ्गाणि किं पुनर्लक्ष्मणं युधि।
अद्य वैवस्वतो राजा भूयो बहुमतो मम॥ ८॥

येनाद्य त्वं महाबाहो संयुक्तः कालधर्मणा।
एष पन्थाः सुयोधानां सर्वामरगणेष्वपि।
यः कृते हन्यते भर्तुः स पुमान् स्वर्गमृच्छति॥ ९॥

"Having gratified Lakṣmaṇa with his arrows, he has ascended to the highest worlds." Hearing of that terrible, cruel and ghastly end of his son, Indrajit, on the battlefield, Rāvaṇa gave way to a protracted swoon. Regaining his consciousness after a long time, King Rāvaṇa (the foremost among the ogres), who was beside himself with grief on account of his son's death, his mind distracted, lamented as follows, afflicted as he was: "Having conquered Indra, Ah! my child, the leader of the army of ogres, endowed as you were with extraordinary might, how have you been overpowered by Lakṣmaṇa today? Surely, when provoked, you could pierce with your arrows in combat even Death and Yama (the god of retribution) as well as the peaks of Mount Mandara, much more so Lakṣmaṇa. Highly esteemed in my eyes is King Yama (son of the sun-god), by whom, O mighty-armed one, you have been subjected to the ravages of Time today. This is the path trodden by noble warriors even among the celestial hosts. The man who is killed for the cause of his lord attains heaven. (4—9)

अद्य देवगणाः सर्वे लोकपाला महर्षयः।
हतमिन्द्रजितं श्रुत्वा सुखं स्वप्स्यन्ति निर्भयाः॥ १०॥

"Hearing of Indrajit having been disposed of, and being rid of all fear, all the hosts of heaven, the guardians of the world and eminent Ṛṣis (the seers of Vedic Mantras) will repose comfortably today. (10)

अद्य लोकास्त्रयः कृत्स्ना पृथिवी च सकानना।
एकेनेन्द्रजिता हीना शून्येव प्रतिभाति मे॥ ११॥

"Devoid of Indrajit alone, the entire globe with its forests, nay, all the three worlds, viz., heaven, earth and the intermediate region, appear desolate to me. (11)

अद्य नैर्ऋतकन्यानां श्रोष्याम्यन्तःपुरे रवम्।
करेणुसङ्घस्य यथा निनादं गिरिगह्वरे॥ १२॥

"I shall hear today the cries of the ogre maidens in the gynaeceum even as one would hear the roar of female-elephants in a mountain cave. (12)

यौवराज्यं च लङ्कां च रक्षांसि च परंतप।
मातरं मां च भार्याश्च क्व गतोऽसि विहाय नः॥ १३॥

"Relinquishing the office of Prince-Regent, nay, abandoning Laṅkā as well as the ogres inhabiting it as also us, viz., your mother and myself as well as your consorts, where have you gone, O scourge of your enemies? (13)

मम नाम त्वया वीर गतस्य यमसादनम्।
प्रेतकार्याणि कार्याणि विपरीते हि वर्तसे॥ १४॥

"Really speaking, obsequies in my honour ought to have been performed by you when I would have departed to the abode of Death, O hero! You have, however, acted in a contrary way by preceding me to the abode of Yama. (14)

स त्वं जीवति सुग्रीवे लक्ष्मणे च सराघवे।
मम शल्यमनुद्धृत्य क्व गतोऽसि विहाय नः॥ १५॥

"Deserting us without extracting my thorn, while Sugrīva is still living as also Lakṣmaṇa, accompanied by Rāma (a scion of Raghu), where have you gone?" (15)

एवमादिविलापार्तं रावणं राक्षसाधिपम्।
आविवेश महान् कोपः पुत्रव्यसनसम्भवः॥ १६॥

A violent anger born of his son's death took possession of Rāvaṇa, the suzerain lord of ogres, while he was feeling distressed through lamentation as aforesaid. (16)

प्रकृत्या कोपनं ह्येनं पुत्रस्य पुनराधयः।
दीप्तं संदीपयामासुर्घर्मेऽर्कमिव रश्मयः॥ १७॥

Indeed, pangs occasioned by the death of his son further inflamed Rāvaṇa, who was irascible and fiery by nature, even as sunbeams make the bright sun brighter in summer. (17)

ललाटे भ्रुकुटीभिश्च संगताभिर्व्यरोचत।
युगान्ते सह नक्रैस्तु महोर्मिभिरिवोदधिः॥ १८॥

Nay, with eyebrows contracted on his forehead, he shone brightly like the ocean at the end of a world-cycle with crocodiles and large waves. (18)

कोपाद् विजृम्भमाणस्य वक्त्राद् व्यक्तमिवज्वलन्।
उत्पपात सधूमाग्निर्वृत्रस्य वदनादिव॥ १९॥

From the mouth of Rāvaṇa, even as he yawned in rage, burst forth a flame with smoke as though visibly burning, as it actually did from the mouth of the demon Vṛtra in the former days. (19)

स पुत्रवधसंतप्तः शूरः क्रोधवशं गतः।
समीक्ष्य रावणो बुद्ध्या वैदेह्या रोचयद् वधम्॥ २०॥

Pondering with his mind, the evil-minded Rāvaṇa, who, though heroic, had fallen a prey to anger, afflicted as he was with the fall of his son, resolved upon the destruction of Sītā. (20)

तस्य प्रकृत्या रक्ते च रक्ते क्रोधाग्निनापि च।
रावणस्य महाघोरे दीप्ते नेत्रे बभूवतुः॥ २१॥

The eyes of the aforesaid Rāvaṇa, which were naturally red and were glowing red through the fire of anger, looked very dreadful. (21)

घोरं प्रकृत्या रूपं तत् तस्य क्रोधाग्निमूर्च्छितम्।
बभूव रूपं क्रुद्धस्य रुद्रस्येव दुरासदम्॥ २२॥

The aspect of Rāvaṇa, which was terrible by nature, and was overcome by the fire of wrath, became threatening like that of Rudra, the god of destruction, in rage. (22)

तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नश्रुबिन्दवः।
दीपाभ्यामिव दीप्ताभ्यां सार्चिषः स्नेहबिन्दवः॥ २३॥

Tears fell from the eyes of the angry Rāvaṇa like flaming drops of oil from a pair of burning lamps. (23)

दन्तान् विदशतस्तस्य श्रूयते दशनस्वनः।
यन्त्रस्याकृष्यमाणस्य मथ्नतो दानवैरिव॥ २४॥

The sound produced by the friction of his teeth even as he ground them was heard like the noise of the rod (in the shape of Mount Mandara) which churned the ocean of milk while being revolved by the Dānavas (devils) in collaboration with gods. (24)

कालाग्निरिव संक्रुद्धो यां यां दिशमवैक्षत।
तस्यां तस्यां भयत्रस्ता राक्षसाः संविलिल्यिरे॥ २५॥

Stricken with fear, ogres hid themselves (behind pillars etc.) in the very quarter to which he directed his look, infuriated as he was like the fire of universal destruction. (25)

तमन्तकमिव क्रुद्धं चराचरचिखादिषुम्।
वीक्षमाणं दिशः सर्वा राक्षसा नोपचक्रमुः॥ २६॥

Ogres dared not approach Rāvaṇa, who was surveying all the four quarters, eager as he was like enraged Death to devour both the mobile and immobile creation. (26)

ततः परमसंक्रुद्धो रावणो राक्षसाधिपः।
अब्रवीद् रक्षसां मध्ये संस्तम्भयिषुराहवे॥ २७॥

Eager to rally the ogres on the field of battle, Rāvaṇa, the suzerain lord of ogres, who was extremely enraged, spoke as follows in their midst: (27)

मया वर्षसहस्राणि चरित्वा परमं तपः।
तेषु तेष्ववकाशेषु स्वयंभूः परितोषितः॥ २८॥

"Having practised rigorous austerities for thousands of years, I propitiated Brahmā, the self-born creator, at the conclusion of those austerities. (28)

तस्यैव तपसो व्युष्ट्या प्रसादाच्च स्वयंभुवः।
नासुरेभ्यो न देवेभ्यो भयं मम कदाचन॥ २९॥

"As a reward of those very austerities and through the grace of the self-born creator, there is no danger to me at any time either from the demons or from the gods. (29)

कवचं ब्रह्मदत्तं मे यदादित्यसमप्रभम्।
देवासुरविमर्देषु न च्छिन्नं वज्रमुष्टिभिः॥ ३०॥

"The coat of mail bestowed on me by Brahmā, which is effulgent like the sun, could not be pierced in the course of my conflicts with the gods and demons, even by those who held the thunderbolt in their fists. (30)

तेन मामद्य संयुक्तं रथस्थमिह संयुगे।
प्रतीयात् कोऽद्य मामाजौ साक्षादपि पुरंदरः॥ ३१॥

"Who will, be it Indra, the destroyer of strongholds, himself dare to withstand on the battlefield today me when mounted on my chariot on this field of battle and duly equipped with the aforesaid armour? (31)

यत् तदाभिप्रसन्नेन सशरं कार्मुकं महत्।
देवासुरविमर्देषु मम दत्तं स्वयंभुवा॥ ३२॥
अद्य तूर्यशतैर्भीमं धनुरुत्थाप्यतां मम।
रामलक्ष्मणयोरेव वधाय परमाहवे॥ ३३॥

"Nay, let that mighty and redoubtable bow of mine, which was bestowed at that time on me alongwith arrows by Brahmā (the self-born creator), gratified on the occasion of my conflicts with the gods and demons, be transported today to the accompaniment of hundreds of trumpets for making short work of Rāma and Lakṣmaṇa exclusively in a major encounter." (32-33)

स पुत्रवधसंतप्तः क्रूरः क्रोधवशं गतः।
समीक्ष्य रावणो बुद्ध्या सीतां हन्तुं व्यवस्यत॥ ३४॥

Deeply pondering with his mind, the cruel Rāvaṇa, who was tormented by the death of his eldest son, Indrajit, and, overpowered by anger, resolved to kill Sītā. (34)

प्रत्यवेक्ष्य तु ताम्राक्षः सुघोरो घोरदर्शनः।
दीनो दीनस्वरान् सर्वांस्तानुवाच निशाचरान्॥ ३५॥

Looking fixedly with bloodshot eyes on all the aforesaid rangers of the night, who were making plaintive sounds, the ferocious Rāvaṇa for his part, who had assumed a terrible aspect, though feeling distressed, spoke to them as follows: (35)

मायया मम वत्सेन वञ्चनार्थं वनौकसाम्।
किंचिदेव हतं तत्र सीतेयमिति दर्शितम्॥ ३६॥

"In order to hoodwink the monkeys (lit., the denizens of the forest) something which had been killed on the field of battle was displayed by recourse to Māyā (conjuring tricks), as Sītā by my child, Indrajit. (36)

तदिदं तथ्यमेवाहं करिष्ये प्रियमात्मनः।
वैदेहीं नाशयिष्यामि क्षत्रबन्धुमनुव्रताम्॥ ३७॥

"I shall presently convert that hoax into a hard reality and thereby do that which is pleasing to me. I shall finish Sītā (a princess of the Videha kingdom), who is devoted to Rāma, a vile Kṣatriya." (37)

इत्येवमुक्त्वा सचिवान् खड्गमाशु परामृशत्।
उद्धृत्य गुणसम्पन्नं विमलाम्बरवर्चसम्॥ ३८॥

Having spoken as aforesaid to his ministers and drawing his excellent sword, which was bright as the stainless sky, Rāvaṇa instantly seized hold of it. (38)

निष्पपात स वेगेन सभार्यः सचिवैर्वृतः।
रावणः पुत्रशोकेन भृशमाकुलचेतनः॥ ३९॥

Nay, taking the sword, and feeling highly enraged, the aforesaid Rāvaṇa, who was accompanied by his principal spouse, Mandodarī, and surrounded by his ministers, and whose understanding was utterly confused through grief caused by the death of his eldest son, precipitately rushed with impetuosity to the place where Sītā, the princess of Mithilā, was. Perceiving the ogre marching, his ministers emitted leonine roars. Nay, hugging one another on perceiving the ogre infuriated, they spoke as follows: "Both the aforesaid brothers, Rāma and Lakṣmaṇa, will tremble to see this ogre today. (39—41)

संक्रुद्धः खड्गमादाय सहसा यत्र मैथिली।
व्रजन्तं राक्षसं प्रेक्ष्य सिंहनादं विचुक्रुशुः॥ ४०॥
ऊचुश्चान्योन्यमालिङ्ग्य संक्रुद्धं प्रेक्ष्य राक्षसम्।
अद्यैनं तावुभौ दृष्ट्वा भ्रातरौ प्रव्यथिष्यतः॥ ४१॥

लोकपाला हि चत्वारः क्रुद्धेनानेन निर्जिताः।
बहवः शत्रवश्चान्ये संयुगेष्वभिपातिताः॥ ४२॥

"By this ogre in fury all the four guardians of the world have been utterly vanquished. Many other enemies too have been struck down by him in the course of conflicts. (42)

त्रिषु लोकेषु रत्नानि भुङ्क्ते आहृत्य रावणः।
विक्रमे च बले चैव नास्त्यस्य सदृशो भुवि॥ ४३॥

"Fetching treasures existing in all the three worlds, Rāvaṇa enjoys them. Nay, there is none equal to him on earth in prowess and might too." (43)

तेषां संजल्पमानानामशोकवनिकां गताम्।
अभिदुद्राव वैदेहीं रावणः क्रोधमूर्च्छितः॥ ४४॥

While they were talking thus, Rāvaṇa, who was filled with anger, darted towards Sītā, a princess of the Videha territory, present in the Aśoka grove. (44)

वार्यमाणः सुसंक्रुद्धः सुहृद्भिर्हितबुद्धिभिः।
अभ्यधावत संक्रुद्धः खे ग्रहो रोहिणीमिव॥ ४५॥

Even though being kept back by friends whose mind was set on his welfare, Rāvaṇa, who was highly enraged, ran towards Sītā, even as an evil planet in the sky would dart in fury towards the constellation Rohiṇī. (45)

मैथिली रक्ष्यमाणा तु राक्षसीभिरनिन्दिता।
ददर्श राक्षसं क्रुद्धं निस्त्रिंशवरधारिणम्॥ ४६॥

While being guarded by ogresses, the irreproachable princess of Mithilā, Sītā, for her part beheld the furious ogre bearing an excellent sword to make short work of her. (46)

तं निशम्य सनिस्त्रिंशं व्यथिता जनकात्मजा।
निवार्यमाणं बहुशः सुहृद्भिरनिवर्तिनम्॥ ४७॥

Sītā (daughter of Janaka) felt distressed to see Rāvaṇa armed with a sword, who was being repeatedly kept back by friends, yet who was not receding. (47)

सीता दुःखसमाविष्टा विलपन्तीदमब्रवीत्।
यथायं मामभिक्रुद्धः समभिद्रवति स्वयम्॥ ४८॥
वधिष्यति सनाथां मामनाथामिव दुर्मतिः।
बहुशश्चोदयामास भर्तारं मामनुव्रताम्॥ ४९॥
भार्या मम भवस्वेति प्रत्याख्यातो ध्रुवं मया।
सोऽयं मामनुपस्थाने व्यक्तं नैराश्यमागतः॥ ५०॥
क्रोधमोहसमाविष्टो व्यक्तं मां हन्तुमुद्यतः।
अथवा तौ नरव्याघ्रौ भ्रातरौ रामलक्ष्मणौ॥ ५१॥
मन्निमित्तमनार्येण समरेऽद्य निपातितौ।
भैरवो हि महान् नादो राक्षसानां श्रुतो मया॥ ५२॥
बहूनामिह हृष्टानां तथा विक्रोशतां प्रियम्।
अहो धिङ्मन्निमित्तोऽयं विनाशो राजपुत्रयोः॥ ५३॥

Possessed with sorrow and, therefore, wailing, Sītā spoke as follows: "From the way in which this fellow himself is rushing headlong towards me in fury, I fear the evil-minded ogre is going to kill me as if I were protectorless, even though I have a protector in my husband. He entreated me on many an occasion, devoted as I am to my husband, saying, "Be my consort !" He was, however, uncompromisingly repulsed by me every time. Having evidently fallen a prey to despair on my refusing to wait upon him, nay, filled with anger and infatuation, this Rāvaṇa is obviously intent on killing me. Or, those two brothers, Śrī Rāma and Lakṣmaṇa, who are tigers among men, have been struck down in combat by this unworthy fellow on my account today. A loud and terrific noise of numerous jubilant ogres calling loudly to their loved ones was actually heard by me. Woe be to me if the aforesaid destruction of the two princes was brought about on my account. (48—53)

अथवा पुत्रशोकेन अहत्वा रामलक्ष्मणौ।
विधमिष्यति मां रौद्रो राक्षसः पापनिश्चयः॥ ५४॥

"Or, having not been able to kill Śrī Rāma and Lakṣmaṇa, the fierce ogre of sinful resolve is going to make short work of me, stricken as he is with grief over his son. (54)

हनूमतस्तु तद् वाक्यं न कृतं क्षुद्रया मया।
यद्यहं तस्य पृष्ठेन तदायासमनिर्जिता॥ ५५॥
नाद्यैवमनुशोचेयं भर्तुरङ्कगता सती।
मन्ये तु हृदयं तस्याः कौसल्यायाः फलिष्यति॥ ५६॥
एकपुत्रा यदा पुत्रं विनष्टं श्रोष्यते युधि।
सा हि जन्म च बाल्यं च यौवनं च महात्मनः॥ ५७॥
धर्मकार्याणि रूपं च रुदती संस्मरिष्यति।
निराशा निहते पुत्रे दत्त्वा श्राद्धमचेतना॥ ५८॥
अग्निमावेक्ष्यते नूनमपो वापि प्रवेक्ष्यति।
धिगस्तु कुब्जामसतीं मन्थरां पापनिश्चयाम्॥ ५९॥
यन्निमित्तमिमं शोकं कौसल्या प्रतिपत्स्यते।
इत्येवं मैथिलीं दृष्ट्वा विलपन्तीं तपस्विनीम्॥ ६०॥
रोहिणीमिव चन्द्रेण बिना ग्रहवशं गताम्।
एतस्मिन्नन्तरे तस्य अमात्यः शीलवान् शुचिः॥ ६१॥
सुपार्श्वो नाम मेधावी रावणं रक्षसां वरम्।
निवार्यमाणः सचिवैरिदं वचनमब्रवीत्॥ ६२॥

"Alas! That sane counsel of Hanumān was not followed by me, vile that I am. Had I left at that time, mounted on his back, though not won back by my husband, I would not have grieved as I am doing today, as I should be resting in that case in the lap of my husband. I am sure the heart of the blessed Kausalyā Śrī Rāma's mother will actually break asunder when the lady, who has only one son, hears of her son having perished in the fight. Weeping, she, for her part, will vividly recall the birth and childhood as well as the youth of the high-souled prince, as also his pious acts and comliness. Having offered up the obsequies on her son having been killed and getting despondent and unconscious, the lady will surely enter the flame or be drowned in water. Woe be to the vile hunch-back Mantharā, of sinful resolve, on whose account Kausalyā will suffer this grief."

In the meantime, seeing the unfortunate princess of Mithilā wailing, as aforesaid, like Rohiṇī (the deity presiding over a constellation of this name) fallen under the sway of the planet Mars when away from the moon-god (her husband), a good-natured, upright and highly intelligent minister of Rāvaṇa, Supārśwa by name spoke as follows to Rāvaṇa, the foremost of ogres, in spite of his being restrained by other ministers: (55—62)

कथं नाम दशग्रीव साक्षाद्वैश्रवणानुज।
हन्तुमिच्छसि वैदेहीं क्रोधाद् धर्ममपास्य च॥ ६३॥

"How on earth do you, O ten-headed monarch, a younger brother of Kubera (the god of riches and a guardian of the world) himself, seek to put Sītā (a princess of the Videha territory) to death in a fit of anger, casting righteousness to the winds? (63)

वेदविद्याव्रतस्नातः स्वकर्मनिरतस्तथा।
स्त्रियः कस्माद् वधं वीर मन्यसे राक्षसेश्वर॥ ६४॥

"Ever since you completed the vow of celibacy essential for a study of the Vedic lore, you have remained engaged in the religious observances incumbent on you (in the shape of Agnihotra). How then do you deem it fit to kill a woman, O valiant king of ogres? (64)

मैथिलीं रूपसम्पन्नां प्रत्यवेक्षस्व पार्थिव।
तस्मिन्नेव सहास्माभिराहवे क्रोधमुत्सृज॥ ६५॥

"Take care of Sītā, a princess of Mithilā, who is richly endowed with comeliness, O ruler of the earth, and vent your wrath on Rāma alone, alongwith us all, in an encounter. (65)

अभ्युत्थानं त्वमद्यैव कृष्णपक्षचतुर्दशी।
कृत्वा निर्याह्यमावास्यां विजयाय बलैर्वृतः॥ ६६॥

"Girding yourself for the offensive this very day, today being the fourteenth day of the dark fortnight, march you to victory on the morrow, which is a moonless day, surrounded by troops. (66)

शूरो धीमान् रथी खड्गी रथप्रवरमास्थितः।
हत्वा दाशरथिं रामं भवान् प्राप्स्यति मैथिलीम्॥ ६७॥

"A gallant and shrewd car-warrior, fighting with a sword in the foremost of your chariots, you will be able to lay your hands on the princess of Mithilā only on making short work of Rāma, son of Daśaratha." (67)

स तद् दुरात्मा सुहृदा निवेदितं
वचः सुधर्म्यं प्रतिगृह्य रावणः।
गृहं जगामाथ ततश्च वीर्यवान्
पुनः सभां च प्रययौ सुहृद्वृतः॥ ६८॥

Accepting the aforesaid advice tendered by a friend, which was fully consonant with righteousness, the evil-minded yet powerful ogre Rāvaṇa forthwith withdrew to his palace and then proceeded once more to the council chamber, accompanied by his friends.(68)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्विनवतितमः सर्गः॥ ९२॥

Thus ends Canto Ninety-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिनवतितमः सर्गः

Canto XCIII

Destruction of ogre-troops at the hands of Śrī Rāma

स प्रविश्य सभां राजा दीनः परमदुःखितः।
निषसादासने मुख्ये सिंहः क्रुद्ध इव श्वसन्॥ १॥

Entering in state the assembly hall, the aforesaid monarch, who was feeling miserable and greatly distressed, sank down on a pre-eminent seat, snorting like a furious lion. (1)

अब्रवीच्च स तान् सर्वान् बलमुख्यान् महाबलः।
रावणः प्राञ्जलिर्वाक्यं पुत्रव्यसनकर्शितः॥ २॥

Afflicted by the death of his eldest son, Indrajit, the said Rāvaṇa, who was endowed with extraordinary might, spoke as follows with joined palms to all those leaders of his army assembled there: (2)

सर्वे भवन्तः सर्वेण हस्त्यश्वेन समावृताः।
निर्यान्तु रथसङ्घैश्च पादातैश्चोपशोभिताः॥ ३॥

"Surrounded by the entire army of elephants and horses, nay, graced with columns of chariots and foot soldiers, march you all. (3)

एकं रामं परिक्षिप्य समरे हन्तुमर्हथ।
वर्षन्तः शरवर्षाणि प्रावृट्काल इवाम्बुदाः॥ ४॥

"Nay, encompassing Rāma, the leader of the enemies, you ought to kill him in combat, discharging hails of arrows even as clouds pour showers during the monsoon. (4)

अथवाहं शरैस्तीक्ष्णैर्भिन्नगात्रं महाहवे।
भवद्भिः श्वो निहन्तास्मि रामं लोकस्य पश्यतः॥ ५॥

"Or, I shall easily dispatch him tomorrow, while the world stands looking on, once his limbs have been torn by you with your sharp arrows in a major conflict." (5)

इत्येतद् वाक्यमादाय राक्षसेन्द्रस्य राक्षसाः।
निर्ययुस्ते रथैः शीघ्रैर्नानानीकैश्च संयुताः॥ ६॥

Accompanied by diverse battalions, the aforesaid ogres sallied forth in their swift-moving chariots on hearing this command of Rāvaṇa, the ruler of ogres. (6)

परिघान् पट्टिशांश्चैव शरखड्गपरश्वधान्।
शरीरान्तकरान् सर्वे चिक्षिपुर्वानरान् प्रति॥ ७॥

They threw iron clubs as well as

sharp-edged pikes, arrows, swords and axes, capable of destroying life, at the monkeys. (7)

वानराश्च द्रुमान् शैलान् राक्षसान् प्रति चिक्षिपुः।
स संग्रामो महाभीमः सूर्यस्योदयनं प्रति॥ ८॥
रक्षसां वानराणां च तुमुलः समपद्यत।
ते गदाभिश्च चित्राभिः प्रासैः खड्गैः परश्वधैः॥ ९॥
अन्योन्यं समरे जघ्नुस्तदा वानरराक्षसाः।
एवं प्रवृत्ते संग्रामे ह्यद्भुतं सुमहद्रजः॥ १०॥
रक्षसां वानराणां च शान्तं शोणितविस्रवैः।
मातंगरथकूलाश्च शरमत्स्या ध्वजद्रुमाः॥ ११॥
शरीरसंघाटवहाः प्रसस्रुः शोणितापगाः।
ततस्ते वानराः सर्वे शोणितौघपरिप्लुताः॥ १२॥
ध्वजवर्मरथानश्वान् नानाप्रहरणानि च।
आप्लुत्याप्लुत्य समरे वानरेन्द्रा बभञ्जिरे॥ १३॥

The monkeys too in their turn hurled trees and rocks on the ogres. Towards sunrise that fierce fight between the ogres and the monkeys became tumultuous. The aforesaid monkeys and ogres then proceeded to strike each his opponent with multi-coloured maces, darts, swords and axes on the battlefield. Curiously enough, when fight was thus in progress, the enormous dust raised by the two contending armies was actually settled down by the streams of blood proceeding from the ogres and monkeys. With elephants and chariots for their banks, arrows for the fish, ensigns for the trees on the banks and carrying dead bodies for logs of wood, rivers of blood flowed on the battlefield. Leaping hither and thither on the battlefield, bathed in streams of blood, all the aforesaid monkeys in general, and the monkey chiefs in particular destroyed the ensigns, armour and chariots, horses and weapons of every kind. (8—13)

केशान् कर्णललाटं च नासिकाश्च प्लवंगमाः।
रक्षसां दशनैस्तीक्ष्णैर्नखैश्चापि व्यकर्तयन्॥ १४॥

Nay, the monkeys tore off with their sharp teeth and nails too the hair, ears and brows as well as the noses of the ogres. (14)

एकैकं राक्षसं संख्ये शतं वानरपुंगवाः।
अभ्यधावन्त फलिनं वृक्षं शकुनयो यथा॥ १५॥

A hundred leaders of monkeys rushed at each single ogre on the battlefield even as birds would fly towards a tree laden with fruits. (15)

तदा गदाभिर्गुर्वीभिः प्रासैः खड्गैः परश्वधैः।
निर्जघ्नुर्वानरान् घोरान् राक्षसाः पर्वतोपमाः॥ १६॥

Thereupon the ogres too, who resembled mountains in size, struck down the redoubtable monkeys with their heavy maces, darts, swords and axes. (16)

राक्षसैर्वध्यमानानां वानराणां महाचमूः।
शरण्यं शरणं याता रामं दशरथात्मजम्॥ १७॥

The mighty army of the monkeys, who were being struck down by the ogres, sought as its refuge Śrī Rāma, son of Daśaratha, who was fit to protect them. (17)

ततो रामो महातेजा धनुरादाय वीर्यवान्।
प्रविश्य राक्षसं सैन्यं शरवर्षं ववर्ष च॥ १८॥

Taking up his bow and penetrating deep into the ogre ranks, the powerful Śrī Rāma, who was endowed with extraordinary energy, thereupon rained a hail of arrows on them. (18)

प्रविष्टं तु तदा रामं मेघाः सूर्यमिवाम्बरे।
नाधिजग्मुर्महाघोरा निर्दहन्तं शराग्निना॥ १९॥

The fierce rangers of the night for their part dared not approach Śrī Rāma—who, having penetrated deep into the lines of the ogres, was consuming them with the fire of his shafts on that occasion—any more than clouds would approach the scorching sun in the sky. (19)

कृतान्येव सुघोराणि रामेण रजनीचराः।
रणे रामस्य ददृशुः कर्माण्यसुकराणि ते॥ २०॥

Those night-stalkers were able to perceive on the battlefield the most terrific deeds of Śrī Rāma, which were difficult to perform for others, only when they had actually been performed by him and not while they were being performed, his movement being quick as lightning. (20)

चालयन्तं महासैन्यं विधमन्तं महारथान्।
ददृशुस्ते न वै रामं वातं वनगतं यथा॥ २१॥

They could not actually behold Śrī Rāma while he was dispersing the huge army of the ogres and destroying great car-warriors, any more than one could see a blast blowing in a forest. (His presence could be detected only by his deeds). (21)

छिन्नं भिन्नं शरैर्दग्धं प्रभग्नं शस्त्रपीडितम्।
बलं रामेण ददृशुर्न रामं शीघ्रकारिणम्॥ २२॥

They beheld the army torn and pierced with arrows, consumed and broken down and tormented with weapons by Śrī Rāma, but could not discern Śrī Rāma, who was so quick of action. (22)

प्रहरन्तं शरीरेषु न ते पश्यन्ति राघवम्।
इन्द्रियार्थेषु तिष्ठन्तं भूतात्मानमिव प्रजाः॥ २३॥

The ogres did not perceive Śrī Rāma hitting their bodies any more than created beings are able to perceive their soul enjoying the sense-objects. (23)

एष हन्ति गजानीकमेष हन्ति महारथान्।
एष हन्ति शरैस्तीक्ष्णैः पदातीन् वाजिभिः सह॥ २४॥

"Here is Rāma exterminating the army of elephants!" "There is Rāma making short work of great car-warriors!" "Here is Rāma killing with his sharp arrows foot-soldiers alongwith horses!" (24)

इति ते राक्षसाः सर्वे रामस्य सदृशान् रणे।
अन्योन्यं कुपिता जघ्नुः सादृश्याद् राघवस्य तु॥ २५॥

Saying so, all the aforesaid ogres for their part struck one another in rage on the battlefield, who seemed to resemble Śrī Rāma in one respect or the other, because of their supposed similarity with Śrī Rāma, a scion of Raghu. (25)

न ते ददृशिरे रामं दहन्तमपि वाहिनीम्।
मोहिताः परमास्त्रेण गान्धर्वेण महात्मना॥ २६॥

Having been thrown into confusion by the high-souled Śrī Rāma with the excellent mystic missile presided over by the Gandharvas, the ogres could not perceive Śrī Rāma even though he was consuming their army. (26)

ते तु रामसहस्राणि रणे पश्यन्ति राक्षसाः।
पुनः पश्यन्ति काकुत्स्थमेकमेव महाहवे॥ २७॥

The aforesaid ogres for their part beheld thousands of Rāmas on the battlefield, while at other times they saw only one Rāma, a scion of Kakutstha, during that major conflict. (27)

भ्रमन्तीं काञ्चनीं कोटिं कार्मुकस्य महात्मनः।
अलातचक्रप्रतिमां ददृशुस्ते न राघवम्॥ २८॥

They perceived the curved golden ends of the bow of the high-souled prince, Śrī Rāma, revolving like a firebrand, but not Śrī Rāma, a scion of Raghu. (28)

शरीरनाभि सत्त्वार्चिः शरारं नेमिकार्मुकम्।
ज्याघोषतलनिर्घोषं तेजोबुद्धिगुणप्रभम्॥ २९॥
दिव्यास्त्रगुणपर्यन्तं निघ्नन्तं युधि राक्षसान्।
ददृशू रामचक्रं तत् कालचक्रमिव प्रजाः॥ ३०॥

The created beings beheld the aforesaid Śrī Rāma in the form of a discus, which was exterminating the ogres on the battlefield like the Wheel of Time, nay, which had the middle part of the body of Śrī Rāma for its navel, his strength for its flame, the arrows discharged by Śrī Rāma for its spokes, his bow for its belly, the twanging of the bow-string and the clanging of the gauntlet for the sound produced by its revolution, his

energy, intelligence and other virtues for its radiance and the power of his mystic missiles for its edge. (29-30)

अनीकं दशसाहस्रं रथानां वातरंहसाम्।
अष्टादश सहस्राणि कुञ्जराणां तरस्विनाम्॥ ३१॥
चतुर्दश सहस्राणि सारोहाणां च वाजिनाम्।
पूर्णे शतसहस्रे द्वे राक्षसानां पदातिनाम्॥ ३२॥
दिवसस्याष्टभागेन शरैरग्निशिखोपमैः।
हतान्येकेन रामेण रक्षसां कामरूपिणाम्॥ ३३॥

In the eighth part of a day (one hour and a half) an army of ogres capable of changing their form at will, nay, consisting of a myriad chariots possessing the swiftness of the wind, also eighteen thousand fleet-footed elephants, fourteen thousand horses with their riders, and full two lakhs of ogres fighting on foot, was exterminated by Śrī Rāma single-handed with his arrows resembling tongues of fire. (31—33)

ते हताश्वा हतरथाः शान्ता विमथितध्वजाः।
अभिपेतुः पुरीं लङ्कां हतशेषा निशाचराः॥ ३४॥

Their horses killed, chariots destroyed and standards broken, those rangers of the night who had escaped the carnage quietly ran away to the city of Laṅkā. (34)

हतैर्गजपदात्यश्वैस्तद् बभूव रणाजिरम्।
आक्रीडभूमिः क्रुद्धस्य रुद्रस्येव महात्मनः॥ ३५॥

With the elephants, foot-soldiers and horses that had been killed, that battlefield resembled the ground where the mighty Rudra (the god of destruction) disports himself in fury. (35)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
साधु साध्विति रामस्य तत् कर्म समपूजयन्॥ ३६॥

Thereupon gods accompanied by Gandharvas (celestial musicians) Siddhas (a class of demigods endowed with mystic power from their very birth) and eminent Ṛṣis (the seers of Vedic Mantras) applauded that achievement of Śrī Rāma, saying "Well done! Bravo!!" (36)

अब्रवीच्च तदा रामः सुग्रीवं प्रत्यनन्तरम्।
विभीषणं च धर्मात्मा हनूमन्तं च वानरम्॥ ३७॥
जाम्बवन्तं हरिश्रेष्ठं मैन्दं द्विविदमेव च।
एतदस्त्रबलं दिव्यं मम वा त्र्यम्बकस्य वा॥ ३८॥

On that occasion Śrī Rāma too, whose mind was set on virtue, remarked to Sugrīva, who stood close by, as also to Vibhīṣaṇa and to the monkey, Hanumān, Jāmbavān, the king of bears, Mainda, the foremost of monkeys, and Dwivida too: "Such wonderful power of using the mystic missiles exists either in me, who am no other than Lord Viṣṇu, or in Lord Śiva, (the three-eyed Divinity)." (37-38)

निहत्य तां राक्षसराजवाहिनीं
रामस्तदा शक्रसमो महात्मा।
अस्त्रेषु शस्त्रेषु जितक्लमश्च
संस्तूयते देवगणैः प्रहृष्टैः॥ ३९॥

Having destroyed that army of Rāvaṇa, the king of ogres, the high-souled Śrī Rāma, a compeer of Indra (the ruler of gods), who had conquered fatigue incidental to the use of missiles and weapons, began to be extolled by the celestial hosts, who were feeling exceedingly jubilant. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रिनवतितमः सर्गः॥ ९३॥

Thus ends Canto Ninety-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्नवतितमः सर्गः

Canto XCIV

Lament of the ogresses

तानि नागसहस्राणि सारोहाणि च वाजिनाम्।
रथानां त्वग्निवर्णानां सध्वजानां सहस्रशः॥ १॥
राक्षसानां सहस्राणि गदापरिघयोधिनाम्।
काञ्चनध्वजचित्राणां शूराणां कामरूपिणाम्॥ २॥
निहतानि शरैर्दीप्तैस्तप्तकाञ्चनभूषणैः।
रावणेन प्रयुक्तानि रामेणाक्लिष्टकर्मणा॥ ३॥

Dispatched by Rāvaṇa, the aforesaid thousands of elephants and thousands of horses with their riders, nay, thousands of chariots bright as fire and bearing ensigns as also thousands of valiant ogres able to change their form at will, nay, fighting with maces and iron bludgeons and conspicuous with their golden banners, were destroyed by Śrī Rāma of unwearied action with his flaming arrows decorated with refined gold. (1-3)

दृष्ट्वा श्रुत्वा च सम्भ्रान्ता हतशेषा निशाचराः।
राक्षस्यश्च समागम्य दीनाश्चिन्तापरिप्लुताः॥ ४॥

Meeting together on beholding this and hearing of this from others, the prowlers of the night who had escaped the carnage, as well as the ogresses felt nonplussed and miserable and were overwhelmed with anxiety. (4)

विधवा हतपुत्राश्च क्रोशन्त्यो हतबान्धवाः।
राक्षस्यः सह संगम्य दुःखार्ताः पर्यदेवयन्॥ ५॥

Coming together in groups and crying, ogresses, who had lost their husband, sons and kinsfolk wailed as follows, stricken as they were with sorrow: (5)

कथं शूर्पणखा वृद्धा कराला निर्णतोदरी।
आससाद वने रामं कंदर्पसमरूपिणम्॥ ६॥

"Alas, how did the old and hideous Śūrpaṇakhā of sunken belly dare to approach in the forest Rāma, who is charming like the god of love? (6)

सुकुमारं महासत्त्वं सर्वभूतहिते रतम्।
तं दृष्ट्वा लोकवध्या सा हीनरूपा प्रकामिता॥ ७॥

"How strange that beholding that tender youth, endowed with extraordinary might, and devoted to the good of all created beings, that ugly woman, who deserves to be killed by the people, was stung with ardent love! (7)

कथं सर्वगुणैर्हीना गुणवन्तं महौजसम्।
सुमुखं दुर्मुखी रामं कामयामास राक्षसी॥ ८॥

"How did that hideous ogress, who is devoid of all excellences, dare to make love to Rāma, who is full of excellences, endowed with great bodily strength and is possessed of comely features? (8)

जनस्यास्याल्पभाग्यत्वाद् वलिनी श्वेतमूर्धजा।
अकार्यमपहास्यं च सर्वलोकविगर्हितम्॥ ९॥
राक्षसानां विनाशाय दूषणस्य खरस्य च।
चकाराप्रतिरूपा सा राघवस्य प्रधर्षणम्॥ १०॥

"Because of our bad luck and to the destruction of the ogre race in general and of Dūṣaṇa and Khara, in particular, that grey-haired misshapen woman, who had developed wrinkles on her person tried to profane by her unholy touch Rāma, a scion of Raghu, a misdeed which was worth ridiculing and condemnation by the whole world. (9-10)

तन्निमित्तमिदं वैरं रावणेन कृतं महत्।
वधाय सीता साऽऽनीता दशग्रीवेण रक्षसा॥ ११॥

"It was on account of Śūrpaṇakhā that this bitter enmity has been conceived by Rāvaṇa and the reputed Sītā was borne

away by the ten-headed ogre, to his own destruction. (11)

न च सीतां दशग्रीवः प्राप्नोति जनकात्मजाम्।
बद्धं बलवता वैरमक्षयं राघवेण च॥ १२॥

"The ten-headed monster, however, will not be able to lay his hands on Sītā, Janaka's daughter, although undying enmity has been contracted by him with the mighty Rāma, a scion of Raghu. (12)

वैदेहीं प्रार्थयानं तं विराधं प्रेक्ष्य राक्षसम्।
हतमेकेन रामेण पर्याप्तं तन्निदर्शनम्॥ १३॥

"On perceiving the notorious ogre Virādha solicitous of Sītā (a princess of the Videha territory) the fellow was made short work of by Rāma single-handed. That example should have proved sufficient to convince Rāvaṇa of Rāma's invincibility. (13)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्।
निहतानि जनस्थाने शरैरग्निशिखोपमैः॥ १४॥

"Nay, as many as fourteen thousand of ogres of terrible deeds were destroyed by Rāma in Janasthāna with his arrows resembling tongues of fire. (14)

खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा।
शरैरादित्यसंकाशैः पर्याप्तं तन्निदर्शनम्॥ १५॥

"Khara too was struck down in combat as also Dūṣaṇa and Triśirā with his shafts which shone brightly like the sun. That example too should have been sufficient to open the eyes of Rāvaṇa. (15)

हतो योजनबाहुश्च कबन्धो रुधिराशनः।
क्रोधान्नादं नदन् सोऽथ पर्याप्तं तन्निदर्शनम्॥ १६॥

"The notorious Kabandha too, whose arms were a Yojana (eight miles) long, nay, who lived on blood, and came roaring in wrath, was dispatched forthwith. His example too should have been sufficient to prove Rāma's extraordinary might. (16)

जघान बलिनं रामः सहस्रनयनात्मजम्।
वालिनं मेरुसंकाशं पर्याप्तं तन्निदर्शनम्॥ १७॥

"Rāma also killed the mighty Vālī, sprung from the loins of Indra (the thousand-eyed god), who resembled Mount Meru in size. His example too should have been sufficient to serve as an eye-opener to Rāvaṇa. (17)

ऋष्यमूके वसंश्चैव दीनो भग्नमनोरथः।
सुग्रीवः प्रापितो राज्यं पर्याप्तं तन्निदर्शनम्॥ १८॥

"Living disconsolate on Mount Ṛṣyamūka, his ambitions dashed to pieces, Sugrīva too was restored to the throne. That example too should have proved sufficient to make Rāvaṇa realize the greatness of Rāma. (18)

धर्मार्थसहितं वाक्यं सर्वेषां रक्षसां हितम्।
युक्तं विभीषणेनोक्तं मोहात् तस्य न रोचते॥ १९॥

"The reasonable advice tendered by Vibhīṣaṇa, which was not only in consonance with righteousness but redounded to the worldly interest of Rāvaṇa, nay, which was conducive to the good of all the ogres, did not find favour with Rāvaṇa due to his folly. (19)

विभीषणवचः कुर्याद् यदि स्म धनदानुजः।
श्मशानभूता दुःखार्ता नेयं लङ्का भविष्यति॥ २०॥

"Had Rāvaṇa, the younger brother of Kubera, followed the advice of Vibhīṣaṇa, this city of Laṅkā would not have been afflicted with sorrow and turned a crematorium. (20)

कुम्भकर्णं हतं श्रुत्वा राघवेण महाबलम्।
अतिकायं च दुर्मर्षं लक्ष्मणेन हतं तदा।
प्रियं चेन्द्रजितं पुत्रं रावणो नावबुध्यते॥ २१॥

"Rāvaṇa has not realized the greatness of Rāma even on hearing of Kumbhakarṇa, who was endowed with extraordinary might, having been killed by Rāma, a scion of Raghu, as well as Atikāya, who was difficult

to disregard, and his beloved son, Indrajit, having been made short work of by Lakṣmaṇa the other day. (21)

मम पुत्रो मम भ्राता मम भर्ता रणे हतः।
इत्येष श्रूयते शब्दो राक्षसीनां कुले कुले॥ २२॥

" 'My son, my own brother, my husband has been killed in action!' : such is the cry heard from the lips of the ogresses in every family. (22)

रथाश्वनागाश्च हतास्तत्र तत्र सहस्त्रशः।
रणे रामेण शूरेण हताश्चापि पदातयः॥ २३॥

"Chariots, horses and elephants and foot-soldiers too have been struck down in their thousands everywhere on the battlefield by the heroic Rāma. (23)

रुद्रो वा यदि वा विष्णुर्महेन्द्रो वा शतक्रतुः।
हन्ति नो रामरूपेण यदि वा स्वयमन्तकः॥ २४॥

"Either it is Rudra (the god of destruction) or Lord Viṣṇu (the Protector of the three worlds) or the great Indra (the ruler of the three worlds), who is presupposed to have performed a hundred horse sacrifices in his past existences as a condition precedent to his attaining Indrahood, or it is Death himself who is destroying us in the disguise of Rāma. (24)

हतप्रवीरा रामेण निराशा जीविते वयम्।
अपश्यन्त्यो भयस्यान्तमनाथा विलपामहे॥ २५॥

"Our pre-eminent heroes having been killed, we have lost all hope of life. Failing to perceive the end of our fear, we are wailing our lot, deprived as we are of our protectors. (25)

रामहस्ताद् दशग्रीवः शूरो दत्तमहावरः।
इदं भयं महाघोरं समुत्पन्नं न बुद्ध्यते॥ २६॥

"Rāvaṇa (the ten-headed monster), who is heroic and on whom a great boon has been conferred by Brahmā, the creator, does not perceive this appalling peril which has cropped up at the hands of Rāma. (26)

तं न देवा न गन्धर्वा न पिशाचा न राक्षसाः।
उपसृष्टं परित्रातुं शक्ता रामेण संयुगे॥ २७॥

"Neither gods nor Gandharvas (celestial musicians) nor Piśācas (fiends) nor ogres will be able to protect Rāvaṇa when he is attacked in combat by Rāma. (27)

उत्पाताश्चापि दृश्यन्ते रावणस्य रणे रणे।
कथयन्ति हि रामेण रावणस्य निबर्हणम्॥ २८॥

"Evil portents too are perceived in the course of every encounter of Rāvaṇa with his enemies. They unmistakably foreshadow the destruction of Rāvaṇa by Rāma. (28)

पितामहेन प्रीतेन देवदानवराक्षसैः।
रावणस्याभयं दत्तं मनुष्येभ्यो न याचितम्॥ २९॥

"Fearlessness against gods, devils and ogres has been vouchsafed to Rāvaṇa by Brahmā, the grandfather of the universe, which was actually created by his mind-born sons, the ten Prajāpatis or lords of creation, when the latter was gratified by his austerities. No such security against human beings was, however, sought by him. (29)

तदिदं मानुषं मन्ये प्राप्तं निःसंशयं भयम्।
जीवितान्तकरं घोरं रक्षसां रावणस्य च॥ ३०॥

"Therefore, since no fearlessness against human beings has been secured by Rāvaṇa, I account this impending and formidable peril from human beings as undoubtedly fatal to the ogres as well as to Rāvaṇa himself. (30)

पीड्यमानास्तु बलिना वरदानेन रक्षसा।
दीप्तैस्तपोभिर्विबुधाः पितामहमपूजयन्॥ ३१॥

"While being oppressed by the mighty ogre, Rāvaṇa, by virtue of the bestowal of a boon by Brahmā, as well as of his severe austerities, the gods for their part worshipped Brahmā, the grandfather of the universe.(31)

देवतानां हितार्थाय महात्मा वै पितामहः।
उवाच देवतास्तुष्ट इदं सर्वा महद्वचः॥ ३२॥

"Feeling gratified by their worship, the

high-souled Brahmā, the grandfather of the universe, actually gave to them all the following momentous assurances for the good of the gods: (32)

अद्यप्रभृति लोकांस्त्रीन् सर्वे दानवराक्षसाः।
भयेन प्रभृता नित्यं विचरिष्यन्ति शाश्वतम्॥ ३३॥

" 'From this day onward all the devils and ogres will ever range the three worlds, constantly filled with fear.' (33)

दैवतैस्तु समागम्य सर्वैश्चेन्द्रपुरोगमैः।
वृषध्वजस्त्रिपुरहा महादेवः प्रतोषितः॥ ३४॥

"Nay, coming together in the meantime, all the gods headed by Indra propitiated the great divinity Lord Śiva, the destroyer of three cities (Tripura) built by the demon, Maya, and whose ensign bears the device of a bull. (34)

प्रसन्नस्तु महादेवो देवानेतद् वचोऽब्रवीत्।
उत्पत्स्यति हितार्थं वो नारी रक्षःक्षयावहा॥ ३५॥

"Feeling gratified, Lord Śiva, the great divinity, for his part gave to the gods the following assurance: 'For your good will appear a woman, who will bring about the destruction of the ogres.' (35)

एषा देवैः प्रयुक्ता तु क्षुद् यथा दानवान् पुरा।
भक्षयिष्यति नः सर्वान् राक्षसघ्नी सरावणान्॥ ३६॥

"Employed by the gods, this woman, for her part, who is destined to put an end to the ogres, will, as hunger consumed the devils in the past, devour us all including Rāvaṇa. (36)

रावणस्यापनीतेन दुर्विनीतस्य दुर्मतेः।
अयं निष्टानको घोरः शोकेन समभिप्लुतः॥ ३७॥

"Thanks to the misconduct of the evil-minded and wicked Rāvaṇa, this terrible destruction attended by grief stares us in the face. (37)

तं न पश्यामहे लोके यो नः शरणदो भवेत्।
राघवेणोपसृष्टानां कालेनेव युगक्षये॥ ३८॥

"We do not perceive anyone in the world who may be able to afford protection to us, threatened as we are with destruction by Śrī Rāma, a scion of Raghu, even as created beings are threatened with destruction by the Time-Spirit at the end of the world-cycle. (38)

नास्ति नः शरणं किंचिद् भये महति तिष्ठताम्।
दावाग्निवेष्टितानां हि करेणूनां यथा वने॥ ३९॥

"There is no haven for us who stand in great peril any more than there is any shelter for female elephants encompassed by a wild fire in a forest. (39)

प्राप्तकालं कृतं तेन पौलस्त्येन महात्मना।
यत एव भयं दृष्टं तमेव शरणं गतः॥ ४०॥

"Something opportune was done by the high-souled Vibhīṣaṇa, a scion of sage Pulastya, who sought as a refuge him alone from whom danger was suspected by him." (40)

इतीव सर्वा रजनीचरस्त्रियः
परस्परं सम्परिरभ्य बाहुभिः।
विषेदुरार्तातिभयाभिपीडिता
विनेदुरुच्चैश्च तदा सुदारुणम्॥ ४१॥

Tightly folding one another in their arms, so did all the ogresses give way to despondency at that moment and cried at the top of their voice in heart-rending tones, afflicted as they were and sore-stricken with dismay. (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्नवतितमः सर्गः॥ ९४॥

Thus ends Canto Ninety-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चनवतितमः सर्गः

Canto XCV

Rāvaṇa calls together his generals and, marching with them to the field of battle, exhibits his valour against the enemy

आर्तानां राक्षसीनां तु लङ्कायां वै कुले कुले।
रावणः करुणं शब्दं शुश्राव परिदेवितम्॥ १॥

Rāvaṇa for his part actually heard the piteous and plaintive cry of the afflicted ogresses in every house in Laṅkā. (1)

स तु दीर्घं विनिःश्वस्य मुहूर्तं ध्यानमास्थितः।
बभूव परमक्रुद्धो रावणो भीमदर्शनः॥ २॥

Sighing for a long time, and remaining engrossed in thought awhile, the aforesaid Rāvaṇa for his part got highly enraged and assumed a terrible aspect. (2)

संदश्य दशनैरोष्ठं क्रोधसंरक्तलोचनः।
राक्षसैरपि दुर्दर्शः कालाग्निरिव मूर्तिमान्॥ ३॥
उवाच च समीपस्थान् राक्षसान् राक्षसेश्वरः।
क्रोधाव्यक्तकथस्तत्र निर्दहन्निव चक्षुषा॥ ४॥

Nipping his lips with his teeth, his eyes crimson with wrath, the king of ogres, who looked like the fire of dissolution-incarnate, and whose sight was difficult to endure even for the ogres, commanded the ogres standing near on that spot, viz., Mahodara, Mahāpārśwa and the ogre Virūpākṣa, as follows, in words indistinct through anger, as though consuming them with his glance: (3-4)

महोदरं महापार्श्वं विरूपाक्षं च राक्षसम्।
शीघ्रं वदत सैन्यानि निर्यातेति ममाज्ञया॥ ५॥

"Speedily instruct the troops at my command, as follows: 'March out to the battlefield!' " (5)

तस्य तद् वचनं श्रुत्वा राक्षसास्ते भयार्दिताः।
चोदयामासुरव्यग्रान् राक्षसांस्तान् नृपाज्ञया॥ ६॥

Hearing his aforesaid command, the said ogres, who were stricken with fear, enjoined the afore-mentioned ogres, who were quite unruffled, in accordance with the king's order. (6)

ते तु सर्वे तथेत्युक्त्वा राक्षसा भीमदर्शनाः।
कृतस्वस्त्ययनाः सर्वे ते रणाभिमुखा ययुः॥ ७॥

Saying "Amen!" and having performed a religious rite preparatory to all sacred undertakings for averting evil, all the aforesaid ogres of terrible aspect for their part sallied forth with their faces turned towards the battlefield. (7)

प्रतिपूज्य यथान्यायं रावणं ते महारथाः।
तस्थुः प्राञ्जलयः सर्वे भर्तुर्विजयकाङ्क्षिणः॥ ८॥

Paying reverence to Rāvaṇa according to the rules of propriety, all those great car-warriors stood with joined palms wishing triumph to their master. (8)

ततोवाच प्रहस्यैतान् रावणः क्रोधमूर्च्छितः।
महोदरमहापार्श्वौ विरूपाक्षं च राक्षसम्॥ ९॥

Laughing heartily in sneer, Rāvaṇa, who was filled with anger, then spoke as follows to the said warriors, viz., Mahodara and Mahāpārśwa and the ogre Virūpākṣa: (9)

अद्य बाणैर्धनुर्मुक्तैर्युगान्तादित्यसंनिभैः।
राघवं लक्ष्मणं चैव नेष्यामि यमसादनम्॥ १०॥

"With the shafts discharged from my bow and resembling the sun as seen at the end of the world-cycle, I shall dispatch Rāma (a scion of Raghu) as well as Lakṣmaṇa to the abode of Yama (the god of retribution) today. (10)

खरस्य कुम्भकर्णस्य प्रहस्तेन्द्रजितोस्तथा।
करिष्यामि प्रतीकारमद्य शत्रुवधादहम्॥ ११॥

"Through the death of my aforesaid

enemies, I shall avenge the death of Khara, Kumbhakarṇa, Prahasta and Indrajit today. (11)

नैवान्तरिक्षं न दिशो न च द्यौर्नापि सागराः।
प्रकाशत्वं गमिष्यन्ति मद्बाणजलदावृताः॥ १२॥

"Overcast with clouds in the shape of my arrows, neither airspace nor the four quarters nor again heaven, nor even the seas will come to view. (12)

अद्य वानरमुख्यानां तानि यूथानि भागशः।
धनुषा शरजालेन वधिष्यामि पतत्रिणा॥ १३॥

"With a succession of plumed arrows joined with my bow I shall wipe out by turns the well-known battalions of the foremost of monkeys today. (13)

अद्य वानरसैन्यानि रथेन पवनौजसा।
धनुःसमुद्रादुद्धूतैर्मथिष्यामि शरोर्मिभिः॥ १४॥

"Mounted on my chariot, swift as the wind, I shall knock down the simian ranks with waves in the shape of arrows arisen from the ocean of my bow. (14)

व्याकोशपद्मवक्त्राणि पद्मकेसरवर्चसाम्।
अद्य यूथतटाकानि गजवत् प्रमथाम्यहम्॥ १५॥

"Like an elephant I shall lay waste today ponds in the form of battalions of the monkeys shining like the filaments of a lotus with their faces resembling open lotuses. (15)

सशरैरद्य वदनैः संख्ये वानरयूथपाः।
मण्डयिष्यन्ति वसुधां सनालैरिव पङ्कजैः॥ १६॥

"With their heads transfixed with arrows, the commanders of monkey troops lying on the battlefield will adorn the earth as with lotuses accompanied by stalks. (16)

अद्य यूथप्रचण्डानां हरीणां द्रुमयोधिनाम्।
मुक्तेनैकेषुणा युद्धे भेत्स्यामि च शतं शतम्॥ १७॥

"With each one arrow discharged in the course of the combat, I shall pierce today full one hundred of monkeys fighting with trees and the most violent of their division. (17)

हतो भ्राता च येषां वै येषां च तनयो हतः।
वधेनाद्य रिपोस्तेषां करोम्यश्रुप्रमार्जनम्॥ १८॥

"Through the destruction of my adversary today, I shall fully wipe the tears of those whose brother has actually been killed and whose son has been struck down. (18)

अद्य मद्बाणनिर्भिन्नैः प्रस्तीर्णैर्गतचेतनैः।
करोमि वानरैर्युद्धे यत्नावेक्ष्यतलां महीम्॥ १९॥

"With the monkeys pierced with my shafts and lying scattered on the battlefield deprived of life, I shall carpet the earth so fully that it would be possible to discern its surface only with effort. (19)

अद्य काकाश्च गृध्राश्च ये च मांसाशिनोऽपरे।
सर्वांस्तांस्तर्पयिष्यामि शत्रुमांसैः शराहतैः॥ २०॥

"Whatever crows and vultures and other carnivorous animals or birds there are, I shall sate them all with the flesh of my enemies killed by my arrows. (20)

कल्प्यतां मे रथः शीघ्रं क्षिप्रमानीयतां धनुः।
अनुप्रयान्तु मां युद्धे येऽत्र शिष्टा निशाचराः॥ २१॥

"Let my chariot be got ready with all speed and let my bow be brought without delay. Let the rangers of the night, who have survived, this time follow me to the battlefield." (21)

तस्य तद् वचनं श्रुत्वा महापार्श्वोऽब्रवीद् वचः।
बलाध्यक्षान् स्थितांस्तत्र बलं संत्वर्यतामिति॥ २२॥

Hearing the foregoing speech of Rāvaṇa, Mahāpārśwa enjoined the troop-commanders standing there as follows: "Let the army be mobilized with all speed." (22)

बलाध्यक्षास्तु संयुक्ता राक्षसांस्तान् गृहे गृहे।
चोदयन्तः परिययुर्लङ्कां लघुपराक्रमाः॥ २३॥

When enjoined as aforesaid, the troop-commanders for their part went round Laṅkā at a swift pace, urging on the well-

known ogres in every house to march to the battlefield. (23)

ततो मुहूर्तान्निष्पेतू राक्षसा भीमदर्शनाः।
नदन्तो भीमवदना नानाप्रहरणैर्भुजैः॥ २४॥
असिभिः पट्टिशैः शूलैर्गदाभिर्मुसलैर्हलैः।
शक्तिभिस्तीक्ष्णधाराभिर्महद्भिः कूटमुद्गरैः॥ २५॥
यष्टिभिर्विविधैश्चक्रैर्निशितैश्च परश्वधैः।
भिन्दिपालैः शतघ्नीभिरन्यैश्चापि वरायुधैः॥ २६॥

Thereupon ogres of terrible aspect with hideous faces presently ran out roaring, their arms equipped with weapons of every kind, viz., swords, sharp-edged darts, pikes, maces, clubs, Halas (plough-like weapons), sharp-pointed javelins and huge Kūṭamudgaras, staffs, discuses of every kind, sharpened axes, Bhindipālas (a kind of sling for throwing stones), Śataghnīs (a stone or cylindrical piece of wood studded with iron pikes) and other excellent weapons. (24—26)

अथानयन् बलाध्यक्षाश्चत्वारो रावणाज्ञया।
रथानां नियुतं साग्रं नागानां नियुतत्रयम्॥ २७॥

At the king's command four troop-commanders then led to the battlefield more than a lakh of chariots and three lakhs of elephants. (27)

अश्वानां षष्टिकोट्यस्तु खरोष्ट्राणां तथैव च।
पदातयस्त्वसंख्याता जग्मुस्ते राजशासनात्॥ २८॥

Nay, six crores of horses and the same number of mules and camels and innumerable foot-soldiers marched to the battlefield at the king's command. (28)

बलाध्यक्षाश्च संस्थाप्य राज्ञः सेनां पुरःस्थिताम्।
एतस्मिन्नन्तरे सूतः स्थापयामास तं रथम्॥ २९॥
दिव्यास्त्रवरसम्पन्नं नानालंकारभूषितम्।
नानायुधसमाकीर्णं किङ्किणीजालसंयुतम्॥ ३०॥
नानारत्नपरिक्षिप्तं रत्नस्तम्भैर्विराजितम्।
जाम्बूनदमयैश्चैव सहस्रकलशैर्वृतम्॥ ३१॥ ॥

Having duly rallied the king's army stationed in the city, the troop-commanders too marched to the battlefield. In the meantime the king's charioteer placed on the battlefield his well-known chariot equipped with the foremost of celestial missiles, adorned with various jewels, filled with weapons of every kind, furnished with rows of small bells, encrusted with precious stones of various kinds, beautified with bejewelled pillars and covered with thousands of round gold pinnacles. (29—31)

तं दृष्ट्वा राक्षसाः सर्वे विस्मयं परमं गताः।
तं दृष्ट्वा सहसोत्थाय रावणो राक्षसेश्वरः॥ ३२॥
कोटिसूर्यप्रतीकाशं ज्वलन्तमिव पावकम्।
द्रुतं सूतसमायुक्तं युक्ताष्टतुरगं रथम्।
आरुरोह तदा भीमं दीप्यमानं स्वतेजसा॥ ३३॥

All the ogres were struck with great wonder to behold the chariot. Springing up from his seat on seeing the swift-going formidable chariot, which resembled a blazing fire and shone like crores of suns, was controlled by a charioteer, had eight horses yoked to it and was effulgent with its own splendour, Rāvaṇa, the king of ogres, forth-with ascended it on that occasion. (32-33)

ततः प्रयातः सहसा राक्षसैर्बहुभिर्वृतः।
रावणः सत्त्वगाम्भीर्याद् दारयन्निव मेदिनीम्॥ ३४॥

Surrounded by numerous ogres, Rāvaṇa thus precipitately set out from Laṅkā rending the earth as it were by the abundance of his might. (34)

ततश्चासीन्महानादस्तूर्याणां च ततस्ततः।
मृदङ्गैः पटहैः शङ्खैः कलहैः सह रक्षसाम्॥ ३५॥

Then there burst forth on all sides a loud flourish of trumpets accompanied by the roll of clay tomtoms and tabors, the blast of conches and the clamour of ogres. (35)

आगतो रक्षसां राजा छत्रचामरसंयुतः।
सीतापहारी दुर्वृत्तो ब्रह्मघ्नो देवकण्टकः।
योद्धुं रघुवरेणेति शुश्रुवे कलहध्वनिः॥ ३६॥

"There comes the ruler of ogres, the

abductor of Sītā, the destroyer of Brāhmaṇas, the thorn in the sides of gods, notorious for his bad conduct and accompanied by his canopy and pair of whisks to try his strength with Rāma, the foremost of the Raghus!" Such was the clamour heard on all sides. (36)

तेन नादेन महता पृथिवी समकम्पत।
तं शब्दं सहसा श्रुत्वा वानरा दुद्रुवुर्भयात्॥ ३७॥

The earth violently shook at that loud din. The monkeys precipitately fled in panic on hearing that noise. (37)

रावणस्तु महाबाहुः सचिवैः परिवारितः।
आजगाम महातेजा जयाय विजयं प्रति॥ ३८॥

Surrounded by his ministers, the mighty-armed Rāvaṇa for his part, who was endowed with extraordinary energy, turned up on the battlefield for the avowed purpose of victory. (38)

रावणेनाभ्यनुज्ञातौ महापार्श्वमहोदरौ।
विरूपाक्षश्च दुर्धर्षो रथानारुरुहुस्तदा॥ ३९॥

Duly permitted by Rāvaṇa, Mahāpārśwa and Mahodara as also Virūpākṣa, who was difficult to overpower, then mounted their chariots. (39)

ते तु हृष्टाभिनर्दन्तो भिन्दन्त इव मेदिनीम्।
नादं घोरं विमुञ्चन्तो निर्ययुर्जयकाङ्क्षिणः॥ ४०॥

Roaring exultantly as though rending the earth and raising a formidable uproar, they set out eager for victory. (40)

ततो युद्धाय तेजस्वी रक्षोगणबलैर्वृतः।
निर्ययावुद्यतधनुः कालान्तकयमोपमः॥ ४१॥

Surrounded by battalions consisting of hordes of ogres, the energetic monarch, who vied with Yama, playing the role of Death at the time of universal Dissolution, set out for the combat with his bow uplifted. (41)

ततः प्रजविताश्वेन रथेन स महारथः।
द्वारेण निर्ययौ तेन यत्र तौ रामलक्ष्मणौ॥ ४२॥

In his chariot, drawn by exceedingly swift horses, that great car-warrior then made his exit through the northern gate where the celebrated Śrī Rāma and Lakṣmaṇa were. (42)

ततो नष्टप्रभः सूर्यो दिशश्च तिमिरावृताः।
द्विजाश्च नेदुर्घोराश्च संचचाल च मेदिनी॥ ४३॥

At that moment the sun lost its brilliance and the four quarters were enveloped in gloom. Nay, the birds emitted fearful notes and the earth too violently shook. (43)

ववर्ष रुधिरं देवश्चस्खलुश्च तुरंगमाः।
ध्वजाग्रे न्यपतद् गृध्रो विनेदुश्चाशिवं शिवाः॥ ४४॥

Again, the cloud rained blood and the horses of Rāvaṇa stumbled. A vulture perched on the top of his ensign, while she-jackals shrieked sinister howls. (44)

नयनं चास्फुरद् वामं वामो बाहुरकम्पत।
विवर्णवदनश्चासीत् किंचिदभ्रश्यत स्वनः॥ ४५॥

His eye twitched and his left arm quivered. His face grew pale and his voice turned a bit hoarse. (45)

ततो निष्पततो युद्धे दशग्रीवस्य रक्षसः।
रणे निधनशंसीनि रूपाण्येतानि जज्ञिरे॥ ४६॥

Again, even as the ten-headed ogre, Rāvaṇa, set forth for an encounter the following evil phenomena presaging his death appeared on the battlefield. (46)

अन्तरिक्षात् पपातोल्का निर्घातसमनिःस्वना।
विनेदुरशिवा गृध्रा वायसैरभिमिश्रिताः॥ ४७॥

A meteor fell from the sky with a crash resembling a peal of thunder. United with crows, vultures emitted sinister cries. (47)

एतानचिन्तयन् घोरानुत्पातान् समवस्थितान्।
निर्ययौ रावणो मोहाद् वधार्थं कालचोदितः॥ ४८॥

Not minding these fearful portents unmistakably present before him, impelled as he was by Death, Rāvaṇa rushed madly to his doom. (48)

तेषां तु रथघोषेण राक्षसानां महात्मनाम्।
वानराणामपि चमूर्युद्धायैवाभ्यवर्तत॥ ४९॥

At the sound of the chariots of those gigantic ogres, the simian army too stood ready facing them for an encounter. (49)

तेषां तु तुमुलं युद्धं बभूव कपिरक्षसाम्।
अन्योन्यमाह्वयानानां क्रुद्धानां जयमिच्छताम्॥ ५०॥

A tumultuous contest actually ensued between the monkeys and the ogres, who challenged each his adversary, enraged as they were and eager for victory. (50)

ततः क्रुद्धो दशग्रीवः शरैः काञ्चनभूषणैः।
वानराणामनीकेषु चकार कदनं महत्॥ ५१॥

Provoked to anger, Rāvaṇa, the ten-headed monster, thereupon played great havoc among the simian ranks with his arrows decked with gold. (51)

निकृत्तशिरसः केचिद् रावणेन वलीमुखाः।
केचिद् विच्छिन्नहृदयाः केचिच्छ्रोत्रविवर्जिताः॥ ५२॥

Some monkeys had their heads cut off by Rāvaṇa; others had their hearts pierced and still others were deprived of their ears. (52)

निरुच्छ्वासा हताःकेचित् केचित् पार्श्वेषु दारिताः।
केचिद् विभिन्नशिरसः केचिच्चक्षुर्विनाकृताः॥ ५३॥

Some were struck down lifeless, others were split in the flanks; some more had their skulls smashed and still others were deprived of their eyes. (53)

दशाननः क्रोधविवृत्तनेत्रो
यतो यतोऽभ्येति रथेन संख्ये।
ततस्ततस्तस्य शरप्रवेगं
सोढुं न शेकुर्हरियूथपास्ते॥ ५४॥

Wheresoever the ten-headed monster drove in his chariot on the battlefield, his eyes rolling in fury, the celebrated commanders of monkey troops stationed in that quarter could no withstand the mad fury of his arrows. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चनवतितमः सर्गः॥ ९५॥

Thus ends Canto Ninety-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षण्णवतितमः सर्गः

Canto XCVI

Destruction of the army of ogres at the hands of Sugrīva and the fall of Virūpākṣa

तथा तैः कृत्तगात्रैस्तु दशग्रीवेण मार्गणैः।
बभूव वसुधा तत्र प्रकीर्णा हरिभिस्तदा॥ १॥

The battle-field of Laṅka for its part was strewn on that occasion with those monkeys whose limbs had thus been torn asunder by the ten-headed monster with his arrows. (1)

रावणस्याप्रसह्यं तं शरसम्पातमेकतः।
न शेकुः सहितुं दीप्तं पतङ्गा ज्वलनं यथा॥ २॥

The monkeys could not stand even for an instant the irresistible hail of shafts discharged by Rāvaṇa, any more than moths would stand a blazing fire. (2)

तेऽर्दिता निशितैर्बाणैः क्रोशन्तो विप्रदुद्रुवुः।
पावकार्चिः समाविष्टा दह्यमाना यथा गजाः॥ ३॥

Tormented by those sharp arrows, they fled screaming like elephants enveloped in flames and getting scorched by them. (3)

प्लवंगानामनीकानि महाभ्राणीव मारुतः।
संययौ समरे तस्मिन् विधमन् रावणः शरैः॥ ४॥

Rāvaṇa advanced in that fray destroying the simian ranks with his arrows in the same way as the wind would dissipate large clouds. (4)

कदनं तरसा कृत्वा राक्षसेन्द्रो वनौकसाम्।
आससाद ततो युद्धे त्वरितं राघवं रणे॥ ५॥

Having brought about with speed the destruction of the monkeys (lit., the denizens of the woods), Rāvaṇa, the king of ogres, then hurriedly confronted Śrī Rāma, a scion of Rāghu, on the battlefield. (5)

सुग्रीवस्तान् कपीन् दृष्ट्वा भग्नान् विद्रावितान् रणे।
गुल्मे सुषेणं निक्षिप्य चक्रे युद्धे द्रुतं मनः॥ ६॥

Seeing the aforesaid monkeys routed in combat and put to flight, and placing Suṣeṇa incharge of the division, Sugrīva immediately threw his mind into the fight. (6)

आत्मनः सदृशं वीरं स तं निक्षिप्य वानरम्।
सुग्रीवोऽभिमुखं शत्रुं प्रतस्थे पादपायुधः॥ ७॥

Appointing as his substitute the aforesaid monkey, who was a hero as good as himself, the celebrated Sugrīva marched towards the enemy, armed with a tree. (7)

पार्श्वतः पृष्ठतश्चास्य सर्वे वानरयूथपाः।
अनुजग्मुर्महाशैलान् विविधांश्च वनस्पतीन्॥ ८॥

Seizing hold of enormous rocks and trees of various kinds, all the commanders of monkey-troops, excepting Suṣeṇa, followed at his side as well as at his heels. (8)

ननर्द युधि सुग्रीवः स्वरेण महता महान्।
पोथयन् विविधांश्चान्यान् ममन्थोत्तमराक्षसान्॥ ९॥

The mighty Sugrīva roared at a high pitch on the battlefield and destroyed the foremost ogres, annihilating various other ogres too. (9)

ममर्द च महाकायो राक्षसान् वानरेश्वरः।
युगान्तसमये वायुः प्रवृद्धानगमानिव॥ १०॥

Nay, the gigantic king of monkeys killed the ogres even as the wind knocks down at the end of a world-cycle trees which have grown to a mammoth size. (10)

राक्षसानामनीकेषु शैलवर्षं ववर्ष ह।
अश्मवर्षं यथा मेघः पक्षिसङ्घेषु कानने॥ ११॥

He let fall on the ogre troops, they say, a shower of rocks even as a cloud would let loose a shower of hailstones in the midst of flocks of birds in a forest. (11)

कपिराजविमुक्तैस्तैः शैलवर्षैस्तु राक्षसाः।
विकीर्णशिरसः पेतुर्विकीर्णा इव पर्वताः॥ १२॥

Their heads smashed by those showers of rocks let fall by the king of monkeys, the ogres for their part toppled down like crumbling mountains. (12)

अथ संक्षीयमाणेषु राक्षसेषु समन्ततः।
सुग्रीवेण प्रभग्नेषु नदत्सु च पतत्सु च॥ १३॥
विरूपाक्षः स्वकं नाम धन्वी विश्राव्य राक्षसः।
रथादाप्लुत्य दुर्धर्षो गजस्कन्धमुपारुहत्॥ १४॥

Leaping down from his chariot, proclaiming his own name, while the ogres, completely routed by Sugrīva, were being annihilated on all sides and were toppling down roaring, the ogre, Virūpākṣa, who was armed with a bow and was difficult to overpower, forthwith mounted on the back of an elephant. (13-14)

स तं द्विपमथारुह्य विरूपाक्षो महाबलः।
ननर्द भीमनिर्ह्रादं वानरानभ्यधावत॥ १५॥

Ascending that elephant, Virūpākṣa, who was endowed with extraordinary might, immediately let forth a terrific roar and rushed towards the monkeys. (15)

सुग्रीवे स शरान् घोरान् विससर्ज चमूमुखे।
स्थापयामास चोद्विग्नान् राक्षसान् सम्प्रहर्षयन्॥ १६॥

He rained formidable arrows on Sugrīva in the forefront of battle and stabilized

the frightened ogres, duly cheering them up. (16)

सोऽतिविद्धः शितैर्बाणैः कपीन्द्रस्तेन रक्षसा।
चुक्रोश च महाक्रोधो वधे चास्य मनो दधे॥ १७॥

Deeply pierced with sharp arrows by that ogre, the said king of monkeys, who was seized with great anger, roared and set his mind on killing him. (17)

ततः पादपमुद्धृत्य शूरः सम्प्रधनो हरिः।
अभिपत्य जघानास्य प्रमुखे तं महागजम्॥ १८॥

Tearing up a tree and springing forward, the valiant monkey, Sugrīva, who also fought well, struck that huge elephant-like, Virūpākṣa, standing opposite to him. (18)

स तु प्रहाराभिहतः सुग्रीवेण महागजः।
अपासर्पद् धनुर्मात्रं निषसाद ननाद च॥ १९॥

Overwhelmed with his blow by Sugrīva, the colossal elephant for its part receded to a distance of four cubits only, sank down and roared. (19)

गजात् तु मथितात् तूर्णमपक्रम्य स वीर्यवान्।
राक्षसोऽभिमुखः शत्रुं प्रत्युद्गम्य ततः कपिम्॥ २०॥
आर्षभं चर्म खड्गं च प्रगृह्य लघुविक्रमः।
भर्त्सयन्निव सुग्रीवमाससाद व्यवस्थितम्॥ २१॥

Jumping down with all speed from his wounded elephant, nay, seizing hold of his shield made of a bull's hide, and sword and advancing with rapid paces towards the monkey-king, Sugrīva, with his face turned towards him, that powerful ogre for his part approached his enemy—who stood firm to meet him—threatening him, as it were.(20-21)

स हि तस्याभिसंक्रुद्धः प्रगृह्य विपुलां शिलाम्।
विरूपाक्षस्य चिक्षेप सुग्रीवो जलदोपमाम्॥ २२॥

Seizing hold of a huge rock, which looked like a cloud, the celebrated Sugrīva, who felt highly enraged, actually hurled it on the aforesaid Virūpākṣa. (22)

स तां शिलामापतन्तीं दृष्ट्वा राक्षसपुंगवः।
अपक्रम्य सुविक्रान्तः खड्गेन प्राहरत् तदा॥ २३॥

Seeing that rock falling and jumping aside, that bull among the orges, who was exceedingly powerful, then struck sugrīva with his sword. (23)

तेन खड्गप्रहारेण रक्षसा बलिना हतः।
मुहूर्तमभवद् भूमौ विसंज्ञ इव वानरः॥ २४॥

Wounded by the mighty ogre, Virūpākṣa, with a stroke of his sword, the monkey, Sugrīva, lay awhile on the ground unconscious, as it were. (24)

सहसा स तदोत्पत्य राक्षसस्य महाहवे।
मुष्टिं संवर्त्य वेगेन पातयामास वक्षसि॥ २५॥

Springing up all at once and whirling his fist, Sugrīva brought it down violently on the ogre's chest in that major conflict. (25)

मुष्टिप्रहाराभिहतो विरूपाक्षो निशाचरः।
तेन खड्गेन संक्रुद्धः सुग्रीवस्य चमूमुखे॥ २६॥
कवचं पातयामास पद्भ्यामभिहतोऽपतत्।
स समुत्थाय पतितः कपिस्तस्य व्यसर्जयत्॥ २७॥
तलप्रहारमशनेः समानं भीमनिःस्वनम्।
तलप्रहारं तद् रक्षः सुग्रीवेण समुद्यतम्॥ २८॥
नैपुण्यान्मोचयित्वैनं मुष्टिनोरसि ताडयत्।
ततस्तु संक्रुद्धतरः सुग्रीवो वानरेश्वरः॥ २९॥

Filled with rage when wounded by the blow of Sugrīva's fist, the night-ranger, Virūpākṣa, destroyed the former's armour with that sword in the forefront of his army. Nay, kicked by him, Sugrīva fell down. Spiringing to his feet when fallen, the monkey gave the ogre a slap which produced a terrific thunder-like crash.

Dodging by his adroitness the slap, which was about to be dealt by Sugrīva, the ogre, Virūpākṣa, struck the latter on the chest with his fist. Sugrīva, the monkey king, for his part thereupon grew all the more furious. (26—29)

मोक्षितं चात्मनो दृष्ट्वा प्रहारं तेन रक्षसा।
स ददर्शान्तरं तस्य विरूपाक्षस्य वानरः॥ ३०॥

Nay, seeing his blow parried by that

ogre, the aforesaid monkey sought an opportunity to strike the said Virūpākṣa. (30)

ततोऽन्यं पातयत् क्रोधाच्छङ्खदेशे महातलम्।
महेन्द्राशनिकल्पेन तलेनाभिहतः क्षितौ॥ ३१॥
पपात रुधिरक्लिन्नः शोणितं हि समुद्गिरन्।
स्रोतोभ्यस्तु विरूपाक्षो जलं प्रस्रवणादिव॥ ३२॥

Sugrīva then angrily brought down on the region of his temple-bone a violent blow with his palm. Struck with the palm, which descended like the thunderbolt of the mighty Indra, Virūpākṣa, for his part, fell to the ground bathed in blood, emitting blood as he did from all the nine apertures of his body, viz, the two eyes, the two nostrils, the two ears, the mouth, the penis and the anus, as water flows from a spring. (31-32)

विवृत्तनयनं क्रोधात् सफेनं रुधिराप्लुतम्।
ददृशुस्ते विरूपाक्षं विरूपाक्षतरं कृतम्॥ ३३॥

The monkeys saw Virūpākṣa bathed in foaming blood, his eyes rolling through anger, and as such rendered all the more monstrous.* (33)

स्फुरन्तं परिवर्तन्तं पार्श्वेन रुधिरोक्षितम्।
करुणं च विनर्दन्तं ददृशुः कपयो रिपुम्॥ ३४॥

Nay, the monkeys beheld their enemy bathed in blood, tossing about, changing sides and bellowing piteously. (34)

तथा तु तौ संयति सम्प्रयुक्तौ
तरस्विनौ वानरराक्षसानाम्।
बलार्णवौ सस्वनतुश्च भीमौ
महार्णवौ द्वाविव भिन्नसेतू॥ ३५॥

Closely united for a hand-to-hand fight on the battlefield in that way, the two redoubtable armies, the army of the monkeys and that of the ogres, for their part, which were extensive as seas and full of impetuosity, roared like two oceans, which had burst their strands. (35)

विनाशितं प्रेक्ष्य विरूपनेत्रं
महाबलं तं हरिपार्थिवेन।
बलं समेतं कपिराक्षसाना-
मुद्वृत्तगङ्गाप्रतिमं बभूव॥ ३६॥

Perceiving the notorious Virūpākṣa, who was endowed with extrordinary might, made short work of by Sugrīva, the king of monkeys, the united army of the monkeys and the ogres looked like the holy Gaṅgā in spate. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षण्णवतितमः सर्गः॥ ९६॥

Thus ends Canto Ninety-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तनवतितमः सर्गः

Canto XCVII

The fearful encounter of Mahodara with Surgīva and his fall at the latter's hands

हन्यमाने बले तूर्णमन्योन्यं ते महामृधे।
सरसीव महाघर्मे सूपक्षीणे बभूवतुः॥ १॥

Being destroyed by each other in that major conflict, the aforesaid two armies were soon considerably attenuated like two lakes in midsummer when sunshine is the brightest. (1)

* There is a pun here on the word Virūpākṣa which means one with mis-shapen eyes.

स्वबलस्य तु घातेन विरूपाक्षवधेन च।
बभूव द्विगुणं क्रुद्धो रावणो राक्षसाधिपः॥ २॥

Rāvaṇa, the suzerain lord of ogres, for his part, got doubly enraged by the destruction of his own army and the fall of virūpākṣa. (2)

प्रक्षीणं स्वबलं दृष्ट्वा वध्यमानं वलीमुखैः।
बभूवास्य व्यथा युद्धे दृष्ट्वा दैवविपर्ययम्॥ ३॥

He felt agonized to find his own army greatly thinned while being destroyed by the monkeys and to see the adverseness of his fate. (3)

उवाच च समीपस्थं महोदरमनन्तरम्।
अस्मिन् काले महाबाहो जयाशा त्वयि मे स्थिता॥ ४॥

And he spoke as follows to Mahodara, standing immediately beside him: "At this juncture, O mighty armed one, the hope of my victory is centred in you. (4)

जहि शत्रुचमूं वीर दर्शयाद्य पराक्रमम्।
भर्तृपिण्डस्य कालोऽयं निर्वेष्टुं साधु युध्यताम्॥ ५॥

"Exhibit your valour today and exterminate the hostile army. This is the time for you to repay the debt of your master (in the shape of subsistence received from him). Fight well." (5)

एवमुक्तस्तथेत्युक्त्वा राक्षसेन्द्रो महोदरः।
प्रविवेशारिसेनां स पतङ्ग इव पावकम्॥ ६॥

Saying "Amen!" when encouraged in these words, that ogre chief, Mahodara, penetrated deeply into the hostile army even as a moth would rush into a flame. (6)

ततः स कदनं चक्रे वानराणां महाबलः।
भर्तृवाक्येन तेजस्वी स्वेन वीर्येण चोदितः॥ ७॥

Emboldened by the word of his master, the ogre who was endowed with extraordinary might and full of energy, then started playing havoc among the monkeys by dint of his own prowess. (7)

वानराश्च महासत्त्वाः प्रगृह्य विपुलाः शिलाः।
प्रविश्यारिबलं भीमं जघ्नुस्ते सर्वराक्षसान्॥ ८॥

Seizing hold of huge rocks and penetrating into the redoubtable hostile army, the aforesaid monkeys too, who were highly courageous, started destroying all the ogres. (8)

महोदरः सुसंक्रुद्धः शरैः काञ्चनभूषणैः।
चिच्छेद पाणिपादोरु वानराणां महाहवे॥ ९॥

Getting highly infuriated, Mahodara severed with his arrows, decked with gold, the hands, feet and thighs of the monkeys in that major combat. (9)

ततस्ते वानराः सर्वे राक्षसैरर्दिता भृशम्।
दिशो दश द्रुताः केचित् केचित् सुग्रीवमाश्रिताः॥ १०॥

All the aforesaid monkeys were struck hard by the ogres. Some of them fled into the ten directions, while others took refuge with Sugrīva. (10)

प्रभग्नं समरे दृष्ट्वा वानराणां महाबलम्।
अभिदुद्राव सुग्रीवो महोदरमनन्तरम्॥ ११॥

Seeing the mighty army of the monkeys routed in the encounter, Sugrīva, rushed towards Mahodara, who stood nearby. (11)

प्रगृह्य विपुलां घोरां महीधरसमां शिलाम्।
चिक्षेप च महातेजास्तद्वधाय हरीश्वरः॥ १२॥

Firmly seizing hold of a huge and a formidable rock, which looked like a mountain, the king of monkeys, who was endowed with extraordinary energy, hurled it with a view to killing the ogre. (12)

तामापतन्तीं सहसा शिलां दृष्ट्वा महोदरः।
असम्भ्रान्तस्ततो बाणैर्निर्बिभेद दुरासदाम्॥ १३॥

Seeing that rock falling all of a sudden, Mahodara, who was not the least agitated, forthwith cut it to pieces with his arrows, even though it was difficult to approach. (13)

रक्षसा तेन बाणौघैर्निकृत्ता सा सहस्रधा।
निपपात तदा भूमौ गृध्रचक्रमिवाकुलम्॥ १४॥

Torn into a thousand and one fragments

by that ogre with the streams of his shafts, the rock forthwith descended on the ground like a flock of frightened vultures. (14)

तां तु भिन्नां शिलां दृष्ट्वा सुग्रीवः क्रोधमूर्च्छितः।
सालमुत्पाट्य चिक्षेप तं स चिच्छेद नैकधा॥ १५॥

Filled with fury on beholding that rock broken, and tearing up a sal tree, the celebrated Sugrīva for his part flung it at his adversary and Mahodora split it into many pieces. (15)

शरैश्च विददारैनं शूरः परबलार्दनः।
स ददर्श ततः क्रुद्धः परिघं पतितं भुवि॥ १६॥

The hero, who was the scourge of hostile forces, also lacerated Sugrīva with his shafts. Provoked to anger, the latter then beheld an iron bludgeon lying on the ground. (16)

आविध्य तु स तं दीप्तं परिघं तस्य दर्शयन्।
परिघेणोग्रवेगेन जघानास्य हयोत्तमान्॥ १७॥

Brandishing that flashing bludgeon and exhibiting his own quickness of hand to his adversary, Sugrīva for his part struck down the former's excellent steeds with that bludgeon of terrific velocity. (17)

तस्माद्धतहयाद् वीरः सोऽवप्लुत्य महारथात्।
गदां जग्राह संक्रुद्धो राक्षसोऽथ महोदरः॥ १८॥

Leaping down from that huge chariot, whose team of horses had been killed, highly provoked as he was, that valiant ogre, Mahodara, forthwith seized hold of his mace. (18)

गदापरिघहस्तौ तौ युधि वीरौ समीयतुः।
नर्दन्तौ गोवृषप्रख्यौ घनाविव सविद्युतौ॥ १९॥

Carrying a mace and an iron bludgeon respectively in their hands, and roaring like two bulls and resembling two clouds charged with lightning, those two heroes closed in an encounter. (19)

ततः क्रुद्धो गदां तस्मै चिक्षेप रजनीचरः।
ज्वलन्तीं भास्कराभासां सुग्रीवाय महोदरः॥ २०॥

Provoked to anger, the night-ranger, Mahodara, thereupon flung at the celebrated Sugrīva his flaming mace, which shone like the sun. (20)

गदां तां सुमहाघोरामापतन्तीं महाबलः।
सुग्रीवो रोषताम्राक्षः समुद्यम्य महाहवे॥ २१॥
आजघान गदां तस्य परिघेण हरीश्वरः।
पपात तरसा भिन्नः परिघस्तस्य भूतले॥ २२॥

Seeing that exceedingly terrible mace, falling, and lifting up his bludgeon, Sugrīva, the lord of monkeys, who was endowed with extraordinary might and whose eyes had turned coppery through rage, struck the mace of the ogre with his bludgeon, so that the mace fell to the ground and his bludgeon too yielded to the velocity of the mace. (21-22)

ततो जग्राह तेजस्वी सुग्रीवो वसुधातलात्।
आयसं मुसलं घोरं सर्वतो हेमभूषितम्॥ २३॥

The spirited Sugrīva thereupon picked up from the earth's surface a formidable steel club encrusted with gold on all sides. (23)

स तमुद्यम्य चिक्षेप सोऽप्यस्य प्राक्षिपद् गदाम्।
भिन्नावन्योन्यमासाद्य पेततुस्तौ महीतले॥ २४॥

Lifting it up, Sugrīva hurled it at the ogre and the ogre too flung his mace at Sugrīva. Colliding each with the other, the two missiles broke and fell to the ground. (24)

ततो भिन्नप्रहरणौ मुष्टिभ्यां तौ समीयतुः।
तेजोबलसमाविष्टौ दीप्ताविव हुताशनौ॥ २५॥

Their weapons shattered, the two warriors, who were fully endowed with ardour and strength and resembled two lit fires, now contended with their fists. (25)

जघ्नतुस्तौ तदान्योन्यं नदन्तौ च पुनः पुनः।
तलैश्चान्योन्यमासाद्य पेततुश्च महीतले॥ २६॥

Nay, roaring again and again, they then slapped each other and, meeting each other, rolled on the earth's surface. (26)

उत्पेततुस्तदा तूर्णं जघ्नतुश्च परस्परम्।
भुजैश्चिक्षिपतुर्वीरावन्योन्यमपराजितौ ॥ २७॥

They sprang on their feet at once and began to strike each other once more. Remaining undiscomfited, the two heroes pushed each other with their arms. (27)

जग्मतुस्तौ श्रमं वीरौ बाहुयुद्धे परंतपौ।
आजहार तदा खड्गमदूरपरिवर्तिनम्॥ २८॥
राक्षसश्चर्मणा सार्धं महावेगो महोदरः।
तथैव च महाखड्गं चर्मणा पतितं सह।
जग्राह वानरश्रेष्ठः सुग्रीवो वेगवत्तरः॥ २९॥

The two champions, the scourge of their enemy, felt exhausted in the course of their wrestling. The ogre Mahodara, who was endowed with great impetuosity then picked up a sword alongwith a shield lying not very far. Likewise, Sugrīva, the foremost of the monkeys, too, who was even more impetuous, seized of a huge sword with a shield. (28-29)

ततो रोषपरीताङ्गौ नदन्तावभ्यधावताम्।
उद्यतासी रणे हृष्टौ युधि शस्त्रविशारदौ॥ ३०॥

Thereupon the two warriors, who were adept in the use of weapons on the battlefield and whose limbs were seized with anger, sprang forward roaring with joy to meet each other with their swords upraised. (30)

दक्षिणं मण्डलं चोभौ सुतूर्णं सम्परीयतुः।
अन्योन्यमभिसंक्रुद्धौ जये प्रणिहितावुभौ॥ ३१॥

Both moved with great rapidity from left to right and from right to left of each other to parry the strokes of their adversary. Both were enraged at each other and intent on conquering each other. (31)

स तु शूरो महावेगो वीर्यश्लाघी महोदरः।
महावर्मणि तं खड्गं पातयामास दुर्मतिः॥ ३२॥

The evil-minded hero, Mahodara, for his part, who was endowed with great impetuosity and was proud of his own virility, let fall his aforesaid sword on the heavy mail of Sugrīva. (32)

लग्नमुत्कर्षतः खड्गं खड्गेन कपिकुञ्जरः।
जहार सशिरस्त्राणं कुण्डलोपगतं शिरः॥ ३३॥

Sugrīva (an elephant among the monkeys) severed with his own sword the head of Mahodara, which was adorned with ear-rings, helmet and all, even while the latter was extracting his sword, which had got stuck into Sugrīva's armour. (33)

निकृत्तशिरसस्तस्य पतितस्य महीतले।
तद् बलं राक्षसेन्द्रस्य दृष्ट्वा तत्र न दृश्यते॥ ३४॥

Beholding the fall of Mahodara, the ogre chief, who lay on the earth's surface, his head having been severed, his army could no longer be seen on the battlefield. (34)

हत्वा तं वानरैः सार्धं ननाद मुदितो हरिः।
चुक्रोध च दशग्रीवो बभौ हृष्टश्च राघवः॥ ३५॥

Having made short work of Mahodara, the monkey, Sugrīva, began to cheer with the monkeys, delighted as he was; while Rāvaṇa, the ten-headed monster, flew into a rage and Śrī Rāma, a scion of Raghu, looked happy. (35)

विषण्णवदनाः सर्वे राक्षसा दीनचेतसः।
विद्रवन्ति ततः सर्वे भयविस्रस्तचेतसः॥ ३६॥

With their faces downcast all the ogres felt dejected. Nay, their mind stricken with fear, all fled away from the batlefield. (35)

महोदरं तं विनिपात्य भूमौ
महागिरेः कीर्णमिवैकदेशम्।
सूर्यात्मजस्तत्र रराज लक्ष्म्या
सूर्यः स्वतेजोभिरिवाप्रधृष्यः॥ ३७॥

Having thrown to the ground the aforesaid Mahodara, who looked like a part of a huge mountain broken off, Sugrīva, son of the sun-god, shone in his glory on the battlefield like the sun, which is unassailable on account of its rays. (37)

अथ विजयमवाप्य वानरेन्द्रः
समरमुखे सुरसिद्धयक्षसङ्घैः।

अवनितलगतैश्च भूतसङ्घै-
र्हरुषसमाकुलितैर्निरीक्ष्यमाणः ॥ ३८ ॥

Having scored a victory in the forefront of the battle, Sugrīva, the king of monkeys, continued to be gazed upon by the hosts of gods, Siddhas (a class of demigods who are endowed with mystic powers by virtue of their very birth) and Yakṣas (another class of demigods attending upon Kubera, the god of riches) as well as the multitudes of beings standing on the earth's surface, who all felt overwhelmed with delight. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तनवतितमः सर्गः ॥ ९७ ॥

Thus ends Canto Ninety-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टनवतितमः सर्गः

Canto XCVIII

Fall of Mahāpārśwa at the hands of Aṅgada

महोदरे तु निहते महापार्श्वो महाबलः।
सुग्रीवेण समीक्ष्याथ क्रोधात् संरक्तलोचनः ॥ १ ॥
अङ्गदस्य चमूं भीमां क्षोभयामास मार्गणैः।
स वानराणां मुख्यानामुत्तमाङ्गानि राक्षसः ॥ २ ॥
पातयामास कायेभ्यः फलं वृन्तादिवानिलः।
केषांचिदिषुभिर्बाहूंश्चिच्छेदाथ स राक्षसः ॥ ३ ॥
वानराणां सुसंरब्धः पार्श्वं केषांचिदाक्षिपत्।
तेऽर्दिता बाणवर्षेण महापार्श्वेन वानराः ॥ ४ ॥
विषादविमुखाः सर्वे बभूवुर्गतचेतसः।
निशम्य बलमुद्विग्नमङ्गदो राक्षसार्दितम् ॥ ५ ॥
वेगं चक्रे महावेगः समुद्र इव पर्वसु।
आयसं परिघं गृह्य सूर्यरश्मिसमप्रभम् ॥ ६ ॥
समरे वानरश्रेष्ठो महापार्श्वे न्यपातयत्।
स तु तेन प्रहारेण महापार्श्वो विचेतनः ॥ ७ ॥
ससूतः स्यन्दनात् तस्माद् विसंज्ञश्चापतद् भुवि।
तस्यर्क्षराजस्तेजस्वी नीलाञ्जनचयोपमः ॥ ८ ॥
निष्पत्य सुमहावीर्यः स्वयूथान्मेघसंनिभात्।
प्रगृह्य गिरिशृङ्गाभां क्रुद्धः स विपुलां शिलाम् ॥ ९ ॥
अश्वाञ्जघान तरसा बभञ्ज स्यन्दनं च तम्।
मुहूर्ताल्लब्धसंज्ञस्तु महापार्श्वो महाबलः ॥ १० ॥
अङ्गदं बहुभिर्बाणैर्भूयस्तं प्रत्यविध्यत।
जाम्बवन्तं त्रिभिर्बाणैराजघान स्तनान्तरे ॥ ११ ॥
ऋक्षराजं गवाक्षं च जघान बहुभिः शरैः।
गवाक्षं जाम्बवन्तं च स दृष्ट्वा शरपीडितौ ॥ १२ ॥
जग्राह परिघं घोरमङ्गदः क्रोधमूर्च्छितः।
तस्याङ्गदः सरोषाक्षो राक्षसस्य तमायसम् ॥ १३ ॥
दूरस्थितस्य परिघं रविरश्मिसमप्रभम्।
द्वाभ्यां भुजाभ्यां संगृह्य भ्रामयित्वा च वेगवत् ॥ १४ ॥
महापार्श्वस्य चिक्षेप वधार्थं वालिनः सुतः।
स तु क्षिप्तो बलवता परिघस्तस्य रक्षसः ॥ १५ ॥
धनुश्च सशरं हस्ताच्छिरस्त्राणं च पातयत्।
तं समासाद्य वेगेन वालिपुत्रः प्रतापवान् ॥ १६ ॥
तलेनाभ्यहनत् क्रुद्धः कर्णमूले सकुण्डले।
स तु क्रुद्धो महावेगो महापार्श्वो महाद्युतिः ॥ १७ ॥
करेणैकेन जग्राह सुमहान्तं परश्वधम्।
तं तैलधौतं विमलं शैलसारमयं दृढम् ॥ १८ ॥
राक्षसः परमक्रुद्धो वालिपुत्रे न्यपातयत्।
तेन वामांसफलके भृशं प्रत्यवपातितम् ॥ १९ ॥
अङ्गदो मोक्षयामास सरोषः स परश्वधम्।
स वीरो वज्रसंकाशमङ्गदो मुष्टिमात्मनः ॥ २० ॥
संवर्तयत् सुसंक्रुद्धः पितुस्तुल्यपराक्रमः।
राक्षसस्य स्तनाभ्याशे मर्मज्ञो हृदयं प्रति ॥ २१ ॥
इन्द्राशनिसमस्पर्शं स मुष्टिं विन्यपातयत्।
तेन तस्य निपातेन राक्षसस्य महामृधे ॥ २२ ॥

पफाल हृदयं चास्य स पपात हतो भुवि।
तस्मिन् विनिहते भूमौ तत् सैन्यं सम्प्रचुक्षुभे॥ २३॥
अभवच्च महान् क्रोधः समरे रावणस्य तु।
वानराणां प्रहृष्टानां सिंहनादः सुपुष्कलः॥ २४॥

Gazing on Sugrīva when Mahodara had been struck down by the latter, Mahāpārśwa for his part, who was endowed with extraordinary might, and whose eyes had turned crimson through anger, forthwith set up a commotion with his shafts in the formidable ranks of Aṅgada. Nay, that ogre severed the heads of the leading monkeys from their trunks even as the wind would detach a fruit from its stalk. Again, with his arrows he also cut off the arms of some monkeys: while, getting infuriated, he tore off the region of the ribs of the others. Oppressed with a hail of shafts by Mahāpārśwa, all the monkeys wore a dejected look from despondency and lost heart. Seeing his army frightened on being hard pressed by the ogre, Mahāpārśwa. Aṅgada, who was endowed with great impetuosity, exhibited his tempo like a sea on the full-moon days. Seizing hold of an iron bludgeon, which shone like the rays of the sun, Aṅgada, the foremost of the monkeys, flung it at Mahāpārśwa on the battlefield. Stunned by that blow, Mahāpārśwa for his part dropped senseless on the ground from his chariot alongwith the charioteer. Rushing forward from his battalion, which closely resembled a dark cloud, and seizing in fury a huge rock, resembling a mountain-peak, the celebrated Jāmbavān (the king of bears), who was full of ardour and exceedingly powerful and looked like a heap of black antimony, struck down his horses with impetuosity and shattered his well-known chariot. Having regained his consciousness after a while, Mahāpārśwa for his part, who was endowed with extraordinary might, pierced the celebrated Aṅgada once more with numerous arrows and struck Jāmbavān, the ruler of bears, with three arrows in the chest. He also struck Gavākṣa, with numerous shafts. Seized with anger on seeing Gavākṣa as well as Jāmbavān tormented with arrows, Aṅgada picked up a formidable iron bludgeon. Firmly grasping that iron bludgeon, which shone like the rays of the sun, with both hands and brandishing it with force, Aṅgada, son of Vālī, his eyes red with anger, hurled it with the intention of killing the ogre, Mahāpārśwa, who stood at a distance. Thrown by the mighty Aṅgada, that bludgeon for its part knocked the bow with the arrow set to it from the ogre's hand as also his helmet. Nay, approaching the ogre with all speed, the glorious Aṅgada, son of Vālī, full of rage, slapped him on the temple (root of the ear), shining with an earring. Provoked to anger, Mahāpārśwa, for his part, who was endowed with great impetuosity and extraordinary splendour, seized a huge axe in one hand. Extremely enraged, the ogre hurled that stainless and solid axe, which had been washed in oil and sharpened thereby, and was made of steel, at the son of Vālī. Full of fury, the celebrated Aṅgada, however, evaded the axe, which had been aimed with violence at his left shoulder bone. The aforesaid Aṅgada, who was the equal of his deceased father in prowess and was extremely enraged, clenched his adament-like fist. Nay, knowing, as he did, the vital parts of the body, he let fall the fist, which impinged like the thunderbolt on the bosom of the ogre in the vicinity of his breasts. Due to its impact the bosom of the ogre burst open and he fell down dead on the ground in that major conflict. On Mahāpārśwa having been struck down on the ground, his army got confused, while a violent rage

actually took possession of Rāvaṇa on the battlefield. A very high-pitched roar rose among the monkeys, who felt greatly rejoiced. (1—24)

स्फोटयन्निव शब्देन लङ्कां साट्टालगोपुराम्।
सहेन्द्रेणेव देवानां नादः समभवन्महान्॥ २५॥

A loud clamour, which resembled the noise of gods, accompanied by their ruler, Indra, followed, rendering asunder, as it were, with its vibrations the city of Laṅkā, including its attics and ornamental gates. (25)

अथेन्द्रशत्रुस्त्रिदशालयानां
वनौकसां चैव महाप्रणादम्।
श्रुत्वा सरोषं युधि राक्षसेन्द्रः
पुनश्च युद्धाभिमुखोऽवतस्थे॥ २६॥

Nay, hearing to his rage the loud uproar of the gods (lit., the dwellers in heaven) as well as of the monkeys (the denizens of the forest), Rāvaṇa, the lord of ogres, the avowed enemy of Indra, stood on the battlefield once more, prepared for a conflict. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टनवतितमः सर्गः॥ ९८॥

Thus ends Canto Ninety-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनशततमः सर्गः

Canto XCIX

Śrī Rāma's encounter with Rāvaṇa

महोदरमहापार्श्वौ हतौ दृष्ट्वा स रावणः।
तस्मिंश्च निहते वीरे विरूपाक्षे महाबले॥ १॥
आविवेश महान् क्रोधो रावणं तु महामृधे।
सूतं संचोदयामास वाक्यं चेदमुवाच ह॥ २॥

On seeing Mahodara and Mahāpārśwa killed, nay, the notorious champion Virūpākṣa, who was endowed with extra-ordinary might, having already been struck down, a great rage actually seized Rāvana in the course of the great conflict. Nay, he urged on his charioteer and addressed to him the following words: so the tradition goes: (1-2)

निहतानाममात्यानां रुद्धस्य नगरस्य च।
दुःखमेवापनेष्यामि हत्वा तौ रामलक्ष्मणौ॥ ३॥

"Killing the two princes, Rāma and Lakṣmaṇa, I shall certainly get rid of the suffering caused to me on account of the ministers who have been killed and the city which has been laid siege to by the monkeys. (3)

रामवृक्षं रणे हन्मि सीतापुष्पफलप्रदम्।
प्रशाखा यस्य सुग्रीवो जाम्बवान् कुमुदो नलः॥ ४॥
द्विविदश्चैव मैन्दश्च अङ्गदो गन्धमादनः।
हनूमांश्च सुषेणश्च सर्वे च हरियूथपाः॥ ५॥

"In the fight, I shall cut down the tree in the shape of Rāma, which is going to yield fruit through its blossom in the form of Sītā, nay, whose principal boughs are Sugrīva, Jāmbavān, Kumuda, Nala, as well as Dwivida and Mainda, Aṅgada, Gandhamādana as also Hanumān and Suṣeṇa and all the other commanders of monkey troops." (4-5)

स दिशो दश घोषेण रथस्यातिरथो महान्।
नादयन् प्रययौ तूर्णं राघवं चाभ्यधावत॥ ६॥

Saying so and causing all the ten directions to resound with the rattling of his chariot, that mighty and surpassing car-warrior drove rapidly and rushed towards Śrī Rāma, a scion of Rāghu. (6)

पूरिता तेन शब्देन सनदीगिरिकानना।
संचचाल मही सर्वा त्रस्तसिंहमृगद्विजा॥ ७॥

Filled by that sound the entire globe including rivers, mountains and forests, trembled throwing the lions and other beasts as well as birds into a fright. (7)

तामसं सुमहाघोरं चकारास्त्रं सुदारुणम्।
निर्ददाह कपीन् सर्वांस्ते प्रपेतुः समन्ततः॥ ८॥

He manifested an exceedingly formidable and terrific, mystic missile presided over by Rāhu (a giant presiding over the planet of that name and consisting of darkness), and with it he began to consume all the monkeys, who started falling down on all sides. (8)

उत्पपात रजो भूमौ तैर्भग्नैः सम्प्रधावितैः।
नहि तत् सहितुं शेकुर्ब्रह्मणा निर्मितं स्वयम्॥ ९॥

Dust rose on the earth as they ran with all speed when frustrated, for they could no longer endure the missile, which had been brought into being by Brahmā, the creator, himself. (9)

तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः।
दृष्ट्वा भग्नानि शतशो राघवः पर्यवस्थितः॥ १०॥

Seeing those numerous divisions of the monkeys routed in hundreds by the excellent arrows of Rāvaṇa, Śrī Rāma, a scion of Raghu took his stand firmly on the battlefield. (10)

ततो राक्षसशार्दूलो विद्राव्य हरिवाहिनीम्।
स ददर्श ततो रामं तिष्ठन्तमपराजितम्॥ ११॥
लक्ष्मणेन सह भ्रात्रा विष्णुना वासवं यथा।
आलिखन्तमिवाकाशमवष्टभ्य महद् धनुः॥ १२॥
पद्मपत्रविशालाक्षं दीर्घबाहुमरिंदमम्।
ततो रामो महातेजाः सौमित्रिसहितो बली॥ १३॥
वानरांश्च रणे भग्नानापतन्तं च रावणम्।
समीक्ष्य राघवो हृष्टो मध्ये जग्राह कार्मुकम्॥ १४॥

Having put the army of the monkeys to flight, that tiger among the ogres then beheld Śrī Rāma, the tamer of his enemies, who was endowed with long arms and eyes large as lotus petals standing unconquered with his younger brother, Lakṣmaṇa, like Indra accompanied by his younger brother, Upendra, Lord Viṣṇu—holding up his bow as though scraping the sky. Nay, perceiving the monkeys routed in combat and Rāvaṇa aproaching, the mighty Śrī Rāma, who was endowed with extraordinary energy and was accompanied by Lakṣmaṇa, thereupon joyfully took hold of his bow at the middle. (11—14)

विस्फारयितुमारेभे ततः स धनुरुत्तमम्।
महावेगं महानादं निर्भिन्दन्निव मेदिनीम्॥ १५॥

He then began to stretch the excellent bow, which was endowed with great impelling force, loud and sonorous, as though he was going to rend the globe asunder. (15)

रावणस्य च बाणौघै रामविस्फारितेन च।
शब्देन राक्षसास्तेन पेतुश्च शतशस्तदा॥ १६॥

Nay, ogres fell to the ground in their hundreds at the well-known buzzing sound produced by the streams of Rāvana's as well as by the twang of Śrī Rāma's bow.(16)

तयोः शरपथं प्राप्य रावणो राजपुत्रयोः।
स बभौ च यथा राहुः समीपे शशिसूर्ययोः॥ १७॥

Again, coming within the range of the aforesaid two princes, Laksmana and Śrī Rāma, the notorious Rāvana resembled Rāhu (the Daitya presiding over the planet of that name, who is held by the Purāṇas to be responsible for the solar as well as the lunar eclipses standing in the vicinity of the moon and the sun). (17)

तमिच्छन् प्रथमं योद्धुं लक्ष्मणो निशितैः शरैः।
मुमोच धनुरायम्य शरानग्निशिखोपमान्॥ १८॥

Desiring to engage him with his own sharpened arrows in the first instance and stretching his bow, Lakṣmaṇa shot his shafts resembling tongues of fire. (18)

तान् मुक्तमात्रानाकाशे लक्ष्मणेन धनुष्मता।
बाणान् बाणैर्महातेजा रावणः प्रत्यवारयत्॥ १९॥

Rāvaṇa, who was endowed with extraordinary energy, intercepted in the air with his own arrows the aforesaid arrows as soon as they were shot by Lakṣmaṇa, an excellent archer. (19)

एकमेकेन बाणेन त्रिभिस्त्रीन् दशभिर्दश।
लक्ष्मणस्य प्रचिच्छेद दर्शयन् पाणिलाघवम्॥ २०॥

Demonstrating his lightness of hand, he split the arrows of Lakṣmaṇa one with one, three with three and ten with ten arrows. (20)

अभ्यतिक्रम्य सौमित्रिं रावणः समितिंजयः।
आससाद रणे रामं स्थितं शैलमिवापरम्॥ २१॥

Overpassing Lakṣmaṇa (son of Sumitrā), Rāvaṇa, who ever won battles, approached Śrī Rāma, standing like another mountain on the battlefield. (21)

स राघवं समासाद्य क्रोधसंरक्तलोचनः।
व्यसृजच्छरवर्षाणि रावणो राक्षसेश्वरः॥ २२॥

Duly approaching Śrī Rāma (a scion of Raghu), his eyes turning crimson through anger, Rāvaṇa, the lord of ogres, discharged showers of shafts upon him. (22)

शरधारास्ततो रामो रावणस्य धनुश्च्युताः।
दृष्ट्वैवापतिताः शीघ्रं भल्लाञ्जग्राह सत्वरम्॥ २३॥

Immediately on beholding the volleys of arrows discharged from the bow of Rāvaṇa approaching, Śrī Rāma thereupon quickly seized hold in all haste of Bhallas (a variety of arrows with a crescent-shaped head). (23)

ताञ्छरौघांस्ततो भल्लैस्तीक्ष्णैश्चिच्छेद राघवः।
दीप्यमानान् महाघोराञ्छरानाशीविषोपमान्॥ २४॥

Śrī Rāma, a scion of Raghu, then tore asunder with sharp-edged Bhallas those streams of flaming arrows—arrows which were very formidable and resembled venomous serpents. (24)

राघवो रावणं तूर्णं रावणो राघवं तथा।
अन्योन्यं विविधैस्तीक्ष्णैः शरवर्षैर्ववर्षतुः॥ २५॥

Śrī Rāma, a scion of Raghu, and Rāvaṇa rapidly covered each other with showers of sharp-pointed shafts of various kinds—Śrī Rāma covering Rāvaṇa and vice versa. (25)

चेरतुश्च चिरं चित्रं मण्डलं सव्यदक्षिणम्।
बाणवेगात् समुत्क्षिप्तावन्योन्यमपराजितौ॥ २६॥

Pushing back each other with the onrush of their arrows and remaining undefeated, the two warriors described circles of various kinds round each other from left to right. (26)

तयोर्भूतानि वित्रेसुर्युगपत् सम्प्रयुध्यतोः।
रौद्रयोः सायकमुचोर्यमान्तकनिकाशयोः॥ २७॥

All beings were seized with terror even as the two redoubtable heroes, who resembled the god of retribution and the god of death, respectively, simultaneously struck with violence shooting arrows at each other. (27)

सततं विविधैर्बाणैर्बभूव गगनं तदा।
घनैरिवातपापाये विद्युन्मालासमाकुलैः॥ २८॥

The sky was overcast at that time with arrows of various kinds even as it is covered during the monsoon with clouds crowded with flashes of lightning. (28)

गवाक्षितमिवाकाशं बभूव शरवृष्टिभिः।
महावेगैः सुतीक्ष्णाग्रैर्गृध्रपत्रैः सुवाजितैः॥ २९॥

The vault of heaven was studded with eye-holes, as it were, by showers of shafts of extraordinary velocity, which were extremely sharp-pointed, were adorned with plumes of vultures and were discharged with great impetuosity. (29)

शरान्धकारमाकाशं चक्रतुः परमं तदा।
गतेऽस्तं तपने चापि महामेघाविवोत्थितौ॥ ३०॥

Like two huge clouds risen into view at a time when the sun had set and even when it rose, the two warriors enveloped the sky with great darkness with their arrows. (30)

तयोरभून्महायुद्धमन्योन्यवधकांक्षिणोः ।
अनासाद्यमचिन्त्यं च वृत्रवासवयोरिव॥ ३१॥

Like the duel that took place in the hoary past between the demon Vṛtra and Indra, an unapproachable and unimaginable major conflict ensued between the two warriors, who sought the destruction of each other. (31)

उभौ हि परमेष्वासावुभौ युद्धविशारदौ।
उभावस्त्रविदां मुख्यावुभौ युद्धे विचेरतुः॥ ३२॥

Indeed, both were armed with excellent bows, both were skilled in fighting, both were the foremost of those adept in the use of missiles and both moved unhampered on the battlefield. (32)

उभौ हि येन व्रजतस्तेन तेन शरोर्मयः।
ऊर्मयो वायुना विद्धा जग्मुः सागरयोरिव॥ ३३॥

Indeed, whichever course they both took in their manoeuvrings streams of shafts were set in motion like waves in two oceans, whipped up by the wind. (33)

ततः संसक्तहस्तस्तु रावणो लोकरावणः।
नाराचमालां रामस्य ललाटे प्रत्यमुञ्चत॥ ३४॥

Then Rāvaṇa for his part, who made people cry wherever he went and whose hands were constantly engaged in discharging arrows, dug into the brow of Śrī Rāma a succession of steel arrows, which adorned it like a chaplet. (34)

रौद्रचापप्रयुक्तां तां नीलोत्पलदलप्रभाम्।
शिरसाधारयद् रामो न व्यथामभ्यपद्यत॥ ३५॥

Śrī Rāma bore that chaplet, discharged from the terrible bow of Rāvaṇa and shining like the petals of a blue lotus, on his head and did not experience any pain. (35)

अथ मन्त्रानपि जपन् रौद्रमस्त्रमुदीरयन्।
शरान् भूयः समादाय रामः क्रोधसमन्वितः॥ ३६॥
मुमोच च महातेजाश्चापमायम्य वीर्यवान्।
तान् शरान् राक्षसेन्द्राय चिक्षेपाच्छिन्नसायकः॥ ३७॥

Then, seizing hold of more arrows, nay, reciting sacred formulas and thereby invoking the mystic missile sought for and making use of the missile presided over by Rudra (the god of destruction), and stretching his bow, the valiant Śrī Rāma, who was endowed with extraordinary energy, and was seized with anger, let fly those arrows in uninterrupted succession against the king of ogres. (36-37)

ते महामेघसंकाशे कवचे पतिताः शराः।
अवध्ये राक्षसेन्द्रस्य न व्यथां जनयंस्तदा॥ ३८॥

Fallen on the impenetrable armour of Rāvaṇa, the ruler of ogres, which looked like a large cloud, the aforesaid arrows did not cause any pain to him at the time. (38)

पुनरेवाथ तं रामो रथस्थं राक्षसाधिपम्।
ललाटे परमास्त्रेण सर्वास्त्रकुशलोऽभिनत्॥ ३९॥

Śrī Rāma, who was an adept in the use of all mystic missiles, fortwith pierced that suzerain lord of ogres, seated in his chariot, once more in the forehead with an excellent missile. (39)

ते भित्त्वा बाणरूपाणि पञ्चशीर्षा इवोरगाः।
श्वसन्तो विविशुर्भूमिं रावणप्रतिकूलिताः॥ ४०॥

Having pierced the excellent arrows of Rāvaṇa, the arrows of Śrī Rāma, generated by the missile, penetrated like five-headed hissing serpents into the earth, when repelled by Rāvaṇa (40)

निहत्य राघवस्यास्त्रं रावणः क्रोधमूर्च्छितः।
आसुरं सुमहाघोरमस्त्रं प्रादुश्चकार सः॥ ४१॥

Rendering the missile of Śrī Rāma, a scion of Raghu, void, the aforesaid Rāvaṇa, who was filled with wrath, manifested an

exceedingly dreadful missile, presided over by demoniac forces. (41)

सिंहव्याघ्रमुखांश्चापि कङ्ककोकमुखानपि।
गृध्रश्येनमुखांश्चापि शृगालवदनांस्तथा॥ ४२॥
ईहामृगमुखांश्चापि व्यादितास्यान् भयावहान्।
पञ्चास्याँल्लेलिहानांश्च ससर्ज निशितान् शरान्॥ ४३॥
शरान् खरमुखांश्चान्यान् वराहमुखसंश्रितान्।
श्वानकुक्कुटवक्त्रांश्च मकराशीविषाननान्॥ ४४॥

He discharged arrows having the heads of lions and tigers, those of buzzards and red geese, even of vultures and falcons, as well as those of jackals and wolves, also shafts having the heads of terrible lions with their mouths wide open and even resembling serpents, also those having the heads of donkeys and others having the heads of boars, dogs and cocks, alligators and venomous snakes. (42—44)

एतांश्चान्यांश्च मायाभिः ससर्ज निशिताञ्छरान्।
रामं प्रति महातेजाः क्रुद्धः सर्प इव श्वसन्॥ ४५॥

Hissing like a serpent provoked to anger, Rāvaṇa, who was endowed with extraordinary energy, let go against Śrī Rāma by his conjuring tricks these and other whetted arrows. (45)

आसुरेण समाविष्टः सोऽस्त्रेण रघुपुङ्गवः।
ससर्जास्त्रं महोत्साहं पावकं पावकोपमः॥ ४६॥

Overwhelmed by that missile presided over by demoniac forces, that prince of the Raghus, who was endowed with extraordinary animation and resembled the god of fire in brilliance, employed the missile presided over by the god of fire. (46)

अग्निदीप्तमुखान् बाणांस्तत्र सूर्यमुखानपि।
चन्द्रार्धचन्द्रवक्त्रांश्च धूमकेतुमुखानपि।
ग्रहनक्षत्रवर्णांश्च महोल्कामुखसंस्थितान्॥ ४७॥
विद्युज्जिह्वोपमांश्चापि ससर्ज विविधाञ्छरान्।
ते रावणशरा घोरा राघवास्त्रसमाहताः॥ ४८॥
विलयं जग्मुराकाशे जघ्नुश्चैव सहस्रशः।
तदस्त्रं निहतं दृष्ट्वा रामेणाक्लिष्टकर्मणा॥ ४९॥
हृष्टा नेदुस्ततः सर्वे कपयः कामरूपिणः।
सुग्रीवाभिमुखा वीराः सम्परिक्षिप्य राघवम्॥ ५०॥

He produced through it arrows of every description, some with heads bright as fire, others with heads shining like the sun, the moon, the crescent, a comet and a huge meteor respectively, others shining like planets and lunar mansions and some resembling flashes of lightning. Pierced by the missile employed by Śrī Rāma, a scion of Raghu, those formidable arrows of Rāvaṇa melted away in the air; yet, before they did so, they killed the monkeys in thousands. Rejoiced to see that missile, presided over by demoniac forces, rendered void by Śrī Rāma of unwearied action, and encompassing Śrī Rāma (a scion of Raghu), all the monkeys, who were capable of changing their form at will, thereupon raised a clamour facing Sugrīva. (47—50)

ततस्तदस्त्रं विनिहत्य राघवः
प्रसह्य तद् रावणबाहुनिःसृतम्।
मुदान्वितो दाशरथिर्महात्मा
विनेदुरुच्चैर्मुदिताः कपीश्वराः॥ ५१॥

The high-souled Śrī Rāma (a scion of Raghu), son of Daśaratha, was then filled with joy on having forcibly rendered void that well-known missile which had flown from the arms of Rāvaṇa; while the valiant monkey chiefs, full of joy, shouted at the top of their voice. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनशततमः सर्गः॥ ९९॥

Thus ends Canto Ninety-nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

शततमः सर्गः

Canto C

Encounter of Śrī Rāma with Rāvaṇa; Lakṣmaṇa swoons under a blow of Rāvaṇa's javelin and Rāvaṇa flees away from the battlefield

तस्मिन् प्रतिहतेऽस्त्रे तु रावणो राक्षसाधिपः।
क्रोधं च द्विगुणं चक्रे क्रोधाच्चास्त्रमनन्तरम्॥ १॥
मयेन विहितं रौद्रमन्यदस्त्रं महाद्युतिः।
उत्स्रष्टुं रावणो भीमं राघवाय प्रचक्रमे॥ २॥

The aforesaid missile having been counteracted by Śrī Rāma, Rāvaṇa, the suzerain lord of ogres, for his part doubled his fury and in his wrath the latter, who was endowed with extraordinary might, forthwith proceeded to aim at Śrī Rāma (a scion of Raghu) another fearful missile presided over by Rudra (the god of destruction) and produced by the demon Maya. (1-2)

ततः शूलानि निश्चेरुर्गदाश्च मुसलानि च।
कार्मुकाद् दीप्यमानानि वज्रसाराणि सर्वशः॥ ३॥
मुद्गराः कूटपाशाश्च दीप्ताश्चाशनयस्तथा।
निष्पेतुर्विविधास्तीक्ष्णा वाता इव युगक्षये॥ ४॥

Then issued forth on all sides from his bow flaming pikes and maces as well as clubs, hard as adamant, mallets, deceptive nooses and fiery thunderbolts of various kinds like piercing gales at the end of the world-cycle. (3-4)

तदस्त्रं राघवः श्रीमानुत्तमास्त्रविदां वरः।
जघान परमास्त्रेण गान्धर्वेण महाद्युतिः॥ ५॥

The glorious Rāma, a scion of Raghu, the foremost of those proficient in the use of excellent missiles, who was endowed with extraordinary splendour, neutralized that missile with the excellent missile presided over by the Gandharvas (celestial musicians). (5)

तस्मिन् प्रतिहतेऽस्त्रे तु राघवेण महात्मना।
रावणः क्रोधताम्राक्षः सौरमस्त्रमुदीरयत्॥ ६॥

The aforesaid missile having been rendered void by the high-souled Śrī Rāma, a scion of Raghu, Rāvaṇa for his part, his eyes coppery with wrath, employed the missile presided over by the sun-god. (6)

ततश्चक्राणि निष्पेतुर्भास्वराणि महान्ति च।
कार्मुकाद् भीमवेगस्य दशग्रीवस्य धीमतः॥ ७॥

Thereupon issued brilliant and large discuses from the bow of the resourceful Rāvaṇa (the ten-headed monster) of terrific impetuosity. (7)

तैरासीद् गगनं दीप्तं सम्पतद्भिः समन्ततः।
पतद्भिश्च दिशो दीप्ताश्चन्द्रसूर्यग्रहैरिव॥ ८॥

Even as they rose into view and struck on all sides, the sky was lit up and the quarters illuminated as by the sun, the moon and other planets. (8)

तानि चिच्छेद बाणौघैश्चक्राणि तु स राघवः।
आयुधानि च चित्राणि रावणस्य चमूमुखे॥ ९॥

The celebrated Śrī Rāma, a scion of Raghu, however, split those discuses and other strange weapons with the streams of his shafts in the forefront of Rāvaṇa's army. (9)

तदस्त्रं तु हतं दृष्ट्वा रावणो राक्षसाधिपः।
विव्याध दशभिर्बाणै रामं सर्वेषु मर्मसु॥ १०॥

Seeing that missile frustrated, Rāvaṇa, the suzerain lord of ogres, for his part struck hard Śrī Rāma with ten arrows in all his vital parts. (10)

स विद्धो दशभिर्बाणैर्महाकार्मुकनिःसृतैः।
रावणेन महातेजा न प्राकम्पत राघवः॥ ११॥

Though grievously hurt by Rāvaṇa with

ten shafts which had been shot forth from his huge bow, Śrī Rāma, a scion of Raghu, who was endowed with extraordinary energy, did not flinch. (11)

ततो विव्याध गात्रेषु सर्वेषु समितिंजयः।
राघवस्तु सुसंक्रुद्धो रावणं बहुभिः शरैः॥ १२॥

Extremely enraged, Śrī Rāma (a scion of Raghu), for his part, who ever won battles, thereupon pierced Rāvaṇa in all his limbs with numerous arrows. (12)

एतस्मिन्नन्तरे क्रुद्धो राघवस्यानुजो बली।
लक्ष्मणः सायकान् सप्त जग्राह परवीरहा॥ १३॥

Provoked to anger, in the meantime the mighty Lakṣmaṇa, younger brother of Śrī Rāma (a scion of Raghu), the destroyer of hostile champions, seized hold of seven arrows. (13)

तैः सायकैर्महावेगै रावणस्य महाद्युतिः।
ध्वजं मनुष्यशीर्षं तु तस्य चिच्छेद नैकधा॥ १४॥

With those shafts, which were impelled with great force, Lakṣmaṇa, who was endowed with extraordinary splendour, for his part tore (to begin with) into a number of pieces the standard of Rāvaṇa, which bore the device of a man's head. (14)

सारथेश्चापि बाणेन शिरो ज्वलितकुण्डलम्।
जहार लक्ष्मणः श्रीमान् नैर्ऋतस्य महाबलः॥ १५॥

With a single arrow the glorious Lakṣmaṇa, who was endowed with extraordinary might, also severed the head of the ogre's charioteer, which was adorned with flaming earrings. (15)

तस्य बाणैश्च चिच्छेद धनुर्गजकरोपमम्।
लक्ष्मणो राक्षसेन्द्रस्य पञ्चभिर्निशितैस्तदा॥ १६॥

Nay, with five whetted shafts Lakṣmaṇa then split asunder the bow of that king of ogres, which resembled the proboscis of an elephant. (16)

नीलमेघनिभांश्चास्य सदश्वान् पर्वतोपमान्।
जघानाप्लुत्य गदया रावणस्य विभीषणः॥ १७॥

And bounding forward, Vibhīṣaṇa struck down with his mace Rāvaṇa's excellent horses which resembled a dark cloud in hue and were tall as hills. (17)

हताश्वात् तु तदा वेगादवप्लुत्य महारथात्।
कोपमाहारयत् तीव्रं भ्रातरं प्रति रावणः॥ १८॥

Leaping down with all speed from his huge chariot, whose horses had been killed, Rāvaṇa for his part then exhibited a violent rage against his youngest brother. (18)

ततः शक्तिं महाशक्तिः प्रदीप्तामशनीमिव।
विभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान्॥ १९॥

Thereupon the powerful king of ogres, who was endowed with extraordinary energy, flung at Vibhīṣaṇa a flaming javelin, which resembled the thunderbolt. (19)

अप्राप्तामेव तां बाणैस्त्रिभिश्चिच्छेद लक्ष्मणः।
अथोदतिष्ठत् संनादो वानराणां महारणे॥ २०॥

With three shafts Lakṣmaṇa, however, tore it asunder even before it reached him. A loud cheer forthwith rose among the monkeys in that major conflict. (20)

सम्पपात त्रिधा छिन्ना शक्तिः काञ्चनमालिनी।
सविस्फुलिङ्गा ज्वलिता महोल्केव दिवश्च्युता॥ २१॥

Split into three fragments, the javelin, which was wreathed in gold, struck the target like an enormous flaming meteor, emitting sparks, fallen from the heavens.(21)

ततः सम्भाविततरां कालेनापि दुरासदाम्।
जग्राह विपुलां शक्तिं दीप्यमानां स्वतेजसा॥ २२॥

Rāvaṇa thereupon seized hold of a big javelin, which was highly renowned for its infallibility, was difficult to approach even for Death, and was shining with its own splendour. (22)

सा वेगिता बलवता रावणेन दुरात्मना।
जज्वाल सुमहातेजा दीप्ताशनिसमप्रभा॥ २३॥

Brandished with violence by the mighty and evil-minded Rāvaṇa, that immensely

splendid javelin, which shone like a flaming thunderbolt, gave out a lurid gleam. (23)

एतस्मिन्नन्तरे वीरो लक्ष्मणस्तं विभीषणम्।
प्राणसंशयमापन्नं तूर्णमभ्यवपद्यत॥ २४॥

In the meantime, the heroic Lakṣmaṇa speedily came to the rescue of the aforesaid Vibhīṣaṇa, who had reached a stage in which his life was in danger. (24)

तं विमोक्षयितुं वीरश्चापमायम्य लक्ष्मणः।
रावणं शक्तिहस्तं वै शरवर्षैरवाकिरत्॥ २५॥

Stretching his bow, the gallant Lakṣmaṇa, in order to save Vibhīṣaṇa, actually overwhelmed with volleys of arrows Rāvaṇa, who stood, javelin in hand. (25)

कीर्यमाणः शरौघेण विसृष्टेन महात्मना।
न प्रहर्तुं मनश्चक्रे विमुखीकृतविक्रमः॥ २६॥

Being covered, as aforesaid, with a stream of shafts discharged by the high-souled Lakṣmaṇa, Rāvaṇa, whose prowess stood balked in this way, no longer felt spirited to strike. (26)

मोक्षितं भ्रातरं दृष्ट्वा लक्ष्मणेन स रावणः।
लक्ष्मणाभिमुखस्तिष्ठन्निदं वचनमब्रवीत्॥ २७॥

Standing with his face turned towards Lakṣmaṇa, on seeing his younger brother, Vibhīṣaṇa, rescued by Lakṣmaṇa, the notorious Rāvaṇa spoke as follows: (27)

मोक्षितस्ते बलश्लाघिन् यस्मादेवं विभीषणः।
विमुच्य राक्षसं शक्तिस्त्वयीयं विनिपात्यते॥ २८॥

"Letting off the ogre, Vibhīṣaṇa, this javelin is being violently hurled on you inasmuch as Vibhīṣaṇa has thus been rescued by you, O vaunter of your strength!" (28)

एषा ते हृदयं भित्त्वा शक्तिर्लोहितलक्षणा।
मद्बाहुपरिघोत्सृष्टा प्राणानादाय यास्यति॥ २९॥

"Piercing your heart, as soon as hurled by my bludgeon-like arm, and stained with your blood, this javelin will depart only after taking your life." (29)

इत्येवमुक्त्वा तां शक्तिमष्टघण्टां महास्वनाम्।
मयेन मायाविहिताममोघां शत्रुघातिनीम्॥ ३०॥
लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा।
रावणः परमक्रुद्धश्चिक्षेप च ननाद च॥ ३१॥

Saying so and aiming at Lakṣmaṇa that infallible javelin, which was adorned with eight bells and made a loud noise in the course of its flight, nay, which had been designed by the domon Maya by dint of magic, was capable of destroying the enemy and shone, as it were, with splendour, Rāvaṇa, who was extremely enraged, hurled it and roared. (30-31)

सा क्षिप्ता भीमवेगेन वज्राशनिसमस्वना।
शक्तिरभ्यपतद् वेगाल्लक्ष्मणं रणमूर्धनि॥ ३२॥

Flung with terrible impetuosity and cracking like a thunderbolt, that javelin flew with force towards Lakṣmaṇa in the forefront of the battle. (32)

तामनुव्याहरच्छक्तिमापतन्तीं स राघवः।
स्वस्त्यस्तु लक्ष्मणायेति मोघा भव हतोद्यमा॥ ३३॥

Addressing that javelin even as it was striking at Lakṣmaṇa, that scion of Raghu, Śrī Rāma imprecated it as follows: "May all be well with Lakṣmaṇa! May you prove ineffectual! May your attempt to kill Lakṣmaṇa be frustrated!!" (33)

रावणेन रणे शक्तिः क्रुद्धेनाशीविषोपमा।
मुक्ताऽऽशूरस्यभीतस्य लक्ष्मणस्य ममज्ज सा॥ ३४॥

Released by the enraged Rāvaṇa on the battlefield, that javelin, which was deadly as a venomous snake, struck at once at the bosom of Lakṣmaṇa, who stood fearless. (34)

न्यपतत् सा महावेगा लक्ष्मणस्य महोरसि।
जिह्वेवोरगराजस्य दीप्यमाना महाद्युतिः॥ ३५॥

Flying with great violence and flaming like the tongue of Vāsuki (the lord of serpents), the javelin, which was full of extraordinary splendour, descended on the broad chest of Lakṣmaṇa. (35)

ततो रावणवेगेन सुदूरमवगाढया।
शक्त्या विभिन्नहृदयः पपात भुवि लक्ष्मणः॥ ३६॥

Pierced grievously by the javelin, which had penetrated very deep due to the tremendous force exerted by Rāvaṇa, Lakṣmaṇa thereupon fell to the ground. (36)

तदवस्थं समीपस्थो लक्ष्मणं प्रेक्ष्य राघवः।
भ्रातृस्नेहान्महातेजा विषण्णहृदयोऽभवत्॥ ३७॥

Observing Lakṣmaṇa reduced to that predicament, Śrī Rāma (a scion of Raghu), who stood near, felt despondent at heart because of brotherly affection, even though he was endowed with extraordinary courage. (37)

स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः।
बभूव संरब्धतरो युगान्त इव पावकः॥ ३८॥

Reflecting awhile as it were, his eyes bedimmed with tears, he felt all the more enraged even like the fire at the end of a world-cycle. (38)

न विषादस्य कालोऽयमिति संचिन्त्य राघवः।
चक्रे सुतुमुलं युद्धं रावणस्य वधे धृतः।
सर्वयत्नेन महता लक्ष्मणं परिवीक्ष्य च॥ ३९॥

Realizing that it was not the time for feeling disconsolate, and gazing on Lakṣmaṇa, Śrī Rāma, a scion of Raghu, resumed the fierce struggle with a mighty and whole-hearted endeavour, resolved as he was upon the destruction of Rāvaṇa. (39)

स ददर्श ततो रामः शक्त्या भिन्नं महाहवे।
लक्ष्मणं रुधिरादिग्धं सपन्नगमिवाचलम्॥ ४०॥

The aforesaid Śrī Rāma then beheld Lakṣmaṇa pierced with a javelin in the great struggle and bathed in blood, and resembling a mountain with a snake penetrating its centre. (40)

तामपि प्रहितां शक्तिं रावणेन बलीयसा।
यत्नतस्ते हरिश्रेष्ठा न शेकुरवमर्दितुम्॥ ४१॥

अर्दिताश्चैव बाणौघैस्ते प्रवेकेण रक्षसाम्।
सौमित्रेः सा विनिर्भिद्य प्रविष्टा धरणीतलम्॥ ४२॥

The jewels among the monkeys could not extract even with effort that javelin, propelled as it was by the exceedingly mighty Rāvaṇa and also because they were overwhelmed by the stream of arrows discharged by the king of ogres. Nay, passing through the body of Lakṣmaṇa (son of Sumitrā), it had penetrated into the surface of the earth. (41-42)

तां कराभ्यां परामृश्य रामः शक्तिं भयावहाम्।
बभञ्ज समरे क्रुद्धो बलवान् विचकर्ष च॥ ४३॥

Seizing hold of the terrible javelin with his hands, the mighty Rāma drew it out and, getting enraged, snapped it in the course of the struggle. (43)

तस्य निष्कर्षतः शक्तिं रावणेन बलीयसा।
शराः सर्वेषु गात्रेषु पातिता मर्मभेदिनः॥ ४४॥

While he was busy extracting the javelin, arrows which pierced his vital parts were hurled by the exceedingly mighty Rāvaṇa on all his limbs. (44)

अचिन्तयित्वा तान् बाणान् समाश्लिष्य च लक्ष्मणम्।
अब्रवीच्च हनूमन्तं सुग्रीवं च महाकपिम्॥ ४५॥

Not minding those arrows, and embracing Lakṣmaṇa, he spoke as follows to Hanumān and the great monkey, Sugrīva: (45)

लक्ष्मणं परिवार्यैवं तिष्ठध्वं वानरोत्तमाः।
पराक्रमस्य कालोऽयं सम्प्राप्तो मे चिरेप्सितः॥ ४६॥
पापात्मायं दशग्रीवो वध्यतां पापनिश्चयः।
कांक्षितं चातकस्येव घर्मान्ते मेघदर्शनम्॥ ४७॥

"Remain encompassing Lakṣmaṇa as you are doing, O princes of monkeys. The occasion, long sought by me to manifest my prowess, has come. Let this ten-headed monster of sinful mind and sinful resolve be made short work of. His death is sought by me as the sight of a cloud by a Cātaka bird at the end of summer. (46-47)

अस्मिन् मुहूर्ते नचिरात् सत्यं प्रतिशृणोमि वः।
अरावणमरामं वा जगद् द्रक्ष्यथ वानराः॥ ४८॥

"I take this unfailing vow before you at this hour, O monkeys, that before long you will see the world devoid of Rāvaṇa or Rāma (myself). (48)

राज्यनाशं वने वासं दण्डके परिधावनम्।
वैदेह्याश्च परामर्शो रक्षोभिश्च समागमम्॥ ४९॥

"I suffered the loss of my sovereignty, exile in the forest, peregrination in the woods of Daṇḍaka and the insult offered to Sītā (a princess of the Videha territory) by the ogre, Rāvaṇa. (49)

प्राप्तं दुःखं महाघोरं क्लेशश्च निरयोपमः।
अद्य सर्वमहं त्यक्ष्ये निहत्वा रावणं रणे॥ ५०॥

"In this way great and terrible agony has been suffered by me as also bodily torment approaching the tortures in hell. Making short work of Rāvaṇa in combat, I shall have done with all this today. (50)

यदर्थं वानरं सैन्यं समानीतमिदं मया।
सुग्रीवश्च कृतो राज्ये निहत्वा वालिनं रणे।
यदर्थं सागरः क्रान्तः सेतुर्बद्धश्च सागरे॥ ५१॥
सोऽयमद्य रणे पापश्चक्षुर्विषयमागतः।
चक्षुर्विषयमागत्य नायं जीवितुमर्हति॥ ५२॥

"This sinful ogre on whose account this army of monkeys has been dragged by me to this distant land, Sugrīva has been installed on the throne of Kiṣkindhā after disposing of Vālī in combat, and on whose account the sea has been crossed and a bridge thrown over it, has fallen within the range of my vision on the battlefield today. Having come within my sight, he does not deserve to survive any longer. (51-52)

दृष्टिं दृष्टिविषस्येव सर्पस्य मम रावणः।
यथा वा वैनतेयस्य दृष्टिं प्राप्तो भुजंगमः॥ ५३॥

"Having fallen within my view, Rāvaṇa cannot survive any more than one who has entered the range of vision of a snake injecting deadly venom with his very glance, or, than a serpent who has fallen under the gaze of Garuḍa, the king of birds and enemy of serpents. (53)

सुखं पश्यत दुर्धर्षा युद्धं वानरपुङ्गवाः।
आसीनाः पर्वताग्रेषु ममेदं रावणस्य च॥ ५४॥

"Perched on mountain-peaks, O bulls among the monkeys, witness at ease you, who are so difficult to overpower, this trial of strength between myself and Rāvaṇa.(54)

अद्य पश्यन्तु रामस्य रामत्वं मम संयुगे।
त्रयो लोकाः सगन्धर्वाः सदेवाः सर्षिचारणाः॥ ५५॥

"Let all the three worlds (viz., earth, heaven and the intermediate region) including the Gandharvas (celestial musicians), gods, Ṛṣis (the seers of Vedic Mantras) and Cāraṇas (celestial bards) behold with their own eyes today the Rāmahood of Rāma in the course of my combat. (55)

अद्य कर्म करिष्यामि यल्लोकाः सचराचराः।
सदेवाः कथयिष्यन्ति यावद् भूमिर्धरिष्यति।
समागम्य सदा लोके यथा युद्धं प्रवर्तितम्॥ ५६॥

"I shall accomplish today a feat which people in the world including all living beings, mobile as well immobile, gods not excepted, will ever recount together, describing how the combat proceeded, as long as the earth is able to support those inhabiting it." (56)

एवमुक्त्वा शितैर्बाणैस्तप्तकाञ्चनभूषणैः।
आजघान रणे रामो दशग्रीवं समाहितः॥ ५७॥

Saying so, Śrī Rāma steadily proceeded to strike Rāvaṇa (the ten-headed monster) on the battlefield with penetrating shafts embellished with refined gold. (57)

तथा प्रदीप्तैर्नाराचैर्मुसलैश्चापि रावणः।
अभ्यवर्षत् तदा रामं धाराभिरिव तोयदः॥ ५८॥

Rāvaṇa too likewise covered Śrī Rāma on that occasion with flaming steel arrows and clubs even as a cloud would cover a mountain with torrents of rain. (58)

रामरावणमुक्तानामन्योन्यमभिनिघ्नताम् ।
वराणां च शराणां च बभूव तुमुलः स्वनः ॥ ५९ ॥

Nay, a confused din arose from the excellent arrows shot by Śrī Rāma, on the one hand, and Rāvaṇa, on the other, as each struck his opponent. (59)

विच्छिन्नाश्च विकीर्णाश्च रामरावणयोः शराः ।
अन्तरिक्षात् प्रदीप्ताग्रा निपेतुर्धरणीतले ॥ ६० ॥

Split asunder and scattered, the shafts with flaming points of Śrī Rāma and Rāvaṇa fell from the airspace to the earth's surface. (60)

तयोर्ज्यातलनिर्घोषो रामरावणयोर्महान् ।
त्रासनः सर्वभूतानां सम्बभूवाद्भुतोपमः ॥ ६१ ॥

The mighty sound produced by the impact of the bow-string on the palms of the two heroes, which struck terror in all living beings, was astonishing, as it were, to hear. (61)

स कीर्यमाणः शरजालवृष्टिभि-
र्महात्मना दीप्तधनुष्मतार्दितः ।
भयात् प्रदुद्राव समेत्य रावणो
यथानिलेनाभिहतो बलाहकः ॥ ६२ ॥

Being covered by hails of shafts and overwhelmed by the high-souled Śrī Rāma, who was armed with a flaming bow, on closing with Rāvaṇa, who took to his heels out of fear, even as a cloud would disperse when propelled by a gale. (62)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे शततमः सर्गः ॥ १०० ॥

Thus ends Canto One hundred in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाधिकशततमः सर्गः

Canto CI

Śrī Rāma laments over the precarious condition of Lakṣmaṇa. The latter regains consciousness under the treatment of the monkey Suṣeṇa with the help of a herb brought at his instance all the way from the Himālaya mountain by Hanumān

शक्त्या निपातितं दृष्ट्वा रावणेन बलीयसा ।
लक्ष्मणं समरे शूरं शोणितौघपरिप्लुतम् ॥ १ ॥
स दत्त्वा तुमुलं युद्धं रावणस्य दुरात्मनः ।
विसृजन्नेव बाणौघान् सुषेणमिदमब्रवीत् ॥ २ ॥

Beholding the heroic Lakṣmaṇa soaked in a stream of blood, when struck down in combat with a javelin by the exceedingly mighty Rāvaṇa, and having offered a fierce combat to the evil-minded Rāvaṇa, Śrī Rāma spoke as follows to the monkey chief, Suṣeṇa, even while discharging streams of shafts at his mighty opponent: (1-2)

एष रावणवीर्येण लक्ष्मणः पतितो भुवि ।
सर्पवच्चेष्टते वीरो मम शोकमुदीरयन् ॥ ३ ॥

"Fallen on the ground yielding to the prowess of Rāvaṇa, here is the gallant Lakṣmaṇa writhing like a serpent and causing grief to me. (3)

शोणितार्द्रमिमं वीरं प्राणैः प्रियतरं मम ।
पश्यतो मम का शक्तिर्योद्धुं पर्याकुलात्मनः ॥ ४ ॥

"My strength to fight is failing even as I behold this hero, who is dearer to me than

life itself, drenched with blood, my mind being greatly agitated. (4)

अयं स समरश्लाघी भ्राता मे शुभलक्षणः।
यदि पञ्चत्वमापन्नः प्राणैर्मे किं सुखेन वा॥ ५॥

"If, God forbid, this well-known brother of mine, who is endowed with auspicious bodily marks and always speaks highly of war, meets with his death, of what use is life or happiness to me? (5)

लज्जतीव हि मे वीर्यं भ्रश्यतीव कराद् धनुः।
सायका व्यवसीदन्ति दृष्टिर्बाष्पवशं गता॥ ६॥

"My valour is feeling shy, as it were; my bow seems to slip from my hand; arrows are dropping down and my vision has been overpowered by tears. (6)

अवसीदन्ति गात्राणि स्वप्नयाने नृणामिव।
चिन्ता मे वर्धते तीव्रा मुमूर्षापि च जायते॥ ७॥
भ्रातरं निहतं दृष्ट्वा रावणेन दुरात्मना।
विष्टनन्तं तु दुःखार्तं मर्मण्यभिहतं भृशम्॥ ८॥

"My limbs are failing even like those of men in sleep; my acute anxiety is growing and I even wish to die on seeing my younger brother, who has been struck down by the evil-minded Rāvaṇa, seriously wounded in his vital parts, stricken with agony and groaning." (7-8)

राघवो भ्रातरं दृष्ट्वा प्रियं प्राणं बहिश्चरम्।
दुःखेन महताविष्टो ध्यानशोकपरायणः॥ ९॥

Seeing his beloved younger brother, who was his very life-breath moving outside, as it were, Śrī Rāma (a scion of Raghu), who was seized with great agony, gave himself up to anxiety and grief. (9)

परं विषादमापन्नो विललापाकुलेन्द्रियः।
भ्रातरं निहतं दृष्ट्वा लक्ष्मणं रणपांसुषु॥ १०॥

Beholding Lakṣmaṇa lying wounded in the dust of the battlefield, he fell a prey to extreme despondency and lamented as follows, distracted in mind as he was: (10)

विजयोऽपि हि मे शूर न प्रियायोपकल्पते।
अचक्षुर्विषयश्चन्द्रः कां प्रीतिं जनयिष्यति॥ ११॥

"Even victory, O hero, will not really conduce to my pleasure. What delight will the moon afford if it appears before a man who has lost his vision? (11)

किं मे युद्धेन किं प्राणैर्युद्धकार्यं न विद्यते।
यत्रायं निहतः शेते रणमूर्धनि लक्ष्मणः॥ १२॥

"What purpose of mine will be served by fighting or even by life? I have no use for the war as a result of which Lakṣmaṇa lies killed in the forefront of battle here? (12)

यथैव मां वनं यान्तमनुयाति महाद्युतिः।
अहमप्यनुयास्यामि तथैवैनं यमक्षयम्॥ १३॥

"Even as Lakṣmaṇa, who is endowed with extraordinary splendour, followed me when I retired to the forest, I, too, shall likewise follow him to the abode of Death.(13)

इष्टबन्धुजनो नित्यं मां स नित्यमनुव्रतः।
इमामवस्थां गमितो राक्षसैः कूटयोधिभिः॥ १४॥

"Alas! Lakṣmaṇa, who always loved his kinsfolk like me and was ever devoted to me, has been led to this pass by the ogres, who are given to treacherous warfare. (14)

देशे देशे कलत्राणि देशे देशे च बान्धवाः।
तं तु देशं न पश्यामि यत्र भ्राता सहोदरः॥ १५॥

"Wives may be found everywhere and kinsmen too can be had everywhere. I, however, see no place where a uterine (real) brother could be had. (15)

किं नु राज्येन दुर्धर्षलक्ष्मणेन विना मम।
कथं वक्ष्याम्यहं त्वम्बां सुमित्रां पुत्रवत्सलाम्॥ १६॥

"What object of mine on earth will be achieved by sovereignty without Lakṣmaṇa, who was difficult to overpower? What shall I actually say to mother Sumitrā, who is so fond of her son? (16)

उपालम्भं न शक्ष्यामि सोढुं दत्तं सुमित्रया।
किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम्॥ १७॥

"I shall not be able to endure the reproach which will be levelled at me by

Sumitrā. Oh, what on earth shall I say to mother Kausalyā and what shall I say to Kaikeyī? (17)

भरतं किं नु वक्ष्यामि शत्रुघ्नं च महाबलम्।
सह तेन वनं यातो विना तेनागतः कथम्॥ १८॥

"Again, what shall I say to Bharata as well as to Śatrughna, who are endowed with extraordinary might, when they ask me, how I came back without Lakṣmaṇa even though I retired to the forest alongwith him? (18)

इहैव मरणं श्रेयो न तु बन्धुविगर्हणम्।
किं मया दुष्कृतं कर्म कृतमन्यत्र जन्मनि॥ १९॥
येन मे धार्मिको भ्राता निहतश्चाग्रतः स्थितः।
हा भ्रातर्मनुजश्रेष्ठ शूराणां प्रवर प्रभो॥ २०॥
एकाकी किं नु मां त्यक्त्वा परलोकाय गच्छसि।
विलपन्तं च मां भ्रातः किमर्थं नावभाषसे॥ २१॥

"It is better to give up the ghost at this very place rather than hear the reproaches of one's own people. What sinful deed was perpetrated by me in a former existence, due to which my pious younger brother lies killed before me? O my powerful brother, the foremost of men and the prince of heroes, how are you actually departing to the other world alone, deserting me? Nay, why don't you actually speak to me, even though I am lamenting, O brother? Rise and look around? Why are you lying down? (19—21)

उत्तिष्ठ पश्य किं शेषे दीनं मां पश्य चक्षुषा।
शोकार्तस्य प्रमत्तस्य पर्वतेषु वनेषु च॥ २२॥
विषण्णस्य महाबाहो समाश्वासयिता मम।
राममेवं ब्रुवाणं तु शोकव्याकुलितेन्द्रियम्॥ २३॥
आश्वासयन्नुवाचेदं सुषेणः परमं वचः।
त्यजेमां नरशार्दूल बुद्धिं वैक्लव्यकारिणीम्॥ २४॥
शोकसंजननीं चिन्तां तुल्यां बाणैश्चमूमुखे।
नैव पञ्चत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धनः॥ २५॥
नह्यस्य विकृतं वक्त्रं न च श्यामत्वमागतम्।
सुप्रभं च प्रसन्नं च मुखमस्य निरीक्ष्यताम्॥ २६॥

"Look at me with your own eyes, miserable as I am. You have been my comforter, whenever stricken with grief, I roamed listlessly amidst the mountains and woods or felt despondent, O mighty-armed one!" Comforting Śrī Rāma, who was wailing as aforesaid, his mind distracted with grief, Suṣeṇa for his part addressed the following excellent words: "Give up this idea which causes affliction to you, this anxiety, which gives rise to grief and is as piercing as shafts in the forefront of battle, O tiger among men! Surely Lakṣmaṇa, the enhancer of prosperity, has not met his death (lit., returned to the five elements); for his features have not changed, nor have they grown dark. His countenance may yet be seen very bright and cheerful. (22—26)

पद्मपत्रतलौ हस्तौ सुप्रसन्ने च लोचने।
नेदृशं दृश्यते रूपं गतासूनां विशां पते॥ २७॥

"The palms of his hands still resemble the petals of a lotus and his eyes are very bright. The appearance of those whose life has departed is not observed to be such, O ruler of the people! (27)

विषादं मा कृथा वीर सप्राणोऽयमरिंदम।
आख्याति तु प्रसुप्तस्य स्रस्तगात्रस्य भूतले॥ २८॥
सोच्छ्वासं हृदयं वीर कम्पमानं मुहुर्मुहुः।
एवमुक्त्वा महाप्राज्ञः सुषेणो राघवं वचः॥ २९॥
समीपस्थमुवाचेदं हनूमन्तं महाकपिम्।
सौम्य शीघ्रमितो गत्वा पर्वतं हि महोदयम्॥ ३०॥
पूर्वं तु कथितो योऽसौ वीर जाम्बवता तव।
दक्षिणे शिखरे जातां महौषधिमिहानय॥ ३१॥

"Do not give way to despondency, O hero! He is still alive, O tamer of your enemies! The repeatedly throbbing heart of Lakṣmaṇa, who is lying on the earth's surface fast asleep with his limbs relaxed, proclaims him to be living, O gallant prince!" Having addressed the foregoing words to Śrī Rāma (a scion of Raghu), the highly sagacious Suṣeṇa spoke as follows to the great monkey, Hanumān, who stood near:

"Bounding with all speed from this place, O gentle one, to the Mahodaya mountain, the one which has already been made fully known to you by Jāmbavān, O gallant one, bring here the valuable herb, which has sprung up on its southern peak. (28—31)

विशल्यकरणीं नाम्ना सावर्ण्यकरणीं तथा।
संजीवकरणीं वीर संधानीं च महौषधीम्॥ ३२॥
संजीवनार्थं वीरस्य लक्ष्मणस्य त्वमानय।
इत्येवमुक्तो हनुमान् गत्वा चौषधिपर्वतम्।
चिन्तामभ्यगमच्छ्रीमानजानंस्ता महौषधीः॥ ३३॥

"Bring you for restoring the heroic Lakṣmaṇa to consciousness the precious herb Viśalyakaraṇī[1] by name, Sāvarṇyakaraṇī,[2] Saṁjīvakaraṇī,[3] and the precious herb, Saṁdhānī,[4] gallant one!" Springing to the said mountain, rich in herbs, when spoken to as aforesaid, the glorious Hanumān became thoughtful, unable as he was to recognize those valuable herbs. (32-33)

तस्य बुद्धिः समुत्पन्ना मारुतेरमितौजसः।
इदमेव गमिष्यामि गृहीत्वा शिखरं गिरेः॥ ३४॥

The thought came to that son of the wind-god, whose strength was immeasurable, 'I shall go back taking this mountain peak itself. (34)

अस्मिंस्तु शिखरे जातामोषधीं तां सुखावहाम्।
प्रतर्केणावगच्छामि सुषेणो ह्येवमब्रवीत्॥ ३५॥

'By recourse to reasoning I conclude that curative herb to be growing on this peak alone; for Suṣeṇa has said so. (35)

अगृह्य यदि गच्छामि विशल्यकरणीमहम्।
कालात्ययेन दोषः स्याद् वैक्लव्यं च महद् भवेत्॥ ३६॥

'If I return without taking the herb Viśalyakaraṇī, harm may come to Lakṣmaṇa, through passage of time and a great perplexity may arise.' (36)

इति संचिन्त्य हनुमान् गत्वा क्षिप्रं महाबलः।
आसाद्य पर्वतश्रेष्ठं त्रिः प्रकम्प्य गिरेः शिरः॥ ३७॥
फुल्लनानातरुगणं समुत्पाट्य महाबलः।
गृहीत्वा हरिशार्दूलो हस्ताभ्यां समतोलयत्॥ ३८॥

Reflecting thus, and moving rapidly and reaching the Mahodaya, the foremost of the mountains, nay, violently shaking thrice the mountain-peak, which was clothed with multitudinous trees in flower, and breaking it up and holding it in his two hands, Hanumān, a tiger among monkeys, who was endowed with extraordinary might, balanced it. (37-38)

स नीलमिव जीमूतं तोयपूर्णं नभस्तलात्।
उत्पपात गृहीत्वा तु हनूमान् शिखरं गिरेः॥ ३९॥

Seizing hold of the mountain-peak, which resembled a dark rainy cloud, the said Hanumān for his part bounded from the earth's surface in the airspace. (39)

समागम्य महावेगः संन्यस्य शिखरं गिरेः।
विश्रम्य किंचिद्धनुमान् सुषेणमिदमब्रवीत्॥ ४०॥

Approaching Suṣeṇa, nay, setting down the mountain-peak and resting awhile, Hanumān, who was endowed with extraordinary swiftness, spoke as follows: (40)

औषधीर्नावगच्छामि ता अहं हरिपुङ्गव।
तदिदं शिखरं कृत्स्नं गिरेस्तस्याहृतं मया॥ ४१॥

"Since I did not identify those herbs, O bull among monkeys, here is a whole summit of that mountain brought by me in consequence." (41)

1. A herb credited with the virtue of expelling an arrow etc., from the body, healing the wound and relieving pain.

2. Another herb supposed to possess the property of counteracting the discolouration caused by a wound, burn etc., and restoring the original colour of the skin.

3. Another herb believed to possess the virtue of bringing back an unconscious person to consciousness.

4. A herb credited with the property of joining a fractured bone.

एवं कथयमानं तु प्रशस्य पवनात्मजम्।
सुषेणो वानरश्रेष्ठो जग्राहोत्पाट्य चौषधीः॥ ४२॥

Applauding Hanumān (sprung from the loins of the wind-god), who was speaking as aforesaid, and pulling out the herbs, Suṣeṇa, the foremost of monkeys, for his part took hold of them. (42)

विस्मितास्तु बभूवुस्ते सर्वे वानरपुङ्गवाः।
दृष्ट्वा तु हनुमत्कर्म सुरैरपि सुदुष्करम्॥ ४३॥

All those bulls among monkeys, who were present there, for their part were amazed to witness the feat of Hanumān, which was really most difficult to perform even for gods. (43)

ततः संक्षोदयित्वा तामोषधीं वानरोत्तमः।
लक्ष्मणस्य ददौ नस्तः सुषेणः सुमहाद्युतिः॥ ४४॥

Crushing that herb, Suṣeṇa, the foremost of monkeys, who was endowed with exceptional splendour, thereupon administered it to Lakṣmaṇa through his nostrils. (44)

सशल्यः स समाघ्राय लक्ष्मणः परवीरहा।
विशल्यो विरुजः शीघ्रमुदतिष्ठन्महीतलात्॥ ४५॥

Duly inhaling it, Lakṣmaṇa, the destroyer of hostile champions, who still retained the javelin in his body, instantly rose from the earth's surface, rid as he was of the javelin as also of his pain. (45)

तमुत्थितं तु हरयो भूतलात् प्रेक्ष्य लक्ष्मणम्।
साधुसाध्विति सुप्रीता लक्ष्मणं प्रत्यपूजयन्॥ ४६॥

Overjoyed to perceive the aforesaid Lakṣmaṇa, who was endowed with auspicious marks, risen from the earth's surface, the monkeys for their part applauded him, saying "Excellent! Excellent!!" (46)

एह्येहीत्यब्रवीद् रामो लक्ष्मणं परवीरहा।
सस्वजे गाढमालिङ्ग्य बाष्पपर्याकुलेक्षणः॥ ४७॥

Śrī Rāma, the destroyer of hostile heroes, said to Lakṣmaṇa, "Come, come." Nay, tightly folding him in his arms, he pressed him to his bosom, his eyes bedimmed with tears. (47)

अब्रवीच्च परिष्वज्य सौमित्रिं राघवस्तदा।
दिष्ट्या त्वां वीर पश्यामि मरणात् पुनरागतम्॥ ४८॥

Nay, after embracing Lakṣmaṇa (son of Sumitrā), Śrī Rāma, a scion of Raghu, then said to him, "Luckily enough, O gallant one, I see you returned from the jaws of Death. (48)

नहि मे जीवितेनार्थः सीतया च जयेन वा।
को हि मे जीवितेनार्थस्त्वयि पञ्चत्वमागते॥ ४९॥

"Indeed, no purpose of mine would have been be served by my own life, nor by Sītā, nor by victory. What end of mine would be achieved by my survival had you returned to the five elements?" (49)

इत्येवं ब्रुवतस्तस्य राघवस्य महात्मनः।
खिन्नः शिथिलया वाचा लक्ष्मणो वाक्यमब्रवीत्॥ ५०॥

Pained by the irresolute talk of the high-souled Śrī Rāma (a scion of Raghu), who was speaking in this strain, Lakṣmaṇa submitted as follows: (50)

तां प्रतिज्ञां प्रतिज्ञाय पुरा सत्यपराक्रम।
लघुः कश्चिदिवासत्त्वो नैवं त्वं वक्तुमर्हसि॥ ५१॥

"Having solemnly taken that pledge of killing Rāvaṇa and crowning Vibhīṣaṇa on the throne of Laṅkā before, O prince of unfailing prowess, you ought not to speak as you have done like a weak and spiritless man. (51)

नहि प्रतिज्ञां कुर्वन्ति वितथां सत्यवादिनः।
लक्षणं हि महत्त्वस्य प्रतिज्ञापरिपालनम्॥ ५२॥

"Those who always speak the truth never render their vow futile; for the fulfilment of one's vow is the mark of greatness. (52)

नैराश्यमुपगन्तुं च नालं ते मत्कृतेऽनघ।
वधेन रावणस्याद्य प्रतिज्ञामनुपालय॥ ५३॥

"Moreover, it is not becoming of you to give way to despair on my account, O sinless one! Pray, redeem your pledge by killing Rāvaṇa today. (53)

न जीवन् यास्यते शत्रुस्तव बाणपथं गतः।
नर्दतस्तीक्ष्णदंष्ट्रस्य सिंहस्येव महागजः॥ ५४॥

"Fallen a victim to your shafts, your adversary cannot escape alive any more than an elephant fallen in the clutches of a roaring lion, possessing sharp teeth. (54)

अहं तु वधमिच्छामि शीघ्रमस्य दुरात्मनः।
यावदस्तं न यात्येष कृतकर्मा दिवाकरः॥ ५५॥

"I, for my part, wish to see this evil-minded fellow die quickly before the yonder sun sinks below the horizon, its task (of going round the sky) accomplished. (55)

यदि वधमिच्छसि रावणस्य संख्ये
यदि च कृतां हि तवेच्छसि प्रतिज्ञाम्।
यदि तव राजसुताभिलाष आर्य
कुरु च वचो मम शीघ्रमद्य वीर॥ ५६॥

"If you seek to kill Rāvaṇa on the field of battle and if you wish to fulfil the vow actually taken by you and there is a longing in you for the daughter of Janaka, O worthy hero, pray, do what I tell you without delay." (56)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकाधिकशततमः सर्गः॥ १०१॥

Thus ends Canto One hundred and one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यधिकशततमः सर्गः

Canto CII

Seated in a chariot sent by Indra (the ruler of gods), Śrī Rāma renews his combat with Rāvaṇa

लक्ष्मणेन तु तद् वाक्यमुक्तं श्रुत्वा स राघवः।
संदधे परवीरघ्नो धनुरादाय वीर्यवान्॥ १॥
रावणाय शरान् घोरान् विससर्ज चमूमुखे।
अथान्यं रथमास्थाय रावणो राक्षसाधिपः॥ २॥
अभ्यधावत काकुत्स्थं स्वर्भानुरिव भास्करम्।
दशग्रीवो रथस्थस्तु रामं वज्रोपमैः शरैः।
आजघान महाशैलं धाराभिरिव तोयदः॥ ३॥

Seizng hold of his bow on hearing the aforesaid counsel tendered by Lakṣmaṇa, that valiant scion of Raghu, Śrī Rāma, the destroyer of hostile champions, for his part put formidable shafts to it and discharged them on Rāvaṇa at the head of his army. Taking his seat in another chariot, Rāvaṇa, the suzerain lord of ogres, forthwith rushed against Śrī Rāma, a scion of Kakutstha, as the planet Rāhu (the demon presiding over the planet of that name) would rush towards the sun on the eve of a solar eclipse. Seated in his chariot, Rāvaṇa, the ten-headed monster for his part struck Śrī Rāma with shafts hard as adamant, even as a rainy cloud would lash a huge mountain with torrents. (1—3)

दीप्तपावकसंकाशैः शरैः काञ्चनभूषणैः।
अभ्यवर्षद् रणे रामो दशग्रीवं समाहितः॥ ४॥

Śrī Rāma steadily covered the ten-headed monster on the battlefield with arrows decked with gold and shining like a blazing fire. (4)

भूमौ स्थितस्य रामस्य रथस्थस्य स रक्षसः।
न समं युद्धमित्याहुर्देवगन्धर्वकिंनराः॥ ५॥

"The combat between Śrī Rāma, who is standing on the ground, and the ogre,

who is seated in a chariot, is not well-matched," so declared the gods, Gandharvas (celestial musicians) and Kinnaras (a class of demigods credited with a human figure and the head of a horse). (5)

ततो देववरः श्रीमान् श्रुत्वा तेषां वचोऽमृतम्।
आहूय मातलिं शक्रो वचनं चेदमब्रवीत्॥ ६॥

Summoning his charioteer, Mātali, on hearing their talk, sweet as nectar, the glorious Indra, the foremost of gods, thereupon spoke as follows: (6)

रथेन मम भूमिष्ठं शीघ्रं याहि रघूत्तमम्।
आहूय भूतलं यात कुरु देवहितं महत्॥ ७॥

"Proceed with all speed in my chariot to Śrī Rāma, the foremost of the Raghus, who stands on the ground; and, on reaching the earth, invite him to mount the chariot, and thus render a signal service to the gods thereby." (7)

इत्युक्तो देवराजेन मातलिर्देवसारथिः।
प्रणम्य शिरसा देवं ततो वचनमब्रवीत्॥ ८॥

Saluting the god with his head bent low, when commanded as aforesaid by Indra, the ruler of gods, Mātali, the charioteer of gods, thereupon submitted as follows: (8)

शीघ्रं यास्यामि देवेन्द्र सारथ्यं च करोम्यहम्।
ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम्॥ ९॥

"I shall proceed immediately, O lord of gods, and perform the duty of a charioteer to Śrī Rāma." Nay, provided with green horses, the excellent chariot of Indra, the ruler of gods, he forthwith brought it to the presence of Indra. (9)

ततः काञ्चनचित्राङ्गः किङ्किणीशतभूषितः।
तरुणादित्यसंकाशो वैदूर्यमयकूबरः।
सदश्वैः काञ्चनापीडैर्युक्तः श्वेतप्रकीर्णकैः॥ १०॥
हरिभिः सूर्यसंकाशैर्हेमजालविभूषितैः।
रुक्मवेणुध्वजः श्रीमान् देवराजरथो वरः॥ ११॥

Then came the glorious and excellent chariot of Indra (the ruler of gods), bearing a standard raised on a golden staff, the body of which was wrought with gold and looked splendid, nay, which was fitted up with hundreds of tiny bells and with its pole of cat's-eye gems shone like the morning sun, and which was yoked to excellent green horses, decked with gold ornaments and white whisks and covered with nets of gold and shining like the sun. (10-11)

देवराजेन संदिष्टो रथमारुह्य मातलिः।
अभ्यवर्तत काकुत्स्थमवतीर्य त्रिविष्टपात्॥ १२॥

Mounting the chariot as enjoined by Indra (the ruler of gods), and descending from paradise, Mātali stood before Śrī Rāma, a scion of Kākutstha. (12)

अब्रवीच्च तदा रामं सप्रतोदो रथे स्थितः।
प्राञ्जलिर्मातलिर्वाक्यं सहस्राक्षस्य सारथिः॥ १३॥

Nay, remaining seated in his chariot, armed with a lash, Mātali, the charioteer of Indra (the thousand-eyed god), then made with joined palms the following submission to Śrī Rāma: (13)

सहस्राक्षेण काकुत्स्थ रथोऽयं विजयाय ते।
दत्तस्तव महासत्त्व श्रीमन् शत्रुनिबर्हण॥ १४॥

"This chariot has been sent to you by Indra (the thousand-eyed god) to bring you victory, O glorious scion of Kākutstha, the exterminator of your enemies, endowed as you are with extraordinary courage. (14)

इदमैन्द्रं महच्चापं कवचं चाग्निसंनिभम्।
शराश्चादित्यसंकाशाः शक्तिश्च विमला शिवा॥ १५॥

"Here is the mighty bow belonging to Indra, as well as his armour shining as fire, nay, his arrows bright as the sun and his stainless auspicious javelin. (15)

आरुह्येमं रथं वीर राक्षसं जहि रावणम्।
मया सारथिना देव महेन्द्र इव दानवान्॥ १६॥

"Mounting this chariot, O gallant prince, with me as your charioteer, make short

work of the ogre Rāvaṇa even as the mighty Indra killed the giants, my lord!" (16)

इत्युक्तः सम्परिक्रम्य रथं तमभिवाद्य च।
आरुरोह तदा रामो लोकाँल्लक्ष्म्या विराजयन्॥ १७॥

Duly walking round that chariot clockwise (as a mark of respect) and saluting it, when requested, as aforesaid by Mātali, Śrī Rāma then ascended the chariot, illumining all the three worlds by his splendour. (17)

तद् बभौ चाद्भुतं युद्धं द्वैरथं रोमहर्षणम्।
रामस्य च महाबाहो रावणस्य च रक्षसः॥ १८॥

Then ensued a wonderful and thrilling duel, between the mighty-armed Śrī Rāma and the ogre, Rāvaṇa. (18)

स गान्धर्वेण गान्धर्वं दैवं दैवेन राघवः।
अस्त्रं राक्षसराजस्य जघान परमास्त्रवित्॥ १९॥

That scion of Raghu, who was supremely skilled in the use of excellent missiles, destroyed the missile presided over by Gandharvas as well as that presided over by gods, discharged by Rāvaṇa, by means of missiles of the same kind. (19)

अस्त्रं तु परमं घोरं राक्षसं राक्षसाधिपः।
ससर्ज परमक्रुद्धः पुनरेव निशाचरः॥ २०॥

Greatly enraged, Rāvaṇa (a ranger of the night), the suzerain lord of ogres, for his part once more discharged an exceedingly formidable missile presided over by ogres. (20)

ते रावणधनुर्मुक्ताः शराः काञ्चनभूषणाः।
अभ्यवर्तन्त काकुत्स्थं सर्पा भूत्वा महाविषाः॥ २१॥

Turning into highly venomous serpents, the aforesaid arrows, discharged from the bow of Rāvaṇa, which were decked with gold, rushed towards Śrī Rāma (a scion of Kakutstha). (21)

ते दीप्तवदना दीप्तं वमन्तो ज्वलनं मुखैः।
राममेवाभ्यवर्तन्त व्यादितास्या भयानकाः॥ २२॥

With flaming mouths wide open, and vomiting a blazing fire from them, those dreadful arrows darted towards Śrī Rāma alone. (22)

तैर्वासुकिसमस्पर्शैर्दीप्तभोगैर्महाविषैः।
दिशश्च संततः सर्वा विदिशश्च समावृताः॥ २३॥

By those highly venomous reptiles with flaming coils, whose impact was hard as that of Vāsuki (the king of serpents), all the quarters stood covered and the corners between the quarters too stood enveloped. (23)

तान् दृष्ट्वा पन्नगान् रामः समापतत आहवे।
अस्त्रं गारुत्मतं घोरं प्रादुश्चक्रे भयावहम्॥ २४॥

Seeing those reptiles flying at him on the battlefield, Śrī Rāma discharged the formidable and fearful missile presided over by Garuḍa, the king of birds (an avowed enemy of serpents). (24)

ते राघवधनुर्मुक्ता रुक्मपुङ्खाः शिखिप्रभाः।
सुपर्णाः काञ्चना भूत्वा विचेरुः सर्पशत्रवः॥ २५॥

Turning into golden eagles, the natural enemies of snakes, those golden-feathered arrows discharged from the bow of Śrī Rāma, a scion of Raghu, which shone like flames, flew about. (25)

ते तान् सर्वान् शराञ्जघ्नुः सर्परूपान् महाजवान्।
सुपर्णरूपा रामस्य विशिखाः कामरूपिणः॥ २६॥

Appearing in the form of eagles, the aforesaid arrows of Śrī Rāma, which were able to change their form at will, destroyed all those shafts which flew with great speed in the form of snakes. (26)

अस्त्रे प्रतिहते क्रुद्धो रावणो राक्षसाधिपः।
अभ्यवर्षत् तदा रामं घोराभिः शरवृष्टिभिः॥ २७॥

Provoked to anger on his missile having been frustrated by Śrī Rāma, the suzerain lord of ogres, then covered Śrī Rāma with formidable showers of shafts. (27)

ततः शरसहस्रेण राममक्लिष्टकारिणम्।
अर्दयित्वा शरौघेण मातलिं प्रत्यविध्यत॥ २८॥

Having overwhelmed Śrī Rāma of unwearied action with a thousand arrows, he then pierced Mātali with a stream of shafts. (28)

चिच्छेद केतुमुद्दिश्य शरेणैकेन रावणः।
पातयित्वा रथोपस्थे रथात् केतुं च काञ्चनम्॥ २९॥
ऐन्द्रानपि जघानाश्वान् शरजालेन रावणः।
विषेदुर्देवगन्धर्वचारणा दानवैः सह॥ ३०॥
राममार्तं तदा दृष्ट्वा सिद्धाश्च परमर्षयः।
व्यथिता वानरेन्द्राश्च बभूवुः सविभीषणाः॥ ३१॥

He tore the standard of Indra's chariot with a single arrow aimed at it, and having felled the golden ensign from the top of the chariot down to the seat of the chariot, Rāvaṇa struck Indra's horses as well with a series of arrows. Seeing Śrī Rāma afflicted, the gods, Gandharvas (celestial musicians) and Cāraṇas (celestial bards) alongwith the devils as also the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) and the foremost Ṛṣis became despondent; while monkey chiefs alongwith Vibhīṣaṇa felt troubled. (29—31)

रामचन्द्रमसं दृष्ट्वा ग्रस्तं रावणराहुणा।
प्राजापत्यं च नक्षत्रं रोहिणीं शशिनः प्रियाम्॥ ३२॥
समाक्रम्य बुधस्तस्थौ प्रजानामहितावहः।
सधूमपरिवृत्तोर्मिः प्रज्वलन्निव सागरः॥ ३३॥
उत्पपात तदा क्रुद्धः स्पृशन्निव दिवाकरम्।
शस्त्रवर्णः सुपरुषो मन्दरश्मिर्दिवाकरः॥ ३४॥
अदृश्यत कबन्धाङ्कः संसक्तो धूमकेतुना।
कोसलानां च नक्षत्रं व्यक्तमिन्द्राग्निदैवतम्॥ ३५॥
आहत्याङ्गारकस्तस्थौ विशाखमपि चाम्बरे।
दशास्यो विंशतिभुजः प्रगृहीतशरासनः॥ ३६॥
अदृश्यतः दशग्रीवो मैनाक इव पर्वतः।
निरस्यमानो रामस्तु दशग्रीवेण रक्षसा॥ ३७॥
नाशक्नोदभिसंधातुं सायकान् रणमूर्धनि।
स कृत्वा भ्रुकुटिं क्रुद्धः किंचित् संरक्तलोचनः॥ ३८॥
जगाम सुमहाक्रोधं निर्दहन्निव राक्षसान्।
तस्य क्रुद्धस्य वदनं दृष्ट्वा रामस्य धीमतः।
सर्वभूतानि वित्रेसुः प्राकम्पत च मेदिनी॥ ३९॥

Seeing the moon in the shape of Śrī Rāma eclipsed by the planet Rāhu in the shape of Rāvaṇa, the planet Mercury stood assailing the constellation Rohiṇī—presided over by the god Prajāpati (the lord of creation), the beloved of the moon, spelling disaster to all created beings. Burning as it were in fury, the ocean rose high at that time as though it was going to touch the sun, its mist-wreathed waves turning round. Looking ashy in colour and assuming a stern aspect, its rays grown faint, the sun appeared with a headless trunk in its lap and united with a comet. The planet Mars too evidently stood assailing in the heavens the constellation Viśākhā, presided over by the gods, Indra and Agni (the god of fire), which is propitious to the kings of Kosala. A bow held tightly in his hands, Rāvaṇa, the ten-headed monster, with his ten faces and twenty arms looked like the Maināka mountain. Being overwhelmed by the ten-headed ogre, Śrī Rāma for his part could not even set his arrows to his bow in the forefront of the battle. Knitting his brows, his eyes turned slightly crimson, he gave way to a fierce rage as though he would consume the ogres. Casting their eyes at the countenance of the sagacious Śrī Rāma, who was provoked to anger, all created beings were seized with terror and the earth began to quake. (32—39)

सिंहशार्दूलवाञ्छैलः संचचाल चलद् द्रुमः।
बभूव चापि क्षुभितः समुद्रः सरितां पतिः॥ ४०॥

Full of lions and tigers, Trikūṭa mountain shook, its trees swaying to and fro. The lord of rivers, the ocean too was agitated. (40)

खराश्च खरनिर्घोषा गगने परुषा घनाः।
औत्पातिकाश्च नर्दन्तः समन्तात् परिचक्रमुः॥ ४१॥

Nay, looking like donkeys and emitting a harsh sound, nay, assuming a stern aspect,

portentous clouds circled in the sky on all sides, thundering all the time. (41)

रामं दृष्ट्वा सुसंक्रुद्धमुत्पातांश्चैव दारुणान्।
वित्रेसुः सर्वभूतानि रावणस्याभवद् भयम्॥ ४२॥

Finding Śrī Rāma extremely enraged and also beholding fearful portents, all created beings felt dismayed and fear seized Rāvaṇa, too. (42)

विमानस्थास्तदा देवा गन्धर्वाश्च महोरगाः।
ऋषिदानवदैत्याश्च गरुत्मन्तश्च खेचराः॥ ४३॥
ददृशुस्ते तदा युद्धं लोकसंवर्तसंस्थितम्।
नानाप्रहरणैर्भीमैः शूरयोः सम्प्रयुध्यतोः॥ ४४॥

Seated in their aerial cars, gods and Gandharvas (celestial musicians), great Nāgas (semi-divine beings having the face of a man and the tail of a serpent and said to inhabit Pātāla, the nethermost subterranean region), as well as Ṛṣis (the seers of Vedic Mantras), devils and giants and eagles remaining in the air, they all witnessed at that time the combat of the two heroes, fighting steadily with various dreadful weapons—a combat which presented the appearance of the final dissolution of the world. (43-44)

ऊचुः सुरासुराः सर्वे तदा विग्रहमागताः।
प्रेक्षमाणा महायुद्धं वाक्यं भक्त्या प्रहृष्टवत्॥ ४५॥

Thrilled with delight on observing the momentous struggle, all the gods and demons who had come to witness the contest at that time spoke with devotion as follows: (45)

दशग्रीवं जयेत्याहुरसुराः समवस्थिताः।
देवा राममथोचुस्ते त्वं जयेति पुनः पुनः॥ ४६॥

Firmly established in their respective position, the demons cried out to the ten-headed monster: "Be victorious!!" The aforesaid gods, on the other side, called to Śrī Rāma, saying again and again, "Be you triumphant !!" (46)

एतस्मिन्नन्तरे क्रोधाद् राघवस्य च रावणः।
प्रहर्तुकामो दुष्टात्मा स्पृशन् प्रहरणं महत्॥ ४७॥
वज्रसारं महानादं सर्वशत्रुनिबर्हणम्।
शैलशृङ्गनिभैः कूटैश्चित्तदृष्टिभयावहम्॥ ४८॥
सधूममिव तीक्ष्णाग्रं युगान्ताग्निचयोपमम्।
अतिरौद्रमनासाद्यं कालेनापि दुरासदम्॥ ४९॥
त्रासनं सर्वभूतानां दारणं भेदनं तथा।
प्रदीप्त इव रोषेण शूलं जग्राह रावणः॥ ५०॥

Nay, in the meantime, stroking an immense weapon, viz., an exceedingly fearful and unassailable dart—which was powerful as the thunderbolt, which made a loud noise when hurled at its target, and was capable of exterminating all enemies and dreadful to conceive, much more to behold, furnished as it was with spikes resembling mountain peaks, nay, which with its sharp point resembled a smoke-crested mass of fire blazing at the end of the world-cycle, again which was difficult to approach even for Death, and which was the terror of all living beings, capable as it was of tearing and splitting them—the evil-minded Rāvaṇa, so-called because he made others cry, who was keen to strike in rage Śrī Rāma (a scion of Raghu), and was blazing as it were with anger, seized hold of that dart. (47—50)

तच्छूलं परमक्रुद्धो जग्राह युधि वीर्यवान्।
अनीकैः समरे शूरै राक्षसैः परिवारितः॥ ५१॥

Surrounded by ogres—heroic in combat and formed into battalions—and extremely enraged, the valiant Rāvaṇa took hold of that dart on the field of battle. (51)

समुद्यम्य महाकायो ननाद युधि भैरवम्।
संरक्तनयनो रोषात् स्वसैन्यमभिहर्षयन्॥ ५२॥

Duly raising the dart, the colossus terribly roared on the field of battle, thereby bringing excessive joy all round to his army, his eyes blood-red with anger. (52)

पृथिवीं चान्तरिक्षं च दिशश्च प्रदिशस्तथा।
प्राकम्पयत् तदा शब्दो राक्षसेन्द्रस्य दारुणः॥ ५३॥

The frightful roar of Rāvaṇa, the ruler of ogres, caused the earth as well as the heavens as also the four quarters and the intermediate points of the compass to shake at that time. (53)

अतिकायस्य नादेन तेन तस्य दुरात्मनः।
सर्वभूतानि वित्रेसुः सागरश्च प्रचुक्षुभे॥ ५४॥

All living beings were alarmed at the aforesaid roar of that evil-minded colossus, and the ocean was set in commotion. (54)

स गृहीत्वा महावीर्यः शूलं तद् रावणो महत्।
विनद्य सुमहानादं रामं परुषमब्रवीत्॥ ५५॥

Seizing hold of that enormous dart, and emitting a very loud roar, the aforesaid Rāvaṇa, who was endowed with extraordinary valour, addressed the following harsh words to Śrī Rāma: (55)

शूलोऽयं वज्रसारस्ते राम रोषान्मयोद्यतः।
तव भ्रातृसहायस्य सद्यः प्राणान् हरिष्यति॥ ५६॥

"Raised in fury by me, O Rāma, this dart, which is as powerful as the thunderbolt, will instantly take away your life as well as that of your younger brother, who stands by you as your helpmate. (56)

रक्षसामद्य शूराणां निहतानां चमूमुखे।
त्वां निहत्य रणश्लाघिन् करोमि तरसा समम्॥ ५७॥

"Making short work of you, I, who always commend warfare, shall speedily level you today with the heroic ogres who have been killed by you at the head of the army. (57)

तिष्ठेदानीं निहन्मि त्वामेष शूलेन राघव।
एवमुक्त्वा स चिक्षेप तच्छूलं राक्षसाधिपः॥ ५८॥

"Wait a bit, I shall presently strike you down with this dart, O scion of Raghu!" Saying so, that suzerain lord of ogres hurled the aforesaid dart at Śrī Rāma. (58)

तद् रावणकरान्मुक्तं विद्युन्मालासमावृतम्।
अष्टघण्टं महानादं वियद्गतमशोभत॥ ५९॥

Discharged from the hand of Rāvaṇa, the dart flashed in the air, wreathed as it was in a circle of lightning, and making a loud noise, provided as it was with eight bells. (59)

तच्छूलं राघवो दृष्ट्वा ज्वलन्तं घोरदर्शनम्।
ससर्ज विशिखान् रामश्चापमायम्य वीर्यवान्॥ ६०॥

Seeing that flaming dart, terrible to behold, and stretching his bow, the gallant Śrī Rāma shot a number of arrows. (60)

आपतन्तं शरौघेण वारयामास राघवः।
उत्पतन्तं युगान्ताग्निं जलौघैरिव वासवः॥ ६१॥

Śrī Rāma, a scion of Raghu, tried to intercept the dart even as it came flying, with a stream of darts just as Indra, the ruler of gods, would endeavour to stay the fire emerging at the end of the world-cycle with showers. (61)

निर्ददाह स तान् बाणान् रामकार्मुकनिःसृतान्।
रावणस्य महान् शूलः पतङ्गानिव पावकः॥ ६२॥

That huge spear of Rāvaṇa consumed those arrows shot from the bow of Śrī Rāma even as a flame would consume moths. (62)

तान् दृष्ट्वा भस्मसाद्भूतान् शूलसंस्पर्शचूर्णितान्।
सायकानन्तरिक्षस्थान् राघवः क्रोधमाहरत्॥ ६३॥

Seeing those arrows pulverized by the impact of the dart and reduced to ashes even in air, Śrī Rāma, a scion of Raghu, gave vent to his fury. (63)

स तां मातलिना नीतां शक्तिं वासवसम्मताम्।
जग्राह परमक्रुद्धो राघवो रघुनन्दनः॥ ६४॥

Feeling extremely enraged, that scion of Raghu, the delight of the Raghus, seized hold of the celebrated javelin, esteemed by Indra (the ruler of gods) and brought by his charioteer, Mātali. (64)

सा तोलिता बलवता शक्तिर्घण्टाकृतस्वना।
नभः प्रज्वालयामास युगान्तोल्केव सप्रभा॥ ६५॥

Lifted up by the mighty prince, that brilliant javelin, which was rendered sonorous by its bells, lit up the sky like a meteor appearing at the end of the world-cycle.(65)

सा क्षिप्ता राक्षसेन्द्रस्य तस्मिञ्छूले पपात ह।
भिन्नः शक्त्या महान् शूलो निपपात गतद्युतिः॥ ६६॥

The javelin hurled by Śrī Rāma fell on that dart of Rāvaṇa (the king of ogres): so the tradition goes. Split up by the javelin and bereft of its splendour, the enormous dart fell down. (66)

निर्बिभेद ततो बाणैर्हयानस्य महाजवान्।
रामस्तीक्ष्णैर्महावेगैर्वज्रकल्पैरजिह्मगैः॥ ६७॥

Śrī Rāma then pierced the exceedingly fleet horses of Rāvaṇa with his sharp arrows resembling the thunderbolt, which flew with great speed and went straight to their target. (67)

निर्बिभेदोरसि तदा रावणं निशितैः शरैः।
राघवः परमायत्तो ललाटे पत्रिभिस्त्रिभिः॥ ६८॥

Śrī Rāma (a scion of Raghu) who was extremely energetic, then pierced Rāvaṇa in the breast with whetted shafts and also in the forehead with three arrows. (68)

स शरैर्भिन्नसर्वाङ्गो गात्रप्रस्रुतशोणितः।
राक्षसेन्द्रः समूहस्थः फुल्लाशोक इवाबभौ॥ ६९॥

Pierced with arrows all over his body, blood flowing from his limbs, Rāvaṇa, the ruler of ogres, standing in the midst of a gathering of ogre-warriors, shone like an Aśoka tree in blossom. (69)

स रामबाणैरतिविद्धगात्रो
निशाचरेन्द्रः क्षतजार्द्रगात्रः।
जगाम खेदं च समाजमध्ये
क्रोधं च चक्रे सुभृशं तदानीम्॥ ७०॥

His limbs severely pierced with the arrows of Śrī Rāma and his body bathed in blood, the aforesaid ruler of ogres (lit., rangers of the night) felt exhausted in the midst of his warriors and at the same time gave vent to a violent rage at that moment. (70)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यधिकशततमः सर्गः॥ १०२॥

Thus ends Canto One hundred and two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यधिकशततमः सर्गः

Canto CIII

Śrī Rāma upbraids Rāvaṇa, who, when wounded by the former is removed from the battlefield by his charioteer

स तु तेन तदा क्रोधात् काकुत्स्थेनार्दितो भृशम्।
रावणः समरश्लाघी महाक्रोधमुपागमत्॥ १॥

Hard pressed by the celebrated scion of Kakutstha in fury at that time, the said Rāvaṇa, for his part, who was given to bragging on the field of battle, flew into great rage. (1)

स दीप्तनयनोऽमर्षाच्चापमुद्यम्य वीर्यवान्।
अभ्यर्दयत् सुसंक्रुद्धो राघवं परमाहवे॥ २॥

Raising his bow, his eyes flaming with anger, extremely enraged as he was, the gallant Rāvaṇa pressed Śrī Rāma (a scion of Raghu) hard in that major conflict. (2)

बाणधारासहस्रैस्तैः स तोयद इवाम्बरात्।
राघवं रावणो बाणैस्तटाकमिव पूरयन्॥ ३॥

He for his part continued to cover

Śrī Rāma (a scion of Raghu) with arrows in the same way as a rainy cloud would fill a pond with thousands of arrow-like torrents falling from the heavens. (3)

पूरितः शरजालेन धनुर्मुक्तेन संयुगे।
महागिरिरिवाकम्प्यः काकुत्स्थो न प्रकम्पते॥ ४॥

Śrī Rāma (a scion of Kakutstha), who was unshakable like a big mountain, did not flinch even though covered with a stream of arrows discharged from the bow of Rāvaṇa on the field of battle. (4)

स शरैः शरजालानि वारयन् समरे स्थितः।
गभस्तीनिव सूर्यस्य प्रतिजग्राह वीर्यवान्॥ ५॥

The heroic prince stood intercepting the streams of arrows discharged by Rāvaṇa with his own arrows on the battlefield and bore them like the rays of the sun. (5)

ततः शरसहस्राणि क्षिप्रहस्तो निशाचरः।
निजघानोरसि क्रुद्धो राघवस्य महात्मनः॥ ६॥

Provoked to anger, the quick-handed night-stalker then dug thousands of arrows into the breast of the high-souled scion of Raghu. (6)

स शोणितसमादिग्धः समरे लक्ष्मणाग्रजः।
दृष्टः फुल्ल इवारण्ये सुमहान् किंशुकद्रुमः॥ ७॥

Covered with blood on the battlefield, that eldest brother of Lakṣmaṇa was seen like a huge Kiṁśuka tree with flowers in a forest. (7)

शराभिघातसंरब्धः सोऽभिजग्राह सायकान्।
काकुत्स्थः सुमहातेजा युगान्तादित्यवर्चसः॥ ८॥

Angered by the impact of the arrows of Rāvaṇa, that scion of Kakutstha, endowed as he was with immense energy, took up arrows which shone like the sun blazing at the end of the world-cycle. (8)

ततोऽन्योन्यं सुसंरब्धौ तावुभौ रामरावणौ।
शरान्धकारे समरे नोपलक्षयतां तदा॥ ९॥

Though greatly enraged, both the aforesaid warriors, Śrī Rāma and Rāvaṇa, could not thereupon see each other at that time on the battlefield, which was shrouded in darkness by the hail of arrows. (9)

ततः क्रोधसमाविष्टो रामो दशरथात्मजः।
उवाच रावणं वीरः प्रहस्य परुषं वचः॥ १०॥

Laughing heartily, though filled with anger, the valiant Śrī Rāma, son of Emperor Daśaratha, then administered the following harsh rebuke to Rāvaṇa: (10)

मम भार्या जनस्थानादज्ञानाद् राक्षसाधम।
हृता ते विवशा यस्मात् तस्मात् त्वं नासि वीर्यवान्॥ ११॥

"Since my consort was borne away by you from Janasthāna, helpless as she was, through unawareness about my real strength, O vile ogre, hence you are not heroic. (11)

मया विरहितां दीनां वर्तमानां महावने।
वैदेहीं प्रसभं हृत्वा शूरोऽहमिति मन्यसे॥ १२॥

"Having carried away by force the miserable Sītā (a princess of the Videha territory), while she was in the great forest away from me, you think: 'I am a hero'. (12)

स्त्रीषु शूर विनाथासु परदाराभिमर्शनम्।
कृत्वा कापुरुषं कर्म शूरोऽहमिति मन्यसे॥ १३॥

"Having perpetrated the cowardly act of laying your hands on another's wife, O ogre, posing as a champion in relation to ladies without a protector, you think: 'I am a hero'. (13)

भिन्नमर्याद निर्लज्ज चारित्रेष्वनवस्थित।
दर्पान्मृत्युमुपादाय शूरोऽहमिति मन्यसे॥ १४॥

"O shameless creature, who have transgressed the bounds of morality and are unstable of character, having laid hold through vanity of death in the form of Sītā, you think: 'I am a hero'. (14)

शूरेण धनदभ्रात्रा बलैः समुदितेन च।
श्लाघनीयं महत्कर्म यशस्यं च कृतं त्वया॥ १५॥

"Indeed, a laudable, momentous and glorious act has been performed by you, a heroic brother of Kubera (the god of wealth), rich in might? (15)

उत्सेकेनाभिपन्नस्य गर्हितस्याहितस्य च।
कर्मणः प्राप्नुहीदानीं तस्याद्य सुमहत् फलम्॥ १६॥

"Reap today and this very moment the rich fruit of that detested and pernicious act perpetrated through sheer vanity. (16)

शूरोऽहमिति चात्मानमवगच्छसि दुर्मते।
नैव लज्जास्ति ते सीतां चौरवद् व्यपकर्षतः॥ १७॥

"Although, O evil-minded one, you think yourself: 'I am a hero', shame did not stand in your way at all when you were bearing Sītā away like a thief. (17)

यदि मत्संनिधौ सीता धर्षिता स्यात् त्वया बलात्।
भ्रातरं तु खरं पश्येस्तदा मत्सायकैर्हतः॥ १८॥

"Had Sītā been forcibly laid hands upon by you in my presence, you would have surely joined your cousin, Khara, that very moment, when struck with my shafts. (18)

दिष्ट्यासि मम मन्दात्मंश्चक्षुर्विषयमागतः।
अद्य त्वां सायकैस्तीक्ष्णैर्नयामि यमसादनम्॥ १९॥

"By good fortune, O dull-witted one, you have fallen within the range of my sight. I shall dispatch you to the abode of Death with my sharp arrows today. (19)

अद्य ते मच्छरैश्छिन्नं शिरो ज्वलितकुण्डलम्।
क्रव्यादा व्यपकर्षन्तु विकीर्णं रणपांसुषु॥ २०॥

"Let carnivorous birds and beasts drag away here and there today your head severed by my arrows and lying scattered in the dust of the battlefield with its dazzling earrings. (20)

निपत्योरसि गृध्रास्ते क्षितौ क्षिप्तस्य रावण।
पिबन्तु रुधिरं तर्षाद् बाणशल्यान्तरोत्थितम्॥ २१॥

"Let vultures, swooping on your breast when you have been thrown down on the ground, O Rāvaṇa, quaff with avidity your blood gushing forth from the outlet made by the head of my arrow. (21)

अद्य मद्बाणभिन्नस्य गतासोः पतितस्य ते।
कर्षन् त्वन्त्राणि पतगा गरुत्मन्त इवोरगान्॥ २२॥

"Let birds such as crows and vultures tear out your entrails as eagles would pluck off snakes when you fall dead pierced by my arrows today." (22)

इत्येवं स वदन् वीरो रामः शत्रुनिबर्हणः।
राक्षसेन्द्रं समीपस्थं शरवर्षैरवाकिरत्॥ २३॥

Saying so, the valiant Śrī Rāma, the well-known exterminator of his enemies, covered Rāvaṇa (the ruler of ogres), who stood near, with showers of arrows. (23)

बभूव द्विगुणं वीर्यं बलं हर्षश्च संयुगे।
रामस्यास्त्रबलं चैव शत्रोर्निधनकांक्षिणः॥ २४॥

The prowess, might and martial ardour as well as the force of the missiles of Śrī Rāma, who sought the destruction of his enemy, was redoubled. (24)

प्रादुर्बभूवुरस्त्राणि सर्वाणि विदितात्मनः।
प्रहर्षाच्च महातेजाः शीघ्रहस्ततरोऽभवत्॥ २५॥

All the mystic missiles appeared before Śrī Rāma, who was rich in self-knowledge. Nay, in his excessive joy, born of his martial ardour, the prince, who was endowed with extraordinary energy, became more nimble-handed in discharging arrows. (25)

शुभान्येतानि चिह्नानि विज्ञायात्मगतानि सः।
भूय एवार्दयद् रामो रावणं राक्षसान्तकृत्॥ २६॥

Perceiving these auspicious prognostications in himself, the aforesaid Śrī Rāma, the exterminator of ogres, began to strike Rāvaṇa even more vehemently. (26)

हरीणां चाश्मनिकरैः शरवर्षैश्च राघवात्।
हन्यमानो दशग्रीवो विघूर्णाहृदयोऽभवत्॥ २७॥

While being struck with volleys of stones

hurled by the monkeys and the showers of arrows coming from Śrī Rāma, (a scion of Raghu) the ten-headed monster felt bewildered at heart. (27)

यदा च शस्त्रं नारेभे न चकर्ष शरासनम्।
नास्य प्रत्यकरोद् वीर्यं विक्लवेनान्तरात्मना॥ २८॥
क्षिप्ताश्चाशु शरास्तेन शस्त्राणि विविधानि च।
मरणार्थाय वर्तन्ते मृत्युकालोऽभ्यवर्तत॥ २९॥

When, on account of his mind being confused, he could no longer take up weapons nor stretch his bow, nor, again, could he oppose Śrī Rāma's valour, while the arrows and other weapons of all kinds swiftly discharged by Śrī Rāma, had his death for their objective, the hour of his death appeared imminent. (28-29)

सूतस्तु रथनेतास्य तदवस्थं निरीक्ष्य तम्।
शनैर्युद्धादसम्भ्रान्तो रथं तस्यापवाहयत्॥ ३०॥

Perceiving him reduced to such a plight, the charioteer, who controlled his chariot, for his part, calmly drove his chariot out of the fray. (30)

रथं च तस्याथ जवेन सारथि-
र्निवार्य भीमं जलदस्वनं तदा।
जगाम भीत्या समरान्महीपतिं
निरस्तवीर्यं पतितं समीक्ष्य॥ ३१॥

Turning in haste the chariot of Rāvaṇa, which was rumbling like a cloud, on perceiving the king (the lord of ogres) sunk down, bereft of energy, the charioteer forthwith sneaked away in dismay from the battlefield. (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्र्यधिकशततमः सर्गः॥ १०३॥

Thus ends Canto One hundred and three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरधिकशततमः सर्गः

Canto CIV

Rāvaṇa reproaches the charioteer and the latter after satisfying his master with his reply drives his chariot back to the battlefield

स तु मोहात् सुसंक्रुद्धः कृतान्तबलचोदितः।
क्रोधसंरक्तनयनो रावणः सूतमब्रवीत्॥ १॥

Feeling extremely enraged due to infatuation, his eyes blood-red through anger, Rāvaṇa, impelled by force of destiny, spoke as follows to his charioteer: (1)

हीनवीर्यमिवाशक्तं पौरुषेण विवर्जितम्।
भीरुं लघुमिवासत्त्वं विहीनमिव तेजसा॥ २॥
विमुक्तमिव मायाभिरस्त्रैरिव बहिष्कृतम्।
मामवज्ञाय दुर्बुद्धे स्वया बुद्ध्या विचेष्टसे॥ ३॥

"Disdaining me as though I were deficient in prowess, powerless, bereft of manliness, cowardly and petty-minded, devoid of energy, forsaken by conjuring tricks and abandoned by mystic missiles, O evil-minded fellow, you act according to your own discretion! (2-3)

किमर्थं मामवज्ञाय मच्छन्दमनवेक्ष्य च।
त्वया शत्रुसमक्षं मे रथोऽयमपवाहितः॥ ४॥

What for was this chariot of mine removed by you in the presence of the enemy, belittling me and without ascertaining my will? (4)

त्वयाद्य हि ममानार्य चिरकालमुपार्जितम्।
यशो वीर्यं च तेजश्च प्रत्ययश्च विनाशितः॥ ५॥

"By you, O unworthy soul, have my glory, which was earned through a long period, nay, my valour, dignity and peoples' faith in my bravery too been wiped out. (5)

शत्रोः प्रख्यातवीर्यस्य रञ्जनीयस्य विक्रमैः।
पश्यतो युद्धलुब्धोऽहं कृतः कापुरुषस्त्वया॥ ६॥

"While my adversary, whose prowess is widely known, and who deserved to be gratified through feats of valour, stood looking on, myself, who was covetous of fighting, was made a coward of by you! (6)

यत् त्वं कथमिदं मोहान्न चेद् वहसि दुर्मते।
सत्योऽयं प्रतितर्को मे परेण त्वमुपस्कृतः॥ ७॥

"In case you do not through perversity drive the chariot at any event against the enemy, O evil-minded fellow, my suspicion that you stand corrupted by the enemy will be justified. (7)

नहि तद् विद्यते कर्म सुहृदो हितकांक्षिणः।
रिपूणां सदृशं त्वेतद् यत् त्वयैतदनुष्ठितम्॥ ८॥

"This act which has been done by you in the shape of removing me from the battlefield, is worthy of an enemy alone. Surely it cannot be the work of a well-wisher wishing well of his well-wisher. (8)

निवर्तय रथं शीघ्रं यावन्नापैति मे रिपुः।
यदि वाध्युषितोऽसि त्वं स्मर्यते यदि मे गुणः॥ ९॥

"Speedily drive the chariot back to the battlefield till my enemy does not withdraw, if you have lived with me long enough and if the benefits received from me are still remembered by you." (9)

एवं परुषमुक्तस्तु हितबुद्धिरबुद्धिना।
अब्रवीद् रावणं सूतो हितं सानुनयं वचः॥ १०॥

Spoken to in these harsh words by the insensate Rāvaṇa, the charioteer for his part, who thought well of him, made to Rāvaṇa the following friendly and courteous reply: (10)

न भीतोऽस्मि न मूढोऽस्मि नोपजप्तोऽस्मि शत्रुभिः।
न प्रमत्तो न निःस्नेहो विस्मृता न च सत्क्रिया॥ ११॥

"I was neither afraid nor perplexed, nor was I won over by the enemies, nor was I negligent, nor disloyal, nor (again) have the benefits conferred by you been forgotten by me. (11)

मया तु हितकामेन यशश्च परिरक्षता।
स्नेहप्रसन्नमनसा हितमित्यप्रियं कृतम्॥ १२॥

"An act which was not to your taste was nevertheless done by me as something conducive to your interest with a mind affectionately disposed towards you through attachment, desiring, as I did, to be of service to you, safeguarding your glory. (12)

नास्मिन्नर्थे महाराज त्वं मां प्रियहिते रतम्।
कश्चिल्लघुरिवानार्यो दोषतो गन्तुमर्हसि॥ १३॥

"Like a petty-minded and unworthy man, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter of taking you away from the field of battle, O monarch! (13)

श्रूयतां प्रति दास्यामि यन्निमित्तं मया रथः।
नदीवेग इवाम्भोभिः संयुगे विनिवर्तितः॥ १४॥

"Kindly listen: I will make answer to your query as to why your chariot was taken back by me from the battlefield, even as the onrush of a stream disgorging itself into a sea is pushed back by a tide. (14)

श्रमं तवावगच्छामि महता रणकर्मणा।
नहि ते वीर्यसौमुख्यं प्रकर्षं नोपधारये॥ १५॥

"I took note of the exhaustion occasioned by your strenuous fighting. Indeed, there was no exhibition of valour on your part, nor did I notice any superiority to your adversary in you. (15)

रथोद्वहनखिन्नाश्च भग्ना मे रथवाजिनः।
दीना घर्मपरिश्रान्ता गावो वर्षहता इव॥ १६॥

"The steeds of my chariot too, which

had been exhausted by drawing the chariot and broken down and, being worn out with sunshine, felt miserable like cows lashed by a downpour. (16)

निमित्तानि च भूयिष्ठं यानि प्रादुर्भवन्ति नः।
तेषु तेष्वभिपन्नेषु लक्षयाम्यप्रदक्षिणम्॥ १७॥

"Moreover in the event of those portents, which appear in large numbers before our eyes today proving true, I foresee only that which is unpropitious to us. (17)

देशकालौ च विज्ञेयौ लक्षणानीङ्गितानि च।
दैन्यं हर्षश्च खेदश्च रथिनश्च बलाबलम्॥ १८॥

(Propitious and unpropitious) time and place as well as (good and evil) omens, facial expressions, depression and liveliness, the measure of fatigue as also the strength and weakness of the warrior occupying the chariot, must be ascertained by a charioteer. (18)

स्थलनिम्नानि भूमेश्च समानि विषमाणि च।
युद्धकालश्च विज्ञेयः परस्यान्तरदर्शनम्॥ १९॥

"Nay, the eminences and depressions of the earth's surface, as well as the parts which are level and rugged, the time opportune for combat and the visible weak points of the enemy too must be known by a charioteer. (19)

उपयानापयाने च स्थानं प्रत्यपसर्पणम्।
सर्वमेतद् रथस्थेन ज्ञेयं रथकुटुम्बिना॥ २०॥

"How to advance towards the enemy and how to recede, how to hold one's position and how to make good a retreat—all this must be known by a charioteer seated in his chariot. (20)

तव विश्रामहेतोस्तु तथैषां रथवाजिनाम्।
रौद्रं वर्जयता खेदं क्षमं कृतमिदं मया॥ २१॥

"This meet action of removing you from the battlefield was evidently taken by me in order to give rest to you as well as to these steeds of the chariot and to relieve your terrible fatigue. (21)

स्वेच्छया न मया वीर रथोऽयमपवाहितः।
भर्तुः स्नेहपरीतेन मयेदं यत् कृतं प्रभो॥ २२॥

"Your chariot was not wilfully removed by me, O gallant warrior. What was done by me was done because I was overwhelmed with affection for my master, O lord! (22)

आज्ञापय यथातत्त्वं वक्ष्यस्यरिनिषूदन।
तत् करिष्याम्यहं वीर गतानृण्येन चेतसा॥ २३॥

"Command me with an eye to the reality of things, O valiant exterminator of your enemies! Now with a mind which feels relieved of all obligations on having come to your rescue on the field of battle, I shall do that which you will enjoin me to do." (23)

संतुष्टस्तेन वाक्येन रावणस्तस्य सारथेः।
प्रशस्यैनं बहुविधं युद्धलुब्धोऽब्रवीदिदम्॥ २४॥

Satisfied with the foregoing explanation of the aforesaid charioteer, nay, applauding him in many ways, Rāvaṇa, who was covetous of fighting, replied as follows: (24)

रथं शीघ्रमिमं सूत राघवाभिमुखं नय।
नाहत्वा समरे शत्रून् निवर्तिष्यति रावणः॥ २५॥

"Speedily drive this chariot, O charioteer, towards Rāma (a scion of Raghu). Rāvaṇa would not turn back without killing his enemies in combat." (25)

एवमुक्त्वा रथस्थस्य रावणो राक्षसेश्वरः।
ददौ तस्य शुभं ह्येकं हस्ताभरणमुत्तमम्।
श्रुत्वा रावणवाक्यानि सारथिः संन्यवर्तत॥ २६॥

Saying so, Rāvaṇa, the lord of ogres, actually bestowed on the charioteer, even while the latter remained seated in the chariot, an excellent and brilliant ornament for the hand. Hearing the instructions of Rāvaṇa, the charioteer drove the chariot back to the battlefield. (26)

ततो द्रुतं रावणवाक्यचोदितः
प्रचोदयामास हयान् स सारथिः।
स राक्षसेन्द्रस्य ततो महारथः
क्षणेन रामस्य रणाग्रतोऽभवत्॥ २७॥

Urged on by the command of Rāvaṇa, the aforesaid charioteer then immediately drove the horses forward and that huge chariot of Rāvaṇa (the ruler of ogres) thereupon stood in an instant before Śrī Rāma on the battlefield. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुरधिकशततमः सर्गः॥ १०४॥

Thus ends Canto One hundred and four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Sage Agastya advises Śrī Rāma to recite the 'Āditya-Hṛdaya', a collection of verses in praise of the sun-god, with a view to gaining victory

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम्।
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम्॥ १॥
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम्।
उपगम्याब्रवीद् राममगस्त्यो भगवांस्तदा॥ २॥

Beholding Śrī Rāma, standing absorbed in thought on the battlefield, exhausted (as he was) by the fight, and Rāvaṇa facing him, duly prepared for an encounter, and approaching Śrī Rāma, the glorious sage Agastya, who had come in the company of gods to witness the epoch-making encounter of Śrī Rāma with Rāvaṇa now spoke as follows: (1-2)

राम राम महाबाहो शृणु गुह्यं सनातनम्।
येन सर्वानरीन् वत्स समरे विजयिष्यसे॥ ३॥
आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्।
जयावहं जपं नित्यमक्षयं परमं शिवम्॥ ४॥
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम्।
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम्॥ ५॥

"Rāma, O mighty-armed Śrī Rāma, hearken to the following eternal secret—in the form of a holy, eternal, immortal and supremely blessed and excellent encomium, entitled "Āditya-Hṛdaya", which is intended to propitiate Brahmā, installed in the heart of the orb of the sun, the blessing of all blessings, by means of which, my child, you will be able to conquer once for all your adversaries on the battlefield, and which is calculated to bring victory, root out all sins, allay all anxiety and grief once for all and prolong life. (3—5)

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम्।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम्॥ ६॥

"Worship you the sun-god, the ruler of the worlds, who is crowned with rays, nay, who appears at the horizon everyday without fail, who is greeted by gods and demons alike and brings light to the world. (6)

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः।
एष देवासुरगणाँल्लोकान् पाति गभस्तिभिः॥ ७॥

"Indeed, he is the embodiment of all gods and full of glory and creates and sustains the gods and the demons as well as their worlds by his rays. (7)

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः।
महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः॥ ८॥
पितरो वसवः साध्या अश्विनौ मरुतो मनुः।
वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः॥ ९॥
आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान्।
सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः॥ १०॥

"Indeed, he is the same as Brahmā (the Creator) as well as Viṣṇu (the Protector of the universe), Lord Śiva (the god of destruction), Skanda (son of Lord Śiva), Prajāpati (the lord of creation), the mighty Indra (the ruler of gods), Kubera (the bestower of riches), Kāla (the Time-spirit), Yama (the god of retribution), Soma (the moon-god), Varuṇa (the ruler of the waters), the Pitṛs (manes), the eight Vasus, the twelve Sādhyas, the two Aśwīs (the physicians of gods), the forty-nine Maruts (wind-gods); Manu (a progenitor of the human race), Vāyu (the wind-god) and the god of fire. He constitutes all created beings, he is the life-breath of the universe, the source of the seasons, the storehouse of light, an offspring of Aditi, the progenitor of all, the sun-god, the courser in the heavens, the nourisher of all, the possessor of rays, the golden, the brilliant, the one whose energy constitutes the seed of the universe and the maker of day. (8—10)

हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान्।
तिमिरोन्मथनः शम्भुस्त्वष्टा मार्तण्डकोंऽशुमान्॥ ११॥
हिरण्यगर्भः शिशिरस्तपनोऽहस्करो रविः।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः॥ १२॥
व्योमनाथस्तमोभेदी ऋग्यजुःसामपारगः।
घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवंगमः॥ १३॥
आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः।
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः॥ १४॥
नक्षत्रग्रहताराणामधिपो विश्वभावनः।
तेजसामपि तेजस्वी द्वादशात्मन् नमोऽस्तु ते॥ १५॥

"He has seven green horses yoked to his chariot, is myriad-rayed, full of rays, the destroyer of darkness, the source of happiness, the mitigator of the suffering of his devotees, the infuser of life in the lifeless cosmic egg, all-pervading and the cause of the creation, preservation and destruction of the universe. He is blissful by nature, the ruler of all, the bringer of day and the Teacher. A son of Aditi, he bears the fire of dissolution in his womb, is bliss personified and all-enveloping like space, the destroyer of cold, the lord of the heavens, the disperser of darkness, a master of the three Vedas (Ṛk, Sāma and Yajur), the sender of thick showers and the producer (giver) of water. He courses swiftly along his own orbit, carries in him the resolve to evolve the universe and is adorned with a circle of rays. He is death itself, tawny of hue and the destroyer of all. He is omniscient, all-formed, endowed with extraordinary brilliance, coppery, the source of all evolutes, the controller of all lunar mansions, planets and stars, the creator of all, the resplendent among the splendid. O sun-god! appearing in twelve forms in the shape of twelve months of the year, hail to you! (11—15)

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः।
ज्योतिर्गणानां पतये दिनाधिपतये नमः॥ १६॥

"Hail to you in the form of the eastern mountain and hail to the western mountain. Hail to the lord of hosts of luminaries, the lord of the day. (16)

जयाय जयभद्राय हर्यश्वाय नमो नमः।
नमो नमः सहस्रांशो आदित्याय नमो नमः॥ १७॥

"Hail to you, the giver of victory, hail to you, the joy born of victory! Hail to you, the god having green horses yoked to your chariot. Hail, hail to you with thousands of rays! Hail, hail to you, son of Aditi! (17)

नम उग्राय वीराय सारङ्गाय नमो नमः।
नमः पद्मप्रबोधाय प्रचण्डाय नमोऽस्तु ते॥ १८॥

"Hail to you, the subduer of the senses,

the valiant one! Hail to you as denoted by the mystic syllable OṀ! Hail to you, the awakener of the lotus! Hail to you, the fierce one! (18)

ब्रह्मेशानाच्युतेशाय सूरायादित्यवर्चसे।
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः॥ १९॥

"Hail to you, the ruler of Brahmā, Lord Śiva and Lord Viṣṇu, the infallible! Hail to you, the sun-god, the (spiritual) light indwelling the solar orb, the resplendent one, the devourer of all, appearing in the form of Rudra, who drives away ignorance. (19)

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने।
कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः॥ २०॥

"Hail to you, the dispeller of darkness, the destroyer of cold, the exterminator of foes, the one whose extent is immeasurable, the destroyer of the ungrateful, the god who is the ruler of all lights! (20)

तप्तचामीकराभाय हरये विश्वकर्मणे।
नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे॥ २१॥

"Hail to you, possessing the lustre of refined gold, the dispeller of ignorance, the architect of the universe, the uprooter of darkness, splendour-incarnate, the onlooker of the world! (21)

नाशयत्येष वै भूतं तमेव सृजति प्रभुः।
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः॥ २२॥

"The aforesaid Lord alone actually destroys, brings into existence and sustains all that has come into being. He alone radiates heat by his rays and sends showers. (22)

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः।
एष चैवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम्॥ २३॥

"Planted in all created beings as their Inner Controller, he remains awake when they have fallen asleep. Nay, he himself is the act of pouring oblations into the sacred fire as well as the fruit attained by those who pour such oblations. (23)

देवाश्च क्रतवश्चैव क्रतूनां फलमेव च।
यानि कृत्यानि लोकेषु सर्वेषु परमप्रभुः॥ २४॥

"Nay, he comprises all the gods as well as the sacrifices as also the fruit of sacrifices. Again, he is the Supreme Controller of all activities which are found in all living beings. (24)

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च।
कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव॥ २५॥

"No individual, celebrating the aforesaid Lord through the foregoing encomium, in straits, in difficulties, in the woods as well as in times of peril comes to grief, O scion of Raghu! (25)

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम्।
एतत् त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यति॥ २६॥
अस्मिन् क्षणे महाबाहो रावणं त्वं जहिष्यसि।
एवमुक्त्वा ततोऽगस्त्यो जगाम स यथागतम्॥ २७॥

"Worship the aforesaid Lord of the universe, the adored of all gods, with a concentrated mind. Muttering this praise as many as three times, one will come out victorious in combats. You will be able to make short work of Rāvaṇa this very moment, O mighty-armed one!" Saying so, the celebrated Sage Agastya thereupon left in the same way as he had come. (26-27)

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत् तदा।
धारयामास सुप्रीतो राघवः प्रयतात्मवान्॥ २८॥

Hearing this advice, Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy and had a subdued mind, found his grief immediately dissipated. Nay, feeling greatly delighted, he retained the alleluia in his memory. (28)

आदित्यं प्रेक्ष्य जप्त्वेदं परं हर्षमवाप्तवान्।
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान्॥ २९॥
रावणं प्रेक्ष्य हृष्टात्मा जयार्थं समुपागमत्।
सर्वयत्नेन महता वृतस्तस्य वधेऽभवत्॥ ३०॥

Sipping water thrice with the name of the Lord on his lips and getting purified in this way, nay, looking intently on the orb of the sun and repeating this prayer, the valiant one experienced supreme felicity. Seizing hold of his bow afterwards and fixing his eyes on Rāvaṇa, the hero, who felt delighted in mind, advanced on the battlefield with a view to attaining victory in combat. He stood vowed to kill Rāvaṇa with an intense and all-encompassing effort. (29—30)

अथ रविरवदन्निरीक्ष्य रामं
मुदितमनाः परमं प्रहृष्यमाणः।
निशिचरपतिसंक्षयं विदित्वा
सुरगणमध्यगतो वचस्त्वरेति॥ ३१॥

Delighted in mind to gaze on Śrī Rāma, nay, feeling supremely exhilarated on perceiving the destruction of Rāvaṇa (the ruler of the night-stalkers) at hand, the sun-god, standing in person in the midst of a host of gods, exclaimed: "Make haste!" (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चाधिकशततमः सर्गः॥ १०५॥

Thus ends Canto One hundred and five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडधिकशततमः सर्गः

Canto CVI

Catching sight of Rāvaṇa's chariot, Śrī Rāma asks Mātali to be on his guard. A description of portents prognosticating the fall of Rāvaṇa and good omens predicting the victory of Śrī Rāma

सारथिः स रथं हृष्टः परसैन्यप्रधर्षणम्।
गन्धर्वनगराकारं समुच्छ्रितपताकिनम्॥ १॥
युक्तं परमसम्पन्नैर्वाजिभिर्हेममालिभिः।
युद्धोपकरणैः पूर्णं पताकाध्वजमालिनम्॥ २॥
ग्रसन्तमिव चाकाशं नादयन्तं वसुंधराम्।
प्रणाशं परसैन्यानां स्वसैन्यस्य प्रहर्षणम्॥ ३॥
रावणस्य रथं क्षिप्रं चोदयामास सारथिः।
तमापतन्तं सहसा स्वनवन्तं महाध्वजम्॥ ४॥
रथं राक्षसराजस्य नरराजो ददर्श ह।
कृष्णवाजिसमायुक्तं युक्तं रौद्रेण वर्चसा॥ ५॥
दीप्यमानमिवाकाशे विमानं सूर्यवर्चसम्।
तडित्पताकागहनं दर्शितेन्द्रायुधप्रभम्॥ ६॥
शरधारा विमुञ्चन्तं धाराधरमिवाम्बुदम्।
स दृष्ट्वा मेघसंकाशमापतन्तं रथं रिपोः॥ ७॥
गिरेर्वज्राभिमृष्टस्य दीर्यतः सदृशस्वनम्।
विस्फारयन् वै वेगेन बालचन्द्रानतं धनुः॥ ८॥
उवाच मातलिं रामः सहस्राक्षस्य सारथिम्।
मातले पश्य संरब्धमापतन्तं रथं रिपोः॥ ९॥
यथापसव्यं पतता वेगेन महता पुनः।
समरे हन्तुमात्मानं तथानेन कृता मतिः॥ १०॥

Feeling delighted, that charioteer, the charioteer of Rāvaṇa, drove forward with speed his chariot, a chariot which was capable of crushing the enemy's army and was a wonderful piece of art (like the city of the Gandharvas), which bore exceptionally lofty pennons and was drawn by horses richly endowed with excellent qualities and adorned with gold necklaces, which was

fully equipped with implements of war and adorned with rows of flags and pennons, which was swallowing space as it were and was making the earth resound with its sound, nay, which was the doom of the enemy's forces and brought immense joy to its owner. Śrī Rāma, the ruler of men, they say, saw advancing precipitately towards him the aforesaid chariot of Rāvaṇa, the king of ogres, which bore a huge standard and was noisy, nay, which was drawn by sombre steeds and clothed with a dreadful lustre and was shining in space like an aerial car, bright as the sun, and which, crowded as it was with pennons that flashed like lightning and displaying as it did the splendours of a rainbow because of its decorations, looked like a cloud holding streams of water and releasing torrents in the shape of arrows. Beholding the enemy's chariot advancing like a cloud and making noise like a mountain bursting asunder when struck with lightning, and stretching with impetuosity his bow, which, when bent, looked like the crescent moon, Śrī Rāma spoke as follows to Mātali, the charioteer of Indra (the god with a thousand eyes): "From the way in which he is darting forward from left to right with great impetuosity once more it appears that his heart has been set by him upon destroying himself in combat. (1—10)

तदप्रमादमातिष्ठ प्रत्युद्गच्छ रथं रिपोः।
विध्वंसयितुमिच्छामि वायुर्मेघमिवोत्थितम्॥ ११॥

"Therefore, take care and advance towards the enemy's chariot. I wish to destroy it completely even as the wind would blow away an engulfing cloud. (11)

अविक्लवमसम्भ्रान्तमव्यग्रहृदयेक्षणम्।
रश्मिसंचारनियतं प्रचोदय रथं द्रुतम्॥ १२॥

Without confusion or getting flurried and with a steady heart and vision and the movement of the reins fully controlled, drive the chariot swiftly. (12)

कामं न त्वं समाधेयः पुरंदररथोचितः।
युयुत्सुरहमेकाग्रः स्मारये त्वां न शिक्षये॥ १३॥

"True, you need not be instructed by me accustomed as you are to drive the chariot of Indra, the destroyer of strongholds. Keen as I am to fight with one-pointed attention, I just refresh your memory and do not admonish you." (13)

परितुष्टः स रामस्य तेन वाक्येन मातलिः।
प्रचोदयामास रथं सुरसारथिरुत्तमः॥ १४॥

Extremely gratified with the foregoing apology of Śrī Rāma, Mātali, the excellent charioteer of gods, drove the chariot on. (14)

अपसव्यं ततः कुर्वन् रावणस्य महारथम्।
चक्रसम्भूतरजसा रावणं व्यवधूनयत्॥ १५॥

Passing the huge chariot of Rāvaṇa on the right, Śrī Rāma then set Rāvaṇa a-trembling by the dust risen from the wheels of his own chariot. (15)

ततः क्रुद्धो दशग्रीवस्ताम्रविस्फारितेक्षणः।
रथप्रतिमुखं रामं सायकैरवधूनयत्॥ १६॥

With his coppery eyes wide open, angered as he was, Rāvaṇa thereupon struck Śrī Rāma, who stood facing his chariot, with arrows. (16)

धर्षणामर्षितो रामो धैर्यं रोषेण लम्भयन्।
जग्राह सुमहावेगमैन्द्रं युधि शरासनम्॥ १७॥
शरांश्च सुमहावेगान् सूर्यरश्मिसमप्रभान्।
तदुपोढं महद् युद्धमन्योन्यवधकांक्षिणोः।
परस्पराभिमुखयोर्दृप्तयोरिव सिंहयोः॥ १८॥

Joining patience with anger, though provoked by the assault, Śrī Rāma seized hold on the battlefield of Indra's bow, which was possessed of extraordinary impulse, as also arrows of exceeding swiftness, which were brilliant like sunbeams. Then ensued a major conflict between the two warriors, Śrī Rāma and Rāvaṇa, who stood facing each other like two proud lions, desirous of killing each other. (17-18)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
समीयुर्द्वैरथं द्रष्टुं रावणक्षयकांक्षिणः॥ १९॥

Thereupon gods accompanied by Gandharvas (celestial musicians), Siddhas (a class of demigods endowed with mystic powers from their very birth) and great Ṛṣis too assembled to witness the duel, longing as they did for the destruction of Rāvaṇa. (19)

समुत्पेतुरथोत्याता दारुणा रोमहर्षणाः।
रावणस्य विनाशाय राघवस्योदयाय च॥ २०॥

Then burst into view fearful portents that caused one's hair to stand on end, giving a warning of doom to Rāvaṇa and prosperity to the scion of Raghu. (20)

ववर्ष रुधिरं देवो रावणस्य रथोपरि।
वाता मण्डलिनस्तीव्रा व्यपसव्यं प्रचक्रमुः॥ २१॥

The god of rain rained blood on the chariot of Rāvaṇa, while violent whirlwinds blew from left to right. (21)

महद्गृध्रकुलं चास्य भ्रममाणं नभस्थले।
येन येन रथो याति तेन तेन प्रधावति॥ २२॥

Hovering in the aerial region, a large flock of vultures followed the evolutions of his chariot. (22)

संध्यया चावृता लङ्का जपापुष्पनिकाशया।
दृश्यते सम्प्रदीप्तेव दिवसेऽपि वसुंधरा॥ २३॥

Nay, Laṅkā looked enshrouded in dusk, hued like a red Japa flower even in the daytime and the region round about appeared aglow with it. (23)

सनिर्घाता महोल्काश्च सम्प्रपेतुर्महास्वनाः।
विषादयंस्ते रक्षांसि रावणस्य तदाहिताः॥ २४॥

Huge meteors accompanied by thunder fell with a great sound at that time. Foreboding evil to Rāvaṇa, they filled the ogres with despondency at that time. (24)

रावणश्च यतस्तत्र प्रचचाल वसुंधरा।
रक्षसां च प्रहरतां गृहीता इव बाहवः॥ २५॥

Nay, the earth shook in whichever direction Rāvaṇa moved and the arms of the ogres were clasped as it were even as they struck. (25)

ताम्राः पीताः सिताः श्वेताः पतिताः सूर्यरश्मयः।
दृश्यन्ते रावणस्याग्रे पर्वतस्येव धातवः॥ २६॥

Fallen before Rāvaṇa, the rays of the sun appeared coppery, yellow, white and dark like ores on a mountain. (26)

गृध्रैरनुगताश्चास्य वमन्त्यो ज्वलनं मुखैः।
प्रणेदुर्मुखमीक्षन्त्यः संरब्धमशिवं शिवाः॥ २७॥

Nay, beholding the angry mien of Rāvaṇa and vomiting fire from their mouths, she-jackals, followed by vultures, uttered sinister howls. (27)

प्रतिकूलं ववौ वायू रणे पांसून् समुत्किरन्।
तस्य राक्षसराजस्य कुर्वन् दृष्टिविलोपनम्॥ २८॥

Raising the clouds of dust over the battlefield and clouding the vision of that king of ogres, the wind blew in a direction unfavourable to him. (28)

निपेतुरिन्द्राशनयः सैन्ये चास्य समन्ततः।
दुर्विषह्यस्वरा घोरा विना जलधरोदयम्॥ २९॥

Nay, without the appearance of any cloud fearful thunderbolts of Indra, the god of rain, fell on his army, on all sides with a noise which was hard to endure. (29)

दिशश्च प्रदिशः सर्वा बभूवुस्तिमिरावृताः।
पांसुवर्षेण महता दुर्दर्शं च नभोऽभवत्॥ ३०॥

All the quarters as well as the intermediate points of the compass were shrouded in darkness; and due to a shower of dust the sky became obscure. (30)

कुर्वन्त्यः कलहं घोरं सारिकास्तद्रथं प्रति।
निपेतुः शतशस्तत्र दारुणा दारुणारुताः॥ ३१॥

Carrying on a desperate fight among themselves and emitting sharp cries fearful minas fell in hundreds on his chariot on that battlefield. (31)

जघनेभ्यः स्फुलिङ्गाश्च नेत्रेभ्योऽश्रूणि संततम्।
मुमुचुस्तस्य तुरगास्तुल्यमग्निं च वारि च॥ ३२॥

The horses of his chariot incessantly let out sparks from their hips and loins and tears from their eyes, releasing out in this way fire and water both at a time. (32)

एवंप्रकारा बहवः समुत्पाता भयावहाः।
रावणस्य विनाशाय दारुणाः सम्प्रजज्ञिरे॥ ३३॥

Foreboding disaster to Rāvaṇa, many such appalling and fearful portents appeared. (33)

रामस्यापि निमित्तानि सौम्यानि च शिवानि च।
बभूवुर्जयशंसीनि प्रादुर्भूतानि सर्वशः॥ ३४॥
निमित्तानीह सौम्यानि राघवः स्वजयाय वै।
दृष्ट्वा परमसंहृष्टो हतं मेने च रावणम्॥ ३५॥

Before Śrī Rāma too appeared on all sides omens which were delightful and propitious and foreboded victory to him. Śrī Rāma, a scion of Raghu, was really overjoyed to behold on this occasion delightful omens foretelling his own triumph, and regarded Rāvaṇa as already killed. (34-35)

ततो निरीक्ष्यात्मगतानि राघवो
रणे निमित्तानि निमित्तकोविदः।
जगाम हर्षं च परां च निर्वृतिं
चकार युद्धे ह्यधिकं च विक्रमम्॥ ३६॥

Śrī Rāma, who was well-versed in the science of omens, now experienced delight, nay, supreme felicity on observing the propitious omens appearing on his own person on the battlefield and exhibited even greater prowess in combat. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षडधिकशततमः सर्गः॥ १०६॥

Thus ends Canto One hundred and six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताधिकशततमः सर्गः

Canto CVII

Fierce encounter of Śrī Rāma with Rāvaṇa

ततः प्रवृत्तं सुक्रूरं रामरावणयोस्तदा।
सुमहद् द्वैरथं युद्धं सर्वलोकभयावहम्॥ १॥

Then ensued on that occasion a fierce and prolonged duel between Śrī Rāma and Rāvaṇa, which struck terror in all the worlds.(1)

ततो राक्षससैन्यं च हरीणां च महद्बलम्।
प्रगृहीतप्रहरणं निश्चेष्टं समवर्तत॥ २॥

At that time the army of ogres as well as the huge army of the monkeys stood motionless with their weapons held fast in their hands. (2)

सम्प्रयुद्धौ तु तौ दृष्ट्वा बलवन्नरराक्षसौ।
व्याक्षिप्तहृदयाः सर्वे परं विस्मयमागताः॥ ३॥

Distracted in heart to behold the two warriors, a human being and an ogre, both full of might, engaged in a desperate duel, all for their part experienced great wonderment. (3)

नानाप्रहरणैर्व्यग्रैर्भुजैर्विस्मितबुद्धयः।
तस्थुः प्रेक्ष्य च संग्रामं नाभिजग्मुः परस्परम्॥ ४॥

Their arms, which were ready with weapons and impatient for action, the warriors on both sides stood amazed in mind to witness the encounter and did not attack one another. (4)

रक्षसां रावणं चापि वानराणां च राघवम्।
पश्यतां विस्मिताक्षाणां सैन्यं चित्रमिवाबभौ॥ ५॥

The army of the ogres, who were looking on Rāvaṇa, as well as of the monkeys, who were gazing on Śrī Rāma with astonished eyes, appeared as though they were paintings. (5)

तौ तु तत्र निमित्तानि दृष्ट्वा राघवरावणौ।
कृतबुद्धी स्थिरामर्षौ युयुधाते ह्यभीतवत्॥ ६॥

Indeed, having made up their minds to carry the contest through and firm in their indignation, the aforesaid Śrī Rāma, a scion of Raghu, and Rāvaṇa for their part fought fearlessly, as it were, on witnessing the omens on the field of battle. (6)

जेतव्यमिति काकुत्स्थो मर्तव्यमिति रावणः।
धृतौ स्ववीर्यसर्वस्वं युद्धेऽदर्शयतां तदा॥ ७॥

Śrī Rāma (a scion of Kakutstha), who was convinced that he was going to win in combat and Rāvaṇa, who firmly believed that he would die, exhibited their entire prowess in the struggle on that occasion. (7)

ततः क्रोधाद् दशग्रीवः शरान् संधाय वीर्यवान्।
मुमोच ध्वजमुद्दिश्य राघवस्य रथे स्थितम्॥ ८॥

Putting arrows to his bow, the valiant Rāvaṇa (the ten-headed monster), thereupon discharged them in his wrath at the standard fixed on the chariot of Śrī Rāma (a scion of Raghu). (8)

ते शरास्तमनासाद्य पुरंदररथध्वजम्।
रथशक्तिं परामृश्य निपेतुर्धरणीतले॥ ९॥

Failing to reach the aforesaid ensign on the chariot of Indra (a destroyer of citadels) and glancing off the staff supporting the banner, those arrows fell on the earth's surface. (9)

ततो रामोऽपि संक्रुद्धश्चापमाकृष्य वीर्यवान्।
कृतप्रतिकृतं कर्तुं मनसा सम्प्रचक्रमे॥ १०॥

Stretching his bow in great fury, the valiant, Śrī Rāma too duly proceeded with his mind to return blow for blow. (10)

रावणध्वजमुद्दिश्य मुमोच निशितं शरम्।
महासर्पमिवासह्यं ज्वलन्तं स्वेन तेजसा॥ ११॥

He shot a whetted shaft, irresistible as a great snake and splendid with its own glory, aiming it at the banner of Rāvaṇa. (11)

रामश्चिक्षेप तेजस्वी केतुमुद्दिश्य सायकम्।
जगाम स महीं छित्त्वा दशग्रीवध्वजं शरः॥ १२॥

The glorious Śrī Rāma let fly the arrow aiming it at the standard of Rāvaṇa. Tearing asunder the ensign of Rāvaṇa (the ten-headed monster), that arrow entered the earth. (12)

स निकृत्तोऽपतद् भूमौ रावणस्यन्दनध्वजः।
ध्वजस्योन्मथनं दृष्ट्वा रावणः स महाबलः॥ १३॥
सम्प्रदीप्तोऽभवत् क्रोधादमर्षात् प्रदहन्निव।
स रोषवशमापन्नः शरवर्षं ववर्ष ह॥ १४॥

Torn down, the flag of Rāvaṇa's chariot fell to the ground. The notorious Rāvaṇa, who was endowed with extraordinary might, was inflamed with fury on perceiving the destruction of his standard and stood blazing, as it were, with indignation. Fallen a prey to anger, he discharged a hail of arrows; so the tradition goes. (13—14)

रामस्य तुरगान् दीप्तैः शरैर्विव्याध रावणः।
ते दिव्या हरयस्तत्र नास्खलन्नापि बभ्रमुः॥ १५॥
बभूवुः स्वस्थहृदयाः पद्मनालैरिवाहताः।
तेषामसम्भ्रमं दृष्ट्वा वाजिनां रावणस्तदा॥ १६॥
भूय एव सुसंक्रुद्धः शरवर्षं मुमोच ह।
गदाश्च परिघांश्चैव चक्राणि मुसलानि च॥ १७॥
गिरिशृङ्गाणि वृक्षांश्च तथा शूलपरश्वधान्।
मायाविहितमेतत् तु शस्त्रवर्षमपातयत्।
सहस्त्रशस्तदा बाणानश्रान्तहृदयोद्यमः॥ १८॥

Nay, with his flaming arrows, Rāvaṇa pierced the horses of the chariot of Śrī Rāma. The aforesaid heavenly steeds, however, neither staggered nor reeled, but remained composed at heart as they would feel when struck with lotus stalks. Infuriated

to perceive the nonchalance of those horses on that occasion, Rāvaṇa they say, discharged a further shower of shafts as also maces as well as iron clubs, discuses and mallets, mountain peaks and trees as well as pikes and axes. He, however, let fall this rain of weapons as a creation of magic. Unwearied at heart as well as in effort, he discharged more arrows in thousands on that occasion. (15—18)

तुमुलं त्रासजननं भीमं भीमप्रतिस्वनम्।
तद् वर्षमभवद् युद्धे नैकशस्त्रमयं महत्॥ १९॥
विमुच्य राघवरथं समन्ताद् वानरे बले।
सायकैरन्तरिक्षं च चकार सुनिरन्तरम्॥ २०॥
मुमोच च दशग्रीवो निःसङ्गेनान्तरात्मना।
व्यायच्छमानं तं दृष्ट्वा तत्परं रावणं रणे॥ २१॥
प्रहसन्निव काकुत्स्थः संदधे निशितान् शरान्।
स मुमोच ततो बाणान् शतशोऽथ सहस्रशः॥ २२॥

Leaving alone the chariot of Śrī Rāma (a scion of Raghu), that tumultuous, alarming, fearful and great shower of numerous weapons, which was attended with a terrible echo, descended on the simian army on all sides on the battlefield. Nay, Rāvaṇa, the ten-headed monster, shot arrows with a mind which had given up all hope of survival, and wholly covered the space. Seeing the notorious Rāvaṇa putting forth great effort in the struggle, the celebrated Śrī Rāma (a scion of Kakutstha) thereupon put whetted shafts to his bow as though laughing and then shot them in hundreds and thousands. (19—22)

तान् दृष्ट्वा रावणश्चक्रे स्वशरैः खं निरन्तरम्।
ताभ्यां नियुक्तेन तदा शरवर्षेण भास्वता॥ २३॥
शरबद्धमिवाभाति द्वितीयं भास्वदम्बरम्।
नानिमित्तोऽभवद् बाणो नानिर्भेत्ता न निष्फलः॥ २४॥

Seeing those arrows, Rāvaṇa completely covered the sky with his own. Due to that dazzling shower of shafts discharged by the two contending warriors at that time, the shining space looked like a second heaven raised with a network of arrows. No arrow (discharged by them) failed to reach the mark; there was not one which failed to pierce its target and not one which was discharged in vain. (23-24)

अन्योन्यमभिसंहत्य निपेतुर्धरणीतले।
तथा विसृजतोर्बाणान् रामरावणयोर्मृधे॥ २५॥
प्रायुध्येतामविच्छिन्नमस्यन्तौ सव्यदक्षिणम्।
चक्रतुश्च शरैर्घोरैर्निरुच्छ्वासमिवाम्बरम्॥ २६॥

Colliding with one another, the arrows of Śrī Rāma and Rāvaṇa, who were shooting them on the battlefield, as aforesaid, fell to the ground. Discharging arrows to their right and left, the two warriors fought vehemently without interruption and covered the sky with their formidable arrows so as not to leave even breathing space between them, as it were. (25-26)

रावणस्य हयान् रामो हयान् रामस्य रावणः।
जघ्नतुस्तौ तदान्योन्यं कृतानुकृतकारिणौ॥ २७॥

Exchanging blow for blow, the two warriors struck each other on that occasion, Śrī Rāma hitting the steeds of Rāvaṇa and the latter those of Śrī Rāma. (27)

एवं तु तौ सुसंक्रुद्धौ चक्रतुर्युद्धमुत्तमम्।
मुहूर्तमभवद् युद्धं तुमुलं रोमहर्षणम्॥ २८॥

Extremely enraged, the two warriors for their part thus carried on a keen contest. For an hour or so, there raged a fierce struggle which caused one's hair to stand on end. (28)

तौ तथा युध्यमानौ तु समरे रामरावणौ।
ददृशुः सर्वभूतानि विस्मितेनान्तरात्मना॥ २९॥

All created beings present there for their part gazed with an astonished mind on the said Śrī Rāma and Rāvaṇa, fighting as aforesaid on the battlefield. (29)

अर्दयन्तौ तु समरे तयोस्तौ स्यन्दनोत्तमौ।
परस्परमभिक्रुद्धौ परस्परमभिद्रुतौ॥ ३०॥

परस्परवधे युक्तौ घोररूपौ बभूवतुः।
मण्डलानि च वीथीश्च गतप्रत्यागतानि च॥ ३१॥
दर्शयन्तौ बहुविधां सूतौ सारथ्यजां गतिम्।
अर्दयन् रावणं रामो राघवं चापि रावणः॥ ३२॥
गतिवेगं समापन्नौ प्रवर्तननिवर्तने।
क्षिपतोः शरजालानि तयोस्तौ स्यन्दनोत्तमौ॥ ३३॥
चेरतुः संयुगमहीं सासारौ जलदाविव।
दर्शयित्वा तदा तौ तु गतिं बहुविधां रणे॥ ३४॥
परस्परस्याभिमुखौ पुनरेव च तस्थतुः।
धुरं धुरेण रथयोर्वक्त्रं वक्त्रेण वाजिनाम्॥ ३५॥
पताकाश्च पताकाभिः समीयुः स्थितयोस्तदा।
रावणस्य ततो रामो धनुर्मुक्तैः शितैः शरैः॥ ३६॥
चतुर्भिश्चतुरो दीप्तान् हयान् प्रत्यपसर्पयत्।
स क्रोधवशमापन्नो हयानामपसर्पणे॥ ३७॥
मुमोच निशितान् बाणान् राघवाय दशाननः।
सोऽतिविद्धो बलवता दशग्रीवेण राघवः॥ ३८॥
जगाम न विकारं च न चापि व्यथितोऽभवत्।
चिक्षेप च पुनर्बाणान् वज्रसारसमस्वनान्॥ ३९॥
सारथिं वज्रहस्तस्य समुद्दिश्य दशाननः।
मातलेस्तु महावेगाः शरीरे पतिताः शराः॥ ४०॥
न सूक्ष्ममपि सम्मोहं व्यथां वा प्रददुर्युधि।
तया धर्षणया क्रुद्धो मातलेर्न तथाऽऽत्मनः॥ ४१॥
चकार शरजालेन राघवो विमुखं रिपुम्।
विंशतिं त्रिंशतिं षष्टिं शतशोऽथ सहस्रशः॥ ४२॥
मुमोच राघवो वीरः सायकान् स्यन्दने रिपोः।
रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः॥ ४३॥
गदामुसलवर्षेण रामं प्रत्यर्दयद् रणे।
तत् प्रवृत्तं पुनर्युद्धं तुमुलं रोमहर्षणम्॥ ४४॥

Furiously attacking and injuring each other on the battlefield, nay, intent on destroying each other, the aforesaid excellent chariots of the two warriors for their part assumed a terrible aspect. The two charioteers too went on displaying multifarious movements of their chariots born of their driving skill, such as moving in a circle, moving straight and darting forward and receding forthwith. The two warriors had recourse to impetuosity of movement in their forward and backward motion, Śrī Rāma wounding Rāvaṇa and vice versa. Those excellent chariots of the two warriors, who were discharging streams of arrows, ranged the battle-ground like two clouds pouring showers. Having displayed movements of many kinds, on the field of battle, the two chariots once more stood facing each other. The shafts of the two chariots even as they stood at that moment met one with the other; the muzzles of the horses of the one closed with those of the horses of the other and the pennons too of the one closed with those of the other. With four sharp arrows discharged from his bow Śrī Rāma thereupon drove back the four spirited horses of Rāvaṇa. Fallen a prey to anger, on the retreating of his horses, that ten-headed monster let fly his whetted shafts against Śrī Rāma (a scion of Raghu). Though grievously wounded by the mighty Rāvaṇa (the ten-headed monster), the said scion of Raghu neither felt agitated nor disquieted. The ten-headed monster then directed arrows which emitted a sound like a stroke of lightning at the charioteer of Indra (who carries the thunderbolt in his hand). Fallen on the body of Mātali, the arrows for their part, which were shot with great impetuosity, did not cause the least confusion or torment to him on the battlefield. Angered by that assault on Mātali, Śrī Rāma (a scion of Raghu), who for his part did not feel provoked by the assault on himself, made his adversary averse to fighting by directing a stream of his arrows against him. The valiant scion of Raghu discharged twenty, thirty, sixty and hundreds and thousnds of arrows on the enemy's chariot. Provoked to anger, while seated in his chariot, the king of ogres, Rāvaṇa too thereupon tormented Śrī Rāma with a shower of maces and mallets in return. Then there ensued once more a tumultuous struggle, which caused one's hair to stand on end. (30—44)

गदानां मुसलानां च परिघाणां च निःस्वनैः।
शराणां पुङ्खवातैश्च क्षुभिताः सप्त सागराः॥ ४५॥

Nay, all the seven seas were thrown into agitation by the sound of maces, mallets and iron bludgeons and the gusts raised by the plumes adorning the flying arrows.(45)

क्षुब्धानां सागराणां च पातालतलवासिनः।
व्यथिता दानवाः सर्वे पन्नगाश्च सहस्रशः॥ ४६॥

All the devils as well as the snakes inhabiting in their thousands the nethermost subterranean region situated underneath the agitated seas felt disquieted. (46)

चकम्पे मेदिनी कृत्स्ना सशैलवनकानना।
भास्करो निष्प्रभश्चासीन्न ववौ चापि मारुतः॥ ४७॥

The entire globe shook with its mountains, forests and jungles. Nay, the sun (the source of light) lost its brilliance and the wind too ceased to blow. (47)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
चिन्तामापेदिरे सर्वे सकिंनरमहोरगाः॥ ४८॥

Thereupon all the gods—including the Gandharvas (celestial musicians), as well as the Kinnaras (another class of demigods credited with a human figure and the head of a horse or with a horse's body and the head of a man) and huge serpents—as also Siddhas (a class of demigods endowed with mystic powers from their very birth) and great Ṛṣis (the seers of Vedic Mantras) fell a prey to anxiety. (48)

स्वस्ति गोब्राह्मणेभ्यस्तु लोकास्तिष्ठन्तु शाश्वताः।
जयतां राघवः संख्ये रावणं राक्षसेश्वरम्॥ ४९॥

"May all be well with the cows and the Brāhmaṇas. May all the worlds endure forever. May Śrī Rāma, a scion of Raghu, conquer Rāvaṇa, the king of ogres, in combat!" (49)

एवं जपन्तोऽपश्यंस्ते देवाः सर्षिगणास्तदा।
रामरावणयोर्युद्धं सुघोरं रोमहर्षणम्॥ ५०॥

Saying so, the gods including the hosts of Ṛṣis (the seers of Vedic Mantras), present on the occasion, witnessed the fierce struggle between Śrī Rāma and Rāvaṇa, which caused one's hair to stand on end. (50)

गन्धर्वाप्सरसां सङ्घा दृष्ट्वा युद्धमनूपमम्।
गगनं[1] गगनाकारं सागरः सागरोपमः॥ ५१॥
रामरावणयोर्युद्धं रामरावणयोरिव।
एवं ब्रुवन्तो ददृशुस्तद् युद्धं रामरावणम्॥ ५२॥

Watching that matchless struggle and observing that even as the sky is its own compeer and that the sea is its own analogue, the struggle between Śrī Rāma and Rāvaṇa can be likened only to the struggle between Śrī Rāma and Rāvaṇa, the hosts of Gandharvas (celestial musicians) and Apsarās (heavenly nymphs) looked on that combat between Śrī Rāma and Rāvaṇa. (51-52)

ततः क्रोधान्महाबाहू रघूणां कीर्तिवर्धनः।
संधाय धनुषा रामः शरमाशीविषोपमम्॥ ५३॥
रावणस्य शिरोऽच्छिन्दच्छ्रीमज्ज्वलितकुण्डलम्।
तच्छिरः पतितं भूमौ दृष्टं लोकैस्त्रिभिस्तदा॥ ५४॥

Putting to his bow an arrow, which resembled a venomous serpent (in its fierceness) in wrath the mighty-armed Śrī Rāma, who enhanced the glory of the Raghus (his forbears), cut off the glorious head[2] of Rāvaṇa, which was graced with flaming earrings. The aforesaid head was seen fallen on the ground by the denizens of all the three worlds on that occasion. (53-54)

1. This verse 'गगनं गगनाकारं .....रामरावणयोरिव' has been quoted in works on Sanskrit poetics as an illustration of the figure of speech known by the name of 'Ananyaya', the occasion of which arises only where the object described is peerless and serves as its own comparison.

2. It seems Rāvaṇa appeared on the battlefield with a single head only during this combat.

तस्यैव सदृशं चान्यद् रावणस्योत्थितं शिरः।
तत् क्षिप्तं क्षिप्रहस्तेन रामेण क्षिप्रकारिणा॥ ५५॥
द्वितीयं रावणशिरश्छिन्नं संयति सायकैः।
छिन्नमात्रं च तच्छीर्षं पुनरेव प्रदृश्यते॥ ५६॥
तदप्यशनिसंकाशैश्छिन्नं रामस्य सायकैः।
एवमेव शतं छिन्नं शिरसां तुल्यवर्चसाम्॥ ५७॥
न चैव रावणस्यान्तो दृश्यते जीवितक्षये।
ततः सर्वास्त्रविद् वीरः कौसल्यानन्दवर्धनः॥ ५८॥
मार्गणैर्बहुभिर्युक्तश्चिन्तयामास राघवः।
मारीचो निहतो यैस्तु खरो यैस्तु सदूषणः॥ ५९॥
क्रौञ्चावटे विराधस्तु कबन्धो दण्डकावने।
यैः साला गिरयो भग्ना वाली च क्षुभितोऽम्बुधिः॥ ६०॥
त इमे सायकाः सर्वे युद्धे प्रात्ययिका मम।
किं नु तत् कारणं येन रावणे मन्दतेजसः॥ ६१॥

Another head, exactly similar to the former, cropped up on the shoulders of Rāvaṇa. That second head too of Rāvaṇa was struck off on the battlefield in no time by the nimble-handed Śrī Rāma, who was quick in action, with his arrows. The aforesaid head rose into view once more the moment it was severed; but that too was severed by the thunderbolt-like shafts of Śrī Rāma. In the same way a hundred of heads, equally brilliant, was successfully struck off by Śrī Rāma, yet no certainty about his death could be arrived at. Though equipped with numerous arrows and well-versed in the use of all kinds of mystic missiles, the valiant Śrī Rāma (a scion of Raghu), the enhancer of Kausalyā's joy, thereupon became thoughtful. (He said to himself:) "I wonder what is the reason why these well-known shafts—which have all been tried and found infallible by me on the battlefield, nay, by the help of which the ogre, Mārīca, for his part was made shortwork of by me as also Khara alongwith Dūṣaṇa, nay, the ogre Virādha too was disposed of in a hole in the ground in the Krauñca wood, and Kabandha in the Daṇḍaka forest, by which again were the seven sal trees at Kiṣkindhā and mountains too were transfixed as also Vālī (the lord of monkeys) and (last of all) the sea was thrown into agitation—have proved of little efficacy against Rāvaṇa." (55—61)

इति चिन्तापरश्चासीदप्रमत्तश्च संयुगे।
ववर्ष शरवर्षाणि राघवो रावणोरसि॥ ६२॥

Though absorbed in thought as aforesaid, yet not at all careless on the battlefield, Śrī Rāma, a scion of Raghu, rained showers of arrows on the breast of Rāvaṇa. (62)

रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः।
गदामुसलवर्षेण रामं प्रत्यर्दयद् रणे॥ ६३॥

Provoked to anger the king of ogres, Rāvaṇa, too, who was seated in his chariot, tormented Śrī Rāma in return with a shower of maces and mallets on the battlefield. (63)

तत् प्रवृत्तं महद् युद्धं तुमुलं रोमहर्षणम्।
अन्तरिक्षे च भूमौ च पुनश्च गिरिमूर्धनि॥ ६४॥

Then followed a great and tumultuous fight, which caused one's hair to stand on end, in the air as well as on the earth and again on the top of the Trikūṭa mountain. (64)

देवदानवयक्षाणां पिशाचोरगरक्षसाम्।
पश्यतां तन्महद् युद्धं सर्वरात्रमवर्तत॥ ६५॥

While the gods, the devils and the Yakṣas as also the fiends, the Nāgas (serpent-demons or semi-divine beings credited with the face of a man and the tail of a serpent, and said to inhabit the nethermost subterranean region, Pātāla) and the ogres looked on that major conflict that continued for entire days and nights. (65)

नैव रात्रिं न दिवसं न मुहूर्तं न च क्षणम्।
रामरावणयोर्युद्धं विराममुपगच्छति॥ ६६॥

The contest between Śrī Rāma and Rāvaṇa ceased neither by night nor by day, not even for an hour or a moment. (66)

दशरथसुतराक्षसेन्द्रयोस्तयो-
र्जयमनवेक्ष्य रणे स राघवस्य।
सुरवररथसारथिर्महात्मा
रणरतराममुवाच वाक्यमाशु॥ ६७॥

Not perceiving the victory of Śrī Rāma in the duel between the aforesaid two, the son of Daśaratha and the king of ogres, that high-souled charioteer of Indra (the foremost of gods) quickly spoke as follows to Śrī Rāma, while he was still engaged in fighting. (67)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्ताधिकशततमः सर्गः॥ १०७॥

Thus ends Canto One hundred and seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Rāvaṇa's death at Śrī Rāma's hands

अथ संस्मारयामास मातली राघवं तदा।
अजानन्निव किं वीर त्वमेनमनुवर्तसे॥ १॥

Mātali forthwith refreshed the memory of Śrī Rāma (a scion of Raghu) on that occasion and said, "How do you merely do as Rāvaṇa does (by acting on the defensive) as though you did not know how to dispose him of, O gallant prince? (1)

विसृजास्मै वधाय त्वमस्त्रं पैतामहं प्रभो।
विनाशकालः कथितो यः सुरैः सोऽद्य वर्तते॥ २॥

"With a view to his destruction discharge you on him the mystic missile presided over by Brahmā (the grandfather of the universe, which was created by the ten Prajāpatis or lords of creation, who were all his mind-born sons), my lord. The hour of his doom, which was foretold by the gods, has now arrived." (2)

ततः संस्मारितो रामस्तेन वाक्येन मातलेः।
जग्राह स शरं दीप्तं निःश्वसन्तमिवोरगम्॥ ३॥

Reminded of that missile by the aforesaid suggestion of Mātali, Śrī Rāma then seized hold of a flaming arrow, which flew like a hissing serpent. (3)

यं तस्मै प्रथमं प्रादादगस्त्यो भगवानृषिः।
ब्रह्मदत्तं महद् बाणममोघं युधि वीर्यवान्॥ ४॥

The glorious and powerful Sage Agastya had already bestowed on him (while he was moving in the Daṇḍaka forest) that enormous arrow, gifted to him by Brahmā, the creator, which never missed its target. (4)

ब्रह्मणा निर्मितं पूर्वमिन्द्रार्थममितौजसा।
दत्तं सुरपतेः पूर्वं त्रिलोकजयकांक्षिणः॥ ५॥

Having been created of yore for the use of Indra, the ruler of gods, by Brahmā (the creator), whose strength was immeasurable, it was bestowed in the past on the ruler of gods, who was eager to conquer the three worlds. (5)

यस्य वाजेषु पवनः फले पावकभास्करौ।
शरीरमाकाशमयं गौरवे मेरुमन्दरौ॥ ६॥

The wind-god presided over its feathers; the god of fire (lit., the purifier) and the sun-god (the source of light) over its head; its shaft was made up of ether; while the Mandara and Meru mountains presided over its weight. (6)

जाज्वल्यमानं वपुषा सुपुङ्खं हेमभूषितम्।
तेजसा सर्वभूतानां कृतं भास्करवर्चसम्॥ ७॥

Provided with lovely feathers and decked with gold, the arrow, which emitted splendour from its body, had been made up of the essence of all the elements and shone like the sun. (7)

सधूममिव कालाग्निं दीप्तमाशीविषोपमम्।
नरनागाश्ववृन्दानां भेदनं क्षिप्रकारिणम्॥ ८॥
द्वाराणां परिघाणां च गिरीणां चापि भेदनम्।
नानारुधिरदिग्धाङ्गं मेदोदिग्धं सुदारुणम्॥ ९॥

Flaming like the fire of universal dissolution enveloped in smoke, and resembling a venomous snake, it was quick in action and capable of splitting asunder hosts of men, elephants and horses and smashing gateways and iron bars and mountains too. Smeared with the blood of various victims and coated with their marrow, it presented a dreadful appearance. (8-9)

वज्रसारं महानादं नानासमितिदारुणम्।
सर्ववित्रासनं भीमं श्वसन्तमिव पन्नगम्॥ १०॥

Nay, hard as adamant and loud-sounding, it was capable of dispersing armies of every kind. Terrible to behold and hissing like a serpent, it frightened all. (10)

कङ्कगृध्रबकानां च गोमायुगणरक्षसाम्।
नित्यभक्षप्रदं युद्धे यमरूपं भयावहम्॥ ११॥

Providing lasting nourishment on the battlefield to buzzards, vultures and herons as well as to packs of jackals as also to ogres, it assumed the aspect of Yama (the god of retribution) and inspired terror. (11)

नन्दनं वानरेन्द्राणां रक्षसामवसादनम्।
वाजितं विविधैर्वाजैश्चारुचित्रैर्गरुत्मतः॥ १२॥

The delight of monkey chiefs and the scourge of ogres, it was provided with various kinds of lovely and picturesque plumes of Garuḍa. (12)

तमुत्तमेषुं लोकानामिक्ष्वाकुभयनाशनम्।
द्विषतां कीर्तिहरणं प्रहर्षकरमात्मनः॥ १३॥
अभिमन्त्र्य ततो रामस्तं महेषुं महाबलः।
वेदप्रोक्तेन विधिना संदधे कार्मुके बली॥ १४॥

Charged with a mystic spell in accordance with the scriptural ordinance that great arrow which was supremely destructive, nay, capable of dispelling the fear of all the worlds in general and the Ikṣwākus in particular, taking away the glory of the enemies and delighting one's own self, the mighty Śrī Rāma, who was endowed with extraordinary strength, then placed it on his bow. (13-14)

तस्मिन् संधीयमाने तु राघवेण शरोत्तमे।
सर्वभूतानि संत्रेसुश्चचाल च वसुंधरा॥ १५॥

While that excellent arrow was being set by Śrī Rāma (a scion of Raghu) to his bow, all created being for their part felt terrified and the earth shook. (15)

स रावणाय संक्रुद्धो भृशमायम्य कार्मुकम्।
चिक्षेप परमायत्तः शरं मर्मविदारणम्॥ १६॥

Stretching his bow at full length, Śrī Rāma, who felt highly provoked and was supremely active, shot at Rāvaṇa the arrow, which was capable of tearing asunder his vital parts. (16)

स वज्र इव दुर्धर्षो वज्रिबाहुविसर्जितः।
कृतान्त इव चावार्यो न्यपतद् रावणोरसि॥ १७॥

Difficult to prevail against like the thunderbolt hurled by the arm of Indra (the wielder of the thunderbolt), nay, incapable of being warded off like Death, the arrow impinged on the breast of Rāvaṇa. (17)

स विसृष्टो महावेगः शरीरान्तकरः परः।
बिभेद हृदयं तस्य रावणस्य दुरात्मनः॥ १८॥

As soon as discharged, the arrow, which was endowed with exceeding velocity and was supremely capable of putting an end to the enemy's body, pierced the heart of the notorious and evil-minded Rāvaṇa. (18)

रुधिराक्तः स वेगेन शरीरान्तकरः शरः।
रावणस्य हरन् प्राणान् विवेश धरणीतलम्॥ १९॥

Taking the life of Rāvaṇa with all speed and stained with blood, that deadly shaft penetrated the earth's surface. (19)

स शरो रावणं हत्वा रुधिरार्द्रकृतच्छविः।
कृतकर्मा निभृतवत् स तूणीं पुनराविशत्॥ २०॥

Soaked in blood on having killed Rāvaṇa, and thereby having accomplished its mission, nay, appearing graceful, that well-known arrow re-entered the quiver of Śrī Rāma like a meek servant. (20)

तस्य हस्ताद्धतस्याशु कार्मुकं तत् ससायकम्।
निपपात सह प्राणैर्भ्रश्यमानस्य जीवितात्॥ २१॥

The notorious bow of Rāvaṇa, when the latter was struck, immediately dropped down from his hand alongwith the arrow (set to it), synchronously with his life-breath even while he was being separated from his life. (21)

गतासुर्भीमवेगस्तु नैर्ऋतेन्द्रो महाद्युतिः।
पपात स्यन्दनाद् भूमौ वृत्रो वज्रहतो यथा॥ २२॥

His life having departed, the ruler of ogres (lit., the progeny of the ogre Nirṛti, the deity presiding over the south-west corner) for his part, who was (once) endowed with terrible impetuosity and invested with extraordinary splendour, fell from his chariot to the ground even like the demon Vṛtra when the latter was struck down by the thunderbolt of Indra. (22)

तं दृष्ट्वा पतितं भूमौ हतशेषा निशाचराः।
हतनाथा भयत्रस्ताः सर्वतः सम्प्रदुद्रुवुः॥ २३॥

Seeing him fallen on the ground, the night-rangers, who had escaped the carnage, ran very fast in all directions panic-stricken, their lord having now been killed. (23)

नर्दन्तश्चाभिपेतुस्तान् वानरा द्रुमयोधिनः।
दशग्रीववधं दृष्ट्वा वानरा जितकाशिनः॥ २४॥

Nay, monkeys, who fought with trees, fell roaring upon them. Perceiving the destruction of Rāvaṇa (the ten-headed monster), the monkeys had assumed a triumphant air. (24)

अर्दिता वानरैर्हृष्टैर्लङ्कामभ्यपतन् भयात्।
हताश्रयत्वात् करुणैर्बाष्पप्रस्रवणैर्मुखैः॥ २५॥

Harassed by the jubilant monkeys, the ogres rushed back in panic towards Laṅkā, with faces exciting pity and raining tears, their mainstay having now been killed. (25)

ततो विनेदुः संहृष्टा वानरा जितकाशिनः।
वदन्तो राघवजयं रावणस्य च तद्वधम्॥ २६॥

Assuming a triumphant air, highly rejoiced as they were, and proclaiming the victory of Śrī Rāma (a scion of Raghu) and the death of Rāvaṇa at his hands, the monkeys thereupon shouted at the top of their voice. (26)

अथान्तरिक्षे व्यनदत् सौम्यस्त्रिदशदुन्दुभिः।
दिव्यगन्धवहस्तत्र मारुतः सुसुखो ववौ॥ २७॥

Presently there sounded loudly in the air the happy drums of the gods and a highly delightful breeze sprang up there, wafting heavenly odours. (27)

निपपातान्तरिक्षाच्च पुष्पवृष्टिस्तदा भुवि।
किरन्ती राघवरथं दुरावापा मनोहरा॥ २८॥

Nay, covering the chariot of Śrī Rāma (a scion of Raghu), a soul-ravishing shower of flowers, which was difficult to find elsewhere, fell from the heavens to the earth on that occasion. (28)

राघवस्तवसंयुक्ता गगने च विशुश्रुवे।
साधुसाध्विति वागग्र्या देवतानां महात्मनाम्॥ २९॥

Nay, the excellent utterance of the high-souled gods saying 'Well done! Bravo!!', combined with a panegyric in praise of Śrī Rāma (a scion of Raghu), was distinctly heard in the heavens. (29)

आविवेश महान् हर्षो देवानां चारणैः सह।
रावणे निहते रौद्रे सर्वलोकभयंकरे॥ ३०॥

The fierce Rāvaṇa, the terror of all the worlds, having been killed, a great joy filled the heart of the gods, including the Cāraṇas, the celestial bards. (30)

ततः सकामं सुग्रीवमङ्गदं च विभीषणम्।
चकार राघवः प्रीतो हत्वा राक्षसपुंगवम्॥ ३१॥

Rejoiced on having dispatched the foremost of the ogres, Śrī Rāma (a scion of Raghu) then fulfilled the desire of Sugrīva, Aṅgada and Vibhīṣaṇa by seeing and felicitating them on the fall of Rāvaṇa. (31)

ततः प्रजग्मुः प्रशमं मरुद्गणा
दिशः प्रसेदुर्विमलं नभोऽभवत्।
मही चकम्पे न च मारुतो ववौ
स्थिरप्रभश्चाप्यभवद् दिवाकरः॥ ३२॥

Thereupon the hosts of gods attained great peace of mind, all the four quarters brightened up and the sky too became clear. The earth no longer shook, the wind blew gently and the sun shed a steady light. (32)

ततस्तु सुग्रीवविभीषणाङ्गदाः
सुहृद्विशिष्टाः सहलक्ष्मणस्तदा।
समेत्य हृष्टा विजयेन राघवं
रणेऽभिरामं विधिनाभ्यपूजयन्॥ ३३॥

Coming together, rejoiced as they were by the victory of Śrī Rāma, Sugrīva, Vibhīṣaṇa and Aṅgada for their part, who were supplemented by their friends and accompanied by Lakṣmaṇa, then paid their homage with due ceremony to Śrī Rāma (a scion of Raghu) who looked charming on the battlefield. (33)

स तु निहतरिपुः स्थिरप्रतिज्ञः
स्वजनबलाभिवृतो रणे बभूव।
रघुकुलनृपनन्दनो महौजा-
स्त्रिदशगणैरभिसंवृतो महेन्द्रः॥ ३४॥

Śrī Rāma, the delight of Daśaratha (the king of Raghu's race), for his part, who had just killed his adversary, Rāvaṇa, and was thus steadfast in his vows, and who was endowed with extraordinary might, stood encompassed on the battlefield by his own people as well as by his army, even like the mighty Indra, the ruler of gods, surrounded by the celestial hosts. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाधिकशततमः सर्गः॥ १०८॥

Thus ends Canto One hundred and eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवाधिकशततमः सर्गः

Canto CIX

Vibhīṣaṇa bursts into a lament and Śrī Rāma comforts him and asks him to perform the obsequies in relation to his deceased eldest brother

भ्रातरं निहतं दृष्ट्वा शयानं निर्जितं रणे।
शोकवेगपरीतात्मा विललाप विभीषणः॥ १॥

Seeing his eldest brother, Rāvaṇa, lying vanquished and killed on the battlefield, Vibhīṣaṇa began to lament as follows, his mind overcome with an outburst of grief: (1)

वीरविक्रान्त विख्यात प्रवीण नयकोविद।
महार्हशयनोपेत किं शेषे निहतो भुवि॥ २॥
निक्षिप्य दीर्घौ निश्चेष्टौ भुजावङ्गदभूषितौ।
मुकुटेनापवृत्तेन भास्कराकारवर्चसा॥ ३॥

"O renowned and valiant hero, powerful and skilled in polity, having thrown about your two arms, which though still adorned with armlets are now motionless, and with your diadem, brilliant as the sun, knocked down, why are you lying killed on the ground, O brother, who were accustomed to a luxurious bed? (2-3)

तदिदं वीर सम्प्राप्तं यन्मया पूर्वमीरितम्।
काममोहपरीतस्य यत् तन्न रुचितं तव॥ ४॥

"That very fate which was predicted by me has been met with by you, O valiant brother, inasmuch as my aforesaid advice did not find favour with you, overcome as you were with concupiscence and infatuation. (4)

यन्न दर्पात् प्रहस्तो वा नेन्द्रजिन्नापरे जनाः।
न कुम्भकर्णोऽतिरथो नातिकायो नरान्तकः।
न स्वयं बहु मन्येथास्तस्योदर्कोऽयमागतः॥ ५॥

"This calamity has come about as a sequel to the fact that in their presumption neither Prahasta nor Indrajit nor other people nor even Kumbhakarṇa, an exceeding car-warrior, nor, again, Atikāya nor Narāntaka nor you yourself prized my counsel. (5)

गतः सेतुः सुनीतानां गतो धर्मस्य विग्रहः।
गतः सत्त्वस्य संक्षेपः सुहस्तानां गतिर्गता॥ ६॥
आदित्यः पतितो भूमौ मग्नस्तमसि चन्द्रमाः।
चित्रभानुः प्रशान्तार्चिर्व्यवसायो निरुद्यमः।
अस्मिन् निपतिते वीरे भूमौ शस्त्रभृतां वरे॥ ७॥

"Since this hero, who was the prince of those wielding weapons, has fallen on the ground, the foremost of those conducting themselves with prudence has disappeared, the incarnation of virtue has departed, the repository of might has left for good, the refuge of deft-handed warriors has gone out of sight, the sun has fallen to earth, the moon has merged in darkness, fire has ceased to emit flames and all enthusiastic energy has become worthless. (6-7)

किं शेषमिहलोकस्य गतसत्त्वस्य सम्प्रति।
रणे राक्षसशार्दूले प्रसुप्त इव पांसुषु॥ ८॥

"Now that Rāvaṇa, a tiger among the ogres, is lying fast asleep, as it were, in the dust on the battlefield, everything belonging to the people in this city of Laṅkā, whose strength has departed, has gone to the dogs. (8)

धृतिप्रवालः प्रसभाग्र्यपुष्प-
स्तपोबलः शौर्यनिबद्धमूलः।
रणे महान् राक्षसराजवृक्षः
सम्मर्दितो राघवमारुतेन॥ ९॥

"With firmness for its foliage, stubbornness for its excellent blossom, asceticism for its strength and valour for its firm roots, the huge tree in the shape of Rāvaṇa (the king of ogres) has been crushed on the battlefield by the tempest in the shape of Śrī Rāma, a scion of Raghu. (9)

तेजोविषाणः कुलवंशवंशः
कोपप्रसादापरगात्रहस्तः।
इक्ष्वाकुसिंहावगृहीतदेहः
सुप्तः क्षितौ रावणगन्धहस्ती॥ १०॥

"With ardour for its tusks, the line of ancestors for its backbone, wrath for its lower parts (legs etc.,) and graciousness for its proboscis, the elephant in rut in the shape of Rāvaṇa is lying asleep on the ground, its body having been overthrown by a lion in the shape of Śrī Rāma, a scion of Ikṣwāku. (10)

पराक्रमोत्साहविजृम्भितार्चि-
र्निःश्वासधूमः स्वबलप्रतापः।
प्रतापवान् संयति राक्षसाग्नि-
र्निर्वापितो रामपयोधरेण॥ ११॥

"With prowess and energy for its

developed flame, sighs for its smoke and his native strength for its scorching heat the blazing fire in the shape of the ogre, Rāvaṇa, has been extinguished on the battlefield by the rainy cloud in the shape of Śrī Rāma. (11)

सिंहर्क्षलाङ्गूलककुद्विषाणः
पराभिजिद्गन्धनगन्धवाहः ।
रक्षोवृषश्चापलकर्णचक्षुः
क्षितीश्वरव्याघ्रहतोऽवसन्नः ॥ १२ ॥

"With the ogres* (who followed him) for its tail, hump and horns, and lasciviousness for its ears and eyes, the bull in the shape of the ogre, Rāvaṇa, the conqueror of its enemies, which vied with the wind in energy, is lying dead, struck down by a tiger in the shape of Śrī Rāma (a ruler of the earth)." (12)

वदन्तं हेतुमद्वाक्यं परिदृष्टार्थनिश्चयम्।
रामः शोकसमाविष्टमित्युवाच विभीषणम्॥ १३ ॥

To Vibhīṣaṇa, who was uttering words full of reason, nay, which revealed his determined view of the matter, nay, who was fully possessed by grief, Śrī Rāma spoke as follows: (13)

नायं विनष्टो निश्चेष्टः समरे चण्डविक्रमः।
अत्युन्नतमहोत्साहः पतितोऽयमशङ्कितः॥ १४ ॥

"Rāvaṇa has not met his death because he lacked in energy. He has fallen in combat for the good of the world even though he was endowed with terrific prowess and exhibited extraordinary enthusiasm of a very exalted type and remained undaunted throughout. (14)

नैवं विनष्टाः शोचन्ते क्षत्रधर्मव्यवस्थिताः।
वृद्धिमाशंसमाना ये निपतन्ति रणाजिरे॥ १५ ॥

"Warriors who fall on the battlefield while remaining steadfast in the duty of a Kṣatriya (warrior) and seeking advancement in the shape of victory and are thus killed, need not be mourned for. (15)

येन सेन्द्रास्त्रयो लोकास्त्रासिता युधि धीमता।
तस्मिन् कालसमायुक्ते न कालः परिशोचितुम्॥ १६ ॥

"There is no occasion to grieve for his having been brought under the sway of death, by whom, intelligent as he was, (all) the three worlds (viz., earth, heaven and the intermediate region), including Indra, their ruler, were constantly thrown into a fright. (16)

नैकान्तविजयो युद्धे भूतपूर्वः कदाचन।
परैर्वा हन्यते वीरः परान् वा हन्ति संयुगे॥ १७ ॥

"None has ever been exclusively victorious even in the past. A hero is either killed by his enemies or makes short work of them in combat. (17)

इयं हि पूर्वैः संदिष्टा गतिः क्षत्रियसम्मता।
क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः॥ १८ ॥

"Such indeed is the destiny proclaimed by the ancients as highly esteemed for a warrior. A warrior killed in action does not deserve to be mourned: such is the conclusion of the scriptures. (18)

तदेवं निश्चयं दृष्ट्वा तत्त्वमास्थाय विज्वरः।
यदिहानन्तरं कार्यं कल्प्यं तदनुचिन्तय॥ १९ ॥

"Therefore, bearing this conclusion in mind, nay holding on to the right path and freed from grief, please consider what duty deserves to be performed next at this juncture." (19)

तमुक्तवाक्यं विक्रान्तं राजपुत्रं विभीषणः।
उवाच शोकसंतप्तो भ्रातुर्हितमनन्तरम्॥ २० ॥

To that valiant prince, Śrī Rāma, who had just finished his say, Vibhīṣaṇa, who was torn with grief, next made the following

* The word 'Siṁharkṣa' stands for the lunar mansion known by the name of Mūla, which holds sway over the ogre race. Due to its close association with the ogre race the word has been used in this verse as a synonym for the ogres.

submission in the interest of his deceased eldest brother. (20)

योऽयं विमर्देष्वविभग्नपूर्वः
सुरैः समस्तैरपि वासवेन।
भवन्तमासाद्य रणे विभग्नो
वेलामिवासाद्य यथा समुद्रः॥ २१॥

"This ogre, who had never been vanquished before in trials of strength by all the gods combined, or even by Indra himself, has been routed on confronting you on the battlefield even as the sea breaks up on reaching the shore. (21)

अनेन दत्तानि वनीपकेषु
भुक्ताश्च भोगा निभृताश्च भृत्याः।
धनानि मित्रेषु समर्पितानि
वैराण्यमित्रेषु च यापितानि॥ २२॥

"By him gifts were conferred on mendicants, pleasures too were enjoyed and dependants were fully maintained, riches were bestowed on friends and grudges against enemies were also revenged. (22)

एषोऽहिताग्निश्च महातपाश्च
वेदान्तगः कर्मसु चाग्र्यशूरः।
एतस्य यत् प्रेतगतस्य कृत्यं
तत् कर्तुमिच्छामि तव प्रसादात्॥ २३॥

"Nay, he maintained a perpetually sacred fire and practised great religious austerities, had completely mastered the Vedas and was highly proficient in ritual acts. Through your goodwill I seek to perform that which ought to be performed in relation to this brother of mine, who has departed to the other world." (23)

स तस्य वाक्यैः करुणैर्महात्मा
सम्बोधितः साधु विभीषणेन।
आज्ञापयामास नरेन्द्रसूनुः
स्वर्गीयमाधानमदीनसत्त्वः॥ २४॥

Appealed to by Vibhīṣaṇa in his own pathetic words, that high-souled prince, Śrī Rāma, who was undepressed in spirits, commanded him to perform funeral rites, which were calculated to lead the departed soul to heaven: (24)

मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम्।
क्रियतामस्य संस्कारो ममाप्येष यथा तव॥ २५॥

"Animosity ends with death. Our purpose has been achieved. Therefore, let obsequies be performed in relation to him now. He is as good as mine too as yours." (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवाधिकशततमः सर्गः॥ १०९॥

Thus ends Canto One hundred and nine in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशाधिकशततमः सर्गः

Canto CX

The lament of Rāvaṇa's consorts

रावणं निहतं श्रुत्वा राघवेण महात्मना।
अन्तःपुराद् विनिष्पेतू राक्षस्यः शोककर्शिताः॥ १॥
वार्यमाणाः सुबहुशो वेष्टन्त्यः क्षितिपांसुषु।
विमुक्तकेश्यः शोकार्ता गावो वत्सहता इव॥ २॥

Emaciated through grief on hearing of Rāvaṇa having been killed by the high-souled Śrī Rāma (a scion of Raghu), the ogresses living in the gynaeceum of Rāvaṇa, rushed out of the gynaeceum, rolling in the dust of the streets, though being held back every now and then

by their maid-servants, their hair dishevelled, stricken as they were with grief like cows that had lost their calf. (1-2)

उत्तरेण विनिष्क्रम्य द्वारेण सह राक्षसैः।
प्रविश्यायोधनं घोरं विचिन्वन्त्यो हतं पतिम्॥ ३॥
आर्यपुत्रेति वादिन्यो हा नाथेति च सर्वशः।
परिपेतुः कबन्धाङ्कां महीं शोणितकर्दमाम्॥ ४॥

Issuing out of the northern gate of Laṅkā alongwith ogres, and penetrating deep into the dreadful battlefield searching for their husband, who had been killed, nay, crying out, "O my husband! Ah my lord!!", they all ran hither and thither on the ground, which was covered with headless trunks and rendered muddy with gore. (3-4)

ता बाष्पपरिपूर्णाक्ष्यो भर्तृशोकपराजिताः।
करिण्य इव नर्दन्त्यः करेण्वो हतयूथपाः॥ ५॥
ददृशुस्ता महाकायं महावीर्यं महाद्युतिम्।
रावणं निहतं भूमौ नीलाञ्जनचयोपमम्॥ ६॥

Crying like female elephants, their eyes full of tears, overcome as they were with grief for their husband, the aforesaid ogresses, who also looked like female elephants that had lost the leader of their herd, saw the gigantic Rāvaṇa, who was endowed with extraordinary prowess and invested with great splendour, lying killed on the ground like a heap of black antimony. (5-6)

ताः पतिं सहसा दृष्ट्वा शयानं रणपांसुषु।
निपेतुस्तस्य गात्रेषु च्छिन्ना वनलता इव॥ ७॥

Beholding their husband lying in the dust of the battlefield, they precipitately fell down on his limbs like so many uprooted wild creepers. (7)

बहुमानात् परिष्वज्य काचिदेनं रुरोद ह।
चरणौ काचिदालम्ब्य काचित् कण्ठेऽवलम्ब्य च॥ ८॥

Embracing him out of great regard, one burst into tears, another sobbed holding his feet; while a third began to weep hanging on his neck. (8)

उत्क्षिप्य च भुजौ काचिद् भूमौ सुपरिवर्तते।
हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागमत्॥ ९॥

Yet another rolled on the ground, throwing up her arms; while still another fell into a swoon on seeing the face of her deceased husband. (9)

काचिदङ्के शिरः कृत्वा रुरोद मुखमीक्षती।
स्नापयन्ती मुखं बाष्पैस्तुषारैरिव पङ्कजम्॥ १०॥

Laying his head in her lap, one wept as she looked on his countenance, bathing his face with tears even as nature would cover a lotus with dew-drops. (10)

एवमार्ताः पतिं दृष्ट्वा रावणं निहतं भुवि।
चुक्रुशुर्बहुधा शोकाद् भूयस्ताः पर्यदेवयन्॥ ११॥

Afflicted thus to see their husband, Rāvaṇa, lying killed on the ground as mentioned above, the ladies cried in diverse ways out of grief and then began to wail as follows: (11)

येन वित्रासितः शक्रो येन वित्रासितो यमः।
येन वैश्रवणो राजा पुष्पकेण वियोजितः॥ १२॥
गन्धर्वाणामृषीणां च सुराणां च महात्मनाम्।
भयं येन रणे दत्तं सोऽयं शेते रणे हतः॥ १३॥

"Here lies killed on the battlefield the warrior by whom Indra was thrown into a fright and Yama (the god of retribution) was also struck with terror, nay, by whom Kubera (son of Sage Viśravā), the king of Yakṣas, was deprived of his aerial car, Puṣpaka, and by whom fear was inspired on the battlefield in the Gandharvas (celestial musicians), in the Ṛṣis (the seers of Vedic Mantras) as well as in the lofty-minded gods. (12-13)

असुरेभ्यः सुरेभ्यो वा पन्नगेभ्योऽपि वा तथा।
भयं यो न विजानाति तस्येदं मानुषाद् भयम्॥ १४॥

"This catastrophe in the form of death has come from a mortal to him who did not conceive any fear from the demons or

the gods or even from reptiles for that matter! (14)

अवध्यो देवतानां यस्तथा दानवरक्षसाम्।
हतः सोऽयं रणे शेते मानुषेण पदातिना॥ १५॥

"Here lies killed in combat by a mortal come walking all the way from Ayodhyā, a warrior who was incapable of being killed by gods, and even so, by devils and ogres too! (15)

यो न शक्यः सुरैर्हन्तुं न यक्षैर्नासुरैस्तथा।
सोऽयं कश्चिदिवासत्त्वो मृत्युं मर्त्येन लम्भितः॥ १६॥

"Here lies, conveyed by a mortal to the region of death, like one devoid of strength, he who could not be disposed of by gods, Yakṣas and demons alike." (16)

एवं वदन्त्यो रुरुदुस्तस्य ता दुःखिताः स्त्रियः।
भूय एव च दुःखार्ता विलेपुश्च पुनः पुनः॥ १७॥

Wailing as aforesaid, those wretched consorts of Rāvaṇa burst into tears. Nay, stricken with agony, they repeatedly lamented once more in the following words: (17)

अशृण्वता तु सुहृदां सततं हितवादिनाम्।
मरणायाहृता सीता राक्षसाश्च निपातिताः।
एताः सममिदानीं ते वयमात्मा च पातितः॥ १८॥

"To your own destruction was Sītā borne away by you, who did not listen to the remonstrances of your near and dear ones, who always offered friendly counsel to you. Nay, ogres too have been struck-down and here stand we, your consorts, as well as your ownself destroyed all at once. (18)

ब्रुवाणोऽपि हितं वाक्यमिष्टो भ्राता विभीषणः।
दृष्टं परुषितो मोहात् त्वयाऽऽत्मवधकांक्षिणा॥ १९॥

"Though tendering salutary advice to you, your beloved younger brother, Vibhīṣaṇa, was harshly treated through ignorance by you, who evidently sought your own destruction; and the result has been seen by us. (19)

यदि निर्यातिता ते स्यात् सीता रामाय मैथिली।
न नः स्याद् व्यसनं घोरमिदं मूलहरं महत्॥ २०॥

"Had Sītā, a princess of Mithilā, been restored by you to Rāma, this appalling and major calamity, which has robbed us of our very root, would not have befallen us. (20)

वृत्तकामो भवेद् भ्राता रामो मित्रकुलं भवेत्।
वयं चाविधवाः सर्वाः सकामा न च शत्रवः॥ २१॥

"Your brother, Vibhīṣaṇa, would have in that case had his desire fulfilled, Rāma would have turned our ally; nay, we all would have been spared the curse of widowhood and our enemies would not have realized their ambition. (21)

त्वया पुनर्नृशंसेन सीतां संरुन्धता बलात्।
राक्षसा वयमात्मा च त्रयं तुल्यं निपातितम्॥ २२॥

"By you, however, who, hard-hearted as you were, was forcibly kept Sītā under detention, the ogres, we, your consorts, as well as your ownself—all the three have been ruined all at once. (22)

न कामकारः कामं वा तव राक्षसपुंगव।
दैवं चेष्टयते सर्वं हतं दैवेन हन्यते॥ २३॥

"Your acting according to your own will, however, was not sufficient to ruin you, O bull among the ogres! For, Providence alone prompts all to action. He alone is killed who is killed by destiny. (23)

वानराणां विनाशोऽयं राक्षसानां च ते रणे।
तव चैव महाबाहो दैवयोगादुपागतः॥ २४॥

"This destruction of the monkeys as also of the ogres as well as yours in the conflict courted by you has come about as an act of destiny alone, O mighty-armed one! (24)

नैवार्थेन च कामेन विक्रमेण न चाज्ञया।
शक्या दैवगतिर्लोके निवर्तयितुमुद्यता॥ २५॥

"The course of destiny, when about to bear fruit, cannot be diverted by money, wish, valour or even by command." (25)

विलेपुरेवं दीनास्ता राक्षसाधिपयोषितः।
कुरर्य इव दुःखार्ता बाष्पपर्याकुलेक्षणाः॥ २६॥

Thus lamented like female ospreys the aforesaid consorts of Rāvaṇa, the suzerain lord of ogres, stricken with agony as they were, their eyes bedimmed with tears. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे दशाधिकशततमः सर्गः॥ ११०॥

Thus ends Canto One hundred and ten in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशाधिकशततमः सर्गः

Canto CXI

Mandodarī's lament and the funeral of Rāvaṇa

तासां विलपमानानां तदा राक्षसयोषिताम्।
ज्येष्ठपत्नी प्रिया दीना भर्तारं समुदैक्षत॥ १॥

Of the aforesaid consorts of the ogre, Rāvaṇa, who were lamenting as above on that occasion, the beloved and seniormost consort, who was feeling miserable, gazed on her husband. (1)

दशग्रीवं हतं दृष्ट्वा रामेणाचिन्त्यकर्मणा।
पतिं मन्दोदरी तत्र कृपणा पर्यदेवयत्॥ २॥

Seeing her spouse, Rāvaṇa, the ten-headed monster, made short work of by Śrī Rāma of inconceivable exploits, the wretched Mandodarī lamented as follows on that spot: (2)

ननु नाम महाबाहो तव वैश्रवणानुज।
क्रुद्धस्य प्रमुखे स्थातुं त्रस्यत्यपि पुरंदरः॥ ३॥

"Indeed, it is well known, O mighty-armed younger brother of Kubera (son of Sage Viśravā), that even Indra, the destroyer of citadels, feared to stand in front of you when you were angry. (3)

ऋषयश्च महान्तोऽपि गन्धर्वाश्च यशस्विनः।
ननु नाम तवोद्वेगाच्चारणाश्च दिशो गताः॥ ४॥

Even eminent Ṛṣis (seers of Vedic Mantras) and illustrious Gandharvas (celestial musicians) and Cāraṇas (celestial bards) too, they say, actually fled in all directions for fear of you. (4)

स त्वं मानुषमात्रेण रामेण युधि निर्जितः।
न व्यपत्रपसे राजन् किमिदं राक्षसेश्वर॥ ५॥

"How is it that you do not feel abashed even though vanquished in combat by Rāma a mere mortal, O king, O ruler of ogres! (5)

कथं त्रैलोक्यमाक्रम्य श्रिया वीर्येण चान्वितम्।
अविषह्यं जघान त्वां मानुषो वनगोचरः॥ ६॥

"How did a mortal, wandering in the woods, kill you, who, having overcome all the three worlds by dint of your prowess, had grown irresistible and were endowed with glory? (6)

मानुषाणामविषये चरतः कामरूपिणः।
विनाशस्तव रामेण संयुगे नोपपद्यते॥ ७॥

"That you, who lived in a place inaccessible to man and were able to assume any form at will, were destroyed in combat by Rāma, is not compatible with reason. (7)

न चैतत् कर्म रामस्य श्रद्दधामि चमूमुखे।
सर्वतः समुपेतस्य तव तेनाभिमर्षणम्॥ ८॥

"Nor do I believe that your discomfiture at his hands in the van, of your army, fully equipped as you were with all implements of war, was the achievement of Rāma. (8)

अथवा रामरूपेण कृतान्तः स्वयमागतः।
मायां तव विनाशाय विधायाप्रतितर्किताम्॥ ९॥

"Or, taking recourse to inconceivable magic for your destruction, Death himself appeared in the form of Rāma. (9)

अथवा वासवेन त्वं धर्षितोऽसि महाबल।
वासवस्य तु का शक्तिस्त्वां द्रष्टुमपि संयुगे॥ १०॥
महाबलं महावीर्यं देवशत्रुं महौजसम्।
व्यक्तमेष महायोगी परमात्मा सनातनः॥ ११॥
अनादिमध्यनिधनो महतः परमो महान्।
तमसः परमो धाता शङ्खचक्रगदाधरः॥ १२॥
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः।
मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः॥ १३॥
सर्वैः परिवृतो देवैर्वानरत्वमुपागतैः।
सर्वलोकेश्वरः श्रीमाँल्लोकानां हितकाम्यया॥ १४॥
स राक्षसपरीवारं देवशत्रुं भयावहम्।
इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया॥ १५॥

"Or, it seems, you were overcome by Indra (disguised as Rāma), O lord endowed with extraordinary might! Indra, however, had no power even to gaze on you, the avowed enemy of gods, on the battlefield, endowed as you were with extraordinary might, valour and energy. "Assuming a human semblance, prompted as He was by the desire to do good to all the worlds and surrounded by all the gods, who had taken the form of so many monkeys, evidently the celebrated Lord Viṣṇu of unfailing prowess, the eternal Supreme Spirit, a great master of yoga, the gracious Ruler of all the three worlds as well as their sustainer, who has no beginning, middle or end, is supremely greater than the great and stands eternally beyond darkness (ignorance) who carries a conch, a discus and a mace on His person and is distinguished by the mark of Śrīvatsa (a curl of white hair) on the breast, who is constantly endowed with fortune, is invincible, everlasting and perpetual, made short work of you, a terrible enemy of gods, alongwith the ogres who surrounded you. After subduing the senses, including the mind, the internal sense, all the three worlds were conquered by you in the course of the austerities practised by you in the past. (10—15)

स्मरद्भिरिव तद् वैरमिन्द्रियैरेव निर्जितः।
यदैव हि जनस्थाने राक्षसैर्बहुभिर्वृतः॥ १६॥
खरस्तु निहतो भ्राता तदा रामो न मानुषः।
यदैव नगरीं लङ्कां दुष्प्रवेशां सुरैरपि॥ १७॥
प्रविष्टो हनुमान् वीर्यात् तदैव व्यथिता वयम्।
क्रियतामविरोधश्च राघवेणेति यन्मया॥ १८॥
उच्यमानो न गृह्णासि तस्येयं व्युष्टिरागता।
अकस्माच्चाभिकामोऽसि सीतां राक्षसपुङ्गव॥ १९॥
ऐश्वर्यस्य विनाशाय देहस्य स्वजनस्य च।
अरुन्धत्या विशिष्टां तां रोहिण्याश्चापि दुर्मते॥ २०॥
सीतां धर्षयता मान्यां त्वया ह्यसदृशं कृतम्।
वसुधाया हि वसुधां श्रियाः श्रीं भर्तृवत्सलाम्॥ २१॥

"You now stand vanquished in your turn by the senses themselves, who have ceased to co-operate with you as though they recollected their old grudge against you, occasioned by their discomfiture at your hands. The moment your brother, Khara, was actually killed by Śrī Rāma in Janasthāna, even though surrounded by numerous ogres, it became evident that Śrī Rāma was really no mortal. Nay, we all felt perturbed about our future the moment Hanumān penetrated by dint of his prowess deep into the city of Laṅkā, which was difficult to penetrate into even for gods. This nemesis has come upon you since you did not heed my advice. You were being repeatedly admonished by me to the effect that no hostility should be entered into with Śrī Rāma (a scion of Raghu). Nay, to the destruction of your sovereignty, life and your own people, you unaccountably conceived a passion for Sītā, O bull among the ogres! Surely an unworthy act was perpetrated by you, O foolish one, while treating with indignity, the celebrated Sītā,

who is superior in point of devotion to her husband, even to Arundhatī (wife of Sage Vasiṣṭha) and Rohiṇī (the principal spouse of the moon-god), who deserved to be respected and who is the model of forbearance even to Goddess Earth and a model of grace even to Śrī, the goddess of fortune and charm, and is extremely fond of her husband. (16—21)

सीतां सर्वानवद्याङ्गीमरण्ये विजने शुभाम्।
आनयित्वा तु तां दीनां छद्मनाऽऽत्मस्वदूषणम्॥ २२॥

"Bearing away by recourse to a fraud the aforesaid Sītā, who was living in a lonely forest, was faultless of every limb and charming, though miserable, ruination has undoubtedly been brought by you on yourself as well as on your relations. (22)

अप्राप्य तं चैव कामं मैथिलीसंगमे कृतम्।
पतिव्रतायास्तपसा नूनं दग्धोऽसि मे प्रभो॥ २३॥

"Nay, having failed to realize the well-known ambition cherished by you for union with Sītā, the princess of Mithilā, you have surely been consumed by the asceticism of that lady devoted to her husband, O my lord! (23)

तदैव यन्न दग्धस्त्वं धर्षयंस्तनुमध्यमाम्।
देवा बिभ्यति ते सर्वे सेन्द्राः साग्निपुरोगमाः॥ २४॥

"It is because all the gods together with Indra (the ruler of gods), including those headed by the god of fire, fear you that you were not consumed even while laying violent hands on that slender-waisted lady. (24)

अवश्यमेव लभते फलं पापस्य कर्मणः।
भर्तः पर्यागते काले कर्ता नास्त्यत्र संशयः॥ २५॥

"When the time for retribution comes, O my lord, the doer assuredly reaps the fruit of his sinful deed: there is no doubt about it. (25)

शुभकृच्छुभमाप्नोति पापकृत् पापमश्नुते।
विभीषणः सुखं प्राप्तस्त्वं प्राप्तः पापमीदृशम्॥ २६॥

"The doer of a blessed act gathers happiness, while the perpetrator of a sinful act reaps misery. While Vibhīṣaṇa has attained happiness, you have met with such an evil destiny. (26)

सन्त्यन्याः प्रमदास्तुभ्यं रूपेणाभ्यधिकास्ततः।
अनङ्गवशमापन्नस्त्वं तु मोहान्न बुद्ध्यसे॥ २७॥

"There are in your gynaeceum other young ladies superior to Sītā in physical charm; having fallen a prey to concupiscence, however, you did not perceive this through ignorance. (27)

न कुलेन न रूपेण न दाक्षिण्येन मैथिली।
मयाधिका वा तुल्या वा तत् तु मोहान्न बुद्ध्यसे॥ २८॥

"The princess of Mithilā is no match for me, much less superior to me, in birth, nor in comeliness, nor again in urbanity. You, however, did not perceive this through infatuation. (28)

सर्वदा सर्वभूतानां नास्ति मृत्युरलक्षणः।
तव तद्वदयं मृत्युर्मैथिलीकृतलक्षणः॥ २९॥

"Death does not come to any living being at any time without any (exciting) cause. Your demise on this occasion has likewise been brought about on account of Sītā (a princess of Mithilā). (29)

सीतानिमित्तजो मृत्युस्त्वया दूरादुपाहृतः।
मैथिली सह रामेण विशोका विहरिष्यति॥ ३०॥
अल्पपुण्या त्वहं घोरे पतिता शोकसागरे।
कैलासे मन्दरे मेरौ तथा चैत्ररथे वने॥ ३१॥
देवोद्यानेषु सर्वेषु विहृत्य सहिता त्वया।
विमानेनानुरूपेण या याम्यतुलया श्रिया॥ ३२॥
पश्यन्ती विविधान् देशांस्तांस्तांश्चित्रस्त्रगम्बरा।
भ्रंशिता कामभोगेभ्यः सास्मि वीर वधात् तव॥ ३३॥

"Death, which was to be brought about on account of Sītā, was invited by you from afar. Rid of her grief, the princess of Mithilā will now sport with Śrī Rāma. I, however, whose stock of merit was poor, have tumbled into a fearful ocean of grief. I, who, having sported with you on Mount Kailāsa, Mount Mandara, Mount Meru, in the grove known

by the name of Caitraratha (belonging to Kubera and named after Caitraratha, the king of the Gandharvas, who is reputed to have planted it) as well as in all celestial gardens, adorned, as I was, with lovely garlands and clad in picturesque robes and invested with a matchless splendour, roamed in a suitable aerial car, visiting various lands of every description—have now been deprived of all sense-enjoyments because of your fall. (30—33)

सैवान्येवास्मि संवृत्ता धिग्राज्ञां चञ्चलां श्रियम्।
हा राजन् सुकुमारं ते सुभ्रु सुत्वक्समुन्नसम्॥ ३४॥
कान्तिश्रीद्युतिभिस्तुल्यमिन्दुपद्मदिवाकरैः ।
किरीटकूटोज्ज्वलितं ताम्रास्यं दीप्तकुण्डलम्॥ ३५॥
मदव्याकुललोलाक्षं भूत्वा यत्पानभूमिषु।
विविधस्रग्धरं चारु वल्गुस्मितकथं शुभम्॥ ३६॥
तदेवाद्य तवैवं हि वक्त्रं न भ्राजते प्रभो।
रामसायकनिर्भिन्नं रक्तं रुधिरविस्रवैः॥ ३७॥

"Though the same, I stand transformed into another, as it were. Woe be to the fleeting fortune of kings! Alas, that very countenance of yours, O king, which was so tender and distinguished by charming eyebrows, a glossy surface an exceptionally prominent nose, coppery lips and brilliant earrings, nay, which vied with the moon, the lotus and the sun in radiance, grace and brilliance, respectively, was illuminated by a number of diadems which looked like so many peaks of a mountain, which shone with its eyes wild and rolling through inebriety in banquet halls, bore garlands of every description, was lovely and charming in everyway, was lit with a captivating smile and indulged in a delightful talk, does not actually shine as before today, my lord! Pierced with the shafts of Śrī Rāma, it lies dyed with streams of blood. (34—37)

विशीर्णमेदोमस्तिष्कं रूक्षं स्यन्दनरेणुभिः।
हा पश्चिमा मे सम्प्राप्ता दशा वैधव्यदायिनी॥ ३८॥
या मयाऽऽसीन्न सम्बुद्धा कदाचिदपि मन्दया।
पिता दानवराजो मे भर्ता मे राक्षसेश्वरः॥ ३९॥
पुत्रो मे शक्रनिर्जेता इत्यहं गर्विता भृशम्।
दृप्तारिमथनाः क्रूराः प्रख्यातबलपौरुषाः॥ ४०॥
अकुतश्चिद्भया नाथा ममेत्यासीन्मतिर्ध्रुवा।
तेषामेवंप्रभावाणां युष्माकं राक्षसर्षभाः॥ ४१॥
कथं भयमसम्बुद्धं मानुषादिदमागतम्।
स्निग्धेन्द्रनीलनीलं तु प्रांशुशैलोपमं महत्॥ ४२॥
केयूराङ्गदवैदूर्यमुक्ताहारस्रगुज्ज्वलम् ।
कान्तं विहारेष्वधिकं दीप्तं संग्रामभूमिषु॥ ४३॥
भात्याभरणभाभिर्यद् विद्युद्भिरिव तोयदः।
तदेवाद्य शरीरं ते तीक्ष्णैर्नैकशरैश्चितम्॥ ४४॥

"It has its marrow scattered and brains shattered and has got soiled through the dust raised by the chariots. Alas, the last stage of life, viz., death, which has conferred widowhood on me, and which was never contemplated by me, a wretched woman as I am, has been reached by you. I was extremely proud to think that Maya, the king of devils, was my father, you, the king of ogres, were my husband and Indrajit, the conqueror of Indra, was my son. My guardians were capable of crushing their arrogant enemies, cruel, nay, renowned for their might and valour and as such had no fear from any quarter: such was my firm conviction. How did this unknown peril come to you, who were so powerful, O bull among the ogres, from a mortal? That very body of yours—which was really dark as a glossy sapphire, gigantic like a lofty mountain, and resplendent with Keyūras and Aṅgadas (two varieties of armlets), necklaces of cat's-eye gems and pearls and garlands, which looked more charming during pastimes and brilliant on the fields of battle, which shone with the lustre of jewels as a rainy cloud with flashes of lightning—lies transfixed with numerous arrows today. (38—44)

पुनर्दुर्लभसंस्पर्शं परिष्वक्तुं न शक्यते।
श्वाविधः शललैर्यद्वद् बाणैर्लग्नैर्निरन्तरम्॥ ४५॥
स्वर्पितैर्मर्मसु भृशं संछिन्नस्नायुबन्धनम्।
क्षितौ निपतितं राजन् श्यामं वै रुधिरच्छवि॥ ४६॥

वज्रप्रहाराभिहतो विकीर्ण इव पर्वतः।
हा स्वप्नः सत्यमेवेदं त्वं रामेण कथं हतः॥ ४७॥

"Though it will be difficult for me to touch it again, it is no longer possible to embrace it. It has tendons cut to pieces by arrows (discharged by Śrī Rāma) dug deep into your vital parts and closely transfixed like the spines of a porcupine. Though dark of complexion, it is now transformed, O king, into the colour of blood and lies fallen on the ground like a mountain broken into pieces when hit by a stroke of lightning. Alas, that which seemed a dream has turned a stark reality. But how could you be killed by Rāma? (45—47)

त्वं मृत्योरपि मृत्युः स्याः कथं मृत्युवशं गतः।
त्रैलोक्यवसुभोक्तारं त्रैलोक्योद्वेगदं महत्॥ ४८॥
जेतारं लोकपालानां क्षेप्तारं शंकरस्य च।
दृप्तानां निग्रहीतारमाविष्कृतपराक्रमम्॥ ४९॥
लोकक्षोभयितारं च साधुभूतविदारणम्।
ओजसा दृप्तवाक्यानां वक्तारं रिपुसंनिधौ॥ ५०॥
स्वयूथभृत्यगोप्तारं हन्तारं भीमकर्मणाम्।
हन्तारं दानवेन्द्राणां यक्षाणां च सहस्रशः॥ ५१॥
निवातकवचानां तु निग्रहीतारमाहवे।
नैकयज्ञविलोप्तारं त्रातारं स्वजनस्य च॥ ५२॥
धर्मव्यवस्थाभेत्तारं मायास्रष्टारमाहवे।
देवासुरनृकन्यानामाहर्तारं ततस्ततः॥ ५३॥
शत्रुस्त्रीशोकदातारं नेतारं स्वजनस्य च।
लङ्काद्वीपस्य गोप्तारं कर्तारं भीमकर्मणाम्॥ ५४॥
अस्माकं कामभोगानां दातारं रथिनां वरम्।
एवंप्रभावं भर्तारं दृष्ट्वा रामेण पातितम्॥ ५५॥
स्थिरास्मि या देहमिमं धारयामि हतप्रिया।
शयनेषु महार्हेषु शयित्वा राक्षसेश्वर॥ ५६॥
इह कस्मात् प्रसुप्तोऽसि धरण्यां रेणुगुण्ठितः।
यदा मे तनयः शस्तो लक्ष्मणेनेन्द्रजिद् युधि॥ ५७॥
तदा त्वभिहता तीव्रमद्य त्वस्मिन् निपातिता।
साहं बन्धुजनैर्हीना हीना नाथेन च त्वया॥ ५८॥
विहीना कामभोगैश्च शोचिष्ये शाश्वतीः समाः।
प्रपन्नो दीर्घमध्वानं राजन्नद्य सुदुर्गमम्॥ ५९॥
नय मामपि दुःखार्तां न वर्तिष्ये त्वया विना।
कस्मात् त्वं मां विहायेह कृपणां गन्तुमिच्छसि॥ ६०॥

"You were death to Death himself; how did you fall under his sway? Stony indeed am I, who, though having lost my darling, still retain this body of mine even on seeing struck down by Rāma, my husband, who enjoyed treasures of all the three worlds and proved to be a great source of annoyance to all the three worlds; who was able to conquer even the guardians of the worlds and lifted up Lord Śiva alongwith his seat, Mount Kailāsa; who manifested his prowess by subduing the arrogant, threw into disorder all the worlds by oppressing them, and tormented pious men; who by virtue of his might uttered insolent words in the presence of his enemy, protected his own band as well as his dependants and killed those who indulged in terrible deeds; who made short work of devil chiefs and Yakṣas (a class of demigods) in thousands, subdued the Nivātakavacas (a class of Dānavas) in combat, put an end to a number of sacrificial performances and protected his own people; who violated the moral order, employed conjuring tricks on the battlefield and bore away from various places the virgin daughters of gods, demons and human beings; who brought mourning to his enemys' wives, was the leader of his own people and protected the island of Laṅkā, who perpetrated terrible deeds, provided sense-enjoyments to us and was the foremost of car-warriors—in other words, who was endowed with such unique power. Having reposed on sumptuous couches, O ruler of ogres, wherefore are you lying buried in deep slumber on the bare ground and shrouded in dust? I was really hard hit on the occasion when my eldest son, Indrajit, was killed in combat by Lakṣmaṇa. Today, of course, I am undone. Disunited from my kinsfolk, nay, forsaken by you, my lord, and deprived of sense-enjoyments, I shall grieve for innumerable years. Having embarked

today on a long journey, which is very difficult to undertake, O king, take me also with you, stricken as I am with agony. I shall no longer survive without you. Wherefore do you wish to depart, leaving me miserable, as I am, here? (48—60)

दीनां विलपतीं मन्दां किं च मां नाभिभाषसे।
दृष्ट्वा न खल्वभिक्रुद्धो मामिहानवगुण्ठिताम्॥ ६१॥
निर्गतां नगरद्वारात् पद्भ्यामेवागतां प्रभो।
पश्येष्टदार दारांस्ते भ्रष्टलज्जावगुण्ठनान्॥ ६२॥

"Why do you not speak to me, a forlorn and unfortunate creature, wailing as I am? How are you not enraged at me, who have issued out of the city gate, unveiled and come on foot here, my lord? Look on your consorts, whose veils have dropped off, O lover of your spouses! (61-62)

बहिर्निष्पतितान् सर्वान् कथं दृष्ट्वा न कुप्यसि।
अयं क्रीडासहायस्तेऽनाथो लालप्यते जनः॥ ६३॥
न चैनमाश्वासयसि किं वा न बहुमन्यसे।
यास्त्वया विधवा राजन् कृता नैकाः कुलस्त्रियः॥ ६४॥
पतिव्रता धर्मरता गुरुशुश्रूषणे रताः।
ताभिः शोकाभितप्ताभिः शप्तः परवशं गतः॥ ६५॥

"Why do you not feel enraged to see them all come forth? Nay, this Mandodarī, your playmate, is lamenting in a forlorn condition. Why do you not comfort her or treat her with respect? You have fallen under the sway of your enemy, Śrī Rāma, in that you were cursed by those numerous ladies of noble lineage, who, though devoted to their husband, fond of piety and intent on the service of their elders, had been widowed by you, O king, and were accordingly tormented with grief. (63—65)

त्वया विप्रकृताभिश्च तदा शप्तस्तदागतम्।
प्रवादः सत्यमेवायं त्वां प्रति प्रायशो नृप॥ ६६॥
पतिव्रतानां नाकस्मात् पतन्त्यश्रूणि भूतले।
कथं च नाम ते राजँल्लोकानाक्रम्य तेजसा॥ ६७॥
नारीचौर्यमिदं क्षुद्रं कृतं शौण्डीर्यमानिना।
अपनीयाश्रमाद् रामं यन्मृगच्छद्मना त्वया॥ ६८॥
आनीता रामपत्नी सा अपनीय च लक्ष्मणम्।
कातर्यं च न ते युद्धे कदाचित् संस्मराम्यहम्॥ ६९॥

"That curse which was pronounced by them at that time on their having been wronged by you, has fallen on you. The popular saying that 'the tears of women devoted to their husband do not generally fall on the earth's surface in vain' has come out true in your case, O king! Nay, how was this mean act of abducting a woman actually perpetrated by you, O king, who, having invaded all the three worlds by your might, prided on your heroism? How cowardly it was on your part that the aforesaid consort of Śrī Rāma was borne away by you after luring away Śrī Rāma from his hermitage by recourse to a fraud in the shape of an illusory deer and also removing Lakṣmaṇa from the scene. Nay, I do not recall your faint-heartedness on any occasion on the battlefield. (66—69)

तत् तु भाग्यविपर्यासान्नूनं ते पक्वलक्षणम्।
अतीतानागतार्थज्ञो वर्तमानविचक्षणः॥ ७०॥
मैथिलीमाहृतां दृष्ट्वा ध्यात्वा निःश्वस्य चायतम्।
सत्यवाक् स महाबाहो देवरो मे यदब्रवीत्॥ ७१॥
अयं राक्षसमुख्यानां विनाशः प्रत्युपस्थितः।
कामक्रोधसमुत्थेन व्यसनेन प्रसङ्गिना॥ ७२॥
निवृत्तस्त्वत्कृतेनार्थः सोऽयं मूलहरो महान्।
त्वया कृतमिदं सर्वमनाथं राक्षसं कुलम्॥ ७३॥

The pusillanimity which appeared in you on the solitary occasion of your carrying off Sītā, due to an irony of fate was surely an indication of your impending doom. Whatever, O mighty-armed one, my younger brother-in-law, Vibhīṣaṇa, who knows matters relating to the past as well as to the future, and is also conversant with the present—said after reflecting and sighing for long, on seeing Sītā (a princess of Mithilā) borne away by you, viz., 'the extermination of the jewels among the ogres is now imminent!' has come true. Your entire fortune

has disappeared due to the sin perpetrated by you in the shape of Sītā's abduction, which had sprung from concupiscence and wrath and was attended with deep attachment. Hence this major disaster, which has destroyed our very root. This entire race of ogres has been deprived of its protector by you. (70—73)

नहि त्वं शोचितव्यो मे प्रख्यातबलपौरुषः।
स्त्रीस्वभावात् तु मे बुद्धिः कारुण्ये परिवर्तते॥ ७४॥

"You, who were far famed for your strength and valour, do not deserve to be mourned for by me. Due to feminine nature, however, my mind is leaning towards sadness. (74)

सुकृतं दुष्कृतं च त्वं गृहीत्वा स्वां गतिं गतः।
आत्मानमनुशोचामि त्वद्विनाशेन दुःखिताम्॥ ७५॥

"Taking with you the stock of your merit and sin, you have gone to the place for which you were destined. I, however, mourn for my own self, afflicted as I am by your loss. (75)

सुहृदां हितकामानां न श्रुतं वचनं त्वया।
भ्रातॄणां चैव कात्स्न्र्येन हितमुक्तं दशानन॥ ७६॥

"The absolutely salutary advice tendered by your friends, who wished well of you, as well as by your brothers, was not heeded by you, O ten-headed ogre! 76)

हेत्वर्थयुक्तं विधिवच्छ्रेयस्करमदारुणम्।
विभीषणेनाभिहितं न कृतं हेतुमत् त्वया॥ ७७॥

"The counsel duly offered by Vibhīṣaṇa, which was full of reason and pregnant with meaning, wholesome and agreeable, was not put into effect by you. (77)

मारीचकुम्भकर्णाभ्यां वाक्यं मम पितुस्तथा।
न कृतं वीर्यमत्तेन तस्येदं फलमीदृशम्॥ ७८॥

"The advice given by Mārīca, your maternal uncle and Kumbhakarṇa, your own brother as also the counsel of my father (the demon Maya) was not followed by you, drunk as you were with power. What has followed is the bitter consequence of your perversity. (78)

नीलजीमूतसंकाश पीताम्बर शुभाङ्गद।
स्वगात्राणि विनिक्षिप्य किं शेषे रुधिरावृतः॥ ७९॥

"My lord, resembling a dark cloud in hue, nay, clad in yellow and adorned with brilliant armlets, why having thrown about your limbs are you lying covered with blood? (79)

प्रसुप्त इव शोकार्तां किं मां न प्रतिभाषसे।
महावीर्यस्य दक्षस्य संयुगेष्वपलायिनः॥ ८०॥
यातुधानस्य दौहित्रीं किं मां न प्रतिभाषसे।
उत्तिष्ठोत्तिष्ठ किं शेषे नवे परिभवे कृते॥ ८१॥

"As though fast asleep, why do you not answer me, stricken with grief as I am? Why do you not vouchsafe a reply to me, the grand-daughter (daughter's daughter) of an ogre (Sumālī by name), who was clever and endowed with extraordinary prowess, and never retreated in battles. Get up! Rise!! How are you lying down even though subjected to a fresh insult? (80-81)

अद्य वै निर्भया लङ्कां प्रविष्टाः सूर्यरश्मयः।
येन सूदयसे शत्रून् समरे सूर्यवर्चसा॥ ८२॥
वज्रं वज्रधरस्येव सोऽयं ते सततार्चितः।
रणे बहुप्रहरणो हेमजालपरिष्कृतः॥ ८३॥
परिघो व्यवकीर्णस्ते बाणैश्छिन्नः सहस्त्रधा।
प्रियामिवोपसंगृह्य किं शेषे रणमेदिनीम्॥ ८४॥

"Rid of all fear, the sun's rays have actually penetrated deep into Laṅkā today. Torn into a thousand splinters, that very iron bludgeon of yours, which was brilliant as the sun and resembled the thunderbolt of Indra (lit., the wielder of the thunderbolt), with which you exterminated your enemies on the battlefield, and which was constantly honoured by you, which had struck many in combat and which was adorned with a net of gold, lies scattered. Why do you lie embracing the battleground as one would embrace a loved one? (82—84)

अप्रियामिव कस्माच्च मां नेच्छस्यभिभाषितुम्।
धिगस्तु हृदयं यस्या ममेदं न सहस्त्रधा॥ ८५॥
त्वयि पञ्चत्वमापन्ने फलते शोकपीडितम्।
इत्येवं विलपन्ती सा बाष्पपर्याकुलेक्षणा॥ ८६॥
स्नेहोपस्कन्नहृदया तदा मोहमुपागमत्।
कश्मलाभिहता सन्ना बभौ सा रावणोरसि॥ ८७॥
संध्यानुरक्ते जलदे दीप्ता विद्युदिवोज्ज्वला।
तथागतां समुत्थाप्य सपत्न्यस्तां भृशातुराः॥ ८८॥
पर्यवस्थापयामासू रुदत्यो रुदतीं भृशम्।
किं ते न विदिता देवि लोकानां स्थितिरध्रुवा॥ ८९॥
दशाविभागपर्याये राज्ञां वै चञ्चलाः श्रियः।
इत्येवमुच्यमाना सा सशब्दं प्ररुरोद ह॥ ९०॥
स्नपयन्ती तदास्त्रेण स्तनौ वक्त्रं सुनिर्मलम्।
एतस्मिन्नन्तरे रामो विभीषणमुवाच ह॥ ९१॥
संस्कारः क्रियतां भ्रातुः स्त्रीगणः परिसान्त्व्यताम्।
तमुवाच ततो धीमान् विभीषण इदं वचः॥ ९२॥
विमृश्य बुद्ध्या प्रश्रितं धर्मार्थसहितं हितम्।
त्यक्तधर्मव्रतं क्रूरं नृशंसमनृतं तथा॥ ९३॥
नाहमर्हामि संस्कर्तुं परदाराभिमर्शनम्।
भ्रातृरूपो हि मे शत्रुरेष सर्वाहिते रतः॥ ९४॥
रावणो नार्हते पूजां पूज्योऽपि गुरुगौरवात्।
नृशंस इति मां राम वक्ष्यन्ति मनुजा भुवि॥ ९५॥

"And why do you not feel inclined to speak to me as though I were loathsome to you? Woe be to me, whose heart does not split into a thousand pieces, even though stricken with grief, now that you have returned to the five elements." Wailing as aforesaid, Mandodarī, her eyes bedimmed with tears and heart moistened by love, presently fell into a swoon. Fallen on the breast of Rāvaṇa in a fit of unconsciousness, she shone like a vivid flash of lightning across a rainy cloud reddened by the glow of twilight. Raising up Mandodarī, who was reduced to such a plight, and was still bitterly weeping, her co-wives, who were also weeping, sore distressed as they were, restored her to her normal condition. They said to her: "Is the uncertain existence of the worlds known to you, O queen? The wealth of kings actually becomes unsteady when there is a change in the tide of their fortune." While being consoled in these words, Mandodarī, they say, wailed aloud at that moment, bathing her breasts as well as her spotless countenance in tears. In the meantime Śrī Rāma spoke as follows to Vibhīṣaṇa: "Let obsequies be offered to your eldest brother and let the womenfolk be comforted." Reflecting within himself, the sagacious Vibhīṣaṇa thereupon made to Śrī Rāma the following humble and wholesome submission, which was in conformity with righteousness and self-interest: "I cannot perform the funeral rites in relation to one who had abandoned the path of virtue and good conduct, who was cruel, merciless and untrue and laid his hands upon others' wives. Intent upon doing harm to all, Rāvaṇa was my virtual enemy in the guise of a brother. Though worthy of adoration by virtue of his seniority in that he was my elder brother, he does not merit my respect. On my refusing to perform his obsequies people on earth will surely brand me as ruthless, O Rāma! (85—95)

श्रुत्वा तस्यागुणान् सर्वे वक्ष्यन्ति सुकृतं पुनः।
तच्छ्रुत्वा परमप्रीतो रामो धर्मभृतां वरः॥ ९६॥
विभीषणमुवाचेदं वाक्यज्ञं वाक्यकोविदः।
तवापि मे प्रियं कार्यं त्वत्प्रभावान्मया जितम्॥ ९७॥

"On hearing of his blemishes, however, all will speak of me as having done well." Highly pleased to hear the aforesaid answer, Śrī Rāma, the foremost of those upholding the cause of virtue, who was an adept in the art of expression, replied as follows to Vibhīṣaṇa, who also knew how to speak: "A kindly act must be done by me to you as well inasmuch as victory has been scored by me through your might. (96-97)

अवश्यं तु क्षमं वाच्यो मया त्वं राक्षसेश्वर।
अधर्मानृतसंयुक्तः कामं त्वेष निशाचरः॥ ९८॥
तेजस्वी बलवाञ्छूरः संग्रामेषु च नित्यशः।
शतक्रतुमुखैर्देवैः श्रूयते न पराजितः॥ ९९॥

"You, for your part, need must be told by me that which is proper, O lord of ogres! Granted that this ranger of the night was full of unrighteousness and falsity, he was all the same energetic, mighty and always heroic in battles. He was never heard of as vanquished even by gods with Indra (who is presupposed to have performed a hundred horse-sacrifices as a condition precedent for his attaining Indrahood) at their head. (98-99)

महात्मा बलसम्पन्नो रावणो लोकरावणः।
मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम्॥ १००॥

"Though he made people cry by his tyranny, Rāvaṇa was high-minded and richly endowed with might. Hostilities endure till death only. Our purpose too stands accomplished now. (100)

क्रियतामस्य संस्कारो ममाप्येष यथा तव।
त्वत्सकाशान्महाबाहो संस्कारं विधिपूर्वकम्॥ १०१॥
क्षिप्रमर्हति धर्मेण त्वं यशोभाग् भविष्यसि।
राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः॥ १०२॥
संस्कारयितुमारेभे भ्रातरं रावणं हतम्।
स प्रविश्य पुरीं लङ्कां राक्षसेन्द्रो विभीषणः॥ १०३॥
रावणस्याग्निहोत्रं तु निर्यापयति सत्वरम्।
शकटान् दारुरूपाणि अग्नीन् वै याजकांस्तथा॥ १०४॥
तथा चन्दनकाष्ठानि काष्ठानि विविधानि च।
अगरूणि सुगन्धीनि गन्धांश्च सुरभींस्तथा॥ १०५॥
मणिमुक्ताप्रवालानि निर्यापयति राक्षसः।
आजगाम मुहूर्तेन राक्षसैः परिवारितः॥ १०६॥
ततो माल्यवता सार्धं क्रियामेव चकार सः।
सौवर्णीं शिबिकां दिव्यामारोप्य क्षौमवाससम्॥ १०७॥
रावणं राक्षसाधीशमश्रुवर्णमुखा द्विजाः।
तूर्यघोषैश्च विविधैः स्तुवद्भिश्चाभिनन्दितम्॥ १०८॥

"Let his obsequies be performed. He is as well mine as yours. He deserves to be cremated by you with due ceremony in accordance with the prescribed course of conduct without delay. You will thereby earn good repute, O mighty-armed one!" Hearing the appeal of Srī Rāma, Vibhīṣaṇa hastily proceeded to perform the obsequies relating to his eldest brother, Rāvaṇa, who had been killed in combat. Penetrating deep into the city of Laṅkā, Vibhīṣaṇa, the celebrated king of ogres, for his part quickly concluded the Agnihotra (the act of pouring oblations into the sacred fire) carried on by Rāvaṇa. The ogre, Vibhīṣaṇa, actually caused to be brought together carts, excellent species of firewood, the three sacred fires maintained by Rāvaṇa, as well as the priests required to officiate at the obsequies, likewise logs of sandalwood as also various other species of firewood, pieces of fragrant aloe wood and odorous perfumes as well as gems, pearls and corals. Surrounded by other ogres, he returned awhile to the field of battle and then he initiated the obsequies themselves in conjunction with Mālyavān (the father of his own mother). Placing the dead body of Rāvaṇa, the suzerain lord of ogres—who was shrouded in linen and was hailed with the blasts of various musical instruments as well as by panegyrists singing his praises, Brāhmaṇas (forming part of the ogre race, which was apparently divided into four grades like human beings) stood round him with their faces bathed in tears. (101—108)

पताकाभिश्च चित्राभिः सुमनोभिश्च चित्रिताम्।
उत्क्षिप्य शिबिकां तां तु विभीषणपुरोगमाः॥ १०९॥
दक्षिणाभिमुखाः सर्वे गृह्य काष्ठानि भेजिरे।
अग्रयो दीप्यमानास्ते तदाध्वर्युसमीरिताः॥ ११०॥
शरणाभिगताः सर्वे पुरस्तात् तस्य ते ययुः।
अन्तःपुराणि सर्वाणि रुदमानानि सत्वरम्॥ १११॥
पृष्ठतोऽनुययुस्तानि प्लवमानानि सर्वतः।
रावणं प्रयते देशे स्थाप्य ते भृशदुःखिताः॥ ११२॥
चितां चन्दनकाष्ठैश्च पद्मकोशीरचन्दनैः।
ब्राह्मण्या संवर्तयामासू राङ्कवास्तरणावृताम्॥ ११३॥

Lifting up that bier, which had been decorated with picturesque pennons and flowers too, and taking up blocks of wood, all the ogres for their part, with Vibhīṣaṇa at their head, proceeded with their faces turned towards the south. All the aforesaid sacred

fires, which were borne by priests well-versed in Yajurveda and were contained in copper vessels, nay, which were bursting into flames at that time, went in front of Rāvaṇa. All the well-known women of the gynaeceum followed at his heels with quick paces, sobbing and tottering on all sides. Having placed the bier bearing Rāvaṇa on a consecrated spot, Vibhīṣaṇa and others, who were all feeling sore afflicted, piled up a pyre with logs of sandalwood, as well as with blocks of Padmakawood, the fragrant root of the Uśīra plant and the grass Bhadrakālī in accordance with Vedic rites, and covered it with the skin of black antelopes. (109—113)

प्रचक्रू राक्षसेन्द्रस्य पितृमेधमनुत्तमम्।
वेदिं च दक्षिणाप्राचीं यथास्थानं च पावकम्॥ ११४॥
पृषदाज्येन सम्पूर्णं स्रुवं स्कन्धे प्रचिक्षिपुः।
पादयोः शकटं प्रापुरूर्वोश्चोलूखलं तदा॥ ११५॥

Placing Rāvaṇa on the pyre, they then duly performed the obsequies in honour of the ruler of ogres in a superb way as follows: Constructing an altar to the south-east of the funeral pile and placing the sacred fire in its proper place, they then poured a ladle full of ghee mixed with curds on his shoulders and placed a cart on his feet and a mortar on his thighs. (114-115)

दारुपात्राणि सर्वाणि अरणिं चोत्तरारणिम्।
दत्त्वा तु मुसलं चान्यं यथास्थानं विचक्रमुः॥ ११६॥
शास्त्रदृष्टेन विधिना महर्षिविहितेन च।
तत्र मेध्यं पशुं हत्वा राक्षसेन्द्रस्य राक्षसाः॥ ११७॥
परिस्तरणिकां राज्ञो घृताक्तां समवेशयन्।
गन्धैर्माल्यैरलंकृत्य रावणं दीनमानसाः॥ ११८॥
विभीषणसहायास्ते वस्त्रैश्च विविधैरपि।
लाजैरवकिरन्ति स्म बाष्पपूर्णमुखास्तथा॥ ११९॥

Having set at the proper places all the wooden vessels (used in Agnihotra) the lower piece of wood used for kindling fire at a sacrifice as well as the upper wood, (which is rotated at great speed on the lower one to produce fire by friction), as also the wooden pestle used in a Cāturmāsya sacrifice, they performed the obsequies according to the rules prescribed in the Vedas as well as according to the ordinance laid down by eminent Ṛṣis (in the Kalpa-Sūtras or manuals containing aphoristic rules for the performance of sacrifices). Having sacrificed a goat fit for sacrifice on that spot, the ogres spread a sheet daubed with ghee on the king of ogres. Nay, adorning Rāvaṇa's body with perfumes and garlands the ogres accompanied by Vibhīṣaṇa, who were afflicted at heart, covered the former with clothes of various kinds as well as with parched grains of rice, their faces bathed in tears. (116—119)

स ददौ पावकं तस्य विधियुक्तं विभीषणः।
स्नात्वा चैवार्द्रवस्त्रेण तिलान् दर्भविमिश्रितान्॥ १२०॥
उदकेन च सम्मिश्रान् प्रदाय विधिपूर्वकम्।
ताः स्त्रियोऽनुनयामास सान्त्वयित्वा पुनः पुनः॥ १२१॥

The celebrated Vibhīṣaṇa set fire to Rāvaṇa's body according to the scriptural ordinance. Nay, washing himself and offering with due ceremony in a wet cloth sesamum seeds mixed with blades of the sacred Kuśa grass as well as with water, he entreated the aforesaid ladies to return, consoling them again and again. (120-121)

गम्यतामिति ताः सर्वा विविशुर्नगरं ततः।
प्रविष्टासु पुरीं स्त्रीषु राक्षसेन्द्रो विभीषणः।
रामपार्श्वमुपागम्य समतिष्ठद् विनीतवत्॥ १२२॥

Thereupon they all re-entered the city. Moving, when the ladies had penetrated deep into the city, to the side of Śrī Rāma, Vibhīṣaṇa, the king of ogres, remained standing in a submissive manner. (122)

रामोऽपि सह सैन्येन ससुग्रीवः सलक्ष्मणः।
हर्षं लेभे रिपुं हत्वा वृत्रं वज्रधरो यथा॥ १२३॥

Having made short work of his enemy, Śrī Rāma too experienced joy with his army as well as with Sugrīva and Lakṣmaṇa, even as Indra, the wielder of the thunderbolt, did on dispatching of the demon Vṛtra. (123)

ततो विमुक्त्वा सशरं शरासनं
महेन्द्रदत्तं कवचं स तन्महत्।
विमुच्य रोषं रिपुनिग्रहात् ततो
रामः स सौम्यत्वमुपागतोऽरिहा॥ १२४॥

Having laid aside once for all the bow alongwith the arrows, as well as the massive armour, conferred on him by the mighty Indra (the ruler of gods), and having totally given up his anger now that his enemy had been subjugated, the aforesaid Śrī Rāma, the destroyer of his enemies, thereupon assumed a gentle mien. (124)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकादशाधिकशततमः सर्गः॥ १११॥

Thus ends Canto One hundred and eleven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशाधिकशततमः सर्गः

Canto CXII

Installation of Vibhīṣaṇa on the throne of Laṅkā; Śrī Rāma sends his message to Sītā through Hanumān

ते रावणवधं दृष्ट्वा देवगन्धर्वदानवाः।
जग्मुः स्वैः स्वैर्विमानैस्ते कथयन्तः शुभाः कथाः॥ १॥

Seeing the destruction of Rāvaṇa, the aforesaid gods, Gandharvas (celestial musicians) and demons dispersed in their respective aerial cars, indulging in happy talks relating to that episode. (1)

रावणस्य वधं घोरं राघवस्य पराक्रमम्।
सुयुद्धं वानराणां च सुग्रीवस्य च मन्त्रितम्॥ २॥
अनुरागं च वीर्यं च मारुतेर्लक्ष्मणस्य च।
पतिव्रतात्वं सीताया हनूमति पराक्रमम्॥ ३॥
कथयन्तो महाभागा जग्मुर्हृष्टा यथागतम्।
राघवस्तु रथं दिव्यमिन्द्रदत्तं शिखिप्रभम्॥ ४॥
अनुज्ञाप्य महाबाहुर्मातलिं प्रत्यपूजयत्।
राघवेणाभ्यनुज्ञातो मातलिः शक्रसारथिः॥ ५॥
दिव्यं तं रथमास्थाय दिवमेवोत्पपात ह।
तस्मिंस्तु दिवमारूढे सरथे रथिनां वरः॥ ६॥
राघवः परमप्रीतः सुग्रीवं परिषस्वजे।
परिष्वज्य च सुग्रीवं लक्ष्मणेनाभिवादितः॥ ७॥
पूज्यमानो हरिगणैराजगाम बलालयम्।
अथोवाच स काकुत्स्थः समीपपरिवर्तिनम्॥ ८॥
सौमित्रिं सत्त्वसम्पन्नं लक्ष्मणं दीप्ततेजसम्।
विभीषणमिमं सौम्य लङ्कायामभिषेचय॥ ९॥
अनुरक्तं च भक्तं च तथा पूर्वोपकारिणम्।
एष मे परमः कामो यदिमं रावणानुजम्॥ १०॥
लङ्कायां सौम्य पश्येयमभिषिक्तं विभीषणम्।
एवमुक्तस्तु सौमित्री राघवेण महात्मना॥ ११॥
तथेत्युक्त्वा सुसंहृष्टः सौवर्णं घटमाददे।
तं घटं वानरेन्द्राणां हस्ते दत्त्वा मनोजवान्॥ १२॥
व्यादिदेश महासत्त्वान् समुद्रसलिलं तदा।
अतिशीघ्रं ततो गत्वा वानरास्ते मनोजवाः॥ १३॥
आगतास्तु जलं गृह्य समुद्राद् वानरोत्तमाः।
ततस्त्वेकं घटं गृह्य संस्थाप्य परमासने॥ १४॥
घटेन तेन सौमित्रिरभ्यषिञ्चद् विभीषणम्।
लङ्कायां रक्षसां मध्ये राजानं रामशासनात्॥ १५॥
विधिना मन्त्रदृष्टेन सुहृद्गणसमावृतम्।
अभ्यषिञ्चस्तदा सर्वे राक्षसा वानरास्तथा॥ १६॥

Speaking about the fall of Rāvaṇa and the terrific prowess of Śrī Rāma (a scion of Raghu), the excellent fighting of the monkeys and the sage counsel tendered by Sugrīva, the devotion and valour of Hanumān (son of the wind-god) and Lakṣmaṇa, the fidelity of

Sītā to her husband and the heroism of Hanumān, the highly blessed ones joyously returned as they had come. Bidding adieu to the ethereal chariot which had been provided to him by Indra and shone like fire, the mighty-armed Śrī Rāma (a scion of Raghu) respectfully saluted Mātali (Indra's charioteer). Mounting the aforesaid heavenly car, when dismissed by Śrī Rāma (a scion of Raghu), Mātali, Indra's charioteer, ascended to heaven itself: so the tradition goes. Mātali having ascended to heaven in his chariot, Śrī Rāma (a scion of Raghu), the foremost of car-warriors, for his part, who felt highly rejoiced, embraced Sugrīva. Having hugged Sugrīva, nay, greeted by Lakṣmaṇa and being honoured by the hordes of monkeys, Śrī Rāma returned to the camp where the troops had been stationed. The aforesaid son of Kakutstha then spoke as follows to Lakṣmaṇa, son of Sumitrā, who was full of courage and afire with spirit, and standing nearby: "Consecrate, O gentle one, on the throne of Laṅkā the yonder Vibhīṣaṇa, who is fond of, nay, devoted to me, and has done good offices to me in the past. It is my foremost desire, O gentle one, that I should see this younger brother of Rāvaṇa, Vibhīṣaṇa, consecrated on the throne of Laṅkā." Saying "Amen!" when commanded as aforesaid by the high-souled Śrī Rāma (a scion of Raghu), and supremely rejoiced, Lakṣmaṇa (son of Sumitrā) for his part took up golden jars. Nay, placing them in the hands of monkey chiefs, he particularly enjoined such of them as were quick as thought and endowed with extraordinary energy to fetch sea-water on that occasion. Moving with all speed from that place, the aforesaid monkeys, the foremost of them all, for their part, who were quick as thought, returned at once taking water from all the four seas. Taking one jar and duly installing Vibhīṣaṇa on an excellent seat, Lakṣmaṇa (son of Sumitrā) for his part then consecrated the former as the king of ogres in Laṅkā in accordance with the scriptural ordinance with the water contained in that jar in obedience to the command of Śrī Rāma. All the ogres as also the monkeys then consecrated Vibhīṣaṇa, who was surrounded by hosts of his dear and near ones. (2—16)

प्रहर्षमतुलं गत्वा तुष्टुवू राममेव हि।
तस्यामात्या जहृषिरे भक्ता ये चास्य राक्षसाः॥ १७॥
दृष्ट्वाभिषिक्तं लङ्कायां राक्षसेन्द्रं विभीषणम्।
राघवः परमां प्रीतिं जगाम सहलक्ष्मणः॥ १८॥

Experiencing an incomparable ecstasy, they all actually paid tribute to Śrī Rāma alone. His ministers as well as the ogres who were devoted to him rejoiced to see Vibhīṣaṇa consecrated on the throne of Laṅkā as the ruler of ogres. Śrī Rāma (a scion of Raghu) with Lakṣmaṇa too experienced supreme felicity on this occasion. (17-18)

स तद् राज्यं महत् प्राप्य रामदत्तं विभीषणः।
सान्त्वयित्वा प्रकृतयस्ततो राममुपागमत्॥ १९॥

Having inherited that great kingdom bestowed on him by Śrī Rāma, and consoled his subjects, the celebrated Vibhīṣaṇa forthwith sought the presence of Śrī Rāma. (19)

दध्यक्षतान् मोदकांश्च लाजाः सुमनसस्तथा।
आजह्रुरथ संहृष्टाः पौरास्तस्मै निशाचराः॥ २०॥

Now the rangers of the night residing in the city of Laṅkā, who were all feeling highly rejoiced, brought to him by way of presents curds and unbroken grains of rice and Modakas (a variety of sweets shaped like balls), parched grains of unhusked rice and flowers too. (20)

स तान् गृहीत्वा दुर्धर्षो राघवाय न्यवेदयत्।
मङ्गल्यं मङ्गलं सर्वं लक्ष्मणाय च वीर्यवान्॥ २१॥

Accepting them all, the valiant Vibhīṣaṇa, who was difficult to overpower,

placed all those benign offerings, which were intended to bring felicity, at the disposal of Śrī Rāma (a scion of Raghu) and Lakṣmaṇa. (21)

कृतकार्यं समृद्धार्थं दृष्ट्वा रामो विभीषणम्।
प्रतिजग्राह तत् सर्वं तस्यैव प्रतिकाम्यया॥ २२॥

Seeing Vibhīṣaṇa accomplished of purpose and abundantly endowed with riches, Śrī Rāma accepted it all in sheer deference to his desire. (22)

ततः शैलोपमं वीरं प्राञ्जलिं प्रणतं स्थितम्।
उवाचेदं वचो रामो हनूमन्तं प्लवङ्गमम्॥ २३॥

Thereupon Śrī Rāma addressed the following words to the valiant monkey, Hanumān, who resembled a mountain (in size) and stood in a suppliant mood with joined palms: (23)

अनुज्ञाप्य महाराजमिमं सौम्य विभीषणम्।
प्रविश्य नगरीं लङ्कां कौशलं ब्रूहि मैथिलीम्॥ २४॥
वैदेह्यौ मां च कुशलं सुग्रीवं च सलक्ष्मणम्।
आचक्ष्व वदतां श्रेष्ठ रावणं च हतं रणे॥ २५॥

"Taking the permission of this great monarch, Vibhīṣaṇa, O gentle one, and penetrating into the city of Laṅkā, inquire of Sītā (the princess of Mithilā) how she is doing. Also speak to Sītā (the princess of the territory of Videha) about me as well as about Sugrīva, including Lakṣmaṇa being well, and also speak to her about Rāvaṇa having been killed in combat, O jewel among the eloquent! (24-25)

प्रियमेतदिहाख्याहि वैदेह्यास्त्वं हरीश्वर।
प्रतिगृह्य तु संदेशमुपावर्तितुमर्हसि॥ २६॥

"Communicate, O chief of monkeys, these agreeable tidings to Sītā (a princess of the Videha territory), and you, for your part, should return hereafter receiving her message." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वादशाधिकशततमः सर्गः॥ ११२॥

Thus ends Canto One hundred and twelve in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशाधिकशततमः सर्गः

Canto CXIII

Hanumān delivers Śrī Rāma's message to Sītā and brings back her message to him

इति प्रतिसमादिष्टो हनूमान् मारुतात्मजः।
प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः॥ १॥

Particularly commanded as aforesaid, Hanumān, sprung from the loins of the wind-god, penetrated deep into the city of Laṅkā, being treated with honour by the rangers of the night, (1)

प्रविश्य च पुरीं लङ्कामनुज्ञाप्य विभीषणम्।
ततस्तेनाभ्यनुज्ञातो हनूमान् वृक्षवाटिकाम्॥ २॥
सम्प्रविश्य यथान्यायं सीताया विदितो हरिः।
ददर्श मृजया हीनां सातङ्कां रोहिणीमिव॥ ३॥
वृक्षमूले निरानन्दां राक्षसीभिः परीवृताम्।
निभृतः प्रणतः प्रह्वः सोऽभिगम्याभिवाद्य च॥ ४॥

Having penetrated deep into the city of Laṅkā and seeking the permission of Vibhīṣaṇa, nay, duly entering the grove of Aśoka trees (where Sītā had been detained), when permitted by him, Hanumān then

attracted the notice of Sītā. He found her without a bath and sitting cheerless at the foot of a tree surrounded by ogresses and looking like Rohiṇī (the deity presiding over a constellation of the same name and the favourite consort of the moon-god) in anguish (due to the evil influence exerted by a malevolent planet). Greeting and approaching her, Hanumān stood motionless, bent low and meek. (2—4)

दृष्ट्वा तमागतं देवी हनूमन्तं महाबलम्।
तूष्णीमास्त तदा दृष्ट्वा स्मृत्वा हृष्टाभवत् तदा॥ ५॥

Seeing the said Hanumān, who was endowed with extraordinary might, duly arrived (but failing to recognize him), the godlike lady kept quiet in the first instance. Looking at him again and recognizing him, she felt rejoiced at that moment. (5)

सौम्यं तस्या मुखं दृष्ट्वा हनूमान् प्लवगोत्तमः।
रामस्य वचनं सर्वमाख्यातुमुपचक्रमे॥ ६॥

Marking her placid countenance, Hanumān, the foremost of monkeys, proceeded to communicate to her all that Śrī Rāma had said. (6)

वैदेहि कुशली रामः सहसुग्रीवलक्ष्मणः।
कुशलं चाह सिद्धार्थो हतशत्रुरमित्रजित्॥ ७॥

Hanumān said: "Śrī Rāma is doing well, O princess of the Videha territory, alongwith Sugrīva, the ruler of monkeys, and Lakṣmaṇa. And Śrī Rāma (the conqueror of his enemies), who stands accomplished of purpose—now that his enemy, Rāvaṇa, has been killed, has inquired after your welfare. (7)

विभीषणसहायेन रामेण हरिभिः सह।
निहतो रावणो देवि लक्ष्मणेन च वीर्यवान्॥ ८॥

"The valiant Rāvaṇa has been killed by Śrī Rāma, assisted by Vibhīṣaṇa and with the co-operation of the monkeys, O divine lady! (8)

प्रियमाख्यामि ते देवि भूयश्च त्वां सभाजये।
तव प्रभावाद् धर्मज्ञे महान् रामेण संयुगे॥ ९॥
लब्धोऽयं विजयः सीते स्वस्था भव गतज्वरा।
रावणश्च हतः शत्रुर्लङ्का चैव वशीकृता॥ १०॥

"I communicate this pleasant news to you, O godlike lady, and will delight you, further by telling you, O knower of what is right, that this great victory in war has been scored by Śrī Rāma by strength of your devotion to your husband. Take heart, O Sītā, and be freed from anxiety, since the enemy, Rāvaṇa, has been killed and Laṅkā too has been subdued. (9-10)

मया ह्यलब्धनिद्रेण धृतेन तव निर्जये।
प्रतिज्ञैषा विनिस्तीर्णा बद्ध्वा सेतुं महोदधौ॥ ११॥

"The following is the message of Śrī Rāma: 'By me, who have had no sleep all these months and was resolved to win you back, has this vow of winning you back been actually redeemed after constructing a bridge over the extensive sea. (11)

सम्भ्रमश्च न कर्तव्यो वर्तन्त्या रावणालये।
विभीषणविधेयं हि लङ्काश्वर्यमिदं कृतम्॥ १२॥

" 'Fear should no longer be entertained by you, living as you do in the abode of Rāvaṇa; for the dominionship of Laṅkā has now been placed under the control of Vibhīṣaṇa, who is our friend. (12)

तदाश्वसिहि विस्रब्धं स्वगृहे परिवर्तसे।
अयं चाभ्येति संहृष्टस्त्वद्दर्शनसमुत्सुकः॥ १३॥

" 'Therefore, complacently be at ease. Feel that you are dwelling in your own abode. Nay, Vibhīṣaṇa himself, who is very keen to see you, is coming to pay his respects to you, he being highly rejoiced.' " (13)

एवमुक्ता तु सा देवी सीता शशिनिभानना।
प्रहर्षेणावरुद्धा सा व्याहर्तुं न शशाक ह॥ १४॥

Spoken to in these words, the divine Sītā for her part, whose countenance shone like the moon, felt tongue-tied due to

excessive joy and could not speak; so the tradition goes. (14)

ततोऽब्रवीद्धरिवरः सीतामप्रतिजल्पतीम्।
किं त्वं चिन्तयसे देवि किं च मां नाभिभाषसे॥ १५॥

Thereupon Hanumān, the foremost of monkeys, spoke as follows to Sītā, who was not making any answer: "What are you thinking of, O godlike lady? And why don't you speak to me?" (15)

एवमुक्ता हनुमता सीता धर्मपथे स्थिता।
अब्रवीत् परमप्रीता बाष्पगद्गदया गिरा॥ १६॥

Thus pleaded by Hanumān, Sītā, who was devoted to the path of virtue and felt supremely delighted, replied as follows in a voice choked with tears of emotions: (16)

प्रियमेतदुपश्रुत्य भर्तुर्विजयसंश्रितम्।
प्रहर्षवशमापन्ना निर्वाक्यास्मि क्षणान्तरम्॥ १७॥

"Overpowered by excessive joy on hearing this pleasant tidings bearing on the victory of my husband, I turned speechless for a while. (17)

नहि पश्यामि सदृशं चिन्तयन्ती प्लवंगम।
आख्यानकस्य भवतो दातुं प्रत्यभिनन्दनम्॥ १८॥

"Though taxing my brain, I really conceive no gift equal (in value) to the news conveyed by you, O valiant monkey! (18)

न हि पश्यामि तत् सौम्य पृथिव्यामपि वानर।
सदृशं यत्प्रियाख्याने तव दत्त्वा भवेत् सुखम्॥ १९॥

"Nay, I can think of nothing on earth or even in the other worlds which is worthy of you or commensurate to the act of communicating this most agreeable news to me, and bestowing of which on you satisfaction may come to me, O good monkey. (19)

हिरण्यं वा सुवर्णं वा रत्नानि विविधानि च।
राज्यं वा त्रिषु लोकेषु एतन्नार्हति भाषितम्॥ २०॥

"Neither silver nor gold nor even precious stones of various kinds, nor again sovereignty of all the three worlds can be equal in value to this message." (20)

एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवंगमः।
प्रगृहीताञ्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः॥ २१॥

Spoken to in these words by Sītā (a princess of the Videha territory), the monkey, Hanumān, for his part, who stood in front of Sītā with joined palms, joyfully submitted as follows: (21)

भर्तुः प्रियहिते युक्ते भर्तुर्विजयकांक्षिणि।
स्निग्धमेवंविधं वाक्यं त्वमेवार्हस्यनिन्दिते॥ २२॥

"You alone can utter such kind words, O irreproachable lady, devoted as you are to that which is pleasing and conducive to the good of your spouse, and solicitous of your husband's victory! (22)

तवैतद् वचनं सौम्ये सारवत् स्निग्धमेव च।
रत्नौघाद् विविधाच्चापि देवराज्याद् विशिष्यते॥ २३॥

"This speech of yours, O gentle lady, which is full of substance and affectionate too, is superior in value to a heterogeneous collection of precious stones and even to the rulership of gods. (23)

अर्थतश्च मया प्राप्ता देवराज्यादयो गुणाः।
हतशत्रुं विजयिनं रामं पश्यामि सुस्थितम्॥ २४॥

"Nay, all blessings like the rulership of gods have been truly attained by me in that I see Śrī Rāma victorious and happy, now that his enemy, Rāvaṇa, has been killed." (24)

तस्य तद् वचनं श्रुत्वा मैथिली जनकात्मजा।
ततः शुभतरं वाक्यमुवाच पवनात्मजम्॥ २५॥

Hearing his foregoing submission, Sītā (a princess of Mithilā), daughter of Janaka, paid the following still more agreeable compliment to Hanumān, sprung from the loins of the wind-god: (25)

अतिलक्षणसम्पन्नं माधुर्यगुणभूषणम्।
बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितुम्॥ २६॥

"You alone can actually utter words which are endowed with rare characteristics

of good speech, nay, adorned with the quality of mellifluity and dictated by an intellect which is characterized by the well-known eight excellences.* (26)

श्लाघनीयोऽनिलस्य त्वं सुतः परमधार्मिकः।
बलं शौर्यं श्रुतं सत्त्वं विक्रमो दाक्ष्यमुत्तमम्॥ २७॥
तेजः क्षमा धृतिः स्थैर्यं विनीतत्वं न संशयः।
एते चान्ये च बहवो गुणास्त्वय्येव शोभनाः॥ २८॥

"You are a praiseworthy and supremely pious son of the wind-god. Nay, physical strength, valour, knowledge of scriptures, vigour, prowess, superlative skill in action, spirit, forbearance, firmness, stability and humility: these and numerous other brilliant qualities exist in you alone." (27-28)

अथोवाच पुनः सीतामसम्भ्रान्तो विनीतवत्।
प्रगृहीताञ्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः॥ २९॥

Standing unembarrassed, with joined palms, before Sītā, Hanumān meekly and joyfully submitted once more as follows: (29)

इमास्तु खलु राक्षस्यो यदि त्वमनुमन्यसे।
हन्तुमिच्छामि ताः सर्वा याभिस्त्वं तर्जिता पुरा॥ ३०॥

"If you permit me, I, for my part, would surely make short work of all these notorious ogresses, by whom you have been intimidated in the past. (30)

क्लिश्यन्तीं पतिदेवां त्वामशोकवनिकां गताम्।
घोररूपसमाचाराः क्रूराः क्रूरतरेक्षणाः॥ ३१॥
इह श्रुता मया देवि राक्षस्यो विकृताननाः।
असकृत्परुषैर्वाक्यैर्वदन्त्यो रावणाज्ञया॥ ३२॥

"These cruel ogresses of hideous aspect and conduct and with still more cruel eyes and distorted features were heard by me at this very place addressing you, who are so devoted to your husband, more than once in unkind words at Rāvaṇa's command when you were suffering hardships in the Aśoka grove, O divine lady! (31-32)

विकृता विकृताकाराः क्रूराः क्रूरकचेक्षणाः।
इच्छामि विविधैर्घातैर्हन्तुमेताः सुदारुणाः॥ ३३॥

"I wish to kill by means of strokes of every description these cruel, extremely violent, and deformed ogresses with distorted features and hideous hair and eyes. (33)

राक्षस्यो दारुणकथा वरमेतत् प्रयच्छ मे।
मुष्टिभिः पार्ष्णिघातैश्च विशालैश्चैव बाहुभिः॥ ३४॥
जङ्घाजानुप्रहारैश्च दन्तानां चैव पीडनैः।
कर्तनैः कर्णनासानां केशानां लुञ्चनैस्तथा॥ ३५॥
निपात्य हन्तुमिच्छामि तव विप्रियकारिणीः।
एवं प्रहारैर्बहुभिः सम्प्रहार्य यशस्विनि॥ ३६॥
घातये तीव्ररूपाभिर्याभिस्त्वं तर्जिता पुरा।
इत्युक्ता सा हनुमता कृपणा दीनवत्सला॥ ३७॥
हनूमन्तमुवाचेदं चिन्तयित्वा विमृश्य च।
राजसंश्रयवश्यानां कुर्वतीनां पराज्ञया॥ ३८॥
विधेयानां च दासीनां कः कुप्येद् वानरोत्तम।
भाग्यवैषम्यदोषेण पुरस्तादुष्कृतेन च॥ ३९॥
मयैतत् प्राप्यते सर्वं स्वकृतं ह्युपभुज्यते।
मैवं वद महाबाहो दैवी ह्येषा परा गतिः॥ ४०॥

"I wish to make short work of these ogresses, who have spoken harsh words to you and wronged you, striking them down with my fists, kicks, long arms, the blows of my shanks and knees, as well as by causing pain to their teeth biting off their ears and nose and pulling out their hair. Pray, grant your acquiscence to me. Striking them violently by means of repeated blows as aforementioned, I would kill the ogresses of

* The eight excellences of an intellect are enumerated in the following verse of the Nītisāra Kāmandaka quoted by the commentators:

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा। ऊहोऽपोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः॥

"(1) Keenness to hear discourses on the Spirit, (2) readiness to hear such discourses, (3) receptivity and (4) retentive power, (5) reasoning for and (6) against a proposition, (7) the faculty of comprehension and (8) realization of truth: these are the eight characteristics of a sound and ripe intellect."

terrible aspect by whom you have been threatened in the past, O illustrious lady!" Reflecting and pondering a while, when told thus by Hanumān, the wretched Sītā, who was fond of the miserable, spoke to him as follows: "Who will be angry, O prince of monkeys, with obedient maid-servants, who are dependent on a king because of their being in his service and as such act according to other's command? All this is being reaped by me as a result of my own fault in the shape of adverseness of fate, nay, on account of a misdeed committed in the past; for the fruit of one's own actions is reaped in one's life. Therefore, do not speak thus, O mighty-armed one! Such was the destiny, which is supreme. (34—40)

प्राप्तव्यं तु दशायोगान्मयैतदिति निश्चितम्।
दासीनां रावणस्याहं मर्षयामीह दुर्बला॥ ४१॥

"It was in fact predetermined that this must be reaped by me through a combination of circumstances. As such I condone the fault of the slaves of Rāvaṇa, feeble-hearted as I am in these matters. (41)

आज्ञप्ता राक्षसेनेह राक्षस्यस्तर्जयन्ति माम्।
हते तस्मिन् न कुर्वन्ति तर्जनं मारुतात्मज॥ ४२॥

"The ogresses threatened me because they had been ordered by the ogre-king to do so. Now that he has been killed, they no longer threaten me, O offspring of the wind-god! (42)

अयं व्याघ्रसमीपे तु पुराणो धर्मसंहितः।
ऋक्षेण गीतः श्लोकोऽस्ति तं निबोध प्लवंगम॥ ४३॥

"The following is an old maxim, conformable to righteousness, actually uttered by a bear in the presence of a tiger. Please hear it, O monkey-chief! (43)

न परः पापमादत्ते परेषां पापकर्मणाम्।
समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः॥ ४४॥

" 'A superior man does not take into account the sin of those who have committed an offence against him. The vow of not returning evil for evil must be redeemed at all costs; for the virtuous account good conduct as their ornament.' * (44)

पापानां वा शुभानां वा वधार्हाणामथापि वा।
कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति॥ ४५॥

"Compassion should be shown by a noble soul towards sinners as well as for the good, nay, even for those deserving death; for there is none who never commits a wrong. (45)

लोकहिंसाविहाराणां क्रूराणां पापकर्मणाम्।
कुर्वतामपि पापानि नैव कार्यमशोभनम्॥ ४६॥

"No evil should be done even to those cruel men of sinful deeds, who revel in genocide, and continue to perpetrate sins." (46)

एवमुक्तस्तु हनुमान् सीतया वाक्यकोविदः।
प्रत्युवाच ततः सीतां रामपत्नीमनिन्दिताम्॥ ४७॥

Admonished in the foregoing words by Sītā, Hanumān for his part, who was an

* Formerly a tiger ran in pursuit of a hunter. The latter climbed up a tree. There was a bear already perched on a bough of the tree. Making to the foot of the tree, the tiger addressed the following words to the bear : "Look here, both of us are denizens of the forest. The hunter is our common enemy. Therefore, knock him down from the tree." The bear, however, replied, "Having reached my abode, the hunter has in a way sought asylum with me. I am, therefore, not going to hurl him down; I would be deviating from my duty if I do so." Saying so, the bear laid himself down to sleep. The tiger now turned to the hunter and said, "Push the bear down. I shall afford protection to you." The hunter thereupon pushed the sleeping bear. The bear, however, clutched at another bough and thus escaped from falling down. The tiger now addressed the following appeal to the bear: "The hunter sought to hurl you down and has thus wronged you. Therefore, push him down." Though pressed by the tiger again and again, the bear refused to hurl him down and repeated the above-quoted verse in support of his attitude.

adept in expression, then replied as follows to Sītā, the irreproachable consort of Śrī Rāma: (47)

युक्ता रामस्य भवती धर्मपत्नी गुणान्विता।
प्रतिसंदिश मां देवि गमिष्ये यत्र राघवः॥ ४८॥

"You are the lawfully wedded spouse of Śrī Rāma, full of excellences and worthy of him in all respects. Pray, give me a message in return. I shall proceed to the place where Śrī Rāma (a scion of Raghu) is, O godlike lady!" (48)

एवमुक्ता हनुमता वैदेही जनकात्मजा।
साब्रवीद् द्रष्टुमिच्छामि भर्तारं भक्तवत्सलम्॥ ४९॥

Requested thus by Hanumān, Sītā (a princess of the Videha territory), the celebrated daughter of Janaka, said, "I long to see my husband, who is so fond of his devotees." (49)

तस्यास्तद् वचनं श्रुत्वा हनूमान् मारुतात्मजः।
हर्षयन् मैथिलीं वाक्यमुवाचेदं महामतिः॥ ५०॥

Hearing her aforesaid reply, the highly intelligent Hanumān, an offspring of the wind-god, submitted to the princess of Mithilā as follows, bringing delight to her: (50)

पूर्णचन्द्रमुखं रामं द्रक्ष्यस्यद्य सलक्ष्मणम्।
स्थितमित्रं हतामित्रं शचीवेन्द्रं सुरेश्वरम्॥ ५१॥

"You shall see this very day Śrī Rāma—whose countenance resembles the full moon, whose friends (such as Sugrīva and Vibhīṣaṇa) are alive, nay, whose enemies have been got rid of—accompanied by Lakṣmaṇa, even as Śacī, the consort of Indra, would see Indra, the ruler of gods."(51)

तामेवमुक्त्वा भ्राजन्तीं सीतां साक्षादिव श्रियम्।
आजगाम महातेजा हनूमान् यत्र राघवः॥ ५२॥

Assuring in the foregoing words Sītā, who shone like Śrī, the goddess of prosperity, i.e., Herself, Hanumān, who was endowed with extraordinary energy, came back to the place where Śrī Rāma (a scion of Raghu) was awaiting his return. (52)

सपदि हरिवरस्ततो हनूमान्
प्रतिवचनं जनकेश्वरात्मजायाः।
कथितमकथयद् यथाक्रमेण
त्रिदशवरप्रतिमाय राघवाय॥ ५३॥

Hanumān, the prince of monkeys then speedily repeated in order of sequence to Śrī Rāma (a scion of Raghu), who vied with Indra (the foremost of gods) the message which had been delivered in return by Sītā (daughter of the ruler of the Janakas). (53)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोदशाधिकशततमः सर्गः॥ ११३॥

Thus ends Canto One hundred and thirteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशाधिकशततमः सर्गः

Canto CXIV

At the command of Śrī Rāma, Vibhīṣaṇa escorts Sītā to the former's presence and she feasts her eyes on the moon-like countenance of her darling

तमुवाच महाप्राज्ञः सोऽभिवाद्य प्लवङ्गमः।
रामं कमलपत्राक्षं वरं सर्वधनुष्मताम्॥ १॥

Having greeted the foremost of all archers, Śrī Rāma, whose eyes resembled the petals of a lotus, that highly intelligent monkey, Hanumān, submitted to him as follows: (1)

यन्निमित्तोऽयमारम्भः कर्मणां यः फलोदयः।
तां देवीं शोकसंतप्तां द्रष्टुमर्हसि मैथिलीम्॥ २॥

"You ought to see that godlike princess of Mithilā, who is sore stricken with grief, for whose sake this course of actions was undertaken, which has now borne fruit. (2)

सा हि शोकसमाविष्टा बाष्पपर्याकुलेक्षणा।
मैथिली विजयं श्रुत्वा द्रष्टुं त्वामभिकांक्षति॥ ३॥

"Having heard of your consummate victory, that princess of Mithilā, who is overwhelmed with grief, her eyes bedimmed with tears, longs to see you. (3)

पूर्वकात् प्रत्ययाच्चाहमुक्तो विश्वस्तया तया।
द्रष्टुमिच्छामि भर्तारमिति पर्याकुलेक्षणा॥ ४॥

"By her, who was full of trust in me because of the confidence which had been inspired by me on a former occasion, I was spoken to in these words, 'I desire to see my husband', and her eyes grew wild with emotion." (4)

एवमुक्तो हनुमता रामो धर्मभृतां वरः।
आगच्छत् सहसा ध्यानमीषद्बाष्पपरिप्लुतः॥ ५॥

Appealed to as aforesaid by Hanumān, Śrī Rāma, the foremost of those who uphold the cause of virtue, became a bit thoughtful all of a sudden, and got bathed in tears. (5)

स दीर्घमभिनिःश्वस्य जगतीमवलोकयन्।
उवाच मेघसंकाशं विभीषणमुपस्थितम्॥ ६॥

Drawing a deep audible breath, and casting his eyes on the ground, he spoke as follows to Vibhīṣaṇa, who closely resembled a cloud in hue, standing near:(6)

दिव्याङ्गरागां वैदेहीं दिव्याभरणभूषिताम्।
इह सीतां शिरःस्नातामुपस्थापय मा चिरम्॥ ७॥

"Bring here Sītā, a princess of the Videha territory, after she has bathed her head, has been anointed with heavenly cosmetics and adorned with celestial jewels, Let there be no delay." (7)

एवमुक्तस्तु रामेण त्वरमाणो विभीषणः।
प्रविश्यान्तःपुरं सीतां स्त्रीभिः स्वाभिरचोदयत्॥ ८॥

Hurriedly penetrating deep into the gynaeceum, when commanded thus by Śrī Rāma, Vibhīṣaṇa for his part communicated his presence to Sītā in the Aśoka grove through his own women. (8)

ततः सीतां महाभागां दृष्ट्वोवाच विभीषणः।
मूर्ध्नि बद्धाञ्जलिः श्रीमान् विनीतो राक्षसेश्वरः॥ ९॥

Forthwith beholding the blessed Sītā, the glorious Vibhīṣaṇa, the ruler of ogres, meekly submitted as follows to her with palms joined over his head: (9)

दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता।
यानमारोह भद्रं ते भर्ता त्वां द्रष्टुमिच्छति॥ १०॥

"Having taken your bath, nay anointed with heavenly cosmetics and adorned with celestial jewels, pray, mount the palanquin. May prosperity attend you. Your husband desires to see you, O princess of the Videha territory!" (10)

एवमुक्ता तु वैदेही प्रत्युवाच विभीषणम्।
अस्नात्वा द्रष्टुमिच्छामि भर्तारं राक्षसेश्वर॥ ११॥

Requested in these words, Sītā, a princess of the Videha territory, for her part replied to Vibhīṣaṇa as follows: "Without having bathed, O king of ogres, I wish to see my husband immediately." (11)

तस्यास्तद् वचनं श्रुत्वा प्रत्युवाच विभीषणः।
यथाऽऽह रामो भर्ता ते तत् तथा कर्तुमर्हसि॥ १२॥

Hearing her aforesaid answer, Vibhīṣaṇa submitted in reply: "You ought, to do the bidding of your husband, Śrī Rāma, precisely as he has enjoined you to do." (12)

तस्य तद् वचनं श्रुत्वा मैथिली पतिदेवता।
भर्तृभक्त्यावृता साध्वी तथेति प्रत्यभाषत॥ १३॥

Hearing the aforesaid submission of Vibhīṣaṇa, the virtuous Sītā (a princess of Mithilā), who looked upon her spouse as a god and was adorned by devotion to her husband, said in reply, "Amen!" (13)

ततः सीतां शिरःस्नातां संयुक्तां प्रतिकर्मणा।
महार्हाभरणोपेतां महार्हाम्बरधारिणीम्॥ १४॥

आरोप्य शिबिकां दीप्तां परार्घ्याम्बरसंवृताम्।
रक्षोभिर्बहुभिर्गुप्तामाजहार विभीषणः॥ १५॥

Prevailing upon Sītā to ascend a brilliant palanquin covered with an exceedingly valuable cloth and guarded by numerous ogres, after she had laved her head, and had put on very costly robes and had been adorned with exceedingly valuable jewels and decorated, Vibhīṣaṇa then brought her to the presence of Śrī Rāma. (14-15)

सोऽभिगम्य महात्मानं ज्ञात्वापि ध्यानमास्थितम्।
प्रणतश्च प्रहृष्टश्च प्राप्तां सीतां न्यवेदयत्॥ १६॥

Approaching Śrī Rāma (the high-souled prince), and even after coming to know that he was still absorbed in thought, nay, bent low and full of great joy, he announced to him that Sītā had arrived. (16)

तामागतामुपश्रुत्य रक्षोगृहचिरोषिताम्।
रोषं हर्षं च दैन्यं च राघवः प्राप शत्रुहा॥ १७॥

Hearing that Sītā, who had lived long in the abode of an ogre, had arrived, Śrī Rāma (a scion of Raghu), the destroyer of enemies, was filled with indignation and joy and felt miserable too. (17)

ततो यानगतां सीतां सविमर्शं विचारयन्।
विभीषणमिदं वाक्यमहृष्टो राघवोऽब्रवीत्॥ १८॥

Feeling distressed on considering with deep thought the question of Sītā having come all the way in a palanquin, Śrī Rāma (a scion of Raghu) then spoke to Vibhīṣaṇa as follows: (18)

राक्षसाधिपते सौम्य नित्यं मद्विजये रत।
वैदेही संनिकर्षं मे क्षिप्रं समभिगच्छतु॥ १९॥

"Let Sītā (a princess of the Videha territory) duly seek my presence soon, O suzerain lord of ogres, O gentle one, ever intent on scoring a victory for me!" (19)

तस्य तद् वचनं श्रुत्वा राघवस्य विभीषणः।
तूर्णमुत्सारणं तत्र कारयामास धर्मवित्॥ २०॥
कञ्चुकोष्णीषिणस्तत्र वेत्रझर्झरपाणयः।
उत्सारयन्तस्तान् योधान् समन्तात् परिचक्रमुः॥ २१॥

Hearing the foregoing command of the aforesaid scion of Raghu, Vibhīṣaṇa, who knew what is right, speedily began to disperse the crowd (of monkeys, who had gathered out of curiosity to have a look at Sītā). Ogres clad in jackets and wearing turbans, their hands carrying staffs, which made a jingling sound, paced all round dispersing the aforesaid warriors. (20-21)

ऋक्षाणां वानराणां च राक्षसानां च सर्वशः।
वृन्दान्युत्सार्यमाणानि दूरमुत्तस्थुरन्ततः॥ २२॥

While being driven away collectively from the vicinity of the palanquin, the hordes of bears, monkeys and ogres moved to a distance. (22)

तेषामुत्सार्यमाणानां निःस्वनः सुमहानभूत्।
वायुनोद्धूयमानस्य सागरस्येव निःस्वनः॥ २३॥

A tremendous uproar, resembling the roar of sea, which was being lashed by a storm, arose even as the aforesaid warriors were being driven away. (23)

उत्सार्यमाणांस्तान् दृष्ट्वा समन्ताज्जातसम्भ्रमान्।
दाक्षिण्यात्तदमर्षाच्च वारयामास राघवः॥ २४॥

Seeing them being dispersed on all sides and, therefore, excited, Śrī Rāma (a scion of Raghu) stopped those who were dispersing them, out of kindness (for those who were being dispersed) and resentment at the behaviour of the ogres who were dispersing them. (24)

संरम्भाच्चाब्रवीद् रामश्चक्षुषा प्रदहन्निव।
विभीषणं महाप्राज्ञं सोपालम्भमिदं वचः॥ २५॥

Nay, consuming the ogres with his glances, as it were, Śrī Rāma addressed in indignation the following reproachful words to the highly intelligent Vibhīṣaṇa: (25)

किमर्थं मामनादृत्य क्लिश्यतेऽयं त्वया जनः।
निवर्तयैनमुद्वेगं जनोऽयं स्वजनो मम॥ २६॥

"Why, disregarding me, are these people being harassed by you? Pray, stop this annoyance. They are my own people. (26)

न गृहाणि न वस्त्राणि न प्राकारस्तिरस्क्रिया।
नेदृशा राजसत्कारा वृत्तमावरणं स्त्रियाः॥ २७॥

"Neither apartments nor costumes nor a protective wall nor again royal honours constitute a veil for a woman. Her character alone is her shield. (27)

व्यसनेषु न कृच्छ्रेषु न युद्धेषु स्वयंवरे।
न क्रतौ नो विवाहे वा दर्शनं दूष्यते स्त्रियाः॥ २८॥

"The appearance of a woman in public is not condemned in times of adversity, in straits, in conflicts, during the selection of a husband (by a princess or daughter of a Kṣatriya at a public assembly of suitors), at a sacrificial performance or at the nuptial ceremony. (28)

सैषा विपद्गता चैव कृच्छ्रेण च समन्विता।
दर्शने नास्ति दोषोऽस्या मत्समीपे विशेषतः॥ २९॥

"The yonder Sītā is in distress and beset with difficulty. Hence there is no objection to her appearing in public, particularly in my presence. (29)

विसृज्य शिबिकां तस्मात् पद्भ्यामेवापसर्पतु।
समीपे मम वैदेहीं पश्यन्त्वेते वनौकसः॥ ३०॥

"Therefore, leaving the palanquin, let Sītā seek my presence on foot alone. Let these monkeys (lit., denizens of the forest) have a look at the princess of the Videha kingdom." (30)

एवमुक्तस्तु रामेण सविमर्शो विभीषणः।
रामस्योपानयत् सीतां संनिकर्षं विनीतवत्॥ ३१॥

Becoming thoughtful when commanded as aforesaid by Śrī Rāma, Vibhīṣaṇa reverently conducted Sītā to the former's presence. (31)

ततो लक्ष्मणसुग्रीवौ हनूमांश्च प्लवङ्गमः।
निशम्य वाक्यं रामस्य बभूवुर्व्यथिता भृशम्॥ ३२॥

Lakṣmaṇa and Sugrīva as well as the monkey chief, Hanumān, thereupon felt greatly distressed to hear the order of Śrī Rāma. (32)

कलत्रनिरपेक्षैश्च इङ्गितैरस्य दारुणैः।
अप्रीतमिव सीतायां तर्कयन्ति स्म राघवम्॥ ३३॥

From his stern gestures, which were lacking in regard for his consort, they concluded Śrī Rāma (a scion of Raghu) to be displeased with Sītā. (33)

लज्जया त्ववलीयन्ती स्वेषु गात्रेषु मैथिली।
विभीषणेनानुगता भर्तारं साभ्यवर्तत॥ ३४॥

Shrinking into her limbs out of modesty, and followed by Vibhīṣaṇa, the said princess of Mithilā, for her part, approached her husband. (34)

विस्मयाच्च प्रहर्षाच्च स्नेहाच्च पतिदेवता।
उदैक्षत मुखं भर्तुः सौम्यं सौम्यतराननाः॥ ३५॥

Sītā, who looked upon her spouse as a god, of still more gracious aspect regarded the agreeable countenance of her husband with a mixed feeling of astonishment, excessive delight and affection. (35)

अथ समपनुदन्मनःक्लमं सा
सुचिरमदृष्टमुदीक्ष्य वै प्रियस्य।
वदनमुदितपूर्णचन्द्रकान्तं
विमलशशाङ्कनिभानना तदाऽऽसीत्॥ ३६॥

Gazing on the face of her darling, which had not been seen by her for long and which was lovely like the full moon just risen, she forthwith actually dispelled the fatigue of her mind and her face shone at that time as the cloudless full moon. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्दशाधिकशततमः सर्गः॥११४॥

Thus ends Canto One hundred and fourteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशाधिकशततमः सर्गः

Canto CXV

Regarding with suspicion the character of Sītā, Śrī Rāma repudiates her and asks her to seek shelter elsewhere

तां तु पार्श्वे स्थितां प्रह्वां रामः सम्प्रेक्ष्य मैथिलीम्।
हृदयान्तर्गतं भावं व्याहर्तुमुपचक्रमे॥ १॥

Looking intently on the aforesaid princess of Mithilā, who stood by his side bent low, Śrī Rāma for his part proceeded forthwith to give expression (as under) to the feelings concealed in his heart: (1)

एषासि निर्जिता भद्रे शत्रुं जित्वा रणाजिरे।
पौरुषाद् यदनुष्ठेयं मयैतदुपपादितम्॥ २॥

"You stand here won back by me after conquering the enemy on the field of battle, O blessed one! That which was worth doing for me through human effort has been accomplished by me. (2)

गतोऽस्म्यन्तममर्षस्य धर्षणा सम्प्रमार्जिता।
अवमानश्च शत्रुश्च युगपन्निहतौ मया॥ ३॥

"I have attained the reward of my indignation; nay, the wanton offence given to me by your abduction has been fully requited and the indignity offered to me as also the enemy, who did it, have been wiped out all at once by me. (3)

अद्य मे पौरुषं दृष्टमद्य मे सफलः श्रमः।
अद्य तीर्णप्रतिज्ञोऽहं प्रभवाम्यद्य चात्मनः॥ ४॥

"Today my manliness has been witnessed, today my exertion has become fruitful, today I have fulfilled my vow and today I am the master of myself once more. (4)

या त्वं विरहिता नीता चलचित्तेन रक्षसा।
दैवसम्पादितो दोषो मानुषेण मया जितः॥ ५॥

"The wrong done to you, in that you, when you were quite alone, were borne away by the fickle-minded ogre (Rāvaṇa), which was ordained by destiny, has been repaid by me, a mortal. (5)

सम्प्राप्तमवमानं यस्तेजसा न प्रमार्जति।
कस्तस्य पौरुषेणार्थो महताप्यल्पचेतसः॥ ६॥

"What purpose will be served by the prowess, however great, of that petty-minded fellow who does not avenge by his might the insult suffered by him. (6)

लङ्घनं च समुद्रस्य लङ्कायाश्चापि मर्दनम्।
सफलं तस्य च श्लाघ्यमद्य कर्म हनूमतः॥ ७॥

"Nay, the laudable achievement of the celebrated Hanumān in the shape of leaping across the sea and the devastation of Laṅkā has borne fruit today. (7)

युद्धे विक्रमतश्चैव हितं मन्त्रयतस्तथा।
सुग्रीवस्य ससैन्यस्य सफलोऽद्य परिश्रमः॥ ८॥

"The exertion of Sugrīva, who exhibited his prowess on the battlefield with his army, and tendered friendly counsel, is fruitful today. (8)

विभीषणस्य च तथा सफलोऽद्य परिश्रमः।
विगुणं भ्रातरं त्यक्त्वा यो मां स्वयमुपस्थितः॥ ९॥

"Nay, fruitful likewise is the exertion today of Vibhīṣaṇa, who personally sought my presence, deserting his own brother (Rāvaṇa), who was devoid of virtues." (9)

इत्येवं वदतः श्रुत्वा सीता रामस्य तद् वचः।
मृगीवोत्फुल्लनयना बभूवाश्रुपरिप्लुता॥ १०॥

Hearing the foregoing speech of Śrī Rāma, even while he was speaking as aforesaid, Sītā, her eyes wide open like those of a female deer, was bathed in tears. (10)

पश्यतस्तां तु रामस्य समीपे हृदयप्रियाम्।
जनवादभयाद् राज्ञो बभूव हृदयं द्विधा॥ ११॥

The heart of King Śrī Rāma, even as he beheld Sītā, the beloved of his heart, near him, was torn within him for fear of public sarcasm. (11)

सीतामुत्पलपत्राक्षीं नीलकुञ्चितमूर्धजाम्।
अवदद् वै वरारोहां मध्ये वानररक्षसाम्॥ १२॥

In the midst of monkeys and ogres present on the spot he actually spoke (as follows) to Sītā, whose eyes resembled the petals of a lotus, who wore dark curly hair on her head and was endowed with shapely limbs: (12)

यत् कर्तव्यं मनुष्येण धर्षणां प्रतिमार्जता।
तत् कृतं रावणं हत्वा मयेदं मानकांक्षिणा॥ १३॥

"That which ought to be done by a man, revenging an insult, has been accomplished by me by killing Rāvaṇa, seeking, as I did, to redeem my honour. (13)

निर्जिता जीवलोकस्य तपसा भावितात्मना।
अगस्त्येन दुराधर्षा मुनिना दक्षिणेव दिक्॥ १४॥

Though difficult to approach for the world of mortals for fear of Rāvaṇa, you have been won back by me whose mind stands purified by asceticism in the same way as the southern quarter, which was difficult to assail (for fear of the ogres Ilvala and Vātāpi) for mortals was conquered by Sage Agastya, who had realized his Self through austerities. (14)

विदितश्चास्तु भद्रं ते योऽयं रणपरिश्रमः।
सुतीर्णः सुहृदां वीर्यान्न त्वदर्थं मया कृतः॥ १५॥

"Let it be known to you that all this exertion in the shape of war, which has been successfully carried through, thanks to the prowess of my friends (the monkeys and Vibhīṣaṇa), was not undertaken for your sake: may prosperity attend you! (15)

रक्षता तु मया वृत्तमपवादं च सर्वतः।
प्रख्यातस्यात्मवंशस्य न्यङ्गं च परिमार्जता॥ १६॥

"This was, however, done by me in order to vindicate my good conduct and wipe off the obloquy coming to me from all sides as well as the stigma on my illustrious House. (16)

प्राप्तचारित्रसंदेहा मम प्रतिमुखे स्थिता।
दीपो नेत्रातुरस्येव प्रतिकूलासि मे दृढा॥ १७॥

"Standing unabashed before me, even though suspicion has arisen with regard to your character, you are extremely disagreeable to me even as a light to one who is suffering from sore eyes. (17)

तद् गच्छ त्वानुजानेऽद्य यथेष्टं जनकात्मजे।
एता दश दिशो भद्रे कार्यमस्ति न मे त्वया॥ १८॥

"Therefore, go wherever you like, O Janaka's daughter; I grant you leave to do so this very day. All these ten directions are open to you, O good lady! No more purpose of mine remains to be served by you. (18)

कः पुमांस्तु कुले जातः स्त्रियं परगृहोषिताम्।
तेजस्वी पुनरादद्यात् सुहृल्लोभेन चेतसा॥ १९॥

"What man of spirit and born in a noble family for his part would take back with an eager mind a woman who has dwelt in another's house, simply because she has been kindly disposed towards him in the past? (19)

रावणाङ्कपरिक्लिष्टां दृष्टां दुष्टेन चक्षुषा।
कथं त्वां पुनरादद्यां कुलं व्यपदिशन्महत्॥ २०॥

"While boasting of my lineage, how can I accept again you, who were squeezed into the arms of Rāvaṇa (while being borne away by him) and regarded by him with an evil lustful eye? (20)

यदर्थं निर्जिता मे त्वं सोऽयमासादितो मया।
नास्ति मे त्वय्यभिष्वङ्गो यथेष्टं गम्यतामिति॥ २१॥

"That object, viz., the retrieval of my lost honour for which you have been won back by me, has been achieved by me. There is no more attachment for you in my heart. You may, therefore, go wherever you like. (21)

तदद्य व्याहृतं भद्रे मयैतत् कृतबुद्धिना।
लक्ष्मणे वाथ भरते कुरु बुद्धिं यथासुखम्॥ २२॥

"Hence this utterance has been made by me today, resolved as I am to act accordingly. Set your mind on Lakṣmaṇa or even on Bharata according to your pleasure. (22)

शत्रुघ्ने वाथ सुग्रीवे राक्षसे वा विभीषणे।
निवेशय मनः सीते यथा वा सुखमात्मना॥ २३॥

Nay, fix your mind on Śatrughna or even on Sugrīva or on the ogre, Vibhīṣaṇa, O Sītā, or do as it pleases your mind. (23)

नहि त्वां रावणो दृष्ट्वा दिव्यरूपां मनोरमाम्।
मर्षयेत चिरं सीते स्वगृहे पर्यवस्थिताम्॥ २४॥

"Seeing you, who are endowed with a charming exterior and are so soul-ravishing, detained in his abode, Rāvaṇa could not have endured your separation for long, O Sītā!" (24)

ततः प्रियार्हश्रवणा तदप्रियं
प्रियादुपश्रुत्य चिरस्य मानिनी।
मुमोच बाष्पं रुदती तदा भृशं
गजेन्द्रहस्ताभिहतेव वल्लरी॥ २५॥

Hearing that unpalatable speech from the mouth of her beloved lord, the proud lady, who had been used to hearing pleasing words alone, thereupon shed tears for long on that occasion, weeping bitterly and looking like a creeper struck down by the proboscis of a lordly elephant. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चदशाधिकशततमः सर्गः॥ ११५॥

Thus ends Canto One hundred and fifteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशाधिकशततमः सर्गः

Canto CXVI

With a taunting reply, Sītā undergoes a fire-ordeal in order to prove her conjugal fidelity

एवमुक्ता तु वैदेही परुषं रोमहर्षणम्।
राघवेण सरोषेण श्रुत्वा प्रव्यथिताभवत्॥ १॥

Hearing the harsh utterance, which caused her hair to stand on end, when spoken to as aforesaid by Śrī Rāma (a scion of Raghu), who was full of anger, Sītā, a princess of Videha territory, for her part, felt greatly afflicted. (1)

सा तदाश्रुतपूर्वं हि जने महति मैथिली।
श्रुत्वा भर्तुर्वचो घोरं लज्जयावनताभवत्॥ २॥

That princess of Mithilā stood bent low with shame on hearing on that occasion in the presence of a large gathering the foregoing vehement speech of her husband, the like of which had not been actually heard by her before. (2)

प्रविशन्तीव गात्राणि स्वानि सा जनकात्मजा।
वाक्शरैस्तैः सशल्येव भृशमश्रूण्यवर्तयत्॥ ३॥

As though pierced by those arrow-like words, nay, shrinking into her limbs as it were with shame, that daughter of Janaka shed profuse tears. (3)

ततो बाष्पपरिक्लिन्नं प्रमार्जन्ती स्वमाननम्।
शनैर्गद्गदया वाचा भर्तारमिदमब्रवीत्॥ ४॥

Then, wiping clean her face, which was bathed in tears, she slowly addressed in faltering accents the following reply to her spouse: (4)

किं मामसदृशं वाक्यमीदृशं श्रोत्रदारुणम्।
रूक्षं श्रावयसे वीर प्राकृतः प्राकृतामिव॥ ५॥

"Why do you, like a common man, address to me, O hero, such unkind and unbecoming words, which are so jarring to the ear, as a common man would do to an ordinary woman? (5)

न तथास्मि महाबाहो यथा मामवगच्छसि।
प्रत्ययं गच्छ मे स्वेन चारित्रेणैव ते शपे॥ ६॥

"I am not as you take me to be, O mighty-armed one! Be restored to confidence about me. I swear to you by my own character. (6)

पृथक्स्त्रीणां प्रचारेण जातिं त्वं परिशङ्कसे।
परित्यजैनां शङ्कां तु यदि तेऽहं परीक्षिता॥ ७॥

"Judging by the conduct of vulgar women, you seem to distrust the entire womankind, which is not reasonable. Pray, shake off this doubt if I have been actually tested and found trustworthy by you. (7)

यदहं गात्रसंस्पर्शं गतास्मि विवशा प्रभो।
कामकारो न मे तत्र दैवं तत्रापराध्यति॥ ८॥

"I was helpless when I came into contact with the person of Rāvaṇa; I did not act of my own free will on that occasion. My adverse fate alone is to blame on that score, my lord. (8)

मदधीनं तु यत् तन्मे हृदयं त्वयि वर्तते।
पराधीनेषु गात्रेषु किं करिष्याम्यनीश्वरी॥ ९॥

"That which is under my control, viz., my heart, ever abides in you. What could I do, helpless as I was, with regard to my limbs, which had fallen under the sway of another? (9)

सह संवृद्धभावेन संसर्गेण च मानद।
यदि तेऽहं न विज्ञाता हता तेनास्मि शाश्वतम्॥ १०॥

"If I could not be fully known to you, O bestower of honour on others, in spite of our love for each other having simultaneously grown and despite our having lived together for so many years, I am undone for good, thanks to such ingnorance. (10)

प्रेषितस्ते महावीरो हनुमानवलोककः।
लङ्कास्थाहं त्वया राजन् किं तदा न विसर्जिता॥ ११॥

"When the eminent hero, Hanumān, was dispatched by you in order to find me out, why, O king, was I not repudiated by you even while I was still in Laṅkā? (11)

प्रत्यक्षं वानरस्यास्य तद्वाक्यसमनन्तरम्।
त्वया संत्यक्तया वीर त्यक्तं स्याज्जीवितं मया॥ १२॥

"Life, O hero, would have been yielded up by me, when repudiated for good by you, immediately on hearing the message, conveying the repudiation, before the very eyes of this monkey, Hanumān. (12)

न वृथा ते श्रमोऽयं स्यात् संशये न्यस्य जीवितम्।
सुहृज्जनपरिक्लेशो न चायं विफलस्तव॥ १३॥

"This useless exertion in the shape of crossing over to Laṅkā and waging war with the mighty Rāvaṇa, which you have put forth exposing your life to danger, would not have been undertaken nor would your friends, viz., the monkeys and Vibhīṣaṇa), have been put to such fruitless hardship.(13)

त्वया तु नृपशार्दूल रोषमेवानुवर्तता।
लघुनेव मनुष्येण स्त्रीत्वमेव पुरस्कृतम्॥ १४॥

"By you, however, who, like a small man, gave yourself up to anger alone, O jewel among the rulers of men, womanliness alone has been mainly taken into consideration. (14)

अपदेशो मे जनकान्नोत्पत्तिर्वसुधातलात्।
मम वृत्तं च वृत्तज्ञ बहु ते न पुरस्कृतम्॥ १५॥

"Only my appellation, Jānakī or Vaidehī, has been derived from King Janaka (not that I owe my descent to him), since my birth took place from the sacrificial ground of Janaka. This divine origin of mine was, however, not taken into account by you. My

exalted character was not prized by you either, O appraiser of good conduct? (15)

न प्रमाणीकृतः पाणिर्बाल्ये मम निपीडितः।
मम भक्तिश्च शीलं च सर्वं ते पृष्ठतः कृतम्॥ १६॥

"The fact that my hand was pressed by you in my childhood as a token of your acceptance when it was placed in yours by my father during the nuptials was not duly recognized by you while repudiating me. Nay, my devotion to you as well as my chastity have all been ignored by you." (16)

इति ब्रुवन्ती रुदती बाष्पगद्गदभाषिणी।
उवाच लक्ष्मणं सीता दीनं ध्यानपरायणम्॥ १७॥

Speaking as aforesaid in a voice choked with tears and weeping all the while, Sītā appealed as follows to Lakṣmaṇa, who was absorbed in thought and feeling sore distressed: (17)

चितां मे कुरु सौमित्रे व्यसनस्यास्य भेषजम्।
मिथ्यापवादोपहता नाहं जीवितुमुत्सहे॥ १८॥

"Pray, O Lakṣmaṇa! raise for me a pyre, the only antidote against this calamity. I no longer desire to survive, smitten as I am with false reproaches. (18)

अप्रीतेन गुणैर्भर्त्रा त्यक्ताया जनसंसदि।
या क्षमा मे गतिर्गन्तुं प्रवेक्ष्ये हव्यवाहनम्॥ १९॥

"I will enter a fire, which is the only course appropriate for me, renounced as I am in a public gathering by my husband, who is no longer pleased with my virtues."(19)

एवमुक्तस्तु वैदेह्या लक्ष्मणः परवीरहा।
अमर्षवशमापन्नो राघवं समुदैक्षत॥ २०॥

Requested thus by Sītā (a princess of the Videha territory), Lakṣmaṇa, the destroyer of hostile champions, looked at Śrī Rāma (a scion of Raghu), overcome as he was with indignation. (20)

स विज्ञाय मनश्छन्दं रामस्याकारसूचितम्।
चितां चकार सौमित्रिर्मते रामस्य वीर्यवान्॥ २१॥

Ascertaining the pleasure of Śrī Rāma's mind as revealed by his facial expression, the valiant son of Sumitrā prepared a pyre in deference to the wishes of Śrī Rāma.(21)

नहि रामं तदा कश्चित् कालान्तकयमोपमम्।
अनुनेतुमथो वक्तुं द्रष्टुं वाप्यशकत् सुहृत्॥ २२॥

No one, near and dear, actually dared on that occasion to speak to or even look upon, much less pacify Śrī Rāma, who vied with Yama (the destroyer of the worlds) at the time of universal dissolution. (22)

अधोमुखं स्थितं रामं ततः कृत्वा प्रदक्षिणम्।
उपावर्तत वैदेही दीप्यमानं हुताशनम्॥ २३॥

Walking clockwise as a mark of respect about Śrī Rāma, standing with his head bent low, Sītā (a princess of the Videha territory) approached the blazing fire. (23)

प्रणम्य दैवतेभ्यश्च ब्राह्मणेभ्यश्च मैथिली।
बद्धाञ्जलिपुटा चेदमुवाचाग्निसमीपतः॥ २४॥

Nay, respectfully bowing down to the gods as well as to the Brāhmaṇas in general, the princess of Mithilā prayed as follows with joined palms in the presence of the fire: (24)

यथा मे हृदयं नित्यं नापसर्पति राघवात्।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः॥ २५॥

"As my heart never turns away from Śrī Rāma, so may the god of fire, the witness of the world, protect me on all sides. (25)

यथा मां शुद्धचारित्रां दुष्टां जानाति राघवः।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः॥ २६॥

"Since Śrī Rāma (a scion of Raghu) takes me to be corrupt, though of unimpeachable conduct, let the god of fire, the witness of the world, under such circumstances, protect me on all sides. (26)

कर्मणा मनसा वाचा यथा नातिचराम्यहम्।
राघवं सर्वधर्मज्ञं तथा मां पातु पावकः॥ २७॥

"Inasmuch as I have never been

unfaithful in act, thought and speech to Śrī Rāma (a scion of Raghu) who knows the secret of all virtues, let the god of fire in that case afford protection to me. (27)

आदित्यो भगवान् वायुर्दिशश्चन्द्रस्तथैव च।
अहश्चापि तथा संध्ये रात्रिश्च पृथिवी तथा।
यथान्येऽपि विजानन्ति तथा चारित्रसंयुताम्॥ २८॥

"Since the glorious sun-god, the wind-god, the deities presiding over the four quarters, and even so the moon-god, as also the deity presiding over the daytime and the morning and evening twilights and the night as also Mother Earth and others too likewise know me to be richly endowed with good character, let the god of fire protect me." (28)

एवमुक्त्वा तु वैदेही परिक्रम्य हुताशनम्।
विवेश ज्वलनं दीप्तं निःशङ्केनान्तरात्मना॥ २९॥

Saying so, and going clockwise round the fire as a mark of respect, Sītā (a princess of the Videha territory), for her part entered the blazing fire with a fearless mind. (29)

जनश्च सुमहांस्तत्र बालवृद्धसमाकुलः।
ददर्श मैथिलीं दीप्तां प्रविशन्तीं हुताशनम्॥ ३०॥

Nay, the huge gathering present there, teeming, as it was, with children and old people, witnessed the resplendent princess of Mithilā entering the fire. (30)

सा तप्तनवहेमाभा तप्तकाञ्चनभूषणा।
पपात ज्वलनं दीप्तं सर्वलोकस्य संनिधौ॥ ३१॥

The lady, who shone like fresh refined gold and was decked with ornaments of refined gold, rushed into the blazing fire in the presence of all the people. (31)

ददृशुस्तां विशालाक्षीं पतन्तीं हव्यवाहनम्।
सीतां सर्वाणि रूपाणि रुक्मवेदिनिभां तदा॥ ३२॥

All created beings beheld that large-eyed lady, Sītā, who shone like a golden altar, descending into the fire (lit., the bearer of sacrificial offerings) on that occasion.(32)

ददृशुस्तां महाभागां प्रविशन्तीं हुताशनम्।
ऋषयो देवगन्धर्वा यज्ञे पूर्णाहुतीमिव॥ ३३॥

Ṛṣis (the seers of Vedic Mantras), gods and the Gandharvas saw that highly blessed lady penetrating deep into the fire (lit., the consumer of oblations) like the consummating offering of ghee. (33)

प्रचुक्रुशुः स्त्रियः सर्वास्तां दृष्ट्वा हव्यवाहने।
पतन्तीं संस्कृतां मन्त्रैर्वसोर्धारामिवाध्वरे॥ ३४॥

All the women present on the occasion screamed on perceiving her, adorned as she was, falling into the fire like an unbroken stream of ghee, duly consecrated by the recitation of Mantras, falling into a sacrificial fire. (34)

ददृशुस्तां त्रयो लोका देवगन्धर्वदानवाः।
शप्तां पतन्तीं निरये त्रिदिवाद् देवतामिव॥ ३५॥

The denizens of all the three worlds, including gods, the Gandharvas (celestial musicians) and Dānavas (the (demons), witnessed her jumping into the fire like a goddess, subjected to a curse, falling from heaven into hell. (35)

तस्यामग्निं विशन्त्यां तु हाहेति विपुलः स्वनः।
रक्षसां वानराणां च सम्बभूवाद्भुतोपमः॥ ३६॥

While she was entering into the flames, a loud cry, which appeared strange, rose from the ogres and the monkeys alike. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षोडशाधिकशततमः सर्गः॥ ११६॥

Thus ends Canto One hundred and sixteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशाधिकशततमः सर्गः

Canto CXVII

Gods seek the presence of Śrī Rāma, and Brahmā (the creator) proclaims his divinity and extols him

ततो हि दुर्मना रामः श्रुत्वैवं वदतां गिरः।
दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः॥ १॥

Hearing the cries of those who were wailing as aforesaid, Śrī Rāma for his part, whose mind was set on virtue, thereupon became thoughtful for a while, afflicted as he was in mind, his eyes blinded by tears. (1)

ततो वैश्रवणो राजा यमश्च पितृभिः सह।
सहस्राक्षश्च देवेशो वरुणश्च जलेश्वरः॥ २॥
षडर्धनयनः श्रीमान् महादेवो वृषध्वजः।
कर्ता सर्वस्य लोकस्य ब्रह्मा ब्रह्मविदां वरः॥ ३॥
एते सर्वे समागम्य विमानैः सूर्यसंनिभैः।
आगम्य नगरीं लङ्कामभिजग्मुश्च राघवम्॥ ४॥

Nay, gathering together and reaching the city of Laṅkā in their aerial cars, which shone brightly like the sun, Kubera (son of Sage Viśravā), the king (of Yakṣas), and Yama (the god of retribution), alongwith the Pitṛs (the eternal manes), as also the thousand-eyed Indra (the ruler of gods) and Varuṇa, the ruler of the waters, the glorious three-eyed Lord Śiva (the Supreme God) who bears the device of a bull on His banner, Brahmā, the creator of the entire universe, the foremost of the knowers of Brahma (the Absolute)—all these then approached Śrī Rāma (a scion of Raghu). (2—4)

ततः सहस्ताभरणान् प्रगृह्य विपुलान् भुजान्।
अब्रुवंस्त्रिदशश्रेष्ठा राघवं प्राञ्जलिं स्थितम्॥ ५॥

Lifting up their long arms, their hands adorned with jewels, the foremost of gods thereupon submitted as follows to Śrī Rāma (a scion of Raghu), who stood with joined palms by way of salutation: (5)

कर्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानविदां विभुः।
उपेक्षसे कथं सीतां पतन्तीं हव्यवाहने।
कथं देवगणश्रेष्ठमात्मानं नावबुद्ध्यसे॥ ६॥

"The Maker of the entire cosmos, the foremost of those well-versed in the spiritual lore, and the suzerain lord of the cosmos, how do You ignore Sītā falling into the fire, the bearer of sacrificial offerings? How do You not recognize Yourself to be the foremost of the hosts of gods? (6)

ऋतधामा वसुः पूर्वं वसूनां च प्रजापतिः।
त्रयाणामपि लोकानामादिकर्ता स्वयंप्रभुः॥ ७॥

"Among the Vasus (a class of gods) You are the Vasu Ṛtadhāmā, who was formerly a lord of creation and the first creator of all the three worlds, their self-constituted Ruler. (7)

रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः।
अश्विनौ चापि कर्णौ ते सूर्याचन्द्रमसौ दृशौ॥ ८॥

"You are the eighth Rudra (Mahādeva) of the eleven Rudras and the fifth Vīryavān by name among the Sādhyas (a particular class of celestial beings). The twin Aswins (the physicians of the gods) are Your ears and the sun and the moon, likewise, constitute Your eyes. (8)

अन्ते चादौ च मध्ये च दृश्यसे च परंतप।
उपेक्षसे च वैदेहीं मानुषः प्राकृतो यथा॥ ९॥

"Nay, You are seen to exist at the end as also at the beginning, as well as at the middle of the creation, O scourge of Your enemies! And yet You seem to ignore Sītā, a princess of the Videha territory, as a common man would do." (9)

इत्युक्तो लोकपालैस्तैः स्वामी लोकस्य राघवः।
अब्रवीत् त्रिदशश्रेष्ठान् रामो धर्मभृतां वरः॥ १०॥

Spoken to in these words by the aforesaid protectors of the world, Śrī Rāma, a scion of Raghu, the lord of the universe and the foremost of those upholding the cause of righteousness replied as follows to the aforesaid jewels among the gods: (10)

आत्मानं मानुषं मन्ये रामं दशरथात्मजम्।
सोऽहं यश्च यतश्चाहं भगवांस्तद् ब्रवीतु मे॥ ११॥

"I account myself a human being, Rāma by name, sprung from the loins of Emperor Daśaratha. And yet let the glorious lord Brahmā tell me that which I as such really am and whence I have come." (11)

इति ब्रुवाणं काकुत्स्थं ब्रह्मा ब्रह्मविदां वरः।
अब्रवीच्छृणु मे वाक्यं सत्यं सत्यपराक्रम॥ १२॥

To Śrī Rāma (a scion of Kakutstha), who was speaking in this strain, Brahmā, the creator, the foremost of the knowers of Brahma, replied as follows: "Listen, O Lord of unfailing prowess, to my true submission. (12)

भवान् नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः।
एकशृङ्गो वराहस्त्वं भूतभव्यसपत्नजित्॥ १३॥

You are Lord Nārāyaṇa Himself, the glorious god who wields the discus, 'Sudarśana'. Nay, You are the divine Boar with a single tusk, the conqueror of Your bygone as well as future enemies. (13)

अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव।
लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः॥ १४॥

"You are the imperishable Brahma, the Absolute, the Truth abiding at the beginning, in the middle, as well as at the end of the universe, O scion of Raghu! You are the supreme Law operating in all the worlds. Your forces in the shape of Your controlling agents are spread all round; You are the four-armed Lord, Śrī Hari. (14)

शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः।
अजितः खड्गधृग् विष्णुः कृष्णश्चैव बृहद्बलः॥ १५॥

"You are are the Wielder of the Śārṅga bow, the Subduer of the senses, the Inner Controller and the Supreme Person, the invincible Viṣṇu, the Wielder of a sword called Nandaka as well as Śrī Kṛṣṇa endowed with great might. (15)

सेनानीर्ग्रामणीश्च त्वं बुद्धिः सत्त्वं क्षमा दमः।
प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः॥ १६॥

"You are Lord Kārtikeya (the commander of the celestial army) as well as the village headman. You are the faculty of understanding, strength, forbearance and sense-control. You are the origin as well as the end of all. You are the Divine Dwarf (the younger brother of Indra) as also the exterminator of the demon Madhu. (16)

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत्।
शरण्यं शरणं च त्वामाहुर्दिव्या महर्षयः॥ १७॥

"You are the creator of Indra (in the form of Prajāpati, a creator of beings), the Supreme Ruler, Lord Viṣṇu (who has a lotus sprung from His navel), who puts an end to all in combat. Eminent divine sages pronounce You to be fit to afford protection to all as well as the refuge of all. (17)

सहस्रशृङ्गो वेदात्मा शतशीर्षो महर्षभः।
त्वं त्रयाणां हि लोकानामादिकर्ता स्वयंप्रभुः॥ १८॥

In the shape of the Vedas, You are the great Bull with a thousand horns (in the shape of as many redactions) and a hundred heads in the shape of as many precepts. You are the first Creator of all the three worlds and the self-constituted Lord of all. (18)

सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारः परात्परः॥ १९॥

You are the refuge as well as the

forbear of the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) as well as of the Sādhyas (a class of celestial beings). You are the Sacrificial performance; nay, You are the sacred syllable 'Vaṣaṭ' (on hearing which the Adhvaryu priest casts the oblation offered to a deity into the sacred fire); You are the mystic syllable 'OM' (an appellation of God) and higher than the highest. (19)

प्रभवं निधनं चापि नो विदुः को भवानिति।
दृश्यसे सर्वभूतेषु गोषु च ब्राह्मणेषु च॥ २०॥

"People neither know your origin, nor Your end, nor who You are in reality. You alone are manifest in all created beings, in the cows as well as in the Brāhmaṇs. (20)

दिक्षु सर्वासु गगने पर्वतेषु नदीषु च।
सहस्रचरणः श्रीमान् शतशीर्षः सहस्रदृक्॥ २१॥

"You exist in all the quarters, in the firmament, in mountains as well as in rivers. You are the glorious Being endowed with thousand of feet, hundreds of heads and thousand of eyes. (21)

त्वं धारयसि भूतानि पृथिवीं सर्वपर्वतान्।
अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः॥ २२॥

"You sustain all created beings, the earth as also all the mountains. On the disappearance of the earth at the end of the Cosmic day, You are seen lying on a huge serpent known by the name of Śeṣa, on the waters. (22)

त्रीँल्लोकान् धारयन् राम देवगन्धर्वदानवान्।
अहं ते हृदयं राम जिह्वा देवी सरस्वती॥ २३॥

"You are the Cosmic Person, Lord Nārāyaṇa, supporting all the three worlds as also the gods, the Gandharvas (celestial musicians) and the devils, O Rāma! I, Brahmā, constitute Your heart, while Goddess Saraswatī, O Rāma, Your tongue. (23)

देवा रोमाणि गात्रेषु ब्रह्मणा निर्मिताः प्रभो।
निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा॥ २४॥

"The gods created by Brahmā are the hair on Your limbs, O Lord! Night has been recognized as the closing of Your eyelids and the day as the opening of your eyelids.(24)

संस्कारास्त्वभवन् वेदा नैतदस्ति त्वया विना।
जगत् सर्वं शरीरं ते स्थैर्यं ते वसुधातलम्॥ २५॥

"And the latencies of Your mind appeared as the Vedas. The visible universe does not exist but for You. The entire Cosmos is Your body and the earth constitutes Your firmness. (25)

अग्निः कोपः प्रसादस्ते सोमः श्रीवत्सलक्षणः।
त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः॥ २६॥

"Fire is Your wrath and the moon constitutes Your placidity. Nay, You are Lord Viṣṇu, who bears the mark of Śrīvatsa—a curl of white hair on His breast. All the three worlds were covered by You in Your three strides in the past. (26)

महेन्द्रश्च कृतो राजा बलिं बद्ध्वा सुदारुणम्।
सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः॥ २७॥

"Nay, after binding the exceptionally formidable Bali (the ruler of the three worlds) the mighty Indra was crowned king by you. Sītā is no other than Goddess Lakṣmī, the divine consort of Lord Viṣṇu, while You are the same as Lord Viṣṇu. You alone are Kṛṣṇa, who is all Truth, Consciousness and Bliss and You are the Lord of created beings. (27)

वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम्।
तदिदं नस्त्वया कार्यं कृतं धर्मभृतां वर॥ २८॥

"For the destruction of Rāvaṇa You assumed a human semblance on this earth. This aforesaid purpose of ours has been accomplished by You, O prince of those upholding the cause of virtue! (28)

निहतो रावणो राम प्रहृष्टो दिवमाक्रम।
अमोघं देव वीर्यं ते न ते मोघाः पराक्रमाः॥ २९॥

"Rāvaṇa has been killed by You, O Rāma! Therefore, highly rejoiced, return to Your divine Abode. Unfailing, O Lord, is

Your valour; while Your exploits never go in vain. (29)

अमोघं दर्शनं राम अमोघस्तव संस्तवः।
अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि॥ ३०॥

"Your blessed sight is unfailing in its effects; singing Your praises, too, never goes in vain. Nay, those who are full of devotion to You will never be unsuccessful on earth. (30)

ये त्वां देवं ध्रुवं भक्ताः पुराणं पुरुषोत्तमम्।
प्राप्नुवन्ति तथा कामानिह लोके परत्र च॥ ३१॥

"Those who are devoted to You, the primeval and eternal Lord, the Supreme Person, likewise attain all their desired objects here as well as hereafter." (31)

इममार्षं स्तवं दिव्यमितिहासं पुरातनम्।
ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः॥ ३२॥

Discomfiture will never be the lot of those men who will repeat this hymn sung by Brahmā (the foremost seer) and recount this ancient story. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तदशाधिकशततमः सर्गः॥ ११७॥

Thus ends Canto One hundred and seventeen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशाधिकशततमः सर्गः

Canto CXVIII

The god of fire emerges in person from the burning pyre with Sītā and, restoring her to Śrī Rāma, testifies to her purity and the latter joyfully accept her

एतच्छ्रुत्वा शुभं वाक्यं पितामहसमीरितम्।
अङ्केनादाय वैदेहीमुत्पपात विभावसुः॥ १॥

On hearing the foregoing excellent panegyric addressed by Brahmā, the creator, the god of fire presently emerged from the burning pyre taking Sītā, a princess of the Videha territory, in his arms. (1)

विधूयाथ चितां तां तु वैदेहीं हव्यवाहनः।
उत्तस्थौ मूर्तिमानाशु गृहीत्वा जनकात्मजाम्॥ २॥

Scattering that funeral pile, and taking the aforesaid daughter of Janaka, a princess of the Videha territory, in his arms, the god of fire (lit., the bearer of sacrificial offerings) for his part forthwith rose at once from the fire in a corporeal form. (2)

तरुणादित्यसंकाशां तप्तकाञ्चनभूषणाम्।
रक्ताम्बरधरां बालां नीलकुञ्चितमूर्धजाम्॥ ३॥
अक्लिष्टमाल्याभरणां तथारूपामनिन्दिताम्।
ददौ रामाय वैदेहीमङ्के कृत्वा विभावसुः॥ ४॥

Bearing in his arms the youthful princess of the Videha territory, who was shining brightly as the rising sun, was decked with ornaments of refined gold and attired in a red robe, and wore dark curly hair, who was further adorned with ornaments of flowers which had not been blasted even on her entering the fire and emerging out of it, who was absolutely beyond reproach and looked just the same as she did while entering the flames—the god of fire restored her to Śrī Rāma. (3-4)

अब्रवीत् तु तदा रामं साक्षी लोकस्य पावकः।
एषा ते राम वैदेही पापमस्यां न विद्यते॥ ५॥

The god of fire, the witness of the whole world, for his part then spoke as follows to

Śrī Rāma: "Here is your spouse, Sītā, a princess of the Videha territory! No sin exists in her. (5)

नैव वाचा न मनसा नैव बुद्ध्या न चक्षुषा।
सुवृत्ता वृत्तशौटीर्यं न त्वामत्यचरच्छुभा॥ ६॥

"The blessed lady, whose conduct has been excellent, has never been unfaithful to you, who are endowed with strength of character, either by word or by mind or again by conception or even by glance. (6)

रावणेनापनीतैषा वीर्योत्सिक्तेन रक्षसा।
त्वया विरहिता दीना विवशा निर्जने सती॥ ७॥

"This wretched yet virtuous lady was borne away by the ogre, Rāvaṇa, who was proud of his valour—while she was lonely in her hermitage and separated from you, and as such powerless. (7)

रुद्धा चान्तःपुरे गुप्ता त्वच्चित्ता त्वत्परायणा।
रक्षिता राक्षसीभिश्च घोराभिर्घोरबुद्धिभिः॥ ८॥

"Though detained in his gynaeceum, kept hidden and guarded by frightful ogresses of a cruel mind, she kept her mind focussed on you and looked on you as her ultimate resort. (8)

प्रलोभ्यमाना विविधं तर्ज्यमाना च मैथिली।
नाचिन्तयत तद्रक्षस्त्वद्गतेनान्तरात्मना॥ ९॥

"With her mind set on you, the princess of Mithilā never thought of that ogre, even while being tempted in various ways and threatened by him. (9)

विशुद्धभावां निष्पापां प्रतिगृह्णीष्व मैथिलीम्।
न किंचिदभिधातव्या अहमाज्ञापयामि ते॥ १०॥

"Therefore, accept the sinless princess of Mithilā of absolutely untainted mind. I hereby command you that she should not be told anything harsh." (10)

ततः प्रीतमना रामः श्रुत्वैवं वदतां वरः।
दध्यौ मुहूर्तं धर्मात्मा हर्षव्याकुललोचनः॥ ११॥

Śrī Rāma, the foremost of the eloquent, whose mind was set on virtue, felt rejoiced in mind to hear the aforesaid speech, and reflected for a while, his eyes blinded by tears of joy. (11)

एवमुक्तो महातेजा धृतिमानुरुविक्रमः।
उवाच त्रिदशश्रेष्ठं रामो धर्मभृतां वरः॥ १२॥

Spoken to as aforesaid, Śrī Rāma, the foremost of those upholding the cause of virtue, who was endowed with extraordinary energy and great valour, and was full of firmness, replied as follows to the god of fire (the foremost of gods): (12)

अवश्यं चापि लोकेषु सीता पावनमर्हति।
दीर्घकालोषिता ह्यियं रावणान्तःपुरे शुभा॥ १३॥

"Sītā undoubtedly needed this purificatory ordeal in the eyes of the people inasmuch as this blessed lady had lived for a long time in the gynaeceum of Rāvaṇa.(13)

बालिशो बत कामात्मा रामो दशरथात्मजः।
इति वक्ष्यति मां लोको जानकीमविशोध्य हि॥ १४॥

"The world would murmur against me saying that Rāma, son of Daśaratha, was really foolish and that his mind was dominated by lust, if I actually accepted the daughter of Janaka without proving her chastitiy.(14)

अनन्यहृदयां सीतां मच्चित्तपरिरक्षिणीम्।
अहमप्यवगच्छामि मैथिलीं जनकात्मजाम्॥ १५॥

"I too know Sītā, the daughter of Janaka and a princess of Mithilā, to be undivided in her affection to me and agreeable to my mind. (15)

इमामपि विशालाक्षीं रक्षितां स्वेन तेजसा।
रावणो नातिवर्तेत वेलामिव महोदधिः॥ १६॥

"Rāvaṇa could not violate this large-eyed lady either, protected as she was by her own moral power, any more than a sea would transgress its bounds. (16)

प्रत्ययार्थं तु लोकानां त्रयाणां सत्यसंश्रयः।
उपेक्षे चापि वैदेहीं प्रविशन्तीं हुताशनम्॥ १७॥

"In order, however, to convince the denizens of the three worlds, I, whose sheet-anchor is truth, ignored Sītā (a princess of

the Videha territory) even while she was entering the fire. (17)

न हि शक्तः सुदुष्टात्मा मनसापि हि मैथिलीम्।
प्रधर्षयितुमप्राप्यां दीप्तामग्निशिखामिव॥ १८॥

"The extremely evil-minded fellow, Rāvaṇa, could not actually lay his violent hands even in thought on the princess of Mithilā, who was inaccessible to him like a flaming tongue of fire. (18)

नेयमर्हति वैक्लव्यं रावणान्तःपुरे सती।
अनन्या हि मया सीता भास्करस्य प्रभा यथा॥ १९॥

"This virtuous lady could not give way to frailty in the gynaeceum of Rāvaṇa inasmuch as Sītā is non-different from me even as sunlight is non-different from the sun. (19)

विशुद्धा त्रिषु लोकेषु मैथिली जनकात्मजा।
न विहातुं मया शक्या कीर्तिरात्मवता यथा॥ २०॥

"The daughter of Janaka, a princess of Mithilā, is absolutely unsullied in all the three worlds. She can no longer be renounced by me any more than good name by a man of prudence. (20)

अवश्यं च मया कार्यं सर्वेषां वो वचो हितम्।
स्निग्धानां लोकनाथानामेवं च वदतां हितम्॥ २१॥

"The friendly advice of you all, the loving protectors of the world, who are saying what is conducive to our good, needs must be acted upon by me." (21)

इत्येवमुक्त्वा विजयी महाबलः
प्रशस्यमानः स्वकृतेन कर्मणा।
समेत्य रामः प्रियया महायशाः
सुखं सुखार्होऽनुबभूव राघवः॥ २२॥

Saying as aforesaid and getting reunited with his darling, Sītā, the victorious and highly illustrious Śrī Rāma, a scion of Raghu, who was endowed with extraordinary might and deserved happiness, and was being glorified by exploits performed by his own self, experienced great felicity. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टादशाधिकशततमः सर्गः॥ ११८॥

Thus ends Canto One hundred and eighteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशत्यधिकशततमः सर्गः

Canto CXIX

As enjoined by Lord Śiva, Śrī Rāma and Lakṣmaṇa pay their respects to the soul of Emperor Daśaratha, who appears in an ethereal form, a replica of his extinct personality, and ascends once more to heaven after giving necessary instructions to his two former sons and daughter-in-law

एतच्छ्रुत्वा शुभं वाक्यं राघवेणानुभाषितम्।
ततः शुभतरं वाक्यं व्याजहार महेश्वरः॥ १॥

Hearing the foregoing excellent reply made by Śrī Rāma (a scion of Raghu), Lord Śiva (the Supreme Lord) thereupon delivered the following still more charming speech: (1)

पुष्कराक्ष महाबाहो महावक्षः परंतप।
दिष्ट्या कृतमिदं कर्म त्वया धर्मभृतां वर॥ २॥

"O lotus-eyed, mighty-armed and broad-

chested scourge of your enemies, by good luck has this feat been performed by you, O jewel among those upholding the cause of virtue. (2)

दिष्ट्या सर्वस्य लोकस्य प्रवृद्धं दारुणं तमः।
अपवृत्तं त्वया संख्ये राम रावणजं भयम्॥ ३॥

"Fortunately has the dread born of Rāvaṇa—which cast an enormous formidable gloom on the entire universe—has been dispelled by you on the battlefield. (3)

आश्वास्य भरतं दीनं कौसल्यां च यशस्विनीम्।
कैकेयीं च सुमित्रां च दृष्ट्वा लक्ष्मणमातरम्॥ ४॥
प्राप्य राज्यमयोध्यायां नन्दयित्वा सुहृज्जनम्।
इक्ष्वाकूणां कुले वंशं स्थापयित्वा महाबल॥ ५॥
इष्ट्वा तुरगमेधेन प्राप्य चानुत्तमं यशः।
ब्राह्मणेभ्यो धनं दत्त्वा त्रिदिवं गन्तुमर्हसि॥ ६॥

"Comforting the wretched Bharata, as well as your mother, the illustrious Kausalyā, and seeing your stepmothers, Kaikeyī and Sumitrā, the mother of Lakṣmaṇa, attaining the sovereighty of Ayodhyā, bringing delight to your dear and near ones, stabilizing your prosperity in the race of Ikṣwāku, propitiating the Lord by means of a horse-sacrifice, nay, acquiring the highest renown and bestowing riches on the Brāhmaṇas, you ought to ascend the heaven, O prince endowed with extraordinary might! (4—6)

एष राजा दशरथो विमानस्थः पिता तव।
काकुत्स्थ मानुषे लोके गुरुस्तव महायशाः॥ ७॥

"Here is your (deceased) father, King Daśaratha—who was your highly illustrious senior in the world of mortals—seated in an aerial car, O scion of Kakutstha! (7)

इन्द्रलोकं गतः श्रीमांस्त्वया पुत्रेण तारितः।
लक्ष्मणेन सह भ्रात्रा त्वमेनमभिवादय॥ ८॥

"Having been delivered by you, his pious son, the glorious monarch has taken up his abode in the realm of Indra. Greet you him with your younger brother, Lakṣmaṇa." (8)

महादेववचः श्रुत्वा राघवः सहलक्ष्मणः।
विमानशिखरस्थस्य प्रणाममकरोत् पितुः॥ ९॥

Hearing the speech of Lord Śiva (the Supreme Deity), Śrī Rāma (a scion of Raghu), alongwith Lakṣmaṇa, respectfully bowed down to his father seated on the topmost part of an aerial car. (9)

दीप्यमानं स्वया लक्ष्म्या विरजोऽम्बरधारिणम्।
लक्ष्मणेन सह भ्रात्रा ददर्श पितरं प्रभुः॥ १०॥

With his younger brother, Lakṣmaṇa, the lord looked on His deceased father, who was blazing in his own effulgence and was clad in spotless raiment. (10)

हर्षेण महताऽऽविष्टो विमानस्थो महीपतिः।
प्राणैः प्रियतरं दृष्ट्वा पुत्रं दशरथस्तदा॥ ११॥

Seated in his aerial car, Daśaratha, a (quondam) ruler of the earth, was filled with excessive delight to behold on that occasion his erstwhile son, Śrī Rāma, who was dearer to him than life. (11)

आरोप्याङ्के महाबाहुर्वरासनगतः प्रभुः।
बाहुभ्यां सम्परिष्वज्य ततो वाक्यं समाददे॥ १२॥

Placing the latter in his lap and folding him tightly in his arms, the mighty-armed (quondam) ruler, who, having landed, was resting on an excellent seat, now commenced his speech as follows: (12)

न मे स्वर्गो बहु मतः सम्मानश्च सुरर्षभैः।
त्वया राम विहीनस्य सत्यं प्रतिशृणोमि ते॥ १३॥

"Truly do I swear to you, O Rāma, that to me, who stand separated once for all from you, neither does residence in heaven, nor the honour bestowed on me by the foremost of gods is prized by me. (13)

अद्य त्वां निहतामित्रं दृष्ट्वा सम्पूर्णमानसम्।
निस्तीर्णवनवासं च प्रीतिरासीत् परा मम॥ १४॥

"Supreme joy is being experienced by me today on seeing you fully satisfied in mind, now that your enemies have been exterminated and you have fully gone through the period of your exile. (14)

कैकेय्या यानि चोक्तानि वाक्यानि वदतां वर।
तव प्रव्राजनार्थानि स्थितानि हृदये मम॥ १५॥

"Nay, the words which were uttered by Kaikeyī with the motive of sending you into exile are still imprinted on my heart, O jewel among the eloquent ! (15)

त्वां तु दृष्ट्वा कुशलिनं परिष्वज्य सलक्ष्मणम्।
अद्य दुःखाद् विमुक्तोऽस्मि नीहारादिव भास्करः॥ १६॥

"I, however stand completely rid of sorrow—even as the sun is freed from mist—on seeing you whole with Lakṣmaṇa and hugging you today. (16)

तारितोऽहं त्वया पुत्र सुपुत्रेण महात्मना।
अष्टावक्रेण धर्मात्मा कहोलो ब्राह्मणो यथा॥ १७॥

"I have been redeemed by you, my worthy and high-souled son, even as the Brāhmaṇa, Kahola, whose mind was set on virtue, was by his son, Aṣṭāvakra, O my child! (17)

इदानीं च विजानामि यथा सौम्य सुरेश्वरैः।
वधार्थं रावणस्येह विहितं पुरुषोत्तमम्॥ १८॥

"I now recognize you to be the Supreme Person, duly dispatched here in disguise by the rulers of gods for the destruction of Rāvaṇa, O gentle one! (18)

सिद्धार्था खलु कौसल्या या त्वां राम गृहं गतम्।
वनान्निवृत्तं संहृष्टा द्रक्ष्यते शत्रुसूदनम्॥ १९॥

"Accomplished of purpose indeed is Kausalyā, who will see you, the destroyer of your enemies, returned home from the forest, O Rāma, and feel highly delighted. (19)

सिद्धार्थाः खलु ते राम नरा ये त्वां पुरीं गतम्।
राज्ये चैवाभिषिक्तं च द्रक्ष्यन्ते वसुधाधिपम्॥ २०॥

"Accomplished of purpose indeed are those men who will see you returned to the city of Ayodhyā and consecrated on the throne as the suzerain lord of the entire globe. (20)

अनुरक्तेन बलिना शुचिना धर्मचारिणा।
इच्छेयं त्वामहं द्रष्टुं भरतेन समागतम्॥ २१॥

"I desire to see you reunited with the mighty and pious Bharata, who is devoted to you and has all along been practising virtue. (21)

चतुर्दश समाः सौम्य वने निर्यातितास्त्वया।
वसता सीतया सार्धं मत्प्रीत्या लक्ष्मणेन च॥ २२॥

"Full fourteen years have been spent by you, O gentle one, while living in the forest with Sītā and Lakṣmaṇa for my pleasure. (22)

निवृत्तवनवासोऽसि प्रतिज्ञा पूरिता त्वया।
रावणं च रणे हत्वा देवताः परितोषिताः॥ २३॥

"The term of your exile has now expired; my pledge given to Kaikeyī has also been implemented by you and the gods too have been fully gratified by making short work of Rāvaṇa on the field of battle. (23)

कृतं कर्म यशः श्लाघ्यं प्राप्तं ते शत्रुसूदन।
भ्रातृभिः सह राज्यस्थो दीर्घमायुरवाप्नुहि॥ २४॥

"A laudable feat has thus been accomplished and covetable fame won by you, O exterminator of your enemies! Getting installed on the throne of Ayodhyā, may you attain a long life with your younger brothers." (24)

इति ब्रुवाणं राजानं रामः प्राञ्जलिरब्रवीत्।
कुरु प्रसादं धर्मज्ञ कैकेय्या भरतस्य च॥ २५॥

To the king, who was speaking in this strain, Śrī Rāma with joined palms submitted as follows: "Be gracious to Kaikeyī and Bharata, O knower of what is right! (25)

सपुत्रां त्वां त्यजामीति यदुक्ता कैकयी त्वया।
स शापः कैकयीं घोरः सपुत्रां न स्पृशेत् प्रभो॥ २६॥

"You will remember that Kaikeyī was twitted by you in the words: I disown you with your son (Bharata).' May that terrible curse not fall on mother Kaikeyī and her son, my lord!" (26)

तथेति स महाराजो राममुक्त्वा कृताञ्जलिम्।
लक्ष्मणं च परिष्वज्य पुनर्वाक्यमुवाच ह॥ २७॥

Saying "Amen!" to Śrī Rāma, and embracing Lakṣmaṇa, who stood with joined palms, the said emperor spoke to the latter once more as follows: (27)

रामं शुश्रूषता भक्त्या वैदेह्या सह सीतया।
कृता मम महाप्रीतिः प्राप्तं धर्मफलं च ते॥ २८॥

"Great satisfaction has been rendered to me and reward in the form of religious merit earned by you in that you served Rāma alongwith Sītā, a princess of the Videha territory. (28)

धर्मं प्राप्स्यसि धर्मज्ञ यशश्च विपुलं भुवि।
रामे प्रसन्ने स्वर्गं च महिमानं तथोत्तमम्॥ २९॥

"Rāma being pleased with you, you will attain further religious merit as also extensive renown on earth as well as an abode in heaven and supreme glory, O Knower of what is right! (29)

रामं शुश्रूष भद्रं ते सुमित्रानन्दवर्धन।
रामः सर्वस्य लोकस्य हितेष्वभिरतः सदा॥ ३०॥

"Continue to serve Rāma as heretofore, O enhancer of Sumitrā's joy; may all be well with you. Rāma remains ever engaged in advancing the interests of the entire universe. (30)

एते सेन्द्रास्त्रयो लोकाः सिद्धाश्च परमर्षयः।
अभिवाद्य महात्मानमर्चन्ति पुरुषोत्तमम्॥ ३१॥

"Greeting the high-souled Rāma, the denizens of all these three worlds including Indra, their ruler, nay, even the Siddhas (a class of demigods endowed with mystic powers by virtue of their very birth) as well as eminent Ṛṣis (the seers of Vedic Mantras) pay homage to him as the Supreme Person. (31)

एतत् तदुक्तमव्यक्तमक्षरं ब्रह्मसम्मितम्।
देवानां हृदयं सौम्य गुह्यं रामः परंतपः॥ ३२॥

"Rāma, the scourge of his enemies, has been spoken of as the unmanifest and imperishable Brahma, the Absolute, esteemed by the Vedas, the heart of all gods, nay, the secret of all gods, O gentle one! (32)

अवाप्तधर्माचरणं यशश्च विपुलं त्वया।
एवं शुश्रूषताव्यग्रं वैदेह्या सह सीतया॥ ३३॥

"The reward of the practice of all virtues as also extensive fame has been earned by you in that you steadily served him, as also Sītā, a princess of the Videha territory." (33)

इत्युक्त्वा लक्ष्मणं राजा स्नुषां बद्धाञ्जलिं स्थिताम्।
पुत्रीत्याभाष्य मधुरं शनैरेनामुवाच ह॥ ३४॥

Having spoken as aforesaid to Lakṣmaṇa and accosting his daughter-in-law, Sītā, standing before him with joined palms as "My daughter", the (former) king gently and slowly instructed her as follows: (34)

कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति।
रामेणेदं विशुद्ध्यर्थं कृतं वै त्वद्धितैषिणा॥ ३५॥

"No resentment, however, should be shown by you against this repudiation of yours by Rāma, O princess of the Videha territory! This was undoubtedly done by Rāma, who wished well of you, in order to demonstrate your absolute purity. (35)

सुदुष्करमिदं पुत्रि तव चारित्रलक्षणम्।
कृतं यत् तेऽन्यनारीणां यशो ह्यभिभविष्यति॥ ३६॥

"This act of entering the flames, which has been done by you and which reveals your true character, my daughter, is most difficult to perform (for others) and will undoubtedly overshadow the renown of other virtuous ladies. (36)

न त्वं कामं समाधेया भर्तृशुश्रूषणं प्रति।
अवश्यं तु मया वाच्यमेष ते दैवतं परम्॥ ३७॥

"Although you need not be instructed in the matter of rendering service to your husband, nonetheless it needs must be pointed out by me that he is your supreme deity." (37)

इति प्रतिसमादिश्य पुत्रौ सीतां च राघवः।
इन्द्रलोकं विमानेन ययौ दशरथो नृपः॥ ३८॥

Having admonished as aforesaid his two sons, Srī Rāma and Lakṣmaṇa, as well as his daughter-in-law, Sītā, King Daśaratha, a (quondam) scion of Raghu, ascended in his aerial car to heaven, the realm of Indra. (38)

विमानमास्थाय महानुभावः
श्रिया च संहृष्टतनुर्नृपोत्तमः।
आमन्त्र्य पुत्रौ सह सीतया च
जगाम देवप्रवरस्य लोकम्॥ ३९॥

Taking his seat in the aerial car and bidding adieu to his two sons and Sītā, too, Daśaratha, the foremost of the rulers of men, who had a majestic bearing, was clothed with splendour and felt thrilled all over with delight, ascended to the realm of Indra, the foremost of gods. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकोनविंशत्यधिकशततमः सर्गः॥ ११९॥

Thus ends Canto One hundred and nineteen in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशत्यधिकशततमः सर्गः

Canto CXX

At the instance of Śrī Rāma, Indra brings back to life all the monkeys who had lost their life in combat, the gods disperse and the simian army enjoy their well-earned rest

प्रतिप्रयाते काकुत्स्थे महेन्द्रः पाकशासनः।
अब्रवीत् परमप्रीतो राघवं प्राञ्जलिं स्थितम्॥ १॥

Daśaratha (a former scion of Kakutstha) having returned to heaven, the mighty Indra, the tamer of the demon Pāka, who felt supremely rejoiced, spoke as follows to Śrī Rāma (a scion of Raghu), standing before him with joined palms: (1)

अमोघं दर्शनं राम तवास्माकं नरर्षभ।
प्रीतियुक्ताः स्म तेन त्वं ब्रूहि यन्मनसेप्सितम्॥ २॥

"Your sight of us, O Rāma, a jewel among human beings, must not go in vain. We are pleased with you. Therefore, you speak out, what is sought after by your mind." (2)

एवमुक्तो महेन्द्रेण प्रसन्नेन महात्मना।
सुप्रसन्नमना हृष्टो वचनं प्राह राघवः॥ ३॥

Highly gratified at heart when told thus by the mighty and high-souled Indra, who was pleased with him, Śrī Rāma, a scion of Raghu, joyfully submitted as follows: (3)

यदि प्रीतिः समुत्पन्ना मयि ते विबुधेश्वर।
वक्ष्यामि कुरु मे सत्यं वचनं वदतां वर॥ ४॥

"If goodwill towards me has arisen in you, O ruler of gods, I shall speak out my mind to you. Pray, grant my prayer, O jewel among the eloquent. (4)

मम हेतोः पराक्रान्ता ये गता यमसादनम्।
ते सर्वे जीवितं प्राप्य समुत्तिष्ठन्तु वानराः॥ ५॥

"Gaining a fresh lease of life, may all those monkeys who, having exhibited their prowess in my cause, have reached the abode of Death, duly rise again. (5)

मत्कृते विप्रयुक्ता ये पुत्रैर्दारैश्च वानराः।
तान् प्रीतमनसः सर्वान् द्रष्टुमिच्छामि मानद॥ ६॥

"I desire to see all those monkeys delighted at heart, who have been torn for good from their sons and wife for my sake, O bestower of honour on others! (6)

विक्रान्ताश्चापि शूराश्च न मृत्युं गणयन्ति च।
कृतयत्ना विपन्नाश्च जीवयैतान् पुरंदर॥ ७॥

"Nay, they were all valiant and heroic too and held death of no account. Utmost exertion was put forth by them to regain my honour, yet they fell dead on the battlefield. Pray, bring them back to life, O destroyer of citadels! (7)

मत्प्रियेष्वभिरक्ताश्च न मृत्युं गणयन्ति ये।
त्वत्प्रसादात् समेयुस्ते वरमेतमहं वृणे॥ ८॥

"By your grace may those monkeys, who were fond of doing kindly acts to me and counted death as nothing, get reunited with their near and dear ones! I seek this boon of you. (8)

नीरुजो निर्व्रणांश्चैव सम्पन्नबलपौरुषान्।
गोलाङ्गूलांस्तथर्क्षांश्च द्रष्टुमिच्छामि मानद॥ ९॥

"I wish to see all those long-tailed monkeys and bears whole and healed of their wounds and their former strength and energy fully restored, O bestower of honour on others. (9)

अकाले चापि पुष्पाणि मूलानि च फलानि च।
नद्यश्च विमलास्तत्र तिष्ठेयुर्यत्र वानराः॥ १०॥

"Nay, let there be flowers and edible roots and fruits even out of season and let rivers with limpid waters flow wherever the aforesaid monkeys live." (10)

श्रुत्वा तु वचनं तस्य राघवस्य महात्मनः।
महेन्द्रः प्रत्युवाचेदं वचनं प्रीतिसंयुतम्॥ ११॥

Hearing the foregoing prayer of that high-souled scion of Raghu, the mighty Indra for his part made the following affectionate reply: (11)

महानयं वरस्तात यस्त्वयोक्तो रघूत्तम।
द्विर्मया नोक्तपूर्वं च तस्मादेतद् भविष्यति॥ १२॥

"This boon, which has been sought by you, O jewel among the Raghus, is indeed hard to grant. No offer has, however, been revised by me in the past. Hence this will come to be. (12)

समुत्तिष्ठन्तु ते सर्वे हता ये युधि राक्षसैः।
ऋक्षाश्च सह गोपुच्छैर्निकृत्ताननबाहवः॥ १३॥

"Let all those monkeys as well as bears, alongwith long-tailed monkeys, who have been killed in combat by the ogres, and whose heads and arms have been severed, duly rise again. (13)

नीरुजो निर्व्रणाश्चैव सम्पन्नबलपौरुषाः।
समुत्थास्यन्ति हरयः सुप्ता निद्राक्षये यथा॥ १४॥

"The monkeys will duly rise whole and healed of their wounds, their strength and energy fully restored, even as those fallen asleep would do on the termination of their sleep. (14)

सुहृद्भिर्बान्धवैश्चैव ज्ञातिभिः स्वजनेन च।
सर्व एव समेष्यन्ति संयुक्ताः परया मुदा॥ १५॥

"Full of excessive joy, all will undoubtedly get reunited with their friends and relatives, kinsfolk and those who are their own. (15)

अकाले पुष्पशबलाः फलवन्तश्च पादपाः।
भविष्यन्ति महेष्वास नद्यश्च सलिलायुताः॥ १६॥

"The trees in the region inhabited by the monkeys and bears will remain spotted with blossom and laden with fruit even out of season and the rivers will remain constantly supplied with water, O wielder of a mighty bow!" (16)

सव्रणैः प्रथमं गात्रैरिदानीं निर्व्रणैः समैः।
ततः समुत्थिताः सर्वे सुप्त्वेव हरिसत्तमाः॥ १७॥

With all their limbs now completely healed of wounds, though formerly covered with wounds, all the dead monkeys who were the foremost of their race thereupon duly rose as though they had slept soundly. (17)

बभूवुर्वानराः सर्वे किं त्वेतदिति विस्मिताः।
काकुत्स्थं परिपूर्णार्थं दृष्ट्वा सर्वे सुरोत्तमाः॥ १८॥

अब्रुवन् परमप्रीताः स्तुत्वा रामं सलक्ष्मणम्।
गच्छायोध्यामितो राजन् विसर्जय च वानरान्॥ १९॥

All the onlooking monkeys felt amazed, saying to one another: "What miracle is this?" Seeing Śrī Rāma, a scion of Kakutstha, fully accomplished of purpose, nay, extolling Śrī Rāma and Lakṣmaṇa, all the jewels among the gods present on the occasion spoke to him as follows, supremely delighted as they were: "Return to Ayodhyā from this place, O monarch, and disband the monkeys. (18-19)

मैथिलीं सान्त्वयस्वैनामनुरक्तां यशस्विनीम्।
भ्रातरं भरतं पश्य त्वच्छोकाद् व्रतचारिणम्॥ २०॥
शत्रुघ्नं च महात्मानं मातॄः सर्वाः परंतप।
अभिषेचय चात्मानं पौरान् गत्वा प्रहर्षय॥ २१॥

Reassure this devoted and illustrious princess of Mithilā and see your younger brother, Bharata, who is practising austerities through grief caused by separation from you, the lofty-minded Śatrughna as well as all your mothers, O scourge of your enemies! Reaching Ayodhyā, bring excessive delight to the citizens and get yourself consecrated on the throne." (20-21)

एवमुक्त्वा सहस्राक्षो रामं सौमित्रिणा सह।
विमानैः सूर्यसंकाशैर्ययौ हृष्टः सुरैः सह॥ २२॥

Having spoken as aforesaid to Śrī Rāma, who was accompanied by Lakṣmaṇa (son of Sumitrā), Indra (the thousand-eyed god) joyfully returned to heaven with the other gods in their aerial cars blazing like the sun. (22)

अभिवाद्य च काकुत्स्थः सर्वांस्तांस्त्रिदशोत्तमान्।
लक्ष्मणेन सह भ्रात्रा वासमाज्ञापयत् तदा॥ २३॥

Nay, greeting all the aforesaid jewels among the gods, Śrī Rāma with his younger brother, Lakṣmaṇa, then ordered the encampment of the army. (23)

ततस्तु सा लक्ष्मणरामपालिता
महाचमूर्हृष्टजना यशस्विनी।
श्रिया ज्वलन्ती विरराज सर्वतो
निशा प्रणीतेव हि शीतरश्मिना॥ २४॥

Thereupon that illustrious and mighty army of happy troops for its part, which was protected by Lakṣmaṇa and Śrī Rāma and was blazing with splendour on all sides, shone brightly indeed like a night illumined by the moon. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे विंशत्यधिकशततमः सर्गः॥ १२०॥

Thus ends Canto One hundred and twenty in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशत्यधिकशततमः सर्गः

Canto CXXI

Śrī Rāma prepares to leave for Ayodhyā and at his instance Vibhīṣaṇa orders the presence of the aerial car, Puṣpaka, to take him to Ayodhyā

तां रात्रिमुषितं रामं सुखोदितमरिंदमम्।
अब्रवीत् प्राञ्जलिर्वाक्यं जयं पृष्ट्वा विभीषणः॥ १॥

Wishing victory to Śrī Rāma, the tamer of his enemies, who having reposed during the previous night, had risen fresh, Vibhīṣaṇa spoke to him with joined palms as follows: (1)

स्नानानि चाङ्गरागाणि वस्त्राण्याभरणानि च।
चन्दनानि च माल्यानि दिव्यानि विविधानि च॥ २॥

"Various kinds of baths (such as hot and cold, perfumed etc.,) and cosmetics, garments and ornaments as also sandal-pastes and heavenly garlands of various kinds are ready for your use. (2)

अलंकारविदश्चैता नार्यः पद्मनिभेक्षणाः।
उपस्थितास्त्वां विधिवत् स्नापयिष्यन्ति राघव॥ ३॥

"Nay, these women with lotus-like eyes, who are well-versed in the art of decoration are at your service. They will duly assist you in bathing, O scion of Raghu!" (3)

एवमुक्तस्तु काकुत्स्थः प्रत्युवाच विभीषणम्।
हरीन् सुग्रीवमुख्यांस्त्वं स्नानेनोपनिमन्त्रय॥ ४॥

Spoken to in these words, Śrī Rāma (a scion of Kakutstha) replied as follows to Vibhīṣaṇa: "Invite you the monkeys headed by Sugrīva to bathe. (4)

स तु ताम्यति धर्मात्मा मम हेतोः सुखोचितः।
सुकुमारो महाबाहुर्भरतः सत्यसंश्रयः॥ ५॥

"That mighty-armed prince, Bharata, for his part, whose mind is set on virtue, who is delicate of body and was used to bodily comforts and who takes his stand entirely on veracity is suffering on my account. (5)

तं विना कैकयीपुत्रं भरतं धर्मचारिणम्।
न मे स्नानं बहु मतं वस्त्राण्याभरणानि च॥ ६॥

"In the absence of that son of Kaikeyī, Bharata, who is practising virtue, bathing, raiment and jewels are of no value to me. (6)

एतत् पश्य यथा क्षिप्रं प्रतिगच्छाम तां पुरीम्।
अयोध्यां गच्छतो ह्येष पन्थाः परमदुर्गमः॥ ७॥

"Ignoring everything else, ponder over the question as to how we may be able to reach Ayodhyā soon; for to anyone proceeding on foot to that city the route by which we have come is most difficult to tread." (7)

एवमुक्तस्तु काकुत्स्थं प्रत्युवाच विभीषणः।
अह्ना त्वां प्रापयिष्यामि तां पुरीं पार्थिवात्मज॥ ८॥

Requested in these words, Vibhīṣaṇa for his part replied as follows to Śrī Rāma, a scion of Kakutstha: "I shall enable you to reach that city in the course of a day, O prince! (8)

पुष्पकं नाम भद्रं ते विमानं सूर्यसंनिभम्।
मम भ्रातुः कुबेरस्य रावणेन बलीयसा॥ ९॥
हृतं निर्जित्य संग्रामे कामगं दिव्यमुत्तमम्।
त्वदर्थं पालितं चेदं तिष्ठत्यतुलविक्रम॥ १०॥

"May prosperity attend you! There is a heavenly and excellent aerial car, Puṣpaka by name, brilliant as the sun and belonging to my brother, Kubera, the ruler of Yakṣas, which was borne away by the very mighty Rāvaṇa after conquering the former in combat and which moves according to the will of its rider. Nay, having been retained for your sake, it still continues with me, O warrior of unequalled prowess! (9-10)

तदिदं मेघसंकाशं विमानमिह तिष्ठति।
येन यास्यसि यानेन त्वमयोध्यां गतज्वरः॥ ११॥

"The yonder aerial car, which closely resembles a cloud, stands here in Laṅkā, and by which transport you will reach Ayodhyā without any trouble. (11)

अहं ते यद्यनुग्राह्यो यदि स्मरसि मे गुणान्।
वस तावदिह प्राज्ञ यद्यस्ति मयि सौहृदम्॥ १२॥
लक्ष्मणेन सह भ्रात्रा वैदेह्या भार्यया सह।
अर्चितः सर्वकामैस्त्वं ततो राम गमिष्यसि॥ १३॥

"If I deserve to be treated with kindness by you, nay, if you think of any virtue in me and if there is any affection for me in your heart, remain here awhile, O sagacious prince, alongwith your younger brother, Lakṣmaṇa and with your consort, Sītā, a princess of the Videha territory. When you have been entertained by me with all kinds of luxuries, you shall then depart, O Rāma! (12-13)

प्रीतियुक्तस्य विहितां ससैन्यः ससुहृद्गणः।
सत्क्रियां राम मे तावद् गृहाण त्वं मयोद्यताम्॥ १४॥

"In the meantime, O Rāma, pray, accept you with your entire army and host of friends my hospitality, which has been arranged for by me in accordance with the scriptures, full of affection as I am for you. (14)

प्रणयाद् बहुमानाच्च सौहार्देन च राघव।
प्रसादयामि प्रेष्योऽहं न खल्वाज्ञापयामि ते॥ १५॥

"I seek this favour of you out of affection, as well as with great esteem and a friendly feeling, O scion of Raghu! I am your servant and as such I am certainly not constraining you to do so." (15)

एवमुक्तस्ततो रामः प्रत्युवाच विभीषणम्।
रक्षसां वानराणां च सर्वेषामेव शृण्वताम्॥ १६॥

Requested, as aforesaid, Śrī Rāma thereupon replied as follows to Vibhīṣaṇa while all the ogres and monkeys present there listened: (16)

पूजितोऽस्मि त्वया वीर साचिव्येन परेण च।
सर्वात्मना च चेष्टाभिः सौहार्देन परेण च॥ १७॥

"I stand honoured by you, O hero, by your most valued counsel as well as by your military efforts put forth with your whole soul and above all by your great friendship. (17)

न खल्वेतन्न कुर्यां ते वचनं राक्षसेश्वर।
तं तु मे भ्रातरं द्रष्टुं भरतं त्वरते मनः॥ १८॥
मां निवर्तयितुं योऽसौ चित्रकूटमुपागतः।
शिरसा याचतो यस्य वचनं न कृतं मया॥ १९॥
कौसल्यां च सुमित्रां च कैकेयीं च यशस्विनीम्।
गुहं च सुहृदं चैव पौराञ्जानपदैः सह॥ २०॥

"Nevertheless I would never dare to turn down this request of yours either, O ruler of ogres! My mind, however, is impatient to see Bharata, that younger brother of mine, who came all the way to Citrakūṭa to take me back to Ayodhyā the other day, yet whose prayer was not granted by me even though he besought me with his head bent low—and my mother, Kausalyā as also (my stepmothers) Sumitrā and the illustrious Kaikeyī, as well as my friend, Guha, alongwith the people of Ayodhyā and the outlying districts comprised in the kingdom of Ayodhyā. (18—20)

अनुजानीहि मां सौम्य पूजितोऽस्मि विभीषण।
मन्युर्न खलु कर्तव्यः सखे त्वां चानुमानये॥ २१॥

"Therefore, grant me leave to go, O gentle one! I have already been honoured by you in so many ways, O Vibhīṣaṇa. In no case should disappointment be felt by you, I beseech you, my friend! (21)

उपस्थापय मे शीघ्रं विमानं राक्षसेश्वर।
कृतकार्यस्य मे वासः कथं स्यादिह सम्मतः॥ २२॥

"Place your aerial car at my disposal quickly, O ruler of ogres! How can my continued stay here be considered advisable now that my task has been accomplished!" (22)

एवमुक्तस्तु रामेण राक्षसेन्द्रो विभीषणः।
विमानं सूर्यसंकाशमाजुहाव त्वरान्वितः॥ २३॥
ततः काञ्चनचित्राङ्गं वैदूर्यमणिवेदिकम्।
कूटागारैः परिक्षिप्तं सर्वतो रजतप्रभम्॥ २४॥
पाण्डुराभिः पताकाभिर्ध्वजैश्च समलंकृतम्।
शोभितं काञ्चनैर्हर्म्यैर्हेमपद्मविभूषितैः॥ २५॥
प्रकीर्णं किङ्किणीजालैर्मुक्तामणिगवाक्षकम्।
घण्टाजालैः परिक्षिप्तं सर्वतो मधुरस्वनम्॥ २६॥

Requested in these words by Śrī Rāma, Vibhīṣaṇa, the ruler of ogres, for his part thereupon hastily invoked the presence of the aerial car, Puṣpaka, brilliant as the sun, whose parts were all made of gold and were picturesque, and seats made of cat's-eye gems; which was full of attics and shone like silver on all sides; which was artistically decorated with whitish yellow pennons and flags with armorial bearings and graced with golden mansions adorned

with lotuses of gold; which was hung with networks of tiny bells and contained eye-holes set with pearls and was surrounded on all sides with rows of bells giving forth a melodious sound. (23—26)

तं मेरुशिखराकारं निर्मितं विश्वकर्मणा।
बृहद्भिर्भूषितं हर्म्यैर्मुक्ताजालशोभितैः॥ २७॥
तलैः स्फटिकचित्राङ्गैर्वैदूर्यैश्च वरासनैः।
महार्हास्तरणोपेतैरुपपन्नं महाधनैः॥ २८॥
उपस्थितमनाधृष्यं तद् विमानं मनोजवम्।
निवेदयित्वा रामाय तस्थौ तत्र विभीषणः॥ २९॥

Announcing to Śrī Rāma that the said aerial car—which resembled a summit of Mount Meru (the golden mountain) and was the workmanship of Viśwakarmā (the architect of gods); which was graced with stately palaces decked with pearls and silver and provided with pavements in-laid with crystal and furnished with excellent and costly seats of cat's-eye gems upholstered with highly valuable coverings; and which could not be assailed and was swift as thought—was ready, Vibhīṣaṇa stood there awaiting Śrī Rāma's further command. (27—29)

तत् पुष्पकं कामगमं विमान-
मुपस्थितं भूधरसंनिकाशम्।
दृष्ट्वा तदा विस्मयमाजगाम
रामः ससौमित्रिरुदारसत्त्वः॥ ३०॥

The lofty-minded Śrī Rāma with Lakṣmaṇa (son of Sumitrā) felt astonished to see the aforesaid aerial car, Puṣpaka, which could go everywhere at will and closely resembled a mountain, present on that occasion. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे एकविंशत्यधिकशततमः सर्गः॥ १२१॥

Thus ends Canto One hundred and twenty-one in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशत्यधिकशततमः सर्गः

Canto CXXII

In obedience to the command of Śrī Rāma, Vibhīṣaṇa heaps special honours on the monkeys and taking Sugrīva, Vibhīṣaṇa and other monkeys with them, Śrī Rāma, Sītā and Lakṣmaṇa start on their aerial journey by Puṣpaka

उपस्थितं तु तं कृत्वा पुष्पकं पुष्पभूषितम्।
अविदूरे स्थितो राममित्युवाच विभीषणः॥ १॥

Having placed at hand the said aerial car, Puṣpaka, which was adorned with flowers, Vibhīṣaṇa for his part, standing not very far, submitted as follows to Śrī Rāma. (1)

स तु बद्धाञ्जलिपुटो विनीतो राक्षसेश्वरः।
अब्रवीत् त्वरयोपेतः किं करोमीति राघवम्॥ २॥

Full of reverence, the said ruler of ogres for his part humbly said with joined palms to Śrī Rāma (a scion of Raghu), "What shall I do next?" (2)

तमब्रवीन्महातेजा लक्ष्मणस्योपशृण्वतः।
विमृश्य राघवो वाक्यमिदं स्नेहपुरस्कृतम्॥ ३॥

After some deliberation, Śrī Rāma (a scion of Raghu), who was endowed with extraordinary energy, made the following

affectionate reply to him, while Lakṣmaṇa listened: (3)

कृतप्रयत्नकर्माणः सर्व एव वनौकसः।
रत्नैरर्थैश्च विविधैः सम्पूज्यन्तां विभीषण॥ ४॥

"Let all the monkeys and bears (lit., denizens of the woods) without exception, who have fought diligently, be duly honoured with precious stones and riches of various kinds, O Vibhīṣaṇa! (4)

सहामीभिस्त्वया लङ्का निर्जिता राक्षसेश्वर।
हृष्टैः प्राणभयं त्यक्त्वा संग्रामेष्वनिवर्तिभिः॥ ५॥

"Laṅkā, O ruler of ogres, has been conquered by you in collaboration with these monkeys, who have never turned their back in conflicts and fought joyfully ignoring all risk to their life. (5)

त इमे कृतकर्माणः सर्व एव वनौकसः।
धनरत्नप्रदानैश्च कर्मैषां सफलं कुरु॥ ६॥

"All these monkeys (lit., denizens of the forest) without exception have accomplished their task. Reward their achievement with gifts of gold and precious stones. (6)

एवं सम्मानिताश्चैते नन्द्यमाना यथा त्वया।
भविष्यन्ति कृतज्ञेन निर्वृता हरियूथपाः॥ ७॥

"Highly honoured in this way and duly cheered by you, cognizant of their services, the commanders of monkey troops will feel happy. (7)

त्यागिनं संग्रहीतारं सानुक्रोशं जितेन्द्रियम्।
सर्वे त्वामभिगच्छन्ति ततः सम्बोधयामि ते॥ ८॥

"In the event of your doing so, all will recognize you to be munificent as well as the accumulator of wealth, full of kindness and one who has mastered his senses. Hence I admonish you in this behalf. (8)

हीनं रतिगुणैः सर्वैरभिहन्तारमाहवे।
सेना त्यजति संविग्ना नृपतिं तं नरेश्वर॥ ९॥

"Feeling disaffected, the army deserts that ruler of men, O king, who is devoid of all virtues evoking devotion, as one who brings about the destruction of so many lives on the field of battle for nothing." (9)

एवमुक्तस्तु रामेण वानरांस्तान् विभीषणः।
रत्नार्थसंविभागेन सर्वानेवाभ्यपूजयत्॥ १०॥

Admonished in these words by Śrī Rāma, Vibhīṣaṇa for his part honoured all the aforesaid monkeys by duly distributing precious stones and gold among them. (10)

ततस्तान् पूजितान् दृष्ट्वा रत्नार्थैर्हरियूथपान्।
आरुरोह तदा रामस्तद् विमानमनुत्तमम्॥ ११॥
अङ्केनादाय वैदेहीं लज्जमानां मनस्विनीम्।
लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता॥ १२॥

Seeing on that occasion all those commanders of monkey troops rewarded with precious stones and riches, Śrī Rāma then ascended that aerial car, which was unsurpassed in its manifold virtues, alongwith his younger brother, Lakṣmaṇa, a valiant archer, taking the high-souled princess of the Videha territory, who was feeling abashed in his arms. (11-12)

अब्रवीत् स विमानस्थः पूजयन् सर्ववानरान्।
सुग्रीवं च महावीर्यं काकुत्स्थः सविभीषणम्॥ १३॥

Bestowing attentions on all the monkeys as well as on Sugrīva, who was endowed with great valour, as also on Vibhīṣaṇa, while standing in the aerial car, that scion of Kakutstha, spoke as follows: (13)

मित्रकार्यं कृतमिदं भवद्भिर्वानरर्षभाः।
अनुज्ञाता मया सर्वे यथेष्टं प्रतिगच्छत॥ १४॥

"This work of a friend has been accomplished by you, O jewels among the monkeys! Permitted by me, go you all where you will. (14)

यत् तु कार्यं वयस्येन स्निग्धेन च हितेन च।
कृतं सुग्रीव तत् सर्वं भवताधर्मभीरुणा॥ १५॥

"All that which ought to have been done by an affectionate and kindly-disposed friend has been done by you, O Sugrīva,

loathsome as you are to unrrighteousness. (15)

किष्किन्धां प्रति याह्याशु स्वसैन्येनाभिसंवृतः।
स्वराज्ये वस लङ्कायां मया दत्ते विभीषण।
न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः॥ १६॥

"Surrounded on all sides by your army, proceed to Kiṣkindhā at once. Settle down in your kingdom at Laṅkā conferred by me, O Vibhīṣaṇa! Even all the gods (lit., denizens of heaven) including Indra shall not be able to attack you. (16)

अयोध्यां प्रति यास्यामि राजधानीं पितुर्मम।
अभ्यनुज्ञातुमिच्छामि सर्वानामन्त्रयामि वः॥ १७॥

"For myself I shall proceed to the seat of government of my father. As such I bid adieu to you and wish to take leave of you all." (17)

एवमुक्तास्तु रामेण हरीन्द्रा हरयस्तथा।
ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः॥ १८॥

Spoken to in these words by Śrī Rāma the monkey chiefs as well as all the monkeys as also the ogre Vibhīṣaṇa submitted as follows with joined palms: (18)

अयोध्यां गन्तुमिच्छामः सर्वान् नयतु नो भवान्।
मुद्युक्ता विचरिष्यामो वनान्युपवनानि च॥ १९॥

"We desire to proceed to Ayodhyā; pray take us with you. Full of joy we shall range the groves and gardens there. (19)

दृष्ट्वा त्वामभिषेकार्द्रं कौसल्यामभिवाद्य च।
अचिरादागमिष्यामः स्वगृहान् नृपसत्तम॥ २०॥

"Seeing you drenched with ablution at the time of coronation and greeting mother Kausalyā, we shall return to our homes without delay, O jewel among the protectors of men." (20)

एवमुक्तस्तु धर्मात्मा वानरैः सविभीषणैः।
अब्रवीद् वानरान् रामः ससुग्रीवविभीषणान्॥ २१॥

Requested thus by the monkeys as well as by Vibhīṣaṇa, Śrī Rāma for his part, whose mind was set on virtue, spoke as follows to the monkeys including Sugrīva, as well as to Vibhīṣaṇa: (21)

प्रियात् प्रियतरं लब्धं यदहं ससुहृज्जनः।
सर्वैर्भवद्भिः सहितः प्रीतिं लप्स्ये पुरीं गतः॥ २२॥

"Something more agreeable than everything agreeable will be achieved by me if I reach Ayodhyā with the host of my friends, viz., you all. I shall thereby feel delighted with my near and dear ones, Bharata and others. (22)

क्षिप्रमारोह सुग्रीव विमानं सह वानरैः।
त्वमप्यारोह सामात्यो राक्षसेन्द्र विभीषण॥ २३॥

"Mount the aerial car with the other monkeys at once, O Sugrīva! Mount you too with your ministers, O Vibhīṣaṇa, ruler of ogres!" (23)

ततः स पुष्पकं दिव्यं सुग्रीवः सह वानरैः।
आरुरोह मुदा युक्तः सामात्यश्च विभीषणः॥ २४॥

Full of joy, the said Sugrīva thereupon ascended the heavenly car, Puṣpaka, with the other monkeys, as well as Vibhīṣaṇa accompanied by his ministers. (24)

तेष्वारूढेषु सर्वेषु कौबेरं परमासनम्।
राघवेणाभ्यनुज्ञातमुत्पपात विहायसम्॥ २५॥

Duly permitted by Śrī Rāma (a scion of Raghu), when they had all taken their seat in it, the excellent aerial car of Kubera, the god of riches, rose into the air. (25)

खगतेन विमानेन हंसयुक्तेन भास्वता।
प्रहृष्टश्च प्रतीतश्च बभौ रामः कुबेरवत्॥ २६॥

Feeling greatly thrilled and delighted while travelling in the splendid aerial car, which was now coursing through the air and was provided with the image of a swan (as though yoked to the car), Śrī Rāma shone like Kubera, the god of riches. (26)

ते सर्वे वानरर्क्षाश्च राक्षसाश्च महाबलाः।
यथासुखमसम्बाधं दिव्ये तस्मिन्नुपाविशन्॥ २७॥

All the aforesaid monkeys and bears as well as the ogres, who were

endowed with extraordinary might, comfortably took their seats in that heavenly car without causing any obstruction to others. (27)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्वाविंशत्यधिकशततमः सर्गः ॥ १२२ ॥

Thus ends Canto One hundred and twenty-two in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशत्यधिकशततमः सर्गः

Canto CXXIII

In the course of their flight to Ayodhyā, Śrī Rāma shows to Sītā the places over which they were flying

अनुज्ञातं तु रामेण तद् विमानमनुत्तमम्।
हंसयुक्तं महानादमुत्पपात विहायसम्॥ १॥

Permitted by Śrī Rāma, that aerial car, which was unsurpassed in its manifold virtues and was provided (in the front) with the image of a swan, flew through the air with a great noise. (1)

पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः।
अब्रवीन्मैथिलीं सीतां रामः शशिनिभाननाम्॥ २॥

Casting his glance all round, Śrī Rāma, the delight of the Raghus, thereupon spoke as follows to Sītā, who had a moon-like countenance: (2)

कैलासशिखराकारे त्रिकूटशिखरे स्थिताम्।
लङ्कामीक्षस्व वैदेहि निर्मितां विश्वकर्मणा॥ ३॥

"Survey the city of Laṅkā perched on a summit of the Trikūṭa mountain, resembling a peak of Mount Kailāsa, and built by Viśwakarmā (the architect of gods), O princess of the Videha territory! (3)

एतदायोधनं पश्य मांसशोणितकर्दमम्।
हरीणां राक्षसानां च सीते विशसनं महत्॥ ४॥

"Behold the yonder field of battle covered with a mire of flesh and blood, the scene of carnage of monkeys and ogres, O Sītā! (4)

एष दत्तवरः शेते प्रमाथी राक्षसेश्वरः।
तव हेतोर्विशालाक्षि निहतो रावणो मया॥ ५॥

"Here lies the deceased ruler of ogres, who was given to torturing the people and on whom a boon of invincibility had been conferred by Brahmā. Rāvaṇa was made short work of by me on your account, O large-eyed one! (5)

कुम्भकर्णोऽत्र निहतः प्रहस्तश्च निशाचरः।
धूम्राक्षश्चात्र निहतो वानरेण हनूमता॥ ६॥

"Here was Kumbhakarṇa killed (by me) and the ogre Prahasta, by Nīla. And here was Dhūmrākṣa dispatched by Hanumān, the monkey chief. (6)

विद्युन्माली हतश्चात्र सुषेणेन महात्मना।
लक्ष्मणेनेन्द्रजिच्चात्र रावणिर्निहतो रणे॥ ७॥

"Nay, here was Vidyunmālī disposed of by the high-souled Suṣeṇa, and here was Indrajit, the eldest son of Rāvaṇa, killed in action by Lakṣmaṇa. (7)

अङ्गदेनात्र निहतो विकटो नाम राक्षसः।
विरूपाक्षश्च दुष्प्रेक्षो महापार्श्वमहोदरौ॥ ८॥

"Here was the ogre, Vikaṭa by name, struck down by Aṅgada and Virūpākṣa, who was difficult even to look at, by Sugrīva, and, even so, Mahāpārśwa by Ṛṣabha and Mahodara by Nīla. (8)

अकम्पनश्च निहतो बलिनोऽन्ये च राक्षसाः।
त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ॥ ९॥

"Akampana too was made short work of here by Hanumān, as well as other mighty ogres, viz., Triśirā (by Hanumān) and Atikāya (by Lakṣmaṇa) as also Devāntaka (by Hanumān) and Narāntaka (by Aṅgada).(9)

युद्धोन्मत्तश्च मत्तश्च राक्षसप्रवरावुभौ।
निकुम्भश्चैव कुम्भश्च कुम्भकर्णात्मजौ बली॥ १०॥
वज्रदंष्ट्रश्च दंष्ट्रश्च बहवो राक्षसा हताः।
मकराक्षश्च दुर्धर्षो मया युधि निपातितः॥ ११॥

"Nay, many other ogres were killed, such as Yuddhonmatta and Matta, the two jewels among the ogres, as also Nikumbha and Kumbha, the two mighty sons of Kumbhakarṇa (by Hanumān and Sugrīva respectively) and also Vajradaṁṣṭra and Daṁṣṭra (by Aṅgada). Again, Makarākṣa, who was so difficult to overpower, was struck down in combat by me. (10-11)

अकम्पनश्च निहतः शोणिताक्षश्च वीर्यवान्।
यूपाक्षश्च प्रजङ्घश्च निहतौ तु महाहवे॥ १२॥

"Again, Akampana was made short work of, as also the mighty Śoṇitākṣa (by Dwivida). Yūpākṣa and Prajaṅgha too for their part were disposed of in a major conflict (by Mainda and Aṅgada respectively).(12)

विद्युज्जिह्वोऽत्र निहतो राक्षसो भीमदर्शनः।
यज्ञशत्रुश्च निहतः सुप्तघ्नश्च महाबलः॥ १३॥

"Here was dispatched the ogre Vidyujjihva, who was dreadful to look at. Yajñaśatru too was made short work of as also Suptaghna, who was endowed with extraordinary might. (13)

सूर्यशत्रुश्च निहतो ब्रह्मशत्रुस्तथापरः।
अत्र मन्दोदरी नाम भार्या तं पर्यदेवयत्॥ १४॥
सपत्नीनां सहस्रेण साग्रेण परिवारिता।
एतत् तु दृश्यते तीर्थं समुद्रस्य वरानने॥ १५॥
यत्र सागरमुत्तीर्य तां रात्रिमुषिता वयम्।
एष सेतुर्मया बद्धः सागरे लवणार्णवे॥ १६॥
तव हेतोर्विशालाक्षि नलसेतुः सुदुष्करः।
पश्य सागरमक्षोभ्यं वैदेहि वरुणालयम्॥ १७॥
अपारमिव गर्जन्तं शङ्खशुक्तिसमाकुलम्।
हिरण्यनाभं शैलेन्द्रं काञ्चनं पश्य मैथिलि॥ १८॥
विश्रमार्थं हनुमतो भित्त्वा सागरमुत्थितम्।
एतत् कुक्षौ समुद्रस्य स्कन्धावारनिवेशनम्॥ १९॥
अत्र पूर्वं महादेवः प्रसादमकरोद् विभुः।
एतत् तु दृश्यते तीर्थं सागरस्य महात्मनः॥ २०॥
सेतुबन्ध इति ख्यातं त्रैलोक्येन च पूजितम्।
एतत् पवित्रं परमं महापातकनाशनम्॥ २१॥
अत्र राक्षसराजोऽयमाजगाम विभीषणः।
एषा सा दृश्यते सीते किष्किन्धा चित्रकानना॥ २२॥
सुग्रीवस्य पुरी रम्या यत्र वाली मया हतः।
अथ दृष्ट्वा पुरीं सीता किष्किन्धां वालिपालिताम्॥ २३॥
अब्रवीत् प्रश्रितं वाक्यं रामं प्रणयसाध्वसा।
सुग्रीवप्रियभार्याभिस्ताराप्रमुखतो नृप॥ २४॥
अन्येषां वानरेन्द्राणां स्त्रीभिः परिवृता ह्यहम्।
गन्तुमिच्छे सहायोध्यां राजधानीं त्वया सह॥ २५॥

"Sūryaśatru was also struck down here as also another ogre, Brahmaśatru. Surrounded by more than a thousand of her co-wives, here did Rāvaṇa's principal consort, Mandodarī by name, lament for him. Here is seen the landing-place on the seashore, where, having crossed the ocean, we spent that night O lovely lady; Here is the bridge called Nala-setu (so called because it was constructed by the monkey chief Nala), which was so difficult to execute for others, caused to be thrown over the salt sea by me on your account, O large-eyed lady! Behold, O princess of the Videha territory, the roaring, imperturbable and seemingly boundless ocean, the abode of Varuṇa (the god of waters), which is teeming with conchs and Oyster-shells. See, O princess of Mithilā, the golden mountain Maināka (the ruler of mountains), which has ores of gold in its cavities, and which rose the other day cleaving the ocean in order to provide rest to Hanumān. Here lies the island in the

heart of the ocean, where my troops were stationed before their crossing over the Laṅkā. On this very spot did the all-pervading Lord Śiva (the Supreme Deity) bestow His grace on me by appearing in the form of a Liṅga and accepting my worship as Lord Rāmeśwara before the construction of this bridge. Here on the shore of the gigantic ocean can be seen the sacred spot which will be known by the name of Setubandha where the construction of the well-known bridge was commenced and will be adored in all the three worlds. This spot will be held as supremely sacred and will be capable of washing away major sins. At this very spot did this king of ogres, Vibhīṣaṇa, make his appearance for the first time. Here is seen, O Sītā, the delightful city of Sugrīva, Kiṣkindhā, which is full of lovely woods, where Vālī, the elder brother of Sugrīva, was killed by me." Seeing the city of Kiṣkindhā, (once) protected by Vālī, Sītā, who was feeling timid through love, forthwith addressed to him the following humble submission: "Really speaking I wish to reach Ayodhyā, your future seat of government, in your company, accompanied by the beloved consorts of Sugrīva, with Tārā at their head, as well as by the wives of other monkey chiefs too, O ruler of men!" (14—25)

एवमुक्तोऽथ वैदेह्या राघवः प्रत्युवाच ताम्।
एवमस्त्विति किष्किन्धां प्राप्य संस्थाप्य राघवः॥ २६॥
विमानं प्रेक्ष्य सुग्रीवं वाक्यमेतदुवाच ह।
ब्रूहि वानरशार्दूल सर्वान् वानरपुङ्गवान्॥ २७॥
स्त्रीभिः परिवृताः सर्वे ह्ययोध्यां यान्तु सीतया।
तथा त्वमपि सर्वाभिः स्त्रीभिः सह महाबल॥ २८॥
अभित्वरय सुग्रीव गच्छामः प्लवगाधिप।
एवमुक्तस्तु सुग्रीवो रामेणामिततेजसा॥ २९॥
वानराधिपतिः श्रीमांस्तैश्च सर्वैः समावृतः।
प्रविश्यान्तःपुरं शीघ्रं तारामुद्वीक्ष्य सोऽब्रवीत्॥ ३०॥

Spoken to in these words by Sītā (a princess of the Videha territory), Śrī Rāma (a scion of Raghu) forthwith said to her in reply, "Amen!" Reaching Kiṣkindhā, (nay) causing the aerial car to halt, and looking intently on Sugrīva, Śrī Rāma (a scion of Raghu), they say, spoke as follows: "Instruct, O jewel among the monkeys, all the monkey chiefs in the following words: 'Followed by your wives, you should unhesitatingly proceed to Ayodhyā with Sītā!" And you too should likewise do the same alongwith all your consorts, O monkey endowed with extraordinary might! Make haste, Sugrīva, so that we may be able to depart soon, O suzerain lord of monkeys!" Surrounded by all the aforesaid monkeys, nay, quickly penetrating into his gynaeceum and looking up at Tārā, when admonished in these words by Śrī Rāma, who was endowed with immeasurable energy, that glorious and suzerain lord of monkeys, Sugrīva, for his part spoke to her as follows: (26—30)

प्रिये त्वं सह नारीभिर्वानराणां महात्मनाम्।
राघवेणाभ्यनुज्ञाता मैथिलीप्रियकाम्यया॥ ३१॥

"You have, my darling, been duly permitted by Śrī Rāma, a scion of Raghu, to proceed to Ayodhyā in the company of the wives of the high-souled monkeys with intent to gratify Sītā, a princess of Mithilā. (31)

त्वर त्वमभिगच्छामो गृह्य वानरयोषितः।
अयोध्यां दर्शयिष्यामः सर्वा दशरथस्त्रियः॥ ३२॥

"As such hasten you to depart. Taking the wives of the monkeys we shall proceed on our journey through the air and shall show you Ayodhyā and all the consorts of Emperor Daśaratha." (32)

सुग्रीवस्य वचः श्रुत्वा तारा सर्वाङ्गशोभना।
आहूय चाब्रवीत् सर्वा वानराणां तु योषितः॥ ३३॥

Hearing the admonition of Sugrīva, and summoning the wives of all the monkeys, Tārā for her part, who was charming of every limb, spoke to them all as follows: (33)

सुग्रीवेणाभ्यनुज्ञाता गन्तुं सर्वैश्च वानरैः।
मम चापि प्रियं कार्यमयोध्यादर्शनेन च॥ ३४॥

"Duly permitted by King Sugrīva, hasten to proceed to Ayodhyā with all the monkeys (your spouses). Nay, a kindly act will also be undoubtedly done to me by you through the sight of Ayodhyā which is so dear to me. (34)

प्रवेशं चैव रामस्य पौरजानपदैः सह।
विभूतिं चैव सर्वासां स्त्रीणां दशरथस्य च॥ ३५॥

"We shall also witness the entry of Śrī Rāma into Ayodhyā alongwith the people of that city as well as of the outlying countryside, as also the affluence of all the widows of Emperor Daśaratha." (35)

तारया चाभ्यनुज्ञाताः सर्वा वानरयोषितः।
नेपथ्यविधिपूर्वं तु कृत्वा चापि प्रदक्षिणम्॥ ३६॥
अध्यारोहन् विमानं तत् सीतादर्शनकाङ्क्षया।
ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः॥ ३७॥
ऋष्यमूकसमीपे तु वैदेहीं पुनरब्रवीत्।
दृश्यतेऽसौ महान् सीते सविद्युदिव तोयदः॥ ३८॥
ऋष्यमूको गिरिवरः काञ्चनैर्धातुभिर्वृतः।
अत्राहं वानरेन्द्रेण सुग्रीवेण समागतः॥ ३९॥
समयश्च कृतः सीते वधार्थं वालिनो मया।
एषा सा दृश्यते पम्पा नलिनी चित्रकानना॥ ४०॥
त्वया विहीनो यत्राहं विललाप सुदुःखितः।
अस्यास्तीरे मया दृष्टा शबरी धर्मचारिणी॥ ४१॥
अत्र योजनबाहुश्च कबन्धो निहतो मया।
दृश्यतेऽसौ जनस्थाने श्रीमान् सीते वनस्पतिः॥ ४२॥
जटायुश्च महातेजास्तव हेतोर्विलासिनि।
रावणेन हतो यत्र पक्षिणां प्रवरो बली॥ ४३॥

Also going round that aerial car clockwise (as a mark of respect) when duly permitted by Queen Tārā, after decorating themselves, all the wives of the monkeys for their part* ascended it with a desire to have a look at Sītā. Perceiving the aerial car risen (in the air) in no time with the aforesaid women (who had taken their seats in it), Śrī Rāma (a scion of Raghu) for his part spoke once more to Sītā (a princess of the Videha territory) in the vicinity of Mount Ṛṣyamūka: "There is seen, O Sītā, Mount Ṛṣyamūka, the foremost of mountains, covered by veins of golden minerals and as such resembling a huge cloud accompanied by flashes of lightning. Here did I come in contact with Sugrīva, who is now the ruler of monkeys, and an agreement was made by me to make short work of his elder brother, Vālī, O Sītā! Here is seen the well-known Pampā lake, abounding in lotuses and hemmed in with lovely woods, on the brink of which I lamented, sore afflicted as I was, having been separated from you. On the strand of this lake was Śabarī, who was practising virtue, seen by me. And here was killed by me the demon Kabandha, whose arms were eight miles long. And over there is seen in Janasthāna, O Sītā, that magnificent tree under which the mighty vulture, Jaṭāyu, the foremost of birds, who was endowed with extraordinary energy, was dispatched by Rāvaṇa on your account, O sportive lady! (36—43)

खरश्च निहतो यत्र दूषणश्च निपातितः।
त्रिशिराश्च महावीर्यो मया बाणैरजिह्मगैः॥ ४४॥

And there is the region known by the name of Pañcavaṭī, so called because it consisted of five banyan trees, where the ogre Khara (a half-brother of Rāvaṇa) was disposed of by me with straight-going arrows, as well as his brothers, Dūṣaṇa and Triśirā, the latter of whom was endowed with extraordinary prowess. (44)

एतत् तदाश्रमपदमस्माकं वरवर्णिनि।
पर्णशाला तथा चित्रा दृश्यते शुभदर्शने॥ ४५॥
यत्र त्वं राक्षसेन्द्रेण रावणेन हृता बलात्।
एषा गोदावरी रम्या प्रसन्नसलिला शुभा॥ ४६॥

* According to one of the well-known commentators of the Rāmāyaṇa of Vālmīki, the party travelling in the aerial car, Puṣpaka, halted at Kiṣkindhā for a day. According to the testimony of the Mahābhārata (vide III. CCXCI. 58-59), Śrī Rāma caused Aṅgada to be formally installed as the Prince Regent of Kiṣkindhā that day.

अगस्त्यस्याश्रमश्चैव दृश्यते कदलीवृतः।
दीप्तश्चैवाश्रमे ह्येष सुतीक्ष्णस्य महात्मनः॥ ४७॥

"Here is the well-known site of our hermitage, O lady of excellent complexion, and here is seen the enchanting hut of leaves, O lady of brilliant looks whence you were forcibly borne away by Rāvaṇa the king of ogres. Here is the delightful and charming river Godāvarī carrying limpid waters. And here is also seen the hermitage of Sage Agastya, surrounded with plantains. Nay, here indeed is the glorious hermitage of the high-souled Sage Sutīkṣṇa, disciple of Sage Agastya. (45—47)

दृश्यते चैव वैदेहि शरभङ्गाश्रमो महान्।
उपयातः सहस्राक्षो यत्र शक्रः पुरंदरः॥ ४८॥

"Again, there is also seen, O Sītā (a princess of the Videha territory), the spacious hermitage of Sage Śarabhaṅga, where came the thousand-eyed Indra, the destroyer of citadels. (48)

अस्मिन् देशे महाकायो विराधो निहतो मया।
एते ते तापसा देवि दृश्यन्ते तनुमध्यमे॥ ४९॥
अत्रिः कुलपतिर्यत्र सूर्यवैश्वानरोपमः।
अत्र सीते त्वया दृष्टा तापसी धर्मचारिणी॥ ५०॥

"In this region was the gigantic Virādha killed by me. Here are seen, O lady with a slender-waist, the ascetics belonging to the same hermitage where lives as the head of the hermitage Sage Atri, who vies with the sun and fire in brilliance. In this hermitage, O Sītā, was seen by you the ascetic lady, Anasūyā, wife of Sage Atri, who is given to the practice of virtue. (49-50)

असौ सुतनु शैलेन्द्रश्चित्रकूटः प्रकाशते।
अत्र मां कैकयीपुत्रः प्रसादयितुमागतः॥ ५१॥

"There shines forth, O lady of charming limbs, Citrakūṭa, the lord of mountains. Here came Bharata (son of Kaikeyī) to seek my favour in the form of my consent to return to Ayodhyā. (51)

एषा सा यमुना रम्या दृश्यते चित्रकानना।
भरद्वाजाश्रमः श्रीमान् दृश्यते चैष मैथिलि॥ ५२॥

"Here is seen the delightful Yamunā, which is hemmed in with lovely woods. The glorious hermitage of Sage Bharadwāja is also seen here, O princess of Mithilā! (52)

इयं च दृश्यते गङ्गा पुण्या त्रिपथगा नदी।
नानाद्विजगणाकीर्णा सम्प्रपुष्पितकानना॥ ५३॥

"Here is also seen the holy river, Gaṅgā, which wends its way through the three worlds, viz., heaven, the earth and the subterranean world, nay, whose banks are crowded with flocks of birds of every species, and which is lined with woods in full blossom. (53)

शृङ्गवेरपुरं चैतद् गुहो यत्र सखा मम।
एषा सा दृश्यते सीते सरयूर्यूपमालिनी॥ ५४॥

"Again, here is the town of Śṛṅgaverapura, where dwells my friend, Guha. Here is seen, O Sītā, the river Sarayū, lined with rows of sacrificial posts (the relics of sacrifices performed from time to time by kings of the Ikṣwāku dynasty). (54)

एषा सा दृश्यते सीते राजधानी पितुर्मम।
अयोध्यां कुरु वैदेहि प्रणामं पुनरागता॥ ५५॥

"Here is seen, O Sītā, the well-known seat of government of my deceased father, Emperor Daśaratha. Having duly returned after a long time offer respectful salutations to Ayodhyā." (55)

ततस्ते वानराः सर्वे राक्षसाः सविभीषणाः।
उत्पत्योत्पत्य संहृष्टास्तां पुरीं ददृशुस्तदा॥ ५६॥

Bounding again and again to have a view of it and feeling greatly delighted, all the aforesaid monkeys and ogres, including Vibhīṣaṇa, thereupon beheld that city on that occasion. (56)

ततस्तु तां पाण्डुरहर्म्यमालिनीं
विशालकक्ष्यां गजवाजिभिर्वृताम्।
पुरीमपश्यन् प्लवगाः सराक्षसाः
पुरीं महेन्द्रस्य यथामरावतीम्॥ ५७॥

Thereupon did the monkeys for their part alongwith the ogres survey that city, which was adorned with rows of yellowish white mansions, intersected with wide streets and crowded with elephants and horses, which vied with Amarāvatī, the city of the mighty Indra, the ruler of heaven. (57)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे त्रयोविंशत्यधिकशततमः सर्गः॥ १२३॥

Thus ends Canto One hundred and twenty-three in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशत्यधिकशततमः सर्गः

Canto CXXIV

Landing the aerial car at the hermitage of Sage Bharadwāja, Śrī Rāma sees the great Ṛṣi and receives boons from him

पूर्णे चतुर्दशे वर्षे पञ्चम्यां लक्ष्मणाग्रजः।
भरद्वाजाश्रमं प्राप्य ववन्दे नियतो मुनिम्॥ १॥

Reaching the hermitage of Sage Bharadwāja on the fifth day (of the bright half) of the lunar month of Āświna (roughly corresponding to the month of September) when the fourteenth year of his exile had been completed, Śrī Rāma, the eldest brother of Lakṣmaṇa), who was disciplined even now, bowed down to the anchorite. (1)

सोऽपृच्छदभिवाद्यैनं भरद्वाजं तपोधनम्।
शृणोषि कच्चिद् भगवन् सुभिक्षानामयं पुरे।
कच्चित् स युक्तो भरतो जीवन्त्यपि च मातरः॥ २॥

Having greeted the aforesaid Bharadwāja, who had asceticism for his sole possession, he enquired of him: "Have you heard, O glorious sage, that there has been a good harvest and there is absence of disease in the city, Ayodhyā? I hope Bharata is still active in ruling over the people and my mothers still survive?" (2)

एवमुक्तस्तु रामेण भरद्वाजो महामुनिः।
प्रत्युवाच रघुश्रेष्ठं स्मितपूर्वं प्रहृष्टवत्॥ ३॥

Questioned by Śrī Rāma in the foregoing words, the great Sage, Bharadwāja, smilingly replied as follows to Śrī Rāma (the foremost of the Raghus) like one greatly rejoiced: (3)

आज्ञावशत्वे भरतो जटिलस्त्वां प्रतीक्षते।
पादुके ते पुरस्कृत्य सर्वं च कुशलं गृहे॥ ४॥

"Wearing matted locks on his head and placing your wooden sandals constantly before him, Bharata, who is steadfast in obedience to your commands, expects you back every moment. Nay, all is well at your home as well as in the city. (4)

त्वां पुरा चीरवसनं प्रविशन्तं महावनम्।
स्त्रीतृतीयं च्युतं राज्याद् धर्मकामं च केवलम्॥ ५॥
पदातिं त्यक्तसर्वस्वं पितृनिर्देशकारिणम्।
सर्वभोगैः परित्यक्तं स्वर्गच्युतमिवामरम्॥ ६॥
दृष्ट्वा तु करुणापूर्वं ममासीत् समितिंजय।
कैकेयीवचने युक्तं वन्यमूलफलाशिनम्॥ ७॥

"Pity actually arose in my mind last

time, O prince, who are ever victorious in combat, on seeing you penetrating deep into the forest on foot before with the sole desire of practising virtue, clad in pieces of bark, disinherited from sovereignty and deprived of all enjoyments like an immortal fallen from heaven, having renounced all your possessions, with your spouse, Sītā, as the third (of your party besides Lakṣmaṇa and yourself), bent as you were on carrying out the behest of your father and intent on implementing the pledge given by your father to Kaikeyī, and living on wild roots and fruits. (5—7)

साम्प्रतं तु समृद्धार्थं समित्रगणबान्धवम्।
समीक्ष्य विजितारिं च ममाभूत् प्रीतिरुत्तमा॥ ८॥

"Supreme joy is, however, being experienced by me now on perceiving you fully accomplished of purpose, now that you have completely conquered your enemies, and are accompanied by hosts of your friends and near and dear ones, viz., your consort and younger brother, Lakṣmaṇa.(8)

सर्वं च सुखदुःखं ते विदितं मम राघव।
यत् त्वया विपुलं प्राप्तं जनस्थाननिवासिना॥ ९॥

"Nay, all your joy and sorrow that was experienced by you in abundance while sojourning in the forest of Janasthāna is known to me, O Rāma (a scion of Raghu)! (9)

ब्राह्मणार्थे नियुक्तस्य रक्षतः सर्वतापसान्।
रावणेन हृता भार्या बभूवेयमनिन्दिता॥ १०॥

"This irreproachable consort of yours was borne away by Rāvaṇa while you were busy protecting all the ascetics, who were carrying on their austerities in that area, entrusted as you were by the will of Providence with the work of safe-guarding the interests of the Brāhmaṇas. (10)

मारीचदर्शनं चैव सीतोन्मथनमेव च।
कबन्धदर्शनं चैव पम्पाभिगमनं तथा॥ ११॥
सुग्रीवेण च ते सख्यं यत्र वाली हतस्त्वया।
मार्गणं चैव वैदेह्याः कर्म वातात्मजस्य च॥ १२॥
विदितायां च वैदेह्यां नलसेतुर्यथा कृतः।
यथा चादीपिता लङ्का प्रहृष्टैर्हरियूथपैः॥ १३॥
सपुत्रबान्धवामात्यः सबलः सहवाहनः।
यथा च निहतः संख्ये रावणो बलदर्पितः॥ १४॥
यथा च निहते तस्मिन् रावणे देवकण्टके।
समागमश्च त्रिदशैर्यथा दत्तश्च ते वरः॥ १५॥
सर्वं ममैतद् विदितं तपसा धर्मवत्सल।
सम्पतन्ति च मे शिष्याः प्रवृत्त्याख्याः पुरीमितः॥ १६॥

"Nay, even the appearance of Mārīca as well as the abduction of Sītā by Rāvaṇa as also the sight of Kabandha and, even so, your arrival at the Pampā lake, again, your alliance with Sugrīva in pursuance of which his elder brother, Vālī was killed by you, also the quest for Sītā (a princess of the Videha territory) and the exploit in the form of leaping across the sea by Hanumān, son of the wind-god, again, how on the said princess of the Videha territory having been traced, a bridge was constructed over the sea by the monkey chief, Nala, and how Laṅkā was set fire to by the commanders of monkey troops, who felt greatly rejoiced over the fall of Indrajit and how Rāvaṇa, who was elated with pride of his might, was killed in combat with his sons, kinsfolk and ministers as well as with his army and mounts, again your meeting with the gods on the aforesaid Rāvaṇa, who was a thorn in the side of gods, having been made short work of, and how boons were conferred on you by them—all this is known to me by virtue of my asceticism, O lover of virtue! Nay, my disciples, who communicate to me tidings relating to Ayodhyā, repair in a body now and then from this place to the city. (11—16)

अहमप्यत्र ते दद्मि वरं शस्त्रभृतां वर।
अर्घ्यं प्रतिगृहाणेदमयोध्यां श्वो गमिष्यसि॥ १७॥

"I, too, hereby confer a boon on you, O jewel among those who bear weapons on

their person! Pray, accept this offering of water to wash your hands with. You shall go to Ayodhyā tomorrow." (17)

तस्य तच्छिरसा वाक्यं प्रतिगृह्य नृपात्मजः।
बाढमित्येव संहृष्टः श्रीमान् वरमयाचत॥ १८॥

Bowing to his aforesaid command with his head bent low, highly pleased as he was, and saying "Amen!", the glorious prince, Śrī Rāma, asked of him the following boon: (18)

अकालफलिनो वृक्षाः सर्वे चापि मधुस्रवाः।
फलान्यमृतगन्धीनि बहूनि विविधानि च॥ १९॥
भवन्तु मार्गे भगवन्नयोध्यां प्रति गच्छतः।
तथेति च प्रतिज्ञाते वचनात् समनन्तरम्॥ २०॥
अभवन् पादपास्तत्र स्वर्गपादपसंनिभाः।
निष्फलाः फलिनश्चासन् विपुष्पाः पुष्पशालिनः॥ २१॥

"Let all the trees on the way, even as I fly to Ayodhyā, bear fruits and flow with honey and let abundant fruits of various kinds, emitting the fragrance of nectar, appear on them, O venerable Sir!" Immediately after his consent, once it was given in the words "Be it so!", all the trees in that region grew to be closely similar to heavenly trees in their virtues. For three Yojanas (twenty-four miles) on all sides, in the interest of those travelling to Ayodhyā, trees that no longer bore fruit were laden with fruit; those which had even ceased to blossom, looked charming with blossom again. (19—21)

शुष्काः समग्रपत्रास्ते नगाश्चैव मधुस्रवाः।
सर्वतो योजनास्तिस्रो गच्छतामभवंस्तदा॥ २२॥

Trees that had withered were fully clothed with foliage once more and further began to flow with honey on that occasion. (22)

ततः प्रहृष्टाः प्लवगर्षभास्ते
बहूनि दिव्यानि फलानि चैव।
कामादुपाश्नन्ति सहस्रशस्ते
मुदान्विताः स्वर्गजितो यथैव॥ २३॥

Leaping down from the aerial car on reaching the outskirts of Ayodhyā, highly rejoiced and full of joy even as those who had won their place in heaven, the aforesaid jewels among the monkeys in their thousands thereupon feasted at will on the numerous ethereal fruits. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे चतुर्विंशत्यधिकशततमः सर्गः॥ १२४॥

Thus ends Canto One hundred and twenty-four in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशत्यधिकशततमः सर्गः

Canto CXXV

Preceding Śrī Rāma to Śṛṅgaverapura and Nandigrāma, Hanumān apprises Guha and Bharata of Śrī Rāma's impending return soon and Bharata offers him a number of valuable gifts in recompense for the delightful news

अयोध्यां तु समालोक्य चिन्तयामास राघवः।
प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमः॥ १॥

Gazing on Ayodhyā while still in the air, before landing at the hermitage of Bharadwāja, Śrī Rāma (a scion of Raghu) for his part, who wished to do a kindly act, and who was quick in exhibiting prowess,

contemplated thereupon to do a kindly act to his friends, Sugrīva and others, as well as to the people of Ayodhya. (1)

चिन्तयित्वा ततो दृष्टिं वानरेषु न्यपातयत्।
उवाच धीमांस्तेजस्वी हनूमन्तं प्लवंगमम्॥ २॥

Taxing his brain awhile, the sagacious and glorious prince then cast his glance on the monkeys and spoke as follows to the monkey chief, Hanumān: (2)

अयोध्यां त्वरितो गत्वा शीघ्रं प्लवगसत्तम।
जानीहि कच्चित् कुशली जनो नृपतिमन्दिरे॥ ३॥

"Moving with all speed to Ayodhyā, O jewel among the monkeys, quickly find out if people in the royal palace are happy. (3)

शृङ्गवेरपुरं प्राप्य गुहं गहनगोचरम्।
निषादाधिपतिं ब्रूहि कुशलं वचनान्मम॥ ४॥

"Reaching Śṛṅgaverapura earlier, communicate in my name my welfare to Guha, the suzerain lord of the Niṣādas,* who dwells in the woods. (4)

श्रुत्वा तु मां कुशलिनमरोगं विगतज्वरम्।
भविष्यति गुहः प्रीतः स ममात्मसमः सखा॥ ५॥

"Guha will feel actually delighted to hear of me as being safe and sound and free from anxiety. He is my friend, as good as my own self. (5)

अयोध्यायाश्च ते मार्गं प्रवृत्तिं भरतस्य च।
निवेदयिष्यति प्रीतो निषादाधिपतिर्गुहः॥ ६॥

"Feeling pleased, Guha, the suzerain lord of the Niṣādas, will tell you the way to Ayodhyā as well as the news about Bharata. (6)

भरतस्तु त्वया वाच्यः कुशलं वचनान्मम।
सिद्धार्थं शंस मां तस्मै सभार्यं सहलक्ष्मणम्॥ ७॥

"Bharata, too, should be asked by you of his welfare in my name. Nay, speak to him of me as having returned accomplished of purpose with my wife and Lakṣmaṇa. (7)

हरणं चापि वैदेह्या रावणेन बलीयसा।
सुग्रीवेण च संवादं वालिनश्च वधं रणे॥ ८॥
मैथिल्यन्वेषणं चैव यथा चाधिगता त्वया।
लङ्घयित्वा महातोयमापगापतिमव्ययम्॥ ९॥

"Nay, also speak to him of abduction of Sītā (a princess of the Videha territory) by the exceedingly mighty Rāvaṇa as also of my conversation with Sugrīva and the destruction by me of his elder brother, Vālī, on the field of battle, as well as of the search conducted by Sugrīva for Sītā (a princess of Mithilā) and mention to him how she was traced out by you after leaping across the never-diminishing sea (the lord of rivers) and consisting of a vast expanse of water. (8-9)

उपयानं समुद्रस्य सागरस्य च दर्शनम्।
यथा च कारितः सेतू रावणश्च यथा हतः॥ १०॥

"Also tell him of my going near the ocean and the appearance of the Ocean and also how a bridge was thrown over it and how Rāvaṇa was ultimately killed. (10)

वरदानं महेन्द्रेण ब्रह्मणा वरुणेन च।
महादेवप्रसादाच्च पित्रा मम समागमम्॥ ११॥

"Further tell him of bestowal on me of boons by the mighty Indra, the ruler of gods, Brahmā (the creator) and Varuṇa, the god of waters, and of my meeting with my deceased father in an ethereal form through the grace of Lord Śiva, the Supreme Deity. (11)

उपयातं च मां सौम्य भरताय निवेदय।
सह राक्षसराजेन हरीणामीश्वरेण च॥ १२॥

"Also speak to Bharata of me as having arrived near Ayodhyā with Vibhīṣaṇa, the king of ogres and Sugrīva, the ruler of monkeys, O gentle one! (12)

* A caste believed to have originated from a Śūdra mother through a Brāhmaṇa father and as such regarded as low.

जित्वा शत्रुगणान् रामः प्राप्य चानुत्तमं यशः।
उपायाति समृद्धार्थः सह मित्रैर्महाबलैः॥ १३॥

"Say to him, 'Having conquered the hosts of enemies and won unsurpassed glory, his purpose thus accomplished, Rāma has arrived near with other friends endowed with extraordinary might.' (13)

एतच्छ्रुत्वा यमाकारं भजते भरतस्ततः।
स च ते वेदितव्यः स्यात् सर्वं यच्चापि मां प्रति॥ १४॥

"Nay, the expression which Bharata wears on his face on hearing this news should also then be observed by you as also all what he intends to do in relation to me. (14)

ज्ञेयाः सर्वे च वृत्तान्ता भरतस्येङ्गितानि च।
तत्त्वेन मुखवर्णेन दृष्ट्या व्याभाषितेन च॥ १५॥

"All the reactions of Bharata and his gestures too should be truly ascertained through the colour of his face, glances and speech. (15)

सर्वकामसमृद्धं हि हस्त्यश्वरथसंकुलम्।
पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः॥ १६॥

"Whose mind will a kingdom exceedingly rich in all coveted enjoyments, nay, teeming with elephants, horses and chariots and inherited from one's father and grandfather, not actually attract? (16)

संगत्या भरतः श्रीमान् राज्येनार्थी स्वयं भवेत्।
प्रशास्तु वसुधां सर्वामखिलां रघुनन्दनः॥ १७॥

"If through association with rulership or with his mother, the glorious Bharata has himself grown covetous of sovereignty, let the delight of Raghu rule the entire globe without exception. (17)

तस्य बुद्धिं च विज्ञाय व्यवसायं च वानर।
यावन्न दूरं यातः स्मः क्षिप्रमागन्तुमर्हसि॥ १८॥

"Ascertaining his mind and resolve as well, O Hanumān, you ought to return apace before we are gone far from the hermitage of Sage Bharadwāja." (18)

इति प्रतिसमादिष्टो हनूमान् मारुतात्मजः।
मानुषं धारयन् रूपमयोध्यां त्वरितो ययौ॥ १९॥

Assuming a human semblance when commanded as aforesaid by Śrī Rāma, Hanumān, an offspring of the wind-god, left in all haste for Ayodhyā. (19)

अथोत्पपात वेगेन हनूमान् मारुतात्मजः।
गरुत्मानिव वेगेन जिघृक्षन्नुरगोत्तमम्॥ २०॥

Hanumān, son of the wind-god, forthwith sprang forward towards Ayodhyā with speed even as Garuḍa, the king of birds and the transport of Lord Viṣṇu, would with impetuosity when seeking to lay hands on a jewel among the serpents. (20)

लङ्घयित्वा पितृपथं विहगेन्द्रालयं शुभम्।
गङ्गायमुनयोर्भीमं समतीत्य समागमम्॥ २१॥
शृङ्गवेरपुरं प्राप्य गुहमासाद्य वीर्यवान्।
स वाचा शुभया हृष्टो हनूमानिदमब्रवीत्॥ २२॥

Sweeping through the air (the course of his father, the wind-god), the charming abode of the jewels among birds, nay, duly crossing over the formidable confluence of the Gaṅgā and the Yamunā rivers, at Prayāga, reaching Śṛṅgaverapura and meeting Guha, the Niṣāda chief, the celebrated and powerful Hanumān joyfully spoke as follows in a charming voice: (21-22)

सखा तु तव काकुत्स्थो रामः सत्यपराक्रमः।
ससीतः सह सौमित्रिः स त्वां कुशलमब्रवीत्॥ २३॥

"With Sītā as well as Lakṣmaṇa (son of Sumitrā) your friend, Śrī Rāma, that scion of Kakutstha of unfailing prowess, has for his part enquired of you about your welfare. (23)

पञ्चमीमद्य रजनीमुषित्वा वचनान्मुनेः।
भरद्वाजाभ्यनुज्ञातं द्रक्ष्यस्यत्रैव राघवम्॥ २४॥

"You will be able to see Śrī Rāma (a scion of Raghu) at this very place today when he has been duly permitted by Sage

Bharadwāja after spending at the instance of the sage with him the night of the fifth lunar day of the bright half of the month of Āświna." (24)

एवमुक्त्वा महातेजाः सम्प्रहृष्टतनूरुहः।
उत्पपात महावेगाद् वेगवानविचारयन्॥ २५॥

Saying so, not minding the fatigue of the journey, the swift-moving Hanumān, who was endowed with extraordinary energy, sprang forward with great impetuosity, his hair standing erect for joy at the thought of his being of some little service to Śrī Rāma, the Delight of the universe. (25)

सोऽपश्यद् रामतीर्थं च नदीं वालुकिनीं तथा।
वरूथीं गोमतीं चैव भीमं शालवनं तथा॥ २६॥
प्रजाश्च बहुसाहस्त्रीः स्फीताञ्जनपदानपि।
स गत्वा दूरमध्वानं त्वरितः कपिकुञ्जरः॥ २७॥
आससाद द्रुमान् फुल्लान् नन्दिग्रामसमीपगान्।
सुराधिपस्योपवने यथा चैत्ररथे द्रुमान्॥ २८॥
स्त्रीभिः सपुत्रैः पौत्रैश्च रममाणैः स्वलंकृतैः।
क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम्॥ २९॥
ददर्श भरतं दीनं कृशमाश्रमवासिनम्।
जटिलं मलदिग्धाङ्गं भ्रातृव्यसनकर्शितम्॥ ३०॥
फलमूलाशिनं दान्तं तापसं धर्मचारिणम्।
समुन्नतजटाभारं वल्कलाजिनवाससम्॥ ३१॥
नियतं भावितात्मानं ब्रह्मर्षिसमतेजसम्।
पादुके ते पुरस्कृत्य प्रशासन्तं वसुंधराम्॥ ३२॥
चातुर्वर्ण्यस्य लोकस्य त्रातारं सर्वतो भयात्।
उपस्थितममात्यैश्च शुचिभिश्च पुरोहितैः॥ ३३॥
बलमुख्यैश्च युक्तैश्च काषायाम्बरधारिभिः।
नहि ते राजपुत्रं तं चीरकृष्णाजिनाम्बरम्॥ ३४॥
परिभोक्तुं व्यवस्यन्ति पौरा वै धर्मवत्सलाः।
तं धर्ममिव धर्मज्ञं देहबन्धमिवापरम्॥ ३५॥
उवाच प्राञ्जलिर्वाक्यं हनूमान् मारुतात्मजः।
वसन्तं दण्डकारण्ये यं त्वं चीरजटाधरम्॥ ३६॥
अनुशोचसि काकुत्स्थं स त्वां कौशलमब्रवीत्।
प्रियमाख्यामि ते देव शोकं त्यज सुदारुणम्॥ ३७॥

He came across on the way the waters hallowed by the association of Lord Paraśurāma and the rivers Vālukinī, Varūthinī and Gomatī as well, as also the formidable forest of sal trees and many thousands of people inhabiting the kingdom of Kosala as also the prosperous territories comprised in that kingdom. Having speedily covered a long distance, that jewel among the monkeys reached the blossomed trees standing in the neighbourhood of Nandigrāma and resembling like those comprised in the garden of Indra, the suzerain lord of gods, and the garden of Kubera known by the name of Caitraratha, and frequented by women as also by their grandsons and sons beautifully adorned. At a distance of two miles from Ayodhyā he saw Bharata sad and emaciated, dwelling in a hermitage with the bark of trees and the skin of a black antelope wrapped around his waist, wearing matted locks on his head and afflicted through separation from his elder brother, Śrī Rāma, subsisting on fruits and roots, disciplined, and engaged in austerities, practising virtue, distinguished by a very high head of matted hair, covering the upper part of his body too with the bark of trees and a deer-skin, abstemious and clothed with a glory equalling that of a Brāhmaṇa Ṛṣi, his limbs covered with dirt, though his mind had been chastened, nay, ruling the earth after placing the well-known wooden sandals of Śrī Rāma before him, protecting the people belonging to all the four grades, viz., the Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the Śūdras from all peril and attended by upright ministers and family priests as well as by clever troop-commanders, all clad in ochre robes. Indeed, the citizens of Ayodhyā, who were all lovers of virtue, would never feel inclined to enjoy pleasures ignoring that prince clad in the bark of trees and the skin of a black antelope. With joined palms Hanumān, an offspring of the wind-god, spoke as follows to that prince, who knew what is right and seemed to be a second Dharma, the god of virtue, clothed with a body: "That scion of Kakutstha for whom you are grieving,

living as he was in the Daṇḍaka forest, wearing the bark of trees on his person and matted locks on his head, has asked you about your welfare. I hereby break a delightful news to you, my lord! Pray, abandon your poignant grief. (26—37)

अस्मिन् मुहूर्ते भ्रात्रा त्वं रामेण सह संगतः।
निहत्य रावणं रामः प्रतिलभ्य च मैथिलीम्॥ ३८॥
उपयाति समृद्धार्थः सह मित्रैर्महाबलैः।
लक्ष्मणश्च महातेजा वैदेही च यशस्विनी।
सीता समग्रा रामेण महेन्द्रेण शची यथा॥ ३९॥

"You will be reunited with your elder brother, Śrī Rāma, very soon. Having killed Rāvaṇa, the king of ogres, and recovered Sītā, a princess of Mithilā, Śrī Rāma is coming back with his numerous friends endowed with extraordinary might, his purpose fully accomplished. Lakṣmaṇa too, who is endowed with extraordinary energy, is coming, as also Sītā, the illustrious princess of the Videha territory, who has her desires fulfilled, with Śrī Rāma, even as Śacī, the consort of Indra, would with the mighty Indra, the ruler of gods." (38-39)

एवमुक्तो हनुमता भरतः कैकयीसुतः।
पपात सहसा हृष्टो हर्षान्मोहमुपागमत्॥ ४०॥

Feeling delighted when spoken to as aforesaid by Hanumān, Bharata, son of Kaikeyī, sank all at once to the ground and fainted through joy. (40)

ततो मुहूर्तादुत्थाय प्रत्याश्वस्य च राघवः।
हनूमन्तमुवाचेदं भरतः प्रियवादिनम्॥ ४१॥

Regaining his consciousness and rising awhile, Bharata, a scion of Raghu, replied as follows to Hanumān, who had brought the pleasant tidings to him: (41)

अशोकजैः प्रीतिमयैः कपिमालिङ्ग्य सम्भ्रमात्।
सिषेच भरतः श्रीमान् विपुलैरश्रुबिन्दुभिः॥ ४२॥

Embracing the monkey in a flurry, the glorious Bharata bathed him with copious tear-drops out of joy and as such other than those born of grief. (42)

देवो वा मानुषो वा त्वमनुक्रोशादिहागतः।
प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम्॥ ४३॥
गवां शतसहस्रं च ग्रामाणां च शतं परम्।
सकुण्डलाः शुभाचारा भार्याः कन्यास्तु षोडश॥ ४४॥
हेमवर्णाः सुनासोरूः शशिसौम्याननाः स्त्रियः।
सर्वाभरणसम्पन्नाः सम्पन्नाः कुलजातिभिः॥ ४५॥

"Whether you are a god or a human being, you have come here through compassion. To you, who have broken this agreeable news to me, O gentle one, I shall give you, in return for the pleasant tidings, a hundred thousand cows, excellent one hundred villages and for wives sixteen golden-complexioned virgin girls of good conduct, adorned with earrings, nay, decked with all kinds of jewels and distinguished by a shapely nose and thighs and a countenance delightful as the moon, and rich in lineage and birth." (43—45)

निशम्य रामागमनं नृपात्मजः
कपिप्रवीरस्य तदाद्भुतोपमम्।
प्रहर्षितो रामदिदृक्षयाभवत्
पुनश्च हर्षादिदमब्रवीद् वचः॥ ४६॥

Hearing from the mouth of Hanumān, a principal hero among the monkeys, the glorious return of Śrī Rāma on that occasion, prince Bharata was thrown into ecstatic joy by a desire to behold Śrī Rāma, and joyfully spoke once more as follows: (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चविंशत्यधिकशततमः सर्गः॥ १२५॥

Thus ends Canto One hundred and twenty-five in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशत्यधिकशततमः सर्गः

Canto CXXVI

Hanumān recounts to Bharata broad details relating to the sojourn of Śrī Rāma, Sītā and Lakṣmaṇa in the forest

बहूनि नाम वर्षाणि गतस्य सुमहद्वनम्।
शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम्॥ १॥

"Indeed, I hear for the first time today the delightful story of my lord, Śrī Rāma, who proceeded to the vast forest many years ago. (1)

कल्याणी बत गाथेयं लौकिकी प्रतिभाति माम्।
एति जीवन्तमानन्दो नरं वर्षशतादपि॥ २॥

"Ah, how right does this popular saying sound to me that joy comes to a surviving man even if it be after, say, a hundred years! (2)

राघवस्य हरीणां च कथमासीत् समागमः।
कस्मिन् देशे किमाश्रित्य तत्त्वमाख्याहि पृच्छतः॥ ३॥

"How, at what place and on what common ground did an alliance between Śrī Rāma, a scion of Raghu, and the monkeys come to be concluded? Pray, speak the truth to me, inquiring as I am." (3)

स पृष्टो राजपुत्रेण बृस्यां समुपवेशितः।
आचचक्षे ततः सर्वं रामस्य चरितं वने॥ ४॥

Seated comfortably on a mat of the sacred Kuśa grass meant for ascetics and enquired as above by the prince, Bharata. Hanumān thereupon began to recount in a nutshell as follows, the whole story of the sojourn of Śrī Rāma in the forest: (4)

यथा प्रव्राजितो रामो मातुर्दत्तौ वरौ तव।
यथा च पुत्रशोकेन राजा दशरथो मृतः॥ ५॥
यथा दूतैस्त्वमानीतस्तूर्णं राजगृहात् प्रभो।
त्वयायोध्यां प्रविष्टेन यथा राज्यं न चेप्सितम्॥ ६॥
चित्रकूटगिरिं गत्वा राज्येनामित्रकर्शनः।
निमन्त्रितस्त्वया भ्राता धर्ममाचरता सताम्॥ ७॥
स्थितेन राज्ञो वचने यथा राज्यं विसर्जितम्।
आर्यस्य पादुके गृह्य यथासि पुनरागतः॥ ८॥
सर्वमेतन्महाबाहो यथावद् विदितं तव।
त्वयि प्रतिप्रयाते तु यद् वृत्तं तन्निबोध मे॥ ९॥

"How two boons were conferred on your mother by your father, how in pursuance of one of which Śrī Rāma was exiled to the forest and how King Daśaratha breathed his last out of grief caused by separation from his eldest son; how you were speedily brought back all the way from Rājagṛha, the seat of government of the Kekaya kings, by the envoys, my lord, and how, for that matter, sovereignty was not coveted by you when you re-entered Ayodhyā; how on your repairing to Citrakūṭa, your elder brother, the scourge of his enemies, was besought by you, who followed the way of life of the virtuous, to accept the kingship; how the crown was renounced by Śrī Rāma, who stood by the pledge of the deceased king, given to Kaikeyī, and how you returned to Ayodhyā taking with you the wooden sandals of your elder brother—all this is known aright to you, O mighty-armed prince! Hear from me now that which happened after you had returned to Ayodhyā. (5—9)

अपयाते त्वयि तदा समुद्भ्रान्तमृगद्विजम्।
परिद्यूनमिवात्यर्थं तद् वनं समपद्यत॥ १०॥

"When you had gone away (back to Ayodhyā), the said forest of Citrakūṭa assumed an extremely doleful appearance, as it were, on that occasion, the beasts and birds getting utterly bewildered. (10)

तद्ध्वस्तिमृदितं घोरं सिंहव्याघ्रमृगाकुलम्।
प्रविवेशाथ विजनं स महद् दण्डकावनम्॥ ११॥

"Śrī Rāma forthwith penetrated deep into the dreadful, lonely and extensive Daṇḍaka forest, which had been trampled down by wild elephants and was crowded with lions, tigers and deer. (11)

तेषां पुरस्ताद् बलवान् गच्छतां गहने वने।
विनदन् सुमहानादं विराधः प्रत्यदृश्यत॥ १२॥

"Before them, even as they were advancing into the dense forest, there suddenly appeared the mighty ogre, Virādha, uttering forth a tremendous roar. (12)

तमुत्क्षिप्य महानादमूर्ध्वबाहुमधोमुखम्।
निखाते प्रक्षिपन्ति स्म नदन्तमिव कुञ्जरम्॥ १३॥

"Getting rid of that ogre, who rushed with uplifted arms and head bent low, all the three, Śrī Rāma, Sītā and Lakṣmaṇa, cast him into a pit, even as he was emitting a loud cry like an elephant. (13)

तत् कृत्वा दुष्करं कर्म भ्रातरौ रामलक्ष्मणौ।
सायाह्ने शरभङ्गस्य रम्यमाश्रममीयतुः॥ १४॥

"Having accomplished that feat, which was difficult for others to perform, the two brothers, Śrī Rāma and Lakṣmaṇa reached the lovely hermitage of Sage Śarabhaṅga at the close of the same day. (14)

शरभङ्गे दिवं प्राप्ते रामः सत्यपराक्रमः।
अभिवाद्य मुनीन् सर्वाञ्जनस्थानमुपागमत्॥ १५॥

"Greeting all the anchorites, when Śarabhaṅga had ascended to heaven, Śrī Rāma of unfailing prowess moved to the region known as Janasthāna. (15)

पश्चाच्छूर्पणखा नाम रामपार्श्वमुपागता।
ततो रामेण संदिष्टो लक्ष्मणः सहसोत्थितः॥ १६॥
प्रगृह्य खड्गं चिच्छेद कर्णनासं महाबलः।
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम्॥ १७॥
हतानि वसता तत्र राघवेण महात्मना।
एकेन सह संगम्य रामेण रणमूर्धनि॥ १८॥
अह्नश्चतुर्थभागेन निःशेषा राक्षसाः कृताः।
महाबला महावीर्यास्तपसो विघ्नकारिणः॥ १९॥
निहता राघवेणाजौ दण्डकारण्यवासिनः।
राक्षसाश्च विनिष्पिष्टाः खरश्च निहतो रणे॥ २०॥
दूषणं चाग्रतो हत्वा त्रिशिरास्तदनन्तरम्।
ततस्तेनार्दिता बाला रावणं समुपागता॥ २१॥

"Subsequently an ogress, Śūrpaṇakhā by name, sought the presence of Śrī Rāma. Enjoined by Śrī Rāma, Lakṣmaṇa, who was endowed with extraordinary might, thereupon rose suddenly and firmly seizing hold of his sword, cut off her ears and nose. Nay, fourteen thousands of ogres of terrible deeds were made short work of by the high-souled Śrī Rāma, a scion of Raghu, while sojourning in that region. On closing with Śrī Rāma alone in the van of the fight the ogres were wholly exterminated in a fraction of a quarter of a day. The ogres dwelling in the Daṇḍaka forest, who were endowed with extraordinary might and distinguished for their great valour, and who interfered with the austerities of the ascetics, were extirpated in combat by Śrī Rāma. Not only were the ogres utterly destroyed but even Khara, their leader, was made short work of in combat. Nay, after killing Dūṣaṇa, his brother, first, Triśirā, the other brother, was dispatched immediately afterwards. Pained by the aforesaid incident, the foolish Śūrpaṇakhā sought refuge with Rāvaṇa. (16—21)

रावणानुचरो घोरो मारीचो नाम राक्षसः।
लोभयामास वैदेहीं भूत्वा रत्नमयो मृगः॥ २२॥

"Assuming the guise of a deer with a form consisting of precious stones, a redoubtable ogre, Mārīca by name, a follower of Rāvaṇa, wrought his charm on Sītā (a princess of the Videha territory). (22)

सा राममब्रवीद् दृष्ट्वा वैदेही गृह्यतामिति।
अयं मनोहरः कान्त आश्रमो नो भविष्यति॥ २३॥

"That princess of the Videha territory said to Śrī Rāma, 'Let this deer be captured. This hermitage of ours will turn out to be

soul-captivating and lovely with its presence.' (23)

ततो रामो धनुष्पाणिर्मृगं तमनुधावति।
स तं जघान धावन्तं शरेणानतपर्वणा॥ २४॥

"Bow in hand, Śrī Rāma thereupon chased that weird deer. Nay, he killed it with an arrow of curved joints even while it was running. (24)

अथ सौम्य दशग्रीवो मृगं याति तु राघवे।
लक्ष्मणे चापि निष्क्रान्ते प्रविवेशाश्रमं तदा॥ २५॥

"When, however, Śrī Rāma (a scion of Raghu) had left in pursuit of the aforesaid, deer and Lakṣmaṇa too had issued forth (from the hermitage on being pressed by Sītā to leave immediately to help his eldest brother, who seemed to be in 'trouble', Rāvaṇa, the ten-headed monster, forthwith entered the hermitage during that interval, O gentle Sir! (25)

जग्राह तरसा सीतां ग्रहः खे रोहिणीमिव।
त्रातुकामं ततो युद्धे हत्वा गृध्रं जटायुषम्॥ २६॥
प्रगृह्य सहसा सीतां जगामाशु स राक्षसः।
ततस्त्वद्भुतसंकाशाः स्थिताः पर्वतमूर्धनि॥ २७॥
सीतां गृहीत्वा गच्छन्तं वानराः पर्वतोपमाः।
ददृशुर्विस्मिताकारा रावणं राक्षसाधिपम्॥ २८॥
ततः शीघ्रतरं गत्वा तद् विमानं मनोजवम्।
आरुह्य सह वैदेह्या पुष्पकं स महाबलः॥ २९॥
प्रविवेश तदा लङ्कां रावणो राक्षसेश्वरः।
तां सुवर्णपरिष्कारे शुभे महति वेश्मनि॥ ३०॥
प्रवेश्य मैथिलीं वाक्यैः सान्त्वयामास रावणः।
तृणवद् भाषितं तस्य तं च नैर्ऋतपुङ्गवम्॥ ३१॥
अचिन्तयन्ती वैदेही ह्यशोकवनिकां गता।
न्यवर्तत तदा रामो मृगं हत्वा तदा वने॥ ३२॥

"He forcibly laid his hands on Sītā even as a planet like Mars would obscure the constellation Rohiṇī by interposing itself between the moon and the lunar mansion. Fatally wounding in an encounter, the vulture-king, Jaṭāyu, who sought to deliver her, and seizing hold of Sītā by force, the said ogre thereupon departed in haste. Perched on a mountain-top some strange-looking monkeys (Sugrīva and others) for their part, who appeared like mountains and had amazement writ large on their faces, presently saw Rāvaṇa the suzerain lord of ogres, passing that way, taking Sītā in his arms. Then, coursing with great speed in the air and mounting with the princess of the Videha territory, the well-known aerial car, Puṣpaka, which was swift as thought (and stood waiting for him somewhere according to his directions), that ruler of ogres, Rāvaṇa, who was endowed with extraordinary might, presently made good his entry into Laṅkā. Lodging the princess of Mithilā in a charming stately mansion enclosed with a gold wall, Rāvaṇa sought to console her with blandishing words. Caring a straw for his speech and ignoring that prince of ogres, however, Sītā, a princess of the Videha territory, actually remained in the Aśoka grove (attached to that palace estate). "Having presently killed the ogre disguised as a deer in the forest, Śrī Rāma then retraced his steps to his hermitage. (26—32)

निवर्तमानः काकुत्स्थो दृष्ट्वा गृध्रं स विव्यथे।
गृध्रं हतं तदा दृष्ट्वा रामः प्रियतरं पितुः॥ ३३॥
मार्गमाणस्तु वैदेहीं राघवः सहलक्ष्मणः।
गोदावरीमनुचरन् वनोद्देशांश्च पुष्पितान्॥ ३४॥

"Missing Sītā in the hermitage as well as the vulture, who was living on the outskirts of the hermitage, while returning, the said scion of Kakutstha felt agonized. Seeing the vulture, Jaṭāyu, who was dearer to him than his own father, killed, while looking out for Sītā (a princess of the Videha territory), Śrī Rāma, a scion of Raghu, for his part, who was accompanied by Lakṣmaṇa, ranged along the bank of the Godāvarī as also the blossomed woodlands. (33-34)

आसेदतुर्महारण्ये कबन्धं नाम राक्षसम्।
ततः कबन्धवचनाद् रामः सत्यपराक्रमः॥ ३५॥
ऋष्यमूकगिरिं गत्वा सुग्रीवेण समागतः।
तयोः समागमः पूर्वं प्रीत्या हार्दो व्यजायत॥ ३६॥

"The two princes met in a vast forest an ogre, Kabandha by name, and killed him. Repairing to the Ṛṣyamūka mountain according to the advice of Kabandha, Śrī Rāma of unfailing prowess thereupon came into contact with Sugrīva. A meeting of hearts through affinity had taken place between them even before they met.(35-36)

भ्रात्रा निरस्तः क्रुद्धेन सुग्रीवो वालिना पुरा।
इतरेतरसंवादात् प्रगाढः प्रणयस्तयोः॥ ३७॥

"Sugrīva had been banished in the past by his angry brother, Vālī, and as a result of mutual talks a deep affection arose between Śrī Rāma and Sugrīva. (37)

रामः स्वबाहुवीर्येण स्वराज्यं प्रत्यपादयत्।
वालिनं समरे हत्वा महाकायं महाबलम्॥ ३८॥

"Killing by the might of his arms on the field of battle the gigantic Vālī, even though he was endowed with extraordinary might, Śrī Rāma caused his kingship to be restored to Sugrīva. (38)

सुग्रीवः स्थापितो राज्ये सहितः सर्ववानरैः।
रामाय प्रतिजानीते राजपुत्र्यास्तु मार्गणम्॥ ३९॥

"Sugrīva was thus established in his kingdom alongwith all the monkeys. Sugrīva, in his turn, had given his pledge to institute a search for the princess of Mithilā. (39)

आदिष्टा वानरेन्द्रेण सुग्रीवेण महात्मना।
दश कोट्यः प्लवङ्गानां सर्वाः प्रस्थापिता दिशः॥ ४०॥

"Ten crores of monkeys were accordingly assigned this work and dispatched to all the four quarters. (40)

तेषां नो विप्रकृष्टानां विन्ध्ये पर्वतसत्तमे।
भृशं शोकाभितप्तानां महान् कालोऽत्यवर्तत॥ ४१॥

"A long time slipped past us (monkeys) as we had lost our way in the Vindhya mountain, the foremost of mountains and felt sore stricken with grief. (41)

भ्राता तु गृध्रराजस्य सम्पातिर्नाम वीर्यवान्।
समाख्याति स्म वसतीं सीतां रावणमन्दिरे॥ ४२॥

"In the meantime, the powerful brother of Jaṭāyu, the king of vultures, Sampāti by name, definitely told us of Sītā dwelling in the manson of Rāvaṇa. (42)

सोऽहं दुःखपरीतानां दुःखं तज्ज्ञातिनां नुदन्।
आत्मवीर्यं समास्थाय योजनानां शतं प्लुतः।
तत्राहमेकामद्राक्षमशोकवनिकां गताम्॥ ४३॥
कौशेयवस्त्रां मलिनां निरानन्दां दृढव्रताम्।
तया समेत्य विधिवत् पृष्ट्वा सर्वमनिन्दिताम्॥ ४४॥
अभिज्ञानं मया दत्तं रामनामाङ्गुलीयकम्।
अभिज्ञानं मणिं लब्ध्वा चरितार्थोऽहमागतः॥ ४५॥

"Dispelling the aforesaid despondency of my kinsfolk, who were all seized with despair, and resorting to my own energy, I as such leapt across a sea extending over a hundred Yojanas (or eight hundred miles). There I beheld Sītā living alone in a grove of Aśoka trees, clad in silk, unclean and cheerless, yet unflinching in her vow of conjugal fidelity. After meeting that irreproachable lady and duly inquiring everything of her, a ring with the name of Śrī Rāma engraved on it was handed over to her by me as a token. And receiving as a token from her in return a jewel of her head, I returned to the northern seashore, accomplished of purpose. (43—45)

मया च पुनरागम्य रामस्याक्लिष्टकर्मणः।
अभिज्ञानं मया दत्तमर्चिष्मान् स महामणिः॥ ४६॥

"Nay, returning to the presence of Śrī Rāma at Kiṣkindhā alongwith my companions, that brilliant and valuable jewel was delivered by me as a token to Śrī Rāma, who was unwearied in action. (46)

श्रुत्वा तां मैथिलीं रामस्त्वाशशंसे च जीवितम्।
जीवितान्तमनुप्राप्तः पीत्वामृतमिवातुरः॥ ४७॥

"Nay, hearing the news of that princess of Mithilā being alive and firm in her devotion to him, Śrī Rāma for his part regained the hope to survive even as an ailing man, who has approached the end of his life, would on drinking nectar. (47)

उद्योजयिष्यन्नुद्योगं दध्रे लङ्कावधे मनः।
जिघांसुरिव लोकान्ते सर्वाल्लोकान् विभावसुः॥ ४८॥

"Putting forth a war effort, he set his mind upon the destruction of Laṅkā even as at the dissolution of the world the fire of universal destruction would proceed to destroy all the worlds, when intending to do so. (48)

ततः समुद्रमासाद्य नलं सेतुमकारयत्।
अतरत् कपिवीराणां वाहिनी तेन सेतुना॥ ४९॥

"Reaching the seashore, he then caused the monkey chief, Nala to construct a bridge across the sea and the army of monkey heroes crossed the sea by means of that bridge. (49)

प्रहस्तमवधीन्नीलः कुम्भकर्णं तु राघवः।
लक्ष्मणो रावणसुतं स्वयं रामस्तु रावणम्॥ ५०॥

"The monkey chief, Nīla, the Commander-in-chief of the simian army, killed the ogre, Prahasta, whereas Śrī Rāma, a scion of Raghu, disposed of Kumbhakarṇa, the younger brother of Rāvaṇa, Lakṣmaṇa dispatched Indrajit, the eldest son of Rāvaṇa, and Śrī Rāma himself got rid of Rāvaṇa (50)

स शक्रेण समागम्य यमेन वरुणेन च।
महेश्वरस्वयंभूभ्यां तथा दशरथेन च॥ ५१॥
तैश्च दत्तवरः श्रीमानृषिभिश्च समागतैः।
सुरर्षिभिश्च काकुत्स्थो वराँल्लेभे परंतपः॥ ५२॥

"Coming together, Indra, the ruler of gods, Yama, the god of retribution, and Varuṇa, the god of water, Lord Śiva (the Supreme Ruler) and Brahmā, the self-born creator and likewise with the spirit of his deceased father, nay, granted boons by them as also by the Ṛṣis (seers of Vedic Mantras) and celestial sages assembled there, the glorious Rāma, a scion of Kakutstha, the scourge of his enemies, gratefully received them. (51-52)

स तु दत्तवरः प्रीत्या वानरैश्च समागतैः।
पुष्पकेण विमानेन किष्किन्धामभ्युपागमत्॥ ५३॥

"Nay, having been granted boons, Śrī Rāma for his part joyfully flew to Kiṣkindhā in the aerial car known as Puṣpaka alongwith the monkeys who had collected there. (53)

तां गङ्गां पुनरासाद्य वसन्तं मुनिसंनिधौ।
अविघ्नं पुष्ययोगेन श्वो रामं द्रष्टुमर्हसि॥ ५४॥

"Tomorrow, when the moon will be in conjunction with the asterisk Puṣya, you will be able without any hindrance to see Śrī Rāma, who, having already reached the bank of the holy Gaṅgā once more, is staying for a day in the presence of Sage Bharadwāja." (54)

ततः स वाक्यैर्मधुरैर्हनूमतो
निशम्य हृष्टो भरतः कृताञ्जलिः।
उवाच वाणीं मनसः प्रहर्षिणीं
चिरस्य पूर्णः खलु मे मनोरथः॥ ५५॥

Delighted to hear of Śrī Rāma's impending return to Ayodhyā in the sweet words of Hanumān, the celebrated Bharata with joined palms thereupon made the following reply, which brought excessive joy to his mind: "After a long time indeed has my desire been fulfilled." (55)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे षड्विंशत्यधिकशततमः सर्गः॥ १२६॥

Thus ends Canto One hundred and twenty-six in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशत्यधिकशततमः सर्गः

Canto CXXVII

Arrangements for the reception of Śrī Rāma in Ayodhyā; the departure of Bharata with all others for Nandigrāma to receive Śrī Rāma; Śrī Rāma's meeting with Bharata and others and his sending back the aerial car, Puṣpaka, to Kubera, the ruler of Yakṣas (a class of demigods), to whom it originally belonged

श्रुत्वा तु परमानन्दं भरतः सत्यविक्रमः।
हृष्टमाज्ञापयामास शत्रुघ्नं परवीरहा॥ १॥

Hearing the supremely delightful news of Śrī Rāma's impending return to Ayodhyā, Bharata of unfailing prowess, the destroyer of hostile champions, commanded as follows Śatrughna, the younger twin brother of Lakṣmaṇa, who too felt delighted at the news: (1)

दैवतानि च सर्वाणि चैत्यानि नगरस्य च।
सुगन्धमाल्यैर्वादित्रैरर्चन्तु शुचयो नराः॥ २॥

"Let men of good conduct offer worship to their family deities as well as at all the temples in the city with fragrant flowers and to the accompaniment of various musical instruments. (2)

सूताः स्तुतिपुराणज्ञाः सर्वे वैतालिकास्तथा।
सर्वे वादित्रकुशला गणिकाश्चैव सर्वशः॥ ३॥
राजदारास्तथामात्याः सैन्याः सेनाङ्गनागणाः।
ब्राह्मणाश्च सराजन्याः श्रेणीमुख्यास्तथा गणाः॥ ४॥
अभिनिर्यान्तु रामस्य द्रष्टुं शशिनिभं मुखम्।
भरतस्य वचः श्रुत्वा शत्रुघ्नः परवीरहा॥ ५॥
विष्टीरनेकसाहस्त्रीश्चोदयामास भागशः।
समीकुरुत निम्नानि विषमाणि समानि च॥ ६॥
स्थानानि च निरस्यन्तां नन्दिग्रामादितः परम्।
सिञ्चन्तु पृथिवीं कृत्स्नां हिमशीतेन वारिणा॥ ७॥

"Nay, let bards well-versed in singing praises as well as in the Purāṇas (containing ancient legends, cosmogony, etc.,) as also minstrels, all those proficient in the use of musical instruments as well as courtesans from every quarter, the queen-mothers as also the ministers, the troops stationed in the royal palace and drawing their emoluments from the palace itself, army men and their wives, nay, the Brāhmaṇas accompanied by the Kṣatriyas (the members of the warrior class, the leaders of the guilds of traders and artisans as well as their members issue forth to behold the moonlike countenance of Śrī Rāma." Hearing the command of Bharata, Śatrughna, the destroyer of hostile champions, called together labourers working on wages and numbering many thousand and, dividing them into so many gangs, ordered them as follows: "Level all the low-lying areas as also the elevated grounds from this place, Ayodhyā, onwards upto Nandigrāma. Of course, let all the intervening temples be left alone as they are. Nay, sprinkle the whole length of land with ice-cold water. (3—7)

ततोऽभ्यवकिरन्त्वन्ये लाजैः पुष्पैश्च सर्वतः।
समुच्छ्रितपताकास्तु रथ्याः पुरवरोत्तमे॥ ८॥

"Let others then strew it all over with parched grains of paddy and flowers. Also line with flags the streets of Ayodhyā, which is superior even to the foremost of cities. (8)

शोभयन्तु च वेश्मानि सूर्यस्योदयनं प्रति।
स्रग्दाममुक्तपुष्पैश्च सुवर्णैः पञ्चवर्णकैः॥ ९॥

"Nay, decorate the dwellings on the roadside till sunrise with garlands strung both sparsely and closely as well as with loose flowers of charming colours as also with five coloured ornaments. (9)

राजमार्गमसम्बाधं किरन्तु शतशो नराः।
ततस्तच्छासनं श्रुत्वा शत्रुघ्नस्य मुदान्विताः॥ १०॥
धृष्टिर्जयन्तो विजयः सिद्धार्थश्चार्थसाधकः।
अशोको मन्त्रपालश्च सुमन्त्रश्चापि निर्ययुः॥ ११॥
मत्तैर्नागसहस्रैश्च सध्वजैः सुविभूषितैः।
अपरे हेमकक्षाभिः सगजाभिः करेणुभिः॥ १२॥
निर्ययुस्तुरगाक्रान्ता रथैश्च सुमहारथाः।
शक्त्यृष्टिपाशहस्तानां सध्वजानां पताकिनाम्॥ १३॥
तुरगाणां सहस्रैश्च मुख्यैर्मुख्यतरान्वितैः।
पदातीनां सहस्रैश्च वीराः परिवृता ययुः॥ १४॥

"Also let hundreds of men line the main road in order to see that it remains unobstructed." Hearing the foregoing command of Śatrughna, all the eight ministers, viz., Dhṛṣti Jayanta, Vijaya, Siddhārtha as also Arthasādhaka, Aśoka and Mantrapāla and Sumantra too thereupon issued forth on the back of elephants, full of joy (to receive Śrī Rāma and others), followed by thousands of elephants in rut, bearing standards and splendidly adorned. Other highly eminent car-warriors rode on the back of elephants and female elephants provided with golden girths, on horse-back or in chariots. Champions went forth surrounded by thousands of selected horses and even by still superior ones bearing standards and pennons, as well as by thousands of foot soldiers carrying javelins, spears and nooses. (10—14)

ततो यानान्युपारूढाः सर्वा दशरथस्त्रियः।
कौसल्यां प्रमुखे कृत्वा सुमित्रां चापि निर्ययुः॥ १५॥
कैकेय्या सहिताः सर्वा नन्दिग्राममुपागमन्॥ १६॥

Placing at their head Kausalyā (the mother of Śrī Rāma) as well as Sumitrā (the mother of Lakṣmaṇa and Śatrughna), nay, seated in palanquins, all the consorts of Daśaratha thereupon issued forth to meet Śrī Rāma and his party; and, accompanied by Kaikeyī (Bharata's mother), all reached Nandigrāma. (15-16)

द्विजातिमुख्यैर्धर्मात्मा श्रेणीमुख्यैः सनैगमैः।
माल्यमोदकहस्तैश्च मन्त्रिभिर्भरतो वृतः॥ १७॥
शङ्खभेरीनिनादैश्च बन्दिभिश्चाभिनन्दितः।
आर्यपादौ गृहीत्वा तु शिरसा धर्मकोविदः॥ १८॥
पाण्डुरं छत्रमादाय शुक्लमाल्योपशोभितम्।
शुक्ले च वालव्यजने राजार्हे हेमभूषिते॥ १९॥
उपवासकृशो दीनश्चीरकृष्णाजिनाम्बरः।
भ्रातुरागमनं श्रुत्वा तत्पूर्वं हर्षमागतः॥ २०॥
प्रत्युद्ययौ यदा रामं महात्मा सचिवैः सह।
अश्वानां खुरशब्दैश्च रथनेमिस्वनेन च॥ २१॥
शङ्खदुन्दुभिनादेन संचचालेव मेदिनी।
गजानां बृंहितैश्चापि शङ्खदुन्दुभिनिःस्वनैः॥ २२॥
कृत्स्नं तु नगरं तत् तु नन्दिग्राममुपागमत्।
समीक्ष्य भरतो वाक्यमुवाच पवनात्मजम्॥ २३॥

Placing the wooden sandals of his elder brother, Śrī Rāma, on his head, nay, taking the white parasol (intended for Śrī Rāma) adorned with white garlands as well as two white whisks decked with gold and eminently worthy of kings, nay, surrounded by the foremost of the Brahmaṇas (lit., the twice-born), leaders of the guilds of traders and artisans including the Vaiśyas (members of the mercantile class) and the counsellors with garlands and ball-shaped sweets in their hands and cheered by the blasts of conches and the roll of kettledrums as well as by panegyrists, the high-souled Bharata for his part, whose mind was set on virtue, who was well-versed in the secret of righteousness, and who was emaciated through fasting, nay, who felt emaciated, was clad in the bark of trees and the skin of a black antelope and who experienced joy even before the advent of his elder brother, Śrī Rāma, on hearing of it—went in advance with his ministers to meet Śrī Rāma.

The earth shook, as it were, on that occasion due to the sound of the hoofs of horses and the rattling of the felloes of the chariot wheels as well as on account of the blare of conches and the roll of drums. Accompanied by the roars of elephants as well as by the blare of conches and the roll of drums, really speaking the entire city of Ayodhyā literally reached Nandigrāma (a village on the outskirts of Ayodhyā where Bharata spent the period of Śrī Rāma's exile). Glancing round, Bharata addressed the following words to Hanumān, the offspring of the wind-god: (17—23)

कच्चिन्न खलु कापेयी सेव्यते चलचित्तता।
नहि पश्यामि काकुत्स्थं राममार्यं परंतपम्॥ २४॥

"Indeed, I hope the levity, which constitutes the very nature of monkeys, has not been resorted to by you; for, I do not behold Śrī Rāma, a worthy scion of Kakutstha, the scourge of his enemies. (24)

कच्चिन्न चानुदृश्यन्ते कपयः कामरूपिणः।
अथैवमुक्ते वचने हनूमानिदमब्रवीत्॥ २५॥
अर्थ्यं विज्ञापयन्नेव भरतं सत्यविक्रमम्।
सदाफलान् कुसुमितान् वृक्षान् प्राप्य मधुस्त्रवान्॥ २६॥
भरद्वाजप्रसादेन मत्तभ्रमरनादितान्।
तस्य चैव वरो दत्तो वासवेन परंतप॥ २७॥
ससैन्यस्य तदातिथ्यं कृतं सर्वगुणान्वितम्।
निःस्वनः श्रूयते भीमः प्रहृष्टानां वनौकसाम्॥ २८॥

"Neither are to be seen the monkeys, who are able to change their form at will." When this remark was uttered by Bharata, Hanumān frothwith replied as follows to Bharata of unfailing prowess, revealing to him the truth of the matter: "Here is heard the formidable roar of monkeys and bears (lit., denizens of the woods), overjoyed to come across on their way trees ever yielding fruit, adorned with blossom, flowing with honey and rendered noisy by the humming of intoxicated bees—all through the grace of Sage Bharadwāja. Nay, a boon to this effect was definitely conferred by Indra, by virtue of which hospitality rich in all excellences was extended to you with your entire army when you paid your visit to him while going to Citrakūṭa to bring Śrī Rāma back to Ayodhyā (as also to Śrī Rāma with his army during his return journey to Ayodhyā). (25—28)

मन्ये वानरसेना सा नदीं तरति गोमतीम्।
रजोवर्षं समुद्धूतं पश्य सालवनं प्रति॥ २९॥

"I presume the aforesaid army of monkeys is crossing the sacred Gomatī. Behold the cloud of dust risen near the grove of sal trees. (29)

मन्ये सालवनं रम्यं लोलयन्ति प्लवंगमाः।
तदेतद् दृश्यते दूराद् विमानं चन्द्रसंनिभम्॥ ३०॥
विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम्।
रावणं बान्धवैः सार्धं हत्वा लब्धं महात्मना॥ ३१॥

"I think the monkeys are shaking the lovely grove of sal trees. There is seen in distance the well-known heavenly aerial car, shining brightly like the moon, the aerial car created with his mind by Viśwakarmā (the architect of gods, who has been referred to here as Brahmā by virtue of his creative talent), which has been secured by the high-souled Śrī Rāma after killing Rāvaṇa alongwith his kinsfolk. (30-31)

तरुणादित्यसंकाशं विमानं रामवाहनम्।
धनदस्य प्रसादेन दिव्यमेतन्मनोजवम्॥ ३२॥

This celestial aerial car, swift as thought, which is carrying Śrī Rāma and shines brightly as the rising sun, belongs to Kubera, the bestower of riches, by the grace of Brahmā, who bestowed it on that god. (32)

एतस्मिन् भ्रातरौ वीरौ वैदेह्या सह राघवौ।
सुग्रीवश्च महातेजा राक्षसश्च विभीषणः॥ ३३॥

"In the yonder car are with Sītā, a princess of the Videha territory, seated the two heroic brothers, Śrī Rāma and

Lakṣmaṇa, (scions of Raghu) as also Sugrīva, who is endowed with extraordinary energy and the ogre, Vibhīṣaṇa." (33)

ततो हर्षसमुद्भूतो निःस्वनो दिवमस्पृशत्।
स्त्रीबालयुववृद्धानां रामोऽयमिति कीर्तिते॥ ३४॥

Immediately the words "Here comes Śrī Rāma!" were loudly uttered by Hanumān, a clamour born of joy from the mouth of women, children, young men and the aged thereupon reached the skies. (34)

रथकुञ्जरवाजिभ्यस्तेऽवतीर्य महीं गताः।
ददृशुस्तं विमानस्थं नराः सोममिवाम्बरे॥ ३५॥

Standing on the ground, on alighting from their chariots, elephants and horses, the people beheld Śrī Rāma seated in the aerial car like the moon in the sky. (35)

प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः।
यथार्थेनार्घ्यपाद्याद्यैस्ततो राममपूजयत्॥ ३६॥

Standing highly rejoiced with joined palms, his face turned towards Śrī Rāma, Bharata thereupon worshipped Śrī Rāma (from afar) with offerings of water to wash his hands and feet with and other articles, extending welcome to him in the true sense, Śrī Rāma's return being truly welcome to him. (36)

मनसा ब्रह्मणा सृष्टे विमाने भरताग्रजः।
रराज पृथुदीर्घाक्षो वज्रपाणिरिवामरः॥ ३७॥

Śrī Rāma, the elder brother of Bharata, who had large and long eyes (extending up to the ears) shone in the said aerial car created by Viśwakarmā with his mind, like the god, Indra, who carries the thunderbolt in his hand. (37)

ततो विमानाग्रगतं भरतो भ्रातरं तदा।
ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम्॥ ३८॥

Bent low with reverence, Bharata then saluted his elder brother, Śrī Rāma, who stood in the forepart of the aerial car even as one would salute the sun appearing on Mount Meru. (38)

ततो रामाभ्यनुज्ञातं तद् विमानमनुत्तमम्।
हंसयुक्तं महावेगं निपपात महीतलम्॥ ३९॥

Duly permitted by Śrī Rāma, the said aerial car, which was unsurpassed by any other, had a swan, as it were, yoked to it, and was endowed with extraordinary speed, descended to the earth's surface. (39)

आरोपितो विमानं तद् भरतः सत्यविक्रमः।
राममासाद्य मुदितः पुनरेवाभ्यवादयत्॥ ४०॥

Feeling delighted when lifted on to that aerial car and approaching Śrī Rāma, Bharata of unfailing prowess, greeted him once more. (40)

तं समुत्थाय काकुत्स्थश्चिरस्याक्षिपथं गतम्।
अङ्के भरतमारोप्य मुदितः परिषस्वजे॥ ४१॥

Fully rising from his seat and placing on his lap Bharata who had fallen within the range of his sight after a long time, Śrī Rāma, a scion of Kakutstha, joyfully embraced him. (41)

ततो लक्ष्मणमासाद्य वैदेहीं च परंतपः।
अथाभ्यवादयत् प्रीतो भरतो नाम चाब्रवीत्॥ ४२॥

Approaching Lakṣmaṇa (and embracing him) as also Sītā (a princess of the Videha territory), Bharata, the scourge of his enemies thereupon joyously saluted her and mentioned his name too. (42)

सुग्रीवं केकयीपुत्रो जाम्बवन्तमथाङ्गदम्।
मैन्दं च द्विविदं नीलमृषभं चैव सस्वजे॥ ४३॥

Bharata (son of Kaikeyī) also embraced Sugrīva, the ruler of monkeys, Jāmbavān, the king of bears, and Aṅgada (son of Vālī, Sugrīva's elder brother), as also Mainda, Dwivida, Nīla and Ṛṣabha, too. (43)

सुषेणं च नलं चैव गवाक्षं गन्धमादनम्।
शरभं पनसं चैव परितः परिषस्वजे॥ ४४॥

He further embraced fully Suṣeṇa and Nala (son of Viśwakarmā, who constructed the bridge across the sea), Gavākṣa, Gandhamādana, Śarabha, as well as Panasa. (44)

ते कृत्वा मानुषं रूपं वानराः कामरूपिणः।
कुशलं पर्यपृच्छंस्ते प्रहृष्टा भरतं तदा॥ ४५॥

Assuming a human semblance, the celebrated monkeys, who were able to change their form at will and felt highly rejoiced, duly inquired of Bharata his welfare on thar occasion. (45)

अथाब्रवीद् राजपुत्रः सुग्रीवं वानरर्षभम्।
परिष्वज्य महातेजा भरतो धर्मिणां वरः॥ ४६॥
त्वमस्माकं चतुर्णां वै भ्राता सुग्रीव पञ्चमः।
सौहृदाज्जायते मित्रमपकारोऽरिलक्षणम्॥ ४७॥

Embracing Sugrīva, the foremost of monkeys, prince Bharata, a jewel among the virtuous, who was endowed with extraordinary energy, said, "You are a fifth brother to us four brothers, O Sugrīva! For a friend is made through beneficence actuated by good-will and a friend is as good as a brother, while maleficence is that which distinguishes an enemy." (46-47)

विभीषणं च भरतः सान्त्ववाक्यमथाब्रवीत्।
दिष्ट्या त्वया सहायेन कृतं कर्म सुदुष्करम्॥ ४८॥

To Vibhīṣaṇa as well did Bharata then address the following kind words: "By good fortune an exceedingly difficult task has been accomplished by you as an ally of Śrī Rāma." (48)

शत्रुघ्नश्च तदा राममभिवाद्य सलक्ष्मणम्।
सीतायाश्चरणौ वीरो विनयादभ्यवादयत्॥ ४९॥

Having greeted Śrī Rāma as well as Lakṣmaṇa (his elder twin), the valiant Śatrughna too bowed reverently at the feet of Sītā on that occasion. (49)

रामो मातरमासाद्य विवर्णां शोककर्शिताम्।
जग्राह प्रणतः पादौ मनो मातुः प्रहर्षयन्॥ ५०॥

Approaching Kausalyā (his own mother), who looked pale and had got emaciated through grief born of separation from her husband as well as from her two sons and daughter-in-law), Śrī Rāma, who bent low with reverence, clasped the feet of her mother, thereby bringing excessive delight to her mind. (50)

अभिवाद्य सुमित्रां च कैकेयीं च यशस्विनीम्।
स मातॄश्च ततः सर्वाः पुरोहितमुपागमत्॥ ५१॥

Nay, having greeted Sumitrā (the mother of Lakṣmaṇa and Śatrughna) as well as the illustrious Kaikeyī (Bharata's mother), he then approached and greeted all the rest of his mothers as well as Sage Vasiṣṭha (his family priest). (51)

स्वागतं ते महाबाहो कौसल्यानन्दवर्धन।
इति प्राञ्जलयः सर्वे नागरा राममब्रुवन्॥ ५२॥

With joined palms all the citizens of Ayodhyā, said to Śrī Rāma, "Blessed is your arrival here, O mighty-armed prince, the enhancer of Kausalyā's delight!" (52)

तान्यञ्जलिसहस्राणि प्रगृहीतानि नागरैः।
व्याकोशानीव पद्मानि ददर्श भरताग्रजः॥ ५३॥

Śrī Rāma, the elder brother of Bharata, beheld thousands of joined palms held tightly by the citizens like so many full-blown lotuses. (53)

पादुके ते तु रामस्य गृहीत्वा भरतः स्वयम्।
चरणाभ्यां नरेन्द्रस्य योजयामास धर्मवित्॥ ५४॥
अब्रवीच्च तदा रामं भरतः स कृताञ्जलिः।
एतत् ते सकलं राज्यं न्यासं निर्यातितं मया॥ ५५॥

Taking the wooden sandals bestowed on him by Śrī Rāma, Bharata for his part, who knew what is right, himself placed them below the feet of Śrī Rāma, a ruler of men. Nay, with joined palms the said Bharata spoke as follows to Śrī Rāma: "Here is your entire kingdom, held in trust by me so long, rendered back to you by me. (54-55)

अद्य जन्म कृतार्थं मे संवृत्तश्च मनोरथः।
यत् त्वां पश्यामि राजानमयोध्यां पुनरागतम्॥ ५६॥

"Accomplished of purpose is my birth today and my desire too stands consummated in that I see you, its king come back to Ayodhyā. (56)

अवेक्षतां भवान् कोशं कोष्ठागारं गृहं बलम्।
भवतस्तेजसा सर्वं कृतं दशगुणं मया॥ ५७॥

"Review you your exchequer, storehouses, palace and army. Everything has been increased tenfold (by me) by virtue of your moral force." (57)

तथा ब्रुवाणं भरतं दृष्ट्वा तं भ्रातृवत्सलम्।
मुमुचुर्वानरा बाष्पं राक्षसश्च विभीषणः॥ ५८॥

Seeing the said Bharata, who was so fond of his elder brother, speaking as above, the monkeys began to shed tears as also the ogre, Vibhīṣaṇa. (58)

ततः प्रहर्षाद् भरतमङ्कमारोप्य राघवः।
ययौ तेन विमानेन ससैन्यो भरताश्रमम्॥ ५९॥

Placing Bharata on his lap in excessive joy, Śrī Rāma, a scion of Raghu, then flew with his entire army of monkeys and bears in that aerial car to the hermitage of Bharata. (59)

भरताश्रममासाद्य ससैन्यो राघवस्तदा।
अवतीर्य विमानाग्रादवतस्थे महीतले॥ ६०॥

Alighting from the top of the aerial car with the simian army on reaching the hermitage of Bharata, Śrī Rāma, a scion of Raghu, stood on the ground for the time being. (60)

अब्रवीत् तु तदा रामस्तद् विमानमनुत्तमम्।
वह वैश्रवणं देवमनुजानामि गम्यताम्॥ ६१॥

Śrī Rāma for his part then said to that aerial car, which was unsurpassed by any other, "Let thee be gone and serve the glorious Kubera (son of Sage Viśravā). I grant you leave to depart." (61)

ततो रामाभ्यनुज्ञातं तद् विमानमनुत्तमम्।
उत्तरां दिशमुद्दिश्य जगाम धनदालयम्॥ ६२॥

Proceeding in a northerly direction when duly permitted by Śrī Rāma, that aerial car, which was unsurpassed by any other, then flew to the celestial abode of Kubera, the bestower of riches. (62)

विमानं पुष्पकं दिव्यं संगृहीतं तु रक्षसा।
अगमद् धनदं वेगाद् रामवाक्यप्रचोदितम्॥ ६३॥

Impelled by the instruction of Śrī Rāma, the heavenly aerial car, Puṣpaka, which for its part had been seized by the ogre, Rāvaṇa, returned with all speed to Kubera. (63)

पुरोहितस्यात्मसखस्य राघवो
बृहस्पतेः शक्र इवामराधिपः।
निपीड्य पादौ पृथगासने शुभे
सहैव तेनोपविवेश वीर्यवान्॥ ६४॥

Lovingly pressing the feet of his family priest, sage Vasiṣṭha, who was his great well-wisher, even as Indra, the suzerain lord of immortals, would press the feet of Sage Bṛhaspati, the preceptor of gods, the powerful Śrī Rāma (a scion of Raghu) sat by his very side, though apart from him, on a splendid seat. (64)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे सप्तविंशत्यधिकशततमः सर्गः॥ १२७॥

Thus ends Canto One hundred and twenty-seven in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशत्यधिकशततमः सर्गः

Canto CXXVIII

Bharata renders back the kingdom of Ayodhyā to Śrī Rāma, who drives in a procession to the city; his consecration on the throne of Ayodhyā; His farewell to the monkeys and the glory of the epic

शिरस्यञ्जलिमाधाय कैकेयीनन्दिवर्धनः।
बभाषे भरतो ज्येष्ठं रामं सत्यपराक्रमम्॥ १॥

Placing his joined palms on his head as a token of submission, Bharata, the enhancer of Kaikeyī's joy, submitted as follows to his elder brother, Śrī Rāma, of unfailling prowess: (1)

पूजिता मामिका माता दत्तं राज्यमिदं मम।
तद्ददामि पुनस्तुभ्यं यथा त्वमददा मम॥ २॥

"This kingdom of Ayodhyā was bestowed on me by you; my mother too was honoured by you. I, for my part, hereby give it back to you just as you conferred it on me. (2)

धुरमेकाकिना न्यस्तां वृषभेण बलीयसा।
किशोरवद् गुरुं भारं न वोढुमहमुत्सहे॥ ३॥

"I am unable to bear the heavy burden any more than a young ox would sustain a load borne on its shoulders by an exceptionally strong bull all alone. (3)

वारिवेगेन महता भिन्नः सेतुरिव क्षरन्।
दुर्बन्धनमिदं मन्ये राज्यच्छिद्रमसंवृतम्॥ ४॥

"I believe this vulnerable point in the form of administration is difficult to protect, particularly when exposed, even as a dam which is leaking when breached by a strong onrush of water. (4)

गतिं खर इवाश्वस्य हंसस्येव च वायसः।
नान्वेतुमुत्सहे वीर तव मार्गमरिंदम॥ ५॥

"I am unable to follow in your footsteps any more than a donkey would follow the gallop of a horse or a crow would imitate the flight of a swan, O valiant scourge of your enemies! (5)

यथा चारोपितो वृक्षो जातश्चान्तर्निवेशने।
महानपि दुरारोहो महास्कन्धः प्रशाखवान्॥ ६॥
शीर्येत पुष्पितो भूत्वा न फलानि प्रदर्शयन्।
तस्य नानुभवेदर्थं यस्य हेतोः स रोपितः॥ ७॥
एषोपमा महाबाहो त्वमर्थं वेत्तुमर्हसि।
यद्यस्मान् मनुजेन्द्र त्वं भर्ता भृत्यान् न शाधि हि॥ ८॥

"Nay, if, for example, a fruit tree planted in an orchard forming part of one's own house and grows immensely and difficult to climb with a huge trunk and large boughs, dries up after flowering, without yielding fruit, he who planted it would not realize the object for which it was planted. This analogy would apply to you, O mighty-armed ruler of men, if you, our master, would not actually rule over us, your servants. You can easily understand what I mean. (6—8)

जगदद्याभिषिक्तं त्वामनुपश्यतु राघव।
प्रतपन्तमिवादित्यं मध्याह्ने दीप्ततेजसम्॥ ९॥

"Let the entire world see you engulfed with a dazzling brilliance like the sun at midday when consecrated on the throne of Ayodhyā today, O scion of Raghu! (9)

तूर्यसंघातनिर्घोषैः काञ्चीनूपुरनिःस्वनैः।
मधुरैर्गीतशब्दैश्च प्रतिबुध्यस्व शेष्व च॥ १०॥

"May you repose and wake too to the sounds of musical instruments, the tinkling of ornaments strung with tiny bells and worn round the waist and anklets and the dulcet strains of singing. (10)

यावदावर्तते चक्रं यावती च वसुंधरा।
तावत् त्वमिह लोकस्य स्वामित्वमनुवर्तय॥ ११॥

"Enjoy you the rulership of the world while living here in Ayodhyā as long as the stellar sphere revolves and so far as the earth exists." (11)

भरतस्य वचः श्रुत्वा रामः परपुरञ्जयः।
तथेति प्रतिजग्राह निषसादासने शुभे॥ १२॥

Hearing the submission of Bharata, Śrī Rāma, the conqueror of hostile cities, granted his request in the words: "Be it so!" and took his place on a charming seat. (12)

ततः शत्रुघ्नवचनान्निपुणाः श्मश्रुवर्धनाः।
सुखहस्ताः सुशीघ्राश्च राघवं पर्यवारयन्॥ १३॥

At the command of Śatrughna skilled barbers, who were soft-handed and very nimble too, thereupon surrounded Śrī Rāma, a scion of Raghu. (13)

पूर्वं तु भरते स्नाते लक्ष्मणे च महाबले।
सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे॥ १४॥
विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः।
महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन्॥ १५॥

Bharata having bathed first of all as also the exceptionally mighty Lakṣmaṇa as well as Sugrīva, the ruler of monkeys, and Vibhīṣaṇa, the king of ogres, Śrī Rāma had his matted locks disentangled, took his bath, was adorned with picturesque garlands and daubed with sandal-pastes etc., of various colours, was clothed in costly raiment and stood blazing in effulgence. (14-15)

प्रतिकर्म च रामस्य कारयामास वीर्यवान्।
लक्ष्मणस्य च लक्ष्मीवानिक्ष्वाकुकुलवर्धनः॥ १६॥

Nay, the powerful and the glorious Śatrughna, the promoter of the race of Ikṣwāku, caused Śrī Rāma as well as Lakṣmaṇa to be adorned with jewels. (16)

प्रतिकर्म च सीतायाः सर्वा दशरथस्त्रियः।
आत्मनैव तदा चक्रुर्मनस्विन्यो मनोहरम्॥ १७॥

And all the noble-minded widows of Emperor Daśaratha themselves adorned Sītā in a soul-captivating style on that occasion. (17)

ततो वानरपत्नीनां सर्वासामेव शोभनम्।
चकार यत्नात् कौसल्या प्रहृष्टा पुत्रवत्सला॥ १८॥

Later, Kausalyā, Śrī Rāma's own mother, who felt highly rejoiced on the return of her sons and daughter-in-law and was so fond of her sons, adorned with care all the wives of the monkeys without exception in a splendid way. (18)

ततः शत्रुघ्नवचनात् सुमन्त्रो नाम सारथिः।
योजयित्वाभिचक्राम रथं सर्वाङ्गशोभनम्॥ १९॥

Yoking horses to a chariot, charming in all parts, in obedience to the command of Śatrughna, the king's charioteer-minister, Sumantra by name, then made his appearance before Śrī Rāma. (19)

अग्न्यर्कामलसंकाशं दिव्यं दृष्ट्वा रथं स्थितम्।
आरुरोह महाबाहू रामः परपुरंजयः॥ २०॥

Seeing the heavenly chariot, which cast an immaculate splendour like fire and the sun, standing before him, the mighty-armed Śrī Rāma, the conqueror of hostile cities, ascended it. (20)

सुग्रीवो हनुमांश्चैव महेन्द्रसदृशद्युती।
स्नातौ दिव्यनिभैर्वस्त्रैर्जग्मतुः शुभकुण्डलौ॥ २१॥

Attired in robes of ethereal splendour and adorned with sparkling earrings on having bathed, Sugrīva as well as Hanumān, who vied with the mighty Indra (the ruler of gods) in splendour, started towards the city. (21)

सर्वाभरणजुष्टाश्च ययुस्ताः शुभकुण्डलाः।
सुग्रीवपत्न्यः सीता च द्रष्टुं नगरमुत्सुकाः॥ २२॥

Adorned with all sorts of jewels as well as with brilliant earrings, the celebrated consorts of Sugrīva as also Sītā advanced, eager as they were to behold the city of Ayodhyā. (22)

अयोध्यायां च सचिवा राज्ञो दशरथस्य च।
पुरोहितं पुरस्कृत्य मन्त्रयामासुरर्थवत्॥ २३॥

Nay, placing Sage Vasiṣṭha, the family priest, at their head, in the meantime, when they were back in Ayodhyā, the ministers of King Daśaratha deliberated suitably the coronation of Śrī Rāma. (23)

अशोको विजयश्चैव सिद्धार्थश्च समाहिताः।
मन्त्रयन् रामवृद्ध्यर्थमृद्ध्यर्थं नगरस्य च॥ २४॥

Composed in mind, the ministers Aśoka as well as Vijaya as also Siddhārtha held consultation with one another with a view to the advancement of Śrī Rāma and the prosperity of the city of Ayodhyā. (24)

सर्वमेवाभिषेकार्थं जयार्हस्य महात्मनः।
कर्तुमर्हथ रामस्य यद् यन्मङ्गलपूर्वकम्॥ २५॥

They said to the servants: "Beginning with a benedictory prayer with a view to ensuring success, you ought to do unreservedly all that is needed for the consecration on the throne of Ayodhyā of the high-souled Śrī Rāma, who deserves all felicitation." (25)

इति ते मन्त्रिणः सर्वे संदिश्य च पुरोहितः।
नगरान्निर्ययुस्तूर्णं रामदर्शनबुद्धयः॥ २६॥

Having issued the foregoing instructions, all the aforesaid ministers as well as the family priest speedily set forth from the city, their mind set on the blessed sight of Śrī Rāma. (26)

हरियुक्तं सहस्राक्षो रथमिन्द्र इवानघः।
प्रययौ रथमास्थाय रामो नगरमुत्तमम्॥ २७॥

Taking his seat in a chariot even as the thousand-eyed Indra would in his chariot drawn by green horses, the sinless Śrī Rāma drove to the excellent city of Ayodhyā. (27)

जग्राह भरतो रश्मीन् शत्रुघ्नश्छत्रमाददे।
लक्ष्मणो व्यजनं तस्य मूर्ध्नि संवीजयंस्तदा॥ २८॥

Bharata took up the reins of the horses as a charioteer, Śatrughna held the parasol in his hand, while Lakṣmaṇa carried a fan thereby driving a current of air upon Śrī Rāma's head on that occasion. (28)

श्वेतं च वालव्यजनं जगृहे परितः स्थितः।
अपरं चन्द्रसंकाशं राक्षसेन्द्रो विभीषणः॥ २९॥

Standing on the other side of Śrī Rāma, opposite to Lakṣmaṇa, Vibhīṣaṇa, the ruler of ogres, held another white fan, consisting of a bunch of hair from the tail of a yak, shining brightly as the moon. (29)

ऋषिसङ्घैस्तदाऽऽकाशे देवैश्च समरुद्गणैः।
स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः॥ ३०॥

The sweet song which was sung in the sky by groups of Ṛṣis (the seers of Vedic Mantras) as well as by gods accompanied by the wind-god, while Śrī Rāma was being praised by them, was heard on that occasion. (30)

ततः शत्रुञ्जयं नाम कुञ्जरं पर्वतोपमम्।
आरुरोह महातेजाः सुग्रीवः प्लवगर्षभः॥ ३१॥

Sugrīva, a jewel among the monkeys, who was endowed with extraordinary energy, thereupon rode an elephant, Śatruṁjaya by name, which looked like a mountain in size. (31)

नव नागसहस्राणि ययुरास्थाय वानराः।
मानुषं विग्रहं कृत्वा सर्वाभरणभूषिताः॥ ३२॥

Assuming a human semblance, and adorned with all kinds of jewels, the monkeys rode on nine thousand elephants. (32)

शङ्खशब्दप्रणादैश्च दुन्दुभीनां च निःस्वनैः।
प्रययौ पुरुषव्याघ्रस्तां पुरीं हर्म्यमालिनीम्॥ ३३॥

Accompanied by blasts of conches and shouts of joy uttered by men and the roll of drums, Śrī Rāma, a jewel among men, drove in state to that city adorned with rows of mansions. (33)

ददृशुस्ते समायान्तं राघवं सपुरःसरम्।
विराजमानं वपुषा रथेनातिरथं तदा॥ ३४॥

The people of Ayodhyā saw proceeding in a chariot Śrī Rāma, an exceedingly consummate car-warrior, shining brightly in his own person on that occasion and preceded by an advance party. (34)

ते वर्धयित्वा काकुत्स्थं रामेण प्रतिनन्दिताः।
अनुजग्मुर्महात्मानं भ्रातृभिः परिवारितम्॥ ३५॥

Having felicitated Śrī Rāma, a scion of Kakutstha, and joyously greeted in return by Śrī Rāma, they followed at the heels of the noble-minded Śrī Rāma, who was surrounded by his three brothers. (35)

अमात्यैर्ब्राह्मणैश्चैव तथा प्रकृतिभिर्वृतः।
श्रिया विरुरुचे रामो नक्षत्रैरिव चन्द्रमाः॥ ३६॥

Surrounded by his ministers as well as by Brāhmaṇas, as also by the people, Śrī Rāma shone brightly in his own effulgence as the moon would shine in the midst of galaxy of stars. (36)

स पुरोगामिभिस्तूर्यैस्तालस्वस्तिकपाणिभिः।
प्रव्याहरद्भिर्मुदितैर्मङ्गलानि वृतो ययौ॥ ३७॥

He drove surrounded by musicians, who marched ahead of him with trumpets, wooden cymbals and Swastikas (a kind of musical instrument) in their hands, joyfully singing festive songs. (37)

अक्षतं जातरूपं च गावः कन्याः सहद्विजाः।
नरा मोदकहस्ताश्च रामस्य पुरतो ययुः॥ ३८॥

Pots containing unbroken grains of rice, dyed with turmeric powder and thereby appearing golden in colour, cows and maidens accompanied by Brāhmaṇas (lit., the twice-born) and men carrying balls of sweets in their hands* marched before Śrī Rāma. (38)

सख्यं च रामः सुग्रीवे प्रभावं चानिलात्मजे।
वानराणां च तत् कर्म ह्याचचक्षेऽथ मन्त्रिणाम्॥ ३९॥

Śrī Rāma next spoke to his counsellors about his alliance with Sugrīva, the might of Hanumān (son of the wind-god) and the well-known achievements of the monkeys. (39)

श्रुत्वा च विस्मयं जग्मुरयोध्यापुरवासिनः।
वानराणां च तत् कर्म राक्षसानां च तद् बलम्।
विभीषणस्य संयोगमाचचक्षेऽथ मन्त्रिणाम्॥ ४०॥

The denizens of the city of Ayodhyā were astonished to hear of the well-known achievements of the monkeys in the shape of the conquest of Laṅkā and the commonly known might of the ogres. Śrī Rāma further spoke to his counsellors about his meeting with Vibhīṣaṇa. (40)

द्युतिमानेतदाख्याय रामो वानरसंयुतः।
हृष्टपुष्टजनाकीर्णामयोध्यां प्रविवेश सः॥ ४१॥

Having communicated all this, the celebrated and glorious Śrī Rāma, who was accompanied by the monkeys, penetrated deep into Ayodhyā, which was crowded with happy and well-fed people. (41)

ततो ह्यभ्युच्छ्रयन् पौराः पताकाश्च गृहे गृहे।
ऐक्ष्वाकाध्युषितं रम्यमाससाद पितुर्गृहम्॥ ४२॥

The citizens thereupon raised aloft the pennons on their respective dwellings. Śrī Rāma too reached the lovely abode of his father, which had earlier been occupied by the kings of Ikṣwāku's dynasty. (42)

अथाब्रवीद् राजपुत्रो भरतं धर्मिणां वरम्।
अर्थोपहितया वाचा मधुरं रघुनन्दनः॥ ४३॥
पितुर्भवनमासाद्य प्रविश्य च महात्मनः।
कौसल्यां च सुमित्रां च कैकेयीमभिवाद्य च॥ ४४॥

Nay, having reached and penetrated deep into the abode of his high-souled father and greeted his mothers Kausalyā as well as Sumitrā and Kaikeyī, Prince Śrī Rāma, the delight of the Raghus, then spoke as follows to Bharata, a jewel among the virtuous, in a sweet language pregnant with meaning: (43-44)

तच्च मद्भवनं श्रेष्ठं साशोकवनिकं महत्।
मुक्तावैदूर्यसंकीर्णं सुग्रीवाय निवेदय॥ ४५॥

"Place at the disposal of Sugrīva, my well-known grand and most splendid palace studded with pearls and cat's-eye gems, including the Aśoka grove attached to it." (45)

तस्य तद् वचनं श्रुत्वा भरतः सत्यविक्रमः।
हस्ते गृहीत्वा सुग्रीवं प्रविवेश तमालयम्॥ ४६॥

* The presence of all these articles, animals and individuals is believed to be auspicious.

Taking Sugrīva by the hand on hearing the aforesaid command of Śrī Rāma, Bharata of unfailing prowess penetrated deep into the palace. (46)

ततस्तैलप्रदीपांश्च पर्यङ्कास्तरणानि च।
गृहीत्वा विविशुः क्षिप्रं शत्रुघ्नेन प्रचोदिताः॥ ४७॥

Taking oil lamps and coverlets for the couches as enjoined by Śatrughna, servants thereupon speedily entered the palace. (47)

उवाच च महातेजाः सुग्रीवं राघवानुजः।
अभिषेकाय रामस्य दूतानाज्ञापय प्रभो॥ ४८॥

Nay, Bharata (a younger brother of Śrī Rāma), who was endowed with extraordinary energy, said to Sugrīva, "Pray, dispatch couriers to bring sea-water for the consecration of Śrī Rāma on the throne of Ayodhyā, my lord." (48)

सौवर्णान् वानरेन्द्राणां चतुर्णां चतुरो घटान्।
ददौ क्षिप्रं स सुग्रीवः सर्वरत्नविभूषितान्॥ ४९॥
तथा प्रत्यूषसमये चतुर्णां सागराम्भसाम्।
पूर्णैर्घटैः प्रतीक्षध्वं तथा कुरुत वानराः॥ ५०॥

The celebrated Sugrīva quickly gave over to four monkey-chiefs four golden pails encrusted with all kinds of precious stones, and said, "Set your programme in such a way, O monkeys, that you await my orders tomorrow at dawn with your pails filled with water from the four seas, respectively." (49-50)

एवमुक्ता महात्मानो वानरा वारणोपमाः।
उत्पेतुर्गगनं शीघ्रं गरुडा इव शीघ्रगाः॥ ५१॥

Commanded thus, the colossal monkeys, who looked like elephants, swiftly sprang in the air like swift-flying eagles. (51)

जाम्बवांश्च हनूमांश्च वेगदर्शी च वानरः।
ऋषभश्चैव कलशाञ्जलपूर्णानथानयन्॥ ५२॥
नदीशतानां पञ्चानां जलं कुम्भैरुपाहरन्।
पूर्वात् समुद्रात् कलशं जलपूर्णमथानयत्॥ ५३॥
सुषेणः सत्त्वसम्पन्नः सर्वरत्नविभूषितम्।
ऋषभो दक्षिणात्तूर्णं समुद्राज्जलमानयत्॥ ५४॥
रक्तचन्दनकर्पूरैः संवृतं काञ्चनं घटम्।
गवयः पश्चिमात् तोयमाजहार महार्णवात्॥ ५५॥
रत्नकुम्भेन महता शीतं मारुतविक्रमः।
उत्तराच्च जलं शीघ्रं गरुडानिलविक्रमः॥ ५६॥
आजहार स धर्मात्मानिलः सर्वगुणान्वितः।
ततस्तैर्वानरश्रेष्ठैरानीतं प्रेक्ष्य तज्जलम्॥ ५७॥
अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह।
पुरोहिताय श्रेष्ठाय सुहृद्भ्यश्च न्यवेदयत्॥ ५८॥

Jāmbavān, the king of bears, and Hanumān as also the monkey Gavaya (who exhibited great impetuosity) as well as Ṛṣabha presently brought pails full of sea water. Another five hundred monkeys brought water from five hundred different rivers in the various parts of the country in different pails. Jāmbavān, who led an excellent army, who was richly endowed with courage, forthwith brought a pail, encrusted with all sorts of jewels, and full of water from the eastern sea, now known as the Bay of Bengal. Taking a golden pail, painted with red sandal-paste and camphor, Ṛṣabha speedily brought water from the southern sea, north of Laṅkā. Gavaya, who vied with the wind-god in prowess, brought in a large pail made of precious stones cold water from the western ocean, now called the Arabian Sea. And the celebrated Hanumān, son of the wind-god, who vied with Garuḍa, the king of birds, and the wind-god in prowess, nay, whose mind was set on virtue and who was endowed with all excellences, brought water with all speed from the northern sea (now known as the Arctic Ocean). Perceiving that water brought by the aforesaid jewels among the monkeys, Śatrughna, with his ministers, placed it at the disposal of Sage Vasiṣṭha, the arch-priest of Ikṣwāku's race, and other friends (such as the ministers) for the consecration of Śrī Rāma on the throne of Ayodhyā. (52—58)

ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह।
रामं रत्नमये पीठे ससीतं संन्यवेशयत्॥ ५९॥

Accompanied by the other Brāhmaṇas (members of the priestly class), the celebrated Sage Vasiṣṭha, who was fully active though aged, thereupon prevailed upon Śrī Rāma duly to occupy alongwith Sītā, his consort, the seat made of precious stones. (59)

वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः।
कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा॥ ६०॥
अभ्यषिञ्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना।
सलिलेन सहस्राक्षं वसवो वासवं यथा॥ ६१॥

Sages Vasiṣṭha and Vāmadeva as also Jābāli, Kāśyapa (a scion of Kaśyapa), Kātyāyana and Suyajña (son of Vasiṣṭha), Gautama and Vijaya caused Śrī Rāma (the foremost of men) to be consecrated with transparent and fragrant water even as the eight Vasus consecrated the thousand-eyed Indra. (60-61)

ऋत्विग्भिर्ब्राह्मणैः पूर्वं कन्याभिर्मन्त्रिभिस्तथा।
योधैश्चैवाभ्यषिञ्चस्ते सम्प्रहृष्टैः सनैगमैः॥ ६२॥

They got him consecrated first by the Brāhmaṇas officiating as priests at the ceremony of consecration and then in order by sixteen virgins and ministers as well as by warriors, who felt exceedingly rejoiced, followed by merchants. (62)

सर्वौषधिरसैश्चापि दैवतैर्नभसि स्थितैः।
चतुर्भिर्लोकपालैश्च सर्वैर्देवैश्च संगतैः॥ ६३॥

Nay, the sages also allowed him to be sprinkled with the sap of all kinds of medicinal herbs by all the four gods, the guardians of the world, standing in the air, as well as by all the other gods assembled there. (63)

ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम्।
अभिषिक्तः पुरा येन मनुस्तं दीप्ततेजसम्॥ ६४॥
तस्यान्ववाये राजानः क्रमाद् येनाभिषेचिताः।
सभायां हेमवल्मीकायां शोभितायां महाधनैः॥ ६५॥
रत्नैर्नानाविधैश्चैव चित्रितायां सुशोभनैः।
नानारत्नमये पीठे कल्पयित्वा यथाविधि॥ ६६॥
किरीटेन ततः पश्चाद् वसिष्ठेन महात्मना।
ऋत्विग्भिर्भूषणैश्चैव समयोक्ष्यत राघवः॥ ६७॥

There was a crown studded with precious stones and fashioned by Brahmā, the creator, at the beginning of creation, with which the seventh Manu (known by the name of Vaivaswata, so called because he was procreated by the sun-god) was adorned when consecrated on the throne and with which (afterwards) the kings who followed in his line were also successively invested when consecrated. After installing Śrī Rāma, who was clothed with a dazzling splendour, with due ceremony on a throne made of various precious stones in the council-hall, which was constituted of gold, was graced with abundant riches and studded with most charming jewels of various kinds, the scion of Raghu was later duly adorned with that crown as well as with jewels by the high-souled Vasiṣṭha and other priests officiating at the consecration ceremony. (64—67)

छत्रं तस्य च जग्राह शत्रुघ्नः पाण्डुरं शुभम्।
श्वेतं च वालव्यजनं सुग्रीवो वानरेश्वरः॥ ६८॥
अपरं चन्द्रसंकाशं राक्षसेन्द्रो विभीषणः।
मालां ज्वलन्तीं वपुषा काञ्चनीं शतपुष्कराम्॥ ६९॥
राघवाय ददौ वायुर्वासवेन प्रचोदितः।
सर्वरत्नसमायुक्तं मणिभिश्च विभूषितम्॥ ७०॥
मुक्ताहारं नरेन्द्राय ददौ शक्रप्रचोदितः।
प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरोगणाः॥ ७१॥
अभिषेके तदर्हस्य तदा रामस्य धीमतः।
भूमिः सस्यवती चैव फलवन्तश्च पादपाः॥ ७२॥
गन्धवन्ति च पुष्पाणि बभूवू राघवोत्सवे।
सहस्रशतमश्वानां धेनूनां च गवां तथा॥ ७३॥
ददौ शतवृषान् पूर्वं द्विजेभ्यो मनुजर्षभः।
त्रिंशत्कोटीर्हिरण्यस्य ब्राह्मणेभ्यो ददौ पुनः॥ ७४॥
नानाभरणवस्त्राणि महार्हाणि च राघवः।
अर्करश्मिप्रतीकाशां काञ्चनीं मणिविग्रहाम्॥ ७५॥
सुग्रीवाय स्रजं दिव्यां प्रायच्छन्मनुजाधिपः।
वैदूर्यमयचित्रे च चन्द्ररश्मिविभूषिते॥ ७६॥
वालिपुत्राय धृतिमानङ्गदायाङ्गदे ददौ।
मणिप्रवरजुष्टं तं मुक्ताहारमनुत्तमम्॥ ७७॥

सीतायै प्रददौ रामश्चन्द्ररश्मिसमप्रभम्।
अरजे वाससी दिव्ये शुभान्याभरणानि च॥ ७८॥

Śatrughna held over him the hereditary charming parasol and Sugrīva, the lord of monkeys, the white whisk to fan him with; and Vibhīṣaṇa, the ruler of ogres, held another whisk shining brightly as the moon. Prompted by Indra, the wind-god presented to Śrī Rāma, a scion of Raghu, a golden garland consisting of a hundred lotuses of gold and casting a splendour with its body. Nay, urged by Indra, he further presented to Śrī Rāma, the ruler of men, a necklace of pearls interspersed with jewels of every variety and enriched with gems as well. Gandharvas (celestial musicians) from among the gods themselves beautifully sang and troupes of apsarās (celestial nymphs) danced on that occasion at the consecration of the sagacious Śrī Rāma, who deserved that honour. Nay, the earth was covered with crops and the trees too bore fruits, while the flowers emitted their fragrance of the festive occasion of the consecration of Śrī Rāma. Śrī Rāma, the foremost of men, first gave away to the Brāhmaṇas (lit., the twice-born) a hundred thousand of horses and cows that had lately calved as also a hundred bulls. The scion of Raghu gave away later thirty crores of gold coins and every variety of costly jewels and raiment. Śrī Rāma, the suzerain lord of men, conferred on his friend, Sugrīva, the ruler of monkeys, a heavenly garland consisting of gold and gems and shining like the sun's rays. Śrī Rāma, who was full of love, gifted to Aṅgada, son of Vālī, a pair of lovely armlets made of cat's-eye gems and encrusted with diamonds and other precious stones. Śrī Rāma further bestowed on Sītā, his consort, the aforesaid pearl necklace (conferred on him by the wind-god), which was enriched with the foremost of gems, was unsurpassed by any other in splendour and shone brightly like moonbeams, a pair of immaculate celestial robes and other charming jewels. (68—78)

अवेक्षमाणा वैदेही प्रददौ वायुसूनवे।
अवमुच्यात्मनः कण्ठाद्धारं जनकनन्दिनी॥ ७९॥
अवैक्षत हरीन् सर्वान् भर्तारं च मुहुर्मुहुः।
तामिङ्गितज्ञः सम्प्रेक्ष्य बभाषे जनकात्मजाम्॥ ८०॥
प्रदेहि सुभगे हारं यस्य तुष्टासि भामिनि।
अथ सा वायुपुत्राय तं हारमसितेक्षणा॥ ८१॥
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः।
पौरुषं विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा॥ ८२॥

Looking to his invaluable services, the princess of the Videha territory felt inclined to bestow a gift on Hanumān, son of the wind-god. Taking the pearl necklace, conferred on her by her husband from her neck, Janaka's daughter, cast a look at all the monkeys present in the assembly as well as at her husband again and again. Looking intently on her, Śrī Rāma, who could read the mind of another through his or her gestures, said to Janaka's daughter, "Gladly bestow the pearl necklace on him with whom you are pleased, O blessed young lady." The dark-eyed lady forthwith conferred that necklace on the son of the wind-god, in whom the following, viz., energy, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever to be found. (79—82)

हनूमांस्तेन हारेण शुशुभे वानरर्षभः।
चन्द्रांशुचयगौरेण श्वेताभ्रेण यथाचलः॥ ८३॥

Adorned with that jewel, Hanumān the foremost of monkeys, shone like a mountain silvered by a cloud, white as an aureole of moonbeams. (83)

सर्वे वानरवृद्धाश्च ये चान्ये वानरोत्तमाः।
वासोभिर्भूषणैश्चैव यथार्हं प्रतिपूजिताः॥ ८४॥

All the senior ones among the monkeys as also others who were the foremost among them were honoured with raiment and ornaments according to their deserts. (84)

विभीषणोऽथ सुग्रीवो हनूमाञ्जाम्बवांस्तथा।
सर्वे वानरमुख्याश्च रामेणाक्लिष्टकर्मणा॥ ८५॥

यथार्हं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैः।
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम्॥ ८६॥

Also Vibhīṣaṇa, Sugrīva, Hanumān and Jāmbavān, nay, all the leaders of monkeys were honoured according to their deserts by Śrī Rāma, who was unwearied in action, with gifts of all desired objects as well as of abundant precious stones. And, greatly delighted in mind, all returned to their home even as they had come. (85-86)

ततो द्विविदमैन्दाभ्यां नीलाय च परंतपः।
सर्वान् कामगुणान् वीक्ष्य प्रददौ वसुधाधिपः॥ ८७॥

Carefully examining the articles proposed to be gifted, Śrī Rāma, the suzerain lord of the globe, the scourge of his enemies, thereupon conferred on the monkeys, Dwivida and Mainda, as also on Nīla all sorts of articles endowed with desired excellences. (87)

दृष्ट्वा सर्वे महात्मानस्ततस्ते वानरर्षभाः।
विसृष्टाः पार्थिवेन्द्रेण किष्किन्धां समुपागमन्॥ ८८॥

Dismissed by Śrī Rāma, the king of kings, on having seen the consecration of Śrī Rāma, all those high-souled jewels among the monkeys thereupon returned to Kiṣkindhā. (88)

सुग्रीवो वानरश्रेष्ठो दृष्ट्वा रामाभिषेचनम्।
पूजितश्चैव रामेण किष्किन्धां प्राविशत् पुरीम्॥ ८९॥

Having witnessed the consecration of Śrī Rāma and having been honoured by Śrī Rāma, Sugrīva, the foremost of monkeys, re-entered the city of Kiṣkindhā. (89)

विभीषणोऽपि धर्मात्मा सह तैर्नैर्ऋतर्षभैः।
लब्ध्वा कुलधनं राजा लङ्कां प्रायान्महायशाः॥ ९०॥

Having inherited the fortune of his next of kin (in the shape of the sovereignty of Laṅkā), the highly renowned King Vibhīṣaṇa too, whose mind was set on virtue, returned to Laṅkā with the aforesaid jewels, among the ogres, who had accompanied him from that city. (90)

स राज्यमखिलं शासन्निहतारिर्महायशाः।
राघवः परमोदारः शशास परया मुदा।
उवाच लक्ष्मणं रामो धर्मज्ञं धर्मवत्सलः॥ ९१॥

Ruling over the entire kingdom of Kosala, the aforesaid Śrī Rāma, a scion of Raghu, who having exterminated his enemies, had earned a great renown and was supremely generous, reigned with supreme joy. Śrī Rāma, who was a lover of piety, spoke as follows to Lakṣmaṇa, who knew what is right: (91)

आतिष्ठ धर्मज्ञ मया सहेमां
गां पूर्वराजाध्युषितां बलेन।
तुल्यं मया त्वं पितृभिर्धृता या
तां यौवराज्ये धुरमुद्वहस्व॥ ९२॥

"Rule with me, O knower of what is right, this earth, which was protected in the past by the former kings of Ayodhyā with the help of an army. Installed in the office of Prince Regent, bear you like me the burden of sovereignty, which was borne in the past by our forbears." (92)

सर्वात्मना पर्यनुनीयमानो
यदा न सौमित्रिरुपैति योगम्।
नियुज्यमानो भुवि यौवराज्ये
ततोऽभ्यषिञ्चद् भरतं महात्मा॥ ९३॥

When Lakṣmaṇa, son of Sumitrā, did not give his consent even though being repeatedly entreated with his entire soul by Śrī Rāma, nay, even though being actually appointed to the office of Prince Regent of the entire globe, the high-souled Śrī Rāma thereupon consecrated Bharata as the Prince Regent of Ayodhyā. (93)

पौण्डरीकाश्वमेधाभ्यां वाजपेयेन चासकृत्।
अन्यैश्च विविधैर्यज्ञैरयजत् पार्थिवात्मजः॥ ९४॥

Śrī Rāma (son of King Daśaratha) propitiated the Lord more than once through the performance of the Pauṇḍarīka and Aśwamedha sacrifices and the Vājapeya sacrifice as also other sacrifices of every description. (94)

राज्यं दशसहस्राणि प्राप्य वर्षाणि राघवः।
शताश्वमेधानाजह्रे सदश्वान् भूरिदक्षिणान्॥ ९५॥

Having enjoyed the kingship for ten and one* thousand years, Śrī Rāma, a scion of Raghu, performed during this period a hundred horse-sacrifices in which excellent horses were sacrificed and liberal fees were paid to the priests officiating at each. (95)

आजानुलम्बिबाहुः स महावक्षाः प्रतापवान्।
लक्ष्मणानुचरो रामः शशास पृथिवीमिमाम्॥ ९६॥

With Lakṣmaṇa as his follower, the said Śrī Rāma, whose arms reached to his knees and who was broad-chested and glorious, ruled this earth well. (96)

राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम्।
ईजे बहुविधैर्यज्ञैः ससुहृज्ज्ञातिबान्धवः॥ ९७॥

Having attained sovereignty, which was unsurpassed by any other, Śrī Rāma, whose mind was set on virtue, further propitiated the Lord through many kinds of sacrificial performances with the co-operation of his friends, relations and kinsfolk. (97)

न पर्यदेवन् विधवा न च व्यालकृतं भयम्।
न व्याधिजं भयं चासीद् रामे राज्यं प्रशासति॥ ९८॥

While Śrī Rāma ruled over the kingdom of Ayodhyā, there were no widows to lament over their loss nor was there any danger from beasts of prey or snakes nor, again, was there any fear of diseases. (98)

निर्दस्युरभवल्लोको नानर्थं कश्चिदस्पृशत्।
न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते॥ ९९॥

The world had no robbers or thieves nor did anyone suffer harm. Nor again did old people ever perform obsequies relating to youngsters. (99)

सर्वं मुदितमेवासीत् सर्वो धर्मपरोऽभवत्।
राममेवानुपश्यन्तो नाभ्यहिंसन् परस्परम्॥ १००॥

Every creature felt pleased, nay, everyone was devoted to righteousness. Turning their eyes towards Śrī Rāma alone, creatures did not kill one another. (100)

आसन् वर्षसहस्राणि तथा पुत्रसहस्रिणः।
निरामया विशोकाश्च रामे राज्यं प्रशासति॥ १०१॥

So long as Śrī Rāma ruled the kingdom of Ayodhyā, people lived to an age of thousands of years, were blessed with thousands of sons and remained free from diseases and grief. (101)

रामो रामो राम इति प्रजानामभवन् कथाः।
रामभूतं जगदभूद् रामे राज्यं प्रशासति॥ १०२॥

So long as Śrī Rāma ruled the kingdom, the talks of the people centred round Śrī Rāma, Śrī Rāma and Śrī Rāma alone; nay, the world itself appeared to them as transformed into Śrī Rāma. (102)

नित्यमूला नित्यफलास्तरवस्तत्र पुष्पिताः।
कामवर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः॥ १०३॥

Trees in Ayodhyā ever remained firmly rooted and bore fruit and flowers perpetually. Clouds sent down rain only when desired and the wind was ever delightful to the touch. (103)

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः।
स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः॥ १०४॥

Remaining entirely free from avarice and satisfied with their own avocations, the Brāhmaṇas (members of the priestly class), the Kṣatriyas (those belonging to the warrior class), the Vaiśyas (the members of the mercantile class) and the Śūdras (those belonging to the labouring class) remained engaged in their own duties. (104)

आसन् प्रजा धर्मपरा रामे शासति नानृताः।
सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः॥ १०५॥

So long as Śrī Rāma ruled, the people remained devoted to pious observances and never told lies. Nay, all were endowed with

* Vide verse 106 infra: "दशवर्षसहस्राणि दशवर्षशतानि च।" (Which means eleven thousand years).

auspicious bodily marks and all were given to righteousness. (105)

दशवर्षसहस्राणि दशवर्षशतानि च।
भ्रातृभिः सहितः श्रीमान् रामो राज्यमकारयत्॥ १०६॥

With his three younger brothers, the glorious Śrī Rāma ruled for ten and one thousand (11,000) years. (106)

धर्म्यं यशस्यमायुष्यं राज्ञां च विजयावहम्।
आदिकाव्यमिदं चार्षं पुरा वाल्मीकिना कृतम्॥ १०७॥
यः शृणोति सदा लोके नरः पापात् प्रमुच्यते।
पुत्रकामश्च पुत्रान् वै धनकामो धनानि च॥ १०८॥
लभते मनुजो लोके श्रुत्वा रामाभिषेचनम्।
महीं विजयते राजा रिपूंश्चाप्यधितिष्ठति॥ १०९॥

He who listens everyday to this oldest epic, composed in the days of old by Sage Vālmīki, which is calculated to bestow religious merit, renown and longevity and to bring victory to kings and lends support to the Vedas, is completely rid of sin. On hearing the narrative of his consecration on the throne of Ayodhyā a man seeking a son obtains sons and a seeker of wealth obtains riches in the world. A king, who does so conquers the earth and overcomes his enemies. (107—109)

राघवेण यथा माता सुमित्रा लक्ष्मणेन च।
भरतेन च कैकेयी जीवपुत्रास्तथा स्त्रियः॥ ११०॥
भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः।
श्रुत्वा रामायणमिदं दीर्घमायुश्च विन्दति॥ १११॥
रामस्य विजयं चेमं सर्वमक्लिष्टकर्मणः।
शृणोति य इदं काव्यं पुरा वाल्मीकिना कृतम्॥ ११२॥
श्रद्दधानो जितक्रोधो दुर्गाण्यतितरत्यसौ।
समागम्य प्रवासान्ते रमन्ते सह बान्धवैः॥ ११३॥
शृण्वन्ति य इदं काव्यं पुरा वाल्मीकिना कृतम्।
ते प्रार्थितान् वरान् सर्वान् प्राप्नुवन्तीह राघवात्॥ ११४॥

Even as Kausalyā, Śrī Rāma's mother, had a living son in Śrī Rāma, a scion of Raghu, Sumitrā in Lakṣmaṇa and Śatrughna, and Kaikeyī in Bharata, so women listening to the aforementioned story will have living sons, will ever experience joy and will be blessed with sons and grandsons in abundance. Nay, one attains a long life on listening to this poem, the Rāmāyaṇa and particularly to this entire narrative of the victory of Śrī Rāma, who was unwearied in action. Again, he who, having conquered his anger, reverently listens to this epic composed in the days of old by Sage Vālmīki, overcomes all difficulties. They who listen to this epic composed of yore by Sage Vālmīki will get reunited with their relations at the end of their absence from home, and rejoice with them. They will also secure from Śrī Rāma, a scion of Raghu, in this world all the boons coveted by them. (110—114)

श्रवणेन सुराः सर्वे प्रीयन्ते सम्प्रशृण्वताम्।
विनायकाश्च शाम्यन्ति गृहे तिष्ठन्ति यस्य वै॥ ११५॥

Through a hearing of this epic all the gods of the Hindu pantheon get pleased with those who carefully listen to it. Nay, all obstacles coming in the way of an individual, in whose house a copy of the epic exists, definitely come to an end. (115)

विजयेत महीं राजा प्रवासी स्वस्तिमान् भवेत्।
स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूयुरनुत्तमान्॥ ११६॥

A king listening to this epic will be able to conquer the earth, an individual staying away from home will fare well and women listening to it prior to their pregnancy will give birth to sons who are unsurpassed by another in point of excellences. (116)

पूजयंश्च पठंश्चैनमितिहासं पुरातनम्।
सर्वपापैः प्रमुच्येत दीर्घमायुरवाप्नुयात्॥ ११७॥

A man offering worship to and reading this ancient historical work is completely rid of all sins and attains longevity. (117)

प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात्।
ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः॥ ११८॥

After offering respectful salutation with their heads bent low, the epic should be listened to by the Kṣatriyas from the mouth of a Brāhmaṇa (lit., a member of the twice-born class) everyday. Lordship as well as the birth of a son will be secured by them: there is no doubt about it. (118)

रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा।
प्रीयते सततं रामः स हि विष्णुः सनातनः॥ ११९॥

He, who listens to or reads the whole of this Rāmāyaṇa daily, Śrī Rāma remains constantly pleased. Indeed, Rāma is none else than the eternal Lord Viṣṇu. (119)

आदिदेवो महाबाहुर्हरिर्नारायणः प्रभुः।
साक्षाद् रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते॥ १२०॥

The mighty-armed Lord Śrī Hari, who has His abode on the waters of the ocean of milk, has appeared in person as Śrī Rāma, the foremost of the Raghus, and Śeṣa, the serpent-god forming His couch, is spoken of as Lakṣmaṇa. (120)

एवमेतत् पुरावृत्तमाख्यानं भद्रमस्तु वः।
प्रव्याहरत विस्रब्धं बलं विष्णोः प्रवर्धताम्॥ १२१॥

Thus runs this ancient historical narrative. May all be well with you! Confidently repeat it. So say Princes Lava and Kuśa, sons of Śrī Rāma, to whom this epic was taught first of all by Vālmīki in his own hermitage, where they were born—vide I. iv. 6 of Vālmīki-Rāmāyaṇa Number-I). May the power of Lord Viṣṇu grow immensely thereby. (121)

देवाश्च सर्वे तुष्यन्ति ग्रहणाच्छ्रवणात् तथा।
रामायणस्य श्रवणे तृप्यन्ति पितरः सदा॥ १२२॥

Nay, all the gods get propitiated by means of listening to and apprehending this narrative. The manes are gratified forever through a hearing of the Rāmāyaṇa. (122)

भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम्।
ये लिखन्तीह च नरास्तेषां वासस्त्रिविष्टपे॥ १२३॥

Residence in heaven after death is assured in the case of those men who transcribe with devotion in this life this collection of verses depicting the story of Śrī Rāma, composed by the sage Vālmīki. (123)

कुटुम्बवृद्धिं धनधान्यवृद्धिं
स्त्रियश्च मुख्याः सुखमुत्तमं च।
श्रुत्वा शुभं काव्यमिदं महार्थं
प्राप्नोति सर्वां भुवि चार्थसिद्धिम्॥ १२४॥

On listening to this charming epic, full of great meaning, one secures the growth of one's family as well as the augmentation of one's wealth and stock of grains, excellent women for wives and supreme felicity as well as the accomplishment of all one's objects on earth. (124)

आयुष्यमारोग्यकरं यशस्यं
सौभ्रातृकं बुद्धिकरं शुभं च।
श्रोतव्यमेतन्नियमेन सद्भि-
राख्यानमोजस्करमृद्धिकामैः॥ १२५॥

This charming narrative of Śrī Rāma, which is conducive to longevity, health, renown, brotherly love, wisdom and vitality, should be listened to with regularity by virtuous men desirous of prosperity. (125)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डेऽष्टाविंशत्यधिकशततमः सर्गः॥ १२८॥

Thus ends Canto One hundred and twenty-eight in the Yuddhakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ युद्धकाण्डं सम्पूर्णम्॥

END OF YUDDHAKĀṆḌA

॥ श्रीसीतारामचन्द्राभ्यां नमः ॥

श्रीमद्वाल्मीकीयरामायणम्

उत्तरकाण्डम्

प्रथमः सर्गः

Śrīmad Vālmīki-Rāmāyaṇa

(Uttarakāṇḍa)

[Book Seven]

Canto I

Great seers meet Śrī Rāma in the audience hall, his conversation with them and the questions he addresses to them

प्राप्तराज्यस्य रामस्य राक्षसानां वधे कृते।
आजग्मुर्मुनयः सर्वे राघवं प्रतिनन्दितुम्॥ १॥

When Śrī Rāma had regained the kingdom, after the destruction of the Rākṣasas, all the sages came to offer their felicitations to him. (1)

कौशिकोऽथ यवक्रीतो गार्ग्यो गालव एव च।
कण्वो मेधातिथेः पुत्रः पूर्वस्यां दिशि ये श्रिताः॥ २॥
स्वस्त्यात्रेयश्च भगवान् नमुचिः प्रमुचिस्तथा।
अगस्त्योऽत्रिश्च भगवान् सुमुखो विमुखस्तथा॥ ३॥
आजग्मुस्ते सहागस्त्या ये श्रिता दक्षिणां दिशम्।
नृषङ्गुः कवषो धौम्यः कौशेयश्च महानृषिः॥ ४॥
तेऽप्याजग्मुः सशिष्या वै ये श्रिताः पश्चिमां दिशम्।
वसिष्ठः कश्यपोऽथात्रिर्विश्वामित्रः सगौतमः॥ ५॥
जमदग्निर्भरद्वाजस्तेऽपि सप्तर्षयस्तथा।
उदीच्यां दिशि सप्तैते नित्यमेव निवासिनः॥ ६॥
सम्प्राप्यैते महात्मानो राघवस्य निवेशनम्।
विष्ठिताः प्रतिहारार्थं हुताशनसमप्रभाः॥ ७॥
वेदवेदाङ्गविदुषो नानाशास्त्रविशारदाः।
द्वाःस्थं प्रोवाच धर्मात्मा अगस्त्यो मुनिसत्तमः॥ ८॥
निवेद्यतां दाशरथेर्ऋषयो वयमागताः।
प्रतीहारस्ततस्तूर्णमगस्त्यवचनाद् द्रुतम्॥ ९॥
समीपं राघवस्याशु प्रविवेश महात्मनः।
नयेङ्गितज्ञः सद्वृत्तो दक्षो धैर्यसमन्वितः॥ १०॥

Kauśika, Yavakrīta, Gārgya, Gālava, Kaṇva, the son of Medhātithi—sages who resided in the eastern quarter; Swastyātreya, the revered Namuci, Pramuci, Agastya and alongwith Agastya came the revered Atri, Sumukha, Vimukha—sages who resided in the southern quarter; Nṛṣaṅgu, Kavaṣa, Dhaumya, the great seer Kauśeya—sages who resided in the western quarter, came attended by their disciples; Vasiṣṭha*, Kaśyapa, Atri, Viśwāmitra alongwith Gautama, Jamadagni and Bharadwāja—seven seers residing permanently in the northern quarter—all these high-souled

* Vasiṣṭha was already present in Ayodhyā as the family-priest and preceptor of the kings of Ikṣwāku's dynsty. He simultaneously existed in another form in the region of the Saptarṣis. It is this latter who is spoken of as having arrived from that region on that occasion.

personages with splendour like that of fire, versed in the Vedas and the Vedāṅgas, deeply learned in the various Śāstras, arrived at the mansion of Śrī Rāma and waited for being announced by the door-keeper. Agastya, the soul of righteousness and the best of sages, told the door-keeper : "Inform Rāma that we, seers, have arrived." Soon after hearing the words of Agastya, the door-keeper, well-versed in the laws of right conduct, skilled in reading the minds of people, of good conduct, clever and courageous, rushed to the presence of Śrī Rāma, the great soul. (2—10)

स रामं दृश्य सहसा पूर्णचन्द्रसमद्युतिम्।
अगस्त्यं कथयामास सम्प्राप्तमृषिसत्तमम्॥ ११॥

Seeing Śrī Rāma, whose lustre was equal to that of the full moon, he informed him immediately of the arrival of sage Agastya alongwith several other sages. (11)

श्रुत्वा प्राप्तान् मुनींस्तांस्तु बालसूर्यसमप्रभान्।
प्रत्युवाच ततो द्वाःस्थं प्रवेशय यथासुखम्॥ १२॥

Having heard of the arrival of those sages, whose lustre was equal to that of the rising sun, Śrī Rāma asked the door-keeper to bring them in honourably. (12)

दृष्ट्वा प्राप्तान् मुनींस्तांस्तु प्रत्युत्थाय कृताञ्जलिः।
पाद्यार्घ्यादिभिरानर्च्च गां निवेद्य च सादरम्॥ १३॥
रामोऽभिवाद्य प्रयत आसनान्यादिदेश ह।
तेषु काञ्चनचित्रेषु महत्सु च वरेषु च॥ १४॥
कुशान्तर्धानदत्तेषु मृगचर्मयुतेषु च।
यथार्हमुपविष्टास्ते आसनेष्वृषिपुङ्गवाः॥ १५॥
रामेण कुशलं पृष्टाः सशिष्याः सपुरोगमाः।
महर्षयो वेदविदो रामं वचनमब्रुवन्।
कुशलं नो महाबाहो सर्वत्र रघुनन्दन॥ १६॥

Seeing the arrival of the aforesaid sages, Śrī Rāma stood up with folded hands, piously did obeisance to them, respectfully offered Pādya and Arghya (water to wash their feet and hands with), etc., as well as a cow, and ordered that seats should be arranged for them. When these best of sages were seated, as befitted them, on the excellent seats made of sacred grass, embroidered with gold lace and covered with deerskin, and when Śrī Rāma had made kind inquiries regarding their own welfare and of their disciples and elders, those eminent sages, learned in the Vedas, spoke the following words to Śrī Rāma: "O mighty-armed, delight of the line of Raghu, we are quite well everywhere. (13—16)

त्वां तु दिष्ट्या कुशलिनं पश्यामो हतशात्रवम्।
दिष्ट्या त्वया हतो राजन् रावणो लोकरावणः॥ १७॥

"Fortunately we see you quite safe after destroying your enemies; it was our good fortune that Rāvaṇa, the tormentor of the world, was killed by you. (17)

नहि भारः स ते राम रावणः पुत्रपौत्रवान्।
सधनुस्त्वं हि लोकांस्त्रीन् विजयेथा न संशयः॥ १८॥

"To you, who could with your bow conquer the three worlds without doubt, Rāvaṇa, with his sons and grandsons, was no problem. (18)

दिष्ट्या त्वया हतो राम रावणो राक्षसेश्वरः।
दिष्ट्या विजयिनं त्वाद्य पश्यामः सह सीतया॥ १९॥
लक्ष्मणेन च धर्मात्मन् भ्रात्रा त्वद्धितकारिणा।
मातृभिर्भ्रातृसहितं पश्यामोऽद्य वयं नृप॥ २०॥

"It is really great good luck that Rāvaṇa, the king of the Rākṣasas, was killed by you and we are able to see you victorious in the company of Sītā and of Lakṣmaṇa, your brother, who always promotes your interests; now we see you also, O virtuous king, in the company of your mothers and other brothers today. (19-20)

दिष्ट्या प्रहस्तो विकटो विरूपाक्षो महोदरः।
अकम्पनश्च दुर्धर्षो निहतास्ते निशाचराः॥ २१॥

"The night-wanderers, Prahasta, Vikaṭa, Virūpākṣa, Mahodara, Akampana, the man hard to quell, were all killed by you by good fortune. (21)

यस्य प्रमाणाद् विपुलं प्रमाणं नेह विद्यते।
दिष्ट्या ते समरे राम कुम्भकर्णो निपातितः॥ २२॥

"Kumbhakarṇa, other than whom no one had greater dimensions, was by good luck killed by you in battle, O Rāma ! (22)

त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ।
दिष्ट्या ते निहता राम महावीर्या निशाचराः॥ २३॥

"Triśirā, Atikāya, Devāntaka and Narāntaka, those very powerful night-wanderers were also fortunately killed by you, O Rāma. (23)

कुम्भश्चैव निकुम्भश्च राक्षसौ भीमदर्शनौ।
दिष्ट्या तौ निहतौ राम कुम्भकर्णसुतौ मृधे॥ २४॥

"Kumbha and Nikumbha, the fierce-looking sons of Kumbhakarṇa, were also fortunately slain by you in battle, O Rāma. (24)

युद्धोन्मत्तश्च मत्तश्च कालान्तकयमोपमौ।
यज्ञकोपश्च बलवान् धूम्राक्षो नाम राक्षसः॥ २५॥
कुर्वन्तः कदनं घोरमेते शस्त्रास्त्रपारगाः।
अन्तकप्रतिमैर्बाणैर्दिष्ट्या विनिहतास्त्वया॥ २६॥

"Yuddhonmatta and Matta, comparable to Yama, the great slayer, the mighty Yajñakopa and the Rākṣasa named Dhūmrākṣa, these well-practised in Śastra and Astra (short and long range weapons), who were doing ghastly slaughter with arrows dreadful like Yama, were killed by you by good luck. (25-26)

दिष्ट्या त्वं राक्षसेन्द्रेण द्वन्द्वयुद्धमुपागतः।
देवतानामवध्येन विजयं प्राप्तवानसि॥ २७॥

"It was by good fortune that you came out victorious in the duel with the king of the Rākṣasas, who could not be killed even by gods. (27)

संख्ये तस्य न किंचित् तु रावणस्य पराभवः।
द्वन्द्वयुद्धमनुप्राप्तो दिष्ट्या ते रावणिर्हतः॥ २८॥

"That Rāvaṇa suffered defeat at your hands, is no great matter for surprise; but it is a matter for gratification that his son, who fought a duel with you, was killed by you. (28)

दिष्ट्या तस्य महाबाहो कालस्येवाभिधावतः।
मुक्तः सुररिपोर्वीर प्राप्तश्च विजयस्त्वया॥ २९॥

"That you, O mighty-armed hero, obtained release from the Nāgapāśa (noose of snakes) of Indrajit, the enemy of gods, and rushed at him like Yama, and got the better of him, is really due to our good luck. (29)

अभिनन्दाम ते सर्वे संश्रुत्येन्द्रजितो वधम्।
अवध्यः सर्वभूतानां महामायाधरो युधि॥ ३०॥
विस्मयस्त्वेष चास्माकं तं श्रुत्वेन्द्रजितं हतम्।
एते चान्ये च बहवो राक्षसाः कामरूपिणः॥ ३१॥
दिष्ट्या त्वया हता वीरा रघूणां कुलवर्धन।
दत्त्वा पुण्यामिमां वीर सौम्यामभयदक्षिणाम्॥ ३२॥
दिष्ट्या वर्धसि काकुत्स्थ जयेनामित्रकर्शन।
श्रुत्वा तु वचनं तेषां मुनीनां भावितात्मनाम्॥ ३३॥
विस्मयं परमं गत्वा रामः प्राञ्जलिरब्रवीत्।
भगवन्तः कुम्भकर्णं रावणं च निशाचरम्॥ ३४॥
अतिक्रम्य महावीर्यौ किं प्रशंसथ रावणिम्।
महोदरं प्रहस्तं च विरूपाक्षं च राक्षसम्॥ ३५॥
मत्तोन्मत्तौ च दुर्धर्षौ देवान्तकनरान्तकौ।
अतिक्रम्य महावीरान् किं प्रशंसथ रावणिम्॥ ३६॥

"All of us offer our felicitations to you on hearing of Indrajit's death. We were indeed agreeably surprised to hear that Indrajit who employed great conjuring tricks, and who could not be slain by any being, was killed by you. We are so fortunate, O glorifier of Raghu dynasty, that you killed these and many other ogre-warriors capable of assuming any form they wished. This is indeed our good fortune, O hero, O scion of the line of Kakutstha, O destroyer of your foes, that you have given us the gift of *Abhaya* (freedom from fear), which is both auspicious and kind, and have acquired fame through your victory." Hearing these words of the sages, who had realized the true nature of their Self, Śrī Rāma became greatly surprised and spoke with folded hands: "Overleaping the very powerful

Kumbhakarṇa and the Rākṣasa Rāvaṇa, how does it happen that all of you praise the son of Rāvaṇa? Disregarding the very brave heroes, Mahodara, Prahasta, Virūpākṣa the Rākṣasa, and the arrogant Matta and Unmatta, Devāntaka and Narāntaka, how does it happen that you applaud the son of Rāvaṇa? (30—36)

अतिकायं त्रिशिरसं धूम्राक्षं च निशाचरम्।
अतिक्रम्य महावीर्यान् किं प्रशंसथ रावणिम्॥ ३७॥

"Overleaping the very powerful Atikāya, Triśirā and the Rākṣasa Dhūmrākṣa, how is it that you bestow plaudits on the son of Rāvaṇa? (37)

कीदृशो वै प्रभावोऽस्य किं बलं कः पराक्रमः।
केन वा कारणेनैष रावणादतिरिच्यते॥ ३८॥

"What is the nature of his prowess, what the nature of his strength and valour? For what reason is he held superior even to his father? (38)

शक्यं यदि मया श्रोतुं न खल्वाज्ञापयामि वः।
यदि गुह्यं न चेद् वक्तुं श्रोतुमिच्छामि कथ्यताम्॥ ३९॥

"If it is not a secret not to be divulged, and if I can know of it, I should like to hear of it. Please tell me. I do not, however, order you to do so. (39)

शक्रोऽपि विजितस्तेन कथं लब्धवरश्च सः।
कथं च बलवान् पुत्रो न पिता तस्य रावणः॥ ४०॥

"How did he obtain the boons and how did he defeat even Indra? How did he become more powerful than his father, Rāvaṇa? (40)

कथं पितुश्चाप्यधिको महाहवे
शक्रस्य जेता हि कथं स राक्षसः।
वरांश्च लब्धाः कथयस्व मेऽद्य
तत् पाप्रच्छतश्चास्य मुनीन्द्र सर्वम्॥ ४१॥

"O best of sages, tell me today, as I am exceedingly inquisitive, how that Rākṣasa excelled his father in warfare, how he vanquished Indra and how he obtained boons. Please tell me all." (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे प्रथमः सर्गः॥ १॥

Thus ends Canto One in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वितीयः सर्गः

Canto II

Agastya discourses on the good qualities and Tapas of Pulastya and the origin of Viśravā

तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः।
कुम्भयोनिर्महातेजा वाक्यमेतदुवाच ह॥ १॥

Hearing these words of the high-souled Rāghava, Agastya of great lustre, spoke the following words: (1)

शृणु राम तथा वृत्तं तस्य तेजोबलं महत्।
जघान शत्रून् येनासौ न च वध्यः स शत्रुभिः॥ २॥

"O Śrī Rāma, hear of his (Indrajit's) great valour and strength, by virtue of which he slew his enemies but could not be slain by any. (2)

तावत् ते रावणस्येदं कुलं जन्म च राघव।
वरप्रदानं च तथा तस्मै दत्तं ब्रवीमि ते॥ ३॥

"Meanwhile I shall tell you, O Rāghava, about the family of Rāvaṇa, of his birth, of the boons that were granted to him and how. (3)

पुरा कृतयुगे राम प्रजापतिसुतः प्रभुः।
पुलस्त्यो नाम ब्रह्मर्षिः साक्षादिव पितामहः॥ ४॥

"O Śrī Rāma, in the remote Kṛtayuga

there lived a famous and powerful Brahmarṣi, Pulastya by name, a son of Brahmā and the very like of the creator himself. (4)

नानुकीर्त्या गुणास्तस्य धर्मतः शीलतस्तथा।
प्रजापतेः पुत्र इति वक्तुं शक्यं हि नामतः॥ ५॥

"It is not possible to praise the qualities pertaining to his righteousness and character. They speak for themselves when it is just stated that he was a son of the creator. (5)

प्रजापतिसुतत्वेन देवानां वल्लभो हि सः।
इष्टः सर्वस्य लोकस्य गुणैः शुभ्रैर्महामतिः॥ ६॥

"By virtue of his being a son of the creator, he became the favourite of gods; by reason of his pure qualities, this great intellectual endeared himself to all people. (6)

स तु धर्मप्रसङ्गेन मेरोः पार्श्वे महागिरेः।
तृणबिन्द्वाश्रमं गत्वाप्यवसन्मुनिपुङ्गवः॥ ७॥

"That jewel among sages, being an ardent votary of Dharma, went to the hermitage of Tṛṇabindu on the slopes of Mount Meru, and lived there. (7)

तपस्तेपे स धर्मात्मा स्वाध्यायनियतेन्द्रियः।
गत्वाऽऽश्रमपदं तस्य विघ्नं कुर्वन्ति कन्यकाः॥ ८॥
ऋषिपन्नगकन्याश्च राजर्षितनयाश्च याः।
क्रीडन्त्योऽप्सरसश्चैव तं देशमुपपेदिरे॥ ९॥
सर्वर्तुषूपभोग्यत्वाद् रम्यत्वात् काननस्य च।
नित्यशस्तास्तु तं देशं गत्वा क्रीडन्ति कन्यकाः॥ १०॥
देशस्य रमणीयत्वात् पुलस्त्यो यत्र स द्विजः।
गायन्त्यो वादयन्त्यश्च लासयन्त्यस्तथैव च॥ ११॥
मुनेस्तपस्विनस्तस्य विघ्नं चक्रुरनिन्दिताः।
अथ रुष्टो महातेजा व्याजहार महामुनिः॥ १२॥
या मे दर्शनमागच्छेत् सा गर्भं धारयिष्यति।
तास्तु सर्वाः प्रतिश्रुत्य तस्य वाक्यं महात्मनः॥ १३॥
ब्रह्मशापभयाद् भीतास्तं देशं नोपचक्रमुः।
तृणबिन्दोस्तु राजर्षेस्तनया न शृणोति तत्॥ १४॥
गत्वाऽऽश्रमपदं तत्र विचचार सुनिर्भया।
न चापश्यच्च सा तत्र कांचिदभ्यागतां सखीम्॥ १५॥

"This *Dharmātmā*, highly self-controlled and intent on studying the Vedas, was performing Tapas (askesis). That place, thickly studded with trees, was quite charming and enjoyable in all the seasons (of the year). That is why maidens belonging to the family of seers, Nāgas and kings, as also celestial nymphs resorted to that region everyday, sang, sported, played on musical instruments, and danced and thus caused obstruction, though in an innocent manner, to the sage, who was performing Tapas. That sage, of great fame, got enraged and said, 'She, on whom my eyes fall, will become enceinte'. Hearing these words of the high-souled seer, those maidens never came to that place, being afraid of the curse of the Brāhmaṇa. "The daughter of the royal sage, Tṛṇabindu, however, did not hear this and went to the Āśrama and roamed about fearlessly, but did not see any of her companions arrived. (8—15)

तस्मिन् काले महातेजाः प्राजापत्यो महानृषिः।
स्वाध्यायमकरोत् तत्र तपसा भावितः स्वयम्॥ १६॥

"At that time that great seer, a son of the creator and of great lustre, was studying the Vedas. He had been rendered lustrous by strict discipline (Tapas). (16)

सा तु वेदश्रुतिं श्रुत्वा दृष्ट्वा वै तपसो निधिम्।
अभवत् पाण्डुदेहा सा सुव्यक्तिशरीरजा॥ १७॥

"She heard the recitation of the Vedas and also saw the repository of Tapas. With a clear indication of pregnancy, she became pale all over the body at once. (17)

बभूव च समुद्विग्ना दृष्ट्वा तद्दोषमात्मनः।
इदं मे किंत्विति ज्ञात्वा पितुर्गत्वाऽऽश्रमे स्थिता॥ १८॥

"Seeing that transformation, she became extremely anxious. Saying to herself, 'I do not understand what this means !' she then went to her father's Āśrama and stood before him. (18)

तां तु दृष्ट्वा तथाभूतां तृणबिन्दुरथाब्रवीत्।
किं त्वमेतत्त्वसदृशं धारयस्यात्मनो वपुः॥ १९॥

"Seeing her thus changed' Tṛṇabindu

said, 'How does it happen that your body looks unlike itself?' (19)

सा तु कृत्वाञ्जलिं दीना कन्योवाच तपोधनम्।
न जाने कारणं तात येन मे रूपमीदृशम्॥ २०॥

"That maiden, very dispirited, spoke with folded hands to the repository of Tapas: 'Father I do not know the reason for this change in my body. (20)

किं तु पूर्वं गतास्म्येका महर्षेर्भावितात्मनः।
पुलस्त्यस्याश्रमं दिव्यमन्वेष्टुं स्वसखीजनम्॥ २१॥

'Prior to this I went alone to the charming Āśrama of the great seer, Pulastya, the knower of the Self, in search of my companions. (21)

न च पश्याम्यहं तत्र कांचिदभ्यागतां सखीम्।
रूपस्य तु विपर्यासं दृष्ट्वा त्रासादिहागता॥ २२॥

'But I did not see anyone of them in that place. I, however, noticed this change in my bodily form and have come here in trepidation.' (22)

तृणबिन्दुस्तु राजर्षिस्तपसा द्योतितप्रभः।
ध्यानं विवेश तच्चापि अपश्यदृषिकर्मजम्॥ २३॥

Tṛṇabindu, the royal sage, glowing with lustre arising from his Tapas, went into meditation and discovered that it was the work of the seer. (23)

स तु विज्ञाय तं शापं महर्षेर्भावितात्मनः।
गृहीत्वा तनयां गत्वा पुलस्त्यमिदमब्रवीत्॥ २४॥

Learning of the curse of Pulastya, the great seer, who had realized his Self, and taking hold of his daughter, he went to him and said: (24)

भगवंस्तनयां मे त्वं गुणैः स्वैरेव भूषिताम्।
भिक्षां प्रतिगृहाणेमां महर्षे स्वयमुद्यताम्॥ २५॥

" 'O venerable sir, O great seer, deign to accept, as a gift, my daughter, adorned by her own qualities, who has come to you of her own accord. (25)

तपश्चरणयुक्तस्य श्रम्यमाणेन्द्रियस्य ते।
शुश्रूषणपरा नित्यं भविष्यति न संशयः॥ २६॥

" 'There is no doubt that she will always do service to you, your limbs being fatigued due to the practice of Tapas.' (26)

तं ब्रुवाणं तु तद् वाक्यं राजर्षिं धार्मिकं तदा।
जिघृक्षुरब्रवीत् कन्यां बाढमित्येव स द्विजः॥ २७॥

"Desiring to accept her, that Brāhmaṇa said, 'Yes', to the virtuous royal sage who spoke as above. (27)

दत्त्वा तु तनयां राजा स्वमाश्रमपदं गतः।
सापि तत्रावसत् कन्या तोषयन्ती पतिं गुणैः॥ २८॥

"After giving his daughter to the sage, the Rājarṣi returned to his Āśrama. That maiden stayed there, pleasing her husband by her service. (28)

तस्यास्तु शीलवृत्ताभ्यां तुतोष मुनिपुङ्गवः।
प्रीतः स तु महातेजा वाक्यमेतदुवाच ह॥ २९॥

"That best of seers, of great lustre, was pleased with her conduct and character and out of love, spoke the following words to her: (29)

परितुष्टोऽस्मि सुश्रोणि गुणानां सम्पदा भृशम्।
तस्माद् देवि ददाम्यद्य पुत्रमात्मसमं तव॥ ३०॥
उभयोर्वंशकर्तारं पौलस्त्य इति विश्रुतम्।
यस्मात् तु विश्रुतो वेदस्त्वयेहाध्ययतो मम॥ ३१॥
तस्मात् स विश्रवा नाम भविष्यति न संशयः।
एवमुक्ता तु सा देवी प्रहृष्टेनान्तरात्मना॥ ३२॥
अचिरेणैव कालेनासूत विश्रवसं सुतम्।
त्रिषु लोकेषु विख्यातं यशोधर्मसमन्वितम्॥ ३३॥

"O lady of shapely limbs, I am highly pleased with the wealth of your excellent qualities; therefore, O Devi, I shall give you today a son equal to me in every respect, who will continue my line as well as yours and who will become known as Pulastya. Since you listened to the Vedas as I was reciting them, he will, without doubt be known as Viśravā."

"Hearing these words that lady was inwardly highly pleased, and soon gave birth to a son, Viśravā by name. He became

well-known in the three worlds, rich as he was in righteousness and fame. (30—33)

श्रुतिमान् समदर्शी च व्रताचाररतस्तथा।
पितेव तपसा युक्तो ह्यभवद् विश्रवा मुनिः॥ ३४॥

Viśravā, the seer, spent his time in Tapas like his father. He was well-read in the Vedas. He treated all living creatures alike. He was devoted to the observance of holy vows and good conduct. (34)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वितीयः सर्गः॥ २॥

Thus ends Canto Two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

तृतीयः सर्गः

Canto III

Vaiśravaṇa's birth from the loins of Viśravā; his obtaining boons through Tapas and his residence in Laṅkā

अथ पुत्रः पुलस्त्यस्य विश्रवा मुनिपुङ्गवः।
अचिरेणैव कालेन पितेव तपसि स्थितः॥ १॥

"The son of Pulastya, Viśravā, the best of sages, was soon engaged in Tapas like his father. (1)

सत्यवाञ्शीलवान् दान्तः स्वाध्यायनिरतः शुचिः।
सर्वभोगेष्वसंसक्तो नित्यं धर्मपरायणः॥ २॥

He was always bent on treading the path of righteousness and speaking the truth: he was of good conduct, self-controlled, given to studying the Vedas, pure and unattached to every kind of sensual pleasure. (2)

ज्ञात्वा तस्य तु तद् वृत्तं भरद्वाजो महामुनिः।
ददौ विश्रवसे भार्यां स्वसुतां देववर्णिनीम्॥ ३॥

Learning his way of life, Bharadwāja the great sage, gave his daughter, Devavarṇinī (beautiful like a divine damsel) to Viśravā in marriage. (3)

प्रतिगृह्य तु धर्मेण भरद्वाजसुतां तदा।
प्रजान्वेषिकया बुद्ध्या श्रेयो ह्यस्य विचिन्तयन्॥ ४॥

Accepting Bharadwāja's daughter in the prescribed way he began to think of begetting a son with a mind seeking the welfare of the people as well as with a view to promoting his spiritual welfare. (4)

मुदा परमया युक्तो विश्रवा मुनिपुङ्गवः।
स तस्यां वीर्यसम्पन्नमपत्यं परमाद्भुतम्॥ ५॥
जनयामास धर्मज्ञः सर्वैर्ब्रह्मगुणैर्वृतम्।
तस्मिञ्जाते तु संहृष्टः स बभूव पितामहः॥ ६॥
दृष्ट्वा श्रेयस्करीं बुद्धिं धनाध्यक्षो भविष्यति।
नाम चास्याकरोत् प्रीतः सार्धं देवर्षिभिस्तदा॥ ७॥

Filled with highest joy, Viśravā, the best of sages, who knew what is right, begot of her a most wonderful son, possessed of valour and all the virtues of a Brāhmaṇa. Divining on his birth his inclination to do good to the world and seeing that he would become the lord of wealth, the sage was highly pleased and then gave him a name in consultation with other celestial sages. (5—7)

यस्माद् विश्रवसोऽपत्यं सादृश्याद् विश्रवा इव।
तस्माद् वैश्रवणो नाम भविष्यत्येष विश्रुतः॥ ८॥

They said, 'since he is a son of Viśravā and resembles his father in every respect, he would be known (in course of time), as Vaiśravaṇa.' (8)

स तु वैश्रवणस्तत्र तपोवनगतस्तदा।
अवर्धताहुतिहुतो महातेजा यथानलः॥ ९॥

"Vaiśravaṇa, of great lustre, then repaired to a forest retreat (Tapovana) and grew up like fire fed by offerings. (9)

तस्याश्रमपदस्थस्य बुद्धिर्जज्ञे महात्मनः।
चरिष्ये परमं धर्मं धर्मो हि परमा गतिः॥ १०॥

As this high-souled person was living in the Āśrama, a thought occurred to him that he must practise the highest form of Dharma, as it was the ultimate goal. (10)

स तु वर्षसहस्राणि तपस्तप्त्वा महावने।
यन्त्रितो नियमैरुग्रैश्चकार सुमहत्तपः॥ ११॥

Performing Tapas for thousands of years in a vast forest retreat, he had subdued his senses by stern discipline; the Tapas that he performed was a very severe one. (11)

पूर्णे वर्षसहस्रान्ते तं तं विधिमकल्पयत्।
जलाशी मारुताहारो निराहारस्तथैव च॥ १२॥

At the end of a thousand years, he imposed on himself the discipline appropriate for the occasion and lived on water, then on air and then went without anything to live upon. (12)

एवं वर्षसहस्राणि जग्मुस्तान्येकवर्षवत्।
अथ प्रीतो महातेजाः सेन्द्रैः सुरगणैः सह॥ १३॥
गत्वा तस्याश्रमपदं ब्रह्मेदं वाक्यमब्रवीत्।
परितुष्टोऽस्मि ते वत्स कर्मणानेन सुव्रत॥ १४॥

Thus a thousand years flew away like one year. "The highly glorious Brahmā, greatly pleased, went to his Āśrama accompanied by Indra and a host of other gods and spoke as follows: 'O sage of commendable vows, may all be well with you. I am pleased with your achievement, my son ! (13-14)

वरं वृणीष्व भद्रं ते वरार्हस्त्वं महामते।
अथाब्रवीद् वैश्रवणः पितामहमुपस्थितम्॥ १५॥

O highly intelligent one, you deserve a boon. Ask for one.' Addressing Brahmā, who had come in person, Vaiśravaṇa said: (15)

भगवँल्लोकपालत्वमिच्छेयं लोकरक्षणम्।
अथाब्रवीद् वैश्रवणं परितुष्टेन चेतसा॥ १६॥
ब्रह्मा सुरगणैः सार्धं बाढमित्येव हृष्टवत्।
अहं वै लोकपालानां चतुर्थं स्रष्टुमुद्यतः॥ १७॥

'I like to be a guardian of the world (Lokapāla) and its protector (Lokarakṣaka), O venerable sir !' "With a well-pleased mind and greatly satisfied, Brahmā, in the presence of the host of gods, said: 'Be it so. I was about to create the fourth Lokapāla (guardian of the world). (16-17)

यमेन्द्रवरुणानां च पदं यत् तव चेप्सितम्।
तद् गच्छ बत धर्मज्ञ निधीशत्वमवाप्नुहि॥ १८॥

'Go, therefore, O knower of Dharma, and attain the position of the lord of wealth and be an equal of Yama, Indra and Varuṇa. (18)

शक्राम्बुपयमानां च चतुर्थस्त्वं भविष्यसि।
एतच्च पुष्पकं नाम विमानं सूर्यसंनिभम्॥ १९॥
प्रतिगृह्णीष्व यानार्थं त्रिदशैः समतां व्रज।
स्वस्ति तेऽस्तु गमिष्यामः सर्व एव यथागतम्॥ २०॥
कृतकृत्या वयं तात दत्वा तव वरद्वयम्।
इत्युक्त्वा स गतो ब्रह्मा स्वस्थानं त्रिदशैः सह॥ २१॥

'You will be the fourth, besides Indra, Varuṇa and Yama. Accept this aerial car, Puṣpaka by name, resplendent like the sun, as your conveyance and become equal to gods. Let all be well with you. We shall go back as we came, having accomplished our purpose by granting you the two boons.' Having said this, Brahmā went back to his abode accompanied by the gods. (19—21)

गतेषु ब्रह्मपूर्वेषु देवेष्वथ नभस्तलम्।
धनेशः पितरं प्राह प्राञ्जलिः प्रयतात्मवान्॥ २२॥

When Brahmā and the other gods had gone to the heavens, the lord of wealth, with folded hands and with all humility, said to his father: (22)

भगवँल्लब्धवानस्मि वरमिष्टं पितामहात्।
निवासनं न मे देवो विदधे स प्रजापतिः॥ २३॥

'Revered sir, from Brahmā I have obtained the boon of my choice, but the said lord of creation did not assign a place for my abode. (23)

तं पश्य भगवन् कंचिन्निवासं साधु मे प्रभो।
न च पीडा भवेद् यत्र प्राणिनो यस्य कस्यचित्॥ २४॥

'Therefore, select a holy place for me where no injury may be caused to any living creature.' (24)

एवमुक्तस्तु पुत्रेण विश्रवा मुनिपुंगवः।
वचनं प्राह धर्मज्ञ श्रूयतामिति सत्तम॥ २५॥
दक्षिणस्योदधेस्तीरे त्रिकूटो नाम पर्वतः।
तस्याग्रे तु विशाला सा महेन्द्रस्य पुरी यथा॥ २६॥
लङ्का नाम पुरी रम्या निर्मिता विश्वकर्मणा।
राक्षसानां निवासार्थं यथेन्द्रस्यामरावती॥ २७॥

"Thus addressed by his son, Viśravā, the best of sages, spoke as follows: 'Listen, O knower of Dharma and the noblest of beings, there is a mountain by name Trikūṭa on the shores of the southern ocean; on its summit there is a charming city called Laṅkā, spacious like the city of the great Indra; it was constructed by Viśwakarmā for the residence of the Rākṣasas as Amarāvatī was for the residence of Indra. (25—27)

तत्र त्वं वस भद्रं ते लङ्कायां नात्र संशयः।
हेमप्राकारपरिखा यन्त्रशस्त्रसमावृता॥ २८॥
रमणीया पुरी सा हि रुक्मवैदूर्यतोरणा।
राक्षसैः सा परित्यक्ता पुरा विष्णुभयार्दितैः॥ २९॥

'Let all be well with you, my son. You may live there in Laṅkā without any misgiving. That charming city has golden fortifications and is surrounded by moats; it is well-equipped on all sides with mechanical devices and weapons; its portals are made of gold and cat's-eye gems; long ago it was deserted by the Rākṣasas, who were afflicted with the fear of Viṣṇu. (28-29)

शून्या रक्षोगणैः सर्वैं रसातलतलं गतैः।
शून्या सम्प्रति लङ्का सा प्रभुस्तस्या न विद्यते॥ ३०॥

'It is now free of the Rākṣasas they having fled to the nether world, known as Rasātala. That city of Laṅkā is now vacant and is without a ruler. (30)

स त्वं तत्र निवासाय गच्छ पुत्र यथासुखम्।
निर्दोषस्तत्र ते वासो न बाधस्तत्र कस्यचित्॥ ३१॥

'You may go there, my son, and live there, as it suits your pleasure. Your stay there will be quite happy and no harm will result to anybody.' (31)

एतच्छ्रुत्वा स धर्मात्मा धर्मिष्ठं वचनं पितुः।
निवासयामास तदा लङ्कां पर्वतमूर्धनि॥ ३२॥

"Hearing these most righteous words of his father, that *Dharmātmā* then lived in Laṅkā, situated upon the crest of the mountain. (32)

नैर्ऋतानां सहस्रैस्तु हृष्टैः प्रमुदितैः सदा।
अचिरेणैव कालेन सम्पूर्णा तस्य शासनात्॥ ३३॥

"Soon, thanks to his wise administration, that city became full of thousands of ever contented and elated Nairṛtas. (33)

स तु तत्रावसत् प्रीतो धर्मात्मा नैर्ऋतर्षभः।
समुद्रपरिखायां स लङ्कायां विश्रवात्मजः॥ ३४॥

"The son of Viśravā, the pious-minded lord of the Nairṛtas, lived happily there in Laṅkā, which had the sea as its moat. (34)

काले काले तु धर्मात्मा पुष्पकेण धनेश्वरः।
अभ्यागच्छद् विनीतात्मा पितरं मातरं च हि॥ ३५॥

"From time to time the pious-minded lord of wealth, full of humility, went to his father and mother, on the Puṣpaka. (35)

स देवगन्धर्वगणैरभिष्टुत-
स्तथाप्सरोनृत्यविभूषितालयः।
गभस्तिभिः सूर्य इवावभासयन्
पितुः समीपं प्रययौ स वित्तपः॥ ३६॥

"Praised by hosts of gods and Gandharvas and with his abode adorned by the dance of celestial damsels, and himself glowing like the sun by its rays, the celebrated lord of wealth repaired to the presence of his father." (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे तृतीयः सर्गः॥ ३॥

Thus ends Canto Three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्थः सर्गः

Canto IV

A description of the race of Rākṣasas and the origin of Heti, Vidyutkeśa and Sukeśa

श्रुत्वागस्त्येरितं वाक्यं रामो विस्मयमागतः।
कथमासीत् तु लङ्कायां सम्भवो रक्षसां पुरा॥ १॥

Rāma was struck with surprise on hearing the words spoken by Agastya. 'How did it happen that the Rākṣasas lived in Laṅkā even before Viśravā?' (1)

ततः शिरः कम्पयित्वा त्रेताग्निसमविग्रहम्।
तमगस्त्यं मुहुर्दृष्ट्वा स्मयमानोऽभ्यभाषत॥ २॥

Shaking his head and repeatedly looking at Agastya, whose lustre was equal to that of the three fires (Dakṣiṇāgni, Gārhapatya and Āhavanīya), Śrī Rāma spoke the following words smilingly: (2)

भगवन् पूर्वमप्येषा लङ्काऽऽसीत् पिशिताशिनाम्।
श्रुत्वेदं भगवद्वाक्यं जातो मे विस्मयः परः॥ ३॥

'Revered Sir, hearing Your Holiness' words that Laṅkā belonged to the demons even before, I am greatly surprised. (3)

पुलस्त्यवंशादुद्भूता राक्षसा इति नः श्रुतम्।
इदानीमन्यतश्चापि सम्भवः कीर्तितस्त्वया॥ ४॥

"We have heard it said that the origin of the Rākṣasas was from the progeny of Pulastya. But now their descent is traced by you to another source. (4)

रावणात् कुम्भकर्णाच्च प्रहस्ताद् विकटादपि।
रावणस्य च पुत्रेभ्यः किं नु ते बलवत्तराः॥ ५॥

"Were they more powerful than Rāvaṇa, Kumbhakarṇa, Prahasta, Vikaṭa and Rāvaṇa's sons? (5)

क एषां पूर्वको ब्रह्मन् किं नामा च बलोत्कटः।
अपराधं च कं प्राप्य विष्णुना द्राविताः कथम्॥ ६॥

"Who was their ancestor, O Brāhmaṇa, what was the name of that powerful being? For what offence and how were they driven out by Lord Viṣṇu? (6)

एतद् विस्तरतः सर्वं कथयस्व ममानघ।
कुतूहलमिदं मह्यं नुद भानुर्यथा तमः॥ ७॥

"O sinless one, tell me all about this in detail and remove this curiosity of mine as the sun dispels darkness." (7)

राघवस्य वचः श्रुत्वा संस्कारालंकृतं शुभम्।
अथ विस्मयमानस्तमगस्त्यः प्राह राघवम्॥ ८॥

"Hearing these beautiful and polished words of Rāghava, Agastya, feeling rather surprised, addressed the following words to him: (8)

प्रजापतिः पुरा सृष्ट्वा अपः सलिलसम्भवः।
तासां गोपायने सत्त्वानसृजत् पद्मसम्भवः॥ ९॥

"Prajāpati, born of the causal water and of the lotus (sprung from the navel of Lord Viṣṇu), created the waters of the ocean in the days of yore and then created living beings for their protection. (9)

ते सत्त्वाः सत्त्वकर्तारं विनीतवदुपस्थिताः।
किं कुर्म इति भाषन्तः क्षुत्पिपासाभयार्दिताः॥ १०॥

"Tormented by fear born of hunger and thirst, these living beings approached the creator in all humility and asked: 'What shall we do?' (10)

प्रजापतिस्तु तान् सर्वान् प्रत्याह प्रहसन्निव।
आभाष्य वाचा यत्नेन रक्षध्वमिति मानद॥ ११॥

Addressing them in so many words, O bestower of honour, Prajāpati said as though laughing: 'Protect the waters with all effort.' (11)

रक्षाम इति तत्रान्यैर्यक्षाम इति चापरैः।
भुक्षिताभुक्षितैरुक्तस्ततस्तानाह भूतकृत्॥ १२॥
रक्षाम इति यैरुक्तं राक्षसास्ते भवन्तु वः।
यक्षाम इति यैरुक्तं यक्षा एव भवन्तु वः॥ १३॥

"Of those who were hungry and thirsty,

some said, 'We shall protect' and the others said, 'We shall adore.' Then the creator told them, 'Let those of you who said, 'We shall protect' become Rākṣasas and those of you who said, 'We shall adore' become Yakṣas.' (12-13)

तत्र हेतिः प्रहेतिश्च भ्रातरौ राक्षसाधिपौ।
मधुकैटभसंकाशौ बभूवतुररिंदमौ॥ १४॥

"There were two brothers, Heti and Praheti, leaders of the Rākṣasas and the scourge of their enemies, compeers of Madhu and Kaiṭabha. (14)

प्रहेतिर्धार्मिकस्तत्र तपोवनगतस्तदा।
हेतिर्दारक्रियार्थे तु परं यत्नमथाकरोत्॥ १५॥

"Of them, Praheti, given to the practice of Dharma, then repaired to a forest retreat used as a place for performing Tapas. Heti made great efforts to secure a wife. (15)

स कालभगिनीं कन्यां भयां नाम महाभयाम्।
उदावहदमेयात्मा स्वयमेव महामतिः॥ १६॥

"Highly intelligent and indefatigable, he married on his own initiative the sister of Yama, Bhayā by name, who inspired great terror (because of her being a sister of Kāla). (16)

स तस्यां जनयामास हेती राक्षसपुंगवः।
पुत्रं पुत्रवतां श्रेष्ठो विद्युत्केशमिति श्रुतम्॥ १७॥

"Heti, the best of Rākṣasas begot of her a son known as Vidyutkeśa, and came to be recognized as the foremost of those blessed with sons. (17)

विद्युत्केशो हेतिपुत्रः स दीप्तार्कसमप्रभः।
व्यवर्धत महातेजास्तोयमध्य इवाम्बुजम्॥ १८॥

"Vidyutkeśa, the son of Heti, who was of great lustre like the blazing sun, grew up as a lotus in the midst of water. (18)

स यदा यौवनं भद्रमनुप्राप्तो निशाचरः।
ततो दारक्रियां तस्य कर्तुं व्यवसितः पिता॥ १९॥

"When that Rākṣasa attained blooming youth, his father exerted himself for getting him married. (19)

संध्यादुहितरं सोऽथ संध्यातुल्यां प्रभावतः।
वरयामास पुत्रार्थं हेती राक्षसपुंगवः॥ २०॥

"Heti, the best of Rākṣasas, forthwith selected for his son, the daughter of Sandhyā, equal in majesty to Sandhyā herself. (20)

अवश्यमेव दातव्या परस्मै सेति संध्यया।
चिन्तयित्वा सुता दत्ता विद्युत्केशाय राघव॥ २१॥

"Thinking that her daughter had necessarily to be given to another, Sandhyā gave her away in marriage to Vidyutkeśa, O Rāghava ! (21)

संध्यायास्तनयां लब्ध्वा विद्युत्केशो निशाचरः।
रमते स तया सार्धं पौलोम्या मघवानिव॥ २२॥

"Having secured (Sālakaṭaṅkaṭā) the daughter of Sandhyā, Vidyutkeśa, the said Rākṣasa, revelled with her as Indra does with Paulomī. (22)

केनचित्त्वथ कालेन राम सालकटङ्कटा।
विद्युत्केशाद् गर्भमाप घनराजिरिवार्णवात्॥ २३॥

"In course of time, O Śrī Rāma, Sālakaṭaṅkaṭā thereupon conceived a child through Vidyutkeśa even as a mass of clouds would draw water from the ocean. (23)

ततः सा राक्षसी गर्भं घनगर्भसमप्रभम्।
प्रसूता मन्दरं गत्वा गङ्गा गर्भमिवाग्निजम्।
समुत्सृज्य तु सा गर्भं विद्युत्केशरतार्थिनी॥ २४॥
रेमे तु सार्धं पतिना विस्मृत्य सुतमात्मजम्।
उत्सृष्टस्तु तदा गर्भो घनशब्दसमस्वनः॥ २५॥

"The Rākṣasī repaired to the slopes of Mount Mandara and gave birth to a son, brilliant like lightning, even as Goddess Gaṅgā delivered the offspring (of Lord Śiva) released by Agni. Desiring to revel with Vidyutkeśa, she delivered the child and revelled with her husband, forgetting all about her own child. Deserted by her, the baby then rumbled like a cloud. (24-25)

तयोत्सृष्टः स तु शिशुः शरदर्कसमद्युतिः।
निधायास्ये स्वयं मुष्टिं रुरोद शनकैस्तदा॥ २६॥

"Putting the fist into the mouth itself, the child left by her, who was equal in lustre to the autumnal sun, gently cried. (26)

ततो वृषभमास्थाय पार्वत्या सहितः शिवः।
वायुमार्गेण गच्छन् वै शुश्राव रुदितस्वनम्॥ २७॥

"Lord Śiva, mounted on his bull and proceeding by air in the company of Pārvatī, thereupon heard the sound of crying. (27)

अपश्यदुमया सार्धं रुदन्तं राक्षसात्मजम्।
कारुण्यभावात् पार्वत्या भवस्त्रिपुरसूदनः॥ २८॥
तं राक्षसात्मजं चक्रे मातुरेव वयःसमम्।
अमरं चैव तं कृत्वा महादेवोऽक्षरोऽव्ययः॥ २९॥

"Mahādeva, the undecaying and imperishable, the destroyer of Tripura, saw the crying child of the Rākṣasa, and due to the compassion felt by Umā, the daughter of Himavān, made the Rākṣasa's son grow up to the age of his mother and made him also immortal. (28-29)

पुरमाकाशगं प्रादात् पार्वत्याः प्रियकाम्यया।
उमयापि वरो दत्तो राक्षसीनां नृपात्मज॥ ३०॥
सद्योपलब्धिर्गर्भस्य प्रसूतिः सद्य एव च।
सद्य एव वयःप्राप्तिं मातुरेव वयःसमम्॥ ३१॥

"To please Pārvatī, Śiva gave him a flying city; Umā also gave to the Rākṣasa woman the boon of instantaneous conception, instantaneous delivery and instantaneous growing up of the child to the age of its mother. (30-31)

ततः सुकेशो वरदानगर्वितः
श्रियं प्रभोः प्राप्य हरस्य पार्श्वतः।
चचार सर्वत्र महान् महामतिः
खगं पुरं प्राप्य पुरंदरो यथा॥ ३२॥

"Then the great and intelligent Sukeśa, obtaining from Lord Śiva, both wealth and the city that could fly in the air, became haughty by reason of the boon of immortality and roamed about everywhere like Indra." (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्थः सर्गः॥ ४॥

Thus ends Canto Four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चमः सर्गः

Canto V

Description of the descendants of Mālyavān, Sumālī and Mālī, sons of Sukeśa

सुकेशं धार्मिकं दृष्ट्वा वरलब्धं च राक्षसम्।
ग्रामणीर्नाम गन्धर्वो विश्वावसुसमप्रभः॥ १॥
तस्य देववती नाम द्वितीया श्रीरिवात्मजा।
त्रिषु लोकेषु विख्याता रूपयौवनशालिनी॥ २॥
तां सुकेशाय धर्मात्मा ददौ रक्षःश्रियं यथा।
वरदानकृतैश्वर्यं सा तं प्राप्य पतिं प्रियम्॥ ३॥
आसीद् देववती तुष्टा धनं प्राप्येव निर्धनः।
स तया सह संयुक्तो रराज रजनीचरः॥ ४॥
अञ्जनादभिनिष्क्रान्तः करेणुवेव महागजः।
ततः काले सुकेशस्तु जनयामास राघव॥ ५॥
त्रीन् पुत्राञ्जनयामास त्रेताग्निसमविग्रहान्।
माल्यवन्तं सुमालिं च मालिं च बलिनां वरम्॥ ६॥

त्रींस्त्रिनेत्रसमान् पुत्रान् राक्षसान् राक्षसाधिपः।
त्रयो लोका इवाव्यग्राः स्थितास्त्रय इवाग्नयः॥ ७॥
त्रयो मन्त्रा इवात्युग्रास्त्रयो घोरा इवामयाः।
त्रयः सुकेशस्य सुतास्त्रेताग्निसमतेजसः॥ ८॥
विवृद्धिमगमंस्तत्र व्याधयोपेक्षिता इव।
वरप्राप्तिं पितुस्ते तु ज्ञात्वैश्वर्यं तपोबलात्॥ ९॥
तपस्तप्तुं गता मेरुं भ्रातरः कृतनिश्चयाः।
प्रगृह्य नियमान् घोरान् राक्षसा नृपसत्तम॥ १०॥
विचेरुस्ते तपो घोरं सर्वभूतभयावहम्।
सत्यार्जवशमोपेतैस्तपोभिर्भुवि दुर्लभैः॥ ११॥
संतापयन्तस्त्रींल्लोकान् सदेवासुरमानुषान्।
ततो विभुश्चतुर्वक्त्रो विमानवरमाश्रितः॥ १२॥

सुकेशपुत्रानामन्त्र्य वरदोऽस्मीत्यभाषत।
ब्रह्माणं वरदं ज्ञात्वा सेन्द्रैर्देवगणैर्वृतम्॥ १३॥
ऊचुः प्राञ्जलयः सर्वे वेपमाना इव द्रुमाः।
तपसाऽऽराधितो देव यदि नो दिशसे वरम्॥ १४॥
अजेयाः शत्रुहन्तारस्तथैव चिरजीविनः।
प्रभविष्ण्वो भवामेति परस्परमनुव्रताः॥ १५॥

"Seeing Sukeśa, the pious Rākṣasa, having obtained boons, a pious-minded Gandharva, Grāmaṇī by name and equal in lustre to Viśwāvasu, gave in marriage to Sukeśa his daughter, Devavatī by name, looking like a second Lakṣmī, famed in all the three worlds and endowed with beauty and youth, who embodied as it were the glory of the race of Rākṣasas. Having obtained a loving husband who had secured rulership through boons, Devavatī was perfectly pleased even as a pauper is when he obtains riches. Being married to her, the Rākṣasa shone like a mighty elephant, sprung from Añjana (an elephant guarding a cardinal point), united with a she-elephant. "In course of time, O Rāghava, Sukeśa, the lord of the Rākṣasas, begot three sons, the ogres Mālyavān, Sumālī and Mālī, the last of whom was the foremost among the strong and who were equal in lustre to the three fires, and all the three were compeers of Lord Śiva. The three sons remained steady like the three worlds, were bright as the three sacrificial fires, powerful like the three strengths (of rulership, strenuous effort and sacred formula—प्रभुशक्ति, उत्साहशक्ति and मन्त्रशक्ति or the three Vedas) and formidable like the three kinds of diseases (arising from derangement of the three humours of the body, viz., wind, bile and phlegm). The three sons of Sukeśa, who were bright as the three sacrificial fires, grew up like diseases that have been neglected. "Knowing that by dint of his Tapas their father had secured boons as well as rulership, the three brothers repaired to Mount Meru determined to perform Tapas. Having adopted formidable rules of conduct, O jewel among the rulers of men, the aforesaid ogres practised severe austerities which proved to be a source of terror to all created beings. Through austerities combined with truthfulness, straightforwardness and self-control and rare in the world, the Rākṣasas, O best of kings, caused unrest to the three worlds inhabited by gods, Asuras and human beings. Then Lord Brahmā came seated in an excellent aerial car and addressing the sons of Sukeśa said, 'I have come to grant boons'. Knowing Brahmā, surrounded by hosts of gods, including Indra, to have come to grant boons, all the three, shaking like trees said with folded hands: 'Propitiated by our Tapas, O Lord, if you deign to grant us boons, let us become invincible, the scourge of our foes and also long-lived; let us also become powerful and full of love for one another.' (1—15)

एवं भविष्यथेत्युक्त्वा सुकेशतनयान् विभुः।
स ययौ ब्रह्मलोकाय ब्रह्मा ब्राह्मणवत्सलः॥ १६॥

Having said to the sons of Sukeśa, 'You shall become all this', Lord Brahmā, loving to Brāhmaṇas, repaired to Brahmaloka. (16)

वरं लब्ध्वा तु ते सर्वे राम रात्रिंचरास्तदा।
सुरासुरान् प्रबाधन्ते वरदानसुनिर्भयाः॥ १७॥

"Having obtained the boons, and free from fear by reason of them, all the three Rākṣasas went about harassing the gods and demons, O Śrī Rāma! (17)

तैर्बाध्यमानास्त्रिदशाः सर्षिसङ्घाः सचारणाः।
त्रातारं नाधिगच्छन्ति निरयस्था यथा नराः॥ १८॥

"Tormented by them, the gods, alongwith the seers and the Cāraṇas, did not find a protector any more than those cast in hell. (18)

अथ ते विश्वकर्माणं शिल्पिनां वरमव्ययम्।
ऊचुः समेत्य संहृष्टा राक्षसा रघुसत्तम॥ १९॥

"Highly rejoiced, the Rākṣasas in a body then approached the best of architects,

the immortal Viśwakarmā, O jewel among the Raghus, and said: (19)

ओजस्तेजोबलवतां महतामात्मतेजसा।
गृहकर्ता भवानेव देवानां हृदयेप्सितम्॥ २०॥

"You alone build abodes, according to their heart's desire, for the great gods, full of valour, lustre and strength by virtue of their spirituality. (20)

अस्माकमपि तावत् त्वं गृहं कुरु महामते।
हिमवन्तमुपाश्रित्य मेरुं मन्दरमेव वा॥ २१॥
महेश्वरगृहप्रख्यं गृहं नः क्रियतां महत्।
विश्वकर्मा ततस्तेषां राक्षसानां महाभुजः॥ २२॥
निवासं कथयामास शक्रस्येवामरावतीम्।
दक्षिणस्योदधेस्तीरे त्रिकूटो नाम पर्वतः॥ २३॥

"This time, O highly intelligent one, build an abode for us also. On the slopes of Mount Himavān, Meru or Mandara erect for us a spacious house like that of Maheśwara." Viśwakarmā, the mighty-armed, thereupon told the said Rākṣasas of a residence equal to Amarāvatī, the residence of Indra, as follows: "On the shore of the southern sea there is a hill Trikūṭa by name. (21—23)

सुवेल इति चाप्यन्यो द्वितीयो राक्षसेश्वराः।
शिखरे तस्य शैलस्य मध्यमेऽम्बुदसंनिभे॥ २४॥
शकुनैरपि दुष्प्रापे टङ्कच्छिन्नचतुर्दिशि।
त्रिंशद्योजनविस्तीर्णा शतयोजनमायता॥ २५॥
स्वर्णप्राकारसंवीता हेमतोरणसंवृता।
मया लङ्केति नगरी शक्राज्ञप्तेन निर्मिता॥ २६॥

"'O lords of the Rākṣasas, there is another hill by its side called Suvela. On the middle peak of the former, looking like a cloud, and inaccessible even to birds due to all its four sides being polished by a chisel, I built the city of Laṅkā at the command of Indra. It is thirty Yojanas wide and a hundred Yojanas long. It is surrounded by fortifications made of gold. The portals also are made of gold. (24—26)

तस्यां वसत दुर्धर्षा यूयं राक्षसपुंगवाः।
अमरावतीं समासाद्य सेन्द्रा इव दिवौकसः॥ २७॥

"'You, the foremost of Rākṣasas, who are unassailable by others, may live there, as do the gods alongwith Indra in Amarāvatī. (27)

लङ्कादुर्गं समासाद्य राक्षसैर्बहुभिर्वृताः।
भविष्यथ दुराधर्षाः शत्रूणां शत्रुसूदनाः॥ २८॥

"'Having duly reached the fortress of Laṅkā with a large following of Rākṣasas you will be unassailable by enemies, O slayers of your foes!' (28)

विश्वकर्मवचः श्रुत्वा ततस्ते राक्षसोत्तमाः।
सहस्रानुचरा भूत्वा गत्वा तामवसन् पुरीम्॥ २९॥

"Hearing the words of Viśwakarmā, those best of Rākṣasas then went to that city with thousands of followers and lived there. (29)

दृढप्राकारपरिखां हैमैर्गृहशतैर्वृताम्।
लङ्कामवाप्य ते हृष्टा न्यवसन् रजनीचराः॥ ३०॥

"The Rākṣasas full of delight reached Laṅkā surrounded by strong fortifications and moats and dotted with hundreds of houses made of gold, and stayed there. (30)

एतस्मिन्नेव काले तु यथाकामं च राघव।
नर्मदा नाम गन्धर्वी बभूव रघुनन्दन॥ ३१॥
तस्याः कन्यात्रयं ह्यासीद् ह्रीश्रीकीर्तिसमद्युति।
ज्येष्ठक्रमेण सा तेषां राक्षसानामराक्षसी॥ ३२॥
कन्यास्ताः प्रददौ हृष्टाः पूर्णचन्द्रनिभाननाः।
त्रयाणां राक्षसेन्द्राणां तिस्रो गन्धर्वकन्यकाः॥ ३३॥

"At that time, O Śrī Rāma, the delight of the Raghus, there lived a Gandharva woman by name Narmadā. She had three daughters equal in lustre to Hrī, Śrī and Kīrti, the goddesses presiding over modesty, prosperity and fame, respectively. This non-Rākṣasa lady voluntarily gave all the three Gandharva maidens, whose faces were beaming with joy like the full moon, in the order of their seniority in age, in marriage to the three Rākṣasas. (31—33)

दत्ता मात्रा महाभागा नक्षत्रे भगदैवते।
कृतदारास्तु ते राम सुकेशतनयास्तदा॥ ३४॥
चिक्रीडुः सह भार्याभिरप्सरोभिरिवामराः।
ततो माल्यवतो भार्या सुन्दरी नाम सुन्दरी॥ ३५॥

स तस्यां जनयामास यदपत्यं निबोध तत्।
वज्रमुष्टिर्विरूपाक्षो दुर्मुखश्चैव राक्षसः॥ ३६॥
सुप्तघ्नो यज्ञकोपश्च मत्तोन्मत्तौ तथैव च।
अनला चाभवत् कन्या सुन्दर्यां राम सुन्दरी॥ ३७॥

"The highly fortunate maidens were given by their mother at a time when the asterisk Uttarā-Phālgunī was visible. The sons of Sukeśa being married, revelled with their wives as do the immortals (gods) with Apsarā women (celestial nymphs), O Rāma ! Learn from me about the children that Mālyavān begot of his wife, the beautiful Sundarī. They were Vajramuṣṭi, Virūpākṣa, the Rākṣasa Durmukha, Suptaghna, Yajñakopa, Matta and Unmatta. Of Sundarī, O Rāma, there was also born a beautiful girl by name Analā. (34—37)

सुमालिनोऽपि भार्याऽऽसीत् पूर्णचन्द्रनिभानना।
नाम्ना केतुमती राम प्राणेभ्योऽपि गरीयसी॥ ३८॥

"Sumālī's wife, Ketumatī by name, too had a face beaming like the full moon, and who was dearer to him than his life, O Rāma ! (38)

सुमाली जनयामास यदपत्यं निशाचरः।
केतुमत्यां महाराज तन्निबोधानुपूर्वशः॥ ३९॥

"Hear from me, O monarch, about the children that Sumālī the Rākṣasa, begot of Ketumatī in order of their seniority. (39)

प्रहस्तोऽकम्पनश्चैव विकटः कालिकामुखः।
धूम्राक्षश्चैव दण्डश्च सुपार्श्वश्च महाबलः॥ ४०॥
संह्रादिः प्रघसश्चैव भासकर्णश्च राक्षसः।
राका पुष्पोत्कटा चैव कैकसी च शुचिस्मिताः॥ ४१॥
कुम्भीनसी च इत्येते सुमालेः प्रसवाः स्मृताः॥ ४२॥

"Prahasta, and Akampana, Vikaṭa, Kālikāmukha and Dhūmrākṣa and Daṇḍa, Supārśwa of great strength, Saṁhrādi and Praghasa and the ogre Bhāsakarṇa, and the girls Rākā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī of bright smiles were the children of Sumālī. (40—42)

मालेस्तु वसुदा नाम गन्धर्वी रूपशालिनी।
भार्यासीत् पद्मपत्राक्षी स्वक्षी यक्षीवरोपमा॥ ४३॥

"Mālī's wife was Vasudā, a Gandharva lady. She was lovely and her beautiful eyes resembled the petals of a lotus. She compared with the best of the Yakṣa ladies. (43)

सुमालेरनुजस्तस्यां जनयामास यत् प्रभो।
अपत्यं कथ्यमानं तु मया त्वं शृणु राघव॥ ४४॥

"Listen, O King Rāma, to what I say about the children that Sumālī's brother begot of her. (44)

अनलश्चानिलश्चैव हरः सम्पातिरेव च।
एते विभीषणामात्या मालेयास्ते निशाचराः॥ ४५॥

"They were Anala and Anila, Hara and Sampāti. These Rākṣasas, the sons of Mālī, were the ministers of Vibhīṣaṇa. (45)

ततस्तु ते राक्षसपुङ्गवास्त्रयो
निशाचरैः पुत्रशतैश्च संवृताः।
सुरान् सहेन्द्रानृषिनागयक्षान्
बबाधिरे तान् बहुवीर्यदर्पिताः॥ ४६॥

"Surrounded by night-rangers and hundreds of sons, those three bulls among the Rākṣasas, who had grown haughty by reason of their excessive valour, harassed the said gods including Indra, the Ṛṣis, the Nāgas and the Yakṣas. (46)

जगद्भ्रमन्तोऽनिलवद् दुरासदा
रणेषु मृत्युप्रतिमानतेजसः।
वरप्रदानादपि गर्विता भृशं
क्रतुक्रियाणां प्रशमंकराः सदा॥ ४७॥

"Roaming about the world like the wind, they were unapproachable. In battle they were as fierce as Yama. They had grown immensely haughty by reason of the boons they had obtained. They always put obstacles in the way of Vedic sacrifices." (47)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चमः सर्गः॥ ५॥

Thus ends Canto Five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्ठः सर्गः

Canto VI

Under the advice of Lord Śiva, the gods seek the help of Śrī Viṣṇu for the destruction of the Rākṣasas; they return reassured; the Rākṣasas usurp the region of the gods; the coming of Śrī Viṣṇu to help the gods

तैर्वध्यमाना देवाश्च ऋषयश्च तपोधनाः।
भयार्ताः शरणं जग्मुर्देवदेवं महेश्वरम्॥ १॥
जगत्सृष्ट्यन्तकर्तारमजमव्यक्तरूपिणम्।
आधारं सर्वलोकानामाराध्यं परमं गुरुम्॥ २॥

"The gods, as well as seers given to asceticism who were being killed by them (the Rākṣasas), were terribly afraid and sought refuge in Maheśwara, the god of gods, the creator and destroyer of the world, the unborn, the unmanifest, the support of all the worlds, the worshipful one and the highest Guru. (1-2)

ते समेत्य तु कामारिं त्रिपुरारिं त्रिलोचनम्।
ऊचुः प्राञ्जलयो देवा भयगद्गदभाषिणः॥ ३॥

"Approaching in a body, the enemy of Kāma and Tripura, the three-eyed God, the aforementioned gods said with folded hands, in a voice faltering due to fear: (3)

सुकेशपुत्रैर्भगवन् पितामहवरोद्धतैः।
प्रजाध्यक्ष प्रजाः सर्वा बाध्यन्ते रिपुबाधनैः॥ ४॥

" 'O divine lord of living beings, all creatures are being harassed by the sons of Sukeśa who have grown haughty by reason of the boons granted to them by Brahmā and who are the scourge of their foes. (4)

शरण्यान्यशरण्यानि ह्याश्रमाणि कृतानि नः।
स्वर्गाच्च देवान् प्रच्याव्य स्वर्गे क्रीडन्ति देववत्॥ ५॥

" 'Our habitations and hermitages have been made unfit for our residence. Driving out the gods from heaven, they sport there as if they were gods. (5)

अहं विष्णुरहं रुद्रो ब्रह्माहं देवराडहम्।
अहं यमश्च वरुणश्चन्द्रोऽहं रविरप्यहम्॥ ६॥
इति माली सुमाली च माल्यवांश्चैव राक्षसाः।
बाधन्ते समरोद्धर्षा ये च तेषां पुरस्सराः॥ ७॥

" 'The Rākṣasas Mālī, Sumālī and Mālyavān and their lieutenants, thirsting for battle, give us trouble saying, 'I am Viṣṇu, I am Rudra, I am Brahmā, I am Indra, I am Yama, I am Varuṇa, I am the moon and the sun.' (6-7)

तन्नो देव भयार्तानामभयं दातुमर्हसि।
अशिवं वपुरास्थाय जहि वै देवकण्टकान्॥ ८॥

" 'O Lord, please grant fearlessness to us, who are afraid; kill these enemies of gods by assuming a fierce-looking form.' (8)

इत्युक्तस्तु सुरैः सर्वैः कपर्दी नीललोहितः।
सुकेशं प्रति सापेक्षः प्राह देवगणान् प्रभुः॥ ९॥

"Spoken to in these words by all the gods, Lord Śiva, the god with matted locks, who had some consideration for Sukeśa, said to the host of gods: (9)

अहं तान् न हनिष्यामि ममावध्या हि तेऽसुराः।
किं तु मन्त्रं प्रदास्यामि यो वै तान् निहनिष्यति॥ १०॥

'I will not kill them as the said ogres are exempt from death at my hands; but I shall advise you as regards the person who will surely kill them. (10)

एतमेव समुद्योगं पुरस्कृत्य महर्षयः।
गच्छध्वं शरणं विष्णुं हनिष्यति स तान् प्रभुः॥ ११॥

'With this purpose in view, O great seers, go and seek refuge in Viṣṇu and the said Lord will kill them.' (11)

ततस्तु जयशब्देन प्रतिनन्द्य महेश्वरम्।
विष्णोः समीपमाजग्मुर्निशाचरभयार्दिताः॥ १२॥

"Then greeting Maheśwara with a shout of victory, they, who were afraid of the

Rākṣasas, came to the presence of Lord Viṣṇu. (12)

शङ्खचक्रधरं देवं प्रणम्य बहुमान्य च।
ऊचुः सम्भ्रान्तवद् वाक्यं सुकेशतनयान् प्रति॥ १३॥

"Paying obeisance and praising the Lord, who holds the conch and the discus, in a voice full of awe, they spoke the following words with regard to the sons of Sukeśa: (13)

सुकेशतनयैर्देव त्रिभिस्त्रेताग्निसंनिभैः।
आक्रम्य वरदानेन स्थानान्यपहृतानि नः॥ १४॥

"'O Lord, by reason of the boons granted to them, the three sons of Sukeśa, resembling the three fires, have usurped our places after invading them. (14)

लङ्का नाम पुरी दुर्गा त्रिकूटशिखरे स्थिता।
तत्र स्थिताः प्रबाधन्ते सर्वान् नः क्षणदाचराः॥ १५॥

"'There is a city, Laṅkā by name, situated on the crest of Mount Trikūṭa, which is difficult of access. The Rākṣasas settled there are harassing all of us. (15)

स त्वमस्मद्धितार्थाय जहि तान् मधुसूदन।
शरणं त्वां वयं प्राप्ता गतिर्भव सुरेश्वर॥ १६॥

"'O Lord Madhusūdana, we have taken refuge in You; as such be our saviour and kill them for our good, O Ruler of gods ! (16)

चक्रकृत्तास्यकमलान् निवेदय यमाय वै।
भयेष्वभयदोऽस्माकं नान्योऽस्ति भवता विना॥ १७॥
राक्षसान् समरे हृष्टान् सानुबन्धान् मदोद्धतान्।
नुद त्वं नो भयं देव नीहारमिव भास्करः॥ १८॥

"'O Lord, except You there is surely none else who will grant us protection in times of danger; with Your discus tear the lotus-like faces of these haughty Rākṣasas who are full of haughtiness for war and give them as a gift to Yama alongwith their followers and remove our fear as the sun melts the frost.' (17-18)

इत्येवं दैवतैरुक्तो देवदेवो जनार्दनः।
अभयं भयदोऽरीणां दत्त्वा देवानुवाच ह॥ १९॥

"Thus spoken to by the gods, Janārdana, the adored of gods, the scourge of His foes, granted protection to the heavenly beings and said: (19)

सुकेशं राक्षसं जाने ईशानवरदर्पितम्।
तांश्चास्य तनयाञ्जाने येषां ज्येष्ठः स माल्यवान्॥ २०॥

"I know the ogre Sukeśa who has grown arrogant by reason of the boons granted to him by Śiva; I know his notorious sons also, of whom the said Mālyavān is the eldest. (20)

तानहं समतिक्रान्तमर्यादान् राक्षसाधमान्।
निहनिष्यामि संक्रुद्धः सुरा भवत विज्वराः॥ २१॥

"Getting infuriated I will kill these despicable Rākṣasas, who have transgressed all propriety, O gods; be free from worry." (21)

इत्युक्तास्ते सुराः सर्वे विष्णुना प्रभविष्णुना।
यथावासं ययुर्हृष्टाः प्रशंसन्तो जनार्दनम्॥ २२॥

"Having been assured thus by the All-powerfull Lord Viṣṇu, the gods praised Janārdana and left for their respective places full of joy. (22)

विबुधानां समुद्योगं माल्यवांस्तु निशाचरः।
श्रुत्वा तौ भ्रातरौ वीराविदं वचनमब्रवीत्॥ २३॥

Having heard of the move of the gods, Mālyavān, the Rākṣasa, spoke as follows to his aforesaid heroic brothers: (23)

अमरा ऋषयश्चैव संगम्य किल शङ्करम्।
अस्मद्वधं परीप्सन्त इदं वचनमब्रुवन्॥ २४॥
सुकेशतनया देव वरदानबलोद्धताः।
बाधन्तेऽस्मान् समुद्दृश्य घोररूपाः पदे पदे॥ २५॥

"The gods and seers, seeking our destruction, addressed in a body, the following words to Śaṅkara: 'O Lord, the fierce-looking sons of Sukeśa, grown haughty and arrogant by reason of the boons granted to them, torment us every now and then. (24-25)

राक्षसैरभिभूताः स्मो न शक्ताः स्म प्रजापते।
स्वेषु सद्मसु संस्थातुं भयात् तेषां दुरात्मनाम्॥ २६॥

"O Lord of living beings, we are overpowered by these Rākṣasas; for fear of these wicked ones we are unable to reside in our abodes. (26)

तदस्माकं हितार्थाय जहि तांश्च त्रिलोचन।
राक्षसान् हुंकृतेनैव दह प्रदहतां वर॥ २७॥

"O three-eyed God and the foremost of destroyers, kill these Rākṣasas for our good and consume them with just a roar (Huṅkāra)." (27)

इत्येवं त्रिदशैरुक्तो निशम्यान्धकसूदनः।
शिरः करं च धुन्वान इदं वचनमब्रवीत्॥ २८॥

Listening to these words of the gods, the Slayer of Andhaka, shaking His head and hand, spoke the following words: (28)

अवध्या मम ते देवाः सुकेशतनया रणे।
मन्त्रं तु वः प्रदास्यामि यस्तान् वै निहनिष्यति॥ २९॥

'O gods, those sons of Sukeśa are immune from death at my hands in war; but I shall advise you as regards the person who will surely kill them. (29)

योऽसौ चक्रगदापाणिः पीतवासा जनार्दनः।
हरिर्नारायणः श्रीमान् शरणं तं प्रपद्यथ॥ ३०॥

'Seek refuge in Him, the glorious Janārdana, who holds in His hands the discus and the club, who wears a yellow garment and who is also known as Hari and Nārāyaṇa.' (30)

हरादवाप्य ते मन्त्रं कामारिमभिवाद्य च।
नारायणालयं प्राप्य तस्मै सर्वं न्यवेदयन्॥ ३१॥

Receiving this advice from Hara, they paid obeisance to the foe of Kāma (Lord Śiva) and reaching the abode of Nārāyaṇa, submitted all their woes to Him. (31)

ततो नारायणेनोक्ता देवा इन्द्रपुरोगमाः।
सुरारींस्तान् हनिष्यामि सुरा भवत निर्भयाः॥ ३२॥

"The gods led by Indra were thereupon assured by Nārāyaṇa: 'I will kill those enemies of yours, O gods, shed your fear.' (32)

देवानां भयभीतानां हरिणा राक्षसर्षभौ।
प्रतिज्ञातो वधोऽस्माकं चिन्त्यतां यदिह क्षमम्॥ ३३॥

"O best of Rākṣasas, Hari has promised to the frightened gods that He will bring about our destruction; therefore, think of what is the proper action to do on this occasion. (33)

हिरण्यकशिपोर्मृत्युरन्येषां च सुरद्विषाम्।
नमुचिः कालनेमिश्च संह्रादो वीरसत्तमः॥ ३४॥
राधेयो बहुमायी च लोकपालोऽथ धार्मिकः।
यमलार्जुनौ च हार्दिक्यः शुम्भश्चैव निशुम्भकः॥ ३५॥
असुरा दानवाश्चैव सत्त्ववन्तो महाबलाः।
सर्वे समरमासाद्य न श्रूयन्तेऽपराजिताः॥ ३६॥

"The death of Hiraṇyakaśipu, and other enemies was encompassed by him. Nay, Namuci, Kālanemi, Saṁhrāda, the best of the brave, Rādheya, who knew many conjuring tricks, the righteous Lokapāla, Yamala, Arjuna and Hārdikya, Śumbha and Niśumbha and other demons and giants of great might, and full of courage, who were never defeated on the battlefield are heard of no more. (34—36)

सर्वैः क्रतुशतैरिष्टं सर्वे मायाविदस्तथा।
सर्वे सर्वास्त्रकुशलाः सर्वे शत्रुभयंकराः॥ ३७॥

"All of them had performed hundreds of Vedic sacrifices and all of them knew deceitful warfare; all of them were well-practised in all arms and all of them were such as created fright in the minds of their enemies. (37)

नारायणेन निहताः शतशोऽथ सहस्रशः।
एतज्ज्ञात्वा तु सर्वेषां क्षमं कर्तुमिहार्हथ।
दुःखं नारायणं जेतुं यो नो हन्तुमिहेच्छति॥ ३८॥

"They were killed in hundreds and thousands by Nārāyaṇa; keeping this in mind all of you will do well to do that which is proper for you all at this juncture. It is difficult to conquer Nārāyaṇa, who desires to kill us at this moment." (38)

ततः सुमाली माली च श्रुत्वा माल्यवतो वचः।
ऊचतुर्भ्रातरं ज्येष्ठमश्विनाविव वासवम्॥ ३९॥

"Hearing these words of Mālyavān, Sumālī and Mālī spoke to their elder brother even as the Aświns speak to Indra: (39)

स्वधीतं दत्तमिष्टं च ऐश्वर्यं परिपालितम्।
आयुर्निरामयं प्राप्तं सुधर्मः स्थापितः पथि॥ ४०॥

'We have studied the Vedas, have performed acts of charity and the Vedic sacrifices. We have safeguarded our wealth; we have obtained a long lease of life free from disease. We have Dharma installed in our life. (40)

देवसागरमक्षोभ्यं शस्त्रैः समवगाह्य च।
जिता द्विषो ह्यप्रतिमास्तन्नो मृत्युकृतं भयम्॥ ४१॥

'The sea in the form of gods, which was incapable of being disturbed has been penetrated by our missiles; unequalled foes have been conquered. There is no fear of death to us. (41)

नारायणश्च रुद्रश्च शक्रश्चापि यमस्तथा।
अस्माकं प्रमुखे स्थातुं सर्वे बिभ्यति सर्वदा॥ ४२॥

'Nārāyaṇa and Rudra and Indra, and Yama—all of them are always afraid of standing in front of us. (42)

विष्णोर्द्वेषस्य नास्त्येव कारणं राक्षसेश्वर।
देवानामेव दोषेण विष्णोः प्रचलितं मनः॥ ४३॥

'O Lord of Rākṣasas, Viṣṇu has no cause for quarrel with us; his mind has been poisoned only by the crookedness of gods. (43)

तस्मादद्यैव सहिताः सर्वेऽन्योन्यसमावृताः।
देवानेव जिघांसामो येभ्यो दोषः समुत्थितः॥ ४४॥

'Therefore, let us all even now join together and, guarded by one another, kill the very gods from whom enmity has started.' (44)

एवं सम्मन्त्र्य बलिनः सर्वसैन्यसमावृताः।
उद्योगं घोषयित्वा तु सर्वे नैर्ऋतपुंगवाः॥ ४५॥
युद्धाय निर्ययुः क्रुद्धा जम्भवृत्रादयो यथा।
इति ते राम सम्मन्त्र्य सर्वोद्योगेन राक्षसाः॥ ४६॥
युद्धाय निर्ययुः सर्वे महाकाया महाबलाः।
स्यन्दनैर्वारणैश्चैव हयैश्च करिसंनिभैः॥ ४७॥
खरैर्गोभिरथोष्ट्रैश्च शिशुमारैर्भुजंगमैः।
मकरैः कच्छपैर्मीनैर्विहंगैर्गरुडोपमैः॥ ४८॥
सिंहैर्व्याघ्रैर्वराहैश्च सृमरैश्चमरैरपि।
त्यक्त्वा लङ्कां गताः सर्वे राक्षसा बलगर्विताः॥ ४९॥
प्रयाता देवलोकाय योद्धुं दैवतशत्रवः।
लङ्काविपर्ययं दृष्ट्वा यानि लङ्कालयान्यथ॥ ५०॥
भूतानि भयदर्शीनि विमनस्कानि सर्वशः।
रथोत्तमैरुह्यमानाः शतशोऽथ सहस्रशः॥ ५१॥
प्रयाता राक्षसास्तूर्णं देवलोकं प्रयत्नतः।
रक्षसामेव मार्गेण दैवतान्यपचक्रमुः॥ ५२॥

"Having taken counsel in this manner, all those strong leaders of the Rākṣasas, like Jambha, Vṛtra and etc., followed by all their troops and proclaiming their intention, sallied forth for war in anger. Having thought thus, O Rāma all the said Rākṣasas of huge bodies and immense strength, set forth for war with all preparations. Leaving Laṅkā, all the Rākṣasas, the enemies of gods, in the pride of their strength, proceeded towards the abode of gods to wage war followed by chariots, elephants, horses huge as elephants, mules, cows, camels, Śiśumāras (dolphins), snakes, alligators, tortoises, fish, birds huge as Garuḍa, lions, tigers, boars, varieties of deer known as Sṛmara and Camara. Other living beings, who were residing in Laṅkā, foreseeing its destruction and apprehending danger, became sad. The Rākṣasas in their hundreds and thousands soon set out collectively in the best of chariots towards the realm of gods with determination. The gods also went out through the same passage as the Rākṣasas. (45—52)

भौमाश्चैवान्तरिक्षाश्च कालाज्ञप्ता भयावहाः।
उत्पाता राक्षसेन्द्राणामभावाय समुत्थिताः॥ ५३॥

"Portents, both terrestrial and celestial, ordained by Yama and indicating the impending danger, distinctly arose suggesting the destruction of the Rākṣasas. (53)

अस्थीनि मेघा ववृषुरुष्णं शोणितमेव च।
वेलां समुद्राश्चोत्क्रान्ताश्चेलुश्चाप्यथ भूधराः॥ ५४॥

Clouds rained bones and hot blood; the oceans transgressed their limits and mountains rocked. (54)

अट्टहासान् विमुञ्चन्तो घननादसमस्वनाः।
वाश्यन्त्यश्च शिवास्तत्र दारुणं घोरदर्शनाः॥ ५५॥

Creatures roaring like thunder raised yells resembling a horse-laugh and fierce-looking she-jackals, emitted piercing howls. (55)

सम्पतन्त्यथ भूतानि दृश्यन्ते च यथाक्रमम्।
गृध्रचक्रं महच्चात्र प्रज्वालोद्गारिभिर्मुखैः॥ ५६॥
रक्षोगणस्योपरिष्टात् परिभ्रमति कालवत्।
कपोता रक्तपादाश्च सारिका विद्रुता ययुः॥ ५७॥

The elements appeared to be dissolving as it were one after another, and a huge circle of vultures spitting forth flames through their mouths, were hovering like Death over the Rākṣasa hordes. Red-footed pigeons and mynas flew with speed. (56-57)

काका वाश्यन्ति तत्रैव विडाला वै द्विपादयः।
उत्पातांस्ताननादृत्य राक्षसा बलदर्पिताः॥ ५८॥
यान्त्येव न निवर्तन्ते मृत्युपाशावपाशिताः।
माल्यवांश्च सुमाली च माली च सुमहाबलः॥ ५९॥
पुरस्सरा राक्षसानां ज्वलिता इव पावकाः।
माल्यवन्तं तु ते सर्वे माल्यवन्तमिवाचलम्॥ ६०॥
निशाचरा आश्रयन्ति धातारमिव देवताः।
तद् बलं राक्षसेन्द्राणां महाभ्रघननादितम्॥ ६१॥
जयेप्सया देवलोकं ययौ मालिवशे स्थितम्।
राक्षसानां समुद्योगं तं तु नारायणः प्रभुः॥ ६२॥
देवदूतादुपश्रुत्य चक्रे युद्धे तदा मनः।
स सज्जायुधतूणीरो वैनतेयोपरि स्थितः॥ ६३॥

The crows cawed aloud, the cats growled and the elephants etc., too trumpeted at that very spot. "Not minding these evil forebodings, the Rākṣasas, arrogant as they were by reason of their strength, did not retrace their steps, but proceeded drawn by the noose of Yama. Mālyavān and Sumālī, as well as Mālī, of great strength, marched like blazing fires at the head of the Rākṣasas. On Mālyavān, unshakable like Mount Mālyavān, the Rākṣasas relied even as the gods relied on Brahmā. The aforesaid army of the leaders of ogres under the command of Mālī, and producing a noise resembling the peal of thunder, proceeded to the realm of gods with a view to conquering it.

"Hearing of the aforesaid endeavour of the Rākṣasas from the envoy of the gods, Lord Viṣṇu, for His part made up His mind to fight, and equipped with a quiver full of arrows rode on Garuḍa. (58—63)

आसाद्य कवचं दिव्यं सहस्रार्कसमद्युति।
आबद्ध्य शरसम्पूर्णे इषुधी विमले तदा॥ ६४॥
श्रोणिसूत्रं च खड्गं च विमलं कमलेक्षणः।
शङ्खचक्रगदाशार्ङ्गखड्गांश्चैव वरायुधान्॥ ६५॥
सुपर्णं गिरिसंकाशं वैनतेयमथास्थितः।
राक्षसानामभावाय ययौ तूर्णतरं प्रभुः॥ ६६॥

Mounted on the beautiful-feathered Garuḍa, who looked like a hill, equipped with a pair of immaculate quivers full of arrows, putting on His celestial armour shining like a thousand suns, arming Himself with His excellent weapons—the conch, the discus, the mace, the Śārṅga bow and the sword, and fastening His belt as well as His splendid sword, the lotus-eyed Lord set out at once to bring about the destruction of the Rākṣasas. (64—66)

सुपर्णपृष्ठे स बभौ श्यामः पीताम्बरो हरिः।
काञ्चनस्य गिरेः शृङ्गे सतडित्तोयदो यथा॥ ६७॥

Mounting on the back of Garuḍa, the most handsome Lord Hari, clad in yellow, shone like a cloud with a streak of lightning on a peak of Mount Meru. (67)

स सिद्धदेवर्षिमहोरगैश्च
गन्धर्वयक्षैरुपगीयमानः।
समाससादासुरसैन्यशत्रु-
श्चक्रासिशार्ङ्गायुधशङ्खपाणिः॥ ६८॥

Holding the discus, the sword, the bow and the conch in His hands, the Lord, the enemy of Asura hordes, duly arrived, His praises being sung by Siddhas, gods, Ṛṣis,

Mahoragas (huge serpents), Gandharvas and Yakṣas. (68)

सुपर्णपक्षानिलनुन्नपक्षं
भ्रमत्पताकं प्रविकीर्णशस्त्रम्।
चचाल तद्राक्षसराजसैन्यं
चलोपलं नीलमिवाचलाग्रम्॥ ६९॥

By the wind arising from the flapping of Garuḍa's wings a portion of the Rākṣasa king's army was blown away, their banners whirled and their weapons slipped from their hands; the said army of the king of ogres shook like the crest of a blue hill with its crags displaced. (69)

ततः शितैः शोणितमांसरूषितै-
र्युगान्तवैश्वानरतुल्यविग्रहैः।
निशाचराः सम्परिवार्य माधवं
वरायुधैर्निर्बिभिदुः सहस्रशः॥ ७०॥

The Rākṣasas in their thousands surrounded Viṣṇu and attacked Him with sharp excellent weapons daubed with blood and flesh, and resembling the fire arising at the end of the world-cycle. (70)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षष्ठः सर्गः॥ ६॥

Thus ends Canto Six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तमः सर्गः

Canto VII

The destruction of the Rākṣasas by Lord Viṣṇu; the survivors take to flight

नारायणगिरिं ते तु गर्जन्तो राक्षसाम्बुदाः।
अर्दयन्तोऽस्त्रवर्षेण वर्षेणेवाद्रिमम्बुदाः॥ १॥

"Just as clouds lash hills with a downpour, even so the Rākṣasa hordes, making a terrific noise, attacked with their volleys of missiles, Nārāyaṇa who stood like a hill. (1)

श्यामावदातस्तैर्विष्णुर्नीलैर्नक्तंचरोत्तमैः।
वृतोऽञ्जनगिरीवायं वर्षमाणैः पयोधरैः॥ २॥

The bright, though dark-complexioned Viṣṇu was surrounded by those sable-looking jewels among the Rākṣasas like a hill of antimony by the pouring clouds. (2)

शलभा इव केदारं मशका इव पावकम्।
यथामृतघटं दंशा मकरा इव चार्णवम्॥ ३॥
तथा रक्षोधनुर्मुक्ता वज्रानिलमनोजवाः।
हरिं विशन्ति स्म शरा लोका इव विपर्यये॥ ४॥

The arrows shot from the bows of the Rākṣasas, with the speed of the thunderbolt, the air and mind, entered into the body of Viṣṇu as locusts rush into paddy fields, moths into the flame, bees into a pot containing honey, crocodiles into the sea and the worlds into Viṣṇu at the time of the deluge. (3-4)

स्यन्दनैः स्यन्दनगता गजैश्च गजमूर्धगाः।
अश्वारोहास्तथाश्वैश्च पादाताश्चाम्बरे स्थिताः॥ ५॥
राक्षसेन्द्रा गिरिनिभाः शरैः शक्त्यृष्टितोमरैः।
निरुच्छ्वासं हरिं चक्रुः प्राणायामा इव द्विजम्॥ ६॥

Huge as mountains, the Rākṣasa chiefs, sitting in chariots, or riding on elephants, or on horses suffocated Viṣṇu from their chariots, elephants and horses as also the foot-soldiers standing in airspace by means of arrows, javelins, double-edged swords and iron clubs, only as breath-control exercises make Brāhmaṇas (practising them) stop their breathing (for awhile). (5-6)

निशाचरैस्ताड्यमानो मीनैरिव महोदधिः।
शार्ङ्गमायम्य दुर्धर्षो राक्षसेभ्योऽसृजच्छरान्॥ ७॥

"Attacked by the Rākṣasas, as the ocean is lashed by fishes, Lord Viṣṇu, the invincible, pulled the string of His bow known as the Śārṅga and discharged arrows at the Rākṣasas. (7)

शरैः पूर्णायतोत्सृष्टैर्वज्रकल्पैर्मनोजवैः।
चिच्छेद विष्णुर्निशितैः शतशोऽथ सहस्रशः॥ ८॥

By means of sharp arrows hard like adamant and having the speed of the mind, shot from the bow, whose string was pulled to the extreme length, Viṣṇu mangled to pieces the Rākṣasas in their hundreds and thousands. (8)

विद्राव्य शरवर्षेण वर्षं वायुरिवोत्थितम्।
पाञ्चजन्यं महाशङ्खं प्रदध्मौ पुरुषोत्तमः॥ ९॥

Having dispersed the Rākṣasas by the shower of arrows, even as wind disperses the rainbearing clouds, Puruṣottama blew His mighty conch, Pāñcajanya. (9)

सोऽम्बुजो हरिणा ध्मातः सर्वप्राणेन शङ्खराट्।
ररास भीमनिर्ह्रादस्त्रैलोक्यं व्यथयन्निव॥ १०॥

That conch, the best of its kind, blown with all His might by Viṣṇu, produced a terrific noise, thereby causing agony to the three worlds, as it were. (10)

शङ्खराजरवः सोऽथ त्रासयामास राक्षसान्।
मृगराज इवारण्ये समदानिव कुञ्जरान्॥ ११॥

The terrific sound produced by the best of conches frightened the Rākṣasas even as a lion roaring in a forest would frighten the elephants in rut. (11)

न शेकुरश्वाः संस्थातुं विमदाः कुञ्जराऽभवन्।
स्यन्दनेभ्यश्च्युता वीराः शङ्खरावितदुर्बलाः॥ १२॥

Getting unnerved on hearing the noise of the conch, horses were unable to stand, elephants lost their fury and soldiers slipped from their chariots. (12)

शार्ङ्गचापविनिर्मुक्ता वज्रतुल्याननाः शराः।
विदार्य तानि रक्षांसि सुपुङ्खा विविशुः क्षितिम्॥ १३॥

The beautifully-feathered arrows shot from the Śārṅga bow, with their heads hard like adamant, cleaving the bodies of the Rākṣasas entered the ground. (13)

भिद्यमानाः शरैः संख्ये नारायणकरच्युतैः।
निपेतू राक्षसा भूमौ शैला वज्रहता इव॥ १४॥

Being pierced in battle by the arrows shot from the hands of Nārāyaṇa, the Rākṣasas fell on the ground like mountains struck by thunderbolts. (14)

व्रणानि परगात्रेभ्यो विष्णुचक्रकृतानि हि।
असृक् क्षरन्ति धाराभिः स्वर्णधारा इवाचलाः॥ १५॥

Blood gushed out of the wounds caused on the bodies of the enemies by Viṣṇu's discus like streams of ochre from mountains. (15)

शङ्खराजरवश्चापि शार्ङ्गचापरवस्तथा।
राक्षसानां रवांश्चापि ग्रसते वैष्णवो रवः॥ १६॥

The noise of the best of conches, the twang of the bow Śārṅga and the war-cry of Viṣṇu (all combined) drowned the noise produced by the Rākṣasas. (16)

तेषां शिरोधरान् धूताञ्छरध्वजधनूंषि च।
रथान् पताकास्तूणीरांश्चिच्छेद स हरिः शरैः॥ १७॥

By means of His arrows the said Śrī Hari cut down their unsteady necks, arrows, banners, bows, chariots, pennants and quivers. (17)

सूर्यादिव करा घोरा वार्योघा इव सागरात्।
पर्वतादिव नागेन्द्रा धारौघा इव चाम्बुदात्॥ १८॥
तथा शार्ङ्गविनिर्मुक्ताः शरा नारायणेरिताः।
निर्धावन्तीषवस्तूर्णं शतशोऽथ सहस्रशः॥ १९॥

Like the fierce rays from the sun, waves from the sea, huge serpents from a mountain and torrents from clouds, the deadly arrows shot by Nārāyaṇa from His bow, Śārṅga, flew with speed in their hundreds and thousands in all directions. (18-19)

शरभेण यथा सिंहाः सिंहेन द्विरदा यथा।
द्विरदेन यथा व्याघ्रा व्याघ्रेण द्वीपिनो यथा॥ २०॥
द्वीपिनेव यथा श्वानः शुना मार्जारको यथा।
मार्जारेण यथा सर्पाः सर्पेण च यथाखवः॥ २१॥

तथा ते राक्षसाः सर्वे विष्णुना प्रभविष्णुना।
द्रवन्ति द्राविताश्चान्ये शायिताश्च महीतले॥ २२॥

Like lions chased by (the fabulous animal known as) Śarabha, like elephants by a lion, like tigers by an elephant, like leopards by a tiger, like dogs by a leopard, like cats by a dog, like snakes by a cat, and like rats by a snake, even so all the Rākṣasas, chased by the mighty Viṣṇu, took to their heels while others lay stretched on the ground. (20—22)

राक्षसानां सहस्राणि निहत्य मधुसूदनः।
वारिजं पूरयामास तोयदं सुरराडिव॥ २३॥

Having killed thousands of Rākṣasas, Madhusūdana blew His conch tremendously as Indra charges a cloud with water. (23)

नारायणशरत्रस्तं शङ्खनादसुविह्वलम्।
ययौ लङ्कामभिमुखं प्रभग्नं राक्षसं बलम्॥ २४॥

The worsted Rākṣasa forces, terrified by Nārāyaṇa's arrows and unhinged by the sound of the conch, fled towards Laṅkā. (24)

प्रभग्ने राक्षसबले नारायणशराहते।
सुमाली शरवर्षेण निववार रणे हरिम्॥ २५॥

When the Rākṣasa forces were put to flight while being struck by Nārāyaṇa's arrows, Sumālī blocked Nārāyaṇa on the battlefield by the shower of his arrows. (25)

स तु तं छादयामास नीहार इव भास्करम्।
राक्षसाः सत्त्वसम्पन्नाः पुनर्धैर्यं समादधुः॥ २६॥

He screened Him (Nārāyaṇa) even as mist does the sun. The powerful Rākṣasas again mustered up courage. (26)

अथ सोऽभ्यपतद् रोषाद् राक्षसो बलदर्पितः।
महानादं प्रकुर्वाणो राक्षसाञ्जीवयन्निव॥ २७॥

The enraged Rākṣas, arrogant by reason of his strength, jumped forward making a huge noise as if infusing new life into the Rākṣasas. (27)

उत्क्षिप्य लम्बाभरणं धुन्वन् करमिव द्विपः।
ररास राक्षसो हर्षात् सतडित्तोयदो यथा॥ २८॥

Raising his hand with an ornament hanging about it and waving it even as an elephant would wave its trunk, the elated Rākṣasas roared like a cloud accompanied by lightning. (28)

सुमालेर्नर्दतस्तस्य शिरो ज्वलितकुण्डलम्।
चिच्छेद यन्तुरश्वाश्च भ्रान्तास्तस्य तु रक्षसः॥ २९॥

Śrī Hari cut off the head, adorned with dazzling earrings, of the charioteer of the roaring Sumālī. The horses of the Rākṣasa then ran wildly. (29)

तैरश्वैर्भ्राम्यते भ्रान्तैः सुमाली राक्षसेश्वरः।
इन्द्रियाश्वैः परिभ्रान्तैर्धृतिहीनो यथा नरः॥ ३०॥

Like the unsteady man who is tossed this side and that by his fickle sense-organs, which may be likened to horses, Sumālī, the lord of the Rākṣasas, was drawn this side and that by those horses running helter-skelter. (30)

ततो विष्णुं महाबाहुं प्रपतन्तं रणाजिरे।
हृते सुमालेरश्वैश्च रथे विष्णुरथं प्रति॥ ३१॥
माली चाभ्यद्रवद् युक्तः प्रगृह्य सशरं धनुः।
मालेर्धनुश्च्युता बाणाः कार्तस्वरविभूषिताः॥ ३२॥
विविशुर्हरिमासाद्य क्रौञ्चं पत्ररथा इव।
अर्द्यमानः शरैः सोऽथ मालिमुक्तैः सहस्रशः॥ ३३॥
चुक्षुभे न रणे विष्णुर्जितेन्द्रिय इवाधिभिः।
अथ मौर्वीस्वनं कृत्वा भगवान् भूतभावनः॥ ३४॥
मालिनं प्रति बाणौघान् ससर्जासिगदाधरः।
ते मालिदेहमासाद्य वज्रविद्युत्प्रभाः शराः॥ ३५॥
पिबन्ति रुधिरं तस्य नागा इव सुधारसम्।
मालिनं विमुखं कृत्वा शङ्खचक्रगदाधरः॥ ३६॥
मालिमौलिं ध्वजं चापं वाजिनश्चाप्यपातयत्।
विरथस्तु गदां गृह्य माली नक्तंचरोत्तमः॥ ३७॥
आपुप्लुवे गदापाणिर्गिर्यग्रादिव केसरी।
गदया गरुडेशानमीशानमिव चान्तकः॥ ३८॥
ललाटदेशेऽभ्यहनद् वज्रेणेन्द्रो यथाचलम्।
गदयाभिहतस्तेन मालिना गरुडो भृशम्॥ ३९॥
रणात् पराङ्मुखं देवं कृतवान् वेदनातुरः।
पराङ्मुखो कृते देवे मालिना गरुडेन वै॥ ४०॥

उदतिष्ठन्महान् शब्दो रक्षसामभिनर्दताम्।
रक्षसां रुवतां रावं श्रुत्वा हरिहयानुजः॥ ४१॥
तिर्यगास्थाय संक्रुद्धः पक्षीशे भगवान् हरिः।
पराङ्मुखोऽप्युत्ससर्ज मालेश्चक्रं जिघांसया॥ ४२॥

"When Sumālī's chariot was being drawn into confusion by his horses, the alert Mālī, holding the bow and an arrow in his hands, rushed towards the mount of Viṣṇu, the mighty-armed, who was darting towards him on the battlefield. Mālī's arrows, decked with gold and shot from his bow, reaching Viṣṇu, entered His body as birds enter into the Krauñca hill. Pierced by thousands of arrows, shot by Mālī, Viṣṇu did not feel ruffled on the battlefield even as a self-controlled man is not perturbed by mental agonies. Then, hearing the twang of Mālī's bow-string, the Lord, the Creator of beings, who was armed with a mace and a sword, shot volleys of arrows at Mālī. Those arrows, bright as a diamond and shining like lightning, reaching Mālī's body, drank his blood as though the Nāgas (huge serpents) would be drinking nectar. "Having put Mālī to flight, Śrī Hari (the Bearer of a conch, a discus and a club), flung to the ground Mālī's crest, his banner, his bow and his horses. Having lost his chariot, and seizing hold of his club, Mālī, the best of Rākṣasas, with the weapon in his hand, leapt like a lion from a mountain peak. With his club he hit Garuḍa (the king of ealges) on the forehead even as Yama hit Śiva and Indra would strike a mountain with his thunderbolt. Hit hard by the said Mālī with his club, Garuḍa, unable to stand the acute pain, made the Lord turn His back on the battle. A great clamour rose from the Rākṣasas, who roared when Lord Hari was, in fact, made to turn His back on the battlefield alongwith Garuḍa by Mālī. "Highly incensed to hear the noise of the roaring Rākṣasas, Lord Hari, the younger brother of Indra, even sitting obliguely on Garuḍa's back, as His face was turned away from the battle, threw His discus at Mālī with a view to kill him. (31—42)

तत् सूर्यमण्डलाभासं स्वभासा भासयन् नभः।
कालचक्रनिभं चक्रं मालेः शीर्षमपातयत्॥ ४३॥

Resembling the wheel of time and lustrous like the orb of the sun, that discus, illuminating as it did the skies by its own blaze, brought Mālī's head to the ground. (43)

तच्छिरो राक्षसेन्द्रस्य चक्रोत्कृत्तं विभीषणम्।
पपात रुधिरोद्गारि पुरा राहुशिरो यथा॥ ४४॥

That fierce-looking head of the Rākṣasa-chief, cut off by the discus, fell on the ground emitting blood, like Rāhu's head of yore. (44)

ततः सुरैः सम्प्रहृष्टैः सर्वप्राणसमीरितः।
सिंहनादरवो मुक्तः साधु देवेतिवादिभिः॥ ४५॥

Then a clamour like the roar of a lion, saying 'Well done, O Lord!' was raised with all their might by the gods, who were transported with joy. (45).

मालिनं निहतं दृष्ट्वा सुमाली माल्यवानपि।
सबलौ शोकसंतप्तौ लङ्कामेव प्रधावितौ॥ ४६॥

Seeing Mālī dead, Sumālī and Mālyavān, stricken with grief fled to Laṅkā with the remnant of the forces. (46)

गरुडस्तु समाश्वस्तः संनिवृत्य यथा पुरा।
राक्षसान् द्रावयामास पक्षवातेन कोपितः॥ ४७॥

Having recovered, the enraged Garuḍa returned and dispersed as before the Rākṣasas by the blast (arising from the flapping) of his wings. (47)

चक्रकृत्तास्यकमला गदासंचूर्णितोरसः।
लाङ्गलग्लपितग्रीवा मुसलैर्भिन्नमस्तकाः॥ ४८॥
केचिच्चैवासिना छिन्नास्तथान्ये शरताडिताः।
निपेतुरम्बरात् तूर्णं राक्षसाः सागराम्भसि॥ ४९॥

The Rākṣasas quickly fell into the sea-water from the skies; some had their lotus-like faces cut by the discus, some had their breasts pulverized by the club, some had their necks rent by the ploughshare, some had their heads broken by the pestle, some

were cut by the sword, and others were injured by arrows. (48-49)

नारायणोऽपीषुवराशनीभि-
र्विदारयामास धनुर्विमुक्तैः।
नक्तंचरान् धूतविमुक्तकेशान्
यथाशनीभिः सतडिन्महाभ्रः॥ ५०॥

By means of sharp arrows shot from his bow like so many strokes of lightning, Nārāyaṇa tore the Rākṣasas with their hair dishevelled and tossed about, even a lightning-bearing huge cloud would disperse mountains with strokes of lightning. (50)

भिन्नातपत्रं पतमानशस्त्रं
शरैरपध्वस्तविनीतवेषम्।
विनिःसृतान्त्रं भयलोलनेत्रं
बलं तदुन्मत्ततरं बभूव॥ ५१॥

With their parasols broken, their weapons slipping from their hands, their plain costumes rendered threadbare by arrows, their entrails ripped open and their eyes restless through fear, that army stood completely distracted. (51)

सिंहार्दितानामिव कुञ्जराणां
निशाचराणां सह कुञ्जराणाम्।
रवाश्च वेगाश्च समं बभूवुः
पुराणसिंहेन विमर्दितानाम्॥ ५२॥

The cries as well as the stampede of the Rākṣasas utterly routed by Lord Viṣṇu (who appeared as a man-lion of yore) with those of their elephants followed all at once like those of elephants chased by a lion. (52)

ते वार्यमाणा हरिबाणजालैः
स्वबाणजालानि समुत्सृजन्तः।
धावन्ति नक्तंचरकालमेघा
वायुप्रणुन्ना इव कालमेघाः॥ ५३॥

Being checked by the volleys of arrows shot by Śrī Hari, and shooting their own arrows, in large numbers, those clouds in the form of Rākṣasa, sped like sombre clouds propelled by the wind. (53)

चक्रप्रहारैर्विनिकृत्तशीर्षाः
संचूर्णिताङ्गाश्च गदाप्रहारैः।
असिप्रहारैर्द्विविधाविभिन्नाः
पतन्ति शैला इव राक्षसेन्द्राः॥ ५४॥

With their heads cut off by the strokes of the discus, their limbs pounded by blows of the club, and cut into two by the strokes of the sword, the Rākṣasa chieftains fell like mountains struck by the thunderbolt. (54)

विलम्बमानैर्मणिहारकुण्डलै-
र्निशाचरैर्नीलबलाहकोपमैः।
निपात्यमानैर्ददृशे निरन्तरं
निपात्यमानैरिव नीलपर्वतैः॥ ५५॥

With the Rākṣasas, resembling black clouds, being thrown to the ground with their pendent necklaces and earrings of gold, the earth looked fully covered as though with blue mountains dashed to the ground. (55)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तमः सर्गः॥ ७॥

Thus ends Canto Seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

Mālyavān's fight and his defeat; retreat of Sumālī and other Rākṣasas into the nether world

हन्यमाने बले तस्मिन् पद्मनाभेन पृष्ठतः।
माल्यवान् संनिवृत्तोऽथ वेलामेत्य इवार्णवः॥ १॥

"When the aforesaid forces were fleeing and were being chased and destroyed from

behind by Padmanābha, Lord Viṣṇu, Mālyavān forthwith returned to the field as does the sea after touching the shore. (1)

संरक्तनयनः क्रोधाच्चलन्मौलिर्निशाचरः।
पद्मनाभमिदं प्राह वचनं पुरुषोत्तमम्॥ २॥

With blood-shot eyes and shaking his head with wrath, the ogre addressed the following words to Padmanābha, also known as Puruṣottama: (2)

नारायण न जानीषे क्षात्रधर्मं पुरातनम्।
अयुद्धमनसो भीतानस्मान् हंसि यथेतरः॥ ३॥

'O Nārāyaṇa, you do not know the ancient rules of warfare; like any other ignorant person you are killing us, frightened souls who have given up all thought of war. (3)

पराङ्मुखवधं पापं यः करोति सुरेश्वर।
स हन्ता न गतः स्वर्गं लभते पुण्यकर्मणाम्॥ ४॥

'O Lord of gods, the slayer who commits the sin of killing those who have given up fighting, does not go to heaven, which is reserved for those who have done meritorious deeds. (4)

युद्धश्रद्धाथवा तेऽस्ति शङ्खचक्रगदाधर।
अहं स्थितोऽस्मि पश्यामि बलं दर्शय यत् तव॥ ५॥

'O bearer of the conch, the discus and the club, if you are keen on fighting, here I stand; show your prowess, so that I may witness it.' (5)

माल्यवन्तं स्थितं दृष्ट्वा माल्यवन्तमिवाचलम्।
उवाच राक्षसेन्द्रं तं देवराजानुजो बली॥ ६॥

Seeing Mālyavān, the chief of the Rākṣasas, standing firm like Mount Mālyavān, the mighty younger brother of Indra spoke to him as follows: (6)

युष्मत्तो भयभीतानां देवानां वै मयाभयम्।
राक्षसोत्सादनं दत्तं तदेतदनुपाल्यते॥ ७॥

'I am implementing the assurance of safety and the pledge of exterminating the Rākṣasas given by me to the gods, who are afraid of you. (7)

प्राणैरपि प्रियं कार्यं देवानां हि सदा मया।
सोऽहं वो निहनिष्यामि रसातलगतानपि॥ ८॥

'Service must always be done to the gods by me even at the cost of my life hence I will kill you all even though you enter the nether world.' (8)

देवदेवं ब्रुवाणं तं रक्ताम्बुरुहलोचनम्।
शक्त्या बिभेद संक्रुद्धो राक्षसेन्द्रो भुजान्तरे॥ ९॥

The enraged Rākṣasa chieftain struck with his Śakti (javelin) the breast of the Lord of gods, whose eyes were like a red lotus, even while He was speaking as above. (9)

माल्यवद्भुजनिर्मुक्ता शक्तिर्घण्टाकृतस्वना।
हरेरुरसि बभ्राज मेघस्थेव शतह्रदा॥ १०॥

Hurled by the arm of Mālyavān, the Śakti, with jingling bells, shone on Hari's breast like a streak of lightning athwart a cloud. (10)

ततस्तामेव चोत्कृष्य शक्तिं शक्तिधरप्रियः।
माल्यवन्तं समुद्दिश्य चिक्षेपाम्बुरुहेक्षणः॥ ११॥

Pulling out that very Śakti, Hari, the lotus-eyed, the Beloved of Lord Skanda (the bearer of a lance), hurled it back at Mālyavān. (11)

स्कन्दोत्सृष्टेव सा शक्तिर्गोविन्दकरनिःसृता।
कांक्षन्ती राक्षसं प्रायान्महोल्केवाऽनाचलम्॥ १२॥

As though shot by Skanda, that Śakti shot by the hands of Govinda, went in search of Mālyavān like a large meteor would proceed towards a hill of antimony. (12)

सा तस्योरसि विस्तीर्णे हारभारावभासिते।
आपतद् राक्षसेन्द्रस्य गिरिकूट इवाशनिः॥ १३॥

On the broad chest of that Rākṣasa chieftain, which was illumined with necklaces, the Śakti descended even as the thunderbolt on a mountain-peak. (13)

तया भिन्नतनुत्राणः प्राविशद् विपुलं तमः।
माल्यवान् पुनराश्वस्तस्तस्थौ गिरिरिवाचलः॥ १४॥

With his armour broken to pieces by

the Śakti, Mālyavān fell into a deep swoon; pulling himself up, however, he stood unshaken like a mountain. (14)

ततः कालायसं शूलं कण्टकैर्बहुभिश्चितम्।
प्रगृह्याभ्यहनद् देवं स्तनयोरन्तरे दृढम्॥ १५॥

Then he violently struck Śrī Hari in the centre of the chest with a pike made of iron and covered with many spikes. (15)

तथैव रणरक्तस्तु मुष्टिना वासवानुजम्।
ताडयित्वा धनुर्मात्रमपक्रान्तो निशाचरः॥ १६॥

Likewise, striking the younger brother of Indra, Śrī Hari, with his fist, the Rākṣasa, keen on fighting, then withdrew to a bow's length. (16)

ततोऽम्बरे महान् शब्दः साधुसाध्विति चोत्थितः।
आहत्य राक्षसो विष्णुं गरुडं चाप्यताडयत्॥ १७॥

A loud cry of 'Bravo, Bravo!' then arose in the skies. Having struck Viṣṇu, the Rākṣasa struck Garuḍa also. (17)

वैनतेयस्ततः क्रुद्धः पक्षवातेन राक्षसम्।
व्यपोहद् बलवान् वायुः शुष्कपर्णचयं यथा॥ १८॥

Provoked to anger, Garuḍa thereupon drove off the Rākṣasa with the blast (arising from the flapping) of his wings even as a strong wind would scatter a heap of dried leaves. (18)

द्विजेन्द्रपक्षवातेन द्रावितं दृश्य पूर्वजम्।
सुमाली स्वबलैः सार्धं लङ्कामभिमुखो ययौ॥ १९॥

Seeing his elder brother driven off by the blast arising from the wings of Garuḍa, Sumālī made for Laṅkā, accompanied by his forces. (19)

पक्षवातबलोद्धूतो माल्यवानपि राक्षसः।
स्वबलेन समागम्य ययौ लङ्कां ह्रिया वृतः॥ २०॥

Blown away by the wind arising from the wings of Garuḍa, and covered with shame, the Rākṣasa, Mālyavān too, fled to Laṅkā, joined by his forces. (20)

एवं ते राक्षसा राम हरिणा कमलेक्षण।
बहुशः संयुगे भग्ना हतप्रवरनायकाः॥ २१॥

"O lotus-eyed Rāma, in this manner those Rākṣasas were repeatedly worsted in battle by Śrī Hari and their foremost leaders were killed. (21)

अशक्नुवन्तस्ते विष्णुं प्रतियोद्धुं बलार्दिताः।
त्यक्त्वा लङ्कां गता वस्तुं पातालं सहपत्नयः॥ २२॥

"Tormented by His might, the Rākṣasas, being unable to fight Viṣṇu in return, left Laṅkā and went to the nether world with their wives to reside there. (22)

सुमालिनं समासाद्य राक्षसं रघुसत्तम।
स्थिताः प्रख्यातवीर्यास्ते वंशे सालकटङ्कटे॥ २३॥

"Those warriors well-known for their bravery, lived there under the protection of Sumālī who was born in the line of Sālakaṭaṅkaṭā. (23)

ये त्वया निहतास्ते तु पौलस्त्या नाम राक्षसाः।
सुमाली माल्यवान् माली ये च तेषां पुरःसराः।
सर्व एते महाभागा रावणाद् बलवत्तराः॥ २४॥

"Sumālī, Mālyavān and Mālī and those who marched at their head, were all highly blessed and stronger than Rāvaṇa; while the other Rākṣasas who were killed by You, came in the line of Pulastya, O jewel among the Raghus! (24)

न चान्यो राक्षसान् हन्ता सुरारीन् देवकण्टकान्।
ऋते नारायणं देवं शङ्खचक्रगदाधरम्॥ २५॥

"None other than Lord Nārāyaṇa, the bearer of the conch, the discus and the club, could have killed the Rākṣasas, the enemies and tormentors of gods. (25)

भवान् नारायणो देवश्चतुर्बाहुः सनातनः।
राक्षसान् हन्तुमुत्पन्नो ह्यजय्यः प्रभुरव्ययः॥ २६॥

"You are indeed Lord Nārāyaṇa, the four-armed, the ancient one; You are the invincible and imperishable Lord! You were born to destroy the Rākṣasas. (26)

नष्टधर्मव्यवस्थानां काले काले प्रजाकरः।
उत्पद्यते दस्युवधे शरणागतवत्सलः॥ २७॥

"You, the creator, who are fond of those who have taken refuge in You, appear from

time to time to destroy the barbarians (Dasyus) who violate all the bounds of Dharma. (27)

एषा मया तव नराधिप राक्षसाना-
मुत्पत्तिरद्य कथिता सकला यथावत्।
भूयो निबोध रघुसत्तम रावणस्य
जन्मप्रभावमतुलं ससुतस्य सर्वम्॥ २८॥

"O king, I have thus related in detail to you today all about the origin of the Rākṣasas. Learn from me further, O jewel among the Raghus, the origin of Rāvaṇa and his son, as also all about their immeasurable powers. (28)

चिरात् सुमाली व्यचरद् रसातलं
स राक्षसो विष्णुभयार्दितस्तदा।
पुत्रैश्च पौत्रैश्च समन्वितो बली
ततस्तु लङ्कामवसद् धनेश्वरः॥ २९॥

"Tormented by the fear of Viṣṇu, that mighty ogre, Sumālī wandered for long in the nether world with his sons and grandsons. Meanwhile, Vaiśravaṇa took up his abode in Laṅkā." (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टमः सर्गः॥ ८॥

Thus ends Canto Eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवमः सर्गः

Canto IX

The origin of Rāvaṇa and others, their stay in Gokarṇa to perform Tapas (askesis)

कस्यचित् त्वथ कालस्य सुमाली नाम राक्षसः।
रसातलान्मर्त्यलोकं सर्वं वै विचचार ह॥ १॥

"After sometime the Rākṣasa known as Sumālī, emerged from the nether world and actually wandered, they say, all over the world of mortals. (1)

नीलजीमूतसंकाशस्तप्तकाञ्चनकुण्डलः।
कन्यां दुहितरं गृह्य विना पद्ममिव श्रियम्॥ २॥

"Resembling a dark cloud and wearing earrings made of pure gold, he was holding by the hand his daughter, who resembled Lakṣmī without the lotus. (2)

राक्षसेन्द्रः स तु तदा विचरन् वै महीतले।
तदापश्यत् स गच्छन्तं पुष्पकेण धनेश्वरम्॥ ३॥
गच्छन्तं पितरं द्रष्टुं पुलस्त्यतनयं विभुम्।
तं दृष्ट्वामरसंकाशं गच्छन्तं पावकोपमम्॥ ४॥
रसातलं प्रविष्टः सन्मर्त्यलोकात् सविस्मयः।
इत्येवं चिन्तयामास राक्षसानां महामतिः॥ ५॥

"While that Rākṣasa chieftain was thus actually wandering on the earth, he happened to see Kubera proceeding in the aerial car, Puṣpaka, to see his powerful father, Viśarwā, the son of Pulastya. Filled with wonder to see him, who was godlike and resplendent like fire, flying, the highly intelligent Sumālī, left the world of human beings, went to the nether world and thought as follows: (3—5)

किं कृत्वा श्रेय इत्येवं वर्धेमहि कथं वयम्।
अथाब्रवीत् सुतां रक्षः कैकसीं नाम नामतः॥ ६॥

'What has to be done to ensure the permanent good of the ogres! How shall we prosper?' "Then the Rākṣasa told his daughter by name Kaikasī: (6)

पुत्रि प्रदानकालोऽयं यौवनं व्यतिवर्तते।
प्रत्याख्यानाच्च भीतैस्त्वं न वरैः प्रतिगृह्यसे॥ ७॥

'My child, you are passing beyond the period of youth, this is the time to give you away in marriage; suitors hold back for fear of rejection. (7)

त्वत्कृते च वयं सर्वे यन्त्रिता धर्मबुद्धयः।
त्वं हि सर्वगुणोपेता श्रीः साक्षादिव पुत्रिके॥ ८॥

'Pious-minded as we are, we have all exerted ourselves to see you married. Daughter, you are endowed with all good qualities and almost the same as Lakṣmī. (8)

कन्यापितृत्वं दुःखं हि सर्वेषां मानकांक्षिणाम्।
न ज्ञायते च कः कन्यां वरयेदिति कन्यके॥ ९॥

'To be the father of an unmarried girl is a source of anxiety to all who care for their honour; for they do not know who will accept their daughter, O child! (9)

मातुः कुलं पितृकुलं यत्र चैव च दीयते।
कुलत्रयं सदा कन्या संशये स्थाप्य तिष्ठति॥ १०॥

'An unmarried girl ever exposes to risk the reputation of three families, the family of her mother, of her father and that to which she is gifted. (10)

सा त्वं मुनिवरं श्रेष्ठं प्रजापतिकुलोद्भवम्।
भज विश्रवसं पुत्रि पौलस्त्यं वरय स्वयम्॥ ११॥

'Hence, O daughter, you had better choose yourself and accept as your husband the excellent sage Viśravā, the best of sages, born in the family of Prajāpati (Brahmā) and the son of Pulastya. (11)

ईदृशास्ते भविष्यन्ति पुत्राः पुत्रि न संशयः।
तेजसा भास्करसमो तादृशोऽयं धनेश्वरः॥ १२॥

'O daughter, sons will be born to you equal to the lord of riches, whose lustre is like that of the sun: about this there is no doubt.' (12)

सा तु तद् वचनं श्रुत्वा कन्यका पितृगौरवात्।
तत्र गत्वा च सा तस्थौ विश्रवा यत्र तप्यते॥ १३॥

"Hearing these words, that girl, out of respect for her father, went to the spot where Viśravā was doing Tapas and stood there. (13)

एतस्मिन्नन्तरे राम पुलस्त्यतनयो द्विजः।
अग्निहोत्रमुपातिष्ठच्चतुर्थ इव पावकः॥ १४॥

"In the meantime, O Rāma, that Brāhmaṇa, the son of Pulastya, resembling a fourth fire, was performing Agnihotra (sacrificial feeding of fire). (14)

अविचिन्त्य तु तां वेलां दारुणां पितृगौरवात्।
उपसृत्याग्रतस्तस्य चरणाधोमुखी स्थिता॥ १५॥
विलिखन्ती मुहुर्भूमिमङ्गुष्ठाग्रेण भामिनी।
स तु तां वीक्ष्य सुश्रोणीं पूर्णचन्द्रनिभाननाम्॥ १६॥
अब्रवीत् परमोदारो दीप्यमानां स्वतेजसा।
भद्रे कस्यासि दुहिता कुतो वा त्वमिहागता॥ १७॥
किं कार्यं कस्य वा हेतोस्तत्त्वतो ब्रूहि शोभने॥ १८॥

"Not realizing that the time was inauspicious, out of respect for her father's words, the young girl went near him and stood in front of him with her face bent downwards and eyes fixed on her feet and repeatedly scratching the ground with the tip of her great toe. Seeing that girl of shapely limbs, whose face resembled the full moon and who was brilliant with her own lustre, that supremely magnanimous sage said: 'Blessed girl, whose daughter are you, wherefrom and with what motive have you come here and what is your purpose? Tell me the truth, O beautiful one!' (15—18)

एवमुक्ता तु सा कन्या कृताञ्जलिरथाब्रवीत्।
आत्मप्रभावेण मुने ज्ञातुमर्हसि मे मतम्॥ १९॥

"Addressed thus, that girl forthwith said with folded hands: 'O sage, you should read my mind by your spiritual insight. (19)

किं तु मां विद्धि ब्रह्मर्षे शासनात् पितुरागताम्।
कैकसी नाम नाम्नाहं शेषं त्वं ज्ञातुमर्हसि॥ २०॥

'O Brahmarṣi, I am Kaikasī by name; know me to have come at the behest of my father; the rest you should comprehend for yourself.' (20)

स तु गत्वा मुनिर्ध्यानं वाक्यमेतदुवाच ह।
विज्ञातं ते मया भद्रे कारणं यन्मनोगतम्॥ २१॥

The sage went into meditation and said, 'O auspicious one, I have divined the intention in your mind. (21)

सुताभिलाषो मत्तस्ते मत्तमातङ्गगामिनि।
दारुणायां तु वेलायां यस्मात् त्वं मामुपस्थिता॥ २२॥
शृणु तस्मात् सुतान् भद्रे यादृशाञ्जनयिष्यसि।
दारुणान् दारुणाकारान् दारुणाभिजनप्रियान्॥ २३॥
प्रसविष्यसि सुश्रोणि राक्षसान् क्रूरकर्मणः।
सा तु तद्वचनं श्रुत्वा प्रणिपत्याब्रवीद् वचः॥ २४॥
भगवन्नीदृशान् पुत्रांस्त्वत्तोऽहं ब्रह्मवादिनः।
नेच्छामि सुदुराचारान् प्रसादं कर्तुमर्हसि॥ २५॥

'O lady, whose gait is like that of an elephant in rut, you are eager to have sons by me. But since you have approached me at an inauspicious time, know, therefore, the kind of sons you will give birth to; they will be cruel-minded, fierce-looking and fond of people equally cruel. O lady of shapely limbs, you will bring forth Rākṣasas given to cruel deeds.' Hearing these words of Viśravā, she made obeisance and spoke as follows: 'O revered sir, from you, who are a Brahmavādī (one who discourses on Brahma), I do not desire such sons, given to heinous deeds; be gracious to me.' (22—25)

कन्यया त्वेवमुक्तस्तु विश्रवा मुनिपुङ्गवः।
उवाच कैकसीं भूयः पूर्णेन्दुरिव रोहिणीम्॥ २६॥

Implored thus by the maiden, Viśravā, the best of sages, who resembled the full moon, for his part spoke again to Kaikasī, who looked like Rohiṇī, (a lunar asterism): (26)

पश्चिमो यस्तव सुतो भविष्यति शुभानने।
मम वंशानुरूपः स धर्मात्मा च न संशयः॥ २७॥

'O lady with a lovely face, he who will be your last son, will be pious-minded and fully in accord with my family: about this there is no doubt.' (27)

एवमुक्ता तु सा कन्या राम कालेन केनचित्।
जनयामास बीभत्सं रक्षोरूपं सुदारुणम्॥ २८॥
दशग्रीवं महादंष्ट्रं नीलाञ्जनचयोपमम्।
ताम्रोष्ठं विंशतिभुजं महास्यं दीप्तमूर्धजम्॥ २९॥

"Spoken to in these words, O Rāma, that girl in course of time brought forth a hideous child having the form of a Rākṣasa, very cruel, with ten heads, huge teeth, resembling a heap of antimony, having coppery lips, with twenty hands, vast mouths, and fiery hair. (28-29)

तस्मिञ्जाते ततस्तस्मिन् सज्वालकवलाः शिवाः।
क्रव्यादाश्चापसव्यानि मण्डलानि प्रचक्रमुः॥ ३०॥

"At the time of his birth vixens emitting flames through their mouths, and other carnivorous animals circled from left to right. (30)

ववर्ष रुधिरं देवो मेघाश्च खरनिःस्वनाः।
प्रबभौ न च सूर्यो वै महोल्काश्चापतन् भुवि॥ ३१॥

"The rain-god showered blood; clouds thundered fiercely; the sun did not shine brightly; and huge meteors fell on the ground. (31)

चकम्पे जगती चैव ववुर्वाताः सुदारुणाः।
अक्षोभ्यः क्षुभितश्चैव समुद्रः सरितां पतिः॥ ३२॥

"Nay, the earth rocked; and fierce winds blew; the sea, the lord of rivers, which is incapable of being thrown into commotion, was agitated. (32)

अथ नामाकरोत् तस्य पितामहसमः पिता।
दशग्रीवः प्रसूतोऽयं दशग्रीवो भविष्यति॥ ३३॥

"His father, equal to the creator, named him Daśagrīva, since he was born with ten heads. (33)

तस्य त्वनन्तरं जातः कुम्भकर्णो महाबलः।
प्रमाणाद् यस्य विपुलं प्रमाणं नेह विद्यते॥ ३४॥

"After him was born the exceptionally mighty Kumbhakarṇa, other than whose dimensions no one has greater magnitude on earth. (34)

ततः शूर्पणखा नाम संजज्ञे विकृताननाः।
विभीषणश्च धर्मात्मा कैकस्याः पश्चिमः सुतः॥ ३५॥

"Then was born Śūrpaṇakhā with an ugly face; the pious-minded Vibhīṣaṇa was the last son of Kaikasī. (35)

तस्मिन् जाते महासत्त्वे पुष्पवर्षं पपात ह।
नभःस्थाने दुन्दुभयो देवानां प्राणदंस्तथा।
वाक्यं चैवान्तरिक्षे च साधु साध्विति तत् तदा॥ ३६॥

"When this noble soul was born, flowers, they say, fell in showers on the earth, and kettledrums of the gods sounded in the heavens. 'Good, excellent!' were the words spoken in mid heaven. (36)

तौ तु तत्र महारण्ये ववृधाते महौजसौ।
कुम्भकर्णदशग्रीवौ लोकोद्वेगकरौ तदा॥ ३७॥

"Then both, Kumbhakarṇa and Daśagrīva, of great strength and tormentors of the world, grew up in that big forest. (37)

कुम्भकर्णः प्रमत्तस्तु महर्षीन् धर्मवत्सलान्।
त्रैलोक्ये नित्यासंतुष्टो भक्षयन् विचचार ह॥ ३८॥

"Wanton Kumbhakarṇa, ever discontented, roamed about the three worlds devouring the great sages fond of righteousness. (38)

विभीषणस्तु धर्मात्मा नित्यं धर्मव्यवस्थितः।
स्वाध्यायनियताहार उवास विजितेन्द्रियः॥ ३९॥

"The pious-minded Vibhīṣaṇa, who was ever fully established in rectitude and highly self-controlled, lived on a sparse diet, and was given to the study of the Vedas. (39)

अथ वैश्रवणो देवस्तत्र कालेन केनचित्।
आगतः पितरं द्रष्टुं पुष्पकेण धनेश्वरः॥ ४०॥

"Now after sometime god Kubera (son of Viśravā), the lord of riches, came in his aerial car to see his father. (40)

तं दृष्ट्वा कैकसी तत्र ज्वलन्तमिव तेजसा।
आगम्य राक्षसी तत्र दशग्रीवमुवाच ह॥ ४१॥

"On seeing him, blazing as it were with lustre, the ogress, Kaikasī came up there and said to Daśagrīva: (41)

पुत्र वैश्रवणं पश्य भ्रातरं तेजसा वृतम्।
भ्रातृभावे समे चापि पश्यात्मानं त्वमीदृशम्॥ ४२॥

'Son, look at your (half-) brother, Vaiśravaṇa (Kubera), full of lustre; look upon yourself, who are so poor, though equal to him as a brother. (42)

दशग्रीव यथा यत्नं कुरुष्वामितविक्रम।
यथा त्वमपि मे पुत्र भवेर्वैश्रवणोपमः॥ ४३॥

'Make every effort, so that you too become like him, O Daśagrīva! you have limitless prowess, my son.' (43)

मातुस्तद् वचनं श्रुत्वा दशग्रीवः प्रतापवान्।
अमर्षमतुलं लेभे प्रतिज्ञां चाकरोत् तदा॥ ४४॥

"Hearing these words of his mother, the valiant Daśagrīva became immeasurably envious and took the following vow: (44)

सत्यं ते प्रतिजानामि भ्रातृतुल्योऽधिकोऽपि वा।
भविष्याम्योजसा चैव संतापं त्यज हृद्गतम्॥ ४५॥

'I swear to you truly, I will rise equal to Vaiśravaṇa and even excel him in respect of power; give up grieving in your heart.' (45)

ततः क्रोधेन तेनैव दशग्रीवः सहानुजः।
चिकीर्षुर्दुष्करं कर्म तपसे धृतमानसः॥ ४६॥
प्राप्स्यामि तपसा काममिति कृत्वाध्यवस्य च।
आगच्छदात्मसिद्ध्यर्थं गोकर्णस्याश्रमं शुभम्॥ ४७॥

"Then in a fit of spleen, Daśagrīva, having set his mind on performing Tapas, and seeking to accomplish a difficult task, came to the holy Āśrama at Gokarṇa for achieving success determined to gain his ends by practising austerities with his younger brothers. (46-47)

स राक्षसस्तत्र सहानुजस्तदा
तपश्चचारातुलमुग्रविक्रमः ।
अतोषयच्चापि पितामहं विभुं
ददौ स तुष्टश्च वराञ्जयावहान्॥ ४८॥

"That Rākṣasa of terrible prowess, in the company of his younger brothers, practised unsurpassed Tapas in that place; thereby he pleased the all-powerful Brahmā who, in the plenitude of his pleasure, granted boons which would bring victory." (48)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे नवमः सर्गः॥ ९॥

Thus ends Canto Nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Rāvaṇa and his younger brothers perform Tapas and obtain boons

अथाब्रवीन्मुनिं रामः कथं ते भ्रातरो वने।
कीदृशं तु तदा ब्रह्मंस्तपस्तेपुर्महाबलाः॥ १॥

"Śrī Rāma then said to the sage, 'How and in what manner did those brothers of extraordinary might perform Tapas in the forest, O Brāhmaṇa?'" (1)

अगस्त्यस्त्वब्रवीत् तत्र रामं सुप्रीतमानसम्।
तांस्तान् धर्मविधींस्तत्र भ्रातरस्ते समाविशन्॥ २॥

Agastya for his part told on that occasion Śrī Rāma, who was well-pleased at heart, that the said brothers adopted the religious practices which suited them severally. (2)

कुम्भकर्णस्ततो यत्तो नित्यं धर्मपथे स्थितः।
ततापग्रीष्मकाले तु पञ्चाग्नीन् परितः स्थितः॥ ३॥

"Ever steadfast in the path of rectitude and striving hard, Kumbhakarṇa performed Tapas in summer standing in the midst of fires on all the four sides and the sun shining overhead. (3)

मेघाम्बुसिक्तो वर्षासु वीरासनमसेवत।
नित्यं च शिशिरे काले जलमध्यप्रतिश्रयः॥ ४॥

"In the rainy season, he sat kneeling on one leg, drenched all over with rainwater and in the winter season he remained always standing in water. (4)

एवं वर्षसहस्राणि दश तस्यापचक्रमुः।
धर्मे प्रयतमानस्य सत्पथे निष्ठितस्य च॥ ५॥

"Standing firm in the right path and ever striving for righteousness, he spent ten thousand years. (5)

विभीषणस्तु धर्मात्मा नित्यं धर्मपरः शुचिः।
पञ्चवर्षसहस्राणि पादेनैकेन तस्थिवान्॥ ६॥

"The pious-minded Vibhīṣaṇa, pure and always intent on rectitude, for his part stood on one leg for five thousand years. (6)

समाप्ते नियमे तस्य ननृतुश्चाप्सरोगणाः।
पपात पुष्पवर्षं च तुष्टुवुश्चापि देवताः॥ ७॥

"When his austerities were over, troupes of Apsarās (celestial nymphs) danced, flowers fell in showers and the gods hymned his praises. (7)

पञ्चवर्षसहस्राणि सूर्यं चैवान्ववर्तत।
तस्थौ चोर्ध्वशिरोबाहुः स्वाध्याये धृतमानसः॥ ८॥

"Intent on studying the Vedas, he spent another five thousand years with his arms and head raised and worshipped the sun. (8)

एवं विभीषणस्यापि स्वर्गस्थस्येव नन्दने।
दशवर्षसहस्राणि गतानि नियतात्मनः॥ ९॥

"In this manner, Vibhīṣaṇa, the disciplined soul, spent ten thousand years as though he stayed in the Nandana Vana (Indra's pleasure-garden). (9)

दशवर्षसहस्रं तु निराहारो दशाननः।
पूर्णे वर्षसहस्रे तु शिरश्चाग्नौ जुहाव सः॥ १०॥

"Daśagrīva for his part went without food for ten thousand years and at the end of every thousand years offered one of his heads as a sacrifice into the fire. (10)

एवं वर्षसहस्राणि नव तस्यातिचक्रमुः।
शिरांसि नव चाप्यस्य प्रविष्टानि हुताशनम्॥ ११॥

"Thus he spent nine thousand years and nine of his heads went into the fire. (11)

अथ वर्षसहस्रे तु दशमे दशमं शिरः।
छेत्तुकामे दशग्रीवे प्राप्तस्तत्र पितामहः॥ १२॥

"At the end of ten thousand years when Daśagrīva was about to cut off his tenth head, Brahmā appeared before him. (12)

पितामहस्तु सुप्रीतः सार्धं देवैरुपस्थितः।
तव तावद् दशग्रीव प्रीतोऽस्मीत्यभ्यभाषत॥ १३॥

"Supremely satisfied, Brahmā for his part stood before him in the company of other gods and said, 'O Daśagrīva, I am really pleased with you. (13)

शीघ्रं वरय धर्मज्ञ वरो यस्तेऽभिकांक्षितः।
कं ते कामं करोम्यद्य न वृथा ते परिश्रमः॥ १४॥

" 'Select the boon of your choice without delay, O knower of what is right! What desire of yours shall I fulfil today? Your austerities should not go in vain.' (14)

अथाब्रवीद् दशग्रीवः प्रहृष्टेनान्तरात्मना।
प्रणम्य शिरसा देवं हर्षगद्गदया गिरा॥ १५॥

"Pleased at heart, Daśagrīva bowed down to the god and said in a voice choked with joy: (15)

भगवन् प्राणिनां नित्यं नान्यत्र मरणाद् भयम्।
नास्ति मृत्युसमः शत्रुरमरत्वमहं वृणे॥ १६॥

" 'O Lord, to living beings the only constant source of fear is death; there is no enemy like unto death. I choose immortality.' (16)

एवमुक्तस्तदा ब्रह्मा दशग्रीवमुवाच ह।
नास्ति सर्वामरत्वं ते वरमन्यं वृणीष्व मे॥ १७॥

"Thus addressed, Brahmā, thereupon said to Daśagrīva, 'There can be no absolute immortality for you; ask for some other boon of me.' (17)

एवमुक्ते तदा राम ब्रह्मणा लोककर्तृणा।
दशग्रीव उवाचेदं कृताञ्जलिरथाग्रतः॥ १८॥

"O Rāma, Brahmā, the creator of the world, having spoken thus at that time, Daśagrīva, standing in front, submitted as follows with folded hands: (18)

सुपर्णनागयक्षाणां दैत्यदानवरक्षसाम्।
अवध्योऽहं प्रजाध्यक्ष देवतानां च शाश्वत॥ १९॥

" 'O eternal lord of created beings, I want immunity from death at the hands of Suparṇas (eagles), Nāgas (serpents), Yakṣas, Daityas, Dānavas, Rākṣasas, as also from gods. (19)

नहि चिन्ता ममान्येषु प्राणिष्वमरपूजित।
तृणभूता हि ते मन्ये प्राणिनो मानुषादयः॥ २०॥

" 'O god, worshipped by the immortals, I have no cause of anxiety from other living beings; for I think of those other creatures such as human beings as mere straw.' (20)

एवमुक्तस्तु धर्मात्मा दशग्रीवेण रक्षसा।
उवाच वचनं देवः सह देवैः पितामहः॥ २१॥

"Addressed thus by Daśagrīva, the Rākṣasa, the pious-minded god Brahmā, who was accompanied by other gods, said as follows: (21)

भविष्यत्येवमेतत् ते वचो राक्षसपुङ्गव।
एवमुक्त्वा तु तं राम दशग्रीवं पितामहः॥ २२॥
शृणु चापि वरो भूयः प्रीतस्येह शुभो मम।
हुतानि यानि शीर्षाणि पूर्वमग्नौ त्वयानघ॥ २३॥
पुनस्तानि भविष्यन्ति तथैव तव राक्षस।
वितरामीह ते सौम्य वरं चान्यं दुरासदम्॥ २४॥
छन्दतस्तव रूपं च मनसा यद् यथेप्सितम्।
एवं पितामहोक्तस्य दशग्रीवस्य रक्षसः॥ २५॥
अग्नौ हुतानि शीर्षाणि पुनस्तान्युत्थितानि वै।
एवमुक्त्वा तु तं राम दशग्रीवं पितामहः॥ २६॥
विभीषणमथोवाच वाक्यं लोकपितामहः।
विभीषण त्वया वत्स धर्मसंहितबुद्धिना॥ २७॥
परितुष्टोऽस्मि धर्मात्मन् वरं वरय सुव्रत।
विभीषणस्तु धर्मात्मा वचनं प्राह साञ्जलिः॥ २८॥
वृतः सर्वगुणैर्नित्यं चन्द्रमा रश्मिभिर्यथा।
भगवन् कृतकृत्योऽहं यन्मे लोकगुरुः स्वयम्॥ २९॥

" 'O jewel among the Rākṣasas, this request of yours shall be fulfilled.' Having said this to Daśagrīva, O Rāma, Brahmā added: 'Hear now of another auspicious boon from me who am pleased, O sinless one, the heads which were previously offered as a sacrifice into the fire, will again appear as before, O ogre. I will give you on this occasion another boon, not easily to be obtained, O dear one! You will assume any form at will.' So of Daśagrīva, who was thus assured by Brahmā, the heads which were offered as sacrifice into the fire were

restored. "Having said as above to Daśagrīva, O Rāma, Brahmā, the grandfather of the universe, spoke as follows to Vibhīṣaṇa: 'Vibhīṣaṇa, my child, I am highly pleased with you, whose mind is imbued with Dharma, O pious-minded one! Ask for a boon, O ogre of holy vows!' Vibhīṣaṇa, the Dharmātmā, always endowed with all good qualities like the moon with its rays, said with folded hands, 'I am Kṛtakṛtya (one who has his life's purpose accomplished) O venerable sir, in that the 'Loka-guru' (the world-teacher) is himself pleased with me. (22—29)

प्रीतेन यदि दातव्यो वरो मे शृणु सुव्रत।
परमापद्गतस्यापि धर्मे मम मतिर्भवेत्॥ ३०॥

'If you grant a boon to me in your pleasure, O god of holy vows, please give me a hearing: Even when I get into the greatest of difficulties, my mind should remain steady in virtue. (30)

अशिक्षितं च ब्रह्मास्त्रं भगवन् प्रतिभातु मे।
या या मे जायते बुद्धिर्येषु येष्वाश्रमेषु च॥ ३१॥
सा सा भवतु धर्मिष्ठा तं तं धर्मं च पालये।
एष मे परमोदारो वरः परमको मतः॥ ३२॥

'O Lord, let the knowledge of Brahmāstra (a mystic missile presided over by Brahmā) dawn on me untaught. May all the thoughts that come to me in the various stages of life, be in accord with Dharma. Let me also perform the duties appropriate to each such stage, O supremely magnanimous one, this I consider to be the best boon. (31-32)

नहि धर्माभिरक्तानां लोके किंचन दुर्लभम्।
पुनः प्रजापतिः प्रीतो विभीषणमुवाच ह॥ ३३॥

'There is nothing in the world which those who are devoted to righteousness find difficult to obtain.' The Prajāpati, being pleased, further said to Vibhīṣaṇa as follows: (33)

धर्मिष्ठस्त्वं यथा वत्स तथा चैतद् भविष्यति।
यस्माद् राक्षसयोनौ ते जातस्यामित्रनाशन॥ ३४॥
नाधर्मे जायते बुद्धिरमरत्वं ददामि ते।
इत्युक्त्वा कुम्भकर्णाय वरं दातुमवस्थितम्॥ ३५॥
प्रजापतिं सुराः सर्वे वाक्यं प्राञ्जलयोऽब्रुवन्।
न तावत् कुम्भकर्णाय प्रदातव्यो वरस्त्वया॥ ३६॥
जानीषे हि यथा लोकांस्त्रासयत्येष दुर्मतिः।
नन्दनेऽप्सरसः सप्त महेन्द्रानुचरा दश॥ ३७॥
अनेन भक्षिता ब्रह्मन्नृषयो मानुषास्तथा।
अलब्धवरपूर्वेण यत् कृतं राक्षसेन तु॥ ३८॥
यद्येष वरलब्धः स्याद् भक्षयेद् भुवनत्रयम्।
वरव्याजेन मोहोऽस्मै दीयतामामितप्रभ॥ ३९॥

'My son, since you are exceedingly virtuous, it shall be so; O destroyer of your foes, since your mind is not inclined to unrighteousness, even though you are born in the family of Rākṣasas, I make you immortal.' "When after saying this to Vibhīṣaṇa, the Prajāpati was standing ready to grant a boon to Kumbhakarṇa, all the gods with folded hands said to him: 'No boon at all should be granted by you to Kumbhakarṇa; for you know how this evil-minded fellow is causing terror in all the three worlds. Seven celestial nymphs (Apsarās) in the Nandana Vana (pleasure-garden of Indra), ten attendants of the mighty Indra as also seers and human beings have been devoured by him, O Brahmā! When so much havoc has been done by this Rākṣasa even when he had received no boons, he will devour all the three worlds if boons are granted to him. Under the pretext of granting boons to him, let a spell of delusion be cast on him, O god of limitless lustre! (34—39)

लोकानां स्वस्ति चैवं स्याद् भवेदस्य च सम्मतिः।
एवमुक्तः सुरैर्ब्रह्माचिन्तयत् पद्मसम्भवः॥ ४०॥

'The welfare of the world will thus be assured and honour conferred on him.' "Addressed thus by the gods, Brahmā, the lotus-born, thought of Goddess Saraswatī, his consort. (40)

चिन्तिता चोपतस्थेऽस्य पार्श्वं देवी सरस्वती।
प्राञ्जलिः सा तु पार्श्वस्था प्राह वाक्यं सरस्वती॥ ४१॥

"Thought of by him, Goddess Saraswatī

came and stood by his side. Standing by his side, she spoke with folded hands as follows: (41)

इयमस्म्यागता देव किं कार्यं करवाण्यहम्।
प्रजापतिस्तु तां प्राप्तां प्राह वाक्यं सरस्वतीम्॥ ४२॥

'Having arrived I am here, O Lord! What shall I do?' To Saraswatī, who had come, the Prajāpati for his part, said: (42)

वाणि त्वं राक्षसेन्द्रस्य भव वाग्देवतेप्सिता।
तथेत्युक्त्वा प्रविष्टा सा प्रजापतिरथाब्रवीत्॥ ४३॥

'O goddess of speech, as the gods desire, you become the speech in the mouth of the chief of ogres, Kumbhakarṇa.' Saying 'Be it so', she entered the mouth of Kumbhakarṇa. Then the Prajāpati said to the latter: (43)

कुम्भकर्ण महाबाहो वरं वरय यो मतः।
कुम्भकर्णस्तु तद्वाक्यं श्रुत्वा वचनमब्रवीत्॥ ४४॥

'O mighty-armed Kumbhakarṇa, ask the boon of your choice.' Hearing these words, Kumbhakarṇa said as follows: (44)

स्वप्तुं वर्षाण्यनेकानि देवदेव ममेप्सितम्।
एवमस्त्विति तं चोक्त्वा प्रायाद् ब्रह्मा सुरैःसमम्॥ ४५॥

'O god of gods, I desire to sleep for many years.' Having said 'Be it so', Brahmā left with the gods. (45)

देवी सरस्वती चैव राक्षसं तं जहौ पुनः।
ब्रह्मणा सह देवेषु गतेषु च नभःस्थलम्॥ ४६॥
विमुक्तोऽसौ सरस्वत्या स्वां संज्ञां च ततो गतः।
कुम्भकर्णस्तु दुष्टात्मा चिन्तयामास दुःखितः॥ ४७॥

Goddess Saraswatī also left the Rākṣasa. When the gods alongwith Brahmā had ascended to the heavens, and Saraswatī had left him, the evil-minded Kumbhakarṇa came to himself and thought sorrowfully: (46-47)

ईदृशं किमिदं वाक्यं ममाद्य वदनाच्च्युतम्।
अहं व्यामोहितो देवैरिति मन्ये तदागतैः॥ ४८॥

'How did words like these come out of my lips? I think I have been deceived by the gods who came at that time.' (48)

एवं लब्धवराः सर्वे भ्रातरो दीप्ततेजसः।
श्लेष्मातकवनं गत्वा तत्र ते न्यवसन् सुखम्॥ ४९॥

"The brothers of shining lustre, having obtained boons in this manner, went to a forest of Śleṣmātaka trees (Cordia myxor) and lived there happily." (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे दशमः सर्गः॥ १०॥

Thus ends Canto Ten in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Kubera listens to the ultimatum of Rāvaṇa, leaves Laṅkā at the command of his father and proceeds to Kailāsa to live there. The Rākṣasas occupy Laṅkā and Rāvaṇa is installed as its ruler

सुमाली वरलब्धांस्तु ज्ञात्वा चैतान् निशाचरान्।
उदतिष्ठद् भयं त्यक्त्वा सानुगः स रसातलात्॥ १॥

"Again, coming to know that the aforesaid Rākṣasas had obtained boons from Brahmā, Sumālī shedding his fear, rose up from the netherworld with his followers. (1)

मारीचश्च प्रहस्तश्च विरूपाक्षो महोदरः।
उदतिष्ठन् सुसंरब्धाः सचिवास्तस्य रक्षसः॥ २॥

Mārīca and Prahasta, Virūpākṣa and Mahodara, the ministers of that Rākṣasa, also rose up with great fury. (2)

सुमाली सचिवैः सार्धं वृतो राक्षसपुङ्गवैः।
अभिगम्य दशग्रीवं परिष्वज्येदमब्रवीत्॥ ३॥

Sumālī accompanied by his ministers and surrounded by other Rākṣasa chieftains, came to Daśagrīva and, embracing him, spoke as follows: (3)

दिष्ट्या ते वत्स सम्प्राप्तश्चिन्तितोऽयं मनोरथः।
यस्त्वं त्रिभुवनश्रेष्ठाल्लब्धवान् वरमुत्तमम्॥ ४॥

'Child, since you have secured from the great personality of the three worlds, Brahmā, the best of boons, you have fortunately obtained what you were cherishing in your mind. (4)

यत्कृते च वयं लङ्कां त्यक्त्वा याता रसातलम्।
तद्गतं नो महाबाहो महद्विष्णुकृतं भयम्॥ ५॥

'The great fear inspired in us by Viṣṇu, for which we had to leave Laṅkā and enter the netherworld is now gone, O mighty-armed one! (5)

असकृत् तद्भयाद् भग्नाः परित्यज्य स्वमालयम्।
विद्रुताः सहिताः सर्वे प्रविष्टाः स्म रसातलम्॥ ६॥

'Dispirited and scared away by fear of Viṣṇu, we all had on many occasions to leave our home, Laṅkā, and enter the netherworld alongwith our followers. (6)

अस्मदीया च लङ्केयं नगरी राक्षसोषिता।
निवेशिता तव भ्रात्रा धनाध्यक्षेण धीमता॥ ७॥

'The city of Laṅkā which has been occupied by your intelligent half-brother, Kubera, the lord of wealth, really belongs to us and was inhabited by ogres. (7)

यदि नामात्र शक्यं स्यात् साम्ना दानेन वानघ।
तरसा वा महाबाहो प्रत्यानेतुं कृतं भवेत्॥ ८॥

'If, O sinless and mighty-armed one, it could be taken back by sweet reasonableness or by gift or by force, our work will have been accomplished. (8)

त्वं च लङ्केश्वरस्तात भविष्यसि न संशयः।
त्वया राक्षसवंशोऽयं निमग्नोऽपि समुद्धृतः॥ ९॥

'Nay, without doubt you will be the ruler of Laṅkā, O dear one! The line of Rākṣasas which had sunk to the grove, has again been lifted up by you. (9)

सर्वेषां नः प्रभुश्चैव भविष्यसि महाबल।
अथाब्रवीद् दशग्रीवो मातामहमुपस्थितम्॥ १०॥

'O ogre of extraordinary might, you will become the overlord of all of us.' Daśagrīva then said to his maternal grandfather, who had come in person: (10)

वित्तेशो गुरुरस्माकं नार्हसे वक्तुमीदृशम्।
साम्ना हि राक्षसेन्द्रेण प्रत्याख्यातो गरीयसा॥ ११॥
किंचिन्नाह तदा रक्षो ज्ञात्वा तस्य चिकीर्षितम्।
कस्यचित् त्वथ कालस्य वसन्तं रावणं ततः॥ १२॥
उक्तवन्तं तथा वाक्यं दशग्रीवं निशाचरः।
प्रहस्तः प्रश्रितं वाक्यमिदमाह सकारणम्॥ १३॥

'You ought not to speak in this strain; for the lord of wealth is our elder brother.' "The great Rākṣasa, being rebuked in gentle words by the ruler of the ogres, did not say anything further, knowing his (Daśagrīva's) intention. After sometime the ogre Prahasta addressed the following humble and well-reasoned words to Rāvaṇa, who was still there and who had spoken in the aforesaid manner: (11—13)

दशग्रीव महाबाहो नार्हसे वक्तुमीदृशम्।
सौभ्रात्रं नास्ति शूराणां शृणु चेदं वचो मम॥ १४॥

'O mighty-armed Daśagrīva, you ought not to speak like this; there is no such thing as brotherly feeling among heroes. Nay, listen to my following words: (14)

अदितिश्च दितिश्चैव भगिन्यौ सहिते हि ते।
भार्ये परमरूपिण्यौ कश्यपस्य प्रजापतेः॥ १५॥

'The sisters, Aditi and Diti, both highly beautiful, are the mutually loving wives of Kaśyapa, a lord of creation. (15)

अदितिर्जनयामास देवांस्त्रिभुवनेश्वरान्।
दितिस्त्वजनयद् दैत्यान् कश्यपस्यात्मसम्भवान्॥ १६॥

'Aditi bore the gods, the lords of the worlds; Diti gave birth to the Daityas, both being the progeny of Kaśyapa. (16)

दैत्यानां किल धर्मज्ञ पुरेयं सवनार्णवा।
सपर्वता मही वीर तेऽभवन् प्रभविष्णवः॥ १७॥

'This earth (filled) with its forests, seas and mountains belonged of yore to the Daityas; for they were all powerful. (17)

निहत्य तांस्तु समरे विष्णुना प्रभविष्णुना।
देवानां वशमानीतं त्रैलोक्यमिदमव्ययम्॥ १८॥

'After killing them in war, all these three worlds were for their part brought under the lasting sway of the gods by the powerful Viṣṇu. (18)

नैतदेको भवानेव करिष्यति विपर्ययम्।
सुरासुरैराचरितं तत् कुरुष्व वचो मम॥ १९॥

'You are not the only one who will act in opposition to a brother; this was done in the past by the gods and demons alike. Hence, do as I say.' (19)

एवमुक्तो दशग्रीवः प्रहृष्टेनान्तरात्मना।
चिन्तयित्वा मुहूर्तं वै बाढमित्येव सोऽब्रवीत्॥ २०॥

"Having been addressed thus, Daśagrīva, pleased at heart, thought for a while and then said, 'All right'. (20)

स तु तेनैव हर्षेण तस्मिन्नहनि वीर्यवान्।
वनं गतो दशग्रीवः सह तैः क्षणदाचरैः॥ २१॥

"With the same joy, the valiant Daśagrīva went to the forest the very day accompanied by the Rākṣasas. (21)

त्रिकूटस्थः स तु तदा दशग्रीवो निशाचरः।
प्रेषयामास दौत्येन प्रहस्तं वाक्यकोविदम्॥ २२॥

"Stationed on Mount Trikūṭa, Daśagrīva, the Rākṣasa, sent Prahasta, skilled in the art of expression, as a messenger, saying: (22)

प्रहस्त शीघ्रं गच्छ त्वं ब्रूहि नैर्ऋतपुङ्गवम्।
वचसा मम वित्तेशं सामपूर्वमिदं वचः॥ २३॥

'O Prahasta, go quickly and convey to the lord of riches, the foremost of ogres, these words, as coming from me, in a polite manner: (23)

इयं लङ्का पुरी राजन् राक्षसानां महात्मनाम्।
त्वया निवेशिता सौम्य नैतद् युक्तं तवानघ॥ २४॥

'This city of Laṅkā, O king, which belonged to the mighty Rākṣasas, has been occupied by you. O gentle and sinless one, this is not proper for you. (24)

तद् भवान् यदि नो ह्यद्य दद्यादतुलविक्रम।
कृता भवेन्मम प्रीतिधर्मश्चैवानुपालितः॥ २५॥

'If you, O hero of peerless strength, could give it back to us now, you will at once have pleased me and done the right thing.' (25)

स तु गत्वा पुरीं लङ्कां धनदेन सुरक्षिताम्।
अब्रवीत् परमोदारं वित्तपालमिदं वचः॥ २६॥

"Proceeding to Laṅkā, well-protected by Kubera, Prahasta addressed the following words to the highly magnanimous lord of wealth: (26)

प्रेषितोऽहं तव भ्रात्रा दशग्रीवेण सुव्रत।
त्वत्समीपं महाबाहो सर्वशस्त्रभृतां वर॥ २७॥

'O pious and best among all those who bear arms, I have been sent by Daśagrīva, your half-brother, to your presence, O mighty-armed one! (27)

तच्छ्रूयतां महाप्राज्ञ सर्वशास्त्रविशारद।
वचनं मम वित्तेश यद् ब्रवीति दशाननः॥ २८॥

'O lord of wealth, learned in all the Śāstras and highly intelligent, listen to my submission, which is precisely what Daśagrīva says: (28)

इयं किल पुरी रम्या सुमालिप्रमुखैः पुरा।
भुक्तपूर्वा विशालाक्ष राक्षसैर्भीमविक्रमैः॥ २९॥

'This charming city, O large-eyed one, was previously ruled over by Rākṣasas of terrible might, of whom Sumālī was the foremost. (29)

तेन विज्ञाप्यते सोऽयं साम्प्रतं विश्रवात्मज।
तदेषा दीयतां तात याचतस्तस्य सामतः॥ ३०॥

'O son of Viśravā, this requisition is being made by him now. Let it be given

back to him who is asking for it in a peaceful manner.' (30)

प्रहस्तादपि संश्रुत्य देवो वैश्रवणो वचः।
प्रत्युवाच प्रहस्तं तं वाक्यं वाक्यविदां वरः॥ ३१॥

"Hearing these words from Prahasta, god Vaiśravaṇa, the best of speakers, replied as follows to Prahasta: (31)

दत्ता ममेयं पित्रा तु लङ्का शून्या निशाचरैः।
निवेशिता च मे रक्षो दानमानादिभिर्गुणैः॥ ३२॥

"This city of Laṅkā evacuated by the Rākṣasas, was given to me by my father. It then came to be peopled by me by inducements of gifts and honour etc. (32)

ब्रूहि गच्छ दशग्रीवं पुरी राज्यं च यन्मम।
तत्राप्येतन्महाबाहो भुङ्क्ष्व राज्यमकण्टकम्॥ ३३॥
अविभक्तं त्वया सार्धं राज्यं यच्चापि मे वसु।
एवमुक्त्वा धनाध्यक्षो जगाम पितुरन्तिकम्॥ ३४॥

"Go and tell Daśagrīva, "my city and kingdom as well belong to you. My kingdom as well as all my wealth stands undivided with you. Enjoy it (with me) without any fear of rivalry." Having spoken thus, the lord of wealth sought the presence of his father. (33-34)

अभिवाद्य गुरुं प्राह रावणस्य यदीप्सितम्।
एष तात दशग्रीवो दूतं प्रेषितवान् मम॥ ३५॥
दीयतां नगरी लङ्का पूर्वं रक्षोगणोषिता।
मयात्र यदनुष्ठेयं तन्ममाचक्ष्व सुव्रत॥ ३६॥

Paying respects to his father, he conveyed Daśagrīva's desire in the following words: 'Father, Daśagrīva has just sent an emissary to me saying: "Let Laṅkā, which was previously occupied by the Rākṣasas, be given back to me. Please tell me, O pious one, what I should do in this connection." (35-36)

ब्रह्मर्षिस्त्वेवमुक्तोऽसौ विश्रवा मुनिपुङ्गवः।
प्राञ्जलिं धनदं प्राह शृणु पुत्र वचो मम॥ ३७॥

"Being addressed thus, Viśravā, the Brahmarṣi, the best of sages, told the lord of wealth, who was standing with joined palms, 'My son, listen to my words. (37)

दशग्रीवो महाबाहुरुक्तवान् मम संनिधौ।
मया निर्भर्त्सितश्चासीद् बहुशोक्तः सुदुर्मतिः॥ ३८॥
स क्रोधेन मया चोक्तो ध्वंससे च पुनः पुनः।
श्रेयोऽभियुक्तं धर्म्यं च शृणु पुत्र वचो मम॥ ३९॥

'Daśagrīva, the mighty-armed, said the same thing in my presence also. I rebuked him and exhorted that highly evil-minded fellow in several ways. In anger I repeatedly said, You shall be destroyed. Son, listen to my words which will do you good and which are consonant with Dharma. (38-39)

वरप्रदानसम्मूढो मान्यामान्यं सुदुर्मतिः।
न वेत्ति मम शापाच्च प्रकृतिं दारुणां गतः॥ ४०॥

'This most evil-minded fellow, deluded as he is by the boons that have been granted to him, does not distinguish between people to be respected and those not to be respected. Again, by my curse he is evil-minded by nature. (40)

तस्माद् गच्छ महाबाहो कैलासं धरणीधरम्।
निवेशय निवासार्थं त्यक्त्वा लङ्कां सहानुगः॥ ४१॥

'Hence, O mighty-armed one, leave Laṅkā and proceed to Mount Kailāsa with your followers and people it for your residence. (41)

तत्र मन्दाकिनी रम्या नदीनामुत्तमा नदी।
काञ्चनैः सूर्यसंकाशैः पङ्कजैः संवृतोदका॥ ४२॥
कुमुदैरुत्पलैश्चैव अन्यैश्चैव सुगन्धिभिः।
तत्र देवाः सगन्धर्वाः साप्सरोरगकिंनराः॥ ४३॥
विहारशीलाः सततं रमन्ते सर्वदाश्रिताः।
नहि क्षमं तवानेन वैरं धनद रक्षसा॥ ४४॥
जानीषे हि यथानेन लब्धः परमको वरः॥ ४५॥

'The Mandākinī, the best of rivers, whose waters are covered all over with lotus flowers of golden hue and bright like the sun, as also with white water-lilies, blue lotuses and other flowers of sweet fragrance, flows there. Gods with Gandharvas, Apsarās, Nāgas and Kinnaras, all of a sportive nature, always resort to that place and constantly revel there. Since

you know how he (Daśagrīva) has obtained an excellent boon, it is not advisable for you to antagonize him.' (42—45)

एवमुक्तो गृहीत्वा तु तद्वचः पितृगौरवात्।
सदारपुत्रः सामात्यः सवाहनधनो गतः॥ ४६॥

Told thus and following his advice out of respect for his father, Kubera left the place with his wife and sons, his ministers, his vehicles and his wealth. (46)

प्रहस्तोऽथ दशग्रीवं गत्वा वचनमब्रवीत्।
प्रहृष्टात्मा महात्मानं सहामात्यं सहानुजम्॥ ४७॥
शून्या सा नगरी लङ्का त्यक्त्वैनां धनदो गतः।
प्रविश्य तां सहास्माभिः स्वधर्मं तत्र पालय॥ ४८॥

"Prahasta, overjoyed, sought the mighty Daśagrīva, who was being attended by his ministers and brothers and said, 'Kubera has left the city of Laṅkā and has gone away. It is now vacant. Entering it now in our company, discharge your duty there.' " (47-48)

एवमुक्तो दशग्रीवः प्रहस्तेन महाबलः।
विवेश नगरीं लङ्कां भ्रातृभिः सबलानुगैः॥ ४९॥

Told thus by Prahasta, Rāvaṇa of great strength entered Laṅkā alongwith his brothers, forces and other followers. (49)

धनदेन परित्यक्तां सुविभक्तमहापथाम्।
आरुरोह स देवारिः स्वर्गं देवाधिपो यथा॥ ५०॥

That enemy of the gods stepped into Laṅkā—whose main streets were well laid out, and which had been evacuated by the god of riches—just as Indra ascended heaven. (50)

स चाभिषिक्तः क्षणदाचरैस्तदा
निवेशयामास पुरीं दशाननः।
निकामपूर्णा च बभूव सा पुरी
निशाचरैर्नीलबलाहकोपमैः॥ ५१॥

Consecrated by the Rākṣasas as its ruler, Daśagrīva peopled that city. It was soon filled to capacity with Rākṣasas, dark as clouds. (51)

धनेश्वरस्त्वथ पितृवाक्यगौरवा-
न्न्यवेशयच्छशिविमले गिरौ पुरीम्।
स्वलंकृतैर्भवनवरैर्विभूषितां
पुरंदरस्येव तदाऽमरावतीम्॥ ५२॥

Out of respect for his father's word, Kubera built on the hill, white as the moon, a city adorned with well-decorated mansions even as Indra laid out Amarāvatī in heaven. (52)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकादशः सर्गः॥ ११॥

Thus ends Canto Eleven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वादशः सर्गः

Canto XII

The marriage of Śūrpaṇakhā, of Rāvaṇa and his brothers and the birth of Meghanāda

राक्षसेन्द्रोऽभिषिक्तस्तु भ्रातृभिः सहितस्तदा।
ततः प्रदानं राक्षस्या भगिन्याः समचिन्तयत्॥ १॥

"After his consecration as the ruler of Laṅkā, Rāvaṇa took counsel with his brothers regarding the marriage of his sister, a Rākṣasī. (1)

स्वसारं कालकेयाय दानवेन्द्राय राक्षसीम्।
ददौ शूर्पणखां नाम विद्युज्जिह्वाय राक्षसः॥ २॥

"The Rākṣasa gave away his sister, the ogress Śūrpaṇakhā in marriage to Vidyujjihva, chief of the Dānavas and son of Kālakā. (2)

अथ दत्त्वा स्वयं रक्षो मृगयामटते स्म तत्।
तत्रापश्यत् ततो राम मयं नाम दितेः सुतम्॥ ३॥

"After giving her away, the Rākṣasa went about sporting in the forest and saw there, O Rāma, Maya, son of Diti. (3)

कन्यासहायं तं दृष्ट्वा दशग्रीवो निशाचरः।
अपृच्छत् को भवानेको निर्मनुष्यमृगे वने॥ ४॥
अनया मृगशावाक्ष्या किमर्थं सह तिष्ठसि।
मयस्तदाब्रवीद् राम पृच्छन्तं तं निशाचरम्॥ ५॥

"Seeing him accompanied by his daughter, Daśagrīva, the Rākṣasa, inquired of him: 'Who are you and why do you stay in this forest, devoid of human beings and animals, in the company of this girl whose eyes resemble a doe's?' O Rāma, Maya then replied to the inquisitive Rākṣasa: (4-5)

श्रूयतां सर्वमाख्यास्ये यथावृत्तमिदं तव।
हेमा नामाप्सरास्तात श्रुतपूर्वा यदि त्वया॥ ६॥

'I will narrate all the events as they took place. Please listen. There was an Apsarā by name Hemā. You might have heard of her. (6)

दैवतैर्मम सा दत्ता पौलोमीव शतक्रतोः।
तस्यां सक्तमना ह्यासं दशवर्षशतान्यहम्॥ ७॥

'Just as Paulomi, the daughter of Pulomā, was given in marriage to Indra, even so Hemā was given to me by the gods in marriage. I was deeply attached to her and lived with her for thousands of years. (7)

सा च दैवतकार्येण गता वर्षाश्चतुर्दश।
तस्याः कृते च हेमायाः सर्वं हेममयं पुरम्॥ ८॥
वज्रवैदूर्यचित्रं च मायया निर्मितं मया।
तत्राहमवसं दीनस्तया हीनः सुदुःखितः॥ ९॥

'It is now fourteen years since she departed to serve the purpose of the gods. For the sake of Hemā, I created this city entirely made of gold by my magical powers and decked it with diamonds and cat's-eye gems. Bereaved of her, I lived there, dispirited and extremely desolate. (8-9)

तस्माद् पुराद् दुहितरं गृहीत्वा वनमागतः।
इयं ममात्मजा राजंस्तस्याः कुक्षौ विवर्धिता॥ १०॥

'From that city I came to the forest taking my daughter with me, O king. This is my daughter who grew in her (Hemā's) womb. (10)

भर्तारमनया सार्धमस्याः प्राप्तोऽस्मि मार्गितुम्।
कन्यापितृत्वं दुःखं हि सर्वेषां मानकांक्षिणाम्॥ ११॥

'I have come in her company in search of a husband for her; for, to be the father of an unmarried girl is a headache to all parents who hanker after reputation. (11)

कन्या हि द्वे कुले नित्यं संशये स्थाप्य तिष्ठति।
पुत्रद्वयं ममाप्यस्यां भार्यायां सम्बभूव ह॥ १२॥

'An unmarried girl throws into jeopardy the reputation of two families. Of her (Hemā) two sons, too, were born to me. (12)

मायावी प्रथमस्तात दुन्दुभिस्तदनन्तरः।
एवं ते सर्वमाख्यातं याथातथ्येन पृच्छतः॥ १३॥

'Of them Māyāvī was the first and Dundubhi, the second. To you who have questioned me, O dear one, I have narrated everything exactly according to facts. (13)

त्वामिदानीं कथं तात जानीयां को भवानिति।
एवमुक्तं तु तद् रक्षो विनीतमिदमब्रवीत्॥ १४॥
अहं पौलस्त्यतनयो दशग्रीवश्च नामतः।
मुनेर्विश्रवसो यस्तु तृतीयो ब्रह्मणोऽभवत्॥ १५॥

'Now, how can I know you? Who are you?' "Questioned thus, the Rākṣasa humbly said: 'I am a grandson of Pulastya and a son of sage Viśravā, who is third in descent from Brahmā himself. I go by the name of Daśagrīva.' (14-15)

एवमुक्तस्तदा राम राक्षसेन्द्रेण दानवः।
महर्षेस्तनयं ज्ञात्वा मयो हर्षमुपागतः॥ १६॥

"Spoken to thus, O Rāma, by the lord of the Rākṣasas and coming to know that he was a son of an eminent sage, Viśravā, Maya, the Dānava, became glad. (16)

दातुं दुहितरं तस्मै रोचयामास तत्र वै।
करेण तु करं तस्या ग्राहयित्वा मयस्तदा॥ १७॥
प्रहसन् प्राह दैत्येन्द्रो राक्षसेन्द्रमिदं वचः।
इयं ममात्मजा राजन् हेमयाप्सरसा धृता॥ १८॥
कन्या मन्दोदरी नाम पत्न्यर्थं प्रतिगृह्यताम्।
बाढमित्येव तं राम दशग्रीवोऽभ्यभाषत॥ १९॥

Even in that place he resolved to give his daughter to him. Causing her hand to be grasped by his, Maya, the chief of the Daityas, addressed the following words to the chief of the Rākṣasas loudly laughing: 'O king, this my daughter, was brought up by Hemā, the Apsarā; the name of the maiden is Mandodarī; have her as your wife. To him, O Rāma, Daśagrīva said, 'All right'. (17—19)

प्रज्वाल्य तत्र चैवाग्निमकरोत् पाणिसंग्रहम्।
स हि तस्य मयो राम शापाभिज्ञस्तपोधनात्॥ २०॥
विदित्वा तेन सा दत्ता तस्य पैतामहं कुलम्।
अमोघां तस्य शक्तिं च प्रददौ परमाद्भुताम्॥ २१॥
परेण तपसा लब्धां जघ्निवाँल्लक्ष्मणं यया।
एवं स कृत्वा दारान् वै लङ्काया ईश्वरः प्रभुः॥ २२॥
गत्वा तु नगरीं भार्ये भ्रातृभ्यां समुपाहरत्।
वैरोचनस्य दौहित्रीं वज्रज्वालेति नामतः॥ २३॥
तां भार्यां कुम्भकर्णस्य रावणः समकल्पयत्।
गन्धर्वराजस्य सुतां शैलूषस्य महात्मनः॥ २४॥
सरमां नाम धर्मज्ञां लेभे भार्यां विभीषणः।
तीरे तु सरसो वै तु संजज्ञे मानसस्य हि॥ २५॥

'Then kindling a fire, he married her.' "Though Maya knew that he (Daśagrīva) was under a curse from Viśravā (who was rich in austerities), still, he gave his daughter knowing as he did his descent from Brahmā (the grandfather of the universe). Maya also gave him a most wonderful and infallible javelin obtained by him through hard Tapas and with this he struck Lakṣmaṇa. Having thus married, the mighty lord of Laṅkā went to his city and secured a wife each for his (two) brothers, Rāvaṇa decided upon the grand-daughter (daughter's daughter) of Bali (son of Virocana), Vajrajwālā by name, as the wife of Kumbhakarṇa. Vibhīṣaṇa obtained as his wife, Saramā, daughter of the noble Gandharva king, Śailūṣa, who knew what is right. She was born on the bank of the Mānasa lake. (20—25)

सरस्तदा मानसं तु ववृधे जलदागमे।
मात्रा तु तस्याः कन्यायाः स्नेहेनाक्रन्दितं वचः॥ २६॥
सरो मा वर्धयस्वेति ततः सा सरमाभवत्।
एवं ते कृतदारा वै रेमिरे तत्र राक्षसाः॥ २७॥
स्वां स्वां भार्यामुपादाय गन्धर्वा इव नन्दने।
ततो मन्दोदरी पुत्रं मेघनादमजीजनत्॥ २८॥

"The Mānasa lake was then swelling due to the monsoon. 'O lake, do not overflow', (सरो मा वर्धयत) cried the mother of that child out of affection. Hence her child came to be known as Saramā. Having thus married, the three Rākṣasas spent a pleasant time there each in the company of his wife, even as the Gandharvas did in the Nandana grove (the pleasure-garden of Indra). Then Mandodarī gave birth to her son, Meghanāda. (26—28)

स एष इन्द्रजिन्नाम युष्माभिरभिधीयते।
जातमात्रेण हि पुरा तेन रावणसूनुना॥ २९॥
रुदता सुमहान् मुक्तो नादो जलधरोपमः।
जडीकृता च सा लङ्का तस्य नादेन राघव॥ ३०॥

"He is the same who is called Indrajit by all of you. Crying as soon as he was born, this son of Rāvaṇa, made a great noise resembling the rumbling of clouds. Laṅkā was stunned by his roar, O Rāghava! (29-30)

पिता तस्याकरोन्नाम मेघनाद इति स्वयम्।
सोऽवर्धत तदा राम रावणान्तःपुरे शुभे॥ ३१॥
रक्ष्यमाणो वरस्त्रीभिश्छन्नः काष्ठैरिवानलः।
मातापित्रोर्महाहर्षं जनयन् रावणात्मजः॥ ३२॥

"Hence his father himself named him Meghanāda. Causing great delight to his mother and father, and being well taken

care of by excellent women, that son of Rāvaṇa grew up in the beautiful gynaeceum of Rāvaṇa, O Rāma, like fire concealed under pieces of wood." (31-32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वादशः सर्गः ॥ १२ ॥

Thus ends Canto Twelve in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Kumbhakarṇa goes to sleep in the mansion built at the command of Rāvaṇa; Rāvaṇa's transgressions; Kubera sends a messenger to pull him up; the messenger is put to death by the enraged Rāvaṇa

अथ लोकेश्वरोत्सृष्टा तत्र कालेन केनचित्।
निद्रा समभवत् तीव्रा कुम्भकर्णस्य रूपिणी॥ १॥

"Now after sometime deep sleep, as sent by Brahmā (the lord of the universe), seized Kumbhakarṇa in the form of yawning etc., in Laṅkā. (1)

ततो भ्रातरमासीनं कुम्भकर्णोऽब्रवीद् वचः।
निद्रा मां बाधते राजन् कारयस्व ममालयम्॥ २॥

"Thereupon Kumbhakarṇa spoke as follows to his elder brother, who was seated beside him: 'O king, sleep is troubling me; have a mansion built for me.' (2)

विनियुक्तास्ततो राज्ञा शिल्पिनो विश्वकर्मवत्।
विस्तीर्णं योजनं स्निग्धं ततो द्विगुणमायतम्॥ ३॥
दर्शनीयं निराबाधं कुम्भकर्णस्य चक्रिरे।
स्फाटिकैः काञ्चनैश्चित्रैः स्तम्भैः सर्वत्र शोभितम्॥ ४॥

"Ordered by the king, architects as good as Viśwakarmā (the architect of gods) built for Kumbhakarṇa a lovely mansion, one Yojana (ten miles) in width and twice as much in length. It had a beautiful appearance and was free from disturbance. It was adorned on all sides with lovely columns of crystal, as well as of gold. (3-4)

वैदूर्यकृतसोपानं किङ्किणीजालकं तथा।
दान्ततोरणविन्यस्तं वज्रस्फटिकवेदिकम्॥ ५॥
मनोहरं सर्वसुखं कारयामास राक्षसः।
सर्वत्र सुखदं नित्यं मेरोः पुण्यां गुहामिव॥ ६॥

"The stairways were made of cat's-eye gems. Its lattice windows were fringed with tiny bells. Its portals were made of ivory. It contained daises built of crystal and diamond. It was not only soul-captivating but the Rākṣasa (Rāvaṇa) provided it with all amenities and made every part of it comfortable in all seasons. It resembled a holy cave of Mount Meru. (5-6)

तत्र निद्रां समाविष्टः कुम्भकर्णो महाबलः।
बहून्यब्दसहस्राणि शयानो न च बुध्यते॥ ७॥

"Buried in slumber, the very mighty Kumbhakarṇa lay asleep there, and did not wake up for many thousand years. (7)

निद्राभिभूते तु तदा कुम्भकर्णे दशाननः।
देवर्षियक्षगन्धर्वान् संजघ्ने हि निरङ्कुशः॥ ८॥

"While Kumbhakarṇa was thus overpowered by sleep, Daśānana destroyed the gods, the Ṛṣis, the Yakṣas and the Gandharvas without restraint of any kind. (8)

उद्यानानि विचित्राणि नन्दनादीनि यानि च।
तानि गत्वा सुसंक्रुद्धो भिनत्ति स्म दशाननः॥ ९॥

"The highly enraged Daśānana overran the Nandana grove (the pleasure-garden of Indra) and other beautiful gardens and laid them waste. (9)

नदीं गज इव क्रीडन् वृक्षान् वायुरिव क्षिपन्।
नगान् वज्र इवोत्सृष्टो विध्वंसयति राक्षसः॥ १०॥

"Like an elephant at play, the Rākṣasa dissipated the waters of rivers, broke trees as a tempest, and cleaved mountains like the thunderbolt of Indra. (10)

तथावृत्तं तु विज्ञाय दशग्रीवं धनेश्वरः।
कुलानुरूपं धर्मज्ञो वृत्तं संस्मृत्य चात्मनः॥ ११॥
सौभ्रात्रदर्शनार्थं तु दूतं वैश्रवणस्तदा।
लङ्कां सम्प्रेषयामास दशग्रीवस्य वै हितम्॥ १२॥

"Coming to know of the misdeeds of Daśagrīva, and bearing in mind the conduct befitting his family, Vaiśravaṇa, who knew what is right, sent a messenger to Laṅkā to show his brotherly love and specially to promote the good of Rāvaṇa. (11-12)

स गत्वा नगरीं लङ्कामाससाद विभीषणम्।
मानितस्तेन धर्मेण पृष्टश्चागमनं प्रति॥ १३॥
पृष्ट्वा च कुशलं राज्ञो ज्ञातीनां च विभीषणः।
सभायां दर्शयामास तमासीनं दशाननम्॥ १४॥

"Reaching the city of Laṅkā, he (the messenger) went up to Vibhīṣaṇa, who welcomed him according to the rules of propriety, made inquiries regarding his visit, the king (Kubera) and his kinsfolk, asked him the reason for his coming and then showed him Daśānana who was sitting in the assembly. (13-14)

स दृष्ट्वा तत्र राजानं दीप्यमानं स्वतेजसा।
जयेति वाचा सम्पूज्य तूष्णीं समभिवर्तत॥ १५॥

"Seeing the king there, effulgent in his own lustre, he greeted him in the words 'Be victorious!' and then stood silent. (15)

स तत्रोत्तमपर्यङ्के वरास्तरणशोभिते।
उपविष्टं दशग्रीवं दूतो वाक्यमथाब्रवीत्॥ १६॥

"Then addressing Daśagrīva, who was seated on an excellent couch overspread with beautiful bedsheets, the messenger spoke the following words: (16)

राजन् वदामि ते सर्वं भ्राता तव यदब्रवीत्।
उभयोः सदृशं वीर वृत्तस्य च कुलस्य च॥ १७॥

"'O king, I will tell you all that your brother has said. It is in keeping with good conduct and the traditions of the family. (17)

साधु पर्याप्तमेतावत् कृत्यश्चारित्रसंग्रहः।
साधु धर्मे व्यवस्थानं क्रियतां यदि शक्यते॥ १८॥

"'Quite enough of what you have done so long; establish yourself fully, if possible, in better ways. (18)

दृष्टं मे नन्दनं भग्नमृषयो निहताः श्रुताः।
देवतानां समुद्योगस्त्वत्तो राजन् मया श्रुतः॥ १९॥

"'I have seen the Nandana grove, the pleasure-garden of Indra, laid waste by you. I have heard of the Ṛṣis who were killed by you. I have also heard of the preparations of the gods against you. (19)

निराकृतश्च बहुशस्त्वयाहं राक्षसाधिप।
सापराधोऽपि बालो हि रक्षितव्यः स्वबान्धवैः॥ २०॥

"'O leader of the Rākṣasas, you have repeatedly disregarded me; still it is the duty of relations to save the youngsters even though they misbehave. (20)

अहं तु हिमवत्पृष्ठं गतो धर्ममुपासितुम्।
रौद्रं व्रतं समास्थाय नियतो नियतेन्द्रियः॥ २१॥

"'Having undertaken to observe in pursuance of Dharma, a rather fierce vow, I once went to the slopes of the Himālayas with my mind and senses fully under control. (21)

तत्र देवो मया दृष्ट उमया सहितः प्रभुः।
सव्यं चक्षुर्मया दैवात् तत्र देव्यां निपातितम्॥ २२॥
का न्वेषेति महाराज न खल्वन्येन हेतुना।
रूपं चानुपमं कृत्वा रुद्राणी तत्र तिष्ठति॥ २३॥

"'There I happened to see the almighty Lord Śiva in the company of Umā. Rudrāṇī (the consort of Rudra) stood there, in her incomparable charm. By chance I cast my left eye on the Devī; my object, O monarch, was just to know who she was and nothing else. (22-23)

देव्या दिव्यप्रभावेण दग्धं सव्यं ममेक्षणम्।
रेणुध्वस्तामिव ज्योतिः पिङ्गलत्वमुपागतम्॥ २४॥

"'My left eye got scorched, while the

other assumed a grey colour as though soiled by dust, through the supernatural powers of the Devī. (24)

ततोऽहमन्यद् विस्तीर्णं गत्वा तस्य गिरेस्तटम्।
तूष्णीं वर्षशतान्यष्टौ समधारं महाव्रतम्॥ २५॥

" 'Then I went to another spacious plateau of the Himālayas and observed silently the great vow for eight hundred years. (25)

समाप्ते नियमे तस्मिंस्तत्र देवो महेश्वरः।
ततः प्रीतेन मनसा प्राह वाक्यमिदं प्रभुः॥ २६॥

" 'When I had completed the observance of that vow, the great Lord Śiva appeared there and, pleased at heart, addressed the following words to me: (26)

प्रीतोऽस्मि तव धर्मज्ञ तपसानेन सुव्रत।
मया चैतद् व्रतं चीर्णं त्वया चैव धनाधिप॥ २७॥

" 'O Suvrata (one who has successfully observed a vow) and Dharmajña (one who knows Dharma), I am pleased with the Tapas that you have just performed. This was first observed by me and again by you, O lord of riches! (27)

तृतीयः पुरुषो नास्ति यश्चरेद् व्रतमीदृशम्।
व्रतं सुदुष्करं ह्येतन्मयैवोत्पादितं पुरा॥ २८॥

" 'There is no third person who can observe such a vow. I originated this vow in the past. It is very difficult to observe. (28)

तत्सखित्वं मया सौम्य रोचयस्व धनेश्वर।
तपसा निर्जितश्चैव सखा भव ममानघ॥ २९॥

" 'Therefore, be pleased to make friends with me, O lord of wealth; I have been conquered by you through your austerities, O sinless one. (29)

देव्या दग्धं प्रभावेण यच्च सव्यं तवेक्षणम्।
पैङ्गल्यं यदवाप्तं हि देव्या रूपनिरीक्षणात्॥ ३०॥
एकाक्षपिङ्गलीत्येव नाम स्थास्यति शाश्वतम्।
एवं तेन सखित्वं च प्राप्यानुज्ञां च शङ्करात्॥ ३१॥
आगतेन मया चैवं श्रुतस्ते पापनिश्चयः।
तदधर्मिष्ठसंयोगान्निवर्त कुलदूषणात्॥ ३२॥

" 'Since your left eye was burnt and the other was turned grey by the supernatural powers of the Devī for just gazing on her beauty, you will be known as Ekākṣapiṅgalī (one who has his one eye turned grey) forever. When having thus secured friendship with Lord Śaṅkara and obtained his leave, I returned, I heard of your sinful resolve. Therefore refrain from this unrighteous conduct which tarnishes the reputation of the family. (30—32)

चिन्त्यते हि वधोपायः सर्षिसङ्घैः सुरैस्तव।
एवमुक्तो दशग्रीवः कोपसंरक्तलोचनः॥ ३३॥
हस्तान् दन्तांश्च सम्पिष्य वाक्यमेतदुवाच ह।
विज्ञातं ते मया दूत वाक्यं यत् त्वं प्रभाषसे॥ ३४॥

" 'The gods alongwith the hosts of Ṛsis are considering the way of encompassing your destruction.' Hearing these words, Daśagrīva wrung his hands and ground his teeth and, his eyes red with anger, spoke as follows: 'O messenger, I understand the words which you utter. (33-34)

नैव त्वमसि नैवासौ भ्रात्रा येनासि चोदितः।
हितं नैष ममैतद्धि ब्रवीति धनरक्षकः॥ ३५॥

" 'You will not live nor that brother by whom you have been ordered to speak thus. What the lord of wealth says is not to my good. (35)

महेश्वरसखित्वं तु मूढः श्रावयते किल।
नैवेदं क्षमणीयं मे यदेतद् भाषितं त्वया॥ ३६॥

" 'That fool evidently tells me of his friendship with Lord Maheśwara. I will not tolerate what you have said. (36)

यदेतावन्मया कालं दूत तस्य तु मर्षितम्।
न हन्तव्यो गुरुर्ज्येष्ठो मयायमिति मन्यते॥ ३७॥

" 'In the belief that an elder brother is not to be killed, I have put up with all the insults that he has heaped on me, O envoy! (37)

तस्य त्विदानीं श्रुत्वा मे वाक्यमेषा कृता मतिः।
त्रींल्लोकानपि जेष्यामि बाहुवीर्यमुपाश्रितः॥ ३८॥

" 'But after hearing these words of his, I have made up my mind to conquer all the

three worlds relying on the strength of my arms. (38)

एतन्मुहूर्तमेवाहं तस्यैकस्य तु वै कृते।
चतुरो लोकपालांस्तान् नयिष्यामि यमक्षयम्॥ ३९॥

" 'This very moment I will send the four Dikpālas (guardians of the four directions) to the abode of Yama just on his account.' (39)

एवमुक्त्वा तु लङ्केशो दूतं खड्गेन जघ्निवान्।
ददौ भक्षयितुं ह्येनं राक्षसानां दुरात्मनाम्॥ ४०॥

"Saying this, the lord of Laṅkā struck down the messenger with his sword and gave the corpse to be eaten by evil-minded Rākṣasas. (40)

ततः कृतस्वस्त्ययनो रथमारुह्य रावणः।
त्रैलोक्यविजयाकांक्षी ययौ यत्र धनेश्वरः॥ ४१॥

"Then, after getting Brāhmaṇas to read out benedictory hymns after presentation of offerings with a view to conquering the three worlds, Rāvaṇa ascended his chariot and drove to the abode of the lord of wealth." (41)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयोदशः सर्गः॥ १३॥

Thus ends Canto Thirteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्दशः सर्गः

Canto XIV

An attack by Rāvaṇa and his ministers on the Yakṣas and the defeat (of the latter)

ततः स सचिवैः सार्धं षड्भिर्नित्यबलोद्धतः।
महोदरप्रहस्ताभ्यां मारीचशुकसारणैः॥ १॥
धूम्राक्षेण च वीरेण नित्यं समरगर्द्धिना।
वृतः सम्प्रययौ श्रीमान् क्रोधाल्लोकान् दहन्निव॥ २॥

"Accompanied and surrounded by his six ministers—Mahodara and Prahasta, Mārīca, Śuka, Sāraṇa and the hero Dhūmrākṣa, who ever thirsted for battle the glorious Rāvaṇa, who was always proud of his might, set out as if to consume the worlds with his anger. (1-2)

पुराणि स नदीः शैलान् वनान्युपवनानि च।
अतिक्रम्य मुहूर्तेन कैलासं गिरिमागमत्॥ ३॥

"Marching across cities, rivers, hills, forests and groves, he reached Mount Kailāsa in an hour or so. (3)

संनिविष्टं गिरौ तस्मिन् राक्षसेन्द्रं निशम्य तु।
युद्धेप्सुं तं कृतोत्साहं दुरात्मानं समन्त्रिणम्॥ ४॥
यक्षा न शेकुः संस्थातुं प्रमुखे तस्य रक्षसः।
राज्ञो भ्रातेति विज्ञाय गता यत्र धनेश्वरः॥ ५॥

"Hearing of the wicked king of the Rākṣasas encamped on the mountain with his ministers, eager for battle and active, the Yakṣas were unable to make a stand against the ogre, knowing that he was a brother of the lord of wealth, they sought the abode of the latter. (4-5)

ते गत्वा सर्वमाचख्युर्भ्रातुस्तस्य चिकीर्षितम्।
अनुज्ञाता ययुर्हृष्टा युद्धाय धनदेन ते॥ ६॥

"Going to him, they told him all about the intentions of his brother. Permitted by the lord of wealth, they set out joyously to give battle. (6)

ततो बलानां संक्षोभो व्यवर्धत इवोदधेः।
तस्य नैर्ऋतराजस्य शैलं संचालयन्निव॥ ७॥

"Then there arose an excitement in the forces of the king of the Nairṛtas. It was like the agitation of the sea and it seemed to shake the hill. (7)

ततो युद्धं समभवद् यक्षराक्षससंकुलम्।
व्यथिताश्चाभवंस्तत्र सचिवा राक्षसस्य ते॥ ८॥

"Between the Yakṣas and the Rākṣasas then started a thick fight in which the said ministers of the Rākṣasa felt alarmed. (8)

स दृष्ट्वा तादृशं सैन्यं दशग्रीवो निशाचरः।
हर्षनादान् बहून् कृत्वा स क्रोधादभ्यधावत॥ ९॥

"Seeing his army in that plight, the Rākṣasa, Daśagrīva, rushed out in anger raising many shouts of encouragement. (9)

ये तु ते राक्षसेन्द्रस्य सचिवा घोरविक्रमाः।
तेषां सहस्रमेकैको यक्षाणां समयोधयत्॥ १०॥

"The ministers of the king of the Rākṣasas were terribly valiant. Each one of them for his part fought with a thousand Yakṣas. (10)

ततो गदाभिर्मुसलैरसिभिः शक्तितोमरैः।
हन्यमानो दशग्रीवस्तत्सैन्यं समगाहत॥ ११॥

"Under an attack of clubs, pestles, swords, javelins and iron clubs, Rāvaṇa entered the enemy's army. (11)

स निरुच्छ्वासवत् तत्र वध्यमानो दशाननः।
वर्षद्भिरिव जीमूतैर्धाराभिरवरुध्यत॥ १२॥

"Being struck with volleys of arrows by the Yakṣas as though with torrents of raining clouds, Daśānana was held up and was unable even to breathe, as it were. (12)

न चकार व्यथां चैव यक्षशस्त्रैः समाहतः।
महीधर इवाम्भोदैर्धाराशतसमुक्षितः॥ १३॥

"Just as a mountain is not shaken even though drenched by clouds with hundreds of torrents, even so he (Daśagrīva) did not feel tormented though wounded by the weapons shot by the Yakṣas. (13)

स महात्मा समुद्यम्य कालदण्डोपमां गदाम्।
प्रविवेश ततः सैन्यं नयन् यक्षान् यमक्षयम्॥ १४॥

"Lifting up a club, resembling the rod of Death (Kāladaṇḍa), the gigantic Daśagrīva thereupon entered the army, dispatching the Yakṣas to the abode of Yama. (14)

स कक्षमिव विस्तीर्णं शुष्केन्धनमिवाकुलम्।
वातेनाग्निरिवादीप्तो यक्षसैन्यं ददाह तत्॥ १५॥

"Like a fire ablaze on account of the wind, he burnt the aforesaid army of the Yakṣas, which was spread out as grass and concentrated like dried wood. (15)

तैस्तु तत्र महामात्यैर्महोदरशुकादिभिः।
अल्पावशेषास्ते यक्षाः कृता वातैरिवाम्बुदाः॥ १६॥

"By those great ministers, Mahodara, Śuka and others, the Yakṣas were reduced largely in number even as clouds are dispersed by the winds. (16)

केचित् समाहता भग्नाः पतिताः समरे क्षितौ।
ओष्ठांश्च दशनैस्तीक्ष्णैरदशन् कुपिता रणे॥ १७॥

"Some of them, badly mutilated when struck in the battle, fell on the ground, while others in anger bit their lips with their sharp teeth on the battlefield. (17)

श्रान्ताश्चान्योन्यमालिङ्ग्य भ्रष्टशस्त्रा रणाजिरे।
सीदन्ति च तदा यक्षाः कूला इव जलेन ह॥ १८॥

"Just like the bank of a river eroded by water, some of the Yakṣas, exhausted and embracing one another, sank down on the battlefield, their weapons fallen down. (18)

हतानां गच्छतां स्वर्गं युध्यतामथ धावताम्।
प्रेक्षतामृषिसङ्घानां न बभूवान्तरं दिवि॥ १९॥

"The atmosphere was thickly crowded with those who, having lost their lives, were proceeding to heaven, with those who were still fighting, with those who were running away and with the host of Ṛṣis witnessing the fight. (19)

भग्नांस्तु तान् समालक्ष्य यक्षेन्द्रांस्तु महाबलान्।
धनाध्यक्षो महाबाहुः प्रेषयामास यक्षकान्॥ २०॥

"Seeing those exceptionally mighty leaders of the Yakṣas put to flight, the mighty-armed lord of wealth sent other mighty Yakṣas. (20)

एतस्मिन्नन्तरे राम विस्तीर्णबलवाहनः।
प्रेषितो न्यपतद् यक्षो नाम्ना संयोधकण्टकः॥ २१॥

"In the meantime, O Rāma, a Yakṣa, Saṁyodhakaṇṭaka by name, with a huge army and a vast number of mounts and

vehicles, sallied forth having been sent by the lord of wealth. (21)

तेन चक्रेण मारीचो विष्णुनेव रणे हतः।
पतितो भूतले शैलात् क्षीणपुण्य इव ग्रहः॥ २२॥

"Struck by him in battle with a discus as by Lord Viṣṇu, Mārīca fell on the ground from the mountain like a star when the merit responsible for its stay in heaven is exhausted. (22)

ससंज्ञस्तु मुहूर्तेन स विश्रम्य निशाचरः।
तं यक्षं योधयामास स च भग्नः प्रदुद्रुवे॥ २३॥

"Recovering his consciousness in an hour or so, and having rested awhile, that Rākṣasa fought once more the aforesaid Yakṣa, who having been defeated, took to his heels. (23)

ततः काञ्चनचित्राङ्गं वैदूर्यरजतोक्षितम्।
मर्यादां प्रतिहाराणां तोरणान्तरमाविशत्॥ २४॥

"Then Rāvaṇa entered the portals plated all over with gold and inlaid with cat's-eye gems and silver and which marked the last line guarded by gate-keepers. (24)

तं तु राजन् दशग्रीवं प्रविशन्तं निशाचरम्।
सूर्यभानुरिति ख्यातो द्वारपालो न्यवारयत्॥ २५॥

"A gate-keeper, Sūryabhānu by name, stopped Daśagrīva, the Rākṣasa, while he was entering the portal. (25)

स वार्यमाणो यक्षेण प्रविवेश निशाचरः।
यदा तु वारितो राम न व्यतिष्ठत् स राक्षसः॥ २६॥
ततस्तोरणमुत्पाट्य तेन यक्षेण ताडितः।
रुधिरं प्रस्रवन् भाति शैलो धातुस्रवैरिव॥ २७॥

"The Rākṣasa, however, made good his entry though stopped by the Yakṣa. When, however, O Rāma, the Rākṣasa did not stop, though prevented by the Yakṣa, he was then struck by the Yakṣa, with a post which he pulled out from the portal. Bleeding profusely, Daśagrīva looked like a hill with streams of molten ochre flowing from it. (26-27)

स शैलशिखराभेण तोरणेन समाहतः।
जगाम न क्षतिं वीरो वरदानात् स्वयम्भुवः॥ २८॥

"Though struck with the door-post resembling the crest of a hill, the hero (Daśagrīva) could not be slain, thanks to the boons granted to him by Brahmā (the self-born creator). (28)

तेनैव तोरणेनाथ यक्षस्तेनाभिताडितः।
नादृश्यत तदा यक्षो भस्मीकृततनुस्तदा॥ २९॥

"Struck back with the same door-post by him, the Yakṣa was seen no more, his body having been reduced to powder. (29)

ततः प्रदुद्रुवुः सर्वे दृष्ट्वा रक्षःपराक्रमम्।
ततो नदीर्गुहाश्चैव विविशुर्भयपीडिताः।
त्यक्तप्रहरणाः श्रान्ता विवर्णवदनास्तदा॥ ३०॥

"Seeing the might of the Rākṣasa, all began to run. Exhausted and pale, stricken with fear as they were, they threw away their weapons and entered the rivers or the caves." (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्दशः सर्गः॥ १४॥

Thus ends Canto Fourteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चदशः सर्गः

Canto XV

Defeat of Māṇibhadra and Kubera; Rāvaṇa takes hold of the Puṣpaka

ततस्ताँल्लक्ष्य वित्रस्तान् यक्षेन्द्रांश्च सहस्रशः।
धनाध्यक्षो महायक्षं माणिभद्रमथाब्रवीत्॥ १॥
रावणं जहि यक्षेन्द्र दुर्वृत्तं पापचेतसम्।
शरणं भव वीराणां यक्षाणां युद्धशालिनाम्॥ २॥

एवमुक्तो महाबाहुर्माणिभद्रः सुदुर्जयः।
वृतो यक्षसहस्त्रैस्तु चतुर्भिः समयोधयत्॥ ३॥
ते गदामुसलप्रासैः शक्तितोमरमुद्गरैः।
अभिघ्नन्तस्तदा यक्षा राक्षसान् समुपाद्रवन्॥ ४॥
कुर्वन्तस्तुमुलं युद्धं चरन्तः श्येनवल्लघु।
बाढं प्रयच्छ नेच्छामि दीयतामिति भाषिणः॥ ५॥
ततो देवाः सगन्धर्वा ऋषयो ब्रह्मवादिनः।
दृष्ट्वा तत् तुमुलं युद्धं परं विस्मयमागमन्॥ ६॥

Then the gods, Gandharvas and Ṛṣis who were exponents of the Vedas, were greatly surprised to witness that fierce fight. (6)

यक्षाणां तु प्रहस्तेन सहस्त्रं निहतं रणे।
महोदरेण चानिन्द्यं सहस्त्रमपरं हतम्॥ ७॥

Prahasta on his part killed in the battle a thousand Yakṣas and Mahodara killed another thousand who were irreproachable heroes. (7)

क्रुद्धेन च तदा राजन् मारीचेन युयुत्सुना।
निमेषान्तरमात्रेण द्वे सहस्त्रे निपातिते॥ ८॥

O king, by the enraged Mārīca, eager for battle, two thousand more Yakṣas were killed in the twinkling of an eye. (8)

क्व च यक्षार्जवं युद्धं क्व च मायाबलाश्रयम्।
रक्षसां पुरुषव्याघ्र तेन तेऽभ्यधिका युधि॥ ९॥

Altogether incomparable, O tiger among men, were the straight warfare of the Yakṣas and the deceitful warfare of the Rākṣasas. Hence the Rākṣasas had the upper hand in conflict. (9)

धूम्राक्षेण समागम्य माणिभद्रो महारणे।
मुसलेनोरसि क्रोधात् ताडितो न च कम्पितः॥ १०॥

Closing with Dhūmrākṣa in the great struggle, Māṇibhadra was furiously struck in the breast with a pestle by the former, but he did not budge. (10)

ततो गदां समाविध्य माणिभद्रेण राक्षसः।
धूम्राक्षस्ताडितो मूर्ध्नि विह्वलः स पपात ह॥ ११॥

Then Māṇibhadra whirled his club and struck the Rākṣasa, Dhūmrākṣa, on the head; he fell down confused. (11)

धूम्राक्षं ताडितं दृष्ट्वा पतितं शोणितोक्षितम्।
अभ्यधावत संग्रामे माणिभद्रं दशाननः॥ १२॥

Seeing Dhūmrākṣa struck and fallen bathed in blood, Daśānana rushed towards Māṇibhadra in the battle. (12)

संक्रुद्धमभिधावन्तं माणिभद्रो दशाननम्।
शक्तिभिस्ताडयामास तिसृभिर्यक्षपुङ्गवः॥ १३॥

Seeing the enraged Daśānana rushing towards him, Māṇibhadra, the best of Yakṣas, struck him with three javelins. (13)

ताडितो माणिभद्रस्य मुकुटे प्राहरद् रणे।
तस्य तेन प्रहारेण मुकुटं पार्श्वमागतम्॥ १४॥

When struck on the field of battle Rāvaṇa dealt a blow at Māṇibhadra's diadem; as a result of that blow of Rāvaṇa, Māṇibhadra's diadem turned to one side. (14)

ततः प्रभृति यक्षोऽसौ पार्श्वमौलिरभूत् किल।
तस्मिंस्तु विमुखीभूते माणिभद्रे महात्मनि।
संनादः सुमहान् राजंस्तस्मिन् शैले व्यवर्धत॥ १५॥

From that day onward Māṇibhadra, the Yakṣa, came to be known as Pārśwamauli (one whose diadem has turned to one side). When the colossal Māṇibhadra turned his face away (from the battlefield), there arose, O king, a great clamour of the Rākṣasas on that hill. (15)

ततो दूरात् प्रददृशे धनाध्यक्षो गदाधरः।
शुक्रप्रौष्ठपदाभ्यां च पद्मशङ्खसमावृतः॥ १६॥

There came to view from afar the lord of wealth, who was holding a club and was accompanied by Śukra and Prauṣṭhapada, his two ministers, and by the deities presiding over two of his treasures, Padma and Śaṅkha. (16)

स दृष्ट्वा भ्रातरं संख्ये शापाद् विभ्रष्टगौरवम्।
उवाच वचनं धीमान् युक्तं पैतामहे कुले॥ १७॥

Seeing on the battlefield his brother (Rāvaṇa) who had lost his sense of respect (for elders) by reason of the curse, that

wise man tendered the following advice worthy of the House of Brahmā (the grandfather of the universe): (17)

यन्मया वार्यमाणस्त्वं नावगच्छसि दुर्मतेः।
पश्चादस्य फलं प्राप्य ज्ञास्यसे निरयं गतः॥ १८॥

"O fool, though being warned by me, you do not listen; you will, however, come to your senses later when, as a result of your misdeeds, you go to hell. (18)

यो हि मोहाद् विषं पीत्वा नावगच्छति दुर्मतिः।
स तस्य परिणामान्ते जानीते कर्मणः फलम्॥ १९॥

"The fool who, out of delusion, drinks poison and does not recognize it as such, will come to know the result of that action when he reaps its fruit. (19)

दैवतानि न नन्दन्ति धर्मयुक्तेन केनचित्।
येन त्वमीदृशं भावं नीतस्तच्च न बुद्ध्यसे॥ २०॥

"The gods will not be pleased even with an act which is righteous in your eyes. Deluded by that displeasure (of the gods) you have been led to this violence; yet you do not understand that. (20)

मातरं पितरं विप्रमाचार्यं चावमन्यते।
स पश्यति फलं तस्य प्रेतराजवशं गतः॥ २१॥

"He who insults his mother, father, teacher and a Brāhmaṇa will reap the consequence when he has fallen under the sway of Yama (the king of the departed). (21)

अध्रुवे हि शरीरे यो न करोति तपोऽर्जनम्।
स पश्चात् तप्यते मूढो मृतो गत्वाऽऽत्मनो गतिम्॥ २२॥

"The fool who does not practise austerities with his transient body will repent when he meets with his destiny after death. (22)

धर्माद् राज्यं धनं सौख्यमधर्माद् दुःखमेव च।
तस्माद् धर्मं सुखार्थाय कुर्यात् पापं विसर्जयेत्॥ २३॥

From virtue follow sovereignty, wealth and happiness; misery alone results from unrighteousness. Hence to secure happiness one should practise virtue and abjure sin. (23)

पापस्य हि फलं दुःखं तद् भोक्तव्यमिहात्मना।
तस्मादात्मापघातार्थं मूढः पापं करिष्यति॥ २४॥

"The fruit of sin is misery and it must be reaped by the sinner himself; hence a fool commits sin for his own destruction. (24)

कस्यचिन्न हि दुर्बुद्धेश्छन्दतो जायते मतिः।
यादृशं कुरुते कर्म तादृशं फलमश्नुते॥ २५॥

"Sense does not dawn on an evil-minded man of its own accord. As he sows so he reaps. (25)

ऋद्धि रूपं बलं पुत्रान् वित्तं शूरत्वमेव च।
प्राप्नुवन्ति नरा लोके निर्जितं पुण्यकर्मभिः॥ २६॥

"People attain in this world prosperity, personality, strength, sons, wealth and valour as earned by their meritorious deeds. (26)

एवं निरयगामी त्वं यस्य ते मतिरीदृशी।
न त्वां समभिभाषिष्येऽसद्वृत्तेष्वेव निर्णयः॥ २७॥

"Thus you will go to hell since your mind is disposed to evil. I shall speak to you no more. This is the rule laid down in regard to men of bad conduct." (27)

एवमुक्तास्ततस्तेन तस्यामात्याः समाहताः।
मारीचप्रमुखाः सर्वे विमुखा विप्रदुद्रुवुः॥ २८॥

Admonished in such words and hit hard by Kubera, the ministers of Rāvaṇa, headed by Mārīca, thereupon lost their enthusiasm and fled. (28)

ततस्तेन दशग्रीवो यक्षेन्द्रेण महात्मना।
गदयाभिहतो मूर्ध्नि न च स्थानात् प्रकम्पितः॥ २९॥

Then Rāvaṇa was struck on the head by the noble leader of the Yakṣas with his club, but he did not budge from his position. (29)

ततस्तौ राम निघ्नन्तौ तदान्योन्यं महामृधे।
न विह्वलौ न च श्रान्तौ तावुभौ यक्षराक्षसौ॥ ३०॥

The Yakṣa and the Rākṣasa thereafter exchanged blows in the course of the great

conflict, but, O Rāma, neither of them felt afflicted or exhausted. (30)

आग्नेयमस्त्रं तस्मै स मुमोच धनदस्तदा।
राक्षसेन्द्रो वारुणेन तदस्त्रं प्रत्यवारयत्॥ ३१॥

"The lord of wealth then shot at Rāvaṇa an Āgneyāstra (a missile presided over by the god of fire), which missile the king of the Rākṣasas countered with a Vāruṇāstra, a missile presided over by Varuṇa, the god of water. (31)

ततो मायां प्रविष्टोऽसौ राक्षसीं राक्षसेश्वरः।
रूपाणां शतसाहस्रं विनाशाय चकार च॥ ३२॥

"Then the king of the Rākṣasas fell back upon conjuring tricks natural to ogres and assumed myriads of forms to bring about the destruction of the Yakṣas. (32)

व्याघ्रो वराहो जीमूतः पर्वतः सागरो द्रुमः।
यक्षो दैत्यस्वरूपी च सोऽदृश्यत दशाननः॥ ३३॥

"He, Daśānana, appeared as a tiger, a boar, a cloud, a hill, a sea, a tree, a Yakṣa and a Daitya. (33)

बहूनि च करोति स्म दृश्यन्ते न त्वसौ ततः।
प्रतिगृह्य ततो राम महदस्त्रं दशाननः॥ ३४॥
जघान मूर्ध्नि धनदं व्याविद्ध्य महतीं गदाम्।
एवं स तेनाभिहतो विह्वलः शोणितोक्षितः॥ ३५॥
कृत्तमूल इवाशोको निपपात धनाधिपः।
ततः पद्मादिभिस्तत्र निधिभिः स तदा वृतः॥ ३६॥
धनदोच्छ्वासितस्तैस्तु वनमानीय नन्दनम्।
निर्जित्य राक्षसेन्द्रस्तं धनदं हृष्टमानसः॥ ३७॥
पुष्पकं तस्य जग्राह विमानं जयलक्षणम्।
काञ्चनस्तम्भसंवीतं वैदूर्यमणितोरणम्॥ ३८॥
मुक्ताजालप्रतिच्छन्नं सर्वकालफलद्रुमम्।
मनोजवं कामगमं कामरूपं विहंगमम्॥ ३९॥
मणिकाञ्चनसोपानं तप्तकाञ्चनवेदिकम्।
देवोपवाह्यमक्षय्यं सदा दृष्टिमनःसुखम्॥ ४०॥
ब्रह्माश्चर्यं भक्तिचित्रं ब्रह्मणा परिनिर्मितम्।
निर्मितं सर्वकामैस्तु मनोहरमनुत्तमम्॥ ४१॥
न तु शीतं न चोष्णं च सर्वर्तुसुखदं शुभम्।
स तं राजा समारुह्य कामगं वीर्यनिर्जितम्॥ ४२॥
जितं त्रिभुवनं मेने दर्पोत्सेकात् सुदुर्मतिः।
जित्वा वैश्रवणं देवं कैलासात् समवातरत्॥ ४३॥

"Nay, he appeared in many guises but he could not be seen. Then seizing hold of a mighty weapon, a huge club, and whirling it, Daśānana struck the lord of wealth on the head, O Rāma ! Knocked senseless when struck by him in this way and bathed in blood, the lord of wealth fell on the ground like an Aśoka tree cut at the root. Surrounded there at that time by the deities presiding over the treasures like Padma and others, the aforesaid lord of riches was brought to the Nandana grove and restored to his senses. Having vanquished the said lord of wealth, the king of the Rākṣasas, pleased at heart, seized his aerial car, the Puṣpaka, as a token of his victory.

"The aerial car was furnished with pillars made of gold; its portals were made of cat's-eye gems; it was hung with nets of pearls and planted with trees bearing fruit in all the seasons; it had the speed of the mind; it could go wherever one wanted to go; it could assume any form as desired; it had stairways of gems and gold and daises of refined gold; it was a celestial vehicle and was not subject to wear and tear; it was a perpetual joy to the eyes and the mind; it contained numerous curios of art; it looked picturesque with its compartments and had been constructed by Viśwakarmā, the architect of gods; it was provided with all objects of desire, was soul-captivating and unsurpassed in charm; it was neither too cool nor too hot; it was comfortable in all seasons and was splendid. Ascending the car, which had been won by his prowess and which could go wherever he wanted to go, that most evil-minded king thought in the height of his arrogance that he had conquered all the three worlds. Having vanquished God Vaiśravaṇa (Kubera), he descended from Kailāsa. (34—43)

स तेजसा विपुलमवाप्य तं जयं
प्रतापवान् विमलकिरीटहारवान्।
रराज वै परमविमानमास्थितो
निशाचरः सदसि गतो यथानलः॥ ४४॥

"Having scored that great victory by dint of his valour and seated in his excellent aerial car, that glorious ranger of the night, who wore a brilliant diadem on his head and a necklace of pearls on his breast, shone like fire in a sacrificial hall." (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चदशः सर्गः॥ १५॥

Thus ends Canto Fifteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षोडशः सर्गः

Canto XVI

Nandīśwara curses Rāvaṇa; Lord Śaṅkara curbs the pride of Rāvaṇa, who obtains a sword from Lord Śaṅkara

स जित्वा धनदं राम भ्रातरं राक्षसाधिपः।
महासेनप्रसूतिं तद् ययौ शरवणं महत्॥ १॥

"Having vanquished his brother, Kubera, the king of the Rākṣasas sought the well-known thicket of reeds 'Śaravaṇa' where Lord Kārtikeya was born, O Rāma ! (1)

अथापश्यद् दशग्रीवो रौक्मं शरवणं महत्।
गभस्तिजालसंवीतं द्वितीयमिव भास्करम्॥ २॥

"Now Daśagrīva saw the large golden-hued expanse of reeds bright like a second sun surrounded by rays. (2)

स पर्वतं समारुह्य कंचिद् रम्यवनान्तरम्।
प्रेक्षते पुष्पकं तत्र राम विष्टम्भितं तदा॥ ३॥

"Ascending a mountain clothed with a lovely grove, he found the Puṣpaka brought to a standstill on that spot on that occasion, O Rāma! (3)

विष्टब्धं किमिदं कस्मान्नागमत् कामगं कृतम्।
अचिन्तयद् राक्षसेन्द्रः सचिवैस्तैः समावृतः॥ ४॥

"Surrounded by his aforesaid ministers, the king of the Rākṣasas reflected, "How has this aerial car, which had been designed in such a way as to be able to follow its master's will, been rendered motionless? Why does it not move? (4)

किंनिमित्तमिच्छया मे नेदं गच्छति पुष्पकम्।
पर्वतस्योपरिष्ठस्य कर्मेदं कस्यचिद् भवेत्॥ ५॥

"What may be the reason for the Puṣpaka not proceeding according to my wishes? It must be the act of someone who resides on this hill." (5)

ततोऽब्रवीत् तदा राम मारीचो बुद्धिकोविदः।
नेदं निष्कारणं राजन् पुष्पकं यन्न गच्छति॥ ६॥

"O Rāma, the astute Mārīca thereupon said on that occasion: 'O king, it cannot be without a reason that this aerial car, Puṣpaka, does not move. (6)

अथवा पुष्पकमिदं धनदान्नान्यवाहनम्।
अतो निस्पन्दमभवद् धनाध्यक्षविनाकृतम्॥ ७॥

" 'Maybe, the aerial car, Puṣpaka, will not carry anyone other than Kubera, the god of riches. Therefore, even as it has been disunited from him, it has become motionless.' (7)

इति वाक्यान्तरे तस्य करालः कृष्णपिङ्गलः।
वामनो विकटो मुण्डी नन्दी ह्रस्वभुजो बली॥ ८॥
ततः पार्श्वमुपागम्य भवस्यानुचरोऽब्रवीत्।
नन्दीश्वरो वचश्चेदं राक्षसेन्द्रमशङ्कितः॥ ९॥

"Interrupting his speech, and approaching

him, Nandīśwara, an attendant of Lord Śiva, dreadful, of yellowish dark complexion, dwarfish, misshapen, with his head clean shaved, of short arms and very strong, and ever full of joy, fearlessly spoke the following words to the king of the Rākṣasas: (8-9)

निवर्तस्व दशग्रीव शैले क्रीडति शंकरः।
सुपर्णनागयक्षाणां देवगन्धर्वरक्षसाम्॥ १०॥
सर्वेषामेव भूतानामगम्यः पर्वतः कृतः।
इति नन्दिवचः श्रुत्वा क्रोधात् कम्पितकुण्डलः॥ ११॥
रोषात् तु ताम्रनयनः पुष्पकादवरुह्य सः।
कोऽयं शङ्कर इत्युक्त्वा शैलमूलमुपागतः॥ १२॥

"'Turn back, O Daśagrīva! Lord Śaṅkara is sporting on this hill; hence it has been rendered inaccessible even to Suparṇas, Nāgas, Yakṣas, gods, Gandharvas and Rākṣasas, nay, to all created beings.' Hearing these words of Nandī and alighting from the Puṣpaka, and his earrings shaking on account of his wrath and his eyes coppery through indignation, Rāvaṇa sought the foot of the hill, saying, 'Who is this Śaṅkara?' (10—12)

सोऽपश्यन्नन्दिनं तत्र देवस्यादूरतः स्थितम्।
दीप्तं शूलमवष्टभ्य द्वितीयमिव शङ्करम्॥ १३॥

"There he beheld Nandī standing near the Lord, holding a flaming pike and appearing like a second Śaṅkara. (13)

तं दृष्ट्वा वानरमुखमवज्ञाय स राक्षसः।
प्रहासं मुमुचे तत्र सतोय इव तोयदः॥ १४॥

"Seeing him endowed with the head of a monkey, and disregarding him, the said Rākṣasa laughed loudly thundering like a cloud laden with water. (14)

तं क्रुद्धो भगवान् नन्दी शङ्करस्यापरा तनुः।
अब्रवीत् तत्र तद् रक्षो दशाननमुपस्थितम्॥ १५॥

"Provoked to anger, the divine Nandī, an *alter ego* of Lord Śaṅkara, spoke to the said ogre, Daśānana, who was standing there closeby: (15)

यस्माद् वानररूपं मामवज्ञाय दशानन।
अशनीपातसंकाशमपहासं प्रमुक्तवान्॥ १६॥
तस्मान्मद्वीर्यसंयुक्ता मद्रूपसमतेजसः।
उत्पत्स्यन्ति वधार्थं हि कुलस्य तव वानराः॥ १७॥

"'O Daśānana, since, deriding me in my monkey-form, you burst into a loud laughter resembling a stroke of lightning, therefore, monkeys will be born to destroy your race. They will possess my valour; they will have a lustrous form like mine. (16-17)

नखदंष्ट्रायुधाः क्रूर मनःसम्पातरंहसः।
युद्धोन्मत्ता बलोद्रिक्ताः शैला इव विसर्पिणः॥ १८॥

"'They will have claws and teeth for their weapons; they will have the speed of the mind; they will be frantic in fight; they will be proud of their might; they will look like moving mountains, O cruel one! (18)

ते तव प्रबलं दर्पमुत्सेधं च पृथग्विधम्।
व्यपनेष्यन्ति सम्भूय सहामात्यसुतस्य च॥ १९॥

"'Gathering together, they will take away your excessive arrogance and pride of physical superiority alongwith that of your ministers and sons. (19)

किं त्विदानीं मया शक्यं हन्तुं त्वां हे निशाचर।
न हन्तव्यो हतस्त्वं हि पूर्वमेव स्वकर्मभिः॥ २०॥

"'O Rākṣasa, I can kill you even now; but you shall not be killed inasmuch as you are already killed by your own misdeeds.' (20)

इत्युदीरितवाक्ये तु देवे तस्मिन् महात्मनि।
देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खाच्च्युता॥ २१॥

"When that high-souled divine being uttered these words, the kettledrums of the gods for their part sounded and a shower of flowers fell from the heavens. (21)

अचिन्तयित्वा स तदा नन्दिवाक्यं महाबलः।
पर्वतं तु समासाद्य वाक्यमाह दशाननः॥ २२॥

"Not minding the utterance of Nandī, and approaching the hill, Daśānana, that very mighty ogre, however, said on that occasion: (22)

पुष्पकस्य गतिश्छिन्ना यत्कृते मम गच्छतः।
तमिमं शैलमुन्मूलं करोमि तव गोपते॥ २३॥

"'O master of a bull, I shall pull up by the roots this hill on whose account the course of Puṣpaka in which I was travelling has been arrested. (23)

केन प्रभावेण भवो नित्यं क्रीडति राजवत्।
विज्ञातव्यं न जानीते भयस्थानमुपस्थितम्॥ २४॥

"'By virtue of what power does Śiva continually sport like a king? He does not seem to understand what should be known to him, viz., that danger has come to him.' (24)

एवमुक्त्वा ततो राम भुजान् विक्षिप्य पर्वते।
तोलयामास तं शीघ्रं स शैलः समकम्पत॥ २५॥

"Having said so, O Rāma, he put his hands below the hill and lifted it up in no time so that, the hill shook violently. (25)

चालनात् पर्वतस्यैव गणा देवस्य कम्पिताः।
चचाल पार्वती चापि तदाश्लिष्टा महेश्वरम्॥ २६॥

"By the shaking of the hill the attendants of the Lord trembled; Pārvatī also slipped and clung to Maheśwara at that moment. (26)

ततो राम महादेवो देवानां प्रवरो हरः।
पादाङ्गुष्ठेन तं शैलं पीडयामास लीलया॥ २७॥

"Then, O Rāma, Mahādeva, the foremost of the gods, also known as Hara, the Destroyer, sportively pressed the hill with His great toe. (27)

पीडितास्तु ततस्तस्य शैलस्तम्भोपमा भुजाः।
विस्मिताश्चाभवंस्तत्र सचिवास्तस्य रक्षसः॥ २८॥

"His (Daśānana's) arms, which resembled pillars supporting the hill, were then crushed; and the ministers of the Rākṣasa standing there were surprised. (28)

रक्षसा तेन रोषाच्च भुजानां पीडनात् तथा।
मुक्तो विरावः सहसा त्रैलोक्यं येन कम्पितम्॥ २९॥

"When his arms were thus crushed, the Rākṣasa in fury raised a cry all of a sudden. All the three worlds were shaken by it. (29)

मेनिरे वज्रनिष्पेषं तस्यामात्या युगक्षये।
तदा वर्त्मसु चलिता देवा इन्द्रपुरोगमाः॥ ३०॥

"His ministers took it to be a crash of thunder, which takes place at the end of the world-period. At that time even the gods, with Indra at their head, stumbled on their way. (30)

समुद्राश्चापि संक्षुब्धाश्चलिताश्चापि पर्वताः।
यक्षा विद्याधराः सिद्धाः किमेतदिति चाब्रुवन्॥ ३१॥

"Even the oceans became turbulent and the mountains also shook; nay, the Yakṣas, Vidyādharas and Siddhas cried out, "What is this?" (31)

तोषयस्व महादेवं नीलकण्ठमुमापतिम्।
तमृते शरणं नान्यं पश्यामोऽत्र दशानन॥ ३२॥

"'Propitiate Mahādeva, the blue-necked God, and the husband of Umā; O Daśānana, we do not see any protector other than Him. (32)

स्तुतिभिः प्रणतो भूत्वा तमेव शरणं व्रज।
कृपालुः शङ्करस्तुष्टः प्रसादं ते विधास्यति॥ ३३॥

"'In all humility seek refuge in Him by singing His praises. Śaṅkara is compassionate and will become gracious to you when gratified.' (33)

एवमुक्तस्तदामात्यैस्तुष्टाव वृषभध्वजम्।
सामभिर्विविधैः स्तोत्रैः प्रणम्य स दशाननः।
संवत्सरसहस्रं तु रुदतो रक्षसो गतम्॥ ३४॥

"Respectfully bowing to Him when advised thus by his ministers, Daśānana glorified the God, whose standard bears the ensign of a bull, by singing psalms from the Sāmaveda and other hymns. A thousand years elapsed while the Rākṣasa went on crying in this manner. (34)

ततः प्रीतो महादेवः शैलाग्रे विष्ठितः प्रभुः।
मुक्त्वा चास्य भुजान् राम प्राह वाक्यं दशाननम्॥ ३५॥

"Relieving his hands of the pressure, when pleased with his eulogy, while remaining seated on a peak of the hill, Lord

Mahādeva, O Rāma, then spoke to Daśānana as follows: (35)

प्रीतोऽस्मि तव वीरस्य शौटीर्याच्च दशानन।
शैलाक्रान्तेन यो मुक्तस्त्वया रावः सुदारुणः॥ ३६॥
यस्माल्लोकत्रयं चैतद् राविंत भयमागतम्।
तस्मात् त्वं रावणो नाम नाम्ना राजन् भविष्यसि॥ ३७॥

" 'O Daśānana, I am pleased with your manliness, a hero as you are, as well as with your encomium. Since the denizens of all the three worlds were set acrying, seized as they were with fear by the fierce cry which was set forth by you when you were crushed by the hill. Therefore, O king, you will go by the name of Rāvaṇa. (36-37)

देवता मानुषा यक्षा ये चान्ये जगतीतले।
एवं त्वामभिधास्यन्ति रावणं लोकरावणम्॥ ३८॥

" 'The gods, human beings, Yakṣas and whatever other beings exist on the earth's surface will, henceforth call you by the name of Rāvaṇa because you thus set the world acrying. (38)

गच्छ पौलस्त्य विस्रब्धं पथा येन त्वमिच्छसि।
मया चैवाभ्यनुज्ञातो राक्षसाधिप गम्यताम्॥ ३९॥

" 'O grandson of Pulastya, proceed without fear by whichever path you wish to take. Permitted by Me, O suzerain lord of ogres, you may go.' (39)

एवमुक्तस्तु लङ्केशः शम्भुना स्वयमब्रवीत्।
प्रीतो यदि महादेव वरं मे देहि याचतः॥ ४०॥

"When spoken to in these words by Lord Śambhu Himself, the king of Laṅkā said, 'O Mahādeva, if you are pleased with me, kindly vouchsafe a boon to me, who beg for the same. (40)

अवध्यत्वं मया प्राप्तं देवगन्धर्वदानवैः।
राक्षसैर्गुह्यकैर्नागैर्ये चान्ये बलवत्तराः॥ ४१॥

" 'I have already secured immunity from death at the hands of gods, Gandharvas and Dānavas, Rākṣasas, Guhyakas, Nāgas and others who are mightier than these. (41)

मानुषान् न गणे देव स्वल्पास्ते मम सम्मताः।
दीर्घमायुश्च मे प्राप्तं ब्रह्मणस्त्रिपुरान्तक॥ ४२॥
वाञ्छितं चायुषः शेषं शस्त्रं त्वं च प्रयच्छ मे।
एवमुक्तस्ततस्तेन रावणेन स शङ्करः॥ ४३॥
ददौ खड्गं महादीप्तं चन्द्रहासमिति श्रुतम्।
आयुषश्चावशेषं च ददौ भूतपतिस्तदा॥ ४४॥

" 'I do not reckon the human beings, O Lord, because they are regarded by me as very insignificant. A boon of long life has been secured by me from Brahmā, O destroyer of Tripura ! Give me the remaining lease of life sought by me and give me also a weapon.' Requested thus by the aforesaid Rāvaṇa, the well-known Lord Śaṅkara gifted to him the highly shining sword known as Candrahāsa. The Lord of spirits granted to him also the remaining lease of life on that occasion. (42—44)

दत्त्वोवाच ततः शम्भुर्नावज्ञेयमिदं त्वया।
अवज्ञातं यदि हि ते मामेवैष्यत्यसंशयः॥ ४५॥

"Bestowing it on him, He said, 'This sword is not to be despised by you; if it is disregarded by you, it shall doubtless return to me.' (45)

एवं महेश्वरेणैव कृतनामा स रावणः।
अभिवाद्य महादेवमारुरोहाथ पुष्पकम्॥ ४६॥

"Having thus been named by the supreme Deity Śiva, greeting Mahādeva, the said Rāvaṇa re-ascended Puṣpaka. (46)

ततो महीतलं राम पर्यक्रामत रावणः।
क्षत्रियान् सुमहावीर्यान् बाधमानस्ततस्ततः॥ ४७॥

"Thereafter, O Rāma, Rāvaṇa ranged over the earth's surface oppressing Kṣatriyas possessed of exceeding valour here and there. (47)

केचित् तेजस्विनः शूराः क्षत्रिया युद्धदुर्मदाः।
तच्छासनमकुर्वन्तो विनेशुः सपरिच्छदाः॥ ४८॥

"Disobeying his command some valiant Kṣatriyas, who were full of martial ardour and ferocious in battle, perished alongwith their followers. (48)

अपरे दुर्जयं रक्षो जानन्तः प्राज्ञसम्मताः।
जिताः स्म इत्यभाषन्त राक्षसं बलदर्पितम्॥ ४९॥

"Others, who were recognized as prudent, and who knew the Rākṣasa to be difficult to conquer, submitted to the ogre, who was proud of his strength, 'We stand vanquished.'" (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षोडशः सर्गः॥ १६॥

Thus ends Canto Sixteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तदशः सर्गः

Canto XVII

Vedavatī, daughter of a Brahmarṣi, insulted by Rāvaṇa, pronounces a curse on him and enters the fire. She appears as Sītā in another birth

अथ राजन् महाबाहुर्विचरन् पृथिवीतले।
हिमवद्वनमासाद्य परिचक्राम रावणः॥ १॥

"While ranging over the earth's surface, the mighty-armed Rāvaṇa, O king, arrived at a forest in the region of the Himālayas and was roving in it. (1)

तत्रापश्यत् स वै कन्यां कृष्णाजिनजटाधराम्।
आर्षेण विधिना चैनां दीप्यन्तीं देवतामिव॥ २॥

"There he saw a maiden, wearing the skin of a black antelope and matted locks, rich in austerities befitting a Ṛṣi (a seer of Vedic Mantras) and glowing like a deity. (2)

स दृष्ट्वा रूपसम्पन्नां कन्यां तां सुमहाव्रताम्।
काममोहपरीतात्मा पप्रच्छ प्रहसन्निव॥ ३॥

"Seeing her, endowed with comeliness and observing a great vow, and overpowered by infatuation born of lust, Rāvaṇa asked her as though laughing: (3)

किमिदं वर्तसे भद्रे विरुद्धं यौवनस्य ते।
नहि युक्ता तवैतस्य रूपस्यैवं प्रतिक्रिया॥ ४॥

"'O blessed one, what are you doing here? It is incompatible with your youth. Such a conduct fits ill with one of your beauty. (4)

रूपं तेऽनुपमं भीरु कामोन्मादकरं नृणाम्।
न युक्तं तपसि स्थातुं निर्गतो ह्येष निर्णयः॥ ५॥

"'O Bhīru (one who easily gets afraid), your unrivalled beauty generates madness born of lust in the minds of men. It is not proper for you to perform Tapas; this is the conclusion which has emerged from my mind. (5)

कस्यासि किमिदं भद्रे कश्च भर्ता वरानने।
येन सम्भुज्यसे भीरु स नरः पुण्यभाग् भुवि॥ ६॥

"'O auspicious one, to whom do you belong? What are you doing here? Who is your husband, O lady with a comely face? He who enjoys you, O timid one, is indeed a very fortunate person in this world. (6)

पृच्छतः शंस मे सर्वं कस्य हेतोः परिश्रमः।
एवमुक्ता तु सा कन्या रावणेन यशस्विनी॥ ७॥
अब्रवीद् विधिवत् कृत्वा तस्यातिथ्यं तपोधना।
कुशध्वजो नाम पिता ब्रह्मर्षिरमितप्रभः॥ ८॥

"'Relate everything to me, who am inquisitive. For whose sake is all this effort?' Questioned thus by Rāvaṇa, that illustrious maiden, whose wealth was Tapas, played the host according to rule and then said, 'My father's name is Kuśadhwaja. He was a Brahmarṣi endowed with immense lustre. (7-8)

बृहस्पतिसुतः श्रीमान् बुद्ध्या तुल्यो बृहस्पतेः।
तस्याहं कुर्वतो नित्यं वेदाभ्यासं महात्मनः॥ ९॥
सम्भूता वाङ्मयी कन्या नाम्ना वेदवती स्मृता।
ततो देवाः सगन्धर्वा यक्षराक्षसपन्नगाः॥ १०॥
ते चापि गत्वा पितरं वरणं रोचयन्ति मे।
न च मां स पिता तेभ्यो दत्तवान् राक्षसेश्वर॥ ११॥

"'That glorious sage was a son of Bṛhaspati and equal to him in respect of intelligence. Of that magnanimous soul, who was always engaged in reciting the Vedas, I was born as an incarnation of the Vedas. I am, therefore, known as Vedavatī. O king of the Rākṣasas, gods with Gandharvas, Yakṣas, Rākṣasas and Pannagas (Nāgas) approached my father and sought my hand in marriage; but my aforesaid father did not give me to any of them. (9—11)

कारणं तद् वदिष्यामि निशामय महाभुज।
पितुस्तु मम जामाता विष्णुः किल सुरेश्वरः॥ १२॥
अभिप्रेतस्त्रिलोकेशस्तस्मान्नान्यस्य मे पिता।
दातुमिच्छति तस्मै तु तच्छ्रुत्वा बलदर्पितः॥ १३॥
शम्भुर्नाम ततो राजा दैत्यानां कुपितोऽभवत्।
तेन रात्रौ शयानो मे पिता पापेन हिंसितः॥ १४॥

"'O mighty-armed one, I will tell you the reason behind it. Please listen. Viṣṇu, the Lord of gods and the Ruler of the three worlds, indeed was acceptable to my father as a son-in-law. My father would not give me to anyone other than Him. Hearing this, Śambhu, the king of the Daityas, who was proud of his might, became angry. While asleep at night, my father was killed by that sinful one. (12—14)

ततो मे जननी दीना तच्छरीरं पितुर्मम।
परिष्वज्य महाभागा प्रविष्टा हव्यवाहनम्॥ १५॥

"'Thereupon my mother, of great merit, who had become very depressed, entered the fire, taking that body of my father in her arms. (15)

ततो मनोरथं सत्यं पितुर्नारायणं प्रति।
करोमीति तमेवाहं हृदयेन समुद्वहे॥ १६॥

"'Thenceforward I have installed Nārāyaṇa in my heart so that I may implement the desire of my father with regard to Him. (16)

इति प्रतिज्ञामारुह्य चरामि विपुलं तपः।
एतत् ते सर्वमाख्यातं मया राक्षसपुङ्गव॥ १७॥

"'Having taken this vow, I am performing severe Tapas; O best of Rākṣasas, I have told you all this. (17)

नारायणो मम पतिर्न त्वन्यः पुरुषोत्तमात्।
आश्रये नियमं घोरं नारायणपरीप्सया॥ १८॥

"'Nārāyaṇa is my husband and no one other than that Puruṣottama. Desiring to secure the hand of Nārāyaṇa I am observing this hard penance. (18)

विज्ञातस्त्वं हि मे राजन् गच्छ पौलस्त्यनन्दन।
जानामि तपसा सर्वं त्रैलोक्ये यद्धि वर्तते॥ १९॥

"'O king, by dint of my Tapas I know everything that exists in the three worlds. I have come to know who you are. You may go, O son of Viśravā!' (19)

सोऽब्रवीद् रावणो भूयस्तां कन्यां सुमहाव्रताम्।
अवरुह्य विमानाग्रात् कन्दर्पशरपीडितः॥ २०॥

"Descending from the aerial car, Rāvaṇa, who was smitten with darts of love, spoke again to that maiden, who was observing a great vow: (20)

अवलिप्तासि सुश्रोणि यस्यास्ते मतिरीदृशी।
वृद्धानां मृगशावाक्षि भ्राजते पुण्यसंचयः॥ २१॥

"'O lady of shapely limbs, you are presumptuous in that you have made such a resolve. Your endeavour to acquire merit through Tapas befits only old women, O lady possessing the eyes of a fawn ! (21)

त्वं सर्वगुणसम्पन्ना नार्हसे वक्तुमीदृशम्।
त्रैलोक्यसुन्दरी भीरु यौवनं तेऽतिवर्तते॥ २२॥

"'You, who are endowed with all good qualities, ought not to speak like this. You are beautiful in all the three worlds, O timid one, your youth is passing away. (22)

अहं लङ्कापतिर्भद्रे दशग्रीव इति श्रुतः।
तस्य मे भव भार्या त्वं भुङ्क्ष्व भोगान् यथासुखम्॥ २३॥

"'O blessed one, I am the king of Laṅkā, known as Daśagrīva. Become my wife and enjoy all sense-delights as it suits your pleasure. (23)

कश्च तावदसौ यं त्वं विष्णुरित्यभिभाषसे।
वीर्येण तपसा चैव भोगेन च बलेन च॥ २४॥
स मया नो समो भद्रे यं त्वं कामयसेऽङ्गने।
इत्युक्तवति तस्मिंस्तु वेदवत्यथ साब्रवीत्॥ २५॥
मा मैवमिति सा कन्या तमुवाच निशाचरम्।
त्रैलोक्याधिपतिं विष्णुं सर्वलोकनमस्कृतम्॥ २६॥
त्वदृते राक्षसेन्द्रान्यः कोऽवमन्येत बुद्धिमान्।
एवमुक्तस्तया तत्र वेदवत्या निशाचरः॥ २७॥
मूर्धजेषु तदा कन्यां कराग्रेण परामृशत्।
ततो वेदवती क्रुद्धा केशान् हस्तेन साच्छिनत्॥ २८॥

"'By the way, who is that whom you speak of as Viṣṇu? He whom you wish to secure, O good lady, is not equal to me in valour, Tapas, enjoyment and strength.' When he had spoken thus, the aforesaid Vedavatī for her part thereupon replied as follows: 'Don't speak thus, don't speak thus!' She told the ranger of the night, 'What sensible man, other than you, O king of the Rākṣasas, will speak thus disparagingly of Viṣṇu, who is the lord of the three worlds and who is universally respected.' Spoken to in these words on that spot by the aforesaid Vedavatī, the Rākṣasa then seized hold of the maiden by her hair with his hand. Provoked to anger, Vedavatī cut off her hair with her hand. (24—28)

असिर्भूत्वा करस्तस्याः केशांश्छिन्नांस्तदाकरोत्।
सा ज्वलन्तीव रोषेण दहन्तीव निशाचरम्॥ २९॥
उवाचाग्निं समाधाय मरणाय कृतत्वरा।
धर्षितायास्त्वयानार्य न मे जीवितमिष्यते॥ ३०॥

"Getting transformed her hand into sword, she then cut off her hair. Hastening to put an end to her life, she kindled a fire. Burning, as it were, with anger, she spoke to the Rākṣasa as if she would burn him: 'Insulted by you, O ignoble man, I no longer desire to live. (29-30)

रक्षस्तस्मात् प्रवेक्ष्यामि पश्यतस्ते हुताशनम्।
यस्मात् तु धर्षिता चाहं त्वया पापात्मना वने॥ ३१॥
तस्मात् तव वधार्थं हि समुत्पत्स्ये ह्यहं पुनः।
नहि शक्यः स्त्रिया हन्तुं पुरुषः पापनिश्चयः॥ ३२॥

"'I will, therefore, enter the fire before your very eyes, O ogre ! As I have been insulted in this forest by you, O sinner, therefore, I will be born again for your destruction. It is not possible for a woman to kill a man of sinful resolve. (31-32)

शापे त्वयि मयोत्सृष्टे तपसश्च व्ययो भवेत्।
यदि त्वस्ति मया किंचित् कृतं दत्तं हुतं तथा॥ ३३॥
तस्मात् त्वयोनिजा साध्वी भवेयं धर्मिणः सुता।
एवमुक्त्वा प्रविष्टा सा ज्वलितं जातवेदसम्॥ ३४॥

"'And if I pronounce a curse on you, my reserve of Tapas will be lost. If I have done anything meritorious or have given gifts or tended the sacred fire, I will surely appear as Ayonijā (not born of the womb), the pious daughter of a virtuous man.' Having said thus, she entered the kindled fire. (33-34)

पपात च दिवो दिव्या पुष्पवृष्टिः समन्ततः।
पुनरेव समुद्भूता पद्मे पद्मसमप्रभा॥ ३५॥

"Nay, a rain of celestial flowers fell from the heaven on all sides. She appeared again from a lotus with the radiance of a lotus. (35)

तस्मादपि पुनः प्राप्ता पूर्ववत् तेन रक्षसा।
कन्यां कमलगर्भाभां प्रगृह्य स्वगृहं ययौ॥ ३६॥

"As on the previous occasion, she was again taken hold of by the Rākṣasa from her birth-place. Taking hold of the maiden, who had the lustre of the interior of a lotus, he went home. (36)

प्रगृह्य रावणस्त्वेतां दर्शयामास मन्त्रिणे।
लक्षणज्ञो निरीक्ष्यैव रावणं चैवमब्रवीत्॥ ३७॥

"Taking her by the hand, Rāvaṇa

showed her to his minister. Scanning her very features, the minister, who was well-versed in physiognomy, said to Rāvaṇa: (37)

गृहस्थैषा हि सुश्रोणी त्वद्वधायैव दृश्यते।
एतच्छ्रुत्वार्णवे राम तां प्रचिक्षेप रावणः॥ ३८॥

" 'If this woman of shapely limbs stays in your house, she will prove to be your destroyer.' Hearing this, O Rāma, Rāvaṇa threw her into the sea. (38)

सा चैव क्षितिमासाद्य यज्ञायतनमध्यगा।
राज्ञो हलमुखोत्कृष्टा पुनरप्युत्थिता सती॥ ३९॥

"Reaching the shore she came to the middle of a sacrificial ground. Dug out by the ploughshare of the king, Janaka, she came up again. (39)

सैषा जनकराजस्य प्रसूता तनया प्रभो।
तव भार्या महाबाहो विष्णुस्त्वं हि सनातनः॥ ४०॥

"O Lord, the same Vedavatī reborn as the daughter of King Janaka, is Your wife now. O mighty-armed Lord, You are indeed Viṣṇu, the ancient one. (40)

पूर्वं क्रोधहतः शत्रुर्ययासौ निहतस्तया।
उपाश्रयित्वा शैलाभस्तव वीर्यममानुषम्॥ ४१॥

"Falling back upon Your superhuman prowess, the same lady by whom Your mountain-like enemy was consumed by her wrath, in her former birth, actually killed him. (41)

एवमेषा महाभागा मर्त्येषूत्पत्स्यते पुनः।
क्षेत्रे हलमुखोत्कृष्टे वेद्यामग्निशिखोपमा॥ ४२॥

"In this manner this highly meritorious lady will continue to appear again among mortals (in the following cycles), drawn out by a ploughshare in a furrowed field, like a fire on an altar. (42)

एषा वेदवती नाम पूर्वमासीत् कृते युगे।
त्रेतायुगमनुप्राप्य वधार्थं तस्य रक्षसः॥ ४३॥
उत्पन्ना मैथिलकुले जनकस्य महात्मनः।
सीतोत्पन्ना तु सीतेति मानुषैः पुनरुच्यते॥ ४४॥

"She who was known as Vedavatī in her former birth in Kṛtayuga, appeared again in the Tretāyuga as a daughter of the high-souled Janaka in the line of the kings of Mithilā for bringing about the destruction of that Rākṣasa. Since she came out of a furrow (Sītā), she is called 'Sītā' by human beings." (43-44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तदशः सर्गः॥ १७॥

Thus ends Canto Seventeen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टादशः सर्गः

Canto XVIII

Marutta's discomfiture at the hands of Rāvaṇa; Indra and the other gods confer boons on the peacock and other birds

प्रविष्टायां हुताशं तु वेदवत्यां स रावणः।
पुष्पकं तु समारुह्य परिचक्राम मेदिनीम्॥ १॥

"Ascending the Puṣpaka, when Vedavatī had entered the fire, Rāvaṇa ranged the earth once more. (1)

ततो मरुत्तं नृपतिं यजन्तं सह दैवतैः।
उशीरबीजमासाद्य ददर्श स तु रावणः॥ २॥

"Reaching Uśīrabīja, Rāvaṇa for his part saw king Marutta performing a sacrifice in the company of gods. (2)

संवर्तो नाम ब्रह्मर्षिः साक्षाद् भ्राता बृहस्पतेः।
याजयामास धर्मज्ञः सर्वैर्देवगणैर्वृतः॥ ३॥

"Surrounded by the hosts of gods, a Brahmarṣi, Saṁvarta by name, a brother of

Sage Bṛhaspati himself and a knower of Dharma, was conducting the sacrifice. (3)

दृष्ट्वा देवास्तु तद् रक्षो वरदानेन दुर्जयम्।
तिर्यग्योनिं समाविष्टास्तस्य धर्षणभीरवः॥ ४॥

"Seeing that Rākṣasa, who was hard to vanquish on account of the boons (granted to him), the gods, afraid of his attack, took cover in the bodies of animals. (4)

इन्द्रो मयूरः संवृत्तो धर्मराजस्तु वायसः।
कृकलासो धनाध्यक्षो हंसश्च वरुणोऽभवत्॥ ५॥

"Indra became a peacock; Yama, a crow; Kubera, a chameleon and Varuṇa, a swan. (5)

अन्वेष्वपि गतेष्वेवं देवेष्वरिनिषूदन।
रावणः प्राविशद् यज्ञं सारमेय इवाशुचिः॥ ६॥

"In this manner when the other gods too had transformed themselves, O scourge of Your foes, Rāvaṇa entered the sacrificial ground like an unclean dog. (6)

तं च राजानमासाद्य रावणो राक्षसाधिपः।
प्राह युद्धं प्रयच्छेति निर्जितोऽस्मीति वा वद॥ ७॥

"Approaching the king, Rāvaṇa, the suzerain lord of the Rākṣasas, said, 'Give battle to me or admit that you stand vanquished.' (7)

ततो मरुत्तो नृपतिः को भवानित्युवाच तम्।
अवहासं ततो मुक्त्वा रावणो वाक्यमब्रवीत्॥ ८॥

"Thereupon King Marutta said to him: 'Who are you?' Uttering a derisive laugh, Rāvaṇa then spoke the following words: (8)

अकुतूहलभावेन प्रीतोऽस्मि तव पार्थिव।
धनदस्यानुजं यो मां नावगच्छसि रावणम्॥ ९॥

" 'I am pleased with your equanimity, O king, who do not know me as Rāvaṇa, a younger (half-) brother of Kubera. (9)

त्रिषु लोकेषु कोऽन्योऽस्ति यो न जानाति मे बलम्।
भ्रातरं येन निर्जित्य विमानमिदमाहृतम्॥ १०॥

'Who else is there in the three worlds, who does not know my might who snatched away this aerial car, after vanquishing my said brother?' (10)

ततो मरुत्तः स नृपस्तं रावणमथाब्रवीत्।
धन्यः खलु भवान् येन ज्येष्ठो भ्राता रणे जितः॥ ११॥

"Thereupon the aforesaid King Marutta forthwith answered Rāvaṇa (as follows): 'You are praiseworthy, indeed, in that you conquered in combat your own elder brother. (11)

न त्वया सदृशः श्लाघ्यस्त्रिषु लोकेषु विद्यते।
कं त्वं प्राक् केवलं धर्मं चरित्वा लब्धवान् वरम्॥ १२॥

" 'In all the three worlds there is no one who is as praiseworthy as you. Practising what unique virtue did you secure boons in the past? (12)

श्रुतपूर्वं हि न मया भाषसे यादृशं स्वयम्।
तिष्ठेदानीं न मे जीवन् प्रतियास्यसि दुर्मते॥ १३॥

" 'Nothing like what you say has been heard of by me before. O evil-minded one, tarry awhile; now you will not get back alive. (13)

अद्य त्वां निशितैर्बाणैः प्रेषयामि यमक्षयम्।
ततः शरासनं गृह्य सायकांश्च नराधिपः॥ १४॥
रणाय निर्ययौ क्रुद्धः संवर्तो मार्गमावृणोत्।
सोऽब्रवीत् स्नेहसंयुक्तं मरुत्तं तं महानृषिः॥ १५॥

" 'With my sharp arrows I will dispatch you to the abode of Yama, the god of death.' Seizing hold of his bow and arrows, the king thereupon rushed in anger for combat, but Saṁvarta blocked his way. That great sage addressed the following loving words to the said Marutta: (14-15)

श्रोतव्यं यदि मद्वाक्यं सम्प्रहारो न ते क्षमः।
माहेश्वरमिदं सत्रमसमाप्तं कुलं दहेत्॥ १६॥

" 'If you heed my advice, an encounter is not advisable for you. If left unfinished, this sacrifice, which is intended to propitiate Maheśwara, will consume your race. (16)

दीक्षितस्य कुतो युद्धं क्रोधित्वं दीक्षिते कुतः।
संशयश्च जये नित्यं राक्षसश्च सुदुर्जयः॥ १७॥

" 'An encounter is out of the question for one who stands consecrated for a sacrificial performance, and temper is also out of the question for such a one; moreover, victory is uncertain in a battle and the Rākṣasa is very hard to vanquish.' " (17)

स निवृत्तो गुरोर्वाक्यान्मरुत्तः पृथिवीपतिः।
विसृज्य सशरं चापं स्वस्थो मखमुखोऽभवत्॥ १८॥

Bowing to his preceptor's remonstrance, King Marutta withdrew; throwing away his bow and arrows, he became self-poised and addressed himself to the performance of the sacrifice. (18)

ततस्तं निर्जितं मत्वा घोषयामास वै शुकः।
रावणो जयतीत्युच्चैर्हर्षान्नादं विमुक्तवान्॥ १९॥

Taking him to be vanquished, Śuka thereupon raised in glee a shout in a high pitch, saying, "Rāvaṇa has triumphed !" (19)

तान् भक्षयित्वा तत्रस्थान् महर्षीन् यज्ञमागतान्।
वितृप्तो रुधिरैस्तेषां पुनः सम्प्रययौ महीम्॥ २०॥

Having devoured the celebrated and great sages who had come to the sacrifice and who were still there, and fully sated with their blood, Rāvaṇa ranged the earth once more. (20)

रावणे तु गते देवाः सेन्द्राश्चैव दिवौकसः।
ततः स्वां योनिमासाद्य तानि सत्त्वानि चाब्रुवन्॥ २१॥

When Rāvaṇa had left, the gods and other denizens of heaven including Indra resumed their original form and spoke to these animals. (21)

हर्षात् तदाब्रवीदिन्द्रो मयूरं नीलबर्हिणम्।
प्रीतोऽस्मि तव धर्मज्ञ भुजङ्गाद्धि न ते भयम्॥ २२॥

In joy Indra then said to the peacock with a blue tail: "O knower of Dharma, I am pleased with you; there will be no fear for you from the snakes. (22)

इदं नेत्रसहस्रं तु यत् तद् बर्हे भविष्यति।
वर्षमाणे मयि मुदं प्राप्स्यसे प्रीतिलक्षणाम्॥ २३॥

Spots resembling these thousand eyes (of mine) will appear in your tail. Nay, when I send down a shower of rain, you will rejoice as a token of love (you cherish for me)."(23)

एवमिन्द्रो वरं प्रादान्मयूरस्य सुरेश्वरः॥ २४॥

In this way, Indra, the ruler of gods, conferred boons on the peacock. (24)

नीलाः किल पुरा बर्हा मयूराणां नराधिप।
सुराधिपाद् वरं प्राप्य गताः सर्वेऽपि बर्हिणः॥ २५॥

Formerly the tails of peacocks were plain blue alone, O suzerain lord of men; after obtaining boons from the lord of the gods, the whole body of the peacocks left. (25)

धर्मराजोऽब्रवीद् राम प्राग्वंशे वायसं प्रति।
पक्षिंस्तवास्मि सुप्रीतः प्रीतस्य वचनं शृणु॥ २६॥

Yama, O Rāma ! said to the crow perched on the Prāgvaṁśa* in front of him: "O bird, I am greatly pleased with you; listen to my words which I am addressing to you out of gratification: (26)

यथान्ये विविधै रोगैः पीड्यन्ते प्राणिनो मया।
ते न ते प्रभविष्यन्ति मयि प्रीते न संशयः॥ २७॥

'As I am pleased with you, the various diseases with which other living beings are tormented by me, shall have no effect on you. There is no doubt about this. (27)

मृत्युतस्ते भयं नास्ति वरान् मम विहङ्गम।
यावत् त्वां न वधिष्यन्ति नरास्तावद् भविष्यसि॥ २८॥

'In consequence of the boon granted by me, O bird, there is no fear for you from Death. You will live so long as people do not kill you. (28)

ये च मद्विषयस्था वै मानवाः क्षुधयार्दिताः।
त्वयि भुक्ते सुतृप्तास्ते भविष्यन्ति सबान्धवाः॥ २९॥

'When you have been fed, the people who are in my domain and who are afflicted with hunger, will feel perfectly sated alongwith their relations.' (29)

वरुणस्त्वब्रवीद्धंसं गङ्गातोयविचारिणम्।
श्रूयतां प्रीतिसंयुक्तं वचः पत्ररथेश्वर॥ ३०॥

* A shed constructed for the dwelling of the sacrificer and his wife to the east of the sacrificial hall.

Varuṇa for his part said to the swan, swimming about in the waters of the Gaṅgā: "O ruler of birds, listen to my words full of love. (30)

वर्णो मनोरमः सौम्यश्चन्द्रमण्डलसंनिभः।
भविष्यति तवोदग्रः शुद्धफेनसमप्रभः॥ ३१॥

'Your colour will be pleasing to the mind and delightful like that of the orb of the pure moon. It will be white as foam and it will be unique to you. (31)

मच्छरीरं समासाद्य कान्तो नित्यं भविष्यसि।
प्राप्स्यसे चातुलां प्रीतिमेतन्मे प्रीतिलक्षणम्॥ ३२॥

'Coming into contact with water (which constitutes my body), you will ever look charming and enjoy unequalled delight. This will be a mark of my pleasure.' (32)

हंसानां हि पुरा राम न वर्णः सर्वपाण्डुरः।
पक्षा नीलाग्रसंवीताः क्रोडाः शष्पाग्रनिर्मलाः॥ ३३॥

"O Rāma, in the past the colour of swans was not white all over the body; their wings were dark at the tips, while their breasts were dark-brown like the tips of the panic grass." (33)

अथाब्रवीद् वैश्रवणः कृकलासं गिरौ स्थितम्।
हैरण्यं सम्प्रयच्छामि वर्णं प्रीतस्तवाप्यहम्॥ ३४॥

'Then Kubera (son of Viśravā) said to the chameleon, which was resting on a rock: "Pleased with you too, I will confer on you a golden hue. (34)

सद्रव्यं च शिरो नित्यं भविष्यति तवाक्षयम्।
एष काञ्चनको वर्णो मत्प्रीत्या ते भविष्यति॥ ३५॥

'Your head will always have the imperishable golden colour. Due to my pleasure, your dark colour will be transformed into a golden hue.' (35)

एवं दत्त्वा वरांस्तेभ्यस्तस्मिन् यज्ञोत्सवे सुराः।
निवृत्ते सह राज्ञा ते पुनः स्वभवनं गताः॥ ३६॥

Having granted boons in this manner to the aforesaid animals, the gods, at the completion of the sacrificial ceremony, returned each to his abode alongwith their king, Indra. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टादशः सर्गः॥ १८॥

Thus ends Canto Eighteen in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनविंशः सर्गः

Canto XIX

Rāvaṇa kills Anaraṇya and receives a curse from him

अथ जित्वा मरुत्तं स प्रययौ राक्षसाधिपः।
नगराणि नरेन्द्राणां युद्धकाङ्क्षी दशाननः॥ १॥

Having conquered Marutta, and thirsting for combat, the notorious Daśānana, the suzerain lord of the Rākṣasas, now sought the capital cities of kings. (1)

समासाद्य तु राजेन्द्रान् महेन्द्रवरुणोपमान्।
अब्रवीद् राक्षसेन्द्रस्तु युद्धं मे दीयतामिति॥ २॥
निर्जिताः स्मेति वा ब्रूत एष मे हि सुनिश्चयः।
अन्यथा कुर्वतामेवं मोक्षो नैवोपपद्यते॥ ३॥

Approaching the King of kings, who compared with the mighty Indra (the ruler of gods) and Varuṇa (the god presiding over the waters), Rāvaṇa (the ruler of ogres) actually said to them: "Give me battle or declare that you are defeated. This is my ultimatum to you. No escape is possible for those who act otherwise." (2-3)

ततस्त्वभीरवः प्राज्ञाः पार्थिवा धर्मनिश्चयाः।
मन्त्रयित्वा ततोऽन्योन्यं राजानः सुमहाबलाः॥ ४॥

निर्जिताः स्मेत्यभाषन्त ज्ञात्वा वरबलं रिपोः।
दुष्यन्तः सुरथो गाधिर्गयो राजा पुरूरवाः॥ ५॥
एते सर्वेऽब्रुवंस्तात निर्जिताः स्मेति पार्थिवाः।
अथायोध्यां समासाद्य रावणो राक्षसाधिपः॥ ६॥
सुगुप्तामनरण्येन शक्रेणेवामरावतीम्।
स तं पुरुषशार्दूलं पुरंदरसमं बले॥ ७॥
प्राह राजानमासाद्य युद्धं देहीति रावणः।
निर्जितोऽस्मीति वा ब्रूहि त्वमेवं मम शासनम्॥ ८॥

Consulting one another, the kings for their part, though fearless, highly intelligent, exceedingly mighty and pious of resolve, and recognizing the enemy's strength which he had derived from boons, then admitted that they stood defeated. Duṣyanta, Suratha, Gādhi, Gaya and King Purūravā—all these monarchs, O beloved Rāma, said, 'We are defeated.' Then, duly reaching Ayodhyā, well-protected by Anaraṇya, as Amarāvatī is by Indra, and approaching the monarch, who was a tiger among men and equal to Indra in might, the notorious Rāvaṇa, the suzerain lord of the Rākṣasas, said to him, "Give me fight or say 'I stand defeated.' Such is my mandate." (4—8)

अयोध्याधिपतिस्तस्य श्रुत्वा पापात्मनो वचः।
अनरण्यस्तु संक्रुद्धो राक्षसेन्द्रमथाब्रवीत्॥ ९॥

Enraged to hear the command of that sinful-minded fellow, Anaraṇya, the king of Ayodhyā, now said to the king of the Rākṣasas: (9)

दीयते द्वन्द्वयुद्धं ते राक्षसाधिपते मया।
संतिष्ठ क्षिप्रमायत्तो भव चैवं भवाम्यहम्॥ १०॥

"O king of the Rākṣasas, I allow you to fight a duel with me, tarry awhile and get ready quickly; I am also getting ready." (10)

अथ पूर्वं श्रुतार्थेन निर्जितं सुमहद् बलम्।
निष्क्रामत् तन्नरेन्द्रस्य बलं रक्षोवधोद्यतम्॥ ११॥

Since Anaraṇya had previous information, he had gathered a huge force. Intent on killing the Rākṣasa, the said army of the king sallied forth. (11)

नागानां दशसाहस्रं वाजिनां नियुतं तथा।
रथानां बहुसाहस्रं पत्तीनां च नरोत्तम॥ १२॥
महीं संछाद्य निष्क्रान्तं सपदातिरथं रणे।
ततः प्रवृत्तं सुमहद् युद्धं युद्धविशारद॥ १३॥
अनरण्यस्य नृपते राक्षसेन्द्रस्य चाद्भुतम्।
तद् रावणबलं प्राप्य बलं तस्य महीपतेः॥ १४॥
प्राणश्यत तदा सर्वं हव्यं हुतमिवानले।
युद्ध्वा च सुचिरं कालं कृत्वा विक्रममुत्तमम्॥ १५॥
प्रज्वलन्तं तमासाद्य क्षिप्रमेवावशेषितम्।
प्राविशत् संकुलं तत्र शलभा इव पावकम्॥ १६॥

O jewel among men, ten thousand elephants and a lakh of horses, nay, several thousands of chariots as well as of foot-soldiers then came out on the battlefield, entirely covering the land, inclusive of foot-soldiers and chariots. Then ensued, O warrior skilled in warfare, a very fierce battle between King Anaraṇya, and the king of the Rākṣasas. Encountering the forces of Rāvaṇa, and having fought for a pretty long time and exhibited supreme valour, the entire army of that ruler of the earth was fully consumed like oblations poured into a sacrificial fire. Attenuated in no time on coming in contact with the inflamed Rāvaṇa, the army perished in a body like moths on entering fire. (12—16)

सोऽपश्यत् तन्नरेन्द्रस्तु नश्यमानं महाबलम्।
महार्णवं समासाद्य वनापगशतं यथा॥ १७॥

That aforesaid monarch, for his part saw that huge army perishing like hundreds of streams full of water disappearing on reaching the ocean. (17)

ततः शक्रधनुःप्रख्यं धनुर्विस्फारयन् स्वयम्।
आससाद नरेन्द्रस्तं रावणं क्रोधमूर्च्छितः॥ १८॥

Then beside himself with rage and twanging his bow, resembling the bow of Indra, the king came up to the notorious Rāvaṇa. (18)

अनरण्येन तेऽमात्या मारीचशुकसारणाः।
प्रहस्तसहिता भग्ना व्यद्रवन्त मृगा इव॥ १९॥

The said ministers, Mārīca, Śuka and Sāraṇa alongwith Prahasta, were badly beaten by Anaraṇya and fled like deer. (19)

ततो बाणशतान्यष्टौ पातयामास मूर्धनि।
तस्य राक्षसराजस्य इक्ष्वाकुकुलनन्दनः॥ २०॥

Thereupon Anaraṇya (the delight of Ikṣwāku's race) shot eight hundred arrows on the head of the king of the Rākṣasas. (20)

तस्य बाणाः पतन्तस्ते चक्रिरे न क्षतं क्वचित्।
वारिधारा इवाभ्रेभ्यः पतन्त्यो गिरिमूर्धनि॥ २१॥

Though falling on the head of Rāvaṇa, the aforesaid arrows of Anaraṇya did not cause any injury anywhere any more than torrents of water falling from clouds on the top of a hill. (21)

ततो राक्षसराजेन क्रुद्धेन नृपतिस्तदा।
तलेनाभिहतो मूर्ध्नि स रथान्निपपात ह॥ २२॥

Then, struck on the head by the enraged king of the Rākṣasas with his palm, the aforesaid king fell from the chariot: so the tradition goes. (22)

स राजा पतितो भूमौ विह्वलः प्रविवेपितः।
वज्रदग्ध इवारण्ये सालो निपतितो यथा॥ २३॥

Confused and completely shaken, the said king fell on the ground like a sal tree struck by lightning in a forest. (23)

तं प्रहस्याब्रवीद् रक्ष इक्ष्वाकुं पृथिवीपतिम्।
किमिदानीं फलं प्राप्तं त्वया मां प्रति युध्यता॥ २४॥

Making fun of that ruler of Ikṣwāku's dynasty, Rāvaṇa said, "What have you gained by encountering me, on this occasion? (24)

त्रैलोक्ये नास्ति यो द्वन्द्वं मम दद्यान्नराधिप।
शङ्के प्रसक्तो भोगेषु न शृणोषि बलं मम॥ २५॥

"There is none in all the three worlds who can give battle to me, O Lord of men! Deeply addicted (as you were) to sense-enjoyments, I imagine, you did not hear of my might." (25)

तस्यैवं ब्रुवतो राजा मन्दासुर्वाक्यमब्रवीत्।
किं शक्यमिह कर्तुं वै कालो हि दुरतिक्रमः॥ २६॥

To him who was speaking thus, the king, whose life was sinking, replied as follows: "What can be done by me now? For, death is inviolable, indeed. (26)

नह्यहं निर्जितो रक्षस्त्वया चात्मप्रशंसिना।
कालेनैव विपन्नोऽहं हेतुभूतस्तु मे भवान्॥ २७॥

"Surely, I have not been vanquished by you, O ogre, who are indulging in self-praise; I stand destroyed by Fate alone and you are a mere instrument in the hands of Death. (27)

किं त्विदानीं मया शक्यं कर्तुं प्राणपरिक्षये।
नह्यहं विमुखी रक्षो युद्ध्यमानस्त्वया हतः॥ २८॥

"What can be done by me precisely at this moment when my life is coming to an end? Thank God, I have not been averse to fighting, O ogre, and have been killed while fighting. (28)

इक्ष्वाकुपरिभावित्वाद् वचो वक्ष्यामि राक्षस।
यदि दत्तं यदि हुतं यदि मे सुकृतं तपः।
यदि गुप्ताः प्रजाः सम्यक् तदा सत्यं वचोऽस्तु मे॥ २९॥

"Since you have insulted the race of Ikṣwāku, I shall pronounce a curse (on you), O ogre! If a gift has ever been bestowed, an oblation has ever been poured into the sacred fire, and austerities have been practised well and if the people have been well protected by me, let my words prove to be true. (29)

उत्पत्स्यते कुले ह्यस्मिन्निक्ष्वाकूणां महात्मनाम्।
रामो दाशरथिर्नाम स ते प्राणान् हरिष्यति॥ ३०॥

"Indeed, in this race of high-souled Ikṣwākus will be born a son of Daśaratha, Śrī Rāma by name; He will take your life". (30)

ततो जलधरोदग्रस्ताडितो देवदुन्दुभिः।
तस्मिन्नुदाहृते शापे पुष्पवृष्टिश्च खाच्च्युता॥ ३१॥

When that curse was pronounced, the kettledrum of the gods was sounded at a high pitch like the roar of thunder and an abundance—of flowers were showered from the heavens. (31)

ततः स राजा राजेन्द्र गतः स्थानं त्रिविष्टपम्।
स्वर्गते च नृपे तस्मिन् राक्षसः सोऽपसर्पत॥ ३२॥

Then that king, O ruler of rulers, ascended to the realm of heaven. And when the said king ascended to heaven, the ogre left. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनविंशः सर्गः॥ १९॥

Thus ends Canto Nineteenth in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Rāvaṇa is pulled up by Nārada; at his suggestion he seeks the abode of Yama for combat; Nārada's curiosity on that account

ततो वित्रासयन् मर्त्यान् पृथिव्यां राक्षसाधिपः।
आससाद घने तस्मिन् नारदं मुनिपुङ्गवम्॥ १॥

While terrorizing the mortals on the earth, Rāvaṇa (the suzerain lord of the ogres) met Nārada one day in the midst of clouds while coursing in the heavens. (1)

तस्याभिवादनं कृत्वा दशग्रीवो निशाचरः।
अब्रवीत् कुशलं पृष्ट्वा हेतुमागमनस्य च॥ २॥

Having greeted him and made inquiries regarding his welfare, Daśagrīva, the Rākṣasa, asked him the reason of his visit to the terrestrial region. (2)

नारदस्तु महातेजा देवर्षिरमितप्रभः।
अब्रवीन्मेघपृष्ठस्थो रावणं पुष्पके स्थितम्॥ ३॥

Sailing on a cloud, Nārada, the Devarṣi of immeasurable effulgence, said to Rāvaṇa who was seated in his aerial car, the Puṣpaka: (3)

राक्षसाधिपते सौम्य तिष्ठ विश्रवसः सुत।
प्रीतोऽस्म्यभिजनोपेत विक्रमैरूर्जितैस्तव॥ ४॥

"O suzerain lord of the Rākṣasas and son of Viśravā, O my friend, of noble descent, wait awhile; I am pleased with your noble exploits. (4)

विष्णुना दैत्यघातैश्च गन्धर्वोरगधर्षणैः।
त्वया समं विमर्दैश्च भृशं हि परितोषितः॥ ५॥

"Indeed, I stand highly gratified by Lord Viṣṇu through encounters killing the Daityas and equally by you through conflicts overcoming the Gandharvas and Nāgas. (5)

किंचिद् वक्ष्यामि तावत् तु श्रोतव्यं श्रोष्यसे यदि।
तन्मे निगदतस्तात समाधिं श्रवणे कुरु॥ ६॥

"I, however, O friend, shall presently tell you something which is worth listening to, if you are willing to listen. Pray, concentrate on listening as I speak, O dear son! (6)

किमयं वध्यते तात त्वयावध्येन दैवतैः।
हत एव ह्ययं लोको यदा मृत्युवशं गतः॥ ७॥

"What for is this world of mortals being destroyed by you, who cannot be killed even by the gods, O my child? For this world stands virtually destroyed in that it is in the grip of Death. (7)

देवदानवदैत्यानां यक्षगन्धर्वरक्षसाम्।
अवध्येन त्वया लोकः क्लेष्टुं योग्यो न मानुषः॥ ८॥

"The world of humans does not deserve to be tormented by you, who cannot be killed even by the gods, the Dānavas and the Daityas, much less by the Yakṣas, the Gandharvas and the Rākṣasas. (8)

नित्यं श्रेयसि सम्मूढं महद्भिर्व्यसनैर्वृतम्।
हन्यात् कस्तादृशं लोकं जराव्याधिशतैर्युतम्॥ ९॥

"Who would destroy people who are

utterly ignorant of their higher interests, are surrounded by major calamities and who are subject to old age and hundreds of diseases? (9)

तैस्तैरनिष्टोपगमैरजस्रं यत्र कुत्र कः।
मतिमान् मानुषे लोके युद्धेन प्रणयी भवेत्॥ १०॥

"What wise man would love to sow destruction through warfare in the world of human beings, which is constantly afflicted with adverse contingencies here, there and everywhere? (10)

क्षीयमाणं दैवहतं क्षुत्पिपासाजरादिभिः।
विषादशोकसम्मूढं लोकं त्वं क्षपयस्व मा॥ ११॥

"Pray! do not destroy people who are being preyed upon by hunger, thirst, old age, and so on, doomed as they are by Fate, and stand bewildered by melancholy and sorrow. (11)

पश्य तावन्महाबाहो राक्षसेश्वर मानुषम्।
मूढमेवं विचित्रार्थं यस्य न ज्ञायते गतिः॥ १२॥

"O mighty-armed lord of the Rākṣasas, just look at this world of human beings, who though ignorant are yet addicted to diverse pursuits and to whom what is in store for them is not known. (12)

क्वचिद् वादित्रनृत्यादि सेव्यते मुदितैर्जनैः।
रुद्यते चापरैरार्तैर्धाराश्रुनयनाननैः॥ १३॥

"At places instrumental music and dance etc., is enjoyed by men full of delight, while others in distress are crying with tears streaming from their eyes and along their faces. (13)

मातापितृसुतस्नेहभार्याबन्धुमनोरमैः ।
मोहितोऽयं जनो ध्वस्तः क्लेशं स्वं नावबुध्यते॥ १४॥

"Deluded by fondness for their mother, father and son, and airy projects relating to their wife and other relatives, and fallen from virtue, man does not foresee his own suffering. (14)

तत्किमेवं परिक्लिश्य लोकं मोहनिराकृतम्।
जित एव त्वया सौम्य मर्त्यलोको न संशयः॥ १५॥

"Therefore, what will you gain by harassing as you do this world of mortals which is already undone by delusion? O friend, the world of mortals stands already conquered by you; there is no doubt about it. (15)

अवश्यमेभिः सर्वैश्च गन्तव्यं यमसादनम्।
तन्निगृह्णीष्व पौलस्त्य यमं परपुरंजय॥ १६॥

"All these beings need must seek the abode of Yama; therefore, O scion of Pulastya, subdue Yama, O conqueror of hostile cities! (16)

तस्मिञ्जिते जितं सर्वं भवत्येव न संशयः।
एवमुक्तस्तु लङ्केशो दीप्यमानं स्वतेजसा॥ १७॥
अब्रवीन्नारदं तत्र सम्प्रहस्याभिवाद्य च।
महर्षे देवगन्धर्वविहार समरप्रिय॥ १८॥
अहं समुद्यतो गन्तुं विजयार्थं रसातलम्।
ततो लोकत्रयं जित्वा स्थाप्य नागान् सुरान् वशे॥ १९॥
समुद्रममृतार्थं च मथिष्यामि रसालयम्।
अथाब्रवीद् दशग्रीवं नारदो भगवानृषिः॥ २०॥
क्व खल्विदानीं मार्गेण त्वयेहान्येन गम्यते।
अयं खलु सुदुर्गम्यः प्रेतराजपुरं प्रति॥ २१॥
मार्गो गच्छति दुर्धर्ष यमस्यामित्रकर्शन।
स तु शारदमेघाभं हासं मुक्त्वा दशाननः॥ २२॥
उवाच कृतमित्येव वचनं चेदमब्रवीत्।
तस्मादेवमहं ब्रह्मन् वैवस्वतवधोद्यतः॥ २२॥
गच्छामि दक्षिणामाशां यत्र सूर्यात्मजो नृपः।
मया हि भगवन् क्रोधात् प्रतिज्ञातं रणार्थिना॥ २४॥
अवजेष्यामि चतुरो लोकपालानिति प्रभो।
तदिह प्रस्थितोऽहं वै पितृराजपुरं प्रति॥ २५॥
प्राणिसंक्लेशकर्तारं योजयिष्यामि मृत्युना।
एवमुक्त्वा दशग्रीवो मुनिं तमभिवाद्य च॥ २६॥
प्रययौ दक्षिणामाशां प्रविष्टः सह मन्त्रिभिः।
नारदस्तु महातेजा मुहूर्तं ध्यानमास्थितः॥ २७॥
चिन्तयामास विप्रेन्द्रो विधूम इव पावकः।
येन लोकास्त्रयः सेन्द्राः क्लिश्यन्ते सचराचराः॥ २८॥
क्षीणे चायुषि धर्मेण स कालो जेष्यते कथम्।
स्वदत्तकृतसाक्षी यो द्वितीय इव पावकः॥ २९॥
लब्धसंज्ञा विचेष्टन्ते लोका यस्य महात्मनः।
यस्य नित्यं त्रयो लोका विद्रवन्ति भयार्दिताः॥ ३०॥

तं कथं राक्षसेन्द्रोऽसौ स्वयमेव गमिष्यति।
यो विधाता च धाता च सुकृतं दुष्कृतं तथा॥ ३१॥
त्रैलोक्यं विजितं येन तं कथं विजयिष्यते।
अपरं किं तु कृत्वैवं विधानं संविधास्यति॥ ३२॥

"When he is conquered, all stands automatically conquered : there is no doubt about it." Heartily laughing and greeting Nārada, who was flaming with effulgence, when spoken to in these words, the king of Laṅkā for his part, replied to him as follows: "O great Ṛṣi, who find delight in the company of the gods and the Gandharvas, who are fond of witnessing a conflict, I am fully prepared to proceed to the nether world known as Rasātala with a view to conquering it. Then after conquering all the three worlds and placing the Nāgas and the gods under my yoke, I will churn up the ocean, which is the seat of nectar, for nectar." The revered Sage Nārada then said to Daśagrīva: "Where, then, are you proceeding to along a different path? Indeed, this path which is extremely difficult to tread, leads to the city of Yama (the king of the departed), O scourge of your foes, who are so difficult to assail." Uttering a laugh resembling the rumbling of an autumnal cloud, the notorious Rāvaṇa (the ten-headed monster) said: "It is as good as accomplished!" and added the following: "Resolved to make short work of Yama (son of the sun-god), O Brāhmaṇa, I accordingly proceed to the southern quarter, where its ruler, the son of the sun-god resides. Thirsting for an encounter, O Revered Sir, I have actually taken a vow in rage that I shall conquer the four guardians of the world, my lord ! Having now actually set out on my journey to the city of Yama (the king of the departed), I shall accordingly put an end to the torment of living beings."

Having spoken as above, and greeted the aforesaid sage, Rāvaṇa (the ten-headed monster) departed and entered the southern quarter, accompanied by his ministers. Plunged in meditation for a while, Nārada, the foremost of Brāhmaṇas, who was clothed with great effulgence like a smokeless fire, for his part reflected as follows: "How will Death (the Time-Spirit), by whom all the three worlds including the mobile and immobile creation as well as Indra (their ruler) are afflicted in accordance with righteousness when their life has come to an end, be conquered (by Rāvaṇa)? How will that ruler of the ogres approach of his own accord that exalted soul who is like a second fire in brilliance, who is aware of the gifts as well as of the doings of all creatures, through whose energy all created beings derive their consciousness and varied activity and before whom all the three worlds ever recoil fear-stricken? How will Rāvaṇa subjugate him who is the sustainer of the universe and the dispenser of the fruit of their good and evil deeds and by whom all the three worlds stand subjugated? Again, after adopting such a course of conduct (viz., subjugating Yama), what other order will he establish? (17—32)

कौतूहलं समुत्पन्नो यास्यामि यमसादनम्।
विमर्दं द्रष्टुमनयोर्यमराक्षसयोः स्वयम्॥ ३३॥

"Curiosity having been aroused in me, I shall personally seek the abode of Yama (the god of retribution) in order to witness the encounter of these two heroes, Yama and the ogre, Rāvaṇa." (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे विंशः सर्गः॥ २०॥

Thus ends Canto Twenty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकविंशः सर्गः

Canto XXI

Rāvaṇa invades the domain of Yama and destroys the forces of Yama

एवं संचिन्त्य विप्रेन्द्रो जगाम लघुविक्रमः।
आख्यातुं तद् यथावृत्तं यमस्य सदनं प्रति॥ १॥

Having contemplated thus, Nārada (the foremost of Brāhmaṇas), swift of pace, proceeded towards the domain of Yama in order to relate the story as it came to be. (1)

अपश्यत् स यमं तत्र देवमग्निपुरस्कृतम्।
विधानमनुतिष्ठन्तं प्राणिनो यस्य यादृशम्॥ २॥

There he saw god Yama, with the (all-witnessing) fire placed before him and dealing out justice to every living being according to the nature of its doing. (2)

स तु दृष्ट्वा यमः प्राप्तं महर्षिं तत्र नारदम्।
अब्रवीत् सुखमासीनमर्घ्यमावेद्य धर्मतः॥ ३॥

Offering water to wash his hands with according to the rules of conduct on seeing the eminent Sage Nārada arrived there, Yama for his part said to him when he was seated comfortably: (3)

कच्चित् क्षेमं नु देवर्षे कच्चिद् धर्मो न नश्यति।
किमागमनकृत्यं ते देवगन्धर्वसेवित॥ ४॥

"O celestial sage, waited upon by gods and Gandharvas, I hope all is well (with you). I hope righteousness is not wanting. What may be the object of your visit?" (4)

अब्रवीत् तु तदा वाक्यं नारदो भगवानृषिः।
श्रूयतामभिधास्यामि विधानं च विधीयताम्॥ ५॥

The revered Sage Nārada for his part then replied as follows: "Listen, I shall presently tell you the object of my visit. And let the necessary remedial measures be taken. (5)

एष नाम्ना दशग्रीवः पितृराज निशाचरः।
उपयाति वशं नेतुं विक्रमैस्त्वां सुदुर्जयम्॥ ६॥

"O King of the Manes, the ranger of the night, Daśagrīva by name, is presently coming here to subdue you, even though you are hard to vanquish, by his exploits. (6)

एतेन कारणेनाहं त्वरितो ह्यागतः प्रभो।
दण्डप्रहरणस्याद्य तव किं नु भविष्यति॥ ७॥

"For this very reason I have come here with all speed, my lord ! I wonder what is going to happen to you now, who hold the rod of punishment for your weapon." (7)

एतस्मिन्नन्तरे दूरादंशुमन्तमिवोदितम्।
ददृशुर्दीप्तमायान्तं विमानं तस्य रक्षसः॥ ८॥

In the meantime they saw from a distance the aerial car of that ogre, bright like the rising sun, approaching. (8)

तं देशं प्रभया तस्य पुष्पकस्य महाबलः।
कृत्वा वितिमिरं सर्वं समीपमभ्यवर्तत॥ ९॥

Dispelling the darkness of that entire region by the brilliance of the aforesaid Puṣpaka, that very mighty ogre (Rāvaṇa) arrived near. (9)

सोऽपश्यत् स महाबाहुर्दशग्रीवस्ततस्ततः।
प्राणिनः सुकृतं चैव भुञ्जानांश्चैव दुष्कृतम्॥ १०॥

That mighty-armed ogre, Daśagrīva, saw everywhere living beings reaping the fruit of their good as well as of their evil deeds. (10)

अपश्यत् सैनिकांश्चास्य यमस्यानुचरैः सह।
यमस्य पुरुषैरुग्रैर्घोररूपैर्भयानकैः॥ ११॥
ददर्श वध्यमानांश्च क्लिश्यमानांश्च देहिनः।
क्रोशतश्च महानादं तीव्रनिष्टनतत्परान्॥ १२॥

He also saw the soldiers of Yama alongwith his attendants. He also perceived embodied souls being struck and tortured by Yama's violent and fierce servants of hideous aspect, and screaming with a bellowing sound and emitting shrill cries. (11-12)

कृमिभिर्भक्ष्यमाणांश्च सारमेयैश्च दारुणैः।
श्रोत्रायासकरा वाचो वदतश्च भयावहाः॥ १३॥
संतार्यमाणान् वैतरणीं बहुशः शोणितोदकाम्।
वालुकासु च तप्तासु तप्यमानान् मुहुर्मुहुः॥ १४॥
असिपत्रवने चैव भिद्यमानानधार्मिकान्।
रौरवे क्षारनद्यां च क्षुरधारासु चैव हि॥ १५॥
पानीयं याचमानांश्च तृषितान् क्षुधितानपि।
शवभूतान् कृशान् दीनान् विवर्णान् मुक्तमूर्धजान्॥ १६॥
मलपङ्कधरान् दीनान् रुक्षांश्च परिधावतः।
ददर्श रावणो मार्गे शतशोऽथ सहस्रशः॥ १७॥

On the way Rāvaṇa saw in hundreds and thousands people being eaten up by worms and fierce dogs and uttering words painful to the ear and causing fright, others being made to cross many times the Vaitaraṇī, the river which flowed with blood, still others suffering pain while being made to tread again and again on burning sands; many more unrighteous souls being split in a grove with sword-like sharp leaves; others being immersed in streams of brackish waters and made to tread on razor blades; others seized with thirst and hunger and begging for water; others no better than corpses, emaciated, wretched and pale, their hair in disarray, bearing dirt and mud on their bodies, helpless and running hither and thither unanointed. (13—17)

कांश्चिच्च गृहमुख्येषु गीतवादित्रनिःस्वनैः।
प्रमोदमानानद्राक्षीद् रावणः सुकृतैः स्वकैः॥ १८॥

Rāvaṇa, also saw some people feeling delighted in the best of houses with the sound of vocal and instrumental music by virtue of their own meritorious deeds. (18)

गोरसं गोप्रदातारो ह्यन्नं चैवान्नदायिनः।
गृहांश्च गृहदातारः स्वकर्मफलमश्नतः॥ १९॥
सुवर्णमणिमुक्ताभिः प्रमदाभिरलंकृतान्।
धार्मिकानपरांस्तत्र दीप्यमानान् स्वतेजसा॥ २०॥
ददर्श स महाबाहू रावणो राक्षसाधिपः।
ततस्तान् भिद्यमानांश्च कर्मभिर्दुष्कृतैः स्वकैः॥ २१॥
रावणो मोचयामास विक्रमेण बलाद् बली।
प्राणिनो मोक्षितास्तेन दशग्रीवेण रक्षसा॥ २२॥
सुखमापुर्मुहूर्तं ते ह्यतर्कितमचिन्तितम्।
प्रेतेषु मुच्यमानेषु राक्षसेन महीयसा॥ २३॥
प्रेतगोपाः सुसंक्रुद्धा राक्षसेन्द्रमभिद्रवन्।
ततो हलहलाशब्दः सर्वदिग्भ्यः समुत्थितः॥ २४॥
धर्मराजस्य योधानां शूराणां सम्प्रधावताम्।
ते प्रासैः परिघैः शूलैर्मुसलैः शक्तितोमरैः॥ २५॥
पुष्पकं समधर्षन्त शूराः शतसहस्रशः।
तस्यासनानि प्रासादान् वेदिकास्तोरणानि च॥ २६॥
पुष्पकस्य बभञ्जुस्ते शीघ्रं मधुकरा इव।
देवनिष्ठानभूतं तद् विमानं पुष्पकं मृधे॥ २७॥
भज्यमानं तथैवासीदक्षयं ब्रह्मतेजसा।
असंख्या सुमहत्यासीत् तस्य सेना महात्मनः॥ २८॥
शूराणामग्रयातॄणां सहस्राणि शतानि च।
ततो वृक्षैश्च शैलैश्च प्रासादानां शतैस्तथा॥ २९॥
ततस्ते सचिवास्तस्य यथाकामं यथाबलम्।
अयुध्यन्त महावीराः स च राजा दशाननः॥ ३०॥

Rāvaṇa, the mighty-armed suzerain lord of the Rākṣasas, saw those, who had gifted cows, drinking milk; others who had gifted food eating food; and still others who had gifted houses residing in houses as the reward of their meritorious doings, and other pious souls decked with gold, gems and pearls and shining in their own lustre in the company of youthful women. By dint of his prowess the mighty Rāvaṇa forcibly liberated those who were being tortured because of their own sinful deeds. The aforesaid living beings liberated by the said ogre, Daśagrīva, enjoyed for a while happiness which was altogether unexpected and unthought of. While the departed were being liberated in this way by the exceptionally mighty Rāvaṇa, the guardians of the dead rushed at the king of the Rākṣasas highly enraged. A great clamour then distinctly arose from all sides among the valiant soldiers of Yama (the king who deals out justice), who ran with all speed (to check the disorder). The said heroes duly assailed the Puṣpaka in hundreds and thousands with spears, iron bars, pikes, pestles, javelins and iron clubs. Like black bees they rapidly demolished the seats, the mansions, the

daises and the portals of the Puṣpaka. Though being demolished in combat, that aerial car, the Puṣpaka, which was the seat of gods remained intact by the power of Brahmā, imperishable as it was. The army of that high-souled god was a very huge one; it was past counting; of the heroes who formed the advance guard there were hundreds and thousands. Thereupon the aforesaid ministers of Rāvaṇa, who were all great heroes, as well as the notorious King Rāvaṇa, fought each according to his will and strength with trees and mountains as well as with hundreds of house-tops. (19—30)

ते तु शोणितदिग्धाङ्गाः सर्वशस्त्रसमाहताः।
अमात्या राक्षसेन्द्रस्य चक्रुरायोधनं महत्॥ ३१॥

Though all their limbs were smeared with blood, and lacerated by all kinds of weapons, the ministers of Rāvaṇa put forth a major conflict. (31)

अन्योन्यं ते महाभागा जघ्नुः प्रहरणैर्भृशम्।
यमस्य च महाबाहो रावणस्य च मन्त्रिणः॥ ३२॥

Those glorious ministers of Yama as well as those of Rāvaṇa, O mighty-armed one, struck each of the other party violently with weapons. (32)

अमात्यांस्तांस्तु संत्यज्य यमयोधा महाबलाः।
तमेव चाभ्यधावन्त शूलवर्षैर्दशाननम्॥ ३३॥

Leaving alone the said ministers, the exceptionally mighty soldiers of Yama for their part attacked the notorious Rāvaṇa himself with a shower of arrows. (33)

ततः शोणितदिग्धाङ्गः प्रहारैर्जर्जरीकृतः।
फुल्लाशोक इवाभाति पुष्पके राक्षसाधिपः॥ ३४॥

Shattered by the adversaries' blows and his limbs smeared with blood, the suzerain lord of the Rākṣasas in the Puṣpaka thereupon looked like an Aśoka tree in flower. (34)

स तु शूलगदाप्रासाञ्छक्तितोमरसायकान्।
मुसलानि शिलावृक्षान् मुमोचास्त्रबलाद् बली॥ ३५॥

That mighty warrior for his part hurled pikes, clubs and spears, javelins, iron clubs and arrows, pestles, rocks and trees by dint of his knowledge of mystic missiles. (35)

तरूणां च शिलानां च शस्त्राणां चातिदारुणम्।
यमसैन्येषु तद् वर्षं पपात धरणीतले॥ ३६॥

That most formidable shower of trees and rocks and weapons too fell on the troops of Yama standing on the ground. (36)

तांस्तु सर्वान् विनिर्भिद्य तदस्त्रमपहत्य च।
जघ्नुस्ते राक्षसं घोरमेकं शतसहस्रशः॥ ३७॥

Having destroyed all those weapons and repelled the mystic missile itself, they (the soldiers of Yama) struck that redoubtable single warrior, Rāvaṇa, in their hundreds of thousands. (37)

परिवार्य च तं सर्वे शैलं मेघोत्करा इव।
भिन्दिपालैश्च शूलैश्च निरुच्छ्वासमपोथयन्॥ ३८॥

Surrounding him even as masses of clouds would encircle a hill, they assailed him with Bhindipālas and darts so as to suffocate him. (38)

विमुक्तकवचः क्रुद्धः सिक्तः शोणितविस्रवैः।
ततः स पुष्पकं त्यक्त्वा पृथिव्यामवतिष्ठत॥ ३९॥

His armour having been severed, nay, bathed in streams of blood and, leaving the Puṣpaka, Rāvaṇa, who was provoked to anger, stood on the ground. (39)

ततः स कार्मुकी बाणी समरे चाभिवर्धत।
लब्धसंज्ञो मुहूर्तेन क्रुद्धस्तस्थौ यथान्तकः॥ ४०॥

Regaining his consciousness in a short while, and furnished with his bow and arrows, he thereupon rose in spirit on the battlefield and stood enraged like Death. (40)

ततः पाशुपतं दिव्यमस्त्रं संधाय कार्मुके।
तिष्ठ तिष्ठेति तानुक्त्वा तच्चापं व्यपकर्षत॥ ४१॥

Then fitting the divine missile presided over by Lord Śiva to his bow, and saying: "Wait, wait!", he stretched the bow-string. (41)

आकर्णात् स विकृष्याथ चापमिन्द्रारिराहवे।
मुमोच तं शरं क्रुद्धस्त्रिपुरे शंकरो यथा॥ ४२॥

Stretching the bow-string up to his ear, that enemy of Indra forthwith shot the said arrow in rage even as Śaṅkara did at Tripura. (42)

तस्य रूपं शरस्यासीत् सधूमज्वालमण्डलम्।
वनं दहिष्यतो घर्मे दावाग्नेरिव मूर्च्छतः॥ ४३॥

With its circle of smoke and flames the said arrow looked like a sylvan fire growing in summer in order to consume a wood. (43)

ज्वालामाली स तु शरः क्रव्यादानुगतो रणे।
मुक्तो गुल्मान् द्रुमांश्चापि भस्म कृत्वा प्रधावति॥ ४४॥

Having reduced bushes as well as trees to ashes, when discharged, that arrow for its part with its crown of flames coursed through the field of battle followed by carnivorous animals. (44)

ते तस्य तेजसा दग्धाः सैन्या वैवस्वतस्य तु।
रणे तस्मिन् निपतिता माहेन्द्रा इव केतवः॥ ४५॥

Consumed by the blaze of that shaft, the troops of Yama (son of the sun-god) for their part fell on the battlefield like the standards of the mighty Indra. (45)

ततस्तु सचिवैः सार्धं राक्षसो भीमविक्रमः।
ननाद सुमहानादं कम्पयन्निव मेदिनीम्॥ ४६॥

Thereupon the ogre of terrible prowess for his part with his ministers uttered a great roar convulsing the earth, as it were. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकविंशः सर्गः॥ २१॥

Thus ends Canto Twenty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वाविंशः सर्गः

Canto XXII

Duel between Yama and Rāvaṇa; Yama holds back, at the intervention of Brahmā, his rod of destruction which was raised to make short work of Rāvaṇa; the triumphant Rāvaṇa leaves the domain of Yama

स तस्य तु महानादं श्रुत्वा वैवस्वतः प्रभुः।
शत्रुं विजयिनं मेने स्वबलस्य च संक्षयम्॥ १॥

Hearing that great roar of Rāvaṇa, Lord Yama (son of the sun-god) for his part concluded the enemy to have got the upper hand and that his own forces having perished. (1)

स हि योधान् हतान् मत्वा क्रोधसंरक्तलोचनः।
अब्रवीत् त्वरितः सूतं रथो मे उपनीयताम्॥ २॥

Assuming that his own soldiers had been killed, his eyes blood-red with anger, Yama hastily said to his charioteer, 'Let my chariot be brought.' (2)

तस्य सूतस्तदा दिव्यमुपस्थाप्य महारथम्।
स्थितः स च महातेजा अध्यारोहत तं रथम्॥ ३॥

Having brought his huge celestial car, the charioteer stood before him and that god of exceeding energy, ascended the said chariot. (3)

प्रासमुद्गरहस्तश्च मृत्युस्तस्याग्रतः स्थितः।
येन संक्षिप्यते सर्वं त्रैलोक्यमिदमव्ययम्॥ ४॥

Nay, with a lance and mallet in his hand, the god of death by whom all these three worlds, which are imperishable (in the sense that they spring up and disappear in regular succession) are destroyed, stood in front of him (Yama). (4)

कालदण्डस्तु पार्श्वस्थो मूर्तिमानस्य चाभवत्।
यमप्रहरणं दिव्यं तेजसा ज्वलदग्निवत्॥ ५॥

Kāladaṇḍa, the rod of universal

destruction, the celestial weapon of Yama, stood at his side in a personal form, blazing with effulgence like a fire. (5)

तस्य पार्श्वेषु निश्छिद्राः कालपाशाः प्रतिष्ठिताः।
पावकस्पर्शसंकाशः स्थितो मूर्तश्च मुद्गरः॥ ६॥

On all his (four) sides were installed the nooses of Death which had no rents or holes and there also stood in a personal form a mallet whose impact was like that of fire. (6)

ततो लोकत्रयं क्षुब्धमकम्पन्त दिवौकसः।
कालं दृष्ट्वा तथा क्रुद्धं सर्वलोकभयावहम्॥ ७॥

Beholding the Time-Spirit, the terror of all the three worlds, thus provoked to anger, all the three worlds thereupon felt agitated and the denizens of heaven began to tremble. (7)

ततस्त्वचोदयत् सूतस्तानश्वान् रुचिरप्रभान्।
प्रययौ भीमसंनादो यत्र रक्षःपतिः स्थितः॥ ८॥

Then the charioteer urged on those steeds which were possessed of a bright lustre, and the chariot advanced with a terrible noise to the spot where the king of ogres stood. (8)

मुहूर्तेन यमं ते तु हया हरिहयोपमाः।
प्रापयन् मनसस्तुल्या यत्र तत् प्रस्तुतं रणम्॥ ९॥

In an instant those horses, which resembled those of Indra and were quick as thought, brought, Yama to the spot where the battle was already going on. (9)

दृष्ट्वा तथैव विकृतं रथं मृत्युसमन्वितम्।
सचिवा राक्षसेन्द्रस्य सहसा विप्रदुद्रुवुः॥ १०॥

Beholding the said chariot, which was occupied by the god of death and was equally hideous, the ministers of Rāvaṇa (the king of ogres) at once took to their heels. (10)

लघुसत्त्वतया ते हि नष्टसंज्ञा भयार्दिताः।
नेह योद्धुं समर्थाः स्म इत्युक्त्वा प्रययुर्दिशः॥ ११॥

Having lost their consciousness, stricken as they were with fear, because of their meagre strength, they actually fled in different directions, unable to fight at this juncture. (11)

स तु तं तादृशं दृष्ट्वा रथं लोकभयावहम्।
नाक्षुभ्यत दशग्रीवो न चापि भयमाविशत्॥ १२॥

Even on seeing such a chariot, which was causing fright to the world, that ten-headed monster, Rāvaṇa, however, did not feel agitated nor did fear enter his mind. (12)

स तु रावणमासाद्य व्यसृजच्छक्तितोमरान्।
यमो मर्माणि संक्रुद्धो रावणस्य न्यकृन्तत॥ १३॥

Approaching Rāvaṇa, full of rage, Yama for his part hurled javelins and iron clubs and pierced his vulnerable parts. (13)

रावणस्तु ततः स्वस्थः शरवर्षं मुमोच ह।
तस्मिन् वैवस्वतरथे तोयवर्षमिवाम्बुदः॥ १४॥

Rāvaṇa, however, who was self-poised, they say, let fly a hail of arrows on that chariot of Yama (son of the sun-god) as a cloud would pour a shower. (14)

ततो महाशक्तिशतैः पात्यमानैर्महोरसि।
नाशक्नोत् प्रतिकर्तुं स राक्षसः शल्यपीडितः॥ १५॥

The said ogre, who felt afflicted by the darts while hundreds of huge javelins were being hurled on his mighty breast, was thereupon unable to hit back. (15)

एवं नानाप्रहरणैर्यमेनामित्रकर्षिणा।
सप्तरात्रं कृतः संख्ये विसंज्ञो विमुखो रिपुः॥ १६॥

In this way, in the course of a conflict which raged for seven nights continuously the enemy was rendered unconscious and averse to fighting by Yama, the scourge of his foes, who fought with various weapons. (16)

तदाऽऽसीत् तुमुलं युद्धं यमराक्षसयोर्द्वयोः।
जयमाकांक्षतोर्वीर समरेष्वनिवर्तिनोः॥ १७॥

Then ensued, O hero, a tumultuous duel between the two warriors, Yama and the ogre (Rāvaṇa), both seeking victory and both not retreating in combat. (17)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
प्रजापतिं पुरस्कृत्य समेतास्तद्रणाजिरे॥ १८॥

Thereupon gods, accompanied by Gandharvas, Siddhas and the highest Ṛṣis, assembled on that battlefield, placing Prajāpati, the creator, at their head. (18)

संवर्त इव लोकानां युध्यतोरभवत् तदा।
राक्षसानां च मुख्यस्य प्रेतानामीश्वरस्य च॥ १९॥

While Rāvaṇa (the foremost of the Rākṣasas) and Yama (the lord of the departed) were contending with each other on that occasion, the dissolution of the world appeared imminent. (19)

राक्षसेन्द्रोऽपि विस्फार्य चापमिन्द्राशनिप्रभम्।
निरन्तरमिवाकाशं कुर्वन् बाणांस्ततोऽसृजत्॥ २०॥

Stretching his bow, which shone like the thunderbolt of Indra, Rāvaṇa (the ruler of ogres) thereupon discharged arrows, filling the entire space, as it were. (20)

मृत्युं चतुर्भिर्विशिखैः सूतं सप्तभिरार्दयत्।
यमं शतसहस्रेण शीघ्रं मर्मस्वताडयत्॥ २१॥

He struck the god of Death with four arrows and the charioteer with seven; with a hundred thousand arrows he swiftly pierced Yama in his vital parts. (21)

ततः क्रुद्धस्य वदनाद् यमस्य समजायत।
ज्वालामाली सनिश्वासः सधूमः कोपपावकः॥ २२॥

Then arose from the mouth of the angered Yama, the fire of anger with a crown of flames, accompanied by breath and smoke. (22)

तदाश्चर्यमथो दृष्ट्वा देवदानवसंनिधौ।
प्रहर्षितौ सुसंरब्धौ मृत्युकालौ बभूवतुः॥ २३॥

Beholding that marvel in the presence of the gods and the demons, the god of death and Kāla (the Time-Spirit), who were highly enraged were filled with great enthusiasm for the contest. (23)

ततो मृत्युः क्रुद्धतरो वैवस्वतमभाषत।
मुञ्च मां समरे यावद्धन्मीमं पापराक्षसम्॥ २४॥

Feeling greatly angered, the god of death said to Vaivaswata Yama (son of the sun-god): "Leave me alone on the field of battle till I make short work of this sinful ogre. (24)

नैषा रक्षो भवेदद्य मर्यादा हि निसर्गतः।
हिरण्यकशिपुः श्रीमान् नमुचिः शम्बरस्तथा॥ २५॥
निसन्दिर्धूमकेतुश्च बलिर्वैरोचनोऽपि च।
शम्भुर्दैत्यो महाराजो वृत्रो बाणस्तथैव च॥ २६॥
राजर्षयः शास्त्रविदो गन्धर्वाः समहोरगाः।
ऋषयः पन्नगा दैत्या यक्षाश्च ह्यप्सरोगणाः॥ २७॥
युगान्तपरिवर्ते च पृथिवी समहार्णवा।
क्षयं नीता महाराज सपर्वतसरिद्द्रुमा॥ २८॥

"The ogre would not survive today (on closing with me); such is the natural law. The glorious Hiraṇyakaśipu, Namuci and Śambara, Nisandi and Dhūmaketu as well as Bali, son of Virocana, the giant Śambhu, the great king Vṛtra as well as Vāṇa, royal sages versed in the scriptures, Gandharvas and mighty Nāgas, seers of Vedic Mantras, serpents, (other) giants, Yakṣas as well as hosts of celestial nymphs, nay, (even) this earth including the ocean, mountains, rivers and trees was brought to an end by me, O great king, at the end of the world-cycle. (25—28)

एते चान्ये च बहवो बलवन्तो दुरासदाः।
विनिपन्ना मया दृष्टाः किमुतायं निशाचरः॥ २९॥

"These above named as well as numerous other mighty warriors, who were difficult to approach were utterly destroyed as soon as seen by me, to say nothing of this ranger of the night. (29)

मुञ्च मां साधु धर्मज्ञ यावदेनं निहन्म्यहम्।
नहि कश्चिन्मया दृष्टो बलवानपि जीवति॥ ३०॥

"Leave me perfectly alone, O knower of what is right, till I make short work of this fellow. None who is seen by me, however mighty he may be, can survive. (30)

बलं मम न खल्वेतन्मर्यादैषा निसर्गतः।
स दृष्टो न मया काल मुहूर्तमपि जीवति॥ ३१॥

"Seen by me, O Time-Spirit, this fellow will not survive even for a short while. This indeed is no power of mine; such, however, is the natural law." (31)

तस्यैवं वचनं श्रुत्वा धर्मराजः प्रतापवान्।
अब्रवीत् तत्र तं मृत्युं त्वं तिष्ठैनं निहन्म्यहम्॥ ३२॥

Hearing this utterance of Death, the glorious Yama (the Lord of Justice), on that occasion said to the celebrated god of death, "You stand alone, I will kill this fellow." (32)

ततः संरक्तनयनः क्रुद्धो वैवस्वतः प्रभुः।
कालदण्डममोघं तु तोलयामास पाणिना॥ ३३॥
यस्य पार्श्वेषु निहिताः कालपाशाः प्रतिष्ठिताः।
पावकाशनिसंकाशो मुद्गरो मूर्तिमान् स्थितः॥ ३४॥
दर्शनादेव यः प्राणान् प्राणिनामपि कर्षति।
किं पुनः स्पृशमानस्य पात्यमानस्य वा पुनः॥ ३५॥

Thereupon Lord Yama (son of the sun-god) for his part, his eyes blood-red with anger, lifted with his hand his unfailing rod of punishment, on the four sides of which were installed the snares of destruction and there also stood in a personal form a mallet brilliant as a fire and the thunderbolt, and which extracts the life out of living beings by its very sight, much more of the one who is touched or dashed down by it. (33—35)

स ज्वालापरिवारस्तु निर्दहन्निव राक्षसम्।
तेन स्पृष्टो बलवता महाप्रहरणोऽस्फुरत्॥ ३६॥

Touched by that mighty god, Yama, that great weapon for its part with its circle of flames shone as if it were going to consume the ogre. (36)

ततो विदुद्रुवुः सर्वे तस्मात् त्रस्ता रणाजिरे।
सुराश्च क्षुभिताः सर्वे दृष्ट्वा दण्डोद्यतं यमम्॥ ३७॥

Afraid of him, all the ogres on the battlefield fled from that place. Seeing Yama with his rod of punishment uplifted, all the gods too felt disturbed through fear. (37)

तस्मिन् प्रहर्तुकामे तु यमे दण्डेन रावणम्।
यमं पितामहः साक्षाद् दर्शयित्वेदमब्रवीत्॥ ३८॥

Manifesting himself personally when Yama for his part was inclined to smite Rāvaṇa with his rod, Brahmā (the grandfather of the entire creation) spoke to him as follows: (38)

वैवस्वत महाबाहो न खल्वमितविक्रम।
न हन्तव्यस्त्वयैतेन दण्डेनैष निशाचरः॥ ३९॥

"O mighty-armed son of the sun-god, O god with immeasurable prowess, surely this ranger of the night is not to be killed by you with this rod. (39)

वरः खलु मयैतस्मै दत्तस्त्रिदशपुङ्गव।
स त्वया नानृतः कार्यो यन्मया व्याहृतं वचः॥ ४०॥

"Indeed, a boon has been conferred on this ogre by me, O bull among the gods! That boon, the pledge which has been given by me, ought not to be rendered void. (40)

यो हि मामनृतं कुर्याद् देवो वा मानुषोऽपि वा।
त्रैलोक्यमनृतं तेन कृतं स्यान्नात्र संशयः॥ ४१॥

"By him, be he a man or a god, who proved me to be a liar, all the three worlds indeed would be accused of lying; there is no doubt about it. (41)

क्रुद्धेन विप्रमुक्तोऽयं निर्विशेषं प्रियाप्रिये।
प्रजाः संहरते रौद्रो लोकत्रयभयावहः॥ ४२॥

If discharged by you in anger, this terrible weapon, which is the terror of all the three worlds will destroy all created beings, regardless of those who are dear to you or otherwise. (42)

अमोघो ह्येष सर्वेषां प्राणिनाममितप्रभः।
कालदण्डो मया सृष्टः पूर्वं मृत्युपुरस्कृतः॥ ४३॥

"Indeed, this rod of destruction of immeasurable splendour, which is unfailing in relation to all beings, and is attended with death, was created by me of yore. (43)

तन्न खल्वेष ते सौम्य पात्यो रावणमूर्धनि।
नह्यस्मिन् पतिते कश्चिन्मुहूर्तमपि जीवति॥ ४४॥

"Therefore, O gentle one, this rod must not be hurled on Rāvaṇa's head by you; for, in the event of its falling, none will survive even for a little while. (44)

यदि ह्यस्मिन् निपतिते न म्रियेतैष राक्षसः।
म्रियते वा दशग्रीवस्तदाप्युभयतोऽनृतम्॥ ४५॥

"In both cases—even if this ten-headed ogre dies or fails to die in the event of this rod falling on him, falsity of my boons will be the result. (45)

तन्निवर्तय लङ्केशाद् दण्डमेतं समुद्यतम्।
सत्यं च मां कुरुष्वाद्य लोकांस्त्वं यद्यवेक्षसे॥ ४६॥

"Hence turn aside this uplifted rod from the king of Laṅkā, and thereby vindicate my truthfulness today if you have regard for the worlds." (46)

एवमुक्तस्तु धर्मात्मा प्रत्युवाच यमस्तदा।
एष व्यावर्तितो दण्डः प्रभविष्णुर्हि नो भवान्॥ ४७॥

Spoken to in these words, the pious-minded Yama for his part then said in reply: "The rod stands diverted hereby, since you are our master. (47)

किं त्विदानीं मया शक्यं कर्तुं रणगतेन हि।
न मया यद्ययं शक्यो हन्तुं वरपुरस्कृतः॥ ४८॥

"If this fellow who stands protected by your boon cannot be killed by me, what can be accomplished by me now by continuing on the field of battle! (48)

एष तस्मात् प्रणश्यामि दर्शनादस्य रक्षसः।
इत्युक्त्वा सरथः साश्वस्तत्रैवान्तरधीयत॥ ४९॥

"I, therefore, hereby disappear from the view of this ogre." Saying so he disappeared then and there—chariot, horses and all. (49)

दशग्रीवस्तु तं जित्वा नाम विश्राव्य चात्मनः।
आरुह्य पुष्पकं भूयो निष्क्रान्तो यमसादनात्॥ ५०॥

Having conquered Yama, and proclaimed his name, and remounting the Puṣpaka, Rāvaṇa (the ten-headed, monster) emerged from the domain of Yama. (50)

स तु वैवस्वतो देवैः सह ब्रह्मपुरोगमैः।
जगाम त्रिदिवं हृष्टो नारदश्च महामुनिः॥ ५१॥

God Yama (son of the sun-god) for his part, as well as the eminent sage Nārada joyously rose to heaven alongwith the gods headed by Brahmā. (51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वाविंशः सर्गः॥ २२॥

Thus ends Canto Twenty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Rāvaṇa makes friends with the Nivātakavacas, kills the Kālakeyas and vanquishes the sons of Varuṇa

ततो जित्वा दशग्रीवो यमं त्रिदशपुङ्गवम्।
रावणस्तु रणश्लाघी स्वसहायान् ददर्श ह॥ १॥

Having conquered Yama, the foremost of gods, Rāvaṇa, the ten-headed monster, for his part who boasted of his fighting, then saw his associates in war: so the tradition goes. (1)

ततो रुधिरसिक्ताङ्गं प्रहारैर्जर्जरीकृतम्।
रावणं राक्षसा दृष्ट्वा विस्मयं समुपागमन्॥ २॥

Thereupon the ogres felt amazed to see Rāvaṇa bathed all over with blood and shattered by blows. (2)

जयेन वर्धयित्वा च मारीचप्रमुखास्ततः।
पुष्पकं भेजिरे सर्वे सान्त्विता रावणेन तु॥ ३॥

Having felicitated him on his victory, and reassured by him in their turn, all the ministers headed by Mārīca then remounted the Puṣpaka. (3)

ततो रसातलं रक्षः प्रविष्टः पयसां निधिम्।
दैत्योरगगणाध्युष्टं वरुणेन सुरक्षितम्॥ ४॥

In order to reach Rasātala (the penultimate subterranean region) the ogre then entered the ocean (the repository of waters) inhabited by giants and the hosts of Nāgas (semi-divine beings having the face of a man and the tail of a serpent) and duly protected by Varuṇa (the god of water). (4)

स तु भोगवतीं गत्वा पुरीं वासुकिपालिताम्।
कृत्वा नागान् वशे हृष्टो ययौ मणिमयीं पुरीम्॥ ५॥

Proceeding to the city of Bhogavatī, ruled by Vāsuki (the ruler of the Nāgas) and having subdued the Nāgas, he for his part joyously went to the city of Maṇimayī (made of gems). (5)

निवातकवचास्तत्र दैत्या लब्धवरा वसन्।
राक्षसस्तान् समागम्य युद्धाय समुपाह्वयत्॥ ६॥

In that city lived a race of giants, known as the Nivātakavacas, who had obtained boons (from Brahmā). Approaching them, the ogre challenged them to a combat. (6)

ते तु सर्वे सुविक्रान्ता दैतेया बलशालिनः।
नानाप्रहरणास्तत्र प्रहृष्टा युद्धदुर्मदाः॥ ७॥

The said mighty sons of Diti for their part, who were all exceedingly valiant, were armed with all sorts of weapons and were ferocious in combat, were transported with joy on getting this god-sent opportunity for fighting. (7)

शूलैस्त्रिशूलैः कुलिशैः पट्टिशासिपरश्वधैः।
अन्योन्यं बिभिदुः क्रुद्धा राक्षसा दानवास्तथा॥ ८॥

Provoked to anger, the ogres as well as the Dānavas pierced each his opponent with pikes, tridents, thunderbolts, sharp-edged spears, swords and battle-axes. (8)

तेषां तु युध्यमानानां साग्रः संवत्सरो गतः।
न चान्यतरतस्तत्र विजयो वा क्षयोऽपि वा॥ ९॥

When they were fighting thus, more then a year actually elapsed and there was neither victory nor defeat for any of the two sides. (9)

ततः पितामहस्तत्र त्रैलोक्यगतिरव्ययः।
आजगाम द्रुतं देवो विमानवरमास्थितः॥ १०॥

Seated in his excellent aerial car, the immortal Lord Brahmā, the refuge of the three worlds, then hurriedly came there. (10)

निवातकवचानां तु निवार्य रणकर्म तत्।
वृद्धः पितामहो वाक्यमुवाच विदितार्थवत्॥ ११॥

Stopping the said bellicose activity of the Nivātakavacas, the ancient grandfather (of the creation) for his part spoke the following explicit words to them: (11)

नह्ययं रावणो युद्धे शक्यो जेतुं सुरासुरैः।
न भवन्तः क्षयं नेतुमपि सामरदानवैः॥ १२॥

"Neither can this Rāvaṇa be got the better of in a conflict jointly by the gods and the demons nor can you be exterminated by the Dānavas including the gods. (12)

राक्षसस्य सखित्वं च भवद्भिः सह रोचते।
अविभक्ताश्च सर्वार्थाः सुहृदां नात्र संशयः॥ १३॥

"Nay, the friendship of the ogre with you finds favour with me. All blessings are held in common by friends: there is no doubt about it." (13)

ततोऽग्निसाक्षिकं सख्यं कृतवांस्तत्र रावणः।
निवातकवचैः सार्धं प्रीतिमानभवत् तदा॥ १४॥

Thereupon Rāvaṇa concluded an alliance with the Nivātakavacas in the presence of the sacred fire then and there and was much pleased. (14)

अर्चितस्तैर्यथान्यायं संवत्सरमथोषितः।
स्वपुरान्निर्विशेषं च प्रियं प्राप्तो दशाननः॥ १५॥

Honoured by them according to the rules of propriety, Rāvaṇa (the ten-headed monster) then stayed there for a year and enjoyed pleasures indistinguishable from those of his own city. (15)

तत्रोपधार्य मायानां शतमेकं समाप्तवान्।
सलिलेन्द्रपुरान्वेषी भ्रमति स्म रसातलम्॥ १६॥

There he duly learnt a hundred conjuring

tricks after carefully observing them. Then he ranged Rasātala (the penultimate celestial region) in search of the city of Varuṇa. (16)

ततोऽश्मनगरं नाम कालकेयैरधिष्ठितम्।
गत्वा तु कालकेयांश्च हत्वा तत्र बलोत्कटान्॥ १७॥
शूर्पणख्याश्च भर्तारमसिना प्राच्छिनत् तदा।
श्यालं च बलवन्तं च विद्युज्जिह्वं बलोत्कटम्॥ १८॥
जिह्वया संलिहन्तं च राक्षसं समरे तदा।
तं विजित्य मुहूर्तेन जघ्ने दैत्यांश्चतुःशतम्॥ १९॥

Reaching the city named Aśmanagara, inhabited by the Kālakeyas, and making short work there of the latter, who were proud of their might, Rāvaṇa for his part thereupon cut to pieces with his sword then and there, his mighty brother-in-law Vidyujjihva, the husband of his sister, Śūrpaṇakhā, who was proud of his strength and was going to lick the ogre to death then and there on the battlefield. Having conquered him, Rāvaṇa exterminated four hundred of the Daityas in less than an hour. (17—19)

ततः पाण्डुरमेघाभं कैलासमिव भास्वरम्।
वरुणस्यालयं दिव्यमपश्यद् राक्षसाधिपः॥ २०॥

Thereupon the suzerain lord of the ogres saw the heavenly abode of Varuṇa (the god of water) which looked like a white cloud and shone like Mount Kailāsa. (20)

क्षरन्तीं च पयस्तत्र सुरभिं गामवस्थिताम्।
यस्याः पयोऽभिनिष्पन्दात् क्षीरोदो नाम सागरः॥ २१॥
ददर्श रावणस्तत्र गोवृषेन्द्रवरारणिम्।
यस्माच्चन्द्रः प्रभवति शीतरश्मिर्निशाकरः॥ २२॥
यं समाश्रित्य जीवन्ति फेनपाः परमर्षयः।
अमृतं यत्र चोत्पन्नं स्वधा च स्वधभोजिनाम्॥ २३॥

Rāvaṇa also saw stationed there the cow of plenty pouring out milk (from her teats) called Surabhi, the mother of the foremost of bulls (the mount of Lord Śiva), from the flow of whose milk comes into existence the ocean named Kṣīroda (the ocean of milk) from which springs up the moon of cool rays—who ushers in the night—nay, on which depend the highest Ṛṣis (the seers of Vedic Mantras) living on the froth of milk and in which appears nectar (the food of the immortals) and Swadhā, the food of the manes. (21—23)

यां ब्रुवन्ति नरा लोके सुरभिं नाम नामतः।
प्रदक्षिणं तु तां कृत्वा रावणः परमाद्भुताम्।
प्रविवेश महाघोरं गुप्तं बहुविधैर्बलैः॥ २४॥

Walking clockwise round that most wonderful cow, whom human beings on this mortal plane speak of by the name of Surabhi, Rāvaṇa for his part deeply penetrated into the exceedingly formidable domain of Varuṇa (the god of water), protected by troops of various kinds. (24)

ततो धाराशताकीर्णं शारदाभ्रनिभं तदा।
नित्यप्रहृष्टं ददृशे वरुणस्य गृहोत्तमम्॥ २५॥

Thereupon he saw on that occasion the excellent dwelling of Varuṇa, surrounded by hundreds of waterfalls, shining like an autumnal cloud and always highly delightful. (25)

ततो हत्वा बलाध्यक्षान् समरे तैश्च ताडितः।
अब्रवीच्च ततो योधान् राजा शीघ्रं निवेद्यताम्॥ २६॥

Having thereupon struck down the generals of Varuṇa's army on the battlefield and struck in turn by them, Rāvaṇa then said to the former's warriors: "Let your ruler be speedily notified (in the following words): (26)

युद्धार्थी रावणः प्राप्तस्तस्य युद्धं प्रदीयताम्।
वद वा न भयं तेऽस्ति निर्जितोऽस्मीति साञ्जलिः॥ २७॥

'Seeking an encounter, Rāvaṇa has arrived at your door; battle may be given to him or admit with joined palms that you stand defeated. Then there is no fear for you.' (27)

एतस्मिन्नन्तरे क्रुद्धा वरुणस्य महात्मनः।
पुत्राः पौत्राश्च निष्क्रामन् गौश्च पुष्कर एव च॥ २८॥

In the meantime provoked to anger, issued forth the sons and grandsons of the high-souled Varuṇa as well as their two generals, Gau and Puṣkara. (28)

ते तु तत्र गुणोपेता बलैः परिवृताः स्वकैः।
युक्त्वा रथान् कामगमानुद्यद्भास्करवर्चसः॥ २९॥

Having harnessed their chariots, which were able to move wherever one liked and which shone like the rising sun, they, for their part, adorned as they were with all virtues appeared on the field of battle, surrounded by their troops. (29)

ततो युद्धं समभवद् दारुणं रोमहर्षणम्।
सलिलेन्द्रस्य पुत्राणां रावणस्य च धीमतः॥ ३०॥

Then ensued a fierce struggle, which caused one's hair to stand on end, between the sons of Varuṇa, the god of water, and the clever Rāvaṇa. (30)

अमात्यैश्च महावीर्यैर्दशग्रीवस्य रक्षसः।
वारुणं तद् बलं सर्वं क्षणेन विनिपातितम्॥ ३१॥

And the whole of that army of Varuṇa was exterminated in an instant by the ministers of the ten-headed ogre, who were endowed with extraordinary valour. (31)

समीक्ष्य स्वबलं संख्ये वरुणस्य सुतास्तदा।
अर्दिताः शरजालेन निवृत्ता रणकर्मणः॥ ३२॥

Perceiving their army destroyed in battle, the sons of Varuṇa, who were overwhelmed by a shower of arrows, retreated from the conflict. (32)

महीतलगतास्ते तु रावणं दृश्य पुष्पके।
आकाशमाशु विविशुः स्यन्दनैः शीघ्रगामिभिः॥ ३३॥

Seeing Rāvaṇa seated in the Puṣpaka car, even though they stood on the ground, they rose quickly to the skies in their fast-moving chariots. (33)

महदासीत् ततस्तेषां तुल्यं स्थानमवाप्य तत्।
आकाशयुद्धं तुमुलं देवदानवयोरिव॥ ३४॥

On their attaining that position of equality, a tumultuous and fierce struggle then raged in the air between them, which resembled the fight between the gods and the Dānavas. (34)

ततस्ते रावणं युद्धे शरैः पावकसंनिभैः।
विमुखीकृत्य संहृष्टा विनेदुर्विविधान् रवान्॥ ३५॥

Having forced Rāvaṇa by their fiery shafts to turn his face away from the battle, they (the sons of Varuṇa) thereupon felt transported with joy and raised various kinds of shouts. (35)

ततो महोदरः क्रुद्धो राजानं वीक्ष्य धर्षितम्।
त्यक्त्वा मृत्युभयं वीरो युद्धाकांक्षी व्यलोकयत्॥ ३६॥

Provoked to anger on perceiving the king of ogres overpowered, and shedding all fear of death, the valiant Mahodara looked round, seeking an encounter. (36)

तेन ते वारुणा युद्धे कामगाः पवनोपमाः।
महोदरेण गदया हयास्ते प्रययुः क्षितिम्॥ ३७॥

Struck by the said Mahodara with a mace, on the battlefield, those well-known steeds of Varuṇa (yoked to the chariot of his sons), who could move according to the will of their master and were fleet as the wind, came to the ground. (37)

तेषां वरुणसूनूनां हत्वा योधान् हयांश्च तान्।
मुमोचाशु महानादं विरथान् प्रेक्ष्य तान् स्थितान्॥ ३८॥

Having killed the soldiers of the sons of Varuṇa as well as their aforesaid horses and perceiving them deprived of their chariots, he (Mahodara) soon raised a great roar. (38)

ते तु तेषां रथाः साश्वाः सह सारथिभिर्वरैः।
महोदरेण निहताः पतिताः पृथिवीतले॥ ३९॥

Destroyed by Mahodara, the aforesaid chariots of the sons of Varuṇa for their part fell on the ground alongwith their horses and expert drivers. (39)

ते तु त्यक्त्वा रथान् पुत्रा वरुणस्य महात्मनः।
आकाशे विष्ठिताः शूराः स्वप्रभावान्न विव्यथुः॥ ४०॥

Leaving their chariots, those heroic sons of the high-souled Varuṇa for their part stood firmly in the air by virtue of their divine power and did not feel afflicted. (40)

धनूंषि कृत्वा सज्जानि विनिर्भिद्य महोदरम्।
रावणं समरे क्रुद्धाः सहिताः समवारयन्॥ ४१॥

Having strung their bows, and pierced

Mahodara, they collectively surrounded Rāvaṇa on the field of battle, full of anger as they were. (41)

सायकैश्चापविभ्रष्टैर्वज्रकल्पैः सुदारुणैः।
दारयन्ति स्म संक्रुद्धा मेघा इव महागिरिम्॥ ४२॥

Filled with rage, they began to pierce Rāvaṇa with fierce shafts, hard as adamant, shot from their bows, even as clouds would lash a hill. (42)

ततः क्रुद्धो दशग्रीवः कालाग्निरिव मूर्च्छितः।
शरवर्षं महाघोरं तेषां मर्मस्वपातयत्॥ ४३॥

Provoked to anger, Rāvaṇa (the ten-headed monster), who resembled the swollen fire of dissolution, showered an exceedingly formidable hail of shafts on their vital parts. (43)

मुसलानि विचित्राणि ततो भल्लशतानि च।
पट्टिशांश्चैव शक्तीश्च शतघ्नीर्महतीरपि॥ ४४॥
पातयामास दुर्धर्षस्तेषामुपरि विष्ठितः।
अपविद्धास्तु ते वीरा विनिष्पेतुः पदातयः॥ ४५॥
ततस्तेनैव सहसा सीदन्ति स्म पदातिनः।
महापङ्कमिवासाद्य कुञ्जराः षष्टिहायनाः॥ ४६॥

Firmly established in his chariot, Rāvaṇa (who was difficult to overpower) then hurled on them pestles of various kinds, hundreds of lances, sharp-edged spears and javelins too as well as huge Śataghnīs (stones studded with iron spikes and four Tālas in length).* Though pierced through and through, these valiant foot-soldiers rushed forth. The foot-soldiers, however, were reduced to straits due to that very hail of weapons as sixty-year old elephants would be on entering an extensive morass. (44—46)

सीदमानान् सुतान् दृष्ट्वा विह्वलान् स महाबलः।
ननाद रावणो हर्षान्महानम्बुधरो यथा॥ ४७॥

Seeing those sons of Varuṇa suffering and distracted, the notorious Rāvaṇa, who was endowed with extraordinary might, thundered in joy like a huge cloud. (47)

ततो रक्षो महानादान् मुक्त्वा हन्ति स्म वारुणान्।
नानाप्रहरणोपेतैर्धारापातैरिवाम्बुदः॥ ४८॥

Emitting great shouts, the ogre thereupon began to strike the sons of Varuṇa with various weapons in hand as a cloud would lash trees with torrents. (48)

ततस्ते विमुखाः सर्वे पतिता धरणीतले।
रणात् स्वपुरुषैः शीघ्रं गृहाण्येव प्रवेशिताः॥ ४९॥

They all thereupon fell to the ground and, thus they were speedily taken from the battlefield to their homes by their own men. (49)

तानब्रवीत् ततो रक्षो वरुणाय निवेद्यताम्।
रावणं त्वब्रवीन्मन्त्री प्रहासो नाम वारुणः॥ ५०॥
गतः खलु महाराजो ब्रह्मलोकं जलेश्वरः।
गान्धर्वं वरुणः श्रोतुं यं त्वमाह्वयसे युधि॥ ५१॥

The ogre then said to them, "Let my presence be announced to Varuṇa." A counsellor of Varuṇa, Prahāsa by name, however, made the following reply to Rāvaṇa: "The great king Varuṇa, the ruler of the waters, whom you are challenging to a combat, has, really speaking, gone to Brahmaloka (the domain of Brahmā) to listen to the music of Gandharvas (celestial musicians). (50-51)

तत् किं तव यथा वीर परिश्रम्य गते नृपे।
ये तु संनिहिता वीराः कुमारास्ते पराजिताः॥ ५२॥

"When the king has gone out, O hero, what will you gain by exerting yourself in vain? As for his valiant sons, who were present here, they already stand vanquished by you." (52)

राक्षसेन्द्रस्तु तच्छ्रुत्वा नाम विश्राव्य चात्मनः।
हर्षान्नादं विमुञ्चन् वै निष्क्रान्तो वरुणालयात्॥ ५३॥

Hearing this and proclaiming his name, Rāvaṇa, the king of ogres, for his part made

* शतघ्नी च चतुस्तालो लोहकण्टकसंचिता। (अथवा) अयःकण्टकसंछन्ना शतघ्नी महती शिला।

good his exit from the domain of Varuṇa, shouting through joy. (53)

आगतस्तु पथा येन तेनैव विनिवृत्य सः।
लङ्कामभिमुखो रक्षो नभस्तलगतो ययौ॥ ५४॥

Returning by the same route by which he had come, the said ogre rose into the heavens and proceeded towards Laṅkā.* (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयोविंशः सर्गः॥ २३॥

Thus ends Canto Twenty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्विंशः सर्गः

Canto XXIV

Lament of the celestial damsels and other ladies forcibly carried off by Rāvaṇa and the curse pronounced by them; Rāvaṇa consoles his wailing sister, Śūrpaṇakhā and sends her to the Daṇḍaka forest with Khara

निवर्तमानः संहृष्टो रावणः स दुरात्मवान्।
जह्रे पथि नरेन्द्रर्षिदेवदानवकन्यकाः॥ १॥

While returning home, highly rejoiced, the said Rāvaṇa of perverse soul bore away on the way the virgin daughters of kings, Ṛṣis (the seers of Vedic Mantras), gods and Dānavas. (1)

दर्शनीयां हि यां रक्षः कन्यां स्त्रीं वाथ पश्यति।
हत्वा बन्धुजनं तस्या विमाने तां रुरोध सः॥ २॥

Killing the kinsfolk of the maiden or woman whom he actually found to be comely, the ogre would forthwith shut her up in his aerial car. (2)

एवं पन्नगकन्याश्च राक्षसासुरमानुषीः।
यक्षदानवकन्याश्च विमाने सोऽध्यरोपयत्॥ ३॥

In this manner he lifted into his aerial car virgin daughters of Nāgas, nay, those of ogres, demons and human beings as well as those of Yakṣas and Dānavas. (3)

ता हि सर्वाः समं दुःखान्मुमुचुर्बाष्पजं जलम्।
तुल्यमग्न्यर्चिषां तत्र शोकाग्निभयसम्भवम्॥ ४॥

Full of agony they all synchronously shed tears, which, springing as they did from the fire of grief and born as they were of fear, compared with the sparks of fire on that occasion. (4)

ताभिः सर्वानवद्याभिर्नदीभिरिव सागरः।
आपूरितं विमानं तद् भयशोकाशिवाश्रुभिः॥ ५॥

Even as an ocean is filled on all sides with streams, that aerial car was filled by all those irreproachable girls with their inauspicious tears born of fear and grief. (5)

नागगन्धर्वकन्याश्च महर्षितनयाश्च याः।
दैत्यदानवकन्याश्च विमाने शतशोऽरुदन्॥ ६॥

Virgin daughters of Nāgas, Gandharvas, as also the daughters of eminent Ṛṣis as well as the Daitya and Dānava maidens who had collected in the aerial car wailed in their hundreds. (6)

दीर्घकेश्यः सुचार्वङ्ग्यः पूर्णचन्द्रनिभाननाः।
पीनस्तनतटा मध्ये वज्रवेदिसमप्रभाः॥ ७॥
रथकूबरसंकाशैः श्रोणिदेशैर्मनोहराः।
स्त्रियः सुराङ्गनाप्रख्या निष्टप्तकनकप्रभाः॥ ८॥

* Some recensions of the Rāmāyaṇa contain five interpolated cantos after canto XXIII, giving a detail description of Rāvaṇa's expedition culminating in the conquest of the four quarters. To avoid prolixity the cantos have not been incorporated in our text.

शोकदुःखभयत्रस्ता विह्वलाश्च सुमध्यमाः।
तासां निःश्वासवातेन सर्वतः सम्प्रदीपितम्॥ ९॥
अग्निहोत्रमिवाभाति संनिरुद्धाग्नि पुष्पकम्।
दशग्रीववशं प्राप्तास्तास्तु शोकाकुलाः स्त्रियः॥ १०॥
दीनवक्त्रेक्षणाः श्यामा मृग्यः सिंहवशा इव।
काचिच्चिन्तयती तत्र किं नु मां भक्षयिष्यति॥ ११॥
काचिद् दध्यौ सुदुःखार्ता अपि मां मारयेदयम्।
इति मातृः पितॄन् स्मृत्वा भर्तॄन् भ्रातॄंस्तथैव च॥ १२॥
दुःखशोकसमाविष्टा विलेपुः सहिताः स्त्रियः।
कथं नु खलु मे पुत्रो भविष्यति मया विना॥ १३॥

The women had long tresses and exceptionally graceful limbs; their faces shone like the full moon; having fully developed breasts, they gleamed at their waist like an altar made of diamonds; they captivated the mind by means of their hips resembling the pole of a chariot, looked like celestial ladies, possessed the brilliance of refined gold, had elegant waists, were stricken with grief, sorrow and fear and were distracted. Set ablaze on all sides by their sighs, the Puṣpaka looked like a sacrificial pit in which the sacred fire has been deposited. Fallen under the sway of Rāvaṇa (the ten-headed monster), the aforesaid youthful women for their part, who were stricken with grief and looked dejected from their countenance and eyes, resembled a female deer fallen into the clutches of a lion. One of them thought, "Will this fellow actually devour me?" Sore stricken with sorrow, another thought, "Will this fellow kill me?" Thinking of their mothers, fathers, husbands and even so of their brothers, overpowered as they were by sorrow and grief, the women lamented in a body as follows: "How, I wonder, will my son actually fare without me? (7—13)

कथं माता कथं भ्राता निमग्नाः शोकसागरे।
हा कथं नु करिष्यामि भर्तुस्तस्मादहं विना॥ १४॥

"How will my mother and brother, completely submerged in an ocean of grief get on? Oh, how shall I do without that husband of mine? (14)

मृत्यो प्रसादयामि त्वां नय मां दुःखभागिनीम्।
किं नु तद् दुष्कृतं कर्म पुरा देहान्तरे कृतम्॥ १५॥
एवं स्म दुःखिताः सर्वाः पतिताः शोकसागरे।
न खल्विदानीं पश्यामो दुःखस्यास्यान्तमात्मनः॥ १६॥

"Death, I seek your favour; pray, bear me away whose lot is 'affliction'. What I wonder, may be the misdeed which was perpetrated by me in some previous existence in another body, due to which we have all sunk into an ocean of grief, stricken with sorrow. Indeed, we see no end to our misery any more. (15-16)

अहो धिङ्मानुषं लोकं नास्ति खल्वधमः परः।
यद् दुर्बला बलवता भर्तारो रावणेन नः॥ १७॥
सूर्येणोदयता काले नक्षत्राणीव नाशिताः।
अहो सुबलवद् रक्षो वधोपायेषु रज्यते॥ १८॥

"Oh, fie on this human world; surely, there is no other world viler than this, in that our imbecile husbands were destroyed by the mighty Rāvaṇa even as stars are made to disappear by the sun rising in time. Ah, the exceedingly mighty ogre takes delight in contriving the means of destruction. (17-18)

अहो दुर्वृत्तमास्थाय नात्मानं वै जुगुप्सते।
सर्वथा सदृशस्तावद् विक्रमोऽस्य दुरात्मनः॥ १९॥

"Ah, though holding fast to evil conduct, he does not feel disgusted with himself; the prowess of this evil-minded fellow is for that matter entirely becoming of him. (19)

इदं त्वसदृशं कर्म परदाराभिमर्शनम्।
यस्मादेष परक्यासु रमते राक्षसाधमः॥ २०॥
तस्माद् वै स्त्रीकृतेनैव वधं प्राप्स्यति दुर्मतिः।
सतीभिर्वरनारीभिरेवं वाक्येऽभ्युदीरिते॥ २१॥
नेदुर्दुन्दुभयः खस्थाः पुष्पवृष्टिः पपात च।
शप्तः स्त्रीभिः स तु समं हतौजा इव निष्प्रभः॥ २२॥
पतिव्रताभिः साध्वीभिर्बभूव विमना इव।
एवं विलपितं तासां शृण्वन् राक्षसपुङ्गवः॥ २३॥
प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः।
एतस्मिन्नन्तरे घोरा राक्षसी कामरूपिणी॥ २४॥

सहसा पतिता भूमौ भगिनी रावणस्य सा।
तां स्वसारं समुत्थाप्य रावणः परिसान्त्वयन्॥ २५॥
अब्रवीत् किमिदं भद्रे वक्तुकामासि मां द्रुतम्।
सा बाष्पपरिरुद्धाक्षी रक्ताक्षी वाक्यमब्रवीत्॥ २६॥

"This act of laying his hands on others' wives, however, is quite unworthy of him. Since this wretch among the ogres takes delight in the wives of others, hence the evil-minded fellow will undoubtedly meet his death through the sighs of a woman alone." When such an imprecation was pronounced by those virtuous and noble women, kettle-drums sounded in the heavens and a shower of flowers fell on the earth. Cursed by virtuous women devoted to their husband, Rāvaṇa for his part, lost his lustre like one whose vigour had been destroyed and felt disconsolate, as it were. Hearing their lament, Rāvaṇa (a bull among the ogres) penetrated deep into the city of Laṅkā, acclaimed by the rangers of the night. In the meantime the notorious sister of Rāvaṇa, a formidable ogress, who could change her form at will, suddenly came and dropped down on the ground. Consoling his sister in everyway after lifting her up, he said, "O blessed one, what is it you want to say to me so urgently?" With eyes bloodshot and covered with tears she replied as follows: (20—26)

कृतास्मि विधवा राजंस्त्वया बलवता बलात्।
एते राजंस्त्वया वीर्याद् दैत्या विनिहता रणे॥ २७॥
कालकेया इति ख्याताः सहस्राणि चतुर्दश।
प्राणेभ्योऽपि गरीयान् मे तत्र भर्ता महाबलः॥ २८॥
सोऽपि त्वया हतस्तात रिपुणा भ्रातृगन्धिना।
त्वयास्मि निहता राजन् स्वयमेव हि बन्धुना॥ २९॥

"By you, mighty as you are, O king, I have been forcibly made a widow. Daityas known as the Kālakeyas, and numbering fourteen thousand, were exterminated, O king, by you the other day in combat by dint of prowess. My exceptionally mighty husband too, who was dearer to me than life itself, was also killed among others by you, O dear one, my so-called brother, who acted as an enemy. In this way, I myself stand virtually destroyed by you, my kinsman, O king! (27—29)

राजन् वैधव्यशब्दं च भोक्ष्यामि त्वत्कृतं ह्यहम्।
ननु नाम त्वया रक्ष्यो जामाता समरेष्वपि॥ ३०॥

"Nay, I shall actually enjoy the title of widow bestowed by you, O king ! Did my husband (who was your son-in-law, I being your younger sister, and, as such a daughter to you) not deserve to be spared by you even in conflicts? (30)

स त्वया निहतो युद्धे स्वयमेव न लज्जसे।
एवमुक्तो दशग्रीवो भगिन्या क्रोशमानया॥ ३१॥
अब्रवीत् सान्त्वयित्वा तां सामपूर्वमिदं वचः।
अलं वत्से रुदित्वा ते न भेतव्यं च सर्वशः॥ ३२॥

"He was, on the contrary, killed by you in an encounter with yourself. Yet you do not feel remorseful." Comforting her through appeasement when reproached in these words by his wailing sister, Rāvaṇa (the ten-headed monster) replied to her as follows: "Have done with weeping, my child; you should not be afraid of anyone. (31-32)

दानमानप्रसादैस्त्वां तोषयिष्यामि यत्नतः।
युद्धप्रमत्तो व्याक्षिप्तो जयाकांक्षी क्षिपन् शरान्॥ ३३॥
नाहमज्ञासिषं युध्यन् स्वान् परान् वापि संयुगे।
जामातरं न जाने स्म प्रहरन् युद्धदुर्मदः॥ ३४॥

"I shall particularly gratify you by means of gifts, politeness and favours. Intoxicated in war and distracted, longing as I did for victory, I went on raining arrows and was unable to distinguish between my own people and others in combat while fighting. While striking, fierce as I was in combat, I failed to recognize my own son-in-law. (33-34)

तेनासौ निहतः संख्ये मया भर्ता तव स्वसः।
अस्मिन् काले तु यत् प्राप्तं तत् करिष्यामि ते हितम्॥ ३५॥

"Hence, O sister, your aforesaid husband was killed by me on the field of battle. However, I shall do to you whatever good turn is called for at the present moment. (35)

भ्रातुरैश्वर्ययुक्तस्य खरस्य वस पार्श्वतः।
चतुर्दशानां भ्राता ते सहस्त्राणां भविष्यति॥ ३६॥
प्रभुः प्रयाणे दाने च राक्षसानां महाबलः।
तत्र मातृष्वसेयस्ते भ्रातायं वै खरः प्रभुः॥ ३७॥
भविष्यति तवादेशं सदा कुर्वन् निशाचरः।
शीघ्रं गच्छत्वयं वीरो दण्डकान् परिरक्षितुम्॥ ३८॥

"Live under the protection of your cousin, Khara, who has been endowed with rulership. Your aforesaid exceptionally mighty cousin will have the power to dispatch at will and provide subsistence to fourteen thousand ogres. Your aforesaid cousin (born of your mother's own sister), Khara, is competent to do this and will ever continue to do your bidding. Let this hero proceed with all speed to guard the Daṇḍaka forest closely. (36—38)

दूषणोऽस्य बलाध्यक्षो भविष्यति महाबलः।
तत्र ते वचनं शूरः करिष्यति सदा खरः॥ ३९॥

"The exceptionally mighty Dūṣaṇa will be the commander of his forces. Living there, the valiant Khara will ever do your bidding. (39)

रक्षसां कामरूपाणां प्रभुरेष भविष्यति।
एवमुक्त्वा दशग्रीवः सैन्यमस्यादिदेश ह॥ ४०॥
चतुर्दश सहस्त्राणि रक्षसां वीर्यशालिनाम्।
स तैः परिवृतः सर्वैं राक्षसैर्घोरदर्शनैः॥ ४१॥
आगच्छत खरः शीघ्रं दण्डकानकुतोभयः।
स तत्र कारयामास राज्यं निहतकण्टकम्।
सा च शूर्पणखा तत्र न्यवसद् दण्डके वने॥ ४२॥

"He will be the ruler of ogres capable of changing their form at will." Having spoken as aforesaid, Rāvaṇa (the ten-headed monster), ordered fourteen thousand of valiant ogres to form the army of Khara, so the tradition goes. Surrounded by all those fierce-looking ogres, the notorious Khara, who had no fear from any quarter, arrived with all speed in the Daṇḍaka forest. There he established his undisputed rulership. The said Śūrpaṇakhā too lived in the same Daṇḍaka forest. (40—42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्विंशः सर्गः॥ २४॥

Thus ends Canto Twenty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Meghanāda attains success through sacrifices; Vibhīṣaṇa describes to Rāvaṇa the evil consequences of bearing away others' wives; after consoling Kumbhīnasī, Rāvaṇa, accompanied by Madhu, invades the realm of the gods

स तु दत्त्वा दशग्रीवो बलं घोरं खरस्य तत्।
भगिनीं स समाश्वास्य हृष्टः स्वस्थतरोऽभवत्॥ १॥

Having handed over to Khara the command of that formidable army and having consoled his sister, Rāvaṇa, the ten-headed monster, for his part felt rejoiced and at ease. (1)

ततो निकुम्भिला नाम लङ्कोपवनमुत्तमम्।
तद् राक्षसेन्द्रो बलवान् प्रविवेश सहानुगः॥ २॥

There was an excellent grove in Laṅkā, Nikumbhilā by name. Accompanied by his followers, the mighty ruler of ogres penetrated deep into it. (2)

ततो यूपशताकीर्णं सौम्यचैत्योपशोभितम्।
ददर्श विष्ठितं यज्ञं श्रिया सम्प्रज्वलन्निव॥ ३॥

Flaming, as it were, with splendour, he saw standing there a sacrificial hall, closely set with hundreds of sacrificial posts

and adorned with a sanctuary of good omen. (3)

ततः कृष्णाजिनधरं कमण्डलुशिखाध्वजम्।
ददर्श स्वसुतं तत्र मेघनादं भयावहम्॥ ४॥

Then he beheld there his son, Meghanāda, wearing a black deerskin and a tuft of hair on his crown and holding a Kamaṇḍalu (a pot made of the shell of a poisonous coconut) and a staff and inspiring fear. (4)

तं समासाद्य लङ्केशः परिष्वज्याथ बाहुभिः।
अब्रवीत् किमिदं वत्स वर्तसे ब्रूहि तत्त्वतः॥ ५॥

Approaching him and folding him in his arms, the ruler of Laṅkā, forthwith said to him, "Child, what is it you are doing? Speak truly." (5)

उशना त्वब्रवीत् तत्र यज्ञसम्पत्समृद्धये।
रावणं राक्षसश्रेष्ठं द्विजश्रेष्ठो महातपाः॥ ६॥

In order to ensure the success of the sacrificial performance (which would have been jeopardized if the sacrificer broke his vow of silence), Uśanā (the preceptor of the demons and Daityas, who was evidently conducting the sacrifice), the foremost of the twice-born and a great ascetic, for his part spoke as follows to Rāvaṇa, the foremost of ogres, on that occasion: (6)

अहमाख्यामि ते राजन् श्रूयतां सर्वमेव तत्।
यज्ञास्ते सप्त पुत्रेण प्राप्तास्ते बहुविस्तराः॥ ७॥

"I shall tell you everything, Your Majesty, please listen to it. Seven well-known sacrifices rich in numerous details have been performed by your son. (7)

अग्निष्टोमोऽश्वमेधश्च यज्ञो बहुसुवर्णकः।
राजसूयस्तथा यज्ञो गोमेधो वैष्णवस्तथा॥ ८॥
माहेश्वरे प्रवृत्ते तु यज्ञे पुम्भिः सुदुर्लभे।
वरांस्ते लब्धवान् पुत्रः साक्षात् पशुपतेरिह॥ ९॥

"Six sacrifices named Agniṣṭoma and Aśwamedha, the Bahusuvarṇaka sacrifice, Rājasūya, Gomedha and the sacrifice intended to propitiate Lord Viṣṇu, had been performed; and when the sacrifice intended to propitiate Lord Maheśwara, which is exceedingly difficult for the mortals to accomplish, commenced, your son received boons personally from Lord Śiva (the ruler of embodied souls in bondage, who are no better than beasts) here, on this very ground. (8-9)

कामगं स्यन्दनं दिव्यमन्तरिक्षचरं ध्रुवम्।
मायां च तामसीं नाम यया सम्पद्यते तमः॥ १०॥

"He also received from Him a lasting heavenly car which could course in the air according to the will of its master, as well as a conjuring trick named Tāmasī Māyā by which darkness could be occasioned in the enemy's ranks. (10)

एतया किल संग्रामे मायया राक्षसेश्वर।
प्रयुक्तया गतिः शक्या नहि ज्ञातुं सुरासुरैः॥ ११॥

"By means of this conjuring trick, when employed in a conflict, O ruler of ogres, the movement of the employer cannot be known either by the gods or the demons. (11)

अक्षयाविषुधी बाणैश्चापं चापि सुदुर्जयम्।
अस्त्रं च बलवद् राजन् शत्रुविध्वंसनं रणे॥ १२॥

"A pair of inexhaustible quivers full of arrows, as also a bow exceedingly difficult to resist and a powerful missile capable of exterminating the foe have also been secured by him, O king! (12)

एतान् सर्वान् वराँल्लब्ध्वा पुत्रस्तेऽयं दशानन।
अद्य यज्ञसमाप्तौ च त्वां दिदृक्षन् स्थितो ह्यहम्॥ १३॥

"Having secured all these boons, indeed, O Rāvaṇa, this son of yours, stands here eager to see you at the completion of his sacrificial performance, and so do I." (13)

ततोऽब्रवीद् दशग्रीवो न शोभनमिदं कृतम्।
पूजिताः शत्रवो यस्माद् द्रव्यैरिन्द्रपुरोगमाः॥ १४॥

Thereupon Rāvaṇa (the ten-headed monster) said, "This was not done well in that my enemies, whose leader is Indra, have been worshipped by means of offerings. (14)

एहीदानीं कृतं यद्धि सुकृतं तन्न संशयः।
आगच्छ सौम्य गच्छामः स्वमेव भवनं प्रति॥ १५॥

"Come now; that which has actually been done, has been done well: there is no doubt about it. Come, O my good child ! let us return to our abode." (15)

ततो गत्वा दशग्रीवः सपुत्रः सविभीषणः।
स्त्रियोऽवतारयामास सर्वास्ता बाष्पगद्गदाः॥ १६॥
लक्षिण्यो रत्नभूताश्च देवदानवरक्षसाम्।
तस्य तासु मतिं ज्ञात्वा धर्मात्मा वाक्यमब्रवीत्॥ १७॥

Moving from that place with his son (Meghanāda) and Vibhīṣaṇa, Rāvaṇa (the ten-headed monster) caused to descend from the Pushpak all those women whose throats were choked with tears, nay, who were endowed with propitious bodily marks and were veritable jewels among the ladies of gods, Dānavas and ogres. Coming to know the mind of Rāvaṇa with regard to them, Vibhīṣaṇa, whose mind was set on virtue, spoke to him as follows: (16-17)

ईदृशैस्त्वं समाचारैर्यशोऽर्थकुलनाशनैः।
धर्षणं प्राणिनां ज्ञात्वा स्वमतेन विचेष्टसे॥ १८॥

"Acting according to your own sweet will, you knowingly commit offence against living beings through such practices, which ruin your fame and fortune and bring a blot on your family. (18)

ज्ञातींस्तान् धर्षयित्वेमास्त्वयाऽऽनीता वराङ्गनाः।
त्वामतिक्रम्य मधुना राजन् कुम्भीनसी हृता॥ १९॥

"Having overpowered their relations, these excellent women have been borne away by you; nay, disregarding you, O king, your own cousin Kumbhīnasī has been borne away by Madhu." (19)

रावणस्त्वब्रवीद् वाक्यं नावगच्छामि किं त्विदम्।
कोऽयं यस्तु त्वयाऽऽख्यातो मधुरित्येव नामतः॥ २०॥

Rāvaṇa, however, observed as follows: "I am not aware as to how this happened. Who actually is this fellow who has been spoken of by you by the name of Madhu?" (20)

विभीषणस्तु संक्रुद्धो भ्रातरं वाक्यमब्रवीत्।
श्रूयतामस्य पापस्य कर्मणः फलमागतम्॥ २१॥

Filled with rage, Vibhīṣaṇa for his part replied as follows to his (eldest) brother: "Listen, the fruit of your present sinful deed has appeared in the shape of the abduction of your own cousin. (21)

मातामहस्य योऽस्माकं ज्येष्ठो भ्राता सुमालिनः।
माल्यवानिति विख्यातो वृद्धः प्राज्ञो निशाचरः॥ २२॥
पिता ज्येष्ठो जनन्या नो ह्यस्माकं चार्यकोऽभवत्।
तस्य कुम्भीनसी नाम दुहितुर्दुहिताभवत्॥ २३॥

"The aged and sagacious ranger of the night, widely known by the name of Mālyavān, who is the eldest brother of our maternal grandfather, Sumālī, is the eldest uncle of our mother, Kaikasī, and as such worthy of our respect. He had a daughter's daughter, Kumbhīnasī by name. (22-23)

मातृष्वसुरथास्माकं सा च कन्यानलोद्भवा।
भवत्यस्माकमेवैषा भ्रातॄणां धर्मतः स्वसा॥ २४॥

"Nay, being daughter of our mother's sister, born as she is of Analā (our mother's own younger sister), she no doubt stands virtually and rightly in the relation of a sister to us all brothers. (24)

सा हृता मधुना राजन् राक्षसेन बलीयसा।
यज्ञप्रवृत्ते पुत्रे तु मयि चान्तर्जलोषिते॥ २५॥
कुम्भकर्णो महाराज निद्रामनुभवत्यथ।
निहत्य राक्षसश्रेष्ठानमात्यानिह सम्मतान्॥ २६॥

"While your son, Meghanāda, for his part was engaged in a sacrifice, Your Majesty, and I lay submerged in water doing Tapas, while Kumbhakarṇa was enjoying sleep, O great king, she was borne away by the ogre Madhu of superior might, after killing our ministers, the foremost of ogres, who were held in high esteem here, O king ! (25-26)

धर्षयित्वा हृता सा तु गुप्ताप्यन्तःपुरे तव।
श्रुत्वापि तन्महाराज क्षान्तमेव हतो न सः॥ २७॥
यस्मादवश्यं दातव्या कन्या भर्त्रे हि भ्रातृभिः।
तदेतत् कर्मणो ह्यस्य फलं पापस्य दुर्मतेः॥ २८॥

अस्मिन्नेवाभिसम्प्राप्तं लोके विदितमस्तु ते।
विभीषणवचः श्रुत्वा राक्षसेन्द्रः स रावणः॥ २९॥
दौरात्म्येनात्मनोद्भूतस्तप्ताम्भा इव सागरः।
ततोऽब्रवीद् दशग्रीवः क्रुद्धः संरक्तलोचनः॥ ३०॥

"Though kept under watch in your gynaeceum, she was borne away after overpowering her. Even on hearing of it, O great monarch, the insult was pocketed by us—the fellow was not killed; for a maiden needs must be given away to a husband by her brothers. Let it be known to you that this is surely the fruit of your sinful deeds as well of your perverse mind, reaped in this very existence." Looking like an ocean with turbulent waters when wrought up through viciousness practised by himself on hearing the speech of Vibhīṣaṇa, his eyes bloodshot through anger, that ten-headed monster, Rāvaṇa, the king of ogres, spoke as follows: (27—30)

कल्प्यतां मे रथः शीघ्रं शूराः सज्जीभवन्तु नः।
भ्राता मे कुम्भकर्णश्च ये च मुख्या निशाचराः॥ ३१॥
वाहनान्यधिरोहन्तु नानाप्रहरणायुधाः।
अद्य तं समरे हत्वा मधुं रावणनिर्भयम्॥ ३२॥
सुरलोकं गमिष्यामि युद्धाकाङ्क्षी सुहृद्वृतः।
अक्षौहिणीसहस्राणि चत्वार्यग्र्याणि रक्षसाम्॥ ३३॥
नानाप्रहरणान्याशु निर्ययुर्युद्धकाङ्क्षिणाम्।
इन्द्रजित् त्वग्रतः सैन्यात् सैनिकान् परिगृह्य च॥ ३४॥
जगाम रावणो मध्ये कुम्भकर्णश्च पृष्ठतः।
विभीषणश्च धर्मात्मा लङ्कायां धर्ममाचरन्॥ ३५॥

"Let my chariot be harnessed speedily and let our heroes get ready, let my brother, Kumbhakarṇa, and whoever other leading rangers of the night there are, get into their vehicles armed with all kinds of weapons. After killing in combat today the notorious Madhu, who is not afraid even of Rāvaṇa, i.e., myself, and accompanied by friends, I shall proceed to the realm of gods seeking an encounter with them." Four thousand Akṣauhiṇīs of picked ogres, thirsting for combat and armed with all kinds of weapons, sallied forth with all speed. Nay, taking troops with him, Indrajit for his part marched at the head of the army; Rāvaṇa rode in the centre and Kumbhakarṇa in the rear. The pious-minded Vibhīṣaṇa stayed behind in Laṅkā practising virtues. (31—35)

शेषाः सर्वे महाभागा ययुर्मधुपुरं प्रति।
खरैरुष्ट्रैर्हयैर्दीप्तैः शिशुमारैर्महोरगैः॥ ३६॥
राक्षसाः प्रययुः सर्वे कृत्वाऽऽकाशं निरन्तरम्।
दैत्याश्च शतशस्तत्र कृतवैराश्च दैवतैः॥ ३७॥
रावणं प्रेक्ष्य गच्छन्तमन्वगच्छन् हि पृष्ठतः।
स तु गत्वा मधुपुरं प्रविश्य च दशाननः॥ ३८॥
न ददर्श मधुं तत्र भगिनीं तत्र दृष्टवान्।
सा च प्रह्वाञ्जलिर्भूत्वा शिरसा चरणौ गता॥ ३९॥
तस्य राक्षसराजस्य त्रस्ता कुम्भीनसी तदा।
तां समुत्थापयामास न भेतव्यमिति ब्रुवन्॥ ४०॥
रावणो राक्षसश्रेष्ठः किं चापि करवाणि ते।
साब्रवीद् यदि मे राजन् प्रसन्नस्त्वं महाभुज॥ ४१॥
भर्तारं न ममेहाद्य हन्तुमर्हसि मानद।
नहीदृशं भयं किंचित् कुलस्त्रीणामिहोच्यते॥ ४२॥

All the rest, who were highly fortunate, set out towards the city of Madhu. All the ogres marched on the back of donkeys, camels, excited horses, dolphins and huge serpents, leaving no space in the sky. Nay, perceiving Rāvaṇa on the march, Daityas in their hundreds who bore enmity to the gods, actually followed at his heels. Reaching the city of Madhu and entering it, Rāvaṇa (the ten-headed monster) saw his sister there but did not find Madhu. Nay, joining her palms as a token of submission, alarmed as she was, the said Kumbhīnasī fell at the feet of that ruler of ogres with her head touching them on that occasion. Saying, "You ought not to be afraid," Rāvaṇa, the foremost of ogres, lifted her up and added, "What shall I do for you?" She replied, "If you are pleased with me, O mighty-armed monarch, you ought not to kill my husband here today, O bestower of honour! For nothing is said to be so dreadful as the death of a husband in the eyes of ladies of noble birth in this world. (36—42)

भयानामपि सर्वेषां वैधव्यं व्यसनं महत्।
सत्यवाग् भव राजेन्द्र मामवेक्षस्व याचतीम्॥ ४३॥

"Of all dreaded things widowhood is a great misfortune. Be true to your word, O ruler of rulers ! Have regard for me who am supplicating you. (43)

त्वयाप्युक्तं महाराज न भेतव्यमिति स्वयम्।
रावणस्त्वब्रवीद्धृष्टः स्वसारं तत्र संस्थिताम्॥ ४४॥

"An assurance has been given by you, of your own accord, O great king, in the following words: 'You ought not to be afraid.' " Feeling rejoiced, Rāvaṇa, however, spoke as follows to his sister, standing there: (44)

क्व चासौ तव भर्ता वै मम शीघ्रं निवेद्यताम्।
सह तेन गमिष्यामि सुरलोकं जयाय हि॥ ४५॥

"Nay, let it be made known to me without delay where your husband actually is. I shall proceed with him to the realm of gods without doubt for the sake of conquest. (45)

तव कारुण्यसौहार्दान्निवृत्तोऽस्मि मधोर्वधात्।
इत्युक्ता सा समुत्थाप्य प्रसुप्तं तं निशाचरम्॥ ४६॥
अब्रवीत् सम्प्रहृष्टेव राक्षसी सा पतिं वचः।
एष प्राप्तो दशग्रीवो मम भ्राता महाबलः॥ ४७॥

"Out of compassion and goodwill for you I have desisted from the destruction of Madhu." Having awakened that ranger of the night, who was fast asleep, when reassured in these words and transported with joy as it were, the aforesaid ogress Kumbhīnasī, spoke as follows to her husband: "Here stands my exceptionally mighty brother, Rāvaṇa (the ten-headed monster) arrived. (46-47)

सुरलोकजयाकाङ्क्षी साहाय्ये त्वां वृणोति च।
तदस्य त्वं सहायार्थं सबन्धुर्गच्छ राक्षस॥ ४८॥

"Desirous of conquering the realm of gods, he asks you for help. Therefore, accompanied by your kinsmen, go out for help, O ogre! (48)

स्निग्धस्य भजमानस्य युक्तमर्थाय कल्पितुम्।
तस्यास्तद् वचनं श्रुत्वा तथेत्याह मधुर्वचः॥ ४९॥

"It is advisable for you to do your best in the interest of one who is affectionate to you and loves you as a son-in-law." Hearing the aforesaid advice, Madhu replied as follows: "So be it." (49)

ददर्श राक्षसश्रेष्ठं यथान्यायमुपेत्य सः।
पूजयामास धर्मेण रावणं राक्षसाधिपम्॥ ५०॥

He saw Rāvaṇa, the foremost of ogres, and approaching him according to propriety, paid respects to the suzerain lord of ogres in accordance with the prescribed code of conduct. (50)

प्राप्य पूजां दशग्रीवो मधुवेश्मनि वीर्यवान्।
तत्र चैकां निशामुष्य गमनायोपचक्रमे॥ ५१॥

Receiving attention in the abode of Madhu and having stayed there for one night, the powerful Rāvaṇa (the ten-headed monster) got ready to leave for the realm of gods. (51)

ततः कैलासमासाद्य शैलं वैश्रवणालयम्।
राक्षसेन्द्रो महेन्द्राभः सेनामुपनिवेशयत्॥ ५२॥

Having reached Mount Kailāsa, the abode of Kubera (son of Viśravā), Rāvaṇa, the ruler of ogres, who resembled the mighty Indra, encamped his army there. (52)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चविंशः सर्गः॥ २५॥

Thus ends Canto Twenty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Rāvaṇa violates the celestial nymph Rambhā and receives a terrible curse from Nalakūbara

स तु तत्र दशग्रीवः सह सैन्येन वीर्यवान्।
अस्तं प्राप्ते दिनकरे निवासं समरोचयत्॥ १॥

The sun having set, that powerful ten-headed monster for his part chose to encamp there with his army. (1)

उदिते विमले चन्द्रे तुल्यपर्वतवर्चसि।
प्रसुप्तं सुमहत् सैन्यं नानाप्रहरणायुधम्॥ २॥

When the cloudless moon, equal in splendour to the mountain on which it appeared, had risen, the huge army, equipped with various arms, lay fast asleep. (2)

रावणस्तु महावीर्यो निषण्णः शैलमूर्धनि।
स ददर्श गुणांस्तत्र चन्द्रपादपशोभितान्॥ ३॥

Resting on the top of the hill, the exceptionally powerful and notorious Rāvaṇa for his part surveyed the charms of the mountain brought into relief by the moon and the trees. (3)

कर्णिकारवनैर्दीप्तैः कदम्बबकुलैस्तथा।
पद्मिनीभिश्च फुल्लाभिर्मन्दाकिन्या जलैरपि॥ ४॥
चम्पकाशोकपुंनागमन्दारतरुभिस्तथा ।
चूतपाटललोध्रैश्च प्रियङ्ग्वर्जुनकेतकैः॥ ५॥
तगरैर्नारिकेलैश्च प्रियालपनसैस्तथा।
एतैरन्यैश्च तरुभिरुद्भासितवनान्तरे॥ ६॥
किन्नरा मदनेनार्ता रक्ता मधुरकण्ठिनः।
समं सम्प्रजगुर्यत्र मनस्तुष्टिविवर्धनम्॥ ७॥

On that mountain—whose forest recesses were adorned with brilliant Karṇikāra groves as also Kadamba and Vakula trees, lotus ponds full of the waters of the Mandākinī and spotted with full blown flowers, Campaka, Aśoka, Punnāga and Mandāra trees and with mango, Pāṭala, and Lodhra as well as with Priyaṅgu, Arjuna and Ketaka, Tagara, coconut, Priyāla, Panasa (bread-fruit) and other trees—love-stricken and sweet-throated Kinnaras beautifully sang with emotion in concert melodies which intensified the delight of one's mind. (4—7)

विद्याधरा मदक्षीबा मदरक्तान्तलोचनाः।
योषिद्भिः सह संक्रान्ताश्चिक्रीडुर्जह्रुषुश्च वै॥ ८॥

Intoxicated with drink, the corners of their eyes reddened by drunkenness, Vidyādharas (celestial artistes) mingled with their consorts actually sported and made merry. (8)

घण्टानामिव संनादः शुश्रुवे मधुरस्वनः।
अप्सरोगणसङ्घानां गायतां धनदालये॥ ९॥

Like the ringing of bells, the sweet melody of troupes of celestial nymphs singing in the mansion of Kubera (the bestower of riches) was heard. (9)

पुष्पवर्षाणि मुञ्चन्तो नगाः पवनताडिताः।
शैलं तं वासयन्तीव मधुमाधवगन्धिनः॥ १०॥

Raining showers of flowers when shaken by the winds, trees, bearing the fragrance of all vernal flowers, were perfuming the said mountain, as it were. (10)

मधुपुष्परजःपृक्तं गन्धमादाय पुष्कलम्।
प्रववौ वर्धयन् कामं रावणस्य सुखोऽनिलः॥ ११॥

Wafting the copious fragrance mixed with the pollen as well as the honey of flowers, a delightful breeze gently blew inflaming the concupiscence of Rāvaṇa. (11)

गेयात् पुष्पसमृद्ध्या च शैत्याद् वायोर्गिरेर्गुणात्।
प्रवृत्तायां रजन्यां च चन्द्रस्योदयनेन च॥ १२॥
रावणः स महावीर्यः कामस्य वशमागतः।
विनिःश्वस्य विनिःश्वस्य शशिनं समवैक्षत॥ १३॥

By reason of the music, the wealth of blossom, the coolness of the wind, the charm

of the hill and the rising of the moon, now that the night had commenced, the aforesaid Rāvaṇa, who was exceptionally powerful, fell a prey to concupiscence. Sighing again and again, he gazed at the moon. (12-13)

एतस्मिन्नन्तरे तत्र दिव्याभरणभूषिता।
सर्वाप्सरोवरा रम्भा पूर्णचन्द्रनिभानना॥ १४॥
दिव्यचन्दनलिप्ताङ्गी मन्दारकृतमूर्धजा।
दिव्योत्सवकृतारम्भा दिव्यपुष्पविभूषिता॥ १५॥
चक्षुर्मनोहरं पीनं मेखलादामभूषितम्।
समुद्वहन्ती जघनं रतिप्राभृतमुत्तमम्॥ १६॥
कृतैर्विशेषकैरार्द्रैः षडर्तुकुसुमोद्भवैः।
बभावन्यतमेव श्रीः कान्तिश्रीद्युतिकीर्तिभिः॥ १७॥
नीलं सतोयमेघाभं वस्त्रं समवगुण्ठिता।
यस्या वक्त्रं शशिनिभं भ्रुवौ चापनिभे शुभे॥ १८॥
ऊरू करिकराकारौ करौ पल्लवकोमलौ।
सैन्यमध्येन गच्छन्ती रावणेनोपलक्षिता॥ १९॥

In the meantime appeared there Rambhā, the foremost of all celestial nymphs, decked with celestial jewels, whose face resembled the full moon, whose limbs were smeared with ethereal sandal-paste, whose tresses were adorned with heavenly Mandāra flowers, who had just commenced her journey to revel in a heavenly joy and was adorned with heavenly flowers, who was distinguished by soul-captivating eyes and fleshy hips decked with a girdle, which she carried as an excellent gift of love as it were, and who, what with wet ornaments made of flowers of all the six seasons, and what with her splendour, elegance, brilliance and fame, shone like another Śrī (the goddess of fortune); whose face shone like the moon, whose beautiful eyebrows resembled two bows, whose thighs were shaped like the trunk of an elephant and whose hands were soft like tender leaves, and who, wearing as she did, a blue sari resembling a rainy cloud, was perceived by Rāvaṇa while passing through his army. (14—19)

तां समुत्थाय गच्छन्तीं कामबाणवशं गतः।
करे गृहीत्वा लज्जन्तीं स्मयमानोऽभ्यभाषत॥ २०॥

Springing on his feet, and holding her by the hand as she was wending her way blushing, Rāvaṇa, who had fallen a prey to the darts of love, then smilingly spoke to her (as follows): (20)

क्व गच्छसि वरारोहे कां सिद्धिं भजसे स्वयम्।
कस्याभ्युदयकालोऽयं यस्त्वां समुपभोक्ष्यते॥ २१॥

"Where are you going, O lady of lovely limbs? Whose cherished object are you seeking to accomplish by yourself? Whose is the hour of good fortune approaching, who is going to enjoy you? (21)

त्वदाननरसस्याद्य पद्मोत्पलसुगन्धिनः।
सुधामृतरसस्येव कोऽद्य तृप्तिं गमिष्यति॥ २२॥

"Who will be sated today by quaffing the nectar of nectars in the shape of the sweetness of your lips bearing the fragrance of the lotus and the lily? (22)

स्वर्णकुम्भनिभौ पीनौ शुभौ भीरु निरन्तरौ।
कस्योरःस्थलसंस्पर्शं दास्यतस्ते कुचाविमौ॥ २३॥

"To whose bosom are these fully developed, beautiful and closely set breasts of yours, resembling a pair of gold pitchers, going to give their blessed touch, O timid one? (23)

सुवर्णचक्रप्रतिमं स्वर्णदामचितं पृथु।
अध्यारोक्ष्यति कस्तेऽद्य जघनं स्वर्गरूपिणम्॥ २४॥

"Who is going to bestride today your broad hips resembling a disc of gold, encircled by a girdle of gold and which is heaven incarnate? (24)

मद्विशिष्टः पुमान् कोऽद्य शक्रो विष्णुरथाश्विनौ।
मामतीत्य हि यच्च त्वं यासि भीरु न शोभनम्॥ २५॥

"What male is superior to me today—be he Indra (the ruler of gods), Lord Viṣṇu (the Protector of the universe) or the Aświns (the twin-born gods who are the physicians of gods)? Nay, it is surely not good that you are passing by me, O timid one! (25)

विश्रम त्वं पृथुश्रोणि शिलातलमिदं शुभम्।
त्रैलोक्ये यः प्रभुश्चैव मदन्यो नैव विद्यते॥ २६॥

"Rest awhile on this lovely rock, O lady of shapely hips! Nay, he who lords it over the three worlds is certainly no other than myself. (26)

तदेवं प्राञ्जलिः प्रह्वो याचते त्वां दशाननः।
भर्तुर्भर्ता विधाता च त्रैलोक्यस्य भजस्व माम्॥ २७॥

With joined palms Rāvaṇa, the ten-headed monster, who is the master of the lords of the three worlds as well as their sustainer, submissively supplicates you in this way. Pray, therefore accept me." (27)

एवमुक्ताब्रवीद् रम्भा वेपमाना कृताञ्जलिः।
प्रसीद नार्हसे वक्तुमीदृशं त्वं हि मे गुरुः॥ २८॥

Shaking, when spoken to in these words, Rambhā replied with joined palms, "Be gracious to me; you ought not to speak in this strain, since you are my elder. (28)

अन्येभ्योऽपि त्वया रक्ष्या प्राप्नुयां धर्षणं यदि।
तद्धर्मतः स्नुषा तेऽहं तत्त्वमेतद् ब्रवीमि ते॥ २९॥

"I stand in the relation of a daughter-in-law to you from the legal point of view: I tell you this truth. Hence I deserve to be protected by you even from others if I suffer violence at their hands." (29)

अथाब्रवीद् दशग्रीवश्चरणाधोमुखीं स्थिताम्।
रोमहर्षमनुप्राप्तां दृष्टमात्रेण तां तदा॥ ३०॥

Rāvaṇa, the ten-headed monster, then said to Rambhā, who stood with her face downcast, her eyes focussed on her feet, and experienced horripilation at his mere sight: (30)

सुतस्य यदि मे भार्या ततस्त्वं हि स्नुषा भवेः।
बाढमित्येव सा रम्भा प्राह रावणमुत्तरम्॥ ३१॥

"If you are my son's wife, then only you can be my daughter-in-law." "Indeed!" said the celebrated Rambhā in reply to Rāvaṇa. (31)

धर्मतस्ते सुतस्याहं भार्या राक्षसपुङ्गव।
पुत्रः प्रियतरः प्राणैर्भ्रातुर्वैश्रवणस्य ते॥ ३२॥

"I am lawfully the wife of your son, O bull among the ogres! He is a son of your brother, Kubera (son of Viśravā), dearer to him than his own life. (32)

विख्यातस्त्रिषु लोकेषु नलकूबर इत्ययम्।
धर्मतो यो भवेद् विप्रः क्षत्रियो वीर्यतो भवेत्॥ ३३॥
क्रोधाद् यश्च भवेदग्निः क्षान्त्या च वसुधासमः।
तस्यास्मि कृतसंकेता लोकपालसुतस्य वै॥ ३४॥

"He is widely known in all the three worlds as Nalakūbara. I have actually made an appointment to meet that son of a guardian of the world, who is a Brāhmaṇa from the legal point of view (sprung as he is from the loins of a Brāhmaṇa) but who is a Kṣatriya in respect of valour, nay, who is a fire in wrath but a compeer of Mother Earth in forbearance. (33-34)

तमुद्दिश्य तु मे सर्वं विभूषणमिदं कृतम्।
यथा तस्य हि नान्यस्य भावो मां प्रति तिष्ठति॥ ३५॥

"All this decoration has been made by me for his sake alone. Precisely as his heart is set on me as on none else, my heart too is set on him alone. (35)

तेन सत्येन मां राजन् मोक्तुमर्हस्यरिंदम।
स हि तिष्ठति धर्मात्मा मां प्रतीक्ष्य समुत्सुकः॥ ३६॥

"Since that pious-minded soul stands eagerly waiting for me, O scourge of your foes, you should let me go, O king, on the basis of this truth. (36)

तत्र विघ्नं तु तस्येह कर्तुं नार्हसि मुञ्च माम्।
सद्भिराचरितं मार्गं गच्छ राक्षसपुङ्गव॥ ३७॥

"Certainly you ought not to thwart this purpose of his; therefore leave me. Walk in the path trodden by the virtuous, O bull among the ogres. (37)

माननीयो मम त्वं हि पालनीया तथास्मि ते।
एवमुक्तो दशग्रीवः प्रत्युवाच विनीतवत्॥ ३८॥

"Inasmuch as you deserve to be honoured by me, I likewise deserve to be protected by you." Spoken to in these words by her, Rāvaṇa, the ten-headed monster, replied like a humble man as follows: (38)

स्नुषास्मि यदवोचस्त्वमेकपत्नीष्वयं क्रमः।
देवलोकस्थितिरियं सुराणां शाश्वती मता॥ ३९॥
पतिरप्सरसां नास्ति न चैकस्त्रीपरिग्रहः।
एवमुक्त्वा स तां रक्षो निवेश्य च शिलातले॥ ४०॥
कामभोगाभिसंरक्तो मैथुनायोपचक्रमे।
सा विमुक्ता ततो रम्भा भ्रष्टमाल्यविभूषणा॥ ४१॥
गजेन्द्राक्रीडमथिता नदीवाकुलतां गता।
लुलिताकुलकेशान्ता करवेपितपल्लवा॥ ४२॥
पवनेनावधूतेव लता कुसुमशालिनी।
सा वेपमाना लज्जन्ती भीता करकृताञ्जलिः॥ ४३॥
नलकूबरमासाद्य पादयोर्निपपात ह।
तदवस्थां च तां दृष्ट्वा महात्मा नलकूबरः॥ ४४॥
अब्रवीत् किमिदं भद्रे पादयोः पतितासि मे।
सा वै निःश्वसमाना तु वेपमाना कृताञ्जलिः॥ ४५॥
तस्मै सर्वं यथातत्त्वमाख्यातुमुपचक्रमे।
एष देव दशग्रीवः प्राप्तो गन्तुं त्रिविष्टपम्॥ ४६॥
तेन सैन्यसहायेन निशेयं परिणामिता।
आयान्ती तेन दृष्टास्मि त्वत्सकाशमरिंदम॥ ४७॥

"The plea which you have given in the words, 'I am your daughter-in-law' holds good in the case of those who have only one husband. Celestial nymphs have no husband nor are gods committed to a single wife; such is the eternal law obtaining in the realm of gods." Saying so and laying her on the rock, the ogre, who was excessively fond of gratifying his lust, started copulating with her. Her ornaments of flowers having fallen off in the course of the embrace, Rambhā felt disturbed in mind like a river ruffled by the sport of a lordly elephant, and was then let go by Rāvaṇa. With the ends of her tresses dishevelled and tossed about, and her hands, resembling tender leaves, shaken, she looked like a creeper laden with flowers and shaken by the wind. Approaching Nalakūbara with joined palms, she fell at his feet, trembling with fear and feeling abashed. Nay, seeing her reduced to that condition, the magnanimous Nalakūbara said, "Blessed one, how is it that you have fallen at my feet?" Trembling and breathing hard, she for her part actually proceeded with joined palms to relate to him everything according to facts as follows: "Rāvaṇa (the ten-headed monster) has arrived on his way to heaven, my lord! The night has been spent by him in the company of his army here. While coming to your presence, O scourge of your foes, I was caught sight of by him. (39—47)

गृहीता तेन पृष्टास्मि कस्य त्वमिति रक्षसा।
मया तु सर्वं यत् सत्यं तस्मै सर्वं निवेदितम्॥ ४८॥

"Seizing hold of me, that ogre inquired of me, 'To whom do you belong?' For my part, all that was true was related by me to him. (48)

काममोहाभिभूतात्मा नाश्रौषीत् तद् वचो मम।
याच्यमानो मया देव स्नुषा तेऽहमिति प्रभो॥ ४९॥
तत् सर्वं पृष्ठतः कृत्वा बलात् तेनास्मि धर्षिता।
एवं त्वमपराधं मे क्षन्तुमर्हसि सुव्रत॥ ५०॥

"His mind being overpowered by infatuation born of lust, he, however, would not listen to that plea of mine. Disregarding all that, O adorable one, even though he was being appealed to by me in the words: 'I am your daughter-in-law', I was violated by him perforce, my lord! You ought to condone my fault committed in such circumstances, O god of commendable vows! (49-50)

नहि तुल्यं बलं सौम्य स्त्रियाश्च पुरुषस्य हि।
एतच्छ्रुत्वा तु संक्रुद्धस्तदा वैश्रवणात्मजः॥ ५१॥
धर्षणां तां परां श्रुत्वा ध्यानं सम्प्रविवेश ह।
तस्य तत् कर्म विज्ञाय तदा वैश्रवणात्मजः॥ ५२॥
मुहूर्तात् क्रोधताम्राक्षस्तोयं जग्राह पाणिना।
गृहीत्वा सलिलं सर्वमुपस्पृश्य यथाविधि॥ ५३॥
उत्ससर्ज तदा शापं राक्षसेन्द्राय दारुणम्।
अकामा तेन यस्मात् त्वं बलात् भद्रे प्रधर्षिता॥ ५४॥
तस्मात् स युवतीमन्यां नाकामामुपयास्यति।
यदा ह्यकामां कामार्तो धर्षयिष्यति योषितम्॥ ५५॥
मूर्धा तु सप्तधा तस्य शकलीभविता तदा।
तस्मिन्नुदाहृते शापे ज्वलिताग्निसमप्रभे॥ ५६॥

देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खाच्च्युता।
पितामहमुखाश्चैव सर्वे देवाः प्रहर्षिताः॥ ५७॥

"A woman's strength and that of a man are in no way equal. I beg you to forgive this offence of mine." Nalakūbara (son of Kubera) for his part was enraged to hear this. Hearing of that great outrage, he then went into a trance: so the tradition goes (in order to verify the truth of the allegation). Having come to know of his aforesaid act after a short while, Nalakūbara (son of Kubera), his eyes inflamed with anger, then took water in his left hand. Holding the water in his hand and sprinkling with it all his sense-organs with due ceremony, he pronounced on that occasion the following terrible curse on Rāvaṇa, the ruler of ogres: "Since, O blessed lady, you stand violated by him perforce, unwilling as you were, he shall no longer be able to approach for sexual intercourse any other young woman who is unwilling to accept him. When, however, stricken with love, he will violate a woman who is unwilling to approach him, his head will actually be split into seven pieces that very moment."

When the aforesaid imprecation, which resembled a lighted fire, was uttered, the kettle-drums of gods sounded and an abundance of flowers were showered from the heavens. Nay, all the gods headed by Brahmā (the grandfather of the entire creation) were transported with joy. (51—57)

ज्ञात्वा लोकगतिं सर्वां तस्य मृत्युं च रक्षसः।
ऋषयः पितरश्चैव प्रीतिमापुरनुत्तमाम्॥ ५८॥

On coming to know in its entirety the fate of the world as well as of the ogre's death, Ṛṣis (the seers of Vedic Mantras) as well as the manes experienced unsurpassed joy. (58)

श्रुत्वा तु स दशग्रीवस्तं शापं रोमहर्षणम्।
नारीषु मैथुनीभावं नाकामास्वभ्यरोचयत्॥ ५९॥

Hearing of the aforesaid execration, which caused his hair to stand on end, Rāvaṇa (the ten-headed monster) shunned any inclination to copulate with women who were unwilling to approach him. (59)

तेन नीताः स्त्रियः प्रीतिमापुः सर्वाः पतिव्रताः।
नलकूबरनिर्मुक्तं शापं श्रुत्वा मनःप्रियम्॥ ६०॥

All the ladies who were devoted to their husband and had been borne away by him experienced joy on hearing of the curse pronounced by Nalakūbara, which was pleasing to their mind. (60)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षड्विंशः सर्गः॥ २६॥

Thus ends Canto Twenty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तविंशः सर्गः

Canto XXVII

Rāvaṇa, accompanied by his army, invades the realm of Indra; Indra invokes the help of Lord Viṣṇu; Viṣṇu dismisses Indra with a vow to kill Rāvaṇa; encounter of the ogres with the gods; Sumālī is killed by Vasu

कैलासं लङ्घयित्वा तु ससैन्यबलवाहनः।
आससाद महातेजा इन्द्रलोकं दशाननः॥ १॥

Getting beyond Kailāsa, accompanied by the might of his army and vehicles, Rāvana (the ten-headed monster) for his part, who was endowed with extraordinary energy, reached the realm of Indra, the ruler of gods. (1)

तस्य राक्षससैन्यस्य समन्तादुपयास्यतः।
देवलोके बभौ शब्दो भिद्यमानार्णवोपमः॥ २॥

The tumult of the army of the ogres advancing on all sides resounded in the realm of gods like the roar of the sea while it was being churned. (2)

श्रुत्वा तु रावणं प्राप्तमिन्द्रश्चलित आसनात्।
देवानथाब्रवीत् तत्र सर्वानेव समागतान्॥ ३॥
आदित्यांश्च वसून् रुद्रान् साध्यांश्च समरुद्गणान्।
सज्जा भवत युद्धार्थं रावणस्य दुरात्मनः॥ ४॥

Shaken from his royal seat on hearing of Rāvaṇa having arrived, Indra, the ruler of gods, for his part forthwith said to all the gods assembled there—the twelve sons of Aditi and the eight Vasus, the eleven Rudras and the Sādhyas including the forty-nine Maruts, wind-gods, "Get ready to give battle to the evil-minded Rāvaṇa." (3-4)

एवमुक्तास्तु शक्रेण देवाः शक्रसमा युधि।
संनह्य सुमहासत्त्वा युद्धश्रद्धासमन्विताः॥ ५॥
स तु दीनः परित्रस्तो महेन्द्रो रावणं प्रति।
विष्णोः समीपमागत्य वाक्यमेतदुवाच ह॥ ६॥

Putting on armour when commanded thus by Indra, the gods, who were equals of Indra in war, and were endowed with exceptional valour, were seized with martial fervour. Seeking the presence of Lord Viṣṇu, the mighty Indra for his part; who was greatly afraid of Rāvaṇa and felt dejected, submitted as follows, they say: (5–6)

विष्णो कथं करिष्यामि रावणं राक्षसं प्रति।
अहोऽतिबलवद् रक्षो युद्धार्थमभिवर्तते॥ ७॥

"How shall I deal with the ogre, Rāvaṇa, O Lord Viṣṇu? Alas, the very mighty ogre stands at my door seeking an encounter. (7)

वरप्रदानाद् बलवान् न खल्वन्येन हेतुना।
तत् तु सत्यं वचः कार्यं यदुक्तं पद्मयोनिना॥ ८॥

"Indeed he has grown mighty by virtue of the bestowal of boons and for no other reason. That word, which has been uttered by Brahmā (the lotus-born), has, however, to be carried into effect. (8)

तद् यथा नमुचिर्वृत्रो बलिर्नरकशम्बरौ।
त्वद्बलं समवष्टभ्य मया दग्धास्तथा कुरु॥ ९॥

"Therefore, even as leaning on Your might I exterminated the demons, Namuci, Vṛtra, Bali, Naraka and Śambara, lend me Your strength likewise. (9)

नह्यन्यो देवदेवेश त्वदृते मधुसूदन।
गतिः परायणं चापि त्रैलोक्ये सचराचरे॥ १०॥

"Indeed, there is no refuge, no ultimate resort either, other than You, O Ruler of the adored of gods, in all the three worlds comprising the mobile and the immobile creation, O Destroyer of the demon Madhu! (10)

त्वं हि नारायणः श्रीमान् पद्मनाभः सनातनः।
त्वयेमे स्थापिता लोकाः शक्रश्चाहं सुरेश्वरः॥ ११॥

"Indeed, You are the glorious and eternal Nārāyaṇa, who has a lotus sprung from His navel. By You were these worlds set up as well as I, Indra, as the ruler of gods. (11)

त्वया सृष्टमिदं सर्वं त्रैलोक्यं सचराचरम्।
त्वामेव भगवन् सर्वे प्रविशन्ति युगक्षये॥ १२॥

"By You were evolved all these three worlds including the animate and inanimate creation. In You alone, O Lord, enter all at the end of the world-cycle. (12)

तदाचक्ष्व यथातत्त्वं देवदेव मम स्वयम्।
असिचक्रसहायस्त्वं योत्स्यसे रावणं प्रति॥ १३॥

"Therefore, tell me Yourself, O God of gods, the way in which victory may woo me or whether, equipped with Your sword and discus, You will wage war against Rāvaṇa." (13)

एवमुक्तः स शक्रेण देवो नारायणः प्रभुः।
अब्रवीन्न परित्रासः कर्तव्यः श्रूयतां च मे॥ १४॥

Spoken to in these words by Indra, the said almighty Lord Nārāyaṇa replied as follows: "No apprehension need be entertained by you. And let My advice be heard by you. (14)

न तावदेष दुष्टात्मा शक्यो जेतुं सुरासुरैः।
हन्तुं चापि समासाद्य वरदानेन दुर्जयः॥ १५॥

"This wicked soul can in no case be conquered by gods and demons, combined, much less can he be killed on encountering him, hard to conquer as he is by virtue of the boon conferred on him by Brahmā. (15)

सर्वथा तु महत् कर्म करिष्यति बलोत्कटः।
राक्षसः पुत्रसहितो दृष्टमेतन्निसर्गतः॥ १६॥

"Accompanied by his son, the ogre for his part, intoxicated as he is with power, will perform feats which will be mighty in every way: this has been intuitively perceived by Me. (16)

यत् तु मां त्वमभाषिष्ठा युध्यस्वेति सुरेश्वर।
नाहं तं प्रतियोत्स्यामि रावणं राक्षसं युधि॥ १७॥

"As regards what you have said to Me, viz., 'Fight', O ruler of gods, I will not encounter the ogre Rāvaṇa in combat. (17)

नाहत्वा समरे शत्रुं विष्णुः प्रतिनिवर्तते।
दुर्लभश्चैव कामोऽद्य वरगुप्ताद्धि रावणात्॥ १८॥

"Viṣṇu does not, as a rule, retreat without killing His enemy in combat. And the ambition of scoring a victory is difficult to realize against Rāvaṇa, who stands protected by a boon today. (18)

प्रतिजाने च देवेन्द्र त्वत्समीपे शतक्रतो।
भवितास्मि यथास्याहं रक्षसो मृत्युकारणम्॥ १९॥

"I, however, O ruler of gods, solemnly declare in your presence, O Indra (who is presupposed to have performed in his previous lives a hundred Aśwamedha sacrifices as a condition precedent for attaining that office), that I shall prove to be the cause of the death of this ogre when the time comes for it. (19)

अहमेव निहन्तास्मि रावणं सपुरःसरम्।
देवता नन्दयिष्यामि ज्ञात्वा कालमुपागतम्॥ २०॥

"I Myself shall kill Rāvaṇa including those marching ahead of him on coming to know of his end having arrived and thereby bring joy to gods. (20)

एतत् ते कथितं तत्त्वं देवराज शचीपते।
युद्ध्यस्व विगतत्रासः सुरैः सार्धं महाबल॥ २१॥

"Thus truth has been revealed to you, O king of gods and husband of Śacī! Completely rid of fear, fight alongwith gods, O very mighty god!" (21)

ततो रुद्राः सहादित्या वसवो मरुतोऽश्विनौ।
संनद्धा निर्ययुस्तूर्णं राक्षसानभितः पुरात्॥ २२॥

Clad in armour, the Rudras accompanied by the sons of Aditi, the Vasus, the wind-gods, the two Aświns (the twin-born physicians of gods) thereupon sallied forth from the city of gods with all speed to meet the ogres. (22)

एतस्मिन्नन्तरे नादः शुश्रुवे रजनीक्षये।
तस्य रावणसैन्यस्य प्रयुद्धस्य समन्ततः॥ २३॥

In the meantime at the close of the night was heard on all sides the tumult of the Rākṣasa army, whose method of fighting was superior to that of the gods. (23)

ते प्रबुद्धा महावीर्या अन्योन्यमभिवीक्ष्य वै।
संग्राममेवाभिमुखा अभ्यवर्तन्त हृष्टवत्॥ २४॥

Perceiving one another when fully awakened, the ogres, who were endowed with extraordinary valour, advanced, full of joy with their faces turned towards the battlefield alone. (24)

ततो दैवतसैन्यानां संक्षोभः समजायत।
तदक्षयं महासैन्यं दृष्ट्वा समरमूर्धनि॥ २५॥

On seeing that huge and imperishable army in the forefront of battle, a great confusion was sown among the ranks of the gods. (25)

ततो युद्धं समभवद् देवदानवरक्षसाम्।
घोरं तुमुलनिर्ह्रादं नानाप्रहरणोद्यतम्॥ २६॥

Then ensued a grim fight between the gods, on the one hand, and the Dānavas and ogres, on the other, amidst a tumultuous

roar and a flourish of weapons of every kind. (26)

एतस्मिन्नन्तरे शूरा राक्षसा घोरदर्शनाः।
युद्धार्थं समवर्तन्त सचिवा रावणस्य ते॥ २७॥
मारीचश्च प्रहस्तश्च महापार्श्वमहोदरौ।
अकम्पनो निकुम्भश्च शुकः सारण एव च॥ २८॥
संह्रादो धूमकेतुश्च महादंष्ट्रो घटोदरः।
जम्बुमाली महाह्रादो विरूपाक्षश्च राक्षसः॥ २९॥
सुप्तघ्नो यज्ञकोपश्च दुर्मुखो दूषणः खरः।
त्रिशिराः करवीराक्षः सूर्यशत्रुश्च राक्षसः॥ ३०॥
महाकायोऽतिकायश्च देवान्तकनरान्तकौ।
एतैः सर्वैः परिवृतो महावीर्यैर्महाबलः॥ ३१॥
रावणस्यार्यकः सैन्यं सुमाली प्रविवेश ह।
स दैवतगणान् सर्वान् नानाप्रहरणैः शितैः॥ ३२॥
व्यध्वंसयत् समं क्रुद्धो वायुर्जलधरानिव।
तद् दैवतबलं राम हन्यमानं निशाचरैः॥ ३३॥
प्रणुन्नं सर्वतो दिग्भ्यः सिंहनुन्ना मृगा इव।
एतस्मिन्नन्तरे शूरो वसूनामष्टमो वसुः॥ ३४॥
सावित्र इति विख्यातः प्रविवेश रणाजिरम्।
सैन्यैः परिवृतो हृष्टैर्नानाप्रहरणोद्यतैः॥ ३५॥
त्रासयन् शत्रुसैन्यानि प्रविवेश रणाजिरम्।
तथादित्यौ महावीर्यौ त्वष्टा पूषा च तौ समम्॥ ३६॥
निर्भयौ सह सैन्येन तदा प्राविशतां रणे।
ततो युद्धं समभवत् सुराणां सह राक्षसैः॥ ३७॥
क्रुद्धानां रक्षसां कीर्तिं समरेष्वनिवर्तिनाम्।
ततस्ते राक्षसाः सर्वे विबुधान् समरे स्थितान्॥ ३८॥
नानाप्रहरणैर्घोरैर्जघ्नुः शतसहस्रशः।
देवाश्च राक्षसान् घोरान् महाबलपराक्रमान्॥ ३९॥
समरे विमलैः शस्त्रैरुपनिन्युर्यमक्षयम्।
एतस्मिन्नन्तरे राम सुमाली नाम राक्षसः॥ ४०॥
नानाप्रहरणैः क्रुद्धस्तत्सैन्यं सोऽभ्यवर्तत।
स दैवतबलं सर्वं नानाप्रहरणैः शितैः॥ ४१॥
व्यध्वंसयत संक्रुद्धो वायुर्जलधरं यथा।
ते महाबाणवर्षैश्च शूलप्रासैः सुदारुणैः॥ ४२॥
हन्यमानाः सुराः सर्वे न व्यतिष्ठन्त संहताः।
ततो विद्राव्यमाणेषु दैवतेषु सुमालिना॥ ४३॥
वसूनामष्टमः क्रुद्धः सावित्रो वै व्यवस्थितः।
संवृतः स्वैरथानीकैः प्रहरन्तं निशाचरम्॥ ४४॥
विक्रमेण महातेजा वारयामास संयुगे।
ततस्तयोर्महद् युद्धमभवल्लोमहर्षणम्॥ ४५॥
सुमालिनो वसोश्चैव समरेष्वनिवर्तिनोः।
ततस्तस्य महाबाणैर्वसुना सुमहात्मना॥ ४६॥
निहतः पन्नगरथः क्षणेन विनिपातितः।
हत्वा तु संयुगे तस्य रथं बाणशतैश्चितम्॥ ४७॥
गदां तस्य वधार्थाय वसुर्जग्राह पाणिना।
ततः प्रगृह्य दीप्ताग्रां कालदण्डोपमां गदाम्॥ ४८॥
तां मूर्ध्नि पातयामास सावित्रो वै सुमालिनः।
सा तस्योपरि चोल्काभा पतन्ती विबभौ गदा॥ ४९॥
इन्द्रप्रमुक्ता गर्जन्ती गिराविव महाशनिः।
तस्य नैवास्थि न शिरो न मांसं ददृशे तदा॥ ५०॥
गदया भस्मतां नीतं निहतस्य रणाजिरे।
तं दृष्ट्वा निहतं संख्ये राक्षसास्ते समन्ततः॥ ५१॥
व्यद्रवन् सहिताः सर्वे क्रोशमानाः परस्परम्।
विद्राव्यमाणा वसुना राक्षसा नावतस्थिरे॥ ५२॥

In the meantime turned up for an encounter the notorious ministers of Rāvaṇa, valiant ogres of grim aspect—Mārīca and Prahasta as well as Mahāpārśwa and Mahodara, Akampana and Nikumbha, Śuka and Sāraṇa, Saṁhrāda and Dhūmaketu, Mahādaṁṣṭra, Ghaṭodara, Jambumālī, Mahāhrāda and the ogre Virūpākṣa, Suptaghna and Yajñakopa, Durmukha, Dūṣaṇa, Khara, Triśirā, Karavīrākṣa and the ogre Sūryaśatru, Mahākāya and Atikāya, Devāntaka and Narāntaka. Surrounded by all these ogres of extraordinary valour, the very mighty Sumālī, Rāvaṇa's maternal grandfather, they say, duly entered the field of battle. Provoked to anger, he drove away all at once with his various sharp weapons all the celestial hosts even as a tempest scatters clouds. Being hit, O Rāma, by the rangers of the night, that army of gods fled in all directions like the deer chased by a lion. In the meantime a heroic Vasu, the eighth among the Vasus, widely known by the name of Sāvitra, duly entered the field of battle. Surrounded by exultant troops, equipped with every kind of weapon, he

duly entered the battlefield, inspiring terror in the enemy ranks. Two highly valiant and intrepid sons of Aditi, Twaṣṭā and Pūṣā, likewise entered together the field of battle with their army at that very moment. Then ensued the conflict with ogres and the gods, who were jealous of the glory of the ogres, who never retreated in battles. Then all the ogres began to hit in hundreds of thousands the gods present on the battlefield with their formidable weapons of various kinds. The gods too with their stainless weapons dispatched to the abode of Death the terrible ogres who were endowed with extraordinary might and prowess. Provoked to anger, in the meantime, O Rāma, the notorious ogre, Sumālī by name, equipped with every kind of weapon, rushed upon the army of gods. Full of rage, he with his whetted weapons of various kinds exterminated the entire army of the gods even as a hurricane would disperse the clouds. Being lashed with hails of mighty arrows, as well as with pikes and spears, none of the aforesaid gods could stand united. Provoked to anger while the gods were being put to flight by Sumālī, Sāvitra, the eighth among the Vasus, however, stood firm. Nay, surrounded by his own troops, the god, who was endowed with extraordinary energy, stayed by dint of his prowess the ranger of the night, who was acting on the offensive in the battle. Then followed a great conflict, which caused one's hair to stand on end, between the two warriors, Sumālī and the Vasu, who never retreated in battles.

Hit with mighty arrows, the chariot of Sumālī, which was drawn by serpents, was overthrown in an instant by the exceptionally high-souled Vasu. Having destroyed in the course of the struggle the chariot of Sumālī, which was covered with hundreds of arrows, the Vasu picked up a mace in his hand to make short work of the ogre. Grasping tightly the mace, which with its flaming had resembled the rod of Death, Sāvitra actually brought it down on the head of Sumālī. Descending on the ogre, the mace in question which shone like a meteor, flashed like a mighty thunderbolt hurled with a crash by Indra (the ruler of gods) on a mountain. Having been reduced to ashes by the mace, neither the bones nor the head nor the flesh of the ogre who was killed could be seen on the field of battle. Seeing him killed in battle, all the ogres in a body fled in every direction calling out one another. Being put to flight by the Vasu, the ogres could not stand. (27—52)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तविंशः सर्गः ॥ २७ ॥

Thus ends Canto Twenty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाविंशः सर्गः

Canto XXVIII

A duel between Meghanāda and Jayanta (Indra's son); Jayanta is removed to another place by Pulomā (his maternal grandfather); the appearance of Indra (the ruler of gods) on the field of battle; the destruction of the Rākṣasa army by the Rudras and the wind-gods; a duel between Indra and Rāvaṇa

सुमालिनं हतं दृष्ट्वा वसुना भस्मसात्कृतम्।
स्वसैन्यं विद्रुतं चापि लक्षयित्वार्दितं सुरैः ॥ १ ॥

ततः स बलवान् क्रुद्धो रावणस्य सुतस्तदा।
निवर्त्य राक्षसान् सर्वान् मेघनादो व्यवस्थितः ॥ २ ॥

Provoked to anger on seeing Sumālī killed and reduced to ashes by the Vasu, and on perceiving his army, too, put to flight when hard-pressed by the gods, nay, rallying all the ogres, the notorious Meghanāda, the mighty son of Rāvaṇa, firmly thereupon took his stand on the battlefield at that time. (1-2)

स रथेनाग्निवर्णेन कामगेन महारथः।
अभिदुद्राव सेनां तां वनान्यग्निरिव ज्वलन्॥ ३॥

Seated in his chariot which shone like fire and which coursed according to his will, that great car-warrior darted towards that army of gods as a blazing fire would rush towards forests. (3)

ततः प्रविशतस्तस्य विविधायुधधारिणः।
विदुद्रुवुर्दिशः सर्वा दर्शनादेव देवताः॥ ४॥

At his very sight, as he entered the field carrying every kind of weapon on his person, the gods then fled in all directions. (4)

न बभूव तदा कश्चिद् युयुत्सोरस्य सम्मुखे।
सर्वानाविद्ध्य वित्रस्तांस्ततः शक्रोऽब्रवीत् सुरान्॥ ५॥

None could stand before him at that time, pugnacious as he was. Admonishing all the terrified gods, Indra then said to them: (5)

न भेतव्यं न गन्तव्यं निवर्तध्वं रणे सुराः।
एष गच्छति पुत्रो मे युद्धार्थमपराजितः॥ ६॥

"You should not be afraid, nor should you run away; return to the battlefield, O gods! Here goes my son, who is invincible, for an encounter." (6)

ततः शक्रसुतो देवो जयन्त इति विश्रुतः।
रथेनाद्भुतकल्पेन संग्रामे सोऽभ्यवर्तत॥ ७॥

The celebrated son of Indra, the god widely known by the name of Jayanta, thereupon appeared on the battlefield in a chariot of marvellous workmanship. (7)

ततस्ते त्रिदशाः सर्वे परिवार्य शचीसुतम्।
रावणस्य सुतं युद्धे समासाद्य प्रजघ्निरे॥ ८॥

Surrounding Jayanta (Śacī's son) and duly approaching Meghanāda (son of Rāvaṇa) on the battlefield, all the aforesaid gods thereupon began to strike him with violence. (8)

तेषां युद्धं समभवत् सदृशं देवरक्षसाम्।
महेन्द्रस्य च पुत्रस्य राक्षसेन्द्रसुतस्य च॥ ९॥

A well-matched contest now ensued between the aforesaid gods and ogres as well as between the son of the mighty Indra and the son of Rāvaṇa, the ruler of ogres. (9)

ततो मातलिपुत्रस्य गोमुखस्य स रावणिः।
सारथेः पातयामास शरान् कनकभूषणान्॥ १०॥

Thereupon the said son of Rāvaṇa shot shafts decked with gold on the charioteer, Gomukha, son of Mātali, Indra's charioteer. (10)

शचीसुतश्चापि तथा जयन्तस्तस्य सारथिम्।
तं चापि रावणिः क्रुद्धः समन्तात् प्रत्यविध्यत॥ ११॥

Nay, the son of Śacī, Jayanta, too likewise wounded the charioteer of Meghanāda and, provoked to anger, the son of Rāvaṇa too wounded Jayanta on every side. (11)

स हि क्रोधसमाविष्टो बली विस्फारितेक्षणः।
रावणिः शक्रतनयं शरवर्षैरवाकिरत्॥ १२॥

Possessed with anger, that mighty son of Rāvaṇa, with dilated eyes actually covered the son of Indra with showers of shafts. (12)

ततो नानाप्रहरणाञ्छितधारान् सहस्रशः।
पातयामास संक्रुद्धः सुरसैन्येषु रावणिः॥ १३॥

Filled with rage, the son of Rāvaṇa then let fly on the celestial troops every kind of sharp-edged weapon in thousands. (13)

शतघ्नीमुसलप्रासगदाखड्गपरश्वधान्।
महान्ति गिरिशृङ्गाणि पातयामास रावणिः॥ १४॥

The son of Rāvaṇa also hurled Śataghnīs, pestles, spears, clubs, swords and battle-axes and huge crags on the celestial army. (14)

ततः प्रव्यथिताः लोकाः संजज्ञे च तमस्ततः।
तस्य रावणपुत्रस्य शत्रुसैन्यानि निघ्नतः॥ १५॥

As a result of the conjuring tricks of Meghanāda (son of Rāvaṇa) who was busy exterminating enemy battalions, darkness then prevailed on all sides and the worlds, including their inhabitants, felt greatly distressed in consequence. (15)

ततस्तद् दैवतबलं समन्तात् तं शचीसुतम्।
बहुप्रकारमस्वस्थमभवच्छरपीडितम् ॥ १६॥

Afflicted by the arrows, the said army of the gods, rallying round the celebrated son of Śacī felt ill at ease in many ways. (16)

नाभ्यजानन्त चान्योन्यं रक्षो वा देवताथवा।
तत्र तत्र विपर्यस्तं समन्तात् परिधावत॥ १७॥

The belligerents could not distinguish one from the other; be it an ogre or a god, everyone was thrown into disorder on every side, everyone ran helter-skelter. (17)

देवा देवान् निजघ्नुस्ते राक्षसान् राक्षसास्तथा।
सम्मूढास्तमसाच्छन्ना व्यद्रवन्नपरे तथा॥ १८॥

Getting confounded, enveloped as they were in darkness, the gods struck the gods and the ogres struck the ogres, while others took to their heels. (18)

एतस्मिन्नन्तरे वीरः पुलोमा नाम वीर्यवान्।
दैत्येन्द्रस्तेन संगृह्य शचीपुत्रोऽपवाहितः॥ १९॥

In the meantime there appeared on the battlefield a powerful hero, Pulomā by name, a ruler of the Daityas. Seizing hold of Jayanta, he for his part bore him away from the battle-field. (19)

संगृह्य तं तु दौहित्रं प्रविष्टः सागरं तदा।
आर्यकः स हि तस्यासीत् पुलोमा येन सा शची॥ २०॥

Taking hold of his aforesaid daughter's son, he for his part then dived into the sea (in the depths of which he lived); for Pulomā, by whom (Jayanta's mother) Śacī had been begotten, was Jayanta's maternal grandfather. (20)

ज्ञात्वा प्रणाशं तु तदा जयन्तस्याथ देवताः।
अप्रहृष्टास्ततः सर्वा व्यथिताः सम्प्रदुद्रुवुः॥ २१॥

Coming to know of Jayanta's disappearance, on that occasion, the gods for their part forthwith felt cheerless and, stricken with affliction, all then took to their heels. (21)

रावणिस्त्वथ संक्रुद्धो बलैः परिवृतः स्वकैः।
अभ्यधावत देवांस्तान् मुमोच च महास्वनम्॥ २२॥

Surrounded by his forces, the son of Rāvaṇa full of rage, for his part forthwith rushed on the aforesaid gods and raised a loud cry. (22)

दृष्ट्वा प्रणाशं पुत्रस्य दैवतेषु च विद्रुतम्।
मातलिं चाह देवेशो रथः समुपनीयताम्॥ २३॥

Nay, seeing the disappearance of his son and the stampede among the gods, the ruler of the gods said to his charioteer, Mātali: "Let my chariot be brought near." (23)

स तु दिव्यो महाभीमः सज्ज एव महारथः।
उपस्थितो मातलिना वाह्यमानो महाजवः॥ २४॥

Being driven by Mātali for its part, that celestial, exceedingly formidable, and duly equipped huge chariot, which moved very fast, stood near. (24)

ततो मेघा रथे तस्मिंस्तडित्त्वन्तो महाबलाः।
अग्रतो वायुचपला नेदुः परमनिःस्वनाः॥ २५॥

Thereupon above that chariot and at its head very powerful clouds riven by lightning and set in motion by the wind thundered with a great noise. (25)

नानावाद्यानि वाद्यन्त गन्धर्वाश्च समाहिताः।
ननृतुश्चाप्सरःसङ्घा निर्याते त्रिदशेश्वरे॥ २६॥

When the ruler of gods sallied forth, Gandharvas (celestial musicians) played on different kinds of musical instruments in a chorus and bevies of celestial nymphs danced. (26)

रुद्रैर्वसुभिरादित्यैरश्विभ्यां समरुद्गणैः।
वृतो नानाप्रहरणैर्निर्ययौ त्रिदशाधिपः॥ २७॥

The suzerain lord of the gods sallied forth, surrounded by the eleven Rudras, the eight Vasus, the twelve sons of Aditi, accompanied by the hosts of the wind-gods, equipped with all kinds of weapons, and the two Aświns. (27)

निर्गच्छतस्तु शक्रस्य परुषः पवनो ववौ।
भास्करो निष्प्रभश्चैव महोल्काश्च प्रपेदिरे॥ २८॥

As Indra set out, a piercing wind began to blow, the sun too was shorn of its splendour and huge meteors fell. (28)

एतस्मिन्नन्तरे शूरो दशग्रीवः प्रतापवान्।
आरुरोह रथं दिव्यं निर्मितं विश्वकर्मणा॥ २९॥
पन्नगैः सुमहाकायैर्वेष्टितं लोमहर्षणैः।
येषां निःश्वासवातेन प्रदीप्तमिव संयुगे॥ ३०॥

In the meantime the heroic and mighty Rāvaṇa, the ten-headed monster, ascended his heavenly chariot, fashioned by Viśwakarmā (the artisan of heaven) and hung about by exceptionally gigantic serpents which caused one's hair to stand on end and due to the wind of whose exhalations the chariot appeared on the battlefield to be in flames. (29-30)

दैत्यैर्निशाचरैश्चैव स रथः परिवारितः।
समराभिमुखो दिव्यो महेन्द्रं सोऽभ्यवर्तत॥ ३१॥

The chariot in question was surrounded by Daityas and night-stalkers. Advancing towards the battlefield, that celestial car stood in front of the mighty Indra. (31)

पुत्रं तं वारयित्वा तु स्वयमेव व्यवस्थितः।
सोऽपि युद्धाद् विनिष्क्रम्य रावणिः समुपाविशत्॥ ३२॥

Keeping back his notorious son, Rāvaṇa for his part firmly took his stand on the field of battle himself. Issuing out of the battlefield, the said son of Rāvaṇa too sat quietly in his chariot. (32)

ततो युद्धं प्रवृत्तं तु सुराणां राक्षसैः सह।
शस्त्राणि वर्षतां तेषां मेघानामिव संयुगे॥ ३३॥

Then started anew the struggle with the ogres of the aforesaid gods, raining weapons on the battlefield like clouds pouring rain. (33)

कुम्भकर्णस्तु दुष्टात्मा नानाप्रहरणोद्यतः।
नाज्ञायत तदा राजन् युद्धं केनाभ्यपद्यत॥ ३४॥

The evil-minded Kumbhakarṇa for his part, who carried various uplifted weapons, did not know at that moment with whom he entered into combat, O king! (34)

दन्तैः पादैर्भुजैर्हस्तैः शक्तितोमरमुद्गरैः।
येन तेनैव संक्रुद्धस्ताडयामास देवताः॥ ३५॥

Full of rage he struck the gods with any weapon that came to hand—with his teeth, feet, arms, hands, javelins, iron clubs and mallets. (35)

स तु रुद्रैर्महाघोरैः संगम्याथ निशाचरः।
प्रयुद्धस्तैश्च संग्रामे क्षतः शस्त्रैर्निरन्तरम्॥ ३६॥

Standing at close quarters with the fierce Rudras, the said ogre, Kumbhakarṇa, forthwith entered into a hard struggle with them on the battlefield and was wounded by them with weapons so as to leave no space intact. (36)

बभौ शस्त्राचिततनुः कुम्भकर्णः क्षरन्नसृक्।
विद्युत्स्तनितनिर्घोषो धारावानिव तोयदः॥ ३७॥

Covered all over with arrows and dripping with blood, Kumbhakarṇa shone like a cloud accompanied by lightning and thunder and raining torrentially. (37)

ततस्तद् राक्षसं सैन्यं प्रयुद्धं समरुद्गणैः।
रणे विद्रावितं सर्वं नानाप्रहरणैस्तदा॥ ३८॥

Engaged in a hard struggle with the gods armed with all kinds of weapons and assisted by the wind-gods, the whole of that army of the ogres was put to flight on the battlefield. (38)

केचिद् विनिहताः कृत्ताश्चेष्टन्ति स्म महीतले।
वाहनेष्ववसक्ताश्च स्थिता एवापरे रणे॥ ३९॥

Some were killed, while others, who had been cut down, rolled about on the

ground; while still others remained stuck to their mounts on the field of battle. (39)

रथान् नागान् खरानुष्ट्रान् पन्नगांस्तुरगांस्तथा।
शिशुमारान् वराहांश्च पिशाचवदनानपि॥ ४०॥
तान् समालिङ्ग्य बाहुभ्यां विष्टब्धाः केचिदुत्थिताः।
देवैस्तु शस्त्रसंभिन्ना मम्रिरे च निशाचराः॥ ४१॥

Some rangers of the night lay motionless clasping firmly with their arms their respective chariots, elephants, donkeys, camels, serpents and horses, dolphins and boars as well as other animals with heads of goblins; while others, who had recovered from their unconsciousness, were torn asunder by the gods and died. (40-41)

चित्रकर्म इवाभाति सर्वेषां रणसम्प्लवः।
निहतानां प्रसुप्तानां राक्षसानां महीतले॥ ४२॥

The slaughter on the battlefield of all the ogres who lay killed on the earth's surface, appeared like a marvel. (42)

शोणितोदकनिष्यन्दा काकगृध्रसमाकुला।
प्रवृत्ता संयुगमुखे शस्त्रग्राहवती नदी॥ ४३॥

At the forefront of the battle flowed a river which carried blood for water, was crowded with crows and vultures and had weapons which had the appearance of alligators. (43)

एतस्मिन्नन्तरे क्रुद्धो दशग्रीवः प्रतापवान्।
निरीक्ष्य तु बलं सर्वं दैवतैर्विनिपातितम्॥ ४४॥

In the meantime the glorious Rāvaṇa (the ten-headed monster) for his part was provoked to anger on perceiving his entire army destroyed by the gods. (44)

स तं प्रतिविगाह्याशु प्रवृद्धं सैन्यसागरम्।
त्रिदशान् समरे निघ्नन् शक्रमेवाभ्यवर्तत॥ ४५॥

Diving deep in no time into that swollen sea of the army of the gods, he ran up to Indra himself, killing the gods in combat on the way. (45)

ततः शक्रो महच्चापं विस्फार्य सुमहास्वनम्।
यस्य विस्फारनिर्घोषैः स्तनन्ति स्म दिशो दश॥ ४६॥

Indra thereupon stood pulling the string of his mighty bow, which gave forth a thunderous sound and with the twang of which resounded all the ten directions.(46)

तद् विकृष्य महच्चापमिन्द्रो रावणमूर्धनि।
पातयामास स शरान् पावकादित्यवर्चसः॥ ४७॥

Bending that great bow, the aforesaid Indra let fall on the head of Rāvaṇa arrows vying with fire and the sun in respect of brilliance. (47)

तथैव च महाबाहुर्दशग्रीवो निशाचरः।
शक्रं कार्मुकविभ्रष्टैः शरवर्षैरवाकिरत्॥ ४८॥

The mighty-armed ogre, Rāvaṇa, the ten-headed monster, too covered Indra with showers of arrows shot from his bow. (48)

प्रयुध्यतोरथ तयोर्बाणवर्षैः समन्ततः।
नाज्ञायत तदा किंचित् सर्वं हि तमसा वृतम्॥ ४९॥

When the two warriors were fighting hard in this manner, raining arrows on all sides, everything was actually enveloped in darkness forthwith and nothing could be seen at that moment. (49)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टाविंशः सर्गः॥ २८॥

Thus ends Canto Twenty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनत्रिंशः सर्गः

Canto XXIX

Rāvaṇa carves his way through the army of the gods; the gods try to capture him; Meghanāda captures Indra by employing conjuring tricks and coming out victorious returns to Laṅkā with his army

ततस्तमसि संजाते सर्वे ते देवराक्षसाः।
अयुद्ध्यन्त बलोन्मत्ताः सूदयन्तः परस्परम्॥ १॥

When darkness supervened, all the aforesaid gods and ogres, intoxicated as they were with their might, still continued to fight, killing one another. (1)

ततस्तु देवसैन्येन राक्षसानां बृहद् बलम्।
दशांशं स्थापितं युद्धे शेषं नीतं यमक्षयम्॥ २॥

Barely one-tenth of the huge army of the ogres was, however, eventually allowed by the celestial host to stand on the battlefield; the rest was dispatched by the gods to the abode of Death. (2)

तस्मिंस्तु तामसे युद्धे सर्वे ते देवराक्षसाः।
अन्योन्यं नाभ्यजानन्त युद्ध्यमानाः परस्परम्॥ ३॥

In that battle which was actually fought in darkness, none of the gods and the ogres, who took part in it, recognized one another while contending one with the other. (3)

इन्द्रश्च रावणश्चैव रावणिश्च महाबलः।
तस्मिंस्तमोजालवृते मोहमीयुर्न ते त्रयः॥ ४॥

In that battlefield shrouded in a mass of darkness, Indra and Rāvaṇa as well as the exceedingly mighty Meghanāda (son of Rāvaṇa) the aforesaid three alone did not fall a prey to delusion. (4)

स तु दृष्ट्वा बलं सर्वं रावणो निहतं क्षणात्।
क्रोधमभ्यगमत् तीव्रं महानादं च मुक्तवान्॥ ५॥

Beholding his whole army destroyed in an instant, the aforesaid Rāvaṇa for his part flew into violent anger and emitted a great roar. (5)

क्रोधात् सूतं च दुर्धर्षः स्यन्दनस्थमुवाच ह।
परसैन्यस्य मध्येन यावदन्तो नयस्व माम्॥ ६॥

In his fury, they say, the ogre, who was so difficult to overcome, spoke as follows to his charioteer, who was still on the chariot: "Take me through the enemy ranks to the place where the other end exists. (6)

अद्यैतान् त्रिदशान् सर्वान् विक्रमैः समरे स्वयम्।
नानाशस्त्रमहासारैर्नयामि यमसादनम्॥ ७॥

"This very day through feats of valour I shall myself dispatch in combat all the gods to the abode of Death by thick showers of all kinds of weapons. (7)

अहमिन्द्रं वधिष्यामि धनदं वरुणं यमम्।
त्रिदशान् विनिहत्याशु स्वयं स्थास्याम्यथोपरि॥ ८॥

"I shall kill Indra, Kubera (the bestower of riches), Varuṇa (the god of water) and Yama (the god of retribution): nay, having destroyed the aforesaid gods in no time, I shall then abide in heaven myself. (8)

विषादो नैव कर्तव्यः शीघ्रं वाहय मे रथम्।
द्विः खलु त्वां ब्रवीम्यद्य यावदन्तं नयस्व माम्॥ ९॥

"Despondency should not be had recourse to in any case; drive my chariot without loss of time; indeed I repeat it to you today, take me to the other end of the army. (9)

अयं स नन्दनोद्देशो यत्र वर्तावहे वयम्।
नय मामद्य तत्र त्वमुदयो यत्र पर्वतः॥ १०॥

"The place where we stand just now is a part of the Nandana grove, Indra's pleasure-garden; take me today to the place where the Udaya (eastern) mountain is. (The celestial host extended from the Nandana grove to the Udaya mountain)." (10)

तस्य तद् वचनं श्रुत्वा तुरगान् स मनोजवान्।
आदिदेशाथ शत्रूणां मध्येनैव च सारथिः॥ ११॥

Hearing the aforesaid command of Rāvaṇa, the said charioteer forthwith drove the horses, which were swift as thought, right through the enemy ranks. (11)

तस्य तं निश्चयं ज्ञात्वा शक्रो देवेश्वरस्तदा।
रथस्थः समरस्थस्तान् देवान् वाक्यमथाब्रवीत्॥ १२॥

Coming to know of this resolve of Rāvaṇa, Indra, the ruler of gods, seated in his chariot on the battlefield, forthwith spoke as follows on that occasion to the gods present on the battlefield: (12)

सुराः शृणुत मद्वाक्यं यत् तावन्मम रोचते।
जीवन्नेव दशग्रीवः साधु रक्षो निगृह्यताम्॥ १३॥

"O gods, listen to my words; what finds favour with me just at this moment is that the ten-headed ogre had better be captured even while alive. (13)

एष ह्यतिबलः सैन्ये रथेन पवनौजसा।
गमिष्यति प्रवृद्धोर्मिः समुद्र इव पर्वणि॥ १४॥

"In his chariot, which has the speed of the wind, this very mighty ogre will actually rush through our army like the sea with its swollen waves on the day of the full moon. (14)

नह्येष हन्तुं शक्योऽद्य वरदानात् सुनिर्भयः।
तद् ग्रहीष्यामहे रक्षो यत्ता भवत संयुगे॥ १५॥

"He cannot be killed this day in that he has grown utterly fearless due to the conferment of a boon on him by Brahmā; hence we shall capture the ogre; be prepared for this on the field of battle. (15)

यथा बलौ निरुद्धे च त्रैलोक्यं भुज्यते मया।
एवमेतस्य पापस्य निरोधो मम रोचते॥ १६॥

"Even as the three worlds are being ruled over by me only because of the demon Bali having been taken captive by Lord Viṣṇu, the incarceration of this sinful ogre finds favour with me likewise." (16)

ततोऽन्यं देशमास्थाय शक्रः संत्यज्य रावणम्।
अयुध्यत महाराज राक्षसांस्त्रासयन् रणे॥ १७॥

Having said so and leaving Rāvaṇa alone, and moving to a different place, Indra fought there causing terror to the ogres on the field of battle, O monarch. (17)

उत्तरेण दशग्रीवः प्रविवेशानिवर्तकः।
दक्षिणेन तु पार्श्वेन प्रविवेश शतक्रतुः॥ १८॥

Rāvaṇa (the ten-headed monster), who never retreated from the battlefield, penetrated into the army of gods from the northern side; while Indra (who is supposed to have performed a hundred horse-sacrifices in his past lives as a condition precedent for obtaining the office of Indra) made his way into the army of ogres from the southern side. (18)

ततः स योजनशतं प्रविष्टो राक्षसाधिपः।
देवतानां बलं सर्वं शरवर्षैरवाकिरत्॥ १९॥

Having penetrated a hundred Yojanas (or eight hundred miles) deep, the suzerain lord of ogres covered the entire army of gods with showers of arrows. (19)

ततः शक्रो निरीक्ष्याथ प्रणष्टं तु स्वकं बलम्।
न्यवर्तयदसम्भ्रान्तः समावृत्य दशाननम्॥ २०॥

Surrounding Rāvaṇa (the ten-headed monster) on perceiving his own army completely destroyed, Indra for his part, who was not the least agitated, thereupon forthwith compelled Rāvaṇa to retreat. (20)

एतस्मिन्नन्तरे नादो मुक्तो दानवराक्षसैः।
हा हताः स्म इति ग्रस्तं दृष्ट्वा शक्रेण रावणम्॥ २१॥

In the meantime, on seeing Rāvaṇa overcome by Indra, an outcry was raised by the Dānavas and the ogres, saying: "Alas, we are all undone?" (21)

ततो रथं समास्थाय रावणिः क्रोधमूर्च्छितः।
तत् सैन्यमतिसंक्रुद्धः प्रविवेश सुदारुणम्॥ २२॥

Taking his seat in a chariot, Meghanāda, son of Rāvaṇa, who felt greatly enraged,

nay, who was beside himself with anger, then penetrated deep into the fierce army of gods. (22)

तां प्रविश्य महामायां प्राप्तां पशुपतेः पुरा।
प्रविवेश सुसंरब्धस्तत् सैन्यं समभिद्रवत्॥ २३॥

Taking cover under the mighty power of illusion obtained by him in the past as a boon from Lord Śiva, he penetrated deep into the army of gods in fury and completely dispersed the army of gods. (23)

स सर्वा देवतास्त्यक्त्वा शक्रमेवाभ्यधावत।
महेन्द्रश्च महातेजा नापश्यच्च सुतं रिपोः॥ २४॥

Leaving all the other gods alone, he rushed on Indra himself; but the mighty Indra, though endowed with extraordinary energy, could not perceive the enemy's son. (24)

विमुक्तकवचस्तत्र वध्यमानोऽपि रावणिः।
त्रिदशैः सुमहावीर्यैर्न चकार च किंचन॥ २५॥

His armour having fallen off on the battlefield, while he was being struck by the gods, who were endowed with exceptional prowess, the son of Rāvaṇa did not entertain the least fear. (25)

स मातलिं समायान्तं ताडयित्वा शरोत्तमैः।
महेन्द्रं बाणवर्षेण भूय एवाभ्यवाकिरत्॥ २६॥

Having hit Mātali, who was advancing, with the best of arrows, he then covered the mighty Indra with a shower of arrows. (26)

ततस्त्यक्त्वा रथं शक्रो विससर्ज च सारथिम्।
ऐरावतं समारुह्य मृगयामास रावणिम्॥ २७॥

Leaving the chariot, Indra thereupon dismissed the charioteer and, duly mounting the elephant, Airāvata, he began to search for Meghanāda (son of Rāvaṇa). (27)

स तत्र मायाबलवानदृश्योऽथान्तरिक्षगः।
इन्द्रं मायापरिक्षिप्तं कृत्वा स प्राद्रवच्छरैः॥ २८॥

Confounding Indra by means of his Māyā (conjuring tricks) while remaining invisible and moving in the air, endowed as he was with the power of Māyā, the notorious Meghanāda assailed him with arrows. (28)

स तं यदा परिश्रान्तमिन्द्रं जज्ञेऽथ रावणिः।
तदैनं मायया बद्ध्वा स्वसैन्यमभितोऽनयत्॥ २९॥

Having bound Indra by dint of Māyā the moment he came to know of the former having been worn out, Meghanāda (son of Rāvaṇa) forthwith took him to the flank of his army. (29)

तं तु दृष्ट्वा बलात् तेन नीयमानं महारणात्।
महेन्द्रममराः सर्वे किं नु स्यादित्यचिन्तयन्॥ ३०॥

Seeing him, the mighty Indra, being borne away by force from the great fight, all the gods for their part wondered what was actually going to happen. (30)

दृश्यते न स मायावी शक्रजित् समितिंजयः।
विद्यावानपि येनेन्द्रो माययापहृतो बलात्॥ ३१॥

"The notorious Meghanāda, the conqueror of Indra", they added, "who is an adept in conjuring tricks and has come out victorious in battle and by whom Indra, though skilled in dispelling Māyā, has been borne away by force by dint of conjuring tricks, cannot be perceived." (31)

एतस्मिन्नन्तरे क्रुद्धाः सर्वे सुरगणास्तदा।
रावणं विमुखीकृत्य शरवर्षैरवाकिरन्॥ ३२॥

In the meantime, compelling Rāvaṇa to turn his face away (from the field of battle), all the hosts of gods, who were provoked to anger, then covered him with showers of shafts. (32)

रावणस्तु समासाद्य आदित्यांश्च वसूंस्तदा।
न शशाक स संग्रामे योद्धुं शत्रुभिरर्दितः॥ ३३॥

Having duly reached the twelve sons of Aditi and the eight Vasus on that occasion, Rāvaṇa failed to encounter them on the field of battle, hard pressed as he was by the enemies. (33)

स तं दृष्ट्वा परिम्लानं प्रहारैर्जर्जरीकृतम्।
रावणिः पितरं युद्धेऽदर्शनस्थोऽब्रवीदिदम्॥ ३४॥

Seeing his father languid and shattered by blows in the encounter, Meghanāda (son of Rāvaṇa) spoke to him as follows, remaining invisible all the while: (34)

आगच्छ तात गच्छामो रणकर्म निवर्तताम्।
जितं नो विदितं तेऽस्तु स्वस्थो भव गतज्वरः॥ ३५॥

"Come, dear father, we retire. Let the act of fighting come to an end. Let our victory be known to you. Be at ease and free from anxiety. (35)

अयं हि सुरसैन्यस्य त्रैलोक्यस्य च यः प्रभुः।
स गृहीतो देवबलाद् भग्नदर्पाः सुराः कृताः॥ ३६॥

"Since the yonder Indra, who was till now the master of the army of gods as well as the lord of all the three worlds, has been captured from the midst of the army of gods, the vanity of the gods has thereby been crushed. (36)

यथेष्टं भुङ्क्ष्व लोकांस्त्रीन् निगृह्यारातिमोजसा।
वृथा किं ते श्रमेणेह युद्धमद्य तु निष्फलम्॥ ३७॥

"Having captured the enemy by dint of your might, rule all the three worlds as you please; what will you gain by needlessly exerting yourself any more; fighting is now fruitless." (37)

ततस्ते दैवतगणा निवृत्ता रणकर्मणः।
तच्छ्रुत्वा रावणेर्वाक्यं शक्रहीनाः सुरा गताः॥ ३८॥

Hearing the aforesaid observation of Meghanāda (son of Rāvaṇa), the hosts of gods thereupon desisted from the act of fighting and, deprived of Indra, left for heaven. (38)

अथ रणविगतः स उत्तमौजा-
स्त्रिदशरिपुः प्रथितो निशाचरेन्द्रः।
स्वसुतवचनमादृतः प्रियं तत्
समनुनिशम्य जगाद चैव सूनुम्॥ ३९॥

Listening with deference to that agreeable counsel of his son, Rāvaṇa, the ruler of ogres, that notorious enemy of gods, who was endowed with surpassing might, retired from the field of battle and spoke to his son as follows: (39)

अतिबलसदृशैः पराक्रमैस्त्वं
मम कुलवंशविवर्धनः प्रभो।
यदयमतुल्यबलस्त्वयाद्य वै
त्रिदशपतिस्त्रिदशाश्च निर्जिताः॥ ४०॥

"You are the promoter of my race, my powerful son, in that the yonder ruler of gods, who was endowed with unequalled might, as well as the other gods, have been actually conquered by you today through exploits which were becoming of your superior might. (40)

नय रथमधिरोप्य वासवं
नगरमितो व्रज सेनया वृतस्त्वम्।
अहमपि तव पृष्ठतो द्रुतं
सह सचिवैरनुयामि हृष्टवत्॥ ४१॥

"Placing Indra in the chariot, take him to the city of Laṅkā and, surrounded by your army, depart you from this region. Accompanied by my ministers, I too will follow at your heels with all speed joyfully." (41)

अथ स बलवृतः सवाहन-
स्त्रिदशपतिं परिगृह्य रावणिः।
स्वभवनमधिगम्य वीर्यवान्
कृतसमरान् विससर्ज राक्षसान्॥ ४२॥

Having reached his own abode followed by his army and conveyances and taking with him the ruler of gods, the powerful son of Rāvaṇa dismissed the ogres, who had carried on the operations. (42)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनत्रिंशः सर्गः॥ २९॥

Thus ends Canto Twenty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिंशः सर्गः

Canto XXX

Brahmā grants boons to Indrajit and prevails on him to release Indra from captivity; nay, reminding the latter of his past sin, Brahmā asks him to perform a sacrifice to propitiate Lord Viṣṇu; at the conclusion of the said sacrifice Indra returns to heaven

जिते महेन्द्रेऽतिबले रावणस्य सुतेन वै।
प्रजापतिं पुरस्कृत्य ययुर्लङ्कां सुरास्तदा॥ १॥

Placing Brahmā, the lord of created beings, at their head, when the mighty Indra, who was endowed with surpassing strength, had been actually conquered by Meghanāda (son of Rāvaṇa), the gods then proceeded to Laṅkā. (1)

तत्र रावणमासाद्य पुत्रभ्रातृभिरावृतम्।
अब्रवीद् गगने तिष्ठन् सामपूर्वं प्रजापतिः॥ २॥

Approaching Rāvaṇa, surrounded by his sons and brothers, Brahmā (the lord of created beings), while remaining in the air, spoke (as follows) in conciliatory tones: (2)

वत्स रावण तुष्टोऽस्मि पुत्रस्य तव संयुगे।
अहोऽस्य विक्रमौदार्यं तव तुल्योऽधिकोऽपि वा॥ ३॥

"Dear Rāvaṇa, I am pleased with your son's bearing on the battlefield. Wonderful is the greatness of his prowess. He is thus your equal or even superior to you. (3)

जितं हि भवता सर्वं त्रैलोक्यं स्वेन तेजसा।
कृता प्रतिज्ञा सफला प्रीतोऽस्मि ससुतस्य ते॥ ४॥

"By dint of your own energy all the three worlds have actually been conquered by you and your vow stands fulfilled. I am accordingly pleased with you as well as with your son. (4)

अयं च पुत्रोऽतिबलस्तव रावण वीर्यवान्।
जगतीन्द्रजिदित्येव परिख्यातो भविष्यति॥ ५॥

"This son of yours, O Rāvaṇa, is exceedingly mighty and powerful, and will henceforth be widely known in the world by the name of Indrajit, the conqueror of Indra. (5)

बलवान् दुर्जयश्चैव भविष्यत्येव राक्षसः।
यं समाश्रित्य ते राजन् स्थापितास्त्रिदशा वशे॥ ६॥

"This ogre, relying on whom, O king, you have brought the gods under your subjugation, will surely become powerful and difficult to conquer. (6)

तन्मुच्यतां महाबाहो महेन्द्रः पाकशासनः।
किं चास्य मोक्षणार्थाय प्रयच्छन्तु दिवौकसः॥ ७॥

"Therefore, let the mighty Indra, the tamer of the demon Pāka, be set free. Again, what should the gods (lit., denizens of heaven) pay to you in consideration for his liberation?"(7)

अथाब्रवीन्महातेजा इन्द्रजित् समितिञ्जयः।
अमरत्वमहं देव वृणे यद्येष मुच्यते॥ ८॥

Indrajit, who was victorious in battle and was endowed with extraordinary energy, thereupon replied, "I seek immortality from you, O lord, if he is set free." (8)

ततोऽब्रवीन्महातेजा मेघनादं प्रजापतिः।
नास्ति सर्वामरत्वं हि कस्यचित् प्राणिनो भुवि॥ ९॥
चतुष्पदां खेचराणामन्येषां च महौजसाम्।
श्रुत्वा पितामहेनोक्तमिन्द्रजित् प्रभुणाव्ययम्॥ १०॥
अथाब्रवीत् स तत्रस्थं मेघनादो महाबलः।
श्रूयतां या भवेत् सिद्धिः शतक्रतुविमोक्षणे॥ ११॥

Thereupon Brahmā (the lord of created beings), who was endowed with extraordinary energy, replied as follows to Meghanāda: "There is no immunity from death at the hands of any for any living being whatsoever on earth, for a bird or a quadruped or for other created beings, though endowed with extraordinary might." Hearing the observation made by Lord Brahmā (the grandfather of the creation), the exceptionally mighty

Meghanāda, the notorious conqueror of Indra, forthwith replied to the imperishable Brahmā, who was standing there: "The alternative consummation which may be acceptable to me in consideration for the release of Indra (who is pre-supposed to have performed a hundred horse-sacrifices as a condition precedent for attaining Indrahood) may be known from me. (9—11)

ममेष्टं नित्यशो हव्यैर्मन्त्रैः सम्पूज्य पावकम्।
संग्राममवतर्तुं च शत्रुनिर्जयकाङ्क्षिणः॥ १२॥
अश्वयुक्तो रथो मह्यमुत्तिष्ठेत् तु विभावसोः।
तत्स्थस्यामरता स्यान्मे एष मे निश्चितो वरः॥ १३॥

"What is sought by me is that whenever, seeking the utter discomfiture of my enemies, I wish to engage in a fight after duly propitiating the sacred fire through oblations daily while chanting the sacred texts, a huge chariot harnessed to steeds should emerge from the sacred fire before me and immunity from death should be insured for me so long as I remain seated in that chariot. This is the avowed boon sought by me. (12-13)

तस्मिन् यद्यसमाप्ते च जप्यहोमे विभावसौ।
युध्येयं देव संग्रामे तदा मे स्याद् विनाशनम्॥ १४॥

"If, O lord, I should engage in fight on the battlefield before the muttering of prayers, and the pouring of oblations into the sacred fire is completed, my death should take place then and then alone. (14)

सर्वो हि तपसा देव वृणोत्यमरतां पुमान्।
विक्रमेण मया त्वेतदमरत्वं प्रवर्तितम्॥ १५॥

"Every person, O lord, seeks immortality through askesis alone. By me, however, such immunity from death is being sought through prowess." (15)

एवमस्त्विति तं चाह वाक्यं देवः पितामहः।
मुक्तश्चेन्द्रजिता शक्रो गताश्च त्रिदिवं सुराः॥ १६॥

Lord Brahmā now gave him the assurance: "Be it so!" Nay, Indra was set at liberty by Indrajit, and the gods returned to heaven. (16)

एतस्मिन्नन्तरे राम दीनो भ्रष्टामरद्युतिः।
इन्द्रश्चिन्तापरीतात्मा ध्यानतत्परतां गतः॥ १७॥

In the meanwhile, O Rāma, the wretched Indra, whose divine lustre had disappeared, and whose mind was plunged in thought, was lost in contemplation. (17)

तं तु दृष्ट्वा तथा भूतं प्राह देवः पितामहः।
शतक्रतो किमु पुरा करोति स्म सुदुष्कृतम्॥ १८॥

Seeing him in that (wretched) plight, Lord Brahmā (the grandfather of the entire creation) said, "O Indra, why did you perpetrate a heinous sin in the past? (18)

अमरेन्द्र मया बुद्ध्या प्रजाः सृष्टास्तथा प्रभो।
एकवर्णाः समाभाषा एकरूपाश्च सर्वशः॥ १९॥

"Created beings were so evolved by me in my wisdom, O ruler of gods, that they had the same complexion, the same voice and the same form in everyway, O king! (19)

तासां नास्ति विशेषो हि दर्शने लक्षणेऽपि वा।
ततोऽहमेकाग्रमनास्ताः प्रजाः समचिन्तयम्॥ २०॥

"There was no difference whatsoever in their appearance or even in their distinguishing marks. Hence with a concentrated mind I duly thought of introducing differences in those created beings. (20)

सोऽहं तासां विशेषार्थं स्त्रियमेकां विनिर्ममे।
यद् यत् प्रजानां प्रत्यङ्गं विशिष्टं तत् तदुद्धृतम्॥ २१॥

"As such in order to make a distinction between them, I evolved a woman. Whatever was striking in every limb of the created beings was reproduced in her. (21)

ततो मया रूपगुणैरहल्या स्त्री विनिर्मिता।
हलं नामेह वैरूप्यं हल्यं तत्प्रभवं भवेत्॥ २२॥

"With those features and excellences was created by me, the woman Ahalyā. 'Hala' stands here for ugliness and the reproachability following from it is 'Halya'. (22)

यस्या न विद्यते हल्यं तेनाहल्येति विश्रुता।
अहल्येत्येव च मया तस्या नाम प्रकीर्तितम्॥ २३॥

"The woman was widely known as 'Ahalyā' in that there was no reproachability in her. Nay, 'Ahalyā' itself was proclaimed by me as her name. (23)

निर्मितायां च देवेन्द्र तस्यां नार्यां सुरर्षभ।
भविष्यतीति कस्यैषा मम चिन्ता ततोऽभवत्॥ २४॥

"On that woman having been evolved, O ruler of gods, and a jewel among the gods, the thought now haunted me: 'Whose partner should she be?' (24)

त्वं तु शक्र तदा नारीं जानीषे मनसा प्रभो।
स्थानाधिकतया पत्नी ममैषेति पुरंदर॥ २५॥

"You, however, O mighty Indra, the destroyer of citadels, began to entertain the thought in your mind about that woman: 'She must be my consort in view of the superiority of my position.' (25)

सा मया न्यासभूता तु गौतमस्य महात्मनः।
न्यस्ता बहूनि वर्षाणि तेन निर्यातिता च ह॥ २६॥

"She was, however, kept by me as a sacred trust in the charge of the high-souled, Sage Gautama, for many years, and was eventually returned by him. (26)

ततस्तस्य परिज्ञाय महास्थैर्यं महामुनेः।
ज्ञात्वा तपसि सिद्धिं च पत्न्यर्थं स्पर्शिता तदा॥ २७॥

"Having then tested the extraordinary self-control of that eminent sage and coming to know of the successful conclusion of his austerities, I gave her away to him for being taken to wife on that occasion : (27)

स तया सह धर्मात्मा रमते स्म महामुनिः।
आसन्निराशा देवास्तु गौतमे दत्तया तया॥ २८॥

"That eminent and pious-minded sage lived happily with her; on her having been given away to Gautama, however, the gods became despondent. (28)

त्वं क्रुद्धस्त्विह कामात्मा गत्वा तस्याश्रमं मुनेः।
दृष्टवांश्च तदा तां स्त्रीं दीप्तामग्निशिखामिव॥ २९॥

"Proceeding to the hermitage of that sage, angry as you were at this, your mind given over to lust, you saw at that time the said woman bright like a tongue of fire. (29)

सा त्वया धर्षिता शक्र कामार्तेन समन्युना।
दृष्टस्त्वं स तदा तेन आश्रमे परमर्षिणा॥ ३०॥

"She, O Indra, was violated by you, love-stricken as you were and full of anger. Nay, you were seen on that occasion by the eminent Ṛṣi (a seer of Vedic Mantras) in his hermitage. (30)

ततः क्रुद्धेन तेनासि शप्तः परमतेजसा।
गतोऽसि येन देवेन्द्र दशाभागविपर्ययम्॥ ३१॥

"Thereupon you were execrated in the following words by that supremely powerful sage who was provoked to anger, due to which, O ruler of gods, you had to undergo a reversal of fortune: (31)

यस्मान्मे धर्षिता पत्नी त्वया वासव निर्भयात्।
तस्मात् त्वं समरे शक्र शत्रुहस्तं गमिष्यसि॥ ३२॥

" 'Since my wife, O chief of the Vasus, was audaciously violated by you, therefore, O Indra, you will fall into the hands of your enemy in war. (32)

अयं तु भावो दुर्बुद्धे यस्त्वयेह प्रवर्तितः।
मानुषेष्वपि लोकेषु भविष्यति न संशयः॥ ३३॥

'The way of life which you for your part have introduced into this world, O god of perverse intellect, will gain ground even among human beings: there is no doubt about it. (33)

तत्रार्धं तस्य यः कर्ता त्वय्यर्धं निपतिष्यति।
न च ते स्थावरं स्थानं भविष्यति न संशयः॥ ३४॥

'On him who perpetrates such a sin, only one-half of it will fall to his lot and the other half will accrue to you. Nor will your position be stable: there is no doubt about it. (34)

यश्च यश्च सुरेन्द्रः स्याद् ध्रुवः स न भविष्यति।
एष शापो मया मुक्त इत्यसौ त्वां तदाब्रवीत्॥ ३५॥

'Whosoever comes to be the ruler of gods shall not endure. This is the curse

pronounced by me.' This is what he said to you at that time. (35)

तां तु भार्यां सुनिर्भर्त्स्य सोऽब्रवीत् सुमहातपाः।
दुर्विनीते विनिध्वंस ममाश्रमसमीपतः॥ ३६॥

"Severely reproaching his aforesaid wife, the sage for his part, who was practising rigorous austerities, said, 'O impudent woman, live unseen in the precincts of my hermitage. (36)

रूपयौवनसम्पन्ना यस्मात् त्वमनवस्थिता।
तस्माद् रूपवती लोके न त्वमेका भविष्यति॥ ३७॥

'Since you have proved inconstant, though rich in comeliness and youth, you will accordingly no longer be the only comely woman. (37)

रूपं च ते प्रजाः सर्वा गमिष्यन्ति न संशयः।
यत् तदेकं समाश्रित्य विभ्रमोऽयमुपस्थितः॥ ३८॥

'Nay, all created beings shall henceforth undoubtedly share your comeliness inasmuch as this perversity (occasioned by concupiscence) appeared in the mind of Indra due to that singular comeliness of yours.' (38)

तदाप्रभृति भूयिष्ठं प्रजा रूपसमन्विता।
सा तं प्रसादयामास महर्षिं गौतमं तदा॥ ३९॥

From that time onwards the creation was mostly endowed with comeliness. Ahalyā at that time sought to propitiate that eminent seer of Vedic Mantras as follows: (39)

अज्ञानाद् धर्षिता विप्र त्वद्रूपेण दिवौकसा।
न कामकाराद् विप्रर्षे प्रसादं कर्तुमर्हसि॥ ४०॥

'I was unwittingly violated by the god (lit., a denizen of heaven) appearing in your guise, and not according to my own free will, O Brahmarṣi; you ought, therefore, to extend your grace to me.' (40)

अहल्यया त्वेवमुक्तः प्रत्युवाच स गौतमः।
उत्पत्स्यति महातेजा इक्ष्वाकूणां महारथः॥ ४१॥
रामो नाम श्रुतो लोके वनं चाप्युपयास्यति।
ब्राह्मणार्थे महाबाहुर्विष्णुर्मानुषविग्रहः॥ ४२॥

Supplicated in these words by Ahalyā, the celebrated Gautama for his part replied as follows: 'Among the scions of Ikṣwāku will be born a mighty-armed great car-warrior, endowed with extraordinary energy, known in the world by the name of Rāma, and he will proceed to the forest for the sake of a Brāhmaṇa (Sage Viśwāmitra). He will be no other than Lord Viṣṇu in human semblance. (41-42)

तं द्रक्ष्यसि यदा भद्रे ततः पूता भविष्यसि।
स हि पावयितुं शक्तस्त्वया यद् दुष्कृतं कृतम्॥ ४३॥

'When you will see him, O blessed one, then you will get purified; for he alone is able to eradicate the misdeed that has been done by you. (43)

तस्यातिथ्यं च कृत्वा वै मत्समीपं गमिष्यसि।
वत्स्यसि त्वं मया सार्धं तदा हि वरवर्णिनि॥ ४४॥

'Nay, after offering hospitality to him, you shall surely return to my presence. Then only, O lady of fair complexion, you will continue to live with me.' (44)

एवमुक्त्वा तु विप्रर्षिराजगाम स्वमाश्रमम्।
तपश्चचार सुमहत् सा पत्नी ब्रह्मवादिनः॥ ४५॥

Having spoken as aforesaid, that Brahmarṣi (a seer of Vedic Mantras) re-entered his hermitage, while the said consort of that teacher of the Vedas practised exceptionally rigid austerities. (45)

शापोत्सर्गाद्धि तस्येदं मुनेः सर्वमुपस्थितम्।
तत् स्मर त्वं महाबाहो दुष्कृतं यत् त्वया कृतम्॥ ४६॥

"All this has followed in consequence of the utterance of a curse by that sage. Recall (now), O mighty-armed one, the misdeed which was committed by you. (46)

तेन त्वं ग्रहणं शत्रोर्यातो नान्येन वासव।
शीघ्रं वै यज यज्ञं त्वं वैष्णवं सुसमाहितः॥ ४७॥

"Through that curse alone and for no other reason, O Indra, did you fall into the clutches of your enemy. Therefore, perform you with full attention without delay the sacrifice intended to propitiate Lord Viṣṇu. (47)

पावितस्तेन यज्ञेन यास्यसे त्रिदिवं ततः।
पुत्रश्च तव देवेन्द्र न विनष्टो महारणे॥ ४८॥

"Purified by that sacrifice you shall return to heaven from the sacrificial ground itself. Your son, too, O ruler of gods, was not destroyed in the great conflict. (48)

नीतः संनिहितश्चैव आर्यकेण महोदधौ।
एतच्छ्रुत्वा महेन्द्रस्तु यज्ञमिष्ट्वा च वैष्णवम्॥ ४९॥
पुनस्त्रिदिवमाक्रामदन्वशासच्च देवराट्।
एतदिन्द्रजितो नाम बलं यत् कीर्तितं मया॥ ५०॥

"He was borne away by his maternal grandfather, Pulomā, and has been lodged near him in the ocean." Hearing this, and having performed a sacrifice intended to propitiate Lord Viṣṇu, the mighty Indra, the ruler of gods, re-ascended to heaven and ruled as before. Such was the might of Indrajit, which has been recounted by me. (49-50)

निर्जितस्तेन देवेन्द्रः प्राणिनोऽन्ये तु किं पुनः।
आश्चर्यमिति रामश्च लक्ष्मणश्चाब्रवीत् तदा॥ ५१॥
अगस्त्यवचनं श्रुत्वा वानरा राक्षसास्तदा।
विभीषणस्तु रामस्य पार्श्वस्थो वाक्यमब्रवीत्॥ ५२॥

By him was conquered the ruler of gods himself. What wonder, then, if other living beings were so conquered? Hearing the narration of Agastya, Śrī Rāma and Lakṣmaṇa too exclaimed as also the monkeys and the ogres present on that occasion: "Wonderful!" Vibhīṣaṇa for his part who sat beside Śrī Rāma, spoke as follows: (51-52)

आश्चर्यं स्मारितोऽस्म्यद्य यत् तद् दृष्टं पुरातनम्।
अगस्त्यं त्वब्रवीद् रामः सत्यमेतच्छ्रुतं च मे॥ ५३॥

"I have been put in mind today of the past miracle which was witnessed by me." Śrī Rāma too said to Sage Agastya, "This is quite true. Nay, it was heard by me even before from Vibhīṣaṇa." (53)

एवं राम समुद्भूतो रावणो लोककण्टकः।
सपुत्रो येन संग्रामे जितः शक्रः सुरेश्वरः॥ ५४॥

Thus, O Rāma, was born Rāvaṇa, who with his son was a thorn in the side of the worlds, by whom was conquered Indra, the ruler of gods, in an encounter. (54)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिंशः सर्गः॥ ३०॥

Thus ends Canto Thirty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकत्रिंशः सर्गः

Canto XXXI

Rāvaṇa goes to Māhiṣmatī; unable to find its ruler, Arjuna, he takes a dip in the holy Narmadā and offers worship to Lord Śiva

ततो रामो महातेजा विस्मयात् पुनरेव हि।
उवाच प्रणतो वाक्यमगस्त्यमृषिसत्तमम्॥ १॥

In surprise indeed Śrī Rāma, who was endowed with extraordinary energy, once more thereupon submissively addressed the following words to Agastya, the foremost of sages: (1)

भगवन् राक्षसः क्रूरो यदाप्रभृति मेदिनीम्।
पर्यटत् किं तदा लोकाः शून्या आसन् द्विजोत्तम॥ २॥

"Ever since, O revered sir, the cruel ogre, Rāvaṇa, ranged over the earth, were the people (on earth) devoid of manliness at that time, O jewel among the twiceborn? (2)

राजा वा राजमात्रो वा किं तदा नात्र कश्चन।
धर्षणं यत्र न प्राप्तो रावणो राक्षसेश्वरः॥ ३॥

"Was there no Kṣatriya king or non-Kṣatriya ruler at that time on the earth,

since Rāvaṇa, the ruler of ogres, did not meet with any rebuff? (3)

उताहो हतवीर्यास्ते बभूवुः पृथिवीक्षितः।
बहिष्कृता वरास्त्रैश्च बहवो निर्जिता नृपाः॥ ४॥

"Or, was it that the said rulers of the earth were lacking in manliness or that they were deprived of good weapons, so that many rulers of men were conquered by him?" (4)

राघवस्य वचः श्रुत्वा अगस्त्यो भगवानृषिः।
उवाच रामं प्रहसन् पितामह इवेश्वरम्॥ ५॥

Hearing the question of Śrī Rāma (a scion of Raghu), the glorious Sage Agastya laughingly replied to Śrī Rāma even as Brahmā would to Lord Śiva: (5)

इत्येवं बाधमानस्तु पार्थिवान् पार्थिवर्षभ।
चचार रावणो राम पृथिवीं पृथिवीपते॥ ६॥

"In this way, O jewel among the rulers of the earth, did Rāvaṇa range over the world harassing the kings, O lord of the earth! (6)

ततो माहिष्मतीं नाम पुरीं स्वर्गपुरीप्रभाम्।
सम्प्राप्तो यत्र सांनिध्यं सदासीद् वसुरेतसः॥ ७॥

"Thereupon he reached the city named Māhiṣmatī, which possessed the splendour of Amarāvatī (the city of Indra) where there was the constant presence of the god of fire. (7)

तुल्य आसीन्नृपस्तस्य प्रभावाद् वसुरेतसः।
अर्जुनो नाम यत्राग्निः शरकुण्डेशयः सदा॥ ८॥

"A king, Arjuna by name, who was a compeer of the god of fire in effulgence through the latter's grace, ruled in that city, where the sacred fire remained ever enshrined in a pit covered with sacred Kuśa grass." (8)

तमेव दिवसं सोऽथ हैहयाधिपतिर्बली।
अर्जुनो नर्मदां रन्तुं गतः स्त्रीभिः सहेश्वरः॥ ९॥

"The same day Arjuna, that mighty and powerful lord of the Haihayas, had just gone to the Narmadā to sport with his womenfolk. (9)

तमेव दिवसं सोऽथ रावणस्तत्र आगतः।
रावणो राक्षसेन्द्रस्तु तस्यामात्यानपृच्छत॥ १०॥

"The notorious Rāvaṇa arrived there that very day. Rāvaṇa, the ruler of ogres, for his part spoke to his (Arjuna's) ministers as follows: (10)

क्वार्जुनो नृपतिः शीघ्रं सम्यगाख्यातुमर्हथ।
रावणोऽहमनुप्राप्तो युद्धेप्सुर्नृवरेण ह॥ ११॥

'Where is king Arjuna? You ought to point this out accurately without delay. I, Rāvaṇa, have come seeking a trial of strength with Arjuna, the foremost of human kings. (11)

ममागमनमप्यग्रे युष्माभिः संनिवेद्यताम्।
इत्येवं रावणेनोक्तास्तेऽमात्याः सुविपश्चितः॥ १२॥
अब्रुवन् राक्षसपतिमसांनिध्यं महीपतेः।
श्रुत्वा विश्रवसः पुत्रः पौराणामर्जुनं गतम्॥ १३॥
अपसृत्यागतो विन्ध्यं हिमवत्संनिभं गिरिम्।
स तमभ्रमिवाविष्टमुद्भ्रान्तमिव मेदिनीम्॥ १४॥
अपश्यद् रावणो विन्ध्यमालिखन्तमिवाम्बरम्।
सहस्रशिखरोपेतं सिंहाध्युषितकन्दरम्॥ १५॥

"Let my arrival be duly made known to him in advance by you.' Spoken to as aforesaid by Rāvaṇa, the said ministers (of Arjuna), who were all very wise, told the ruler of ogres of the king's absence from the capital. Withdrawing from that place on hearing, from the mouth of the citizens, of Arjuna having left the city, Rāvaṇa (son of Viśravā) sought the Vindhya mountain, which closely resembled the Himālayas in height. "Rāvaṇa saw the Vindhya mountain which having penetrated into the clouds as it were and having as though burst forth from the earth, seemed to scrape the skies. It had thousands of peaks, and its caves were infested with lions. (12—15)

प्रपातपतितैः शीतैः साट्टहासमिवाम्बुभिः।
देवदानवगन्धर्वैः साप्सरोभिः सकिंनरैः॥ १६॥
स्वस्त्रीभिः क्रीडमानैश्च स्वर्गभूतं महोच्छ्रयम्।
नदीभिः स्यन्दमानाभिः स्फटिकप्रतिमं जलम्॥ १७॥
फणाभिश्चलजिह्वाभिरनन्तमिव विष्ठितम्।
उत्क्रामन्तं दरीवन्तं हितवत्संनिभं गिरिम्॥ १८॥

पश्यमानस्ततो विन्ध्यं रावणो नर्मदां ययौ।
चलोपलजलां पुण्यां पश्चिमोदधिगामिनीम्॥ १९॥

"With cool waters fallen from the hills, it seemed to utter a horse-laugh. With gods, Dānavas and Gandharvas, accompanied by Apsarās (celestial nymphs) and Kinnaras, and sporting with their womenfolk, the mountain, which was exceptionally high, had turned into heaven. With its rivers carrying crystal-clear waters the mountain stood rooted like the serpent-god Śeṣa with his thousand hoods distinguished by restless tongues. Beholding the Vindhya mountain, which was moving upwards, as it were, which abounded in caves and closely resembled the Himalayan range, Rāvaṇa sought the holy river Narmadā, whose waters flowed over a bed of rocks and which ran towards the western sea. (16—19)

महिषैः सृमरैः सिंहैः शार्दूलर्क्षगजोत्तमैः।
उष्णाभितप्तैस्तृषितैः संक्षोभितजलाशयाम्॥ २०॥
चक्रवाकैः सकारण्डैः सहंसजलकुक्कुटैः।
सारसैश्च सदा मत्तैः कूजद्भिः सुसमावृताम्॥ २१॥

"The ponds forming a part of the river were ruffled by buffaloes, young deer, lions, bears and lordly elephants scorched by heat, and seized with thirst and the river was thickly crowded with ruddy geese accompanied by wild ducks, swans and water-fowls as well as with cranes ever in heat and screaming. (20-21)

फुल्लद्रुमकृतोत्तंसां चक्रवाकयुगस्तनीम्।
विस्तीर्णपुलिनश्रोणीं हंसावलिसुमेखलाम्॥ २२॥

"The river had trees in blossom for its diadem, a pair of Cakrawāka birds for its breasts, extensive sandy banks for its hips, rows of swans for its lovely girdle. (22)

पुष्परेण्वनुलिप्ताङ्गीं जलफेनामलांशुकाम्।
जलावगाहसुस्पर्शां फुल्लोत्पलशुभेक्षणाम्॥ २३॥

"It had its limbs powdered with the pollen of flowers, it had the foam for its immaculate robe; a dip into its waters constituted its thrilling contact and it had full-blown lotuses for its charming eyes. (23)

पुष्पकादवरुह्याशु नर्मदां सरितां वराम्।
इष्टामिव वरां नारीमवगाह्य दशाननः॥ २४॥
स तस्याः पुलिने रम्ये नानामुनिनिषेविते।
उपोपविष्टः सचिवैः सार्धं राक्षसपुङ्गवः॥ २५॥

"Quickly alighting from the Puṣpaka car, and taking a dip in the Narmadā, the foremost of rivers, which thus resembled an excellent and agreeable woman, that ten-headed bull among the ogres, sat down in the company of his ministers on its lovely bank, frequented by sages. (24-25)

प्रख्याय नर्मदां सोऽथ गङ्गेयमिति रावणः।
नर्मदादर्शने हर्षमाप्तवान् स दशाननः॥ २६॥

"Complimenting the Narmadā in the words 'Here is the holy Gaṅgā,' the notorious Rāvaṇa, that ten-headed monster, forthwith experienced delight at the sight of the Narmadā. (26)

उवाच सचिवांस्तत्र सलीलं शुकसारणौ।
एष रश्मिसहस्रेण जगत् कृत्वेव काञ्चनम्॥ २७॥
तीक्ष्णतापकरः सूर्यो नभसो मध्यमास्थितः।
मामासीनं विदित्वैव चन्द्रायति दिवाकरः॥ २८॥

"He playfully said to his ministers, as well as to Śuka and Sāraṇa 'Having turned the world golden-coloured as it were by its myriad rays, the yonder sun, the maker of the day, which should generate intense heat, its position being located in mid heavens, has grown cool as the moon merely on perceiving me seated on this spot. (27-28)

नर्मदाजलशीतश्च सुगन्धिः श्रमनाशनः।
मद्भयादनिलो ह्येष वात्यसौ सुसमाहितः॥ २९॥

"Cooled by its contact with the waters of the Narmadā, fragrant and relieving fatigue, this breeze is blowing softly indeed due to fear of me. (29)

इयं वापि सरिच्छ्रेष्ठा नर्मदा नर्मवर्धिनी।
नक्रमीनविहंगोर्मिः सभयेवाङ्गना स्थिता॥ ३०॥

"Bearing crocodiles, fishes and birds

on its waves, this Narmadā, the foremost of rivers, too, which heightens my merriment, looks like a timid girl. (30)

तद्भवन्तः क्षताः शस्त्रैर्नृपैरिन्द्रसमैर्युधि।
चन्दनस्य रसेनेव रुधिरेण समुक्षिताः॥ ३१॥

"You stand pierced with weapons by kings vying with Indra on the field of battle and bathed in blood as though sprinkled all over with the sap of a red sandal tree. (31)

ते यूयमवगाहध्वं नर्मदां शर्मदां शुभाम्।
सार्वभौममुखा मत्ता गङ्गामिव महागजाः॥ ३२॥

"As such take you a dip in the lovely and delightful Narmadā even as huge elephants (guarding the quarters) in rut—Sārvabhauma and others—take a dip in the Gaṅgā. (32)

अस्यां स्नात्वा महानद्यां पाप्मनो विप्रमोक्ष्यथ।
अहमप्यद्य पुलिने शरदिन्दुसमप्रभे॥ ३३॥
पुष्पोपहारं शनकैः करिष्यामि कपर्दिनः।
रावणेनैवमुक्तास्तु प्रहस्तशुकसारणाः॥ ३४॥
समहोदरधूम्राक्षा नर्मदां विजगाहिरे।
राक्षसेन्द्रगजैस्तैस्तु क्षोभिता नर्मदा नदी॥ ३५॥
वामनाञ्जनपद्माद्यैर्गङ्गा इव महागजैः।
ततस्ते राक्षसाः स्नात्वा नर्मदायां महाबलाः॥ ३६॥
उत्तीर्य पुष्पाण्याजह्रुर्बल्यर्थं रावणस्य तु।
नर्मदापुलिने हृद्ये शुभ्राभ्रसदृशप्रभे॥ ३७॥
राक्षसैस्तु मुहूर्तेन कृतः पुष्पमयो गिरिः।
पुष्पेषूपहृतेष्वेवं रावणो राक्षसेश्वरः॥ ३८॥
अवतीर्णो नदीं स्नातुं गङ्गामिव महागजः।
तत्र स्नात्वा च विधिवज्जप्त्वा जप्यमनुत्तमम्॥ ३९॥
नर्मदासलिलात् तस्मादुत्ततार स रावणः।
ततः क्लिन्नाम्बरं त्यक्त्वा शुक्लवस्त्रसमावृतः॥ ४०॥

"Bathing in this great river, you will be completely rid of your sin. I too shall presently offer flowers slowly to Lord Śiva (who wears matted locks on His head) on this sandy bank, shining like the autumnal moon." Commanded in these words by Rāvaṇa, Prahasta, Śuka and Sāraṇa for their part, accompanied by Mahodara and Dhūmrākṣa, took a dip in the Narmadā. The river Narmadā for its part was ruffled by those elephants of Rāvaṇa (the ruler of ogres) even as the Gaṅgā by the mighty elephants (guarding the quarters), Vāmana, Añjana, Padma and others. Emerging after taking a dip in the Narmadā, these exceptionally mighty ogres for their part fetched flowers for Rāvaṇa's worship of Lord Śiva. On the delightful sandy bank of the Narmadā, shining like a white cloud, a mountain of flowers was raised in less than an hour by the ogres. When flowers had been collected in this way, Rāvaṇa, the king of ogres, descended into the river to bathe even as a huge elephant would into the Gaṅgā.

Having bathed in the river and muttered the most excellent text, the Gāyatrī Mantra, with due ceremony, the notorious Rāvaṇa came out of the well-known waters of the Narmadā. Then putting off the wet clothes, he was duly covered with a white robe. (33—40)

रावणं प्राञ्जलिं यान्तमन्वयुः सर्वराक्षसाः।
तद्गतीवशमापन्ना मूर्तिमन्त इवाचलाः॥ ४१॥

Like incarnate mountains swayed by his motion, all the other ogres followed him even as he proceeded with joined palms to offer flowers to Lord Śiva. (41)

यत्र यत्र च याति स्म रावणो राक्षसेश्वरः।
जाम्बूनदमयं लिङ्गं तत्र तत्र स्म नीयते॥ ४२॥

Wherever Rāvaṇa, the ruler of ogres, went, a golden emblem of Lord Śiva was borne there. (42)

वालुकावेदिमध्ये तु तल्लिङ्गं स्थाप्य रावणः।
अर्चयामास गन्धैश्च पुष्पैश्चामृतगन्धिभिः॥ ४३॥

Placing the said emblem in the middle of an altar of sand, Rāvaṇa for his part worshipped it with sandal-pastes (of various kinds) and flowers, of undying fragrance. (43)

ततः सतामार्तिहरं परं वरं
वरप्रदं चन्द्रमयूखभूषणम्।
समर्चयित्वा स निशाचरो जगौ
प्रसार्य हस्तान् प्रणनर्त चाग्रतः॥ ४४॥

Having duly worshipped the supreme

and most excellent Lord Śiva (who bears moonbeams on His head as an ornament), the reliever of the agony of the virtuous and the bestower of boons, the said ranger of the night sang and, stretching his arms gaily danced before Him. (44)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Thus ends Canto Thirty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्वात्रिंशः सर्गः

Canto XXXII

The flow of the Narmadā gets intercepted by the arms of Arjuna; the heap of flowers collected for Rāvaṇa's worship of Lord Śiva is swept away by the reversed current; the encounter of Rāvaṇa and the other ogres with Arjuna; Arjuna captures Rāvaṇa and bears him away to his city

नर्मदापुलिने यत्र राक्षसेन्द्रः स दारुणः।
पुष्पोपहारं कुरुते तस्माद् देशाददूरतः॥ १॥
अर्जुनो जयतां श्रेष्ठो माहिष्मत्याः पतिः प्रभुः।
क्रीडते सह नारीभिर्नर्मदातोयमाश्रितः॥ २॥

Not far from the place where, on the sandy bank of the Narmadā, the dread king of ogres was offering flowers to Lord Śiva, Arjuna, the powerful ruler of Māhiṣmatī and the foremost of conquerors, was sporting with his womenfolk in the waters of the Narmadā. (1-2)

तासां मध्यगतो राजा रराज च तदार्जुनः।
करेणूनां सहस्रस्य मध्यस्थ इव कुञ्जरः॥ ३॥

Standing in their midst, King Arjuna shone at the moment like an elephant in the midst of a thousand of she-elephants. (3)

जिज्ञासुः स तु बाहूनां सहस्रस्योत्तमं बलम्।
रुरोध नर्मदावेगं बाहुभिर्बहुभिर्वृतः॥ ४॥

Seeking to know the maximum strength of his thousand arms, Arjuna for his part, who was endowed with numerous arms, blocked the Narmadā. (4)

कार्तवीर्यभुजासक्तं तज्जलं प्राप्य निर्मलम्।
कूलोपहारं कुर्वाणं प्रतिस्रोतः प्रधावति॥ ५॥

Reaching Rāvaṇa, who was offering flowers to Lord Śiva on a sandy bank of the Narmadā, when held up by the arms of Arjuna (son of Kṛtavīrya), the transparent waters of the Narmadā began to flow rapidly upstream. (5)

समीननक्रमकरः सपुष्पकुशसंस्तरः।
स नर्मदाम्भसो वेगः प्रावृट्काल इवाबभौ॥ ६॥

The vehemence of the Narmadā, flowing as it did with its fishes, crocodiles and alligators as also with its flowers and layers of sacred Kuśa grass (spread out at a sacrifice), looked as it did during the monsoon. (6)

स वेगः कार्तवीर्येण सम्प्रेषित इवाम्भसः।
पुष्पोपहारं सकलं रावणस्य जहार ह॥ ७॥

That rapid flow of water, as though impelled by Arjuna (son of Kṛtavīrya), they say, swept away all the flowers that had been collected for being offered to Lord Śiva by Rāvaṇa. (7)

रावणोऽर्धसमाप्तं तमुत्सृज्य नियमं तदा।
नर्मदां पश्यते कान्तां प्रतिकूलां यथा प्रियाम्॥ ८॥

Leaving the observance when it was only half-way through, Rāvaṇa looked at the

Narmadā as if one would look upon one's beloved wife turned refractory. (8)

पश्चिमेन तु तं दृष्ट्वा सागरोद्वारसंनिभम्।
वर्धन्तमम्भसो वेगं पूर्वामाशां प्रविश्य तु॥ ९॥
ततोऽनुद्भ्रान्तशकुनां स्वभावे परमे स्थिताम्।
निर्विकाराङ्गनाभासामपश्यद् रावणो नदीम्॥ १०॥

Surveying the rapid flow of water from the west gathering force on entering the east like the flood-tide in a sea, Rāvaṇa for his part found the river existing in its absolutely natural state, as was evident from the fact that the birds did not feel the least bewildered and thus resembling a lady free from agitation. (9-10)

सव्येतरकराङ्गुल्या ह्यशब्दास्यो दशाननः।
वेगप्रभवमन्वेष्टुं सोऽदिशच्छुकसारणौ॥ ११॥

Without uttering a word with his mouth, that ten-headed monster directed with a finger of his right hand Śuka and Sāraṇa to seek out the cause of the rapid flow. (11)

तौ तु रावणसंदिष्टौ भ्रातरौ शुकसारणौ।
व्योमान्तरगतौ वीरौ प्रस्थितौ पश्चिमामुखौ॥ १२॥

Commanded by Rāvaṇa, the two heroic brothers, Śuka and Sāraṇa, set out with their faces turned towards the west, coursing through the airspace. (12)

अर्धयोजनमात्रं तु गत्वा तौ रजनीचरौ।
पश्येतां पुरुषं तोये क्रीडन्तं सहयोषितम्॥ १३॥
बृहत्सालप्रतीकाशं तोयव्याकुलमूर्धजम्।
मदरक्तान्तनयनं मदव्याकुलचेतसम्॥ १४॥
नदीं बाहुसहस्त्रेण रुन्धन्तमरिमर्दनम्।
गिरिं पादसहस्त्रेण रुन्धन्तमिव मेदिनीम्॥ १५॥
बालानां वरनारीणां सहस्त्रेण समावृतम्।
समदानां करेणूनां सहस्त्रेणेव कुञ्जरम्॥ १६॥

Advancing half a Yojana (four miles) only, the aforesaid rangers of the night saw sporting with women in the waters a man resembling a huge sal tree, his hair tossed about in the waters, the corners of his eyes red through inebriety and his mind distracted through intoxication, and capable of crushing his enemy, blocking the river with his thousand arms, even as a mountain would block the earth with its thousand offshoots, and surrounded by a thousand comely young women like an elephant surrounded by a thousand she-elephants in rut. (13—16)

तमद्भुततरं दृष्ट्वा राक्षसौ शुकसारणौ।
संनिवृत्तावुपागम्य रावणं तमथोचतुः॥ १७॥

Beholding that highly prodigious man, the ogres, Śuka and Sāraṇa turned back and, approaching Rāvaṇa, spoke to him as follows: (17)

बृहत्सालप्रतीकाशः कोऽप्यसौ राक्षसेश्वर।
नर्मदां रोधवद् रुद्ध्वा क्रीडापयति योषितः॥ १८॥

'Blocking the Narmadā like a dyke, O ruler of ogres, an unknown person, resembling an enormous sal tree, is providing amusement to women. (18)

तेन बाहुसहस्त्रेण संनिरुद्धजला नदी।
सागरोद्वारसंकाशानुद्वारान् सृजते मुहुः॥ १९॥

'With its waters blocked by him with his thousand arms, the river is repeatedly disgorging volumes of water resembling the flood-tide in a sea.' (19)

इत्येवं भाषमाणौ तौ निशम्य शुकसारणौ।
रावणोऽर्जुन इत्युक्त्वा स ययौ युद्धलालसः॥ २०॥

Saying "So it is!" Arjuna, on hearing the aforesaid Śuka and Sāraṇa speaking as above, the notorious Rāvaṇa sallied forth, thirsting for an encounter. (20)

अर्जुनाभिमुखे तस्मिन् रावणे राक्षसाधिपे।
चण्डः प्रवाति पवनः सनादः सरजस्तथा॥ २१॥

When Rāvaṇa, the suzerain lord of ogres, set forth with his face directed towards Arjuna, the wind blew furiously with a noise and dust. (21)

सकृदेव कृतो रावः सरक्तपृषतो घनैः।
महोदरमहापार्श्वधूम्राक्षशुकसारणैः॥ २२॥
संवृतो राक्षसेन्द्रस्तु तत्रागाद् यत्र चार्जुनः।
अदीर्घेणैव कालेन स तदा राक्षसो बली॥ २३॥

तं नर्मदाह्रदं भीममाजगामाञ्जनप्रभः।
स तत्र स्त्रीपरिवृतं वासिताभिरिव द्विपम्॥ २४॥
नरेन्द्रं पश्यते राजा राक्षसानां तदार्जुनम्।
स रोषाद् रक्तनयनो राक्षसेन्द्रो बलोद्धतः॥ २५॥
इत्येवमर्जुनामात्यानाह गम्भीरया गिरा।
अमात्याः क्षिप्रमाख्यात हैहयस्य नृपस्य वै॥ २६॥
युद्धार्थं समनुप्राप्तो रावणो नाम नामतः।
रावणस्य वचः श्रुत्वा मन्त्रिणोऽथार्जुनस्य ते॥ २७॥
उत्तस्थुः सायुधास्तं च रावणं वाक्यमब्रुवन्।
युद्धस्य कालो विज्ञातः साधु भो साधु रावण॥ २८॥
यः क्षीबं स्त्रीगतं चैव योद्धुमुत्सहसे नृपम्।
स्त्रीसमक्षगतं यत् त्वं योद्धुमुत्सहसे नृप॥ २९॥
वासितामध्यगं मत्तं शार्दूल इव कुञ्जरम्।
क्षमस्वाद्य दशग्रीव उष्यतां रजनी त्वया।
युद्धे श्रद्धा तु यद्यस्ति श्वस्तात समरेऽर्जुनम्॥ ३०॥

A peal of thunder was emitted by the clouds with drops of blood. Nay, protected by Mahodara, Mahāpārśwa, Dhūmrākṣa, Śuka and Sāraṇa, the ruler of ogres for his part arrived at the place where Arjuna was sporting. In a short time that mighty ogre, who shone as antimony, reached the frightful pool forming part of the Narmadā. There the king of ogres saw at that moment King Arjuna surrounded by women as an elephant by she-elephants. His eyes red through anger, that ruler of ogres, who was arrogant by reason of his might, spoke as follows to the ministers of Arjuna in a deep tone: "O ministers, make it known quickly to the king of the Haihayas that a warrior, Rāvaṇa by name, has actually come to him for an encounter." Hearing the challenge of Rāvaṇa, the aforesaid ministers of Arjuna forthwith sprang on their feet, armed with weapons, and submitted as follows to the notorious Rāvaṇa: "Well! The time suitable for a trial of strength is indeed well-known to you, O Rāvaṇa, in that you feel inclined to enter into a combat with a prince who is drunk and in the company of women! Since, O king, you seek to fight with one who stands in the presence of womenfolk, even as a tiger would seek to fight with an elephant in rut standing in the midst of she-elephants. Have patience today, O ten-headed monster, and let the night be spent here by you; if there is keenness in you for a combat, fight Arjuna tomorrow, O dear friend! (22—30)

यदि वापि त्वरा तुभ्यं युद्धतृष्णासमावृता।
निपात्यास्मान् रणे युद्धमर्जुनेनोपयास्यसि॥ ३१॥

"If, however, you are in a hurry, O warrior seized with a thirst for combat, you will have an opportunity for an encounter with Arjuna only after overthrowing us in combat." (31)

ततस्तै रावणामात्यैरमात्यास्ते नृपस्य तु।
सूदिताश्चापि ते युद्धे भक्षिताश्च बुभुक्षितैः॥ ३२॥

The aforesaid ministers of King Arjuna for their part were thereupon killed in combat and devoured by the said ministers of Rāvaṇa who were all seized with hunger. (32)

ततो हलहलाशब्दो नर्मदातीरगो बभौ।
अर्जुनस्यानुयात्राणां रावणस्य च मन्त्रिणाम्॥ ३३॥

An uproar then arose on the bank of the Narmadā among the followers of King Arjuna and the ministers of Rāvaṇa. (33)

इषुभिस्तोमरैः प्रासैस्त्रिशूलैर्वज्रकर्षणैः।
सरावणानर्दयन्तः समन्तात् समभिद्रुताः॥ ३४॥

The ministers of Arjuna rushed on all sides hitting the intruders including Rāvaṇa with arrows, iron-clubs, lances and tridents which tore up the skin like the thunderbolt. (34)

हैहयाधिपयोधानां वेग आसीत् सुदारुणः।
सनक्रमीनमकरसमुद्रस्येव निःस्वनः॥ ३५॥

The onrush of the warriors of the king of the Haihayas was fierce like the roar of a sea infested with crocodiles, fishes and alligators. (35)

रावणस्य तु तेऽमात्याः प्रहस्तशुकसारणाः।
कार्तवीर्यबलं क्रुद्धा निहन्ति स्म स्वतेजसा॥ ३६॥

Provoked to anger, the aforesaid ministers of Rāvaṇa—Prahasta, Śuka and

Sāraṇa, however, began to exterminate the army of Arjuna (son of Kṛtavīrya) with their might. (36)

अर्जुनाय तु तत्कर्म रावणस्य समन्त्रिणः।
क्रीडमानाय कथितं पुरुषैर्भयविह्वलैः॥ ३७॥

The aforesaid doing of Rāvaṇa accompanied by his ministers was, however, reported to the sporting Arjuna by his men, who were beside themselves through fear. (37)

श्रुत्वा न भेतव्यमिति स्त्रीजनं स तदार्जुनः।
उत्ततार जलात् तस्माद् गङ्गातोयादिवाञ्जनः॥ ३८॥

Saying to the womenfolk, "You need not be afraid," on hearing the report, the celebrated Arjuna then emerged from the waters of the Narmadā even as Añjana (one of the elephants guarding the quarters) would emerge from waters of the Gaṅgā. (38)

क्रोधदूषितनेत्रस्तु स तदार्जुनपावकः।
प्रजज्वाल महाघोरो युगान्त इव पावकः॥ ३९॥

His eyes coloured through anger, the fiery Arjuna flared up like the most dreadful fire at the end of a world-cycle. (39)

स तूर्णतरमादाय वरहेमाङ्गदो गदाम्।
अभिदुद्राव रक्षांसि तमांसीव दिवाकरः॥ ४०॥

Seizing hold with all speed of a mace, Arjuna, who was adorned with a pair of excellent golden armlets, drove away the ogres even as the sun would dispel darkness. (40)

बाहुविक्षेपकरणां समुद्यम्य महागदाम्।
गारुडं वेगमास्थाय आपपातैव सोऽर्जुनः॥ ४१॥

Holding up his huge mace, which could be spun with one's arms, and assuming the speed of Garuḍa (the king of birds), the celebrated Arjuna immediately rushed on the ogres. (41)

तस्य मार्गं समारुद्ध्य विन्ध्योऽर्कस्येव पर्वतः।
स्थितो विन्ध्य इवाकम्प्यः प्रहस्तो मुसलायुधः॥ ४२॥

Barring his path, even as the Vindhya mountain intercepted the orbit of the sun of yore, Prahasta stood unshakable like the Vindhya, pestle in hand. (42)

ततोऽस्य मुसलं घोरं लोहबद्धं मदोद्धतः।
प्रहस्तः प्रेषयन् क्रुद्धो ररास च यथान्तकः॥ ४३॥

Inflated with arrogance and provoked to anger, Prahasta thereupon hurled the dreadful copper-bound pestle at Arjuna and roared like Death. (43)

तस्याग्रे मुसलस्याग्निरशोकापीडसंनिभः।
प्रहस्तकरमुक्तस्य बभूव प्रदहन्निव॥ ४४॥

At the tip of the pestle shot by the hand of Prahasta appeared a fire resembling the point of an Aśoka flower, which seemed to consume its Target. (44)

आधावमानं मुसलं कार्तवीर्यस्तदार्जुनः।
निपुणं वञ्चयामास गदया गतविक्लवः॥ ४५॥

Not the least perplexed, Arjuna, son of Kṛtavīrya, at that time completely confronted the pestle, which was coming with great speed, by means of his mace. (45)

ततस्तमभिदुद्राव सगदो हैहयाधिपः।
भ्रामयाणो गदां गुर्वीं पञ्चबाहुशतोच्छ्रयाम्॥ ४६॥

Whirling his massive mace, which was thrown with five hundred arms, the king of the Haihayas, who was still armed with a mace, thereupon rushed on Prahasta. (46)

ततो हतोऽतिवेगेन प्रहस्तो गदया तदा।
निपपात स्थितः शैलो वज्रिवज्रहतो यथा॥ ४७॥

Struck with great vehemence by the mace at that time, Prahasta, who stood erect, thereupon fell prostrate like a hill struck by the thunderbolt of Indra, the wielder of the thunderbolt. (47)

प्रहस्तं पतितं दृष्ट्वा मारीचशुकसारणाः।
समहोदरधूम्राक्षा अपसृष्टा रणाजिरात्॥ ४८॥

Seeing Prahasta fallen, Mārīca, Śuka and Sāraṇa alongwith Mahodara and Dhūmrākṣa slipped away from the field of battle. (48)

अपक्रान्तेष्वमात्येषु प्रहस्ते च निपातिते।
रावणोऽभ्यद्रवत् तूर्णमर्जुनं नृपसत्तमम्॥ ४९॥

The ministers having fled away and Prahasta having been struck down, Rāvaṇa rushed with all speed towards Arjuna, the foremost of kings. (49)

सहस्त्रबाहोस्तद् युद्धं विंशद्बाहोश्च दारुणम्।
नृपराक्षसयोस्तत्र आरब्धं रोमहर्षणम्॥ ५०॥

Then commenced a fierce fight, which caused one's hair to stand on end, between the thousand-armed king and the twenty-armed ogre. (50)

सागराविव संक्षुब्धौ चलमूलाविवाचलौ।
तेजोयुक्ताविवादित्यौ प्रदहन्ताविवानलौ॥ ५१॥
बलोद्धतौ यथा नागौ वासितार्थे यथा वृषौ।
मेघाविव विनर्दन्तौ सिंहाविव बलोत्कटौ॥ ५२॥
रुद्रकालाविव क्रुद्धौ तौ तदा राक्षसार्जुनौ।
परस्परं गदां गृह्य ताडयामासतुर्भृशम्॥ ५३॥

Seizing hold of a mace each, the ogre and King Arjuna, who looked at that time like two seas which were greatly ruffled, two mountains with moving bases, a pair of suns full of martial ardour, a couple of blazing fires, two elephants intoxicated with might, two bulls contending for a cow in heat, two thundering clouds, two lions proud of their might, like Rudra, the god of destruction, and Kāla, the Time-Spirit, provoked to anger, struck each other violently. (51—53)

वज्रप्रहारानचला यथा घोरान् विषेहिरे।
गदाप्रहारांस्तौ तत्र सेहाते नरराक्षसौ॥ ५४॥

Even as the mountains withstood the formidable strokes of lightning at the beginning of creation, so did the two warriors, the human being, Arjuna, and the ogre, Rāvaṇa, endure the blows of each other's mace. (54)

यथाशनिरवेभ्यस्तु जायतेऽथ प्रतिश्रुतिः।
तथा तयोर्गदापोथैर्दिशः सर्वाः प्रतिश्रुताः॥ ५५॥

Even as reverberations emanate from the peals of thunder, so did all the quarters resound with the clashes of their maces. (55)

अर्जुनस्य गदा सा तु पात्यमानाऽहितोरसि।
काञ्चनाभं नभश्चक्रे विद्युत्सौदामनी यथा॥ ५६॥

While being directed against the enemy's breast, the well-known mace of Arjuna for its part rendered it golden even as a flash of lightning makes the sky assume a golden hue. (56)

तथैव रावणेनापि पात्यमाना मुहुर्मुहुः।
अर्जुनोरसि निर्भाति गदोल्केव महागिरौ॥ ५७॥

Being repeatedly directed against the breast of Arjuna by Rāvaṇa too, his mace likewise shone brightly like a meteor descending on a huge mountain. (57)

नार्जुनः खेदमायाति न राक्षसगणेश्वरः।
सममासीत् तयोर्युद्धं यथा पूर्वं बलीन्द्रयोः॥ ५८॥

Neither Arjuna nor the ruler of the hordes of ogres grew weary. Well-matched was their duel as that which took place between Bali and Indra of yore. (58)

शृङ्गैरिव वृषायुध्यन् दन्ताग्रैरिव कुञ्जरौ।
परस्परं विनिघ्नन्तौ नरराक्षससत्तमौ॥ ५९॥

Striking each other violently with full force, the foremost of human beings as well as the jewel among the ogres fought even as a pair of bulls would do with their horns, or two elephants with their tusks. (59)

ततोऽर्जुनेन क्रुद्धेन सर्वप्राणेन सा गदा।
स्तनयोरन्तरे मुक्ता रावणस्य महोरसि॥ ६०॥

The said mace was then hurled with all his strength by the enraged Arjuna on the mighty chest of Rāvaṇa. (60)

वरदानकृतत्राणे सा गदा रावणोरसि।
दुर्बलेव यथावेगं द्विधाभूतापतत् क्षितौ॥ ६१॥

Though hurled with full force on the breast of Rāvaṇa, which was protected by the bestowal of boons by Brahmā, the said mace fell on the ground, broken in two as though it were of meagre strength. (61)

स त्वर्जुनप्रयुक्तेन गदाघातेन रावणः।
अपासर्पद् धनुर्मात्रं निषसाद च निष्टनन्॥ ६२॥

Under the blow of the mace directed by Arjuna, however, the notorious Rāvaṇa receded a bow's length and sank down crying. (62)

स विह्वलं तदालक्ष्य दशग्रीवं ततोऽर्जुनः।
सहसोत्पत्य जग्राह गरुत्मानिव पन्नगम्॥ ६३॥

Springing forward all of a sudden on seeing Rāvaṇa (the ten-headed monster) confused at that time, Arjuna thereupon caught hold of him as Garuḍa (the king of birds) would seize a serpent. (63)

स तु बाहुसहस्रेण बलाद् गृह्य दशाननम्।
बबन्ध बलवान् राजा बलिं नारायणो यथा॥ ६४॥

Forcibly laying hold of Rāvaṇa with his thousand arms, the mighty king bound him even as Lord Nārāyaṇa in His descent as Vāmana bound Bali. (64)

बध्यमाने दशग्रीवे सिद्धचारणदेवताः।
साध्वीति वादिनः पुष्पैः किरन्त्यर्जुनमूर्धनि॥ ६५॥

While Rāvaṇa (the ten-headed monster) was being bound, the Siddhas (a class of semi-divine beings credited with supernatural powers by virtue of their very birth), Cāraṇas (celestial bards) and gods (witnessing the scene from the skies) covered the airspace over the head of Arjuna with flowers, saying "Well done!" (65)

व्याघ्रो मृगमिवादाय मृगराडिव कुञ्जरम्।
ररास हैहयो राजा हर्षादम्बुदवन्मुहुः॥ ६६॥

Having captured Rāvaṇa even as a tiger would seize a deer or a lion would lay hold of an elephant, King Arjuna (the ruler of the Haihayas) thundered like a cloud again and again. (66)

प्रहस्तस्तु समाश्वस्तो दृष्ट्वा बद्धं दशाननम्।
सहसा राक्षसः क्रुद्धो ह्यभिदुद्राव हैहयम्॥ ६७॥

Provoked to anger on seeing Rāvaṇa (the ten-headed monster) bound, when fully restored to consciousness, the ogre Prahasta for his part rapidly rushed headlong on Arjuna. (67)

नक्तंचराणां वेगस्तु तेषामापततां बभौ।
उद्भूत आतपापाये पयोदानामिवाम्बुधौ॥ ६८॥

The onrush of those assailing night-rangers grew in violence as that of clouds appearing on the sea at the end of summer. (68)

मुञ्चमुञ्चेति भाषन्तस्तिष्ठतिष्ठेति चासकृत्।
मुसलानि च शूलानि सोत्ससर्ज तदा रणे॥ ६९॥

The ogres rushed forth, repeatedly crying "Hurl the weapon! Hurl the weapon" and "Stay awhile, Stay awhile" and he (Prahasta) hurled pestles and darts on the battlefield. (69)

अप्राप्तान्येव तान्याशु असम्भ्रान्तस्तदार्जुनः।
आयुधान्यमरारीणां जग्राहारिनिषूदनः॥ ७०॥

Not at all confused, Arjuna, the destroyer of his foes, at that time speedily took hold of those weapons of the enemies of gods even before they reached him. (70)

ततस्तैरेव रक्षांसि दुर्धरैः प्रवरायुधैः।
भित्त्वा विद्रावयामास वायुरम्बुधरानिव॥ ७१॥

Piercing the ogres with those very weapons, which were most excellent and difficult even to hold, Arjuna drove them away even as the wind disperses clouds. (71)

राक्षसांस्त्रासयामास कार्तवीर्यार्जुनस्तदा।
रावणं गृह्य नगरं प्रविवेश सुहृद्वृतः॥ ७२॥

Arjuna, son of Kṛtavīrya, frightened the ogres at that time. Nay taking Rāvaṇa and surrounded by his friends, he entered the city. (72)

स कीर्यमाणः कुसुमाक्षतोत्करै-
र्द्विजैः सपौरैः पुरुहूतसंनिभः।
ततोऽर्जुनः स्वां प्रविवेश तां पुरीं
बलिं निगृह्येव सहस्रलोचनः॥ ७३॥

Being covered with heaps of flowers and unbroken grains of rice by Brāhmaṇas (the twice-born) and other citizens on capturing Rāvaṇa, Arjuna, who closely

resembled Indra (who is invoked by many), thereupon entered his well-known city even as Indra (the thousand-eyed god) entered his city after capturing Bali. (73)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्वात्रिंशः सर्गः ॥ ३२ ॥

Thus ends Canto Thirty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Pulastya secures the deliverance of Rāvaṇa from the bondage of Arjuna

रावणग्रहणं तत् तु वायुग्रहणसंनिभम्।
ततः पुलस्त्यः शुश्राव कथितं दिवि दैवतैः ॥ १ ॥

Pulastya thereupon heard as narrated by the gods in heaven the story of Rāvaṇa's aforesaid capture, which was much like capturing the air. (1)

ततः पुत्रकृतस्नेहात् कम्पमानो महाधृतिः।
माहिष्मतीपतिं द्रष्टुमाजगाम महानृषिः ॥ २ ॥

Feeling commiseration (for Rāvaṇa) due to affection for his son (grandson), though highly self-possessed, the great Ṛṣi (seer of Vedic Mantras) came all the way to see the ruler of Māhiṣmatī. (2)

स वायुमार्गमास्थाय वायुतुल्यगतिर्द्विजः।
पुरीं माहिष्मतीं प्राप्तो मनःसम्पातविक्रमः ॥ ३ ॥

Travelling by the aerial route, the Brāhmaṇa, whose speed equalled that of the wind, reached the city of Māhiṣmatī with the swiftness of thought. (3)

सोऽमरावतिसंकाशां हृष्टपुष्टजनावृताम्।
प्रविवेश पुरीं ब्रह्मा इन्द्रस्येवामरावतीम् ॥ ४ ॥

Like Brahmā entering Amarāvatī, the city of Indra, he penetrated deep into the city, which was crowded with happy and prosperous people and which closely resembled Amarāvatī. (4)

पादचारमिवादित्यं निष्पतन्तं सुदुर्दृशम्।
ततस्ते प्रत्यभिज्ञाय अर्जुनाय न्यवेदयन् ॥ ५ ॥

Recognizing the sage, who looked like the sun-god coming on foot, extremely difficult as he was to gaze on, even while he was descending from the heavens, the counsellors of Arjuna thereupon reported his arrival to him. (5)

पुलस्त्य इति विज्ञाय वचनाद्धैहयाधिपः।
शिरस्यञ्जलिमाधाय प्रत्युद्गच्छत् तपस्विनम् ॥ ६ ॥

Placing his joined palms above his head on coming to know from their report that he was no other than Sage Pulastya, Arjuna (the suzerain lord of the Haihayas) went forward to meet the ascetic. (6)

पुरोहितोऽस्य गृह्यार्घ्यं मधुपर्कं तथैव च।
पुरस्तात् प्रययौ राज्ञः शक्रस्येव बृहस्पतिः ॥ ७ ॥

Taking with him Arghya (water to wash one's hands with) as well as Madhuparka (a mixture of honey and curds), his family-priest preceded the king even as Sage Bṛhaspati, the preceptor of gods, would walk ahead of Indra. (7)

ततस्तमृषिमायान्तमुद्यन्तमिव भास्करम्।
अर्जुनो दृश्य सम्भ्रान्तो ववन्देन्द्र इवेश्वरम् ॥ ८ ॥

Overawed to see the aforesaid Ṛṣi (the seer of Vedic Mantras) coming like the rising sun, Arjuna thereupon saluted him even as Indra, the ruler of gods, would salute the Supreme (Brahma). (8)

स तस्य मधुपर्कं गां पाद्यमर्घ्यं निवेद्य च।
पुलस्त्यमाह राजेन्द्रो हर्षगद्गदया गिरा ॥ ९ ॥

Having offered Madhuparka, a cow and

water to wash his feet and hands (respectively) with, Arjuna, the king of kings, submitted as follows to Sage Pulastya in a voice choked with delight: (9)

अद्यैवममरावत्या तुल्या माहिष्मती कृता।
अद्याहं तु द्विजेन्द्र त्वां यस्मात् पश्यामि दुर्दृशम्॥ १०॥

"Māhiṣmatī has in this way been placed on a par with Amarāvatī (the city of Indra) this day in that I see today, O prince of the twice-born, you, who are really so difficult to behold. (10)

अद्य मे कुशलं देव अद्य मे कुशलं व्रतम्।
अद्य मे सफलं जन्म अद्य मे सफलं तपः॥ ११॥
यत् ते देवगणैर्वन्द्यौ वन्देऽहं चरणौ तव।
इदं राज्यमिमे पुत्रा इमे दारा इमे वयम्।
ब्रह्मन् किं कुर्मि किं कार्यमाज्ञापयतु नो भवान्॥ १२॥

"Prosperity attends on me today, O revered one! My vow too stands fulfilled today; my birth too stands consummated today and my askesis too have borne fruit today in that I salute your holy feet, which deserve to be saluted by gods. This kingdom, these sons and these consorts of mine, nay, even ourselves stand at your service. What should we do? Pray, command us what should be done by us." (11-12)

तं धर्मेऽग्निषु पुत्रेषु शिवं पृष्ट्वा च पार्थिवम्।
पुलस्त्योवाच राजानं हैहयानां तथार्जुनम्॥ १३॥

Having inquired of the king about his welfare concerning religious practices, sacrificial fires and sons, Sage Pulastya spoke as follows to Arjuna, the ruler of the Haihayas: (13)

नरेन्द्राम्बुजपत्राक्ष पूर्णचन्द्रनिभानन।
अतुलं ते बलं येन दशग्रीवस्त्वया जितः॥ १४॥

"Matchless is your might by dint of which Rāvaṇa stands conquered by you, O ruler of men whose eyes resemble the lotus-petals and whose countenance shines as the full moon. (14)

भयाद् यस्योपतिष्ठेतां निष्पन्दौ सागरानिलौ।
सोऽयं मृधे त्वया बद्धः पौत्रो मे रणदुर्जयः॥ १५॥

"That very grandson of mine, who was hard to conquer, and for fear of whom the ocean as well as the wind stood motionless in attendance, was made captive by you on the battlefield. (15)

पुत्रकस्य यशः पीतं नाम विश्रावितं त्वया।
मद्वाक्याद् याच्यमानोऽद्य मुञ्च वत्स दशाननम्॥ १६॥

"The glory of my beloved child stands swallowed up by you and your own name has been made widely known by you. Being solicited by me today, pray, set my child, Rāvaṇa, free at my intercession." (16)

पुलस्त्याज्ञां प्रगृह्योचे न किंचन वचोऽर्जुनः।
मुमोच वै पार्थिवेन्द्रो राक्षसेन्द्रं प्रहृष्टवत्॥ १७॥

Arjuna did not utter a word in reply. Bowing to the command of Pulastya, however, the king of kings joyously set free the ruler of ogres. (17)

स तं प्रमुच्य त्रिदशारिमर्जुनः
प्रपूज्य दिव्याभरणस्रगम्बरैः।
अहिंसकं सख्यमुपेत्य साग्निकं
प्रणम्य तं ब्रह्मसुतं गृहं ययौ॥ १८॥

Having unconditionally released the enemy of gods and duly honoured him with celestial ornaments, garlands and raiment, nay, contracted with him in the presence of fire an alliance which involved no destruction to each other and, respectfully bowing down to the aforesaid son of Brahmā (the creator), the celebrated Arjuna entered his palace. (18)

पुलस्त्येनापि संत्यक्तो राक्षसेन्द्रः प्रतापवान्।
परिष्वक्तः कृतातिथ्यो लज्जमानो विनिर्जितः॥ १९॥

Though unconditionally released by Arjuna after being hospitably treated, and lovingly embraced by his grandfather, Pulastya, the glorious Rāvaṇa felt shy due to his having been utterly vanquished. (19)

पितामहसुतश्चापि पुलस्त्यो मुनिपुङ्गवः।
मोचयित्वा दशग्रीवं ब्रह्मलोकं जगाम ह॥ २०॥

Having secured the deliverance of

Rāvaṇa (the ten-headed monster), they say, Pulastya too, (a mind-born) son of Brahmā (the grandfather of the entire creation) and the foremost of ascetics, went back to the realm of Brahmā (the creator). (20)

एवं स रावणः प्राप्तः कार्तवीर्यात् प्रधर्षणम्।
पुलस्त्यवचनाच्चापि पुनर्मुक्तो महाबलः॥ २१॥

In this way the notorious and highly powerful Rāvaṇa sustained defeat at the hands of Arjuna (son of Kṛtavīrya) and was then also set at liberty once more at the intercession of Pulastya. (21)

एवं बलिभ्यो बलिनः सन्ति राघवनन्दन।
नावज्ञा हि परे कार्या य इच्छेच्छ्रेय आत्मनः॥ २२॥

Thus, O delight of the scions of Raghu, there are warriors mightier than the mighty; hence by him who seeks his own welfare no disrespect should be shown to his enemy. (22)

ततः स राजा पिशिताशनानां
सहस्रबाहोरुपलभ्य मैत्रीम्।
पुनर्नृपाणां कदनं चकार
चकार सर्वां पृथिवीं च दर्पात्॥ २३॥

Having secured the alliance of Arjuna (the thousand-armed prince), the said king of ogres (lit., flesh-eaters) resumed the destruction of rulers of men and arrogantly ranged over the entire globe. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रयस्त्रिंशः सर्गः॥ ३३॥

Thus ends Canto Thirty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुस्त्रिंशः सर्गः

Canto XXXIV

Rāvaṇa's humiliation at the hands of Vālī; Rāvaṇa makes friends with him

अर्जुनेन विमुक्तस्तु रावणो राक्षसाधिपः।
चचार पृथिवीं सर्वामनिर्विण्णस्तथा कृतः॥ १॥

Having been set free by Arjuna, and thus rendered free from all causes of despondency, Rāvaṇa, the suzerain lord of ogres, for his part ranged over the entire globe. (1)

राक्षसं वा मनुष्यं वा शृणुते यं बलाधिकम्।
रावणस्तं समासाद्य युद्धे ह्वयति दर्पितः॥ २॥

Approaching whomsoever he heard of as superior in might, irrespective of whether he was an ogre or a human being, Rāvaṇa, full of arrogance, challenged him to a duel. (2)

ततः कदाचित् किष्किन्धां नगरीं वालिपालिताम्।
गत्वाऽऽह्वयति युद्धाय वालिनं हेममालिनम्॥ ३॥

Making his way to the city of Kiṣkindhā, ruled over by Vālī, on a certain day, he then challenged Vālī, who was adorned with a gold necklace, to a duel. (3)

ततस्तु वानरामात्यास्तारस्तारापिता प्रभुः।
उवाच वानरो वाक्यं युद्धप्रेप्सुमुपागतम्॥ ४॥

Thereupon Tāra, a minister of Vālī (the chief of monkeys), Suṣeṇa (father of Tārā, Vālī's consort), Aṅgada (the Crown prince) and Sugrīva (the junior monkey chief) spoke as follows to Rāvaṇa, who had come seeking combat: (4)

राक्षसेन्द्र गतो वाली यस्ते प्रतिबलो भवेत्।
कोऽन्यः प्रमुखतः स्थातुं तव शक्तः प्लवङ्गमः॥ ५॥

"Vālī, O ruler of ogres, who may be a match for you, has gone out. What other monkey is capable of standing before you? (5)

चतुर्भ्योऽपि समुद्रेभ्यः संध्यामन्वास्य रावण।
इदं मुहूर्तमायाति वाली तिष्ठ मुहूर्तकम्॥ ६॥

"After saying his Sandhyā prayers on the shore of all the four oceans, O Rāvaṇa, Vālī must be returning this very hour. Pray, wait awhile. (6)

एतानस्थिचयान् पश्य य एते शङ्खपाण्डुराः।
युद्धार्थिनामिमे राजन् वानराधिपतेजसा॥ ७॥

Behold these heaps of bones, which are white as a conch. These are the bones of those who sought combat with Vālī and were crushed by the might of Vālī, the suzerain lord of monkeys, O King! (7)

यद्वामृतरसः पीतस्त्वया रावण राक्षस।
तदा वालिनमासाद्य तदन्तं तव जीवितम्॥ ८॥

"Or, even if the drink of immortality has been imbibed by you, O Rāvaṇa, your life will have reached its end the moment you encounter Vālī, O ogre! (8)

पश्येदानीं जगच्चित्रमिमं विश्रवसः सुत।
इदं मुहूर्तं तिष्ठस्व दुर्लभं ते भविष्यति॥ ९॥

"Presently behold this marvel of the world, O son of Viśravā! Wait till this hour. Your life will be difficult to retain any more. (9)

अथवा त्वरसे मर्तुं गच्छ दक्षिणसागरम्।
वालिनं द्रक्ष्यसे तत्र भूमिष्ठमिव पावकम्॥ १०॥

"Or, if you are in a hurry to breathe your last, proceed to the southern sea. There you will see Vālī like the god of fire staying on earth." (10)

स तु तारं विनिर्भर्त्स्य रावणो लोकरावणः।
पुष्पकं तत् समारुह्य प्रययौ दक्षिणार्णवम्॥ ११॥

Severely scolding Tāra, the notorious Rāvaṇa, who made people cry, flew to the southern sea, getting on his well-known Puṣpaka car. (11)

तत्र हेमगिरिप्रख्यं तरुणार्कनिभाननम्।
रावणो वालिनं दृष्ट्वा संध्योपासनतत्परम्॥ १२॥
पुष्पकादवरुह्याथ रावणोऽञ्जनसंनिभः।
ग्रहीतुं वालिनं तूर्णं निःशब्दपदमव्रजत्॥ १३॥

Alighting from the Puṣpaka on seeing Vālī, who resembled a mountain of gold and whose countenance shone like the newly risen sun, absorbed in saying the Sandhyā prayers, Rāvaṇa who had the hue of collyrium, proceeded hastily with silent steps in order to capture him. (12-13)

यदृच्छया तदा दृष्टो वालिनापि स रावणः।
पापाभिप्रायकं दृष्ट्वा चकार न तु सम्भ्रमम्॥ १४॥

By chance the notorious Rāvaṇa too was espied by Vālī. The latter, however, did not feel perturbed even on seeing him of sinful intent. (14)

शशमालक्ष्य सिंहो वा पन्नगं गरुडो यथा।
न चिन्तयति तं वाली रावणं पापनिश्चयम्॥ १५॥

Vālī did not feel worried even on perceiving Rāvaṇa of sinful resolve any more than a lion would on seeing a hare or Garuḍa (the king of birds) on seeing a serpent. (15)

जिघृक्षमाणमायान्तं रावणं पापचेतसम्।
कक्षावलम्बिनं कृत्वा गमिष्ये त्रीन् महार्णवान्॥ १६॥

(Vālī said to himself:) "Pressing in my arm-pit the sinful-minded Rāvaṇa as soon as he approaches with intent to catch hold of me and leaving him hanging there, I shall visit the three remaining oceans too. (16)

द्रक्ष्यन्त्यरिं ममाङ्कस्थं स्रंसदूरुकराम्बरम्।
लम्बमानं दशग्रीवं गरुडस्येव पन्नगम्॥ १७॥

"People will see my enemy, Rāvaṇa (the ten-headed monster), hanging from my arm-pit with his thighs, hands and raiment dangling, like a serpent in the claws of Garuḍa." (17)

इत्येवं मतिमास्थाय वाली मौनमुपास्थितः।
जपन् वै नैगमान् मन्त्रांस्तस्थौ पर्वतराडिव॥ १८॥

Making up his mind thus, Vālī remained standing like the king of mountains, silently repeating Vedic Mantras. (18)

तावन्योन्यं जिघृक्षन्तौ हरिराक्षसपार्थिवौ।
प्रयत्नवन्तौ तत् कर्म ईहतुर्बलदर्पितौ॥ १९॥

Each seeking to lay his hands on the other, the two warriors, the king of monkeys and the lord of ogres, both conceited by reason of their might, strove diligently to accomplish that end. (19)

हस्तग्राहं तु तं मत्वा पादशब्देन रावणम्।
पराङ्मुखोऽपि जग्राह वाली सर्पमिवाण्डजः॥ २०॥

Concluding from his footfalls Rāvaṇa to be ready to catch hold of himself, Vālī, though having his back turned upon him, caught hold of him even as Garuḍa (a bird) would seize a serpent. (20)

ग्रहीतुकामं तं गृह्य रक्षसामीश्वरं हरिः।
खमुत्पपात वेगेन कृत्वा कक्षावलम्बिनम्॥ २१॥

Having captured the said ruler of ogres, who sought to capture Vālī, and pressing him in his arm-pit and leaving him hanging there, Vālī, monkey-chief, sprang up with speed in the airspace. (21)

तं च पीडयमानं तु वितुदन्तं नखैर्मुहुः।
जहार रावणं वाली पवनस्तोयदं यथा॥ २२॥

Even though Rāvaṇa repeatedly oppressed and pinched Vālī with his nails, the latter bore away Rāvaṇa just as the wind would sweep away a cloud. (22)

अथ ते राक्षसामात्या ह्रियमाणे दशानने।
मुमोक्षयिषवो वालिं रवमाणा अभिद्रुताः॥ २३॥

While Rāvaṇa, the ten-headed monster, was being borne away, the said ministers of Rāvaṇa forthwith rushed upon Vālī, with a view to securing his release, emitting loud cries. (23)

अन्वीयमानस्तैर्वाली भ्राजतेऽम्बरमध्यगः।
अन्वीयमानो मेघौघैरम्बरस्थ इवांशुमान्॥ २४॥

Being pursued by them in mid heavens, Vālī shone like the sun being followed by multitudes of clouds in space. (24)

तेऽशक्नुवन्तः सम्प्राप्तुं वालिनं राक्षसोत्तमाः।
तस्य बाहूरुवेगेन परिश्रान्ता व्यवस्थिताः॥ २५॥

Failing to approach Vālī, the aforesaid jewels among the ogres stood exhausted by the onrush of his hands and thighs. (25)

वालिमार्गादपाक्रामन् पर्वतेन्द्रापि गच्छतः।
किं पुनर्जीवनप्रेप्सुर्बिभ्रद् वै मांसशोणितम्॥ २६॥

Even the foremost of mountains receded from the path of Vālī as he rushed forth, what wonder, then, that one having a body composed of flesh and blood and seeking to live should do so. (26)

अपक्षिगणसम्पातान् वानरेन्द्रो महाजवः।
क्रमशः सागरान् सर्वान् संध्याकालमवन्दत॥ २७॥

Vālī (the ruler of monkeys), who moved with extraordinary speed, paid homage to the goddess presiding over the morning and evening twilights reaching one after another the four seas which could not be visited even by flocks of fast-moving birds. (27)

सम्पूज्यमानो यातस्तु खचरैः खचरोत्तमः।
पश्चिमं सागरं वाली आजगाम सरावणः॥ २८॥

Being duly honoured on the way by winged creatures, Vālī, the foremost of those moving in the air, reached the western sea with Rāvaṇa tightly held in his armpit. (28)

तस्मिन् संध्यामुपासित्वा स्नात्वा जप्त्वा च वानरः।
उत्तरं सागरं प्रायाद् वहमानो दशाननम्॥ २९॥

After taking a plunge in it, saying his Sandhyā prayers and muttering the sacred formula, the monkey moved to the northern sea carrying the ten-headed monster tucked in his armpit. (29)

बहुयोजनसाहस्रं वहमानो महाहरिः।
वायुवच्च मनोवच्च जगाम सह शत्रुणा॥ ३०॥

Carrying him across many thousands of Yojanas, the mighty monkey moved with his adversary with the speed of the wind and thought. (30)

उत्तरे सागरे संध्यामुपासित्वा दशाननम्।
वहमानोऽगमद् वाली पूर्वं वै स महोदधिम्॥ ३१॥

Having said his Sandhyā prayers at the northern ocean, the said Vālī actually proceeded to the eastern sea, carrying Rāvaṇa (the ten-headed monster). (31)

तत्रापि संध्यामन्वास्य वासविः स हरीश्वरः।
किष्किन्धामभितो गृह्य रावणं पुनरागमत्॥ ३२॥

Having said his Sandhyā prayers there also, the aforesaid Vālī (sprung from the loins of Indra), the ruler of monkeys, returned to the precincts of Kiṣkindhā, taking with him Rāvaṇa held in his armpit. (32)

चतुर्ष्वपि समुद्रेषु संध्यामन्वास्य वानरः।
रावणोद्वहनश्रान्तः किष्किन्धोपवनेऽपतत्॥ ३३॥

Having said his Sandhyā prayers at all the four seas, the monkey chief (Vālī), who had been worn out on account of carrying Rāvaṇa all the way, landed in a park adjoining Kiṣkindhā. (33)

रावणं तु मुमोचाथ स्वकक्षात् कपिसत्तमः।
कुतस्त्वमिति चोवाच प्रहसन् रावणं मुहुः॥ ३४॥

Vālī (the foremost of monkeys) for his part disengaged Rāvaṇa from his armpit, and loudly laughing again and again, questioned Rāvaṇa as follows: "Whence are you?" (34)

विस्मयं तु महद् गत्वा श्रमलोलनिरीक्षणः।
राक्षसेन्द्रो हरीन्द्रं तमिदं वचनमब्रवीत्॥ ३५॥

Feeling great surprise, his eyes rolling on account of weariness, the ruler of ogres replied as follows to the aforesaid ruler of monkeys: (35)

वानरेन्द्र महेन्द्राभ राक्षसेन्द्रोऽस्मि रावणः।
युद्धेप्सुरिह सम्प्राप्तः स चाद्यासादितस्त्वया॥ ३६॥

"I am Rāvaṇa, the ruler of ogres, O king of monkeys, a compeer of the mighty Indra, come here seeking an encounter with you and I was consequently captured by you today. (36)

अहो बलमहो वीर्यमहो गाम्भीर्यमेव च।
येनाहं पशुवद् गृह्य भ्रामितश्चतुरोऽर्णवान्॥ ३७॥

"Astounding is the strength, marvellous is the prowess and wonderful is the profundity too in you, by whom, after seizing me I was taken like an animal round the four seas! (37)

एवमश्रान्तवद् वीर शीघ्रमेव च वानर।
मां चैवोद्वहमानस्तु कोऽन्यो वीरो भविष्यति॥ ३८॥

"What other hero would carry me so unweariedly and fast as you did, O valiant monkey? (38)

त्रयाणामेव भूतानां गतिरेषा प्लवङ्गम।
मनोऽनिलसुपर्णानां तव चात्र न संशयः॥ ३९॥

"Such a marvellous speed exists in three created entities alone—the mind, the wind-god and Garuḍa (lit., the bird with beautiful wings) as well as in you: there is no doubt about it, O monkey! (39)

सोऽहं दृष्टबलस्तुभ्यमिच्छामि हरिपुङ्गव।
त्वया सह चिरं सख्यं सुस्निग्धं पावकाग्रतः॥ ४०॥

"Having witnessed your might, O jewel among the monkeys, I seek to enter into an enduring and exceedingly loving friendship with you in the presence of fire. (40)

दाराः पुत्राः पुरं राष्ट्रं भोगाच्छादनभोजनम्।
सर्वमेवाविभक्तं नौ भविष्यति हरीश्वर॥ ४१॥

"Our consorts, sons, cities, kingdoms, luxuries, raiment and food—all will be jointly held by us two, O lord of monkeys!" (41)

ततः प्रज्वालयित्वाग्निं तावुभौ हरिराक्षसौ।
भ्रातृत्वमुपसम्पन्नौ परिष्वज्य परस्परम्॥ ४२॥

Then, lighting a fire, both the said warriors, the monkey chief and the lord of ogres, entered into fraternity, after embracing each other. (42)

अन्योन्यं लम्बितकरौ ततस्तौ हरिराक्षसौ।
किष्किन्धां विशतुर्हृष्टौ सिंहौ गिरिगुहामिव॥ ४३॥

With their hands clasped together, the two warriors, the monkey chief and the king of ogres, thereupon joyously entered Kiṣkindhā like two lions entering a rock cavern. (43)

स तत्र मासमुषितः सुग्रीव इव रावणः।
अमात्यैरागतैर्नीतस्त्रैलोक्योत्सादनार्थिभिः॥ ४४॥

Rāvaṇa lived there for a month like Sugrīva. He was then led away by his

ministers who had come and who were desirous of exterminating the three worlds. (44)

एवमेतत् पुरा वृत्तं वालिना रावणः प्रभो।
धर्षितश्च वृतश्चापि भ्राता पावकसंनिधौ॥ ४५॥

This is how it happened in the past, how Rāvaṇa, my lord, was overpowered by Vālī and was then accepted as a brother in the presence of fire. (45)

बलमप्रतिमं राम वालिनोऽभवदुत्तमम्।
सोऽपि त्वया विनिर्दग्धः शलभो वह्निना यथा॥ ४६॥

Matchless and unsurpassed was the strength of Vālī. Even he was consumed by You as a moth is consumed by fire. (46)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुस्त्रिंशः सर्गः॥ ३४॥

Thus ends Canto Thirty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चत्रिंशः सर्गः

Canto XXXV

The descent of Hanumān; he rushes against the sun, the planet Rāhu and Airāvata (the mount of Indra) even as an infant; he is rendered unconscious as the result of a stroke of lightning by Indra; the entire creation gets suffocated due to the displeasure of the wind-god; the gods under the leadership of Brahmā seek the presence of the wind-god to pacify him

अपृच्छत तदा रामो दक्षिणाशाश्रयं मुनिम्।
प्राञ्जलिर्विनयोपेत इदमाह वचोऽर्थवत्॥ १॥

Śrī Rāma then questioned the sage having his abode in the southern quarter; and full of humility, with joined palms, He addressed the following significant words to him: (1)

अतुलं बलमेतद् वै वालिनो रावणस्य च।
न त्वेताभ्यां हनुमता समं त्विति मतिर्मम॥ २॥

"Incomparable indeed was the aforesaid might of Vālī and Rāvaṇa. The might of the aforesaid two warriors was, however, not equal to the strength of Hanumān: such indeed is my opinion. (2)

शौर्यं दाक्ष्यं बलं धैर्यं प्राज्ञता नयसाधनम्।
विक्रमश्च प्रभावश्च हनूमति कृतालयाः॥ ३॥

"Heroism, deligence, strength, firmness, sagacity, prudence and prowess and power have taken up their abode in Hanūmān. (3)

दृष्ट्वैव सागरं वीक्ष्य सीदन्तीं कपिवाहिनीम्।
समाश्वास्य महाबाहुर्योजनानां शतं प्लुतः॥ ४॥

"Perceiving the army of the monkeys sinking into despondency at the very sight of the sea, and reassuring it, the mighty-armed Hanumān leapt across the sea covering a hundred Yojanas (or eight hundred miles). (4)

धर्षयित्वा पुरीं लङ्कां रावणान्तःपुरं तदा।
दृष्टा सम्भाषिता चापि सीता ह्याश्वासिता तथा॥ ५॥

"After overpowering the ogress presiding over the city of Laṅkā and stealing into the gynaeceum of Rāvaṇa, Sītā was discovered and spoken to as well and actually comforted by him. (5)

सेनाग्रगा मन्त्रिसुताः किंकरा रावणात्मजः।
एते हनुमता तत्र एकेन विनिपातिताः॥ ६॥

The leaders of Rāvaṇa's army the sons of his counsellors, his own servants and his

son—all these were struck down there by Hanumān single-handed. (6)

भूयो बन्धाद् विमुक्तेन भाषयित्वा दशाननम्।
लङ्का भस्मीकृता येन पावकेनेव मेदिनी॥ ७॥

"Then, after speaking to Rāvaṇa (the ten-headed monster), when he was entirely free from bondage, Laṅkā was reduced to ashes by him even as the terrestrial globe by the fire of dissolution. (7)

न कालस्य न शक्रस्य न विष्णोर्वित्तपस्य च।
कर्माणि तानि श्रूयन्ते यानि युद्धे हनूमतः॥ ८॥

"Feats similar to those which were performed in war by Hanūmān are not known to have been performed either by Kāla (the Time-Spirit) or by Indra or again by the god of fire or Kubera, the lord of riches. (8)

एतस्य बाहुवीर्येण लङ्का सीता च लक्ष्मणः।
प्राप्ता मया जयश्चैव राज्यं मित्राणि बान्धवाः॥ ९॥

"By the prowess of his arms alone were Laṅkā and victory attained and Sītā, Lakṣmaṇa, sovereignty, friends and kinsfolk too regained by me. (9)

हनूमान् यदि मे न स्याद् वानराधिपतेः सखा।
प्रवृत्तिमपि को वेत्तुं जानक्याः शक्तिमान् भवेत्॥ १०॥

"If Hanūmān, the friend of Sugrīva (the suzerain lord of monkeys), were not with Me, who else would have been able to get the news about Sītā (Janaka's daughter)? (10)

किमर्थं वाली चैतेन सुग्रीवप्रियकाम्यया।
तदा वैरे समुत्पन्ने न दग्धो वीरुधो यथा॥ ११॥

"I wonder wherefore, when hostility sprang up between Sugrīva and Vālī, Vālī was not consumed as a tree by fire by Hanumān, with a desire to please Sugrīva. (11)

नहि वेदितवान् मन्ये हनूमानात्मनो बलम्।
यद् दृष्टवाञ्जीवितेष्टं क्लिश्यन्तं वानराधिपम्॥ १२॥

"I think Hanūmān was not conscious of his own might in that he simply watched Sugrīva (now the supreme ruler of the monkeys), who was dearer to him than his life, suffering hardships in exile. (12)

एतन्मे भगवन् सर्वं हनूमति महामुने।
विस्तरेण यथातत्त्वं कथयामरपूजित॥ १३॥

"Tell me, Revered Sir, in extenso according to facts all this about Hanūmān, O great sage, adored by gods!" (13)

राघवस्य वचः श्रुत्वा हेतुयुक्तमृषिस्ततः।
हनूमतः समक्षं तमिदं वचनमब्रवीत्॥ १४॥

Hearing this reasonable submission of Śrī Rāma (a scion of Raghu), the seer of Vedic Mantras thereupon replied to him as follows in the presence of Hanūmān: (14)

सत्यमेतद् रघुश्रेष्ठ यद् ब्रवीषि हनूमति।
न बले विद्यते तुल्यो न गतौ न मतौ परः॥ १५॥

"What you say regarding Hanūmān is true, O jewel among the Raghus! None else is equal to him in might, speed or intelligence. (15)

अमोघशापैः शापस्तु दत्तोऽस्य मुनिभिः पुरा।
न वेत्ता हि बलं सर्वं बली सन्नरिमर्दन॥ १६॥

"An imprecation was, however, pronounced on him in the past by ascetics whose curse never went in vain, that, though mighty he would not be aware of his entire strength, O scourge of your enemies! (16)

बाल्येऽप्येतेन यत् कर्म कृतं राम महाबल।
तन्न वर्णयितुं शक्यमिति बाल्यतयास्यते॥ १७॥

"It is not possible to recount the feat which was performed by him even in his very childhood, O Rāma, who are endowed with extraordinary might! Hence he remained ignorant of his might as a child. (17)

यदि वास्ति त्वभिप्रायः संश्रोतुं तव राघव।
समाधाय मतिं राम निशामय वदाम्यहम्॥ १८॥

"If, however, you have a mind to listen, O scion of Raghus, hearken, O Rāma, after concentrating your mind, I proceed to narrate. (18)

सूर्यदत्तवरस्वर्णः सुमेरुर्नाम पर्वतः।
यत्र राज्यं प्रशास्त्यस्य केसरी नाम वै पिता॥ १९॥

"There is a mountain, Sumeru by name, rendered golden by virtue of a boon bestowed on it by the sun-god, where reigns Hanumān's father, Kesarī by name, they say. (19)

तस्य भार्या बभूवेष्टा अञ्जनेति परिश्रुता।
जनयामास तस्यां वै वायुरात्मजमुत्तमम्॥ २०॥

Kesarī's beloved wife was widely known by the name of Añjanā. The wind-god procreated an excellent son through her, they say. (20)

शालिशूकनिभाभासं प्रासूतेमं तदाञ्जना।
फलान्याहर्तुकामा वै निष्क्रान्ता गहनेचरा॥ २१॥

"Añjanā then gave birth to Hanumān, who possessed the hue of paddy awns. Desiring to get excellent fruits, the belle actually went out into the forest. (21)

एष मातुर्वियोगाच्च क्षुधया च भृशार्दितः।
रुरोद शिशुरत्यर्थं शिशुः शरवणे यथा॥ २२॥

"Due to separation from his mother and sore stricken with hunger, the babe cried aloud as did Kārtikeya in the thicket of reeds (where he was born). (22)

तदोद्यन्तं विवस्वन्तं जपापुष्पोत्करोपमम्।
ददर्श फललोभाच्च ह्युत्पपात रविं प्रति॥ २३॥

"That very moment he espied the rising sun having the hue of a heap of Japā (China rose) flowers and in his eager desire to get at it, thinking it to be a fruit, he sprang towards the sun. (23)

बालार्काभिमुखो बालो बालार्क इव मूर्तिमान्।
ग्रहीतुकामो बालार्कं प्लवतेऽम्बरमध्यगः॥ २४॥

"With his face turned towards the sun, the babe, which looked like the rising sun incarnate, continued to shoot up in mid heavens with intent to catch hold of the rising sun. (24)

एतस्मिन् प्लवमाने तु शिशुभावे हनूमति।
देवदानवयक्षाणां विस्मयः सुमहानभूत्॥ २५॥

"While the yonder Hanūmān in his childlike simplicity was shooting up in this manner, the gods, Dānavas and Yakṣas felt extremely astonished. (25)

नाप्येवं वेगवान् वायुर्गरुडो न मनस्तथा।
यथायं वायुपुत्रस्तु क्रमतेऽम्बरमुत्तमम्॥ २६॥

They said to themselves: 'Neither the wind-god nor Garuḍa (the king of birds, the mount of Lord Viṣṇu), nor even the mind moves so swiftly as does this son of the wind-god course through the high skies. (26)

यदि तावच्छिशोरस्य ईदृशो गतिविक्रमः।
यौवनं बलमासाद्य कथं वेगो भविष्यति॥ २७॥

"When such is his speed and prowess as a mere babe, what will be his speed when he has attained the vigour of youth?' (27)

तमनुप्लवते वायुः प्लवन्तं पुत्रमात्मनः।
सूर्यदाहभयाद् रक्षंस्तुषारचयशीतलः॥ २८॥

"Cool to the touch like a mass of snow, the wind-god too followed his son in his flight, protecting him from the danger of getting scorched by the sun. (28)

बहुयोजनसाहस्रं क्रमन्नेव गतोऽम्बरम्।
पितुर्बलाच्च बाल्याच्च भास्कराभ्याशमागतः॥ २९॥

"Shooting up through the heavens for many thousands of Yojanas by virtue of his father's might and his own childlike simplicity, he drew near to the sun. (29)

शिशुरेष त्वदोषज्ञ इति मत्वा दिवाकरः।
कार्यं चास्मिन् समायत्तमित्येवं न ददाह सः॥ ३०॥

"Realizing that he was a mere innocent child and also that a great purpose (of Śrī Rāma) waited to be accomplished by him, the said sun-god did not consume him. (30)

यमेव दिवसं ह्येष ग्रहीतुं भास्करं प्लुतः।
तमेव दिवसं राहुर्जिघृक्षति दिवाकरम्॥ ३१॥

"Rāhu (the demon who is traditionally believed to devour the orb of the sun during

an eclipse) sought to seize the sun the same day on which Hanumān actually sprang in the sky to catch hold of the sun. (31)

अनेन च परामृष्टो राहुः सूर्यरथोपरि।
अपक्रान्तस्ततस्त्रस्तो राहुश्चन्द्रार्कमर्दनः॥ ३२॥

"Nay, Rāhu was laid hands on by Hanumān on the solar chariot. Thereupon Rāhu, the scourge of the sun-god and the moon-god, slipped away from that place, frightened. (32)

इन्द्रस्य भवनं गत्वा सरोषः सिंहिकासुतः।
अब्रवीद् भ्रुकुटिं कृत्वा देवं देवगणैर्वृतम्॥ ३३॥

"Knitting his eyebrows after proceeding to the abode of Indra, Rāhu (son of Siṁhikā) angrily spoke as follows to the deity surrounded by hosts of gods: (33)

बुभुक्षापनयं दत्त्वा चन्द्रार्कौ मम वासव।
किमिदं तत् त्वया दत्तमन्यस्य बलवृत्रहन्॥ ३४॥

" 'Having allotted to me the moon and the sun as a means of appeasing my hunger, O Indra, how is it that my aforesaid share has been given over by you to another, O destroyer of the demons Bala and Vṛtra? (34)

अद्याहं पर्वकाले तु जिघृक्षुः सूर्यमागतः।
अथान्यो राहुरासाद्य जग्राह सहसा रविम्॥ ३५॥

" 'Today at the conjunction of the moonless night and the new moon day I for my part came to lay hold of the sun. Meanwhile, approaching the sun, another Rāhu seized it all at once.' (35)

स राहोर्वचनं श्रुत्वा वासवः सम्भ्रमान्वितः।
उत्पपातासनं हित्वा उद्वहन् काञ्चनीं स्रजम्॥ ३६॥

"Leaving his seat on hearing the grievance of Rāhu, Indra, full of awe, sprang on his feet, holding up his gold necklace. (36)

ततः कैलासकूटाभं चतुर्दन्तं मदस्रवम्।
शृङ्गारधारिणं प्रांशुं स्वर्णघण्टाट्टहासिनम्॥ ३७॥
इन्द्रः करीन्द्रमारुह्य राहुं कृत्वा पुरःसरम्।
प्रायाद् यत्राभवत् सूर्यः सहानेन हनूमता॥ ३८॥

"Mounting Airāvata (the king of elephants), who was tall like a peak of Mount Kailāsa, was distinguished by four tusks, nay, who (being in heat) was exuding temple-juice, was richly decorated, and was uttering a horse-laugh in the form of the ringing of a gold bell, and placing Rāhu before him, Indra marched to the spot where the sun-god was with the yonder Hanūmān. (37-38)

अथातिरभसेनागाद् राहुरुत्सृज्य वासवम्।
अनेन च स वै दृष्टः प्रधावन् शैलकूटवत्॥ ३९॥

"Meanwhile, leaving Indra behind, Rāhu advanced with great speed and he was actually seen by Hanumān running fast like a mountain-peak in motion. (39)

ततः सूर्यं समुत्सृज्य राहुं फलमवेक्ष्य च।
उत्पपात पुनर्व्योम ग्रहीतुं सिंहिकासुतम्॥ ४०॥

"Leaving the sun and visualizing Rāhu to be a fruit, Hanumān thereupon again bounded in the skies to take hold of the son of Siṁhikā. (40)

उत्सृज्यार्कमिमं राम प्रधावन्तं प्लवङ्गमम्।
अवेक्ष्यैवं परावृत्तो मुखशेषः पराङ्मुखः॥ ४१॥

"Clearly perceiving this monkey, Hanumān, running with all speed towards him leaving the sun alone, O Rāma, Rāhu, who had such huge proportions and of whom the head alone remained* retraced his steps with his face turned in the opposite direction. (41)

* We are told in VIII. ix of Śrīmad Bhāgavata how the demon Rāhu had surreptitiously placed himself between the sun-god and the moon-god in the row of gods while nectar was being doled out to the latter by the Lord in the form of an enchanting damsel and the sun-god and the moon-god pointed this out to the Lord, who lopped off the head of the demon with His discus. The head, however, was immortalised by quaffing nectar and assails the sun-god and the moon-god, bearing enmity towards them (verse 24—26).

इन्द्रमाशंसमानस्तु त्रातारं सिंहिकासुतः।
इन्द्र इन्द्रेति संत्रासान्मुहुर्मुहुरभाषत॥ ४२॥

"Looking forward to Indra as his protector, Rāhu (the son of Siṁhikā) for his part repeatedly cried out in his terror 'Indra!' 'Indra!' (42)

राहोर्विक्रोशमानस्य प्रागेवालक्षितं स्वरम्।
श्रुत्वेन्द्रोवाच मा भैषीरहमेनं निषूदये॥ ४३॥

"Hearing the voice of the screaming Rāhu, which was already known to him, Indra said, 'Don't be afraid, I shall presently make short work of him.' (43)

ऐरावतं ततो दृष्ट्वा महत्तदिदमित्यपि।
फलं तं हस्तिराजानमभिदुद्राव मारुतिः॥ ४४॥

"Espying after that Airāvata and taking the king of elephants too to be some enormous fruit, Hanumān, son of the wind-god, rushed at him. (44)

तथास्य धावतो रूपमैरावतजिघृक्षया।
मुहूर्तमभवद् घोरमिन्द्राग्न्योरिव भास्वरम्॥ ४५॥

"Nay, the form of Hanumān, even as he was rushing at Airāvata with intent to catch hold of him, turned for a while fearful and splendid like those of Indra and the god of fire. (45)

एवमाधावमानं तु नातिक्रुद्धः शचीपतिः।
हस्तान्तादतिमुक्तेन कुलिशेनाभ्यताडयत्॥ ४६॥

"Though not highly provoked, Indra (the consort of Śacī) struck Hanumān, who was rushing towards him, with the thunderbolt hurled from the extremities of his hand. (46)

ततो गिरौ पपातैष इन्द्रवज्राभिताडितः।
पतमानस्य चैतस्य वामा हनुरभज्यत॥ ४७॥

"Hit by the thunderbolt of Indra, Hanumān thereupon fell on a mountain; and as he fell his left jaw was broken. (47)

तस्मिंस्तु पतिते चापि वज्रताडनविह्वले।
चुक्रोधेन्द्राय पवनः प्रजानामहिताय सः॥ ४८॥

"Nay, Hanumān for his part having fallen and getting confused too under the stroke of the thunderbolt, the celebrated wind-god got angry with Indra to the detriment of created beings. (48)

प्रचारं स तु संगृह्य प्रजास्वन्तर्गतः प्रभुः।
गुहां प्रविष्टः स्वसुतं शिशुमादाय मारुतः॥ ४९॥

"Withdrawing his movement in the form of respiration, though abiding in all living beings, the celebrated and all-powerful wind-god penetrated deep into a cave, taking his infant son with him. (49)

विण्मूत्राशयमावृत्य प्रजानां परमार्तिकृत्।
रुरोध सर्वभूतानि यथा वर्षाणि वासवः॥ ५०॥

"Causing extreme suffering to created beings by obstructing their bowels and bladder, the wind-god rendered all created beings motionless even as Indra holds up the rains. (50)

वायुप्रकोपाद् भूतानि निरुच्छ्वासानि सर्वतः।
संधिभिर्भिद्यमानैश्च काष्ठभूतानि जज्ञिरे॥ ५१॥

"Due to the wrath of the wind-god living beings everywhere felt choked and turned stiff like wood, as it were, due to their joints getting disrupted. (51)

निःस्वाध्यायवषट्कारं निष्क्रियं धर्मवर्जितम्।
वायुप्रकोपात् त्रैलोक्यं निरयस्थमिवाभवत्॥ ५२॥

"Bereft of study of the Vedas and sacrificial performances, and devoid of rituals and the practice of virtue as a result of the displeasure of the wind-god, all the three worlds felt as if they had sunk into hell. (52)

ततः प्रजाः सगन्धर्वाः सदेवासुरमानुषाः।
प्रजापतिं समाधावन् दुःखिताश्च सुखेच्छया॥ ५३॥

"Feeling afflicted, all created beings including the Gandharvas (celestial musicians), gods, demons and human beings hurried to Brahmā (the lord of creation) with intent to obtain relief. (53)

ऊचुः प्राञ्जलयो देवा महोदरनिभोदराः।
त्वया तु भगवन् सृष्टाः प्रजा नाथ चतुर्विधाः॥ ५४॥

"With bloated bellies resembling the

bellies of those suffering from the disease of dropsy, the gods submitted with joined palms: 'By you, indeed, O lord! our master, the four types of created beings 1. viviparous, 2. oviparous, 3. the sweat-born and 4. those sprouting from the earth were evolved. (54)

त्वया दत्तोऽयमस्माकमायुषः पवनः पतिः।
सोऽस्मान् प्राणेश्वरो भूत्वा कस्मादेषोऽद्य सत्तम॥ ५५॥
रुरोध दुःखं जनयन्नन्तःपुर इव स्त्रियः।
तस्मात् त्वां शरणं प्राप्ता वायुनोपहता वयम्॥ ५६॥

" 'The wind-god was bestowed on us by you as the lord of our lives. Wherefore, O prince of the virtuous, has he, even though being the controller of our vital breaths, suffocated us today, even as a king would confine his womenfolk in a gynaeceum, thereby causing affliction to us? Afflicted by the wind-god, we have accordingly sought you as our shelter. (55-56)

वायुसंरोधजं दुःखमिदं नो नुद दुःखहन्।
एतत् प्रजानां श्रुत्वा तु प्रजानाथः प्रजापतिः॥ ५७॥
कारणादिति चोक्त्वासौ प्रजाः पुनरभाषत।
यस्मिंश्च कारणे वायुश्चुक्रोध च रुरोध च॥ ५८॥
प्रजाः शृणुध्वं तत् सर्वं श्रोतव्यं चात्मनः क्षमम्।
पुत्रस्तस्यामरेशेन इन्द्रेणाद्य निपातितः॥ ५९॥
राहोर्वचनमास्थाय ततः स कुपितोऽनिलः।
अशरीरः शरीरेषु वायुश्चरति पालयन्॥ ६०॥

" 'Pray, relieve this suffering of ours caused by the obstruction of the wind, O allayer of suffering!'

"Hearing this petition of the created beings, and saying, 'This has happened due to some reason', the lord of creation, the protector of all created beings, for his part continued as follows: 'Hear, O created beings, for what reason the wind-god got angry and held up his movement; all that deserves to be listened to by you and is justifiable too. In response to the appeal of Rāhu, the son of the wind-god has been struck down today by Indra, the ruler of gods; hence the said wind-god got angry. Going without a body, the wind-god moves in all bodies preserving them. (57—60)

शरीरं हि विना वायुं समतां याति दारुभिः।
वायुः प्राणः सुखं वायुर्वायुः सर्वमिदं जगत्॥ ६१॥

"Devoid of the wind, a body attains similarity to blocks of wood. Air is life, air is happiness, the air constitutes all this universe. (61)

वायुना सम्परित्यक्तं न सुखं विन्दते जगत्।
अद्यैव च परित्यक्तं वायुना जगदायुषा॥ ६२॥

"Entirely devoid of the air, the world does not attain happiness. The world has just now been forsaken by the wind, which is its very life. (62)

अद्यैव ते निरुच्छ्वासाः काष्ठकुड्योपमाः स्थिताः।
तद् यामस्तत्र यत्रास्ते मारुतो रुक्प्रदो हि नः।
मा विनाशं गमिष्याम अप्रसाद्यादितेः सुताः॥ ६३॥

" 'Being unable to breathe, all created beings stand no better than the blocks of wood or walls. Therefore, we shall actually proceed to that place where the wind-god who is causing pain to us, is present; let us not go to ruin by not placating him, O sons of Aditi!' (63)

ततः प्रजाभिः सहितः प्रजापतिः
सदेवगन्धर्वभुजङ्गगुह्यकैः।
जगाम तत्रास्यति यत्र मारुतः
सुतं सुरेन्द्राभिहतं प्रगृह्य सः॥ ६४॥

"Accompanied by all created beings including gods, the Gandharvas (celestial musicians), serpents and Guhyakas (Yakṣas), Brahmā (the lord of creation) thereupon moved to the place where the said wind-god sat, taking hold of his son who had been struck down by Indra. (64)

ततोऽर्कवैश्वानरकाञ्चनप्रभं
सुतं तदोत्सङ्गगतं सदागतेः।
चतुर्मुखो वीक्ष्य कृपामथाकरोत्
सदेवगन्धर्वऋषियक्षराक्षसैः॥ ६५॥

"Perceiving at that time the son of the wind-god (who is perpetually in motion), radiant as the sun, fire and gold, in his lap, Brahmā (the four-faced god) accompanied

by Gandharvas, Ṛṣis (the seers of Vedic Mantras), Yakṣas and ogres, including gods, thereupon immediately took pity on the child." (65)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चत्रिंशः सर्गः ॥ ३५ ॥

Thus ends Canto Thirty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्त्रिंशः सर्गः

Canto XXXVI

After bringing Hanumān back to life, Brahmā and other gods grant boons of various kinds in his favour. The wind-god takes him to Añjanā. Due to a curse pronounced on him by some Ṛṣis, Hanumān remains unconscious of his might. Śrī Rāma permits Agastya and other sages to depart after requesting them to be present at the sacrifice to be performed by Him

ततः पितामहं दृष्ट्वा वायुः पुत्रवधार्दितः।
शिशुकं तं समादाय उत्तस्थौ धातुरग्रतः॥ १॥

"On seeing Brahmā (the grandfather of the entire creation, which is evolved by his ten mind-born sons), the wind-god, who was tormented by the death of his son, stood in front of the creator, bearing that child in his arms. (1)

चलकुण्डलमौलिस्रक् तपनीयविभूषणः।
पादयोर्न्यपतद् वायुस्त्रिरुपस्थाय वेधसे॥ २॥

"Standing thrice submissively before the creator, the wind-god with swinging earrings, nay, adorned with a diadem and garland, and ornaments of gold, fell at the former's feet. (2)

तं तु वेदविदा तेन लम्बाभरणशोभिना।
वायुमुत्थाप्य हस्तेन शिशुं तं परिमृष्टवान्॥ ३॥

"Lifting up the wind-god, Brahmā (the knower of the Vedas) stroked that child with his long, outstretched and adorned hand. (3)

स्पृष्टमात्रस्ततः सोऽथ सलीलं पद्मजन्मना।
जलसिक्तं यथा सस्यं पुनर्जीवितमाप्तवान्॥ ४॥

"The moment Hanumān was sportingly touched by Brahmā (the lotus-born), he thereupon forthwith came back to life like a crop which has been watered. (4)

प्राणवन्तमिमं दृष्ट्वा प्राणो गन्धवहो मुदा।
चचार सर्वभूतेषु संनिरुद्धं यथा पुरा॥ ५॥

"Seeing Hanumān restored to life, the wind-god, constituting the vital breath of the entire creation, began once more to circulate inwardly as before in all creatures. (5)

मरुद्रोधाद् विनिर्मुक्तास्ताः प्रजा मुदिताऽभवन्।
शीतवातविनिर्मुक्ताः पद्मिन्य इव साम्बुजाः॥ ६॥

"Completely freed from the obstruction caused by the wind-god, all those created beings became joyful again like lakes spotted with lotus flowers when rid of cold winds. (6)

ततस्त्रियुग्मस्त्रिककुत् त्रिधामा त्रिदशार्चितः।
उवाच देवता ब्रह्मा मारुतप्रियकाम्यया॥ ७॥

"Thereupon Brahmā, who is endowed with three pairs of divine properties (viz., glory and prowess, power and wealth, wisdom and dispassion), who appears in three forms (viz., Brahmā, Viṣṇu and Śiva), who has

His abode in all the three worlds, and who is worshipped by all the gods (lit., those who pass through only three stages in life, viz., infancy, boyhood and prime of youth) spoke as follows to the gods with intent to oblige the wind-god: (7)

भो महेन्द्राग्निवरुणा महेश्वरधनेश्वराः।
जानतामपि वः सर्वं वक्ष्यामि श्रूयतां हितम्॥ ८॥

" 'O mighty Indra, Agni (the god of fire), Varuṇa (the god presiding over the waters), Lord Śiva (the Supreme Ruler) and Kubera (the god of riches) to you, even though you know everything, I will tell you what is conducive to your good; please listen. (8)

अनेन शिशुना कार्यं कर्तव्यं वो भविष्यति।
तद् ददध्वं वरान् सर्वे मारुतस्यास्य तुष्टये॥ ९॥

" 'Your purpose shall be accomplished by this infant. Therefore, grant him boons all of you with a view to the appeasement of the wind-god.' (9)

ततः सहस्रनयनः प्रीतियुक्तः शुभाननः।
कुशेशयमयीं मालामुत्क्षेप्येदं वचोऽब्रवीत्॥ १०॥

"Taking off his wreath of lotus flowers and placing it round the neck of Hanumān, Indra (the thousand-eyed god), who had a charming countenance, uttered the following words: (10)

मत्करोत्सृष्टवज्रेण हनुरस्य यथा हतः।
नाम्ना वै कपिशार्दूलो भविता हनुमानिति॥ ११॥

" 'Inasmuch as the chin of this infant was broken by the thunderbolt hurled from my hand, this tiger among the monkeys will surely go by the name of Hanumān. (11)

अहमस्य प्रदास्यामि परमं वरमद्भुतम्।
इतः प्रभृति वज्रस्य ममावध्यो भविष्यति॥ १२॥

" 'I hereby grant him the supreme and wonderful boon that from this day onwards he will be invulnerable to my thunderbolt.' (12)

मार्तण्डस्त्वब्रवीत् तत्र भगवांस्तिमिरापहः।
तेजसोऽस्य मदीयस्य ददामि शतिकां कलाम्॥ १३॥

"The glorious sun-god, the dispeller of darkness, for his part said on that occasion, 'I bestow upon him a hundredth part of my brilliance. (13)

यदा च शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति।
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति।
न चास्य भविता कश्चित् सदृशः शास्त्रदर्शने॥ १४॥

"Again, when the ability to study the Śāstras (the various branches of learning) appears in him, then I shall impart to him the knowledge of the Śāstras, whereby he will become a good speaker. Nay, none shall vie with him in the knowledge of the Śāstras.' (14)

वरुणश्च वरं प्रादान्नास्य मृत्युर्भविष्यति।
वर्षायुतशतेनापि मत्पाशादुदकादपि॥ १५॥

"Nay, Varuṇa conferred on him the boon that his death will not occur even in millions of years from his noose or from water either. (15)

यमो दण्डादवध्यत्वमरोगत्वं च दत्तवान्।
वरं ददामि संतुष्ट अविषादं च संयुगे॥ १६॥
गदेयं मामिका नैनं संयुगेषु वधिष्यति।
इत्येवं धनदः प्राह तदा ह्येकाक्षिपिङ्गलः॥ १७॥

"Yama granted him invulnerability to his rod and freedom from ailment. Then Kubera (the bestower of riches), who was brown of one eye, actually said, 'Highly pleased, I grant him the boon that this mace of mine shall not cause his death in conflicts and further vouchsafe him unweariness in war.' (16-17)

मत्तो मदायुधानां च अवध्योऽयं भविष्यति।
इत्येवं शङ्करेणापि दत्तोऽस्य परमो वरः॥ १८॥

"The supreme boon that 'This child shall be immune from death at My hands as well as from death caused by My weapons' was bestowed on him by Lord Śaṅkara, the Bestower of happiness. (18)

विश्वकर्मा च दृष्ट्वेमं बालसूर्योपमं शिशुम्।
शिल्पिनां प्रवरः प्रादाद् वरमस्य महामतिः॥ १९॥

"Nay, beholding that infant, who vied

with the rising sun, the highly intelligent Viśwakarmā, the foremost among the builders, granted him the following boon: (19)

मत्कृतानि च शस्त्राणि यानि दिव्यानि तानि च।
तैरवध्यत्वमापन्नश्चिरजीवी भविष्यति॥ २०॥

'Having acquired invulnerability to celestial weapons that have been forged by me as well as to those which exist in my mind, he shall be long-lived.' (20)

दीर्घायुश्च महात्मा च ब्रह्मा तं प्राब्रवीद् वचः।
सर्वेषां ब्रह्मदण्डानामवध्योऽयं भविष्यति॥ २१॥

"Brahmā made the following augury concerning the infant: 'This infant shall be long-lived and magnanimous and shall be invulnerable to all rods of punishment connected with Brahmā (the creator) or to the imprecations pronounced by the Brāhmaṇas." (21)

ततः सुराणां तु वरैर्दृष्ट्वा ह्येनमलङ्कृतम्।
चतुर्मुखस्तुष्टमना वायुमाह जगद्गुरुः॥ २२॥

"Gratified to see the infant enriched by the boons granted by the gods, Brahmā (the four-faced god), the teacher of the world, spoke to the wind-god as follows: (22)

अमित्राणां भयकरो मित्राणामभयंकरः।
अजेयो भविता पुत्रस्तव मारुत मारुतिः॥ २३॥

" 'Your son, Hanumān, O wind-god, will prove to be a terror to his foes, will vouchsafe immunity from fear to his friends and will prove invincible. (23)

कामरूपः कामचारी कामगः प्लवतां वरः।
भवत्यव्याहतगतिः कीर्तिमांश्च भविष्यति॥ २४॥

" 'This jewel among the monkeys shall be able to change his form at will, and go wheresoever he pleases at the speed of his choice; his movements will remain unimpeded and everywhere he shall turn out glorious. (24)

रावणोत्सादनार्थानि रामप्रीतिकराणि च।
रोमहर्षकराण्येव कर्ता कर्माणि संयुगे॥ २५॥

" 'In the war he shall accomplish feats intended to uproot Rāvaṇa, pleasing to Śrī Rāma and causing one's hair to stand on end.' (25)

एवमुक्त्वा तमामन्त्र्य मारुतं त्वमरैः सह।
यथागतं ययुः सर्वे पितामहपुरोगमाः॥ २६॥

"Saying so and taking leave of the well-known wind-god, all the petitioners including the gods, with Brahmā (the grandfather of the entire creation) at their head, returned even as they had come.(26)

सोऽपि गन्धवहः पुत्रं प्रगृह्य गृहमानयत्।
अञ्जनायास्तमाख्याय वरदत्तं विनिर्गतः॥ २७॥

"Taking his son with him, the wind-god (the wafter of smells), brought the child home and, telling Añjanā of the child having been granted boons by the gods, departed. (27)

प्राप्य राम वरानेष वरदानबलान्वितः।
जवेनात्मनि संस्थेन सोऽसौ पूर्ण इवार्णवः॥ २८॥

"Having obtained boons from the gods, and enriched by the strength which accrued from the bestowal of boons, O Rāma, this celebrated Hanumān replete with his native velocity, resembled the ocean. (28)

तरसा पूर्यमाणोऽपि तदा वानरपुङ्गवः।
आश्रमेषु महर्षीणामपराध्यति निर्भयः॥ २९॥

"Overflowing with vigour, Hanumān (a bull among the monkeys) fearlessly began to offend even against the sanctity of the hermitages of eminent Ṛṣis seers of Vedic Mantras at that time. (29)

स्रुग्भाण्डान्यग्निहोत्राणि वल्कलानां च संचयान्।
भग्नविच्छिन्नविध्वस्तान् संशान्तानां करोत्ययम्॥ ३०॥

"He broke the sacrificial ladles and vessels, interrupted the pouring of oblations into the sacred fires and tore to shreds the piles of bark belonging to the perfectly tranquil ascetics living in the hermitages. (30)

एवंविधानि कर्माणि प्रावर्तत महाबलः।
सर्वेषां ब्रह्मदण्डानामवध्यः शम्भुना कृतः॥ ३१॥

जानन्त ऋषयः सर्वे सहन्ते तस्य शक्तितः।
तथा केसरिणा त्वेष वायुना सोऽञ्जनीसुतः॥ ३२॥
प्रतिषिद्धोऽपि मर्यादां लङ्घयत्येव वानरः।
ततो महर्षयः क्रुद्धा भृग्वङ्गिरसवंशजाः॥ ३३॥
शेषुरेनं रघुश्रेष्ठ नातिक्रुद्धातिमन्यवः।
बाधसे यत् समाश्रित्य बलमस्मान् प्लवङ्गम॥ ३४॥
तद् दीर्घकालं वेत्तासि नास्माकं शापमोहितः।
यदा ते स्मार्यते कीर्तिस्तदा ते वर्धते बलम्॥ ३५॥

"Hanumān, who was endowed with extraordinary might, freely indulged in such pranks. Knowing that he had been rendered immune by Brahmā (the source of happiness) from death caused by all kinds of curses pronounced by Brāhmaṇas, all those Ṛṣis (seers of Vedic Mantras), put up with them because of the power derived from the boons. Even though prohibited by Kesarī (Añjanā's husband and Hanumān's foster-father) as well as by the wind-god, the yonder monkey, the son of Añjanā, for his part continued to exceed the bounds of propriety. Provoked to anger, the eminent sages, born in the line of Bhṛgu and Aṅgirā (the mind-born sons of Brahmā), who were really speaking neither enraged nor highly indignant, thereupon cursed him as follows, O jewel among Raghus:

" 'Bewitched by our imprecation, you will remain unconscious for a long time of the power, banking on which you are harassing us, O monkey! You will become aware of your mighty prowess when someone reminds you of your glory.' (31—35)

ततस्तु हृततेजौजा महर्षिवचनौजसा।
एषोऽऽश्रमाणि तान्येव मृदुभावं गतोऽचरत्॥ ३६॥

"Deprived of the knowledge of his energy and vigour by the strength of the execration pronounced by the eminent sages, Hanumān, for his part, thereupon ranged over those very hermitages in a placid mood. (36)

अथर्क्षरजसो नाम वालिसुग्रीवयोः पिता।
सर्ववानरराजासीत् तेजसा इव भास्करः॥ ३७॥

"At that time, the father of Vālī and Sugrīva, Ṛkṣarajā by name, who resembled the sun in splendour, was the ruler of all the monkeys. (37)

स तु राज्यं चिरं कृत्वा वानराणां महेश्वरः।
ततस्त्वर्क्षरजा नाम कालधर्मेण योजितः॥ ३८॥

"Having ruled for a long time, that suzerain lord of the monkeys, Ṛkṣarajā by name, for his part, was subjected to the natural law of Time. (38)

तस्मिन्नस्तमिते चाथ मन्त्रिभिर्मन्त्रकोविदैः।
पित्र्ये पदे कृतो वाली सुग्रीवो वालिनः पदे॥ ३९॥

"He having met his death, Vālī was forthwith installed in the position of his father and Sugrīva in the position of Vālī (the Crown prince) by his counsellors, who were expert in counselling. (39)

सुग्रीवेण समं त्वस्य अद्वैधं छिद्रवर्जितम्।
आबाल्यं सख्यमभवदनिलस्याग्निना यथा॥ ४०॥

"From his very boyhood Vāli developed with Sugrīva an unwarying and unbroken brotherhood, similar to that of the wind with fire. (40)

एष शापवशादेव न वेद बलमात्मनः।
वालिसुग्रीवयोर्वैरं यदा राम समुत्थितम्॥ ४१॥
न ह्येष राम सुग्रीवो भ्राम्यमाणोऽपि वालिना।
देव जानाति न ह्येष बलमात्मनि मारुतिः॥ ४२॥

"By reason of that very curse, Hanumān was not conscious of his might. When hostility arose between Vālī and Sugrīva, O Rāma, neither the yonder Sugrīva, even while he was being forced to wander from place to place, O Lord Rāma, nor this son of the wind-god, Hanumān, was actually aware of the strength which existed in him. (41-42)

ऋषिशापाहृतबलस्तदैव कपिसत्तमः।
सिंहः कुञ्जररुद्धो वा आस्थितः सहितो रणे॥ ४३॥

"Deprived of the knowledge of his own might by the curse of the sages, Hanumān, the foremost of monkeys, remained standing by the side of Sugrīva during that very

period like a lion kept back by an elephant, in the course of the latter's combat with Vālī. (43)

पराक्रमोत्साहमतिप्रताप-
सौशील्यमाधुर्यनयानयैश्च ।
गाम्भीर्यचातुर्यसुवीर्यधैर्यै-
र्हनूमतः कोऽप्यधिकोऽस्ति लोके ॥ ४४ ॥

"Who is there in the world superior to Hanumān in respect of prowess, energy, extraordinary glory, amiability, sweetness of temper and the knowledge of what is prudent or otherwise, as well as of profundity, cleverness, extraordinary virility and firmness? (44)

असौ पुनर्व्याकरणं ग्रहीष्यन्
सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः ।
उद्यद्गिरेरस्तगिरिं जगाम
ग्रन्थं महद्धारयनप्रमेयः ॥ ४५ ॥

"With his face turned towards the sun-god with a view to learn grammar and desiring to put questions to him, (in order to remove his doubts) the yonder chief of monkeys, of immeasurable energy, journeyed from the hill where the sun rises to the hill where it sets, with intent to master the great work on grammar. (45)

ससूत्रवृत्त्यर्थपदं महार्थं
ससंग्रहं सिद्ध्यति वै कपीन्द्रः ।
नह्यस्य कश्चित् सदृशोऽस्ति शास्त्रे
वैशारदे छन्दगतौ तथैव ॥ ४६ ॥

"Hanumān (the chief of monkeys) has mastered the great gloss on the aphorisms including the aphorisms of grammar as well as the Vṛtti (comment), the Vārtīka (annotation) on the aphorisms and also the monographs on the subject. Indeed there is none like him in the knowledge of other branches of learning as well as in prosody. (46)

सर्वासु विद्यासु तपोविधाने
प्रस्पर्धतेऽयं हि गुरुं सुराणाम् ।
सोऽयं नवव्याकरणार्थवेत्ता
ब्रह्मा भविष्यत्यपि ते प्रसादात् ॥ ४७ ॥

"He actually rivals Sage Bṛhaspati (the preceptor of gods) in all the branches of learning as well as in the practice of austerities. Well-versed in the subject-matter of the nine systems of grammar, the yonder Hanumān shall prove to be a very Brahmā by Your grace. (47)

प्रवीविवक्षोरिव सागरस्य
लोकान् दिधक्षोरिव पावकस्य ।
लोकक्षयेष्वेव यथान्तकस्य
हनूमतः स्थास्यति कः पुरस्तात् ॥ ४८ ॥

"Who can stand face to face with Hanūmān, who resembles the ocean threatening (at the time of final dissolution) to corrode the earth or the fire which (at the end of the world-period) is out to consume the universe and who resembles Death on the occasion of the destruction of the world? (48)

एषेव चान्ये च महाकपीन्द्राः
सुग्रीवमैन्दद्विविदाः सनीलाः ।
सतारतारेयनलाः सरम्भा-
स्त्वत्कारणाद् राम सुरैर्हि सृष्टाः ॥ ४९ ॥

"Like him, other great leaders of monkeys too, viz., Sugrīva, Mainda and Dwivida including Nīla, Tāra, Aṅgada (son of Tārā) and Nala as also Rambha were actually procreated by the gods for your sake, O Rāma! (49)

गजो गवाक्षो गवयः सुदंष्ट्रो
मैन्दः प्रभो ज्योतिमुखो नलश्च ।
एते च ऋक्षाः सह वानरेन्द्रै-
स्त्वत्कारणाद् राम सुरैर्हि सृष्टाः ॥ ५० ॥

"Nay, alongwith the aforesaid leaders of monkeys, Gaja, Gavākṣa, Gavaya, Sudaṁṣṭra, Mainda, Prabha, Jyotimukha and Nala—these bears too were actually procreated by the gods for your sake only, O Rāma! (50)

तदेतत् कथितं सर्वं यन्मां त्वं परिपृच्छसि।
हनूमतो बालभावे कर्मैतत् कथितं मया॥ ५१॥

"All that you asked me has hereby been related by me. The feats performed by Hanumān in his childhood have also been recounted by me." (51)

श्रुत्वागस्त्यस्य कथितं रामः सौमित्रिरेव च।
विस्मयं परमं जग्मुर्वानरा राक्षसैः सह॥ ५२॥

Hearing the tale of Agastya, Śrī Rāma as well as Lakṣmaṇa, as also the monkeys alongwith the ogres experienced great wonder. (52)

अगस्त्यस्त्वब्रवीद् रामं सर्वमेतच्छ्रुतं त्वया।
दृष्टः सम्भाषितश्चासि राम गच्छामहे वयम्॥ ५३॥

Agastya for his part said to Śrī Rāma, "All this has been listened to by You. You have also been seen and spoken to by us, O Rāma! We now depart." (53)

श्रुत्वैतद् राघवो वाक्यमगस्त्यस्योग्रतेजसः।
प्राञ्जलिः प्रणतश्चापि महर्षिमिदमब्रवीत्॥ ५४॥

Hearing this statement of Agastya of formidable lustre, Śrī Rāma (a scion of Raghu) submissively replied as follows with joined palms to the great sage: (54)

अद्य मे देवतास्तुष्टाः पितरः प्रपितामहाः।
युष्माकं दर्शनादेव नित्यं तुष्टाः सबान्धवाः॥ ५५॥

"The gods, the eternal manes as well as the souls of My departed ancestors are pleased with Me today. As for ourselves we stand ever gratified with our kinsfolk through your very sight. (55)

विज्ञाप्यं तु ममैतद्धि यद् वदाम्यागतस्पृहः।
तद् भवद्भिर्मम कृते कर्तव्यमनुकम्पया॥ ५६॥

"Here is something actually worth bringing to your notice. Seized with a longing, that which I submit to you must be carried out by you out of compassion to Me. (56)

पौरजानपदान् स्थाप्य स्वकार्येष्वहमागतः।
क्रतूनहं करिष्यामि प्रभावाद् भवतां सताम्॥ ५७॥

"After appointing the citizens as well as the people of the countryside to their respective duties, now that I have returned from My exile in the forest, I intend to perform sacrifices through the goodwill of saintly persons like you. (57)

सदस्या मम यज्ञेषु भवन्तो नित्यमेव तु।
भविष्यथ महावीर्या ममानुग्रहकांक्षिणः॥ ५८॥

"Longing, as you do, to bless Me, you, for your part, who are endowed with extraordinary prowess born of asceticism, should constantly act as superintending priests at My sacrificial performances. (58)

अहं युष्मान् समाश्रित्य तपोनिर्धूतकल्मषान्।
अनुगृहीतः पितृभिर्भविष्यामि सुनिर्वृतः॥ ५९॥

"Fully depending on you, who have shaken off all sins through asceticism, I shall be blessed by My ancestors and feel exceedingly happy. (59)

तदागन्तव्यमनिशं भवद्भिरिह संगतैः।
अगस्त्याद्यास्तु तच्छ्रुत्वा ऋषयः संशितव्रताः॥ ६०॥
एवमस्त्विति तं प्रोच्य प्रयातुमुपचक्रमुः।
एवमुक्त्वा गताः सर्वे ऋषयस्ते यथागतम्॥ ६१॥

"You all should always come here in a body at the time when the sacrifice has commenced."

Hearing the aforesaid request and saying "Amen" to Him, the sages of rigid vows, the foremost of whom was Agastya, began to depart. Saying so, all the aforesaid sages left as they came. (60-61)

राघवश्च तमेवार्थं चिन्तयामास विस्मितः।
ततोऽस्तं भास्करे याते विसृज्य नृपवानरान्॥ ६२॥
संध्यामुपास्य विधिवत् तदा नरवरोत्तमः।
प्रवृत्तायां रजन्यां तु सोऽन्तःपुरचरोऽभवत्॥ ६३॥

Śrī Rāma too pondered in amazement over that very subject of performing sacrifices. Having seen off the assembled kings and monkeys on the sun having set, and performed the Sandhyā devotions with

due ceremony, Śrī Rāma, the foremost of jewels among men, for His part retired into the gynaeceum when the night had set in. (62-63)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्त्रिंशः सर्गः ॥ ३६ ॥

Thus ends Canto Thirty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तत्रिंशः सर्गः

Canto XXXVII

Śrī Rāma sits in court with His courtiers

अभिषिक्ते तु काकुत्स्थे धर्मेण विदितात्मनि।
व्यतीता या निशा पूर्वा पौराणां हर्षवर्धिनी॥ १ ॥

Śrī Rāma (a scion of Kakutstha), who understood the nature of the soul, having been consecrated on the throne of Ayodhyā in accordance with the prescribed rule, the first night, which enhanced the delight of the citizens of Ayodhyā, passed. (1)

तस्यां रजन्यां व्युष्टायां प्रातर्नृपतिबोधकाः।
वन्दिनः समुपातिष्ठन् सौम्या नृपतिवेश्मनि॥ २ ॥

The said night having ended, the following morning the gentle bards who were charged with the duty of waking the king assembled at the royal palace. (2)

ते रक्तकण्ठिनः सर्वे किन्नरा इव शिक्षिताः।
तुष्टुवुर्नृपतिं वीरं यथावत् सम्प्रहर्षिणः॥ ३ ॥

Sweet-voiced as they were and trained in the art of singing like the Kinnaras (celestial minstrels), they all, full of excessive joy, began duly to extol the heroic king as follows: (3)

वीर सौम्य प्रबुध्यस्व कौसल्याप्रीतिवर्धन।
जगद्धि सर्वं स्वपिति त्वयि सुप्ते नराधिप॥ ४ ॥

"Awake, O gentle hero, the enhancer of the delight of mother Kausalyā! Indeed the whole world remains buried in sleep while you are asleep, O suzerain lord of men! (4)

विक्रमस्ते यथा विष्णो रूपं चैवाश्विनोरिव।
बुद्ध्या बृहस्पतेस्तुल्यः प्रजापतिसमो ह्यसि॥ ५ ॥

"Your prowess is like that of Lord Viṣṇu, and your comeliness is like that of the twin-born Aświns, the physicians of gods. You are a compeer of Sage Bṛhaspati (the preceptor of gods) in intelligence, and in ruling over the people you are the equal to Brahmā, the lord of creation. (5)

क्षमा ते पृथिवीतुल्या तेजसा भास्करोपमः।
वेगस्ते वायुना तुल्यो गाम्भीर्यमुदधेरिव॥ ६ ॥

"Your forbearance is unshaken like the earth; in glory you are a compeer of the sun. Your onrush vies with the wind, while your profundity is like that of the deep ocean. (6)

अप्रकम्प्यो यथा स्थाणुश्चन्द्रे सौम्यत्वमीदृशम्।
नेदृशाः पार्थिवाः पूर्वं भवितारो नराधिप॥ ७ ॥

"You are unshakable in conflict like Lord Śiva such delightfulness as exists in you is found in the moon. Kings such as you, never existed in the past nor will they be hereafter, O suzerain lord of human beings! (7)

यथा त्वमसि दुर्धर्षो धर्मनित्यः प्रजाहितः।
न त्वां जहाति कीर्तिश्च लक्ष्मीश्च पुरुषर्षभ॥ ८ ॥

"You are difficult to overpower in the true sense of the term, constant as you are in virtue and friendly to the people. Nay, glory does not forsake you, much less fortune, O jewel among men! (8)

श्रीश्च धर्मश्च काकुत्स्थ त्वयि नित्यं प्रतिष्ठितौ।
एताश्चान्याश्च मधुरा वन्दिभिः परिकीर्तिताः॥ ९ ॥

"Fortune and piety are constantly established in you, O Rāma (a scion of Kakutstha)!" These and other sweet encomia too were chanted by the bards. (9)

सूताश्च संस्तवैर्दिव्यैर्बोधयन्ति स्म राघवम्।
स्तुतिभिः स्तूयमानाभिः प्रत्यबुध्यत राघवः॥ १०॥

Panegyrists too woke up Śrī Rāma (a scion of Raghu) by means of wonderful panegyrics. Śrī Rāma awoke while praises were being sung. (10)

स तद्विहाय शयनं पाण्डुराच्छादनास्तृतम्।
उत्तस्थौ नागशयनाद्धरिर्नारायणो यथा॥ ११॥

Quitting his well-known couch overspread with a bed covered by a white sheet, he got up as would Lord Nārāyaṇa, the Destroyer of sins, from His couch consisting of a serpent (Śeṣa). (11)

तमुत्थितं महात्मानं प्रह्वाः प्राञ्जलयो नराः।
सलिलं भाजनैः शुभ्रैरुपतस्थुः सहस्रशः॥ १२॥

Attendants in thousands bowing with joined palms brought water in shining ewers for the use of the high-souled monarch who had just risen. (12)

कृतोदकः शुचिर्भूत्वा काले हुतहुताशनः।
देवागारं जगामाशु पुण्यमिक्ष्वाकुसेवितम्॥ १३॥

Having bathed and getting thus purified and having propitiated the sacred fire through oblations in time, he repaired with quick steps to the holy temple of the Ikṣwākus. (13)

तत्र देवान् पितॄन् विप्रानर्चयित्वा यथाविधि।
बाह्यकक्षान्तरं रामो निर्जगाम जनैर्वृतः॥ १४॥

Having duly worshipped there the gods, the manes and the Brāhmaṇas, Śrī Rāma, surrounded by men, sought the interior of the outer chamber. (14)

उपतस्थुर्महात्मानो मन्त्रिणः सपुरोहिताः।
वसिष्ठप्रमुखाः सर्वे दीप्यमाना इवाग्नयः॥ १५॥

Like blazing fires, all the high-souled counsellors including priests, Vasiṣṭha being the foremost among them, presented themselves. (15)

क्षत्रियाश्च महात्मानो नानाजनपदेश्वराः।
रामस्योपाविशन् पार्श्वे शक्रस्येव यथामराः॥ १६॥

Magnanimous Kṣatriyas, rulers of various parts of the country, sat at the side of Śrī Rāma even as gods would by Indra. (16)

भरतो लक्ष्मणश्चात्र शत्रुघ्नश्च महायशाः।
उपासांचक्रिरे हृष्टा वेदास्त्रय इवाध्वरम्॥ १७॥

Like the three Vedas (Ṛgveda, Yajurveda and Sāmaveda) waiting upon a sacrificial performance, Bharata, Lakṣmaṇa as also Śatrughna of great renown waited, full of joy, on Śrī Rāma. (17)

याताः प्राञ्जलयो भूत्वा किंकरा मुदिताननाः।
मुदिता नाम पार्श्वस्था बहवः समुपाविशन्॥ १८॥

With joined palms and a cheerful countenance many a servant known by the class name of Muditas walked and sat comfortably at his side. (18)

वानराश्च महावीर्या विंशतिः कामरूपिणः।
सुग्रीवप्रमुखा राममुपासन्ते महौजसः॥ १९॥

Nay, endowed with great prowess and extraordinary strength the twenty monkeys*, Sugrīva being the foremost among them, who were able to change their form at will, sat at the side of Śrī Rāma. (19)

विभीषणश्च रक्षोभिश्चतुर्भिः परिवारितः।
उपासते महात्मानं धनेशमिव गुह्यकः॥ २०॥

Like a Yakṣa attending on Kubera (the god of riches), Vibhīṣaṇa, surrounded by four ogres (his ministers), waited on the high-souled Śrī Rāma. (20)

तथा निगमवृद्धाश्च कुलीना ये च मानवाः।
शिरसा वन्द्य राजानमुपासन्ते विचक्षणाः॥ २१॥

Bowing with their heads bent low, sagacious human beings too, who were

* Sugrīva, Aṅgada, Hanumān, Jāmbavān, Suṣeṇa, Tāra, Nīla, Nala, Mainda, Dwivida, Kumuda, Śarabha, Śatabali, Gandhamādana, Gaja, Gavākṣa, Gavaya, Dhūmra, Rambha and Jyotimukha are the names of the principal monkeys (and bears) present at Ayodhyā at that time.

superior in the knowledge of the Vedas and of noble descent also, likewise sat at his side. (21)

तथा परिवृतो राजा श्रीमद्भिर्ऋषिभिर्वरैः।
राजभिश्च महावीर्यैर्वानरैश्च सराक्षसैः॥ २२॥

The king was similarly surrounded by glorious and eminent Ṛṣis (seers of Vedic Mantras) as well as by kings endowed with extraordinary prowess and the aforesaid monkeys alongwith the ogres. (22)

यथा देवेश्वरो नित्यमृषिभिः समुपास्यते।
अधिकस्तेन रूपेण सहस्राक्षाद् विरोचते॥ २३॥

Just as Indra, the ruler of gods, is duly waited upon by Ṛṣis everyday, Śrī Rāma shone brightly even more than Indra (the thousand-eyed god) in that seemingly human form. (23)

तेषां समुपविष्टानां तास्ताः सुमधुराः कथाः।
कथ्यन्ते धर्मसंयुक्ताः पुराणज्ञैर्महात्मभिः॥ २४॥

In their presence when they were all comfortably seated, different stories, exceedingly sweet and full of piety, were recited by high-souled persons well-versed in the Purāṇas.* (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तत्रिंशः सर्गः॥ ३७॥

Thus ends Canto Thirty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टात्रिंशः सर्गः

Canto XXXVIII

Śrī Rāma grants leave to Kings—Janaka, Yudhājit, Pratardana and others to proceed to their respective dominions

एवमास्ते महाबाहुरहन्यहनि राघवः।
प्रशासत् सर्वकार्याणि पौरजानपदेषु च॥ १॥

In this way the mighty-armed Śrī Rāma (a scion of Raghu) continued from day to day to administer all the affairs of the citizens as well as of the people of the outlying districts. (1)

ततः कतिपयाहःसु वैदेहं मिथिलाधिपम्।
राघवः प्राञ्जलिर्भूत्वा वाक्यमेतदुवाच ह॥ २॥

Then after some days Śrī Rāma with joined palms addressed the following submission to King Janaka, ruler of the Videha territory, and the suzerain lord of Mithilā, so the tradition goes: (2)

भवान् हि गतिरव्यग्रा भवता पालिता वयम्।
भवतस्तेजसोग्रेण रावणो निहतो मया॥ ३॥

"You indeed are our permanent support; we stand fostered by you. By virtue of the formidable prowess alone, born of your austerities, was Rāvaṇa killed by me. (3)

इक्ष्वाकूणां च सर्वेषां मैथिलानां च सर्वशः।
अतुलाः प्रीतयो राजन् सम्बन्धकपुरोगमाः॥ ४॥

"Bonds of affection which have followed from a matrimonial alliance and stand unequalled have existed between all the Ikṣwākus, on the one hand, and all the rulers of Mithilā, on the other, O king! (4)

* Some editions of the Vālmīki-Rāmāyaṇa have inserted between Cantos XXXVII and XXXVIII five Cantos as interpolated detailing the descent of Vālī and Sugrīva and the story of Rāvaṇa's expedition to Śwetadwīpa (an abode of Lord Viṣṇu) as narrated by Sage Agastya. But, since mention is made of the departure of Agastya in the previous Canto, the insertion of these Cantos at the end of Canto XXXVII appeared to us unwarranted. We have, therefore, omitted the said interpolated Cantos.

तद् भवान् स्वपुरं यातु रत्नान्यादाय पार्थिव।
भरतश्च सहायार्थं पृष्ठतश्चानुयास्यति॥ ५॥

"Accepting the valuable presents, which are being respectfully offered by me, therefore, proceed you to your own city, O king Bharata and alongwith him Śatrughna too will follow at your heels for escorting you." (5)

स तथेति ततः कृत्वा राघवं वाक्यमब्रवीत्।
प्रीतोऽस्मि भवता राजन् दर्शनेन नयेन च॥ ६॥

Saying 'Amen', King Janaka thereupon made the following reply to Śrī Rāma, a scion of Raghu: "I feel gratified, O king, with your sight and polity. (6)

यान्येतानि तु रत्नानि मदर्थं संचितानि वै।
दुहित्रे तान्यहं राजन् सर्वाण्येव ददामि वै॥ ७॥

"I for my part hereby bestow all these valuable presents which have been actually got together for my sake, O king, on my daughter, Empress Sītā." (7)

एवमुक्त्वा तु काकुत्स्थं जनको हृष्टमानसः।
प्रययौ मिथिलां श्रीमांस्तमनुज्ञाय राघवम्॥ ८॥

Having spoken as above to Śrī Rāma (a scion of Kakutstha) and taking leave of the said scion of Raghu, the glorious King Janaka proceeded to Mithilā, delighted in mind. (8)

ततः प्रयाते जनके केकयं मातुलं प्रभुम्।
राघवः प्राञ्जलिर्भूत्वा विनयाद् वाक्यमब्रवीत्॥ ९॥

Janaka having departed, Śrī Rāma with joined palms submitted in all humility as follows to his maternal uncle, the Kekaya king, Yudhājit: (9)

इदं राज्यमहं चैव भरतश्च सलक्ष्मणः।
आयत्तस्त्वं हि नो राजन् गतिश्च पुरुषर्षभ॥ १०॥

"This kingdom of Ayodhyā, myself, as also Bharata and Śatrughna, including Lakṣmaṇa, are at your disposal; nay,you are our very mainstay, O king, a jewel among men! (10)

राजा हि वृद्धः संतापं त्वदर्थमुपयास्यति।
तस्माद् गमनमद्यैव रोचते तव पार्थिव॥ ११॥

"The king, being aged, will feel afflicted on your account; hence, O king, your leaving this very day for your city finds favour with me. (11)

लक्ष्मणेनानुयात्रेण पृष्ठतोऽनुगमिष्यते।
धनमादाय बहुलं रत्नानि विविधानि च॥ १२॥

"You will be followed by Lakṣmaṇa marching at your heels, taking with him abundant wealth and precious stones of various kinds for you." (12)

युधाजित् तु तथेत्याह गमनं प्रति राघव।
रत्नानि च धनं चैव त्वय्येवाक्षय्यमस्त्विति॥ १३॥

Yudhājit for his part said, "Be it so!" with reference to his departure, adding, "O scion of Raghu, let the precious stones as well as the gold remain eternally with you." (13)

प्रदक्षिणं च राजानं कृत्वा केकयवर्धनः।
रामेण च कृतः पूर्वमभिवाद्य प्रदक्षिणम्॥ १४॥
लक्ष्मणेन सहायेन प्रयातः केकयेश्वरः।
हतेऽसुरे यथा वृत्रे विष्णुना सह वासवः॥ १५॥

Nay, having walked clockwise as a mark of respect around the king, Śrī Rāma, the king of the Kekayas, who was also the promoter of the Kekayas, nay, who had already been circumambulated clockwise by Śrī Rāma after greeting him, departed with Lakṣmaṇa as his escort, even as Indra did (for Amarāvatī) on the demon Vṛtra having been killed, with Lord Viṣṇu descended as his younger brother. (14-15)

तं विसृज्य ततो रामो वयस्यमकुतोभयम्।
प्रतर्दनं काशिपतिं परिष्वज्येदमब्रवीत्॥ १६॥

Having sent him away and embraced his friend Pratardana, the ruler of Kāśī, who was a friend and who entertained no fear from any quarter, Śrī Rāma then spoke as follows to him: (16)

दर्शिता भवता प्रीतिर्दर्शितं सौहृदं परम्।
उद्योगश्च त्वया राजन् भरतेन कृतः सह॥ १७॥

"Endeavour was made by you in co-operation with Bharata in my coronation*, O king, and affection and great amity was thereby shown by you. (17)

तद् भवानद्य काशेय पुरीं वाराणसीं व्रज।
रमणीयां त्वया गुप्तां सुप्राकारां सुतोरणाम्॥ १८॥

"Therefore, O king of Kāśī, return you today to the enchanting city of Vārāṇasī, which stands enclosed with a strong wall provided with magnificent gateways and protected by you." (18)

एतावदुक्त्वा चोत्थाय काकुत्स्थः परमासनात्।
पर्यष्वजत धर्मात्मा निरन्तरमुरोगतम्॥ १९॥

Having spoken as above, and rising from his magnificent throne, Śrī Rāma (a scion of Kakutstha), whose mind was set on righteousness, tightly clasped Pratardana, who had clung to his bosom. (19)

विसर्जयामास तदा कौसल्याप्रीतिवर्धनः।
राघवेण कृतानुज्ञः काशेयो ह्यकुतोभयः॥ २०॥
वाराणसीं ययौ तूर्णं राघवेण विसर्जितः।
विसृज्य तं काशिपतिं त्रिशतं पृथिवीपतीन्॥ २१॥
प्रहसन् राघवो वाक्यमुवाच मधुराक्षरम्।
भवतां प्रीतिरव्यग्रा तेजसा परिरक्षिता॥ २२॥

Śrī Rāma (who enhanced the joy of Kausalyā) then bid farewell to the king of Kāśī. Permitted by Śrī Rāma (a scion of Raghu), the ruler of Kāśī, who actually entertained fear from none, proceeded with all speed to Vārāṇasī when sent off by Śrī Rāma. Having sent away the said ruler of Kāśī, Śrī Rāma laughingly spoke in sweet accents as follows to the three hundred princes assembled there:

"Your unflinching devotion to Me stands vindicated by your glory. (20—22)

धर्मश्च नियतो नित्यं सत्यं च भवतां सदा।
युष्माकं चानुभावेन तेजसा च महात्मनाम्॥ २३॥
हतो दुरात्मा दुर्बुद्धी रावणो राक्षसाधमः।
हेतुमात्रमहं तत्र भवतां तेजसा हतः॥ २४॥
रावणः सगणो युद्धे सपुत्रामात्यबान्धवः।
भवन्तश्च समानीता भरतेन महात्मना॥ २५॥
श्रुत्वा जनकराजस्य काननात् तनयां हृताम्।
उद्युक्तानां च सर्वेषां पार्थिवानां महात्मनाम्॥ २६॥
कालोऽप्यतीतः सुमहान् गमनं रोचयाम्यतः।
प्रत्यूचुस्तं च राजानो हर्षेण महता वृताः॥ २७॥

"Virtue is constant and truthfulness too ever exists invariably in you. Nay, through the majesty and glory alone of you, exalted souls, was the evil-minded and perverse Rāvaṇa, the vilest among the ogres, killed. I was a mere instrument in encompassing his death. Truly speaking, Rāvaṇa with his followers, as also his sons, ministers and kinsfolk—was made short work of through your glory alone. You too were called together by the high-souled Bharata on hearing of Sītā (the daughter of king Janaka) having been borne away from the forest. Nay, a pretty long time has gone by while all of you high-souled kings have been zealously active all these days in my interest. Hence I deem it proper that you should depart."

Nay, filled with great joy, the kings answered him thus: (23—27)

दिष्ट्या त्वं विजयी राम स्वराज्येऽपि प्रतिष्ठितः।
दिष्ट्या प्रत्याहृता सीता दिष्ट्या शत्रुः पराजितः॥ २८॥

"By our good luck, O Rāma, you have come out victorious and also stand secure in your own sovereignty. By our good fortune Sītā has been recovered and, thank God, the enemy has been vanquished. (28)

एष नः परमः काम एषा नः प्रीतिरुत्तमा।
यत् त्वां विजयिनं राम पश्यामो हतशात्रवम्॥ २९॥

"This was our highest ambition, and this constitutes our greatest satisfaction, that we see you having killed your enemy and come out victorious, O Rāma. (29)

एतत् त्वय्युपपन्नं च यदस्मांस्त्वं प्रशंससे।
प्रशंसार्ह न जानीमः प्रशंसां वक्तुमीदृशीम्॥ ३०॥

"Nay, it is but proper for you that you compliment us, O king worthy of tribute! We, however, do not know how to pay such a compliment. (30)

आपृच्छामो गमिष्यामो हृदिस्थो नः सदा भवान्।
वर्तामहे महाबाहो प्रीत्यात्र महता वृताः॥ ३१॥

"We now take leave of you and shall depart. Even as you ever remain enshrined in our heart, so filled with great devotion to you, we too may abide in the heart of yours, O mighty-armed one! (31)

भवेच्च ते महाराज प्रीतिरस्मासु नित्यदा।
बाढमित्येव राजानो हर्षेण परमान्विताः॥ ३२॥
ऊचुः प्राञ्जलयः सर्वे राघवं गमनोत्सुकाः।
पूजितास्ते च रामेण जग्मुर्देशान् स्वकान् स्वकान्॥ ३३॥

"And let your affection ever be for us, O monarch!" Answered by Śrī Rāma in the words "All right!", all the kings, transported with joy and ready to depart, said to Śrī Rāma (a scion of Raghu) with joined palms, "We are leaving". Nay, honoured by Śrī Rāma, they all returned to their respective territories. (32-33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे अष्टात्रिंशः सर्गः॥ ३८॥

Thus ends Canto Thirty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनचत्वारिंशः सर्गः

Canto XXXIX

The princes send presents to Śrī Rāma, who after accepting them distributes them to His friends, the monkeys, the bears and the ogres; and they all sojourn happily with Him

ते प्रयाता महात्मानः पार्थिवास्ते प्रहृष्टवत्।
गजवाजिसहस्त्रौघैः कम्पयन्तो वसुंधराम्॥ १॥

Those well-known and high-souled princes joyously departed, shaking the earth with their contingents consisting of thousands of elephants and horses. (1)

अक्षौहिण्यो हि तत्रासन् राघवार्थे समुद्यताः।
भरतस्याज्ञयानेकाः प्रहृष्टबलवाहनाः॥ २॥

More than one Akṣauhiṇī (or units of army, consisting of 21,870 elephants, the same number of chariots, 65,610 horses and 109,350 infantry) stood garrisoned there under the orders of Bharata, fully equipped for the sake of Śrī Rāma (in his conflict with Rāvaṇa, if need be) and full of highly delighted troops and mounts. (2)

ऊचुस्ते च महीपाला बलदर्पसमन्विताः।
न राम रावणं युद्धे पश्यामः पुरतः स्थितम्॥ ३॥

Nay, fully possessed with pride of might, the aforesaid kings said to one another, "We do not see Śrī Rāma and Rāvaṇa standing face to face on the field of battle. (3)

भरतेन वयं पश्चात् समानीता निरर्थकम्।
हता हि राक्षसाः क्षिप्रं पार्थिवैः स्युर्न संशयः॥ ४॥

"We were uselessly brought together by Bharata when the war was over. The ogres would have surely been killed in no time by the kings had they been summoned in time; there is no doubt about it. (4)

रामस्य बाहुवीर्येण रक्षिता लक्ष्मणस्य च।
सुखं पारे समुद्रस्य युध्येम विगतज्वराः॥ ५॥

"Protected by the might of arms of Śrī Rāma and Lakṣmaṇa we could have fought at ease on the other side of the sea (dividing the island of Laṅkā from the mainland), free from anxiety." (5)

एताश्चान्याश्च राजानः कथास्तत्र सहस्त्रशः।
कथयन्तः स्वराज्यानि जग्मुर्हर्षसमन्विताः॥ ६॥

Saying these and other things in thousands on the way, the kings returned to their respective dominions, full of joy. (6)

स्वानि राज्यानि मुख्यानि ऋद्धानि मुदितानि च।
समृद्धधनधान्यानि पूर्णानि वसुमन्ति च॥ ७॥
यथापुराणि ते गत्वा रत्नानि विविधान्यथ।
रामस्य प्रियकामार्थमुपहारं नृपा ददुः॥ ८॥
अश्वान् यानानि रत्नानि हस्तिनश्च मदोत्कटान्।
चन्दनानि च मुख्यानि दिव्यान्याभरणानि च॥ ९॥
मणिमुक्ताप्रवालांस्तु दास्यो रूपसमन्विताः।
अजाविकं च विविधं रथांस्तु विविधान् बहून्॥ १०॥

Duly reaching their own well-known kingdoms, which were prosperous and happy, with plentiful gold and grains, self-contained and full of treasures, and then to their respective cities, the aforesaid rulers of men forthwith bestowed on the escorts accompanying them as representatives of Śrī Rāma by way of so many presents for the gratification of Śrī Rāma, valuable things of various kinds, horses, vehicles, precious stones and elephants excited by passion, also excellent pieces of sandalwood and brilliant ornaments, gems, pearls and coral, nay, servant-maids richly endowed with comeliness, she-goats and sheep of different species and numerous chariots of every description. (7—10)

भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः।
आदाय तानि रत्नानि स्वां पुरीं पुनरागताः॥ ११॥

Taking the aforesaid valuable presents, Bharata as well as Lakṣmaṇa and Śatrughna, who was endowed with extraordinary might, returned to their own city, Ayodhyā. (11)

आगम्य च पुरीं रम्यामयोध्यां पुरुषर्षभाः।
तानि रत्नानि चित्राणि रामाय समुपानयन्॥ १२॥

Nay, reaching the delightful city of Ayodhyā, the jewels among men handed those wonderful objects to Śrī Rāma. (12)

प्रतिगृह्य च तत् सर्वं रामः प्रीतिसमन्वितः।
सुग्रीवाय ददौ राज्ञे महात्मा कृतकर्मणे॥ १३॥
विभीषणाय च ददौ तथान्येभ्योऽपि राघवः।
राक्षसेभ्यः कपिभ्यश्च यैर्वृतो जयमाप्तवान्॥ १४॥

Accepting all that, the high-souled Śrī Rāma, a scion of Raghu, full of joy bestowed them on King Sugrīva, who had done his duty to Śrī Rāma, as well as on Vibhīṣaṇa and on other monkeys and ogres, surrounded by whom He had scored a victory over Rāvaṇa. (13-14)

ते सर्वे रामदत्तानि रत्नानि कपिराक्षसाः।
शिरोभिर्धारयामासुर्भुजेषु च महाबलाः॥ १५॥

All the aforesaid monkeys and ogres, who were endowed with extraordinary might, wore the precious stones bestowed on them by Śrī Rāma, on their heads as well as around their arms. (15)

हनूमन्तं च नृपतिरिक्ष्वाकूणां महारथः।
अङ्गदं च महाबाहुमङ्कमारोप्य वीर्यवान्॥ १६॥
रामः कमलपत्राक्षः सुग्रीवमिदमब्रवीत्।
अङ्गदस्ते सुपुत्रोऽयं मन्त्री चाप्यनिलात्मजः॥ १७॥
सुग्रीवमन्त्रिते युक्तौ मम चापि हिते रतौ।
अर्हतो विविधां पूजां त्वत्कृते वै हरीश्वर॥ १८॥

Placing Hanūmān and Aṅgada too in His lap, Śrī Rāma, the powerful king of the Ikṣwākus, a great chariot-warrior, whose eyes resembled the petals of a lotus, spoke as follows to Sugrīva: "This Aṅgada, your worthy son (nephew) and your minister, the son of the wind-god, too, O Sugrīva, the lord of monkeys, who have both remained engaged in giving counsel to you and have been devoted to My interests, too, actually merit every kind of honour." (16—18)

इत्युक्त्वा व्यवमुच्याङ्गाद् भूषणानि महायशाः।
स बबन्ध महार्हाणि तदाङ्गदहनूमतोः॥ १९॥

Saying so, and taking off ornaments of great value from His body, the illustrious One fastened them on the person of Aṅgada and Hanumān. (19)

आभाष्य च महावीर्यान् राघवो यूथपर्षभान्।
नीलं नलं केसरिणं कुमुदं गन्धमादनम्॥ २०॥
सुषेणं पनसं वीरं मैन्दं द्विविदमेव च।
जाम्बवन्तं गवाक्षं च विनतं धूम्रमेव च॥ २१॥
बलीमुखं प्रजङ्घं च संनादं च महाबलम्।
दरीमुखं दधिमुखमिन्द्रजानुं च यूथपम्॥ २२॥
मधुरं श्लक्ष्णया वाचा नेत्राभ्यामापिबन्निव।
सुहृदो मे भवन्तश्च शरीरं भ्रातरस्तथा॥ २३॥
युष्माभिरुद्धृतश्चाहं व्यसनात् काननौकसः।
धन्यो राजा च सुग्रीवो भवद्भिः सुहृदां वरैः॥ २४॥
एवमुक्त्वा ददौ तेभ्यो भूषणानि यथार्हतः।
वज्राणि च महार्हाणि सस्वजे च नरर्षभः॥ २५॥

Nay, sweetly accosting the foremost of His troop-commanders, who were all endowed with extraordinary prowess, viz., Nīla, Nala, Kesarī, Kumuda, Gandhamādana, Suṣeṇa, Panasa, the valiant Mainda as well as Dwivida, Jāmbavān and Gavākṣa, Vinata and Dhūmra too, Balīmukha and Prajaṅgha, as well as the exceptionally mighty Sannāda, Darīmukha, Dadhimukha and the troop-commander Indrajānu in a soft tone, as though He would drink them up with His eyes, and saying, "you are My friends, nay, My other self, as also My brothers. By you alone was I delivered from misfortune, O dwellers in the woods! Nay, King Sugrīva is blessed because of you, the foremost among his friends," Śrī Rāma (a scion of Raghu), the foremost of human beings, bestowed on them, according to their deserts, ornaments and diamonds of great value and embraced them. (20—25)

ते पिबन्तः सुगन्धीनि मधूनि मधुपिङ्गलाः।
मांसानि च सुमृष्टानि मूलानि च फलानि च॥ २६॥

The monkeys (who were reddish brown as honey) stayed there, quaffing fragrant honeys, and subsisting on royal dishes, roots and fruits. (26)

एवं तेषां निवसतां मासः साग्रो ययौ तदा।
मुहूर्तमिव ते सर्वे रामभक्त्या च मेनिरे॥ २७॥

More than a month elapsed on that occasion while they stayed at Ayodhyā as aforesaid. Nay, because of their devotion to Śrī Rāma, they all felt it to be less than an hour. (27)

रामोऽपि रेमे तैः सार्धं वानरैः कामरूपिभिः।
राक्षसैश्च महावीर्यैर्ऋक्षैश्चैव महाबलैः॥ २८॥

Śrī Rāma too spent his time happily in the company of those aforesaid monkeys, who could change their form at will, as also with the ogres, who were endowed with extraordinary prowess, as well as with bears who were exceptionally mighty. (28)

एवं तेषां ययौ मासो द्वितीयः शिशिरः सुखम्।
वानराणां प्रहृष्टानां राक्षसानां च सर्वशः॥ २९॥
इक्ष्वाकुनगरे रम्ये परां प्रीतिमुपासताम्।
रामस्य प्रीतिकरणैः कालस्तेषां सुखं ययौ॥ ३०॥

In this way the second month, Phālguna, of the extreme cold season also passed happily with the monkeys and the ogres, who felt highly rejoiced in every way and enjoyed supreme gratification through the hospitality of Śrī Rāma. Their time passed merrily in the delightful city of the Ikṣwākus. (29-30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनचत्वारिंशः सर्गः॥ ३९॥

Thus ends Canto Thirty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चत्वारिंशः सर्गः

Canto XL

Śrī Rāma sends back the monkeys, the bears and ogres to their respective abodes

तथा स्म तेषां वसतामृक्षवानररक्षसाम्।
राघवस्तु महातेजाः सुग्रीवमिदमब्रवीत्॥ १॥

Of the aforesaid bears, monkeys and ogres sojourning with Him, Śrī Rāma for his part, who was endowed with extraordinary energy, spoke as follows to Sugrīva: (1)

गम्यतां सौम्य किष्किन्धां दुराधर्षां सुरासुरैः।
पालयस्व सहामात्यै राज्यं निहतकण्टकम्॥ २॥

"Return, O gentle one, to Kiṣkindhā, which cannot easily be assailed by the gods and the demons alike; and rule with your ministers the kingdom, all of whose enemies have been exterminated. (2)

अङ्गदं च महाबाहो प्रीत्या परमया युतः।
पश्य त्वं हनुमन्तं च नलं च सुमहाबलम्॥ ३॥

"Nay, regard you with supreme affection, O mighty-armed one, Aṅgada and Hanumān as also the exceptionally mighty Nala. (3)

सुषेणं श्वशुरं वीरं तारं च बलिनां वरम्।
कुमुदं चैव दुर्धर्षं नीलं चैव महाबलम्॥ ४॥
वीरं शतबलिं चैव मैन्दं द्विविदमेव च।
गजं गवाक्षं गवयं शरभं च महाबलम्॥ ५॥
ऋक्षराजं च दुर्धर्षं जाम्बवन्तं महाबलम्।
पश्य प्रीतिसमायुक्तो गन्धमादनमेव च॥ ६॥
ऋषभं च सुविक्रान्तं प्लवङ्गं च सुपाटलम्।
केसरिं शरभं शुम्भं शङ्खचूडं महाबलम्॥ ७॥

"Replete with love, cast your look on your father-in-law, the heroic Suṣeṇa and Tāra, the foremost of the mighty, as well as on Kumuda, who is so difficult to assail as also on Nīla, who is endowed with extraordinary might, on the valiant Śatabali, as also on Mainda as well as on Dwivida, Gaja, Gavākṣa, Gavaya and the exceptionally mighty Śarabha, on the very mighty Jāmbavān, the king of bears, who is so difficult to assail, as also on Gandhamādana, and on the highly valiant Ṛṣabha and on the monkey Supāṭala, on Kesarī, Śarabha, Śumbha and on the exceptionally mighty Śaṅkhacūḍa. (4—7)

ये ये च सुमहात्मानो मदर्थे त्यक्तजीविताः।
पश्य त्वं प्रीतिसंयुक्तो मा चैषां विप्रियं कृथाः॥ ८॥

"Nay, full of affection, cast your eyes on all the high-souled monkeys who risked their lives for My sake. Never do anything displeasing to them." (8)

एवमुक्त्वा च सुग्रीवमाश्लिष्य च पुनः पुनः।
विभीषणमुवाचाथ रामो मधुरया गिरा॥ ९॥

Having spoken as aforesaid to Sugrīva and embraced him again and again, Śrī Rāma then spoke as follows to Vibhīṣaṇa in a sweet tone: (9)

लङ्कां प्रशाधि धर्मेण धर्मज्ञस्त्वं मतो मम।
पुरस्य राक्षसानां च भ्रातुर्वैश्रवणस्य च॥ १०॥

"Rule Laṅkā with righteousness; you are held to be a knower of what is right by Me, by the city of Laṅkā, by the ogres as a whole and by your eldest brother, Kubera, son of Viśravā. (10)

मा च बुद्धिमधर्मे त्वं कुर्या राजन् कथंचन।
बुद्धिमन्तो हि राजानो ध्रुवमश्नन्ति मेदिनीम्॥ ११॥

"Nay, never set your mind in any case on unrighteousness, O king! Prudent kings do rule the earth firmly. (11)

अहं च नित्यशो राजन् सुग्रीवसहितस्त्वया।
स्मर्तव्यः परया प्रीत्या गच्छ त्वं विगतज्वरः॥ १२॥

"Nay, alongwith Sugrīva I should be constantly cherished in memory by you with supreme affection, O king! Depart you free from anxiety." (12)

रामस्य भाषितं श्रुत्वा ऋक्षवानरराक्षसाः।
साधुसाध्विति काकुत्स्थं प्रशशंसुः पुनः पुनः॥ १३॥

Hearing the speech of Śrī Rāma, the bears, monkeys and ogres repeatedly applauded Śrī Rāma (a scion of Kakutstha), saying: "Well said! Excellent!! (13)

तव बुद्धिर्महाबाहो वीर्यमद्भुतमेव च।
माधुर्यं परमं राम स्वयम्भोरिव नित्यदा॥ १४॥

"Wonderful is Your wisdom, O mighty-armed one, and your prowess too. Your supreme geniality too, O Rāma, ever vies with that of Brahmā (the self-born)." (14)

तेषामेवं ब्रुवाणानां वानराणां च रक्षसाम्।
हनूमान् प्रणतो भूत्वा राघवं वाक्यमब्रवीत्॥ १५॥

Remaining inclined while the monkeys and ogres were speaking as aforesaid, Hanūmān submitted as follows to Śrī Rāma: (15)

स्नेहो मे परमो राजंस्त्वयि तिष्ठतु नित्यदा।
भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु॥ १६॥

"May my supreme affection for You stand forever, O Lord! May my devotion be constant to You, O valiant prince! Let not my love be diverted to anyone else. (16)

यावद् रामकथा वीर चरिष्यति महीतले।
तावच्छरीरे वत्स्यन्तु प्राणा मम न संशयः॥ १७॥

"May life continue in my body without doubt so long as Your story remains current on the surface of the earth, O heroic Śrī Rāma! (17)

यच्चैतच्चरितं दिव्यं कथा ते रघुनन्दन।
तन्ममाप्सरसो राम श्रावयेयुर्नरर्षभ॥ १८॥

"Let the celestial nymphs, O Rāma, recount to me in musical notes, O jewel among the human beings, that which passes as Your divine life exploits, Your story, O delight of the Raghus! (18)

तच्छ्रुत्वाहं ततो वीर तव चर्यामृतं प्रभो।
उत्कण्ठां तां हरिष्यामि मेघलेखामिवानिलः॥ १९॥

"Imbibing with my ears the nectar in the form of Your lifestory, My heroic lord, I shall thereby be able to allay my longing for Your sight even as the wind disperses a line of clouds." (19)

एवं ब्रुवाणं रामस्तु हनूमन्तं वरासनात्।
उत्थाय सस्वजे स्नेहाद् वाक्यमेतदुवाच ह॥ २०॥

Rising from his excellent seat, Śrī Rāma hugged with affection Hanūmān while he was submitting as above, and made the following reply: so the tradition goes: (20)

एवमेतत् कपिश्रेष्ठ भविता नात्र संशयः।
चरिष्यति कथा यावदेषा लोके च मामिका॥ २१॥
तावत् ते भविता कीर्तिः शरीरेऽप्यसवस्तथा।
लोका हि यावत्स्थास्यन्ति तावत् स्थास्यन्ति मे कथाः॥ २२॥

"So shall it be, O prince of monkeys; there is no doubt about it. Your fame will endure and life too will continue in your body so long as this story of Mine will remain current in the world. Nay, My stories will surely abide so long as the worlds will last. (21-22)

एकैकस्योपकारस्य प्राणान् दास्यामि ते कपे।
शेषस्येहोपकाराणां भवाम ऋणिनो वयम्॥ २३॥

"I would give up My life for every single service rendered by you here and we shall remain in debt to you for the rest of your services, O monkey! (23)

मदङ्गे जीर्णतां यातु यत् त्वयोपकृतं कपे।
नरः प्रत्युपकाराणामापत्स्वायाति पात्रताम्॥ २४॥

"Let My obligation to you stand in My heart forever, O monkey! (Let there be no occasion for Me to repay your services); for one deserves to be requited for services rendered only when one is in straits." (24)

ततोऽस्य हारं चन्द्राभं मुच्य कण्ठात् स राघवः।
वैदूर्यतरलं कण्ठे बबन्ध च हनूमतः॥ २५॥

Taking off from his neck a string of pearls, shining as the moon, with a cat's-eye gem in the centre, the celebrated Śrī Rāma (a scion of Raghu) then fastened it about the neck of the said Hanūmān. (25)

तेनोरसि निबद्धेन हारेण महता कपिः।
रराज हेमशैलेन्द्रश्चन्द्रेणाक्रान्तमस्तकः॥ २६॥

With that big necklace fastened on his breast, the monkey shone as the lordly Mount Meru (the golden mountain) with its summit topped over by the moon. (26)

श्रुत्वा तु राघवस्यैतदुत्थायोत्थाय वानराः।
प्रणम्य शिरसा पादौ निर्जग्मुस्ते महाबलाः॥ २७॥

Rising one after another on hearing this speech of Śrī Rāma, and bowing down at his feet with their heads bent low, the aforesaid monkeys of extraordinary might for their part departed. (27)

सुग्रीवः स च रामेण निरन्तरमुरोगतः।
विभीषणश्च धर्मात्मा सर्वे ते बाष्पविक्लवाः॥ २८॥

The celebrated Sugrīva as well as the pious-minded Vibhīṣaṇa were tightly clasped to his bosom by Śrī Rāma; all the monkeys were overcome with emotions and shed tears. (28)

सर्वे च ते बाष्पकलाः साश्रुनेत्रा विचेतसः।
सम्मूढा इव दुःखेन त्यजन्तो राघवं तदा॥ २९॥

While leaving Śrī Rāma at that time, they all spoke indistinctly, their throats being choked with tears; nay, their eyes too were full of tears, they felt confused and stupefied as it were through agony. (29)

कृतप्रसादास्तेनैवं राघवेण महात्मना।
जग्मुः स्वं स्वं गृहं सर्वे देही देहमिव त्यजन्॥ ३०॥

Having been favoured with gifts as aforesaid by that high-souled scion of Raghu, they returned each to his home, (feeling agonized) even as an embodied soul would, while leaving the body (tenanted by it). (30)

ततस्तु ते राक्षसऋक्षवानराः
प्रणम्य रामं रघुवंशवर्धनम्।
वियोगजाश्रुप्रतिपूर्णलोचनाः
प्रतिप्रयातास्तु यथा निवासिनः॥ ३१॥

Having respectfully bowed down to Śrī Rāma, the promoter of Raghu's race, the said ogres, bears and monkeys for their part returned to their respective abodes with their eyes full of tears (born of their separation from Śrī Rāma). (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चत्वारिंशः सर्गः॥ ४०॥

Thus ends Canto Forty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

The arrival in Ayodhyā of the aerial car Puṣpaka sent by Kubera; its disappearance after receiving honours and blessings from Śrī Rāma; Bharata's description of the unique glory of Śrī Rāma's rule

विसृज्य च महाबाहुर्ऋक्षवानरराक्षसान्।
भ्रातृभिः सहितो रामः प्रमुमोद सुखं सुखी॥ १॥

After sending away the bears, the monkeys and the ogres, the mighty-armed Śrī Rāma, who was ever happy, intrinsically felt highly rejoiced alongwith his brothers. (1)

अथापराह्णसमये भ्रातृभिः सह राघवः।
शुश्राव मधुरां वाणीमन्तरिक्षान्महाप्रभुः॥ २॥
सौम्य राम निरीक्षस्व सौम्येन वदनेन माम्।
कुबेरभवनात् प्राप्तं विद्धि मां पुष्पकं प्रभो॥ ३॥

After sometime in the afternoon the mighty Lord Śrī Rāma (a scion of Raghu), heard, alongwith his brothers, a sweet voice

coming from the sky as follows: "Dear Rāma, look on me with affection beaming from your face; know me, O Lord, to be the Puṣpaka, come from the mansion of Kubera. (2-3)

तव शासनमाज्ञाय गतोऽस्मि भवनं प्रति।
उपस्थातुं नरश्रेष्ठ स च मां प्रत्यभाषत॥ ४॥

"Obeying Your command, O best of men, I went home to wait on him (Kubera), but he said to me: (4)

निर्जितस्त्वं नरेन्द्रेण राघवेण महात्मना।
निहत्य युधि दुर्धर्षं रावणं राक्षसेश्वरम्॥ ५॥

" 'Having killed in battle the unassailable Rāvaṇa, the king of the Rākṣasas, Śrī Rāma (a scion of Raghu), the high-souled king of men, has won possession over you. (5)

ममापि परमा प्रीतिर्हते तस्मिन् दुरात्मनि।
रावणे सगणे चैव सपुत्रे सहबान्धवे॥ ६॥

" 'A great delight has fallen to my lot too on that wicked Rāvaṇa having been killed alongwith his hosts, with his sons and other relations. (6)

स त्वं रामेण लङ्कायां निर्जितः परमात्मना।
वह सौम्य तमेव त्वमहमाज्ञापयामि ते॥ ७॥

" 'As such you have been won in Laṅkā by Śrī Rāma, who is the Highest Being. O gentle one! You carry Him indeed: I command you. (7)

परमो ह्येष मे कामो यत् त्वं राघवनन्दनम्।
वहेर्लोकस्य संयानं गच्छस्व विगतज्वरः॥ ८॥

" 'It is my highest desire that you serve as a carriage of Śrī Rāma (the delight of Raghu's race) who is the support of the entire world: go without qualms.' (8)

सोऽहं शासनमाज्ञाय धनदस्य महात्मनः।
त्वत्सकाशमनुप्राप्तो निर्विशङ्कः प्रतीच्छ माम्॥ ९॥

"I, who was ordered thus, have come to your presence abiding by the command of the high-souled Kubera; accept me kindly without any hitch. (9)

अधृष्यः सर्वभूतानां सर्वेषां धनदाज्ञया।
चराम्यहं प्रभावेण तवाज्ञां परिपालयन्॥ १०॥

"By virtue of my power I am unassailable by the entire range of created beings. By Kubera's order I shall move through all the spheres carrying out your behest." (10)

एवमुक्तस्तदा रामः पुष्पकेण महाबलः।
उवाच पुष्पकं दृष्ट्वा विमानं पुनरागतम्॥ ११॥

Thus addressed by Puṣpaka, Śrī Rāma of great strength then spoke as follows, casting a benign look on the aerial car known as Puṣpaka, which had come back: (11)

यद्येवं स्वागतं तेऽस्तु विमानवर पुष्पक।
आनुकूल्याद् धनेशस्य वृत्तदोषो न नो भवेत्॥ १२॥

"If it is so, you are welcome, O Puṣpaka, the best of aerial cars! On account of this favour of Kubera, the charge of unfair dealing will not be laid at our doors." (12)

लाजैश्चैव तथा पुष्पैर्धूपैश्चैव सुगन्धिभिः।
पूजयित्वा महाबाहू राघवः पुष्पकं तदा॥ १३॥

Having worshipped Puṣpaka after that with fried grains of rice and flowers as well as incenses and also sandal-pastes, the mighty-armed Śrī Rāma (a scion of Raghu), spoke as follows: (13)

गम्यतामिति चोवाच आगच्छ त्वं स्मरे यदा।
सिद्धानां च गतौ सौम्य मा विषादेन योजय॥ १४॥

"Depart for the present. You should come whenever I recall you. Vanishing in thin air, the dwelling place of the Siddhas, be not oppressed by grief at my separation. (14)

प्रतिघातश्च ते मा भूद् यथेष्टं गच्छतो दिशः।
एवमस्त्विति रामेण पूजयित्वा विसर्जितम्॥ १५॥
अभिप्रेतां दिशं तस्मात् प्रायात् तत् पुष्पकं तदा।
एवमन्तर्हिते तस्मिन् पुष्पके सुकृतात्मनि॥ १६॥
भरतः प्राञ्जलिर्वाक्यमुवाच रघुनन्दनम्।
विबुधात्मनि दृश्यन्ते त्वयि वीर प्रशासति॥ १७॥
अमानुषाणि सत्त्वानि व्याहृतानि मुहुर्मुहुः।
अनामयश्च मर्त्यानां साग्रो मासो गतो ह्ययम्॥ १८॥

जीर्णानामपि सत्त्वानां मृत्युर्नायाति राघव।
अरोगप्रसवा नार्यो वपुष्मन्तो हि मानवाः॥ १९॥

"May no obstruction hinder you as you wander in all directions at your sweet will." "So be it", replied Puṣpaka. Then Puṣpaka, which had been asked to go, after having been worshipped by Śrī Rāma, proceeded from there in the direction of its choice.

On Puṣpaka, an embodiment of virtues, having thus gone out of sight, Bharata, with joined palms, addressed Śrī Rāma, the delight of the Raghus, in the following words: "Beings which do not claim their descent in Adam's line, speak again and again like men, under your reign, O valiant One, having a divine soul! Only more than a month has elapsed since you took the sceptre in your hand, O Rāghava! and mortals have become strangers to disease, death does not overtake even men worn out with age, women undergo no labour-pains during parturition and human beings are well-built indeed. (15—19)

हर्षश्चाभ्यधिको राजञ्जनस्य पुरवासिनः।
काले वर्षति पर्जन्यः पातयन्नमृतं पयः॥ २०॥

"An abundance of joy has fallen to the lot of every citizen dwelling in the town, O king! Pouring down nectarean water clouds rain at the proper time. (20)

वाताश्चापि प्रवान्त्येते स्पर्शयुक्ताः सुखाः शिवाः।
ईदृशो नश्चिरं राजा भवेदिति नरेश्वरः॥ २१॥

"Even the very winds which blow here are capable of giving a delightful touch, and are pleasing and healthful. People living both in the cities and in the country, arriving in the capital, declare, 'May such a sovereign be our ruler for long', O king!" (21)

कथयन्ति पुरे राजन् पौरजानपदास्तथा।
एता वाचः सुमधुरा भरतेन समीरिताः।
श्रुत्वा रामो मुदा युक्तो बभूव नृपसत्तमः॥ २२॥

Hearing these exquisitely honeyed words beautifully uttered by Bharata, Śrī Rāma, the best of kings, became thrilled with joy. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकचत्वारिंशः सर्गः॥ ४१॥

Thus ends Canto Forty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विचत्वारिंशः सर्गः

Canto XLII

Recreation of Śrī Rāma and Śrī Sītā in the Aśoka-grove; the enceinte Śrī Sītā expresses her desire to visit penance-groves and Śrī Rāma accords His consent

स विसृज्य ततो रामः पुष्पकं हेमभूषितम्।
प्रविवेश महाबाहुरशोकवनिकां तदा॥ १॥
चन्दनागुरुचूतैश्च तुङ्गकालेयकैरपि।
देवदारुवनैश्चापि समन्तादुपशोभिताम्॥ २॥
चम्पकाशोकपुंनागमधूकपनसासनैः।
शोभितां पारिजातैश्च विधूमज्वलनप्रभैः॥ ३॥

Then after dismissing Puṣpaka, decked with gold, the mighty-armed Śrī Rāma entered the Aśoka-grove, which was rendered beautiful all around by the sandal, eaglewood (Aguru) and mango trees, so also by cocoanut, red-sandal and deodar groves too. It was graced by Campaka (Campā Campāka), Aśoka, Punnāgas, Madhūka, jack and Asana* trees, also by Pārijāta trees which looked like a blaze of fire without smoke. (1—3)

* Also know as Sājā, its latin name is Terminalia tamanosu.

लोध्रनीपार्जुनैर्नागैः सप्तपर्णातिमुक्तकैः।
मन्दारकदलीगुल्मलताजालसमावृताम् ॥ ४ ॥

It was abounded in Lodhra, Nīpa, Arjuna, Nāga, Saptaparṇa, Atimuktaka, Mandāra, plantain trees, bushes and a network of creepers. (4)

प्रियङ्गुभिः कदम्बैश्च तथा च बकुलैरपि।
जम्बूभिर्दाडिमैश्चैव कोविदारैश्च शोभिताम् ॥ ५ ॥

It was rendered by splendid Priyaṅgu, Kadamba and also by Bakula and pomegranate, Jambū (the rose-apple)and Kovidāra trees. (5)

सर्वदा कुसुमै रम्यैः फलवद्भिर्मनोरमैः।
दिव्यगन्धरसोपेतैस्तरुणाङ्कुरपल्लवैः ॥ ६ ॥
तथैव तरुभिर्दिव्यैः शिल्पिभिः परिकल्पितैः।
चारुपल्लवपुष्पाढ्यैर्मत्तभ्रमरसंकुलैः ॥ ७ ॥
कोकिलैर्भृङ्गराजैश्च नानावर्णैश्च पक्षिभिः।
शोभितां शतशश्चित्रां चूतवृक्षावतंसकैः ॥ ८ ॥

It was embellished by such lovely trees ever laden with fascinating flowers and fruits and tender sprouts and whorl of leaves full of celestial fragrance and juice, as were reared with care by divine gardeners, enriched by beautiful leaves and flowers and thronged by intoxicated bees, and rendered variegated by multi-coloured birds like Kokilas and Bhṛṅgarājas which served as ornaments to the hundreds of the mango trees. (6—8)

शातकुम्भनिभाः केचित् केचिदग्निशिखोपमाः।
नीलाञ्जननिभाश्चान्ये भान्ति तत्र स्म पादपाः ॥ ९ ॥

There in the Aśoka-grove some trees had golden brilliance, some glistened like the flames of fire and yet others shone with the splendour of dark collyrium. (9)

सुरभीणि च पुष्पाणि माल्यानि विविधानि च।
दीर्घिका विविधाकाराः पूर्णाः परमवारिणा ॥ १० ॥
माणिक्यकृतसोपानाः स्फाटिकान्तरकुट्टिमाः।
फुल्लपद्मोत्पलवनाश्चक्रवाकोपशोभिताः ॥ ११ ॥
दात्यूहशुकसंघुष्टा हंससारसनादिताः।
तरुभिः पुष्पशबलैस्तीरजैरुपशोभिताः ॥ १२ ॥

There were fragrant flowers, blossoms of various kinds and also ponds of different shapes full of excellent water, which had flights of steps made of rubies ending in crystal platforms under water; which had masses of blooming lotuses and water-lilies; which were graced by Cakravāka birds; which resounded with the cries of water-hens and parrots; which were resonant with the cackling of swans and cranes and which were adorned with trees growing on their banks and wearing a motley appearance due to their being laden with flowers. (10—12)

प्राकारैर्विविधाकारैः शोभिताश्च शिलातलैः।
तत्रैव च वनोद्देशे वैदूर्यमणिसंनिभैः ॥ १३ ॥
शाद्वलैः परमोपेतां पुष्पितद्रुमकाननाम्।
तत्र संघर्षजातानां वृक्षाणां पुष्पशालिनाम् ॥ १४ ॥
प्रस्तराः पुष्पशबला नभस्तारागणैरिव।
नन्दनं हि यथेन्द्रस्य ब्राह्मं चैत्ररथं यथा ॥ १५ ॥

They were also bedecked with fences of various shapes and stone-slabs. Just there in that part of the woodland the grassy glades resembling the hue of Vaidurya (cat's-eye) splendidly beautified the Aśokavanikā which had a multitude of trees ladden with flowers. There the stone-slabs, which were placed under the trees and served as couches, looked variegated due to flowers fallen from the trees as the sky with the stars. The lay-out of Śrī Rāma's grove was like that of the Nandana garden of Indra and the Caitraratha garden of Kubera raised by Brahmā. (13—15)

तथाभूतं हि रामस्य काननं संनिवेशनम्।
ब्रह्मासनगृहोपेतां लतागृहसमावृताम् ॥ १६ ॥
अशोकवनिकां स्फीतां प्रविश्य रघुनन्दनः।
आसने च शुभाकारे पुष्पप्रकरभूषिते ॥ १७ ॥
कुथास्तरणसंस्तीर्णे रामः संनिषसाद ह।
सीतामादाय हस्तेन मधु मैरेयकं शुचि ॥ १८ ॥
पाययामास काकुत्स्थः शचीमिव पुरंदरः।
मांसानि च सुमृष्टानि फलानि विविधानि च ॥ १९ ॥

रामस्याभ्यवहारार्थं किंकरास्तूर्णमाहरन्।
उपानृत्यंश्च राजानं नृत्यगीतविशारदाः॥ २०॥

Having entered the large Aśokavanikā, which had dwellings provided with a number of seats and was surrounded by bowers, Śrī Rāma, the delight of Raghus, seated Himself on a fine-shaped couch decorated with clusters of flowers and over which a carpet was spread out. Taking in his hand the pure nectar of flowers as intoxicating as the 'Maireyaka' wine, Śrī Rāma (a descendant of Kakutstha) made Śrī Sītā drink it, just as Indra does Śacī. Attendants speedily brought well-cooked edibles (fit for the royalty) and a variety of fruits for Śrī Rāma's repast. A troupe of celestial nymphs and Nāga damsels adept in singing and dancing and surrounded by Kinnarīs danced before the king. (16—20)

अप्सरोरगसंघाश्च किंनरीपरिवारिताः।
दक्षिणा रूपवत्यश्च स्त्रियः पानवशं गताः॥ २१॥
उपानृत्यन्त काकुत्स्थं नृत्यगीतविशारदाः।
मनोऽभिरामा रामास्ता रामो रमयतां वरः॥ २२॥
रमयामास धर्मात्मा नित्यं परमभूषिताः।
स तया सीतया सार्धमासीनो विरराज ह॥ २३॥
अरुन्धत्या इवासीनो वसिष्ठ इव तेजसा।
एवं रामो मुदा युक्तः सीतां सुरसुतोपमाम्॥ २४॥

Under the influence of intoxicating drinks courteous and beautiful women, who were expert in dancing and singing danced before Śrī Rāma (a scion of Kakutstha). These mind-fascinating belles were always adorned with ornaments. Pious-souled Śrī Rāma, the foremost among those who delighted others, made them rejoice. Seated in the company of the celebrated Sītā, He shone with splendour like Vasiṣṭha seated alongwith Arundhatī. (21—24)

रमयामास वैदेहीमहन्यहनि देववत्।
तथा तयोर्विहरतोः सीताराघवयोश्चिरम्॥ २५॥
अत्यक्रामच्छुभः कालः शैशिरो भोगदः सदा।
प्राप्तयोर्विविधान् भोगानतीतः शिशिरागमः॥ २६॥

Śrī Rāma, steeped in joy like gods, afforded delight thus day after day to the daughter of Videha (Janaka) Śrī Sītā, who resembled a divine damsel. In this way, while both Śrī Sītā and Śrī Rāma (a scion of Raghus) revelled for long, the auspicious winter season which always provides enjoyment came to an end. When the Couple had relished a variety of enjoyments, the advent of another* winter became an event of the past. (25-26)

पूर्वाह्णे धर्मकार्याणि कृत्वा धर्मेण धर्मवित्।
शेषं दिवसभागार्धमन्तःपुरगतोऽभवत्॥ २७॥
सीतापि देवकार्याणि कृत्वा पौर्वाह्णिकानि वै।
श्वश्रूणामकरोत् पूजां सर्वासामविशेषतः॥ २८॥

Having performed the religious duties as enjoined by Virtue in the first half of the day, Śrī Rāma (the knower of Virtue) remained in the gynaeceum for the remaining half of the day. Śrī Sītā too, having performed all duties relating to gods, enjoined to be done in the forepart of the day, respectfully waited upon all the mothers-in-law without any distinction. (27-28)

अभ्यगच्छत् ततो रामं विचित्राभरणाम्बरा।
त्रिविष्टपे सहस्राक्षमुपविष्टं यथा शची॥ २९॥

Afterwards, wearing multicoloured ornaments and garments, she would visit Śrī Rāma, even as Śacī did Indra (the thousand-eyed god) seated in heaven. (29)

दृष्ट्वा तु राघवः पत्नीं कल्याणेन समन्विताम्।
प्रहर्षमतुलं लेभे साधुसाध्विति चाब्रवीत्॥ ३०॥
अब्रवीच्च वरारोहां सीतां सुरसुतोपमाम्।
अपत्यलाभो वैदेहि त्वय्ययं समुपस्थितः॥ ३१॥

On seeing His Consort bearing auspicious marks of pregnancy, Śrī Rāma (a scion of Raghus) became immeasurably

* Śrī Govindarāja in his commentary states that winter season is indication of one year end, thus two years were spent in enjoyment after coronation.

happy and exclaimed as follows: "Very fine! Very fine!!" and he said to Śrī Sītā of beautiful hips and resembling a heavenly damsel, "O Sītā, Princess of Videha, now the time of having a child has arrived. (30-31)

किमिच्छसि वरारोहे कामः किं क्रियतां तव।
स्मितं कृत्वा तु वैदेही रामं वाक्यमथाब्रवीत्॥ ३२॥
तपोवनानि पुण्यानि द्रष्टुमिच्छामि राघव।
गङ्गातीरोपविष्टानामृषीणामुग्रतेजसाम् ॥ ३३॥
फलमूलाशिनां देव पादमूलेषु वर्तितुम्।
एष मे परमः कामो यन्मूलफलभोजिनाम्॥ ३४॥
अप्येकरात्रिं काकुत्स्थ निवसेयं तपोवने।
तथेति च प्रतिज्ञातं रामेणाक्लिष्टकर्मणा।
विस्रब्धा भव वैदेहि श्वो गमिष्यस्यसंशयम्॥ ३५॥

"O lovely lady, which desire of yours should be fulfilled." Then, with a smile, Vaidehī replied to Śrī Rāma in the following words: "O Rāghava ! I wish to visit the holy penance-groves and to stay O Lord ! at the feet of sages, endowed with an overwhelming effulgence living on the banks of the Gaṅgā, and living only on fruits and edible roots. This is my greatest wish that I should stay even for one night in the penance-grove of those who live only on fruits and edible roots, O scion of Kakutstha!" "Be it so", thus it was promised by Śrī Rāma, who was unwearied in action. He further said, "O Vaidehī, rest assured, you will undoubtedly go tomorrow." (32—35)

एवमुक्त्वा तु काकुत्स्थो मैथिलीं जनकात्मजाम्।
मध्यकक्षान्तरं रामो निर्जगाम सुहृद्वृतः॥ ३६॥

Having addressed these words to the Princess of Mithilā, the daughter of King Janaka, Śrī Rāma, a scion of Kakutstha, surrounded by friends went inside the middle chamber. (36)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विचत्वारिंशः सर्गः॥ ४२॥

Thus ends Canto Forty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिचत्वारिंशः सर्गः

Canto XLIII

Bhadra apprises Śrī Rāma of the ugly remarks made by the citizens about Śrī Sītā

तत्रोपविष्टं राजानमुपासन्ते विचक्षणाः।
कथानां बहुरूपाणां हास्यकाराः समन्ततः॥ १॥

Wise and witty narrators used to sit around the king reciting various kinds of stories. (1)

विजयो मधुमत्तश्च काश्यपो मङ्गलः कुलः।
सुराजिः कालियो भद्रो दन्तवक्त्रः सुमागधः॥ २॥
एते कथा बहुविधाः परिहाससमन्विताः।
कथयन्ति स्म संहृष्टा राघवस्य महात्मनः॥ ३॥

Vijaya, Madhumatta, Kāśyapa, Maṅgala, Kula, Surāji, Kāliya, Bhadra, Dantavaktra and Sumāgadha used to narrate with great delight various kinds of humorous stories to the high-souled Rāma. (2-3)

ततः कथायां कस्यांचिद् राघवः समभाषत।
काः कथा नगरे भद्र वर्तन्ते विषयेषु च॥ ४॥

After sometime, during the course of the narration of a certain story, Śrī Rāma (a scion of Raghu) enquired: "Bhadra ! What are the talks of the town and the kingdom? (4)

मामाश्रितानि कान्याहुः पौरजानपदा जनाः।
किं च सीतां समाश्रित्य भरतं किं च लक्ष्मणम्॥ ५॥
किं नु शत्रुघ्नमुद्दिश्य कैकेयीं किं नु मातरम्।
वक्तव्यतां च राजानो वने राज्ये व्रजन्ति च॥ ६॥

"What are the people of the town and the country talking about me and about Sītā, Bharata and Lakṣmaṇa and what indeed about Śatrughna and mother Kaikeyī? Kings are criticized in the forests and in the kingdom." (5-6)

एवमुक्ते तु रामेण भद्रः प्राञ्जलिरब्रवीत्।
स्थिताः शुभाः कथा राजन् वर्तन्ते पुरवासिनाम्॥ ७॥

On being thus questioned by Śrī Rāma, Bhadra with his palms joined together replied: "O King ! Elegant are the talks of the citizens. (7)

अमुं तु विजयं सौम्य दशग्रीववधार्जितम्।
भूयिष्ठं स्वपुरे पौरैः कथ्यन्ते पुरुषर्षभ॥ ८॥

"O gentle one, the best of men ! It is indeed the conquest gained by killing Rāvaṇa (the ten-headed monster) which is being mainly talked about by the citizens in the town." (8)

एवमुक्तस्तु भद्रेण राघवो वाक्यमब्रवीत्।
कथयस्व यथातत्त्वं सर्वं निरवशेषतः॥ ९॥
शुभाशुभानि वाक्यानि कान्याहुः पुरवासिनः।
श्रुत्वेदानीं शुभं कुर्यां न कुर्यामशुभानि च॥ १०॥

Having been thus replied to by Bhadra, Śrī Rāma (a scion of Raghu) spoke the following words: "Leaving nothing, tell me everything exactly as it is. What are the good and ill words that the citizens speak? Now after having heard, I shall practise what is good and refrain from evil actions. (9-10)

कथयस्व च विस्रब्धो निर्भयं विगतज्वरः।
कथयन्ति यथा पौराः पापा जनपदेषु च॥ ११॥

"Tell me with confidence and without fear and mental anguish, what ill the people in the town and in the country are speaking about me?" (11)

राघवेणैवमुक्तस्तु भद्रः सुरुचिरं वचः।
प्रत्युवाच महाबाहुं प्राञ्जलिः सुसमाहितः॥ १२॥

On being thus spoken to by Śrī Rāma (a scion of Raghu), Bhadra on his part with a composed mind and with palms joined together replied to the mighty-armed Śrī Rāma in these pleasing words! (12)

शृणु राजन् यथा पौराः कथयन्ति शुभाशुभम्।
चत्वरापणरथ्यासु वनेषूपवनेषु च॥ १३॥

"O King ! Listen how the citizens talk good and ill words about you at the crossroads, in the markets, on the streets, in the forests and in the groves. (13)

दुष्करं कृतवान् रामः समुद्रे सेतुबन्धनम्।
अश्रुतं पूर्वकैः कैश्चिद् देवैरपि सदानवैः॥ १४॥

" 'By constructing a bridge across the sea, Śrī Rāma has performed a difficult feat, unheard of as having been accomplished by former kings and even by gods and demons. (14)

रावणाश्च दुराधर्षो हतः सबलवाहनः।
वानराश्च वशं नीता ऋक्षाश्च सह राक्षसैः॥ १५॥

" 'Besides, Rāvaṇa, difficult to be vanquished, was killed alongwith his army and mounts. The Vānara and the Ṛkṣa alongwith the Rākṣasas were brought under control. (15)

हत्वा च रावणं संख्ये सीतामाहृत्य राघवः।
अमर्षं पृष्ठतः कृत्वा स्ववेश्म पुनरानयत्॥ १६॥

" 'Having killed Rāvaṇa in battle and fetched Śrī Sītā, Śrī Rāma (a scion of Raghus) took her into His house again, renouncing anger or remorse (caused by the polluting touch of Rāvaṇa). (16)

कीदृशं हृदये तस्य सीतासम्भोगजं सुखम्।
अङ्कमारोप्य तु पुरा रावणेन बलाद्धृताम्॥ १७॥
लङ्कामपि पुरा नीतामशोकवनिकां गताम्।
रक्षसां वशमापन्नां कथं रामो न कुत्स्यति॥ १८॥
अस्माकमपि दारेषु सहनीयं भविष्यति।
यथा हि कुरुते राजा प्रजास्तमनुवर्तते॥ १९॥

" 'What must be the pleasure in his heart born out of conjugation with Śrī Sītā? Why does not Śrī Rāma censure her, who formerly had been forcibly carried away by Rāvaṇa, placing her in his lap and even

taken to Laṅkā, first, who went into the Aśoka grove and remained under the control of the Rākṣasas. Such conduct of our wives shall have to be suffered by us also, since whatever a king does, the subjects follow.' (17—19)

एवं बहुविधा वाचो वदन्ति पुरवासिनः।
नगरेषु च सर्वेषु राजन् जनपदेषु च॥ २०॥

"Thus, O King, the citizens of all the towns and the countryside pass remarks in so many ways." (20)

तस्यैवं भाषितं श्रुत्वा राघवः परमार्तवत्।
उवाच सुहृदः सर्वान् कथमेतद् वदन्तु माम्॥ २१॥

Having heard this statement of his, Śrī Rāma (a scion of Raghu) as if stricken with grief spoke to all the friends, "Tell me how it is." (21)

सर्वे तु शिरसा भूमावभिवाद्य प्रणम्य च।
प्रत्यूचू राघवं दीनमेवमेतन्न संशयः॥ २२॥

"Bending respectfully so low as to touch the ground by the head, and saluting, all of them—each a picture of pity—replied, on their part, to Śrī Rāma (a scion of Raghu), 'No doubt, this is so.'" (22)

श्रुत्वा तु वाक्यं काकुत्स्थः सर्वेषां समुदीरितम्।
विसर्जयामास तदा वयस्यान् शत्रुसूदनः॥ २३॥

Having heard then the words spoken by all of them, Śrī Rāma (a scion of Kakutstha), the exterminator of enemies dismissed the friends at that time. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिचत्वारिंशः सर्गः॥ ४३॥

Thus ends Canto Forty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुश्चत्वारिंशः सर्गः

Canto XLIV

On being sent for by Him all the brothers present themselves before Śrī Rāma

विसृज्य तु सुहृद्वर्गं बुद्ध्या निश्चित्य राघवः।
समीपे द्वाःस्थमासीनमिदं वचनमब्रवीत्॥ १॥

Then, having sent away the group of friends and having made up His mind through intellect, Śrī Rāma (a scion of Raghu) spoke these words to the door-keeper seated nearby: (1)

शीघ्रमानय सौमित्रिं लक्ष्मणं शुभलक्षणम्।
भरतं च महाभागं शत्रुघ्नमपराजितम्॥ २॥

"Bring immediately Sumitrā's son, Lakṣmaṇa, endowed with auspicious marks, the highly illustrious Bharata and the unconquered Śatrughna." (2)

रामस्य वचनं श्रुत्वा द्वाःस्थो मूर्ध्नि कृताञ्जलिः।
लक्ष्मणस्य गृहं गत्वा प्रविवेशानिवारितः॥ ३॥

Having heard Śrī Rāma's order the door-keeper placed his hands with palms joined together on the forehead (as a mark of respect) and having set forth to Lakṣmaṇa's residence entered the same unhindered. (3)

उवाच सुमहात्मानं वर्धयित्वा कृताञ्जलिः।
द्रष्टुमिच्छति राजा त्वां गम्यतां तत्र मा चिरम्॥ ४॥

Wishing prosperity to the eminently high-souled Lakṣmaṇa and with his palms joined together he said, "The King desires to see you. Go there, do not delay." (4)

बाढमित्येव सौमित्रिः कृत्वा राघवशासनम्।
प्राद्रवद् रथमारुह्य राघवस्य निवेशनम्॥ ५॥

"Very well !" Having said so and having

received the command of Śrī Rāma (a scion of Raghu) Lakṣmaṇa (the son of Sumitrā) mounting a chariot drove speedily to the palace of Śrī Rāma (a scion of Raghu). (5)

प्रयान्तं लक्ष्मणं दृष्ट्वा द्वाःस्थो भरतमन्तिकात्।
उवाच भरतं तत्र वर्धयित्वा कृताञ्जलिः॥ ६॥
विनयावनतो भूत्वा राजा त्वां द्रष्टुमिच्छति।
भरतस्तु वचः श्रुत्वा द्वाःस्थाद् रामसमीरितम्॥ ७॥
उत्पपातासनात् तूर्णं पद्भ्यामेव महाबलः।
दृष्ट्वा प्रयान्तं भरतं त्वरमाणः कृताञ्जलिः॥ ८॥
शत्रुघ्नभवनं गत्वा ततो वाक्यमुवाच ह।
एह्यागच्छ रघुश्रेष्ठ राजा त्वां द्रष्टुमिच्छति॥ ९॥
गतो हि लक्ष्मणः पूर्वं भरतश्च महायशाः।
श्रुत्वा तु वचनं तस्य शत्रुघ्नः परमासनात्॥ १०॥
शिरसा वन्द्य धरणीं प्रययौ यत्र राघवः।
द्वाःस्थस्त्वागम्य रामाय सर्वानेव कृताञ्जलिः॥ ११॥
निवेदयामास तथा भ्रातॄन् स्वान् समुपस्थितान्।
कुमारानागताञ्छ्रुत्वा चिन्ताव्याकुलितेन्द्रियः॥ १२॥
अवाङ्मुखो दीनमना द्वाःस्थं वचनमब्रवीत्।
प्रवेशय कुमारांस्त्वं मत्समीपं त्वरान्वितः॥ १३॥

Having seen Lakṣmaṇa departing, the door-keeper went to Bharata and there having wished prosperity and having bowed down with humility with his palms joined together said to Bharata, "The King desires to see you." On hearing from the door-keeper the message sent by Śrī Rāma, the mighty Bharata sprang up from his seat and hurriedly left on foot. Then having beheld Bharata going away, the door-keeper moving speedily to the palace of Śatrughna, said with his palms joined together: "Come, come along, O best of the Raghus! The king desires to see you. Lakṣmaṇa has left earlier and the celebrated Bharata too." Now, hearing his words Śatrughna got down from his throne and paying obeisance to the earth with his head, reached where Śrī Rāma (a scion of Raghu) was. Then having come back, the door-keeper with his palms joined together informed Śrī Rāma that all His brothers were duly present, as ordered.

Having heard that the princes have come, Śrī Rāma, His senses agitated due to anxiety, His mind distressed and His face downcast gave the following command to the door-keeper: "Immmediately, send in the princes to me. (6—13)

एतेषु जीवितं मह्यमेते प्राणाः प्रिया मम।
आज्ञप्तास्तु नरेन्द्रेण कुमाराः शुक्लवाससः॥ १४॥
प्रह्वाः प्राञ्जलयो भूत्वा विविशुस्ते समाहिताः।
ते तु दृष्ट्वा मुखं तस्य सग्रहं शशिनं यथा॥ १५॥
संध्यागतमिवादित्यं प्रभया परिवर्जितम्।
बाष्पपूर्णे च नयने दृष्ट्वा रामस्य धीमतः।
हतशोभं यथा पद्मं मुखं वीक्ष्य च तस्य ते॥ १६॥
ततोऽभिवाद्य त्वरिताः पादौ रामस्य मूर्धभिः।
तस्थुः समाहिताः सर्वे रामस्त्वश्रूण्यवर्तयत्॥ १७॥

"My life rests on them. These dear ones constitute my very life-breath." Then ordered by the king, these princes of steady mind, clad in white entered, bowing down with their palms joined together. Having beheld His face like the eclipsed moon and like the evening sun shorn of brilliance, having also seen the sagacious Śrī Rāma's eyes full of tears and having glanced at His face looking like a withered lotus, they all hurriedly bowed down their head in salutation at the feet of Śrī Rāma and became transfixed attentively, while Śrī Rāma shed tears. (14—17)

तान् परिष्वज्य बाहुभ्यामुत्थाप्य च महाबलः।
आसनेष्वासतेत्युक्त्वा ततो वाक्यं जगाद ह॥ १८॥
भवन्तो मम सर्वस्वं भवन्तो जीवितं मम।
भवद्भिश्च कृतं राज्यं पालयामि नरेश्वराः॥ १९॥

Then having them embraced between his arms and lifting them up, asked them to take their seats, the mighty Śrī Rāma verily made the following statement: "O guardians of the people, you constitute all my possessions. You are my very life. I am simply looking after the kingdom carved out by you. (18-19)

भवन्तः कृतशास्त्रार्था बुद्ध्या च परिनिष्ठिताः।
सम्भूय च मदर्थोऽयमन्वेष्टव्यो नरेश्वराः॥ २०॥

तथा वदति काकुत्स्थे अवधानपरायणाः।
उद्विग्नमनसः सर्वे किं नु राजाभिधास्यति॥ २१॥

"You have practised the teachings of the scriptures. You have a mature intellect. This problem of mine deserves to be deliberated upon by you all together, O guardians of the people!" On being told thus by Śrī Rāma (a scion of Kakutstha) they all became attentive and mentally agitated to learn what the King would say. (20-21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुश्चत्वारिंशः सर्गः॥ ४४॥

Thus ends Canto Forty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चचत्वारिंशः सर्गः

Canto XLV

Annoyed with the ill-report about Sītā, Śrī Rāma orders Lakṣmaṇa to take Sītā away in the forest and leave her in the vicinity of Vālmīki-Āśrama

तेषां समुपविष्टानां सर्वेषां दीनचेतसाम्।
उवाच वाक्यं काकुत्स्थो मुखेन परिशुष्यता॥ १॥

The scion of Kakutstha bearing an emaciated face, spoke thus to them (his brothers), who had taken their seats with dejected minds. (1)

सर्वे शृणुत भद्रं वो मा कुरुध्वं मनोऽन्यथा।
पौराणां मम सीतायां यादृशी वर्तते कथा॥ २॥

"Listen to me, all of you, may all be well with you, intend not to do otherwise as I narrate the tale that circulates among my citizens with regard to Sītā. (2)

पौरापवादः सुमहांस्तथा जनपदस्य च।
वर्तते मयि बीभत्सा सा मे मर्माणि कृन्तति॥ ३॥

"The ill-report that circulates among. my fellow-citizens and countrymen is indeed of great significance. That calumny of mine verily eats up my vitals. (3)

अहं किल कुले जात इक्ष्वाकूणां महात्मनाम्।
सीतापि सत्कुले जाता जनकानां महात्मनाम्॥ ४॥

"I am born in the line of great IKṣwākus and Sītā too comes from the noble family of the high-souled Janakas. (4)

जानासि त्वं यथा सौम्य दण्डके विजने वने।
रावणेन हृता सीता स च विध्वंसितो मया॥ ५॥

"You surely know, O good ones, how Sītā was taken away by Rāvaṇa from the lonely forest and how I vanquished him. (5)

तत्र मे बुद्धिरुत्पन्ना जनकस्य सुतां प्रति।
अत्रोषितामिमां सीतामानयेयं कथं पुरीम्॥ ६॥

"So, on that account it dawned on me then that I could on no account bring Sītā to this city, who had dwelt in Laṅkā with Rāvaṇa. (6)

प्रत्ययार्थं ततः सीता विवेश ज्वलनं तदा।
प्रत्यक्षं तव सौमित्रे देवानां हव्यवाहनः॥ ७॥

"To convince me Sītā at that time entered the fire : before you, O Lakṣmaṇa (son of Sumitrā)! Fire-god, the bearer of oblations to gods, (7)

अपापां मैथिलीमाह वायुश्चाकाशगोचरः।
चन्द्रादित्यौ च शंसेते सुराणां संनिधौ पुरा॥ ८॥
ऋषीणां चैव सर्वेषामपापां जनकात्मजाम्।
एवं शुद्धसमाचारा देवगन्धर्वसंनिधौ॥ ९॥
लङ्काद्वीपे महेन्द्रेण मम हस्ते निवेशिता।
अन्तरात्मा च मे वेत्ति सीतां शुद्धां यशस्विनीम्॥ १०॥

"declared that Sītā was free from sins, so also Vāyu, who dwells in the sky, so also proclaimed the two—sun and moon before the gods, Sītā free from sins before

all the Ṛṣis. In Laṅkā Sītā, Pure of conduct, has been handed over to me by Mahendra (the lord of gods), in the presence of the gods and the Gandharvas and my inner concience bears testimony to her purity and nobility. (8—10)

ततो गृहीत्वा वैदेहीमयोध्यामहमागतः।
अयं तु मे महान् वादः शोकश्च हृदि वर्तते॥ ११॥
पौरापवादः सुमहांस्तथा जनपदस्य च।
अकीर्तिर्यस्य गीयेत लोके भूतस्य कस्यचित्॥ १२॥

"Then having accepted Sītā, I have come to Ayodhyā, but (this is) now the people censure me, and it pains my heart. The censure is indeed great as it circulates among the citizens and the countrymen. After all the person whose infamy is a subject of common talk in the public, (11-12)

पतत्येवाधमाँल्लोकान् यावच्छब्दः प्रकीर्त्यते।
अकीर्तिर्निन्द्यते देवैः कीर्तिर्लोकेषु पूज्यते॥ १३॥

"as long as the word of infamy circulates, so long one does fall in the lower regions (hell). Infamy is abhorred even by the gods and fame gains credence in the world. (13)

कीर्त्यर्थं तु समारम्भः सर्वेषां सुमहात्मनाम्।
अप्यहं जीवितं जह्यां युष्मान् वा पुरुषर्षभाः॥ १४॥
अपवादभयाद् भीतः किं पुनर्जनकात्मजाम्।
तस्माद् भवन्तः पश्यन्तु पतितं शोकसागरे॥ १५॥

"Indeed, all great souls endeavour for fame, O heroes among men, afraid of ill-report, I can even give up my life or all of you together, O bull among men; how much it is incumbent to leave Sītā. All of you see me submerged in the ocean of sorrow. (14-15)

नहि पश्याम्यहं भूतं किंचिद् दुःखमतोऽधिकम्।
श्वस्त्वं प्रभाते सौमित्रे सुमन्त्राधिष्ठितं रथम्॥ १६॥
आरुह्य सीतामारोप्य विषयान्ते समुत्सृज।
गङ्गायास्तु परे पारे वाल्मीकेस्तु महात्मनः॥ १७॥
आश्रमो दिव्यसंकाशस्तमसातीरमाश्रितः।
तत्रैतां विजने देशे विसृज्य रघुनन्दन॥ १८॥
शीघ्रमागच्छ सौमित्रे कुरुष्व वचनं मम।
न चास्मि प्रतिवक्तव्यः सीतां प्रति कथंचन॥ १९॥

"I do not see any greater misfortune than this, O Lakṣmaṇa (son of Sumitrā) ascending the chariot driven by Sumantra, and made sitting Sītā therein leave her beyond the confines of the kingdom. On the other side of the Gaṅgā, the hermitage of the great sage Vālmīki, which looks like celestial abode on the river Tamasā. There in that hermitage, O Lakṣmaṇa, (a scion of Raghu) leaving her (Sītā), come here soon. Do what I say, and remember: I am not to be told with regard to leaving Sītā. (16—19)

तस्मात् त्वं गच्छ सौमित्रे नात्र कार्या विचारणा।
अप्रीतिर्हि परा मह्यं त्वयैतत् प्रतिवारिते॥ २०॥
शापिता हि मया यूयं पादाभ्यां जीवितेन च।
ये मां वाक्यान्तरे ब्रूयुरनुनेतुं कथंचन॥ २१॥
अहिता नाम ते नित्यं मदभीष्टविघातनात्।
मानयन्तु भवन्तो मां यदि मच्छासने स्थिताः॥ २२॥
इतोऽद्य नीयतां सीतां कुरुष्व वचनं मम।
पूर्वमुक्तोऽहमनया गङ्गातीरेऽहमाश्रमान्॥ २३॥
पश्येयमिति तस्याश्च कामः संवर्त्यतामयम्।
एवमुक्त्वा तु काकुत्स्थो बाष्पेण पिहितेक्षणः॥ २४॥
संविवेश स धर्मात्मा भ्रातृभिः परिवारितः।
शोकसंविग्नहृदयो निशश्वास यथा द्विपः॥ २५॥

"Therefore, O Lakṣmaṇa (son of Sumitrā), go soon and carry out my behest. Any resistance on your part will cause me extreme displeasure. I swear to you by my feet and also my life that whosoever speaks out to pacify me in any manner while I speak, shall always be inimical to me as he will shatter all that I desire. If you are prone to be at my command, then show respect to me, take away Sītā from here, this very day, do what I say, 'I wish to behold the hermitage on the bank of the Gaṅgā', thus she had told me formerly, now fulfil this desire of her. Thus saying the descendant of Kakutstha, Śrī Rāma, the noble one with

His eyes closed, taking leave of His brothers entered His own apartment with his heart agitated by sorrow, deeply sighed as an elephant. (20—25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चचत्वारिंशः सर्गः ॥ ४५ ॥

Thus ends Canto Forty-fifth in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः

Canto LVI

Lakṣmaṇa proceeds to the forest, alongwith Sītā in order to leave her in the vicinity of Vālmīki's Āśrama and reaches on the bank of Gaṅgā

ततो रजन्यां व्युष्टायां लक्ष्मणो दीनचेतनः।
सुमन्त्रमब्रवीद् वाक्यं मुखेन परिशुष्यता॥ १॥

Then as the night passed away, Lakṣmaṇa agitated in mind and bearing an emaciated face spoke thus to Sumantra: (1)

सारथे तुरगान् शीघ्रान् योजयस्व रथोत्तमे।
स्वास्तीर्णं राजवचनात् सीतायाश्चासनं शुभम्॥ २॥

'O Charioteer, yoke the speedy horses to the best chariot and equip it with the splendid seat for Sītā, as ordered by the King. (2)

सीता हि राजवचनादाश्रमं पुण्यकर्मणाम्।
मया नेया महर्षीणां शीघ्रमानीयतां रथः॥ ३॥

'Sītā has to be taken to the hermitage of the pious sages at the command of the king; please do not delay in bringing the chariot.' (3)

सुमन्त्रस्तु तथेत्युक्त्वा युक्तं परमवाजिभिः।
रथं सुरुचिरप्रख्यं स्वास्तीर्णं सुखशय्यया॥ ४॥
आनीयोवाच सौमित्रिं मित्राणां मानवर्धनम्।
रथोऽयं समनुप्राप्तो यत्कार्यं क्रियतां प्रभो॥ ५॥

"It shall be as you say!", replying thus Sumantra, after having brought the chariot yoked with the best horses, beautifully shaped and well-equipped with comfortable seats, spoke thus again to lakṣmaṇa (son of Sumitrā), the giver of greater honour to his friends: 'The chariot is ready, O Lord, kindly do the needful.' (4-5)

एवमुक्तः सुमन्त्रेण राजवेश्मनि लक्ष्मणः।
प्रविश्य सीतामासाद्य व्याजहार नरर्षभः॥ ६॥
त्वया किलैष नृपतिर्वरं वै याचितः प्रभुः।
नृपेण च प्रतिज्ञातमाज्ञप्तश्चाश्रमं प्रति॥ ७॥

Thus spoken to by Sumantra, Lakṣmaṇa, the foremost of men, after having entered in the palace approached Sītā and said to her: "By you, O lady, the king (our Lord Śrī Rāma) was enquired with regard to seeing the hermitages. The king has approved and ordered me to take you to the hermitages. (6-7)

गङ्गातीरे मया देवि ऋषीणामाश्रमान् शुभान्।
शीघ्रं गत्वा तु वैदेहि शासनात् पार्थिवस्य नः॥ ८॥
अरण्ये मुनिभिर्जुष्टे अपनेया भविष्यसि।
एवमुक्ता तु वैदेही लक्ष्मणेन महात्मना॥ ९॥
प्रहर्षमतुलं लेभे गमनं चाप्यरोचयत्।
वासांसि च महार्हाणि रत्नानि विविधानि च॥ १०॥
गृहीत्वा तानि वैदेही गमनायोपचक्रमे।
इमानि मुनिपत्नीनां दास्याम्याभरणान्यहम्॥ ११॥
वस्त्राणि च महार्हाणि धनानि विविधानि च।
सौमित्रिस्तु तथेत्युक्त्वा रथमारोप्य मैथिलीम्॥ १२॥
प्रययौ शीघ्रतुरगं रामस्याज्ञामनुस्मरन्।
अब्रवीच्च तदा सीता लक्ष्मणं लक्ष्मिवर्धनम्॥ १३॥
अशुभानि बहून्येव पश्यामि रघुनन्दन।
नयनं मे स्फुरत्यद्य गात्रोत्कम्पश्च जायते॥ १४॥

हृदयं चैव सौमित्रे अस्वस्थमिव लक्षये।
औत्सुक्यं परमं चापि अधृतिश्च परा मम॥ १५॥

"O Lady, Sītā, the daughter of the king of Videha, you shall be taken to the holy hermitages of the Ṛṣis and placed in the forest inhabited by the ascetics, in all haste at the bidding of our Lord." Thus addressed by the noble Lakṣmaṇa, Sītā (the daughter of the king of Videha) was highly pleased and agreed to depart, Sītā (the daughter of the king of Videha) taking with her those costly garments and gems, said "I shall distribute these garments and costly gems of various types to the spouses of the ascetics." Lakṣmaṇa (son of Sumitrā) fully approved of her desire and having seated Sītā (the daughter of the king of Mithilā) in the chariot, keeping in mind the order of Śrī Rāma drove on with speedy horses. Then Sītā addressed to Lakṣmaṇa, the enhancer of prosperity thus :

"O Lakṣmaṇa (the descendant of Raghu). I see ill-omens in abundance, my right eye throbs and my limbs shiver: O Lakṣmaṇa (son of Sumitrā), my heart seems to be distressed, great anxiety (regarding the city or Śrī Rāma) ails me and my forbearance fails completely. (8—15).

शून्यामेव च पश्यामि पृथिवीं पृथुलोचन।
अपि स्वस्ति भवेत् तस्य भ्रातुस्ते भ्रातृवत्सल॥ १६॥
श्वश्रूणां चैव मे वीर सर्वासामविशेषतः।
पुरे जनपदे चैव कुशलं प्राणिनामपि॥ १७॥

"O the big-eyed and lover of brothers Lakṣmaṇa, the earth seems a void (deprived of all happiness), may all be well with your brother; and welfare be with all my mothers-in-law too in equal measure and so be it with all beings in the town and country." (16-17)

इत्यञ्जलिकृता सीता देवता अभ्ययाचत।
लक्ष्मणोऽर्थं ततः श्रुत्वा शिरसा वन्द्य मैथिलीम्॥ १८॥
शिवमित्यब्रवीद्हृष्टो हृदयेन विशुष्यता।
ततो वासमुपागम्य गोमतीतीर आश्रमे॥ १९॥
प्रभाते पुनरुत्थाय सौमित्रिः सूतमब्रवीत्।
योजयस्व रथं शीघ्रमद्य भागीरथीजलम्॥ २०॥
शिरसा धारयिष्यामि त्रियम्बक इवौजसा।
सोऽश्वान् विचारयित्वा तु रथे युक्तान् मनोजवान्॥ २१॥
आरोहस्वेति वैदेहीं सूतः प्राञ्जलिरब्रवीत्।
सा तु सूतस्य वचनादारुरोह रथोत्तमम्॥ २२॥
सीता सौमित्रिणा सार्धं सुमन्त्रेण च धीमता।
आससाद विशालाक्षी गङ्गां पापविनाशिनीम्॥ २३॥

Thus Sītā prayed to the gods with folded hands; Lakṣmaṇa then hearing this and paying homage to Sītā (the daughter of the Lord of the Mithilā), with his head bending and with a langering heart said: "All is well" as if he was pleased (to say so), Having approached the residence in the Āśrama on the banks of the Gomatī, he slept and at the break of dawn, Lakṣmaṇa (the son of Sumitrā), waking up again addressed the Charioteer thus: "You yoke the chariot soon, I shall bear the waters of Gaṅgā on my head as the Lord Śiva (the three-eyed god) with prowess." The Charioteer having made the horses yoked to the chariot who had a speed equal to that of the mind, with folded hands asked Sītā (the daughter of the Lord of Mithilā) to ascend the chariot and she ascended the beautiful chariot as requested. Sītā of larger eyes together with Lakṣmaṇa (son of Sumitrā) and the wise Sumantra reached the Gaṅgā, the dispeller of all sins. (18—23)

अथार्धदिवसे गत्वा भागीरथ्या जलाशयम्।
निरीक्ष्य लक्ष्मणो दीनः प्ररुरोद महास्वनः॥ २४॥

After spending half a day (on reaching Gaṅgā) and looking at the streams of Bhāgīrathī the agitated Lakṣmaṇa cried making a loud noise. (24)

सीता तु परमायत्ता दृष्ट्वा लक्ष्मणमातुरम्।
उवाच वाक्यं धर्मज्ञा किमिदं रुद्यते त्वया॥ २५॥
जाह्नवीतीरमासाद्य चिराभिलषितं मम।
हर्षकाले किमर्थं मां विषादयसि लक्ष्मण॥ २६॥

The well composed Sītā knower of good

conduct seeing Lakṣmaṇa so agitated uttered thus: "Why do you cry, having come to the banks of Gaṅgā (the daughter of Jahnu) where to come was only desire felt since long, (surely) at this hour of joy; O Lakṣmaṇa, do not make me depressed. (25-26)

नित्यं त्वं रामपार्श्वेषु वर्तसे पुरुषर्षभ।
कच्चिद् विनाकृतस्तेन द्विरात्रं शोकमागतः॥ २७॥

"You remain always at the side of Rāma, O best of men; is it that separated as you are from him for just two nights, you are grieved. (27)

ममापि दयितो रामो जीवितादपि लक्ष्मण।
न चाहमेवं शोचामि मैवं त्वं बालिशो भव॥ २८॥

"Śrī Rāma for me too, is dearer even than my life, but no sorrow comes to me, so please act not as a foolish one. (28)

तारयस्व च मां गङ्गां दर्शयस्व च तापसान्।
ततो मुनिभ्यो वासांसि दास्याम्याभरणानि च॥ २९॥
ततः कृत्वा महर्षीणां यथार्हमभिवादनम्।
तत्र चैकां निशामुष्य यास्यामस्तां पुरीं पुनः॥ ३०॥

"Take me across the Gaṅgā, and show me the ascetics. I shall give to the ascetics the garments and the ornaments and then having thus done homage to the great Ṛṣis according to their position, and spending only a night there, we shall again return to Ayodhyā. (29-30),

ममापि पद्मपत्राक्षं सिंहोरस्कं कृशोदरम्।
त्वरते हि मनो द्रष्टुं रामं रमयतां वरम्॥ ३१॥

"My heart too, urges me on to see that one of lotus-eyed, the lion breasted one, with a slender waist, the best of those that please all". (31)

तस्यास्तद् वचनं श्रुत्वा प्रमृज्य नयने शुभे।
नाविकानाह्वयामास लक्ष्मणः परवीरहा।
इयं स सज्जा नौश्चेति दाशाः प्राञ्जलयोऽब्रुवन्॥ ३२॥

Lakṣmaṇa, the destroyer of the heroes among foes, hearing these words of her, he wiped his eyes dry summoned the boatmen. The ferry-men with folded hands replied thus: "This boat is already made to depart" (32).

तितीर्षुर्लक्ष्मणो गङ्गां शुभां नावमुपारुहत्।
गङ्गां संतारयामास लक्ष्मणस्तां समाहितः॥ ३३॥

Desiring to cross the holy Gaṅgā, Lakṣmaṇa ascended the boat, and fully composed, he made her cross the Gaṅgā. (33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्चत्वारिंशः सर्गः॥ ४६॥

Thus ends Canto Forty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तचत्वारिंशः सर्गः

Canto XLVII

Carrying Sītā across the Gaṅgā, Lakṣmaṇa laments agony and talks with a heavy heart thinking of her future

अथ नावं सुविस्तीर्णां नैषादीं राघवानुजः।
आरुरोह समायुक्तां पूर्वमारोप्य मैथिलीम्॥ १॥

Then Lakṣmaṇa (the younger brother of Rāma) ascended the boat brought by Niṣāda, which was spacious and well-furnished, seating Sītā (the princess of Mithilā) first. (1)

सुमन्त्रं चैव सरथं स्थीयतामिति लक्ष्मणः।
उवाच शोकसंतप्तः प्रयाहीति च नाविकम्॥ २॥

Lakṣmaṇa struck with grief ordered

Sumantra to stay with the chariot on the other banks of the Gaṅgā and told the ferryman to steer the boat. (2)

ततस्तीरमुपागम्य भागीरथ्याः स लक्ष्मणः।
उवाच मैथिलीं वाक्यं प्राञ्जलिर्बाष्पसंवृतः॥ ३॥

Then on reaching the other bank of the Gaṅgā, Lakṣmaṇa with folded hands and face covered with tears, uttered the following words: (3)

हृद्गतं मे महच्छल्यं यस्मादार्येण धीमता।
अस्मिन्निमित्ते वैदेहि लोकस्य वचनीकृतः॥ ४॥

"My heart is pierced by a mighty dart as I have been entrusted to carry this task (so cruel) and (made) worthy of censure (by people). (4)

श्रेयो हि मरणं मेऽद्य मृत्युर्वा यत्परं भवेत्।
न चास्मिन्नीदृशे कार्ये नियोज्यो लोकनिन्दिते॥ ५॥

"A death like torture or even death would have been prefered by me. But I should not have been employed in such a task deserving popular condemnation. (5)

प्रसीद च न मे पापं कर्तुमर्हसि शोभने।
इत्यञ्जलिकृतो भूमौ निपपात स लक्ष्मणः॥ ६॥

"I beg of you, do not consider this as my fault, O auspicious one." Saying these words with folded hands Lakṣmaṇa fell on the ground before Sītā. (6)

रुदन्तं प्राञ्जलिं दृष्ट्वा काङ्क्षन्तं मृत्युमात्मनः।
मैथिली भृशसंविग्ना लक्ष्मणं वाक्यमब्रवीत्॥ ७॥
किमिदं नावगच्छामि ब्रूहि तत्त्वेन लक्ष्मण।
पश्यामि त्वां न च स्वस्थमपि क्षेमं महीपतेः॥ ८॥
शापितोऽसि नरेन्द्रेण यत् त्वं संतापमागतः।
तद् ब्रूयाः संनिधौ मह्यमहमाज्ञापयामि ते॥ ९॥

Seeing Lakṣmaṇa crying with folded hands and wishing for his death, the daughter of the lord of Mithilā (Sītā) deeply perturbed said to Lakṣmaṇa: "I do not know what this is, speak out the truth. It seems you are not well, nor is the king, Śrī Rāma, happy. You are indeed sworn by the king as you seem to be in agony, so narrate the fact before me, this is my command." (7—9)

वैदेह्या चोद्यमानस्तु लक्ष्मणो दीनचेतनः।
अवाङ्मुखो बाष्पगलो वाक्यमेतदुवाच ह॥ १०॥

Urged by Sītā (the daughter of the Lord of Videha,) Lakṣmaṇa on his part, with an agitated mind, and face downward with tears choking his throat spoke out (against his wish). (10)

श्रुत्वा परिषदो मध्ये ह्यपवादं सुदारुणम्।
पुरे जनपदे चैव त्वत्कृते जनकात्मजे॥ ११॥
रामः संतप्तहृदयो मां निवेद्य गृहं गतः।
न तानि वचनीयानि मया देवि तवाग्रतः॥ १२॥

"O daughter of Janaka (Sītā), hearing the most painful ill-report circulating among the citizens and countrymen, in the presence of the courtiers, Śrī Rāma struck with grief, conveying to me the report, entered the inner apartment. The shameful words that pierced the heart of the king in anger are not indeed to be uttered before you, and hence I refrain from uttering them. (11—12)

यानि राज्ञा हृदि न्यस्तान्यमर्षात्पृष्ठतः कृतः।
सा त्वं त्यक्ता नृपतिना निर्दोषा मम संनिधौ॥ १३॥
पौरापवादभीतेन ग्राह्यं देवि न तेऽन्यथा।
आश्रमान्तेषु च मया त्यक्तव्या त्वं भविष्यसि॥ १४॥
राज्ञः शासनमादाय तथैव किल दौर्हृदम्।
तदेतज्जाह्नवीतीरे ब्रह्मर्षीणां तपोवनम्॥ १५॥
पुण्यं च रमणीयं च मा विषादं कृथाः शुभे।
राज्ञो दशरथस्यैव पितुर्मे मुनिपुङ्गवः॥ १६॥
सखा परमको विप्रो वाल्मीकिः सुमहायशाः।
पादच्छायामुपागम्य सुखमस्य महात्मनः।
उपवासपरैकाग्रा वस त्वं जनकात्मजे॥ १७॥
पतिव्रतात्वमास्थाय रामं कृत्वा सदा हृदि।
श्रेयस्ते परमं देवि तथा कृत्वा भविष्यति॥ १८॥

"You have been forsaken by the king afraid of the ill-report circulating among the citizens, although you were proved to be free from blamishes by the gods even in my presence; you should not take it otherwise. You are to be left near the hermitage by me. Bearing in mind the orders of the king and the

desire of the pregnant woman (that has to be fulfilled). Do not be dejected, here is that beautiful and holy penance-grove of the Brahmarṣis, (where dwells) the famous Brahmarṣi Vālmīki, who was a close friend of my father, king Daśaratha and is the foremost among ascetics, approaching him for shelter, do dwell observing fasts and attached to Rāma. Keeping your loyalty to your husband and placing Śrī Rāma in your heart forever, O Lady, in this manner your greater welfare shall be achieved." (13—18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तचत्वारिंशः सर्गः ॥ ४७ ॥

Thus ends Canto Forty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टचत्वारिंशः सर्गः

Canto XLVIII

Sītā's plaintive utterance, Her message to Śrī Rāma, Lakṣmaṇa's departure and the wail of Sītā

लक्ष्मणस्य वचः श्रुत्वा दारुणं जनकात्मजा।
परं विषादमागम्य वैदेही निपपात ह॥ १॥

Sītā (the daughter of the lord of Videhas) hearing the dreadful words of Lakṣmaṇa fell on the ground in utter despondency. (1)

सा मुहूर्तमिवासंज्ञा बाष्पपर्याकुलेक्षणा।
लक्ष्मणं दीनया वाचा उवाच जनकात्मजा॥ २॥

That daughter of Janaka, Sītā, swooned away as if for a moment and then with tears filled in her eyes, spoke these miserable words to Lakṣmaṇa. (2)

मामिकेयं तनुर्नूनं सृष्टा दुःखाय लक्ष्मण।
धात्रा यस्यास्तथा मेऽद्य दुःखमूर्तिः प्रदृश्यते॥ ३॥

"This mortal frame of mine was indeed created by the creator for sorrow, O Lakṣmaṇa, and hence seems today the very embodiment of sorrow. (3)

किं नु पापं कृतं पूर्वं को वा दारैर्वियोजितः।
याहं शुद्धसमाचारा त्यक्ता नृपतिना सती॥ ४॥

"What sin was committed by me, who indeed was separated from his spouse, that I should be forsaken by the king, although of good conduct. (4)

पुराहमाश्रमे वासं रामपादानुवर्तिनी।
अनुरुध्यापि सौमित्रे दुःखे च परिवर्तिनी॥ ५॥

सा कथं ह्याश्रमे सौम्य वत्स्यामि विजनीकृता।
आख्यास्यामि च कस्याहं दुःखं दुःखपरायणा॥ ६॥
किं नु वक्ष्यामि मुनिषु कर्म चासत्कृतं प्रभो।
कस्मिन् वा कारणे त्यक्ता राघवेण महात्मना॥ ७॥

"Formerly, following the foot-steps of Rāma, I have even requested Rāma for residence in the hermitages, although I was in misery. Now then how can I live in the hermitage all alone : O Lord, what shall I say; when enquired by the ascetics, about my misdoings, or about what caused the great scion of the Raghu to forsake me. (5—7)

न खल्वद्यैव सौमित्रे जीवितं जाह्नवीजले।
त्यजेयं राजवंशस्तु भर्तुर्मे परिहास्यते॥ ८॥

"I cannot give up my life (drowning myself) in the waters of the daughter of Jahnu (Gaṅgā) for by that the royal family of my husband will be broken (in succession for the descendant to be born will perish). (8)

यथाज्ञं कुरु सौमित्रे त्यज्य मां दुःखभागिनीम्।
निदेशे स्थीयतां राज्ञः शृणु चेदं वचो मम॥ ९॥

"O son of Sumitrā, do as you are ordered to do, forsake me, the miserable one, obey the orders of the king, but listen to what I say now: (9)

श्वश्रूणामविशेषेण प्राञ्जलिप्रग्रहेण च।
शिरसा वन्द्य चरणौ कुशलं ब्रूहि पार्थिवम्॥ १०॥

"Ask after the welfare of the mothers-in-law, without discrimination and also of the king with folded hands and courteously. (10)

शिरसाभिनतो ब्रूयाः सर्वासामेव लक्ष्मण।
वक्तव्यश्चापि नृपतिर्धर्मेषु सुसमाहितः॥ ११॥

"Speak to all of them O Lakṣmaṇa, with your head bent downwards and indeed communicate this to the king, who is so well-placed in righteousness. (11)

जानासि च यथा शुद्धा सीता तत्त्वेन राघव।
भक्त्या च परया युक्ता हिता च तव नित्यशः॥ १२॥

'O scion of the Raghu, you know full well, how, in fact, Sītā is pure and full of devotion and always concerned about your welfare. (12)

अहं त्यक्ता च ते वीर अयशोभीरुणा जने।
यच्च ते वचनीयं स्यादपवादः समुत्थितः॥ १३॥
मया च परिहर्तव्यं त्वं हि मे परमा गतिः।
वक्तव्यश्चैव नृपतिर्धर्मेण सुसमाहितः॥ १४॥

'By you, afraid of infamy, am I forsaken, O powerful one. That censure of yours and the curse that befalls you, shall indeed be averted by me, as you are my only resort.' "The following should be communicated to the king embeded in righteousness. (13–14)

यथा भ्रातृषु वर्तेथास्तथा पौरेषु नित्यदा।
परमो ह्येष धर्मस्ते तस्मात् कीर्तिरनुत्तमा॥ १५॥

" 'Treat citizens like your brothers always. This is the greatest Dharma. It will provide you the unparalleled fame. (15)

यत्तु पौरजने राजन् धर्मेण समवाप्नुयात्।
अहं तु नानुशोचामि स्वशरीरं नरर्षभ॥ १६॥

" 'What can you achieve through the impartial and rightful treatment to the citizens will be the best fruit for you. I am not bothered about my body, O best among men. (16)

यथापवादं पौराणां तथैव रघुनन्दन।
पतिर्हि देवता नार्याः पतिर्बन्धुः पतिर्गुरुः॥ १७॥

" 'Just as it was necessary for you to rectify the public censure, in the same way wives also have some duties; husband is everything to a wife—a god, the family, the preceptor. (17)

प्राणैरपि प्रियं तस्माद् भर्तुः कार्यं विशेषतः।
इति मद्वचनाद् रामो वक्तव्यो मम संग्रहः॥ १८॥
निरीक्ष्य माद्य गच्छ त्वमृतुकालातिवर्तिनीम्।
एवं ब्रुवन्त्यां सीतायां लक्ष्मणो दीनचेतनः॥ १९॥
शिरसा वन्द्य धरणीं व्याहर्तुं न शशाक ह।
प्रदक्षिणं च तां कृत्वा रुदन्नेव महास्वनः॥ २०॥
ध्यात्वा मुहूर्तं तामाह किं मां वक्ष्यसि शोभने।
दृष्टपूर्वं न ते रूपं पादौ दृष्टौ तवानघे॥ २१॥
कथमत्र हि पश्यामि रामेण रहितां वने।
इत्युक्त्वा तां नमस्कृत्य पुनर्नावमुपारुहत्॥ २२॥
आरुरोह पुनर्नावं नाविकं चाभ्यचोदयत्।
स गत्वा चोत्तरं तीरं शोकभारसमन्वितः॥ २३॥
सम्मूढ इव दुःखेन रथमध्यारुहद् द्रुतम्।
मुहुर्मुहुः परावृत्य दृष्ट्वा सीतामनाथवत्॥ २४॥

" 'Therefore, a wife has to propitiate her husband even at the cost of her life.' All this you must tell briefly what I have said. You have seen with your own eyes that I am in the family way."

The dejected, Lakṣmaṇa on hearing Sītā having said so paid homage to the earth by his head and failed to speak, and going round her, loudly crying, contemplated for a moment, (and with great effort) addressed her thus : "O auspicious one, O faultless one, your body is not seen by me, as your feet alone were the object of my vision till now. Oh how shall I behold you, separated from Rāma, dwelling in this forest." Thus saying to her and bowing to her, Lakṣmaṇa, approached and ascended the boat and urged the ferryman to steer the boat, then having reached the Northern banks, burdened by the weight of sorrow, went up the chariot in haste, bewildered as he was, and looking with

his back turned at Sītā langouring on the other banks; as if she was an orphan, Lakṣmaṇa speeded on. (18—24)

चेष्टन्तीं परतीरस्थां लक्ष्मणः प्रययावथ।
दूरस्थं रथमालोक्य लक्ष्मणं च मुहुर्मुहुः।
निरीक्ष्यमाणां तूद्विग्नां सीतां शोकः समाविशत्॥ २५॥
सा दुःखभारावनता यशस्विनी
यशोधरा नाथमपश्यती सती।
रुरोद सा बर्हिणनादिते वने
महास्वनं दुःखपरायणा सती॥ २६॥

Sorrow, however, overpowered her who saw the chariot going away, and tried to catch a glimps of Lakṣmaṇa again and again, and was perturbed. Buried in grief the noble one, not seeing any protector she cried in the forest, resounded by the sound of peacocks. (25-26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टचत्वारिंशः सर्गः॥ ४८॥

Thus ends Canto Forty-eight in Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनपञ्चाशः सर्गः

Canto XLIX

Hearing Sītā's crying, from young ascetics sage Vālmīki approaches her and carries her to his hermitage

सीतां तु रुदतीं दृष्ट्वा ते तत्र मुनिदारकाः।
प्राद्रवन् यत्र भगवानास्ते वाल्मीकिरुग्रधीः॥ १॥

The young sons of the ascetics there (in the hermitage of Vālmīki), beholding Sītā sobbing, ran out to where the blessed Vālmīki of great wisdom was. (1)

अभिवाद्य मुनेः पादौ मुनिपुत्रा महर्षये।
सर्वे निवेदयामासुस्तस्यास्तु रुदितस्वनम्॥ २॥

Saluting the great ascetic (Vālmīki) by touching his feet, they informed as they had heard the sound of Sītā crying. (2)

अदृष्टपूर्वा भगवन् कस्याप्येषा महात्मनः।
पत्नी श्रीरिव सम्मोहाद् विरौति विकृताननाः॥ ३॥
भगवन् साधु पश्येस्त्वं देवतामिव खाच्च्युताम्।
नद्यास्तु तीरे भगवन् वरस्त्री कापि दुःखिता॥ ४॥
दृष्टास्माभिः प्ररुदिता दृढं शोकपरायणा।
अनर्हा दुःखशोकाभ्यामेका दीना अनाथवत्॥ ५॥
न ह्येनां मानुषीं विद्मः सत्क्रियास्याः प्रयुज्यताम्।
आश्रमस्याविदूरे च त्वामियं शरणं गता॥ ६॥
त्रातारमिच्छते साध्वी भगवंस्त्रातुमर्हसि।
तेषां तु वचनं श्रुत्वा बुद्ध्या निश्चित्य धर्मवित्॥ ७॥
तपसा लब्धचक्षुष्मान् प्राद्रवद् यत्र मैथिली।
तं प्रयान्तमभिप्रेत्य शिष्या ह्येनं महामतिम्॥ ८॥
तं तु देशमभिप्रेत्य किंचित् पद्भ्यां महामतिः।
अर्घ्यमादाय रुचिरं जाह्नवीतीरमागमत्।
ददर्श राघवस्येष्टां सीतां पत्नीमनाथवत्॥ ९॥

"A noble lady, never seen by us before, spouse of some noble one, resembling to the Goddess of wealth (Śrī), cries loudly with distorted face in despair near the banks of the river, she is grieved. We saw her crying, overwhelmed by sorrow as she is. She does not deserve so much suffering sire, nor she should remain like an orphan. We do not feel that she may be from humans. Please sir, solace her in a befitting manner. She is not far from the Āśrama seeking refuge from you, she is in need of a guardian; behoves you to protect her."

Hearing their words, Vālmīki the foremost of the sages, knowing already everything by virtue of asceticism stepped rapidly towards her and reached where Sītā, the daughter of the king Janaka was sobbing

and as he strode forward, the disciples of the great wise sage followed him. Walking barefooted and carrying Arghya in his hands, the sage Vālmīki reached the shore of the Gaṅgā and beheld Sītā, the consort of Śrī Rāma, lamenting there helplessly. (3—9)

तां सीतां शोकभारार्तां वाल्मीकिर्मुनिपुङ्गवः।
उवाच मधुरां वाणीं ह्लादयन्निव तेजसा॥ १०॥

Vālmīki, the foremost of the ascetics, spoke these sweet words to Sītā, pained by sorrow, delighting her as if with his powerful effulgence. (10)

स्नुषा दशरथस्य त्वं रामस्य महिषी प्रिया।
जनकस्य सुता राज्ञः स्वागतं ते पतिव्रते॥ ११॥

"You are the daughter-in-law of Daśaratha and the beloved queen of Rāma and also the daughter of the king Janaka. Welcome to you, O chaste lady! (11)

आयान्ती चासि विज्ञाता मया धर्मसमाधिना।
कारणं चैव सर्वं मे हृदयेनोपलक्षितम्॥ १२॥

"I knew through my subtle eyes that you were coming. The causes also thereof are known to me in my heart. (12)

तव चैव महाभागे विदितं मम तत्त्वतः।
सर्वं च विदितं मह्यं त्रैलोक्ये यद्धि वर्तते॥ १३॥

"O fortunate one, your purity is known to me. All that exist in the three worlds is known to me. (13)

अपापां वेद्मि सीते ते तपोलब्धेन चक्षुषा।
विस्रब्धा भव वैदेहि साम्प्रतं मयि वर्तसे॥ १४॥

"Yes, indeed, with my inner eye acquired through penance, I have perceived that you are sinless. Be composed, O daughter of the lord Videha, you are now in my charge. (14)

आश्रमस्याविदूरे मे तापस्यस्तपसि स्थिताः।
तास्त्वां वत्से यथा वत्सं पालयिष्यन्ति नित्यशः॥ १५॥

"Not very far from the hermitage are the female ascetics engaged in penances. They, O child, shall always look after you as a child. (15)

इदमर्घ्यं प्रतीच्छ त्वं विस्रब्धा विगतज्वरा।
यथा स्वगृहमभ्येत्य विषादं चैव मा कृथाः॥ १६॥

"Accept this ablution and be calm and free from all maladies. As if you are entering your own home, so do not be despondent." (16)

श्रुत्वा तु भाषितं सीता मुनेः परममद्भुतम्।
शिरसा वन्द्य चरणौ तथेत्याह कृताञ्जलिः॥ १७॥

Hearing this most wonderful utterance of the ascetic, doing homage to him with her head and with folded hands Sītā said: "Be it so." (17)

तं प्रयान्तं मुनिं सीता प्राञ्जलिः पृष्ठतोऽन्वगात्।
तं दृष्ट्वा मुनिमायान्तं वैदेह्या मुनिपत्नयः।
उपाजग्मुर्मुदा युक्ता वचनं चेदमब्रुवन्॥ १८॥

Sītā with folded hands followed the ascetic, Vālmīki, as he went to his cottage and the spouses of the ascetics seeing him coming, together with the daughter of the Lord of Videha, proceeded to receive them and spoke thus with joy: (18)

स्वागतं ते मुनिश्रेष्ठ चिरस्यागमनं च ते।
अभिवादयामस्त्वां सर्वा उच्यतां किं च कुर्महे॥ १९॥

"Welcome O greatest of the ascetics, we salute you for your arrival is delayed. Tell us now what we should do." (19)

तासां तद् वचनं श्रुत्वा वाल्मीकिरिदमब्रवीत्।
सीतेयं समनुप्राप्ता पत्नी रामस्य धीमतः॥ २०॥
स्नुषा दशरथस्यैषा जनकस्य सुता सती।
अपापा पतिना त्यक्ता परिपाल्या मया सदा॥ २१॥

Being thus addressed, Vālmīki replied to them thus: "The wife of Rāma has come to us; the daughter-in-law of Daśaratha, formerly the daughter of Janaka, this one, Sītā, is guiltless and being forsaken by her husband, shall always be under my charge. (20-21)

इमां भवत्यः पश्यन्तु स्नेहेन परमेण हि।
गौरवान्मम वाक्याच्च पूज्या वोऽस्तु विशेषतः॥ २२॥

"O ladies, look upon her, Sītā, with the greatest of affection : the honour that you

show to me, give the same attention to that lady, she indeed is worthy of respect from you all in particular." (22)

मुहुर्मुहुश्च वैदेहीं परिदाय महायशाः।
स्वमाश्रमं शिष्यवृतः पुनरायान्महातपाः॥ २३॥

Thus after handing over Sītā to the female ascetics again and again, the Ṛṣi, of great fame, and performer of great penances, Vālmīki, surrounded by his disciples returned again to his hermitage. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनपञ्चाशः सर्गः॥ ४९॥

Thus ends Canto Forty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशः सर्गः

Canto L

Dialogue between Lakṣmaṇa and Sumantra

दृष्ट्वा तु मैथिलीं सीतामाश्रमे सम्प्रवेशिताम्।
संतापमगमद् घोरं लक्ष्मणो दीनचेतनः॥ १॥

Lakṣmaṇa agitated in mind seeing Sītā being ushered into the hermitage fell into deep sorrow. (1)

अब्रवीच्च महातेजाः सुमन्त्रं मन्त्रसारथिम्।
सीतासंतापजं दुःखं पश्य रामस्य सारथे॥ २॥

The mighty Lakṣmaṇa also spoke thus to the charioteer, who drove with skill: "O Charioteer, consider the great grief of Śrī Rāma resulting from the separation of Sītā. (2)

ततो दुःखतरं किं नु राघवस्य भविष्यति।
पत्नीं शुद्धसमाचारां विसृज्य जनकात्मजाम्॥ ३॥

"What greater grief could there be for Śrī Rāma (the scion of Raghu) than that caused by banishing his own wife, the daughter of Janaka, so pure of conduct. (3)

व्यक्तं दैवादहं मन्ये राघवस्य विनाभवम्।
वैदेह्या सारथे नित्यं दैवं हि दुरतिक्रमम्॥ ४॥

"This separation of Rāma from Sītā is truly the effect of Destiny. Fate is indeed inexorable at all times. (4)

यो हि देवान् सगन्धर्वानसुरान् सह राक्षसैः।
निहन्याद् राघवः क्रुद्धः स दैवं पर्युपासते॥ ५॥

"Is it not surprising that Rāma (the scion of Raghu), who in anger could extirpate the gods alongwith the Gandharvas, as also the Asuras with the Rākṣasas, should submit to fate. (5)

पुरा रामः पितुर्वाक्याद् दण्डके विजने वने।
उषित्वा नव वर्षाणि पञ्च चैव महावने॥ ६॥

"Having passed fourteen years in the dense forest of Daṇḍaka, formerly ordered by the father (Śrī Rāma was in misery). (6)

ततो दुःखतरं भूयः सीताया विप्रवासनम्।
पौराणां वचनं श्रुत्वा नृशंसं प्रतिभाति मे॥ ७॥

"It seems to me, it pained him more to banish Sītā once again, hearing the cruel words of the citizens. (7)

को नु धर्माश्रयः सूत कर्मण्यस्मिन् यशोहरे।
मैथिलीं समनुप्राप्तः पौरैर्हीनार्थवादिभिः॥ ८॥

"What religious merit has accrued to him from this ignoble act to Sītā on account of the citizens speaking ill of her (Sītā)." (8)

एता वाचो बहुविधाः श्रुत्वा लक्ष्मणभाषिताः।
सुमन्त्रः श्रद्धया प्राज्ञो वाक्यमेतदुवाच ह॥ ९॥

Hearing such words of different kinds, spoken by Lakṣmaṇa, Sumantra, the wise one, on his part spoke thus: (9)

न संतापस्त्वया कार्यः सौमित्रे मैथिलीं प्रति।
दृष्टमेतत् पुरा विप्रैः पितुस्ते लक्ष्मणाग्रतः॥ १०॥

"You should not be grieved for Maithilī on this account, O Lakṣmaṇa as this was already foreseen by the Brāhmaṇas (Astrologers) in the presence of your father. (10)

भविष्यति दृढं रामो दुःखप्रायो विसौख्यभाक्।
प्राप्स्यते च महाबाहुर्विप्रयोगं प्रियैर्द्रुतम्॥ ११॥

"Rāma shall inevitably be engulfed in sorrow and shall also be bereft of happiness; He shall meet soon with separation from His dear ones. (11)

त्वां चैव मैथिलीं चैव शत्रुघ्नभरतौ तथा।
स त्यजिष्यति धर्मात्मा कालेन महता महान्॥ १२॥

"The pious one with nobility shall, with the lapse of a large period, leave you, Maithilī and even Śatrughna and Bharata; such was the prediction. (12)

इदं त्वयि न वक्तव्यं सौमित्रे भरतेऽपि वा।
राज्ञा वो व्याहृतं वाक्यं दुर्वासा यदुवाच ह॥ १३॥

"That which was pronounced by Durvāsā before the king, was not to be disclosed to you (son of Sumitrā) or Bharata. (13)

महाजनसमीपे च मम चैव नरर्षभ।
ऋषिणा व्याहृतं वाक्यं वसिष्ठस्य च संनिधौ॥ १४॥

"O bull among men, the words of prediction were uttered by the Ṛṣi Durvāsā in the hearing of the great king, Daśaratha, and also before me and even Vasiṣṭha. (14)

ऋषेस्तु वचनं श्रुत्वा मामाह पुरुषर्षभः।
सूत न क्वचिदेवं ते वक्तव्यं जनसंनिधौ॥ १५॥

"Hearing the words of the Ṛṣi Durvāsā, the foremost among men, Daśaratha, said to me, 'O charioteer, nowhere among my men should this be divulged by you." (15)

तस्याहं लोकपालस्य वाक्यं तत्सुसमाहितः।
नैव जात्वनृतं कुर्यामिति मे सौम्य दर्शनम्॥ १६॥

"I shall not ever falsify the statement of the king, O courteous one, it is my firm resolve. (16)

सर्वथैव न वक्तव्यं मया सौम्य तवाग्रतः।
यदि ते श्रवणे श्रद्धा श्रूयतां रघुनन्दन॥ १७॥

"In no case I should have revealed the secret before you even if you were eager to know. O scion of Raghu listen to me. (17)

यद्यप्यहं नरेन्द्रेण रहस्यं श्रावितं पुरा।
तथाप्युदाहरिष्यामि दैवं हि दुरतिक्रमम्॥ १८॥

"Though formerly the secret that was not to be divulged was communicated to me, yet I will say: 'Fate indeed is inevitable.' (18)

येनेदमीदृशं प्राप्तं दुःखं शोकसमन्वितम्।
न त्वया भरतस्याग्रे शत्रुघ्नस्यापि संनिधौ॥ १९॥

"By that fate this pain with sorrow has befallen : Do not mention it before Bharata or even Śatrughna." (19)

तच्छ्रुत्वा भाषितं तस्य गम्भीरार्थपदं महत्।
तथ्यं ब्रूहीति सौमित्रिः सूतं तं वाक्यमब्रवीत्॥ २०॥

Thus hearing this statement being spoken in highly meaningful words, Lakṣmaṇa the son of Sumitrā, said to the charioteer "Please speak the truth." (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चाशः सर्गः॥ ५०॥

Thus ends Canto Fifty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

On his way to Ayodhyā Sumantra narrates the account of Bhṛgu's curse which he heard from Durvāsā and tells Lakṣmaṇa some future events to console him

तथा संचोदितः सूतो लक्ष्मणेन महात्मना।
तद् वाक्यमृषिणा प्रोक्तं व्याहर्तुमुपचक्रमे॥ १॥

Thus instigated by noble Lakṣmaṇa, the charioteer set himself to speak out what had been uttered by the Ṛṣi, Durvāsā: (1)

पुरा नाम्ना हि दुर्वासा अत्रेः पुत्रो महामुनिः।
वसिष्ठस्याश्रमे पुण्ये वार्षिक्यं समुवास ह॥ २॥

"In former days, a great ascetic by name Durvāsā, the son of Atri, stayed at the hermitage of Vasiṣṭha in the four months of the rainy season. (2)

तमाश्रमं महातेजाः पिता ते सुमहायशाः।
पुरोहितं महात्मानं दिदृक्षुरगमत् स्वयम्॥ ३॥

"Your father, possessed of great power and mighty fame, came in person to that hermitage to see the noble priest, Vasiṣṭha. (3)

स दृष्ट्वा सूर्यसंकाशं ज्वलन्तमिव तेजसा।
उपविष्टं वसिष्ठस्य सव्यपार्श्वे महामुनिम्॥ ४॥
तौ मुनी तापसश्रेष्ठौ विनीतो ह्यभ्यवादयत्।
स ताभ्यां पूजितो राजा स्वागतेनासनेन च॥ ५॥
पाद्येन फलमूलैश्च उवास मुनिभिः सह।
तेषां तत्रोपविष्टानां तास्ताः सुमधुराः कथाः॥ ६॥

"Having seen the great ascetic, Durvāsā, radiant with brilliance as the sun glowing with effulgence, seated on the left side of Vasiṣṭha, he performed salutation courteously to the two great ascetics, who excelled all other ascetics in penance. The King, on the other hand, was honoured by them with words, of welcome, the offering of seat, ablution to wash the feet and also fruits and roots, and thus he stayed with them for some time. At mid-day, when the great Ṛṣis assembled together, sweet tales were narrated. (4—6)

बभूवुः परमर्षीणां मध्यादित्यगतेऽहनि।
ततः कथायां कस्यांचित् प्राञ्जलिः प्रग्रहो नृपः॥ ७॥
उवाच तं महात्मानमत्रेः पुत्रं तपोधनम्।
भगवन् किंप्रमाणेन मम वंशो भविष्यति॥ ८॥
किमायुश्च हि मे रामः पुत्राश्चान्ये किमायुषः।
रामस्य च सुता ये स्युस्तेषामायुः कियद् भवेत्॥ ९॥
काम्यया भगवन् ब्रूहि वंशस्यास्य गतिं मम।
तच्छ्रुत्वा व्याहृतं वाक्यं राज्ञो दशरथस्य तु॥ १०॥
दुर्वासाः सुमहातेजा व्याहर्तुमुपचक्रमे।
शृणु राजन् पुरा वृत्तं तदा देवासुरे युधि॥ ११॥
दैत्याः सुरैर्भर्त्स्यमाना भृगुपत्नीं समाश्रिताः।
तया दत्ताभयास्तत्र न्यवसन्नभयास्तदा॥ १२॥

"Then in course of conversation, the king with his hands folded spoke thus to that great son of Atri, rich in penances: 'Sir, for how long will my family continue, to what age will Rāma reach and how long will the other sons live? So also, what shall be the duration of the life of the son of Rāma? Sir, I wish you may predict the future course of my family.'

"Thus hearing words spoken by the king, Daśaratha, the mighty Durvāsā began to speak. 'Listen to me, O king. In the ancient times, it so happened that the sons of Diti (the Daityas) conquered by the gods, approached the wife of Bhṛgu and having been granted security by her, dwelt there (at the hermitage of Bhṛgu) fearlessly. (7—12)

तया परिगृहीतांस्तान् दृष्ट्वा क्रुद्धः सुरेश्वरः।
चक्रेण शितधारेण भृगुपत्न्याः शिरोऽहरत्॥ १३॥

" 'The Lord of the Devas, Viṣṇu, angered

at seeing them thus protected by her, severed the head of the spouse of Bhṛgu with his discus. (13)

ततस्तां निहतां दृष्ट्वा पत्नीं भृगुकुलोद्वहः।
शशाप सहसा क्रुद्धो विष्णुं रिपुकुलार्दनम्॥ १४॥
यस्मादवध्यां मे पत्नीमवधीः क्रोधमूर्च्छितः।
तस्मात् त्वं मानुषे लोके जनिष्यसि जनार्दन॥ १५॥

"Then the scion of the Bhṛgu family seeing his spouse thus done to death, with rage, in haste cursed Viṣṇu, the destroyer of His enemies (the Daityas) thus: 'As you have killed my spouse who did not deserve to be killed, infatuated as you are with anger, so you will take birth in the mortal world O remover of mortal woes. (14-15)

तत्र पत्नीवियोगं त्वं प्राप्स्यसे बहुवार्षिकम्।
शापाभिहतचेतास्तु स्वात्मना भावितोऽभवत्॥ १६॥
अर्चयामास तं देवं भृगुः शापेन पीडितः।
तपसाऽऽराधितो देवो ह्यब्रवीद् भक्तवत्सलः॥ १७॥
लोकानां सम्प्रियार्थं तु तं शापं गृह्यमुक्तवान्।
इति शप्तो महातेजा भृगुणा पूर्वजन्मनि॥ १८॥
इहागतो हि पुत्रत्वं तव पार्थिवसत्तम।
राम इत्यभिविख्यातस्त्रिषु लोकेषु मानद॥ १९॥

'Then in your mortal existence you will meet with separation from your spouse for many years.' By this curse, afflicted in mind Bhṛgu was, however impelled as if by the indweller to request him to accept the curse. Being in pain by the curse, Bhṛgu worshipped that God, Viṣṇu, and the God affectionate to his devotees, thus worshipped, spoke thus: 'For the welfare of the world this curse will be accepted by Me.' Thus cursed by Bhṛgu, He (Viṣṇu) has become here your son, O best among kings, and has been named Rāma, revered in the three worlds. (16—19)

तत् फलं प्राप्स्यते चापि भृगुशापकृतं महत्।
अयोध्यायाः पती रामो दीर्घकालं भविष्यति॥ २०॥
सुखिनश्च समृद्धाश्च भविष्यन्त्यस्य येऽनुगाः।
दशवर्षसहस्राणि दशवर्षशतानि च॥ २१॥
रामो राज्यमुपासित्वा ब्रह्मलोकं गमिष्यति।
समृद्धैश्चाश्वमेधैश्च इष्ट्वा परमदुर्जयः॥ २२॥
राजवंशांश्च बहुशो बहून् संस्थापयिष्यति।
द्वौ पुत्रौ तु भविष्येते सीतायां राघवस्य तु॥ २३॥

"The fruit of that curse (separation from Sītā) He will bear. Rāma will be the Lord of Ayodhyā for a long time and all those who follow Him shall be happy and prosperous. Having resided in His kingdom for eleven thousand years, He the invincible one will proceed to Brahmaloka, after having performed many costly Aśvamedhas and He will establish many royal families. Two sons of the scion of Raghu will be born of Sītā; (20—23)

स सर्वमखिलं राज्ञो वंशस्याह गतागतम्।
आख्याय सुमहातेजास्तूष्णीमासीन्महामुनिः॥ २४॥

"That great and powerful ascetic, Durvāsā, having thus narrated the future course of the royal family of Śrī Rāma extensively, became silent. (24)

तूष्णींभूते तदा तस्मिन् राजा दशरथो मुनौ।
अभिवाद्य महात्मानौ पुनरायात् पुरोत्तमम्॥ २५॥

"Then as the ascetic stopped speaking, Daśaratha having saluted both the great ones (Vasiṣṭha and Durvāsā) returned again to Ayodhyā, the best of the cities. (25)

एतद् वचो मया तत्र मुनिना व्याहृतं पुरा।
श्रुतं हृदि च निक्षिप्तं नान्यथा तद् भविष्यति॥ २६॥

"These words spoken by the ascetic formerly, I have heard and taken to heart. It shall not be otherwise. (26)

सीतायाश्च ततः पुत्रावभिषेक्ष्यति राघवः।
अन्यत्र न त्वयोध्यायां मुनेस्तु वचनं यथा॥ २७॥

"The scion of Raghu will thereafter coronate the two sons of Sītā, but not at Ayodhyā, however, as predicted by the ascetic. (27)

एवं गते न संतापं कर्तुमर्हसि राघव।
सीतार्थे राघवार्थे वा दृढो भव नरोत्तम॥ २८॥

"This being so, there is no cause to despair about Sītā and Rāma, the scion of Raghu, O best among men, be firm." (28)

श्रुत्वा तु व्याहृतं वाक्यं सूतस्य परमाद्भुतम्।
प्रहर्षमतुलं लेभे साधु साध्विति चाब्रवीत्॥ २९॥

Lakṣmaṇa felt great relief and was pleased to hear the charioteer speak such wonderful things. He cried out. "Excellent! You have said well". (29)

ततः संवदतोरेवं सूतलक्ष्मणयोः पथि।
अस्तमर्के गते वासं केशिन्यां तावथोषतुः॥ ३०॥

Then, the setting sun descended on the mountain, while the charioteer and Lakṣmaṇa were thus conversing; they prepared for night halt on the banks of the Keśinī river. (30)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकपञ्चाशः सर्गः॥ ५१॥

Thus ends Canto Fifty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi, and the oldest epic.

द्विपञ्चाशः सर्गः

Canto LII

Lakṣmaṇa meets Śrī Rāma in the Royal chamber and comforts Him

तत्र तां रजनीमुष्य केशिन्यां रघुनन्दनः।
प्रभाते पुनरुत्थाय लक्ष्मणः प्रययौ तदा॥ १॥

Lakṣmaṇa the descendant of Raghu, having spent the night on the banks of the Keśinī river, awoke at break of dawn and proceeded on his way to Ayodhyā. (1)

ततोऽर्धदिवसे प्राप्ते प्रविवेश महारथः।
अयोध्यां रत्नसम्पूर्णां हृष्टपुष्टजनावृताम्॥ २॥

When half the day was elapsed (lit., at noon) the great warrior Lakṣmaṇa entered the city. (2)

सौमित्रिस्तु परं दैन्यं जगाम सुमहामतिः।
रामपादौ समासाद्य वक्ष्यामि किमहं गतः॥ ३॥

'What shall I say when I approach and touch Śrī Rāma's feet—contemplating thus Lakṣmaṇa was much agitated. (3)

तस्यैवं चिन्तयानस्य भवनं शशिसंनिभम्।
रामस्य परमोदारं पुरस्तात् समदृश्यत॥ ४॥

While he (Lakṣmaṇa) was thus thinking, the apartment of Śrī Rāma soothing to the (Lakṣmaṇa's) eye as the moon, came in sight. (4)

राज्ञस्तु भवनद्वारि सोऽवतीर्य नरोत्तमः।
अवाङ्मुखो दीनमनाः प्रविवेशानिवारितः॥ ५॥

That best of the men alighting from the chariot at the doorway of the apartment of Śrī Rāma, entered unobstructed, highly agitated and with the face downcast. (5)

स दृष्ट्वा राघवं दीनमासीनं परमासने।
नेत्राभ्यामश्रुपूर्णाभ्यां ददर्शाग्रजमग्रतः॥ ६॥

With eyes full of tears, he (Lakṣmaṇa) saw Śrī Rāma, the scion of Raghu, his elder brother, downcast and seated on the throne before him. (6)

जग्राह चरणौ तस्य लक्ष्मणो दीनचेतनः।
उवाच दीनया वाचा प्राञ्जलिः सुसमाहितः॥ ७॥

Mentally agitated Lakṣmaṇa touched the feet of his elder brother; somehow being composed he spoke woefully with folded hands thus: (7)

आर्यस्याज्ञां पुरस्कृत्य विसृज्य जनकात्मजाम्।
गङ्गातीरे यथोद्दिष्टे वाल्मीकेराश्रमे शुभे॥ ८॥
तत्र तां च शुभाचारामाश्रमान्ते यशस्विनीम्।
पुनरप्यागतो वीर पादमूलमुपासितुम्॥ ९॥

"Keeping foremost the order of Your

noble feet, leaving Sītā, the daughter of Janaka, so pure of conduct and famed among the wives devoted to their husbands, at the holy hermitage of Vālmīki on the banks of the Gaṅgā, as directed, I have returned once again to serve at the feet of yours, the heroic one, Śrī Rāma. (8-9)

मा शुचः पुरुषव्याघ्र कालस्य गतिरीदृशी।
त्वद्विधा नहि शोचन्ति बुद्धिमन्तो मनस्विनः॥ १०॥

"Please do not grieve being separated from Sītā; O tiger among men, such is decreed by Destiny. The wise and able ones like you do not feel dejected. (10)

सर्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः।
संयोगा विप्रयोगान्ता मरणान्तं च जीवितम्॥ ११॥
तस्मात् पुत्रेषु दारेषु मित्रेषु च धनेषु च।
नातिप्रसङ्गः कर्तव्यो विप्रयोगो हि तैर्ध्रुवम्॥ १२॥

"All accumulations end in attenuation, all elevations would end in fall, all forms of union would end in separation, and this life would end in death; therefore, interim attachment to sons, spouses, friends, or even riches is not proper, for separation from them is certain. (11-12)

शक्तस्त्वमात्मनाऽऽत्मानं विनेतुं मनसा मनः।
लोकान् सर्वांश्च काकुत्स्थ किं पुनः शोकमात्मनः॥ १३॥

"You are indeed capable of controlling yourself or your mind through itself and also all the worlds, O scion of Kakutstha, what then is this sorrow for yourself. (13)

नेदृशेषु विमुह्यन्ति त्वद्विधाः पुरुषर्षभाः।
अपवादः स किल ते पुनरेष्यति राघव॥ १४॥
यदर्थं मैथिली त्यक्ता अपवादभयान्नृप।
सोऽपवादः पुरे राजन् भविष्यति न संशयः॥ १५॥

"The bulls among men, like you, are not infatuated on such matters, for the ill-report will veritably come back to be associated with you. O Rāma (a scion of Raghu), that ill-report shall again circulate in the city, without doubt, for which you have forsaken Sītā, O king. (14-15)

स त्वं पुरुषशार्दूल धैर्येण सुसमाहितः।
त्यजेमां दुर्बलां बुद्धिं संतापं मा कुरुष्व ह॥ १६॥

"O tiger among men, it behoves you that you with fortitude set aside this mental weakness and do not indeed be grieved." (16)

एवमुक्तः स काकुत्स्थो लक्ष्मणेन महात्मना।
उवाच परया प्रीत्या सौमित्रिं मित्रवत्सलः॥ १७॥

Thus spoken to by the noble Lakṣmaṇa, the scion of Kakutstha, so affectionate to friends, Śrī Rāma spoke to the son of Sumitrā in great joy. (17)

एवमेतन्नरश्रेष्ठ यथा वदसि लक्ष्मण।
परितोषश्च मे वीर मम कार्यानुशासने॥ १८॥

"O best among men Lakṣmaṇa, it is as you say, and O heroic one, in the carrying out my orders, lies my satisfaction. (18)

निवृत्तिश्चागता सौम्य संतापश्च निराकृतः।
भवद्वाक्यैः सुरुचिरैरनुनीतोऽस्मि लक्ष्मण॥ १९॥

Peace is attained, O Lakṣmaṇa, and grief has been averted by sweet words uttered by you and I am again my own self." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विपञ्चाशः सर्गः॥ ५२॥

Thus ends Canto Fifty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिपञ्चाशः सर्गः

Canto LIII

Śrī Rāma narrates the story of king Nṛga, who was cursed for not attending to his subjects, and instructs Lakṣmaṇa, to perform obligatory duties towards citizens

लक्ष्मणस्य तु तद् वाक्यं निशम्य परमाद्भुतम्।
सुप्रीतश्चाभवद् रामो वाक्यमेतदुवाच ह॥ १॥

Hearing those most striking words of Lakṣmaṇa, Śrī Rāma was highly pleased and spoke in the following manner: (1)

दुर्लभस्त्वीदृशो बन्धुरस्मिन् काले विशेषतः।
यादृशस्त्वं महाबुद्धिर्मम सौम्य मनोऽनुगः॥ २॥

"A kinsman as faithful and wise as you, O courteous one, is difficult to be found, specially at this time. (2)

यच्च मे हृदये किंचिद् वर्तते शुभलक्षण।
तन्निशामय च श्रुत्वा कुरुष्व वचनं मम॥ ३॥

"O noble one! bearing auspicious marks, whatever is passing in my mind, I shall say: listen to it and do as I say. (3)

चत्वारो दिवसाः सौम्य कार्यं पौरजनस्य च।
अकुर्वाणस्य सौमित्रे तन्मे मर्माणि कृन्तति॥ ४॥

Our full four days, O lovely one, have passed, and the duties towards citizens have not been attended to, O son of Sumitrā, that negligence eats as if my vitals. (4)

आहूयन्तां प्रकृतयः पुरोधा मन्त्रिणस्तथा।
कार्यार्थिनश्च पुरुषाः स्त्रियो वा पुरुषर्षभ॥ ५॥

"Let all my subjects be called, so also the priest and the counsellors, and even men or women too seeking their business. (5)

पौरकार्याणि यो राजा न करोति दिने दिने।
संवृते नरके घोरे पतितो नात्र संशयः॥ ६॥

"The king, who does not perform the daily duties to his subjects falls undoubtedly into the dreadful Saṁvṛta (airless) hell. (6)

श्रूयते हि पुरा राजा नृगो नाम महायशाः।
बभूव पृथिवीपालो ब्रह्मण्यः सत्यवाक् शुचिः॥ ७॥

"In the days of yore, there was a king, Nṛga by name, of high fame, protector of the earth, devoted to Brāhmaṇas, truth-speaking and pure of heart and conduct. (7)

स कदाचिद् गवां कोटीः सवत्साः स्वर्णभूषिताः।
नृदेवो भूमिदेवेभ्यः पुष्करेषु ददौ नृपः॥ ८॥

"That king, at one time gave away millions of cows ornamented with gold and accompanied with calves to Brāhmaṇas (the gods on earth) at the holy pilgrim-centre of Puṣkara. (8)

ततः सङ्गाद् गता धेनुः सवत्सा स्पर्शितानघ।
ब्राह्मणस्याहिताग्नेस्तु दरिद्रस्योञ्छवर्तिनः॥ ९॥

"A cow with its calf belonging to a poor Brāhmaṇa, who had laid the sacrificial fire and subsisted on gleaning, was also touched among the assemblage of cows by that king, for gift given away. (9)

स नष्टां गां क्षुधार्तो वै अन्विषंस्तत्र तत्र ह।
नापश्यत् सर्वराष्ट्रेषु संवत्सरगणान् बहून्॥ १०॥

"Afflicted by hunger, he (the Brāhmaṇa) roamed about all the provinces in quest of the missing cow for many years, and yet could not find it (the cow). (10)

ततः कनखलं गत्वा जीर्णवत्सां निरामयाम्।
ददृशे तां स्विकां धेनुं ब्राह्मणस्य निवेशने॥ ११॥

"Then reaching Kanakhala* he saw his own cow in good health accompanied by a full grown calf, in the abode of a Brāhmaṇa. (11)

अथ तां नामधेयेन स्वकेनोवाच ब्राह्मणः।
आगच्छ शबलेत्येवं सा तु शुश्राव गौः स्वरम्॥ १२॥

"The Brāhmaṇa then called the cow by the name given to her by himself thus: "O Śabalā! come. That cow too heard the voice of the Brāhmaṇa. (12)

तस्य तं स्वरमाज्ञाय क्षुधार्तस्य द्विजस्य वै।
अन्वगात् पृष्ठतः सा गौर्गच्छन्तं पावकोपमम्॥ १३॥

* A holy place of pilgrimage near Haridwāra.

"Responding indeed to that call of the hungry Brāhmaṇa, who was like the sacred fire, the cow followed him, as he went. (13)

योऽपि पालयते विप्रः सोऽपि गामन्वगाद् द्रुतम्।
गत्वा च तमृषिं चष्टे मम गौरिति सत्वरम्॥ १४॥

"The Brāhmaṇa, who had looked after the cow, too followed the cow in haste and approaching the Ṛṣi at once declared: "This is my cow.' (14)

स्पर्शिता राजसिंहेन मम दत्ता नृगेण ह।
तयोर्ब्राह्मणयोर्वादो महानासीद् विपश्चितोः॥ १५॥

"The other Brāhmaṇa on the other hand said, 'This cow is touched and given to me by Nṛga, the lion among kings'. Thus great dispute arose between the two learned Brāhmaṇas. (15)

विवदन्तौ ततोऽन्योन्यं दातारमभिजग्मतुः।
तौ राजभवनद्वारि न प्राप्तौ नृगशासनम्॥ १६॥

"Quarrelling among themselves, the two Brāhmaṇas approached the donor (Nṛga); both waited at the gate of the Royal palace, but could not gain entry into the palace on Nṛga's orders. (16)

अहोरात्राण्यनेकानि वसन्तौ क्रोधमीयतुः।
ऊचतुश्च महात्मानौ तावुभौ द्विजसत्तमौ॥ १७॥
क्रुद्धौ परमसंतप्तौ वाक्यं घोराभिसंहितम्।
अर्थिनां कार्यसिद्ध्यर्थं यस्मात्त्वं नैषि दर्शनम्॥ १८॥
अदृश्यः सर्वभूतानां कृकलासो भविष्यसि।
बहुवर्षसहस्राणि बहुवर्षशतानि च॥ १९॥

"Spending many days and nights staying there, both good Brāhmaṇas were enraged, and in rage, being totally anguished spoke out these dreadful words: 'As you fail to appear before us to fulfil the demands of those, who seek business, you shall attain the form of a lizard and remain invisible to all beings for many thousands and hundreds of years. (17—19)

श्वभ्रे त्वं कृकलीभूतो दीर्घकालं निवत्स्यसि।
उत्पत्स्यते हि लोकेऽस्मिन् यदूनां कीर्तिवर्धनः॥ २०॥

" 'You will stay inside the pit as a lizard. In this world, there will be born God Viṣṇu in human form, known as Vāsudeva (the son of Vasudeva), who will add to the fame of the line of the Yadus. (20)

वासुदेव इति ख्यातो विष्णुः पुरुषविग्रहः।
स ते मोक्षयिता शापाद् राजंस्तस्माद् भविष्यसि॥ २१॥
कृता च तेन कालेन निष्कृतिस्ते भविष्यति।
भारावतरणार्थं हि नरनारायणावुभौ॥ २२॥
उत्पत्स्येते महावीर्यौ कलौ युग उपस्थिते।
एवं तौ शापमुत्सृज्य ब्राह्मणौ विगतज्वरौ॥ २३॥
तां गां हि दुर्बलां वृद्धां ददतुर्ब्राह्मणाय वै।
एवं स राजा तं शापमुपभुङ्क्ते सुदारुणम्॥ २४॥
कार्यार्थिनां विमर्दो हि राज्ञां दोषाय कल्पते।
तच्छीघ्रं दर्शनं मह्यमभिवर्तन्तु कार्यिणः॥ २५॥

" 'He will release you from the curse. O king! henceforth, you will be a lizard and after a long time, your deliverance shall take place as pronounced. Both Nara and Nārāyaṇa will be born in Kali Age to deliver beings of this world from the weight of sin.' Thus pronouncing the curse, both Brāhmaṇas, free from affliction now, gave away at last that weak and old cow to another Brāhmaṇa."

"Thus that king fell under the curse so terrible. Negligence towards a dispute among those who come with plaint, indeed constitutes a fault for the king. Therefore, please, do not neglect men with plaint and seeking my presence. (21—25)

सुकृतस्य हि कार्यस्य फलं नावैति पार्थिवः।
तस्माद् गच्छ प्रतीक्षस्व सौमित्रे कार्यवाञ्जनः॥ २६॥

"The king does not attain the fruits of the good deeds. Hence wait upon the men who seek business, O son of Sumitrā." (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिपञ्चाशः सर्गः॥ ५३॥

Thus ends the Canto Fifty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःपञ्चाशः सर्गः

Canto LIV

King Nṛga gets a cosy pit prepared for himself, entrusts the kingdom to his son and enters the pit and suffers the consequences of curse

रामस्य भाषितं श्रुत्वा लक्ष्मणः परमार्थवित्।
उवाच प्राञ्जलिर्वाक्यं राघवं दीप्ततेजसम्॥ १॥

Lakṣmaṇa, the knower of truth, on hearing the words of Śrī Rāma, spoke thus to Rāma, a scion of Raghu, glowing with effulgence, with folded hands: (1)

अल्पापराधे काकुत्स्थ द्विजाभ्यां शाप ईदृशः।
महान् नृगस्य राजर्षेर्यमदण्ड इवापरः॥ २॥

"O scion of Kakutstha, a curse so harsh was pronounced by the Brāhmaṇas on Nṛga, the Ṛṣi among kings, for committing a minor fault, as if it was another rod of Yama (for punishment). (2)

श्रुत्वा तु पापसंयुक्तमात्मानं पुरुषर्षभ।
किमुवाच नृगो राजा द्विजौ क्रोधसमन्वितौ॥ ३॥

"On hearing himself proclaimed guilty, O bull among men, what King Nṛga said to the two Brāhmaṇas, full of rage." (3)

लक्ष्मणेनैवमुक्तस्तु राघवः पुनरब्रवीत्।
शृणु सौम्य यथा पूर्वं स राजा शापविक्षतः॥ ४॥
अथाध्वनि गतौ विप्रौ विज्ञाय स नृपस्तदा।
आहूय मन्त्रिणः सर्वान् नैगमान् सपुरोधसः॥ ५॥
तानुवाच नृगो राजा सर्वाश्च प्रकृतीस्तथा।
दुःखेन सुसमाविष्टः श्रूयतां मे समाहिताः॥ ६॥

Thus told by Lakṣmaṇa, the scion of Raghu said: "O courteous one, listen to me, As said the king shattered by the curse after having known from the report that both the Brāhmaṇas were on their way to their abode, the king filled with misery, calling the counsellors together with the priest and also all his subjects, told them: 'Listen to me with attention. (4—6)

नारदः पर्वतश्चैव मम दत्त्वा महद्भयम्।
गतौ त्रिभुवनं भद्रौ वायुभूतावनिन्दितौ॥ ७॥
कुमारोऽयं वसुर्नाम स चेहाद्याभिषिच्यताम्।
श्वभ्रं च यत् सुखस्पर्शं क्रियतां शिल्पिभिर्मम॥ ८॥
यत्राहं संक्षयिष्यामि शापं ब्राह्मणनिःसृतम्।
वर्षघ्नमेकं श्वभ्रं तु हिमघ्नमपरं तथा॥ ९॥

'The two divine sages, Nārada and Parvata—blessed and free from taint, have departed for the third world (the world of Brahmā,) as if with the wind, after having caused great fear to me. The prince named Vasu be coronated here and now; a pit quite comfortable be dug out by my artisans, where I shall get the curse pronounced by the Brahmaṇas, gone through. May the artisans dig out a pit that shall afford shelter from rain and cold. (7—9)

ग्रीष्मघ्नं तु सुखस्पर्शमेकं कुर्वन्तु शिल्पिनः।
फलवन्तश्च ये वृक्षाः पुष्पवत्यश्च या लताः॥ १०॥
विरोप्यन्तां बहुविधाश्छायावन्तश्च गुल्मिनः।
क्रियतां रमणीयं च श्वभ्राणां सर्वतोदिशम्॥ ११॥

'May the artisans create another pit that shall afford shelter during summer. May the trees laden with fruits, and creepers blossoming with flowers, be sown around the pit and also bushes of all kinds. May the pits be made lovely on all sides. (10-11)

सुखमत्र वसिष्यामि यावत्कालस्य पर्ययः।
पुष्पाणि च सुगन्धीनि क्रियन्तां तेषु नित्यशः॥ १२॥
परिवार्य यथा मे स्युरध्यर्धं योजनं तथा।
एवं कृत्वा विधानं स संनिवेश्य वसुं तदा॥ १३॥
धर्मनित्यः प्रजाः पुत्र क्षत्रधर्मेण पालय।
प्रत्यक्षं ते तथा शापो द्विजाभ्यां मयि पातितः॥ १४॥
नरश्रेष्ठ सरोषाभ्यामपराधेऽपि तादृशे।
मा कृथास्त्वनुसंतापं मत्कृते हि नरर्षभ॥ १५॥
कृतान्तः कुशलः पुत्र येनास्मि व्यसनीकृतः।
प्राप्तव्यान्येव प्राप्नोति गन्तव्यान्येव गच्छति॥ १६॥

लब्धव्यान्येव लभते दुःखानि च सुखानि च।
पूर्वे जात्यन्तरे वत्स मा विषादं कुरुष्व ह॥ १७॥

"I shall dwell in the pits till the period of curse lasts. May the fragrant flowers be planted, so that they cover one and half Yojanas around me always." Having ordered thus he (Nṛga) then placing Vasu on the throne said: "O son, abiding always in Dharma (Royal Conduct), protect your subjects according to the law and suzerainty. O best among men, you know how it was in your presence that the curse was pronounced on me by the two Brāhmaṇas in anger, even for a fault so meagre. So, O bull among men, do not repent for me; O son, fate, indeed, is powerful, that has put me in such misery. One attains that only which is pre-ordained to be attainable by him; proceeds only to that place, which is his pre-ordained destination; gains only that which is pre-ordained for him to obtain; similarly, all forms of happiness and sorrows that result from former birth verily, therefore, do not be dejected." (12—17)

एवमुक्त्वा नृपस्तत्र सुतं राजा महायशाः।
श्वभ्रं जगाम सुकृतं वासाय पुरुषर्षभ॥ १८॥

"Having addressed thus his son, the famous king Nṛga entered to dwell in the well-constructed pit, O bull among men. (18)

एवं प्रविश्येव नृपस्तदानीं
श्वभ्रं महद्रत्नविभूषितं तत्।
सम्पादयामास तदा महात्मा
शापं द्विजाभ्यां हि रुषा विमुक्तम्॥ १९॥

"Thus, having entered the huge pit, adorned with jewels, the high-souled king did undergo the consequence of the curse pronounced angrily by the two Brāhmaṇas." (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुःपञ्चाशः सर्गः॥ ५४॥

Thus ends Canto Fifty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

King Nimi and sage Vasiṣṭha leave their bodies as a result of mutual curse

एष ते नृगशापस्य विस्तरोऽभिहितो मया।
यद्यस्ति श्रवणे श्रद्धा शृणुष्वेहापरां कथाम्॥ १॥

"Thus I have narrated to you in detail the story of the curse pronounced on Nṛga. If you are interested in hearing more of such stories, then do listen now to another story. (1)

एवमुक्तस्तु रामेण सौमित्रिः पुनरब्रवीत्।
तृप्तिराश्चर्यभूतानां कथानां नास्ति मे नृप॥ २॥

Thus asked by Śrī Rāma, Lakṣmaṇa again said, "O king! I do not feel contented by listening to such wonderful stories." (2)

लक्ष्मणेनैवमुक्तस्तु राम इक्ष्वाकुनन्दनः।
कथां परमधर्मिष्ठां व्याहर्तुमुपचक्रमे॥ ३॥

Having been thus told by Lakṣmaṇa, Śrī Rāma, a source of delight to the Ikṣvāku family, began narrating the highly moral story. (3)

आसीद् राजा निमिर्नाम इक्ष्वाकूणां महात्मनाम्।
पुत्रो द्वादशमो वीर्ये धर्मे च परिनिष्ठितः॥ ४॥

"O Lakṣmaṇa (the joy of Sumitrā) there was a king named Nimi, who was the twelfth among the sons of Ikṣvāku. He was eminently full of prowess and highly religious. (4)

स राजा वीर्यसम्पन्नः पुरं देवपुरोपमम्।
निवेशयामास तदा अभ्याशे गौतमस्य तु॥ ५॥

"The powerful king founded a city, like the city of the gods, near the hermitage of Gautama. (5)

पुरस्य सुकृतं नाम वैजयन्तमिति श्रुतम्।
निवेशं यत्र राजर्षिर्निमिश्चक्रे महायशाः॥ ६॥

"Vaijayanta was the good and famous name given to the city after the name of Indra's palace, where the highly renowned sage-like king built his abode. (6)

तस्य बुद्धिः समुत्पन्ना निवेश्य सुमहापुरम्।
यजेयं दीर्घसत्रेण पितुः प्रह्लादयन् मनः॥ ७॥

"After founding the big city it occurred to him that he should perform a long term sacrifice that would make his father happy. (7)

ततः पितरमामन्त्र्य इक्ष्वाकुं हि मनोः सुतम्।
वसिष्ठं वरयामास पूर्वं ब्रह्मर्षिसत्तमम्॥ ८॥
अनन्तरं स राजर्षिर्निमिरिक्ष्वाकुनन्दनः।
अत्रिमङ्गिरसं चैव भृगुं चैव तपोनिधिम्॥ ९॥

"Then, having obtained the permission of his father, Ikṣvāku, son of Manu, the sage-like king Nimi, a source of delight to Ikṣvāku, first of all chose Vasiṣṭha, the best of Brahmarṣis, as his principal priest. Subsequently he invited Atri, Aṅgirā and Bhṛgu, who had austerities for their treasure. (8-9)

तमुवाच वसिष्ठस्तु निमिं राजर्षिसत्तमम्।
वृतोऽहं पूर्वमिन्द्रेण अन्तरं प्रतिपालय॥ १०॥

"But Vasiṣṭha said to Nimi, the best of sage-like kings, "I have already been chosen by Indra, so please wait for sometime until Indra's sacrifice concludes." (10)

अनन्तरं महाविप्रो गौतमः प्रत्यपूरयत्।
वसिष्ठोऽपि महातेजा इन्द्रयज्ञमथाकरोत्॥ ११॥

"Later on (after Vasiṣṭha had left) the great Brāhmaṇa Gautama undertook the task of officiating as principal priest, at Nimi's sacrifice. And majestic Vasiṣṭha officiated as priest at Indra's sacrifice. (11)

निमिस्तु राजा विप्रांस्तान् समानीय नराधिपः।
अयजद्धिमवत्पार्श्वे स्वपुरस्य समीपतः।
पञ्चवर्षसहस्राणि राजा दीक्षामथाकरोत्॥ १२॥

"Inviting the Brāhmaṇas (viz., Atri and others) king Nimi, the lord of men, however, performed the sacrifice near his city Vaijayanta, in the vicinity of the Himālayas. The King took the initiation of sacrifice for five thousand years. (12)

इन्द्रयज्ञावसाने तु वसिष्ठो भगवानृषिः।
सकाशमागतो राज्ञो हौत्रं कर्तुमनिन्दितः॥ १३॥
तदन्तरमथापश्यद् गौतमेनाभिपूरितम्।
कोपेन महताविष्टो वसिष्ठो ब्रह्मणः सुतः॥ १४॥

"After the conclusion of Indra's sacrifice the blameless, holy sage Vasiṣṭha came back to king Nimi) to act as priest. He found that the intervening period (set by Vasiṣṭha for the king to wait) was taken up by Gautama. At this Vasiṣṭha, son of Brahmā, was very much annoyed. (13—14)

स राज्ञो दर्शनाकाङ्क्षी मुहूर्तं समुपाविशत्।
तस्मिन्नहनि राजर्षिर्निद्रयापहृतो भृशम्॥ १५॥
ततो मन्युर्वसिष्ठस्य प्रादुरासीन्महात्मनः।
अदर्शनेन राजर्षेर्व्याहर्तुमुपचक्रमे॥ १६॥

"In order to meet the king, he sat there for sometime. That day, however, the king was very much overtaken by sleep. Being unable to meet the king, the high-souled Vasiṣṭha became angry and began addressing the king as follows: (15-16)

यस्मात् त्वमन्यं वृतवान् मामवज्ञाय पार्थिव।
चेतनेन विनाभूतो देहस्ते पार्थिवैष्यति॥ १७॥

"O King! since, disregarding me, you chose someone else as officiating priest your body will be devoid of consciousness." (17)

ततः प्रबुद्धो राजा तु श्रुत्वा शापमुदाहृतम्।
ब्रह्मयोनिमथोवाच स राजा क्रोधमूर्च्छितः॥ १८॥

"On waking up the king heard about the curse pronounced by the sage and

infatuated by wrath, the king said to Vasiṣṭha, the son of Brahmā. (18)

अजानतः शयानस्य क्रोधेन कलुषीकृतः।
उक्तवान् मम शापाग्निं यमदण्डमिवापरम्॥ १९॥

"Defiled by anger you pronounced a fire-like curse, like a second staff of Yama on me, who was asleep, unaware of your arrival. (19)

तस्मात् तवापि ब्रह्मर्षे चेतनेन विनाकृतः।
देहः स सुचिरप्रख्यो भविष्यति न संशयः॥ २०॥

"Therefore, O Brahmarṣi! This ever handsome body of your's also undoubtedly be devoid of consciousness." (20)

इति रोषवशादुभौ तदानी-
मन्योन्यं शपितौ नृपद्विजेन्द्रौ।
सहसैव बभूवतुर्विदेहौ
तत्तुल्याधिगतप्रभाववन्तौ॥ २१॥

Thus the great king and the great Brāhmaṇa, who cursed each other immediately became devoid of their physical body. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चपञ्चाशः सर्गः॥ ५५॥

Thus ends Canto Fifty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्पञ्चाशः सर्गः

Canto LVI

At the instance of Brahmā Vasiṣṭha enters the semen of Varuṇa;
Varuṇa places his semen in a pitcher near Urvaśī; as
a consequence of Mitra's curse Urvaśī lives
with king Purūravā on the earth
and bears him a son

रामस्य भाषितं श्रुत्वा लक्ष्मणः परवीरहा।
उवाच प्राञ्जलिर्भूत्वा राघवं दीप्ततेजसम्॥ १॥

On hearing Śrī Rāma's speech, Lakṣmaṇa, the destroyer of his brave enemies, said with folded hands to splendorous Śrī Rāma. (1)

निक्षिप्य देहौ काकुत्स्थ कथं तौ द्विजपार्थिवौ।
पुनर्देहेन संयोगं जग्मतुर्देवसम्मतौ॥ २॥

"O descendant of Kākutstha! How were the two, viz., the Brāhmaṇa (Vasiṣṭha) and the king, who were honoured by gods, again embodied?" (2)

लक्ष्मणेनैवमुक्तस्तु राम इक्ष्वाकुनन्दनः।
प्रत्युवाच महातेजा लक्ष्मणं पुरुषर्षभः॥ ३॥

Thus asked by Lakṣmaṇa, Śrī Rāma, the foremost among men, a source of delight of the Ikṣvāku endowed with great splendour, replied to Lakṣmaṇa. (3)

तौ परस्परशापेन देहमुत्सृज्य धार्मिकौ।
अभूतां नृपविप्रर्षी वायुभूतौ तपोधनौ॥ ४॥

"The two viz., the sage-like king and the Brāhmaṇa whose austerities made for their treasure and who had cursed each other, assumed the form of air after their death. (4)

अशरीरः शरीरस्य कृतेऽन्यस्य महामुनिः।
वसिष्ठस्तु महातेजा जगाम पितुरन्तिकम्॥ ५॥

"The highly majestic hermit Vasiṣṭha, who was without a physical body, approached his father with a view to getting another body. (5)

सोऽभिवाद्य ततः पादौ देवदेवस्य धर्मवित्।
पितामहमथोवाच वायुभूत इदं वचः॥ ६॥

"Then Vasiṣṭha, with his airy form, and who knew the essence of Dharma, after bowing respectfully to the feet of Brahmā, said the following words to the Grandsire: (6)

भगवन् निमिशापेन विदेहत्वमुपागमम्।
देवदेव महादेव वायुभूतोऽहमण्डज॥ ७॥

"O God of gods! Born from the Cosmic Egg! As a result of Nimi's curse, I have become devoid of physical body and have assumed an airy form. (7)

सर्वेषां देहहीनानां महद् दुःखं भविष्यति।
लुप्यन्ते सर्वकार्याणि हीनदेहस्य वै प्रभो॥ ८॥
देहस्यान्यस्य सद्भावे प्रसादं कर्तुमर्हसि।
तमुवाच ततो ब्रह्मा स्वयंभूरमितप्रभः॥ ९॥
मित्रावरुणजं तेज आविश त्वं महायशः।
अयोनिजस्त्वं भविता तत्रापि द्विजसत्तम।
धर्मेण महता युक्तः पुनरेष्यसि मे वशम्॥ १०॥

"All beings, without a physical body will suffer. Since O Lord! All the activities of a person, who is without physical body, come to a standstill. So be pleased so that I could get a new physical body." Then self-born Brahmā endowed with infinite splendour said to him, "O highly renowned one! You enter the semen dropped by Mitra and Varuṇa, O best of Brāhmaṇa! There also you will not be born from the womb and endowed with religious merit. You will again come and remain under my control i.e., you will be born as my son." (8—10)

एवमुक्तस्तु देवेन अभिवाद्य प्रदक्षिणम्।
कृत्वा पितामहं तूर्णं प्रययौ वरुणालयम्॥ ११॥

"Thus told by god Brahmā, and after bowing to him and circumambulating to his right, Vasiṣṭha immediately left for the abode of the god Varuṇa. (11)

तमेव कालं मित्रोऽपि वरुणत्वमकारयत्।
क्षीरोदेन सहोपेतः पूज्यमानः सुरेश्वरैः॥ १२॥

"At that time god Mitra was also sharing the position (status) of Varuṇa, living with the king of the sea of milk and received homage from kings of gods. (12)

एतस्मिन्नेव काले तु उर्वशी परमाप्सराः।
यदृच्छया तमुद्देशमागता सखिभिर्वृता॥ १३॥

"Meanwhile Apsarā Urvaśī, the eminent of the celestial nymphs, accidentally arrived there, accompanied by her nymph friends. (13)

तां दृष्ट्वा रूपसम्पन्नां क्रीडन्तीं वरुणालये।
तदाविशत् परो हर्षो वरुणं चोर्वशीकृते॥ १४॥

"On beholding her, who was sporting in the sea of milk, Varuṇa was thrilled with joy on seeing Urvaśī. (14)

स तां पद्मपलाशाक्षीं पूर्णचन्द्रनिभाननाम्।
वरुणो वरयामास मैथुनायाप्सरोवराम्॥ १५॥

"Varuṇa invited her, the eminent Apsarā, whose eyes were large like the leaf of a lotus and whose face was beautiful like the full moon, for union. (15)

प्रत्युवाच ततः सा तु वरुणं प्राञ्जलिः स्थिता।
मित्रेणाहं वृता साक्षात् पूर्वमेव सुरेश्वर॥ १६॥

"On this she replied to Varuṇa, with folded hands: 'Sureśwara! I have already been chosen by god Mitra himself.' (16)

वरुणस्त्वब्रवीद् वाक्यं कन्दर्पशरपीडितः।
इदं तेजः समुत्स्रक्ष्ये कुम्भेऽस्मिन् देवनिर्मिते॥ १७॥
एवमुत्सृज्य सुश्रोणि त्वय्यहं वरवर्णिनि।
कृतकामो भविष्यामि यदि नेच्छसि सङ्गमम्॥ १८॥

Tormented by the arrows of cupid, Varuṇa said the following words: In your presence I cast my semen into this pitcher made by gods, O Pretty woman, having beautiful hips! Thus having dropped my semen, I shall get my desire fulfilled in case you do not desire our physical union. (17-18)

तस्य तल्लोकनाथस्य वरुणस्य सुभाषितम्।
उर्वशी परमप्रीता श्रुत्वा वाक्यमुवाच ह॥ १९॥

"On hearing these sweet words of Varuṇa, the Lord of the western Region known

as Varuṇa-Loka, Urvaśī became very happy and said the following words: (19)

काममेतद् भवत्वेवं हृदयं मे त्वयि स्थितम्।
भावश्चाप्यधिकं तुभ्यं देहो मित्रस्य तु प्रभो॥ २०॥

"'Be it so. My heart is set on you. I love you more, but, O Lord! my physical body belongs to Mitra.' (20)

उर्वश्या एवमुक्तस्तु रेतस्तन्महदद्भुतम्।
ज्वलदग्निसमप्रख्यं तस्मिन् कुम्भे न्यवासृजत्॥ २१॥

"Thus told by Urvaśī, Varuṇa dropped his mighty wonderful semen, which was like a flame of burning fire, into the pitcher. (21)

उर्वशी त्वगमत् तत्र मित्रो वै यत्र देवता।
तां तु मित्रः सुसंक्रुद्ध उर्वशीमिदमब्रवीत्॥ २२॥

"Urvaśī left for the place where god Mitra was waiting for her. Mitra was infuriated and said to Urvaśī: (22)

मयाभिमन्त्रिता पूर्वं कस्मात् त्वमवसर्जिता।
पतिमन्यं वृतवती किमर्थं दुष्टचारिणि॥ २३॥

"'You were first invited by me. O impious woman! Why did you forsake me and chose someone else? (23)

अनेन दुष्कृतेन त्वं मत्क्रोधकलुषीकृता।
मनुष्यलोकमास्थाय कंचित् कालं निवत्स्यसि॥ २४॥

"'Defiled by my anger on account of this sin of yours, you will live for sometime in the world of the mortals. (24)

बुधस्य पुत्रो राजर्षिः काशिराजः पुरूरवाः।
तमभ्यागच्छ दुर्बुद्धे स ते भर्ता भविष्यति॥ २५॥

"'O Evil-minded one! There is a Rājarṣi Purūravā, son of Budha and king of Kāśī. Go to him. He will be your husband.' (25)

ततः सा शापदोषेण पुरूरवसमभ्यगात्।
प्रतिष्ठाने पुरूरवं बुधस्यात्मजमौरसम्॥ २६॥

"Then as an evil consequence of the curse she went to Budha's legitimate son, Purūravā, who ruled in the city of Pratiṣṭhāna. (26)

तस्य जज्ञे ततः श्रीमानायुः पुत्रो महाबलः।
नहुषो यस्य पुत्रस्तु बभूवेन्द्रसमद्युतिः॥ २७॥

"From her a majestic son named Āyu endowed with great prowess, was born to him, whose son was Nahuṣa and whose majesty was like that of Indra. (27)

वज्रमुत्सृज्य वृत्राय श्रान्तेऽथ त्रिदिवेश्वरे।
शतं वर्षसहस्राणि येनेन्द्रत्वं प्रशासितम्॥ २८॥

"When Indra vacated his post after hurling his thunderbolt on Vṛtra, Nahuṣa, ruled as Indra for a hundred thousand years. (28)

सा तेन शापेन जगाम भूमिं
तदोर्वशी चारुदती सुनेत्रा।
बहूनि वर्षाण्यवसच्च सुभ्रूः
शापक्षयादिन्द्रसदो ययौ च॥ २९॥

"Thus, following the curse, Urvaśī, who had beautiful teeth and eyes went to the region of the earth and the beautiful woman lived there for several years and when the duration of the curse was over, she repaired to the abode of Indra." (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्पञ्चाशः सर्गः॥ ५६॥

Thus ends Canto Fifty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तपञ्चाशः सर्गः

Canto LVII

Sage Vasiṣṭha is re-incarnated and king Nimi resides in the eye-lids of living beings

तां श्रुत्वा दिव्यसंकाशां कथामद्भुतदर्शनाम्।
लक्ष्मणः परमप्रीतो राघवं वाक्यमब्रवीत्॥ १॥

On hearing that charming and wonderful story, Lakṣmaṇa became very happy and addressed the following words to Śrī Rāma, a descendant of Raghu: (1)

निक्षिप्तदेहौ काकुत्स्थ कथं तौ द्विजपार्थिवौ।
पुनर्देहेन संयोगं जग्मतुर्देवसम्मतौ॥ २॥

"O Descendant of Kākutstha! How is it that the Brāhmaṇa Vasiṣṭha and the king Nimi, who were revered even by the gods, again became embodied after having left their body?" (2)

तस्य तद् भाषितं श्रुत्वा रामः सत्यपराक्रमः।
तां कथां कथयामास वसिष्ठस्य महात्मनः॥ ३॥

On hearing the speech of Lakṣmaṇa, Śrī Rāma, who was endowed with true valour, narrated the story of the high-souled Vasiṣṭha. (3)

यः स कुम्भो रघुश्रेष्ठ तेजःपूर्णो महात्मनोः।
तस्मिंस्तेजोमयौ विप्रौ सम्भूतावृषिसत्तमौ॥ ४॥

"O best among the Raghus! the two brilliant Brāhmaṇas were born from the pitcher which was filled with the lustre (semen) of those two high-souled ones (viz., Mitra and Varuṇa). They were the most eminent sages. (4)

पूर्वं समभवत् तत्र अगस्त्यो भगवानृषिः।
नाहं सुतस्तवेत्युक्त्वा मित्रं तस्मादपाक्रमत्॥ ५॥

"Out of pitcher the first to be born was the illustrious sage Agastya, 'I am not only your son,' thus addressing Mitra he left. (5)

तद्धि तेजस्तु मित्रस्य उर्वश्याः पूर्वमाहितम्।
तस्मिन् समभवत् कुम्भे तत्तेजो यत्र वारुणम्॥ ६॥

"It was Mitra's lustre which was deposited first in the presence of Urvaśī. There in that pitcher Varuṇa's lustre was also added to it. (6)

कस्यचित् त्वथ कालस्य मित्रावरुणसम्भवः।
वसिष्ठस्तेजसा युक्तो जज्ञे इक्ष्वाकुदैवतम्॥ ७॥

"After sometime from the luster of Mitra and Varuṇa was born the majestic Vasiṣṭha, who became the family-priest of the Ikṣvākus. (7)

तमिक्ष्वाकुर्महातेजा जातमात्रमनिन्दितम्।
वव्रे पुरोधसं सौम्य वंशस्यास्य हिताय नः॥ ८॥

"O gentle one! No sooner was the blameless Vasiṣṭha born than the most brilliant Ikṣvāku chose him as priest for the welfare of our (the line of Sun or Raghus) family. (8)

एवं त्वपूर्वदेहस्य वसिष्ठस्य महात्मनः।
कथितो निर्गमः सौम्य निमेः शृणु यथाभवत्॥ ९॥

"O gentle one! Thus I have narrated the account of the birth of the high-souled Vasiṣṭha embodied anew. Now listen to what happened to Nimi. (9)

दृष्ट्वा विदेहं राजानमृषयः सर्व एव ते।
तं च ते याजयामासुर्यज्ञदीक्षां मनीषिणः॥ १०॥

"On seeing that the king was dead, all the wise sages took the initiation for the sacrifice and concluded the sacrifice. (10)

तं च देहं नरेन्द्रस्य रक्षन्ति स्म द्विजोत्तमाः।
गन्धैर्माल्यैश्च वस्त्रैश्च पौरभृत्यसमन्विताः॥ ११॥

"The eminent Brāhmaṇas or Brāhmarṣis alongwith the citizens and servants preserved the body of the king, together with perfumes, garlands and garments. (11)

ततो यज्ञे समाप्ते तु भृगुस्तत्रेदमब्रवीत्।
आनयिष्यामि ते चेतस्तुष्टोऽस्मि तव पार्थिव॥ १२॥

"After the conclusion of the sacrifice, Bhṛgu addressed, 'O King! I am pleased with you. I shall restore your soul (consciousness).' (12)

सुप्रीताश्च सुराः सर्वे निमेश्चेतस्तदाब्रुवन्।
वरं वरय राजर्षे क्व ते चेतो निरूप्यताम्॥ १३॥

"All the gods were also very much pleased and thus addressed the King, 'O sage-king! Ask for a boon. Where should your soul (consciousness) be made to reside?' (13)

एवमुक्तः सुरैः सर्वैर्निमेश्चेतस्तदाब्रवीत्।
नेत्रेषु सर्वभूतानां वसेयं सुरसत्तमाः॥ १४॥

"On being thus told by all the gods, the spirit of Nimi said, 'O Best of gods! Let me dwell on the eye-lids of all living beings.' (14)

बाढमित्येव विबुधा निमेश्चेतस्तदाब्रुवन्।
नेत्रेषु सर्वभूतानां वायुभूतश्चरिष्यसि॥ १५॥

"The gods said to Nimi's spirit: 'Very well! You will dwell (move about) on the eye-lids of all the living beings in the form of air. (15)

त्वत्कृते च निमिष्यन्ति चक्षूंषि पृथिवीपते।
वायुभूतेन चरता विश्रामार्थं मुहुर्मुहुः॥ १६॥

"O Lord of the earth! In order to provide rest to you, who would be ever moving about in the form of air, living beings shall blink their eyes frequently.' (16)

एवमुक्त्वा तु विबुधाः सर्वे जग्मुर्यथागतम्।
ऋषयोऽपि महात्मानो निमेर्देहं समाहरन्॥ १७॥
अरणिं तत्र निक्षिप्य मथनं चक्रुरोजसा।
मन्त्रहोमैर्महात्मानः पुत्रहेतोर्निमेस्तदा॥ १८॥
अरण्यां मथ्यमानायां प्रादुर्भूतो महातपाः।
मथनान्मिथिरित्याहुर्जननाज्जनकोऽभवत्॥ १९॥
यस्माद् विदेहात् सम्भूतो वैदेहस्तु ततः स्मृतः।
एवं विदेहराजश्च जनकः पूर्वकोऽभवत्।
मिथिर्नाम महातेजास्तेनायं मैथिलोऽभवत्॥ २०॥

"Having said thus, all the gods left as they had come. The high-souled sages held Nimi's body and started churning Araṇi vigorously. In order that a son should be born to Nimi, when the high-souled ones were subjecting the fire-producing wood to friction and performing 'oblation' and reciting hymns a son was born called Mithi, by the great ascetics. He was called Videha as he was born of 'Videha'. He was called Mithi, having been born from friction. He was called Janaka, since he was born in a mysterious manner. Thus at first the illustrious Janaka was also called Mithi, and hence the dynasty of Janaka was called Maithila (Dynasty). (17—20)

इति सर्वमशेषतो मया
कथितं सम्भवकारणं तु सौम्य।
नृपपुङ्गवशापजं द्विजस्य
द्विजशापाच्च यदद्भुतं नृपस्य॥ २१॥

"O Gentle-one! I have thus fully narrated the circumstances leading to the birth of Brāhmaṇa Vasiṣṭha as a result of the curse of Nimi, the foremost among kings and of king Nimi as a result of the curse of Brāhmaṇa Vasiṣṭha." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तपञ्चाशः सर्गः॥ ५७॥

Thus ends Canto Fifty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टपञ्चाशः सर्गः

Canto LVIII

Śukrācārya curses king Yayāti

एवं ब्रुवति रामे तु लक्ष्मणः परवीरहा।
प्रत्युवाच महात्मानं ज्वलन्तमिव तेजसा॥ १॥
महदद्भुतमाश्चर्यं विदेहस्य पुरातनम्।
निर्वृत्तं राजशार्दूल वसिष्ठस्य मुनेश्च ह॥ २॥

Thus spoken to by Śrī Rāma, Lakṣmaṇa, the destroyer of the heroes among foes, spoke thus to the noble one, Śrī Rāma, lustrous with vigour: 'O Lion among kings, that which took place to Vasiṣṭha, Videha, who had no mortal frame in ancient times, was indeed surprising and caused great wonder. (1-2)

निमिस्तु क्षत्रियः शूरो विशेषेण च दीक्षितः।
न क्षमं कृतवान् राजा वसिष्ठस्य महात्मनः॥ ३॥

"The Kṣatriya king Nimi, the brave and well-initiated one, on his part did not behave properly, by not forgiving the noble Vasiṣṭha." (3)

एवमुक्तस्तु तेनायं रामः क्षत्रियपुङ्गवः।
उवाच लक्ष्मणं वाक्यं सर्वशास्त्रविशारदम्॥ ४॥

Thus addressed to by him (Lakṣmaṇa), the foremost among the Kṣatriyas, Śrī Rāma uttered the following words to Lakṣmaṇa, who was well-versed in all the Śāstras. (4)

रामो रमयतां श्रेष्ठो भ्रातरं दीप्ततेजसम्।
न सर्वत्र क्षमा वीर पुरुषेषु प्रदृश्यते॥ ५॥

Śrī Rāma the best among those who cause pleasure to others, spoke to his brother illuminated with vigour: "O brave one, forgiveness is not found among all kinds of men. (5)

सौमित्रे दुःसहो रोषो यथा क्षान्तो ययातिना।
सत्त्वानुगं पुरस्कृत्य तन्निबोध समाहितः॥ ६॥

"O son of Sumitrā, listen with attention as to how the unbearable rage was mitigated by Yayāti, resorting to a device, where the Sattva Guṇa was predominant. (6)

नहुषस्य सुतो राजा ययातिः पौरवर्धनः।
तस्य भार्याद्वयं सौम्य रूपेणाप्रतिमं भुवि॥ ७॥

"There was a king Yayāti, the son of Nahuṣa, the bringer of prosperity to the citizens. His two spouses were paragons of unequal beauty, indeed. (7)

एका तु तस्य राजर्षेर्नाहुषस्य पुरस्कृता।
शर्मिष्ठा नाम दैतेयी दुहिता वृषपर्वणः॥ ८॥

"One of these, the daughter of Vṛṣaparvā, the grand-daughter of Diti, Śarmiṣṭhā by name was held in great esteem by the Ṛṣi among Kings, Nahuṣa. (8)

अन्या तूशनसः पत्नी ययातेः पुरुषर्षभ।
न तु सा दयिता राज्ञो देवयानी सुमध्यमा॥ ९॥

"The other, the daughter of Uśanā, the wife of Yayāti, Devayānī by name. O bull among men, was not loved by the King, although she possessed a beautiful form. (9)

तयोः पुत्रौ तु सम्भूतौ रूपवन्तौ समाहितौ।
शर्मिष्ठाजनयत् पूरुं देवयानी यदुं तदा॥ १०॥

"Two sons were born to them, who were handsome and devoted. Śarmiṣṭhā begot Pūru; while Devayānī gave birth to Yadu. (10)

पूरुस्तु दयितो राज्ञो गुणैर्मातृकृतेन च।
ततो दुःखसमाविष्टो यदुर्मातरमब्रवीत्॥ ११॥
भार्गवस्य कुले जाता देवस्याक्लिष्टकर्मणः।
सहसे ह्यद्य तं दुःखमवमानं च दुःसहम्॥ १२॥

"Pūru was the beloved of the King, by his own merits and also due to being the progeny of his mother. Consequently, Yadu being in grief addressed his mother thus: 'Born in the family of the Bhārgava (son of Bhṛgu), the lord of unwearied action, you bear up with mental sorrow and unbearable insult. (11-12)

आवां च सहितौ देवि प्रविशाव हुताशनम्।
राजा तु रमतां सार्धं दैत्यपुत्र्या बहुक्षपाः॥ १३॥

'O mother, we shall enter the fire together, may the King enjoy himself with the daughter of the son of Diti for many nights. (13)

यदि वा सहनीयं ते मामनुज्ञातुमर्हसि।
क्षम त्वं न क्षमिष्येऽहं मरिष्यामि न संशयः॥ १४॥

'If, however, you consider it as endurable by you, allow me to depart. You may bear up with it, but I cannot bear. I shall die without hesitation.' (14)

पुत्रस्य भाषितं श्रुत्वा परमार्तस्य रोदतः।
देवयानी तु संक्रुद्धा सस्मार पितरं तदा॥ १५॥

Hearing the words of her son, who was full in tears due to great agony, Devayānī in rage remembered her Father. (15)

इङ्गितं तदभिज्ञाय दुहितुर्भार्गवस्तदा।
आगतस्त्वरितं तत्र देवयानी स्म यत्र सा॥ १६॥

Knowing the feelings of his daughter, the son of Bhṛgu (Ācārya Śukra) came in haste there where Devayānī was staying. (16)

दृष्ट्वा चाप्रकृतिस्थां तामप्रहृष्टामचेतनाम्।
पिता दुहितरं वाक्यं किमेतदिति चाब्रवीत्॥ १७॥

Finding Devayānī not in her normal state and almost unconscious with pain and unhappy, the father (Bhārgava) Śukra enquired the daughter as to what had caused her such grief. (17)

पृच्छन्तमसकृत् तं वै भार्गवं दीप्ततेजसम्।
देवयानी तु संक्रुद्धा पितरं वाक्यमब्रवीत्॥ १८॥
अहमग्निं विषं तीक्ष्णमपो वा मुनिसत्तम।
भक्षयिष्ये प्रवेक्ष्ये वा न तु शक्ष्यामि जीवितुम्॥ १९॥

Devayānī in anger said thus to her father, the son of Bhṛgu who was mentally roused and had asked her several times the cause of her anger. 'O Best among the ascetics, I shall indeed enter fire or water or take strong poison. It is indeed not possible for me to live. (18-19)

न मां त्वमवजानीषे दुःखितामवमानिताम्।
वृक्षस्यावज्ञया ब्रह्मंश्छिद्यन्ते वृक्षजीविनः॥ २०॥

'You do not know how I am pained and insulted, O Brāhmaṇa. Having no tender feelings for the tree, its leaves and flowers are cut and destroyed. (20)

अवज्ञया च राजर्षिः परिभूय च भार्गव।
मय्यवज्ञां प्रयुङ्क्ते हि न च मां बहु मन्यते॥ २१॥

'The Ṛṣi among Kings, causing insult to me, ignores me and does not look upon me as one worthy of consideration.' (21)

तस्यास्तद् वचनं श्रुत्वा कोपेनाभिपरीवृतः।
व्याहर्तुमुपचक्राम भार्गवो नहुषात्मजम्॥ २२॥

Hearing these words of Devayānī, before himself, the son of Bhṛgu was highly enraged and he uttered curse to the son of Nahuṣa: (22)

यस्मान्मामवजानीषे नाहुष त्वं दुरात्मवान्।
वयसा जरया जीर्णः शैथिल्यमुपयास्यसि॥ २३॥

'O son of Nahuṣa, O ignoble one, as you insult me, so you shall lose all your organ power, and become weakened by old age.' (23)

एवमुक्त्वा दुहितरं समाश्वास्य स भार्गवः।
पुनर्जगाम ब्रह्मर्षिर्भवनं स्वं महायशाः॥ २४॥

Thus having uttered the curse and consoled his daughter, that son of Bhṛgu, the Brāhmaṇa Ṛṣi, the famous one, departed to his abode. (24)

स एवमुक्त्वा द्विजपुङ्गवाग्र्यः
सुतां समाश्वास्य च देवयानीम्।
पुनर्ययौ सूर्यसमानतेजा
दत्त्वा च शापं नहुषात्मजाय॥ २५॥

The best among the twice-born, thus said and consoled Devayānī, he with sunlike lustre, repaired pronouncing curse on Yayāti, the son of Nahuṣa. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टपञ्चाशः सर्गः॥ ५८॥

Thus ends Canto Fifty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनषष्टितमः सर्गः

Canto LIX

King Yayāti borrows youth from his son Pūru, in exchange for his own old age. Satisfied after a long time with the enjoyment of the objects of pleasure, he returns his youth to Pūru and consecrates him king and pronounces curse on Yadu

श्रुत्वा तूशनसं क्रुद्धं तदार्तो नहुषात्मजः।
जरां परमिकां प्राप्य यदुं वचनमब्रवीत्॥ १॥

Hearing the words of Uśanā uttered in rage, the penitent son of Nahuṣa, Yayāti, then possessed of ripe old age said to Yadu: (1)

यदो त्वमसि धर्मज्ञो मदर्थं प्रतिगृह्यताम्।
जरा परमिका पुत्र भोगै रंस्ये महायशः॥ २॥

'O Yadu, my son of a great fame, you are righteous, accept for my sake my old age, may I enjoy the objects of desire. (2)

न तावत् कृतकृत्योऽस्मि विषयेषु नरर्षभ।
अनुभूय तदा कामं ततः प्राप्स्याम्यहं जराम्॥ ३॥

'I have not been satisfied with the pleasure of senses. O bull among men, having experienced the joy of senses, I shall again attain my old age' (3)

यदुस्तद्वचनं श्रुत्वा प्रत्युवाच नरर्षभम्।
पुत्रस्ते दयितः पूरुः प्रतिगृह्णातु वै जराम्॥ ४॥

Hearing these words of Yayāti, Yadu replied to the bull among men (Yayāti), 'Pūru is your dear son, may he accept the old age. (4)

बहिष्कृतोऽहमर्थेषु संनिकर्षाच्च पार्थिव।
प्रतिगृह्णातु वै राजन् यैः सहाश्नासि भोजनम्॥ ५॥

'O King, I have been deprived of the objects of desire and wealth and also your company. He alone among men with whom you take your food, can accept it.' (5)

तस्य तद् वचनं श्रुत्वा राजा पूरुमथाब्रवीत्।
इयं जरा महाबाहो मदर्थं प्रतिगृह्यताम्॥ ६॥

Hearing these words spoken by him, Yayāti, the king then said to Pūru: 'O one of long-arms, please accept this old age.' (6)

नाहुषेणैवमुक्तस्तु पूरुः प्राञ्जलिरब्रवीत्।
धन्योऽस्म्यनुगृहीतोऽस्मि शासनेऽस्मि तव स्थितः॥ ७॥

Thus requested by Yayāti, the son of Nahuṣa, Pūru with folded hands said: 'I am fortunate and feel obliged to you, I am at your command.' (7)

पूरोर्वचनमाज्ञाय नाहुषः परया मुदा।
प्रहर्षमतुलं लेभे जरां संक्रामयच्च ताम्॥ ८॥

Having heard the word of Pūru, the son of Nahuṣa, Yayāti, was highly pleased, and transferred that old age to him. (8)

ततः स राजा तरुणः प्राप्य यज्ञान् सहस्त्रशः।
बहुवर्षसहस्त्राणि पालयामास मेदिनीम्॥ ९॥

Then the youthful king, having performed a thousandfold sacrifices ruled over the earth for many thousand years. (9)

अथ दीर्घस्य कालस्य राजा पूरुमथाब्रवीत्।
आनयस्व जरां पुत्र न्यासं निर्यातयस्व मे॥ १०॥

Then after a long time the king spoke thus to Pūru: 'O dear son, bring forth my old age, return that which was deposited in you as trust. (10)

न्यासभूता मया पुत्र त्वयि संक्रामिता जरा।
तस्मात् प्रतिगृहीष्यामि तां जरां मा व्यथां कृथाः॥ ११॥

'O son! the old age which was in the form of deposit, was transferred to you; therefore, now I shall take back my old age, do not feel pained. (11)

प्रीतश्चास्मि महाबाहो शासनस्य प्रतिग्रहात्।
त्वां चाहमभिषेक्ष्यामि प्रीतियुक्तो नराधिपम्॥ १२॥

'O one of long-arms, I am pleased by your acceptance of my command, I shall also consecrate you with joy as a ruler of the subjects among men.' (12)

एवमुक्त्वा सुतं पूरुं ययातिर्नहुषात्मजः।
देवयानीसुतं क्रुद्धो राजा वाक्यमुवाच ह॥ १३॥
राक्षसस्त्वं मया जातः क्षत्ररूपो दुरासदः।
प्रतिहंसि ममाज्ञां त्वं प्रजार्थे विफलो भव॥ १४॥

Thus having spoken to his son Pūru, Yayāti, the son of Nahuṣa, in anger uttered these words to the son of Devayānī: 'By me, you are born a Rākṣasa (demon) in the form of Kṣatriya. As you defy my orders you lose chance to rule over the subjects. (13-14)

पितरं गुरुभूतं मां यस्मात् त्वमवमन्यसे।
राक्षसान् यातुधानांस्त्वं जनयिष्यसि दारुणान्॥ १५॥

'As thou showest disrespect to me, your father and preceptor, you will create the cruel Rākṣasas and Yātudhānas (evil spirits). (15)

न तु सोमकुलोत्पन्ने वंशे स्थास्यति दुर्मतेः।
वंशोऽपि भवतस्तुल्यो दुर्विनीतो भविष्यति॥ १६॥

'Your progeny will not belong to the family originating from the race of Soma, the moon. O evil-minded one, your family will also be wicked as you are.' (16)

तमेवमुक्त्वा राजर्षिः पूरुं राज्यविवर्धनम्।
अभिषेकेण सम्पूज्य आश्रमं प्रविवेश ह॥ १७॥

Thus admonishing Yadu then, honouring Pūru, the enhancer of the royal suzerainty with consecration, entered the other Āśrama (Vānaprastha). (17)

ततः कालेन महता दिष्टान्तमुपजग्मिवान्।
त्रिदिवं स गतो राजा ययातिर्नहुषात्मजः॥ १८॥

Then after a long time approaching his destiny as desired, the king Yayāti (the son of Nahuṣa) departed to heaven. (18)

पूरुश्चकार तद् राज्यं धर्मेण महता वृतः।
प्रतिष्ठाने पुरवरे काशिराज्ये महायशाः॥ १९॥

Pūru the mighty one ruled with great righteousness in the famous city of Pratiṣṭhāna in the kingdom of Kāśī. (19)

यदुस्तु जनयामास यातुधानान् सहस्रशः।
पुरे क्रौञ्चवने दुर्गे राजवंशबहिष्कृतः॥ २०॥

Yadu produced Yātudhānas (evil beings) in thousands, in the forest of Krauñcavana, difficult to traverse, banished as he was from the royal family. (20)

एष तूशनसा मुक्तः शापोत्सर्गो ययातिना।
धारितः क्षत्रधर्मेण यं निमिश्चक्षमे न च॥ २१॥

This is how the mighty curse that was uttered by Uśanā, which fell on Yayāti, was borne by him according to the code of conduct of the Kṣatriyas, and which Nimi could not forbear. (21)

एतत् ते सर्वमाख्यातं दर्शनं सर्वकारिणाम्।
अनुवर्तामहे सौम्य दोषो न स्याद् यथा नृगे॥ २२॥

"All this has been narrated to you; we shall grant audience to all who come for action, so that we do not commit the fault that was committed by the king, Nṛga." (22)

इति कथयति रामे चन्द्रतुल्याननेन
प्रविरलतरतारं व्योम जज्ञे तदानीम्।
अरुणकिरणरक्ता दिग् बभौ चैव पूर्वा
कुसुमरसविमुक्तं वस्त्रमागुण्ठितेव॥ २३॥

As Rāma with moon-like face narrated this, the sky with fading stars appeared. The eastern quarter shone with red rays as if enveloped with a red garment. (23)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनषष्टितमः सर्गः॥ ५९॥

Thus ends Canto Fifty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

प्रक्षिप्तः सर्गः१

Interpolated Canto 1

A dog arrives at the Royal palace-gate with a request,
Śrī Rāma orders for ushering

ततः प्रभाते विमले कृत्वा पौर्वाह्णिकीं क्रियाम्।
धर्मासनगतो राजा रामो राजीवलोचनः॥ १॥
राजधर्मानवेक्षन् वै ब्राह्मणैर्नैगमैः सह।
पुरोधसा वसिष्ठेन ऋषिणा कश्यपेन च॥ २॥

Thereafter in the bright morning Śrī Rāma, of lotus-like eye having performed forenoon rites, took his seat in the Royal Council-chamber alongwith the Brāhmaṇas, who were masters of the Vedas, the priest Vasiṣṭha and the sage Kaśyapa, in order to look into the royal business. (1-2)

मन्त्रिभिर्व्यवहारज्ञैस्तथान्यैर्धर्मपाठकैः ।
नीतिज्ञैरथ सभ्यैश्च राजभिः सा सभा वृता॥ ३॥

The royal council (assembly) consisted of ministers, knowers of common practices, legal procedures and other teachers of laws who recite scriptures, diplomats (statesmen), kings and other members of the council. (3)

सभा यथा महेन्द्रस्य यमस्य वरुणस्य च।
शुशुभे राजसिंहस्य रामस्याक्लिष्टकर्मणः॥ ४॥

The assembly of Śrī Rāma, the chief of kings and unwearied in actions looked graceful like the assembly of Indra, Yama and Varuṇa. (4)

अथ रामोऽब्रवीत् तत्र लक्ष्मणं शुभलक्षणम्।
निर्गच्छ त्वं महाबाहो सुमित्रानन्दवर्धन॥ ५॥
कार्यार्थिनश्च सौमित्रे व्याहर्तुं त्वमुपाक्रम।
रामस्य भाषितं श्रुत्वा लक्ष्मणः शुभलक्षणः॥ ६॥
द्वारदेशमुपागम्य कार्यिणश्चाह्वयत् स्वयम्।
न कश्चिदब्रवीत् तत्र मम कार्यमिहाद्य वै॥ ७॥

Then Śrī Rāma said to Lakṣmaṇa, who was seated there and who was characterised by auspicious marks, 'O Long-armed Lakṣmaṇa! go out and call by turn those, who have come with some business'. Having listened to Śrī Rāma's order, Lakṣmaṇa endowed with auspicious marks, going to the palace-gate himself called those who had come with some request. None there came forward saying that he had some request to make. (5—7)

नाधयो व्याधयश्चैव रामे राज्यं प्रशासति।
पक्वसस्या वसुमती सर्वौषधिसमन्विता॥ ८॥
न बालो म्रियते तत्र न युवा न च मध्यमः।
धर्मेण शासितं सर्वं न च बाधा विधीयते॥ ९॥
दृश्यते न च कार्यार्थी रामे राज्यं प्रशासति।
लक्ष्मणः प्राञ्जलिर्भूत्वा रामायैवं न्यवेदयत्॥ १०॥

During the reign of Śrī Rāma no one was offended by either physical or mental ailment. The earth abounded in all kinds of plants and fully ripe agricultural produce. Thus in His kingdom neither any child nor any young man nor any middle-aged person died. Everything was administered according to 'Dharma' (moral law). No hindrance was ever put. While Srī Rāma ruled over the kingdom no one was seen coming with any request with folded hands, Lakṣmaṇa communicated all this to Him. (8—10)

अथ रामः प्रसन्नात्मा सौमित्रिमिदमब्रवीत्।
भूय एव तु गच्छ त्वं कार्यिणः प्रविचारय॥ ११॥
सम्यक्प्रणीतया नीत्या नाधर्मो विद्यते क्वचित्।
तस्माद् राजभयात् सर्वे रक्षन्तीह परस्परम्॥ १२॥
बाणा इव मया मुक्ता इह रक्षन्ति मे प्रजाः।
तथापि त्वं महाबाहो प्रजा रक्षस्व तत्परः॥ १३॥

Then the gracious-minded Śrī Rāma addressed the following words to Lakṣmaṇa, "Go again and find out about those who have come with some request." When the state policy is formulated properly and executed well, unrighteousness does not prevail anywhere. Therefore all persons protect one another due to the fear from the

king (due to the apprehension of royal punishment). My officers protect the subjects like arrows shot by Me. Even then, O long-armed one! protect the subjects righteously. (11—13)

एवमुक्तस्तु सौमित्रिर्निर्जगाम नृपालयात्।
अपश्यद् द्वारदेशे वै श्वानं तावदवस्थितम्॥ १४॥
तमेव वीक्षमाणं वै विक्रोशन्तं मुहुर्मुहुः।
दृष्ट्वाथ लक्ष्मणस्तं वै स पप्रच्छाथ वीर्यवान्॥ १५॥
किं ते कार्यं महाभाग ब्रूहि विस्रब्धमानसः।
लक्ष्मणस्य वचः श्रुत्वा सारमेयोऽभ्यभाषत॥ १६॥

Thus told by Śrī Rāma, Lakṣmaṇa went out of the royal palace and saw a dog at the gate, which stood there looking at him and repeatedly barking. On seeing him, then the valiant Lakṣmaṇa asked—'O Illustrious one! Tell me fearlessly your problem.' On hearing Lakṣmaṇa's words the dog replied thus: (14—16)

सर्वभूतशरण्याय रामायाक्लिष्टकर्मणे।
भयेष्वभयदात्रे च तस्मै वक्तुं समुत्सहे॥ १७॥

'I can dare tell Śrī Rāma, who is a refuge to all living beings, who is ever unwearied in action and ensures protection whenever there is occasion for fear.' (17)

एतच्छ्रुत्वा च वचनं सारमेयस्य लक्ष्मणः।
राघवाय तदाख्यातुं प्रविवेशालयं शुभम्॥ १८॥
निवेद्य रामस्य पुनर्निर्जगाम नृपालयात्।
वक्तव्यं यदि ते किंचित् तत्त्वं ब्रूहि नृपाय वै॥ १९॥

On hearing the dog's speech, Lakṣmaṇa entered the auspicious royal palace in order to communicate the same to Śrī Rāma and after informing Him, Lakṣmaṇa came out of the royal palace and said to the dog, "If you have to say something, then tell the king about it." (18-19)

लक्ष्मणस्य वचः श्रुत्वा सारमेयोऽभ्यभाषत।
देवागारे नृपागारे द्विजवेश्मसु वै तथा॥ २०॥
वह्निः शतक्रतुश्चैव सूर्यो वायुश्च तिष्ठति।
नात्र योग्यास्तु सौमित्रे योनीनामधमा वयम्॥ २१॥

Having heard Lakṣmaṇa's speech the dog said, 'Agni (the Fire-god), Indra, Sūrya (the sun-god) and Vāyu (the wind-god) are present in the temples, the royal abode and the houses of Brāhmaṇas. O Lakṣmaṇa! we, of the lowest origin, are unfit to go there. (20-21)

प्रवेष्टुं नात्र शक्ष्यामि धर्मो विग्रहवान् नृपः।
सत्यवादी रणपटुः सर्वसत्त्वहिते रतः॥ २२॥

'I shall not be able to enter there (the royal palace). King Śrī Rāma is 'Dharma.' He speaks the truth, He is adept in battle-fighting and is devoted to doing good to all the people. (22)

षाड्गुण्यस्य पदं वेत्ति नीतिकर्ता स राघवः।
सर्वज्ञः सर्वदर्शी च रामो रमयतां वरः॥ २३॥

'Śrī Rāma knows the appropriate time for the petitioners—practice of the six Guṇas. He dispenses justice. He is omniscient, He sees all things. Śrī Rāma is foremost among those who delight others. (23)

स सोमः स च मृत्युश्च स यमो धनदस्तथा।
वह्निः शतक्रतुश्चैव सूर्यो वै वरुणस्तथा॥ २४॥

'He is Soma, He is Death. He is Yama (God of Death). He is Kubera, Agni and Indra, and He is Sūrya, the sun, and Varuṇa. (24)

तस्य त्वं ब्रूहि सौमित्रे प्रजापालः स राघवः।
अनाज्ञप्तस्तु सौमित्रे प्रवेष्टुं नेच्छयाम्यहम्॥ २५॥

'Śrī Rāma is the protector of the subjects. O Lakṣmaṇa! tell Him, "Without permission, I do not want to enter the royal palace.' (25)

आनृशंस्यान्महाभागः प्रविवेश महाद्युतिः।
नृपालयं प्रविश्याथ लक्ष्मणो वाक्यमब्रवीत्॥ २६॥

On hearing this, the illustrious and glorious Lakṣmaṇa having entered the royal abode out of compassion said the following words: (26)

श्रूयतां मम विज्ञाप्यं कौसल्यानन्दवर्धन।
यन्मयोक्तं महाबाहो तव शासनजं विभो॥ २७॥

श्वा वै ते तिष्ठते द्वारि कार्यार्थी समुपागतः।
लक्ष्मणस्य वचः श्रुत्वा रामो वचनमब्रवीत्।
सम्प्रवेशय वै क्षिप्रं कार्यार्थी योऽत्र तिष्ठति॥ २८॥

'O Śrī Rāma! listen to what I have to say. O delighter of Kausalyā! O long-armed one! O lord! According to what you had commanded, I called on those who have come with some business. A dog, which has come with a request is standing at your palace-gate.' After hearing Lakṣmaṇa's speech, Śrī Rāma said: "Let it enter quickly, the one standing there with some request.' (27-28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे प्रक्षिप्तः सर्गः॥ १॥

Thus ends the Interpolated Canto One in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

प्रक्षिप्तः सर्गः २

Interpolated Canto II

Śrī Rāma does justice to the dog and makes the Brāhmaṇa 'Kulapati' (a 'Mahanta') of Kalañjara. The dog points out the evils associated with being Kulapati

श्रुत्वा रामस्य वचनं लक्ष्मणस्त्वरितस्तदा।
श्वानमाहूय मतिमान् राघवाय न्यवेदयत्॥ १॥
दृष्ट्वा समागतं श्वानं रामो वचनमब्रवीत्।
विवक्षितार्थं मे ब्रूहि सारमेय न ते भयम्॥ २॥

On hearing Śrī Rāma's speech, the wise Lakṣmaṇa, after hurriedly calling the dog, informed Śrī Rāma about its (the dog's) arrival, and presented him before Śrī Rāma, Having seen the dog that had come, Śrī Rāma said to him, 'O dog! Tell me what you have to say, you need not fear at all.' (1-2)

अथापश्यत तत्रस्थं रामं श्वा भिन्नमस्तकः।
ततो दृष्ट्वा स राजानं सारमेयोऽब्रवीद् वचः॥ ३॥

Thereafter the dog whose skull was shattered saw Śrī Rāma seated there. Having seen the king, the dog addressed the following speech: (3)

राजैव कर्ता भूतानां राजा चैव विनायकः।
राजा सुप्तेषु जागर्ति राजा पालयति प्रजाः॥ ४॥

"The king is the creator of all living beings and the king is the leader of men. The king remains awake, when others are asleep. The king protects the subjects. (4)

नीत्या सुनीतया राजा धर्मं रक्षति रक्षिता।
यदा न पालयेद् राजा क्षिप्रं नश्यन्ति वै प्रजाः॥ ५॥

"The king, who is the protector of all, protects Dharma by pursuing right policy. When the king does not protect, the subjects perish soon. (5)

राजा कर्ता च गोप्ता च सर्वस्य जगतः पिता।
राजा कालो युगं चैव राजा सर्वमिदं जगत्॥ ६॥

"The king is the creator, protector and father of the entire world. The king is the time (sets the trend of the times) and the 'Yuga' (a particular age of the world). The king is the whole world. (6)

धारणाद् धर्ममित्याहुर्धर्मेण विधृताः प्रजाः।
यस्माद् धारयते सर्वं त्रैलोक्यं सचराचरम्॥ ७॥

"They call it 'Dharma', for it sustains the world. The created beings are sustained by 'Dharma'. Since it supports the three worlds together with all the movable and immovable things. (7)

धारणाद् विद्विषां चैव धर्मेणारञ्जयन् प्रजाः।
तस्माद् धारणमित्युक्तं स धर्म इति निश्चयः॥ ८॥

"He sustains even his enemies, puts

them on the right path and delights his subjects by 'Dharma'. Therefore, he (his rule) is known as 'Dharma'. (8)

एष राजन् परो धर्मः फलवान् प्रेत्य राघव।
नहि धर्माद् भवेत् किंचिद् दुष्प्रापमिति मे मतिः॥ ९॥

"This act of 'Dhāraṇa' or sustaining is 'Dharma'—this is the conclusion. O king Śrī Rāma, this is the highest 'Dharma' which yields reward after death. My view is that nothing is unattainable by 'Dharma'. (9)

दानं दया सतां पूजा व्यवहारेषु चार्जवम्।
एष राम परो धर्मो रक्षणात् प्रेत्य चेह च॥ १०॥

"Charity, compassion, honouring noble men, straight-forwardness in behaviour, O Rāma! this is the 'Dharma' in this life and the life hereafter that accrues from protecting the subjects. (10)

त्वं प्रमाणं प्रमाणानामसि राघव सुव्रत।
विदितश्चैव ते धर्मः सद्भिराचरितस्तु वै॥ ११॥
धर्माणां त्वं परं धाम गुणानां सागरोपमः।
अज्ञानाच्च मया राजन्नुक्तस्त्वं राजसत्तम॥ १२॥
प्रसादयामि शिरसा न त्वं क्रोद्धुमिहार्हसि।
शुनः स वचनं श्रुत्वा राघवो वाक्यमब्रवीत्॥ १३॥

"O Rāma, strict observer of vows! You are the authority par-excellence. You are conversant with the 'Dharma', which is practised by good people. You are the supreme abode of 'Dharmas' (Duties) and an ocean of virtues, as it were. I spoke out of my ignorance. Bowing my head, I pray, You should not get angry on this account." (11—13)

किं ते कार्यं करोम्यद्य ब्रूहि विस्रब्ध मा चिरम्।
रामस्य वचनं श्रुत्वा सारमेयोऽब्रवीदिदम्॥ १४॥
धर्मेण राष्ट्रं विन्देत धर्मेणैवानुपालयेत्।
धर्माच्छरण्यतां याति राजा सर्वभयापहः॥ १५॥

On this Śrī Rāma told the dog: "Tell me fearlessly what I should do for you. Do not delay," On hearing Rāma's speech, the dog addressed the follwoing words: 'The king should acquire territory by 'Dharma' and should protect it by 'Dharma.' The king comes to be recognized as a refuge and dispels all fear. (14-15)

इदं विज्ञाय यत् कृत्यं श्रूयतां मम राघव।
भिक्षुः सर्वार्थसिद्धश्च ब्राह्मणावसथे वसन्॥ १६॥

"Having realized this, O Rāma! listen to what you have to do for me. There is a mendicant, named Sarvārthasiddha, who lives in the house of a Brāhmaṇa. Without any cause he struck at me! sinless though I was." (16)

तेन दत्तः प्रहारो मे निष्कारणमनागसः।
एतच्छ्रुत्वा तु रामेण द्वाःस्थः सम्प्रेषितस्तदा॥ १७॥
आनीतश्च द्विजस्तेन सर्वसिद्धार्थकोविदः।
अथ द्विजवरस्तत्र रामं दृष्ट्वा महाद्युतिः॥ १८॥
किं ते कार्यं मया राम तद् ब्रूहि त्वं ममानघ।
एवमुक्तस्तु विप्रेण रामो वचनमब्रवीत्॥ १९॥
त्वया दत्तः प्रहारोऽयं सारमेयस्य वै द्विज।
किं तवापकृतं विप्र दण्डेनाभिहतो यतः॥ २०॥
क्रोधः प्राणहरः शत्रुः क्रोधो मित्रमुखो रिपुः।
क्रोधो ह्यसिर्महातीक्ष्णः सर्वं क्रोधोऽपकर्षति॥ २१॥
तपते यजते चैव यच्च दानं प्रयच्छति।
क्रोधेन सर्वं हरति तस्मात् क्रोधं विसर्जयेत्॥ २२॥
इन्द्रियाणां प्रदुष्टानां हयानामिव धावताम्।
कुर्वीत धृत्या सारथ्यं संहृत्येन्द्रियगोचरम्॥ २३॥

On hearing this, Śrī Rāma sent the gatekeeper, who brought the learned Brāhmaṇa Sarvārthasiddha by name. Thus the eminent Brāhmaṇa, endowed with splendour seeing Śrī Rāma there asked him, 'O sinless Śrī Rāma! Tell me what do you want me to do for you?'

Thus told by the Brāhmaṇa, Śrī Rāma addressed the following words, 'O Brāhmaṇa! You hurt the dog. What ill did it do to you, for which you struck it with a stick? Anger is a deadly enemy, anger is a friend-faced enemy. Anger is a highly sharp sword. Anger takes away everything, destroys all virtues. Whichever sacrifices a person performs and whatever in charity he gives, all that he destroys by anger. Therefore, one should

give up anger and control like a charioteer, one's senses, running forth towards their objects like very wicked horses, after turning them away from their objects (17—23)

मनसा कर्मणा वाचा चक्षुषा च समाचरेत्।
श्रेयो लोकस्य चरतो न द्वेष्टि न च लिप्यते॥ २४॥
न तत् कुर्यादसिस्तीक्ष्णः सर्पो वा व्याहतः पदा।
अरिर्वा नित्यसंक्रुद्धो यथाऽऽत्मा दुरनुष्ठितः॥ २५॥
विनीतविनयस्यापि प्रकृतिर्न विधीयते।
प्रकृतिं गूहमानस्य निश्चयेन कृतिर्ध्रुवा॥ २६॥

"A man should do good to the people around himself by thought, by action and by speech. He should not hurt anybody. No sin, therefore, will attach to him. The harm, which is wrought by evil thoughts, are not done by a sharp sword or a serpent trampled by foot or an ever wrothful enemy. One who has learnt discipline, even his temperament cannot be changed. Even if someone conceals his evil nature, it is surely betrayed by his action. (24—26)

एवमुक्तः स विप्रो वै रामेणाक्लिष्टकर्मणा।
द्विजः सर्वार्थसिद्धस्तु अब्रवीद् रामसंनिधौ॥ २७॥

Thus asked by Śrī Rāma, who was unwearied in actions, the Brāhmaṇa Sarvārthasiddha said this in Śrī Rāma's presence: (27)

मया दत्तप्रहारोऽयं क्रोधेनाविष्टचेतसा।
भिक्षार्थमटमानेन काले विगतभैक्षके॥ २८॥
रथ्यास्थितस्त्वयं श्वा वै गच्छ गच्छेति भाषितः।
अथ स्वैरेण गच्छंस्तु रथ्यान्ते विषमं स्थितः॥ २९॥

'While I was going about for begging food the appropriate time for begging had passed, I was overpowered by anger, so I beat it. The dog, which was standing on the road (blocking my way) was asked by me to move away. Not moving at all, it stood in the middle of the road in an odd manner. (28-29)

क्रोधेन क्षुधयाविष्टस्ततो दत्तोऽस्य राघव।
प्रहारो राजराजेन्द्र शाधि मामपराधिनम्॥ ३०॥
त्वया शस्तस्य राजेन्द्र नास्ति मे नरकाद्भयम्।
अथ रामेण सम्पृष्टाः सर्व एव सभासदः॥ ३१॥

'Overtaken by hunger, O Rāma! I beat it angrily. O King of kings! Punish me, a guilty person, O chief of kings! Having been punished by you, I would not be afraid of hell.' Thereafter Śrī Rāma asked all the members of the assembly, 'What should be done to him, and what punishment should be meted out to him? For, if proper punishment is given to the guilty, the subjects are protected.' (30-31)

किं कार्यमस्य वै ब्रूत दण्डो वै कोऽस्य पात्यताम्।
सम्यक्प्रणिहिते दण्डे प्रजा भवति रक्षिता॥ ३२॥
भृग्वाङ्गिरसकुत्साद्या वसिष्ठश्च सकाश्यपः।
धर्मपाठकमुख्याश्च सचिवा नैगमास्तथा॥ ३३॥
एते चान्ये च बहवः पण्डितास्तत्र संगताः।
अवध्यो ब्राह्मणो दण्डैरिति शास्त्रविदो विदुः॥ ३४॥

Bhṛgu, Aṅgirā, Kutsa and others, Vasiṣṭha alongwith Kāśyapa, eminent teachers of laws, ministers and interpreters of the Vedas—these and many other scholars were present there. All of them—the masters of scriptures and those who were well-versed in state-affairs told Śrī Rāma that a Brāhmaṇa is not to be awarded capital punishment, it is declared by experts in scriptures. (32—34)

ब्रुवते राघवं सर्वे राजधर्मेषु निष्ठिताः।
अथ ते मुनयः सर्वे राममेवाब्रुवंस्तदा॥ ३५॥
राजा शास्ता हि सर्वस्य त्वं विशेषेण राघव।
त्रैलोक्यस्य भवान् शास्ता देवो विष्णुः सनातनः॥ ३६॥

Then all the hermits addressed Śrī Rāma in following words, "A King holds sway over everyone. O Śrī Rāma! Specially You, who is the eternal god Viṣṇu, are the ruler of the three worlds." (35-36)

एवमुक्ते तु तैः सर्वैः श्वा वै वचनमब्रवीत्।
यदि तुष्टोऽसि मे राम यदि देयो वरो मम॥ ३७॥
प्रतिज्ञातं त्वया वीर किं करोमीति विश्रुतम्।
प्रयच्छ ब्राह्मणस्यास्य कौलपत्यं नराधिप॥ ३८॥
कालञ्जरे महाराज कौलपत्यं प्रदीयताम्।
एतच्छ्रुत्वा तु रामेण कौलपत्येऽभिषेचितः॥ ३९॥

When all of them had addressed thus,

the dog said as follows: "If you are pleased with me, O Rāma, and if you are to bestow on me a boon, then listen to me, O Valiant One! You asked me what you should do for me, and promised (to do what I would request you to do). So make him O King! a 'Kulapati' as promised by you. Your Majesty! make him 'Kulapati' of Kālanjara." On hearing this Śrī Rāma consecrated him as a Kulapati. (37—39)

प्रययौ ब्राह्मणो हृष्टो गजस्कन्धेन सोऽर्चितः।
अथ ते रामसचिवाः स्मयमाना वचोऽब्रुवन्॥ ४०॥
वरोऽयं दत्त एतस्य नायं शापो महाद्युते।
एवमुक्तस्तु सचिवै रामो वचनमब्रवीत्॥ ४१॥
न यूयं गतितत्त्वज्ञाः श्वा वै जानाति कारणम्।
अथ पृष्टस्तु रामेण सारमेयोऽब्रवीदिदम्॥ ४२॥
अहं कुलपतिस्तत्र आसं शिष्टान्नभोजनः।
देवद्विजातिपूजायां दासीदासेषु राघव॥ ४३॥
संविभागी शुभरतिर्देवद्रव्यस्य रक्षिता।
विनीतः शीलसम्पन्नः सर्वसत्त्वहिते रतः॥ ४४॥
सोऽहं प्राप्त इमां घोरामवस्थामधमां गतिम्।
एवं क्रोधान्वितो विप्रस्त्यक्तधर्माहिते रतः॥ ४५॥
क्रुद्धो नृशंसः परुष अविद्वांश्चाप्यधार्मिकः।
कुलानि पातयत्येव सप्त सप्त च राघव॥ ४६॥

Thus honoured, the happy Brāhmaṇa went away riding on elephant-back. Then the ministers smilingly with astonishment, said to Śrī Rāma, "He has been given a boon. O resplendent one. This is not a curse." Thus told by the ministers Śrī Rāma said: "You do not know the truth about the course of actions. The dog knows the reason (and will tell why the Brāhmaṇa has been made Kulapati)." On being asked thus by Śrī Rāma, the dog addressed the following speech: "I, In my previous birth, was the Kulapati of the same place, Kālañjara Maṭha. Partaking of the remains of sacrificial food, O Rāma ! I would be engaged in worshipping gods and Brāhmaṇas and gave to the male and maid-servants their due. I had a love for good things. I would protect the property dedicated to gods. I was modest and well-behaved and was engaged in doing good to all living beings. Even then I have been reduced to this wretched state and the lowest position. O Rāma! therefore such a Brāhmaṇa, who is irasible, who has given up his 'Dharma' and who is engaged in harming others, who is hot-tempered, ruthless, harsh, foolish (ignorant) and irreligious will lead to the downfall of fourteen generations. (40—46)

तस्मात् सर्वास्ववस्थासु कौलपत्यं न कारयेत्।
यमिच्छेन्नरकं नेतुं सपुत्रपशुबान्धवम्॥ ४७॥
देवेष्वधिष्ठितं कुर्याद् गोषु च ब्राह्मणेषु च।
ब्रह्मस्वं देवताद्रव्यं स्त्रीणां बालधनं च यत्॥ ४८॥
दत्तं हरति यो भूय इष्टैः सह विनश्यति।
ब्राह्मणद्रव्यमादत्ते देवानां चैव राघव॥ ४९॥
सद्यः पतति घोरे वै नरकेऽवीचिसंज्ञके।
मनसापि हि देवस्वं ब्रह्मस्वं च हरेत्तु यः॥ ५०॥
निरयान्निरयं चैव पतत्येव नराधमः।
तच्छ्रुत्वा वचनं रामो विस्मयोत्फुल्ललोचनः॥ ५१॥
श्वाप्यगच्छन्महातेजा यत एवागतस्ततः।
मनस्वी पूर्वजात्या स जातिमात्रोऽपदूषितः।
वाराणस्यां महाभागः प्रायं चोपविवेश ह॥ ५२॥

"Therefore, one should not in any circumstances become a Kulapati. Only, he should be made to look after gods, cows and the Brāhmaṇas, whom one would wish to condemn to go to hell alongwith sons, cattle and relatives. One who takes away the property of the Brāhmaṇas, gods, women and children and takes back again what has been given away in charity, perishes alongwith one's all dear ones. O Śrī Rāma! One who takes away the property belonging to the Brāhmaṇas and the gods, soon goes to the fearful hell known as 'Avīci' one who takes away even mentally the property belonging to the gods and the Brāhmaṇas, goes down from one hell to another." On hearing the speech of the dog, the eyes of Śrī Rāma opened widely due to wonder, the dog, too possessed of lustre, went to place from where it had come. It was a high minded

soul in its former birth but on being born as a dog it has been spoiled. The illustrious one sought death by abstaining from taking food in Vārāṇasī. (47—52)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे प्रक्षिप्तः सर्गः ॥ २ ॥

Thus ends Interpolated Canto Two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षष्टितमः सर्गः

Canto LX

Sages, living on the bank of Yamunā, terrorised by Asura Lavaṇa approach Śrī Rāma, in order to make a complaint. Śrī Rāma receives them with honour and enquires about the cause of their arrival

तयोः संवदतोरेवं रामलक्ष्मणयोस्तदा।
वासन्तिकी निशा प्राप्ता न शीता न च घर्मदा॥ १॥

Thus, as the day passed by with Śrī Rāma and Lakṣmaṇa conversing among themselves, the vernal night appeared, which was neither cold nor hot. (1)

ततः प्रभाते विमले कृतपूर्वाह्णिकक्रियः।
अभिचक्राम काकुत्स्थो दर्शनं पौरकार्यवित्॥ २॥

After dawn in the morning, which was a clear one, having performed the morning duties, Śrī Rāma the scion of Kākutstha approached the place where he could see his subjects, desirous to know the activities of the citizens. (2)

ततः सुमन्त्रस्त्वागम्य राघवं वाक्यमब्रवीत्।
एते प्रतिहता राजन् द्वारि तिष्ठन्ति तापसाः॥ ३॥

Then Sumantra, the charioteer, having come near Śrī Rāma, the scion of Raghus, spoke thus: 'O King! Some ascetics, not permited to enter, stand in need at the entrance door, (3)

भार्गवं च्यवनं चैव पुरस्कृत्य महर्षयः।
दर्शनं ते महाराज चोदयन्ति कृतत्वराः॥ ४॥
प्रीयमाणा नरव्याघ्र यमुनातीरवासिनः।
तस्य तद् वचनं श्रुत्वा रामः प्रोवाच धर्मवित्॥ ५॥
प्रवेश्यन्तां महाभागा भार्गवप्रमुखा द्विजाः।
राज्ञस्त्वाज्ञां पुरस्कृत्य द्वाःस्थो मूर्ध्ना कृताञ्जलिः॥ ६॥
प्रवेशयामास तदा तापसान् सुदुरासदान्।
शतं समधिकं तत्र दीप्यमानं स्वतेजसा॥ ७॥
प्रविष्टं राजभवनं तापसानां महात्मनाम्।
ते द्विजाः पूर्णकलशैः सर्वतीर्थाम्बुसत्कृतैः॥ ८॥
गृहीत्वा फलमूलं च रामस्याभ्याहरन् बहु।
प्रतिगृह्य तु तत् सर्वं रामः प्रीतिपुरस्कृतः॥ ९॥
तीर्थोदकानि सर्वाणि फलानि विविधानि च।
उवाच च महाबाहुः सर्वानेव महामुनीन्॥ १०॥

'O Tiger among men, Śrī Rāma, great Ṛṣis, who dwell at the banks of the Yamunā, and rejoice among themselves, placing Cyavana, the Bhārgava (son of Bhṛgu) at their head, implore us in haste for your audience'.

Hearing him say so, Śrī Rāma the righteous one spoke: 'Please let the Brāhmaṇas, headed by Bhārgava, enter.' The charioteer then went near the door. Accepting the orders of the King, made the ascetics, who were unapproachable, enter: More than a hundred holy ascetics, glowing with their own lustre, entered the palace. Those Brāhmaṇas accompanied with pitchers full and sanctified with the waters of all the Tīrthas (pilgrimages), and with many fruits and roots offered them to Śrī Rāma. Accepting them, Śrī Rāma was pleased excessively getting the sacred waters of the Tīrthas and all kinds of fruits, He,

Śrī Rāma, of long arms, then addressed all the great ascetics thus: (4—10)

इमान्यासनमुख्यानि यथार्हमुपविश्यताम्।
रामस्य भाषितं श्रुत्वा सर्व एव महर्षयः॥ ११॥
बृसीषु रुचिराख्यासु निषेदुः काञ्चनीषु ते।
उपविष्टानृषींस्तत्र दृष्ट्वा परपुरंजयः।
प्रयतः प्राञ्जलिर्भूत्वा राघवो वाक्यमब्रवीत्॥ १२॥

"These are the special seats, please be seated as it sults you". Hearing the words of Śrī Rāma all the great Ṛṣis seated themselves on the lovely golden cushions. Seeing them thus seated, the conqueror of the strongholds of enemies, the scion of the Raghus, serenly with joined hands uttered these words: (11-12)

किमागमनकार्यं वः किं करोमि समाहितः।
आज्ञाप्योऽहं महर्षीणां सर्वकामकरः सुखम्॥ १३॥

'For what purpose do you come here, what should I perform for you. I am at your command. I shall happily perform all that is desired by you. (13)

इदं राज्यं च सकलं जीवितं च हृदि स्थितम्।
सर्वमेतद् द्विजार्थं मे सत्यमेतद् ब्रवीमि वः॥ १४॥

'This kingdom, my entire life, and even what dwells in my heart, all that is for the Brāhmaṇas, I speak to you the truth'. (14)

तस्य तद् वचनं श्रुत्वा साधुकारो महानभूत्।
ऋषीणामुग्रतपसां यमुनातीरवासिनाम्॥ १५॥
ऊचुश्चैव महात्मानो हर्षेण महता वृताः।
उपपन्नं नरश्रेष्ठ तवैव भुवि नान्यतः॥ १६॥

Hearing these words of Śrī Rāma and His prolonged proclamation, the Ṛṣis, who were performing right penances and dwelling on the banks of the Yamunā, arose. In great joy the noble ones said: 'O best among men, this befits you alone in this world, and none other. (15-16)

बहवः पार्थिवा राजन्नतिक्रान्ता महाबलाः।
कार्यस्य गौरवं मत्वा प्रतिज्ञां नाभ्यरोचयन्॥ १७॥

'Many powerful kings have gone by, who looking at the greatness of our task, never desired to promise to fulfil them. (17)

त्वया पुनर्ब्राह्मणगौरवादियं
कृता प्रतिज्ञा ह्यनवेक्ष्य कारणम्।
ततश्च कर्ता ह्यसि नात्र संशयो
महाभयात् त्रातुमृषींस्त्वमर्हसि॥ १८॥

'Respecting Brāhmaṇas you made promise, without having a second thought about the task. No doubt, therefore you will dispell all fears that haunt Ṛṣis.' (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षष्टितमः सर्गः॥ ६०॥

Thus ends Canto Sixty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकषष्टितमः सर्गः

Canto LXI

The sages inform Śrī Rāma about the boon obtained by the Asura, Madhu, and the might, and atrocities perpetrated by Lavaṇāsura and appeal to Śrī Rāma to dispel their fear

ब्रुवद्भिरेवमृषिभिः काकुत्स्थो वाक्यमब्रवीत्।
किं कार्यं ब्रूत मुनयो भयं तावदपैतु वः॥ १॥

As the Ṛṣis spoke thus, Śrī Rāma the scion of Kakutstha said: 'O ascetics, speak out the task that I should perform, so as your fear may be dispelled'. (1)

तथा ब्रुवति काकुत्स्थे भार्गवो वाक्यमब्रवीत्।
भयानां शृणु यन्मूलं देशस्य च नरेश्वर॥ २॥

When the scion of Kakutstha spoke these words, Bhārgava replied: 'O best among men! hark ! what causes fear to us and the country. (2)

पूर्वं कृतयुगे राजन् दैतेयः सुमहामतिः।
लोलापुत्रोऽभवज्ज्येष्ठो मधुर्नाम महासुरः॥ ३॥

'Formerly, in the Kṛtayuga, O king ! In Kṛtayuga, Madhu from the Daitya clan, the wise and great Asura was the eldest son of Lolā. (3)

ब्रह्मण्यश्च शरण्यश्च बुद्ध्या च परिनिष्ठितः।
सुरैश्च परमोदारैः प्रीतिस्तस्यातुलाभवत्॥ ४॥

"He was respectful to Brāhmaṇas and was also a source of refuge and well-composed of mind. His relations with the very gracious gods were incomparably cordial. (4)

स मधुर्वीर्यसम्पन्नो धर्मं च सुसमाहितः।
बहुमानाच्च रुद्रेण दत्तस्तस्याद्भुतो वरः॥ ५॥

"That Madhu, although possessed of might, was well-established in the path of righteousness; and was given by Rudra, Mahādeva, a wonderful boon, because of his respect for the Devas. (5)

शूलं शूलाद् विनिष्कृष्य महावीर्यं महाप्रभम्।
ददौ महात्मा सुप्रीतो वाक्यं चैतदुवाच ह॥ ६॥

"The great Mahādeva produced a most powerful and luminous trident from his own trident, being excessively pleased, gave it to him and said these words: (6)

त्वयायमतुलो धर्मो मत्प्रसादकरः कृतः।
प्रीत्या परमया युक्तो ददाम्यायुधमुत्तमम्॥ ७॥

"By your unparalleled right conduct, you have earned my pleasure: so highly pleased, I give you this excellent weapon. (7)

यावत् सुरैश्च विप्रैश्च न विरुध्येर्महासुर।
तावच्छूलं तवेदं स्यादन्यथा नाशमेष्यति॥ ८॥

"As long as you do not oppose the Brāhmaṇas and the gods (Devas), this trident of yours will retain its power, otherwise it will perish. (8)

यश्च त्वामभियुञ्जीत युद्धाय विगतज्वरः।
तं शूलो भस्मसात्कृत्वा पुनरेष्यति ते करम्॥ ९॥

"Whosoever fearlessly encounters you in battle, the trident will reduce him to ashes and return to your hand." (9)

एवं रुद्राद् वरं लब्ध्वा भूय एव महासुरः।
प्रणिपत्य महादेवं वाक्यमेतदुवाच ह॥ १०॥

"Thus having obtained the boon from Lord Śiva, the great Asura on his part made obeisance to Mahādeva and also said: (10)

भगवन् मम वंशस्य शूलमेतदनुत्तमम्।
भवेत् तु सततं देव सुराणामीश्वरो ह्यसि॥ ११॥

'O Lord, may this unparalleled trident, belong to my race forever. O God, You are the Lord of the all dieties.' (11)

तं ब्रुवाणं मधुं देवः सर्वभूतपतिः शिवः।
प्रत्युवाच महादेवो नैतदेवं भविष्यति॥ १२॥

The Mahādeva, Śiva, the Lord of all, replied to Madhu, 'This cannot be so. (12)

मा भूत् ते विफला वाणी मत्प्रसादकृता शुभा।
भवतः पुत्रमेकं तु शूलमेतद् भविष्यति॥ १३॥

"Though the sentence uttered by me out of pleasure, however, will not go in vain for you: this trident will belong to one of your sons. (13)

यावत् करस्थः शूलोऽयं भविष्यति सुतस्य ते।
अवध्यः सर्वभूतानां शूलहस्तो भविष्यति॥ १४॥

"As long as this trident will remain in the hand of your son, he will be unassailable by all beings." (14)

एवं मधुर्वरं लब्ध्वा देवात् सुमहदद्भुतम्।
भवनं सोऽसुरश्रेष्ठः कारयामास सुप्रभम्॥ १५॥

"Thus having obtained the great and wonderful boon from Mahādeva, Madhu, the greatest among the Asuras, got a palace full of brilliance built. (15)

तस्य पत्नी महाभागा प्रिया कुम्भीनसीति या।
विश्वावसोरपत्यं साप्यनलायां महाप्रभा॥ १६॥

'His dear wife, the famous beautiful

Kumbhīnasī, the daughter of Viśvāvasu, was born from Analā. (16)

तस्याः पुत्रो महावीर्यो लवणो नाम दारुणः।
बाल्यात्प्रभृति दुष्टात्मा पापान्येव समाचरत्॥ १७॥

'Her son, the powerful and cruel one, Lavaṇa by name, was wicked since childhood and performed only evil deeds. (17)

तं पुत्रं दुर्विनीतं तु दृष्ट्वा क्रोधसमन्वितः।
मधुः स शोकमापेदे न चैनं किंचिदब्रवीत्॥ १८॥

'Seeing this son so wicked, Madhu was enraged and grieved, but did not say to him anything. (18)

स विहाय इमं लोकं प्रविष्टो वरुणालयम्।
शूलं निवेश्य लवणे वरं तस्मै न्यवेदयत्॥ १९॥

'He entered the ocean, leaving this world, handing over the trident to Lavaṇa and conveying him the power of the boon. (19)

स प्रभावेण शूलस्य दौरात्म्येनात्मनस्तथा।
संतापयति लोकांस्त्रीन् विशेषेण च तापसान्॥ २०॥

"He (Lavaṇa) by the power of the trident and with his wickedness, caused much trouble to the three worlds, especially the ascetics. (20)

एवंप्रभावो लवणः शूलं चैव तथाविधम्।
श्रुत्वा प्रमाणं काकुत्स्थ त्वं हि नः परमा गतिः॥ २१॥

'So mighty is Lavaṇa and such is the trident. O scion of Kakutstha. Now you have heard; so it is up to you to do what is necessary, you are our ultimate resort. (21)

बहवः पार्थिवा राम भयार्तैर्ऋषिभिः पुरा।
अभयं याचिता वीर त्रातारं न च विद्महे॥ २२॥

'Formerly many kings, O powerful one, were approached for protection by the Ṛṣis frightened, but we did not find any protector. (22)

ते वयं रावणं श्रुत्वा हतं सबलवाहनम्।
त्रातारं विद्महे तात नान्यं भुवि नराधिपम्।
तत् परित्रातुमिच्छामो लवणाद् भयपीडितान्॥ २३॥

'So now, having heard of Rāvaṇa killed alongwith his army, O dear one, we do not consider any other king on this earth as protector, and thus we desire protection for those who are persecuted by Lavaṇa. (23)

इति राम निवेदितं तु ते
भयजं कारणमुत्थितं च यत्।
विनिवारयितुं भवान् क्षमः
कुरु तं काममहीनविक्रम॥ २४॥

'Thus, we have conveyed to you, O Rāma of unfailing power, that fear and cause of that fear. We know, you can ward off that; do something.' (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकषष्टितमः सर्गः॥ ६१॥

Thus ends Canto Sixty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विषष्टितमः सर्गः

Canto LXII

Rāma enquires of the sages regarding Lavaṇa's way of living and dispatches Śatrughna with a view to kill Lavaṇa

तथोक्ते तानृषीन् रामः प्रत्युवाच कृताञ्जलिः।
किमाहारः किमाचारो लवणः क्व च वर्तते॥ १॥

When the Ṛṣis had thus spoken to Him, Śrī Rāma with folded hands replied: 'What does he (Lavaṇa) take as his food, of what conduct is he and where does he stay?' (1)

राघवस्य वचः श्रुत्वा ऋषयः सर्व एव ते।
ततो निवेदयामासुर्लवणो ववृधे यथा॥ २॥

Hearing these words of Śrī Rāma, all those Ṛṣis then conveyed to Him how Lavaṇa fared. (2)

आहारः सर्वसत्त्वानि विशेषेण च तापसाः।
आचारो रौद्रता नित्यं वासो मधुवने तथा॥ ३॥

His food comprises all beings, specially ascetics. His conduct is full of cruelty, every moment. His residence is in Madhuvana. (3)

हत्वा बहुसहस्राणि सिंहव्याघ्रमृगाण्डजान्।
मानुषांश्चैव कुरुते नित्यमाहारमाह्निकम्॥ ४॥

Having killed many thousands of lions, tigers, deers and birds and also human beings, he makes his daily meals of them. (4)

ततोऽन्तराणि सत्त्वानि खादते स महाबलः।
संहारे समनुप्राप्ते व्यादितास्य इवान्तकः॥ ५॥

Then all other types of beings too, the mighty Lavaṇa devoures as if he was Death, with open mouth at the time. (5)

तच्छ्रुत्वा राघवो वाक्यमुवाच स महामुनीन्।
घातयिष्यामि तद् रक्षो व्यपगच्छतु वो भयम्॥ ६॥

Hearing this, the scion of Raghu (Śrī Rāma) said to the great ascetics: 'I shall kill that Rākṣasa, may your fears be dispelled.' (6)

प्रतिज्ञाय तथा तेषां मुनीनामुग्रतेजसाम्।
स भ्रातॄन् सहितान् सर्वानुवाच रघुनन्दनः॥ ७॥

Thus having promised to the ascetics, possessed of great vigour, that descendant of the Raghus, Śrī Rāma, spoke to his brothers altogether. (7)

को हन्ता लवणं वीरः कस्यांशः स विधीयताम्।
भरतस्य महाबाहोः शत्रुघ्नस्य च धीमतः॥ ८॥

"Who the brave shall kill Lavaṇa, to whom shall Lavaṇa be assigned, to long-armed Bharata or Śatrughna, the wise one?' (8)

राघवेणैवमुक्तस्तु भरतो वाक्यमब्रवीत्।
अहमेनं वधिष्यामि ममांशः स विधीयताम्॥ ९॥

When Śrī Rāma spoke thus, Bharata said: 'I shall kill him. Kindly assign him to me'. (9)

भरतस्य वचः श्रुत्वा धैर्यशौर्यसमन्वितम्।
लक्ष्मणावरजस्तस्थौ हित्वा सौवर्णमासनम्॥ १०॥
शत्रुघ्नस्त्वब्रवीद् वाक्यं प्रणिपत्य नराधिपम्।
कृतकर्मा महाबाहुर्मध्यमो रघुनन्दन॥ ११॥

Hearing the words of Bharata, (Śatrughna) younger brother of Lakṣmaṇa, stood up leaving his golden seat. Having bowed to the King, Śrī Rāma, Śatrughna said: The middle one, Bharata, among us, possessed of long arms, O descendant of Raghu, has already performed his share. (10-11)

आर्येण हि पुरा शून्या त्वयोध्या परिपालिता।
संतापं हृदये कृत्वा आर्यस्यागमनं प्रति॥ १२॥

'He protected Ayodhyā in your absence undergoing so much mental agony, awaiting your arrival. (12)

दुःखानि च बहूनीह अनुभूतानि पार्थिव।
शयानो दुःखशय्यासु नन्दिग्रामे महायशाः॥ १३॥
फलमूलाशनो भूत्वा जटी चीरधरस्तथा।
अनुभूयेदृशं दुःखमेष राघवनन्दनः॥ १४॥

'Here many sufferings were endured by him, O king: sleeping on uncomfortable bed in the Nandigrāma, this noble one consuming only fruits and roots, with matted hair, and dress of bark, has greatly experienced sorrow, O descendant of the Raghus. (13-14)

प्रेष्ये मयि स्थिते राजन् न भूयः क्लेशमाप्नुयात्।
तथा ब्रुवति शत्रुघ्ने राघवः पुनरब्रवीत्॥ १५॥

'While I, the servant, am available, Bharata should not again be put to trouble. After Śatrughna said so, Śrī Rāma, the scion of the Raghus again spoke these words: (15)

एवं भवतु काकुत्स्थ क्रियतां मम शासनम्।
राज्ये त्वामभिषेक्ष्यामि मधोस्तु नगरे शुभे॥ १६॥
निवेशय महाबाहो भरतं यद्यवेक्षसे।
शूरस्त्वं कृतविद्यश्च समर्थश्च निवेशने॥ १७॥
नगरं यमुनाजुष्टं तथा जनपदान् शुभान्।
यो हि वंशं समुत्पाट्य पार्थिवस्य निवेशने॥ १८॥

न विधत्ते नृपं तत्र नरकं स हि गच्छति।
स त्वं हत्वा मधुसुतं लवणं पापनिश्चयम्॥ १९॥
राज्यं प्रशाधि धर्मेण वाक्यं मे यद्यवेक्षसे।
उत्तरं च न वक्तव्यं शूर वाक्यान्तरे मम॥ २०॥

"Be it so, O Śatrughna (descendant of Kakutstha), carry out my orders, I shall consecrate you on the holy kingdom of Madhu. Establish the throne. Bharata be here. O one of long arms, if you consider it proper, You are brave and proficient, and also have the ability to establish a new city. Founding a city close to Yamunā, and many provinces of auspicious fame, one who having reduced a royal house in that very city, does not install a king there, indeed goes to hell. Therefore, you, having killed Lavaṇa, the son of Madhu, possessed of evil designs, rule over that kingdom. If you follow my words, then, O brave one, carry on the administration righteously, without making any argument or disobeying me.' (16—20)

बालेन पूर्वजस्याज्ञा कर्तव्या नात्र संशयः।
अभिषेकं च काकुत्स्थ प्रतीच्छस्व ममोद्यतम्।
वसिष्ठप्रमुखैर्विप्रैर्विधिमन्त्रपुरस्कृतम्॥ २१॥

The elders must be obeyed by youngers there is no doubt about it. Please approve of the consecration, to be performed by me, accompained by the Mantras, sacred chants of the Brāhmaṇas headed by Śrī Vasiṣṭha, in prescribed manner. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विषष्टितमः सर्गः॥ ६२॥

Thus ends Canto Sixty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिषष्टितमः सर्गः

Canto LXIII

Rāma coronates Śatrughna as a king and explains to him the way to safeguard himself against Lavaṇa's lance

एवमुक्तस्तु रामेण परां व्रीडामुपागमत्।
शत्रुघ्नो वीर्यसम्पन्नो मन्दं मन्दमुवाच ह॥ १॥

After Śrī Rāma said so, the mighty Śatrughna felt very much ashamed and spoke gently: (1)

अधर्मं विद्म काकुत्स्थ अस्मिन्नर्थे नरेश्वर।
कथं तिष्ठत्सु ज्येष्ठेषु कनीयानभिषिच्यते॥ २॥

'O king, the descendent of Kakutstha, this transaction seems to me as against Dharma, how can a junior be consecrated on the throne, superseding the elders? (2)

अवश्यं करणीयं च शासनं पुरुषर्षभ।
तव चैव महाभाग शासनं दुरतिक्रमम्॥ ३॥

'On the other hand, your orders must be carried out at any cost as it is impossible to supersede them. (3)

त्वत्तो मया श्रुतं वीर श्रुतिभ्यश्च मया श्रुतम्।
नोत्तरं हि मया वाच्यं मध्यमे प्रतिजानति॥ ४॥

'I have heard from you, as well as from the Śrutis, O brave one! that I should not have said anything after the middle brother, Bharata, had already taken a vow. (4)

व्याहृतं दुर्वचो घोरं हन्तास्मि लवणं मृधे।
तस्यैवं मे दुरुक्तस्य दुर्गतिः पुरुषर्षभ॥ ५॥

'It is most unfortunate that I have said something improper: 'I will kill Lavaṇa in battle'. I think I have been put in this unenviable position as a result of my saying so. (5)

उत्तरं नहि वक्तव्यं ज्येष्ठेनाभिहिते पुनः।
अधर्मसहितं चैव परलोकविवर्जितम्॥ ६॥

सोऽहं द्वितीयं काकुत्स्थ न वक्ष्यामीति चोत्तरम्।
मा द्वितीयेन दण्डो वै निपतेन्मयि मानद॥ ७॥

'When the elder one says something, the younger should not make a reply. Violation would be against the norms of Dharma and spoil the other world. Therefore, O Kakutstha, I will not speak anything again. O giver of respect, may I not be importuned for the punishment second time. (6-7)

कामकारो ह्यहं राजंस्तवास्मि पुरुषर्षभ।
अधर्मं जहि काकुत्स्थ मत्कृते रघुनन्दन॥ ८॥

'O king, the best among persons and delighter of Raghus, I will follow your wishes but whatever wrongful happens in it from me, you please destroy it. I shall act according to your desire, O bull among men. Please leave out for my sake that which is unlawful, O scion of Kakutstha, descendant of the Raghus!' (8)

एवमुक्ते तु शूरेण शत्रुघ्नेन महात्मना।
उवाच रामः संहृष्टो भरतं लक्ष्मणं तथा॥ ९॥

After these words being uttered by the wise and the brave Śatrughna, Śrī Rāma was pleased and He spoke to Bharata and Lakṣmaṇa: (9)

सम्भारानभिषेकस्य आनयध्वं समाहिताः।
अद्यैव पुरुषव्याघ्रमभिषेक्ष्यामि राघवम्॥ १०॥

'Bring forth all the requisites of consecration, this very day. I shall consecrate the scion of the Raghus, the tiger among men, Śatrughna. (10)

पुरोधसं च काकुत्स्थ नैगमानृत्विजस्तथा।
मन्त्रिणश्चैव तान् सर्वानानयध्वं ममाज्ञया॥ ११॥

'By my orders, call all of them, the chief priest, Vasiṣṭha, the townsmen, and other priests and also the councillors.' (11)

राज्ञः शासनमाज्ञाय तथाकुर्वन्महारथाः।
अभिषेकसमारम्भं पुरस्कृत्य पुरोधसम्॥ १२॥

Following the orders of the king, the great warriors, brought the necessary pūjā materials for the consecration, making the chief priest Vasiṣṭha play the prominent role. (12)

प्रविष्टा राजभवनं राजानो ब्राह्मणास्तथा।
ततोऽभिषेको ववृधे शत्रुघ्नस्य महात्मनः॥ १३॥

The Kings and the Brāhmaṇas entered the royal palace; thus the consecration of the noble Śatrughna went on. (13)

सम्प्रहर्षकरः श्रीमान् राघवस्य पुरस्य च।
अभिषिक्तस्तु काकुत्स्थो बभौ चादित्यसंनिभः॥ १४॥
अभिषिक्तः पुरा स्कन्दः सेन्द्रैरिव दिवौकसैः।
अभिषिक्ते तु शत्रुघ्ने रामेणाक्लिष्टकर्मणा॥ १५॥
पौराः प्रमुदिताश्चासन् ब्राह्मणाश्च बहुश्रुताः।
कौसल्या च सुमित्रा च मङ्गलं केकयी तथा॥ १६॥
चक्रुस्ता राजभवने याश्चान्या राजयोषितः।
ऋषयश्च महात्मानो यमुनातीरवासिनः॥ १७॥
हतं लवणमाशंसुः शत्रुघ्नस्याभिषेचनात्।
ततोऽभिषिक्तं शत्रुघ्नमङ्कमारोप्य राघवः।
उवाच मधुरां वाणीं तेजस्तस्याभिपूरयन्॥ १८॥

The venerable scion of Kakutstha, when consecrated, shown as the sun and brought great joy to the descendant of Raghu (Rāma) and also to the citizens, as Skanda (Kārtikeya) when consecrated in the old days by the gods together with Indra. As Śatrughna was consecrated by Śrī Rāma, the citizens were happy and so also the learned Brāhmaṇas. Kausalyā, Sumitrā, Kaikeyī and all other king mothers performed auspicious acts in the royal palace. The noble Ṛṣis dwelling on the banks of the Yamunā were confident that Lavaṇa was as if dead due to the consecration of Śatrughna.

Then the scion of the Raghus, Śrī Rāma, placing Śatrughna on His lap uttered these sweet words enhancing his power. (14—18)

अयं शरस्त्वमोघस्ते दिव्यः परपुरंजयः।
अनेन लवणं सौम्य हन्तासि रघुनन्दन॥ १९॥

'I give you this divine arrow, which is unfailing and conquers the foes, O descendant of Raghu. O handsome one, you will kill Lavaṇa with this arrow. (19)

सृष्टः शरोऽयं काकुत्स्थ यदा शेते महार्णवे।
स्वयंभूरजितो दिव्यो यं नापश्यन् सुरासुराः॥ २०॥

'This arrow was created O scion of Kakutstha, when the self-born unconquerable God, Viṣṇu, was reclining in the great ocean, whom the gods and the demons could not see. (20)

अदृश्यः सर्वभूतानां तेनायं हि शरोत्तमः।
सृष्टः क्रोधाभिभूतेन विनाशार्थं दुरात्मनोः॥ २१॥
मधुकैटभयोर्वीर विघाते सर्वरक्षसाम्।
स्रष्टुकामेन लोकांस्त्रींस्तौ चानेन हतौ युधि॥ २२॥
तौ हत्वा जनभोगार्थे कैटभं तु मधुं तथा।
अनेन शरमुख्येन ततो लोकांश्चकार सः॥ २३॥

'Therefore, this one, the best among arrows, is invisible to all beings, this was created by angry Viṣṇu, desirous of the destruction of the two wicked ones, Madhu and Kaiṭabha, and creation of the three worlds after the two and the other Rākṣasas were killed with this arrow. (21—23)

नायं मया शरः पूर्वं रावणस्य वधार्थिना।
मुक्तः शत्रुघ्न भूतानां महान् ह्रासो भवेदिति॥ २४॥

'This arrow was not shot by me formerly even to kill Rāvaṇa (the king of the Rākṣasas), O Śatrughna, for that would have caused the great destruction of other beings too. (24)

यच्च तस्य महच्छूलं त्र्यम्बकेण महात्मना।
दत्तं शत्रुविनाशाय मधोरायुधमुत्तमम्॥ २५॥
तत् संनिक्षिप्य भवने पूज्यमानं पुनः पुनः।
दिशः सर्वाः समासाद्य प्राप्नोत्याहारमुत्तमम्॥ २६॥

'The great trident, the best among weapons, that was given to Madhu by the mighty three-eyed Lord Śiva for the purpose of destroying the foes; placing that honourable weapon at home, Lavaṇa proceeding to all quarters repeatedly acquires the best of his food. (25-26)

यदा तु युद्धमाकाङ्क्षन् कश्चिदेनं समाह्वयेत्।
तदा शूलं गृहीत्वा तु भस्म रक्षः करोति हि॥ २७॥

'Whenever, desirous of struggle one per chance challanges him, then the Rākṣasa, Lavaṇa, taking hold of this trident reduces him indeed to ashes. (27)

स त्वं पुरुषशार्दूल तमायुधविनाकृतम्।
अप्रविष्टं पुरं पूर्वं द्वारि तिष्ठ धृतायुधः॥ २८॥

'So you, O lion among men, accompanied with the weapon (arrow), stay at the eastern gate, and fight with him, dispossessed of the weapon (trident) and unable to enter the city. (28)

अप्रविष्टं च भवनं युद्धाय पुरुषर्षभ।
आह्वयेथा महाबाहो ततो हन्तासि राक्षसम्॥ २९॥

'O one of long arms ! Challenge him to fight before he has entered his residence; then you shall kill the Rākṣasa. (29)

अन्यथा क्रियमाणे तु ह्यवध्यः स भविष्यति।
यदि त्वेवं कृतं वीर विनाशमुपयास्यति॥ ३०॥

'If it is not so done, then, indeed, he will be unassailable, but if this is so done, then, O brave one, Lavaṇa will be destroyed. (30)

एतत् ते सर्वमाख्यातं शूलस्य च विपर्ययः।
श्रीमतः शितिकण्ठस्य कृत्यं हि दुरतिक्रमम्॥ ३१॥

'Thus, all has been narrated to you, and also the warding off of the trident, the doings of the blue-throated Śiva are indeed difficult to overcome.' (31)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिषष्टितमः सर्गः॥ ६३॥

Thus ends Canto Sixty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Śatrughna dispatches his army in compliance with Śrī Rāma's order in advance and he himself proceedes after a month

एवमुक्त्वा च काकुत्स्थं प्रशस्य च पुनः पुनः।
पुनरेवापरं वाक्यमुवाच रघुनन्दनः॥ १॥

Having thus spoken to the scion of Kakutstha and eulogizing him again and again, the descendant of the Raghus, Śrī Rāma, spoke again to him: (1)

इमान्यश्वसहस्राणि चत्वारि पुरुषर्षभ।
रथानां द्वे सहस्रे च गजानां शतमुत्तमम्॥ २॥
अन्तरापणवीथ्यश्च नानापण्योपशोभिताः।
अनुगच्छन्तु काकुत्स्थं तथैव नटनर्तकाः॥ ३॥

'These four thousand of horses, two thousand chariots and a hundred of the best elephants, the rows of stalls (inside the city), laden with goods for sale and purchase, may follow you O Śatrughna, the scion of Kakutstha and so also the actors and dancers. O Śatrughna, O bull among men, having taken a lac of pure gold-coins well-equipped with wealth and carriers (elephants and horses), you proceed to Madhurā. (2-3)

हिरण्यस्य सुवर्णस्य नियुतं पुरुषर्षभ।
आदाय गच्छ शत्रुघ्न पर्याप्तधनवाहनः॥ ४॥
बलं च सुभृतं वीर हृष्टतुष्टमनुद्धतम्।
सम्भाषासम्प्रदानेन रञ्जयस्व नरोत्तम॥ ५॥

'O brave one, keep the army that is well-formed, in such good cheer that its constituents are happy and satisfied, and not arrogant, with your good words. (4-5)

नह्यर्थास्तत्र तिष्ठन्ति न दारा न च बान्धवाः।
सुप्रीतो भृत्यवर्गस्तु यत्र तिष्ठति राघव॥ ६॥

'There (at the encounter) neither wealth nor spouse, nor even relatives are at your side, as the servants when kept happy. (6)

अतो हृष्टजनाकीर्णां प्रस्थाप्य महतीं चमूम्।
एक एव धनुष्पाणिर्गच्छ त्वं मधुनो वनम्॥ ७॥

'Thus, having dispatched the mighty army full of happy men, you alone, with bow in your hand, can go to the forest of Madhu. (7)

यथा त्वां न प्रजानाति गच्छन्तं युद्धकाङ्क्षिणम्।
लवणस्तु मधोः पुत्रस्तथा गच्छेरशङ्कितम्॥ ८॥

'You should go in a manner in which the son of Madhu, Lavaṇa does not know that you are going to him for an encounter. (8)

न तस्य मृत्युरन्योऽस्ति कश्चिद्धि पुरुषर्षभ।
दर्शनं योऽभिगच्छेत स वध्यो लवणेन हि॥ ९॥

'O bull among men, there is indeed no other way in which Lavaṇa would die, whosoever goes to attack him, is killed by Lavaṇa, indeed. (9)

स ग्रीष्म अपयाते तु वर्षारात्र उपागते।
हन्यास्त्वं लवणं सौम्य स हि कालोऽस्य दुर्मतेः॥ १०॥

'Thus when summer is passed, and the rainy season comes, you should kill Lavaṇa. O graceful one, that is the time of death for this wicked one. (10)

महर्षींस्तु पुरस्कृत्य प्रयान्तु तव सैनिकाः।
यथा ग्रीष्मावशेषेण तरेयुर्जाह्नवीजलम्॥ ११॥

'Your warriors may proceed with the great Ṛṣis at their head, so that by the end of the summer season, they may cross the Gaṅgā, the daughter of Jāhnu. (11)

तत्र स्थाप्य बलं सर्वं नदीतीरे समाहितः।
अग्रतो धनुषा सार्धं गच्छ त्वं लघुविक्रम॥ १२॥

'Then having stationed your army at the banks there, O one of speedy steps, you go ahead carefully alone with the bow.' (12)

एवमुक्तस्तु रामेण शत्रुघ्नस्तान् महाबलान्।
सेनामुख्यान् समानीय ततो वाक्यमुवाच ह॥ १३॥

Thus being spoken to by Śrī Rāma, Śatrughna, having gathered together the

brave chiefs of the army spoke thus to them: (13)

एते वो गणिता वासा यत्र तत्र निवत्स्यथ।
स्थातव्यं चाविरोधेन यथा बाधा न कस्यचित्॥ १४॥

'These are the decided places where you can dwell, according to your liking; wherever you are stay amicably.' (14)

तथा तांस्तु समाज्ञाप्य प्रस्थाप्य च महद्बलम्।
कौसल्यां च सुमित्रां च कैकेयीं चाभ्यवादयत्॥ १५॥

Thus ordering them and despatching the mighty army, he made obeisance to Kausalyā, Sumitrā and Kaikeyī. (15)

रामं प्रदक्षिणीकृत्य शिरसाभिप्रणम्य च।
लक्ष्मणं भरतं चैव प्रणिपत्य कृताञ्जलिः॥ १६॥
पुरोहितं वसिष्ठं च शत्रुघ्नः प्रयतात्मवान्।
रामेण चाभ्यनुज्ञातः शत्रुघ्नः शत्रुतापनः।
प्रदक्षिणमथो कृत्वा निर्जगाम महाबलः॥ १७॥

Paying salutation to Śrī Rāma with his head and going round Him, and falling at the feet of Lakṣmaṇa and Bharata, and the chief priest Vasiṣṭha, Śatrughna of pious mind, the torturer of the foes, the mighty one going round Śrī Rāma again, departed. (16-17)

प्रस्थाप्य सेनामथ सोऽग्रतस्तदा
गजेन्द्रवाजिप्रवरौघसंकुलाम्।
उवास मासं तु नरेन्द्रपार्श्वत-
स्त्वथ प्रयातो रघुवंशवर्धनः॥ १८॥

Sending ahead the army then, full of elephants and horses, he himself lived there with Śrī Rāma for a month and then he too started. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुःषष्टितमः सर्गः॥ ६४॥

Thus ends Canto Sixty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चषष्टितमः सर्गः

Canto LXV

Sage Vālmīki narrates to Śatrughna the story of Kalmāṣapāda, son of Sudāsa

प्रस्थाप्य च बलं सर्वं मासमात्रोषितः पथि।
एक एवाशु शत्रुघ्नो जगाम त्वरितं तदा॥ १॥

Despatching the entire army, residing for a month only in Ayodhyā on his way, Śatrughna alone proceeded in haste. (1)

द्विरात्रमन्तरे शूर उष्य राघवनन्दनः।
वाल्मीकेराश्रमं पुण्यमगच्छद् वासमुत्तमम्॥ २॥

After spending two nights on the way, Śatrughna, descendant of the Raghus, reached the holy hermitage of Vālmīki, the best of the places to dwell. (2)

सोऽभिवाद्य महात्मानं वाल्मीकिं मुनिसत्तमम्।
कृताञ्जलिरथो भूत्वा वाक्यमेतदुवाच ह॥ ३॥

Śatrughna after saluting him with folded hands spoke these words to Vālmīki, the best among the ascetics: (3)

भगवन् वस्तुमिच्छामि गुरोः कृत्यादिहागतः।
श्वः प्रभाते गमिष्यामि प्रतीचीं वारुणीं दिशम्॥ ४॥

'Sir, I desire to stay here; I have come for a mighty purpose. I shall go tomorrow morning to the west, the quarter of Varuṇa.' (4)

शत्रुघ्नस्य वचः श्रुत्वा प्रहस्य मुनिपुङ्गवः।
प्रत्युवाच महात्मानं स्वागतं ते महायशः॥ ५॥

Having heard those words of Śatrughna, the best among the ascetics, Vālmīki, said

cheerfully to him (Śatrughna), the noble one: "Welcome to thee, O famous one. (5)

स्वमाश्रममिदं सौम्य राघवाणां कुलस्य वै।
आसनं पाद्यमर्घ्यं च निर्विशङ्कः प्रतीच्छ मे॥ ६॥

"O gracious one, this hermitage is indeed your own, the family of the descendants of Raghu. Accept without hesitation the Pādya (ablutions of the foot), Arghya and the seat offered by me." (6)

प्रतिगृह्य तदा पूजां फलमूलं च भोजनम्।
भक्षयामास काकुत्स्थस्तृप्तिं च परमां गतः॥ ७॥

Accepting then the homage and the fruits and the roots, the scion of Kakutstha, took the food and was fully satisfied. (7)

स भुक्त्वा फलमूलं च महर्षिं तमुवाच ह।
पूर्वा यज्ञविभूतीयं कस्याश्रमसमीपतः॥ ८॥

Having taken the fruits and the roots, he (Śatrughna) said to that great Ṛṣi: 'To whom belong all these accoutrements of sacrifice that are seen on the eastern side, close to the hermitage' (8)

तत् तस्य भाषितं श्रुत्वा वाल्मीकिर्वाक्यमब्रवीत्।
शत्रुघ्न शृणु यस्येदं बभूवायतनं पुरा॥ ९॥

Hearing these words of Śatrughna, Vālmīki spoke out: "O Śatrughna! listen as to whom this place of sacrifice belonged formerly. (9)

युष्माकं पूर्वको राजा सुदासस्तस्य भूपतेः।
पुत्रो वीरसहो नाम वीर्यवानतिधार्मिकः॥ १०॥

"Among your ancestors there was Saudāsa, and of that king, was a son named Vīrasaha, who was very brave and extremely pious. (10)

स बाल एव सौदासो मृगयामुपचक्रमे।
चञ्चूर्यमाणं ददृशे स शूरो राक्षसद्वयम्॥ ११॥

"Although young, yet valiant Saudāsa went out for hunting in forest and saw two Rākṣasas roaming about. (11)

शार्दूलरूपिणौ घोरौ मृगान् बहुसहस्रशः।
भक्षमाणावसंतुष्टौ पर्याप्तिं नैव जग्मतुः॥ १२॥

"Those two Rākṣasas assuming the dreadful shape of the lion and devouring many thousands of animals, yet they were still unsatiated. (12)

स तु तौ राक्षसौ दृष्ट्वा निर्मृगं च वनं कृतम्।
क्रोधेन महताविष्टो जघानैकं महेषुणा॥ १३॥

"Seeing those two Rākṣasas and the forest devoid of animals, he, Saudāsa, was enraged and killed one of them with a mighty shaft. (13)

विनिपात्य तमेकं तु सौदासः पुरुषर्षभः।
विज्वरो विगतामर्षो हतं रक्षो ह्युदैक्षत॥ १४॥

"Having killed one of the Rākṣasas the bull among men, Saudāsa, without worry and anger looked at the slain Rākṣasa. (14)

निरीक्षमाणं तं दृष्ट्वा सहायं तस्य रक्षसः।
संतापमकरोद् घोरं सौदासं चेदमब्रवीत्॥ १५॥
यस्मादनपराधं तं सहायं मम जघ्निवान्।
तस्मात् तवापि पापिष्ठ प्रदास्यामि प्रतिक्रियाम्॥ १६॥

"Having seen the dead Rākṣasa, his comrade was greatly pained and said to Saudāsa: 'As you have killed that Rākṣasa, a friend of mine, who was not at all guilty, so O sinful one, I shall take my revenge on you." (15-16)

एवमुक्त्वा तु तद् रक्षस्तत्रैवान्तरधीयत।
कालपर्याययोगेन राजा मित्रसहोऽभवत्॥ १७॥

Having said so, that Rākṣasa disappeared. After the lapse of some time, *Mitrasaha* (Vīrasaha) became the king of Ayodhyā. (17)

राजापि यजते यज्ञमस्याश्रमसमीपतः।
अश्वमेधं महायज्ञं तं वसिष्ठोऽप्यपालयत्॥ १८॥

The king also performed the great sacrifice, the Aśvamedha (horse-sacrifice) near the hermitage and Vasiṣṭha also participated in that sacrifice. (18)

तत्र यज्ञो महानासीद् बहुवर्षगणायुतः।
समृद्धः परया लक्ष्म्या देवयज्ञसमोऽभवत्॥ १९॥

The great sacrifice lasted for many

years and was comparable with the sacrifice of the gods being performed with great pomp. (19)

अथावसाने यज्ञस्य पूर्ववैरमनुस्मरन्।
वसिष्ठरूपी राजानमिति होवाच राक्षसः॥ २०॥

Now at the end of this sacrifice, the Rākṣasa in the form of Vasiṣṭha remembering the former enmity spoke to the king. (20)

अद्य यज्ञावसानान्ते सामिषं भोजनं मम।
दीयतामतिशीघ्रं वै नात्र कार्या विचारणा॥ २१॥

'At the conclusion of the last part of the sacrifice, give me immediately my food consisting of flesh, and do not ponder over this.' (21)

तच्छ्रुत्वा व्याहृतं वाक्यं रक्षसा ब्रह्मरूपिणा।
सूदान् संस्कारकुशलानुवाच पृथिवीपतिः॥ २२॥

Hearing those words, spoken by Rākṣasa in the form of Brāhmaṇa Vasiṣṭha, the king spoke to the expert cooks: (22)

हविष्यं सामिषं स्वादु यथा भवति भोजनम्।
तथा कुरुत शीघ्रं वै परितुष्येद् यथा गुरुः॥ २३॥

'Prepare soon such food possessed of flesh, fatty and worthy of offering, so that our preceptor, Vasiṣṭha, is satisfied.' (23)

शासनात् पार्थिवेन्द्रस्य सूदः सम्भ्रान्तमानसः।
तच्च रक्षः पुनस्तत्र सूदवेषमथाकरोत्॥ २४॥

The chief of the cooks was perturbed in mind at the orders of the king; then that Rākṣasa soon took the form of the cook. (24)

स मानुषमथो मांसं पार्थिवाय न्यवेदयत्।
इदं स्वादु हविष्यं च सामिषं चान्नमाहृतम्॥ २५॥

He brought human flesh to the king and said: "This tasteful food, possessed of flesh, has been brought by me.' (25)

स भोजनं वसिष्ठाय पत्न्या सार्धमुपाहरत्।
मदयन्त्या नरश्रेष्ठ सामिषं रक्षसा हृतम्॥ २६॥

That best among men (Vīrasaha) together with his wife Madayantī offered this food possessed of flesh brought by the Rākṣasa to Vasiṣṭha. (26)

ज्ञात्वा तदामिषं विप्रो मानुषं भाजनं गतम्।
क्रोधेन महताविष्टो व्याहर्तुमुपचक्रमे॥ २७॥
यस्मात् त्वं भोजनं राजन् ममैतद् दातुमिच्छसि।
तस्माद् भोजनमेतत् ते भविष्यति न संशयः॥ २८॥

Knowing human flesh to have been brought as food, the Brāhmaṇa (Vasiṣṭha) possessed of great anger ventured to speak thus: 'O king as you desire to give such food to me, so no doubt this shall be your food'. (27-28)

ततः क्रुद्धस्तु सौदासस्तोयं जग्राह पाणिना।
वसिष्ठं शप्तुमारेभे भार्या चैनमवारयत्॥ २९॥

Then Saudāsa enraged by this, took up a hand-full of water and was on the point of cursing Vasiṣṭha; his wife, however, checked him. (29)

राजन् प्रभुर्यतोऽस्माकं वसिष्ठो भगवानृषिः।
प्रतिशप्तुं न शक्तस्त्वं देवतुल्यं पुरोधसम्॥ ३०॥

'As the holy Ṛṣi Vasiṣṭha is our venerable preceptor and a chief priest comparable to the gods, O king! so you cannot curse him in return.' (30)

ततः क्रोधमयं तोयं तेजोबलसमन्वितम्।
व्यसर्जयत धर्मात्मा ततः पादौ सिषेच च॥ ३१॥

Then the pious Saudāsa employed the water held in his hand, which was infused with anger and his spiritual power and sprinkled his feet with it. (31)

तेनास्य राज्ञस्तौ पादौ तदा कल्माषतां गतौ।
तदाप्रभृति राजासौ सौदासः सुमहायशाः॥ ३२॥
कल्माषपादः संवृत्तः ख्यातश्चैव तथा नृपः।
स राजा सह पत्न्या वै प्रणिपत्य मुहुर्मुहुः।
पुनर्वसिष्ठं प्रोवाच यदुक्तं ब्रह्मरूपिणा॥ ३३॥

By it (this sprinkling) the feet of the king became variegated in colour, and thence the king by name Saudāsa, became famous as Kalmāṣapāda (with feet of dark-variegated colour), and was so known. That King with his wife falling at the feet of Vasiṣṭha again and again repeated to Vasiṣṭha what was

uttered by the Rākṣasa, in the form of a Brāhmaṇa. (32-33)

तच्छ्रुत्वा पार्थिवेन्द्रस्य रक्षसा विकृतं च तत्।
पुनः प्रोवाच राजानं वसिष्ठः पुरुषर्षभम्॥ ३४॥

After having heard what the King said and knowing the food being contaminated by the Rākṣasa, Vasiṣṭha again spoke to Saudāsa, the bull among men: (34)

मया रोषपरीतेन यदिदं व्याहृतं वचः।
नैतच्छक्यं वृथा कर्तुं प्रदास्यामि च ते वरम्॥ ३५॥

'These words that have been uttered by me in anger, cannot be rendered ineffective, I will, however, grant you a boon. (35)

कालो द्वादशवर्षाणि शापस्यान्तो भविष्यति।
मत् प्रसादाच्च राजेन्द्र अतीतं न स्मरिष्यसि॥ ३६॥

The curse will come to an end after twelve years and by my grace, you will not remember the past." (36)

एवं स राजा तं शापमुपभुज्यारिसूदनः।
प्रतिलेभे पुना राज्यं प्रजाश्चैवान्वपालयत्॥ ३७॥

Thus that King, the extirpator of enemies, having borne that curse, regained his kingdom and protected his subjects. (37)

तस्य कल्माषपादस्य यज्ञस्यायतनं शुभम्।
आश्रमस्य समीपेऽस्य यन्मां पृच्छसि राघव॥ ३८॥

'Of that Kalmāṣapāda is this holy place of sacrifice, near the hermitage about which you asked me'. (38)

तस्य तां पार्थिवेन्द्रस्य कथां श्रुत्वा सुदारुणाम्।
विवेश पर्णशालायां महर्षिमभिवाद्य च॥ ३९॥

Having heard this dreadful story of that king Kalmāṣapāda, Śatrughna saluted the great Ṛṣi and entered the hutment. (39)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चषष्टितमः सर्गः॥ ६५॥

Thus ends Canto Sixty-five in the Uttarakāṇḍa of the glorious-Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्षष्टितमः सर्गः

Canto LXVI

Birth of two sons to Sītā, Vālmīki makes arrangement for their protection. Śatrughna is happy over this and leaves for the bank of the Yamunā

यामेव रात्रिं शत्रुघ्नः पर्णशालां समाविशत्।
तामेव रात्रिं सीतापि प्रसूता दारकद्वयम्॥ १॥

During that night Śatrughna entered the arbour. The same very night Sītā gave birth to two sons. (1)

ततोऽर्धरात्रसमये बालका मुनिदारकाः।
वाल्मीकेः प्रियमाचख्युः सीतायाः प्रसवं शुभम्॥ २॥

At midnight, the young ascetics spoke to sage Vālmīki about the auspicious motherhood of Sītā, which news very much pleased him: (2)

भगवन् रामपत्नी सा प्रसूता दारकद्वयम्।
ततो रक्षां महातेजः कुरु भूतविनाशिनीम्॥ ३॥

'Sir, the wife of Rāma has given birth to two sons. So, O powerful one, make the protecting rites that destroy the ill spirits of the nether world.' (3)

तेषां तद् वचनं श्रुत्वा महर्षिः समुपागमत्।
बालचन्द्रप्रतीकाशौ देवपुत्रौ महौजसौ॥ ४॥

Hearing these words from them, the great sage went there and saw the two sons, who were like sons of the gods and were as effulgent as the moon. (4)

जगाम तत्र हृष्टात्मा ददर्श च कुमारकौ।
भूतघ्नीं चाकरोत् ताभ्यां रक्षां रक्षोविनाशिनीम्॥ ५॥

The sage went there joyfully and looked

at the two sons and made the sacrament for both of them that kills the inauspicous Bhūtas and destroys the Rākṣasa. (5)

कुशमुष्टिमुपादाय लवं चैव तु स द्विजः।
वाल्मीकिः प्रददौ ताभ्यां रक्षां भूतविनाशिनीम्॥ ६॥

That Brāhmaṇa Vālmīki took the handful of Kuśa and Lava (the lower portion of the Kuśa grass) and preparing the totemic device, handed it over to them, the protective symbol that kills the Bhūtas. (6)

यस्तयोः पूर्वजो जातः स कुशैर्मन्त्रसत्कृतैः।
निर्मार्जनीयस्तु तदा कुश इत्यस्य नाम तत्॥ ७॥

'He who of the two was born first should be cleansed with the Kuśas purified by chants and then his name will be 'Kuśa.' (7)

यश्चावरो भवेत् ताभ्यां लवेन सुसमाहितः।
निर्मार्जनीयो वृद्धाभिर्लवेति च स नामतः॥ ८॥

'Who happens to be born later, should be cleansed carefully with Lava by the old women and will be known by the name of Lava. (8)

एवं कुशलवौ नाम्ना तावुभौ यमजातकौ।
मत्कृताभ्यां च नामभ्यां ख्यातियुक्तौ भविष्यतः॥ ९॥

'Thus these twins named Kuśa and Lava will become famous bearing the names given by me.' (9)

तां रक्षां जगृहुस्तां च मुनिहस्तात् समाहिताः।
अकुर्वंश्च ततो रक्षां तयोर्विगतकल्मषाः॥ १०॥

Then the old women of Āśrama pure in mind took with care the totemic device from the hands of the sage and performed the protective rites of the twins. (10)

तथा तां क्रियमाणां च वृद्धाभिर्गोत्रनाम च।
संकीर्तनं च रामस्य सीतायाः प्रसवौ शुभौ॥ ११॥
अर्धरात्रे तु शत्रुघ्नः शुश्राव सुमहत् प्रियम्।
पर्णशालां ततो गत्वा मातर्दिष्ट्येति चाब्रवीत्॥ १२॥

While in this manner (the symbolic protection) was being performed by the old women, Śatrughna at midnight heard the joyful Gotra and name of Śrī Rāma and also the news of delivery of the two sons by Sītā and then having entered the arbour of Sītā said, 'O mother, by the grace of God two sons are born to you.' (11-12)

तदा तस्य प्रहृष्टस्य शत्रुघ्नस्य महात्मनः।
व्यतीता वार्षिकी रात्रिः श्रावणी लघुविक्रमा॥ १३॥

Then the night of the rainy season of the month of Śrāvaṇa (full moon) passed swiftly with noble Śatrughna enjoying himself. (13)

प्रभाते सुमहावीर्यः कृत्वा पौर्वाह्णिकीं क्रियाम्।
मुनिं प्राञ्जलिरामन्त्र्य ययौ पश्चान्मुखः पुनः॥ १४॥

At break of dawn, having performed the morning ablutions, he (Śatrughna) taking leave of the sage with folded hands, started forth to the western direction. (14)

स गत्वा यमुनातीरं सप्तरात्रोषितः पथि।
ऋषीणां पुण्यकीर्तीनामाश्रमे वासमभ्ययात्॥ १५॥

Reaching the banks of the Yamunā, and having spent seven nights on the way he (Śatrughna) made for his stay in the hermitages of the sages of holy fame. (15)

स तत्र मुनिभिः सार्धं भार्गवप्रमुखैर्नृपः।
कथाभिरभिरूपाभिर्वासं चक्रे महायशाः॥ १६॥

He, the famous one, dwelt there with the sages among whom Bhārgava was the foremost, taking part in talks proper to the occasion. (16)

स काञ्चनाद्यैर्मुनिभिः समेतै
रघुप्रवीरो रजनीं तदानीम्।
कथाप्रकारैर्बहुभिर्महात्मा
विरामयामास नरेन्द्रसूनुः॥ १७॥

This way the mightiest among Raghus and great souled Śatrughna in the company of sages like Cyavana passed that night through hearing various religious tales. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्षष्टितमः सर्गः॥ ६६॥

Thus ends Canto Sixty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तषष्टितमः सर्गः

Canto LXVII

The sage Cyavana apprises Śatrughna of the power of Lavaṇa's lance and narrates the events connected with the slaying of king Māndhātā

अथ रात्र्यां प्रवृत्तायां शत्रुघ्नो भृगुनन्दनम्।
पप्रच्छ च्यवनं विप्रं लवणस्य यथाबलम्॥ १॥
शूलस्य च बलं ब्रह्मन् के च पूर्वं विनाशिताः।
अनेन शूलमुख्येन द्वन्द्वयुद्धमुपागताः॥ २॥

Then as the night appeared, Śatrughna asked the Brāhmaṇa, Cyavana, son of Bhṛgu the exact might of Lavaṇa, and the power of the trident also. He enquired, 'O Brāhmaṇa, who were killed by this special trident having entered into a duel with Lavaṇa.' (1-2)

तस्य तद् वचनं श्रुत्वा शत्रुघ्नस्य महात्मनः।
प्रत्युवाच महातेजाश्च्यवनो रघुनन्दनम्॥ ३॥

Hearing these words of the noble Śatrughna, the mighty Cyavana said in reply to the scion of the Raghus: (3)

असंख्येयानि कर्माणि यान्यस्य रघुनन्दन।
इक्ष्वाकुवंशप्रभवे यद् वृत्तं तच्छृणुष्व मे॥ ४॥

'Among the innumerable doings of this Lavaṇa listen to me that which took place in the context of the originator of the family of Ikṣvāku (Māndhātā). (4)

अयोध्यायां पुरा राजा युवनाश्वसुतो बली।
मान्धाता इति विख्यातस्त्रिषु लोकेषु वीर्यवान्॥ ५॥

'In the old days, there was a powerful king, the son of Yuvanāśva, known as Māndhātā, noted for his might in the three worlds. (5)

स कृत्वा पृथिवीं कृत्स्नां शासने पृथिवीपतिः।
सुरलोकमितो जेतुमुद्योगमकरोन्नृपः॥ ६॥

'Having ruled over the entire earth, that king, lord of the earth, embarked on a conquest of the world of the gods from here, the earth. (6)

इन्द्रस्य च भयं तीव्रं सुराणां च महात्मनाम्।
मान्धातरि कृतोद्योगे देवलोकजिगीषया॥ ७॥

'Great fear overcame Indra and other mighty gods, when Māndhātā prepared to fight with a desire to conquer the world of gods. (7)

अर्धासनेन शक्रस्य राज्यार्धेन च पार्थिवः।
वन्द्यमानः सुरगणैः प्रतिज्ञामध्यरोहत॥ ८॥

Propitiated by the host of gods, Māndhātā, the king, having vowed to take one half of Indra's kingdom and the other half of earthly sovereignty, went up to raid heaven. (8)

तस्य पापमभिप्रायं विदित्वा पाकशासनः।
सान्त्वपूर्वमिदं वाक्यमुवाच युवनाश्वजम्॥ ९॥

'Indra, the conqueror of Pāka Daitya, having known his evil intentions, uttered these conciliatory words to the progeny of Yuvanāśva. (9)

राजा त्वं मानुषे लोके न तावत् पुरुषर्षभ।
अकृत्वा पृथिवीं वश्यां देवराज्यमिहेच्छसि॥ १०॥

'O bull among men, Māndhātā, you are still not established as a king in the mortal worlds, and you desire the kingdom of the gods here without subjugating the earth. (10)

यदि वीर समग्रा ते मेदिनी निखिला वशे।
देवराज्यं कुरुष्वेह सभृत्यबलवाहनः॥ ११॥

'O brave one, if the entire earth is indeed under your sway then you may rule over the kingdom of the gods together with your attendants, army and carriers. (11)

इन्द्रमेवं ब्रुवाणं तं मान्धाता वाक्यमब्रवीत्।
क्व मे शक्र प्रतिहतं शासनं पृथिवीतले॥ १२॥

Māndhātā said to Indra: 'O Indra, where does my rule over the earth is obstructed'? (12)

तमुवाच सहस्राक्षो लवणो नाम राक्षसः।
मधुपुत्रो मधुवने न तेऽऽज्ञां कुरुतेऽनघ॥ १३॥

The thousand-eyed Indra told him, 'O sinless one, the son of Madhu, the Rākṣasa Lavaṇa by name, does not obey your orders.' (13)

तच्छ्रुत्वा विप्रियं घोरं सहस्राक्षेण भाषितम्।
व्रीडितोऽवाङ्मुखो राजा व्याहर्तुं न शशाक ह॥ १४॥

Having heard the dreadful unpleasant words, conveyed by Indra, the King put to shame with face downcast, could not speak. (14)

आमन्त्र्य तु सहस्राक्षं प्रायात् किंचिदवाङ्मुखः।
पुनरेवागमच्छ्रीमानिमं लोकं नरेश्वरः॥ १५॥

Taking leave of the thousand-eyed god, with his face turned somewhat downwards, the lord of the mortals proceeded and came back again to this world. (15)

स कृत्वा हृदयेऽमर्षं सभृत्यबलवाहनः।
आजगाम मधोः पुत्रं वशे कर्तुमरिंदमः॥ १६॥

That king, the destroyer of foes, with anger in his heart and together with his attendants and carriers came to bring the son of Madhu, Lavaṇa, under his sway. (16)

स काङ्क्षमाणो लवणं युद्धाय पुरुषर्षभः।
दूतं सम्प्रेषयामास सकाशं लवणस्य सः॥ १७॥

Desirous to fight with Lavaṇa, the bull among men, Māndhātā, sent a messenger to Lavaṇa. (17)

स गत्वा विप्रियाण्याह बहूनि मधुनः सुतम्।
वदन्तमेवं तं दूतं भक्षयामास राक्षसः॥ १८॥

He, the messenger, having approached the son of Madhu, said many unpleasant words; the Rākṣasa devoured that messenger while he was speaking thus. (18)

चिरायमाणे दूते तु राजा क्रोधसमन्वितः।
अर्दयामास तद् रक्षः शरवृष्ट्या समन्ततः॥ १९॥

The messenger, on being late in returning, the King possessed of anger, inflicted injury on the Rākṣasa by shower of arrows on all sides. (19)

ततः प्रहस्य तद् रक्षः शूलं जग्राह पाणिना।
वधाय सानुबन्धस्य मुमोचायुधमुत्तमम्॥ २०॥

Then that Rākṣasa laughed and took the trident in his hand and released the best among weapons, the trident, for the purpose of slaying Māndhātā with all his followers. (20)

तच्छूलं दीप्यमानं तु सभृत्यबलवाहनम्।
भस्मीकृत्वा नृपं भूयो लवणस्यागमत् करम्॥ २१॥

That enflamed trident on its part, having rendered to ashes the king together with his attendant, army and carriers—came back to the hand of Lavaṇa. (21)

एवं स राजा सुमहान् हतः सबलवाहनः।
शूलस्य तु बलं सौम्य अप्रमेयमनुत्तमम्॥ २२॥

Thus that great King was killed together with his army and carriers, O gracious one, the power of the trident is impossible to fathom. (22)

श्वः प्रभाते तु लवणं वधिष्यसि न संशयः।
अगृहीतायुधं क्षिप्रं ध्रुवो हि विजयस्तव॥ २३॥

Tomorrow morning, you shall soon kill Lavaṇa while he is without the weapon, there is no doubt that your victory is certain. (23)

लोकानां स्वस्ति चैवं स्यात् कृते कर्मणि च त्वया।
एतत् ते सर्वमाख्यातं लवणस्य दुरात्मनः॥ २४॥
शूलस्य च बलं घोरमप्रमेयं नरर्षभ।
विनाशश्चैव मान्धातुर्यत्नेनाभूच्च पार्थिव॥ २५॥

By you performing this deed the welfare of the worlds will be achieved. Thus all has been narrated to you, O bull among men, about the might of the wicked Lavaṇa and the unfathomable dreadful power of the trident, O king Māndhātā; Lavaṇa perished due to his own misdeeds. (24-25)

त्वं श्वः प्रभाते लवणं महात्मन्
वधिष्यसे नात्र तु संशयो मे।
शूलं विना निर्गतमामिषार्थे
ध्रुवो जयस्ते भविता नरेन्द्र॥ २६॥

Tomorrow morning you will slay Lavaṇa

I have no doubt, O noble one, when he will proceed for flesh, having not the trident with him, victory shall be yours, O king of men. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तषष्टितमः सर्गः ॥ ६७ ॥

Thus ends Canto Sixty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Lavaṇa goes out in search of food. Śatrughna stays at the citygate awaiting return of Lavaṇa and has an angry exchange of words with the latter

कथां कथयतां तेषां जयं चाकाङ्क्षतां शुभम्।
व्यतीता रजनी शीघ्रं शत्रुघ्नस्य महात्मनः॥ १॥

The night passed away quickly while staying at the hermitage of Cyavana, the noble Śatrughna conversing with Cyavana and other sages, who wished for his holy victory (against Lavaṇa). (1)

ततः प्रभाते विमले तस्मिन् काले स राक्षसः।
निर्गतस्तु पुराद् वीरो भक्ष्याहारप्रचोदितः॥ २॥

Then in the morning when it was dawn, that Rākṣasa, Lavaṇa, the heroic one, went out of his city impelled by the desire to bring his food. (2)

एतस्मिन्नन्तरे वीरः शत्रुघ्नो यमुनां नदीम्।
तीर्त्वा मधुपुरद्वारि धनुष्पाणिरतिष्ठत॥ ३॥

In the meantime, Śatrughna, the brave one, having crossed the Yamunā, stood at the gates of the city of Madhu, with bow in his hand. (3)

ततोऽर्धदिवसे प्राप्ते क्रूरकर्मा स राक्षसः।
आगच्छद् बहुसाहस्रं प्राणिनां भारमुद्वहन्॥ ४॥

Then at midday that Rākṣasa, Lavaṇa, the evil-doer returned bearing the load of many thousand creatures. (4)

ततो ददर्श शत्रुघ्नं स्थितं द्वारि धृतायुधम्।
तमुवाच ततो रक्षः किमनेन करिष्यसि॥ ५॥

Then the Rākṣasa saw Śatrughna armed with the bow, standing at the gate and said to him: 'What will you do with this weapon? (5)

ईदृशानां सहस्राणि सायुधानां नराधम।
भक्षितानि मया रोषात् कालेनानुगतो ह्यसि॥ ६॥

'Many thousands of men like you accompanied with weapons, O wretched one, have been devoured by me in anger. Death seems to have come nearer to you. (6)

आहारश्चाप्यसम्पूर्णो ममायं पुरुषाधम।
स्वयं प्रविष्टोऽद्य मुखं कथमासाद्य दुर्मते॥ ७॥

'O vile one, my food is yet incomplete, having come, you enter my mouth of your own accord?' (7)

तस्यैवं भाषमाणस्य हसतश्च मुहुर्मुहुः।
शत्रुघ्नो वीर्यसम्पन्नो रोषादश्रूण्यवासृजत्॥ ८॥

While the Rākṣasa spoke thus and laughing, the heroic Śatrughna broke in tears with anger. (8)

तस्य रोषाभिभूतस्य शत्रुघ्नस्य महात्मनः।
तेजोमया मरीच्यस्तु सर्वगात्रैर्विनिष्पतन्॥ ९॥

Fiery rays issued forth from all the limbs of the noble and angry Śatrughna. (9)

उवाच च सुसंक्रुद्धः शत्रुघ्नः स निशाचरम्।
योद्धुमिच्छामि दुर्बुद्धे द्वन्द्वयुद्धं त्वया सह॥ १०॥

Highly enraged, Śatrughna then

addressed the demon, who roamed about thus at right, 'O evil one, I wish to have a duel with you. (10)

पुत्रो दशरथस्याहं भ्राता रामस्य धीमतः।
शत्रुघ्नो नाम शत्रुघ्नो वधाकाङ्क्षी तवागतः॥ ११॥

'I am the son of (King) Daśaratha, and the brother of the wise Śrī Rāma, the extirpator of foes, Śatrughna by name. I have come with a desire to kill you. (11)

तस्य मे युद्धकामस्य द्वन्द्वयुद्धं प्रदीयताम्।
शत्रुस्त्वं सर्वभूतानां न मे जीवन् गमिष्यसि॥ १२॥

'So give the duel to me, who desires to fight with you! You are the enemy of all beings; with me alive here you shall not escape.' (12)

तस्मिंस्तथा ब्रुवाणे तु राक्षसः प्रहसन्निव।
प्रत्युवाच नरश्रेष्ठं दिष्ट्या प्राप्तोऽसि दुर्मते॥ १३॥

When Śatrughna had spoken thus, that Rākṣasa, Lavaṇa, replied to the best among men, as if laughing: 'O wicked one, it is my good luck that you have come within my reach. (13)

मम मातृष्वसुर्भ्राता रावणो नाम राक्षसः।
हतो रामेण दुर्बुद्धे स्त्रीहेतोः पुरुषाधम॥ १४॥

'O insensate one, the Rākṣasa Rāvaṇa the brother of my maternal aunt, was killed by Rāma for the sake of a woman. (14)

तच्च सर्वं मया क्षान्तं रावणस्य कुलक्षयम्।
अवज्ञां पुरतः कृत्वा मया यूयं विशेषतः॥ १५॥

All I had forgiven, the destruction of the family of Rāvaṇa, and ignoring specially you. (15)

निहताश्च हि ते सर्वे परिभूतास्तृणं यथा।
भूताश्चैव भविष्याश्च यूयं च पुरुषाधमाः॥ १६॥

'But now all of you, that have been born or will be born and even you vile ones, will be swept away by me like straws.(16)

तस्य ते युद्धकामस्य युद्धं दास्यामि दुर्मते।
तिष्ठ त्वं च मुहूर्तं तु यावदायुधमानये॥ १७॥

'I shall indeed give you a fight, who wish it, O fool of vicious intellect. Just wait for a moment, while I bring my weapon (trident). (17)

ईप्सितं यादृशं तुभ्यं सज्जये यावदायुधम्।
तमुवाचाशु शत्रुघ्नः क्व मे जीवन् गमिष्यसि॥ १८॥

'I am going to be equipped with the weapon with which I desire to kill you.' At this Śatrughna at once spoke out: 'Where will you go as long as I am alive? (18)

स्वयमेवागतः शत्रुर्न मोक्तव्यः कृतात्मना।
यो हि विक्लवया बुद्ध्या प्रसरं शत्रवे दिशेत्।
स हतो मन्दबुद्धिः स्याद् यथा कापुरुषस्तथा॥ १९॥

'The enemy that has come of his own accord does not deserve to be set free by one disciplined in mind. Whoever with unsettled mind gives freedom to a foe to disappear, that weak-minded one indeed would be killed as a coward. (19)

तस्मात् सुदृष्टं कुरु जीवलोकं
शरैः शितैस्त्वां विविधैर्नयामि।
यमस्य गेहाभिमुखं हि पापं
रिपुं त्रिलोकस्य च राघवस्य॥ २०॥

'You, therefore, have a good look at this world of mortals, O wicked one! I shall carry you to Yama's abode with many sharp arrows, O foe of the three worlds and also of Raghu's family.' (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टषष्टितमः सर्गः॥ ६८॥

Thus ends Canto Sixty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनसप्ततितमः सर्गः

Canto LXIX

Duel fight between Śatrughna and Lavaṇa, Śatrughna kills Lavaṇa

तच्छ्रुत्वा भाषितं तस्य शत्रुघ्नस्य महात्मनः।
क्रोधमाहारयत् तीव्रं तिष्ठ तिष्ठेति चाब्रवीत्॥ १॥

Hearing these words of the noble Śatrughna, Lavaṇa became extremely angry and said: 'Wait for a moment'. (1)

पाणौ पाणिं च निष्पिष्य दन्तान् कटकटाय्य च।
लवणो रघुशार्दूलमाह्वयामास चासकृत्॥ २॥

Rubbing his one hand with the other, and making a rattling sound with his teeth, Lavaṇa challenged the lion among Raghus many times. (2)

तं ब्रुवाणं तथा वाक्यं लवणं घोरदर्शनम्।
शत्रुघ्नो देवशत्रुघ्न इदं वचनमब्रवीत्॥ ३॥

To that Lavaṇa of fearful appearance, speaking thus, Śatrughna, the killer of the enemies of the gods, said these words: (3)

शत्रुघ्नो न तदा जातो यदान्ये निर्जितास्त्वया।
तदद्य बाणाभिहतो व्रज त्वं यमसादनम्॥ ४॥

'Śatrughna was not born, when others were conquered by you in battle, so go to the abode of Yama today, killed by my arrow. (4)

ऋषयोऽप्यद्य पापात्मन् मया त्वां निहतं रणे।
पश्यन्तु विप्रा विद्वांसस्त्रिदशा इव रावणम्॥ ५॥

'O sinful one, may the sages too see you killed in encounter today, also the learned Brāhmaṇas, as the gods saw Rāvaṇa killed. (5)

त्वयि मद्बाणनिर्दग्धे पतितेऽद्य निशाचर।
पुरे जनपदे चापि क्षेममेव भविष्यति॥ ६॥

'Today there will be peace indeed in the city and province, as you, the demon roaming about at night are slain by my arrow and lie prostrate on the ground and burnt. (6)

अद्य मद्बाहुनिष्क्रान्तः शरो वज्रनिभाननः।
प्रवेक्ष्यते ते हृदयं पद्ममंशुरिवार्कजः॥ ७॥

'Today, the arrow, whose fore-point resembles the thunderbolt, released by my hand, shall enter your heart as the ray of the sun enters in the lotus.' (7)

एवमुक्तो महावृक्षं लवणः क्रोधमूर्च्छितः।
शत्रुघ्नोरसि चिक्षेप स च तं शतधाच्छिनत्॥ ८॥

Being thus spoken, Lavaṇa enraged with anger threw a mighty tree on the breast of Śatrughna; but Śatrughna cut it thousand-fold with arrows. (8)

तद् दृष्ट्वा विफलं कर्म राक्षसः पुनरेव तु।
पादपान् सुबहून् गृह्य शत्रुघ्नायासृजद् बली॥ ९॥

Thus seeing his action fruitless, the powerful Rākṣasa again taking hold of many trees hurled them at Śatrughna. (9)

शत्रुघ्नश्चापि तेजस्वी वृक्षानापततो बहून्।
त्रिभिश्चतुर्भिरेकैकं चिच्छेद नतपर्वभिः॥ १०॥

The brave Śatrughna too, tore asunder each one coming upon him, by three or four arrows of flatterend ends. (10)

ततो बाणमयं वर्षं व्यसृजद् राक्षसोपरि।
शत्रुघ्नो वीर्यसम्पन्नो विव्यथे न स राक्षसः॥ ११॥

Thus, Śatrughna then possessed of great might, let loose a shower of arrows on the Rākṣasa; however, the Rākṣasa was not troubled. (11)

ततः प्रहस्य लवणो वृक्षमुद्यम्य वीर्यवान्।
शिरस्यभ्यहनच्छूरं स्रस्ताङ्गः स मुमोह वै॥ १२॥

Then the powerful Lavaṇa laughed, and lifting a tree attacked the brave one, Śatrughna, on the head; Śatrughna went into a swoon with the bodily joints loosened. (12)

तस्मिन् निपतिते वीरे हाहाकारो महानभूत्।
ऋषीणां देवसंघानां गन्धर्वाप्सरसां तथा॥ १३॥

So, as the brave Śatrughna fell, long cries of 'Hā' emanated from the sages, the host of the gods, the Gandharvas and Apsarās (the celestial beings). (13)

तमवज्ञाय तु हतं शत्रुघ्नं भुवि पातितम्।
रक्षो लब्धान्तरमपि न विवेश स्वमालयम्॥ १४॥

Ignoring Śatrughna, fallen on the ground whom he took killed, the Rākṣasa did not enter his residence, although given time to do so. (14)

नापि शूलं प्रजग्राह तं दृष्ट्वा भुवि पातितम्।
ततो हत इति ज्ञात्वा तान् भक्षान् समुदावहत्॥ १५॥

Nor even did he, Lavaṇa, take up the trident seeing him (Śatrughna) lying on the ground, and then considering him, Śatrughna, dead, carried again his provisions. (15)

मुहूर्तात्लब्धसंज्ञस्तु पुनस्तस्थौ धृतायुधः।
शत्रुघ्नो वै पुरद्वारि ऋषिभिः सम्प्रपूजितः॥ १६॥

Gaining consciousness in a moment, Śatrughna, adored by the sages, stood up and waited at the door of the city of Madhu, weapon in hand. (16)

ततो दिव्यममोघं तं जग्राह शरमुत्तमम्।
ज्वलन्तं तेजसा घोरं पूरयन्तं दिशो दश॥ १७॥
वज्राननं वज्रवेगं मेरुमन्दरसंनिभम्।
नतं पर्वसु सर्वेषु संयुगेष्वपराजितम्॥ १८॥
असृक्चन्दनदिग्धाङ्गं चारुपत्रं पतत्रिणम्।
दानवेन्द्राचलेन्द्राणामसुराणां च दारुणम्॥ १९॥
तं दीप्तमिव कालाग्निं युगान्ते समुपस्थिते।
दृष्ट्वा सर्वाणि भूतानि परित्रासमुपागमन्॥ २०॥

Then Śatrughna took hold of the arrow: the divine and excelling others, flaming with brilliance and filling the ten quarters with its brilliance, shaped like the thunderbolt in front, resembling the thunderbolt in speed, equalling Meru and Mandara mountains, flat shaped, invincible in all encounters, smeared with red sandal-like blood, beautiful as the winged bird, dreadful for the lord of the Dānavas and also the mountains, resembling as if the fire of destruction kindled at the time of final dissolution. Seeing it, all beings were very much frightened. (17—20)

सदेवासुरगन्धर्वं मुनिभिः साप्सरोगणम्।
जगद्धि सर्वमस्वस्थं पितामहमुपस्थितम्॥ २१॥

The whole world, together with the Devas, Asuras and Gandharvas and the sages, was in discomfort and all approached Pitāmaha (Brahmā). (21)

उवाच देवदेवेशं वरदं प्रपितामहम्।
देवानां भयसम्मोहो लोकानां संक्षयं प्रति॥ २२॥

They narrated to the god of the gods, Prapitāmaha Brahmā, the bewilderment of the gods with fear regarding the security of the worlds. (22)

कच्चिल्लोकक्षयो देव सम्प्राप्तो वा युगक्षयः।
नेदृशं दृष्टपूर्वं च न श्रुतं प्रपितामह॥ २३॥

'O lord ! is the destruction of the world at hand or has the end of the universe approached? O grand sire, never before has such a condition of the world been seen or heard.' (23)

तेषां तद् वचनं श्रुत्वा ब्रह्मा लोकपितामहः।
भयकारणमाचष्ट देवानामभयंकरः॥ २४॥

Hearing their words, Brahmā the grandfather of the worlds, protector of the gods, revealed the cause of the fear of the gods. (24)

उवाच मधुरां वाणीं शृणुध्वं सर्वदेवताः।
वधाय लवणस्याजौ शरः शत्रुघ्नधारितः॥ २५॥

He said in a sweet voice: 'All the gods listen to me; the arrow has been held by Śatrughna for the slaying of Lavaṇa in encounter. (25)

तेजसा तस्य सम्मूढाः सर्वे स्म सुरसत्तमाः।
एष पूर्वस्य देवस्य लोककर्तुः सनातनः॥ २६॥
शरस्तेजोमयो वत्सा येन वै भयमागतम्।
एष वै कैटभस्यार्थे मधुनश्च महाशरः॥ २७॥
सृष्टो महात्मना तेन वधार्थे दैत्ययोस्तयोः।
एक एव प्रजानाति विष्णुस्तेजोमयं शरम्॥ २८॥

'All the great gods are bewildered at the

power of that arrow ! O my children, this is the eternal powerful arrow of the former God, the creator of the world, Viṣṇu, due to which the gods are in fear; this mighty arrow was created for the destruction of those two sons of Diti, Madhu and Kaiṭabha; Viṣṇu alone knows well about this powerful arrow. (26—28)

एषा एव तनुः पूर्वा विष्णोस्तस्य महात्मनः।
इतो गच्छत पश्यध्वं वध्यमानं महात्मना॥ २९॥
रामानुजेन वीरेण लवणं राक्षसोत्तमम्।
तस्य ते देवदेवस्य निशम्य वचनं सुराः॥ ३०॥
आजग्मुर्यत्र युध्येते शत्रुघ्नलवणावुभौ।
तं शरं दिव्यसंकाशं शत्रुघ्नकरधारितम्॥ ३१॥
ददृशुः सर्वभूतानि युगान्ताग्निमिवोत्थितम्।
आकाशमावृतं दृष्ट्वा देवैर्हि रघुनन्दनः॥ ३२॥
सिंहनादं भृशं कृत्वा ददर्श लवणं पुनः।
आहूतश्च पुनस्तेन शत्रुघ्नेन महात्मना॥ ३३॥

'This arrow is the ancient form of the noble Viṣṇu; go from here, O my children, and witness Lavaṇa being killed by the noble and heroic Śatrughna, the younger brother of Śrī Rāma.'

The gods hearing the words of the God of gods, came to the place where both Śatrughna and Lavaṇa were engaged in fighting; all beings witnessed that divine arrow borne by Śatrughna in his hand, as if it was the fire that broke out at the time of universal destruction. Seeing the sky filled with the gods, Śatrughna, again having roared like a loin, looked at Lavaṇa; he (Lavaṇa) was again challenged by the noble Śatrughna.(29—33)

लवणः क्रोधसंयुक्तो युद्धाय समुपस्थितः।
आकर्णात् स विकृष्याथ तद् धनुर्धन्विनां वरः॥ ३४॥
स मुमोच महाबाणं लवणस्य महोरसि।
उरस्तस्य विदार्याशु प्रविवेश रसातलम्॥ ३५॥
गत्वा रसातलं दिव्यः शरो विबुधपूजितः।
पुनरेवागमत् तूर्णमिक्ष्वाकुकुलनन्दनम्॥ ३६॥

Lavaṇa filled with anger appeared to give him (Śatrughna) the fight. He, Śatrughna, the best among archers, then having stretched that bow up to his ear, shot the arrow at the mighty chest of Lavaṇa. That divine arrow descended to the nether-world breaking open Lavaṇa's chest, and having gone there, being worshipped by the gods, came back quickly again to Śatrughna, the descendant of the family of Ikṣvāku. (34—36)

शत्रुघ्नशरनिर्भिन्नो लवणः स निशाचरः।
पपात सहसा भूमौ वज्राहत इवाचलः॥ ३७॥

That demon Lavaṇa being struck by the arrow of Śatrughna, fell on the ground all at once like the mountain struck by the thunderbolt. (37)

तच्च शूलं महद् दिव्यं हते लवणराक्षसे।
पश्यतां सर्वदेवानां रुद्रस्य वशमन्वगात्॥ ३८॥

On the Rākṣasa Lavaṇa being killed, that mighty divine arrow too, came back to the quiver of Rudra as all the gods looked on. (38)

एकेषुपातेन भयं निपात्य
लोकत्रयस्यास्य रघुप्रवीरः।
विनिर्बभावुत्तमचापबाण-
स्तमः प्रणुद्येव सहस्त्ररश्मिः॥ ३९॥
ततो हि देवा ऋषिपन्नगाश्च
प्रपूजिरे ह्याप्सरसश्च सर्वाः।
दिष्ट्या जयो दाशरथेरवाप्त-
स्त्यक्त्वा भयं सर्प इव प्रशान्तः॥ ४०॥

Then the champion of Raghus, Śatrughna, felled with one arrow the terror of three worlds, shone forth as the sun dispelling the darkness. All gods, sages, serpents paid homage to him and Apsarās hailed the fearless victory of the son of Śrī Daśaratha, the serpent laid to rest. (39-40)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनसप्ततितमः सर्गः॥ ६९॥

Thus ends Canto Sixty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ततितमः सर्गः

Canto LXX

Having obtained a boon from the gods and after founding Madhupurī, in the twelfth year, Śatrughna decides to meet Śrī Rāma

हते तु लवणे देवाः सेन्द्राः साग्निपुरोगमाः।
ऊचुः सुमधुरां वाणीं शत्रुघ्नं शत्रुतापनम्॥ १॥

After Lavaṇa was killed, the gods, together with Indra and Agni as their head, spoke these sweet words to Śatrughna, the tormentor of the foes. (1)

दिष्ट्या ते विजयो वत्स दिष्ट्या लवणराक्षसः।
हतः पुरुषशार्दूल वरं वरय सुव्रत॥ २॥

'O lion among men, by good fortune, victory is yours and the Rākṣasa is dead, O! of a noble vow! ask us for a boon. (2)

वरदास्तु महाबाहो सर्व एव समागताः।
विजयाकाङ्क्षिणस्तुभ्यममोघं दर्शनं हि नः॥ ३॥

'All desirous of your victory are intending to grant boon to you. We have come; our presence here will not be fruitless.' (3)

देवानां भाषितं श्रुत्वा शूरो मूर्ध्नि कृताञ्जलिः।
प्रत्युवाच महाबाहुः शत्रुघ्नः प्रयतात्मवान्॥ ४॥

Hearing the words of the gods, Śatrughna, the long-armed one, disciplined in mind, keeping his folded hands on his head replied thus : (4)

इयं मधुपुरी रम्या मधुरा देवनिर्मिता।
निवेशं प्राप्नुयाच्छीघ्रमेष मेऽस्तु वरः परः॥ ५॥

'This city of Madhu, Madhurā by name, built by the gods, may become the capital soon. This is the only boon that I desire: (5)

तं देवाः प्रीतमनसो बाढमित्येव राघवम्।
भविष्यति पुरी रम्या शूरसेना न संशयः॥ ६॥

The gods said: 'So be it' O scion of the Raghus: This beautiful city will be Śūrasenā indeed, possessed of an army of brave men, there is no doubt about it.' (6)

ते तथोक्त्वा महात्मानो दिवमारुरुहुस्तदा।
शत्रुघ्नोऽपि महातेजास्तां सेनां समुपानयत्॥ ७॥

Thus saying the holy gods then ascended to heaven. Śatrughna too, the powerful one, brought back the army from the banks of the Gaṅgā. (7)

सा सेना शीघ्रमागच्छच्छ्रुत्वा शत्रुघ्नशासनम्।
निवेशनं च शत्रुघ्नः श्रावणेन समारभत्॥ ८॥

That army came soon, hearing the news of the death of Lavaṇa at the hands of Śatrughna and commenced the establishment of the capital in the month of Śrāvaṇa (roughly corresponding to July-August). (8)

सा पुरा दिव्यसंकाशा वर्षे द्वादशमे शुभे।
निविष्टः शूरसेनानां विषयश्चाकुतोभयः॥ ९॥

That holy country was established as the territory of the Śūrasenas, in the course of twelve years, as there was no cause for fear. (9)

क्षेत्राणि सस्ययुक्तानि काले वर्षति वासवः।
अरोगवीरपुरुषा शत्रुघ्नभुजपालिता॥ १०॥

The fields were full with grains, Indra (the rain-god) brought forth rain in time, the warriors, protected by Śatrughna, were free of disease. (10)

अर्धचन्द्रप्रतीकाशा यमुनातीरशोभिता।
शोभिता गृहमुख्यैश्च चत्वरापणवीथिकैः।
चातुर्वर्ण्यसमायुक्ता नानावाणिज्यशोभिता॥ ११॥

That city, shaped like the half-moon, beautified by the banks of the Yamunā, was also embellished with special mansions and quadrangular market-place. It was inhabited by the four Varṇas (castes) and abounded in all forms of merchandise and trade. (11)

यच्च तेन पुरा शुभ्रं लवणेन कृतं महत्।
तच्छोभयति शत्रुघ्नो नानावर्णोपशोभिताम्॥ १२॥
आरामैश्च विहारैश्च शोभमानां समन्ततः।
शोभितां शोभनीयैश्च तथान्यैर्देवमानुषैः॥ १३॥

The white mansion that was formerly built by Lavaṇa, Śatrughna further beautified with pictures of various colours, looking beautiful on all sides with rest-houses and Vihāras, and that city was adorned with human and celestial embellishments. (12-13)

तां पुरीं दिव्यसंकाशां नानापण्योपशोभिताम्।
नानादेशगतैश्चापि वणिग्भिरुपशोभिताम्॥ १४॥
तां समृद्धां समृद्धार्थः शत्रुघ्नो भरतानुजः।
निरीक्ष्य परमप्रीतः परं हर्षमुपागमत्॥ १५॥

The prosperous Śatrughna, the younger brother of Bharata, having seen the city, divine in appearance, filled with all forms of merchandise and inhabited by traders coming from various countries, was much pleased. (14-15)

तस्य बुद्धिः समुत्पन्ना निवेश्य मधुरां पुरीम्।
रामपादौ निरीक्षेऽहं वर्षे द्वादश आगते॥ १६॥

Then at the commencement of the twelfth year, having established the city Madhurā, he thought 'I shall see the feet of Śrī Rāma.' (16)

ततः स तां अमरपुरोपमां पुरीं
निवेश्य वै विविधजनाभिसंवृताम्।
नराधिपो रघुपतिपाददर्शने
दधे मतिं रघुकुलवंशवर्धनः॥ १७॥

Then establishing that city, resembling a celestial one, Śatrughna filling it with men of various types, the enhancer of Raghu's family, considered it appropriate to see Śrī Rāma's feet. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्ततितमः सर्गः॥ ७०॥

Thus ends Canto Seventy in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकसप्ततितमः सर्गः

Canto LXXI

Śatrughna, accompanied by a few soldiers, proceeds to Ayodhyā, on the way listening Śrī Rāma's glory being sung at Ṛṣi Vālmīki's Āśrama and getting pleasantly surprised

ततो द्वादशमे वर्षे शत्रुघ्नो रामपालिताम्।
अयोध्यां चकमे गन्तुमल्पभृत्यबलानुगः॥ १॥

Then in the twelfth year Śatrughna, followed by a few attendants and the army, desired to proceed to Ayodhyā, ruled over by Śrī Rāma. (1)

ततो मन्त्रिपुरोगांश्च बलमुख्यान् निवर्त्य च।
जगाम हयमुख्येन रथानां च शतेन सः॥ २॥

Then making the army-chiefs and the councillors to retreat, he (Śatrughna) proceeded riding on a special horse, accompanied by a hundred chariots. (2)

स गत्वा गणितान् वासान् सप्ताष्टौ रघुनन्दनः।
वाल्मीकाश्रममागत्य वासं चक्रे महायशाः॥ ३॥

Śatrughna, the descendant of the Raghus, possessed of fame, halting at seven to eight places on the way, reached the hermitage of Vālmīki and dwelt there. (3)

सोऽभिवाद्य ततः पादौ वाल्मीकेः पुरुषर्षभः।
पाद्यमर्घ्यं तथातिथ्यं जग्राह मुनिहस्ततः॥ ४॥

Having paid obeisance at the feet of sage Vālmīki, the famous Śatrughna accepted ablutions, offerings and hospitality from the sage. (4)

बहुरूपाः सुमधुराः कथास्तत्र सहस्रशः।
कथयामास स मुनिः शत्रुघ्नाय महात्मने॥ ५॥

The sage, Vālmīki, narrated to the noble Śatrughna sweet tales of various themes. (5)

उवाच च मुनिर्वाक्यं लवणस्य वधाश्रितम्।
सुदुष्करं कृतं कर्म लवणं निघ्नता त्वया॥ ६॥

Referring to the killing of Lavaṇa, the sage said: 'By killing Lavaṇa, a difficult task has been accomplished by you. (6)

बहवः पार्थिवाः सौम्य हताः सबलवाहनाः।
लवणेन महाबाहो युध्यमाना महाबलाः॥ ७॥

'O gracious one, of long-arms, many powerful kings, together with their army and carriers had been killed by Lavaṇa, when they came in encounter with him. (7)

स त्वया निहतः पापो लीलया पुरुषर्षभ।
जगतश्च भयं तत्र प्रशान्तं तव तेजसा॥ ८॥

'O Bull among men, that evil one has been killed by you with ease, and by your prowess, the fright of worlds due to him has been dispelled. (8)

रावणस्य वधो घोरो यत्नेन महता कृताः।
इदं च सुमहत्कर्म त्वया कृतमयत्नतः॥ ९॥

'The dreadful killing of Rāvaṇa by Śrī Rāma was achieved with great effort; this great task of killing Lavaṇa was performed by you without effort. (9)

प्रीतिश्चास्मिन् परा जाता देवानां लवणे हते।
भूतानां चैव सर्वेषां जगतश्च प्रियं कृतम्॥ १०॥

'On Lavaṇa being killed, the gods are highly pleased. This admirable deed for all beings and the world has been performed by you. (10)

तच्च युद्धं मया दृष्टं यथावत् पुरुषर्षभ।
सभायां वासवस्याथ उपविष्टेन राघव॥ ११॥

'That encounter with Lavaṇa was indeed seen by me, as it ensued, while I was sitting in the assembly of Vāsava (Indra), O bull among men. (11)

ममापि परमा प्रीतिर्हृदि शत्रुघ्न वर्तते।
उपाघ्रास्यामि ते मूर्ध्नि स्नेहस्यैषा परा गतिः॥ १२॥

'My heart too, O Śatrughna, is filled with joy; I shall smell the crown of your head as this is the highest course of affection.' (12)

इत्युक्त्वा मूर्ध्नि शत्रुघ्नमुपाघ्राय महामतिः।
आतिथ्यमकरोत् तस्य ये च तस्य पदानुगाः॥ १३॥

Thus saying and smelling the crown of the head of Śatrughna, the wise one, Vālmīki, offered hospitality to him and all those who followed him. (13)

स भुक्तवान् नरश्रेष्ठो गीतमाधुर्यमुत्तमम्।
शुश्राव रामचरितं तस्मिन् काले यथाक्रमम्॥ १४॥
तन्त्रीलयसमायुक्तं त्रिस्थानकरणान्वितम्।
संस्कृतं लक्षणोपेतं समतालसमन्वितम्॥ १५॥

That jewel among men, Śatrughna, took the food offered by Vālmīki; then heard the deeds of Śrī Rāma, as they were performed by Him at that time melodiously, accompanied with the sound of the lute with proper beats and the three musical tunes manifested at proper beats, and at proper places, in Sanskrit, and according to the rules of music and also with the beat of drums at proper intervals. (14-15)

शुश्राव रामचरितं तस्मिन् काले पुरा कृतम्।
तान्यक्षराणि सत्यानि यथावृत्तानि पूर्वशः॥ १६॥

Śatrughna heard the deeds of Śrī Rāma as they were performed formerly, those words (comprising the song) were true and narrated as per the deeds performed in sequence. (16)

श्रुत्वा पुरुषशार्दूलो विसंज्ञो बाष्पलोचनः।
स मुहूर्तमिवासंज्ञो विनिःश्वस्य मुहुर्मुहुः॥ १७॥

Having heard the story duly sung, the lion among men, Śatrughna, with tears in his eyes, was rendered unconscious, and fell into a swoon immediately taking deep sighs repeatedly. (17)

तस्मिन् गीते यथावृत्तं वर्तमानमिवाशृणोत्।
पदानुगाश्च ये राज्ञस्तां श्रुत्वा गीतिसम्पदम्॥ १८॥
अवाङ्मुखाश्च दीनाश्च ह्याश्चर्यमिति चाब्रुवन्।
परस्परं च ये तत्र सैनिकाः सम्बभाषिरे॥ १९॥

Śatrughna heard the deeds sung as if they were performed in the present. The warriors, who followed him, on hearing the

rich song, were overwhelmed and speechless, indeed, and exclaimed to each other—'How wonderful it is'. (18-19)

किमिदं क्व च वर्तामः किमेतत् स्वप्नदर्शनम्।
अर्थो यो नः पुरा दृष्टस्तमाश्रमपदे पुनः॥ २०॥

'What is this, where are we, have we been in a dream, that thing, which we had seen formerly, we see again in the hermitage. (20)

शृणुमः किमिदं स्वप्ने गीतबन्धनमुत्तमम्।
विस्मयं ते परं गत्वा शत्रुघ्नमिदमब्रुवन्॥ २१॥

'Do we hear in dream this beautifully composed song' filled with great surprise, they said to Śatrughna: (21)

साधु पृच्छ नरश्रेष्ठ वाल्मीकिं मुनिपुङ्गवम्।
शत्रुघ्नस्त्वब्रवीत् सर्वान् कौतूहलसमन्वितान्॥ २२॥

सैनिका न क्षमोऽस्माकं परिप्रष्टुमिहेदृशः।
आश्चर्याणि बहूनीह भवन्त्यस्याश्रमे मुनेः॥ २३॥
न तु कौतूहलाद् युक्तमन्वेष्टुं तं महामुनिम्।
एवं तद् वाक्यमुक्त्वा तु सैनिकान् रघुनन्दनः।
अभिवाद्य महर्षिं तं स्वं निवेशं ययौ तदा॥ २४॥

'Please ask Vālmīki, O best among men, who composed this song? Śatrughna on his part, told all the warriors filled with surprise: 'Here I am not able to ask Vālmīki in this manner, many wonders exist here in this hermitage of the sage, it is not proper to go and question the great sage out of curiosity.' Thus having spoken to the warriors, the scion of the Raghus then having saluted the great sage, started for his apartment. (22—24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकसप्ततितमः सर्गः॥ ७१॥

Thus ends Canto Seventy-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विसप्ततितमः सर्गः

Canto LXXII

After taking leave from Vālmīki, Śatrughna meets Śrī Rāma and others at Ayodhyā and after staying there for a week, leaves again for Madhupurī

तं शयानं नरव्याघ्रं निद्रा नाभ्यागमत् तदा।
चिन्तयानमनेकार्थं रामगीतमनुत्तमम्॥ १॥

Śatrughna, a tiger among men, could not sleep in the night ruminating over the song of Rāma's deeds, full of meaning. (1)

तस्य शब्दं सुमधुरं तन्त्रीलयसमन्वितम्।
श्रुत्वा रात्रिर्जगामाशु शत्रुघ्नस्य महात्मनः॥ २॥

Night passed away for the noble Śatrughna quickly, hearing the melodious sound of the song accompanied with that of the Vīṇā (lute) with proper beats. (2)

तस्यां रजन्यां व्युष्टायां कृत्वा पौर्वाह्णिकक्रमम्।
उवाच प्राञ्जलिर्वाक्यं शत्रुघ्नो मुनिपुङ्गवम्॥ ३॥

After the night had ended, Śatrughna with folded hands said to Vālmīki, the best among sages, having performed the morning duties: (3)

भगवन् द्रष्टुमिच्छामि राघवं रघुनन्दनम्।
त्वयानुज्ञातुमिच्छामि सहैभिः संशितव्रतैः॥ ४॥

'Sir, I wish to see Śrī Rāma, the scion of the Raghus, with your permission and also that of these sages, firmly adhering to their vowes.' (4)

इत्येवं वादिनं तं तु शत्रुघ्नं शत्रुसूदनम्।
वाल्मीकिः सम्परिष्वज्य विससर्ज स राघवम्॥ ५॥

Thus talking, Vālmīki embraced

Śatrughna, the extirpator of foes, the scion of the Raghus, and let him go. (5)

सोऽभिवाद्य मुनिश्रेष्ठं रथमारुह्य सुप्रभम्।
अयोध्यामगमत् तूर्णं राघवोत्सुकदर्शनः॥ ६॥

Saluting Vālmīki, the best among sages, he, Śatrughna, ascending the shining chariot, went on speedily to Ayodhyā, eager to see the scion of the Raghus, Śrī Rāma. (6)

स प्रविष्टः पुरीं रम्यां श्रीमानिक्ष्वाकुनन्दनः।
प्रविवेश महाबाहुर्यत्र रामो महाद्युतिः॥ ७॥

The descendant of Ikṣvāku, the prosperous one, Śatrughna, reached the city, Ayodhyā, and entered the king's palace where Śrī Rāma, the illustrious one, was. (7)

स रामं मन्त्रिमध्यस्थं पूर्णचन्द्रनिभाननम्।
पश्यन्नमरमध्यस्थं सहस्रनयनं यथा॥ ८॥
सोऽभिवाद्य महात्मानं ज्वलन्तमिव तेजसा।
उवाच प्राञ्जलिर्भूत्वा रामं सत्यपराक्रमम्॥ ९॥

Seeing Śrī Rāma with a face like full moon, seated among the councillors like Indra among the gods, and as if enflamed with vigour, Śatrughna with folded hands spoke to resplendant one after saluting Him: (8-9)

यदाज्ञप्तं महाराज सर्वं तत् कृतवानहम्।
हतः स लवणः पापः पुरी चास्य निवेशिता॥ १०॥

'All that you ordered me to do, I have done; the evil Lavaṇa has been killed and the city, Madhupurī, has been reinstituted. (10)

द्वादशैतानि वर्षाणि त्वां विना रघुनन्दन।
नोत्सहेयमहं वस्तुं त्वया विरहितो नृप॥ ११॥

'These twelve years I have spent without you. O king, I cannot now live afar, separated from you. (11)

स मे प्रसादं काकुत्स्थ कुरुष्वामितविक्रम।
मातृहीनो यथा वत्सो न चिरं प्रवसाम्यहम्॥ १२॥

'O scion of the Kakutsthas, possessed of unmitigated power, give me thy favour, I cannot live without you for long, like a child separated from its mother.' (12)

एवं ब्रुवाणं शत्रुघ्नं परिष्वज्येदमब्रवीत्।
मा विषादं कृथाः शूर नैतत् क्षत्रियचेष्टितम्॥ १३॥

Then the scion of the Kakutsthas, Śrī Rāma, embraced him, Śatrughna, who spoke thus and said: 'O brave one, do not lose heart, this does not become a Kṣatriya. (13)

नावसीदन्ति राजानो विप्रवासेषु राघव।
प्रजा च परिपाल्या हि क्षात्रधर्मेण राघव॥ १४॥

'O descendant of Raghu, Śatrughna, the Kings staying away from their kingdom are not disheartened; the subjects are indeed to be protected as laid down among duties for the Kṣatriya. (14)

काले काले तु मां वीर अयोध्यामवलोकितुम्।
आगच्छ त्वं नरश्रेष्ठ गन्तासि च पुरं तव॥ १५॥

'O brave one, come from time to time again to Ayodhyā to see me. O best among men, you should go to your city, the city of Madhurā. (15)

ममापि त्वं सुदयितः प्राणैरपि न संशयः।
अवश्यं करणीयं च राज्यस्य परिपालनम्॥ १६॥

'You indeed are dearer to me than my life, there is no doubt. But for you looking after your territory is indeed obligatory. (16)

तस्मात् त्वं वस काकुत्स्थ सप्तरात्रं मया सह।
ऊर्ध्वं गन्तासि मधुरां सभृत्यबलवाहनः॥ १७॥

'Therefore, O scion of the Kakutsthas, stay with me for seven nights and then you should proceed to Madhurā with attendants, army and carriers.' (17)

रामस्यैतद् वचः श्रुत्वा धर्मयुक्तं मनोऽनुगम्।
शत्रुघ्नो दीनया वाचा बाढमित्येव चाब्रवीत्॥ १८॥

Hearing these words of Śrī Rāma, spoken rightfully and in accordance with his Dharma, Śatrughna in a depressed tone spoke 'So be it.' (18)

सप्तरात्रं च काकुत्स्थो राघवस्य यथाज्ञया।
उष्य तत्र महेष्वासो गमनायोपचक्रमे॥ १९॥

As desired by the descendant of Raghu, Śrī Rāma, Śatrughna, the mighty one, made

himself ready to depart, having spent seven nights there. (19)

आमन्त्र्य तु महात्मानं रामं सत्यपराक्रमम्।
भरतं लक्ष्मणं चैव महारथमुपारुहत्॥ २०॥

Taking leave of the noble Śrī Rāma of true valour, and also Bharata and Lakṣmaṇa, he ascended the marvellous chariot. (20)

दूरं पद्भ्यामनुगतो लक्ष्मणेन महात्मना।
भरतेन च शत्रुघ्नो जगामाशु पुरीं तदा॥ २१॥

Followed by the noble Lakṣmaṇa and Bharata on foot, for a long distance, Śatrughna sped in haste to the city, Madhupurī. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विसप्ततितमः सर्गः॥ ७२॥

Thus ends Canto Seventy-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिसप्ततितमः सर्गः

Canto LXXIII

A Brāhmaṇa arrives at the palace-gate, carrying the dead body of his son, and laments blaming the king for the death of the child

प्रस्थाप्य तु स शत्रुघ्नं भ्रातृभ्यां सह राघवः।
प्रमुमोद सुखी राज्यं धर्मेण परिपालयन्॥ १॥

Having despatched Śatrughna, the descendant of Raghu, Śrī Rāma, together with the two brothers lived happily and contented, ruling rightfully over his kingdom. (1)

ततः कतिपयाहःसु वृद्धो जानपदो द्विजः।
मृतं बालमुपादाय राजद्वारमुपागमत्॥ २॥

Then after a few days an old Brāhmaṇa citizen of Ayodhyā, carrying his dead son's body, appeared at the royal gate. (2)

रुदन् बहुविधा वाचः स्नेहदुःखसमन्वितः।
असकृत् पुत्रपुत्रेति वाक्यमेतदुवाच ह॥ ३॥
किं नु मे दुष्कृतं कर्म पुरा देहान्तरे कृतम्।
यदहं पुत्रमेकं तु पश्यामि निधनं गतम्॥ ४॥

Filled with affection and sorrow, and crying, pronounced these words (exclamations) repeatedly 'O son ! O son ! What evil deed have I committed in my former birth that I should see my only son dead. (3-4)

अप्राप्तयौवनं बालं पञ्चवर्षसहस्रकम्।
अकाले कालमापन्नं मम दुःखाय पुत्रक॥ ५॥

'O son, you have met with death untimely, having not reached adolescence and being a child of merely five thousand days (less than fourteen years) which leads to my sorrow.(5)

अल्पैरहोभिर्निधनं गमिष्यामि न संशयः।
अहं च जननी चैव तव शोकेन पुत्रक॥ ६॥

'O son, I, alongwith your mother, shall meet with death in a few days, there is no doubt about it. (6)

न स्मराम्यनृतं ह्युक्तं न च हिंसां स्मराम्यहम्।
सर्वेषां प्राणिनां पापं न स्मरामि कदाचन॥ ७॥

'I do not remember having spoken untruth, nor, even ever having committed sinful acts with regard to all beings. (7)

केनाद्य दुष्कृतेनायं बाल एव ममात्मजः।
अकृत्वा पितृकार्याणि गतो वैवस्वतक्षयम्॥ ८॥

'Due to what evil deed, my own son, although a child, has gone away to the abode of Yama, the son of Vivasvān, without having performed the paternal rites (our last rites). (8)

नेदृशं दृष्टपूर्वं मे श्रुतं वा घोरदर्शनम्।
मृत्युरप्राप्तकालानां रामस्य विषये ह्ययम्॥ ९॥

'I have neither seen nor heard of such untimely death, of immature type, in the territory of Śrī Rāma. (9)

रामस्य दुष्कृतं किञ्चिन्महदस्ति न संशयः।
यथा हि विषयस्थानां बालानां मृत्युरागतः॥ १०॥

'There is no doubt that there must have been some evil deed performed by Śrī Rāma due to which indeed death meets the children in his territory. (10)

नह्यन्यविषयस्थानां बालानां मृत्युतो भयम्।
स राजञ्जीवयस्वैनं बालं मृत्युवशं गतम्॥ ११॥

'There is no fear of death for the children in other territories. So, O king, bring back to life this child, possessed by death. (11)

राजद्वारि मरिष्यामि पत्न्या सार्धमनाथवत्।
ब्रह्महत्यां ततो राम समुपेत्य सुखी भव॥ १२॥

'At the very royal gate, I shall lay down my life with my wife, like an orphan, O Śrī Rāma; you be happy having committed the sin of killing a Brāhmaṇa. (12)

भ्रातृभिः सहितो राजन् दीर्घमायुरवाप्स्यसि।
उषिताः स्म सुखं राज्ये तवास्मिन् सुमहाबल॥ १३॥

'You will attain longlife with your brothers: till now we have lived happily in your kingdom, O mighty one. (13)

इदं तु पतितं तस्मात् तव राम वशे स्थितान्।
कालस्य वशमापन्नाः स्वल्पं हि नहि नः सुखम्॥ १४॥

'This death of my son has befallen on me. Therefore, O Śrī Rāma, staying under you we are under the sway of death, and there is little chance of happiness now. (14)

सम्प्रत्यनाथो विषय इक्ष्वाकूणां महात्मनाम्।
रामं नाथमिहासाद्य बालान्तकरणं ध्रुवम्॥ १५॥

'Presently the reign of the noble Ikṣvākus is rendered orphan; now having accepted Śrī Rāma as the master, in whose reign certainly children's death will occur. (15)

राजदोषैर्विपद्यन्ते प्रजा ह्यविधिपालिताः।
असद्वृत्ते हि नृपतावकाले म्रियते जनः॥ १६॥

'The subjects, who are not protected rightfully, perish on account of the faults of the kings; when the king is not rightful, the people die untimely. (16)

यद् वा पुरेष्वयुक्तानि जना जनपदेषु च।
कुर्वते न च रक्षास्ति तदा कालकृतं भयम्॥ १७॥

'Whatever impropriety is committed by men in towns and provinces, and if there is no protection from them, then there is indeed such untimely destruction by death. (17)

सुव्यक्तं राजदोषो हि भविष्यति न संशयः।
पुरे जनपदे चापि तथा बालवधो ह्ययम्॥ १८॥

'Both in the towns and provinces it is clear that there must have been some fault in the king, there is no doubt, due to which this death of my son has occurred.' (18)

एवं बहुविधैर्वाक्यैरुपरुध्य मुहुर्मुहुः।
राजानं दुःखसंतप्तः सुतं तमुपगूहति॥ १९॥

Thus making such pitiful utterances again and again and keeping in check the King, inflicted by sorrow, he embraced the dead child repeatedly. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिसप्ततितमः सर्गः॥ ७३॥

Thus ends Canto Seventy-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःसप्ततितमः सर्गः

Canto LXXIV

Nārada told Śrī Rāma the cause of the death of Brāhmaṇa's son as an unauthorized practice of penance by a Śūdra

तथा तु करुणं तस्य द्विजस्य परिदेवनम्।
शुश्राव राघवः सर्वं दुःखशोकसमन्वितम्॥ १॥

The scion of the Raghus, Śrī Rāma, heard all the pitiful lamentations of that Brāhmaṇa, full of pain and sorrow. (1)

स दुःखेन च संतप्तो मन्त्रिणस्तानुपाह्वयत्।
वसिष्ठं वामदेवं च भ्रातॄंश्च सह नैगमान्॥ २॥

Inflicted by pain He, Śrī Rāma, called His councillors, Vasiṣṭha and Vāmadeva and also his brothers, together with the citizens. (2)

ततो द्विजा वसिष्ठेन सार्धमष्टौ प्रवेशिताः।
राजानं देवसंकाशं वर्धस्वेति ततोऽब्रुवन्॥ ३॥

Then eight Brāhmaṇas together with Vasiṣṭha were made to appear before the King comparable with the gods, and they said 'victory to you.' (3)

मार्कण्डेयोऽथ मौद्गल्यो वामदेवश्च काश्यपः।
कात्यायनोऽथ जाबालिर्गौतमो नारदस्तथा॥ ४॥

Mārkaṇḍeya, Maudgalya, Vāmadeva, Kaśyapa, Kātyāyana, Jābāli, Gautama and Nārada were made to enter. (4)

एते द्विजर्षभाः सर्वे आसनेषूपवेशिताः।
महर्षीन् समनुप्राप्तानभिवाद्य कृताञ्जलिः॥ ५॥
मन्त्रिणो नैगमाश्चैव यथार्हमनुकूलतः।
तेषां समुपविष्टानां सर्वेषां दीप्ततेजसाम्॥ ६॥
राघवः सर्वमाचष्टे द्विजोऽयमुपरोधते।
तस्य तद् वचनं श्रुत्वा राज्ञो दीनस्य नारदः॥ ७॥
प्रत्युवाच शुभं वाक्यमृषीणां संनिधौ स्वयम्।
शृणु राजन् यथाकाले प्राप्तो बालस्य संक्षयः॥ ८॥
श्रुत्वा कर्तव्यतां राजन् कुरुष्व रघुनन्दन।
पुरा कृतयुगे राजन् ब्राह्मणा वै तपस्विनः॥ ९॥
अब्राह्मणस्तदा राजन् न तपस्वी कथंचन।
तस्मिन् युगे प्रज्वलिते ब्रह्मभूते त्वनावृते॥ १०॥

These excellent Brāhmaṇas were all provided with seats. The councillors and citizens all were suitably seated after all those effulgent ones had taken their seats. The descendant of Raghu, Śrī Rāma, having saluted the great sages with folded hands, conveyed to them: 'This Brāhmaṇa obstructs the royal gate. Nārada hearing those words of the King in grief, replied with these opportune words in the presence of the sages; 'Listen, O King, how the death of child has taken place untimely. Hearing what I say, O king, descendant of Raghu, do what requires to be done. In the Kṛtayuga formerly the Brāhmaṇas alone were performers of austerities; no non-Brāhmaṇas ever practised austerities in that Yuga, inflamed by penances, and dominated by Brāhmaṇa, and also there was no prevalence of ignorance. All were born immortal ones and also possessed of distant vision; then came the Tretāyuga for men possessed of mortal frame. (5—10).

अमृत्यवस्तदा सर्वे जज्ञिरे दीर्घदर्शिनः।
ततस्त्रेतायुगं नाम मानवानां वपुष्मताम्॥ ११॥
क्षत्रिया यत्र जायन्ते पूर्वेण तपसान्विताः।
वीर्येण तपसा चैव तेऽधिकाः पूर्वजन्मनि॥ १२॥

'In Tretā, strongly built Kṣatriyas were dominant and practised austere penance. But those of Kṛtayuga were certainly superior in merit to those who belonged to Tretā (11-12)

मानवा ये महात्मानस्तत्र त्रेतायुगे युगे।
ब्रह्म क्षत्रं च तत् सर्वं यत् पूर्वमवरं च यत्॥ १३॥
युगयोरुभयोरासीत् समवीर्यसमन्वितम्।
अपश्यन्तस्तु ते सर्वे विशेषमधिकं ततः॥ १४॥

'In Kṛtayuga Brāhmaṇas were superior and Kṣatriyas were inferior in the merits of

austerity and effulgence but in Tretā both became equal and at par. (13-14)

स्थापनं चक्रिरे तत्र चातुर्वर्ण्यस्य सम्मतम्।
तस्मिन् युगे प्रज्वलिते धर्मभूते ह्यनावृते॥ १५॥
अधर्मः पादमेकं तु पातयत् पृथिवीतले।
अधर्मेण हि संयुक्तस्तेजो मन्दं भविष्यति॥ १६॥

'Tretā is dominated by Varṇāśrama Dharma. But here itself irreligion had stepped in even though on one foot, yet hereafter gradually there will be decline in Dharma. (15-16)

आमिषं यच्च पूर्वेषां राजसं च मलं भृशम्।
अनृतं नाम तद् भूतं पादेन पृथिवीतले॥ १७॥

'The Rājasika acts like agriculture was known to be low (अनृत) and was supposed to be not recommendable. The same act in the form of a foot of irreligion was firmly rooted on the earth in Tretā. (17)

अनृतं पातयित्वा तु पादमेकमधर्मतः।
ततः प्रादुष्कृतं पूर्वमायुषः परिनिष्ठितम्॥ १८॥

"This way by establishing one of his fruit in the shape of falsehood, the irreligion limited the life span of beings in Tretā in comparison to Satyayuga. (18)

पातिते त्वनृते तस्मिन्नधर्मेण महीतले।
शुभान्येवाचरँल्लोकः सत्यधर्मपरायणः॥ १९॥

'Therefore in order to save themselves from the evil effect of falsehood, one foot of irreligion, people who were dedicated to truthful conduct scrupulously practised fully auspicious deeds. (19)

त्रेतायुगे च वर्तन्ते ब्राह्मणाः क्षत्रियाश्च ये।
तपोऽतप्यन्त ते सर्वे शुश्रूषामपरे जनाः॥ २०॥
स्वधर्मः परमस्तेषां वैश्यशूद्रं तदागमत्।
पूजां च सर्ववर्णानां शूद्राश्चक्रुर्विशेषतः॥ २१॥

'Yet in Tretā only Brāhmaṇas and Kṣatriyas engaged themselves in observing penance. The rest of the people did servicing (like production and manual labour) out of these four categories the Vaiśyas and Śūdras got as their share—the service as their own Dharma. Śūdras particularly served and adored the other three castes. (20-21)

एतस्मिन्नन्तरे तेषामधर्मे चानृते च ह।
ततः पूर्वे पुनर्ह्रासमगमन्नृपसत्तम॥ २२॥

'O best among the kings, in the meanwhile the Tretā approaches its end, the Vaiśyas and Śūdras indulge in irreligion through falsehood as one of its feet. Then Brāhmaṇas and Kṣatriyas suffer more and more deterioration. (22)

ततः पादमधर्मस्य द्वितीयमवतारयत्।
ततो द्वापरसंख्या सा युगस्य समजायत॥ २३॥

'Then unrighteousness placed on the earth its second foot, and by that the third Yuga was counted as Dvāpara (given to two feet). (23)

तस्मिन् द्वापरसंख्ये तु वर्तमाने युगक्षये।
अधर्मश्चानृतं चैव ववृधे पुरुषर्षभ॥ २४॥

"With the coming into existence of the Dvāparayuga, unrighteousness and Anṛta (अनृत) flourished, O bull among men. (24)

अस्मिन् द्वापरसंख्याने तपो वैश्यान् समाविशत्।
त्रिभ्यो युगेभ्यस्त्रीन् वर्णान् क्रमाद् वै तप आविशत्॥ २५॥

'In this Yuga, known as Dvāpara, penance entered the Vaiśya, thus through the three Yugas penance entered the three Varṇas (classes) successively. (25)

त्रिभ्यो युगेभ्यस्त्रीन् वर्णान् धर्मश्च परिनिष्ठितः।
न शूद्रो लभते धर्मं युगतस्तु नरर्षभ॥ २६॥

'Righteousness was established in these three Yugas resorting to the three Varṇas (classes), the Śūdra could not attain the right of penance in these Yugas, O bull among men. (26)

हीनवर्णो नृपश्रेष्ठ तप्यते सुमहत्तपः।
भविष्यच्छूद्रयोन्यां हि तपश्चर्या कलौ युगे॥ २७॥

'O best among kings, one belonging to lower caste performs severe penances. In the future Kali age the performance of penance will go to Śūdra. (27)

अधर्मः परमो राजन् द्वापरे शूद्रजन्मनः।
स वै विषयपर्यन्ते तव राजन् महातपाः॥ २८॥

'Even in Dvāpara, penance by a Śūdra is taken to be great irreligion. (Now in Tretā surely) some Śūdra is engaged in severe penance in some frontier province—the wreched one. (28)

अद्य तप्यति दुर्बुद्धिस्तेन बालवधो ह्ययम्।
यो ह्यधर्ममकार्यं वा विषये पार्थिवस्य तु॥ २९॥
करोति चाश्रीमूलं तत्पुरे वा दुर्मतिर्नरः।
क्षिप्रं च नरकं याति स च राजा न संशयः॥ ३०॥

'This infantile death is the result of the same. If some one practises Adharma in the territory of a King, it causes a great loss to the state prosperity and the king goes to hell; there is no doubt about it. (29-30)

अधीतस्य च तप्तस्य कर्मणः सुकृतस्य च।
षष्ठं भजति भागं तु प्रजा धर्मेण पालयन्॥ ३१॥
षड्भागस्य च भोक्तासौ रक्षते न प्रजाः कथम्।
स त्वं पुरुषशार्दूल मार्गस्व विषयं स्वकम्॥ ३२॥
दुष्कृतं यत्र पश्येथास्तत्र यत्नं समाचर।
एवं चेद् धर्मवृद्धिश्च नृणां चायुर्विवर्धनम्।
भविष्यति नरश्रेष्ठ बालस्यास्य च जीवितम्॥ ३३॥

'Righteously ruling over the subjects, the king shares one sixth portion of the merit that accrues due to pious deeds performed by study and penance, why should partaker of one sixth not protect the subjects? So you, O lion among kings, investigate your territory. Wherever you see unrighteous actions done, then make efforts to put them right; thus righteousness and long life will prevail among men, O best among men, and also the child will come back to life.' (31—33)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुःसप्ततितमः सर्गः॥ ७४॥

Thus ends Canto Seventy-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चसप्ततितमः सर्गः

Canto LXXV

Śrī Rāma goes round in the aerial celestial car Puṣpaka of Kubera, in order to trace out unrighteousness in his kingdom, but finding no trace of it anywhere, He proceeds to the south and comes across a Śūdra practising penance

नारदस्य तु तद् वाक्यं श्रुत्वामृतमयं यथा।
प्रहर्षमतुलं लेभे लक्ष्मणं चेदमब्रवीत्॥ १॥

Hearing those nectar-like words of Nārada, Śrī Rāma was highly pleased and spoke thus to Lakṣmaṇa: (1)

गच्छ सौम्य द्विजश्रेष्ठं समाश्वासय सुव्रत।
बालस्य च शरीरं तत् तैलद्रोण्यां निधापय॥ २॥

'O gracious one, go and console the best among Brāhmaṇas, and place the body of the dead child in an oil tub. (2)

गन्धैश्च परमोदारैस्तैलैश्च सुसुगन्धिभिः।
यथा न क्षीयते बालस्तथा सौम्य विधीयताम्॥ ३॥

'O gracious one, provide it (the tub) with lasting and fragrant oils, so that the body of the child may not decompose. (3)

यथा शरीरो बालस्य गुप्तः सन् क्लिष्टकर्मणः।
विपत्तिः परिभेदो वा न भवेच्च तथा कुरु॥ ४॥

'Make arrangements to preserve the body of the child, the innocent one, so that it may not get decomposed and the limbs are not disjointed.' (4)

एवं संदिश्य काकुत्स्थो लक्ष्मणं शुभलक्षणम्।
मनसा पुष्पकं दध्यावागच्छेति महायशाः॥ ५॥

Having thus told the auspicious

Lakṣmaṇa, the scion of the Kakutsthas, Śrī Rāma summoned mentally Puṣpaka: 'Come O famous one.' (5)

इङ्गितं स तु विज्ञाय पुष्पको हेमभूषितः।
आजगाम मुहूर्तेन समीपे राघवस्य वै॥ ६॥

Puṣpaka, adorned with gold, taking the hint came at once near the descendant of Raghu, Śrī Rāma. (6)

सोऽब्रवीत् प्रणतो भूत्वा अयमस्मि नराधिप।
वश्यस्तव महाबाहो किंकरः समुपस्थितः॥ ७॥

The Puṣpaka spoke bending down, to Śrī Rāma: 'O King of long arms, here I am, your servant, at your command.' (7)

भाषितं रुचिरं श्रुत्वा पुष्पकस्य नराधिपः।
अभिवाद्य महर्षीन् स विमानं सोऽध्यरोहत॥ ८॥

Hearing these appealing words of the Puṣpaka, the king, Śrī Rāma, having saluted the great sages, ascended the plane. (8)

धनुर्गृहीत्वा तूणी च खड्गं च रुचिरप्रभम्।
निक्षिप्य नगरे चैतौ सौमित्रिभरतावुभौ॥ ९॥
प्रायात् प्रतीचीं हरितं विचिन्वंश्च ततस्ततः।
उत्तरामगमच्छ्रीमान् दिशं हिमवतावृताम्॥ १०॥

Taking His bow and quiver and a dazzling sword, and leaving both Lakṣmaṇa and Bharata in the city, He went looking here and there to the western direction full of greenery and then proceeded to the northern direction covered by the snow-clad mountain, Himālaya. (9-10)

अपश्यमानस्तत्रापि स्वल्पमप्यथ दुष्कृतम्।
पूर्वामपि दिशं सर्वामथापश्यन्नराधिपः॥ ११॥

Seeing not the slightest unrighteous thing done there, then He, Śrī Rāma, scanned also the whole eastern region. (11)

प्रविशुद्धसमाचारामादर्शतलनिर्मलाम्।
पुष्पकस्थो महाबाहुस्तदापश्यन्नराधिपः॥ १२॥
दक्षिणां दिशमाक्रामत् ततो राजर्षिनन्दनः।
शैवलस्योत्तरे पार्श्वे ददर्श सुमहत्सरः॥ १३॥

The King, Śrī Rāma, then seated on the Puṣpaka, saw the southern quarter, where conduct was the purest, and which was as clear as the base of mirror, He saw on the northern side of the Śaivala mountain a great lake. (12-13)

तस्मिन् सरसि तप्यन्तं तापसं सुमहत्तपः।
ददर्श राघवः श्रीमाँल्लम्बमानमधोमुखम्॥ १४॥

In that lake the descendant of Raghu, the noble one, saw an ascetic performing great penances, while suspended with head turned downward. (14)

राघवस्तमुपागम्य तप्यन्तं तप उत्तमम्।
उवाच च नृपो वाक्यं धन्यस्त्वमसि सुव्रत॥ १५॥

The son of Raghu, the kind one, Śrī Rāma, having approached that ascetic, performing great penances, said to him: 'O performer of vows, you are great. (15)

कस्यां योन्यां तपोवृद्ध वर्तसे दृढविक्रम।
कौतूहलात् त्वां पृच्छामि रामो दाशरथिर्ह्यहम्॥ १६॥

'O powerful one, aged through penances, to which caste do you belong, I ask you out of curiosity. I am Rāma, son of King Daśaratha. (16)

कोऽर्थो मनीषितस्तुभ्यं स्वर्गलाभोऽपरोऽथवा।
वराश्रयो यदर्थं त्वं तपस्यन्यैः सुदुश्चरम्॥ १७॥

'What object is desired by you to be obtained as boon, is it the attainment of the heaven or some other object, for which you perform penances, difficult to be performed by others? (17)

यमाश्रित्य तपस्तप्तं श्रोतुमिच्छामि तापस।
ब्राह्मणो वासि भद्रं ते क्षत्रियो वासि दुर्जयः।
वैश्यस्तृतीयो वर्णो वा शूद्रो वा सत्यवाग् भव॥ १८॥

'For which object have you practised penances, that I want to hear, O ascetic? Are you a Brāhmaṇa? O good man, may welfare be with you, are you a Kṣatriya difficult to overcome, or belonging to the third caste, a Vaiśya, or a Śūdra? Please speak out the truth.' (18)

इत्येवमुक्तः स नराधिपेन
अवाक्शिरा दाशरथाय तस्मै।

उवाच जातिं नृपपुङ्गवाय
यत्कारणं चैव तपःप्रयत्नः ॥ १९ ॥

Thus enquired by the King, the son of Daśaratha, King of Kings, that ascetic spoke of his own caste and reason for practising the penances.' (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चसप्ततितमः सर्गः ॥ ७५ ॥

Thus ends Canto Seventy-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्सप्ततितमः सर्गः

Canto LXXVI

Śrī Rāma kills Śambūka for which gods laud Him. Sage Agastya welcomes Śrī Rāma and presents a celestial ornament to Him

तस्य तद् वचनं श्रुत्वा रामस्याक्लिष्टकर्मणः।
अवाक्शिरास्तथाभूतो वाक्यमेतदुवाच ह॥ १ ॥

Hearing those words of Śrī Rāma capable of doing anything with ease, remaining with the head downwards, he (the ascetic) replied: (1)

शूद्रयोन्यां प्रजातोऽस्मि तप उग्रं समास्थितः।
देवत्वं प्रार्थये राम सशरीरो महायशः॥ २ ॥

'O famous one, I am born in the line of the Śūdra caste, and have resorted to great penance. I desire godhood, O Śrī Rāma, with this body. (2)

न मिथ्याहं वदे राम देवलोकजिगीषया।
शूद्रं मां विद्धि काकुत्स्थ शम्बूकं नाम नामतः॥ ३ ॥

'I do not speak untruth as I wish to conquer the world of the gods, know me as Śūdra, Śambūka by name, O scion of the Kakutsthas, Śrī Rāma.' (3)

भाषतस्तस्य शूद्रस्य खड्गं सुरुचिरप्रभम्।
निष्कृष्य कोशाद् विमलं शिरश्चिच्छेद राघवः॥ ४ ॥

On this the descendant of Raghu, taking out dazling sword from its sheath, chopped off the head of the Śūdra, while he was speaking thus. (4)

तस्मिञ्शूद्रे हते देवाः सेन्द्राः साग्निपुरोगमाः।
साधुसाध्विति काकुत्स्थं ते शशंसुर्मुहुर्मुहुः॥ ५ ॥

On the Śūdra being killed, the gods headed by Agni together with Indra repeatedly praised the scion of the Kakutsthas saying: 'Well done.' (5)

पुष्पवृष्टिर्महत्यासीद् दिव्यानां सुसुगन्धिनाम्।
पुष्पाणां वायुमुक्तानां सर्वतः प्रपपात ह॥ ६ ॥

A shower of very fragrant divine flowers, carried by the wind, fell from all sides. (6)

सुप्रीताश्चाब्रुवन् रामं देवाः सत्यपराक्रमम्।
सुरकार्यमिदं देव सुकृतं ते महामते॥ ७ ॥

The gods highly pleased said to Śrī Rāma of true valour: 'O king, O wise one, you have done this wonderful job for gods. (7)

गृहाण च वरं सौम्य यं त्वमिच्छस्यरिंदम।
स्वर्गभाङ् नहि शूद्रोऽयं त्वत्कृते रघुनन्दन॥ ८ ॥

'Take whatever boon you desire, O Subjugator of foes, due to your good deed this Śūdra will not attain heaven, O descendant of Raghu'. (8)

देवानां भाषितं श्रुत्वा रामः सत्यपराक्रमः।
उवाच प्राञ्जलिर्वाक्यं सहस्राक्षं पुरंदरम्॥ ९ ॥

Hearing the words of the gods, Śrī Rāma of true valour spoke to Indra the destroyer of enemy fortresses thus: (9)

यदि देवाः प्रसन्ना मे द्विजपुत्रः स जीवतु।
दिशन्तु वरमेतं मे ईप्सितं परमं मम॥ १० ॥

"If the gods are pleased, may that son

of the Brāhmaṇa come back to life, grant me this boon, this is the best and most coveted boon for me. (10)

ममापचाराद् बालोऽसौ ब्राह्मणस्यैकपुत्रकः।
अप्राप्तकालः कालेन नीतो वैवस्वतक्षयम्॥ ११॥

"The only child of the Brāhmaṇa was taken to the abode of Yama, the son of Vivasvān, untimely due to my some wrongful doing. (11)

तं जीवयत भद्रं वो नानृतं कर्तुमर्हथ।
द्विजस्य संश्रुतोऽर्थो मे जीवयिष्यामि ते सुतम्॥ १२॥

"So please bring the child to life again, may welfare be with you. 'I shall bring your child back to life,' thus I have promised to the Brāhmaṇa. May my words not be untrue." (12)

राघवस्य तु तद् वाक्यं श्रुत्वा विबुधसत्तमाः।
प्रत्यूचू राघवं प्रीता देवाः प्रीतिसमन्वितम्॥ १३॥

Hearing these words of Śrī Rāma, the best among the gods, highly pleased, replied to the descendant of Raghu: (13)

निर्वृतो भव काकुत्स्थ सोऽस्मिन्नहनि बालकः।
जीवितं प्राप्तवान् भूयः समेतश्चापि बन्धुभिः॥ १४॥

'Be contended, O Scion of Kakutstha, that child has come back to life and joined his kinsmen. (14)

यस्मिन् मुहूर्ते काकुत्स्थ शूद्रोऽयं विनिपातितः।
तस्मिन् मुहूर्ते बालोऽसौ जीवेन समयुज्यत॥ १५॥

'The moment the Śūdra was killed, that very moment this child came to life. (15)

स्वस्ति प्राप्नुहि भद्रं ते साधु याम नरर्षभ।
अगस्त्यस्याश्रमपदं द्रष्टुमिच्छाम राघव॥ १६॥

'Hail to Thee, we wish your welfare; now we may proceed, O bull among men, O descendant of Raghu, we wish to see the hermitage of Agastya. (16)

तस्य दीक्षा समाप्ता हि ब्रह्मर्षेः सुमहाद्युतेः।
द्वादशं हि गतं वर्षं जलशय्यां समासतः॥ १७॥

'The brilliant one, the initiation (vow) of that Ṛṣi (sage) among Brāhmaṇas, Agastya, has come to an end, twelfth year he has passed observing the vow of sleeping on the water. (17)

काकुत्स्थ तद् गमिष्यामो मुनिं समभिनन्दितुम्।
त्वं चापि गच्छ भद्रं ते द्रष्टुं तमृषिसत्तमम्॥ १८॥

'Therefore, O scion of Kakutstha, we shall go to applaud the sage, you too should go to see that great sage; we wish your welfare!' (18)

स तथेति प्रतिज्ञाय देवानां रघुनन्दनः।
आरुरोह विमानं तं पुष्पकं हेमभूषितम्॥ १९॥

'The descendant of the Raghus, Śrī Rāma, having promised to do so, ascended the chariot, Puṣpaka, ornamented with gold. (19)

ततो देवाः प्रयातास्ते विमानैर्बहुविस्तरैः।
रामोऽप्यनुजगामाशु कुम्भयोनेस्तपोवनम्॥ २०॥

Then the gods proceeded on spacious Vimānas, planes: Śrī Rāma too followed them soon to the hermitage of the pitcher-born, Agastya. (20)

दृष्ट्वा तु देवान् सम्प्राप्तानगस्त्यस्तपसां निधिः।
अर्चयामास धर्मात्मा सर्वांस्तानविशेषतः॥ २१॥

Seeing the gods arrived, Agastya, the repository of penances, the holy one, worshipped all of them without discrimination. (21)

प्रतिगृह्य ततः पूजां सम्पूज्य च महामुनिम्।
जग्मुस्ते त्रिदशा हृष्टा नाकपृष्ठं सहानुगाः॥ २२॥

Accepting the worship and adoring the great sage, Agastya, the gods highly pleased went away to the upper-most heaven together with their followers. (22)

गतेषु तेषु काकुत्स्थः पुष्पकादवरुह्य च।
ततोऽभिवादयामास अगस्त्यमृषिसत्तमम्॥ २३॥

After the gods had departed, the scion of Kakutstha descending from Puṣpaka, made obeisance to the great sage, Agastya. (23)

सोऽभिवाद्य महात्मानं ज्वलन्तमिव तेजसा।
आतिथ्यं परमं प्राप्य निषसाद नराधिपः॥ २४॥

Śrī Rāma paid obeisance to the noble sage, effulgent with the Tapa of austerity and having received the best hospitality, took his seat. (24)

तमुवाच महातेजाः कुम्भयोनिर्महातपाः।
स्वागतं ते नरश्रेष्ठ दिष्ट्या प्राप्तोऽसि राघव॥ २५॥

Agastya, the sage of great penances, said to Śrī Rāma : 'Welcome to you, best among men, O descendant of Raghu, it is my fortune that you have come. (25)

त्वं मे बहुमतो राम गुणैर्बहुभिरुत्तमैः।
अतिथिः पूजनीयश्च मम राजन् हृदि स्थितः॥ २६॥

"By your excellent virtues you are worthy of adoration as my honoured guest, O king, you always dwell in my heart. (26)

सुरा हि कथयन्ति त्वामागतं शूद्रघातिनम्।
ब्राह्मणस्य तु धर्मेण त्वया जीवापितः सुतः॥ २७॥

"The gods say that You have come here after killing the Śūdra and by your righteous act, (of killing the Śūdra) You have thus restored to life the son of the Brāhmaṇa. (27)

उष्यतां चेह रजनीं सकाशे मम राघव।
प्रभाते पुष्पकेण त्वं गन्तासि पुरमेव हि॥ २८॥
त्वं हि नारायणः श्रीमांस्त्वयि सर्वं प्रतिष्ठितम्।
त्वं प्रभुः सर्वदेवानां पुरुषस्त्वं सनातनः॥ २९॥

"Stay one night with me, O descendant of Raghu, You are Nārāyaṇa (the abode of all souls), and all is established in You. You are lord of all the gods, the eternal Puruṣa, You may, indeed, go back to your city at dawn. (28-29)

इदं चाभरणं सौम्य निर्मितं विश्वकर्मणा।
दिव्यं दिव्येन वपुषा दीप्यमानं स्वतेजसा॥ ३०॥

"This divine ornament glowing with its own divine lusture, O gracious one, has been made by Viśvakarmā (the divine artisan). (30)

प्रतिगृह्णीष्व काकुत्स्थ मत्प्रियं कुरु राघव।
दत्तस्य हि पुनर्दाने सुमहत् फलमुच्यते॥ ३१॥

"Please accept this, O scion of Kakutstha, for my pleasure, a gift when offered again constitutes great merit. (31)

भरणे हि भवाञ्शक्तः फलानां महतामपि।
त्वं हि शक्तस्तारयितुं सेन्द्रानपि दिवौकसः॥ ३२॥
तस्मात् प्रदास्ये विधिवत् तत् प्रतीच्छ नराधिप।
अथोवाच महात्मानमिक्ष्वाकूणां महारथः॥ ३३॥
रामो मतिमतां श्रेष्ठः क्षत्रधर्ममनुस्मरन्।
प्रतिग्रहोऽयं भगवन् ब्राह्मणस्याविगर्हितः॥ ३४॥

"You are worthy of wearing this ornament. You indeed are capable of giving precious gifts, and also protecting the gods together with Indra. Therefore, duly I give this to you, please accept it."

The wisest among the wise, the great charioteer of Ikṣvāku dynasty, Śrī Rāma while aware of his Kṣatriya duties, asked the Mahātmā: "Sir, accepting donation is not prohibited only for Brāhmaṇas. (32—34)

क्षत्रियेण कथं विप्र प्रतिग्राह्यं भवेत् ततः।
प्रतिग्रहो हि विप्रेन्द्र क्षत्रियाणां सुगर्हितः॥ ३५॥
ब्राह्मणेन विशेषेण दत्तं तद् वक्तुमर्हसि।
एवमुक्तस्तु रामेण प्रत्युवाच महानृषिः॥ ३६॥

"O best among the Brāhmaṇas, it is strictly prohibited for the Kṣatriya to accept any charitable gift. It is more so in case a Brāhmaṇa is the donor. Kindly explain." Having been thus enquired by Śrī Rāma, the great sage Agastya said in reply: (35-36)

आसन् कृतयुगे राम ब्रह्मभूते पुरायुगे।
अपार्थिवाः प्रजाः सर्वाः सुराणां तु शतक्रतुः॥ ३७॥

"O Śrī Rāma! In the times during the Satyayuga, an age of Brahma, all the subjects were without a king. Later on Indra was declared as king of gods. (37)

ताः प्रजा देवदेवेशं राजार्थं समुपाद्रवन्।
सुराणां स्थापितो राजा त्वया देव शतक्रतुः॥ ३८॥
प्रयच्छास्मासु लोकेश पार्थिवं नरपुङ्गवम्।
यस्मै पूजां प्रयुञ्जाना धूतपापाश्चरेमहि॥ ३९॥

Then people went to god Brahmā in order to have a king and prayed to him, 'O

Lord, you have appointed Indra as king of gods. Similarly, for us also provide a worthy man as our king, so that worshipping him we could move about in the world, becoming free of sins. (38-39)

न वसामो विना राज्ञा एष नो निश्चयः परः।
ततो ब्रह्मा सुरश्रेष्ठो लोकपालान् सवासवान्॥ ४०॥
समाहूयाब्रवीत् सर्वांस्तेजोभागान् प्रयच्छत।
ततो ददुर्लोकपालाः सर्वे भागान् स्वतेजसः॥ ४१॥

'We shall not live without a king, This is our supreme decision.' Then Brahmā, the highest god, after calling the guardians of regions alongwith Indra, said: 'All of you give me a portion of your authority.' Then all the guardians gave away a portion of their power. (40-41)

अक्षुपच्च ततो ब्रह्मा यतो जातः क्षुपो नृपः।
तं ब्रह्मा लोकपालानां समांशैः समयोजयत्॥ ४२॥

'Then Brahmā sneezed, whence was born king Kṣupa. Brahmā invested him with the entire might of the guardians (of regions given away by them). (42)

ततो ददौ नृपं तासां प्रजानामीश्वरं क्षुपम्।
तत्रैन्द्रेण च भागेन महीमाज्ञापयन्नृपः॥ ४३॥

Then he made Kṣupa the ruling king of the people. Kṣupa after becoming king ruled the earth by virtue of the portion of the might given by Indra. (43)

वारुणेन तु भागेन वपुः पुष्यति पार्थिवः।
कौबेरेण तु भागेन वित्तपाभां ददौ तदा॥ ४४॥
यस्तु याम्योऽभवद् भागस्तेन शास्ति स्म स प्रजाः।
तत्रैन्द्रेण नरश्रेष्ठ भागेन रघुनन्दन॥ ४५॥

The king nourished the people by the portion of power given to him by Varuṇa. By the portion of the mighty Kubera, he then, lent to the people the glory of Kubera, the Lord of riches. By the portion of Yama he devised punishment to the people as and when they committed sin(s).

प्रतिगृह्णीष्व भद्रं ते तारणार्थं मम प्रभो।
तद् रामः प्रतिजग्राह मुनेस्तस्य महात्मनः॥ ४६॥
दिव्यमाभरणं चित्रं प्रदीप्तमिव भास्करम्।
प्रतिगृह्य ततो रामस्तदाभरणमुत्तमम्॥ ४७॥
आगमं तस्य दीप्तस्य प्रष्टुमेवोपचक्रमे।
अत्यद्भुतमिदं दिव्यं वपुषा युक्तमद्भुतम्॥ ४८॥
कथं वा भवता प्राप्तं कुतो वा केन वाऽऽहृतम्।
कौतूहलतया ब्रह्मन् पृच्छामि त्वां महायशः॥ ४९॥
आश्चर्याणां बहूनां हि निधिः परमको भवान्।
एवं ब्रुवति काकुत्स्थे मुनिर्वाक्यमथाब्रवीत्॥ ५०॥
शृणु राम यथावृत्तं पुरा त्रेतायुगे युगे॥ ५१॥

'O Śrī Rāma, the foremost among men! (as king, you are also invested with the might of the guardians of regions). For my deliverance accept this ornament through the portion (of the might) of Indra, O Lord ! Prosperity be unto you !' Then Śrī Rāma accepted the divine ornament, bright like the sun, given by the high-souled hermit, and asked about his acquisition of the ornament. 'O Eminent Brāhmaṇa ! How and from where did you acquire this divine and wonderful ornament? I am asking this out of curiosity, as you are a great repository of wonders.' After Śrī Rāma enquired of, the sage said to Śrī Rāma, 'Listen, O Śrī Rāma, what happened in the old Tretā age.' (44—51)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षट्सप्ततितमः सर्गः॥ ७६॥

Thus ends Canto Seventy-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तसप्ततितमः सर्गः

Canto LXXVII

Sage Agastya narrates the story of the king Śveta, who after eating corpse acquires heaven

पुरा त्रेतायुगे राम बभूव बहुविस्तरम्।
समन्ताद् योजनशतं विमृगं पक्षिवर्जितम्॥ १॥

"O Śrī Rāma! In the former Tretāyuga there was a forest, extending to hundred Yojanas, where there were neither animals nor birds. (1)

तस्मिन् निर्मानुषेऽरण्ये कुर्वाणस्तप उत्तमम्।
अहमाक्रमितुं सौम्य तदरण्यमुपागमम्॥ २॥

"In that forest, uninhabited by men, I practised askesis, which was the best of penances, O gracious one ! I set my foot to know all about the forest. (2)

तस्य रूपमरण्यस्य निर्देष्टुं न शशाक ह।
फलमूलैः सुखास्वादैर्बहुरूपैश्च पादपैः॥ ३॥

"I could not indeed specify the beauty of that forest with its tasty fruits and roots and groves of various types. (3)

तस्यारण्यस्य मध्ये तु सरो योजनमायतम्।
हंसकारण्डवाकीर्णं चक्रवाकोपशोभितम्॥ ४॥

"In the midst of the forest was a lake, one Yojana wide; filled with swans and ducks and beautified with Cakrawāka birds. (4)

पद्मोत्पलसमाकीर्णं समतिक्रान्तशैवलम्।
तदाश्चर्यमिवात्यर्थं सुखास्वादमनुत्तमम्॥ ५॥
अरजस्कं तदक्षोभ्यं श्रीमत्पक्षिगणायुतम्।
तस्मिन् सरःसमीपे तु महदद्भुतमाश्रमम्॥ ६॥
पुराणं पुण्यमत्यर्थं तपस्विजनवर्जितम्।
तत्राहमवसं रात्रिं नैदाघीं पुरुषर्षभ॥ ७॥

"The lake was full of lotuses and water-lilies with no trace of moss, it was a great wonder, enjoyable and excelled by none, it was clear like crystal and calm and inhabited by innumerable lovely birds. Near that lake there was a strong, brilliant, wonderful hermitage, old and extremely holy; but not inhabited by the ascetics: There O bull among men ! I dwelt one summer night. (5—7)

प्रभाते कल्यमुत्थाय सरस्तदुपचक्रमे।
अथापश्यं शवं तत्र सुपुष्टमरजः क्वचित्॥ ८॥

"Rising in the early morning for day-break-duties I reached the lake and then saw there a corpse (dead body) plump and spotless shining in the water. (8)

तिष्ठन्तं परया लक्ष्म्या तस्मिंस्तोयाशये नृप।
तमर्थं चिन्तयानोऽहं मुहूर्तं तत्र राघव॥ ९॥
विष्ठितोऽस्मि सरस्तीरे किं न्विदं स्यादिति प्रभो।
अथापश्यं मुहूर्तात् तु दिव्यमद्भुतदर्शनम्॥ १०॥
विमानं परमोदारं हंसयुक्तं मनोजवम्।
अत्यर्थं स्वर्गिणं तत्र विमाने रघुनन्दन॥ ११॥
उपास्तेऽप्सरसां वीर सहस्रं दिव्यभूषणम्।
गायन्ति काश्चिद् रम्याणि वादयन्ति तथापराः॥ १२॥
मृदङ्गवीणापणवान् नृत्यन्ति च तथापराः।
अपराश्चन्द्ररश्म्याभैर्हेमदण्डैर्महाधनैः॥ १३॥
दोधूयुर्वदनं तस्य पुण्डरीकनिभेक्षणाः।
ततः सिंहासनं हित्वा मेरुकूटमिवांशुमान्॥ १४॥
पश्यतो मे तदा राम विमानादवरुह्य च।
तं शवं भक्षयामास स स्वर्गी रघुनन्दन॥ १५॥

Pondering over it lying with all its beauty inside the lake, I, for a moment, O descendant of Raghu, stood apart and thought: O lord, what could this be. Then all at once I saw a divine and wonderful spacious chariot yoked by swans and having the speed of mind; O scion of Raghus! I saw a denizen of the heaven on that chariot, thousands of divinely ornamented nymphs served him, some were singing, others were melodiously playing on the Mṛdaṅga (drum), lute and Paṇava (symbol), and others were dancing; Some other with lotus-like eyes fanned his face

with expensive chowries with gold-handles and the lustre comparable with the rays of the moon; Then raising himself up from the throne, as the sun rises on the summits of Meru mountain, he, the denizen of heaven getting down from the chariot ate up the corpse, while I looked on, O descendant of Raghu. (9—15)

ततो भुक्त्वा यथाकामं मांसं बहु सुपीवरम्।
अवतीर्य सरः स्वर्गी संस्प्रष्टुमुपचक्रमे॥ १६॥

"Then having consumed to his satisfaction, the flesh rich in fat, the celestial being, going down the lake performed ablutions. (16)

उपस्पृश्य यथान्यायं स स्वर्गी रघुनन्दन।
आरोढुमुपचक्राम विमानवरमुत्तमम्॥ १७॥

"Having sipped water (in ablution) in the prescribed way that celestial being, O descendant of Raghu, got ready to ascend the excellent chariot. (17)

तमहं देवसंकाशमारोहन्तमुदीक्ष्य वै।
अथाहमब्रुवं वाक्यं तमेव पुरुषर्षभ॥ १८॥

"Seeing him, who was like a god, ascending the chariot, I, on my part, spoke to him these words: 'O bull among men ! Who are you? O god-like one, O gracious one, You should tell me why you ate this loathsome food, looked down upon by others. (18)

को भवान् देवसंकाश आहारश्च विगर्हितः।
त्वयेदं भुज्यते सौम्य किमर्थं वक्तुमर्हसि॥ १९॥
कस्य स्यादीदृशो भाव आहारो देवसम्मतः।
आश्चर्यं वर्तते सौम्य श्रोतुमिच्छामि तत्त्वतः।
नाहमौपयिकं मन्ये तव भक्ष्यमिमं शवम्॥ २०॥

"'You possess ethereal beauty. Sir, whose food could be this; therefore, O gracious one, I am wonder-struck. I wish to know the facts. I do not consider this corpse as your food in expediency.' (19-20)

इत्येवमुक्तः स नरेन्द्र नाकी
कौतूहलात् सूनृतया गिरा च।
श्रुत्वा च वाक्यं मम सर्वमेतत्
सर्वं तथा चाकथयन्ममेति॥ २१॥

"Thus spoken to out of curiosity and also in well-chosen words, the celestial one, O King, having heard me, narrated all that I had enquired." (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तसप्ततितमः सर्गः॥ ७७॥

Thus ends Canto Seventy-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टसप्ततितमः सर्गः

Canto LXXVIII

King Śveta tells Agastya the reason as to why he had to eat the condemned food and recounts his conversation with Brahmā, He gives Agastya a divine ornament and gets freed from hunger and thirst

श्रुत्वा तु भाषितं वाक्यं मम राम शुभाक्षरम्।
प्राञ्जलिः प्रत्युवाचेदं स स्वर्गी रघुनन्दन॥ १॥

Hearing the words comprised of holy syllables spoken by me, O descendant of Raghu, Śrī Rāma, the celestial being, with folded hands replied thus: (1)

शृणु ब्रह्मन् पुरा वृत्तं ममैतत् सुखदुःखयोः।
अनतिक्रमणीयं च यथा पृच्छसि मां द्विज॥ २॥

"O Brāhmaṇa ! listen to what happened formerly, that could not be resisted and

which is the cause of my pleasure and sorrow, as you desire to know it. (2)

पुरा वैदर्भको राजा पिता मम महायशाः।
सुदेव इति विख्यातस्त्रिषु लोकेषु वीर्यवान्॥ ३॥

"In the old days, my father Vaidarbha of great fame was possessed of great power and was known in the three worlds by the name of Sudeva. (3)

तस्य पुत्रद्वयं ब्रह्मन् द्वाभ्यां स्त्रीभ्यामजायत।
अहं श्वेत इति ख्यातो यवीयान् सुरथोऽभवत्॥ ४॥

"Two sons were born to him from his two wives. I, the elder one, was known as Śweta, while my younger brother was known as Suratha. (4)

ततः पितरि स्वर्याते पौरा मामभ्यषेचयन्।
तत्राहं कृतवान् राज्यं धर्म्यं च सुसमाहितः॥ ५॥

"On my father having attained heaven, the citizens consecrated me. And I ruled righteously, with care. (5)

एवं वर्षसहस्राणि समतीतानि सुव्रत।
राज्यं कारयतो ब्रह्मन् प्रजा धर्मेण रक्षतः॥ ६॥

"O Brāhmaṇa, observer of vows, thus a thousand years passed by, with my ruling over the kingdom and protecting my subjects. (6)

सोऽहं निमित्ते कस्मिंश्चिद् विज्ञातायुर्द्विजोत्तम।
कालधर्मं हृदि न्यस्य ततो वनमुपागमम्॥ ७॥
सोऽहं वनमिदं दुर्गं मृगपक्षिविवर्जितम्।
तपश्चर्तुं प्रविष्टोऽस्मि समीपे सरसः शुभे॥ ८॥

" So, O best among Brāhmaṇas, knowing from some men about the span of my life, keeping in mind the approach of death, I came and entered this forest near the beautiful lake, difficult to enter and with no animals or birds residing therein to perform penances. (7-8)

भ्रातरं सुरथं राज्ये अभिषिच्य महीपतिम्।
इदं सरः समासाद्य तपस्तप्तं मया चिरम्॥ ९॥

"Having consecrated Suratha as the king, and reaching this lake, I performed penances for long. (9)

सोऽहं वर्षसहस्राणि तपस्त्रीणि महावने।
तप्त्वा सुदुष्करं प्राप्तो ब्रह्मलोकमनुत्तमम्॥ १०॥

"Practising severe austerities for three thousand years in this great forest, I obtained the world of Brahmā (heaven) excelling all other worlds. (10)

तस्येमे स्वर्गभूतस्य क्षुत्पिपासे द्विजोत्तम।
बाधेते परमोदार ततोऽहं व्यथितेन्द्रियः॥ ११॥

"Having reached the heaven, O best among Brāhmaṇas, great hunger and thirst pained me and my senses were badly afflicted. (11)

गत्वा त्रिभुवनश्रेष्ठं पितामहमुवाच ह।
भगवन् ब्रह्मलोकोऽयं क्षुत्पिपासाविवर्जितः॥ १२॥

"Then approaching Brahmā the best in the three worlds, I said, 'Sir, this world of Brahmā is free from hunger and thirst. (12)

कस्यायं कर्मणः पाकः क्षुत्पिपासानुगो ह्यहम्।
आहारः कश्च मे देव तन्मे ब्रूहि पितामह॥ १३॥

" 'As a consequence of which actions I am afflicted by hunger and thirst? What my food is, O God? O Brahmā! please tell me that'. (13)

पितामहस्तु मामाह तवाहारः सुदेवज।
स्वादूनि स्वानि मांसानि तानि भक्षय नित्यशः॥ १४॥

"On this Brahmā told me, 'O son of Sudeva, your food is your own tasty flesh, eat that for ever. (14)

स्वशरीरं त्वया पुष्टं कुर्वता तप उत्तमम्।
अनुप्तं रोहते श्वेत न कदाचिन्महामते॥ १५॥

"You have well-nourished your own body performing the best of penances. That which is not sown, shall never sprout O wise one. (15)

दत्तं न तेऽस्ति सूक्ष्मोऽपि तप एव निषेवसे।
तेन स्वर्गगतो वत्स बाध्यसे क्षुत्पिपासया॥ १६॥

"You have not given even the smallest thing in charity, and have only practised great penances. Therefore, having reached heaven hunger and thirst afflict you. (16)

स त्वं सुपुष्टमाहारैः स्वशरीरमनुत्तमम्।
भक्षयित्वामृतरसं तेन वृत्तिर्भविष्यति॥ १७॥

"As you eat your own body, well-nourished by edibles, full of the flavour of nectar; therefore, by that (eating flesh) you will live. (17)

यदा तु तद्वनं श्वेत अगस्त्यः स महानृषिः।
आगमिष्यति दुर्धर्षस्तदा कृच्छ्राद् विमोक्ष्यसे॥ १८॥

"When the great and unconquerable sage Agastya will come to that forest, O Śweta, you will be delivered of this trouble. (18)

स हि तारयितुं सौम्य शक्तः सुरगणानपि।
किं पुनस्त्वां महाबाहो क्षुत्पिपासावशं गतम्॥ १९॥

"O gracious one, Agastya is capable of delivering even the host of gods, what to say of you, afflicted with hunger and thirst, O long-armed one! (19)

सोऽहं भगवतः श्रुत्वा देवदेवस्य निश्चयम्।
आहारं गर्हितं कुर्मि स्वशरीरं द्विजोत्तम॥ २०॥

"Thus having learnt of the decision of the god of the gods, Brahmā, O best among men, I make food of my own body. (20)

बहून् वर्षगणान् ब्रह्मन् भुज्यमानमिदं मया।
क्षयं नाभ्येति ब्रह्मर्षे तृप्तिश्चापि ममोत्तमा॥ २१॥

"O Brāhmaṇa, this body does not exhaust, although enjoyed by me for many years, and O Ṛṣi! I am fully quenched too.(21)

तस्य मे कृच्छ्रभूतस्य कृच्छ्रादस्माद् विमोक्षय।
अन्येषां न गतिर्ह्यत्र कुम्भयोनिमृते द्विजम्॥ २२॥

"So deliver me—troubled one, from the difficulty. None other than Agastya, the pitcher-born ascetic, has power to do so. (22)

इदमाभरणं सौम्य तारणार्थं द्विजोत्तम।
प्रतिगृह्णीष्व भद्रं ते प्रसादं कर्तुमर्हसि॥ २३॥

"O gracious one, best among Brāhmaṇas, accept this ornament for wearing, may welfare be with you. Please favour me by accepting this. (23)

इदं तावत् सुवर्णं च धनं वस्त्राणि च द्विज।
भक्ष्यं भोज्यं च ब्रह्मर्षे ददात्याभरणानि च॥ २४॥

"All this gold, wealth, apparel, edibles and enjoyables, O Ṛṣi among Brāhmaṇas, I offer you as also the ornaments. (24)

सर्वान् कामान् प्रयच्छामि भोगांश्च मुनिपुङ्गव।
तारणे भगवन् मह्यं प्रसादं कर्तुमर्हसि॥ २५॥

"All desirables and enjoyables also I surrender to you. I deserve to be favoured by you by releasing me of troubles." (25)

तस्याहं स्वर्गिणो वाक्यं श्रुत्वा दुःखसमन्वितम्।
तारणायोपजग्राह तदाभरणमुत्तमम्॥ २६॥

'Having heard these words full of sorrow from the celestial one, I accepted this wonderful ornament for releaving him. (26)

मया प्रतिगृहीते तु तस्मिन्नाभरणे शुभे।
मानुषः पूर्वको देहो राजर्षेर्विननाश ह॥ २७॥
प्रणष्टे तु शरीरेऽसौ राजर्षिः परया मुदा।
तृप्तः प्रमुदितो राजा जगाम त्रिदिवं सुखम्॥ २८॥

'As soon as I accepted that auspicious ornament, the former body of the Ṛṣi among kings (Śweta) vanished and the Ṛṣi among kings, extremely happy and satisfied, went to the heaven. (27-28)

तेनेदं शक्रतुल्येन दिव्यमाभरणं मम।
तस्मिन्निमित्ते काकुत्स्थ दत्तमद्भुतदर्शनम्॥ २९॥

'By him (Śweta) equal to Indra, this divine ornament, of wonderful form, was given to me, O scion of Kakutstha, for that purpose.' (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टसप्ततितमः सर्गः॥ ७८॥

Thus ends Canto Seventy-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनाशीतितमः सर्गः

Canto LXXIX

Reign of king Daṇḍa, a son of Ikṣvāku

तदद्भुततमं वाक्यं श्रुत्वागस्त्यस्य राघवः।
गौरवाद् विस्मयाच्चैव भूयः प्रष्टुं प्रचक्रमे॥ १॥

Hearing that most wonderful and marvellous story, narrated by Agastya, Śrī Rāma asked him again, full of dismay and reverence. (1)

भगवंस्तद् वनं घोरं तपस्तप्यति यत्र सः।
श्वेतो वैदर्भको राजा कथं तदमृगद्विजम्॥ २॥

"Sir, how was that fearful forest, where the Vaidarbhaka king Śweta was performing penances, devoid of animals and birds. (2)

तद् वनं स कथं राजा शून्यं मनुजवर्जितम्।
तपश्चर्तुं प्रविष्टः स श्रोतुमिच्छामि तत्त्वतः॥ ३॥

"I wish to know in detail how that king entered that forest, which was barren and uninhabited by men, to perform penances." (3)

रामस्य वचनं श्रुत्वा कौतूहलसमन्वितम्।
वाक्यं परमतेजस्वी वक्तुमेवोपचक्रमे॥ ४॥

Hearing the words of Śrī Rāma uttered out of curiosity, the highly powerful one, Agastya, spoke thus: (4)

पुरा कृतयुगे राम मनुर्दण्डधरः प्रभुः।
तस्य पुत्रो महानासीदिक्ष्वाकुः कुलनन्दनः॥ ५॥

"In the former Kṛtayuga, Manu (Vaivasvata) was the king. His son, a joy to his family, was the famous Ikṣvāku. (5)

तं पुत्रं पूर्वकं राज्ये निक्षिप्य भुवि दुर्जयम्।
पृथिव्यां राजवंशानां भव कर्तेत्युवाच तम्॥ ६॥

"Placing the first son, Ikṣvāku, unconquerable on the earth, incharge of the kingdom, Manu said to him: 'Be the progenitor of all royal families.' (6)

तथैव च प्रतिज्ञातं पितुः पुत्रेण राघव।
ततः परमसंतुष्टो मनुः पुत्रमुवाच ह॥ ७॥

"Then, O descendant of Raghu, the son promised to do so and being fully satisfied Manu addressed him thus. (7)

प्रीतोऽस्मि परमोदार कर्ता चासि न संशयः।
दण्डेन च प्रजा रक्ष मा च दण्डमकारणे॥ ८॥

"O noble one, I am pleased, you will be the forerunner of all royal families, there is no doubt. By punishment as a sign of authority protect the subjects; do not mete out unnecessary punishments. (8)

अपराधिषु यो दण्डः पात्यते मानवेषु वै।
स दण्डो विधिवन्मुक्तः स्वर्गं नयति पार्थिवम्॥ ९॥

"That form of punishment, which is meted out to the guilty men, being given in proper manner, leads the king to heaven. (9)

तस्माद् दण्डे महाबाहो यत्नवान् भव पुत्रक।
धर्मो हि परमो लोके कुर्वतस्ते भविष्यति॥ १०॥

"Therefore, O dear son of long arms, make efforts to mete out punishment according to prescriptions in the Śāstras. Resorting to just punishment properly, you will attain great righteousness." (10)

इति तं बहु संदिश्य मनुः पुत्रं समाधिना।
जगाम त्रिदिवं हृष्टो ब्रह्मलोकं सनातनम्॥ ११॥

Thus, having instructed him, Manu, pleased with himself, went to the eternal abode of Brahmā through Samādhi (trance). (11)

प्रयाते त्रिदिवं तस्मिन्निक्ष्वाकुरमितप्रभः।
जनयिष्ये कथं पुत्रानिति चिन्तापरोऽभवत्॥ १२॥

When Manu had left for heaven, Ikṣvāku of unlimited brilliance, fell to thinking, 'How shall I produce sons?' (12)

कर्मभिर्बहुरूपैश्च तैस्तैर्मनुसुतस्तदा।
जनयामास धर्मात्मा शतं देवसुतोपमान्॥ १३॥

Through true actions of many types, then the son of Manu, the pious one, procreated the hundred sons, comparable with the sons of the gods. (13)

तेषामवरजस्तात सर्वेषां रघुनन्दन।
मूढश्चाकृतविद्यश्च न शुश्रूषति पूर्वजान्॥ १४॥
नाम तस्य च दण्डेति पिता चक्रेऽल्पमेधसः।
अवश्यं दण्डपतनं शरीरेऽस्य भविष्यति॥ १५॥

The youngest one of them, was ignorant, and illiterate and did not serve his elders. His father gave him, dull-witted son, the name 'Daṇḍa', thinking that physical punishment shall certainly be the fate of this one (son). (14-15)

अपश्यमानस्तं देशं घोरं पुत्रस्य राघव।
विन्ध्यशैवलयोर्मध्ये राज्यं प्रादादरिंदम॥ १६॥

"Not seeing any territory fully fearful, the father gave him the kingdom situated between the Vindhya and Śaivala mountains. (16)

स दण्डस्तत्र राजाभूद् रम्ये पर्वतरोधसि।
पुरं चाप्रतिमं राम न्यवेशयदनुत्तमम्॥ १७॥

"That Daṇḍa became the king of that territory situated at the foot of the mountains and established a city unmatched and the best (among the cities). (17)

पुरस्य चाकरोन्नाम मधुमन्तमिति प्रभो।
पुरोहितं तूशनसं वरयामास सुव्रतम्॥ १८॥

"Daṇḍa named the city Madhumanta, O lord, and chose as his chief priest Uśanā, rich in vows. (18)

एवं स राजा तद् राज्यमकरोत् सपुरोहितः।
प्रहृष्टमनुजाकीर्णं देवराजो यथा दिवि॥ १९॥

"Thus that king, Daṇḍa, ruled over that kingdom together with the chief priest, the Kingdom being filled with joyful men as the king of gods rules in the heaven. (19)

ततः स राजा मनुजेन्द्रपुत्रः
सार्धं च तेनोशनसा तदानीम्।
चकार राज्यं सुमहान्महात्मा
शक्रो दिवीवोशनसा समेतः॥ २०॥

"Then that King, Daṇḍa, the grandson of Manu, together with Uśana of great fame, ruled as a highly pious king, like Indra ruling over the gods." (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनाशीतितमः सर्गः॥ ७९॥

Thus ends Canto Seventy-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अशीतितमः सर्गः

Canto LXXX

The story of Daṇḍakavana. King Daṇḍa violates the chastity of Bhārgava's daughter and is cursed by him

एतदाख्याय रामाय महर्षिः कुम्भसम्भवः।
अस्यामेवापरं वाक्यं कथायामुपचक्रमे॥ १॥

Having thus narrated the story of Ikṣvāku to Śrī Rāma, the great sage, Agastya, the pitcher-born one, began to narrate another story connected with the same. (1)

ततः स दण्डः काकुत्स्थ बहुवर्षगणायुतम्।
अकरोत् तत्र दान्तात्मा राज्यं निहतकण्टकम्॥ २॥

'Then, O scion of Kakutstha, that Daṇḍa, the self-controlled one, ruled over that kingdom there, uprooting all foes, for successively ten thousand years. (2)

अथ काले तु कस्मिंश्चिद् राजा भार्गवमाश्रमम्।
रमणीयमुपाक्रामच्चैत्रे मासि मनोरमे॥ ३॥

Then at one time the king, Daṇḍa, went to the beautiful hermitage of sage

Bhārgava (Śukra), in the enjoyable month of Caitra. (3)

तत्र भार्गवकन्यां स रूपेणाप्रतिमां भुवि।
विचरन्तीं वनोद्देशे दण्डोऽपश्यदनुत्तमाम्॥ ४॥

There Daṇḍa saw the daughter of Bhārgava, a paragon of beauty, roaming about in the forest. (4)

स दृष्ट्वा तां सुदुर्मेधा अनङ्गशरपीडितः।
अभिगम्य सुसंविग्नां कन्यां वचनमब्रवीत्॥ ५॥

Having seen her, that wicked minded Daṇḍa, dull-witted, one afflicted by the arrows of cupid, greatly agitated approached the daughter of Bhārgava and said: (5)

कुतस्त्वमसि सुश्रोणि कस्य वासि सुता शुभे।
पीडितोऽहमनङ्गेन पृच्छामि त्वां शुभानने॥ ६॥

'O one of beautiful hips and loins, wherefrom do you hail, O beautiful one ! whose daughter you are? O of auspicious face, afflicted as I am by cupid, I ask you.' (6)

तस्य त्वेवं ब्रुवाणस्य मोहोन्मत्तस्य कामिनः।
भार्गवी प्रत्युवाचेदं वचः सानुनयं त्विदम्॥ ७॥

When he said so, blinded by the sexual urge and madly infatuated as he was, the daughter of Bhārgava replied thus courteously: (7)

भार्गवस्य सुतां विद्धि देवस्याक्लिष्टकर्मणः।
अरजां नाम राजेन्द्र ज्येष्ठामाश्रमवासिनीम्॥ ८॥

'Know me as the daughter of the lord Bhārgava, unwearied in action, named Arajā, the eldest one residing in the hermitage. (8)

मा मां स्पृश बलाद् राजन् कन्या पितृवशा ह्यहम्।
गुरुः पिता मे राजेन्द्र त्वं च शिष्यो महात्मनः॥ ९॥

'Do not touch me by force, I am under the control of my father, O best among kings. My father is your preceptor and you are the pupil of that noble one. (9)

व्यसनं सुमहत् क्रुद्धः स ते दद्यान्महातपाः।
यदि वान्यन्मया कार्यं धर्मदृष्टेन सत्पथा॥ १०॥
वरयस्व नरश्रेष्ठ पितरं मे महाद्युतिम्।
अन्यथा तु फलं तुभ्यं भवेद् घोराभिसंहितम्॥ ११॥

'Enraged, he (Bhārgava), the performer of great penances, shall cause you much grief. If, however, for something other than mere passion, you desire me, then ask my hand following the righteous path from my father, O best among men; otherwise you will meet with frightful consequences. (10-11)

क्रोधेन हि पिता मेऽसौ त्रैलोक्यमपि निर्दहेत्।
दास्यते चानवद्याङ्ग तव मा याचितः पिता॥ १२॥

'In anger my father would burn up the three worlds O one of perfect limbs. He will give me to you if asked for.' (12)

एवं ब्रुवाणामरजां दण्डः कामवशं गतः।
प्रत्युवाच मदोन्मत्तः शिरस्याधाय चाञ्जलिम्॥ १३॥

To Arajā speaking thus, Daṇḍa under the power of cupid, intoxicated with passion, replied folding his hands over his head: (13)

प्रसादं कुरु सुश्रोणि न कालं क्षेप्तुमर्हसि।
त्वत्कृते हि मम प्राणा विदीर्यन्ते वरानने॥ १४॥

'Please favour me, O one of beautiful hips and loins, do not delay, O beautiful one, my vital breaths are shattering on your account. (14)

त्वां प्राप्य तु वधो वापि पापं वापि सुदारुणम्।
भक्तं भजस्व मां भीरु भजमानं सुविह्वलम्॥ १५॥

'By possessing you, let there be my death, or a great sin committed, accept me, devoted to you and asking for you, highly agitated.' (15)

एवमुक्त्वा तु तां कन्यां दोर्भ्यां प्राप्य बलाद् बली।
विस्फुरन्तीं यथाकामं मैथुनायोपचक्रमे॥ १६॥

Thus saying, he, Daṇḍa, the strong one, seizing the trembling daughter of Bhārgava between his arms by force, he raped her. (16)

तमनर्थं महाघोरं दण्डः कृत्वा सुदारुणम्।
नगरं प्रययावाशु मधुमन्तमनुत्तमम्॥ १७॥

Having committed that terrible heinous crime, he went back soon to the unparalleled Madhumanta. (17)

अरजापि रुदन्ती सा आश्रमस्याविदूरतः।
प्रतीक्षते सुसंत्रस्ता पितरं देवसंनिभम्॥ १८॥

That Arajā too, remained weeping near the hermitage, and in great fright waited for her father, who was just like a god. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽशीतितमः सर्गः॥ ८०॥

Thus ends Canto Eighty in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाशीतितमः सर्गः

Canto LXXXI

End of king Daṇḍa, his family and kingdom, as a result of Śukra's curse

स मुहूर्तादुपश्रुत्य देवर्षिरमितप्रभः।
स्वमाश्रमं शिष्यवृतः क्षुधार्तः संन्यवर्तत॥ १॥

Having heard the account of Arajā that gracious divine Ṛṣi Bhārgava came back at once to his hermitage surrounded by his pupils, although bitten by hunger. (1)

सोऽपश्यदरजां दीनां रजसा समभिप्लुताम्।
ज्योत्स्नामिव ग्रहग्रस्तां प्रत्यूषे न विराजतीम्॥ २॥

He saw the pitiable Arajā covered with semen, as the full-moon at dawn faded out due to being eclipsed. (2)

तस्य रोषः समभवत् क्षुधार्तस्य विशेषतः।
निर्दहन्निव लोकांस्त्रीन् शिष्यांश्चैतदुवाच ह॥ ३॥

Anger flared up in him, specially as he was bitten by hunger, as if to burn the three worlds, and he said to his pupils: (3)

पश्यध्वं विपरीतस्य दण्डस्याविदितात्मनः।
विपत्तिं घोरसंकाशां क्रुद्धादग्निशिखामिव॥ ४॥

"See how this performer of action contrary to good conduct, and ignorant one meets with severe calamities produced by me in anger, and comparable with the flames of fire. (4)

क्षयोऽस्य दुर्मतेः प्राप्तः सानुगस्य दुरात्मनः।
यः प्रदीप्तां हुताशस्य शिखां वै स्प्रष्टुमर्हति॥ ५॥

"Destruction is the fate of that dull-witted one who wishes to touch the flames of the kindled fire. (5)

यस्मात् स कृतवान् पापमीदृशं घोरसंहितम्।
तस्मात् प्राप्स्यति दुर्मेधाः फलं पापस्य कर्मणः॥ ६॥

"As he has committed this heinous crime, so this dull-witted one will get the fruit of his sin. (6)

सप्तरात्रेण राजासौ सपुत्रबलवाहनः।
पापकर्मसमाचारो वधं प्राप्स्यति दुर्मतिः॥ ७॥

"In seven nights, this king, the dull-witted one, with his sons, army and carriers, and of sinful conduct, shall meet with death. (7)

समन्ताद् योजनशतं विषयं चास्य दुर्मतेः।
धक्ष्यते पांसुवर्षेण महता पाकशासनः॥ ८॥

"For a hundred Yojanas all round, the territory of this dull-witted one, the extirpator of Pāka, Indra shall burn up with a shower of dust. (8)

सर्वसत्त्वानि यानीह स्थावराणि चराणि च।
महता पांसुवर्षेण विलयं सर्वतोऽगमन्॥ ९॥

"All beings, stationary and moving, that are here, will perish due to this heavy shower of dust. (9)

दण्डस्य विषयो यावत् तावत् सर्वं समुच्छ्रयम्।
पांसुवर्षमिवालक्ष्यं सप्तरात्रं भविष्यति॥ १०॥

"After seven nights, the prosperous

territory of Daṇḍa will entirely disappear alongwith the shower of dust." (10)

इत्युक्त्वा क्रोधताम्राक्षस्तमाश्रमनिवासिनम्।
जनं जनपदान्तेषु स्थीयतामिति चाब्रवीत्॥ ११॥

Thus speaking to the inhabitors of the hermitage, he, Bhārgava, possessed of red eyes with rage said to them again, 'stay at the outskirts of this territory.' (11)

श्रुत्वा तूशनसो वाक्यं सोऽऽश्रमावसथो जनः।
निष्क्रान्तो विषयात् तस्मात् स्थानं चक्रेऽथ बाह्यतः॥ १२॥

Hearing these words of Uśanā, the Āśrama-dwellers, went out of his territory and made place for themselves elsewhere. (12)

स तथोक्त्वा मुनिजनमरजामिदमब्रवीत्।
इहैव वस दुर्मेधे आश्रमे सुसमाहिता॥ १३॥

Having thus spoken to the ascetics, Bhārgava then addressed Arajā, "O dull-witted, you will stay in this Āśrama, conscious of your duties. (13)

इदं योजनपर्यन्तं सरः सुरुचिरप्रभम्।
अरजे विज्वरा भुङ्क्ष्व कालश्चात्र प्रतीक्ष्यताम्॥ १४॥

"O Arajā, free from worry, enjoy this lake of beautiful form and extending to a Yojana, and also wait for some time. (14)

त्वत्समीपे च ये सत्त्वा वासमेष्यन्ति तां निशाम्।
अवध्याः पांसुवर्षेण ते भविष्यन्ति नित्यदा॥ १५॥

"Those beings, who will come to stay near you for a night, will be unassailable forever by the shower of dust." (15)

श्रुत्वा नियोगं ब्रह्मर्षेः सारजा भार्गवी तदा।
तथेति पितरं प्राह भार्गवं भृशदुःखिता॥ १६॥

"On hearing the command of the Brahmarṣi, Arajā, the daughter of Bhṛgu, despite being very much pained said to her father "Very well." (16)

इत्युक्त्वा भार्गवो वासमन्यत्र समकारयत्।
तच्च राज्यं नरेन्द्रस्य सभृत्यबलवाहनम्॥ १७॥
सप्ताहाद् भस्मसाद् भूतं यथोक्तं ब्रह्मवादिना।
तस्यासौ दण्डविषयो विन्ध्यशैवलयोर्नृप॥ १८॥
शप्तो ब्रह्मर्षिणा तेन वैधर्म्ये सहिते कृते।
ततः प्रभृति काकुत्स्थ दण्डकारण्यमुच्यते॥ १९॥

"Having said this, Bhṛgu took up his abode elsewhere. That kingdom of the chief of the kings alongwith his servants, the army and the vehicles, was reduced to ashes within seven days, as was declared by the Brahmavādī Bhṛgu. This kingdom of Daṇḍa lying between the Vindhya and the Śaivala mountains, was cursed by the Brahmarṣi, since Daṇḍa had acted unrighteously. Since then, O descendant of Kakutstha, it has been called Daṇḍakāraṇya. (17—19)

तपस्विनः स्थिता ह्यत्र जनस्थानमतोऽभवत्।
एतत् ते सर्वमाख्यातं यन्मां पृच्छसि राघव॥ २०॥

"Since ascetics came and inhabited here it has been known as 'Janasthāna', O Rāma! I have told you everything about what you enquired of me. (20)

संध्यामुपासितुं वीर समयो ह्यतिवर्तते।
एते महर्षयः सर्वे पूर्णकुम्भाः समन्ततः॥ २१॥
कृतोदका नरव्याघ्र आदित्यं पर्युपासते।
स तैर्ब्राह्मणमभ्यस्तं सहितैर्ब्रह्मवित्तमैः।
रविरस्तंगतो राम गच्छोदकमुपस्पृश॥ २२॥

"O Valiant one! The time for the performance of Sandhyā is passing. All these great sages, O foremost among men! after having finished their bath, are worshipping the sun, with their respective pitcher filled with water. The sun, having accepted the worship in the form of recitation of Vedic hymns by the knowers of Brahma, has set in. You also go and take bath and sip water and perform Sandhyā." (21-22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकाशीतितमः सर्गः॥ ८१॥

Thus ends Canto Eighty-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यशीतितमः सर्गः

Canto LXXXII

Śrī Rāma leaves Agastya's hermitage and starts for Ayodhyā

ऋषेर्वचनमाज्ञाय रामः संध्यामुपासितुम्।
उपाक्रमत् सरः पुण्यमप्सरोगणसेवितम्॥ १॥

Having heard with reverence the words of the sage, Agastya, Śrī Rāma approached the holy lake inhabited by the host of Apsarās, for performing his evening adoration. (1)

तत्रोदकमुपस्पृश्य संध्यामन्वास्य पश्चिमाम्।
आश्रमं प्राविशद् रामः कुम्भयोनेर्महात्मनः॥ २॥

Having sipped the water there and performed the evening Pūjā, Śrī Rāma entered the hermitage of Agastya, the holy pitcher-born one. (2)

तस्यागस्त्यो बहुगुणं कन्दमूलं तथौषधम्।
शाल्यादीनि पवित्राणि भोजनार्थमकल्पयत्॥ ३॥

Agastya offered to him for food radish of good quality and also purified rice and other edibles. (3)

स भुक्तवान् नरश्रेष्ठस्तदन्नममृतोपमम्।
प्रीतश्च परितुष्टश्च तां रात्रिं समुपाविशत्॥ ४॥

That best among men, Śrī Rāma, enjoyed that food comparable with nectar, was highly pleased and satisfied. He spent that night together with the sage. (4)

प्रभाते काल्यमुत्थाय कृत्वाऽऽह्निकमरिंदमः।
ऋषिं समुपचक्राम गमनाय रघूत्तमः॥ ५॥

Śrī Rāma, the best among the Raghus, the tamer of foes, getting up at dawn and having performed the morning daily rites, approached the sage to beg leave of him and to depart. (5)

अभिवाद्याब्रवीद् रामो महर्षिं कुम्भसम्भवम्।
आपृच्छे स्वां पुरीं गन्तुं मामनुज्ञातुमर्हसि॥ ६॥

Having saluted the great sage, born of the pitcher, Agastya, Śrī Rāma said to him: 'I beg leave of you to depart to my own capital; may you permit me to do so. (6)

धन्योऽस्म्यनुगृहीतोऽस्मि दर्शनेन महात्मनः।
द्रष्टुं चैवागमिष्यामि पावनार्थमिहात्मनः॥ ७॥

'I am fortunate having been favoured by seeing you. I shall come again to see you, O holy one, for purification of myself.' (7)

तथा वदति काकुत्स्थे वाक्यमद्भुतदर्शनम्।
उवाच परमप्रीतो धर्मनेत्रस्तपोधनः॥ ८॥

While Rāma spoke in this marvellous manner, the great ascetic possessed of virtuous vision was highly pleased and said : (8)

अत्यद्भुतमिदं वाक्यं तव राम शुभाक्षरम्।
पावनः सर्वभूतानां त्वमेव रघुनन्दन॥ ९॥

'O Rāma, your speech of auspicious syllables is indeed wonderful, O descendant of Raghu, you are the purifier of all beings. (9)

मुहूर्तमपि राम त्वां येऽनुपश्यन्ति केचन।
पाविताः स्वर्गभूताश्च पूज्यास्ते त्रिदिवेश्वरैः॥ १०॥

'The few who see you even for a moment, are purified, and attain heaven, and are worshipped by the lord of heaven (gods). (10)

ये च त्वां घोरचक्षुर्भिः पश्यन्ति प्राणिनो भुवि।
हतास्ते यमदण्डेन सद्यो निरयगामिनः॥ ११॥

"Those beings on earth, who see you with inimical eyes, they are instantly struck by the rod of Yama and descend to hell.(11)

ईदृशस्त्वं रघुश्रेष्ठ पावनः सर्वदेहिनाम्।
भुवि त्वां कथयन्तो हि सिद्धिमेष्यन्ति राघव॥ १२॥

'O best among the Raghus, in this manner you are the purifier of all mortals, O scion of Raghu. The one describing Your sports (Līlās) on earth shall attain perfection. (12)

त्वं गच्छारिष्टमव्यग्रः पन्थानमकुतोभयम्।
प्रशाधि राज्यं धर्मेण गतिर्हि जगतो भवान्॥ १३॥

'You go with pleasure on your path unagitated and without fear and rule over your Kingdom righteously; you are the resort of this world.' (13)

एवमुक्तस्तु मुनिना प्राञ्जलिः प्रग्रहो नृपः।
अभ्यवादयत प्राज्ञस्तमृषिं सत्यशीलिनम्॥ १४॥

Thus spoken to by the sage, the king with folded and outstretched hands, the wise one, saluted that sage of truthful conduct. (14)

अभिवाद्य ऋषिश्रेष्ठं तांश्च सर्वांस्तपोधनान्।
अध्यारोहत् तदव्यग्रः पुष्पकं हेमभूषितम्॥ १५॥

Saluting the best among sages, Agastya, and all other great ascetics, he ascended unagitated that Puṣpaka, ornamented with gold. (15)

तं प्रयान्तं मुनिगणा आशीर्वादैः समन्ततः।
अपूजयन् महेन्द्राभं सहस्राक्षमिवामराः॥ १६॥

The host of sages on all sides honoured him with blessings as the gods honour Indra, the thousand-eyed one. (16)

खस्थः स ददृशे रामः पुष्पके हेमभूषिते।
शशी मेघसमीपस्थो यथा जलधरागमे॥ १७॥

The well-composed Śrī Rāma on the Puṣpaka, ornamented with gold, looked like the moon near the cloud at the approach of the rainy season. (17)

ततोऽर्धदिवसे प्राप्ते पूज्यमानस्ततस्ततः।
अयोध्यां प्राप्य काकुत्स्थो मध्यकक्षामवातरत्॥ १८॥

Then, by the advent of midday, being honoured here and there, and having reached Ayodhyā, the scion of Kakutstha descended in the middle of the city. (18)

ततो विसृज्य रुचिरं पुष्पकं कामगामिनम्।
विसर्जयित्वा गच्छेति स्वस्ति तेऽस्त्विति च प्रभुः॥ १९॥

Then leaving the beautiful Puṣpaka, moving at will, He said: 'Leaving me, go to Kubera, O powerful one; may welfare be with thee.' (19)

कक्षान्तरस्थितं क्षिप्रं द्वाःस्थं रामोऽब्रवीद् वचः।
लक्ष्मणं भरतं चैव गत्वा तौ लघुविक्रमौ।
ममागमनमाख्याय शब्दापयत मा चिरम्॥ २०॥

Then Śrī Rāma hurriedly ordered the door-keeper in the other apartment : 'Go to Lakṣmaṇa and Bharata, those two of swift valour, and having conveyed to them my arrival, call them here, do not delay.' (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्व्यशीतितमः सर्गः॥ ८२॥

Thus ends Canto Eighty-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यशीतितमः सर्गः

Canto LXXXIII

Śrī Rāma abandons the proposal of performing Rājasūya sacrifice at the instance of Bharata

तच्छ्रुत्वा भाषितं तस्य रामस्याक्लिष्टकर्मणः।
द्वाःस्थः कुमारावाहूय राघवाय न्यवेदयत्॥ १॥

Having heard the words of Śrī Rāma, who was unwearied in performance, the door-keeper called the two princes and they reported to the scion of Raghu. (1)

दृष्ट्वा तु राघवः प्राप्तावुभौ भरतलक्ष्मणौ।
परिष्वज्य ततो रामो वाक्यमेतदुवाच ह॥ २॥

The scion of the Raghus seeing both

the princes arrived, embraced them and then spoke to them these words : (2)

कृतं मया यथा तथ्यं द्विजकार्यमनुत्तमम्।
धर्मसेतुमथो भूयः कर्तुमिच्छामि राघवौ॥ ३॥

"I have done the service to the Brāhmaṇa as expected. Now I want to perform Rājasūya—the outer limit of piety, O brothers. (3)

अक्षयश्चाव्ययश्चैव धर्मसेतुर्मतो मम।
धर्मप्रवचनं चैव सर्वपापप्रणाशनम्॥ ४॥

"In my opinion the bridge of righteousness is imperishable and unchangeable; the discourse on righteousness destroys all sins. (4)

युवाभ्यामात्मभूताभ्यां राजसूयमनुत्तमम्।
सहितो यष्टुमिच्छामि तत्र धर्मस्तु शाश्वतः॥ ५॥

"Together with both of you, who are dear to me as myself, I wish to perform the excellent Rājasūya. Therein resides eternal righteousness. (5)

इष्ट्वा तु राजसूयेन मित्रः शत्रुनिबर्हणः।
सुहुतेन सुयज्ञेन वरुणत्वमुपागमत्॥ ६॥

"The killer of foes, Mitra, attained the position of Varuṇa, having performed the Rājasūya with proper offerings and sacrifice. (6)

सोमश्च राजसूयेन इष्ट्वा धर्मेण धर्मवित्।
प्राप्तश्च सर्वलोकेषु कीर्तिं स्थानं च शाश्वतम्॥ ७॥

"The knower of Dharma (Law), Soma, having performed the Rājasūya, righteously, attained fame and eternal place in all the worlds. (7)

अस्मिन्नहनि यच्छ्रेयश्चिन्त्यतां तन्मया सह।
हितं चायतियुक्तं च प्रयतौ वक्तुमर्हथः॥ ८॥

"Reflect on what is the best this day together with me, you two active ones should tell me what is good for the world and also what is proper for the future." (8)

श्रुत्वा तु राघवस्यैतद् वाक्यं वाक्यविशारदः।
भरतः प्राञ्जलिर्भूत्वा वाक्यमेतदुवाच ह॥ ९॥

Hearing these words of the scion of Raghus, Śrī Rāma, Bharata, proficient in speaking, spoke thus, folding his hands: (9)

त्वयि धर्मः परः साधो त्वयि सर्वा वसुंधरा।
प्रतिष्ठिता महाबाहो यशश्चामितविक्रम॥ १०॥

"O righteous one, in you is established the highest form of righteousness, this entire earth and all fame, O one of long arms and possessing uncomparable valour. (10)

महीपालाश्च सर्वे त्वां प्रजापतिमिवामराः।
निरीक्षन्ते महात्मानं लोकनाथं यथा वयम्॥ ११॥

"All kings like us, look upon Thee, O holy one, the lord of worlds as the gods look upon Prajāpati. (11)

पुत्राश्च पितृवद् राजन् पश्यन्ति त्वां महाबल।
पृथिव्यां गतिभूतोऽसि प्राणिनामपि राघव॥ १२॥

"O King, O Raghunandana of mighty strength, all kings regard you as sons look to their fathers. You are the resort of this world and also of all beings, O scion of Raghu. (12)

स त्वमेवंविधं यज्ञमाहर्तासि कथं नृप।
पृथिव्यां राजवंशानां विनाशो यत्र दृश्यते॥ १३॥

"How, O king, you being so, wish to perform the Rājasūya sacrifice, in which there shall be the destruction of royal families on earth. (13)

पृथिव्यां ये च पुरुषा राजन् पौरुषमागताः।
सर्वेषां भविता तत्र संक्षयः सर्वकोपजः॥ १४॥

"O King, those men, who on this earth are possessed of valour, all of them will be destroyed in that Yajña due to the anger of all. (14)

सर्वं पुरुषशार्दूल गुणैरतुलविक्रम।
पृथिवीं नार्हसे हन्तुं वशे हि तव वर्तते॥ १५॥

"O lion among men, possessed of unparalleled valour, accompanied with merits, it befits you not to destroy this earth, all indeed are under your sway." (15)

भरतस्य तु तद् वाक्यं श्रुत्वामृतमयं यथा।
प्रहर्षमतुलं लेभे रामः सत्यपराक्रमः॥ १६॥
उवाच च शुभं वाक्यं कैकेय्यानन्दवर्धनम्।
प्रीतोऽस्मि परितुष्टोऽस्मि तवाद्य वचनेऽनघ॥ १७॥

Hearing these nectar-like words of Bharata, Śrī Rāma of true valour was extremely pleased and said these auspicious words to the enhancer of the joy of Kaikeyī, Bharata: 'I am pleased and satisfied today at what you say, O sinless one. (16-17)

इदं वचनमक्लीबं त्वया धर्मसमागतम्।
व्याहृतं पुरुषव्याघ्र पृथिव्याः परिपालनम्॥ १८॥

'These words spoken by you are potent and accompanied by righteousness. O tiger among men, as they relate to the protection of the earth. (18)

एष्यदस्मदभिप्रायाद् राजसूयात् क्रतूत्तमात्।
निवर्तयामि धर्मज्ञ तव सुव्याहृतेन च॥ १९॥

'I refrain, after what you have said, from the performance of the excellent sacrifice, Rājasūya, that was our intention, O Knower of Dharma (Law). (19)

लोकपीडाकरं कर्म न कर्तव्यं विचक्षणैः।
बालानां तु शुभं वाक्यं ग्राह्यं लक्ष्मणपूर्वज।
तस्माच्छृणोमि ते वाक्यं साधु युक्तं महाबल॥ २०॥

'That action is not to be undertaken by the wise which causes pain to the worlds, O elder brother of Lakṣmaṇa. The words even of the young ones are worthy of acceptance if they are carrier of good. Therefore, I have listened to your sagacious talk, O mighty one; you have spoken so well.' (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्र्यशीतितमः सर्गः॥ ८३॥

Thus ends Canto Eighty-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरशीतितमः सर्गः

Canto LXXXIV

Lakṣmaṇa advises Śrī Rāma to perform Aśvamedha sacrifice and narrates the story of Indra and Vṛtra. Vṛtra's penance and Indra's appeal to Viṣṇu to kill him

तथोक्तवति रामे तु भरते च महात्मनि।
लक्ष्मणोऽथ शुभं वाक्यमुवाच रघुनन्दनम्॥ १॥

When Śrī Rāma and the noble Bharata had spoken thus, Lakṣmaṇa addressed these auspicious words to Śrī Rāma: (1)

अश्वमेधो महायज्ञः पावनः सर्वपाप्मनाम्।
पावनस्तव दुर्धर्षो रोचतां रघुनन्दन॥ २॥

"O descendant of Raghu, the great sacrifice, Aśvamedha, is the purifier of all sins and shall be your purifier, although difficult to perform, if you so please. (2)

श्रूयते हि पुरावृत्तं वासवे सुमहात्मनि।
ब्रह्महत्यावृतः शक्रो हयमेधेन पावितः॥ ३॥

"The legend about the very noble Vāsava (Indra) is heard, that Indra tainted by the sin of the killing of Brāhmaṇa was purified by the Horse-sacrifice. (3)

पुरा किल महाबाहो देवासुरसमागमे।
वृत्रो नाम महानासीद् दैतेयो लोकसम्मतः॥ ४॥

"In the ancient times, O one of long arms, in the struggle that ensued between the gods and demons, there happened to be the mighty Vṛtra, son of Diti, honoured by the worlds. (4)

विस्तीर्णो योजनशतमुच्छ्रितस्त्रिगुणं ततः।
अनुरागेण लोकांस्त्रीन् स्नेहात् पश्यति सर्वतः॥ ५॥

"A hundred Yojanas horizontally and thrice in height, he out of affection for three worlds, looked on all beings with compassion. (5)

धर्मज्ञश्च कृतज्ञश्च बुद्ध्या च परिनिष्ठितः।
शशास पृथिवीं स्फीतां धर्मेण सुसमाहितः॥ ६॥

"Righteous and dutiful and well-composed in mind, he ruled over this wide earth righteously with great care. (6)

तस्मिन् प्रशासति तदा सर्वकामदुघा मही।
रसवन्ति प्रसूनानि मूलानि च फलानि च॥ ७॥

"In his reign the earth yielded all such desirable and flavoured things, as flowers, roots and fruits. (7)

अकृष्टपच्या पृथिवी सुसम्पन्ना महात्मनः।
स राज्यं तादृशं भुङ्क्ते स्फीतमद्भुतदर्शनम्॥ ८॥

"The earth belonging to him yielded forth fruits without being ploughed. He ruled over that sort of kingdom, prosperous with wonderful appearance. (8)

तस्य बुद्धिः समुत्पन्ना तपः कुर्यामनुत्तमम्।
तपो हि परमं श्रेयः सम्मोहमितरत् सुखम्॥ ९॥

"It arose in his mind: 'I shall perform the penance unequalled, penance is indeed the highest form of welfare; all other forms of happiness are out of illusions.' (9)

स निक्षिप्य सुतं ज्येष्ठं पौरेषु मधुरेश्वरम्।
तप उग्रं समातिष्ठत् तापयन् सर्वदेवताः॥ १०॥

"Leaving his eldest son, Madhureśwara, as in-charge of the citizens, he performed frightful penances, tormenting all gods. (10)

तपस्तप्यति वृत्रे तु वासवः परमार्तवत्।
विष्णुं समुपसंक्रम्य वाक्यमेतदुवाच ह॥ ११॥

"On Vṛtra performing penances, Vāsava (Indra) being highly afraid, approaching Viṣṇu spoke thus, indeed. (11)

तपस्यता महाबाहो लोकाः सर्वे विनिर्जिताः।
बलवान् स हि धर्मात्मा नैनं शक्ष्यामि शासितुम्॥ १२॥

"'O one of long arms, all the worlds have been conquered by him performing penances, he is righteous and powerful, I cannot subdue him. (12)

यद्यसौ तप आतिष्ठेद् भूय एव सुरेश्वर।
यावल्लोका धरिष्यन्ति तावदस्य वशानुगाः॥ १३॥

"'If again he performs penances, all beings of the worlds will be under him.(13)

तं चैनं परमोदारमुपेक्षसि महाबल।
क्षणं हि न भवेद् वृत्रः क्रुद्धे त्वयि सुरेश्वर॥ १४॥

"'O powerful one, you are overlooking this demon, O lord of the gods, if you are in anger, Vṛtra will not stand even for a moment. (14)

यदा हि प्रीतिसंयोगं त्वया विष्णो समागतः।
तदाप्रभृति लोकानां नाथत्वमुपलब्धवान्॥ १५॥

"'Ever since you patronised him, he has attained supremacy over the worlds.(15)

स त्वं प्रसादं लोकानां कुरुष्व सुसमाहितः।
त्वत्कृतेन हि सर्वं स्यात् प्रशान्तमरुजं जगत्॥ १६॥

"So, have mercy on the worlds now; by your favour, indeed, this world will be free from pain. (16)

इमे हि सर्वे विष्णो त्वां निरीक्षन्ते दिवौकसः।
वृत्रघातेन महता तेषां साह्यं कुरुष्व ह॥ १७॥

"These denizens of heaven (gods) look upon Thee, O Viṣṇu, please help them by killing the mighty Vṛtra. (17)

त्वया हि नित्यशः साह्यं कृतमेषां महात्मनाम्।
असह्यमिदमन्येषामगतीनां गतिर्भवान्॥ १८॥

"By you forever succour was given to the noble ones i.e., gods. For others these ignoble Asuras are unbearable. You, Sir, are the resort of those who have no shelter." (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुरशीतितमः सर्गः॥ ८४॥

Thus ends Canto Eighty-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाशीतितमः सर्गः

Canto LXXXV

Viṣṇu's lustre enters Indra's body and his thunderbolt, Indra kills Vṛtra with his thunderbolt and is guilty of killing a Brāhmaṇa and as a consequence has to go to the region of darkness

लक्ष्मणस्य तु तद् वाक्यं श्रुत्वा शत्रुनिबर्हणः।
वृत्रघातमशेषेण कथयेत्याह सुव्रत॥ १॥

Hearing those words of Lakṣmaṇa, the extirpator of foes, Śrī Rāma, said: 'O observer of vows, narrate in totality the killing of Vṛtra.' (1)

राघवेणैवमुक्तस्तु सुमित्रानन्दवर्धनः।
भूय एव कथां दिव्यां कथयामास सुव्रतः॥ २॥

Being thus spoken to by the scion of Raghu, Śrī Rāma, the enhancer of the joy of Sumitrā, Lakṣmaṇa, the observer of vows, narrated the divine story of the killing of Vṛtra again. (2)

सहस्राक्षवचः श्रुत्वा सर्वेषां च दिवौकसाम्।
विष्णुर्देवानुवाचेदं सर्वानिन्द्रपुरोगमान्॥ ३॥

'Having heard the words of the thousand-eyed one, Indra, and also of all the gods, Viṣṇu spoke thus to all the gods headed by Indra. (3)

पूर्वं सौहृदबद्धोऽस्मि वृत्रस्येह महात्मनः।
तेन युष्मत्प्रियार्थं हि नाहं हन्मि महासुरम्॥ ४॥

'Formerly I was attached affectionately to Vṛtra here and thus for your good indeed I am not killing the great Asura. (4)

अवश्यं करणीयं च भवतां सुखमुत्तमम्।
तस्मादुपायमाख्यास्ये सहस्राक्षो वधिष्यति॥ ५॥

'That which leads to your great happiness, has indeed to be performed: Therefore, I shall tell you the means by which Vṛtra will be killed; the thousand-eyed one, Indra, will kill Vṛtra. (5)

त्रेधाभूतं करिष्यामि आत्मानं सुरसत्तमाः।
तेन वृत्रं सहस्राक्षो वधिष्यति न संशयः॥ ६॥

'O best among gods, I shall divide myself threefold, by that the thousand-eyed one, Indra, will indeed kill Vṛtra. There is no doubt about it. (6)

एकांशो वासवं यातु द्वितीयो वज्रमेव तु।
तृतीयो भूतलं यातु तदा वृत्रं हनिष्यति॥ ७॥

'One part of mine may go to Vāsava (Indra), the second part may enter the thunderbolt and third, the earth; then Indra shall kill Vṛtra.' (7)

तथा ब्रुवति देवेशे देवा वाक्यमथाब्रुवन्।
एवमेतन्न संदेहो यथा वदसि दैत्यहन्॥ ८॥

On the lord of gods, Viṣṇu, speaking thus, the gods then said: 'This is as You say, there is no doubt, O killer of the Daityas, sons of Diti. (8)

भद्रं तेऽस्तु गमिष्यामो वृत्रासुरवधैषिणः।
भजस्व परमोदार वासवं स्वेन तेजसा॥ ९॥

'Let welfare be with You, we shall now depart desiring the killing of the Asura, Vṛtra. O extremely liberal one, Viṣṇu, may you bestow Vāsava with your power.' (9)

ततः सर्वे महात्मानः सहस्राक्षपुरोगमाः।
तदरण्यमुपाक्रामन् यत्र वृत्रो महासुरः॥ १०॥

Then all the noble ones headed by the thousand-eyed god, Indra, went to that forest where the great Asura, Vṛtra, was. (10)

तेऽपश्यंस्तेजसा भूतं तप्यन्तमसुरोत्तमम्।
पिबन्तमिव लोकांस्त्रीन् निर्दहन्तमिवाम्बरम्॥ ११॥

They saw the mighty Asura possessed of his own power performing penance, as if drinking the three worlds and burning up the sky. (11)

दृष्ट्वैव चासुरश्रेष्ठं देवास्त्रासमुपागमन्।
कथमेनं वधिष्यामः कथं न स्यात् पराजयः॥ १२॥

On seeing the best of Asuras, gods were frightened, and thought 'how shall we kill him, and how indeed we shall not be conquered by him?' (12)

तेषां चिन्तयतां तत्र सहस्राक्षः पुरंदरः।
वज्रं प्रगृह्य पाणिभ्यां प्राहिणोद् वृत्रमूर्धनि॥ १३॥

While the gods were thus contemplating, the thousand-eyed one, the destroyer of fortress, Indra, taking hold of the thunderbolt with both of his hands, hurled it at the head of Vṛtra. (13)

कालाग्निनेव घोरेण दीप्तेनेव महार्चिषा।
पतता वृत्रशिरसा जगत् त्रासमुपागमत्॥ १४॥

When the head of Vṛtra struck by the thunderbolt, blazing like fire of destruction and inflamed by its own lustre, fell down, it simultaneously terrified the whole universe. (14)

असम्भाव्यं वधं तस्य वृत्रस्य विबुधाधिपः।
चिन्तयानो जगामाशु लोकस्यान्तं महायशाः॥ १५॥

The lord of the gods, possessed of fame, Indra, thinking that the killing of Vṛtra was not proper, fled soon to the ends of the earth out of fear. (15)

तमिन्द्रं ब्रह्महत्याऽऽशु गच्छन्तमनुगच्छति।
अपतच्चास्य गात्रेषु तमिन्द्रं दुःखमाविशत्॥ १६॥

The slaughter of a Brāhmaṇa pursued Indra, fleeing fast and pervaded his limbs; sorrow came upon Indra. (16)

हतारयः प्रणष्टेन्द्रा देवाः साग्निपुरोगमाः।
विष्णुं त्रिभुवनेशानं मुहुर्मुहुरपूजयन्॥ १७॥

With their foe killed, and bereft of Indra, the gods, with Agni at their head, worshipped Viṣṇu, the lord of the three worlds again and again. (17)

त्वं गतिः परमेशान पूर्वजो जगतः पिता।
रक्षार्थं सर्वभूतानां विष्णुत्वमुपजग्मिवान्॥ १८॥

'O mightiest of all, you are the resort, and being born first, the father of this earth, you assumed the form of Viṣṇu for the protection of all beings. (18)

हतश्चायं त्वया वृत्रो ब्रह्महत्या च वासवम्।
बाधते सुरशार्दूल मोक्षं तस्य विनिर्दिश॥ १९॥

'By you Vṛtra is killed; the slaughter of a Brāhmaṇa afflicts Vāsava (Indra), O lion among gods. Kindly arrange for his deliverance.' (19)

तेषां तद् वचनं श्रुत्वा देवानां विष्णुरब्रवीत्।
मामेव यजतां शक्रः पावयिष्यामि वज्रिणम्॥ २०॥

Hearing those words of the gods, Viṣṇu said "Let Indra worship me, I shall purify the carrier of the thunderbolt. (20)

पुण्येन हयमेधेन मामिष्ट्वा पाकशासनः।
पुनरेष्यति देवानामिन्द्रत्वमकुतोभयः॥ २१॥

"Having propitiated me through the holy Aśvamedha, the humbler of Pāka, Indra, shall again attain the position of Indra among the gods, without fear from anywhere." (21)

एवं संदिश्य तां वाणीं देवानां चामृतोपमाम्।
जगाम विष्णुर्देवेशः स्तूयमानस्त्रिविष्टपम्॥ २२॥

Thus pronouncing those nectar-like words before the gods, the lord of the gods, Viṣṇu, being eulogized by the gods, proceeded to heaven. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चाशीतितमः सर्गः॥ ८५॥

Thus ends Canto Eighty-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षडशीतितमः सर्गः

Canto LXXXVI

Indra is freed from the sin of Brahmahatyā as a result of performing Aśvamedha

तदा वृत्रवधं सर्वमखिलेन स लक्ष्मणः।
कथयित्वा नरश्रेष्ठः कथाशेषं प्रचक्रमे॥ १॥
ततो हते महावीर्ये वृत्रे देवभयंकरे।
ब्रह्महत्यावृतः शक्रः संज्ञां लेभे न वृत्रहा॥ २॥

That Lakṣmaṇa, having narrated the whole episode of the slaying of Vṛtra, proceeded to describe the remaining part of the story. On, Vṛtra of mighty power, a terror to the gods, being killed, Indra, the killer of Vṛtra, afflicted by the sin of Brāhmaṇa-slaughter, became unconscious. (1-2)

सोऽन्तमाश्रित्य लोकानां नष्टसंज्ञो विचेतनः।
कालं तत्रावसत् कंचिद् वेष्टमान इवोरगः॥ ३॥

Deprived of consciousness, he (Indra) went beyond the border of the world, where he remained for sometime as if writhing like a snake. (3)

अथ नष्टे सहस्राक्षे उद्विग्नमभवज्जगत्।
भूमिश्च ध्वस्तसंकाशा निःस्नेहा शुष्ककानना॥ ४॥
निःस्रोतसस्ते सर्वे तु ह्रदाश्च सरितस्तथा।
संक्षोभश्चैव सत्त्वानामनावृष्टिकृतोऽभवत्॥ ५॥

The thousand-eyed one, Indra, having disappeared, the world was agitated, and the earth lost its form, moisture and the forestations, all lakes and rivulets dried up, commotion prevailed among beings due to draught. (4-5)

क्षीयमाणे तु लोकेऽस्मिन् सम्भ्रान्तमनसः सुराः।
यदुक्तं विष्णुना पूर्वं तं यज्ञं समुपानयन्॥ ६॥

When the world was tottering, the gods agitated in mind, started the sacrifice that had been mentioned by Viṣṇu formerly. (6)

ततः सर्वे सुरगणाः सोपाध्यायाः सहर्षिभिः।
तं देशं समुपाजग्मुर्यत्रेन्द्रो भयमोहितः॥ ७॥

Then all hosts of gods, together with the preceptors and the sages, approached the place where Indra was hiding, quite unconscious due to fear. (7)

ते तु दृष्ट्वा सहस्राक्षमावृतं ब्रह्महत्यया।
तं पुरस्कृत्य देवेशमश्वमेधं प्रचक्रिरे॥ ८॥

Having seen the thousand-eyed one possessed by the sin of Brāhmaṇa-slaughter, the gods performed the Aśvamedha with their Lord, Indra, at their head. (8)

ततोऽश्वमेधः सुमहान् महेन्द्रस्य महात्मनः।
ववृते ब्रह्महत्यायाः पावनार्थं नरेश्वर॥ ९॥

Then, O lord of men, Śrī Rāma, the mighty Aśvamedha yajña came to be performed for the purification of the noble Mahendra (Indra) from the Brahma-hatyā. (9)

ततो यज्ञे समाप्ते तु ब्रह्महत्या महात्मनः।
अभिगम्याब्रवीद् वाक्यं क्व मे स्थानं विधास्यथ॥ १०॥

Then as the sacrifice, Aśvamedha, came to an end, Brahma hatyā (in person) of the noble Indra approached the gods and said : 'Where would you give me place?' (10)

ते तामूचुस्ततो देवास्तुष्टाः प्रीतिसमन्विताः।
चतुर्धा विभजात्मानमात्मनैव दुरासदे॥ ११॥

Then the gods satisfied, happily said to her (the Brahma-hatyā), 'O one difficult to reach, divide yourself four-fold.' (11)

देवानां भाषितं श्रुत्वा ब्रह्महत्या महात्मनाम्।
संदधौ स्थानमन्यत्र वरयामास दुर्वसा॥ १२॥

Having heard the words of the noble gods, Brahma-hatyā (in person) split itself, and staying with difficulty in Indra's person, chose shelter elsewhere. (12)

एकेनांशेन वत्स्यामि पूर्णोदासु नदीषु वै।
चतुरो वार्षिकान् मासान् दर्पघ्नी कामचारिणी॥ १३॥

'By one part, I shall stay for four months

of the rainy season, shattering the pride of sinful ones and moving at will in the rivers swollen with water. (13)

भूम्यामहं सर्वकालमेकेनांशेन सर्वदा।
वसिष्यामि न संदेहः सत्येनैतद् ब्रवीमि वः॥ १४॥

By another part, I shall stay for all times on earth, there is no doubt, I speak out the truth to you all. (14)

योऽयमंशस्तृतीयो मे स्त्रीषु यौवनशालिषु।
त्रिरात्रं दर्पपूर्णासु वसिष्ये दर्पघातिनी॥ १५॥

By the part which is my third one, I shall stay for three nights every month in the proud and youthful women, destroying their pride.(15)

हन्तारो ब्राह्मणान् ये तु मृषापूर्वमदूषकान्।
तांश्चतुर्थेन भागेन संश्रयिष्ये सुरर्षभाः॥ १६॥

Those who kill innocent Brāhmaṇas on false pleas, them I shall attack by the fourth part, O bulls among gods.' (16)

प्रत्यूचुस्तां ततो देवा यथा वदसि दुर्वसे।
तथा भवतु तत् सर्वं साधयस्व यदीप्सितम्॥ १७॥

Then the gods replied : 'O one of painful stay, may all that be as you say, do as you like.' (17)

ततः प्रीत्यान्विता देवाः सहस्राक्षं ववन्दिरे।
विज्वरः पूतपाप्मा च वासवः समपद्यत॥ १८॥

Then the gods fully pleased saluted the thousand-eyed one, Vāsava (Indra), since he was now carefree and purified from sin. (18)

प्रशान्तं च जगत् सर्वं सहस्राक्षे प्रतिष्ठिते।
यज्ञं चाद्भुतसंकाशं तदा शक्रोऽभ्यपूजयत्॥ १९॥

On Indra being established again, the whole world was rendered calm, then Indra worshipped through the wonderful sacrifice, Aśvamedha. (19)

ईदृशो ह्यश्वमेधस्य प्रभावो रघुनन्दन।
यजस्व सुमहाभाग हयमेधेन पार्थिव॥ २०॥

O descendant of Raghu, this is the results from Aśvamedha. So, O fortunate one, O King, perform the Aśvamedha sacrifice. (20)

इति लक्ष्मणवाक्यमुत्तमं
नृपतिरतीव मनोहरं महात्मा।
परितोषमवाप हृष्टचेताः
स निशम्येन्द्रसमानविक्रमौजाः॥ २१॥

Having heard the beautiful and charming words of Lakṣmaṇa, the king Śrī Rāmacandra, a great soul and equal to Indra in might and valour, was very much pleased and fully satisfied. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षडशीतितमः सर्गः॥ ८६॥

Thus ends Canto Eighty-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताशीतितमः सर्गः

Canto LXXXVII

Śrī Rāma narrates to Lakṣmaṇa the story of King Ila

तच्छ्रुत्वा लक्ष्मणेनोक्तं वाक्यं वाक्यविशारदः।
प्रत्युवाच महातेजाः प्रहसन् राघवो वचः॥ १॥

Having heard the words spoken by Lakṣmaṇa, the mighty scion of Raghu, knower of the import of words, replied smilingly to him: (1)

एवमेव नरश्रेष्ठ यथा वदसि लक्ष्मण।
वृत्रघातमशेषेण वाजिमेधफलं च यत्॥ २॥

"O best among men, Lakṣmaṇa, it is as you say, all that you say about the killing

of Vṛtra and also the fruit of the horse-sacrifice. (2)

श्रूयते हि पुरा सौम्य कर्दमस्य प्रजापतेः।
पुत्रो बाह्लीश्वरः श्रीमानिलो नाम सुधार्मिकः॥ ३॥

"O gracious one, it is heard that in the former days there was prosperous and pious Ila, ruler of Bāhlīka and the son of the Prajāpati Kardama. (3)

स राजा पृथिवीं सर्वां वशे कृत्वा महायशाः।
राज्यं चैव नरव्याघ्र पुत्रवत् पर्यपालयत्॥ ४॥

"That King of high fame, having brought under his sway the whole earth, protected the kingdom like his son O tiger among men, Lakṣmaṇa. (4)

सुरैश्च परमोदारैर्दैतेयैश्च महाधनैः।
नागराक्षसगन्धर्वैर्यक्षैश्च सुमहात्मभिः॥ ५॥
पूज्यते नित्यशः सौम्य भयार्तै रघुनन्दन।
अबिभ्यंश्च त्रयो लोकाः सरोषस्य महात्मनः॥ ६॥

"He was honoured always, O gracious one, by the liberal gods and the wealthy sons of Diti, and also by the Nāgas, Rākṣasas, Gandharvas and even the noble Yakṣas, possessed of fear. The three worlds were frightened when the powerful one was in rage. (5-6)

स राजा तादृशोऽप्यासीद् धर्मे वीर्ये च निष्ठितः।
बुद्ध्या च परमोदारो बाह्लीकेशो महायशाः॥ ७॥

"That king, lord of Bāhlīka, of high fame, although so proficient in righteousness and valour, was very liberal at heart. (7)

स प्रचक्रे महाबाहुर्मृगयां रुचिरे वने।
चैत्रे मनोरमे मासे सभृत्यबलवाहनः॥ ८॥

"That one of long arms went out to hunt in a beautiful forest together with his attendants, army and carriers in the charming month of Caitra. (8)

प्रजघ्ने स नृपोऽरण्ये मृगान् शतसहस्रशः।
हत्वैव तृप्तिर्नाभूच्च राज्ञस्तस्य महात्मनः॥ ९॥

"The King killed hundreds and thousands of animals in the forest. Having killed them, however, the noble king was not satisfied. (9)

नानामृगाणामयुतं वध्यमानं महात्मना।
यत्र जातो महासेनस्तं देशमुपचक्रमे॥ १०॥

"By that noble one were killed ten thousand animals of many species, he reached the place, where Mahāsena (Kārtikeya) was born. (10)

तस्मिन् प्रदेशे देवेशः शैलराजसुतां हरः।
रमयामास दुर्धर्षः सर्वैरनुचरैः सह॥ ११॥

In that place the Lord of gods, the unconquerable Hara (Śiva), living with His attendants dallied with the daughter of the lord of mountains, Pārvatī. (11)

कृत्वा स्त्रीरूपमात्मानमुमेशो गोपतिध्वजः।
देव्याः प्रियचिकीर्षुः संस्तस्मिन् पर्वतनिर्झरे॥ १२॥

Assuming himself the form of a woman, desiring to please the Devī Pārvatī, the lord, having the bull as emblem, stayed near that hilly stream: (12)

यत्र यत्र वनोद्देशे सत्त्वाः पुरुषवादिनः।
वृक्षाः पुरुषनामानस्ते सर्वे स्त्रीजना भवन्॥ १३॥

Whatever masculine beings were there in the forest, all of them and even the trees' masculine names were changed in the form of female beings. (13)

यच्च किंचन तत् सर्वं नारीसंज्ञं बभूव ह।
एतस्मिन्नन्तरे राजा स इलः कर्दमात्मजः॥ १४॥
निघ्नन् मृगसहस्राणि तं देशमुपचक्रमे।
स दृष्ट्वा स्त्रीकृतं सर्वं सव्यालमृगपक्षिणम्॥ १५॥
आत्मानं स्त्रीकृतं चैव सानुगं रघुनन्दन।
तस्य दुःखं महच्चासीद् दृष्ट्वाऽऽत्मानं तथागतम्॥ १६॥

Whatever there was, was rendered feminine. In the meantime that King Ila, the son of Kardama, killing thousands of animals reached that place, and seeing all reptiles, animals and birds rendered feminine, and also himself together with his followers turned into feminine, he felt great sorrow, specially seeing himself in that form. (14—16)

उमापतेश्च तत् कर्म ज्ञात्वा त्रासमुपागमत्।
ततो देवं महात्मानं शितिकण्ठं कपर्दिनम्॥ १७॥
जगाम शरणं राजा सभृत्यबलवाहनः।
ततः प्रहस्य वरदः सह देव्या महेश्वरः॥ १८॥
प्रजापतिसुतं वाक्यमुवाच वरदः स्वयम्।
उत्तिष्ठोत्तिष्ठ राजर्षे कार्दमेय महाबल॥ १९॥
पुरुषत्वमृते सौम्य वरं वरय सुव्रत।
ततः स राजा शोकार्तः प्रत्याख्यातो महात्मना॥ २०॥

Knowing that it was wrought by the lord of Umā, Śiva, he was afraid. Then the King together with the army and carriers sought refuge in the mighty lord, the blue-throated and skull-adorned one; the great lord Śiva, giver of boons, together with goddess Pārvatī, himself spoke to the son of Prajāpati: 'Arise, O Ṛṣi among Kings, O mighty one, son of Kardama, performer of vows, gracious one, barring manhood ask for any boon'. Then that King being thus rebuffed, was afflicted by sorrow. (17—20)

स्त्रीभूतोऽसौ न जग्राह वरमन्यं सुरोत्तमात्।
ततः शोकेन महता शैलराजसुतां नृपः॥ २१॥
प्रणिपत्य उमां देवीं सर्वेणैवान्तरात्मना।
ईशे वराणां वरदे लोकानामसि भामिनी॥ २२॥
अमोघदर्शने देवि भज सौम्येन चक्षुषा।
ह्वृतं तस्य राजर्षेर्विज्ञाय हरसंनिधौ॥ २३॥
प्रत्युवाच शुभं वाक्यं देवी रुद्रस्य सम्मता।
अर्धस्य देवो वरदो वरार्धस्य तव ह्यहम्॥ २४॥

Having become a woman, he did not ask for any other boon from the Lord of the gods, Śiva. Then in great sorrow, the King paying obeisance to the daughter of the lord of mountains, Pārvatī, with all his heart, said: 'O goddess of boons, giver of boons, you are the loveliest woman of the worlds. O goddess whose vision is fruitful, with your benevolent eye favour me. Knowing what was in the mind of the Ṛṣi among kings, Ila, She spoke these auspicious words approved by Lord Śiva in his presence: 'The giver of one half of the boon is the Lord and that of the other half I am the giver. (21—24)

तस्मादर्धं गृहाण त्वं स्त्रीपुंसोर्यावदिच्छसि।
तदद्भुततरं श्रुत्वा देव्या वरमनुत्तमम्॥ २५॥
सम्प्रहृष्टमना भूत्वा राजा वाक्यमथाब्रवीत्।
यदि देवि प्रसन्ना मे रूपेणाप्रतिमा भुवि॥ २६॥
मासं स्त्रीत्वमुपासित्वा मासं स्यां पुरुषः पुनः।
ईप्सितं तस्य विज्ञाय देवी सुरुचिराननना॥ २७॥
प्रत्युवाच शुभं वाक्यमेवमेव भविष्यति।
राजन् पुरुषभूतस्त्वं स्त्रीभावं न स्मरिष्यसि॥ २८॥
स्त्रीभूतश्च परं मासं न स्मरिष्यसि पौरुषम्।
एवं स राजा पुरुषो मासं भूत्वाथ कार्दमिः।
त्रैलोक्यसुन्दरी नारी मासमेकमिलाभवत्॥ २९॥

'Therefore, accept half of the period as a woman and the other half as man for as long as you desire.' Hearing this most wonderful and excellent boon being granted by the goddess, highly pleased the king then said: 'O goddess, possessed of loveliness, uncomparable on this earth, if thou art pleased with me, I may remain as man for a month, and a woman for the other,' The goddess of lovely face, having known the desire of the king, replied in these auspicious words : 'Thus will it be; O king, becoming a man you shall not remember your woman-hood. Becoming a woman too you shall not remember your manhood'. Thus that King, son of Kardama, became a man for one month and a most beautiful lady in the next, i.e., one month Ila and one month Ilā). (25—29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्ताशीतितमः सर्गः॥ ८७॥

Thus ends Canto Eighty-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाशीतितमः सर्गः

Canto LXXXVIII

Ilā and Budha see each other, Budha gives the name Kiṁpuruṣīs to her and her companions and asks them to take their abode on the foot of the mountain

तां कथामैलसम्बद्धां रामेण समुदीरिताम्।
लक्ष्मणो भरतश्चैव श्रुत्वा परमविस्मितौ॥ १॥

Lakṣmaṇa and Bharata were extremely wonderstruck, after hearing the story of Ila, narrated by Śrī Rāma. (1)

तौ रामं प्राञ्जली भूत्वा तस्य राज्ञो महात्मनः।
विस्तरं तस्य भावस्य तदा पप्रच्छतुः पुनः॥ २॥

Both of them again asked Śrī Rāma with folded hands to delineate in detail the story of Ila and also his double form: (2)

कथं स राजा स्त्रीभूतो वर्तयामास दुर्गतिः।
पुरुषः स यदा भूतः कां वृत्तिं वर्तयत्यसौ॥ ३॥

'Being formed into a woman, how did the king fare in misery, and when he was changed into a male, what was his way of life.' (3)

तयोस्तद् भाषितं श्रुत्वा कौतूहलसमन्वितम्।
कथयामास काकुत्स्थस्तस्य राज्ञो यथागतम्॥ ४॥

Hearing the words of the two, spoken out of curiosity, Śrī Rāma, the scion of Kakutstha narrated the story of that king as was traditionally handed down: (4)

तमेव प्रथमं मासं स्त्री भूत्वा लोकसुन्दरी।
ताभिः परिवृता स्त्रीभिर्येऽस्य पूर्वं पदानुगाः॥ ५॥

'Becoming a lady matchlessly beautiful for the first month, (he) was surrounded by those (women), who formerly followed him in their masculine form. (5)

तत्काननं विगाह्याशु विजह्रे लोकसुन्दरी।
द्रुमगुल्मलताकीर्णं पद्भ्यां पद्मदलेक्षणा॥ ६॥

'The feminine bea She the unparalleled beauty of the worlds having penetrated that forest full of trees, chesters and creepers, roamed on foot, possessed of eyes like lotus-petals. (6)

वाहनानि च सर्वाणि संत्यक्त्वा वै समन्ततः।
पर्वताभोगविवरे तस्मिन् रेमे इला तदा॥ ७॥

'Leaving aside all carriers, Ilā then sported on in that cavity of the great mountain. (7)

अथ तस्मिन् वनोद्देशे पर्वतस्याविदूरतः।
सरः सुरुचिरप्रख्यं नानापक्षिगणायुतम्॥ ८॥

'Then in that forest, not far from the mountain, was a pond beautiful in appearance, abided by many groups of birds. (8)

ददर्श सा इला तस्मिन् बुधं सोमसुतं तदा।
ज्वलन्तं स्वेन वपुषा पूर्णं सोममिवोदितम्॥ ९॥
तपन्तं च तपस्तीव्रमम्भोमध्ये दुरासदम्।
यशस्करं कामकरं तारुण्ये पर्यवस्थितम्॥ १०॥

'Ilā then saw in that lake Budha, the son of Soma (moon), quite youthful, effulgent with his own brilliant form as if (he was) the moon arisen. He was performing severe penance inside the waters of the lake, producing fame and fulfilling desires. (9-10)

सा तं जलाशयं सर्वं क्षोभयामास विस्मिता।
सह तैः पूर्वपुरुषैः स्त्रीभूतै रघुनन्दन॥ ११॥

'O descendant of Raghu, fully amazed, she stirred up the entire lake together with those former men changed into women. (11)

बुधस्तु तां समीक्ष्यैव कामबाणवशं गतः।
नोपलेभे तदात्मानं स चचाल तदाम्भसि॥ १२॥

'Budha on seeing her, came under the influence of the arrow of cupid, he could not control himself and moved in the waters. (12)

इलां निरीक्षमाणस्तु त्रैलोक्यादधिकां शुभाम्।
चित्तं समभ्यतिक्रामत् का न्वियं देवताधिका॥ १३॥

'Perceiving Ilā, who was more auspicious than any other in the three worlds, it came to his mind: 'Who indeed is She, lovlier than a goddess. (13)

न देवीषु न नागीषु नासुरीष्वप्सरःसु च।
दृष्टपूर्वा मया काचिद् रूपेणानेन शोभिता॥ १४॥

'I have not seen formerly any woman possessed of such beauty among the goddesses, the female Nāgas, the wives of Asuras or even the Apsarās. (14)

सदृशीयं मम भवेद् यदि नान्यपरिग्रहः।
इति बुद्धिं समास्थाय जलात् कूलमुपागमत्॥ १५॥

"If not wedded to another, she may be favourable to me. Thus thinking, Budha came out of the waters on the bank of the lake. (15)

आश्रमं समुपागम्य ततस्ताः प्रमदोत्तमाः।
शब्दापयत धर्मात्मा ताश्चैनं च ववन्दिरे॥ १६॥

'Reaching the hermitage, he, the noble one, called those beautiful women, and they all also saluted him. (16)

स ताः पप्रच्छ धर्मात्मा कस्यैषा लोकसुन्दरी।
किमर्थमागता चैव सर्वमाख्यात मा चिरम्॥ १७॥

'He, the noble one, then enquired of those women, thus : 'To whom belongs this faminine beauty of the worlds? Why has she come, please let me know fully without delay?' (17)

शुभं तु तस्य तद् वाक्यं मधुरं मधुराक्षरम्।
श्रुत्वा स्त्रियश्च ताः सर्वा ऊचुर्मधुरया गिरा॥ १८॥

Hearing those words of his, spoken with sweet syllables, all those women replied in sweet tones: (18)

अस्माकमेषा सुश्रोणी प्रभुत्वे वर्तते सदा।
अपतिः काननान्तेषु सहास्माभिश्चरत्यसौ॥ १९॥

'This woman of beautiful limbs always commands us, is unmarried and roams about in the forest alongwith us.' (19)

तद् वाक्यमाव्यक्तपदं तासां स्त्रीणां निशम्य च।
विद्यामावर्तनीं पुण्यामावर्तयत स द्विजः॥ २०॥

'Having heard the words of unmanifest syllables of those women, that Brāhmaṇa (Budha) recited the holy Āvartanī Vidyā Stotra or chantings. (20)

सोऽर्थं विदित्वा सकलं तस्य राज्ञो यथा तथा।
सर्वा एव स्त्रियस्ताश्च बभाषे मुनिपुङ्गवः॥ २१॥

Having thus known the whole account of that king, as it had happened, the great ascetic then spoke to all those women: (21)

अत्र किंपुरुषीभूत्वा शैलरोधसि वत्स्यथ।
आवासस्तु गिरावस्मिन् शीघ्रमेव विधीयताम्॥ २२॥

'Beside at the foot of this mountain as Kiṁpuruṣīs, find out your residence soon of this mountain. (22)

मूलपत्रफलैः सर्वा वर्तयिष्यथ नित्यदा।
स्त्रियः किंपुरुषान्नाम भर्तॄन् समुपलप्स्यथ॥ २३॥

'Subsist always on roots, leaves and fruits all of you women, and obtain Kiṁpuruṣas as husbands.' (23)

ताः श्रुत्वा सोमपुत्रस्य स्त्रियः किंपुरुषीकृताः।
उपासांचक्रिरे शैलं वध्वस्ता बहुलास्तदा॥ २४॥

Then those women hearing the words of the son of Soma, changed into Kiṁpuruṣīs, resided near the mountain in a large number. (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टाशीतितमः सर्गः॥ ८८॥

Thus ends Canto Eighty-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोननवतितमः सर्गः

Canto LXXXIX

Union of Budha and Ilā and birth of Purūravā

श्रुत्वा किंपुरुषोत्पत्तिं लक्ष्मणो भरतस्तथा।
आश्चर्यमिति च ब्रूतामुभौ रामं जनेश्वरम्॥ १॥

Having heard the account of the origin of Kiṁpuruṣas, Lakṣmaṇa and Bharata said to Śrī Rāma the king: 'O Lord, how wonderful it is!' (1)

अथ रामः कथामेतां भूय एव महायशाः।
कथयामास धर्मात्मा प्रजापतिसुतस्य वै॥ २॥

Then Śrī Rāma, the noble one, continued to narrate the story of Ila, the son of Prajāpati: (2)

सर्वास्ता विद्रुता दृष्ट्वा किन्नरीर्ऋषिसत्तमः।
उवाच रूपसम्पन्नां तां स्त्रियं प्रहसन्निव॥ ३॥

'Seeing that all the female Kinnaras (Kiṁpuruṣas) had departed, the great sage, Budha, said to that beautiful woman, Ilā, as if laughing: (3)

सोमस्याहं सुदयितः सुतः सुरुचिरानने।
भजस्व मां वरारोहे भक्त्या स्निग्धेन चक्षुषा॥ ४॥

'O one of beautiful face, I am the beloved son of Soma, the moon-god; kindly look at me with love and own me.' (4)

तस्य तद् वचनं श्रुत्वा शून्ये स्वजनवर्जिते।
इला सुरुचिरप्रख्यं प्रत्युवाच महाप्रभम्॥ ५॥

'Having heard those words of Budha, Ilā, left by her friends, alone, spoke to the beautiful and lustrous one, Budha: (5)

अहं कामचरी सौम्य तवास्मि वशवर्तिनी।
प्रशाधि मां सोमसुत यथेच्छसि तथा कुरु॥ ६॥

'O son of Soma, although free to move at will, I am now at your command, order me and do as you like.' (6)

तस्यास्तदद्भुतप्रख्यं श्रुत्वा हर्षमुपागतः।
स वै कामी सह तया रेमे चन्द्रमसः सुतः॥ ७॥

Hearing these wonderful words of her, Ilā, that lover, Budha, the son of the moon, was highly pleased and dallied with her. (7)

बुधस्य माधवो मासस्तामिलां रुचिराननाम्।
गतो रमयतोऽत्यर्थं क्षणवत् तस्य कामिनः॥ ८॥

While Budha was dallying with Ilā of beautiful face, the spring season passed away just like a moment. (8)

अथ मासे तु सम्पूर्णे पूर्णेन्दुसदृशाननः।
प्रजापतिसुतः श्रीमान् शयने प्रत्यबुध्यत॥ ९॥

After the lapse of a month, Ila the prosperous son of Prajāpati, having a face comparable to the full moon, woke up in bed. (9)

सोऽपश्यत् सोमजं तत्र तपन्तं सलिलाशये।
ऊर्ध्वबाहुं निरालम्बं तं राजा प्रत्यभाषत॥ १०॥

He saw that son of Soma was performing penance in that lake, with his hand raised upwards and without any support and addressed him thus: (10)

भगवन् पर्वतं दुर्गं प्रविष्टोऽस्मि सहानुगः।
न च पश्यामि तत् सैन्यं क्व नु ते मामका गताः॥ ११॥

'Sir, I entered the impenetrable forest with my attendants for hunting; I do not, however, see my army, where they have gone, they who belonged to me.' (11)

तच्छ्रुत्वा तस्य राजर्षेर्नष्टसंज्ञस्य भाषितम्।
प्रत्युवाच शुभं वाक्यं सान्त्वयन् परया गिरा॥ १२॥

Having heard those words of the bull among Kings, who had lost his consciousness formerly, he, Budha, replied to him in very auspicious words, consoling him: (12)

अश्मवर्षेण महता भृत्यास्ते विनिपातिताः।
त्वं चाश्रमपदे सुप्तो वातवर्षभयार्दितः॥ १३॥

'Your servants were killed by a hail storm; you, however, filled with fear of wind and rain fell asleep in the hermitage. (13)

समाश्वसिहि भद्रं ते निर्भयो विगतज्वरः।
फलमूलाशनो वीर निवसेह यथासुखम्॥ १४॥

'Do not feel fear or worry. Be consoled and well. O brave one, live here happily, consuming fruits and roots.' (14)

स राजा तेन वाक्येन प्रत्याश्वस्तो महामतिः।
प्रत्युवाच ततो वाक्यं दीनो भृत्यजनक्षयात्॥ १५॥

The King possessed of wisdom having regained confidence by those words, replied auspiciously, feeling grieved on the perishing of his attendants. (15)

त्यक्ष्याम्यहं स्वकं राज्यं नाहं भृत्यैर्विनाकृतः।
वर्तयेयं क्षणं ब्रह्मन् समनुज्ञातुमर्हसि॥ १६॥

'I shall forsake my kingdom, having lost my attendants; I shall not subsist even for a moment, O Brāhmaṇa, you should advise me : what to do. (16)

सुतो धर्मपरो ब्रह्मन् ज्येष्ठो मम महायशाः।
शशबिन्दुरिति ख्यातः स मे राज्यं प्रपत्स्यते॥ १७॥

'My righteous and famous son, O best among Brāhmaṇas, is well-known by the name of Śaśabindu. He shall possess my kingdom. (17)

नहि शक्ष्याम्यहं हित्वा भृत्यदारान् सुखान्वितान्।
प्रतिवक्तुं महातेजः किंचिदप्यशुभं वचः॥ १८॥

'Having lost my attendants and spouses, who were happy, O powerful one, I shall not be able to say anything inauspicious.' (18)

तथा ब्रुवति राजेन्द्रे बुधः परममद्भुतम्।
सान्त्वपूर्वमथोवाच वाससस्त इह रोचताम्॥ १९॥

When the king said so, Budha said in a very pleasing manner consoling him, 'O king, you may stay here in the Āśrama happily.' (19)

न संतापस्त्वया कार्यः कार्दमेय महाबल।
संवत्सरोषितस्येह कारयिष्यामि ते हितम्॥ २०॥

'O mighty one, son of Kardama, you should not be grieved. I shall do well to you, after you have passed a year here.' (20)

तस्य तद् वचनं श्रुत्वा बुधस्याक्लिष्टकर्मणः।
वासाय विदधे बुद्धिं यदुक्तं ब्रह्मवादिना॥ २१॥

Hearing those amiable words of that Budha, unwearied in performance, the king contemplated, residing there as advised by the discourses on Brahma by Budha. (21)

मासं स स्त्री तदा भूत्वा रमयत्यनिशं सदा।
मासं पुरुषभावेन धर्मबुद्धिं चकार सः॥ २२॥

Then he, there becoming a woman, dallied constantly for ever for a month; and as a man he contemplated righteous performance for a month. (22)

ततः सा नवमे मासि इला सोमसुतात् सुतम्।
जनयामास सुश्रोणी पुरूरवसमूर्जितम्॥ २३॥

Then that Ilā begot a powerful son, Purūravā in the ninth month, by Budha, the son of Soma. (23)

जातमात्रे तु सुश्रोणी पितुर्हस्ते न्यवेशयत्।
बुधस्य समवर्णं च इला पुत्रं महाबलम्॥ २४॥

That one of beautiful loins, Ilā, handed over her son possessed of great power, and similar to his father, Budha, in appearance, to his father as he was born. (24)

बुधस्तु पुरुषीभूतं स वै संवत्सरान्तरम्।
कथाभी रमयामास धर्मयुक्ताभिरात्मवान्॥ २५॥

For the remaining months in the completion of a year, Budha, self-possessed, however, pleased him during the months when he turned into a male, with stories full of righteous actions. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोननवतितमः सर्गः॥ ८९॥

Thus ends Canto Eighty-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवतितमः सर्गः

Canto LXXXX

Ilā attains manhood as a result of performing Aśvamedha

तथोक्तवति रामे तु तस्य जन्म तदद्भुतम्।
उवाच लक्ष्मणो भूयो भरतश्च महायशाः॥ १॥
इला सा सोमपुत्रस्य संवत्सरमथोषिता।
अकरोत् किं नरश्रेष्ठ तत्त्वं शंसितुमर्हसि॥ २॥

On Śrī Rāma describing Purūravā's wonderful birth, Lakṣmaṇa and Bharata, the famous one, said again : 'O best among men, please tell us what Ilā did after staying a year with the son of Soma (Budha).' (1-2)

तयोस्तद् वाक्यमाधुर्यं निशम्य परिपृच्छतोः।
रामः पुनरुवाचेमां प्रजापतिसुते कथाम्॥ ३॥

Hearing those sweet words of those two, Lakṣmaṇa and Bharata, who eagerly asked him, Śrī Rāma again described the story of the son of Prajāpati, Ila. (3)

पुरुषत्वं गते शूरे बुधः परमबुद्धिमान्।
संवर्तं परमोदारमाजुहाव महायशाः॥ ४॥

When Ila, had regained manhood for a month, the very wise one and possessed of fame, Budha, invited the very noble Saṁvarta Ṛṣi. (4)

च्यवनं भृगुपुत्रं च मुनिं चारिष्टनेमिनम्।
प्रमोदनं मोदकरं ततो दुर्वाससं मुनिम्॥ ५॥

He also invited Cyavana, the son of Bhṛgu, and the sage Ariṣṭanemi, the humorous Pramodana, Modakara and also the sage Durvāsā. (5)

एतान् सर्वान् समानीय वाक्यज्ञस्तत्त्वदर्शनः।
उवाच सर्वान् सुहृदो धैर्येण सुसमाहितान्॥ ६॥

Budha, skilled in conversation and truthful, addressed them all, who were friendly to him and were full of patience. (6)

अयं राजा महाबाहुः कर्दमस्य इलः सुतः।
जानीतैनं यथाभूतं श्रेयो ह्यत्र विधीयताम्॥ ७॥

That king of long arms is Ila, the son of Kardama : know what happened to him, do whatever is good for him here.' (7)

तेषां संवदतामेव द्विजैः सह महात्मभिः।
कर्दमस्तु महातेजास्तदाश्रममुपागमत्॥ ८॥

While the Brāhmaṇas conversed with the sages, Kardama, the mighty one, came to that hermitage. (8)

पुलस्त्यश्च क्रतुश्चैव वषट्कारस्तथैव च।
ओङ्कारश्च महातेजास्तमाश्रममुपागमन्॥ ९॥

Pulastya, Kratu and also Vaṣaṭkāra, Oṁkāra, the mighty one, too entered the hermitage. (9)

ते सर्वे हृष्टमनसः परस्परसमागमे।
हितैषिणो बाह्लिपतेः पृथग्वाक्यान्यथाब्रुवन्॥ १०॥

All those, happy at meeting each other, desirous of doing good to the lord of Bāhlīka, then spoke separately. (10)

कर्दमस्त्वब्रवीद् वाक्यं सुतार्थं परमं हितम्।
द्विजाः शृणुत मद्वाक्यं यच्छ्रेयः पार्थिवस्य हि॥ ११॥

Kardama, on his part, said that was best for his son, 'O Brāhmaṇas, listen to me, which shall be for the welfare of the King. (11)

नान्यं पश्यामि भैषज्यमन्तरा वृषभध्वजम्।
नाश्वमेधात् परो यज्ञः प्रियश्चैव महात्मनः॥ १२॥

'I do not see any other cure except the pleasure of Rudra with the bull as emblem and no sacrifice other than the Aśvamedha is dearer to Śiva, the noble one. (12)

तस्माद् यजामहे सर्वे पार्थिवार्थे दुरासदम्।
कर्दमेनैवमुक्तास्तु सर्व एव द्विजर्षभाः॥ १३॥

'Therefore, all of us, bulls among Brāhmaṇas, will perform a Yajña for the sake of the king'. (13)

रोचयन्ति स्म तं यज्ञं रुद्रस्याराधनं प्रति।
संवर्तस्य तु राजर्षिः शिष्यः परपुरंजयः॥ १४॥

मरुत्त इति विख्यातस्तं यज्ञं समुपाहरत्।
ततो यज्ञो महानासीद् बुधाश्रमसमीपतः॥ १५॥

They (Brāhmaṇas) approved of that sacrifice indeed for the appeasement of God Rudra (Śiva). A Ṛṣi among kings, well-known as Marutta, destroyer of enemies, who was the pupil of Saṁvarta, made necessary arrangements for that sacrifice. A great sacrifice was performed close to the hermitage of Budha. (14-15)

रुद्रश्च परमं तोषमाजगाम महायशाः।
अथ यज्ञे समाप्ते तु प्रीतः परमया मुदा॥ १६॥
उमापतिर्द्विजान् सर्वानुवाच इलसंनिधौ।
प्रीतोऽस्मि हयमेधेन भक्त्या च द्विजसत्तमाः॥ १७॥

The mighty Rudra was extremely pleased at the completion of the sacrifice. Śiva, the lord of Umā, pleased and happy, spoke to all of them in the presence of Ila: 'O best among Brāhmaṇas, I am pleased by the horse-sacrifice performed with devotion. (16-17)

अस्य बाह्लिपतेश्चैव किं करोमि प्रियं शुभम्।
तथा वदति देवेशे द्विजास्ते सुसमाहिताः॥ १८॥
प्रसादयन्ति देवेशं यथा स्यात् पुरुषस्त्विला।
ततः प्रीतो महादेवः पुरुषत्वं ददौ पुनः॥ १९॥

'What good and auspicious act may I do for the lord of Bāhlīka.' On the lord of gods speaking thus, those Brāhmaṇas, well-composed, propitiated the lord of gods, Śiva, in a manner that Ilā may turn into a man'. Then pleased, the great lord Śiva granted to Ilā perpetual manhood again. (18-19)

इलायै सुमहातेजा दत्त्वा चान्तरधीयत।
निवृत्ते हयमेधे च गते चादर्शनं हरे॥ २०॥
यथागतं द्विजाः सर्वे तेऽगच्छन् दीर्घदर्शिनः।
राजा तु बाह्लिमुत्सृज्य मध्यदेशे ह्यनुत्तमम्॥ २१॥
निवेशयामास पुरं प्रतिष्ठानं यशस्करम्।
शशबिन्दुश्च राजर्षिर्बाह्लिं परपुरंजयः॥ २२॥

'The powerful Śiva, having granted manhood to Ilā, disappeared; and the horse-sacrifice being completed and Hara having disappeared, all the farsighted Brāhmaṇas went away as they came. The king, Ila, leaving Bāhlīka established the famous and unequalled Pratiṣṭhāna in the central region; Śaśabindu too the conqueror of fortresses of enemies re-established Bāhlīka. (20—22)

प्रतिष्ठाने इलो राजा प्रजापतिसुतो बली।
स काले प्राप्तवाँल्लोकमिलो ब्राह्ममनुत्तमम्॥ २३॥

'At Pratiṣṭhāna, the king, son of Prajāpati, the powerful one, Ila in time attained the world of Brahmā. (23)

ऐलः पुरूरवा राजा प्रतिष्ठानमवाप्तवान्।
ईदृशो ह्यश्वमेधस्य प्रभावः पुरुषर्षभौ।
स्त्रीभूतः पौरुषं लेभे यच्चान्यदपि दुर्लभम्॥ २४॥

The king, Purūravā, son of Ila, obtained Pratiṣṭhāna, such is the power of Aśvamedha, O bull among men, one who was formerly a woman, achieved manhood—all that was difficult to obtain.' (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे नवतितमः सर्गः॥ ९०॥

Thus ends Canto Ninety in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकनवतितमः सर्गः

Canto LXXXXI

Preparation for Aśvamedha by the order of Śrī Rāma

एतदाख्याय काकुत्स्थो भ्रातृभ्यामामितप्रभः।
लक्ष्मणं पुनरेवाह धर्मयुक्तमिदं वचः॥ १॥

Having narrated to his brothers, Śrī Rāma, with unlimited splendour, again spoke these righteous words to Lakṣmaṇa: (1)

वसिष्ठं वामदेवं च जाबालिमथ काश्यपम्।
द्विजांश्च सर्वप्रवरानश्वमेधपुरस्कृतान्॥ २॥
एतान् सर्वान् समानीय मन्त्रयित्वा च लक्ष्मण।
हयं लक्षणसम्पन्नं विमोक्ष्यामि समाधिना॥ ३॥

'O Lakṣmaṇa, after having brought together all the sages e.g., Vasiṣṭha, Vāmadeva, Jābāli, Kāśyapa, and all Brāhmaṇas belonging to all Pravaras (Ṛṣi ancestors) and proficient in the performance of the Aśvamedha and also consulting them, I shall let loose a horse, with auspicious marks, carefully.' (2-3)

तद् वाक्यं राघवेणोक्तं श्रुत्वा त्वरितविक्रमः।
द्विजान् सर्वान् समाहूय दर्शयामास राघवम्॥ ४॥

Hearing those words of the descendant of Raghu, Śrī Rāma, Lakṣmaṇa of speedy gait, calling all Brāhmaṇas presented them to the scion of Raghu. (4)

ते दृष्ट्वा देवसंकाशं कृतपादाभिवन्दनम्।
राघवं सुदुराधर्षमाशीर्भिः समपूजयन्॥ ५॥

Having seen him, who was like a god, and had adored their feet, they honoured Śrī Rāma, the invincible, with blessings. (5)

प्राञ्जलिः स तदा भूत्वा राघवो द्विजसत्तमान्।
उवाच धर्मसंयुक्तमश्वमेधाश्रितं वचः॥ ६॥

Then folding his hands in salutation, the scion of Raghu, spoke to the best Brāhmaṇas about Aśvamedha, full of righteousness. (6)

तेऽपि रामस्य तच्छ्रुत्वा नमस्कृत्वा वृषध्वजम्।
अश्वमेधं द्विजाः सर्वे पूजयन्ति स्म सर्वशः॥ ७॥

All those Brāhmaṇas too having heard (the intention) of Śrī Rāma paying obeisance to Mahādeva, the god with the bull as His emblem, spoke very high of Aśvamedha. (7)

स तेषां द्विजमुख्यानां वाक्यमद्भुतदर्शनम्।
अश्वमेधाश्रितं श्रुत्वा भृशं प्रीतोऽभवत् तदा॥ ८॥

Having heard the wonderful words of the leading Brāhmaṇas, related to the Aśvamedha, he was extremely pleased. (8)

विज्ञाय कर्म तत् तेषां रामो लक्ष्मणमब्रवीत्।
प्रेषयस्व महाबाहो सुग्रीवाय महात्मने॥ ९॥
यथा महद्भिर्हरिभिर्बहुभिश्च वनौकसाम्।
सार्धमागच्छ भद्रं ते अनुभोक्तुं महोत्सवम्॥ १०॥

Knowing their intention to perform that sacrifice, Śrī Rāma spoke to Lakṣmaṇa : 'O one of long arms, send for the noble Sugrīva, alongwith several great monkeys and other denizens of the forest, to enjoy this great ceremony; may welfare be with them. (9-10)

विभीषणश्च रक्षोभिः कामगैर्बहुभिर्वृतः।
अश्वमेधं महायज्ञमायात्वतुलविक्रमः॥ ११॥

'May Vibhīṣaṇa, too, possessed of great power, come to the great sacrifice, Aśvamedha, accompanied by the Rākṣasas (demons) moving at will. (11)

राजानश्च महाभागा ये मे प्रियचिकीर्षवः।
सानुगाः क्षिप्रमायान्तु यज्ञं भूमिनिरीक्षकाः॥ १२॥

'All those kings of great fortune, who are desirous of my welfare, will come soon with attendants to see the ground of Aśvamedha. (12)

देशान्तरगता ये च द्विजा धर्मसमाहिताः।
आमन्त्रयस्व तान् सर्वानश्वमेधाय लक्ष्मण॥ १३॥
ऋषयश्च महाबाहो आहूयन्तां तपोधनाः।
देशान्तरगताः सर्वे सदाराश्च द्विजातयः॥ १४॥

'O Lakṣmaṇa, invite all those Brāhmaṇas, who have migrated to other countries, are devoted to righteousness, on the occasion of Aśvamedha. O one of long arms, invite the sages rich in penance, and all the Brāhmaṇas staying abroad together with their spouses. (13-14)

तथैव तालावचरास्तथैव नटनर्तकाः।
यज्ञवाटश्च सुमहान् गोमत्या नैमिषे वने॥ १५॥
आज्ञाप्यतां महाबाहो तद्धि पुण्यमनुत्तमम्।
शान्तयश्च महाबाहो प्रवर्तन्तां समन्ततः॥ १६॥

'So also call the dancers with symbols, the actors and other dancers, make the great sacrificial place to be ready. O one of long

arms, in the Naimiṣa forest on the banks of the Gomatī, that Naimiṣa forest is extremely holy; may propitiatory rites for averting evil be performed on all sides. (15-16)

शतशश्चापि धर्मज्ञाः क्रतुमुख्यमनुत्तमम्।
अनुभूय महायज्ञं नैमिषे रघुनन्दन॥ १७॥
तुष्टः पुष्टश्च सर्वोऽसौ मानितश्च यथाविधि।
प्रतियास्यति धर्मज्ञ शीघ्रमामन्त्र्यतां जनः॥ १८॥

'O one of long arms, descendant of Raghu, may righteous persons in thousands be satisfied, seeing the great sacrifice, the best among rites, Aśvamedha. O knower of righteousness, do invite all people soon, they will return satisfied, well-fed and honoured in the proper manner. (17-18)

शतं वाहसहस्राणां तण्डुलानां वपुष्मताम्।
अयुतं तिलमुद्गस्य प्रयात्वग्रे महाबल॥ १९॥
चणकानां कुलित्थानां माषाणां लवणस्य च।
अतोऽनुरूपं स्नेहं च गन्धं संक्षिप्तमेव च॥ २०॥

'O mighty one, Lakṣmaṇa, may hundred thousand carriers carry unbroken rice, and ten thousand of them carry sesame and beans, grains, pulses, black gram a little and salt; and in proportionate quantity, lubricants and fragrant materials. (19—20)

सुवर्णकोट्यो बहुला हिरण्यस्य शतोत्तराः।
अग्रतो भरतः कृत्वा गच्छत्वग्रे समाधिना॥ २१॥
अन्तरापणवीथ्यश्च सर्वे च नटनर्तकाः।
सूदा नार्यश्च बहवो नित्यं यौवनशालिनः॥ २२॥
भरतेन तु सार्धं ते यान्तु सैन्यानि चाग्रतः।
नैगमान् बालवृद्धांश्च द्विजांश्च सुसमाहितान्॥ २३॥
कर्मान्तिकान् वर्धकिनः कोशाध्यक्षांश्च नैगमान्।
मम मातृस्तथा सर्वाः कुमारान्तःपुराणि च॥ २४॥
काञ्चनीं मम पत्नीं च दीक्षायां ज्ञांश्च कर्मणि।
अग्रतो भरतः कृत्वा गच्छत्वग्रे महायशाः॥ २५॥

'May Bharata proceed carrying coins in many hundred millions of gold and silver, carefully. Many rows of mobile markets, all actors and dancers, cooks, many damsels possessed of eternal charm, may they accompany Bharata; the citizens, both young and aged ones, Brāhmaṇas in front leading the march, the labourers, carpenters, treasurers and knowers of Veda, all my mothers (Kaikeyī with Sumitrā and Kausalyā), the spouses of the princes (Bharata etc.) 'the gold statue of my wife, Sītā, and the knowers of the consecration ceremony, may Bharata possessed of great fame proceed.' (21—25)

उपकार्या महार्हाश्च पार्थिवानां महौजसाम्।
सानुगानां नरश्रेष्ठो व्यादिदेश महाबलः॥ २६॥

The powerful, Śrī Rāma, possessed of great power ordered to be built many costly dwellings for the powerful kings, together with their attendants. (26)

अन्नपानानि वस्त्राणि अनुगानां महात्मनाम्।
भरतः स तदा यातः शत्रुघ्नसहितस्तदा॥ २७॥

He also ordered for the provision of food and drinks for the noble ones, who followed them (kings). Bharata then proceeded together with Śatrughna. (27)

वानराश्च महात्मानः सुग्रीवसहितास्तदा।
विप्राणां प्रवराः सर्वे चक्रुश्च परिवेषणम्॥ २८॥

The noble monkeys, together with Sugrīva and the select Brāhmaṇas, then served the food. (28)

विभीषणश्च रक्षोभिः स्त्रीभिश्च बहुभिर्वृतः।
ऋषीणामुग्रतपसां पूजां चक्रे महात्मनाम्॥ २९॥

Vibhīṣaṇa together with the Rākṣasas and many women, received with honour the noble Ṛṣis of great penances. (29)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकनवतितमः सर्गः॥ ९१॥

Thus ends Canto Ninety-one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्विनवतितमः सर्गः

Canto LXXXXII

Significance of donation and honour in the Aśvamedha Yajña of Śrī Rāma

तत् सर्वमखिलेनाशु प्रस्थाप्य भरताग्रजः।
हयं लक्षणसम्पन्नं कृष्णसारं मुमोच ह॥ १॥

Dispatching all objects for performance of Yajña, the elder brother of Bharata, Śrī Rāma, let loose a horse, mostly black (like the spotted deer), possessed of auspicious marks. (1)

ऋत्विग्भिर्लक्ष्मणं सार्धमश्वे च विनियुज्य च।
ततोऽभ्यगच्छत् काकुत्स्थः सह सैन्येन नैमिषम्॥ २॥

Entrusting Lakṣmaṇa together with the priests to look after the horse, the scion of Kakutstha proceeded to Naimiṣa with his army. (2)

यज्ञवाटं महाबाहुर्दृष्ट्वा परममद्भुतम्।
प्रहर्षमतुलं लेभे श्रीमानिति च सोऽब्रवीत्॥ ३॥

That one of long arms, Śrī Rāma, seeing the most wonderful place of performance of the sacrifice, Aśvamedha, was highly pleased and exclaimed: This indeed is auspicious.' (3)

नैमिषे वसतस्तस्य सर्व एव नराधिपाः।
आनिन्युरुपहारांश्च तान् रामः प्रत्यपूजयत्॥ ४॥

While Śrī Rāma was residing in Naimiṣa, all other kings brought presents for him, and He reciprocated their benevolence by honouring them. (4)

अन्नपानादिवस्त्राणि सर्वोपकरणानि च।
भरतः सहशत्रुघ्नो नियुक्तो राजपूजने॥ ५॥

Food and drinks, clothes and all other requirements were provided for them. Bharata and Śatrughna were charged with the duty of honouring the kings. (5)

वानराश्च महात्मानः सुग्रीवसहितास्तदा।
परिवेषणं च विप्राणां प्रयताः सम्प्रचक्रिरे॥ ६॥

The noble monkeys alongwith Sugrīva then served scrupulously clean and purified food to Brāhmaṇas attentively. (6)

विभीषणश्च रक्षोभिर्बहुभिः सुसमाहितः।
ऋषीणामुग्रतपसां किंकरः समपद्यत॥ ७॥

Vibhīṣaṇa with many ogres offered their services to the Ṛṣis rich in austerities. (7)

उपकार्या महार्हाश्च पार्थिवानां महात्मनाम्।
सानुगानां नरश्रेष्ठो व्यादिदेश महाबलः॥ ८॥

The mighty one, best of kings Śrī Rāma ordered to be built costly dwellings for the noble kings as also for their followers. (8)

एवं सुविहितो यज्ञो ह्यश्वमेधो ह्यवर्तत।
लक्ष्मणेन सुगुप्ता सा हयचर्या प्रवर्तत॥ ९॥

Thus the Aśvamedha Yajña was well-begun; the ambulation of the horse, protected by Lakṣmaṇa, was commended well. (9)

ईदृशं राजसिंहस्य यज्ञप्रवरमुत्तमम्।
नान्यः शब्दोऽभवत् तत्र हयमेधे महात्मनः॥ १०॥
छन्दतो देहि देहीति यावत् तुष्यन्ति याचकाः।
तावत् सर्वाणि दत्तानि क्रतुमुख्ये महात्मनः॥ ११॥
विविधानि च गौडानि खाण्डवानि तथैव च।
न निःसृतं भवत्योष्ठाद् वचनं यावदर्थिनाम्॥ १२॥
तावद् वानररक्षोभिर्दत्तमेवाभ्यदृश्यत।
न कश्चिन्मलिनो वापि दीनो वाप्यथवा कृशः॥ १३॥
तस्मिन् यज्ञवरे राज्ञो हृष्टपुष्टजनावृते।
ये च तत्र महात्मानो मुनयश्चिरजीविनः॥ १४॥
नास्मरंस्तादृशं यज्ञं दानौघसमलंकृतम्।
यः कृत्यवान् सुवर्णेन सुवर्णं लभते स्म सः॥ १५॥
वित्तार्थी लभते वित्तं रत्नार्थी रत्नमेव च।
हिरण्यानां सुवर्णानां रत्नानामथ वाससाम्॥ १६॥
अनिशं दीयमानानां राशिः समुपदृश्यते।
न शक्रस्य न सोमस्य यमस्य वरुणस्य च॥ १७॥
ईदृशो दृष्टपूर्वो न एवमूचुस्तपोधनाः।
सर्वत्र वानरास्तस्थुः सर्वत्रैव च राक्षसाः॥ १८॥

In this manner the great sacrifice of the

lion among kings, Śrī Rāma, was performed; in that horse-sacrifice undertaken by Śrī Rāma, the noble one, no other sound was heard excepting cries of "Go on distributing till the needy ones are satisfied." In that grand sacrifice of the noble one, were given various articles of jellys and also sugar. The monkeys and Rākṣasas were seen distributing food among those who begged for food till words of satisfaction did not come out of their lips.

There was no one unclean, poor or emaciated in that great horse-sacrifice of the king, surrounded by happy and well-nourished beings. Those noble ascetics, long-lived ones, who came there, could not recall a sacrifice of that type so enriched with fabulous gifts and donations, who felt satisfied with gifts of gold, indeed; he who desired wealth, received it and one wishing gems also received them; Heaps of silver, gold, gems and garments being distributed constantly was seen in that sacrifice; 'we have not seen such a sacrifice performed formerly by Indra, Soma, Yama or Varuṇa, thus said the sages rich in austerities. At all corners, there stood monkeys and demons; they distributed liberally among the suppliants, who desired clothes, wealth and food. (10—18)

वासोधनान्नकामेभ्यः पूर्णहस्ता ददुर्भृशम्।
ईदृशो राजसिंहस्य यज्ञः सर्वगुणान्वितः।
संवत्सरमथो साग्रं वर्तते न च हीयते॥ १९॥

Such a sacrifice of the lion among kings, possessed of all merits, went on for more than a year unobstructed. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्विनवतितमः सर्गः॥ ९२॥

Thus ends Canto Ninety-two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रिनवतितमः सर्गः

Canto LXXXXIII

Arrival of sage Vālmīki with Lava and Kuśa in the Horse-sacrifice of Śrī Rāma and He orders Kuśa and Lava for singing the Rāmāyaṇa

वर्तमाने तथाभूते यज्ञे च परमाद्भुते।
सशिष्य आजगामाशु वाल्मीकिर्भगवानृषिः॥ १॥

While that most wonderful sacrifice was going on, the venerable sage Vālmīki with his pupils came there soon. (1)

स दृष्ट्वा दिव्यसंकाशं यज्ञमद्भुतदर्शनम्।
एकान्त ऋषिवाहानां चकार उटजान् शुभान्॥ २॥
शकटांश्च बहून् पूर्णान् फलमूलांश्च शोभनान्।
वाल्मीकिवाटे रुचिरे स्थापयन्नविदूरतः॥ ३॥

Ṛṣi Vālmīki saw the divine and astounding sacrifice. Vālmīki got his hut raised in the vicinity of other cottages of seers. They were all wonderful to look at. A number of carts, full of food-grains, lovely roots and fruits, were provided near his hut, not far from the sacrificial ground. (2-3)

आसीत् सुपूजितो राज्ञा मुनिभिश्च महात्मभिः।
वाल्मीकिः सुमहातेजा न्यवसत् परमात्मवान्॥ ४॥

The self-controlled Vālmīki of great lustre was respected by the king, Śrī Rāma and other hermits and great souls staying there. (4)

स शिष्यावब्रवीद् हृष्टौ युवां गत्वा समाहितौ।
कृत्स्नं रामायणं काव्यं गायतां परया मुदा॥ ५॥

Vālmīki addressed the two cheerful pupils thus; 'Go and carefully sing the entire poem, Rāmāyaṇa, most joyfully. (5)

ऋषिवाटेषु पुण्येषु ब्राह्मणावसथेषु च।
रथ्यासु राजमार्गेषु पार्थिवानां गृहेषु च॥ ६॥

'Sing in the holy huts of sages, in the dwellings of Brāhmaṇas, on the by-ways and highways and also in the residences of the kings,' (6)

रामस्य भवनद्वारि यत्र कर्म च कुर्वते।
ऋत्विजामग्रतश्चैव तत्र गेयं विशेषतः॥ ७॥

'At the entrance of the apartment of Śrī Rāma and also where the ritual is being performed, and specially before the priests, this poem is to be sung. (7)

इमानि च फलान्यत्र स्वादूनि विविधानि च।
जातानि पर्वताग्रेषु आस्वाद्यास्वाद्य गायताम्॥ ८॥

'These tasty fruits of many varieties have grown on the tops of the mountains. Enjoying them again and again, sing the poem. (8)

न यास्यथः श्रमं वत्सौ भक्षयित्वा फलान्यथ।
मूलानि च सुमृष्टानि न रागात् परिहास्यथः॥ ९॥

'O you two, dear ones, having eaten the fruits and also the roots well-ruled, you shall not tire and not deviate from the Rāga (musical notes). (9)

यदि शब्दापयेद् रामः श्रवणाय महीपतिः।
ऋषीणामुपविष्टानां यथायोग्यं प्रवर्तताम्॥ १०॥

'If Śrī Rāma calls you to hear your song, then perform the singing of the poem in front of the sages seated, to the best of your ability. (10)

दिवसे विंशतिः सर्गा गेया मधुरया गिरा।
प्रमाणैर्बहुभिस्तत्र यथोद्दिष्टं मया पुरा॥ ११॥

'Twenty cantoes are to be sung in a day in a melodious voice, as instructed by me with different number of verses as instructed by me earlier. (11)

लोभश्चापि न कर्तव्यः स्वल्पोऽपि धनवाञ्छया।
किं धनेनाश्रमस्थानां फलमूलाशिनां सदा॥ १२॥

'Do not be greedy even in the least with desire for wealth; of what use is wealth to dwellers of hermitages and subsisting always on fruits and roots? (12)

यदि पृच्छेत् स काकुत्स्थो युवां कस्येति दारकौ।
वाल्मीकेरथ शिष्यौ द्वौ ब्रूतमेवं नराधिपम्॥ १३॥

'If that scion of Kakutstha asks you: "whose sons are you two, then say to the king thus "We are the two disciples of Vālmīki". (13)

इमास्तन्त्रीः सुमधुराः स्थानं वापूर्वदर्शनम्।
मूर्च्छयित्वा सुमधुरं गायतां विगतज्वरौ॥ १४॥

'Playing on these lutes, emitting sweet sounds, and wonderfully divided according to musical notes, sing sweetly, having no worry. (14)

आदिप्रभृति गेयं स्यान्न चावज्ञाय पार्थिवम्।
पिता हि सर्वभूतानां राजा भवति धर्मतः॥ १५॥

'This Rāmāyaṇa has to be sung from the beginning; do nothing disrespectful to the king; the king is the father of all beings, according to the law. (15)

तद् युवां हृष्टमनसौ श्वः प्रभाते समाहितौ।
गायतं मधुरं गेयं तन्त्रीलयसमन्वितम्॥ १६॥

'Therefore, you two, with a cheerful mind and attentively sing tomorrow morning the sweet song, accompanied with the lute and keeping proper tune and rhythm. (16)

इति संदिश्य बहुशो मुनिः प्राचेतसस्तदा।
वाल्मीकिः परमोदारस्तूष्णीमासीन्महामुनिः॥ १७॥

Having thus instructed many times, the son of Pracetā, the great sage Vālmīki, the most large-hearted one, then became silent. (17)

संदिष्टौ मुनिना तेन तावुभौ मैथिलीसुतौ।
तथैव करवावेति निर्जग्मतुररिंदमौ॥ १८॥

Thus instructed by that sage, both those two sons of Maithilī (Sītā), the subduer of foes, saying 'we shall do as you say' went out. (18)

तामद्भुतां तौ हृदये कुमारौ
निवेश्य वाणीमृषिभाषितां तदा।

समुत्सुकौ तौ सुखमूषतुर्निशां
यथाश्विनौ भार्गवनीतिसंहिताम्॥ १९॥

Then keeping the wonderful words of the sage Vālmīki, the two young children, Lava and Kuśa, eager to sing slept with ease like the two Aśwanīkumāras having learnt the teachings of Śukra. (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्रिनवतितमः सर्गः॥ ९३॥

Thus ends Canto Ninety-three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुर्नवतितमः सर्गः

Canto LXXXXIV

Śrī Rāma hears the sweet singing of the Rāmāyaṇa by Lava and Kuśa in his assembly

तौ रजन्यां प्रभातायां स्नातौ हुतहुताशनौ।
यथोक्तमृषिणा पूर्वं सर्वं तत्रोपगायताम्॥ १॥
तां स शुश्राव काकुत्स्थः पूर्वाचार्यविनिर्मिताम्।
अपूर्वां पाठ्यजातिं च गेयेन समलंकृताम्॥ २॥

As the night passed and the day approached, both Kuśa and Lava having taken their bath and made offerings to the fire, sang the poem there, as instructed by the sage Vālmīki. That scion of Kakutstha heard that musical recitation accompanied with musical notes, unheard of before, composed as per the cadences set by former great masters of music. (1-2)

प्रमाणैर्बहुभिर्बद्धां तन्त्रीलयसमन्विताम्।
बालाभ्यां राघवः श्रुत्वा कौतूहलपरोऽभवत्॥ ३॥

The descendant of Raghu, Śrī Rāma, hearing that song, set to the proper time and tune and accompanied by the playing of the lute by the two boys, was amazed. (3)

अथ कर्मान्तरे राजा समाहूय महामुनीन्।
पार्थिवांश्च नरव्याघ्रः पण्डितान् नैगमांस्तथा॥ ४॥
पौराणिकान् शब्दविदो ये वृद्धाश्च द्विजातयः।
स्वराणां लक्षणज्ञांश्च उत्सुकान् द्विजसत्तमान्॥ ५॥
लक्षणज्ञांश्च गान्धर्वान् नैगमांश्च विशेषतः।
पादाक्षरसमासज्ञांश्छन्दःसु परिनिष्ठितान्॥ ६॥
कलामात्राविशेषज्ञाञ्ज्यौतिषे च परं गतान्।
क्रियाकल्पविदश्चैव तथा कार्यविशारदान्॥ ७॥
भाषाज्ञानिङ्गितज्ञांश्च नैगमांश्चाप्यशेषतः।
हेतूपचारकुशलान् हैतुकांश्च बहुश्रुतान्॥ ८॥
छन्दोविदः पुराणज्ञान् वैदिकान् द्विजसत्तमान्।
चित्रज्ञान् वृत्तसूत्रज्ञान् गीतनृत्यविशारदान्॥ ९॥
शास्त्रज्ञान् नीतिनिपुणान् वेदान्तार्थप्रबोधकान्।
एतान् सर्वान् समानीय गातारौ समवेशयत्॥ १०॥

Then in the midst of the performance of the Aśvamedha Yajña, the king, Śrī Rāma, the tiger among men, having called, the great ascetics, the other kings and the learned citizens, the specialists in the Purāṇas, and also those aged Brāhmaṇas who were proficient in the knowledge of words, and also those best among Brāhmaṇas, who were curious to hear the Rāmāyaṇa and knew the specialities of musical notes, the knowers of auspicious marks, the musicians, all citizens, the knowers of the relation between the syllables of stanza and were proficient in metres; those who excelled in art only, and those well-versed in astrology, knowers of ritual performances, and also those specializing in the details of the ritual and those skilled in suggesting remedial forms of ritual, the logicians and also the erudite ones, the verifiers and knowers of the Purāṇas, the Vedas, the best among Brāhmaṇas, knowers of the Citra (forms of the Kāvya), knowers of the Sūtras on righteous conduct

(Dharmasūtras) and also experts in vocal music and dance, and bringing all of them together, made the two singers sit in the assembly of all these. (4—10)

तेषां संवदतां तत्र श्रोतॄणां हर्षवर्धनम्।
गेयं प्रचक्रतुस्तत्र तावुभौ मुनिदारकौ॥ ११॥

Those two sons of the sage (Lava and Kuśa) then started singing, causing more joy to audience who were talking among themselves. (11)

ततः प्रवृत्तं मधुरं गान्धर्वमतिमानुषम्।
न च तृप्तिं ययुः सर्वे श्रोतारो गेयसम्पदा॥ १२॥

Then continued the super-human music; all hearing it were not satiated by its musical culture and desired to hear more of it. (12)

हृष्टा मुनिगणाः सर्वे पार्थिवाश्च महौजसः।
पिबन्त इव चक्षुर्भिः पश्यन्ति स्म मुहुर्मुहुः॥ १३॥

The hosts of sages were in joy and also the mighty kings, seeing again and again the two boys as if they would drink them up through their eyes. (13)

ऊचुः परस्परं चेदं सर्व एव समाहिताः।
उभौ रामस्य सदृशौ बिम्बाद् बिम्बमिवोत्थितौ॥ १४॥

They looked attentively and said to each other: 'Both are similar to Śrī Rāma as a reflection of the original object. (14)

जटिलौ यदि न स्यातां न वल्कलधरौ यदि।
विशेषं नाधिगच्छामो गायतो राघवस्य च॥ १५॥

'If they were not bearing matted hair or not dressed in bark-garments, we could not differentiate between those two singers and the descendant of Raghu, the king, Śrī Rāma. (15)

एवं प्रभाषमाणेषु पौरजानपदेषु च।
प्रवृत्तमादितः पूर्वसर्गं नारददर्शितम्॥ १६॥

While the citizens and townsmen talked in this way, the first canto attributed to Nārada was sung from the beginning. (16)

ततः प्रभृति सर्गांश्च यावद् विंशत्यगायताम्।
ततोऽपराह्णसमये राघवः समभाषत॥ १७॥

श्रुत्वा विंशतिसर्गांस्तान् भ्रातरं भ्रातृवत्सलः।
अष्टादश सहस्राणि सुवर्णस्य महात्मनोः॥ १८॥
प्रयच्छ शीघ्रं काकुत्स्थ यदन्यदभिकांक्षितम्।
ददौ स शीघ्रं काकुत्स्थो बालयोर्वै पृथक् पृथक्॥ १९॥

From then on, they sang till the twenty cantos were completed. Then in the evening Śrī Rāma, the descendant of Raghu, affectionate to his brothers after hearing the twenty cantos, spoke to his brother: "Give to these two noble ones soon, eighteen thousand gold coins, and whatever else they ask for." The scion of Kakutstha, Bharata, at once began to give it to those two boys separately. (17—19)

दीयमानं सुवर्णं तु नागृह्णीतां कुशीलवौ।
ऊचतुश्च महात्मानौ किमनेनेति विस्मितौ॥ २०॥

The two—Kuśa and Lava, the noble ones, did not accept the gold coins being given to them and they said in surprise: 'Of what use are these to us.' (20)

वन्येन फलमूलेन निरतौ वनवासिनौ।
सुवर्णेन हिरण्येन किं करिष्यावहे वने॥ २१॥

'We reside in the forest and subsist daily on fruits and roots. What shall we do with gold and silver coins in the forest.' (21)

तथा तयोः प्रब्रुवतोः कौतूहलसमन्विताः।
श्रोतारश्चैव रामश्च सर्व एव सुविस्मिताः॥ २२॥

Thus as both of them spoke, those who heard them together with Śrī Rāma, too, were surprised and filled with curiosity. (22)

तस्य चैवागमं रामः काव्यस्य श्रोतुमुत्सुकः।
पप्रच्छ तौ महातेजास्तावुभौ मुनिदारकौ॥ २३॥

Desirous to know the composer of that poem, Śrī Rāma, the mighty one, asked both of those two ascetics: (23)

किं प्रमाणमिदं काव्यं का प्रतिष्ठा महात्मनः।
कर्ता काव्यस्य महतः क्व चासौ मुनिपुङ्गवः॥ २४॥

"How long is this poem? What is the object of the noble one, Vālmīki? Where is

the composer of this poem, the best among ascetics." (24)

पृच्छन्तं राघवं वाक्यमूचतुर्मुनिदारकौ।
वाल्मीकिर्भगवान् कर्ता सम्प्राप्तो यज्ञसंविधम्।
येनेदं चरितं तुभ्यमशेषं सम्प्रदर्शितम्॥ २५॥

The two sons of ascetic said to the scion of Raghu, 'The venerable sage Vālmīki is the composer who has come to this place of performance. By this poem he has revealed the whole life's account to you. (25)

संनिबद्धं हि श्लोकानां चतुर्विंशत्सहस्रकम्।
उपाख्यानशतं चैव भार्गवेण तपस्विना॥ २६॥

'Twenty-four thousand Ślokas (verses) with a hundred legends have been composed by the ascetic, Bhārgava Vālmīki, the brother of Bhṛgu. (26)

आदिप्रभृति वै राजन् पञ्चसर्गशतानि च।
काण्डानि षट्कृतानीह सोत्तराणि महात्मना॥ २७॥
कृतानि गुरुणास्माकमृषिणा चरितं तव।
प्रतिष्ठा जीवितं यावत् तावत् सर्वस्य वर्तते॥ २८॥

'From the beginning, O King, five hundred cantos with six Kāṇḍas (parts) together with the Uttara (best Kāṇḍa) have been composed by the noble one, our preceptor, sage Vālmīki, keeping in mind your life's deeds which will continue till all beings live. (27-28)

यदि बुद्धिः कृता राजन् श्रवणाय महारथ।
कर्मान्तरे क्षणीभूतस्तच्छृणुष्व सहानुजः॥ २९॥

'O king, the great chariot-warrior, if you have a mind to hear it, then in between this performance of Yajña, listen joyfully together with your brothers.' (29)

बाढमित्यब्रवीद् रामस्तौ चानुज्ञाप्य राघवम्।
प्रहृष्टौ जग्मतुः स्थानं यत्रास्ते मुनिपुङ्गवः॥ ३०॥

"Be it so" said Śrī Rāma, and the two taking leave (of Śrī Rāma), went cheerfully to the place where the great sage was staying. (30)

रामोऽपि मुनिभिः सार्धं पार्थिवैश्च महात्मभिः।
श्रुत्वा तद् गीतिमाधुर्यं कर्मशालामुपागमत्॥ ३१॥

Śrī Rāma too with the ascetics and the noble kings, having heard the sweet song, approached the place of performance. (31)

शुश्राव तत्तालललयोपपन्नं
सर्गान्वितं सुस्वरशब्दयुक्तम्।
तन्त्रीलयव्यञ्जनयोगयुक्तं
कुशीलवाभ्यां परिगीयमानम्॥ ३२॥

The song set into Chandas with proper words, embettered by proper beats and time, sung by Kuśa and Lava with lute in harmony, was heard by the scion of the Kakutsthas, Śrī Rāma. (32)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुर्नवतितमः सर्गः॥ ९४॥

Thus ends Canto Ninety-four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चनवतितमः सर्गः

Canto LXXXXV

Śrī Rāma despatches an envoy to sage Vālmīki. The envoy meets the sage. Śrī Sītā takes an oath of absolute purification

रामो बहून्यहान्येव तद् गीतं परमं शुभम्।
शुश्राव मुनिभिः सार्धं पार्थिवैः सह वानरैः॥ १॥

For many days Śrī Rāma, together with the ascetics, kings and monkeys, heard that wonderful song of holy content. (1)

तस्मिन् गीते तु विज्ञाय सीतापुत्रौ कुशीलवौ।
तस्याः परिषदो मध्ये रामो वचनमब्रवीत्॥ २॥

Having known through that song, Lava

and Kuśa as the sons of Sītā, Śrī Rāma spoke in that assembly of sages, kings and monkeys. (2)

दूतान् शुद्धसमाचारानाहूयात्ममनीषया।
मद् वचो ब्रूत गच्छध्वमितो भगवतोऽन्तिके॥ ३॥

Having called envoys of pure conduct, and contemplating inwardly, said to them: "Go to the venerable Ṛṣi Vālmīki and convey to him my words ! (3)

यदि शुद्धसमाचारा यदि वा वीतकल्मषा।
करोत्विहात्मनः शुद्धिमनुमान्य महामुनिम्॥ ४॥

"If she (Sītā) is pure of conduct, if any of the sins do not dwell in her, then may she prove her purity here at the bidding of the great sage Vālmīki. (4)

छन्दं मुनेश्च विज्ञाय सीतायाश्च मनोगतम्।
प्रत्ययं दातुकामायास्ततः शंसत मे लघु॥ ५॥

"Having known the wish of the sage and Sītā's willingness to give proof of her purity, let me know at once. (5)

श्वः प्रभाते तु शपथं मैथिली जनकात्मजा।
करोतु परिषन्मध्ये शोधनार्थं ममैव च॥ ६॥

"Let Maithilī (Sītā), the daughter of Janaka, take oath in front of this assembly to remove blemishes from me also tomorrow morning." (6)

श्रुत्वा तु राघवस्यैतद् वचः परममद्भुतम्।
दूताः सम्प्रययुर्बाढं यत्र वै मुनिपुङ्गवः॥ ७॥

Hearing these wonderful words of Śrī Rāma, the descendant of Raghu, envoys nodding ascent, went to the place where the great sage Vālmīki stayed. (7)

ते प्रणम्य महात्मानं ज्वलन्तममितप्रभम्।
ऊचुस्ते रामवाक्यानि मृदूनि मधुराणि च॥ ८॥

Having saluted the noble one of inimitable lustre and resplendent, they spoke the words of Śrī Rāma, soft and sweet. (8)

तेषां तद् भाषितं श्रुत्वा रामस्य च मनोगतम्।
विज्ञाय सुमहातेजा मुनिर्वाक्यमथाब्रवीत्॥ ९॥

Having heard their words, and knowing the intention of Śrī Rāma, the very powerful sage spoke thus: (9)

एवं भवतु भद्रं वो यथा वदति राघवः।
तथा करिष्यते सीता दैवतं हि पतिः स्त्रियाः॥ १०॥

"So be it, welfare be with you, Sītā will do as desired by Śrī Rāma, as husband is indeed a god for the wife." (10)

तथोक्ता मुनिना सर्वे राजदूता महौजसम्।
प्रत्येत्य राघवं सर्वं मुनिवाक्यं बभाषिरे॥ ११॥

Thus spoken to by the sage, all the royal envoys, coming back, repeated all that the sage had said, to mighty Rāma. (11)

ततः प्रहृष्टः काकुत्स्थः श्रुत्वा वाक्यं महात्मनः।
ऋषींस्तत्र समेतांश्च राज्ञश्चैवाभ्यभाषत॥ १२॥

Then Śrī Rāma, the scion of Kakutstha, highly pleased on hearing the words of Vālmīki, the noble one, addressed the sages and also the kings assembled there: (12)

भगवन्तः सशिष्या वै सानुगाश्च नराधिपाः।
पश्यन्तु सीताशपथं यश्चैवान्योऽपि कांक्षते॥ १३॥

'Venerable sages, with pupils and kings with attendants or anyone else, so desiring, may witness the oath-taking of Sītā. (13)

तस्य तद् वचनं श्रुत्वा राघवस्य महात्मनः।
सर्वेषामृषिमुख्यानां साधुवादो महानभूत्॥ १४॥

Hearing those words of the noble descendant of Raghu, all the chief sages exclaimed 'well done.' (14)

राजानश्च महात्मानं प्रशंसन्ति स्म राघवम्।
उपपन्नं नरश्रेष्ठ त्वय्येव भुवि नान्यतः॥ १५॥

The noble kings praised indeed the descendant of Raghu thus: 'O best among men, this behoves you only, and no one else.' (15)

एवं विनिश्चयं कृत्वा श्वोभूत इति राघवः।
विसर्जयामास तदा सर्वांस्ताञ्छत्रुसूदनः॥ १६॥

Thus deciding that the oath-taking shall

take place tomorrow, then the descendant of Raghu, the extirpator of foes, discharged the assembly. (16)

इति सम्प्रविचार्य राजसिंहः
श्वोभूते शपथस्य निश्चयम्।
विससर्ज मुनीन् नृपांश्च सर्वान्
स महात्मा महतो महानुभावः॥ १७॥

That lion among kings, the great and magnanimous one, deciding the oath to take place next day, allowed all noble ones to leave. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चनवतितमः सर्गः॥ ९५॥

Thus ends Canto Ninety-five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षण्णवतितमः सर्गः

Canto LXXXXVI

The Sage Vālmīki supports purity of Sītā

तस्यां रजन्यां व्युष्टायां यज्ञवाटं गतो नृपः।
ऋषीन् सर्वान् महातेजाः शब्दापयति राघवः॥ १॥
वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः।
विश्वामित्रो दीर्घतमा दुर्वासाश्च महातपाः॥ २॥
पुलस्त्योऽपि तथा शक्तिर्भार्गवश्चैव वामनः।
मार्कण्डेयश्च दीर्घायुर्मौद्गल्यश्च महायशाः॥ ३॥
गर्गश्च च्यवनश्चैव शतानन्दश्च धर्मवित्।
भरद्वाजश्च तेजस्वी अग्निपुत्रश्च सुप्रभः॥ ४॥
नारदः पर्वतश्चैव गौतमश्च महायशाः।
कात्यायनः सुयज्ञश्च ह्यगस्त्यस्तपसां निधिः॥ ५॥
एते चान्ये च बहवो मुनयः संशितव्रताः।
कौतूहलसमाविष्टाः सर्व एव समागताः॥ ६॥
राक्षसाश्च महावीर्या वानराश्च महाबलाः।
सर्व एव समाजग्मुर्महात्मानः कुतूहलात्॥ ७॥

As the night passed, the King, Śrī Rāma, the powerful one, going to the place of sacrifice, reckoned all the sages—Vasiṣṭha, Vāmadeva, Jābāli and Kāśyapa, Viśvāmitra, Dīrghatamā, the great ascetic Durvāsā, also Pulastya and Śakti, Bhārgava, Vāmana, Markaṇḍeya the long-lived one, the famous Maudgalya, Garga, Cyavana, the religious Śatānanda, the splendrous Bharadvāja, the son of Agni, the lustrous one, Nārada, Parvata, the most famous Gautama all these sages and other ascetics of austere vows, filled with curiosity, came, and also the most powerful Rākṣasas and monkeys. (1—7)

क्षत्रिया ये च शूद्राश्च वैश्याश्चैव सहस्रशः।
नानादेशगताश्चैव ब्राह्मणाः संशितव्रताः॥ ८॥

All Kṣatriyas and Śūdras, and thousands of Vaiśyas, noble ones, came out of curiosity. (8)

ज्ञाननिष्ठाः कर्मनिष्ठा योगनिष्ठास्तथापरे।
सीताशपथवीक्षार्थं सर्व एव समागताः॥ ९॥

Brāhmaṇas coming from all places, well-versed in vows came to witness the oath-taking of Sītā. (9)

तदा समागतं सर्वमश्मभूतमिवाचलम्।
श्रुत्वा मुनिवरस्तूर्णं ससीतः समुपागमत्॥ १०॥

Then coming to know that all those who came were rendered motionless as stone, the great sage Vālmīki came soon after, accompanied by Sītā. (10)

तमृषिं पृष्ठतः सीता अन्वगच्छदवाङ्मुखी।
कृताञ्जलिर्बाष्पकला कृत्वा रामं मनोगतम्॥ ११॥

Sītā followed the sage, with face downcast and hands folded, inarticulate due to tears, keeping Śrī Rāma in the heart. (11)

तां दृष्ट्वा श्रुतिमायान्तीं ब्रह्माणमनुगामिनीम्।
वाल्मीकेः पृष्ठतः सीतां साधुवादो महानभूत्॥ १२॥

Seeing Sītā approaching after Vālmīki as the Śruti (Vedas) follows Brahmā (creator). There was great uproar of appreciation. (12)

ततो हलहलाशब्दः सर्वेषामेवमाबभौ।
दुःखजन्मविशालेन शोकेनाकुलितात्मनाम्॥ १३॥

Then the sound of Halahalā (sighs of sorrow) arose among all those who were agitated by great sorrow arising out of suffering. (13)

साधु रामेति केचित् तु साधु सीतेति चापरे।
उभावेव च तत्रान्ये प्रेक्षकाः सम्प्रचुक्रुशुः॥ १४॥

Some said: 'Well done' Śrī Rāma, while others said: 'Well done' Śrī Sītā. There all observers praised both of them, Śrī Rāma and Śrī Sītā. (14)

ततो मध्ये जनौघस्य प्रविश्य मुनिपुङ्गवः।
सीतासहायो वाल्मीकिरिति होवाच राघवम्॥ १५॥

Then in the midst of that assembly of men the great sage entering, accompanied by Sītā, spoke thus to the descendant of Raghu: (15)

इयं दाशरथे सीता सुव्रता धर्मचारिणी।
अपवादात् परित्यक्ता ममाश्रमसमीपतः॥ १६॥

'O son of Daśaratha, this pious Sītā of righteous conduct was left by you near my hermitage out of fear of censure by folks. (16)

लोकापवादभीतस्य तव राम महाव्रत।
प्रत्ययं दास्यते सीता तामनुज्ञातुमर्हसि॥ १७॥

'O Rāma, possessed of great vows, Sītā will give assurance of her good conduct before you as you are afraid of public censure, please permit her to do so. (17)

इमौ तु जानकीपुत्रावुभौ च यमजातकौ।
सुतौ तवैव दुर्धर्षौ सत्यमेतद् ब्रवीमि ते॥ १८॥

'These twin sons of Sītā are indeed your sons, difficult to conquer by foes, this is the truth, I tell you. (18)

प्रचेतसोऽहं दशमः पुत्रो राघवनन्दन।
न स्मराम्यनृतं वाक्यमिमौ तु तव पुत्रकौ॥ १९॥

'O descendant of Raghu, I am the tenth son of Pracetā (Varuṇa). I do not remember having spoken untruth. These twins are verily your sons. (19)

बहुवर्षसहस्राणि तपश्चर्या मया कृता।
नोपाश्नीयां फलं तस्या दुष्टेयं यदि मैथिली॥ २०॥

'I have practised penances for many thousand years—may I not obtain the fruits thereof, if Maithilī (Sītā) is wicked of conduct. (20)

मनसा कर्मणा वाचा भूतपूर्वं न किल्बिषम्।
तस्याहं फलमश्नामि अपापा मैथिली यदि॥ २१॥

'No sin has been committed by me in my earlier life through mind, speech or action; may I gain the fruit of this sinless conduct if Sītā is sinless. (21)

अहं पञ्चसु भूतेषु मनःषष्ठेषु राघव।
विचिन्त्य सीता शुद्धेति जग्राह वननिर्झरे॥ २२॥

'Rāghava, through deep meditation I came to the conclusion that all ingredients like five gross elements and mind etc., subtle elements in Sītā are in their purest form. And it is only then that I took her from the bank of the river in the forest to my hermitage. (22)

इयं शुद्धसमाचारा अपापा पतिदेवता।
लोकापवादभीतस्य प्रत्ययं तव दास्यति॥ २३॥

'This sinless, pure of conduct, Sītā, looking upon her husband as the only god, shall give assurance to you, afraid as you are of censure by public. (23)

तस्मादियं नरवरात्मज शुद्धभावा
दिव्येन दृष्टिविषयेण मया प्रविष्टा।
लोकापवादकलुषीकृतचेतसा या
त्यक्ता त्वया प्रियतमा विदितापि शुद्धा॥ २४॥

'Therefore, this one O! son of king Daśaratha, forsakan by you for fear of public

censure, I have known her through divine vision to be of pure conduct and devoted to you even though you already knew that she was chaste.' (24)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षण्णवतितमः सर्गः ॥ ९६ ॥

Thus ends Canto Ninety-six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्तनवतितमः सर्गः

Canto LXXXXVII

Sītā takes oath and enters in netherworld

वाल्मीकिनैवमुक्तस्तु राघवः प्रत्यभाषत।
प्राञ्जलिर्जगतो मध्ये दृष्ट्वा तां वरवर्णिनीम्॥ १॥

Thus spoken to by Vālmīki, the scion of Raghu, replied with folded hands, seeing the beautiful complexioned one, Sītā, within the sight of everybody: (1)

एवमेतन्महाभाग यथा वदसि धर्मवित्।
प्रत्ययस्तु मम ब्रह्मंस्तव वाक्यैरकल्मषैः॥ २॥

'O holy one, this is as you say, O knower of law, O Brāhmaṇa, by your guiltless words, I am assured. (2)

प्रत्ययश्च पुरा वृत्तो वैदेह्याः सुरसंनिधौ।
शपथश्च कृतस्तत्र तेन वेश्म प्रवेशिता॥ ३॥

'Sītā, the daughter of Videha, has already assured us of her pure conduct in front of the gods, and taken oath and then she was allowed to enter the apartment. (3)

लोकापवादो बलवान् येन त्यक्ता हि मैथिली।
सेयं लोकभयाद् ब्रह्मन्नपापेत्यभिजानता।
परित्यक्ता मया सीता तद् भवान् क्षन्तुमर्हति॥ ४॥

'The censure by people is great, due to which Maithilī (Sītā) was forsaken. This Sītā, O Brāhmaṇa, was forsaken by me due to fear of censure, although knowing that she was sinless, so please forgive me. (4)

जानामि चेमौ पुत्रौ मे यमजातौ कुशीलवौ।
शुद्धायां जगतो मध्ये मैथिल्यां प्रीतिरस्तु मे॥ ५॥

'I know these two are my sons, the twins, Kuśa and Lava, and yet let her chastity be acknowledged by the world and my love in her reinstated.' (5)

अभिप्रायं तु विज्ञाय रामस्य सुरसत्तमाः।
सीतायाः शपथे तस्मिन् महेन्द्राद्या महौजसः॥ ६॥

Knowing the intention of Śrī Rāma, the great gods, all of them came in connection with the oath-taking of Sītā. (6)

पितामहं पुरस्कृत्य सर्व एव समागताः।
आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः॥ ७॥
साध्याश्च देवाः सर्वे ते सर्वे च परमर्षयः।
नागाः सुपर्णाः सिद्धाश्च ते सर्वे हृष्टमानसाः॥ ८॥

Having Brahmā at their head, the Ādityas, Vasus, Rudras, Viśvadevas, the hosts of Maruts, all the Sādhya gods, all great sages, the Nāgas, Suparṇas and the Siddhas, all came joyfully. (7-8)

सीताशपथसम्भ्रान्ताः सर्व एव समागताः।
दृष्ट्वा देवानृषींश्चैव राघवः पुनरब्रवीत्॥ ९॥

Seeing all the gods and sages, who came out of respect for the scion of Raghu, again said: 'O best among men, my faith is gained by the guiltless words of the sage, Vālmīki'. (9)

प्रत्ययो मे सुरश्रेष्ठ ऋषिवाक्यैरकल्मषैः।
शुद्धायां जगतो मध्ये वैदेह्यां प्रीतिरस्तु मे॥ १०॥

'May my love for Sītā, sinless in the eyes of all, be all out.' (10)

ततो वायुः शुभः पुण्यो दिव्यगन्धो मनोरमः।
तं जनौघं सुरश्रेष्ठो ह्लादयामास सर्वतः॥ ११॥

Then the holy and pure wind-god blew emitting divine fragrance, caused joy to all on all sides. (11)

तदद्भुतमिवाचिन्त्यं निरैक्षन्त समाहिताः।
मानवाः सर्वराष्ट्रेभ्यः पूर्वं कृतयुगे यथा॥ १२॥

That wonderful and unconceivable happening as used to be in Kṛtayuga was seen by all men coming from various countries. (12)

सर्वान् समागतान् दृष्ट्वा सीता काषायवासिनी।
अब्रवीत् प्राञ्जलिर्वाक्यमधोदृष्टिरवाङ्मुखी॥ १३॥

Sītā wearing a brown garment, having seen all of them arrived, with folded hands, keeping her gaze downwards and face cast down, said: (13)

यथाहं राघवादन्यं मनसापि न चिन्तये।
तथा मे माधवी देवी विवरं दातुमर्हति॥ १४॥

'As I have not contemplated about anyone other than the scion of Raghu even in mind, so the goddess Mādhavī, the earth-goddess, may provide space to me to enter. (14)

मनसा कर्मणा वाचा यथा रामं समर्चये।
तथा मे माधवी देवी विवरं दातुमर्हति॥ १५॥

'As I worship Śrī Rāma, in mind, speech and action, so the spouse of Mādhava (the earth-goddess Mādhavī) may grant space to me to enter. (15)

यथैतत् सत्यमुक्तं मे वेद्मि रामात् परं न च।
तथा मे माधवी देवी विवरं दातुमर्हति॥ १६॥

'As I have spoken the truth that I do not know anyone except Śrī Rāma, so the earth-goddess may grant space to me.' (16)

तथा शपन्त्यां वैदेह्यां प्रादुरासीत् तदद्भुतम्।
भूतलादुत्थितं दिव्यं सिंहासनमनुत्तमम्॥ १७॥
ध्रियमाणं शिरोभिस्तु नागैरमितविक्रमैः।
दिव्यं दिव्येन वपुषा दिव्यरत्नविभूषितैः॥ १८॥

Then, while Sītā, the daughter of Videha, was taking oath, a divine throne, of wonderful beauty arose from the earth, borne on the head by very powerful Nāgas (serpents) adorned with divine ornaments, and looking divine in form sprang up. (17-18)

तस्मिंस्तु धरणी देवी बाहुभ्यां गृह्य मैथिलीम्।
स्वागतेनाभिनन्द्यैनामासने चोपवेशयत्॥ १९॥

On that throne, the earth-goddess, welcoming her with words of welcome, and taking her by her hands made Sītā be seated on the seat. (19)

तामासनगतां दृष्ट्वा प्रविशन्तीं रसातलम्।
पुष्पवृष्टिरविच्छिन्ना दिव्या सीतामवाकिरत्॥ २०॥

Seeing Sītā thus seated, entering the netherworld, a divine shower of flowers in succession covered Sītā. (20)

साधुकारश्च सुमहान् देवानां सहसोत्थितः।
साधुसाध्विति वै सीते यस्यास्ते शीलमीदृशम्॥ २१॥
एवं बहुविधा वाचो ह्यन्तरिक्षगताः सुराः।
व्याजह्रुर्हृष्टमनसो दृष्ट्वा सीताप्रवेशनम्॥ २२॥

All of a sudden loud shouts of 'well-done' arose from the gods "Well done," Well done, O Sītā, who are of such conduct'—thus and other words of approbation were uttered by the gods, happy in mind seeing Sītā's entry into the netherworld. (21-22)

यज्ञवाटगताश्चापि मुनयः सर्व एव ते।
राजानश्च नरव्याघ्रा विस्मयान्नोपरेमिरे॥ २३॥

All ascetics and kings, tigers among men, that had come to the place of great event, continued to acclaim Sītā out of amazement. (23)

अन्तरिक्षे च भूमौ च सर्वे स्थावरजङ्गमाः।
दानवाश्च महाकायाः पाताले पन्नगाधिपाः॥ २४॥

In the firmament, on earth all movable and stationary beings, the mighty sons of Danu (devils) and overlords of serpents acclaimed. (24)

केचिद् विनेदुः संहृष्टाः केचिद् ध्यानपरायणाः।
केचिद् रामं निरीक्षन्ते केचित् सीतामचेतसः॥ २५॥

Some uttered hurrahs of joy, other fixed

their gaze on Sītā, while others looked at Śrī Rāma, although in meditation. (25)

सीताप्रवेशनं दृष्ट्वा तेषामासीत् समागमः।
तन्मुहूर्तमिवात्यर्थं समं सम्मोहितं जगत्॥ २६॥

All had assembled to witness the submersion of Sītā into the netherworld; that moment all the world was as if stupefied. (26)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्तनवतितमः सर्गः॥ ९७॥

Thus ends Canto Ninety-seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टनवतितमः सर्गः

Canto LXXXVIII

Śrī Rāma becomes enveloped by grief at Sītā's departure.
Brahmā informs Him that Sītā will again be
reunited with Him in the Heaven

रसातलं प्रविष्टायां वैदेह्यां सर्ववानराः।
चुक्रुशुः साधुसाध्वीति मुनयो रामसंनिधौ॥ १॥

When Sītā had entered the netherworld, all the monkeys and the ascetics exclaimed 'well-done' in the presence of Śrī Rāma. (1)

दण्डकाष्ठमवष्टभ्य बाष्पव्याकुलितेक्षणः।
अवाक्शिरा दीनमना रामो ह्यासीत् सुदुःखितः॥ २॥

Propping himself on the wooden stick, with his eyes afflicted by tears, head downcast in mental agony, Śrī Rāma was indeed very much grieved. (2)

स रुदित्वा चिरं कालं बहुशो बाष्पमुत्सृजन्।
क्रोधशोकसमाविष्टो रामो वचनमब्रवीत्॥ ३॥

Weeping long and shedding tears in profusion, possessed of both anger and sorrow, he said: (3)

अभूतपूर्वं शोकं मे मनः स्प्रष्टुमिवेच्छति।
पश्यतो मे यथा नष्टा सीता श्रीरिव रूपिणी॥ ४॥

'A sorrow unexperienced before, is about to overpower mind as Sītā the goddess of wealth—incarnate disappeared just before my eyes. (4)

सादर्शनं पुरा सीता लङ्कां पारे महोदधेः।
ततश्चापि मयाऽऽनीता किं पुनर्वसुधातलात्॥ ५॥

Sītā disappeared formerly, being carried to Laṅkā across the ocean; I brought her back from there; what to say of bringing her back from the Earth. He spoke: (5)

वसुधे देवि भवति सीता निर्यात्यतां मम।
दर्शयिष्यामि वा रोषं यथा मामवगच्छसि॥ ६॥

'O goddess of Earth, venerable one, please return to me Sītā or else I shall show my anger as you know me (my might). (6)

कामं श्वश्रूर्ममैव त्वं त्वत्सकाशात् तु मैथिली।
कर्षता फालहस्तेन जनकेनोद्धृता पुरा॥ ७॥

'You indeed are my mother-in-law; Maithilī (Sītā) was taken out of you formerly by Janaka while ploughing field with a golden plough. (7)

तस्मान्निर्यात्यतां सीता विवरं वा प्रयच्छ मे।
पाताले नाकपृष्ठे वा वसेयं सहितस्तया॥ ८॥

'Therefore, either return Sītā or else grant space to me. I will stay with her in the netherworld or in heaven. (8)

आनय त्वं हि तां सीतां मत्तोऽहं मैथिलीकृते।
न मे दास्यसि चेत् सीतां यथारूपां महीतले॥ ९॥
सपर्वतवनां कृत्स्नां विधमिष्यामि ते स्थितिम्।
नाशयिष्याम्यहं भूमिं सर्वमापो भवन्त्विह॥ १०॥

'Please bring that Sītā; I have gone mad for her; if you will not give back to me

Sītā as she was on this earth, I shall put you to ruin, with the mountains and forests ruined entirely; I shall destroy the whole earth—may the waters flood over the entire earth.' (9-10)

एवं ब्रुवाणे काकुत्स्थे क्रोधशोकसमन्विते।
ब्रह्मा सुरगणैः सार्धमुवाच रघुनन्दनम्॥ ११॥

On being thus spoken by the scion of Kākutstha, overtaken by anger and sorrow, Brahmā together with the gods spoke to the descendant of Raghu: (11)

राम राम न संतापं कर्तुमर्हसि सुव्रत।
स्मर त्वं पूर्वकं भावं मन्त्रं चामित्रकर्शन॥ १२॥

'O Rāma, O Śrī Rāma, possessor of good vows, please do not be grieved, recall your previous form and advice to the gods, O destroyer of foes. (12)

न खलु त्वां महाबाहो स्मारयेयमनुत्तमम्।
इमं मुहूर्तं दुर्धर्ष स्मर त्वं जन्म वैष्णवम्॥ १३॥

'I do not dare remind you of your former form, O one of long arms, but pray to you to remember at this moment, O one, difficult to conquer, your incarnation pertaining to Viṣṇu. (13)

सीता हि विमला साध्वी तव पूर्वपरायणा।
नागलोकं सुखं प्रायात् त्वदाश्रयतपोबलात्॥ १४॥

'The pure and noble Sītā, devoted to yourself as before, has gone to the netherworld (Nāgaloka both netherworld and also the world of Viṣṇu) by the power of penances in the form of complete surrender to you. (14)

स्वर्गे ते संगमो भूयो भविष्यति न संशयः।
अस्यास्तु परिषन्मध्ये यद् ब्रवीमि निबोध तत्॥ १५॥

'Your union with her will again take place in heaven, listen to what I say in the midst of this assembly. (15)

एतदेव हि काव्यं ते काव्यानामुत्तमं श्रुतम्।
सर्वं विस्तरतो राम व्याख्यास्यति न संशयः॥ १६॥

'This poem, Rāmāyaṇa, dedicated to you, that you have heard is the best among all poems, O Rāma; it shall describe everything in detail, there is no doubt. (16)

जन्मप्रभृति ते वीर सुखदुःखोपसेवनम्।
भविष्यदुत्तरं चेह सर्वं वाल्मीकिना कृतम्॥ १७॥

'In this poem all has been described by Vālmīki, all happiness and sorrow that you have experienced from your birth, and also what you will experience in future. (17)

आदिकाव्यमिदं राम त्वयि सर्वं प्रतिष्ठितम्।
नह्यन्योऽर्हति काव्यानां यशोभाग् राघवादृते॥ १८॥

'This first and foremost poem, O Rāma, is entirely based on you. No one other than you will be possessed of fame to be described as hero by the poem. (18)

श्रुतं ते पूर्वमेतद्धि मया सर्वं सुरैः सह।
दिव्यमद्भुतरूपं च सत्यवाक्यमनावृतम्॥ १९॥

'I have heard all this formerly, together with the gods, all wonderful and possessed of true statements with nothing concealed. (19)

स त्वं पुरुषशार्दूल धर्मेण सुसमाहितः।
शेषं भविष्यं काकुत्स्थ काव्यं रामायणं शृणु॥ २०॥

'So you, O lion among men, scion of Kākutsthas should carefully listen to the remaining portion of the poem, Rāmāyaṇa dealing with happenings of the future. (20)

उत्तरं नाम काव्यस्य शेषमत्र महायशः।
तच्छृणुष्व महातेज ऋषिभिः सार्धमुत्तमम्॥ २१॥

'The remaining part of this poem, O famous one, is known as Uttarakāṇḍa; O powerful one, listen to it, possessed of excellence, with the sages. (21)

न खल्वन्येन काकुत्स्थ श्रोतव्यमिदमुत्तमम्।
परम ऋषिणा वीर त्वयैव रघुनन्दन॥ २२॥

O Scion of Kākutstha, this best portion is indeed not to be heard by anyone else, composed by the great great sage, O brave, it is to be heard only by you.' (22)

एतावदुक्त्वा वचनं ब्रह्मा त्रिभुवनेश्वरः।
जगाम त्रिदिवं देवो देवैः सह सबान्धवैः॥ २३॥

Having spoken this much, Brahmā, the lord of the three worlds, went to heaven together with other gods. (23)

ये च तत्र महात्मान ऋषयो ब्राह्मलौकिकाः।
ब्रह्मणा समनुज्ञाता न्यवर्तन्त महौजसः॥ २४॥
उत्तरं श्रोतुमनसो भविष्यं यच्च राघवे।
ततो रामः शुभां वाणीं देवदेवस्य भाषिताम्॥ २५॥
श्रुत्वा परमतेजस्वी वाल्मीकिमिदमब्रवीत्।
भगवन् श्रोतुमनस ऋषयो ब्राह्मलौकिकाः॥ २६॥
भविष्यदुत्तरं यन्मे श्वोभूते सम्प्रवर्तताम्।
एवं विनिश्चयं कृत्वा सम्प्रगृह्य कुशीलवौ॥ २७॥
तं जनौघं विसृज्याथ पर्णशालामुपागमत्।
तामेव शोचतः सीता सा व्यतीता च शर्वरी॥ २८॥

The noble and splendrous sages belonging to the world of Brahmā, being ordered by Brahmā, returned, having a mind to hear what will happen to the scion of Raghu thereafter in the future. Then the most powerful Śrī Rāma after hearing the holy words spoken by the God of gods, Brahmā, said to Vālmīki: 'Sir the Uttarakāṇḍa pertaining to what will happen to me in future, that the sages of the world of Brahmā desire to hear, may be described tomorrow.' Thus having decided, taking hold to Kuśa and Lava, He (Śrī Rāma) leaving that assembly of men, went to his arbour—and as he kept thinking of Sītā, that night passed. (24—28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टनवतितमः सर्गः॥ ९८॥

Thus ends Canto Ninety-eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकोनशततमः सर्गः

Canto LXXXXIX

Śrī Rāma enters Ayodhyā in grief for Sītā and afterwards performs Ten-thousand Horse-sacrifices. Passing away of His mothers and brothers

रजन्यां तु प्रभातायां समानीय महामुनीन्।
गीयतामविशङ्काभ्यां रामः पुत्रावुवाच ह॥ १॥

After the night had passed, dawn came, Rāma said to the two sons, calling all the great sages, "Sing unhesitatingly". (1)

ततः समुपविष्टेषु महर्षिषु महात्मसु।
भविष्यदुत्तरं काव्यं जगतुस्तौ कुशीलवौ॥ २॥

Then after the great and noble sages had taken their seats, the twin Kuśa and Lava sang the poem relating to the Uttarakāṇḍa, dealing with events of the future: (2)

प्रविष्टायां तु सीतायां भूतलं सत्यसम्पदा।
तस्यावसाने यज्ञस्य रामः परमदुर्मनाः॥ ३॥
अपश्यमानो वैदेहीं मेने शून्यमिदं जगत्।
शोकेन परमायस्तो न शान्तिं मनसागमत्॥ ४॥

"On Sītā entering the netherworld through the efficacy of truth, Śrī Rāma was much agitated at the conclusion of the sacrifice and considered this earth as a void. Not being able to see Sītā and being terribly afflicted by sorrow, he had no peace of mind. (3-4)

विसृज्य पार्थिवान् सर्वानृक्षवानरराक्षसान्।
जनौघं विप्रमुख्यानां वित्तपूर्वं विसृज्य च॥ ५॥
एवं समाप्य यज्ञं तु विधिवत् स तु राघवः।
ततो विसृज्य तान् सर्वान् रामो राजीवलोचनः॥ ६॥
हृदि कृत्वा तदा सीतामयोध्यां प्रविवेश ह।
इष्टयज्ञो नरपतिः पुत्रद्वयसमन्वितः॥ ७॥

Leaving all kings, the bears and

monkeys, and also the great assembly of the chief Brāhmaṇas, giving them precious gifts, Lotus-eyed Rāma, after finishing the sacrifice, alongwith his two sons, Sītā in his heart, entered Ayodhyā. (5—7)

न सीतायाः परां भार्यां वव्रे स रघुनन्दनः।
यज्ञे यज्ञे च पत्न्यर्थं जानकी काञ्चनीभवत्॥ ८॥

That descendant of Raghu did not take as wife any one other than Sītā and at every sacrifice (Aśvamedha) the gold image of the daughter of Janaka served as the queen. (8)

दशवर्षसहस्राणि वाजिमेधानथाकरोत्।
वाजपेयान् दशगुणांस्तथा बहुसुवर्णकान्॥ ९॥

Then He, Śrī Rāma, performed horse-sacrifices and Vājapeya sacrifices ten times that number, full with the distribution of gold coins, for ten thousand years. (9)

अग्निष्टोमातिरात्राभ्यां गोसवैश्च महाधनैः।
ईजे क्रतुभिरन्यैश्च स श्रीमानाप्तदक्षिणैः॥ १०॥

That prosperous one, Śrī Rāma, performed many Gosavas with the Agniṣṭoma and the Atirātra and also other sacrifices, giving donations in plenty. (10)

एवं स कालः सुमहान् राज्यस्थस्य महात्मनः।
धर्मे प्रयतमानस्य व्यतीयाद् राघवस्य च॥ ११॥

Thus that period of Śrī Rāma elapsed, the descendant of Raghu, acting righteously, ruling over His Kingdom. (11)

ऋक्षवानररक्षांसि स्थिता रामस्य शासने।
अनुरञ्जन्ति राजानो ह्यहन्यहनि राघवम्॥ १२॥

The bears, monkeys and demons obeyed the command of the descendant of Raghu, the Kings paid tributes to Him day by day. (12)

काले वर्षति पर्जन्यः सुभिक्षं विमला दिशः।
हृष्टपुष्टजनाकीर्णं पुरं जनपदास्तथा॥ १३॥

The clouds rained timely, the harvest was good and the quarters shone clearly, and the towns and cities were full of happy, well-fed and healthy persons in His reign. (13)

नाकाले म्रियते कश्चिन्न व्याधिः प्राणिनां तथा।
नानर्थो विद्यते कश्चिद् रामे राज्यं प्रशासति॥ १४॥

No one died prematurely, no physical ailment was suffered by living beings, no calamity took place as Śrī Rāma ruled over his Kingdom. (14)

अथ दीर्घस्य कालस्य राममाता यशस्विनी।
पुत्रपौत्रैः परिवृता कालधर्ममुपागमत्॥ १५॥

After a long lapse of time the mother of Rāma, Kausalyā of great fame, surrounded by her son and grandsons, succumbed to the law of time. (15)

अन्वियाय सुमित्रा च कैकेयी च यशस्विनी।
धर्मं कृत्वा बहुविधं त्रिदेवे पर्यवस्थिता॥ १६॥

Sumitrā and the Kaikeyī also followed her, performing various charitable deeds, and praiseworthy, were established in heaven. (16)

सर्वाः प्रमुदिताः स्वर्गे राज्ञा दशरथेन च।
समागता महाभागाः सर्वधर्मं च लेभिरे॥ १७॥

All happy and righteous ones, united with Daśaratha in heaven, attained the fruit of all religious performances. (17)

तासां रामो महादानं काले काले प्रयच्छति।
मातृणामविशेषेण ब्राह्मणेषु तपस्विषु॥ १८॥

Śrī Rāma made great donations for his mothers, Kausalyā, Kaikeyī, Sumitrā, without any difference, to the Brāhmaṇa ascetics. (18)

पित्र्याणि ब्रह्मरत्नानि यज्ञान् परमदुस्तरान्।
चकार रामो धर्मात्मा पितॄन् देवान् विवर्धयन्॥ १९॥

Śrī Rāma, the noble one, donated the most cherished things to Brāhmaṇas and performed the sacrifices most difficult to accomplish, to add to the glory of his ancestors and the gods. (19)

एवं वर्षसहस्राणि बहून्यथ ययुः सुखम्।
यज्ञैर्बहुविधं धर्मं वर्धयानस्य सर्वदा॥ २०॥

Many a thousand years passed while Śrī Rāma upraised the course of Dharma (religion) by performing various sacrifices. (20)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकोनशततमः सर्गः ॥ ९९ ॥

Thus ends Canto Ninety-nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

शततमः सर्गः

Canto C

Gārgya comes with a token gift of pleasure to Śrī Rāma; Bharata proceeds towards the territory of the Gandharvas with his sons and army on the order of Śrī Rāma

कस्यचित् त्वथ कालस्य युधाजित् केकयो नृपः।
स्वगुरुं प्रेषयामास राघवाय महात्मने॥ १॥
गार्ग्यमङ्गिरसः पुत्रं ब्रह्मर्षिममितप्रभम्।
दश चाश्वसहस्राणि प्रीतिदानमनुत्तमम्॥ २॥
कम्बलानि च रत्नानि चित्रवस्त्रमथोत्तमम्।
रामाय प्रददौ राजा शुभान्याभरणानि च॥ ३॥

After some time, the King of Kekaya, Yudhājit, sent his preceptor, Brāhmaṇa Gārgya, the son of Aṅgirā, possessed of inimitable lustre to Śrī Rāma, the noble descendant of Raghu. The King presented a gift of ten thousand horses as a token of affection and also blankets and precious gems, and garments of various kinds and brilliant ornaments. (1—3)

श्रुत्वा तु राघवो धीमान् महर्षिं गार्ग्यमागतम्।
मातुलस्याश्वपतिनः प्रहितं तन्महाधनम्॥ ४॥
प्रत्युद्गम्य च काकुत्स्थः क्रोशमात्रं सहानुजः।
गार्ग्यं सम्पूजयामास यथा शक्रो बृहस्पतिम्॥ ५॥

Having heard that the great sage Gārgya had come, bringing with him the rich gifts sent by the maternal uncle, Aśvapati, Śrī Rama, alongwith his brothers, welcomed Gārgya at a distance of two miles in advance, and honoured Gārgya as Indra honours Bṛhaspati. (4-5)

तथा सम्पूज्य तमृषिं तद् धनं प्रतिगृह्य च।
पृष्ट्वा प्रतिपदं सर्वं कुशलं मातुलस्य च॥ ६॥
उपविष्टं महाभागं रामः प्रष्टुं प्रचक्रमे।
किमाह मातुलो वाक्यं यदर्थं भगवानिह॥ ७॥
प्राप्तो वाक्यविदां श्रेष्ठः साक्षादिव बृहस्पतिः।
रामस्य भाषितं श्रुत्वा महर्षिः कार्यविस्तरम्॥ ८॥
वक्तुमद्भुतसंकाशं राघवायोपचक्रमे।
मातुलस्ते महाबाहो वाक्यमाह नरर्षभः॥ ९॥
युधाजित् प्रीतिसंयुक्तं श्रूयतां यदि रोचते।
अयं गन्धर्वविषयः फलमूलोपशोभितः॥ १०॥
सिन्धोरुभयतः पार्श्वे देशः परमशोभनः।
तं च रक्षन्ति गन्धर्वाः सायुधा युद्धकोविदाः॥ ११॥
शैलूषस्य सुता वीर तिस्रः कोट्यो महाबलाः।
तान् विनिर्जित्य काकुत्स्थ गन्धर्वनगरं शुभम्॥ १२॥
निवेशय महाबाहो स्वे पुरे सुसमाहिते।
अन्यस्य न गतिस्तत्र देशः परमशोभनः।
रोचतां ते महाबाहो नाहं त्वामहितं वदे॥ १३॥

Thus having honoured that sage and accepting the gifts, he enquired of the welfare of his maternal uncle. Śrī Rāma asked the holy one when he had seated himself thus: 'What has my maternal uncle said for which O Venerable Sir, best among the knowers of Śāstras, like Bṛhaspti himself, you have come.' Having heard the words of Śrī Rāma,

the great sage began to speak in detail the wondrous purpose to the descendant of Raghu: 'O one of long arms, bull among men, your maternal uncle Yudhājit has said pleasingly, listen if it appeals to you. The territory of the Gandharvas, rich with fruits and roots, is a region most beautiful on both sides of the Sindhu river, that is protected by the Gandharvas, the experts in war, possessed of arms, the powerful three million sons of Śailūṣa, O brave one. Having conquered them, O scion of Kakutstha, merge the holy city of the Gandharvas in your own kingdom, which no one else can do. May it please you to occupy it, O one of long arms; I do not say this against your interests.' (6—13)

तच्छ्रुत्वा राघवः प्रीतो महर्षेर्मातुलस्य च।
उवाच बाढमित्येव भरतं चान्ववैक्षत॥ १४॥

Having heard this, Śrī Rāma the descendant of Raghu, being pleased with what the sage and his maternal uncle said: 'So shall it be' and looked at Bharata. (14)

सोऽब्रवीद् राघवः प्रीतः साञ्जलिप्रग्रहो द्विजम्।
इमौ कुमारौ तं देशं ब्रह्मर्षे विचरिष्यतः॥ १५॥
भरतस्यात्मजौ वीरौ तक्षः पुष्कल एव च।
मातुलेन सुगुप्तौ तु धर्मेण सुसमाहितौ॥ १६॥

That descendant of Raghu was pleased and with folded hands courteously said: 'O Ṛṣi among Brāhmaṇas, these two brave sons (of Bharata) Takṣa and Puṣkala will go to that region, well-protected by my maternal uncle and observing religious norms. (15-16)

भरतं चाग्रतः कृत्वा कुमारौ सबलानुगौ।
निहत्य गन्धर्वसुतान् द्वे पुरे विभजिष्यतः॥ १७॥

'Keeping Bharata ahead, the two sons together with their army and attendants, will divide the two regions having killed the sons of the Gandharva, Śailūṣa. (17)

निवेश्य ते पुरवरे आत्मजौ संनिवेश्य च।
आगमिष्यति मे भूयः सकाशमतिधार्मिकः॥ १८॥

'Establishing those two cities and foresetting his two sons there, this most pious one, Bharata, will again return to me.' (18)

ब्रह्मर्षिमेवमुक्त्वा तु भरतं सबलानुगम्।
आज्ञापयामास तदा कुमारौ चाभ्यषेचयत्॥ १९॥
नक्षत्रेण च सौम्येन पुरस्कृत्याङ्गिरःसुतम्।
भरतः सह सैन्येन कुमाराभ्यां विनिर्ययौ॥ २०॥

Thus having spoken to the Brāhmaṇas, he (Rāma) ordered Bharata to proceed with his army and attendants, and also consecrated the two sons on an auspicious day with the holy star, putting the son of Aṅgirā at their head, Bharata with his army and his sons proceeded. (19-20)

सा सेना शक्रयुक्तेव नगरान्निर्ययावथ।
राघवानुगता दूरं दुराधर्षा सुरैरपि॥ २१॥

Then that army went out of the royal city Ayodhyā like the army of Indra, followed by the descendant of Raghu for a long distance—the army that was difficult to conquer even by the gods. (21)

मांसाशिनश्च ये सत्त्वा रक्षांसि सुमहान्ति च।
अनुजग्मुर्हि भरतं रुधिरस्य पिपासया॥ २२॥

The flesh-eaters and the mighty Rākṣasas followed Bharata out of thirst for blood. (22)

भूतग्रामाश्च बहवो मांसभक्षाः सुदारुणाः।
गन्धर्वपुत्रमांसानि भोक्तुकामाः सहस्रशः॥ २३॥

Hosts of Bhūtas (demons), eaters of flesh, the terrible ones, desirous of devouring the flesh of the sons of the Gandharva, followed in thousands. (23)

सिंहव्याघ्रवराहाणां खेचराणां च पक्षिणाम्।
बहूनि वै सहस्राणि सेनाया ययुरग्रतः॥ २४॥

Lions, tigers, bears and the sky-roving birds, thousands in number went to herald the army. (24)

अध्यर्धमासमुषिता पथि सेना निरामया।
हृष्टपुष्टजनाकीर्णा केकयं समुपागमत्॥ २५॥

Having spent one and half months on the way, the army, hale and hearty, bearing happy and well-fed men, reached Kekaya territory. (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे शततमः सर्गः ॥ १०० ॥

Thus ends Canto Hundred in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकाधिकशततमः सर्गः

Canto CI

Bharata and Yudhājit reach the city of the Gandharva, their fight with Gandharvas, latter are defeated. Bharata installs Takṣa on Takṣaśilā and Puṣkala on Puṣkalāvata and return to Ayodhyā

श्रुत्वा सेनापतिं प्राप्तं भरतं केकयाधिपः।
युधाजिद् गार्ग्यसहितं परां प्रीतिमुपागमत्॥ १॥

Yudhājit, the king of Kekaya, having heard of the arrival of Bharata as the Commander-in-chief of his army, was highly pleased together with Gārgya. (1)

स निर्ययौ जनौघेन महता केकयाधिपः।
त्वरमाणोऽभिचक्राम गन्धर्वान् कामरूपिणः॥ २॥

He, the lord of Kekaya, and Bharata set out accompanied by a large army and quickly reached the capital of the Gandharvas. (2)

भरतश्च युधाजिच्च समेतौ लघुविक्रमैः।
गन्धर्वनगरं प्राप्तौ सबलौ सपदानुगौ॥ ३॥

Bharata and Yudhājit accompanied by the rapid action warriors reached the city of Gandharvas with the army and attendants. (3)

श्रुत्वा तु भरतं प्राप्तं गन्धर्वास्ते समागताः।
योद्धुकामा महावीर्या व्यनदंस्ते समन्ततः॥ ४॥

Those Gandharvas, possessed of great power, and desirous of war came out, shouting war cries every where. (4)

ततः समभवद्युद्धं तुमुलं लोमहर्षणम्।
सप्तरात्रं महाभीमं न चान्यतरयोर्जयः॥ ५॥

Then there ensued a great battle enough to cause horripilation for seven nights in a terrible form, and yet none came out victorious. (5)

खड्गशक्तिधनुर्ग्राहा नद्यः शोणितसंस्रवाः।
नृकलेवरवाहिन्यः प्रवृत्ताः सर्वतोदिशम्॥ ६॥

Rivers with streams of blood, having crocodiles in the form of swords, arrows and bows, and carrying the corpses of men, gushed forth on all sides. (6)

ततो रामानुजः क्रुद्धः कालस्यास्त्रं सुदारुणम्।
संवर्तं नाम भरतो गन्धर्वेष्वभ्यचोदयत्॥ ७॥

Then Bharata, the brother of Śrī Rāma, highly enraged directed the most terrible weapon of death, Saṁvarta by name, towards the Gandharvas. (7)

ते बद्धाः कालपाशेन संवर्तेन विदारिताः।
क्षणेनाभिहतास्तेन तिस्रः कोट्यो महात्मना॥ ८॥

Struck by the mighty Saṁvarta, as if bound by the noose of death, they the Gandharvas, three million in number, perished in a moment. (8)

तद् युद्धं तादृशं घोरं न स्मरन्ति दिवौकसः।
निमेषान्तरमात्रेण तादृशानां महात्मनाम्॥ ९॥

Even the gods did not remember a battle so fierce in which those mighty Gandharvas were killed in a moment. (9)

हतेषु तेषु सर्वेषु भरतः केकयीसुतः।
निवेशयामास तदा समृद्धे द्वे पुरोत्तमे॥ १०॥
तक्षं तक्षशिलायां तु पुष्कलं पुष्कलावते।
गन्धर्वदेशे रुचिरे गान्धारविषये च सः॥ ११॥

On all of the Gandharvas being killed, Bharata, the son of Kaikeyī, founded there two great and prosperous cities and he installed Takṣa on Takṣaśilā in the Gandharva-Deśa and Puṣkala on Puṣkalāvata in the territory of Gāndhāras. (10-11)

धनरत्नौघसंकीर्णे काननैरुपशोभिते।
अन्योन्यसंघर्षकृते स्पर्धया गुणविस्तरैः॥ १२॥
उभे सुरुचिरप्रख्ये व्यवहारैरकिल्बिषैः।
उद्यानयानसम्पूर्णे सुविभक्तान्तरापणे॥ १३॥
उभे पुरवरे रम्ये विस्तरैरुपशोभिते।
गृहमुख्यैः सुरुचिरैर्विमानैर्बहुभिर्वृते॥ १४॥
शोभिते शोभनीयैश्च देवायतनविस्तरैः।
तालैस्तमालैस्तिलकैर्बकुलैरुपशोभिते॥ १५॥
निवेश्य पञ्चभिर्वर्षैर्भरतो राघवानुजः।
पुनरायान्महाबाहुरयोध्यां केकयीसुतः॥ १६॥

Having fully established the two above—named cities, filled with wealth and gems, beautified by gardens, trying each other to excel through competitive spirit, both extremely lovely and rich with fresh business, abounding in pleasant groves and carrier vehicles and well-planned with markets, both great cities, beautifully decorated with mansions and many lovely Vimānas (palaces), adorned with attractive temples of worship, made lovely with the Tālas, Tamālas, Tilaka and Vakula trees. In five years, Bharata the younger brother of Śrī Rāma, the descendant of Raghus, possessed of long arms, the son of Kaikeyī, returned to Ayodhyā. (12—16)

सोऽभिवाद्य महात्मानं साक्षाद्धर्ममिवापरम्।
राघवं भरतः श्रीमान् ब्रह्माणमिव वासवः॥ १७॥
शशंस च यथावृत्तं गन्धर्ववधमुत्तमम्।
निवेशनं च देशस्य श्रुत्वा प्रीतोऽस्य राघवः॥ १८॥

Having bowed to Śrī Rāma, the noble descendant of Raghu, who was as if he were another Dharma (Law)—incarnate, as Indra bows to Brahmā, the graceful Bharata narrated to him how the great battle with the Gandharvas was fought and how were founded the two cities, too. Hearing him, Śrī Rāma, the descendant of Raghu, was highly pleased. (17-18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकाधिकशततमः सर्गः॥ १०१॥

Thus ends Canto One hundred and one in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

द्व्यधिकशततमः सर्गः

Canto CII

Coronation of Aṅgada and Candraketu by Bharata, and Lakṣmaṇa as per order of Śrī Rāma in the territory of Kārupatha

तच्छ्रुत्वा हर्षमापेदे राघवो भ्रातृभिः सह।
वाक्यं चाद्भुतसंकाशं भ्रातॄन् प्रोवाच राघवः॥ १॥

Hearing this account of Bharata, Śrī Rāma, together with his brothers, was pleased and said to Lakṣmaṇa these words of wonderful content: (1)

इमौ कुमारौ सौमित्रे तव धर्मविशारदौ।
अङ्गदश्चन्द्रकेतुश्च राज्यार्थे दृढविक्रमौ॥ २॥

'O son of Sumitrā, Lakṣmaṇa, your these two sons are knower of Dharma (Law and righteousness)—named Aṅgada and Candraketu, possessed of firm fortitude, for the protection of their kingdoms. (2)

इमौ राज्येऽभिषेक्ष्यामि देशः साधु विधीयताम्।
रमणीयो ह्यसम्बाधो रमेतां यत्र धन्विनौ॥ ३॥

'I shall consecrate these two, find out a suitable region, that is enjoyable and where the two archers may remain happily without being obstructed. (3)

न राज्ञां यत्र पीडा स्यान्नाश्रमाणां विनाशनम्।
स देशो दृश्यतां सौम्य नापराध्यामहे यथा॥ ४॥

'O gracious one, find out that place, where the kings are not tormented and the hermitages are well-protected and we may not be at fault later on.' (4)

तथोक्तवति रामे तु भरतः प्रत्युवाच ह।
अयं कारुपथो देशो रमणीयो निरामयः॥ ५॥
निवेश्यतां तत्र पुरमङ्गदस्य महात्मनः।
चन्द्रकेतोः सुरुचिरं चन्द्रकान्तं निरामयम्॥ ६॥

On Śrī Rāma saying thus, Bharata replied: 'This region known as Kārupatha is indeed beautiful and free from all ills. Establish there the city under the noble Aṅgada and also a region known as Candrakānta free from sorrow, for Candraketu, the noble one.' (5-6)

तद् वाक्यं भरतेनोक्तं प्रतिजग्राह राघवः।
तं च कृत्वा वशे देशमङ्गदस्य न्यवेशयत्॥ ७॥

This statement of Bharata was accepted by Śrī Rāma, descendant of Raghu and having brought that territory Kārupatha under him, he established the city there for Aṅgada. (7)

अङ्गदीया पुरी रम्याप्यङ्गदस्य निवेशिता।
रमणीया सुगुप्ता च रामेणाक्लिष्टकर्मणा॥ ८॥

The city that was bestowed by Śrī Rāma on Aṅgada was beautiful indeed and well-protected on all sides. (8)

चन्द्रकेतोश्च मल्लस्य मल्लभूम्यां निवेशिता।
चन्द्रकान्तेति विख्याता दिव्या स्वर्गपुरी यथा॥ ९॥

For the wrestler Candraketu, the city well-known as Candrakāntā in Malla country was established as the divine city in heaven. (9)

ततो रामः परां प्रीतिं लक्ष्मणो भरतस्तथा।
ययुर्युद्धे दुराधर्षा अभिषेकं च चक्रिरे॥ १०॥

Then Śrī Rāma, Lakṣmaṇa and Bharata, all difficult to conquer in war, were highly pleased and performed the coronation of Aṅgada and Candraketu. (10)

अभिषिच्य कुमारौ द्वौ प्रस्थाप्य सुसमाहितौ।
अङ्गदं पश्चिमां भूमिं चन्द्रकेतुमुदङ्मुखम्॥ ११॥

Having consecrated and sent Aṅgada to the western region and Candraketu northwards, both firm in mind, they were well pleased. (11)

अङ्गदं चापि सौमित्रिर्लक्ष्मणोऽनुजगाम ह।
चन्द्रकेतोस्तु भरतः पार्ष्णिग्राहो बभूव ह॥ १२॥

Lakṣmaṇa, the son of Sumitrā, too, followed Aṅgada and Bharata on his part followed Candraketu as the rear guard. (12)

लक्ष्मणस्त्वङ्गदीयायां संवत्सरमथोषितः।
पुत्रे स्थिते दुराधर्षे अयोध्यां पुनरागमत्॥ १३॥

Having stayed for one full year in the city of Aṅgada, when his son, difficult to conquer was well-established, Lakṣmaṇa came back again to Ayodhyā. (13)

भरतोऽपि तथैवोष्य संवत्सरमतोऽधिकम्।
अयोध्यां पुनरागम्य रामपादावुपास्त सः॥ १४॥

Bharata too, having spent a year and more, in the same manner returned to Ayodhyā and worshipped the feet of Śrī Rāma. (14)

उभौ सौमित्रिभरतौ रामपादावनुव्रतौ।
कालं गतमपि स्नेहान्न जज्ञातेऽतिधार्मिकौ॥ १५॥

Both—the son of Sumitrā (Lakṣmaṇa) and Bharata, the most noble ones, ardently attached to the feet of Śrī Rāma, were oblivious of the lapse of time due to the deep affection of Śrī Rāma. (15)

एवं वर्षसहस्राणि दश तेषां ययुस्तदा।
धर्मे प्रयतमानानां पौरकार्येषु नित्यदा॥ १६॥

Thus, ten thousand years passed with Śrī Rāma, Bharata and Lakṣmaṇa striving always to perform tasks for the citizens and always ready to follow Dharma. (16)

विहृत्य कालं परिपूर्णमानसाः
श्रिया वृता धर्मपुरे च संस्थिताः।
त्रयः समिद्धाहुतिदीप्ततेजसो
हुताग्नयः साधुमहाध्वरे त्रयः॥ १७॥

With desires all fulfilled, established in the city of virtue, full of prosperity, the three brothers radiated effulgence like the three great sacrificial fires, inflamed by oblations well poured. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे द्व्यधिकशततमः सर्गः॥ १०२॥

Thus ends Canto One hundred and two in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्र्यधिकशततमः सर्गः

Canto CIII

Śrī Rāma's virtuous rule. An ascetic approaches Him for a private talk

कस्यचित् त्वथ कालस्य रामे धर्मपरे स्थिते।
कालस्तापसरूपेण राजद्वारमुपागमत्॥ १॥

After sometime, while Śrī Rāma was engaged in virtuous deeds, Death in the form of an ascetic appeared at the royal gate. (1)

सोऽब्रवील्लक्ष्मणं वाक्यं धृतिमन्तं यशस्विनम्।
मां निवेदय रामाय सम्प्राप्तं कार्यगौरवात्॥ २॥

He spoke to courageous and glorious Lakṣmaṇa, who was standing at the door thus: 'I have come here for a great purpose, you report my arrival to Śrī Rāma. (2)

दूतो ह्यतिबलस्याहं महर्षेरमितौजसः।
रामं दिदृक्षुरायातः कार्येण हि महाबल॥ ३॥

'I am the messenger of the sage Atibala, possessed of great power and have come desiring to see Śrī Rāma with a purpose, O mighty one.' (3)

तस्य तद् वचनं श्रुत्वा सौमित्रिस्त्वरयान्वितः।
न्यवेदयत रामाय तापसं तं समागतम्॥ ४॥

Having heard the words of the ascetic, the son of Sumitrā, Lakṣmaṇa, at once reported the arrival of that ascetic to Śrī Rāma ! (4)

जयस्व राजधर्मेण उभौ लोकौ महाद्युते।
दूतस्त्वां द्रष्टुमायातस्तपसा भास्करप्रभः॥ ५॥

'O one possessed of great power, be victorious over both the worlds: a messenger, who is as lustrous as the sun, due to austerities, has come to see you.' (5)

तद् वाक्यं लक्ष्मणोक्तं वै श्रुत्वा राम उवाच ह।
प्रवेश्यतां मुनिस्तात महौजास्तस्य वाक्यधृक्॥ ६॥

Śrī Rāma on his part hearing the words of Lakṣmaṇa said: 'O dear, let the messenger possessed of great vigour, who carries the message of his patron, enter.' (6)

सौमित्रिस्तु तथेत्युक्त्वा प्रावेशयत तं मुनिम्।
ज्वलन्तमेव तेजोभिः प्रदहन्तमिवांशुभिः॥ ७॥

Then the son of Sumitrā, Lakṣmaṇa, also having said, 'It shall be as you say', He presented before Rāma, the great ascetic as if enveloped with effulgence and burning others with his beams. (7)

सोऽभिगम्य रघुश्रेष्ठं दीप्यमानं स्वतेजसा।
ऋषिर्मधुरया वाचा वर्धस्वेत्याह राघवम्॥ ८॥

That sage having approached the best among the descendants of Raghus, glowing with his splendour said in a sweet voice, 'Hail to Thee.' (8)

तस्मै रामो महातेजाः पूजामर्घ्यपुरोगमाम्।
ददौ कुशलमव्यग्रं प्रष्टुं चैवोपचक्रमे॥ ९॥

The powerful Śrī Rāma worshipped him with offerings of Arghya and then began to ask him about his welfare. (9)

पृष्टश्च कुशलं तेन रामेण वदतां वरः।
आसने काञ्चने दिव्ये निषसाद महायशाः॥ १०॥

The famous ascetic, the best among speakers, being thus enquired about his welfare by Śrī Rāma, seated himself on the beautiful golden seat. (10)

तमुवाच ततो रामः स्वागतं ते महामते।
प्रापयस्व च वाक्यानि यतो दूतस्त्वमागतः॥ ११॥

Then Śrī Rāma said to him, 'Welcome to you, O one of great wisdom. Please do convey the message of him from whom you have come as messenger.' (11)

चोदितो राजसिंहेन मुनिर्वाक्यमभाषत।
द्वन्द्वे ह्येतत् प्रवक्तव्यं हितं वै यद्यवेक्षसे॥ १२॥

Impelled by Śrī Rāma, the lion among kings, the ascetic said: 'My message is to be conveyed only between two of us secretly, if you keep the common interest in mind. (12)

यः शृणोति निरीक्षेद् वा स वध्यो भविता तव।
भवेद् वै मुनिमुख्यस्य वचनं यद्यवेक्षसे॥ १३॥

'If you pay heed to the words of the chief of the ascetics, the intruder who sees us or hears our talk must be sentenced to death. (13)

तथेति च प्रतिज्ञाय रामो लक्ष्मणमब्रवीत्।
द्वारि तिष्ठ महाबाहो प्रतिहारं विसर्जय॥ १४॥

Saying "So shall it be", Śrī Rāma said to Lakṣmaṇa, "Go, and stand at the door; O one of long arms and dismiss the door-attendant. (14)

स मे वध्यः खलु भवेद् वाचं द्वन्द्वसमीरितम्।
ऋषेर्मम च सौमित्रे पश्येद् वा शृणुयाच्च यः॥ १५॥

He shall indeed be killed who sees or hears the words spoken between two of us.' (15)

ततो निक्षिप्य काकुत्स्थो लक्ष्मणं द्वारि संग्रहम्।
तमुवाच मुने वाक्यं कथयस्वेति राघवः॥ १६॥

Then placing Lakṣmaṇa, who could catch of the meaning of Śrī Rāma's word at the door, the descendant of Raghu said to that ascetic, 'O ascetic, speak what you have to say. (16)

तत् ते मनीषितं वाक्यं येन वासि समाहितः।
कथयस्वाविशङ्कस्त्वं ममापि ह्यदि वर्तते॥ १७॥

Do speak out the intention of that one by whom you have been sent without any hesitation. I am eager to know what you have got to say. (17)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे त्र्यधिकशततमः सर्गः॥ १०३॥

Thus ends Canto One hundred and three in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुरधिकशततमः सर्गः

Canto CIV

The Ascetic conveys the message of Brahmā to Śrī Rāma

शृणु राजन् महासत्त्व यदर्थमहमागतः।
पितामहेन देवेन प्रेषितोऽस्मि महाबल॥ १॥

'Hear, O King of great prowess, the purpose for which I have come, O powerful one, I have been sent by the god Brahmā. (1)

तवाहं पूर्वके भावे पुत्रः परपुरंजय।
मायासम्भावितो वीर कालः सर्वसमाहरः॥ २॥

'In the primeval form, O brave one, destroyer of the forts of enemies, at the time of creation I was your son, in the form of Time brought forth by your Māyā (the illusory power), and the destroyer of all. (2)

पितामहश्च भगवानाह लोकपतिः प्रभुः।
समयस्ते कृतः सौम्य लोकान् सम्परिरक्षितुम्॥ ३॥

'Our lord, the master of all worlds, the venerable Brahmā has said: 'O gracious one, you have promised formerly for the protection of the worlds and that has been fulfilled. (3)

संक्षिप्य हि पुरा लोकान् मायया स्वयमेव हि।
महार्णवे शयानोऽप्सु मां त्वं पूर्वमजीजनः॥ ४॥

'Prior to creation, you yourself by your Māyā having merged all the worlds in you reposing on the great ocean, had created me (Brahmā) first. (4)

भोगवन्तं ततो नागमनन्तमुदकेशयम्।
मायया जनयित्वा त्वं द्वौ च सत्त्वौ महाबलौ॥ ५॥
मधुं च कैटभं चैव ययोरस्थिचयैर्वृता।
इयं पर्वतसम्बाधा मेदिनी चाभवत् तदा॥ ६॥

'Then having created by your Māyā the thousand-hooded Ananta (serpent) lying on the waters, you created the two powerful beings, Madhu and Kaiṭabha by the heaps of bones of whom this earth was crowded and covered with mountains, and then became the earth, Medinī, (having fatness-fertility). (5-6)

पद्मे दिव्येऽर्कसंकाशे नाभ्यामुत्पाद्य मामपि।
प्राजापत्यं त्वया कर्म मयि सर्वं निवेशितम्॥ ७॥

'Creating from Your navel, two divine lotus, having the lustre of the sun, and from it myself, the work ordained for Prajāpati (creator) was entrusted to me. (7)

सोऽहं संन्यस्तभारो हि त्वामुपास्य जगत्पतिम्।
रक्षां विधत्स्व भूतेषु मम तेजस्करो भवान्॥ ८॥

'So I, having been entrusted with the task of creation, by worshipping you, I request you: Lord! protect all creatures as you only bestow power upon me. (8)

ततस्त्वमसि दुर्धर्षात् तस्माद् भावात् सनातनात्।
रक्षां विधास्यन् भूतानां विष्णुत्वमुपजग्मिवान्॥ ९॥

'Due to that prayer for the protection of the beings on earth, you took the form of Viṣṇu, from that ethereal eternal form. (9)

अदित्यां वीर्यवान् पुत्रो भ्रातॄणां वीर्यवर्धनः।
समुत्पन्नेषु कृत्येषु तेषां साह्याय कल्पसे॥ १०॥

'From Aditi (the mother of the gods), you were born as the brave son, Vāmana, the Divine Dwarf adding to the valour of your brothers (the gods) and extended help to them whenever the occasion demanded. (10)

स त्वं वित्रास्यमानासु प्रजासु जगतां वर।
रावणस्य वधाकाङ्क्षी मानुषेषु मनोऽदधाः॥ ११॥
दशवर्षसहस्राणि दशवर्षशतानि च।
कृत्वा वासस्य नियमं स्वयमेवात्मना पुरा॥ १२॥

'O best in the world, You had set your mind on having a human form, desirous to kill Rāvaṇa, when the human beings were being extirpated, you yourself fixed the span of your stay among the mortals for ten thousand and ten hundred years formerly. (11-12)

स त्वं मनोमयः पुत्रः पूर्णायुर्मानुषेष्विह।
कालोऽयं ते नरश्रेष्ठ समीपमुपवर्तितुम्॥ १३॥

'You were thus a mind-born son of Daśaratha. The span of your stay on earth as human being is complete and now it is time for you to come back to us. (13)

यदि भूयो महाराज प्रजा इच्छस्युपासितुम्।
वस वा वीर भद्रं ते एवमाह पितामहः॥ १४॥

'If, O brave one, you desire again to serve men, then dwell as you wish, may welfare be with Thee, thus Brahmā said.' (14)

अथ वा विजिगीषा ते सुरलोकाय राघव।
सनाथा विष्णुना देवा भवन्तु विगतज्वराः॥ १५॥

'If, however, O descendant of Raghu, there is the desire in you to protect the gods, then let the gods have Viṣṇu as their Lord.' (15)

श्रुत्वा पितामहेनोक्तं वाक्यं कालसमीरितम्।
राघवः प्रहसन् वाक्यं सर्वसंहारमब्रवीत्॥ १६॥

Having heard, the words of Brahmā spoken by Death, Śrī Rāma said laughingly to the destroyer of all, the Death: (16)

श्रुत्वा मे देवदेवस्य वाक्यं परममद्भुतम्।
प्रीतिर्हि महती जाता तवागमनसम्भवा॥ १७॥

'Hearing the words so full of wonder, of the god of gods (Brahmā), fills me with great pleasure born out of your visit. (17)

त्रयाणामपि लोकानां कार्यार्थं मम सम्भवः।
भद्रं तेऽस्तु गमिष्यामि यत एवाहमागतः॥ १८॥

'To carry out the work of the three worlds is the purpose of my birth as human being, may welfare be with you; I will go now to heaven, wherefrom I came. (18)

हृद्गतो ह्यसि सम्प्राप्तो न मे तत्र विचारणा।
मया हि सर्वकृत्येषु देवानां वशवर्तिना।
स्थातव्यं सर्वसंहार यथा ह्याह पितामहः॥ १९॥

'You have come as my heart desired, so there is nothing for me to ponder over. O destroyer of all, I have to stay at will of gods for performing all their deeds as Brahmā has said.' (19)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे चतुरधिकशततमः सर्गः॥ १०४॥

Thus ends Canto One hundred and four in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चाधिकशततमः सर्गः

Canto CV

Durvāsā appears before Śrī Rāma and desires to take food. After eating, he departs. Śrī Rāma remembers the words of Death, and is wonderstruck

तथा तयोः संवदतोर्दुर्वासा भगवानृषिः।
रामस्य दर्शनाकाङ्क्षी राजद्वारमुपागमत्॥ १॥

Thus while the two (Śrī Rāma and Death) were conversing, the venerable sage, Durvāsā, desirous of seeing Śrī Rāma appeared at the royal gate. (1)

सोऽभिगम्य तु सौमित्रिमुवाच ऋषिसत्तमः।
रामं दर्शय मे शीघ्रं पुरा मेऽर्थोऽतिवर्तते॥ २॥

The great sage approaching Lakṣmaṇa (the son of Sumitrā) said: 'Let me see Śrī Rāma at once, for, the purpose for which I have come is being lost.' (2)

मुनेस्तु भाषितं श्रुत्वा लक्ष्मणः परवीरहा।
अभिवाद्य महात्मानं वाक्यमेतदुवाच ह॥ ३॥

Lakṣmaṇa the killer of the enemy heroes, on hearing words of the ascetic, spoke after having saluted the noble one, Durvāsā: (3)

किं कार्यं ब्रूहि भगवन् को ह्यर्थः किं करोम्यहम्।
व्यग्रो हि राघवो ब्रह्मन् मुहूर्तं परिपाल्यताम्॥ ४॥

'Sir, what has to be done for you for what purpose you have come? What should I do? The descendant of Raghu is now indeed busy, O Brāhmaṇa, wait for a moment.' (4)

तच्छ्रुत्वा ऋषिशार्दूलः क्रोधेन कलुषीकृतः।
उवाच लक्ष्मणं वाक्यं निर्दहन्निव चक्षुषा॥ ५॥

Having heard this, Durvāsā, the lion among sages, darkened by rage said to Lakṣmaṇa, as if burning all by his eyes: (5)

अस्मिन् क्षणे मां सौमित्रे रामाय प्रतिवेदय।
अस्मिन् क्षणे गां सौमित्रे न निवेदयसे यदि।
विषयं त्वां पुरं चैव शपिष्ये राघवं तथा॥ ६॥

भरतं चैव सौमित्रे युष्माकं या च संततिः।
न हि शक्ष्याम्यहं भूयो मन्युं धारयितुं हृदि॥ ७॥

'Inform about me at this very moment Śrī Rāma, O son of Sumitrā, If you do not do so, I shall curse this city, you, this territory, Bharata and also Rāma and even this city's progeny, I am indeed unable to contain my anger inside me anymore. (6-7)

तच्छ्रुत्वा घोरसंकाशं वाक्यं तस्य महात्मनः।
चिन्तयामास मनसा तस्य वाक्यस्य निश्चयम्॥ ८॥

Hearing those dreadful words of the Mahātmā (Durvāsā), Lakṣmaṇa thought in his mind the real purport of his (Durvāsā) words. (8)

एकस्य मरणं मेऽस्तु मा भूत् सर्वविनाशनम्।
इति बुद्ध्या विनिश्चित्य राघवाय न्यवेदयत्॥ ९॥

'Let me die alone, let not all others perish' deciding thus he reported the arrival of Durvāsā to Śrī Rāma. (9)

लक्ष्मणस्य वचः श्रुत्वा रामः कालं विसृज्य च।
निःसृत्य त्वरितो राजा अत्रेः पुत्रं ददर्श ह॥ १०॥

Hearing the words of Lakṣmaṇa, the king Śrī Rāma disposing Death, came out in haste and saw the son of Atri (Durvāsā). (10)

सोऽभिवाद्य महात्मानं ज्वलन्तमिव तेजसा।
किं कार्यमिति काकुत्स्थः कृताञ्जलिरभाषत॥ ११॥

Having saluted him the noble one, enflamed with effulgence, Śrī Rāma, the descendant of Kakutstha, with folded hands said: 'What has to be done by me.' (11)

तद् वाक्यं राघवेणोक्तं श्रुत्वा मुनिवरः प्रभुः।
प्रत्याह रामं दुर्वासाः श्रूयतां धर्मवत्सल॥ १२॥
अद्य वर्षसहस्रस्य समाप्तिर्मम राघव।
सोऽहं भोजनमिच्छामि यथासिद्धं तवानघ॥ १३॥

Hearing these words spoken by Śrī Rāma, Durvāsā replied: 'O one of loving piety, listen, the thousand years of my vow of keeping fast has ended today, so I want cooked food, whatsoever may be ready.' (12-13)

तच्छ्रुत्वा वचनं राजा राघवः प्रीतमानसः।
भोजनं मुनिमुख्याय यथासिद्धमुपाहरत्॥ १४॥

Hearing these words Śrī Rāma the king, with gratified mind, offered food readily available. (14)

स तु भुक्त्वा मुनिश्रेष्ठस्तदन्नममृतोपमम्।
साधु रामेति सम्भाष्य स्वमाश्रममुपागमत्॥ १५॥

Durvāsā the best among ascetics, having consumed that food like nectar, 'saying appreciatory words to Śrī Rāma', went away to his hermitage. (15)

तस्मिन् गते मुनिवरे स्वाश्रमं लक्ष्मणाग्रजः।
संस्मृत्य कालवाक्यानि ततो दुःखमुपागमत्॥ १६॥

After Durvāsā was gone to his hermitage, Rāma remembering the utterances of Kāla became sad. (16)

दुःखेन च सुसंतप्तः स्मृत्वा तद्घोरदर्शनम्।
अवाङ्मुखो दीनमना व्याहर्तुं न शशाक ह॥ १७॥

Thinking of terrible sorrow that would be ensued from the separation of a brother like Lakṣmaṇa, Rāma was tormented to the extreme. With his down cast face and a miserable heart he could not speak a word. (17)

ततो बुद्ध्या विनिश्चित्य कालवाक्यानि राघवः।
नैतदस्तीति निश्चित्य तूष्णीमासीन्महायशाः॥ १८॥

Considering pros and cons of the utterances of Kāla, Rāma came to the conclusion that now nothing will remain, he kept silent. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे पञ्चाधिकशततमः सर्गः॥ १०५॥

Thus ends Canto One hundred and five in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

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षडधिकशततमः सर्गः

Canto CVI

Lakṣmaṇa departs and goes to heaven alongwith his body

अवाङ्मुखमथो दीनं दृष्ट्वा सोममिवाप्लुतम्।
राघवं लक्ष्मणो वाक्यं हृष्टो मधुरमब्रवीत्॥ १॥

Seeing the descendant of Raghu, Śrī Rāma, speechless and in sorrow like the moon eclipsed by Rāhu, Lakṣmaṇa cheerfully spoke to him in sweet accents: (1)

न संतापं महाबाहो मदर्थं कर्तुमर्हसि।
पूर्वनिर्माणबद्धा हि कालस्य गतिरीदृशी॥ २॥

'O one of long arms, you should not feel grieved for me, because bound by former actions, this is the law of time (Death). (2)

जहि मां सौम्य विस्रब्धं प्रतिज्ञां परिपालय।
हीनप्रतिज्ञाः काकुत्स्थ प्रयान्ति नरकं नराः॥ ३॥

'Give me death award, O gracious one, and confidently keep your word, O scion of Kakutstha; those men who do not keep their promises do go to Hell. (3)

यदि प्रीतिर्महाराज यद्यनुग्राह्यता मयि।
जहि मां निर्विशङ्कस्त्वं धर्मं वर्धय राघव॥ ४॥

'O King, descendant of Raghu, kill me without hesitation if you have love for and are favourable to me, and promote righteousness.' (4)

लक्ष्मणेन तथोक्तस्तु रामः प्रचलितेन्द्रियः।
मन्त्रिणः समुपानीय तथैव च पुरोधसम्॥ ५॥
अब्रवीच्च तदा वृत्तं तेषां मध्ये स राघवः।
दुर्वासोऽभिगमं चैव प्रतिज्ञां तापसस्य च॥ ६॥

Thus spoken to by Lakṣmaṇa, Śrī Rāma with his senses disturbed, summoned his councillors and also priests, and said in their midst, what had happened, i.e., the arrival of Durvāsā and also the promise made in accordance with the condition laid down by the ascetic. (5-6)

तच्छ्रुत्वा मन्त्रिणः सर्वे सोपाध्यायाः समासत।
वसिष्ठस्तु महातेजा वाक्यमेतदुवाच ह॥ ७॥

Hearing these words all the councillors together with the preceptors kept mum. Then Vasiṣṭha, the powerful one, however, said thus: (7)

दृष्टमेतन्महाबाहो क्षयं ते रोमहर्षणम्।
लक्ष्मणेन वियोगश्च तव राम महायशः॥ ८॥

'O one of long arms, this end of yours was foreseen by me, which causes horripilation and also separation from Lakṣmaṇa, O Śrī Rāma, possessed of glory. (8)

त्यजैनं बलवान् कालो मा प्रतिज्ञां वृथा कृथाः।
प्रतिज्ञायां हि नष्टायां धर्मो हि विलयं व्रजेत्॥ ९॥

'Leave him, Lakṣmaṇa. Time (Death) is indeed too powerful, do not give up your promise, for, it being given up, righteousness will perish. (9)

ततो धर्मे विनष्टे तु त्रैलोक्यं सचराचरम्।
सदेवर्षिगणं सर्वं विनश्येत् तु न संशयः॥ १०॥

'With righteousness gone, the three worlds, both moving and stationary, indeed the hosts of divine sages, shall perish, there is no doubt. (10)

स त्वं पुरुषशार्दूल त्रैलोक्यस्याभिपालनात्।
लक्ष्मणेन विना चाद्य जगत् स्वस्थं कुरुष्व ह॥ ११॥

'Therefore, O lion among men, separated from Lakṣmaṇa today, you, on your part, restore normalcy to this earth with the protection of the three worlds.' (11)

तेषां तत् समवेतानां वाक्यं धर्मार्थसंहितम्।
श्रुत्वा परिषदो मध्ये रामो लक्ष्मणमब्रवीत्॥ १२॥

Hearing these words full of righteous import, spoken by those assembled,

Śrī Rāma said to Lakṣmaṇa in the midst of that assembly: (12)

विसर्जये त्वां सौमित्रे मा भूद् धर्मविपर्ययः।
त्यागो वधो वा विहितः साधूनां ह्युभयं समम्॥ १३॥

'I leave you, O son of Sumitrā (Lakṣmaṇa), may not the cause of righteousness suffer; desertion or slaying—both are the same to the pious ones.' (13)

रामेण भाषिते वाक्ये बाष्पव्याकुलितेन्द्रियः।
लक्ष्मणस्त्वरितं प्रायात् स्वगृहं न विवेश ह॥ १४॥

On Śrī Rāma speaking thus, Lakṣmaṇa, with his eyes filled with tears, went out in haste and did not enter his apartment. (14)

स गत्वा सरयूतीरमुपस्पृश्य कृताञ्जलिः।
निगृह्य सर्वस्रोतांसि निःश्वासं न मुमोच ह॥ १५॥

Having reached the banks of the Sarayū, he performed ablutions, restraining all senses and holding his breath. (15)

अनिःश्वसन्तं युक्तं तं सशक्राः साप्सरोगणाः।
देवाः सर्षिगणाः सर्वे पुष्पैरभ्यकिरंस्तदा॥ १६॥

The gods, together with Indra, the Apsarās and all sages sprinkled flowers on him, who was performing the Yoga of restraining senses. (16)

अदृश्यं सर्वमनुजैः सशरीरं महाबलम्।
प्रगृह्य लक्ष्मणं शक्रस्त्रिदिवं संविवेश ह॥ १७॥

Taking hold of Lakṣmaṇa alive and invisible to men, Indra entered the heaven alongwith him. (17)

ततो विष्णोश्चतुर्भागमागतं सुरसत्तमाः।
हृष्टाः प्रमुदिताः सर्वे पूजयन्ति स्म राघवम्॥ १८॥

Then all the great gods, pleased at seeing the fourth part of Viṣṇu coming back to heaven, honoured indeed the descendant of Raghu, Lakṣmaṇa. (18)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे षडधिकशततमः सर्गः॥ १०६॥

Thus ends Canto One hundred and six in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

सप्ताधिकशततमः सर्गः

Canto CVII

According to the counsel of Sage Vasiṣṭha, Śrī Rāma considers to take citizens with Him and crowns Kuśa and Lava on the kingdoms of South and North Kosala

विसृज्य लक्ष्मणं रामो दुःखशोकसमन्वितः।
पुरोधसं मन्त्रिणश्च नैगमांश्चेदमब्रवीत्॥ १॥

Having discharged Lakṣmaṇa, Śrī Rāma full of agony and sorrow, spoke thus to the priests, councillors and citizens: (1)

अद्य राज्येऽभिषेक्ष्यामि भरतं धर्मवत्सलम्।
अयोध्यायाः पतिं वीरं ततो यास्याम्यहं वनम्॥ २॥

'I shall consecrate the brave one, Bharata, given to piety in this kingdom as the lord of Ayodhyā this very day and then depart to the forest. (2)

प्रवेशयत सम्भारान् मा भूत् कालात्ययो यथा।
अद्यैवाहं गमिष्यामि लक्ष्मणेन गतां गतिम्॥ ३॥

'All the necessaries for consecration may be brought without delay. I shall tread on the path that Lakṣmaṇa has gone this very day.' (3)

तच्छ्रुत्वा राघवेणोक्तं सर्वाः प्रकृतयो भृशम्।
मूर्धभिः प्रणता भूमौ गतसत्त्वा इवाभवन्॥ ४॥

Hearing these words of the descendant of Raghu, all subjects prostrated on the ground and were almost rendered as if lifeless. (4)

भरतश्च विसंज्ञोऽभूच्छ्रुत्वा राघवभाषितम्।
राज्यं विगर्हयामास वचनं चेदमब्रवीत्॥ ५॥

Bharata too became almost unconscious on hearing the words of the descendant of Raghu, Śrī Rāma, and spoke ill of kingship and then said: (5)

सत्येनाहं शपे राजन् स्वर्गभोगेन चैव हि।
न कामये यथा राज्यं त्वां विना रघुनन्दन॥ ६॥

'I swear, by the truth and heavenly enjoyments, O descendant of Raghu, I do not desire kingship without you. (6)

इमौ कुशीलवौ राजन्नभिषिच्य नराधिप।
कोशलेषु कुशं वीरमुत्तरेषु तथा लवम्॥ ७॥

'O King, consecrate Kuśa in the territory of south Kosala and Lava in the Uttara Kosala territory. (7)

शत्रुघ्नस्य च गच्छन्तु दूतास्त्वरितविक्रमाः।
इदं गमनमस्माकं शीघ्रमाख्यातु मा चिरम्॥ ८॥

'May messengers of speedy gait go to Śatrughna, and convey soon the news of our departure, may there be no delay'. (8)

तच्छ्रुत्वा भरतेनोक्तं दृष्ट्वा चापि ह्यधोमुखान्।
पौरान् दुःखेन संतप्तान् वसिष्ठो वाक्यमब्रवीत्॥ ९॥

Having heard the words spoken by Bharata and also seen the citizens with faces downcast and afflicted by pain, Vasiṣṭha said: (9)

वत्स राम इमाः पश्य धरणिं प्रकृतीर्गताः।
ज्ञात्वैषामीप्सितं कार्यं मा चैषां विप्रियं कृथाः॥ १०॥

'O Child Śrī Rāma, see the subjects lying prostrate on the ground, you should act after knowing their desire; do not do something disliked by them.' (10)

वसिष्ठस्य तु वाक्येन उत्थाप्य प्रकृतीजनम्।
किं करोमीति काकुत्स्थः सर्वान् वचनमब्रवीत्॥ ११॥

Impelled by the words of Vasiṣṭha, the descendant of Kakutstha made the subjects rise, and said to all of them 'What may I do.(11)

ततः सर्वाः प्रकृतयो रामं वचनमब्रुवन्।
गच्छन्तमनुगच्छामो यत्र राम गमिष्यसि॥ १२॥

Then all the subjects said to Śrī Rāma: 'O Śrī Rāma, we shall follow you wherever you go. (12)

पौरेषु यदि ते प्रीतिर्यदि स्नेहो ह्यनुत्तमः।
सपुत्रदाराः काकुत्स्थ समं गच्छाम सत्पथम्॥ १३॥

'If you are pleased with the citizens and do bear great affection for them, then, O descendant of Kakutstha, we shall proceed on the right path simultaneously (the way to heaven), together with our progeny and spouses. (13)

तपोवनं वा दुर्गं वा नदीमम्भोनिधिं तथा।
वयं ते यदि न त्याज्याः सर्वान्नो नय ईश्वर॥ १४॥

'Take all of us to the forest, unnavigable land or river or the ocean, O lord, if we are not to be deserted by you. (14)

एषा नः परमा प्रीतिरेष नः परमो वरः।
ह्रदता नः सदा प्रीतिस्तवानुगमने नृप॥ १५॥

'This is what we most desire, O King, in following you lies the pleasure of our life.' (15)

पौराणां दृढभक्तिं च बाढमित्येव सोऽब्रवीत्।
स्वकृतान्तं चान्ववेक्ष्य तस्मिन्नहनि राघवः॥ १६॥
कोशलेषु कुशं वीरमुत्तरेषु तथा लवम्।
अभिषिच्य महात्मानावुभौ रामः कुशीलवौ॥ १७॥
अभिषिक्तौ सुतावङ्के प्रतिष्ठाप्य पुरे ततः।
परिष्वज्य महाबाहुर्मूर्ध्न्युपाघ्राय चासकृत्॥ १८॥
रथानां तु सहस्राणि नागानामयुतानि च।
दशायुतानि चाश्वानामेकैकस्य धनं ददौ॥ १९॥

Seeing the firm devotion of the citizens, He, Śrī Rāma, said, 'so be it. Visualizing the end of his earthly sojourn that very day, the descendant of Raghu, Śrī Rāma, having coronated both the noble ones Kuśa in the south Kośala territory and Lava in the Uttara Kośala territory, then seating them in his lap, embracing them, smelling their heads more than once and establishing them as kings, gave to each a thousand chariots, ten thousand elephants and hundred thousand horses. (16—19)

बहुरत्नौ बहुधनौ हृष्टपुष्टजनावृतौ।
स्वे पुरे प्रेषयामास भ्रातरौ तौ कुशीलवौ॥ २०॥

He (Śrī Rāma) sent the two brothers, Kuśa and Lava to their respective kingdoms, with many gems and a lot of wealth and full of happy and prosperous men. (20)

अभिषिच्य ततो वीरौ प्रस्थाप्य स्वपुरे तदा।
दूतान् सम्प्रेषयामास शत्रुघ्नाय महात्मने॥ २१॥

Then, having coronated both of them and establishing them in their own kingdom, caused messengers to be sent to the noble Śatrughna. (21)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे सप्ताधिकशततमः सर्गः॥ १०७॥

Thus ends Canto One hundred and seven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

अष्टाधिकशततमः सर्गः

Canto CVIII

Śrī Rāma decides to go to heaven with his brothers, monkeys and bears. He advises Vibhīṣaṇa, Hanumān, Jāmbavān, Mainda, and Dwivida to remain on the earth

ते दूता रामवाक्येन चोदिता लघुविक्रमाः।
प्रजग्मुर्मधुरां शीघ्रं चक्रुर्वासं न चाध्वनि॥ १॥

Then the messengers of speedy gait, receiving the orders of Śrī Rāma, went to Madhurā with all haste and did not halt on the way. (1)

ततस्त्रिभिरहोरात्रैः सम्प्राप्य मधुरामथ।
शत्रुघ्नाय यथातत्त्वमाचख्युः सर्वमेव तत्॥ २॥
लक्ष्मणस्य परित्यागं प्रतिज्ञां राघवस्य च।
पुत्रयोरभिषेकं च पौरानुगमनं तथा॥ ३॥

Then after three days and nights, having reached Madhurā, they (the messengers) narrated all that had happened exactly; the desertion of Lakṣmaṇa, and the determination of Śrī Rāma, the descendant of Raghu, on the consecration of the two sons (of Śrī Rāma) and the citizens following Him.(2-3)

कुशस्य नगरी रम्या विन्ध्यपर्वतरोधसि।
कुशावतीति नाम्ना सा कृता रामेण धीमता॥ ४॥
श्रावस्तीति पुरी रम्या श्राविता च लवस्य ह।
अयोध्यां विजनां कृत्वा राघवो भरतस्तथा॥ ५॥
स्वर्गस्य गमनोद्योगं कृतवन्तौ महारथौ।
एवं सर्वं निवेद्याशु शत्रुघ्नाय महात्मने॥ ६॥
विरेमुस्ते ततो दूतास्त्वर राजेति चाब्रुवन्।
तच्छ्रुत्वा घोरसंकाशं कुलक्षयमुपस्थितम्॥ ७॥
प्रकृतीस्तु समानीय काञ्चनं च पुरोधसम्।
तेषां सर्वं यथावृत्तमब्रवीद् रघुनन्दनः॥ ८॥

That beautiful city of Kuśa at the foot of the Vindhya mountain, was named Kuśāvatī by the wise Śrī Rāma and that beautiful city of Lava, Śrāvastī, was also made famous. Thus after having rendered Ayodhyā desolate, the descendant of Raghu, Śrī Rāma and Bharata, the two great warriors, have made themselves ready to go to heaven. Having thus narrated all events to the noble Śatrughna, those messengers then stopped narrating and said: 'O king, make haste', having heard the terrible news of his family coming to an end, the descendant of Raghu, calling all his subjects and the priest Kāñcana, spoke to them all that had happened. (4—8)

आत्मनश्च विपर्यासं भविष्यं भ्रातृभिः सह।
ततः पुत्रद्वयं वीरः सोऽभ्यषिञ्चन्नराधिपः॥ ९॥
सुबाहुर्मधुरां लेभे शत्रुघाती च वैदिशम्।
द्विधा कृत्वा तु तां सेनां माधुरीं पुत्रयोर्द्वयोः।
धनं च युक्तं कृत्वा वै स्थापयामास पार्थिवः॥ १०॥

He also communicated his approaching death with his brothers. Śatrughna then consecrated his two sons. Subāhu obtained Madhurā, while Śatrughātī, Vidiśa (Bhelsa). Having divided the army of Madhurā into two and making them possessed of wealth, the king, Śatrughna, established his two sons there. (9-10)

सुबाहुं मधुरायां च वैदिशे शत्रुघातिनम्।
ययौ स्थाप्य तदायोध्यां रथेनैकेन राघवः॥ ११॥

Having established Subāhu in Madhurā (Mathurā) and Śatrughātī in Vidiśa, the descendant of Raghu, Śatrughna, went to Ayodhyā by a chariot, alone. (11)

स ददर्श महात्मानं ज्वलन्तमिव पावकम्।
सूक्ष्मक्षौमाम्बरधरं मुनिभिः सार्धमक्षयैः॥ १२॥

He saw Śrī Rāma, the noble one, as though the fire in flames, dressed in fine silken garments sitting together with the immortal sages. (12)

सोऽभिवाद्य ततो रामं प्राञ्जलिः प्रयतेन्द्रियः।
उवाच वाक्यं धर्मज्ञं धर्ममेवानुचिन्तयन्॥ १३॥

Having saluted Śrī Rāma, with folded hands and his senses in control, contemplating on the law of righteousness, he, Śatrughna, spoke to him, the knower of Dharma: (13)

कृत्वाभिषेकं सुतयोर्द्वयो राघवनन्दन।
तवानुगमने राजन् विद्धि मां कृतनिश्चयम्॥ १४॥

'O descendant of Raghu, know me as one having decided to follow you after having coronated my two sons. (14)

न चान्यदद्य वक्तव्यमतो वीर न शासनम्।
विहन्यमानमिच्छामि मद्विधेन विशेषतः॥ १५॥

'No word other than that of consent is to be spoken by you, O brave one ! I do not wish that your orders be transgressed by one like me, in particular.' (15)

तस्य तां बुद्धिमक्लीबां विज्ञाय रघुनन्दनः।
बाढमित्येव शत्रुघ्नं रामो वाक्यमुवाच ह॥ १६॥

Knowing that potent desire (of Śatrughna), the descendant of Raghu, said 'Indeed, may it be so, O Śatrughna'. (16)

तस्य वाक्यस्य वाक्यान्ते वानराः कामरूपिणः।
ऋक्षराक्षससङ्घाश्च समापेतुरनेकशः॥ १७॥

As he finished his sentence, the monkeys, who could change their form according to their will, and also the bears and Rākṣasas in great number arrived there. (17)

सुग्रीवं ते पुरस्कृत्य सर्व एव समागताः।
तं रामं द्रष्टुमनसः स्वर्गायाभिमुखं स्थितम्॥ १८॥

Having put Sugrīva at their head, came all of them wishing to see Śrī Rāma on his way to heaven. (18)

देवपुत्रा ऋषिसुता गन्धर्वाणां सुतास्तथा।
रामक्षयं विदित्वा ते सर्व एव समागताः॥ १९॥

Knowing that the end of the earthly sojourn of Śrī Rāma has arrived, the sons of gods, the sons of sages and also the sons of the Gandharvas came. (19)

ते राममभिवाद्योचुः सर्वे वानरराक्षसाः।
तवानुगमने राजन् सम्प्राप्ताः स्म समागताः॥ २०॥
यदि राम विनास्माभिर्गच्छेस्त्वं पुरुषोत्तम।
यमदण्डमिवोद्यम्य त्वया स्म विनिपातिताः॥ २१॥
एतस्मिन्नन्तरे रामं सुग्रीवोऽपि महाबलः।
प्रणम्य विधिवद् वीरं विज्ञापयितुमुद्यतः॥ २२॥

They said: 'O King, we have come to follow you, O Śrī Rāma, the best among men, if you will go without us, then indeed we will take it as having been killed as if by you by the rod of Yama. In this midst, the powerful Sugrīva also having saluted the brave one, Śrī Rāma, properly, became eager to convey his wish and said: (20—22)

अभिषिच्याङ्गदं वीरमागतोऽस्मि नरेश्वर।
तवानुगमने राजन् विद्धि मां कृतनिश्चयम्॥ २३॥

'O king of men, having coronated the brave Aṅgada (son of Vālī) on the throne, I have come. Know me, O king, as one having decided to follow you.' (23)

तस्य तद् वचनं श्रुत्वा रामो रमयतां वरः।
वानरेन्द्रमथोवाच मैत्रं तस्यानुचिन्तयन्॥ २४॥

Hearing him so saying, Rāma, the best among rejoicers, having in consideration his friendship spoke to Sugrīva: (24)

सखे शृणुष्व सुग्रीव न त्वयाहं विनाकृतः।
गच्छेयं देवलोकं वा परमं वा पदं महत्॥ २५॥

'Listen to me, my friend, I do not intend to go without you, to supreme beatitude or even to my Sāketadhāma.' (25)

तैरेवमुक्तः काकुत्स्थो बाढमित्यब्रवीत् स्मयन्।
विभीषणमथोवाच राक्षसेन्द्रं महायशाः॥ २६॥

Thus spoken to by them, the descendant of Kakutstha, smiled and said, 'so be it,' then the famous one spoke to Vibhīṣaṇa: (26)

यावत् प्रजा धरिष्यन्ति तावत् त्वं वै विभीषण।
राक्षसेन्द्र महावीर्य लङ्कास्थः स्वं धरिष्यसि॥ २७॥

'As long as the subjects will stay alive, so long you will stay in person as king of Laṅkā. (27)

यावच्चन्द्रश्च सूर्यश्च यावत् तिष्ठति मेदिनी।
यावच्च मत्कथा लोके तावद् राज्यं तवास्त्विह॥ २८॥

'As long as the sun and the moon stay, and as long as this earth remains in this world, as long as my tales exist in the world, so long may your rule be. (28)

शासितश्च सखित्वेन कार्यं ते मम शासनम्।
प्रजाः संरक्ष धर्मेण नोत्तरं वक्तुमर्हसि॥ २९॥

'Out of friendship you are commanded by me, the orders are to be carried out by you; protect the subjects righteously; please do not make any reply. (29)

किंचान्यद् वक्तुमिच्छामि राक्षसेन्द्र महाबल।
आराधय जगन्नाथमिक्ष्वाकुकुलदैवतम्॥ ३०॥

'O best among Rākṣasas, this much more I wish to say, O mighty one, worship Jagannātha (Viṣṇu) the presiding deity of the Ikṣvāku-family. (30)

आराधनीयमनिशं देवैरपि सवासवैः।
तथेति प्रतिजग्राह रामवाक्यं विभीषणः॥ ३१॥

'Viṣṇu is to be worshipped always even by the gods, together with Indra.' Saying thus: "It shall be so" Vibhīṣaṇa the king of the Rākṣasas, accepted in obedience the words of Śrī Rāma. (31)

राजा राक्षसमुख्यानां राघवाज्ञामनुस्मरन्।
तमेवमुक्त्वा काकुत्स्थो हनूमन्तमथाब्रवीत्॥ ३२॥
जीविते कृतबुद्धिस्त्वं मा प्रतिज्ञां वृथा कृथाः।
मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वर॥ ३३॥
तावद् रमस्व सुप्रीतो मद्वाक्यमनुपालयन्।
एवमुक्तस्तु हनुमान् राघवेण महात्मना॥ ३४॥
वाक्यं विज्ञापयामास परं हर्षमवाप च।
यावत् तव कथा लोके विचरिष्यति पावनी॥ ३५॥
तावत् स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन्।
जाम्बवन्तं तथोक्त्वा तु वृद्धं ब्रह्मसुतं तदा॥ ३६॥
मैन्दं च द्विविदं चैव पञ्च जाम्बवता सह।
यावत् कलिश्च सम्प्राप्तस्तावज्जीवत सर्वदा॥ ३७॥

Vibhīṣaṇa kept in mind the orders of the descendant of Raghu. Having spoken to Vibhīṣaṇa, the descendant of Kakutstha then spoke to Hanumān: 'You have made up your mind to live on this earth, so do not let your resolve go in vain. O best among monkeys, as long as my tales circulate on this earth, so long live happily, in compliance with my words.' Thus spoken to by Śrī Rāma, the noble descendant of Raghu, Hanumān was highly pleased and said to him: 'As long as your divine tale will circulate on this earth, so long shall I stay here on earth, carrying out your orders.' Saying thus to the son of Brahmā, the aged Jāmbavān, Śrī Rāma instructed Mainda and Dvivida also to stay alongwith Jāmbavān (including Vibhīṣaṇa and Hanumān five in all) on earth till Kali approaches. (32—37)

तानेवमुक्त्वा काकुत्स्थः सर्वांस्तानृक्षवानरान्।
उवाच बाढं गच्छध्वं मया सार्धं यथोदितम्॥ ३८॥

Speaking thus to them, Śrī Rāma addressed the rest of bears and monkeys and said: 'All right, you all accompany me as stipulated'. (38)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डेऽष्टाधिकशततमः सर्गः ॥ १०८ ॥

Thus ends Canto One hundred and eight in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

नवाधिकशततमः सर्गः

Canto CIX

Śrī Rāma ascends heaven with the citizens of Kosala

प्रभातायां तु शर्वर्यां पृथुवक्षा महायशाः।
रामः कमलपत्राक्षः पुरोधसमथाब्रवीत्॥ १॥
अग्निहोत्रं व्रजत्वग्रे दीप्यमानं सह द्विजैः।
वाजपेयातपत्रं च शोभमानं महापथे॥ २॥

When the night passed and the morning appeared, the broad-breasted Rāma possessed of fame and having lotus-like eyes, then spoke to the chief-priest: 'May the Agnihotra (performed by me) go in front, enkindled with the Brāhmaṇas, and the Vājapeya umbrella too, with all its beauty on this final journey.' (1-2)

ततो वसिष्ठस्तेजस्वी सर्वं निरवशेषतः।
चकार विधिवद् धर्मं महाप्रास्थानिकं विधिम्॥ ३॥

Then the effulgent Vasiṣṭha performed all the rites connected with the final departure as enjoined by the Śāstras. (3)

ततः सूक्ष्माम्बरधरो ब्रह्ममावर्तयन् परम्।
कुशान् गृहीत्वा पाणिभ्यां सरयूं प्रययावथ॥ ४॥

Then, donning fine garments, and reciting the chants connected with the Supreme Brahma, taking the Kuśa grass in his hands, he, Śrī Rāma, went to Sarayū. (4)

अव्याहरन् क्वचित् किंचिन्निश्चेष्टो निःसुखः पथि।
निर्जगाम गृहात् तस्माद् दीप्यमानो यथांशुमान्॥ ५॥

Not speaking any word anywhere, devoid of all action, without comfort, he went out of the mansion, lustrous as the sun. (5)

रामस्य दक्षिणे पार्श्वे सपद्मा श्रीरुपाश्रिता।
सव्येऽपि च मही देवी व्यवसायस्तथाग्रतः॥ ६॥
शरा नानाविधाश्चापि धनुरायत्तमुत्तमम्।
तथायुधाश्च ते सर्वे ययुः पुरुषविग्रहाः॥ ७॥

On the right side of Śrī Rāma, was the lotus-seated Śrī and on the left was the goddess Earth, and the Power of resolutions personified went ahead. Many types of arrows, the wonderful well-strong bow and all his other weapons went in human forms. (6-7)

वेदा ब्राह्मणरूपेण गायत्री सर्वरक्षिणी।
ओङ्कारोऽथ वषट्कारः सर्वे राममनुव्रताः॥ ८॥

The Vedas in the form of Brāhmaṇas, the (prayer) Gāyatrī, protector of all the Oṁkāra, and the Vaṣaṭkāra, all followed Śrī Rāma. (8)

ऋषयश्च महात्मानः सर्व एव महीसुराः।
अन्वगच्छन् महात्मानं स्वर्गद्वारमपावृतम्॥ ९॥

The noble sages and all Brāhmaṇas followed the noble one to the gates of heaven which were held open. (9)

तं यान्तमनुगच्छन्ति ह्यन्तःपुरचराः स्त्रियः।
सवृद्धबालदासीकाः सवर्षवरकिंकराः॥ १०॥

The women residing in female apartments, together with the old men and young boys and also the eunuchs and servants followed him as he went on. (10)

सान्तःपुरश्च भरतः शत्रुघ्नसहितो ययौ।
रामं गतिमुपागम्य साग्निहोत्रमनुव्रताः॥ ११॥

Bharata and Śatrughna, accompanied with the ladies of gynaeceum, went forth and having approached Śrī Rāma, the resort of all followed Him together with the Agnihotra. (11)

ते च सर्वे महात्मानः साग्निहोत्राः समागताः।
सपुत्रदाराः काकुत्स्थमनुजग्मुर्महामतिम्॥ १२॥

All of the noble ones, together with the Agnihotra assembled and with their sons and spouses followed the scion of Kakutstha. (12)

मन्त्रिणो भृत्यवर्गाश्च सपुत्रपशुबान्धवाः।
सर्वे सहानुगा राममन्वगच्छन् प्रहृष्टवत्॥ १३॥

The councillors, the servants, altogether with their sons, cattle and kinsmen, with their followers followed Śrī Rāma as if in pleasure. (13)

ततः सर्वाः प्रकृतयो हृष्टपुष्टजनावृताः।
गच्छन्तमनुगच्छन्ति राघवं गुणरञ्जिताः॥ १४॥

Then all subjects, comprising happy and well-nourished men, followed the descendant of Raghu on his way, devoted to him due to his qualities.* (14)

ततः सस्त्रीपुमांसस्ते सपक्षिपशुबान्धवाः।
राघवस्यानुगाः सर्वे हृष्टा विगतकल्मषाः॥ १५॥

Then all males and females with the birds, animals and kinsmen, free from blemish followed the scion of Raghu. (15)

स्नाताः प्रमुदिताः सर्वे हृष्टपुष्टाश्च वानराः।
दृढं किलकिलाशब्दैः सर्वं राममनुव्रतम्॥ १६॥

All monkeys, happy and well-fed, having taken their dip in the Sarayū, with their sounds of Kila-kilā, being closely attached to Śrī Rāma, followed. (16)

न तत्र कश्चिद् दीनो वा व्रीडितो वापि दुःखितः।
हृष्टं समुदितं सर्वं बभूव परमाद्भुतम्॥ १७॥

There was no one poor or ashamed or pained, they all were happy: all this was extraordinary. (17)

द्रष्टुकामोऽथ निर्यान्तं रामं जानपदो जनः।
यः प्राप्तः सोऽपि दृष्ट्वैव स्वर्गायानुगतो जनः॥ १८॥

The citizens that came desiring of seeing Śrī Rāma departing, they too followed him to the heaven by merely seeing him. (18)

ऋक्षवानररक्षांसि जनाश्च पुरवासिनः।
आगच्छन् परया भक्त्या पृष्ठतः सुसमाहिताः॥ १९॥

The bears, monkeys and Rākṣasas, the townsmen stood behind with firm resolve out of devotion to Śrī Rāma. (19)

यानि भूतानि नगरेऽप्यन्तर्धानगतानि च।
राघवं तान्यनुययुः स्वर्गाय समुपस्थितम्॥ २०॥

Those Bhūtas (evil spirits) who dwelt there invisibly, (they also) followed the descendant of Raghu on his journey to heaven. (20)

यानि पश्यन्ति काकुत्स्थं स्थावराणि चराणि च।
सर्वाणि रामगमने अनुजग्मुर्हि तान्यपि॥ २१॥

All stationary and moving objects, who saw the scion of Kakutstha, wishing best of him, followed him departing. (21)

नोच्छ्वसत् तदयोध्यायां सुसूक्ष्ममपि दृश्यते।
तिर्यग्योनिगताश्चैव सर्वे राममनुव्रताः॥ २२॥

No sensible being, even of the smallest size could be seen in Ayodhyā, even sub-human species, not following devotedly Śrī Rāma. (22)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे नवाधिकशततमः सर्गः॥ १०९॥

Thus ends Canto One hundred and nine in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

* The author of Bhāgavata also recalls—सत्यैः स्पृष्टोऽभिदृष्टो वा संविष्टोऽनुगतोऽपि वा। कोसलास्ते ययुः स्थानं यत्र गच्छन्ति योगिनः॥

दशाधिकशततमः सर्गः

Canto CX

Śrī Rāma enters alive the divine lustre of Viṣṇu alongwith his brothers; others go to Santānika world

अध्यर्धयोजनं गत्वा नदीं पश्चान्मुखाश्रिताम्।
सरयूं पुण्यसलिलां ददर्श रघुनन्दनः॥ १॥

Śrī Rāma the descendant of Raghu, going one and a half Yojana westward saw the river Sarayū full with holy waters. (1)

तां नदीमाकुलावर्तां सर्वत्रानुसरन् नृपः।
आगतः सप्रजो रामस्तं देशं रघुनन्दनः॥ २॥

Following that river stirred up by whirlpools, all along its course, King Śrī Rāma, the descendant of Raghu, together with the subjects reached a particular place. (2)

अथ तस्मिन् मुहूर्ते तु ब्रह्मा लोकपितामहः।
सर्वैः परिवृतो देवैर्ऋषिभिश्च महात्मभिः॥ ३॥
आययौ यत्र काकुत्स्थः स्वर्गाय समुपस्थितः।
विमानशतकोटीभिर्दिव्याभिरभिसंवृतः॥ ४॥

At that moment, Brahmā, the grandfather of the world, accompanied by all the gods, high sages and noble ones, came to the place where the scion of Kakutstha was ready to depart to heaven. He, the scion of Kakutstha, was surrounded by divine chariots in millions. (3-4)

दिव्यतेजोवृतं व्योम ज्योतिर्भूतमनुत्तमम्।
स्वयंप्रभैः स्वतेजोभिः स्वर्गिभिः पुण्यकर्मभिः॥ ५॥

The sky was full with unparalleled lustre, it was flooded with an unearthly light emitted by the residents of heaven, the meritorious and self-luminous. (5)

पुण्या वाता ववुश्चैव गन्धवन्तः सुखप्रदाः।
पपात पुष्पवृष्टिश्च देवैर्मुक्ता महौघवत्॥ ६॥

The holy fragrant winds blew which gave comfort to all. A shower of flowers was poured by the gods on Śrī Rāma, of great prosperity. (6)

तस्मिंस्तूर्यशतैः कीर्णे गन्धर्वाप्सरसंकुले।
सरयूसलिलं रामः पद्भ्यां समुपचक्रमे॥ ७॥

Then, at that time, when hundreds of instruments were being sounded and the place was full of Gandharvas and Apsarās, Śrī Rāma set on entering the waters of the Sarayū on foot. (7)

ततः पितामहो वाणीं त्वन्तरिक्षादभाषत।
आगच्छ विष्णो भद्रं ते दिष्ट्या प्राप्तोऽसि राघव॥ ८॥

Then Brahmā spoke from the heaven, 'O Viṣṇu come, may welfare be with you, O descendant of Raghu, luckily you have come back. (8)

भ्रातृभिः सह देवाभैः प्रविशस्व स्विकां तनुम्।
यामिच्छसि महाबाहो तां तनुं प्रविश स्विकाम्॥ ९॥
वैष्णवीं तां महातेजो यद्वाऽऽकाशं सनातनम्।
त्वं हि लोकगतिर्देव न त्वां केचित् प्रजानते॥ १०॥
ऋते मायां विशालाक्षीं तव पूर्वपरिग्रहाम्।
त्वामचिन्त्यं महद् भूतमक्षयं चाजरं तथा।
यामिच्छसि महातेजस्तां तनुं प्रविश स्वयम्॥ ११॥

'With your brothers equal to gods, enter your own form, O one of long arms, or take to the form you wish, O one of great power, assume the form of Viṣṇu, or the eternal sky, O God, you are the resort of the worlds, no one knows you well except the big-eyed Māyā, that was your former spouse, Sītā. You, the incomprehensible, the imperishable and undecaying one, whichever form you desire, enter that yourself, O powerful one.' (9—11)

पितामहवचः श्रुत्वा विनिश्चित्य महामतिः।
विवेश वैष्णवं तेजः सशरीरः सहानुजः॥ १२॥

Hearing the words of Brahmā, the very wise Śrī Rāma decided and entered into the Viṣṇu's form alive alongwith his brothers. (12)

ततो विष्णुमयं देवं पूजयन्ति स्म देवताः।
साध्या मरुद्गणाश्चैव सेन्द्राः साग्निपुरोगमाः॥ १३॥

Then the gods, indeed, worshipped the God that was Viṣṇu in form, so also the Sādhyas, the hoots of Maruts, with Indra and Agni leading as their head. (13)

ये च दिव्या ऋषिगणा गन्धर्वाप्सरसश्च याः।
सुपर्णनागयक्षाश्च दैत्यदानवराक्षसाः॥ १४॥
सर्वं पुष्टं प्रमुदितं सुसम्पूर्णमनोरथम्।
साधुसाध्विति तैर्देवैस्त्रिदिवं गतकल्मषम्॥ १५॥

All those divine sages and also the Gandharvas and Apsarās, Suparṇas, the Nāgas and the Yakṣas, the sons of Diti, the demons and the Rākṣasas (ogres) were stout and happy and had their desires fulfilled—so the gods uttered 'well done' seeing the three-worlds blemishless. (14-15)

अथ विष्णुर्महातेजाः पितामहमुवाच ह।
एषां लोकं जनौघानां दातुमर्हसि सुव्रत॥ १६॥

Then the powerful Viṣṇu (Rāma) spoke to Brahmā, 'O accomplisher of vows, you should grant to these hosts of men also the 'lokas', ethereal spheres. (16)

इमे हि सर्वे स्नेहान्मामनुयाता यशस्विनः।
भक्ता हि भजितव्याश्च त्यक्तात्मानश्च मत्कृते॥ १७॥

'All of these renowned beings have followed me due to their extreme affection for me. My devotees, who forsook their mundane comforts, are indeed worthy of my favour.' (17)

तच्छ्रुत्वा विष्णुवचनं ब्रह्मा लोकगुरुः प्रभुः।
लोकान् सांतानिकान् नामयास्यन्तीमे समागताः॥ १८॥

Having heard these words of Lord Viṣṇu, Brahmā, the lord and preceptor of the three worlds, said: 'All these who have come here will go to the world named Santānaka. (18)

यच्च तिर्यग्गतं किंचित् त्वामेवमनुचिन्तयत्।
प्राणांस्त्यक्ष्यति भक्त्या तत् संतानेषु निवत्स्यति॥ १९॥
सर्वैर्ब्रह्मगुणैर्युक्ते ब्रह्मलोकादनन्तरे।
वानराश्च स्विकां योनिमृक्षाश्चैव तथा ययुः॥ २०॥

'That animal which will breathe last thinking of you in this manner will leave its mortal frame and shall reside in Santānaka due to devotion to you. They will reside in the world of Santānaka, close to the world of Brahmā and replete with all the merits of Brahmā. The monkeys and the bears also entered their primeval forms (godhood). (19-20)

येभ्यो विनिःसृताः सर्वे सुरेभ्यः सुरसम्भवाः।
तेषु प्रविविशे चैव सुग्रीवः सूर्यमण्डलम्॥ २१॥

'All those monkeys and bears born of gods entered into that form of the god from which they had sprung; among them Sugrīva entered the orb of the sun. (21)

पश्यतां सर्वदेवानां स्वान् पितॄन् प्रतिपेदिरे।
तथा ब्रुवति देवेशे गोप्रतारमुपागताः॥ २२॥

'They united with their ancestors, watched by all the gods. Speaking thus, all approached Gopratāra (a ford on the bank of the Sarayū). (22)

भेजिरे सरयूं सर्वे हर्षपूर्णाश्रुविक्लवाः।
अवगाह्याप्सु यो यो वै प्राणांस्त्यक्त्वा प्रहृष्टवत्॥ २३॥
मानुषं देहमुत्सृज्य विमानं सोऽध्यरोहत।
तिर्यग्योनिगतानां च शतानि सरयूजलम्॥ २४॥
सम्प्राप्य त्रिदिवं जग्मुः प्रभासुरवपूंषि तु।
दिव्या दिव्येन वपुषा देवा दीप्ता इवाभवन्॥ २५॥

'They entered the Sarayū agitated by tears of joy. Whoever took bath in the waters of the Sarayū, they after leaving their bodies happily and discarding the human forms, ascended the divine chariot. Those, in animal form in hundreds, having come in touch with the waters of the Sarayū, went to heaven and with lustrous bodies, became divine with divine forms and as lustrous as the gods. (23—25)

गत्वा तु सरयूतोयं स्थावराणि चराणि च।
प्राप्य तत्तोयविक्लेदं देवलोकमुपागमन्॥ २६॥

'Even the moving animals and stationary objects, having bathed in the waters of the Sarayū went to the world of gods. (26)

तस्मिन् येऽपि समापन्ना ऋक्षवानरराक्षसाः।
तेऽपि स्वर्गं प्रविविशुर्देहान् निक्षिप्य चाम्भसि॥ २७॥

'Those bears, monkeys, and Rākṣasas, who took their bath in that Sarayū, they also attained heaven, casting their bodies in the waters of Sarayū. (27)

ततः समागतान् सर्वान् स्थाप्य लोकगुरुर्दिवि।
हृष्टैः प्रमुदितैर्देवैर्जगाम त्रिदिवं महत्॥ २८॥

'Then the preceptor of all worlds, Brahmā, established all of them who came to heaven and then went to the highest heaven with the extremely happy gods.'(28)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे दशाधिकशततमः सर्गः॥ ११०॥

Thus ends Canto One hundred and ten in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशाधिकशततमः सर्गः

Canto CXI

Mention of the consequences of listening to and reading of the Rāmāyaṇa

एतावदेतदाख्यानं सोत्तरं ब्रह्मपूजितम्।
रामायणमिति ख्यातं मुख्यं वाल्मीकिना कृतम्॥ १॥

This much is the account together with the Uttarakāṇḍa, recognised by even Brahmā, known as the Rāmāyaṇa and composed by the sage, Vālmīki. (1)

ततः प्रतिष्ठितो विष्णुः स्वर्गलोके यथा पुरा।
येन व्याप्तमिदं सर्वं त्रैलोक्यं सचराचरम्॥ २॥

Then, after all had gone to heaven, Śrī Rāma established in heaven as Viṣṇu as before, and by whom these three worlds, with the moving and the stationary bodies are pervaded. (2)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।
नित्यं शृण्वन्ति संहृष्टाः काव्यं रामायणं दिवि॥ ३॥

Therefore, the gods, with the Gandharvas, the Siddhas and great sages listen to the epic Rāmāyaṇa in heaven always, with pleasure. (3)

इदमाख्यानमायुष्यं सौभाग्यं पापनाशनम्।
रामायणं वेदसमं श्राद्धेषु श्रावयेद् बुधः॥ ४॥

This legend, the Rāmāyaṇa, is the giver of longevity, the enhancer of fortune and the dispeller of sins and is equal to the Vedas and the wise should cause it to be heard in the funeral rites. (4)

अपुत्रो लभते पुत्रमधनो लभते धनम्।
सर्वपापैः प्रमुच्येत पादमप्यस्य यः पठेत्॥ ५॥

The sonless one obtains a son, the poor gets wealth by hearing it. He who reads even a quarter of this Rāmāyaṇa is freed from all sins. (5)

पापान्यपि च यः कुर्यादहन्यहनि मानवः।
पठत्येकमपि श्लोकं पापात् स परिमुच्यते॥ ६॥

The man, who commits sins everyday, is also freed from sins if he reads even one Śloka (verse) of the Rāmāyaṇa daily. (6)

वाचकाय च दातव्यं वस्त्रं धेनुहिरण्यकम्।
वाचके परितुष्टे तु तुष्टाः स्युः सर्वदेवताः॥ ७॥

Cloth, cow and gold should be offered to one who recites Rāmāyaṇa; if the reciter is satisfied, all the gods would be pleased. (7)

एतदाख्यानमायुष्यं पठन् रामायणं नरः।
सपुत्रपौत्रो लोकेऽस्मिन् प्रेत्य चेह महीयते॥ ८॥

The man reading this life-giving legend enjoys pleasures with sons and grandsons

and becomes honoured in the other world also. (8)

रामायणं गोविसर्गे मध्याह्ने वा समाहितः।
सायाह्ने वापराह्णे च वाचयन् नावसीदति॥ ९॥

Reciting the Rāmāyaṇa attentively in the morning, at midday, or afternoon, or evening, such a one suffers no pain. (9)

अयोध्यापि पुरी रम्या शून्या वर्षगणान् बहून्।
ऋषभं प्राप्य राजानं निवासमुपयास्यति॥ १०॥

The beautiful Ayodhyā remaining desolate for many many years after Śrī Rāma's departure for Supreme Abode, will again be inhabited during the reign of the king, Ṛṣabha. (10)

एतदाख्यानमायुष्यं सभविष्यं सहोत्तरम्।
कृतवान् प्रचेतसः पुत्रस्तद् ब्रह्माप्यन्वमन्यत॥ ११॥

This life-giving legend, Rāmāyaṇa, with the Bhaviṣya (account of future events) and the Uttarakāṇḍa, was composed by the son of Pracetā (Vālmīki) and it was approved as true by Brahmā. (11)

अश्वमेधसहस्रस्य वाजपेयायुतस्य च।
लभते श्रवणादेव सर्गस्यैकस्य मानवः॥ १२॥

A man gets the awards of performing one thousand Aśwamedha and ten thousand Vājpeya sacrifices merely by hearing even one single canto of this Rāmāyaṇa. (12)

प्रयागादीनि तीर्थानि गङ्गाद्याः सरितस्तथा।
नैमिषादीन्यरण्यानि कुरुक्षेत्रादिकान्यपि॥ १३॥
गतानि तेन लोकेऽस्मिन् येन रामायणं श्रुतम्।
हेमभारं कुरुक्षेत्रे ग्रस्ते भानौ प्रयच्छति॥ १४॥
यश्च रामायणं लोके शृणोति सदृशावुभौ।
सम्यक्श्रद्धासमायुक्तः शृणुते राघवीं कथाम्॥ १५॥
सर्वपापात् प्रमुच्येत विष्णुलोकं स गच्छति।
आदिकाव्यमिदं त्वार्षं पुरा वाल्मीकिना कृतम्॥ १६॥
यः शृणोति सदा भक्त्या स गच्छेद् वैष्णवीं तनुम्।
पुत्रदाराश्च वर्धन्ते सम्पदः संततिस्तथा॥ १७॥

He is supposed to have visited all the holy places like Prayāga etc., and all the rivers like Gaṅgā, the forests like Naimiṣāraṇya* and Kṣetras like Kurukṣetra, in the world, who has listened to Rāmāyaṇa. One who gives two thousand Palas of gold at Kurukṣetra during sun-eclipse and the other who hears Rāmāyaṇa, both are equal in inheriting virtues. He who listens the story of Rāma is freed from all sins and goes to the world of Viṣṇu. This is the first and the foremost epic, composed in the ages of remote past by the sage Vālmīki. He who listens to it everyday, attains the form of Viṣṇu, is blessed with wife, his progenies and wealth are multiplied and he prospers. (13—17)

सत्यमेतद् विदित्वा तु श्रोतव्यं नियतात्मभिः।
गायत्र्याश्च स्वरूपं तद् रामायणमनुत्तमम्॥ १८॥

One should listen to it, taking it to be true, with tranquil mind. The Rāmāyaṇa is the unsurpassed form of Gāyatrī. (18)

यः पठेच्छृणुयान्नित्यं चरितं राघवस्य ह।
भक्त्या निष्कल्मषो भूत्वा दीर्घमायुरवाप्नुयात्॥ १९॥

He who narrates or listens always the story of Śrī Rāma with reverence and devoutly, becomes sinless and attains a (very) long life. (19)

चिन्तयेद् राघवं नित्यं श्रेयः प्राप्तुं य इच्छति।
श्रावयेदिदमाख्यानं ब्राह्मणेभ्यो दिने दिने॥ २०॥

He who wants to secure bliss, should contemplate on Śrī Rāma and should narrate the story before Brāhmaṇas, day by day. (20)

यस्त्विदं रघुनाथस्य चरितं सकलं पठेत्।
सोऽसुक्षये विष्णुलोकं गच्छत्येव न संशयः॥ २१॥

He who reads this whole story of Śrī Rāma undoubtedly shall attain the world of Viṣṇu at the end of his life. (21)

पिता पितामहस्तस्य तथैव प्रपितामहः।
तत्पिता तत्पिता चैव विष्णुं यान्ति न संशयः॥ २२॥

His father, grandfather and great

* Holiest place.

grandfather and even the fathers of these attain the body of Viṣṇu. (22)

चतुर्वर्गप्रदं नित्यं चरितं राघवस्य तु।
तस्माद् यत्नवता नित्यं श्रोतव्यं परमं सदा॥ २३॥

The recitation, hearing of exploits of Śrī Rāma bestow four objects—Kāma—the gratification of desire, Artha—acquisition of wealth, Dharma—discharge of duty and Mokṣa—final emancipation. So one should listen Rāmāyaṇa carefully and diligently. (23)

शृण्वन् रामायणं भक्त्या यः पादं पदमेव वा।
स याति ब्रह्मणः स्थानं ब्रह्मणा पूज्यते सदा॥ २४॥

Listening even a syllable or quarter of verse of the Rāmāyaṇa with reverence, one attains the world of Brahmā and is regarded and honoured there by Brahmā. (24)

एवमेतत् पुरावृत्तमाख्यानं भद्रमस्तु वः।
प्रव्याहरत विस्रब्धं बलं विष्णोः प्रवर्धताम्॥ २५॥

Thus recite this historical narrative with full faith. May all be well with you and enhance power of Lord Viṣṇu (Śrī Rāma). (25)

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये उत्तरकाण्डे एकादशाधिकशततमः सर्गः॥ १११॥

Thus ends Canto one hundred and eleven in the Uttarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

॥ उत्तरकाण्डं सम्पूर्णम्॥

॥ श्रीमद्वाल्मीकीयरामायणं सम्पूर्णम्॥

THE END OF UTTARAKĀṆḌA

THE END OF THE RĀMĀYAṆA OF VĀLMĪKI